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INTRODUCTION

It is by sheer grace of the Lord Śri Siddhi Vināyaka that this new and enlarged edition of the Bṛhat Saṁhitā with English translation and exhaustive notes, literary comments, etc. has been made possible, considering the vastness and pre-eminence of this extraordinary work as well as the unique position of Varāhamihira, one of the brightest stars in the galaxy of Indian astronomers and astrologers. Though we cannot claim to possess all the qualifications needed for undertaking this onerous task single-handed, yet we have ventured to do this work mainly for two reasons, viz., our innate love for the qualities of head and heart of the illustrious author that are visible like gems in the pages of this work, which really deserves to be designated as his magnum opus, and the fact that we had translated jointly this work in 1947.¹ There have been persistent demands on the publishers for a fresh edition of the Bṛhat Saṁhitā, since none of the previous English editions by Dr. Kern, Chidambara Iyer and our own is available at present. It is in the fitness of things that the world of scholars and lovers of ancient culture and wisdom long to probe this mine of wisdom, nay, the Encyclopaedia of Indian Culture in general and astrological lore in particular. In all countries of the world, especially in India, where astrology is held in high esteem on account of its being the 'Eye of Wisdom,'² this was an honoured discipline. No activity, however insignificant it might be in the social, political or religious sphere of man, would be permitted without due regard being paid to the injunctions of Jyotirvidyā. For, astrology is a Śāstra, Science, according to the wise men of the east, who had tested the veracity of this Śāstra in the crucible of their experience and penance of several centuries. If some rationalists of today were to decry this Science as superstition, we have to forgive them their unscientific attitude. For, they know not what they say.

In reality, astrology is an integrated science as well as Dharmasāstra. It aims at synthesis of all branches of learning, as shown by

1. See the Bṛhat Saṁhitā translated by V. S. Sastri and M. R. Bhat.
2. Jyotisāmayanam caksuḥ.
the contents of this work, which is really encyclopaedic in depth and extent. Generally it is divided into four categories, viz., mundane, horary elecotional and natal astrology. This remarkable science, in which man all over the world has implicit faith, has been handed down in India from time immemorial. There are other countries like China where this was practised in the remote past. In our country, the Vedas and its branches, which are the oldest records of human civilization, contain innumerable references to the Nakṣatras, seasons, months, etc. It is to be remembered that astrology-astronomy is reckoned among the limbs of the Veda. The Taittirīya Saṁhitā (IV. 4, 10, 1-3) and the Taittirīya Brāhmaṇa (III. 1-1, 2) mention the presiding deities of the asterisms. The Ṛg Veda (II-32, VIII-3,20, etc.) speaks of the Moon as the measurer of time. Likewise the Atharva Veda (Book XIX) refers to the Nakṣatras. The Śākalya Saṁhitā gives the configurations of the stars. The Kauśika-sūtra of the Atharvaveda contains a Nakṣatra-kalpa and a Śāntikalpa, both treating of the lunar mansions. Pāṇini has many Sūtras bearing on the constellations, months, seasons, etc. The Taittirīya Brāhmaṇa says that the 'Spring is the Face of the year'. The Śatapatha Brāhmaṇa speaks of six (sometimes five also) seasons (Ṛtu). According to P. C. Sengupta at the earliest Brāhmaṇa period the sun reached the winter solstice at the New Moon of Māgha; the year was considered to be at its end at the Full Moon of Phālguna; the Kṛttikās rose exactly in the east; and the Spring set in one day after the New Moon of Caitra. The Arthaśāstra (300 B.C.) refers (XLI) to Graha-cāras (planetary movements), especially of Venus. As late as the 4th century A.D. Nakṣatras were used for dates in the Singhala Chronicle Dipavamsa. It is learnt that a work entitled Sārdūla-karnāvadānam deals with the Buddha's exhortations to an outcaste girl. The work was translated into the Chinese language in 170 A.D. This work contains many chapters dealing with the topics treated of in our Saṁhitā, such as Earthquake, Moles, Results of birth in different constellations, Portents, Dreams, and Palmistry. It is believed by some Western as well as Indian scholars that the weekdays were introduced into India from the West. This view is erroneous for the following reasons: In connection with Rūpa-

1. I 2-60 to 63; II 3-45; IV 2-21; III 3-9, etc.
2. II Kāṇḍa 17-6 Brā. 27.
satra (Worship of the Stellar Deity CV. 6), Sage Garga who is quoted by Utpala, mentions the weekday, *Candravâre*. It is undoubted that Sage Garga is one of the most ancient authorities on astrology, being the direct disciple of Svayambhû, the Creator.\(^1\) Burgess states in his concluding remarks thus: "There is abundant testimony to the fact that the division of the day into 24 hours existed in the East, if not actually in India, before it did in Greece." About some common words like Horâ, he is of the view that "they were passed from the Sanskrit to the Greek at a period of high antiquity." Prof. Wilson is more forthright in his statement about the weekdays. According to him, it was unknown to the Greeks and not adopted by the Romans until a late period. He adds that the Hindus appear to have at least as good a title to the invention as any other people.\(^2\) Burgess replies to those scholars who maintain that Indian astrology has been borrowed from the Greeks, thus: "It is difficult to see what it was that they borrowed, since in no case do numerical data and results in the systems of the two peoples exactly correspond." He concludes that 'the course of derivation was from east to west rather than from west to east', and the Indians were the teachers rather than learners.\(^3\) It is in the light of the above conclusions that we have to interpret Varâhamihira's statement (II.14) that 'the Yavanas are honoured like the Sages.' The bogy of Greek influence is laid to rest by the strong arguments of Swami Vivekânanda. He says: "There may be, it is true, some similarity between the Greek and Indian terms in astronomy and so forth, but the westerners have ignored the direct Sanskrit etymology and sought for some far-fetched etymology from the Greek. That such shallow and biased learning has been manifested by many orientalists in the West is deplorable. From a single Sanskrit Śloka that reads, 'The Yavanas are Mlechchhas; in them, this Science is established; therefore, even they deserve worship like Rishis... in the west, they have gone so far as to declare that all Indian sciences are but echoes of the Greek; whereas a true reading of the Śloka may show that the Mlechchha disciples of the Aryans are herein praised in order to encourage them to a further study of the Aryan Sciences...""

Of late, people in the west, especially some astronomers and other scientists, have begun to take some interest in Hindu astrology,

1. See notes under I-5.
as its findings on mental health come very close to their own. For example, William Bonyun, an eminent American astronomer, describes Hindu astrology as "the oldest science in the history of mankind," whose precepts and formulae were worked out in the remote past, according to strictly modern scientific methods. Sir Bernard Lovell, Director of Jodrell Bank Observatory admits that there is truth in the ancient belief in the connection between the Moon and lunacy. Similarly, Count Bjornistjerne admires the greatest antiquity of Hindu astronomy and civilization.

Modern Scientists have now discovered that Sun-spots and Solar flares have a direct bearing on heart-attacks, irritability, headaches, nausea, mental and nervous illness, etc. For, the human body is affected by the natural electricity in the air around us. Professors Robert O. Becker, a medical doctor, Howard Friedman, a psychologist, and Charles H. Bachman, a physicist, have detected the sensitive electrical receiving apparatus in our bodies which they believe is affected by fields of electro-magnetic force given out by the sun. Both types of solar disturbance release into space untold myriads of highly charged electrons and protons. These space hurricanes are known as solar winds. As a consequence of this the earth experiences what is usually called a magnetic storm, which plays havoc with radio and telegraph communications. Whenever sun-spots and solar flares led to geomagnetic storms around the earth, traffic accidents rose 70 per cent, suicides jumped abnormally. For, it is largely the harmful positive ions that come through from the Sun to affect us in these ways. Probably all living things are in fact affected by the sun's magnetism.¹ Recently the National Geophysical Research Institute of Hyderabad had come to the same conclusion: "A strong positive correlation is found to exist between the disturbances of the earth's magnetic field and daily hospital admissions of heart cases in Hyderabad."²

Readers would be surprised to hear that ancient Sages had discovered a correlation between some disturbances on the solar disc and terrestrial happenings like dust-storms, earthquakes, famines, destructive tendencies among men, diseases, destruction of life on a large scale, etc. These are called Tāmasakilakas, Dark Shafts appearing on the Sun's disc, by the Sages. There are also other comets or Ketus that cause the phenomena akin to the sun-spots and solar flares.

1. From an article "How Sun-Spots affect you" by David Gunston.
2. Article, "Heart attacks linked to solar disturbances", Sunday Standard of 8-8-76.
Author: Varāhamihira (505 A.D.) was a scientist of rare merits, who in spite of his regard for ancient traditions and Sages, followed always the scientific method. His scientific thinking is illustrated by what he says in connection with the commencement of the solstices in III 1-3 as well as with Rāhu and eclipse.¹ In view of his extraordinary and masterly treatment of the subjects of astronomy and astrology in all their ramifications, he was held in high esteem by scholars of ancient and medieval India. About his greatness Al-Bīrūnī, the Arab scholar and traveller says, "Varāhamihira has already revealed himself to us as a man who accurately knows the shape of the world... On the whole his foot stands firmly on the basis of the truth, and he clearly speaks out the truth."² He was considered, for this reason, to be an incarnation of the Sun-God³ and one of the Nine Gems adorning the court of the legendary King Vikramāditya. Kalyāṇavarman, author of the Sārāvalī (650-725 A.D.) says that our author has bequeathed to posterity the unique wisdom of the ancient seers. So does Bhāskarācārya in his Siddhānta-śiromani I. 2. Śatānanda in his Bhāsvati Karana (1098 A.D.) calls Varāhamihira's work as one on a par with the Śūrya Siddhānta, while Kṣemendra reckons him among the great poets.⁴ It is well known that astrology-cum-astronomy is based upon the theory that the Sun⁵ is the hub and driving force of the universe. The same sun who is eulogized in many a Rgvedic hymn, chief of which is the famous Gāyatri Mantra, was the tutelary Deity of Varāhamihira, whose genius, it is reported, flowered as a result of the Sun's unique boon. His life's mission was to revive the ancient learning of astronomy and astrology which was fast disappearing. His father was a great devotee of the Sun-God and was appropriately named Āditya-dāsa. This also shows that the sun was the tutelary Deity of his ancestors. The word Mihira, meaning the sun, in the author's name points to the same conclusion. The author asserts that he obtained a special boon from the Sun-God at Kāpitthaka and that his Guru was his own father.⁶ Utpala explains that Kāpitthaka was a village where the Āvantikācārya was born and where there must have been a temple of the Sun-God famous in those days. Scholars have identified this village

2. Vide page 119 Vol. II of "India."
3. Vide notes on page 1.
4. Asvāmiyācīrācārtad, 26-79.
5. Śūrya ātmā jagata sasthuṣaśca. (Rg)
with the present Kayatha or Samkāṣya at a distance of about 12 miles from Ujjain. This conclusion is in consonance with the popular belief that Varāha was a resident of Ujjain and spent his life there, radiating his unsurpassed wisdom to the whole world.

However, Utpala calls our author Magadha-dvija in two places in the Brhat Samhīta.¹ This word poses a riddle to scholars inasmuch as an Āvantika could not at the same time be called one of Magadha country. So Dr. Kern surmises that Varāha or his forefathers might have migrated from Magadha to Ujjain in search of royal patronage. Monier Williams, on the other hand, explains the word Maga as ‘worshipper of the Sun.’ If we follow this explanation, we shall have to admit that the word Magadha means ‘the place or country where reside worshippers of the Sun.’ In that case even the village Kāpithaka could be called Magadha. It is possible that the country of Magadha was so called because of the Maga Brāhmaṇas who had colonized it in the remote past. Is there any connection between the Magas and the Magi who were supposed to be the wise men hailing from the East? We are inclined to believe that possibly some of the ancestors of the Magas migrated to Persia and had a colony of their own there. That is why we find Mitra, Aryaman, etc., names of the Sun-God, prevalent in that country in ancient times. We have another doubt also on the basis of a quotation of the Bhavisyaapurāṇa—“भग्य व्यायामिनि मे नृस्यते ने मगधा स्वरूपा” (CXVII. 55). This would also entitle Varāha and his ancestors to be classified as Magadhās, as they were all intensely devoted to the Sun-God. Is it possible that Maga is a variant or another synonym of Bhaga, meaning the Sun?² We are also told that Varāha was one of the Śakadvipa Brāhmaṇas whose Gṛtva was Mihira. We are in the dark about the whereabouts of this Śakadvīpa. This will land us in greater confusion. There is only one way of getting out of this dilemma: In very ancient times some worshippers of the Sun must have migrated from India to the Śakadvipa and colonized it; and later some of their descendants returned to India, the land of their ancestors. Hence the name Śakadvipa Brāhmaṇas.³

It is not known exactly as to who was Varāha’s patron king. Many theories have been put forward by scholars: Some say that

1. In the beginning of his Vivṛti and under LXXXVI 4 of Br. Saṁh.
2. नृग्य व्यायामिनि: Amarakośa.
3. According to the विश्वासुपकार, Śamba, son of Śrīkṛṣṇa built a temple to the Sun at Mūlāsthāna (Multan) on the Candrabhāga (Chenab) and had to bring from Śakadvipa Maga Brahmins for the installation.
it was Harsa Vikramāditya of Ujjain who ascended the throne in the 6th century A.D. Others hold that it was Vikramāditya who came to power in 544 A.D. According to the Pañcasiddhāntikā (I. 8-10) epoch of 427 Śaka year Caitra Sukla Pratīpad, Varāhamihira must have composed it in 505 A.D. This fits in with Al-Bīrūnī’s statement in 1030 A.D. to the effect that the P.S. was composed 526 years before his time.¹ According to Āmarāja, Varāha is said to have died in 587 A.D. It is also held that Varāha visited the Yavana country, and, according to Persian tradition translated the Pañcatantra into the Pahlavi language at the instance of the then King of Persia (531 to 576 A.D.)

Al-Bīrūnī and Varāhamihira: Al-Bīrūnī (born in 973 A.D.) came to India in 1030 A.D. with the object of studying Hindu astrology and culture. He is also reported to have translated into Arabic the Brhat Samhitā (B.S.) and the Laghujaṭaka (L.J.), some parts of which are also explained in the pages of his India. Though he has done a wonderful work, he has committed some errors in interpreting Varāha’s works.² He says that the Hindus have no understanding of the motions of the fixed stars; and he reprimands the author for the statement in IV.7 of the B.S. Al-Bīrūnī does not realize that in the Samhitā the author first of all mentions the views of ancient Sages like Garga, and then gives his own conclusions. The Arab scholar takes our author to task for his statement on the solstices and remarks: “The solstice has kept its place, but the constellations have migrated, just the very opposite of what Varāha has fancied.” Even here we have to say in defence that Varāhamihira refers at first to the views of ancient sages and then states his own views in unequivocal terms. If Al-Bīrūnī had studied the author’s statements carefully, he would have found no contradiction between his own view and that of Varāha. The latter’s scientific attitude is borne out by his advice to students to the effect that they should study the subject by means of systematic observations and markings on a circle. Al-Bīrūnī shows his intolerance for the Hindu practice of performing sacrifices at the rising of stars such as Agastya (Canopus). He says, “It is rather chaff than wheat.” The Arab traveller could not realize that it was the chaff that protected the grain. Besides, he could not rise to the high level of the lofty ideals of Vedic religion. We need

¹ “India” II. p. 7.
² See Appendix II.
not go into the deep significance, spiritual and scientific, of the institution of sacrifices. We have also to remember, in this connection, that Varāha was also a poet *par excellence*, and his medium and subject matter are such that he is easily lifted by their magic from the sordid plane of science to the ethereal regions of inspired poetry. All the same, Al-Bīrūnī praises the Hindus for their perfect knowledge of the eclipses.

*His works*: Utpala calls him Ācārya (Teacher), who is *Jyotiśśāstra-saṅgrahakṛt* (one who has abridged the works on astrology and astronomy). He says that Varāha has already compiled the two *Skandhas*, viz., Gaṇita and Horā, and now he is trying to compile the 3rd one, viz., *Samhitā* or *Aṅgaviṇīcaya*. The author says in the B.S. CVII 14 and *Bṛhajjātaka* (B.J.) XXVIII 6 that he has composed *Bhavāścaryam jātakam* (Natal astrology of many wonders), *Ṭāṭrā* (or *Journey*) and the P.S. that is *Bahu codyam* of many arguments or wonders. His works are available in two versions, viz., *Bṛhat* (major) and *Laṅgu* (minor). His *Bṛhad Ṭāṭrā* or Br. Yogayātrā was also known as *Mahāyātrā*. It had the commentary of *Sūryadeva Somasut* of *Naḍhrava Gotra*. The *Svalpayātrā* (Abridged work on Journey) is also known as *Ṭīkānīka Ṭāṭrā*.1 Another work on “Journey,” according to Utpala, is the *Yogayātrā*. Kern had edited nine chapters of this work; and now the entire work has been published. Bhaṭṭotpala refers2 to the two versions of the *Vivāhapaṭala* and is reported to have commented on it. In B.S. I.10 as well as LI.7, the Ācārya says that he has already written the *Ṭāṭrā*. Utpala invariably quotes from it and calls it *Yogayātrā* (under XLIII.31). He explains that the author had already written B.J., Br. Ṭāṭrā, and Br. *Vivāhapaṭala*. The author refers to it in many other places too.3 B.J. mentions *Vivāhapaṭala* and *Ṭāṭrā* as future works.4 Similarly in the Br. Ṭāṭrā it is stated that *Jātaka* has already been written.5 *Yogayātrā* IV.52 and *Vivāhapaṭala* 16, 97 speak of *Jātaka* as an earlier work. In his Viṁti on *Yogayātrā* Utpala gives the order of Varāha’s works as follows: (i) P. Siddhāntikā, (ii) Jātaka, (iii) *Yakṣyeśvamedhiya Ṭāṭrā*, (iv) *Yogayātrā*, (v) *Vivāhapaṭala*, and (vi) *Samhitā*. But after writing all these works Varāha must have

1. The word Tīkānīka must be a vernacular name for ‘small.’ Cf. Kannada word, cikāni, in this sense.
3. B.S. XLIV. 14; XLVIII. 22, 29.
4. B. J. XXIV. 16; XXVIII. 3.
5. Vide India As seen in Br. Samhītā, p. 32.
sculpture, town-planning, water-divination, etc. The next section treats of treatment of trees. The twelfth one expounds the manufacture of cements, perfumes, etc. The next one is connected with the description of various animals, cows, dogs, etc. The next section relates to domestic felicity, erotic remedies, etc. The fifteenth section describes gems and their values. The next topic dealt with is the cleaning of teeth. The seventeenth section delineates in detail various kinds of omens through birds and beasts. The last section is devoted to the functions of asterisms, lunar days, etc.

Our author is Samāsoktipriya (fond of brevity) and Mahāgrantha-bhiru (afraid of too much elaboration), according to his worthy commentator. He himself says in B.J. I.2, 'Svalpam vṛttavicitram arthabahulanī; 'Nātilaghuvipularacananābhiḥ' B.S.I.2; 'Samāsato mamotsāhah,' Sārabhūtam, 'Svalpaganrthena' XXIV. 3, 'Samāsataḥ' LXIX. 40. In XLVII he calls himself 'Samāsakṛt' and adds that he should not be accused of prolixity, but he cannot help it as Mayūracitraka is a necessary limb of the Samhītā. As he began so does he close the work with a prayer to the Sun-God, etc. Rightly does he say that he has extracted the Science-Moon (Samhītā) from the ocean of astrological Science (CVI. 1). Being an advocate of correct and scientific method, he condemns bad astrologers. He states that the ‘gold of poetry becomes brilliant being heated by the fire of bad critics.’ His humility is shown in CV. 5 in his appeal to scholars. He praises astrology and good astrologers whole-heartedly and asks kings to employ good astrologers for their own benefit.

Varāhamihira expresses his indebtedness to ancient Sages, viz., Kapila, Kaṇabhuj, Auśanas, Viṣṇugupta, Pūrvaśāstra, Garga, Vṛddhagarga, Parāśara, Asita, Devala, Siddhānta, Śūryasiddhānta, Munis, Kāśyapa, Vajra, Maya, Ācāryas, Āgama, Atri, Bhāguri, Baladeva, Manu, Sārasvata, Sāvitra, Bhṛdāratha, Pūrvācārya, Śakra,

1. See LIII-LX.
2. See LV.
3. See LVII, LXXVII.
4. See LXI-LXVII.
5. LXXIV-LXXVI, LXXVIII.
6. LXXX-LXXXIII.
7. LXXXV.
8. LXXXVI-XCVII.
9. XCVIII-CII, CIV, CV.
10. See CVI. 6.
11. See II. 1, 2, 15-18, CVI. 4.
12. See II. 8, 11-14, 19, 20.
Śukra, Vāgīśa (Guru), Vasiṣṭha, Kapiṣṭhala, Garutmat, Rṣabha, Bhāradvāja, Viśvakarman, Nārada, Nagnajit, King Dravyavardhana, Saptarṣimata and Yayākāras. His store of knowledge is very vast, having studied all works on the subject both in Sanskrit and Prakrit.

He has followed closely the Samhitās of ancient Sages like that of Vṛddha Garga. The Vṛddhagārgiya contains practically the same topics with an additional chapter entitled Tugapuruṣa. Varāha's respect for a good astrologer is commendable. For, according to him, a country that does not possess a good astrologer is doomed. A good astrologer must be an all-rounder: He must know everything connected with the three Skandhas, astronomy, horoscopy and Śākhā or Samhitā. The last one like the Mahābharata should treat of every subject under the sun.

This work holds the mirror to the social conditions and the cultural height attained by India in the author's time. Most of the arts and crafts were practised and encouraged by the rulers and the ruled. For example, architecture, sculpture, iconography, manufacture of cements, perfumes, cosmetics, medicines, umbrellas, ornaments, etc., construction of chariots, cots, etc. were practised with consummate skill. Metallurgy, weaving, painting, music, dancing, acrobatics, leather work, calligraphy, book making, etc. had reached a high standard of perfection. People used to hold cock fights for the delight of all. Rich people used to tend in their houses fishes, tortoises, etc. The practice of Sutee was in vogue. People knew veterinary science, botany (Vṛksāyurveda), movements of birds and beasts, water-divination, weather conditions and good and bad auguries. People were generally highly cultured and enjoyed good life. This is borne out by 'Praise of Women,' 'Erotic Remedies,' etc.

In mundane astrology, eclipses play an important role. The author refers to the ancient view about eclipses, and dismisses it as unscientific. We understand that Mercury has a major say in the matter of price-fluctuation. This work appears to be meant for the benefit of kings. For, Agastyaacāra, Indradhvaja, Puṣyasāna, etc. are specially meant for them. They are also advised to perform worship on these occasions. In ancient times kings had human observatories. Without meticulous care and keen observation, how could they find out if Jupiter became visible at daytime or at night (VIII. 18).

Geographical details of Varāha do not depart much from those of his predecessors. He follows Vṛddha Garga in this field. Geographical details are met with even in Vedic literature: The Satapatha Brāhmaṇa states that the land known as Kuru-Pāncalas was the home
and centre of Brahminical culture. It speaks of the Madhyadeśa, Kosala, Videha, Kāśi, Gāndhāra, Śālaś and Kekayas. The Kuru-Pāñcāla country was comprised of Kosala, Videha, Śivaknas, and Śyājyasa. The Aitareya Brāhmaṇa speaks of the Kuru-Pāñcāla country as comprising the Vaśas and Uśinaras. To the south of this Middle Country lay the Sātvatas; to the east, the Prāyasa i.e. Kāśi, Kosala, Videha, and Magadhā; to the west, the Nicyas and Apācyas; and to the north, the Himalayas, beyond which the Uttarakurus and Uttaramadras (Oldenberg). According to Oldenberg the testimony of the Ṛgveda shows the Bharatas as the rulers of the regions around the Sarasvati and Drāgavati.

In chapter IV the author mentions a number of kingdoms and peoples: Pāṇḍyas, Pratyantus, Magadha, Yavanas, Pulindas, Nepāla, Bhṛṅgi, Maru, Kaccha, Surāstra, Madra, Pāñcāla, Kekaya, Kulūta, Pūruśāda, Uśinaras, Gāndhāra, Sauviras, Sindhu, Kiras, Drāviḍa, Trigarta, Malava, Kulinda, Śibi, Ayodhyā, Kaurava, Matsya, Śuktī, Taudheya, Prācyas, Arjunāyanas, Mathurā and banks of the Veṇā, these being assigned to different quarters. Parāśara, however, assigns Drāviḍas to the east.

Meteorology is an important and interesting topic discussed in this work. What is the purpose of this branch of Science? It is to subserve production of more Food for all living beings. Let us remember here the grand Vedic dictum, “ग्रह ग्रहि तिथ्यानात,” and the words of the Bhagavadgītā, “परमेवादिसम्भव.” Our author too says rightly, “ग्रह ज्ञात: प्रणात” (XXI. 1). Modern man, in spite of his remarkable scientific and technological advancement, must be alive to the truth of this statement of our author, when the world is threatened with over-population and natural calamities. Meteorology was practised in the times of Garga, Parāśara, Kāśyapa, Vajra and Siddhasena. The author’s statement (XXI. 3) to the effect that the words of an observant astrologer will never fail regarding rainfall is highly significant in this context. Observation of the symptoms of pregnancy of clouds should be made when the Moon passes through the lunar mansion Pūrvasādha, from the first day of the light half of Mārgāśirṣa. One could expect good rains on the 195th day after the cloud-formation. The symptoms too have been stated in unequivocal terms in XXI. 14-24. It is interesting to note that the ancients had devised methods to gauge rainfall. There are two other methods known as the Flag-method and the Seed-method for finding out the direc-

1. See XXIII. 2.
tion of the wind and crop prospects. These experiments are done during the Moon’s conjunction with Rohini in the dark fortnight of the lunar month of Āṣāḍha, as well as with Uttarāṣāḍhā and Svātī in the bright fortnight. It is well known that planetary movements causing certain configurations in the heavens influence the weather and behaviour and health of living beings on earth. In this connection the author enumerates several colours, while describing the Sun’s rays and dust. The following are the names of colours: (1) Śukla (White), (2) Kalmāsa (Greyish), (3) Babhru (Tawny), (4) Kapila (Russet), (5) Vicitra (Variegated), (6) Māñjiṣṭha (Red), (7) Harita (Green), (8) Śabala (Spotted), (9) Pīta (Yellow), (10) Tāmra (Goppy), (11) Aruṇa (Rosy), (12) Dhūrma (Smoky), (13) Bhasma-sadrśa (Ash-coloured), (14) Bandhūka (Deep Red), and (15) Kajjala (Collyrium-like or jet black).

The author’s close acquaintance with Political Science (which is part and parcel of Arthaśāstra) is proved by his able exposition of logistics and rules of warfare. In this connection we may remember the exposition of political principles by poets like Kālidāsa, Bhāravi and Māgha. In respect of Ulkā (meteors) he follows closely Kāśyapa and Garga. It is not clear who this Bādarāyaṇa occurring in XL is, as he uses the Āryā metre in connection with Sasyajātaka. Chapters XL and the next are interrelated, as they deal with crops and prices. It is also interesting that eclipses have a large say in the matter of crops and prices. Chapter XLI is very useful for astrologers and researchers in determining the prices of commodities and growth of crops, from the relative positions of planets to the respective signs. Prices are to be determined from eclipses and other factors at Sanākrāntis. Good tips are given here to traders for getting maximum profit.

In political theme (XLVI) portents play an important role. So kings are advised to perform propitiatory rites to ward off their evil consequences. In this context, the author aptly remarks: “The king is the very tap root of the tree of subjects (nation).” He also gives the definition of a bad king (in verse 76): “He is one who encourages heretics and atheists, is himself not of righteous conduct, cruel, etc.” Verses 97-99 are very significant in that the author attaches great

1. See XXIV. 9, 11, 26; XXVI. 10.
2. Vide XXXIV.
3. " XXXIII.
5. Vide XL. 11.
importance to stray utterances of mad caps, etc. and says, “सत्वा बुझा या सरस्वती.” He answers the question as to why portents appear, thus: “Sins accumulated by men through wrongful actions bear fruit, which is fore-shadowed by these portents. Dissatisfied with the conduct of men, Gods create these portents. Hence the necessity for propitiation.” He mentions three kinds of portents, viz., Celestial, Atmospheric and Terrestrial. The main authority for this is an ancient sage called रशिपुत्र. In L. 9 the author pronounces an important principle connected with human physiognomy, while speaking of symptoms of Swords, “वर्तिषोन्नामिन्त तिलको मृहे वाच्यो मुखे कुद्रा.” Like a Dharma Śāstra this Samhitā lays down rules of conduct for youngsters: They ought not to sleep with their feet against the head-side of elders etc. For, it would produce disastrous consequences. The chapters bearing on Architecture and Water-Divination are long and exhaustive so much so that they have been treated as independent works by later writers. In the latter as well as in LXXVI on Erotic Remedies he exhibits his wonderful mastery of botany and medical Science as well as Kāmaśāstra. On architecture his authorities are Maya and Viśvakarman, but chiefly Garga, Manu, etc. In LVI he mentions 20 types of temples. He gives good tips for selecting sites for temples, because Gods dwell with delight in places where there are gardens, plenty of water, lakes with swans, etc. This shows that religion or spirituality and geography are closely related. That is the reason why sages resort to the Himalayan caves for penance. They say that the Himalayan atmosphere is surcharged with spiritual vibrations.

The different types of houses mentioned (in LIII) for different classes of officials correspond to modern classification government quarters in Delhi. One drawback in this section is that the author does not speak of preparing the site and laying the foundation with its five parts. According to him the site is to be tested by one’s inclination (Manorati), Flower-test, Water-test, Wick-test, etc. Here and elsewhere we come across a number of technical terms such as शाखा, उदुम्बर, रक्षु, जिरा, पाली, चय, कौश, कटि, गर्म विषिष्टक, अंड, कपोत-पालि, नीचव, चन्द्रशाला, कर्कीक्र, प्रधिवसन, प्रेय, प्रणाम, प्रेष, रथध, उपरध, वैध, ब्राह्म, विक्रम, कुश्य, कुश्का, कुकुन्दरा, ईश, शीर्षिणि, कान्हिक, डोम्ब्रा, डोम, उल्लेपिक, पाशात, तकुंक, व्यायाम (for व्याय), सुकुमारक, मणि, प्रलुप, etc.

He speaks of three kinds of soil, viz., Jaṅgala, Antaṇa and Manu. Water is predicted with reference to certain trees and anthills. Underground symptoms are also mentioned. In Manu the maximum depth of a water vein is 75 Puruṣas and the minimum 5 Puruṣas,
whereas elsewhere they are \(7\frac{1}{2}\) P. and \(1\frac{1}{2}\) P. respectively. In LIV Sārasvata’s treatment is more detailed, while Manu’s is general. The latter alludes to conditions for different tastes of water. The author names nine varieties of water veins. It is regrettable that we have no means of knowing about Sārasvata’s work except through Utpala’s quotations. Manu speaks of types of stones that have water underneath. It is interesting that this sage gives recipes for breaking hard stones,¹ and sage Uśanas for making swords unbreakable.²

While speaking of tank construction our author states³ that tanks should have long sides on the east and west. He gives a recipe⁴ for purifying well-water. For rain-water Varāha’s authority is Baladeva, but Utpala does not quote him. On the other hand, he quotes from the works of Rṣiputra, Garga, Devala and Kāśyapa. So we are in the dark about the work of Baladeva, which was available to the author.

It is felt that Chapters LVI to LX should have been arranged after LIII, but the author gives the reason for the change in LVI. 1. According to Maya and Viśvakarman the height of a temple-storey should be 108 and 84 digits respectively. Maya is the authority mentioned by our author for his treatment of adamantine glue.⁵ In LVIII we are given units of lineal measurements: Paramāṇu (Atom), Rajas (Dust-particle), Vālāgra (Tip of hair), a Nit, Louse, Barley, and digit, each following measure being eight times the previous one. Nagnajit seems to have written on Drāvīḍa architecture and sculpture. There was also a system of measurement known as Drāvīḍāmāna. But this science was prevalent in the south long before Nagnajit. It is not known whether he was a Digambara Jain or one who had conquered them. Sage Vasīṣṭha wrote on sculpture⁶. Varāha describes in detail all the limbs of an idol from head to foot with their measurements. The description of Śrimahā viṣṇu is very entrancing and reads like Dhyānaślokas⁷. In the list of Gods and Goddesses described here there is no mention of Sarasvatī, Kālī or the Planets. There are some common features between Chapters XLIII and LIX in respect of trees.

2. „ L. 25, 26.
3. „ LV.
4. „ LIV. 121, 122.
5. „ LVII.
6. „ LVIII. 8, 15.
7. „ LVIII. 31-35.
The ceremony of consecration and installation of idols\(^1\) is very interesting and significant in that it has great esoteric meaning. The Deity is treated like a new-born child or a king in respect of sleep, food, clothing, etc.\(^2\) In Verse 19 Varāha states that the Magas are the accredited priests for installing the Sun’s images.

Physiognomy and Palmistry are treated of in three chapters, LXVIII-LXX. In the first he speaks of thirteen elements in the case of men for predicting their past and future. The knower of this Science is called Sāmudravid. This lore is known as Sāmudrika Śāstra. It is held by some that Sāmudra means Lord Viṣṇu, while by others, Śiva. It may also be the name of a class of writers on this subject. It is the name of a work quoted by Padmanābha. Varāha does not mention any particular authority here except ‘मूलमणि निरेविव.’ Even sage Garga refers to Sāmudra\(^3\) (LXVIII). Monier Williams mentions some later works like the Sāmudratilaka of Durlabhārāja; Sāmudrikakāntābhāraṇa and Sāmudrikacandrikā. The Viramitrodaya of Mitramitra (of about the 14th century A.D.) mentions the signs of men and women (Purasalakṣaṇa and Strilakṣaṇa) among a variety of subjects included in this Samhitā. It quotes several works like the जनमंगल, समुद्र, विबंधविना, स्त्राव, भविष्यग्रन्थ, प्रयोगपरिवर्त, ग्रहंग्रन्थ, नाट्यको-रसित्व, गर्भविना and हेमार्यि. According to this work too the Gargasamhitā quotes Sāmudra on Anūka (heredity and previous life). Garga is quoted in this work in respect of Mrjā or lustre. According to the Bhavisyapurāṇa thick and large thumbs indicate lack of luck. Garga, on the other hand, has given unusual importance to the eyes: एको दुःस्फळण सोम सोमस्फळकः दुःस्फळण हृद्यत: सौम्ये चहुः तस्मादेन्द्र: प्रस्फळितविद्।

According to Prahlāda the lines on the body constitute the Mudrās imprinted by Īśvara. Hence the body becomes Sāmudra or Sāmudraka. So this science is termed Sāmudrika. This Chapter (LXVIII) has many ideas that are common to the Vālmiki Rāmāyaṇa. This has been shown in appropriate places in the notes. Halāyudha must have written a work on Sāmudrikaśāstra. For, in his commentary on the Piṅgala Chandaśāstra there are given a large number of illustrative verses bearing on this interesting subject. Verses 89 and 116 are excellent both as poetry and as portraits of truth. The latter giving four constituents of real happiness, viz., food, drink, conveyance and

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1. Vide LX.
2. Interested readers may read an article on this subject in the Ananta Vībhava Souvenir, April, 1976, by us.
3. Vide LXVIII. 95.
protection when needed, is reminiscent of a Subhāṣīta, viz., "पर्वतीवल्कोस्य सुखानि राज्यः." In LXX.23 there is a famous Subhāṣīta or Arthāntaranyāsa which is reminiscent of Kālidāsa's famous line "पशुभये प्रवेदि पारस्वस्ये न स्वपमस्यायमिचारि तत्तवः" as well as Śūdraka's remark, "न हा अहुःकृतः सु (स्व) सदृशं बिष्णुहति वृत्तम्"। This chapter contains many repetitions of ideas already explained in LXVIII.²

We find excellent erotic poetry and Śṛṅgāra in LXXIV with superb imagery, like Sāra, Vyatireka, Kāvyaliṅga, Upamā and Arthāntaranyāsa. Manu's testimonial for women's superiority in nine verses is highly dignified and unique in world literature. The simile in the last verse is very telling and full of humour—"Thieves, when caught red-handed, cry 'thieves, thieves.' Manu opines that by and large, women have greater self-control than men. Verse 16 shows that Varāha honours the Suttee custom. "The quintessence of kingdom consists in dainty food and damsels" is a fine general statement. Verses 18 and 19 are still more erotic in nature: "Even in the world of Brahman one cannot hope to get the joy that is experienced by embracing a loving damsel." In LXXV our author makes a statement which deserves to be tested by psycho-analysts and those engaged in researches on genetics. For, he says that a woman gives birth to a child that will resemble wholly the man whom she thinks of at the time of sexual congress. In verse 3 he states some of the Upaniṣadic principles regarding the experience of sensual objects by the Soul. There are also some excellent poetic pieces as well as some nice pieces of advice for daily life. LXXVI tenders very good advice to newly married young men about food and what they should avoid. Verse 12 is also important from the point of personal hygiene. This proves the author's deep knowledge of medical science.

Chapter LXXVII apart from showing the author's mathematical genius, gives us a peep into the high level of civilization of the people of his times. For, wealthy people used to manufacture luxury materials such as hair-dyes, hair-oils, scents, cosmetic powders, incenses, bathing powders, Sarvatobhadra scents, Pārijāta, Kesaramandha, etc., powders for perfuming the mouth, tooth-powder, tooth-sticks, etc. Verses 35-37 describe the advantages of betel-chewing and method of using its constituents. The words Turuska and Yāvana throw light on the ancient trade relations that our country had with the west.

1 Vide Mṛchakaṭika. IX. 16.
2 The chapters on Cāmara and Chatra could have been incorporated by the side of those on Khaḍga, Paṭṭa, etc.
Probably the Turks and Greeks were expert manufacturers of perfumes. The instances of feminine treachery mentioned in LXXVII, 1, 2, are repeated in Sanskrit literature like Bāṇa’s Harṣacarita. There are some very good indications of conjugal harmony mentioned in verses 4-6, and of disharmony in verse 8. He advises people to guard women against certain classes of persons and occasions. He states that virtuous women are called gems. He does not hesitate in condemning bad women. This too proves conclusively the author’s thorough grasp of the essence of Kāmaśāstra. He advises people with what type of women they should have sexual relations.\(^1\)

In ancient India handicrafts were encouraged by kings and the aristocracy. Various kinds of cots were made for different classes of high officials. ‘A cot made of sandalwood and covered with gold and decked with gems is envied even by Gods.’ The decorations are generally done with ivory.\(^2\) He speaks of Karmāṅgula (practical digit) in this connection, which is the distance of eight husked barley grains (verse 8).

Gemology is another important topic discussed in LXXX. He mentions in all 22 gems and describes the qualities and varieties of diamonds (verses 4, 5). In verses 12, 13 he enumerates units of weights of gems and their corresponding values. Here the weight of 8 white mustard seeds is considered as equal to one rice grain. The price of a diamond weighing 20 Taṇḍulas (rice grains) is said to be two lakh Kārṣāpanas.\(^3\) In LXXXII. 6-11 he praises an excellent ruby and mentions its prices according to weight. He states here that the prices he has mentioned are based on the standards prescribed by Pūrvācāryas. In the previous chapter pearls are described. He says that best pearls are got from eight places headed by Siṁhalaka. These pearls differ from one another in shape and shade. They are also presided over by different Deities headed by Viśnu, on the basis of their colours. Their prices are given in Karṣas silver on the basis of weights in Māsakas. Here the units of weights are Kṛṣṇala (Retti), Māṣaka, Dharaṇa, Suvarṇa and Pala. He speaks of 18 types of Pearl-necklaces. This is another proof of the high water-mark of workmanship attained by the artisans of those days.\(^4\)

In LXXXV we find principles of public health and sanitation highlighted following Ayurvedic injunctions.

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2. „ LXXIX. 19.
3. 80 silver coins make one Pana and 20 Panae one Kārṣāpana.
4. For different kinds of ornaments see XLIII. 41-49.
Chapters LXXXVI to XCVI form one vast section dealing with omens and auguries. The author mentions several authorities for this subject. A king of Avanti named Śridraṣṭayāvardhana is also said to have written on this subject. Unlike portents which always bode ill these auguries presage both prosperity and adversity for those going on a journey, as a result of their good and bad deeds of a previous existence. Unless the ancients had been keen observers of the heavens, how could they have stated the several conditions of planetary warfare, Tāmasakīlakas (comet), eclipses, etc.? Similarly, they observed carefully the psychological behaviour of birds and beasts as well as those caused by environments such as the seasons. This is borne out by the delineation of the multitudinous omens. This reminds us of Kālidāsa’s statement, “सब्ज्ञानायमपि सख्यिते विकृतिनत्मिनि अयज्ञेयो” Hence these omens are an instance of the psychological study of animals and of their impact on human behaviour. Even trees and creepers are supposed to presage coming events. It is to be remembered that there are hundreds of references to auguries and portents in the Rāmāyaṇa and the Mahābhārata. It is claimed that even in the Vedas there are such references. Pāṇini refers to them in many places.¹ The ancients observed minutely the nest-building activity of crows in particular months in order to predict future prospects for the country. Prediction of rain and pests is made on the basis of these nests.

The author gives in this connection a useful list of synonyms of birds and beasts.²

During our author’s time, it is presumed, women were practising astrology and sooth-saying. They were called Ikṣanikās.

We can make a fair surmise about the commencement of seasons during the author’s time. According to him the year began with Śiśira (cold season).³ But Garga opines that it begins with Vasanta, the spring. Among the months, the pride of place is given to Kāṛtтика by the author, because of the importance of Kṛttikā from early times. According to Suśruta the months begin with Māgha and the Rtuṣ (seasons) with Śiśira.

Among the Chapters CIV assumes special importance on account of its being a mini text book on prosody, though it treats of the effects of planetary transits. The author utilizes this opportunity to teach prosody to posterity. It is believed that he wrote a.

1. Vide I. 4-39; III. 2-53; IV. 3-73, etc.
2. ,, LXXXVIII. 4-9.
3. ,, XXX. 22.
book on metrics. He studied the works of Pingala and other writers on the subject in Sanskrit and Prakrit. He says that he has made a neat summary of metrics in a pleasing manner. He expounds sixty-four metres in this chapter.

Though the whole work abounds in principles of Dharmaśāstra, scattered here and there, the Chapter CV dealing with rituals is specially connected with that Śāstra.

*Varāhamihira as a poet*

It is doubtless that Varāhamihira ranks among the greatest poets of Sanskrit literature. He seems to be a great admirer of Kālidāsa who is designated as the Vilāsa (grace) of the Muse of Poetry. We may be permitted to include our author in this list of honour as—

"वस्या: प्रेमा मिहिरकुलज: श्रीवराहः प्रसन:"

It has been already pointed out that the great Kashmirian critic, Kṣemendra, holds him in high esteem. Though he (Varaha) is conscious of the fact that he is treating of scientific topics, yet the poet in him asserts himself and makes his work a work of art too, a piece of excellent poetry — a Mahākavya — ‘which is a joy forever.’ He is an adept in embellishing his statements with apt figures of speech. He is seen wielding mastery over the figures in the following instances:

1. *Alliteration* : XXIV. 1, 2, 18, 36; XXVI. 8; XXX. 6; XII, 1, 2, 7; XIX. 2, 4, 17, 18; XLI. 7. 35, 38, 39; XLVII. 9; LXIV. 3; LXXI. 1-7; LXXVI. 6, 9; LXXVII. 36; LXXVIII. 2; LXXIV. 3; LXVIII. 37, 39, 43, 44, 47, 109; LXIX. 37; LXXIX. 27; LXXXI. 7, 21; LXXXII. 5; XCIV. 14; Cl. 12.


9. *Vyātireka* : II. 38, 40; LXXIV. 2.

10. *Utpreksā* (Fancy) : II. 20; IV. 30; XII. 2, 11, 12; XIII. 1, 2; XIX. 14; XLI. 24; XXIV. 14; XLIV. 26; LXXIV. 5.


12. *Subhāṣitas* : LXVIII. 25, 116; LXXIV. 4; LXXIV. 5, 6, 8-10.
13. Śleṣa (Punj) : LVIII. 99; CIV. 1, 5-7, etc. 23, 39, 51, 58.†
15. Arthāpatti : II. 25, 32; XII. 14; LXXI. 13; LXXIV. 20.
17. Rāpaka (Metaphor) : XII. 6; XLIII. 32; XLIV. 1; XLVIII. 1, 8-10; LVI. 4, 6, 7; CIV. 32; CVI. 1, 4.
18. Punaruktavādābhāsa and Yamaka : XII 3; XIX. 2, 5.
19. Parikara : XXIV. 1, 2; CV. 9-12.
21. Upamā (Simile) : II. 13, 26, 35; III. 36; V. 62; XI. 44, 62; XII. 5, 8, 10; XIX. 5, 16, 17; XXI. 23, 36; XXIV. 13-18, 22, 32, 33; XXVIII. 3, 4, 11, 14, 17; XXX. 18, 28, 29; XXXII. 17, 21; XCVIII. 6, 33; XLIV. 23, 27; LIV. 1, 62, 107-110; LVIII. 36; LXX. 7; LXXIV. 15; LXXV. 2, 10; CIV. 4, 8, 11, 14, 17, 34, 42, 51, 53, 56, 57, 59; CV. 9-12.

Varāha's Nature-description

The author's descriptions of nature, of the ocean, gardens, clouds, towns, mountains, forests, monsoon, autumn and the starry heavens, and of fish, frogs, horses, etc. of sage Agastya's feat, are both graphic and fascinating. We find in them sound echoing the sense, nay, both dancing, as it were, in unison. It is also to be noted that like Kālidāsa, he makes Nature a vivacious damsel. He knows also how to get maximum effect by means of appropriate metres, containing alliteration. For example, in XXIV. 13 and 14 the Puspatāgrā metre heightens the grandeur of the theme in such a way that the reader feels as though he is about to be drenched by a heavy shower. Here the four elements, viz., description, jingling assonance, elegant diction and theme—all work in unison to produce maximum effect on the reader's mind. The following examples will illustrate the author's powers of description of nature.

Erotic Sentiment is much in evidence in the description of the year presided over by Venus, of the rite for Pusyasāna and of erotic remedies.

† Practically every verse in this chapter has śleṣa which is a necessity.
‡ Vide XII. 2-12; XIII. 1, 2; XXIV. 12-19.
§ IV. 30; XLIII. 6, 7, 25, 26; XLIV. 23-26; XLVIII. 5-12, 14; LVI. 4-8.
¶ XIX. 16, 18; XLVIII. 8, 10; LXXIV. 4, 17-19; LXXVI. 7.
Kālidāsa’s influence is clearly discernible in the images, descriptions and language employed by Varāhamihira. In many places, Vālmiki’s phrases and ideas as well as analogies are re-echoed by the author. In our previous edition some examples of this were provided. In this edition, however, a larger number of parallelisms have been pointed out in the notes: Hereunder are given a few instances of striking parallelism:

(1) The descriptions of Śarat and clouds resemble those of Kālidāsa in the Raghuvamśa IV and the Meghadūta respectively.

(2) The description of clouds, “सब्राम्बरियाः” (XXIV. 18) is reminiscent of “सब्राम्बरियाः: ... मुखायुपलेमिरुं” (Raghu. XIII).

(3) “मनो हि मूल ...” (LXXVIII. 14) is very similar to Kālidāsa’s “न काममयित्रस्वयमियोऽऽति” and “नोर्यानामगति तानि बिषते” and to Vālmiki’s “मनो हि हेदस: सवैयामिन्निर्माणानि प्रवर्तेन” (V).

(4) “पलियाहुः ...” (CV. 9) reminds us of Kālidāsa’s “पुष्पा गुम्बन्यायतबाहुः ...” (Raghu. III).

(5) “सरदमल ...” (CV. 10-12) resembles Kālidāsa’s “सरंगमाद्रया ...” (कुमार 1).

(6) “सरसोऽनंतिनी ...” (LVI. 4-7) is an echo of Vālmiki’s “हस्तकारप्रभवाकीण्या ...” (V).

(7) “नरसास्त्रिणिः ...” (LXVIII. 25) is verily like “विजितं तु परिपरपरः साध्विलय ...” (शाकुर). 

(8) “सवैयामिन्निर्माणानि ...” (LXXV. 9) reminds us of “सवैयामिन्निर्माणानि केले” (श्रुत्व व).

(9) “विशेष ...” and “पम्य स्विता ...” (LXX. 4, 5) are on a par with “एतत्त्वलं नलवनुमेयशैष्यमि ...” and “तस्य: प्रविष्ट्या नतनामि ...” (कुमार० I).

(10) “प्रकटस्तत्त गुणा बसन्ति” (LXX. 23) and “प्राच: शरीरकारानुवाचनो ...” (II. 2) echo “सहस्त्रः धार्मिक वर्धन ...” (कुमार० V).

(11) “देवमाणाः शरीरीय मूर्तिस्” (XLIII. 6) is similar to Vālmiki’s “पोल्लूमाणाः शरीरीय हंसम्” (V).

(12) “उपालद्युपित्र खं ...” (XLIV. 26) is analogous to “पघोयनमध्युताहुः ...” (शाकुर) and also the description of the Puspaka in the Sundarākāṅka of the Rāmdyaṇa.

(13) “कामः क्रोधः क्रोध विजः” (XLVIII. 13) is an exact replica of Vālmiki’s “थः समुस्तितं क्रोधकमयैव निरस्यितं”.

(14) “पुललेपमेव ...” (XLVIII. 8) echoes “थः संकतोत्सङ्गः ...” (Raghu. XIII).

(15) “पोल्लूमाणाः स्वहुः ...” (Do. 9) is like “पथा पपातपलेश्वः ...” (Raghu. IV).
His Language: Like Kālidāsa, our author wields language with rare felicity as well as facility. His language is remarkable for its simplicity, lucidity, delightful diction and lifting alliteration. Though he takes poetic licence many a time in respect of grammatical construction, gender, etc., his style is distinguished by what are called Drākṣāpāka, Prasāda, Mādhurya, Sukumāratā and other poetic excellences. Where necessary he uses Ojas i.e. long compounds, also for effectiveness as in the description of Agastya (XII). Aedāra Dañgin praises Kālidāsa’s ‘prasastra bhāṣa’. We can say, likewise, that the description of the Seven Sages (Pleids) is noteworthy for its pleasant, simple diction and enrapturing imagery. We can cite as examples the verses describing the sky (XXXI. 5), house (LIV. 125), man’s physiognomy (LXVIII. 1, 89, 91), woman’s superiority (LXXIV. 3, 5, 17), erotic remedies (LXXVI. 2) and the effects of Mercury’s transit (CIV. 22). The descriptions of Gods like Viṣṇu contain the excellence called Udāratā. Of course the work is replete with Samādhi in the descriptions of nature and seasons.

Rare Expressions: Varāha uses some rare expressions invariably following the ancient Sages; हारि, द्रव्य, ईश्वर्ञ (for ईश्वर्ण), भिनस्सिः (Sanskritized form of the Pāli word), वणिज्य. नबयो न वर्जित (XIX. 1), प्रश्नानुसिः (LXVIII. 80), विण्य and मानविल (XCIV. 65). The word मानविल is generally used in the sense of ‘one who honours’; but the author uses it in the sense of ‘one who believes or has faith’. In Hindi it is still used in that sense. So we can infer that Varāha uses it in its correct sense, which might have undergone a change over the centuries. The expression ‘प्रिय बानन’ (XXXIV. 14) meaning ‘scarce and costly’ is still used in some parts of India like Karnāṭaka in that sense. The word होर्ब meaning acrobats must be very old, possibly designating a class of people. It is still used in the South in the same sense in the compound होर्बरान्त (play of acrobats). Another peculiarity of his language is that he resorts to Anuvṛtti, as in
grammar. For example, in XXI. 8 the subject, Garbhāḥ, is to be borrowed from the previous verse. There are many expressions like "धातुवर्त्ती सागराण्त मुनिनि" (LXXXVIII. 18) that are rather strange. So is the one in "आचरणलाभ विदित" (XXXV. 7). This shows that the author is carried away by his zeal for delineating the theme, and forgets the grammatical niceties. There are many other violations of Pāṇinian rules such as in प्रायमनिक्षेपा and ज्ञात, which are out of place in this appreciation of the master’s genius. Many a time the author had to disregard grammatical rules for the sake of metre.

His Scholarship: His mastery over various Śāstras becomes apparent when we go through this vast Book of Knowledge. Let us first of all consider his scholarship of grammar, which again confirms our conclusion that he had to discard grammatical norms only under poetic licence. He uses the following scholarly expressions:

(i) Desideratives—प्रियवाणा, शास्त्रविशेषय, विरामचित, युक्तस्त; (for युक्तस्तमानस्त), विभाविषय, शुक्लाभाग:

(ii) Frequentatives: प्रोत्यूत्तरे, पेशीवते, जनीयते, वीर्याते, रहित्याते, बच्चात्री, पान्नित्रु, देशीयमानस्त, श्रीमुखीति, तरिति (for तरिति):

(iii) Taddhītāntas (with secondary suffixes): धार्माणिक्षम, शास्त्रविशेषय, युक्तस्तम, कौटिय, धार्माणिक्ष, राजवंतिया: (for पर्वतिया:), अभोज्या: (for उद्यान:), शास्त्रिनी (for शास्त्रिनि:), कोप: (for कोप:).

(iv) Nāma-dhātus (Nominal Verbs): पुरोदाण, ध्रुमायन (for ध्रुमायमान:).

(v) Compounds: अभ्यासरम.

His mastery over medical science, mathematics, Dharmāṣṭra, music, veterinary science, architecture, sculpture, perfumeries, iconography, metallurgy, erotics, etc. has already been pointed out.

Metrics: This is another important branch of studies where he evinces exceptional originality and mastery. This is evidenced by his remark in the Brhajjātaka, viz., वृत्तिविशेष्यम (I.2). His employment of metres is judicious and free from artificiality. His choice metres add charm to the subject matter under discussion. Chapter CIV on planetary transits is especially utilized by the author to teach Prosody Without Tears to his pupils (युग्मग्रन्थवाणयह). His verses are more charming like जन्मचतुष्या (courtesan). He introduces through pun the names of metres employed in the verses. It is to be remembered that the basic metre adopted by the author in this work is the common variety of Āryā. Identification of metres has invariably been done in the notes under the verses of other chapters as well. According to the author even great Śāstras of yore suffer for want of
a good metrical form, because they appear unattractive. 1 भिन्नगुण- निकर” is an example of fine poetry. 2 In this chapter alone he employs seven varieties of the Āryā and 52 other metres. He has used three kinds of Daṇḍakas. In this connection we can remember that Piṅgala mentions Rātamāṇḍavya (or Rāta and Māṇḍavya ?) as a writer on prosody; and Varāha names Māṇḍavya. It is possible that Rāta and Māṇḍavya refer to one and the same writer; but according to Utpala they are two persons as Rātamāṇḍavya and Māṇḍavya. Another feature of this section is that he gives the definition of some of the metres. For example, in verses 50 and 51 he gives the rules for Upagiti and Āryā; in 57 for Śloka and in 58 for treating the last short syllable in a foot as long.

Our author uses many metres which are not found in any work on prosody. The two verses, viz., 5 and 13, of XLVII have not been named, though they come under the Paṅkti group. He resorts also to grafting of one metre on another and thereby creates a new metre: Verse 14 of XLVII has been effected by combining one foot of the Rathoddhatā (of eleven syllables) and the other of Priyamవodā (of twelve syllables). This has resulted in the creation of a new Ardhasama metre. In LXXXV. 6 he combines one of Vātorni with another of Śālinī; in LXXXVIII verses 19, 21 and 27 are in Bhadravirāt minus the last long syllable; verse 26 of XLVII is of a nameless metre, but it is a variety of Upasthītā where instead of the penultimate long syllable there is a short one; in XXXIII, 29 the metre cannot be identified; verse 31 of LXXXVII is an amalgam of Samānikā and Pramāṇikā; verse 12 of LXIX is in an unidentified metre, but in a footnote of the Piṅgalacchandas the author of the note Śri kṛṣṇa by name calls it Snigdha metre; he uses Prákṛta metre in LXX. 18 and in another place. He gives entirely new names to certain metres: He gives a romantic name, Viḷāsini, to CIV. 32, which is found neither in Piṅgala nor in the Vṛttaratnakāra. He calls the metre Hariṇī by the name Vṛṣabhacarita (CIV. 10). All these things suggest that Varāha had a more ancient source like Māṇḍavya, which must have been more thorough than either. In XIV. 6 (I half) out of 30 mātrās he has used 22 short syllables, thereby showing his mastery over metrics. In XXIV. 13, 14 he employs the Puspi- tāgrā metre with telling effect. He makes use of the Āryāgiti rarely as in XCV. 15, 33 and LVIII. 58. In a large number of instances

1. Vide CIV. 1.
2. "27.
he employs Āryā of the Vipulā type. He uses longer metres for the purpose of description and condensing many ideas. The Drutavilambita in XXVIII. 11 is very happy and effective. His Varāṇaka Daṇḍaka must needs be mentioned for its choice diction and charming assonance.

In Chapter II some parts of the prose passages are found to be metrical: "सावस्तरोमत्वतः"; "हृस्वलोकयस्मानि शालिनि..."; "ब्रतोपासानिर्मितः"; "प्रह्यंतनास्वहि..."; "वीरिवातिकादिभिस्योरंतमेव..."; "मूर्तयन्त्रमसोऽश्च..."; "क्रियाप्रमाणेष्ठि..."; "केशोऽकालःकः..."; "शास्त्रयो बक्ता तत्त्वः" etc. In the above examples we can detect parts of Āryā, Śloka, Daṇḍaka, Śārdulavikrīḍita etc. Similarly in some of the Āryā verses we can discover parts of the Śloka metre.

No doubt, a few instances of metrical flaw have been detected in this work. Some of them may be ascribed to the carelessness of scribes; e.g. in XXXIV. 2 there is one Mātrā surperfluous in the second ending in "हरितश्चक्तः". The author must have written "हरितक्तः". Varāha is aware of Pingala's rule regarding Atihrasva when a short syllable is followed by ञ or ञ. The footnote under this reads thus: "वस्तुतःञः लब्धम्".

Varāha must have been acquainted with the works of ancient sages on prosody such as वृजेश्वर, यात्र, ताण्ड, सैवत, ब्राह्मण, शत, माण्डय etc. who have been referred to by Pingala. Our author uses the word "द्विअविषित" in CIV. 64 like Daṇḍin. We cannot say definitely whether there was a popular work of that title before our author; or the science of metrics might have been popularly known as Chandoviciti.

The author's knowledge of the Vedas, sacrificial lore and propitiatory rites is stupendous. For, he summarizes, sometimes, some Mantras and at others, quotes their initial words: In XLIII. 55 he quotes the initial part of the Mantra, "वातरमिन्द्रमवितारमिन्द्र..." In LXXIV. 7 while quoting Manu's views with approval he exhibits his deep knowledge of both the Dharmaśāstra and Vedic Mantras such as "सीम: प्रथमो विविदे नागरो विविदं उल्लर:..." 44 ध्रृष्टे द्वि न्द्र:...", "हिरण्यशरणो...", "हश्यम् वर्णस्य..." 75 Similarly he demonstrates his close acquaintance

2. Vide LXXXVII. 17, 21; XCV. 12, 21; LVIII. 45, 46, 48; LIV. 27, 91, 95; LX. 10; LXVIII. 61; LXIX. 1, 2; LXXVIII. 19; LXXIX. 22; VIII. 8.
3. Vide Pingala chandas page 5; and XXX. 9 for तनुहस्.
5. " XLVIII. 72, 74.
with the rule of Dharma-Śāstra regarding Dāratikrama and with many sacrificial rites such as स्वातीपाक, “हृदयम्:”, प्राणाधिपत्यमन्नल्ल, “श्रा वायो:” इति पद्वत्व, “देवा: कपोत”, “सुदेवा:”, शाकुनूल्लक, “वा मनो”, अयाबरिषि, महाशानत्व, महारोहिण, कुबेरहृदय, समुद्रिकृत्तक and इष्टापूर्ति.

His intimate acquaintance with the Āgama-śāstra is attested to by his scholarly treatment of iconography, installation of idols, temple architecture etc. He must have studied thoroughly all the six traditions of that Śāstra, of which the Śaiva and Vaiṣṇava schools stand out most prominently. It is interesting to note that there is close relationship between this Śāstra and the Samhitā literature in astrology. For, both of them treat of the subjects such as art, architecture, gemology, painting, sculpture, town-planning, gardening, etc., etc. We are able to infer that in his time there was a famous work on Āgamaśāstra entitled Śaṭṭra.

We have already seen that the author was an expert in Āyurveda for human beings and trees. He mentions several recipes for health and long life. He evinces his close acquaintance with genetics and other subjects treated of in Āyurveda. Chapter LXXVI is full of interesting recipes for the preparation of tonics and elixirs. In verse 11 he gives a very good prescription for digestive troubles. In the next verse he advises people to refrain from eating excessively sour, bitter, salt and pungent dishes. His advice regarding ghee reminds us of the Vedic dictum, “आयुर्वेद पृथुम्:” He explains how tanks should be constructed and what kind of trees planted on its banks, so that there may be pure water for drinking purpose. As an intimate knowledge of herbs and trees is essential for a physician, the author shows his proficiency in that branch also. His description of the preparation and benefits of tooth powder and chewing betel leaves would bear repetition. His reference to Prāṇāyāma and the process of the soul’s experiencing pleasure and pain confirms our belief in his acquaintance with Pātañjala Yogaśūtras, Sāṁkhya and other systems of philosophy.

2. XLVIII. 71, LVI. 2.
3. LX. 22.
4. LXXVI. 1; LXXVIII. 23, 24, 26.
5. XLVIII. 52.
6. LIV.
7. XXIX. 2, XLVIII. 39-42; XLIII. 15; LIV; LV. 3, 4, 10, 11; LX. 8.
8. LXXVII. 31-33; 35-37.
9. XCIV. 62; LXXV. 3.
The author shows his intimate knowledge of culinary art also, as he refers several times to sweets and other tasty edibles like मोक्षक, उल्लोलिका, शृङ्गा, शाकुल, पायास, नुसान, ब्रमसुर, परमाम्र, भक्ष्य, वधि etc.¹ His knowledge of ornithology is borne out by his detailed treatment of various species of birds in connection with auguries. In this connection we are tempted to refer again to the wholesome political tradition prevalent in ancient times, viz., at the end of the Royal Ablution the king should proclaim protection to the subjects, release animals from the hands of butchers and order a general amnesty to prisoners except those who endanger internal peace.²

Author’s Temperament, Character etc.: Varāhamihira must have been a man of robust optimism, humanism, humour, jovial temperament and a high moral calibre. For, he says that men should not be thwarted by fate or dejected by his Karman whose effects are presaged by portents and evil omens, but he should try to undo or mitigate their evil consequences by proper and timely expiatory rites. The portents are said to affect mankind both individually and collectively. They affect kings especially as they are the very foundation of the State-edifice³. He must have enjoyed both royal patronage and domestic felicity. We can justly infer that he enjoyed good dress and cosmetics as well as chewing betel leaves. He seems to have closely studied the Science of Erotics (Kāmaśāstra), trade and commerce (Arthaśāstra), metrology, meteorology, poetics and philosophy. He appears to have taken keen interest in the worship of Gods, Viṣṇu, Śiva and others, though his chief Deity of worship was the Supreme Sun God. He must have been influenced by the Yoga of Devotion propounded by Lord Kṛṣṇa. His devotional fervour is apparent in his firm faith in the power of Agastya to remove all sins, and in his fine delineation of the features of Lord Viṣṇu, which is on a par with his Dhyāna-śloka.⁴

He was a psychologist par excellence too. He was a keen observer of external nature as well as human nature and knew the working of the human mind. His ethical standard was very high and his instructions on moral conduct are worth their weight in gold.⁵

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1. Vide XLIII. 38; XLVIII. 31; LIX. 8; XCV. 20; XII. 17.
2. "XLVIII. 81.
3. "XLVI. 3; XLVIII. 3, 82-86; CIV. 48.
4. "XII. 14; LVIII. 31-35.
5. "LXXV. 6-10.
Commentaries

It is presumed that the *Bṛhat Saṃhitā*, which had attained great fame in olden days, had many scholarly commentaries. It is a well-known fact that scholarship was measured in India in terms of original writings and scholarly commentaries on famous works. However, we have no knowledge of any commentary on this work prior to that of *Bhaṭṭotpala*, from whose references we can conclude that there were at least two schools of interpretation on the *Bṛhat Saṃhitā*, for the reasons mentioned below:

1. Under LXVIII. 2 he says: केचिद् शिषय... हृति पठनिः.

2. He condemns the reading तिन्नम् in 108 and prefers the ancient reading तिरुपिाम्.

3. Under LXXVI. 11 he states "उरलं काविज्ञानम्, पय इति केचित्".

4. Under LXVIII. 1 he dislikes the reading नकुत्तर वरूणकृम् for its grammatical flaw, saying 'यापरे अन्यथा पठनिः.' He refutes their arguments ably.

5. In verse 57 again he says "केचिद्मु...'.

6. In verse 63 he refers to more than one interpretation: 'एवं केचित्...','अन्ये पुनः...'.

7. Under LXXXVI. 68 and 78 he refers to two schools of interpretation and concludes 'एवेव व्याख्या व्याख्यासी.'

8. Under verse 12 he condemns the interpretation of some in respect of प्राप्तवृत्तिः विक्रम, as 'अन्ते केचित्... प्रयुक्तमेति' and quotes श्यामान्य गर्ग.

9. Under verse 31 while construing the word नौभिक, he says 'भ्रमणसक्त', कहयारा इति केचित्.

10. Under verse 79 he refers to two interpretations: 'एवं केचिद् व्याख्याते, गर्गे चतसो विश्वेञ्जनिः.'

11. Under LI. 75 while referring to नवजुक्षोऽह सत्कुलोऽह सिद्धर्थतति... he condemns outright some interpreters: 'अन्ते केचिद्विद्विदस्ततेस्ततुप्रयोगाद्विद्विदति...' and quotes several authorities like नती, गर्ग, etc. to prove his contention.

12. Under verse 31 he says 'केचिद् चतुरु हृति वर्तमानिः.'

13. Under verse 41 he states 'केचिदविद्विदविदस्तुस्थितविद्विदम् नयनेव.'

14. Under XI. 7 he refers to व्याख्याविलिपिक्तः (conflicting interpretations) and gives the correct interpretation.

15. Under V. 26 he quotes another interpretation: 'पान्ये एवं व्याख्याते.'

16. Under LXI. 5, 6 he says 'अक्षिमयो निर्मले व सिद्धर्थतिः केचित्.'
(17) Under LXI. 19 twice he refers to other readings: केवलतमतः.

(18) Under LXVIII. 12 he says: ‘केवलतमतः….इतिपञ्चितः.’

The name Bhāṭṭotpala itself proclaims that the commentator was a Kashmirian. Al-Bīrūnī too specifically states this fact. Varunabhaṭṭa commentator of the Khaṇḍakāhyaka confirms the above statement. Utpala lived in the middle of the 10th century A.D. For, he states in his commentary on the Br. Jātaka that he wrote his Viṃṭī in Śaka year 888 (966 A.D.). It was a Thursday coinciding with the 5th lunar day of the bright fortnight of the lunar month Caitra. The Brhat Samhitā was commented upon by him towards the end of the same lunar year i.e. on a Thursday, Phālguna Kṛṣṇa Dvitiyā.

He has also commented upon the following works: Yogayāтра, Bhaiḍjāṭaka, Brahmanmāṇasa) a Karana grantha according to Al-Bīrūnī I. 157), Laghujaṭaka, Brhaḥ Samhitā, Khaṇḍakhādyā, Saṭpaṇcāśikā (of Prthuyāsaṣas).

His original works: He appears to have written many an original work, some of which are the following: (1) Praṇajāṇana in 70 Āryā verses on horary astrology. 2 (2) He seems to have written a work entitled Bhāṭṭotpala-horā-sāstram in 75 verses. (3) According to Al-Bīrūnī, Utpala wrote a work entitled Rāhunrakaraṇa (Rahunirā- karana ?) and Karanapāta, whose authenticity cannot be vouchsafed. (4) He states that he has written a work on Vāstuvidyā—architecture, from which he quotes five lines in the Brhaḥ Samhitā. 3 Al-Bīrūnī’s statements about his authorship of a work called the Śridhava are conflicting. 4

His Contribution: We have already pointed out Utpala’s unique veneration for Varāhamihira. He has rendered yeoman service to the cause of Indian culture and Sanskrit learning by means of his vast knowledge and practical experience of many branches of learning. But for his erudition and able exposition many passages and technical terms in this work would have remained obscure to the readers. His quotations from many unknown works are a boon to the world of scholars. His language is simple and forceful. He is well informed about many technical subjects such as

1. ‘India’ I. 157, etc.
2. See the English translation of this work by this writer and V. S. Sastri, Bangalore.
3. Vide LIII. 57.
4. „ ‘India’ I. 367 and 158.
astronomy, mathematics, poetics; Āgama or Tantra; perfumery, etc. His frankness about his lack of practical knowledge of perfumes is praiseworthy. Even here his knowledge is by far above the average. For, he quotes from Īśvara's work in Prākṛta on this subject in order to explain the terms Vedha and Bodha.

He mentions several authorities and quotes extensively from their works: (1) Unnamed authorities; (2) Āgama vīdāḥ; (3) Ācāryavishnuvendra; (4) Āryabhaṭa; (5) Īśvara; (6) Rṣiputra; (7) Kapila; (8) Kāraṇa; (9) Kātyāyaṇa; (10) Kātyāyaṇa; (11) Kāmandaki; (12) Kāśyapa; (13) Kīrṣṇākhyā-tantra; (14) Kuśalāḥ; (15) Khaṇḍakhaṭyā; (16) Garga; (17) Caraka; (18) Chandaśāstra; (19) Devala; (20) Nagnajit; (21) Nandin; (22) Nārada; (23) Nighantu; (24) Paṅcasiddhāntikā; (25) Parāśara; (26) Pāṇini-sūtras; (27) Purāṇa; (28) Purāṇākāra; (29) Pulīsācārya; (30) Balabhadra; (31) Bāhulaka; (32) Bṛhaspati; (33) Bṛhaspati; (34) Brahmagupta; (35) Bhaṭṭotpala; (36) Bhadrabahu; (37) Bharadvāja; (38) Bhārabhātā; (39) Bhrgu; (40) Manudharmāḥ; (41) Maya; (42) Mayuracitra (of Garga); (43) Mīmāṁsakas; (44) Yama; (45) Yavanesvara; (46) Yātrā and Yogayātrā; (47) Rājā-maṇḍavayu; (48) Lokottari; (49) Laukāvatikā; (50) Vararuci; (51) Vasiṣṭha; (52) Viśvakarman; (53) Virabhadra; (54) Virasoma (writer on Elephants' treatment); (55) Vṛddha Garga (of Bhagavān Garga); (56) Vṛṣṇa; (57) Śakra (Indra); (58) Śālikhotra; (59) Śrutī; (60) Sāmāsa-sāhityā; (61) Samudra; (62) Sārasvata; (63) Sāravatī; (64) Siddhasena; (65) Siddhārtha; (66) Sūryasiddhānta; (67) Smṛiti; and (68) Hiranyagarbha.

His Learning: His vast learning is attested to by his explanations of the following difficult technical terms: Vedha and Bodha (mixture of liquids and powders respectively); Pāśanta and Daśanta;² Samavṛttā (cylindrical);³ Kukṣa (middle of the stomach);⁴ Viṣaṇa (tusk);⁵ Unmāna and Māna (height and weight); Isā (frame of a cot);⁶ Kuśeda,⁷ Ghoṣa;⁸ Vaitakī (Nagnācārya?); Dividdhāṇḍa (musical drum); Devalaka (Bhojaka, it may mean a temple-worshipper);⁹ (Domba

2. " LXXI.9. The initial and final parts of a cloth.
4. " LXVII. 19. It may be an obsolete form of kukṣ ṣ or kukṣa.
5. " LXVII. 9, 10.
6. " LXXIX. 27.
7. " LXXXVI. 39 sound produced by the mouth.
8. " ibid. 78 a cavern. We cannot say if he is correct. It may mean a hamlet or noise.
Introduction

(acrobats); Kācchika (perfume manufacturer); Cokṣa (wicked); Skandha and Aṁsa (these are distinguished by him: the latter is the side of the neck); he explains three kinds of Aṅgula formed by the distances of 8, 7 and 6 barleys; he also distinguishes the two intersecting diagonals as Vanśa and Rājju, while the Ācārya designates both by the generic term Vanśa; Alūpa (the junction of the collarbone and neck); Aṇḍa (possibly means the dome); Sukumāraka (the raised portion or ridge of the ear); Goschā (has not been explained by him); Tristhānam mehate (has been explained by him as—Nityam galad-aśrūni caksuṣi bhavata ityarthah); Mani (is construed by him as the bottom of a well, but we feel that it means an artificial tank); Kukundarā[ is explained as Nitambārūpakaṁ (Kūpakam?); it may be the depressions in the hips]; Pecaka (root of the tail); Udumbara (consists of Dehali and Niṭāla, the threshold and its counterpart above); Pītha (foundation); Śīra (one of the 10×10 cross lines in the Vāstu chart); Karaviraka (inner corner of the eye); and Tarkukāḥ (those who look at others’ faces).

As observed above, his contribution to a variety of subjects such as architecture, astronomy, water-divination, etc. is astoundingly vast and deep. In the context of perfumeries he says under LXXVII. 4: “All the ingredients must generally be washed either with Kānjika or with pure water, some with cow’s urine, and then cooked on gentle fire in an iron vessel along with Nakha (shell perfume) and gingily oil. The Ācārya has not given these details. We too have not given them for fear of making the work too big.” Then under verse 8 he gives a special rule: “Whenever a scent is to be fumigated, first it should be done with Haritaki and then only with the particular substance prescribed. This is the tradition among the experts of this science.” In this connection we are surprised at his becoming humility in spite of his vast knowledge and information that are both copious and remarkable. For, he says: “सर्वस्यक्रांवैधिकोपसानाति नौक्तम्। एव तस्मात् उपस्थम् कार्यम्।... न चास्माकर्मार्त तथाविष्णु प्राप्तीम्” (LXXVII. 4) and quotes from the work Gandhayuktī.

1. Vide XC. 3.
2. „ LXVI. 2.
3. „ LVI. 22.
4. „ LVIII. 7, 9.
5. CV. 12.
6. „ LXVII. 2.
7. „ LIII. 26.
8. „ LVIII. 13.
in Prākrita by one Īśvara. His keen scientific attitude and mathematical genius are revealed by his calculation and explanation of the varieties of scents. He says that by Gaṇavyottī, secondary method, the number is 174,720, but primarily 43,680. In this connection he quotes a long passage from a Nighantu of synonyms of substances. This shows that he was well acquainted with Āyurveda also.

His profound scholarship in astronomy and mathematics is attested to by the calculations and quotations he has given in Chapter II. Therein he quotes profusely the Brahmasiddhānta, Pañcasiddhāntikā, Pauliṣa-siddhānta, Āryabhaṭa, Bhaṭṭa Balabhadrā, Brahma-gupta and Garga about the elements of calendar (yuga etc.), whose smallest unit is \( \frac{1}{4} \) Truṭi. It is surmised that he has written an independent Kāraṇa grantha. Under II.12 he explains that the earth hangs in space like an iron ball held steady between two magnets. He tells us, in this connection, about the divergence of opinion among the Ācāryas regarding the ‘lord of the day and Hora.’

His extraordinary proficiency in architecture is clearly proved by his quotations and intimate knowledge of the various details of the construction of houses and temples as well as iconography. He supplements many statements of the Ācārya with lucid explanations and apt quotations. According to his own statement he had written a detailed work on architecture. He mentions three kinds of cubits and digits, viz., Sādhāranā, Jyeṣṭha and Kanisṭha, and technical terms, Kānḍa, Pāṁsuka, Stara and Varāṇḍikā. He makes profuse quotations from the Kironākhya-tantra, Nandī, Cūraka and Anyaśāstra and mentions many things not given by the author1.

His intimate knowledge of the Purāṇas is attested to by his explanation of the many stories and names such as that of Tilottama,2 Revanta,3 the Mothers (the seven mātaraḥ described in the Saptasati), Kāla (Time),4 etc. His knowledge of Dharma Śāstra and kindred subjects is equally amazing: under LXXXVII.39 he explains who is a Vṛāya; he quotes the Manusmyṛti (under I.6) which is directly based on the Nāsadyasūkta of the Rgveda; Kapila’s Sāṁkhya philosophy, Kauṇḍa’s Vaishēṣika system, Mimāṁsakas, Advaita philosophy (LXXV); he tells us which weekdays are good for Saṁskāra, dīkṣā, vṛata, mekhalā, etc5. His knowledge of the Āgamas becomes quite evident

1. Vide LIV. 37, 58, 64, 90.
2. ,, LXXIV. 20.
3. ,, LVIII. 56.
4. ,, I. 7 where he quotes the Paurāṇikās.
5. ,, XCVIII. 16.
from his reference to the *Vātula tantra* and *Pañcarātrāgama* regarding the installation of Śiva's image and worship of Keśava. In Chapter C he quotes a good deal from works on *Dharmaśāstra*. His explanation of the shape of the altar as a quadrilateral with its middle part contracted shows his proficiency in sacrificial *Core.* He quotes *Smṛtis* regarding bath at night. His intimacy with *Arthaśāstra* is discernible in his explanation of XIX.11. His acquaintance with *veterinary science* is worthy of admiration. For, he gives a long quotation which explains the anatomy of horses, and from *Parāśara* and *Vararuci* who treat of this subject, which was very popular in the Vedic period when horses of good breed and features were required for the *Aśvamedha* sacrifice. Though the author does not mention the word *Āvarta* (hairy circle) in verse 2, *Utpala* supplies it on the authority of *Vararuci*.

His proficiency in metrics and poetics becomes apparent by his scansion of verses and definitions of all the metres employed by the author. In this connection he refers to the views of *Rāta, Māṇḍavya* and observes that the Ācārya has made prosody an attractive subject and that he himself has made his *Viśṭi* (exposition) 'Śisyahitavahā' (beneficial to pupils), a remark which is amply borne out by his scholarly explanation.

He is a poet of no mean achievement. He could have achieved singular success as a poet like his ideal, had he only wished for it. His poetic talent is discernible in the two verses (2nd and 3rd) at the beginning of his commentary as well as in those which he has put at the end of important sections, viz., II, XIII, LIII, XCVI and CV as well as the penultimate verse, describing his *Viśṭi* as a boat for crossing the ocean of *Varāha's* deep learning. In all these verses he uses charming metaphors and puns (e.g. *Artha* meaning wealth and sense).

He was an adept in the *Sāmudrika Śāstra* (Human Physiognomy): He explains minutely all the features, quoting the authorities of *Samudra, Garga* and some unnamed author. In this section he quotes only a single verse of *Parāśara*. He is so thoroughly informed about this subject that he has no hesitation in condemning the previous interpreters who gave a wrong reading and held that *Prakṛti*

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1. Vide LIX. 19; CV. 8.
2. " XLIV.8; LVI.2
4. " LXVI.
and *Sattva* meant one and the same thing. In this connection he brings to our knowledge what *Kātyāyana* says regarding *Unmāna* (height) and *Māna* (weight).

Regarding gems he says that Diamond, Pearl, Ruby and Emerald are the most important among the 22 varieties of gems. His observation about the origin of gems, viz., subterranean pressure in course of time produces gems, is quite scientific and up-to-date. He is also well informed about the prices of gems based on their weights and qualities.

His scrupulous adherence to local traditions and general principles in the sphere of iconography is worthy of his vast learning and keen understanding of the spirit of art. For he observes: "किन्नु तासां स्तनैथोमा मध्यक्षामता नित्तम्वैथुत्यो कार्य वेन प्रकारणः स्तोधृष्यो शोभा आयते" and "ग्रंथ प्रतिमालक्षणं देवानां देवतानां विलक्षणमार्गियं तेषां लोकप्रसिद्धा यथा यथा शरीरकोभा भवति, तथा तभोक्तः त्रिमालिकार्यां लक्षणाः:।"

His acquaintance with the science of *Erotics* or *Kāmaśāstra* is equally intimate. Under LXXVIII.12 he quotes from a work entitled *Bāhulaka* the definitions of *Bhāvas*, etc. Not much is known about this work. His quotations from *Kāśyapa* show that his *Sāhita* too had contained matters relating to erotics which *Varāhamihira* must have utilized for his work.

His proficiency in lexicon is proved by his quotations from *Nighantu* (already referred to). He explains certain words, quoting relevant *Kośas*: *Kukundara* as the cavity of the loins; *Ḍindibhānda*, as a particular musical instrument; *Jatru* is explained as 'कुस्तांस: सन्धि:' which is palpably incorrect. The mistake must be attributed to the scribe. For, *Kṣirasvāmin* says "अंशक्षमः (वस्त्रस:?) सन्धिरत्रस्वास्तिष्ठ जनः." He explains the word *Viyadgā* as 'girdle.' Similarly about *Vīśāṇa* he quotes some *Kośa* to show that it means also 'tusk.' He follows the same procedure to prop up his explanation of *Kapotapāli*.

His scholarship of grammar is testified by his quotation of Pāṇini's authority for explaining words like *Hautabhuja*. Similarly under LXVI.2 he says, "प्रश्न राघववालास्वातः समाहरः" which is permitted by Pāṇini’s rule II.4-2.

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2. "LXXXIII.3.
5. "LVI. 30.
6. "Pāṇini IV.3-120; VII. 2-117.
We have already given an account of his veneration for the Ācārya bordering on religious devotion. He, therefore, tries always to justify Varāha’s statements, though, prima facie, they may appear to be mutually contradictory. For example, the author says that Āvartas or curbs are bad (in LXVI.2) in Savayaukaśi, and again in the next verse he says that they are good in the Kukṣi. This, says, Utpala, is not self-contradictory. For he says: “There is no inconsistency in the Ācārya’s statements, inasmuch as he has condemned it only on the left side of the stomach, and not on its right side.” Similarly, the word Gala occurring in both these verses is no repetition. For, in the first instance it means Hṛtyāṅga-sandhi (junction of the heart and neck) and in the second the neck itself. Likewise, he supplies words and information not found in the author’s verses.

Another important feature of Bhāṭotpala’s Vivṛti is that he alludes to various regional traditions and vernacular words, which should provide sufficient material for research in linguistics:

(1) He states that the Mrdaṅga (tabor) is popularly known as Manḍala. Probably it was known by that name in his region.

(2) We learn from his statement (under LXXII.4) that Vitāna (canopy) was known as Kanaka in the world (Loke) i.e. in his regional language.

(3) He mentions that Kṣveda (sound produced by the mouth) is popularly known as Ṣoḍanikā. We are informed that in the Punjab and Mālava people use the word in that sense.

(4) He says, similarly (under verse 41), that the bird Bharadvāja is called Lāṭā by the people.

(5) The word Domba (which has already been noticed) occurring in LXXXVII.33 was probably known to him as meaning acrobats because of popular usage, though he does not give any explanation. It looks like a vernacular or a foreign word.

(6) The word Cokṣa was understood to mean a Duṣṭa or notorious fellow, in popular parlance, according to Utpala, though the dictionary gives just the contrary meaning i.e. H. is not clear as to how: his word came to connote the opposite sense. Somebody has told us that the word Cokkhā is used in the sense of Sharp in Eastern Hind.

1. Vide LXVIII. 95.
2. ,, LXXXVI. 39.
3. ,, LXXXVII. 43.
(7) In his local dialect, we are told, the Bhrṅgāra, Vase, was known as Dāndāni or Damani (LXXX.6). We are not in a position to affirm whether the word was in vogue in Kashmir or elsewhere. We have been told, however, that that word is used in Eastern Hindi for Guldastā (vase).

(8) He explains the North Indian custom of building earthen granaries in the following words "कुमल मृत्यु प्रतिमादिकः स्थापते." Even now we can see in the villages such mud granaries standing near fields. In Eastern Hindi it is called, they say, Dehart or Bakhār.

(9) He interprets the word Śvapācāh (in LIII.84) as Ṛma. Even now outcastes are called by this term in Eastern Hindi.

(10) The word Sahāyān (in CIV.35) meaning companions or helpmates, is construed by him as Sārthīnāḥ. We cannot make out as to what exactly he means by this expression. According to the accepted connotation of the term, it should mean ‘one having a caravan or flock of animals.’ It must be a case of semantic variation. For, actually Sāthi is used in Hindi in the sense of ‘companion.’ Utpala, therefore, must have been influenced by local usage.

(11) He explains the word Jānu-kapicchā (Knee-cap) in LVIII.17 as “वे च लोकें एकलक्षि इति प्रसिद्धे.” This also would help researchers in identifying the regions traversed by the learned commentator.

(12) Under LXIII.2 he remarks that the popular name of a kind of fighting cock, whose neck is like barley corn in shape, is Tavaśiras.

The world of scholars must remain greatly indebted to Bhaṭṭotpala for giving it a peep into a realm of wonderful ideas, arts, crafts, beliefs, traditions, etc. of the ancient peoples of this land. In this connection, some people naturally entertain a feeling that Viḍḍhagarga and Garga might, after all, have been one and the same person. That this notion is quite unfounded would be clear to us from the forthright statements of Utpala: “एवमधामादं मयं ममण्यं मयंविनयं मयंप्रतिमायम्। बुधवरपरालसकस्यपि: सह मतभेदः।” We find here the two Gargas in the opposite camps. The Ācārya has preferred the views of the junior to that of the senior. He quotes both the sages under XXXII.1-2.

1. Note the peculiar usage of the word Anna here.
2. Vide XXXII. 8-11.
Moreover he refers to the elder sage as 'Bhagavān Garga' as Vṛddhagarga and as Gargeṇa mahārṣiṇā. Incidentally the Gargasamhitā is also known as Vṛddhagartiya. The Mahābhārata too refers to the Elder sage. With regard to the identity of Kaśyapa and Kāśyapa, we may conclude that the two names may, after all, point to one and the same person. For, Utpala refers to the author's difference of opinion with Kaśyapa and quotes in support Kāśyapa. The difference may be due to the carelessness of scribes.

Regarding Devala and others too some interesting details can be called from Utpala's Viśṭi:

(i) It is quite evident from P.S.I. 22 that Varāha has given the effects of planetary years, etc. on the authority of ancient sages (Munipraṇītam ālokya). Hence it is intriguing why Utpala has not quoted the authority of sages like Parāśara, but quoted only a single verse of Devala. On the other hand, he quotes eight verses from each of Yavaneśvara and the author's Samāsa-samhitā. This leads us to suspect that by Utpala's time the literature of ancient sages on this subject might have been well nigh lost.

(ii) He quotes two verses (under V. 11) of the Sūryasiddhānta, which are not available in its modern version. This leads to the conclusion that the version that was studied by Utpala was materially different.

(iii) Utpala quotes Rātamāṇḍla on prosody and Māṇḍavya separately. This name, however, has been mentioned by Al-Birūnī (I. 157) as that of the author of a Sanhitā, which is quite possible, since the commentator quotes him in the B.J. It is to be borne in mind that the name Māṇḍavya occurs in many Purāṇas, the Rāmāyaṇa etc. It is quite possible that there were many sages of that name in ancient times.

(iv) The author states in LIV. 125² that his authority for 'Rainfall' (XXIII) is Baladevamataśīdi (views of Baladeva and others). However, the commentator does not quote him even once. On the other hand, he quotes Garga thrice, Kāśyapa once, Devala once and the Samāsa-samhitā twice (3 verses in all). It is, therefore, a subject fit for investigation, both from the point of meteorology and authorship of Baladeva.

(v) The author asserts that his authorities for temple architecture are Garga, Manu and others (Maya, Viśvakarman, etc.)³ but the

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1. Vide VI. 6; XI. 3, 5, 6; XIII. 2; XV. 4.
2. This verse is not found in the Vārāṇaseya edition.
commentator quotes not a single statement of Garga or Manu. On
the other hand, he quotes extensively Kāśyapa, a verse and a half
from Tāntrāntara (another scientific work), one line from Vīsvar-
karman and one verse from Maya. Does this mean that the manus-
script of Garga saṁhitā that was available to Utpala did not contain
this subject? However, he quotes both the Gargas in the chapter
on architecture (LIII).

(vi) Utpala rightly concludes that the five chapters (LXXIV-
LXXVIII) dealing with ‘Praise of Women’ and such other erotic
subjects are meant for the use of royal personages in their harems
(Antahpuracintāyām . . .).

(vii) He identifies sometimes the author with the work. This
may be intentional, since it is usually asked, “Have you read
Shakespeare?” meaning his ‘works.’ In Sanskrit too such a practice
is prevalent. For, Māgha is identified with his Śīṣupālavadvā by
Mallinātha: “भाषे में ये गह यस्.” Accordingly Utpala might have said,
‘तेन च महाबोधी पत्रणे’ (IX. 37) instead of ‘महाबोधी . . .’ Likewise, he
identifies Samudra, the author, with his work (cf. LXVIII): ‘समुद्रेण
प्रोक्ता सामवेत्र’ though he should have said, ‘समुद्रे प्रोक्ता . . .’. This Bhadra-
bāhu, a Jain astrologer, is said to have written a Samhitā entitled
the Bhadrabāhavi Samhitā and a commentary on the Sūryaprajñapti.

(viii) Bhaṭṭotpala’s extensive quotations from the author’s
Samāsa-saṁhitā have saved that work from total oblivion. For, we
have no other means of getting at its contents than through these
references, though incomplete. Altogether 122$\frac{1}{2}$ verses of this
abridged Samhitā are quoted in his Viśṛti. That work must have
been lost soon after Utpala’s time, since Al-Bīrūnī says nothing
about it. Similar is the case with the work of an ancient author
named Sārasvata who had written on underground water-sources.
Utpala, however, quotes only 31 Ślokas from the above work, which
would, otherwise, have remained a mere name.

(ix) Utpala quotes, for the benefit of his pupils, 32 verses of
the Aksarakosa of Yavaneśvara, occurring in the Bodhīyatārā dealing
with journeys and horary astrology. Elsewhere he quotes five verses
of a Yātrakāra named Siddhārtha. It may be conjectured that some
Buddhist saint, a Bodhisattva, had written a work on Yātra, which
Yavaneśvara might have expounded, adding his own knowledge and
experience.

2. " CIV. 60.
(x) He explains the expression 'प्रभासाध्य स्यं कर्तव्य: ' as 'न तद्व श्रुव्यं भविषिः.' It is suspected that this too might be another instance of semantic variation. In his local dialect the expression श्रृगारा might have had the connotation of 'chivalry or heroism.' This line of argument on the part of the author reminds us of Bāna’s Śukanāsopadesa.

We have already expressed our high appreciation of Utpala’s simple and graceful language. However, we cannot close our eyes to some of the gross errors he has committed in grammatical construction, gender, compounds and interpretation: Śrotriya is construed by him as Niyaminah—(observers of vows); Māṇya and Māṇapidīṣ is explained as Mānyā (worshipable) and Māṇapidīṣ or Pūjakas. This kind of interpretation sounds odd. He construes Akiṇcanā (indigent) as Akiṇcitkārāḥ puruṣakārabhināḥ (LXVIII. 29). He explains the word Strimṛtyuḥ (verse 61) as Strī tasya mārayati, which is evidently wrong in grammar. The word Śroṇinibha (resembling hips) is explained as Stryadhararāgaśadṛśam i.e. like the red tinge of a woman’s lower lip. Lavaliphala, according to him, is Lavanga-puspam, tasya phalāsambhavāt. Actually Lavanga is clove, while lavalī is Cicca acida which is called Kirunelli in Kannada. Similarly he explains the compound ‘Vṛṇḍāvimiśrālasā’ a bit clumsily by changing the Karmadhāraya into Bahuvrīhi. The word Śākuni (fowler) is Dhīvaraḥ (fisherman) for him; Avasāhana (plunging) is Uttarāyaṇa (crossing); Parivrājakasya bhayam (danger to ascetics) is changed to the ablative case (i.e. danger from ascetics); the word Pāyu (anus) means Upastha (genital organ); Analokayan ikṣan (for ikṣamāṇaḥ). Brahmataraṇaḥ, Srādgamaṇaḥ, Ratnabhedāni etc. are some other instances. In some places we have taken a different view from that of Utpala. For example he says: ‘अपस्यः प्रदक्षिण उच्चते’ which is against the views of the ancients.

He ridicules the pseudo-astronomers who speak of the sun’s victory and defeat in planetary war.

Utpala’s commentary was abridged, we are told, under the name, Utpalaparimala by one Bhāskara, son of Kumāra, grandson of Rāma of Naidhruva Kāśyapa gotra and Vārṣaganya family. This is not available in print.

1. Vide LXXV. 7.
The commentator speaks of some of the verses of the text as 
Anārṣa i.e. not based on ancient authority, indicating thereby that 
they are not genuine: They are XVII. 9, 10; XXV. 6 and XXVIII. 
17, 23 and 24. He has not commented either on the last three 
verses. Similarly, he considers some of the chapters as not genuine: 
They are XXVII entitled Vātacakra;¹ XXXVIII Rajolakṣaṇa;² LI 
Aṅgavidyā;³ LII Piṭakalakṣaṇa;⁴ and CIII Vivāhapāṭala, when he says, 
'व्यङ्ग्याभ्यासं कतर्काणि विब्वाहपातलं व्यत्तरं।' Among these chapters he is 
not quite sure about the genuineness or otherwise of Chapter LI, 
because the Ācārya includes this topic also among the contents of the 
Sāṃhitā (II. 23). Hence it is reasonable to infer that some scholar or 
scholars before Utpala, finding some elements missing in their 
manuscript of this work, composed this and such other chapters in 
order to make the Sāṃhitā appear complete. It is not known as to 
who the author Vindhyavāsin was.

In this connection Utpala observes that the five chapters 
(XXVII, LI, LII, LXVI and LXVII) are not included in the list 
of 100 chapters which contain a total of verses equal to 3900 
Ślokas. The last verse of CVI specifically states that the work has 
been completed, as it ends with a prayer. We would, on the other 
hand, prefer to exclude from the total number of chapters, viz., 107, 
printed in this edition, the following six, viz., XXVII, XXXVIII, LI, 
LII, CII and CIII, the last chapter, viz., CVII, being out of the 
purview of the regular work. However, it may be presumed that 
the original work of Varāha must have contained chapters on Wind 
Circle (XXVII), Haze (XXXVIII) Limbs (LI) and Pimples also 
(LII). For he had promised these subjects in Chapter II. But the 
'Table of Contents' at the end (CVII) omits to mention chapters 
XXXVIII, LI, LII, LXVI, LXVII, XCII, CII and CIII. This 
leaves a deficit of two chapters, which can be made good only by 
taking into account the two chapters LI and LII, because these 
were considered as genuine by some predecessors of Bhaṭṭotpala.

Though the printing of this unique work was commenced early 
in 1974, yet, as ill luck would have it, it could not progress satisfac-
torily. Hence the publishers have been advised to publish this work in two volumes, of which the first is brought out now for the benefit of eager scholars and students of astrology and astronomy as well as Indian culture in general. We hope by Heaven's grace the second volume will be published without much delay.

Vittal
10-1-1981

M. Ramakrishna Bhat
The Sun—creator—flourishes supreme—He who is the source of the universe and of the nature of the universe (or, who is the soul of the universe), who is the natural (inborn) ornament of the firmament, and who is bedecked with innumerable rows of rays that resemble molten gold.

[The author who is an ardent devotee of the Sun-God is never tired of praising His Deity of choice in the choicest terms, as he is in the Brähajjātaka. The simile of ‘molten gold’ being so apt makes one believe that Varāhamihira must have delighted in meditating on the rising Sun. The metre of this and the following seven verses is Āryā.

Bhaṭṭotpala, the able commentator of Varāhamihira, makes obeisance, in the first verse, to the Trinity, Gaṇeṣa, the Seven Planets and his preceptor, at the commencement of his Viṣṇu. In this connection, he calls our author Āvantika (one belonging to Ujjain), who composed this Samhitā or Compilation, after his intellectual powers were awakened by the Sun-God’s boon. In the second verse Utpala salutes the Sun in the form of Varāhamihira, who is called by the wise the Sun himself, who had incarnated on earth in order to save, in the Kali age, the triple Śastra, consisting of the three Skandhas or branches viz. horoscopory, astronomy and Samhitā, which he wrote in an abridged form, after he had created (in the golden age) the science of astrology with the three branches in great detail.

Following the epic description of the Mahābhārata war which is compared to a turbulent river, the commentator calls, in the third verse, the author (i.e. his work) an ocean filled with the water
of numerous ideas, abounding in aquatic animals viz. groups of planets and constellations (as well as the Signs of the Zodiac), and bright with the gems of multiple Yogas (planetary configurations). Men of little intelligence greedily wander about this ocean in search of Artha (wealth, correct meaning). ‘Hence, according to my light, I construct this raft of explanation (for their benefit)’. See also what the author says in his Bṛhajjātaka (I-2) “शास्त्रव्य प्रारम्भ”

Finding the truth of the great Science expounded at great length by Brahman (the first or Ancient Sage or by ancient sages), I am now engaged in explaining clearly the same truth in words that are neither too brief nor too elaborate.

[The expression Prathama-muni used here is synonymous with Kālidāsa’s Purāṇo-munih. The author’s idea is to impress upon the readers that he is only condensing the vast store of astrological knowledge bequeathed by numerous Sages of yore, so that they may understand the abstruse principle without any doubt or difficulty.]

It cannot be said that an ancient work must be good as it was composed by sages, whereas one written by an ordinary man (i.e. a house-holder) cannot be so. For, what difference would it make in a non-Vedic subject when the same meaning is conveyed by two different groups of words?

[The potency and efficacy of Vedic chants would be adversely affected by substituting synonyms or translating them into other languages. The Mantras have a peculiar charm and symphony of their own.

Here the author reminds us of Kālidāsa’s own fighting words for recognition in the Mālavikāgnimitra (prologue) as “Purāṇam ityeva na sādhu sarvam...” However, Bhavabhūti strikes a slightly different note in his Uttarāraṇamacasita in the verse, “Ṛṣīnāṁ punar ādyānāṁ vācam artho’nudhāvati.”]
What difference is there between the divine declaration of Brahman to the effect that the weekday presided over by Mars i.e. Tuesday, is not auspicious, and the human statement that Tuesday is harmful?

I have been encouraged to write this book, having seen many works on this science starting right from Brahman being abridged by successive authors.

[The commentator, Bhaṭṭotpala, quotes the following verses from Sage Garga, which state that this science of astrology—astronomy was originally created by the creator as an Aṅga or ancillary of the Vedas and handed down to Garga:

"स्वयं स्वयम्भुवा सृष्टि च चुभूति द्विजन्मनाम्
वेदाः प्राप्तं च। ज्योतिषं च ब्रह्मपरं यज्ञिताभास्म
मया स्वयम्भुव: प्राप्तं क्रियाकालप्रसाधनम्।
वेदानामुत्तमं शास्त्रं शैलोक्पितकारकरुः।
मततश्चाविनीग्रावतं पारम्पर्यं पुष्कलम्।
तैस्तदा सम्बृंहित्वर्यो प्रत्य: स्व: स्वेशबाहुतम्।"

"प्रात्यतम: किलेवं तत्रावं तं जसेद्वच्छद्वन्ने।
स्वर्मृशकलेष ब्रह्मो विवेदकव्रजेण्यशिष्यन:।"

It appears that originally i.e. before creation, there was nothing but darkness everywhere. Then water came into existence. From that sprang a fiery golden egg consisting of the two parts of the shell viz. heaven and earth. Out of this arose Brahman, Creator of the universe, with the luminaries (the Sun and the Moon) as his eyes.

[This verse is an exact summary of the following nine verses of the famous Manusmṛti I-5-13 :—

"प्रात्यतम: समस्तम् तमोभूतमप्रजातमलकाम्।
प्राप्तक्रियेभिस्म: प्रसुपतिम्य च। सवः।"

"तत: स्वयम्भूर्ममवानव्यक्त: भवित्ववननिद्म्।"

"महाभूताविवृत्तित्राटा: प्रात्यरसासमोनुद्।"

"योक्ताविनाविघ्रायाय: सुक्मवयायक: सनातन:।"

"सवंस्तमयोजीत्व: स एव स्वयम्भूवनी।"

"सवंस्तमयोजीत्व: स एव स्वयम्भूवनी।"
This statement of Manu has its root in the नासदीयसूक्त of the Ṛgveda].

कपिल: प्रथाममहर्षि व्रह्मादीनुप कल्पमुगस्य विद्वस्य।
कालं कारणमेके स्वभावपरे जगु: कम्य।॥७॥

Sage Kapila, propounder of the Sāṅkhya system of philosophy, has declared Pradhāna or unmanifested Prakṛti (primordial matter) to be the material cause of the universe, while Sage Kaṇāda, founder of the Vaiśeṣika system or atomic theory of the origin of the universe, has stated that the seven categories headed by Dravyas or substances constitute its material cause. According to some Time is the root cause of the universe. There are others like the Laukāyatikas who have declared that nature or the inherent properties of substances were responsible for the emergence of the universe. There are also some who opine that actions of beings are its cause.

[Here the author alludes to five theories about the origin of the universe. There are six Padārthas or Categories according to the Vaiśeṣikas, twentyfive according to the Sāṅkhya and twentyseven according to the followers of Patañjali. The Dravyas or substances are nine i.e. the five elements, Time, Space, Soul and Mind.]
Let me stop this otherwise very lengthy discussion of a vast and polemical subject which has been referred to only incidentally. I am now engaged, on the other hand, in expounding in a decisive manner, the various parts of the science of Astrology in this work.

The science of Astrology has many branches within its scope and is mainly divided under three heads or sections termed Skandhas viz. Gaṇita or Tantra, Horā and Āṅgaviniścaya. The treatment of this subject in its entirety has been designated as Samhitā, Collection or compilation, by the Sages. The first section or Skandha is called Tantra as it deals with the movements of planets through the signs of the zodiac that are arrived at by means of mathematical calculations. The second section treats of Horā or horoscopy. The third and the last is termed Āṅgaviniścaya—determination of the limbs—as it explains the method of ascertaining by calculation the ascendant and other houses in a natal chart.

[The word Samhitā has a religious halo about it, as it has been used in connection with the Vedic texts and other hoary Śāstras viz. Bhavishyavākya, etc., Āryaśāstra and the like. It is to be understood that Samhita are not meant to be original works, but collections of materials gathered from various sources. Varāhamihira faithfully follows this tradition and draws profusely from Garga’s work. For, says Garga:

गतितं जातं शास्त्रं यो वेदित द्विजपुज्वः।
विस्कन्त्यो विशेषितं सहितापरासधः सः।

Here the Sage calls the last Section Śākhā. The verse is in the बाद्विषिक्षित metre.]

बत्रानुवक्षराकाससमोवयियाक्षरास्तरास्तराश्च वर्ष्यः मयोक्ता:।
होरायां विस्तरतं भास्यात्माविवाहः सह पूर्वंमुक्तम्।।२०।।

I have already expounded in detail in my astronomical work, the Pañcasiddhāntikā, retrograde and direct motions of the non-luminous planets viz. Mars, Mercury, Jupiter, Venus and Saturn,
their combustion (as a result of close proximity to the Sun) and re-emergence and the like (i.e. वहुण्ड or planetary war). Similarly have I explained already in detail everything connected with birth, journey and matrimony in my works entitled Bhajjātaka, Bṛhad- yātrā or Yogayātrā and Vivahapaṭala respectively.

[The exact name of the last work is not known. The commentator has included in his edition of this work a chapter (CIII) on this topic written by one Vindhyavāsin. It may be presumed to be a faithful summary of our author's missing work. This verse shows that Varāhamihira had already written the प्रतिनिद्ध्रसिद्धिनिका, बुध्मात्रक, ब्रह्मात्र and a work on ग्रह. However, some references occurring in the प्रतिनिद्ध्रसिद्धिनिका to this संहिता make us believe that all these works were planned simultaneously or cross references were introduced after all the works had been completed. See प्रतिनिद्ध्रसिद्धिनिका XV-10 on Rāhu.

This verse and the following are in Upajāti metre.]

प्रतिनिद्ध्रसिद्धिनिका "मृगायमयो ज्ञातो भवसम्मतवांश " ।
सत्यवर्च वैधू च सारसुभ भूतास्रवयः सकलः परमेश्वरे ।।11।।

Avoiding trivial matters of very little practical importance such as long-drawn queries and answers, interesting legendary stories as well as the origin of planets, I shall here explain the real facts in their essential features along with all their benefits.

[The commentator explains and illustrates in detail the questions put by Krauṣṭuki to Vṛddha Garga. The story narrated by Sage Parāśara is about the fight between the Gods and demons or Asuras, in which the Gods seek the help of Śukra, preceptor of Asuras. Sage Parāśara tells Kauśika how the planets originated, of course, according to the Purāṇas.]
Chapter II—Canons for Astrologer

We shall now explain the aphorisms i.e. rules or qualifications for an astrologer.

This chapter consists of both prose passages and verses in different metres. The first aphorism is in line with those of ancient writers on the Śāstras like Caraka. However, original writers like बादरयण do not use the word भाष्यायाम; but employ the term विज्ञासा or enquiry, instead. In this chapter the author enumerates a number of qualifications expected of a thorough astrologer.

In this connection an astrologer should belong to a noble family, be good-looking, of modest appearance or dress, truthful, free from jealousy, impartial, with well-proportioned and strong limbs and joints, undeformed, with beautiful hands, feet, nails, eyes, chin, teeth, ears, forehead, brows and head, with handsome body and a voice deep and sonorous. For, virtues and foibles are generally dependent on good and bad physical features.

The author here expects a true astrologer to be possessed of all possible virtues and good physical features mentioned in the सामुत्रिकावास्त्र. We are reminded of the long list of virtues expected of the नायक—hero—of a drama according to Sanskrit rhetoricians. Like Kālidāsa our author is an adept in similes and general statements. Here the last sentence is a beautiful instance of ग्रंथितन्त्रवाह. He has put the statement of Kālidāsa in his own words. See what the poet has said in the Kumārasambhava Canto V-36:

यथूभ्ये पार्वति पाप्पुर्वके न रूपमित्यञ्ज्ञयन्ति तदन्तः।
तथांति ते रूपमुदःदर्शने तपस्विनामप्युपर्यायतम् गतम्॥
The following are the virtues of an astrologer: He must be clean, efficient, bold, eloquent, possessed of genius or ready wit, knower of the time and place, sincere, not timid in assemblies, not to be overpowered by his fellow students, expert, free from vices, well-versed in the art of performing rituals of both curative and preventive types, as well as in that of magic and bathing, engaged in the worship of Gods, observances or austerities and fast; possessed of great power generated by the wonderful achievements of his scientific knowledge and capable of answering queries made by others and suggesting remedial measures for troubles other than the visitations of God. He must also be thoroughly conversant with works dealing with calculations of planetary positions etc., Samhita (triple compilation) and horoscopy in their details.

Among the astronomical calculations the astrologer should be conversant with the various sub-divisions of time such as the yuga, year, solstice, a period of two months, month, fortnight, day and night, watch (a period of an hour and a half), Muhūrtā (one of forty-eight minutes or two Ghaṭīs), Nādi (equal to 24 minutes), Prāṇa (time required for a breath), Truti (a small unit of time equal to that of two winds)\(^1\) and its further subdivisions as well as

1. According to the ancient seers the following table gives the measures of time:

<table>
<thead>
<tr>
<th>Time taken to pronounce one syllable is a Nimeṣa.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Nimeṣas = 1 Truti.</td>
</tr>
<tr>
<td>2 Truti = 1 Lava.</td>
</tr>
<tr>
<td>2 Lavas = 1 Kṣaṇa.</td>
</tr>
<tr>
<td>10 Kṣaṇas = 1 Kāṭhā.</td>
</tr>
<tr>
<td>10 Kāṭhās = 1 Kalā.</td>
</tr>
<tr>
<td>10 Kalās = 1 Nāḍikā.</td>
</tr>
<tr>
<td>60 Truti = 1 Viniḍi or Vighaṭi</td>
</tr>
<tr>
<td>60 Viniḍi or Vighaṭi = 1 Vināḍi.</td>
</tr>
</tbody>
</table>

Angles:

| 60 Tatparas = 1 Vilipta or Vikalā (second).      |
| 60 Vilipta = 1 Lipta or Kalā (minute).           |
| 60 Lipta = 1 Bhāga or Anśa (degree).             |
| 30 Bhāgas = 1 Rasi or sign:                      |
with the ecliptic (or with geometry) that are treated of in the five Siddhántas (ancient astronomical systems) entitled Pauliśa (taught by Pulīśa), Romaka (of the Romans), Vāsiṣṭha (taught by Sage Vasiṣṭha), Saura (taught by Śūrya or the Sun-God, called the Śūryasiddhānta) and Paitāmaha (of Pitāmaha or Brahman).

चतुर्मात्र च मानानं सौरसाष्ट्रसिद्धांतकां समस्म सम्बन्धस्य च कार्याधिक्यः ॥ ५ ॥

He should also be thoroughly acquainted with the reasons for the existence of the four systems of measurement of time, viz. Saura or the solar system, Sāvana, terrestrial or the time intervening between the first rising of any given planet or star and its next rising, Nākṣatra or sidereal and Candra or lunar, as well as for the occurrence of intercalary months and increasing and decreasing lunar days.

[A solar day is the well-known period intervening two successive risings of the Sun. The same interval at the Equator is known as the Sāvana day. Thirty such days make one Sāvana month. The Sidereal day is the time taken by the Moon to traverse a star completely. Similarly a Sidereal month is the time taken by the Moon to cover the entire circle of 27 stars. A lunar day is called Tithi in Sanskrit and is measured in terms of 12° per day after the conjunction of the luminaries at a New Moon. A lunar month is the interval between two successive New Moons. See Āryabhaṭīya III—5, 6. An Adhikamāsa or intercalary month occurs when a complete lunar month is contained within the period of a solar month i.e. between two Solar Saṅkrāntis. It means that the Adhikamāsa, which is a lunar month, has no solar Saṅkrānti (transit) at all. Consequently that lunar year comes to have thirteen months. On the other hand if a lunar month comes to have two solar Saṅkrāntis, which is a very rare occurrence, it is called Kṣayamāsa or Diminutive month. One such month had occurred in the Śaka year 1744 and the next was in 1885 (Śaka year).]

पद्य-पद्याय वर्षाणि सविन्योराधिष्ठितो भ्रमणसंवर्ग्य प्रतियसंवर्ग्य सूक्तविवः ॥ ६ ॥

He should also be well-versed in the calculation of the beginning and ending times of the cycle of sixty years, a yuga (a five-year period), a year, a month, a day, a Horā (hour), as well as of their respective lords.

1. Cf. श्रीमस्थुलसिद्धान्त “श्रीमसाष्ट्रसिद्धान्तकान्तरमवमानि।”
The names of the five years constituting a Yuga and their lords as well as those of the 12 Yugas are explained by the author in Chapter VIII—23 and 24 infra. For Horā see पञ्चसिंहालितका XIII—42.

He should also be capable of explaining by means of arguments the similarities and dissimilarities as well as the appropriateness or otherwise of the different systems of measurement of time headed by the solar system.

The differences among the four systems are to be found out by calculations, while the propriety or otherwise of a particular system has to be learnt from the Dharmaśāstras, which lay down all the rules for different rituals and observances.

Despite differences of opinion among the Siddhāntas (astronomical systems) regarding the expiry or ending time of an Ayana (solstice), he should be capable of reconciling them by showing the agreement between correct calculation and what has been actually observed in the circle drawn on the ground by means of the shadow of the gnomon as well as water-appliances.

He should also be well acquainted with the causes that are responsible for the different kinds of motions of the planets headed by the Sun, viz. fast, slow, southerly, northerly, towards perigee and apogee.

He must be able to forecast by calculation the times of commencement, ending, direction, magnitude, duration, intensity and colour at the eclipses of the Sun and the Moon, as well as the conjunctions of the Moon with the five Tārāgrahas or non-luminous planets and the planetary warfare.
He should also be expert in determining accurately the motion in Yojanas, orbit, dimensions etc. of every planet in Yojanas.

[The subject of this verse is treated of in astronomical works like the Sūryasiddhānta, Aṇyabhaṭṭiya, Brāhmaṇaḥṣudāsīddhānta etc. The Gaṇḍhāra, Chapter IV, of the Aṇyabhaṭṭiya with the translation of W.F. Clark throws much light on this.]

He must be thoroughly acquainted with the Earth’s rotation on its own axis round the Sun and its revolution along the circle of constellations, its shape and such other details, the latitude of a place and its complement, the difference in the lengths of the day and night (lit. diameter of the Day-circle), the Carakaḥāṇḍas of a place, rising periods of the different Signs of the zodiac at a given place, the methods of converting the length of shadow into time (in Ghaṭīs) and time into the length of shadow and such other things, as well as those to find out the exact time in Ghaṭīs that has elapsed since Sunrise or Sunset at any required time from the position of the Sun or from the Ascendant, as the case may be.

He should really be learned in the Science of Astrology whose words have attained the power (of carrying conviction to the hearers) as a result of his proper understanding of the various objections and queries, and who is capable of expounding the Science which has become in his hands all the brighter and more flawless like gold that has been subjected to the touch-stone, fire and hammer.

[The qualifications of an astrologer-cum-astronomer indirectly enumerate the subject-matter of this Science in all its ramifications. Thus the Viṣaya or subject-matter of this Śāstra among the four Anubandhas has been explained.

After this the author resorts to the metrical medium.]
If a person is unable to understand the real purport of the Science (by separating the essentials from the non-essentials by means of his intellectual acumen), nor to answer any question put to him, nor to explain the Science to his pupils, how could he be known as an astrologer, one well-versed in this Science?

[This is the usual tirade against half-baked astrologers, hypocrites and quacks. The following verse too is in the same vein.]

 Pruṇyoṣṭhakavāṃṣakārām  yasvatayyukta karoṭayyukta:  
 स पितामहमुपगते स्तोति नरे औषधिकेनार्थम् ।

He is an ignorant fellow who interprets the text wrongly and whose astronomical calculations are utterly inaccurate. For, such a person is no better than one who goes to his grandfather or God Brahman and prays before him his grandmother or the Goddess Sarasvatī with the attributes of a courtesan.

[Through the figure of speech Nidarśanā the author condemns charlatans bitterly, of course, in a sarcastic manner.]

तत्त्रे सुपरिमाणेन लम्बे छायायुष्ण्वसंविद्विते ।
होरावें च सुषुद्धे नाबेद्ध्वृद्धरति बन्ध्या ॥१६॥

If an astrologer has mastered the astronomical Science, and has brought about perfect agreement between the mathematical results and observations made by means of the shadow of gnomon and the water-appliance, and is well established in the science of predictive astrology, his pronouncements will never go wrong or fruitless.

[After ridiculing unworthy astrologers the author extols a worthy one here. This is similar to the Vedic text quoted by Patañjali viz. “एक: बल्द: सम्पत्त: युग्मक: स्वयं स्वीकार कामपुष्यती”, and Daṇḍin’s statement viz.

“शाश्वतयुग्म: स्वयं कृपामुखत: लघु: “
दृष्ययुग्म: स्वयं कृपामुखत: लघु: ”

See also फलशैलिका XXVI-50.

The instruments employed in astronomy are enumerated in the विश्वास्विवरणिद्वितीय, thus.

गोलो नाष्टीवलवं वर्णि: शाहुकुञ्छतीविच्रमु ।
चारः तुष्य वखकं धीरेकं पारमार्थिकं यन्त्रम् ॥
It has also been declared by the revered Viṣṇugupta:

Perchance a man might be able to reach the other shore of the ocean by swimming, being driven by the force of wind. On the other hand, never could one, who is not a Sage, even dream of crossing the great ocean that is known as Kālapuruṣa or the God of Time i.e. the Science of Astrology.

[Just as the mysteries of life and death are proved by Sages by means of penance and Yoga, even so this Science of astrology helps one to solve this eternal mystery, provided he equips himself both intellectually and spiritually. In other words, a true astrologer must lead a life of contentment, detachment and contemplation.

This verse appears to have been taken from some work, possibly on astrology, written by the famous politician stalwart, Cāṇakya, who was otherwise known as Viṣṇugupta as well as Kauṭilya. This verse is in वाणिज्यतिलक metre.]

And the Science of Predictive Astrology treats of the following topics: The Signs of the Zodiac, Horā (equal to 15°), decanate (equal to 10°), Navāmśa (1/9 of a Sign or 3°—20°), Dvādaśāmśa (1/12 of a Sign or 2°—30°), Trimāmśa (30° degrees assigned to the five non-luminous planets), determination of strength and weakness of planets on the basis of these parts or Vargas, ascertaining the multifarious strength of planets due to their direction, position, time and motion, the humours, constituent elements of the body, substances, castes, functions and the like, represented by or
allotted to the planets as well as the Signs, the time of impregnation and actual birth, forecasting wonderful and freak births, immediate death, total span of life contributed by the planets, the planetary major periods and sub-periods, Aṣṭakavargas of planets, Rāja-yogas, lunar Yogas, conjunctions of two or more planets, Nābhasa-yogas and such other Yogas and their effects, the effects arising from the occupation of Signs, houses etc. by the planets and those of their aspects, exit from the world and the region from which one had come and to which one would go after death, predicting good and bad results on sudden queries, good and bad omens (or good and bad prognostications indicating the answers to be given to a query made on the spot), and the performance of religious rites such as marriage.

[Here the author alludes to all the three branches of astrology viz. Predictive, Horary and Electional. Hence it appears that the name Horāsāstra is a comprehensive term and not applicable to predictive astrology or horoscopy alone. It is, however, to be distinguished from Grahagaṇita, Astronomy.]

यात्रायं तु तिथिविद्वस्तकरणकल्पूर्तिविलनयोगचेद्वेष्टत्वननविज्ञयत्ततात
प्रहयगणागगमिनिस्थत्ववेयविक्षेपत्तेनाँप्रयोगेष्टविवधवाद्विगुणयोगमज्ञानाय
शकुन्तलेनवेशन्यमयोजनविवरणाय मन्त्रचरकृताविकायां यथाकालं प्रयोगः परत्वऽपि-ममोपायवेश्युक्तमाचायः।१६।।

The ancient teachers have also stated that the Science of Yātṛa or Journey or Expedition comprises the following topics: Tithis or lunar days, week days, Karanās, constellations, Muhūrta (period of 48 minutes), Ascendant, Yogas (called Nityayayogas), throbbing of limbs, dreams, ritual bathing for victory in battle, sacrifices performed for propitiating the planetary Deities, worship of the Yakṣas seven days, before the commencement of a journey or expedition, prognosis through the movement of the flame of the sacrificial fire, reading the mind of the elephants and horses through the movements of their limbs, talk of the troops (or military proclamations), their activities and the like as omens, auspicious and inauspicious auguries as well as the positions of planets for the employment of the six military expedients and the four political means, camping grounds for the army, colours of the sacrificial fires as auguries, employment of ministers, spies, ambassadors or
emissaries and foresters at the appropriate time and the plan for besieging and capturing enemy fortresses.

[From the above-named topics it is clear that Yātra covers the five elements of the almanac that can be got through mathematical calculations, prognostications which are within the province of horary astrology, and electional astrology. Unless the astrologer has a rudimentary knowledge of the rituals as well as politics he cannot be a good adviser in respect of military expeditions.]

The predictions made by an astrologer who has mastered both the theory and practice of the science of astrology, and astronomy, as if it were spread before his eyes in the world, inscribed in his intellect and firmly implanted in his heart, will never go wrong.

[This verse is but an elaboration of verse II-3 supra. These two could have been given together.]

A true astrologer whose business is to divine man’s fortune as determined by his past actions, should also be a thorough scholar of the Samhita.

[For a brief description of Samhita see I-9 supra. In the following long prose passage a detailed list of the contents is furnished.]

यथते संहितापादायः: II.21

विन्करावीनां प्रहाणं च चारातेशु च तेषां प्रवृत्तिभ्रक्षितप्रमाणावं किंकरण्यथावति-संस्कृताभिषेकाव्रतं कालखर ग्राह्यताः। सप्तविचारं: पुनः नलन्ध्रस्वयम्भूमि ग्राह्यताः। समागमपर्वतराजसूचिताक्षरांस्वयमधारया। सहोदरेऽभिसक्ततामतिपरिधारिणुपतिपरिधारिणुरा-सत्यज्ञोऽभिसक्ततामतिपरिधारिणुरा-सत्यज्ञोऽभिसक्ततामतिपरिधारिणुरा-सत्यज्ञोऽभिसक्ततामतिपरिधारिणुरा-सत्यज्ञोऽभिसक्ततामतिपरिधारिणुरा।
In this Science the following subjects are dealt with in the Samhita:—The movements of the planets headed by the Sun, their nature and change, if any, their magnitude, colour, rays, lustre, shape, setting, rising, orbit, change of motion on their route, retrograde and direct motion; upward motion, conjunction with a star or planet, and their course among these; the division of the constellations among the countries and their effects on the latter; the movement of Agastya (Canopus) and its rise, the course of the seven sages i.e. the constellation called Ursa Major, and their effects; the assignment of countries, substances and living beings to the planets and stars; a triangular configuration of the planets wherein all the three houses, viz. 1st, 5th and 9th are occupied and its wholesome effects; the effects of planets being at war, their conjunction with the Moon, the planet presiding over the year and its effects, indications of the approach of the monsoon, the Moon's conjunctions with the stars, Rohini, Svati and the two Aṣāḍhas, signs of immediate rainfall, prognostication through the growth of flowers and creepers, the misty circle around the Sun and the Moon, a bar-like row of clouds crossing the Sun at its rising or setting, effects of winds, fall of meteors, appearance of a blaze in the quarters, earthquakes, redness of the sky at twilights, clouds appearing in the form of a city, dust-storms, portent of thunder-bolts, fluctuation in the prices of commodities, growth of crops, Indra's banner worshipped by kings, rainbow, architecture, the science of foretelling effects from the movements of limbs or from the cawing of crows, omens in the circle of quarters, phenomena connected with the deer, dogs, winds blowing in the eight quarters, characteristics of temples and royal palaces, manufacture of images, installation of idols, treatment and fertilizers of trees, water-divination, ceremony of general purification by water done by kings etc., flight of the wagtail, expiatory ceremonies for warding off calamities presaged by portents, a colourful resume of the astronomical elements, royal bath under the Puṣya asterism, characteristics of swords, royal crowns, cocks, tortoises, cows, goats, horses, elephants, men and women, matters pertaining to harems,
features of pimples, tearing of shoes and clothes, chowries, royal staffs, beds and seats, examination of gems, characteristics of lamps, materials derived from tusks, wood etc., good and bad omens in general applicable to the entire world as well as to each individual and the sovereign—all these ought to be considered by an astrologer every moment of his life with a single-minded devotion. And it is not possible for an astrologer to comprehend single-handed all the omens occurring day and night. Hence an astrologer who is well employed by a king should engage four other scholars of the science (to assist him). Each of them would be in charge of two directions: One to watch the east and the south-east, the second one for the south and the south-west and the third one for the west and north-west, and lastly the fourth one for the north and the north-east. For, the fall of meteors and the like take place suddenly and disappear quickly, and different effects are mentioned according to their shape, colour, viscosity or glossiness, size and the like, as well as to their striking, grazing etc. the planets and stars.

[The word कुर्मविखाय has interesting connotations: It should not be construed as Division of Tortoise. Instead, it means, the Division of the Globe, because the back or shell of that animal resembles a half of the globe. In this connection read what Dr. H. Kern remarks on this subject: “The word Kūrma is the specific Sanskrit form of a word once common to all Indo-European tongues, viz. Kūrma, Lat. Culmus, Teuton holm, etc. It does not originally denote the ‘tortoise’ itself, but its back, for the proper meaning is ‘mound, buckle, half-globe, holm.’ Even in Sanskrit, in such compounds, as Kūrmannata, the word signifies the form of the back of the tortoise. At the time when the word Kūrma-Vibhāga became current, Kūrma was taken in its proper sense. Yet in later times, they wholly mistook the meaning and made an absurd drawing, representing a tortoise, as if Kūrma could denote a level! The rendering by ‘Globe’ is not wholly exact, since properly only a half-globe, a holm, is supposed to be raised above the waters.” The Planetary Triangle is referred to in the Bṛhajjūtaka as “पुज्जाटक नवगंधममल्लमस्तैः”]

He gives its effect as, “पुज्जाटके चिरसुब्धी।”

The Sārāvali, however, states,—

priyakalhamsamarśasamsūbhāno nūtate: priya: suḥbhagakanta: ।
prāñcha suvācitṛthṛya: pujaṭkasmambha manuṣha: ॥]
A king, who does not honour an astrologer who is thoroughly proficient in the science with all its parts and minute subdivisions and who is wedded to Horoscopy and Astronomy, will surely come to grief.

[In this and the following fourteen verses the metre employed is the Śloka.]

Even ascetics who have resorted to forests and who are free from attachment (i.e. the sense of ‘mine’) and family ties, consult an expert astrologer (who can know people’s fate through the movements of planets).

[It is extremely difficult even for sages and hermits to attain self-realization. As Śāṅkaraśārya states ‘इवः वर्णणम् पुंसामैवत्वायम्’, it is not given to all to attain the supreme bliss. Some may have to take several births for that. Hence, naturally even sages may become anxious to know from an astrologer how far the planets are favourably disposed towards them.]

Just as the night devoid of lights or lamps is utterly blind, and the sky without the Sun dark, even so will a king grope in life in the dark like a blind man on the way, if he is not guided by a good astrologer.

[This and the following verses extol the utility and greatness of a true astrologer in all spheres of life, especially in the political one. The author, who was a gifted astrologer, had realized the unusual importance of astrology as a social science. The similes employed here are striking.]

If there be no astrologer to guide a king’s steps, Muhūrtas (auspicious periods), lunar days, stars, seasons and solstices would all be confused for him.
[In the absence of an astrologer-guide the king cannot understand the seasons, auspicious and inauspicious days etc. and so may commit serious errors leading to Adharma.]

तस्मादात्मारात्मामुन्नति विद्वान् सांवस्तरोप्रयोगः।
जयं स्तोत्रं ध्ययं नमोभवेश्वर समर्पयते।

Hence a king who aspires for victory, fame, prosperity, enjoyments and spiritual progress ought to employ the best astrologer who is well-versed in the science.

[In the author's view the king has no better friend, philosopher and guide than a good astrologer. It has been already shown that the astrologer should be an ideal person, not a mercenary. See his extraordinary greatness in the following verses.]

नातास्वस्त्रमिके इत्येक्षेत्रेऽस्त्रन्यम् जूतिरमिनात्यम्।
चक्रुर्भूति हि यं ग्रंथेन पापं तत्र न विद्यते॥ २७॥

One who wishes for prosperity ought not to reside in a country which does not possess a good astrologer. For, no sin can remain in the place where resides an astrologer who is the eye, as it were, of the society.

न सांवस्तराधि च तरक्षेषुपपधते।
श्राद्धलोकप्रतिष्ठा च समते दंगचिलकः॥ १३७॥

A person who studies astrology and divines the course of people's destiny will never be found in hell. On the other hand, he will attain a permanent status in the world of Brahman.

प्रत्यतप्रत्यतरूपाचतं जानाति यो द्विष।
प्रग्रेषु स प्रभेष्ट्रात्पृष्टि पक्ष्यिपावन।॥ १३८॥

A Brahmin who knows this science in its entirety both in letter and spirit deserves to be worshipped and fed as the chief guest at a Srāddha and he sanctifies the whole feast.

[Generally guests that are not related to the departed person are not invited to Srāddhas. However, great personages and saintly persons, who may visit a house by chance on such an occasion, are honoured and fed before the food is offered to the manes. The word पक्ष्यिपावन: means that one purifies the 'entire row of eaters', though the row may contain some unholy persons and the food served may not be quite holy and good.]
The Yavanas are, no doubt, non-Aryan in origin. Still this Science has found a stable position in them. When even they are honoured as Sages, how much more should a Brahmin astrologer be?

[The realm of the intellect and spirit knows no barriers of time and clime as well as of religion and colour. Our author displays his catholicity by acknowledging the greatness of Greek astrology. This statement, however, does not prove that Indian astrology is derived from the Greek. It only shows that by the time of Varāhamihira the Greeks and Romans had a system of astrology akin to the Indian. This led to his quoting parallel views of foreign astrologers.

The commentator quotes the following verses to show that the science went from the east to the west:

यहाँवेन्द्रया मयाय सूर्य: शास्त्रं दशी सम्प्रेपसतय पूर्वम्।
विश्वेभिषुष्ठच महोधिमुख्यो जानामयुत वस्वरमयासाद।
पराधाराधनसिधिनम् सोमादुभु तुरायां परमाःतुतं यत।
प्रकाशायात्मकुरुकुमेरण महोधिमल्लो यवनेनु तत॥

What the Divine Sun had imparted to the humble Maya, king of the Dānavas, in days of yore, the supreme nectarous knowledge that the great Sage Vasiṣṭha got from Lord Viṣṇu, and the wonderful secret knowledge of the Gods that Parāśara obtained from Soma, were all brought to light in course of time by these illustrious ones, and are now found with the Yavanas (Greeks).]

कुष्ठकवेजापितिकरणप्रभृतिनिर्मितः।
कुष्ठासेको न सवर्च्छ प्रस्तवने को स वंविवितर।२०५॥

One who makes predictions as a result of sorcery, spirit-possession and learning got by eavesdropping and hearsay, should never be consulted. For, he is no astrologer at all.

श्रविविवेव यथा शास्त्रं भवतर्भव प्रपाण्यते।
स पह्ळक्कुन्तुक: पापो जेतेय नक्षत्रसूचक।२०६॥

One who assumes the status of an astrologer without having any knowledge of the Science should be considered as a sinner that pollutes the holy company of eaters at a feast and a mere gazer at the stars.
[The compound नवमतिसक is a derisive remark against charlatans. There are similar digs at grammarians and ritualists viz.

नरद्वारलोकस्य यद्यत्तायुपयाचितम्।
प्रावेशस्त्राध्यायाम् यत सत्यः स विभायते।।३५।।

The prediction made by ignorant men (i.e. so-called astrologers) which might be fulfilled by a fluke is just like a prayer made to the brick of the city gate for a boon that is granted by blind chance.

[There is a world of difference between a road-side stone and an Emblem of the Lord Śiva which has been installed in a proper shrine with due solemnity and to the accompaniment of Vedic rites and chants done by great saints and seers.]

सम्पत्त्या योजितं ब्राह्मणस्त्राध्यायाम् कतया
मतः शास्त्रीयेन स्त्राध्यायाम् हृद्योपिता।३६।।

A king should reject an astrologer who is proud of his little knowledge of the Science, who claims success of his previous predictions, and who is fond of elaborating irrelevant matters.

यस्तु सम्पत्त्यायानाति गौरागणितसंहिता।
श्रीत्व: स न नरेन्द्रे स्वीकार्यो ज्ञेयं।३७।।

A king wishing for success ought to worship and secure the services of an astrologer who is a past master in Horoscopy, Astronomy and Samhitā.

न तत्स्नामः करिरेक्य स न च चतुर्गुणाः।
करोदिते देवकालिनो यथंको यथ्रविनिर्देशः।३८।।

A single astrologer i.e. one who studies the course of Destiny, who is familiar with the special features of times and climes can achieve what a thousand elephants and four times as many horses cannot together do.

दु:स्वन्तुविचिन्तकित्वप्रक्षिप्तुक्षतानि कर्मावितु।
लिङ्गः प्रवाहितं नाति शायस्य: बुद्धिः मस्तवादनः।३९।।

All bad dreams, bad thoughts, bad sights and bad deeds of a person come to an end immediately on his hearing about the Moon’s passage over the lunar mansions from an astrologer.
[It is well-known that astrology-cum-astronomy is a holy ancillary of the Vedas called the ‘Eye’ of the वेदभुव्य. As such its study must redound to one’s spiritual progress. Yogins meditate on the Sun. So it is a tradition among astrologers, and some others too, to read the पच्चाइस—almanac—in the morning after ablutions and recite the following verse at the end:

तिथिष्ठ स्थियमान्नोति बाराद्रावृष्णवर्षनम्।
नक्षत्राढङ्गरूपं पाप योगग्रीवसिनबरसाम।।
कर्माल्कार्यसिद्धं व पच्चाइस्ज्ञानमुंगम्।
एतेषा पञ्चानन्त्र्य ज्ञासनानवतं भवेत्।।

The commentator here quotes another verse:

शुद्धा तिथिः भगवानसर च प्रांतोति धमार्थयासति सौभायम्।
श्रांग्रामासविजय सुतावश दुर्स्वप्नहारं प्रियातं च लोके।।

न तथेच्छत्रत भूपते: पितां जननिः च व्यसनोद्वशमसुहुतं।
स्वयंशोभसंभवते यथा हितमान: सबलस्य बलवित्।।४०।।

Even his own father, mother, kinsman or a friend would not be solicitous so much for the prosperity of the king and his army (or followers) as is a friendly astrologer who works only for his untarnished fame.

[In the Vīyogini metre the author explains the supreme importance and self-abnegation of a true astrologer, to whom work is worship.]
Chapter III—The Sun’s Transit

There was indeed a time when the Sun’s southerly course began from the middle of the star Āśleṣā and the northerly one from the commencement of the star Dhaniṣṭhā. For, it has been stated so in ancient works.

At present the southerly course of the Sun starts from the beginning of Cancer and the other from the initial point of Sign Capricorn. The actual fact which goes against the old statement can be verified by direct observation. The Sun’s change of course can be detected by marking everyday the position of a distant object either at sunrise or sunset, or by watching and marking the entry and exit of the shadow of the gnomon planted at the centre of a big circle drawn on the ground.

[The author’s scientific attitude is discernible here. A true astronomer should not follow blindly the statements of ancient writers. For, without applying periodic corrections to the results obtained according to old rules, one cannot get at the true positions of planets.]

If the Sun should change his course before reaching Makara (Capricorn), he would cause the destruction of countries in the west and south, while should he alter his course before touching Cancer, he would harm the countries in the east and north.
[Sage Garga says on this:

यदा निवर्ततेः ज्वालो धरिण्यामुल्लराबोऽ

श्रास्वेपि दशिमेऽऽपत्तस्तदा किवद्वन्धुरात्स्मूः।

Sage Parāśara too echoes the same idea. This means that sometimes on actual observation the Sun must have been found to be changing his course causing the solstices before touching the initial points of Capricorn and Cancer respectively. This phenomenon was considered to be a bad indication.]

उत्तरमणमतीत्य व्यावृतः क्षेमसत्क्षृृदिकरः।
प्रकृतिस्वत्वधार्येषु विक्रृतगतिभंवनइंदृष्ट्ष्यः॥॥

Should the Sun tarry a little longer in his northerly course and then retrace his steps towards the south, he would cause great happiness in the country as well as an abundant growth of crops. The same effect will follow from the natural movement of the Sun. But if it is contrary to the rule, there will be danger to the world.

[By the word प्रकृति the commentator means the absence of any difference between observation and calculation.]

सततमकः पवेण विना त्यत नामाक्षमण्डलं कुले।
स निन्द्यति सत्प भुएभजनांविवँ शस्त्रागिनिदृष्ट्ष्यः॥६॥

The planet Tvaṣṭā darkens the solar disc on days other than the Parvans viz. 8th, 14th and 15th of each fortnight. As a result of this seven kings and their subjects come to grief through clash of arms, fire and famine.

[See what Sage Parāśara says on this:

प्रपेन्न शशाद्वाकों लक्ष्यं नाम महाप्रेयः।
प्राप्तस्वति तमाद्याम: सर्वलोकविष्ट्ये॥]

तामसकीलक्षणा राहूयता: केतवस्त्रयज्ञश्रवतः।
वर्षस्वनाकारोऽर्जुनमाच्छवी फलं ब्रूयातु॥॥

There are 33 Ketus or Comets named Tāmasakilakas (Dark Shafts) that are the offspring of Rāhu. When they appear on the Sun’s orb, their effects will have to be declared according to their colour, position and shape.

[For details see footnote at the end of Chapter XI infra.]

ते वाक्षमण्डलगता: पापांलाइत्वन्तमण्ड्यने सोम्यः।
वन्द्वासकावन्त्यप्रहराः: पापा: शास्त्रेकेषे॥॥
These comets produce untoward effects, when they are seen on the Sun’s disc, but are auspicious when seen on the lunar orb. However, when they take the shape of the crow, headless body and a sword (or any weapon), they produce only evil effects even in respect of the Moon.

तेषामुद्धः रूपाभ्यमः कलुष रक्तेरुतः व्योम।
नगरस्यकालराज्यः सशाकरो मातावचण्डः।

क्रृष्टविपरीतस्तर्यो वीणा मृणपक्षिः विन्यासः दाहा:
निर्धारामहीकाम्पादयो नवस्म्येन चोत्पातः।

When these comets make their appearance the following effects are observed: The water turns turbid; the sky is filled with dust; a storm arises carrying sand and breaking the tops of mountains and trees (or of mountain trees); the trees and creepers show effects contrary to the seasons; animals and birds get heated by the Sun; there appear flares in the quarters; and thunderbolts, earthquakes and such other unusual phenomena take place foreboding evil.

[Modern scientists connect the appearance of sunspots with some unusual occurrences on the earth. I feel that these Tāmasakśīlakas might have been the same as the sunspots of today.]

न पृथक् फलानि तेषां शिक्षकोलकाराहृदर्शनानि यदि ।
तदुवयकारणेऽवं केत्वावीनं फलं ज्वाति।

No separate effects should be declared if these Tāmasakśīlakas make their appearance during the eclipses of the luminaries. Their effects will have to be declared only when they become visible at other times.

वस्म्याभ्यमेते दर्शनमायानि सूर्यबिम्बस्यः।
तस्मस्तस्मावतसं महीपतीनं परिस्थितम्।

शुष्कम्यलाहरीरता मुनयोगस्पृष्ट्रत्वमसच्चितत्तः।
निर्भासवासुत्तसः क्रृष्णे रायानि परदेशाय।

तस्करविलुप्तित्वः प्रवीणिः: स्वात्मक्षिलातिक्षिप्तः।
सम्य: सन्नासिरः: सोलक्षमधवाभासः।

शामासुपसस्तानः स्वन्तपित्तपक्षकरिता भूमण्या:।
स्वनृपित्तचारितं करम् न पुरात्तं ब्रुक्षयन्ये।
In whichever country these Dark Shafts are sighted on the solar orb, the kings of those countries will have great suffering. Even sages with emaciated bodies owing to hunger will forsake their religious duties and righteous conduct, and emigrate to other countries with difficulty, carrying in their arms their children that are reduced to mere skin and bones. Virtuous people will be robbed of their wealth by thieves, will heave deep sighs and have drooping eye-lids and languid bodies, and will shed torrents of tears of great grief blinding their eyes. Famished people will feel disgusted being tormented by both their own king and by the kings of other countries, and will condemn their king's conduct (which causes their suffering) but not their own previous acts. Though rain-bearing clouds appear in the sky, they will not pour down sufficient quantity of rain on the earth. Rivers will become very slender and crops sparse (i.e. in a few places only).

[In the next two verses the author refers to the effects of the shapes of these Dark Shafts.]

If the Dark Shaft on the solar disc should appear in the form of a rod, the effect would be death to the king; if in the form of a truncated body, it would cause danger of diseases; if in the form of a crow, there would be serious trouble from thieves; and lastly if in the form of a nail or wedge; there would be famine.

[The ancients must have come to the above conclusions after long and minute observations. For, they have given different evil effects for the Shafts appearing in different shapes.]

If the Sun's disc be attacked by the Shafts in the form of royal paraphernalia such as the umbrella, banner, chowrie etc., it is an indication of change of rulership; and if the solar orb is covered with sparks of fire, smoke or something similar to that, there would be destruction of human life on a large scale.

[By स्फुलिङ्ग what is possibly meant is the solar flare spoken of by modern astronomers.]
If there is one of the objects mentioned above on the Sun’s disc, it will cause famine; and if two or more such objects are sighted, it bodes the king’s death. If, on the other hand, the objects mentioned above have the colours, white, red, yellow and black, the destruction of the four classes viz. Brahmin, Kṣatriya, Vaiśya and Śūdra, respectively is indicated.

[White is the symbol of purity, learning and intellectual guide; red is that of power, strength, anger etc.; yellow is the colour of auspiciousness and prosperity; and lastly black stands for inertia, ignorance and sin. Similarly wind and fire are symbols of physical power and intellectual brilliance respectively.]

In whichever direction of the Sun's disc these great portents make their appearance, from that direction will arise trouble to the people.

If the Sun should look red with rays shooting upwards, it forebodes the commander’s death; if yellow, the prince’s end; and if white, the priest’s demise. If the Sun’s upward rays be variegated or smoky and if there be no immediate rain following, it would cause great disaster to the country through robbers and clash of arms.

The Sun appears generally reddish or tawny in winter, of greenish yellow or saffron colour in the spring, pale or golden in summer, whitish in the rainy season, of the colour of the interior
of the lotus in autumn, and lastly blood-red in the dewy season. These natural colours of the Sun in the different seasons would produce only beneficial results. However, even if the Sun is glossy or having the colours assigned to other seasons in the monsoon, only auspicious results would follow.

[The commentator quotes from the author’s sarvasaṅghita:

ताम्रस्त्रकनकमुक्ताकमलाकृङ्कस्मिन: सुभ: सविता।
शिरिराधिषु पद्मुः क्रस्तुः प्राब्रूः सवर्तस्मिनिषु: स्निग्ध:॥

as well as from बृद्धमनः:

शिरिरे ताम्रस्त्रकुः कपिलो वापि भास्करः।
वर्जने कुःकुःप्रकृतयः हरितो वापि शास्ते॥
ग्रीष्मे कनकक्षवृः सवर्तस्मो जगतामे।
शस्त्र: घरवदि पद्माभो हेमन्ते लोहितप्रभ:॥
एष्टभवत् सवर्तविवेदीतस्मात्॥

It is to be remembered in this connection that in ancient India the year commenced with the Śiśira or winter season.]

रुक्ष: खेतो विप्राणुः रक्ताम: अवियानविनायकः।
पीतो वेदानुः क्रवृष्टस्तोपराञ्जुमकर: स्निग्ध:॥२५॥

If the Sun should appear in the rainy season rough and white, it would cause the destruction of Brahmans; if blood-red in colour, the ruin of Kṣatriyas; if yellow, calamity to Vaiśyas (trading class); and if black, destruction of the Śūdras (labouring community). Still if he is glossy, he will prove auspicious to all the communities.

ग्रीष्मे रक्तो मयक्षुर्वास्वसित: करोत्त्वावृष्टिमः।
हेमन्ते पीतोपकः करोति न च विरेण रोगमयामः॥२६॥

Being blood-red in summer the Sun causes danger to the people; in the rainy season he causes drought, being dark in appearance; and being yellowish in the dewy season he leads to the outbreak of diseases in the near future.

सुर्वावप्पार्टिततनुः पतिविरोधः: सहलामः।
प्राप्तकाले सहः: करोति विमलप्रतितमः॥२७॥
वर्षाकाले वृष्टि करोति सहः: विरोधपुष्यामः।
शिरिरयत्रनिमः सलिन्तं न करोति द्रावणावानि॥२८॥
If the Sun’s disc is cut by the rainbow, it bodes evil to the ruler of the country. If the Sun looks quite bright in the rainy season, it betokens immediate rain. Similarly, if the Sun be of the colour of the Śīrṣa flower in monsoon, there will be immediate rain. If, on the other hand, the Sun has the colour of the peacock’s plume, there will be no rain for 12 years to come.

[See what बृहण्य says:

मूरचक्रिकाशो वा यदा हस्येत भास्करः ।
पूर्वं तु ह्रदेशे वर्षे तदा देव: प्रवर्षित ॥]

श्यामेको कीठमयं मस्मिनेम भयमुक्ति परवक्रात् ।
वस्यक्षो वसिष्ठनितस्य विनाश: शिनीहस्य ॥२६॥

If the Sun looks dark, there will be danger to crops from pests like locusts; and if he looks ash-coloured, there will be trouble to the country from an alien army. If the Sun’s orb should have a slit, it forebodes the death of the king whose natal asterism is currently occupied by the Sun.

शासशिरिणिने मानो नहःस्तलस्ये भवति सह्यामा: ।
शिषिस्वहसु नृपतिवध: लिङ्गं चायमो नृपो भवति ॥३०॥

If the Sun up in the sky should have the colour of hare’s blood, it presages wars, and if he should look like the Moon, the king would be killed and another installed in his place.

[cf. गरः:

शशालोहितवर्णीमो यदा भवति भास्करः ।
तदा भवति सह्यामा धोरा शिष्ठर्कर्दमा: ॥]

कुर्माराकुष्ट्यतनिन्म: खण्डो जनहा बिद्वीितिभयव: ।
तोराअप्प: पुर्वहा छविनिवो बेलनावाय ॥३१॥

The Sun appearing like a pot would cause hunger and death; if he looks cut up, people will die in large numbers; without rays he will cause dangers; appearing in the form of an arch, he will destroy the capital or cities; and in the form of an umbrella, he will cause the destruction of the entire country.

व्यजचापिनिने युद्यानि भास्करे वेपने च रूपे च ।
कुम्भा रेखा सवितरि यदि हन्ति ततो नृपं सचिवः ॥३२॥

The Sun appearing like a flag or bow causes wars. The same effect will follow if he is quivering or rough or sharp. If there is a
dark streak across the solar disc, the ruling monarch will be killed by his own minister.

[In the last quarter there is another reading—'नुष् त्रिविव', which would mean 'the king kills his own minister.]

विवसकर्मुद्यावस्वतमुनालाकिविविषो यदा हन्युः।
नरसतिमर्गान्विन्द्रात्तवायांराजप्रतिष्ठा ब्रह्म ||३.३।।

Should the solar disc be struck by a meteor, lightning or thunderbolt at sunrise (or sunset), then it should be understood that the ruling king would die and the king of a foreign country be installed as the ruler.

[See परार:]

उद्यास्तमये भानुमुका हिन्यासमुनिचित।
प्रविजोती तदा राजा विनिश राज्येष्वेः वच्यते।।

प्रतिविवसकर्मांसभयिनिरस्ते: परिवेष्टी सन्न्योंहंगोरववा।
रक्षोवस्तेषु रक्षोविवताचूष्ट्य गूप्त करोत्वायम्।।३.४।।

If the Sun should have the misty ring around him, or be red at the time of both rising and setting, there would be another king in the country.

प्रहरसहख्योंविद्यविद्यविद्विद्वादि रणकारी।
मृगामहिःविवहिःवरकरमसतासहियः भयवायी।।३.५।।

If the Sun should be covered at both the twilights with clouds resembling weapons of destruction, it would lead to wars in the near future. And if the clouds appear like the deer, buffaloes, birds, asses, camels and the like, there would be danger to the people.

दिनकर्मारहमतपारहसवानोति सुमहति शीतको।
संप्वति तु पदवाप्तवनरकमनवम धृतारांपरिनति पशुः।।३.६।।

It is true that an asterism is subjected to great torture as a result of its being burnt by the hot rays of the Sun; but it soon becomes pure and sparkling like gold purified in fire.

[Sage परार: says:

प्रहोपपृष्ठं नक्षत्र संस्कृतशोममातमव।
विवशस्यति तत्स्वपं तुपाणि नन्तिनिन्न काश्चतन्म।।

Here we can see the difference in the opinions of the sage and our author. For, the former says that an asterism involved in an eclipse gets rid of the sin arising therefrom through its association with the Sun. However, परार: strikes a different note:
If the mock-sun be situated to the north of the Sun, there would be good rain; if to the south of the Sun, storm; if on both sides of the Sun, danger from floods; if over the Sun, the king would die; and if beneath the Sun, the people of the country would perish.

If the Sun up in the sky should look blood-red, it would ere long destroy the king. The same effect would follow, if the Sun be reddened by a dry duststorm. If the Sun's colour be dark, variegated, blue or soiled (rough), many people would be killed. The same disaster would overtake the country, if birds and beasts should howl dreadfully at sunrise and sunset.

[Being a poet of great eminence like कालिदास our author changes the metre towards the end of the chapter as it is done in the Mahākavyas. This metre is called नवरक्ष.]

The Sun with a spotless form, with his orb not crooked, with bright, plentiful, clear and long rays, and having a natural appearance, colour and features will confer all good things on the people of the world.

[Says Sage पराशर:—

The verse is in the प्रसरक्ष or बैलाली metre.
Chapter IV—The Moon’s Transit

By the Sun’s rays one half of the Moon that is always beneath the Sun is illuminated, while the other half becomes dark by her own shadow, just as one half of a pot exposed to the Sun is.

[The commentator quotes both ब्रह्मसंहितान and भूपेन्द्रसिद्धान्त:
रविद्धि ्सितमब्रव बहुमूलं यथात्पदशस्य।
कृम्भस्य तथासनं रविवर्षस्य चत्रस्य।
and
महतस्वायस्य निद्राय शङ्कयते राक्षि।\nप्रस्वर शशां विम्भस्य न हिस्तीयं कथविन।
]

सततमध्ये शाक्षिन रविवर्षानित्यो दृष्टः तत्त्वमो नः नः
श्रवण्यतः वर्षोदयानिहिता यव महिदर्श्यान्त:।

The Sun’s rays being reflected on the surface of the watery Moon dispel the darkness of the night on the earth, just as the solar rays reflected on a mirror kept outside illumine the interior of the house.

[The भूपेन्द्रसिद्धान says:
तेजसं गोलक: सूर्योऽहार्यं भुवमानकाः।
प्रभावतो हि दृष्यन्ते भूपेन्द्रसिद्धिपिठ।।
प्रारंभस्य says:
भुपेन्द्रसिद्धान गोलार्थानि श्रवण्यं विगर्षणी।
श्रवणी यथा सार्वेऽूर्यविवाहानि श्रीप्यन्ते।।
This verse of the text is also found in the पद्मसंहितालिका.
]

स्वज्ञापेक्षातल्लश्चिन: पद्वादिवर्षान्ते यथा श्रीक्षणयू।
दिनकरवर्त्तात्त्वेन्द्रो: प्रकाशलेष: प्रस्वरुच्ययू।।

As the Moon goes farther and farther away from the surface of the Sun, her back gets more and more illuminated by the Sun. In the same manner the Moon’s disc begins to shine from the bottom in an increasing measure.
[See what the सूर्यविद्वान says:

विप्रकर्य यथा याति ह्वः स्वर्गलिङ्गम् रेषे:।
तथा तदाभ्यं प्रेताणि ह्वः मासयते रघुव:।\\]

प्रतिविवालस्वर्गणित्वस्वर्गविदेशेऽष्टी शास्त्राविशुद्धिः।
नववति शस्त्रिकृपा यथथहवे पश्चात्तुत्तः गांट्येव।\\

In this manner the Moon’s brightness increases everyday in proportion to her distance from the Sun, just as the western side of a pot becomes increasingly illumined in the afternoon.

[This explains how the Moon’s phases occur. The simile given in this verse makes the meaning quite clear: Till the noon the front part of the pot will be illumined by the Sun and not the western or hind part. However, in the afternoon as the Sun descends from the zenith of the sky, greater and greater portions of the hind part of the pot are illumined.

In the following verses effects of the Moon’s transit are given.]

एन्नस्य शीतिकर्षो मुलायादिवस्य चावतः।
याम्येन ब्रह्मणस्वर्गकाननहा विष्णुभयदशव।\\

When the Moon passes through the south of the stars Jyeṣṭha, Mūla and the two Āśādhas (Pūrva and Uttara), there would be destruction of seeds, aquatic animals and forests as well as danger from fire.

[The Moon is invariably auspicious if she moves to the left of planets and stars. See XVIII—1 infra.]

वृक्षाप्रवेशं गतः। शशी विशाखादिकाकारिणयोऽपि:।
मध्येन तु प्रशतस्तः। पितृवेषविशाखायोश्चापिः।\\

If the Moon should pass through the south of the stars Viṣṇukha and Anurādhā, evil effects would follow. However, if she passes through the middle of Magha and Viṣṇukha, only beneficial effects will accrue to the world.

[See the समाससंहिता on this—

भवति विशाखादिनं शशी याम्येन पापदश्चतः।
उदगिष्टः सर्वं शुश्रुषपितायोश्चापिः।\\]

बहुतानि पीलावृह द्रव्य रोपणच भ्रमणयोगीनि।
येश्चानि नवलस्यगुप्तपत्तनालस्य वुँचवते।\\

The six constellations beginning with Revati conjoin with the Moon before she has actually come to them; the twelve stars
beginning with Ādrā conjoin with the Moon only when the latter comes to their middle portion, while the remaining nine counted from Jyeṣṭhā conjoin with the Moon only after she has completely passed by them.

[Sage Gāṅga says:

उत्तराश्च तवादित्वं विशाखा चौँ सौहिष्णु
एताति श्रद्धवर्षेः मृगहेन्त्रार्जितािः
शास्त्रस्तितकारोनितावेक्षणनागार्जुणाः
साविभत्रित्रानुरूप्रां भूतं तोंयं च बैठ्यावम्
बनिरुप्तायैिकोचिव समभागः प्रकीर्तितं
एताति पञ्चदश समभोगीना मध्यकेष्वारार्जितािः
याग्येन्द्रवर्षायवस्था वर्षार्जितािः
एताति श्रद्धवर्षेः मृगहेन्त्रार्जितािः

See also ब्रह्मविद्यानः:

केशादित्विविशाखाप्रोष्ठपदार्यं भ्राशवेद्वानािः
पञ्चवर्षायैिकोचिवस्वागाशवार्जुनाः
पञ्चदशानुनुक्तायैिकोचिवभिमुख्याचार्जुनािः
तन्मान नासान्तुरविगमशान्ध्वदीनिनामु
श्राद्धवर्षांसमकेष्वारालाम मध्यगतिलिपिकाः शासिताः
श्राद्धवर्षांकामुणािः मध्यदर्शशास्त्रीयािः
मण्डलस्तिताः शेषा मृगहेन्त्रार्जिताः

Now the author refers to some unusual appearances of the Moon and their effects.]

उन्नतमोष्क्षूप्यं नौसंप्याने विशालता चोक्ता
नाविकपोडा तस्मननवित शिवं स्वलोकतयः इति

When the Moon looking like a boat has her horns raised a little and far from each other, there will be trouble to sea-faring people, but happiness to all the rest.

श्राद्धांते च लाङ्गलस्तिति पीड़ा तद्यथोबन्धनतस्मिन्
प्रीतिश्व निनित्तिः मनुष्यपतीनां मुनिः च इति

When the Moon’s northern horn be higher than the other by a half, then it is called Lāṅgala or Plough (in shape). The effect of this would be trouble to farmers, but cordiality among the rulers of countries without any apparent reason, as well as good crops and prosperity in the country.
[A question might be raised here: How could there be good food crops and prosperity in the land when the husbandmen are in trouble? The answer would be that when food crops are available in plenty their prices fall down. So the agriculturists suffer in consequence. It is also possible that there might be some epidemic breaking out among the farmers.

See what बुधगर्ग says on this:

यदा सोम: प्रतिवर्ष नीत्यायी समप्रदय: ।
उत्तरोत्तरवल्ल्कुलो वा लाङ्गलिच मनोहर: ॥
लेमं सुभिक्षामारियं सर्वमूलेपु निविदेतु: ।
रण्जतं च विजयं वृयुः साइनेंस्ते शुभक्षुस्तथा ॥

From the above quotation it appears that according to this Sage no untoward happenings are indicated by the lunar appearance in the form of a boat or plough.

वसिक्षिवधारामाणीतं यदा नूठलाङ्गलाशं तदृः ।
पांडवरूपकरस्ववरावतनवकुम्भियोगकरे बलानां च ॥ १०॥

If the southern horn be raised by a half, it is named Evil Plough, and will bring about the death of the Pândya king and will lead to the mobilization of armies for war.

[बुधगर्ग is again quoted here:

दलितोऽर भवेस्त्रूलं हीनं शुभमयोत्तरमु ।
नूठलाङ्गलस्वं ततो प्रजाशयकरं सूर्यसु ॥

This means that the Evil Plough is brought into existence when the Moon’s southern horn appears much thicker than the northern one. The result of this would be destruction of human life on a large scale.]

समधानिनि वृमिलसंगमवृह्य: प्रथमदिवससङ्कलातु: स्युः ।
इष्टवद्वितीय पीठा गवं नूपवर्यवश्चित्तु: ॥ ११॥

When the two horns of the Moon are of equal height and thickness, there will be happiness, good rains and abundant food crops in the land. These effects will be felt throughout the month similar to those experienced on the first day of the month. If the Moon rises in the form of a rod, there will be trouble to the cattle and the king will be very cruel and tyrannical in punishing the subjects.

[बुधगर्ग says:

सम्म्द्द्द्व्यो यदा ह्य्य: शशी श्रेणसुभिक्षुकु: ।
प्रतीवस्यं तथा वासवी विषये ततदा ॥]
If the Moon should appear in the form of a bow, there would be wars, and victory would go to those that live in the direction of the bowstring. Should she be stretched like the yoke of a carriage from the south to the north, there would be earthquake.

[वृग्रंथ states:

उदये तु यदा सोम पयसुद्धुनिर्विन्यंतम्।
चन्द्रांसामुष्टोऽमो जगण्युतकरो भवेत्॥।
क्षत्रियः क्षत्रियानुर्जन्ति वर्गाशेषः तथा परे।
श्रण्टस्य जयस्तेषोऽखुत्तस्य परायणः॥।
चन्द्रेशा यदा वर्ता दक्षिणार्तरमायता।
श्राक्षादी प्रतिपावेन तद्योगस्थानलक्षणम्॥।
संघोषोऽग भवत्स्य नूमिक्षमेव जायते॥।

युगस्व याम्यपक्तां किल्लुरुण्डगं स पार्वत्सायित।
विनिहितं सार्वांवाहानु वृद्धेकव विनिप्रहं कुर्यात्॥।

If the yoke is slightly raised at its southern tip than at the other, the Moon is then said to be lying on a side, the effect of which would be drought and destruction of traders.

[Compare वृग्रंथ:

याम्यपक्तां किल्लुरुण्डगाले यदा वशी।
पार्वतसायितसंशोधं सार्वत्रा वृद्धिनावनं॥।

श्रुण्ड्रायावके यदि श्रवणोदवाहस्मु बनेच्छुजाम्।
श्रवंकसात्मकत्वायुस्मधिकार्य तद्गोधस्यापि॥।

If one of the horns of the Moon should appear turned downwards as a result of the other's elevation, it is called 'Bent'. It would then cause famine in the country affecting even the cattle.

[See वृग्रंथ:

श्रायोऽमुं यदा श्रुष्यं शविनो हस्तयते तदा।
संस्थायार्जितं गोपं नुमिक्षकारकम्॥।]
If the horns of the Moon should together appear like an unbroken circle, the figure is called Kuṇḍa or Pit. It would force the ruling chiefs to abandon their posts.

[Compare वृद्धरूप—
श्रवणीय श्लेष्मस्य शरीर स्नाने दृश्यते यदा।
कुण्डालयं नाम संस्पर्शं न विनिघ्नदायकम्।
See also प्रमुच्छालानिः V-1-10.]

If the northern horn of the Moon be raised and if she be devoid of any of the forms mentioned above, she would lead to increase of happiness, and prosperity and to timely rains in the country. On the other hand, with the southern horn raised she portends the threat of famine.

श्रेयोपेक्षेन दुर्विशिष्टस्तम्भकाथा, प्रसन्नाद्विधिः।
समूहं च विभिन्नं हृदयं कोणितासुसम्प्रयते।

One who sees the Moon with only one horn, devoid of the other, or with one horn bent downwards, or the fresh Moon as full, will lose his life before long.

[See the समावहिता—
उदयनस्यसिद्धां न शुमं वृहुपतात्यवैक्यः।
एकस्नेत्रविकारं यशोऽदशे दिशं बीवैतः।
संभविनिमित्ति: कवितो वृषभस्माद्वृत्ति चन्द्रमस:।
स्वप्ने दुर्मिसलकरो महामुखितान्तः प्रोक्तः।
मस्यतमुख्यायु: शृड्यत: सम्म्रास्य रजां च।
चन्द्रे शृड्याः प्रामुखबिताः भवति।
स्वप्ने विशालमूलनः विन्दिनः निविद्येः।
स्वूल: दुर्मिसलकरी प्रियन्त्यकर्मसु नस्तुतिः।

Details of the Moon’s configurations have already been dealt with. There are yet other forms of the Moon that are explained below: The Moon appearing tiny indicates famine, whereas the big Moon good crops. It is called Vajra or Thunderbolt when the Moon is slender in the middle, which is indicative of trouble to
the people from hunger and fright as well as of war-preparations among the kings. When she appears like the tabor, she causes happiness and abundance of food crops. The Moon with a broad disc leads to marked increase in the king’s wealth, with a stout disc she brings about bumper crops and with a slender form she causes the growth of agreeable grains (or, she makes grains very dear).

[Compare वृद्धगं—

विलग्नमध्यो मेघाभो वस्त्रमानसानस्मितः।
मध्यचित्त्रो विलीनो वा भयं च जनयेनमहत्॥]

प्रत्यन्ताकुपांश्च हन्त्युकपति: भुत्तो जुजेनाहते
शस्त्राकुपायकेमेन शशिजेनाध्युतिर्मकल्मशतः।
ब्रह्माभ्यस्त तुपामेवेनभुगः शुक्रेण भालयानुपा—
वृद्धुः वायुभिषं फलं प्रहृतं कृष्ण्ये यथोत्तामम्॥२॥

If the Moon’s horn is struck by Mars, kings living in the neighbourhood as well as the wicked ones will come to grief; if it is struck by Saturn, there will be danger from weapons and hunger; if it is by Mercury, drought and famine; if it is by Jupiter, destruction of leading monarchs; and if it is by Venus, exit of petty kings. These effects caused by the several planets will be mild, if the phenomena take place in the bright fortnight, whereas in the dark fortnight they will be felt in full measure as stated in the text.

[Compare the समाससंहिता—

प्रत्यन्तविनाशोज्जनकमो महाराजगीरा च।
सहस्राध्याणविहि ग्रह्ये मौमाविभि: क्रमणः॥

This verse of the text suggests that keen observations were conducted by the ancients to detect any grazing or touching of the Moon’s horn by the planets during the two fortnights, especially in the initial part of the light half and the final one of the other.

This verse is in the भादृशःविशेषति metre.]

मिन्त: सितेन मण्डलयवनागुलिन्दावः
नेपालभूसिंहस्वहक्ष्यवरावत्रावः।
पार्श्वानकःरत्नकुलृतस्वपुर्षावः
हन्त्यांशीनानानिप सप्तमासावः॥२॥
When the lunar orb is cut asunder by Venus, the people of Magadha, the Yavanas, Pulindas, the Nepalese, the Bhṛṅgis, the Marwaris, the people of Cutch, Surat, and Madra, the Pāñcālas, the Kekayas, the Kulūtakas (people of Kulu valley?), the cannibals and the people of Uśīnara (Kandahar) will have great sufferings for seven months.

[Fourteen geographical units are mentioned here according to the ancient geographical subdivision of the country.

The metre of this verse is ब्रमणलिखिता.]

गान्धारसिद्धवतिनुकौररामायणी शैलालखविदाधिपंशव ।
हिब्राहव सातास्व शीतरमिहः: संतापेत्रकपतिनां विभिन्नः ||२३¹||

If the Moon’s disc is cut by the conjunction of Jupiter, the people of Gāndhāra, Sauvīraka, Sindhu and Kīra, and all kinds of corn, mountains, kings of the Drāviḍa country and Brahmins will be troubled for ten months.

[Some more regions are mentioned here. It is to be remembered that Jupiter presides over the Brahmin community. The metre is अष्टाण्वि.]

उद्युक्तानस्य वाहनेन्दरपतिन्यायगतकान्तमालवानुः
कौऽद्विगतपुज्ञावानथ शिष्मोपयद्यक्षणाविनान्तः ||
ह्रत्याकौरचत्ताधुतिधिपतिमात्राज्यपुष्यानपि
प्रायेयांसुरस्त्रप्रेयं ततुते शष्मास्मर्याया ||२४¹||

If Mars should obstruct the Moon’s orb, it would cause troubles for six months to kings who have mobilized their army for war along with their vehicles (such as chariots, elephants and horses), the Traigartas (people and kings of the Trigarta region), Mālavas, Kaulindas (those of Kulinda), tribal chiefs (or leaders of groups), the Sibis, Kings of Ayodhyā, the people and rulers of Kuru country, Kings of Virāṭa and Śukti countries and other important Kṣatriya chiefs.

[The metre is शान्तवेच्छिकत.]

As Mars presides over war and is the commander of the heavenly forces, his contact with the Moon presages harm to warmongers etc.]

योविषय्यसचिवासकौरवात्त्रयागीशनाथ चार्जुनायनानान्तः
ह्याकंजग्निनमेष्ट: शीतांथुवटमात्रास्माया ||२५¹||
If the Moon's disc is cut by Saturn, the Yaudheyas, ministers, people of the Kuru country, rulers of the eastern countries, and the Arjunāyanas will undergo great suffering for ten months.

[The metre is शूद्राविराट्. The Yaudheyas are a people belonging to the northern division. So are the Arjunāyanas.]

When Mercury cuts the Moon and then departs therefrom, there will be trouble for the country of Magadha; the city of Mathurā and the people living on the banks of the riverVenā. In other places there will be peace and plenty as in the Golden Age.

[The metre is वैसानी.]

When the Moon is obstructed by Ketu (meteor), it will destroy people's health, happiness and prosperity; and it will cause much destruction among fighters (those that are employed in the military) as well as intense suffering to the people through increase in robberies.

[This occurs in वाच्य, but no name is available for it. Of course it is similar to the शूद्राविराट् with भयग instead of the भयग before the गुम.]

When the eclipsed Moon is cut by a meteor, the king, whose natal star is occupied by the Moon at the time, will soon die.

[See the समाससंहिता—

उल्काभिभिक्षु यथैर तन्नक्षत्रं नृपं हनि॥

This metre occurring under विस्मृकृ category has no name given.]

If the Moon is of ash colour, rough, reddish, devoid of rays, and of dark appearance, and looks broken or shaky, people will have danger from hunger, tumult, pestilence, disease and thieves in store.
The Moon’s Transit IV

[The metre is शोधक.]

प्रालेयकुलः कुमुदस्फटिकाव्यातो
यतनाविवाहितया परिपूर्णं चः।
उच्चे: कुलो निष्ठा भविष्यति वे शिवाय
ये ह्वयते स भविष्या जगत्: शिवाय॥१०॥

Should the Moon appear white like snow, the Kunda (jasmine) flower, lotus and crystal, as if she were placed above by Goddess Pārvatī after polishing her carefully with the idea that she might get happiness at night through her, she would bestowed all happiness and prosperity on the whole mankind.

[The Moon is one of the eight constituents of the Lord Śiva’s form. She is also said to adorn the matted locks of the Lord. Here the poesy of the astronomer asserts itself, as he gives a fine example of poetic fancy in this verse.

The metre is बसनतालि।]

शुक्ले पशे सम्प्रवृत्ते प्रकृतं ब्रह्मक्षत्रं याति बृंढः प्रज्ञाश्च।
होऽम हानिस्तुल्यता तुल्यतायां क्रृते सर्वं तत्फलं व्यतिययेन॥११॥

If the Moon waxes regularly in the bright fortnight, Brahmans and Kṣatriyas as well as all the people will enjoy power, prosperity and happiness. If her growth is meagre, the effect will be loss; and if it is moderate, the result too will be likewise. These effects will have to be declared in the reverse order in the case of the dark fortnight.

[The metre is शालिनी।]

वदि कुमुदमूलाः लहारपूर्: स्थितिनियमतु शमेरितं वहते वा।
प्रविष्टकत्तमिन्धापोषी मवति नूवा विजयां वैतरंक्षः॥१२॥

If the Moon is as bright as the lotus stalk and a pearl necklace, if her digits increase or decrease proportionately to the number of lunar days that have elapsed, and if her motion, orb and rays remain natural, all people will enjoy success and prosperity.

[Here the author sums up what he has said already about the Moon.

The metre is श्रुभ्यतं।]
Chapter V—Rāhu’s Course

Though the demon’s head was cut off, it was not deprived of life as a result of his having tasted nectar, and, it is said, it assumed the form of a planet.

[Compare the following Purānic statement:

सिंधिकातनये राहुरपिवच्चामुरु पुरा
प्रारंभिकी न प्रायरस्त्यक्यतोलोंच गहत:]

The reader may notice here the author’s regard for the views of ancient Sages in spite of his own scientific thinking.]

इन्द्राज्ञिनानां नितिरसितत्वाविकल न हस्यते गमने
प्रयत्न पवेक्षाद्वारायदानातकमयोऽन:]

They say that the Dragon’s Head (Rāhu) being similar in form to the orbs of the luminaries and dark in colour, is not visible in the sky except on the Parvan days (i.e. New and Full Moon). As a result of the Creator’s boon Rāhu is visible only during eclipses and not on other days.

[The Purānic story runs thus: Simhikā, one of the wives of Sage Kasīyapa, requested her husband for progeny at an unseasonal hour. Enraged at this untimely request, he gave her a son who was dreadful like the God of Death. This child came to be called Rāhu. Soon after his birth he fought with Aditi’s son and was trounced. Humiliated by this, he performed severe penance for ten thousand divine years on a Himalayan peak. He asked Brahman, when the latter appeared before him, to confer on him the status of a planet, immortality, victory over the Gods and power to devour the two luminaries. At this, the Lord spoke smilingly thus: “You will find it extremely hard to digest these two; still, be it so.” So saying, Brahman vanished. Then Rāhu rushed at the luminaries. But Lord Viṣṇu hurled his discus, cut off his head and said, “Let
the Creator’s words not go to waste. In your respective periods you may devour the two luminaries and thereby indicate good and bad things for the world.”]

Some Sages declare that Rāhu i.e. son of Sīṁhikā, is of a serpentine form with only the face and tail, while others hold that he is formless and of the nature of pure darkness.

[The commentator quotes from three authorities: वीरभद्र who says—

सिंहिकानन्यस्या राहो: पुर्णमुखाते।
तान्त्रिक सर्व बाहुकालिप्तकरादिकरः।

बसैष्ठ who says—

भ्रमकालितराहो: समाचन्द्रसादसे।
ख्रिदयोऽरुंडाकारो वरदानास्त्रवमुः।

and देवक who says—

अन्यकारमयो राहुमेंचकल्लेन्दयोऽति।
भ्रमावतिर सोमाके पवकले हत्यवस्थये।

यदि मूलोऽनविचारी शरोऽथवा भवति मष्टकी राहुः।
मग्नाद्वोतांतरी गुंधाति कथं नियतचारः।

In case Rāhu has a body, moves in the zodiac, possesses only the head and a circular shape, how is it that he seizes the luminaries who are separated from him by 180°, when his own movement is fixed and uniform?

स्नियतंततार: कलु चेषुपलिवः संहयया कथं तत्वः।
पुर्णणामिनेयानौनस्तरेण कस्मानं गुंधाति।

If, on the other hand, his motion is not fixed, how is it that his exact position is determined by calculation? If he is to be identified only by his tail and face, why should he not seize them (the luminaries) at other intervals (instead of only when 180° apart)?

सर मु भ्रमोऽनुप्रयम्य: पुर्णेन मुखेन वा से गुंधाति।
पुर्णणास्तरसंस्त्र्य त्यग्यति कस्मान्न मग्नाद्वों।

If this Rāhu who is a big serpent in appearance actually seizes the Sun or the Moon with his tail or mouth, why should he not obstruct half of the zodiac that lies between his head and tail?
If there should be two Rāhus, when the Moon is eclipsed by one Rāhu when she is rising or setting, the Sun who is 180° away from the Moon should also be eclipsed by the other Rāhu whose rate of motion is also equal (to that of the other Rāhu).

At a lunar eclipse the Moon enters the shadow of the earth, and at a solar eclipse she enters the Sun’s disc. That is the reason why the lunar eclipse does not begin at the western limb, nor the solar one at the eastern limb.

Just as the shadow of a tree goes on increasing on one side as a result of the Sun’s movement, even so is the case with the shadow of the earth every night by its hiding the Sun during its rotation.

In her course towards the east, if the Moon tenanting the 7th house from the Sun, does not swerve much either to the north or the south (when her declination is very little), she enters the earth’s shadow.

[Compare the श्यासिद्धान्—

The Moon situated below and moving from the west obstructs the solar disc like a cloud. The solar eclipse, therefore, is different in different countries according to the visibility of the eclipsed disc.
[The सूर्यसिद्धान्त says:
इन्द्रन श्रावित सूर्यमंडलविशिष्टगामिना।
न पदयति यदा लोकस्तथा स्वायत्तकरंगः॥
तमोमयस्य तमसो रविविशिक्षितैवः।
मुन्न्द्याय चन्द्रविष्णु च स्थाने देवे परिकर्मिते॥

The ब्रह्मसिद्धान्त—
मुन्न्द्यायेन्द्रियः चन्द्रः सूर्यं ष्ठायिति मानयोगार्द्धवः।
विशेषो यशूः शुकलेतरपन्चहस्यले॥]

श्रावरणं महाविष्णूः कुण्ठविष्णुस्तोत्राद्वैसः॥
स्वयं रवेयंतोत्तस्तीक्रविष्णाः रविवर्भवंति॥१२॥

When the lunar eclipse takes place, the obstructing agency is very large, whereas in the solar eclipse it is small. Hence in semi-lunar and semi-solar eclipses the luminous horns become blunt and sharp respectively.

[The same idea is found in the ब्रह्मसिद्धान्त—
महाविष्णूर्वरणं कुण्ठविष्णूः यतोऽसः॥
ब्रह्मचर्याय भानुस्तीक्रविष्णुस्तोत्तस्तीक्रविष्णु॥]

एवमुपारणकारणमुक्तमस्वविव्यामिनिवाचः॥
राजृकतःरामस्मिनिनिवात्र: शास्त्रतःश्रूवः॥१३॥

In this manner have the ancient seers endowed with divine insight explained the causes of eclipses. Hence the scientific fact is that Rahu is not at all the cause of eclipses.

[The above categorical statement of our author shows that though he has regard for religious traditions, he would not allow scientific truths to be diluted with popular beliefs.

The ब्रह्मसिद्धान्त says:
यदि राहुः प्राग्मागः विद्यकारः ष्ठायितिन् न सर्वकामुः।
स्वित्यादि महाविष्णूः तथा ष्ठायिति न सूर्यस्य॥
ष्ठायितिन् प्रतिविषयं सूर्यं राहुकाल्यं यत्से रविविशिक्षितः॥
प्राग्मागः ततो राहुः कुलाः प्रहृतमकंडः॥]

योः सामविष्णूः राहुस्तथा बरो ब्रह्मस्तथा ष्ठायितम्॥
प्राग्मागः मुपारणसे बस्तुहृतिले ष्ठायितम्॥१४॥
	तस्मानकैले सामविष्णूः ष्ठायितम् तेनोऽवद्यवते राहुः॥
	यम्भोत्तरा शाक्तिगतिर्मिनिवेकस्यवच्छवते तेन॥१५॥
A boon was conferred on the demon Rāhu by the Creator: “Thou shalt sustain thyself by means of the oblations offered to the sacred Fire at an eclipse.” Hence Rāhu’s presence is assumed at that time. The Moon has two nodes, Northern and Southern, as a result of her declination (deviation to the north or south), which can be ascertained by astronomical calculations. The Ascending Node is called Rāhu.

[Here the author refers to the traditional aspect of Rāhu mentioned in the Purāṇas. The two nodes of the Moon are called Rāhu and Ketu respectively.]

न कयद्विवदिप निमित्तः प्रहस्यायते निमित्तानि।
प्रहस्यसम्मनपि काले भवन्ययोगात्मकानि॥१५॥

An eclipse can in no means be ascertained through omens and other indications. For, portents such as fall of meteors and earth tremors occur at other times as well.

[This refers to a popular belief that an eclipse is heralded by some unusual occurrences such as earthquake and terrific thunder.]

पुष्चप्रहस्ययोगानि किल प्रहविथ सम्मवो भवति।
तेषु व जलस्यम्या न विभवन्यस्यवं विपवच्छृऽनि॥१६॥

Scholars should not believe the following traditional statement to the effect that an eclipse cannot take place except, when there is a combination of five planets in the same zodiacal Sign, and that a week before the eclipse i.e. on the previous 8th lunar day, its characteristics can be inferred from the behaviour or appearance of a drop of oil poured on the surface of water.

[Here two more popular beliefs are mentioned. दुःख्गृणः too refers to the same:]

प्रहुपुष्यसम्मयोगानि हदत्वा न प्रहवः वदेत।
यदि न स्यादवृष्टस्तत्र तेन हदत्वा प्रहवः वदेत॥
प्रहवः परिवेयः स्यावृसले जलगते यदा।
प्रसारिते विजानीयाचत: बहुधतस्तस्तम:॥]

प्रवन्यस्य प्रासो दिनेया वलनयायवन्या च।
तिथ्यवसस्वद्वेला करणे कष्टितानि तानि मया॥१६॥

The magnitude of the solar eclipse should be determined through the Moon’s deflection i.e. parallax. The direction of commencement of the eclipse is found out through the deflection and
angles of the Moon known as Ayanavalana and Akṣavalana. The duration of the eclipse is got by noting the exact time of conjunction of the Sun and the Moon. All these have been explained in detail by me in my astronomical work Pañcasiddhāntikā.

The Creator (or Brahman), the Moon, Indra, Kubera, Varuṇa, Agni and Yama (God of death) are in order lords of the successive half-yearly periods since creation.

During the Period presided over by the Creator Brāhmaṇas and the cattle will prosper; and there will be happiness, and good health among the people as well as abundant crops. In the next period owned by the Moon the results would be similar to those in the previous Period, but there would be trouble to the learned as well as drought. In the Period presided over by Indra rulers will be at loggerheads, autumnal crops will be destroyed and there will be no happiness among the people. In the fourth Period belonging to Kubera wealthy persons will suffer loss of their wealth but there will be general prosperity or good crops. In the fifth Period owned by Varuṇa there will be trouble to kings, but others will enjoy happiness and abundant crops. The sixth Period of Agni, otherwise known as Mitra, will lead to good harvest, health and happiness, freedom from fear (or protection or security) and abundance of water (i.e. good rains). Yama's Period, which is the seventh, will produce drought, famine and destruction of crops. In case of an eighth Period coming after that of Yama as a result of unusual causes, it will be harmful by causing hunger, death and drought.
Should an eclipse take place a little earlier than the time arrived at by astronomical calculation, there would be abortions and clash of arms. On the other hand, if it should commence a little later than the calculated time, there would be destruction of flowers and fruits, panic would grip the people, and loss of crops would ensue.

[Garbha says:

बेलाहीने पव्वर्षि गर्भिःपतिश्रवङ्गकोपदच।
प्रतिवेले कुमुमफलक्षयशय सत्यानाशदच।॥१४॥

and भास्य—

प्रतागतमवीर्ण वा प्रहर्ण पव्वर्षि हस्त्वते।
गर्भिःपतिश्रवङ्गकोपदच। फलं पुर्णं विनाश्यति।॥]

हिन्दानौर्पिकालं फलमुखतं पूर्वशास्त्रहस्त्वतातु।
स्फुटगिरिसंतविद् कालं कथनवबधि नान्योऽन्तः मवति।॥२५॥

I have mentioned the effects of eclipses taking place a little earlier or later than the calculated time for the sole reason that the ancients have stated so in their works. However, if the astrologer knows the correct method of calculating eclipses, by no means can there be any difference whatsoever in the time of their occurrence.

[Again we see our author asserting his scientific attitude. For, if there is any difference between the actual time and calculated time of an eclipse, it should be understood that the person concerned does not know the science of astronomy properly. Still Varāhamihira would quote the opinions of the ancients for historical reasons as well as for making his Saṁhitā a true compendium of both modern and ancient knowledge.]

यद्यक्षतमः मांसे प्रहर्ण रविकोमचोत्तवा भिषिपं।
स्वबलसमेंः सत्यानाशदचश्रवङ्गकोपदच॥२६॥

Should there be two eclipses, one solar and the other lunar, in one and same month, kings would be destroyed as a result of revolt of their army; and there would be bloody battles.
Rahu’s Course V

[kāśyapa says:

चन्द्राक्षयोरेकमासं प्रहुर्ण न प्रशस्यते।
परस्परं वचं कुर्यं: स्तवलज्ञभिता नृपाः॥]

प्रस्तावुद्वितात्तमितो शारवधङ्गायानोद्वचक्रयो।
सर्वप्रस्तो दुःखितमरको। पापात्मन्द्वे॥२३॥

Should the luminaries rise or set being eclipsed, there would be danger to autumnal crops as well as to kings. On the other hand, if the eclipse should also be total and the eclipsed orb be aspected by malefics as well, there would be famine and pestilence all over the country.

[ब्रह्मण says in this connection:

उद्धुरक्ष्यति यस्ते तथेष्वदसं वा यदि गच्छति।
शारवं तु तदा सस्यं जातं जानं विपश्चे॥
श्रेयं तत्र जीवति नरा मूलकलं वा।
भयुद्विन्तिरोगीश्च तदा सम्प्रोम्भर्ते जगद्॥

and सदनाम—

यावतोपासप्रसिद्धसंवेद्यदवत् तमाः सत्तमसति।
तवतीवासप्राप्तं तम एव विनाशष्टेऽ॥
उद्वेक्तन्त्वेव वाहि सुवर्ष्य ग्रह्णं भवेत॥
तदा नूपमयं विनाशप्रकरक्ष्यं चागमभु॥

चिरं गुर्जरति सीमाकों सर्वं वा प्रस्ते यदा।
हन्यात् स्फोतान्त्रपादानवरस्तङ्गिष्ठ जनाधिपानु॥

श्रेयं तत्र जीवति तराश्राबुपलेन वा।
भयुद्विन्तिरोगीश्च सम्प्रोम्भर्ते प्रजात्स्तथा॥]

श्रेण्डितोपरतो नेतृतिकाल्प्तं सर्वसांस्कृ।
श्रेण्डितोप्रियमाविकिविविधामिरिष्टौ गुप्तस्मिवित।॥२८॥
कांक्षकपालिण्डिसिद्धिश्रवणनायकानुं हस्तितीयं।
कांक्षकपालिण्डिसिद्धिश्रवणनाय कुटुम्बियं समस्त्रिजनानु॥२६॥

मध्याह्ने नरपतिमध्येश्वस्तो मूलशब्द धार्याय।
तूलाण्गामातस्त:पुर्ववेद्यः पञ्चमे खासे॥३०॥

स्त्रीयोपासनावहेत्ते दर्पुप्रत्यहस्तस्तिनामकाले।
यविसमलाशी सोकमाल्प्रकटानं शिवं सर्वति॥३१॥
Should an eclipse, solar or lunar, commence when the disc has just half-risen, it would destroy low tribals, Caṇḍālas etc. as well as all sacrifices i.e. religious practices. Should the above phenomenon take place in the first division of the visible part of the sky, when it is divided into seven equal parts, those that live by working on fire like the goldsmiths, virtuous men, Brahmins and hermits would be affected. If this happen in the second part of the sky, agriculturists, heretics traders, Kṣatriyas and army chiefs would come to grief. In the third part it would harm artisans, artists, the Śūdras, Mlecchas and ministers. If the eclipse take place at midday i.e. the fourth division of the sky, the king and the middle country would suffer, but the prices of grains would be fair. In the fifth division animals that live on grass, ministers, inmates of harems, and Vaiśyas (or merchants) would suffer. An eclipse occurring in the sixth division of the sky would harm women and the Śūdras, and lastly one occurring at sunset or the last portion of the sky would destroy robbers and those that live in the border countries. In whichever part of the sky the eclipse ends, the people and things corresponding to that part would be benefited.

[Kāśyapa says—

उदितास्तमिति प्रस्ती सर्वसंस्थापक्षियः ।
सर्वप्रस्ती यदा पर्वेयोद्वृत्तिः तत्र जायते ॥
प्रथमांशे विवधीता क्षत्रियां हितीयेके ।
शुद्धाणां च तुतीयेष्वे चचुषुङ्ग मध्येवेच्छिनाम् ॥
वैश्याणां पठर्चो खाणे पर्यायों प्रमदाभयुः ।
द्स्युपरत्वन्तकांश्चविनाशः सप्तमाणांके ॥
वेयामाणे भवेन्मोक्षस्वहजातानां शुभं महत् ।

Also बुद्धर्य—

वेयां सोमे युगे प्रस्ती विमयां यथा वा महत् ।
तेषां पीडां विजुरीयायामोशे शुभमयांचिदेवै ॥

In the case of a solar eclipse the daytime should be divided into 7 equal parts. One should then note down in which divisions the eclipse begins, becomes maximum and ends. The persons assigned to these will in order suffer, be destroyed and prosper. Same is the case with a lunar eclipse, where the night is to be divided. From the text it is clear that certain castes, occupations
and countries belong to certain subdivisions of the visible sky or the day or night, as the case may be.]

िन्तनृतीतुजङ्गाङ्ग्यने विदशश्वान्वविजियायने हृदि ।
राहुःवभविज्ञः प्रविद्ध्तं हृदि विनादीत्रु ॥१॥
स्लेच्छावान्विकस्तो याविनश्व हुर्यावुताशसस्त्रां ।
सलिलचरददानिष्ठारी यास्येर्देसवामार्गुः ॥२॥
पूःशस सलिलपुर्णा करोति बसुबं त्रासार्थे दैवतः ।
पञ्चाल्पकर्षसेवक्षीवसिनाशाय निविघ्नः ॥३॥

An eclipse (i.e. Rāhu) occurring in the northern (winter) solstice would destroy Brahmins and kings (i.e. Kṣatriyas), while in the southern (summer) solstice, Vaiśyas (traders) and Śūdras (labouring class). If the eclipse, solar or lunar, be sighted in the four quarters beginning with the north, people of the four classes beginning with Brahmins would suffer in order. Should it occur in any one of the four corners or semi-quarters viz. north-east, south-east, south-west and north-west, Mlecchas, attacking or marching armies and those who earn their living by means of fire like fire-worshippers and smiths would be affected. If it begins in the south, aquatic animals and elephants will be destroyed; and if in the north, cattle will perish. If it should begin in the east, the earth would be troubled with floods; and if in the west husbandmen, servants, labourers and seeds and seedlings would be destroyed.

[See what Sage काम्ब्रह्मण says—

पूर्व सलिलपाती स्यातपश्वाचा दानाङ्ग्रेरवलानु ।
यान्ये जलमचरान्वति सौर्ये गोदायक स्मृतः ॥
स्लेच्छायायिनेन्त्रान्वर्तित्विविद्वेषः सिविधामुः ॥

and the समाससंहितां—

उदगार्चितु दिङ्गुसुभो विनादीं सिताविद्वेषः ॥
विनादिदता हुर्यार्युव्यद्यान्वविजियीपूणः ॥
हिजराजयाहुताशनमेव उवैस्य तु विदशश्वाः ॥
समराञ्चय राहुवेदिद पक्षार्थे पुत्रेश्वः ॥]

पाख्यालकलिङ्गयुसेणाः काम्ब्रह्मण्डिकरात्मकाः ।
वेर्चन्ति च ये हुताशनो ते पीड्यमुपायति मेयस्येइ ॥३॥

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If an eclipse takes place in the Sign Aries i.e. when the Sun or the Moon is eclipsed while passing through Aries, the people of the Pāñcāla country, Kāliṅgas, the Śūrasenas, the Kāmbojas, people of modern Orissa, hunters or foresters, those who wield weapons i.e. warriors, and those that work on fire will come to grief.

[In this and the succeeding seven verses the author discusses effects of eclipses taking place in the twelve houses beginning with Meṣa. The metre is श्रीपञ्चदसिक.]

गोपा: पश्ववोज्य गोमिनो मनुष्ये च महत्वमानात: ।
पीडामथ्याण्ति मास्करे प्रस्तेश्वरं गृहसरीं। ॥ ३६ ॥

When the eclipse, solar or lunar, occurs in Sign Taurus, shepherds, cattle, owners of large herds of cattle, and men who have risen to prominence will be affected.

[As the Sign affected is called Vṛṣabha—Bull—cattle, their owners and virtuous men are said to be afflicted. This Section may well be read with advantage with what is given in chapters XIV—XVI infra.

The metre is Vaitāliya.]

मिषुने प्रवर्तज्ञा नूषा नूपमात्रा बलिन: कलाविद: ।
युधनिता सवलिंकाभुत्या: सुलिजन: समर्थिता: ॥ ३७ ॥

If the eclipse should take place in Sign Gemini, high-class women, kings and powerful ministers and the like, persons proficient in (fine) arts, people living on the banks of the Jumna, people of Bakh, the Viratās and the Suhmas would be affected.

[As the Sign Mithuna is entirely Human with artistic activities, it is but meet that such persons are affected. The metre is विषोविनी with one difference viz. in the last quarter instead of the initial लग two long syllables are used, thereby giving the same number of Mātrās].

ग्रामीराज्यवरास्तपल्लबामलपिलमस्तयकुमकानिपि ।
पाठवालनिकलंस्थ पीडुत्यानं चापि निहृत्ति कर्त्ते ॥ ३८ ॥

If the eclipse should be in Sign Cancer, it would afflict the Ābhīras, the Śabarās (these are people of some mountain regions), the Pallavas, wrestlers, the Matsyas, the Kūras, Śakas, the Pāñcālas and those that are infirm. Food-grains also would be in jeopardy.
[The metre employed is Śuddhavirāṭ.]

सिंहे पुलिंदगणमेकस्त्वयुक्तान्त्
राजोपमान्यपतीवन्वतांगथ्व ।
गहते तु सत्स्यकवितलेखकोयसत्तान्
हर्ष्यहकस्त्रियुरशालिसत्तांश्व वेदान्तः ॥ ३४ ॥

Should an eclipse occur in Sign Leo, it would destroy the tribe of hunters, the people inhabiting the Mekala mountain, heroic persons, rulers and their equals as well as the forest-denizens. Should it occur in Sign Virgo, it would afflict crops, poets, writers scribes, musicians, people of the Aśmaka and Tripura regions as well as countries abounding in paddy fields.

[The Sign Simha stands for a mountainous region, and Virgo is represented by a virgin holding corn etc. As this Rāśi belongs to Mercury, whose exaltation and Mūlatrikona are here, his characteristics are naturally affected. The metre is बसन्तविलका.]

तुलायिनययविवरात्यसायुविविधारङ्गस्वदक्षणपांश्व ।
प्रलिंययोशुवरस्वरचोलान्तरमानस्योध्यविवादव्यायान्तः ॥ ४ ॥

If the eclipse occurs in Sign Libra, people of Avanti and Aparānta regions (i.e. the western borders near the Sahya mountain), virtuous persons, traders, inhabitants of the Daśārṇa country, Maru and Kacchapa regions will come to grief. If it takes place in Sign Scorpio, people of Udambara, Madra and Cola, the Yaudheya tribe, fighters that use poisoned weapons and trees will be destroyed.

[In the first line there is a variant reading निद्वृण, meaning rivers, for सागरः. The metre is उल्लेखक।]

धर्मवर्त्त्वरात्यविशेषवेद्यमलान्तः
पारसावेद्यविशेषो विशवविवान्तः ।
हयामृगे तु अत्यस्निविलानि नीचानां
मन्त्रीवधिरू कुशलस्यविवादव्यायान्तः ॥ ४२ ॥

If the eclipse should happen in Sign Sagittarius, it would destroy chief ministers, horses, people of Videha, wrestlers, the Pāncālas, physicians, merchants, those that are rough and tough
and those who wield weapons. An eclipse occurring in Sign Capricorn would ruin fishes, ministers and their families, men of low classes, those who are skilled in charms and herbs, those that are old and infirm and the persons who live by weapons.

[This Sign Sagittarius is presided over by Jupiter, who is the minister or teacher of the Gods. Its form also is partly equestrian and partly human. Hence the suffering of particular persons and animals. The metre is बसलतिलकः.]

If an eclipse takes place in Sign Aquarius, it will harm people living on the mountains and in the west, bearers of burdens, thieves, Ābhiras (herdsmen), the Daradas, noble men, residents of Simhapura and the Barbaras. One taking place in Sign Pisces would affect the shores of oceans and the articles such as pearls obtained from the sea-bed, foresters, scholars and those whose profession is connected with water or water-products. The effects of eclipse occurring in the several constellations will have to be predicted according to the rules mentioned in the Chapter on the "Sphere of the Heavens or Starry Firmament."

[In chapter XIV the author discusses the geographical subdivisions of the country in relation to the constellations. So we have to apply the principles enunciated in this chapter to the peoples and things presided over by the different stars, when we have to predict the effects of eclipses occurring in the different stars, as we have done in the case of the different Signs of the Zodiac.

मास्बान is a variant for बयान in the third line of the verse. The metre is शादृशबिन्निहित.

See समाससंहिता—

कृमिविभागेऽन वदेति पीडां देशस्य वीण्य नक्षत्रम्।

सहितं प्रहुरं बेन तदिस्वचाणनुभवकालिहाम। ॥]

सब्यापत्तिक्षेपनिनिरोधवर्तनारोहा।

प्राणां मध्यमरसस्तम्भुल्य इति ते वश प्रासा: ॥४३॥

Eclipses are of ten kinds viz. Savya, Apasavya, Leha, Grasana, Nirodha, Avamardana, Āroha, Āghrāta, Madhyatamas and Tamonya.
[When the shadow appears in different parts of the lunar or solar disc, or when the shadow appears to behave in different ways, different designations are given to the eclipses. *Savya* means the southern side of the disc, while *Apasavya* means the northern side. In the case of a lunar eclipse south-east is called *Savya*, while north-east *Apasavya*. In the case of the solar eclipse these are respectively north-west and south-west. *Leha* means ‘licking with the tongue’. *Grasana* means *swallowing*. *Niroaha* is *blocking*. *Avamardana* is complete *crushing*. *Arohana* is *remounting*. *Agrata* is *smelt*. The other two terms are self-explanatory.]


cāyagatiṃo jokṣajalapūtāṃ bhavati muṇḍitamāryāṃ ca

prayastē no praptitàskaravādāṃ: prajānaśa: 11471

When the shadow (Rāhu) is on the southern side of the solar or lunar orb at an eclipse, the world will be inundated by floods, but people will be happy and free from fear. If the eclipse occurs on the northern side, people will perish as a result of the tyranny of kings and depredations of robbers.

[It is to be remembered that the words *savya* and *apasavya* mean different directions in the case of solar and lunar eclipses].


jāthopadehaṃ pratisīstatmanuḍo mandaṃ yadi s lehā: 1

pramaniscaritamūtā pramūntiyo yā ca tatra mahrī 11481

The eclipse is called *Leha* (Licking) when the eclipsed disc is enveloped all round (or licked) by the tongues of darkness. All beings will be happy and there will be plenty of water on the earth as a result of this eclipse.

[The highly imaginative and observant Aryans must have observed eclipses where like the flames (i.e. tongues) of fire the tongues of shadow or darkness gradually licked and enveloped the orb].


prasannamāli yadā bhāya: pañcāḥ vā gūhātayavāyāyādāḥ 1

ṣaṅgītanupaitthāNano: pōḍa ca sāṅgītavājanām 11481

If a part of the disc i.e. one half, one-third or one-fourth, is covered by shadow, it is termed *Grasana* (Swallowing). As a consequence of this there will be the end of a very powerful king, and destruction of wealth in the country, and prosperous countries also will have troubles.
When the eclipse starts all around and forms a thick lump of darkness in the centre, it is called *Nirodha* (Obstruction). All beings will be happy in consequence.

It is called *Avamardana* (Crushing) when the eclipse is total and lasts long in that condition. Its result will be destruction of prominent kings and leading countries.

It is called *Ārohaṇya or Āroha* (Mounting) if after the termination of the eclipse the luminary be again covered with darkness. Consequently there will be great panic in the country as a result of mutual fighting among the kings.

It is called *Āghrāta* (Smelt) when the shadow appears on a part of the disc as does the vapours of the hot breath of the mouth on a mirror. This will bring in good rains and prosperity to the world.

The eclipse is called *Madhyatamas* (Darkness in the Centre) when the shadow appears in the Centre of the disc leaving the surrounding parts bright. It will destroy the people of the Central regions and afflict humanity with fear and stomach troubles.

When the shadow is very thick in the surrounding parts of the disc and very thin in the central portion, the eclipse is known
as Tamontya (Dark in the edges). There will be trouble to the crops through locusts and such other pests, and people will have danger from thieves.

[There are six Ṣībādhās as stated below:

\[\text{सत्यने तु सुमिष्टा स्वादपथे तु तस्करा:} \]
\[\text{लोङ्घे प्रजा: प्रह्यः: स्नुर्यसने लोकनावनम्} \]
\[\text{निराशे जनहर्षे: स्वादरीहे नूरसहस्य:} \]
\[\text{श्रामदित् चापमदे स्वयं क्रुमयिति पाणिबा:} \]
\[\text{स्वस्च वर्गस्याधे यदाप्रांत तवधात्येतु} \]
\[\text{मद्ये तमस सञ्च्छे पीढेरंमध्येश्वाणु} \]
\[\text{हृष्टे तमस पवंते समयानामीतिः मयु} \]

It means—Excessive rain, drought, rats, locusts, birds (wicked persons) and hostile kings in the neighbourhood. Sage Kāśyapa says about these ten kinds of eclipses thus:

There is a difference of opinion regarding the effect of the Āghrāta type of eclipse between our author and Sage Kāśyapa who remarks that it will bring about destruction.

In the following seven verses effects of various colours of the eclipsed disc are given.]

\[\text{श्वेते क्रेमसुभिसं भ्राम्यापोदां व निनिसेस्वाही} \]
\[\text{श्रीनिमयनलवणे पोडा व हृदासुधीनाम्} \]
\[\text{हृष्टे रोगोल्वेणाता समयानामीतिनिष्ठं विख्वेस:} \]
\[\text{कौपिले श्रीनिमयनलवणे विन्ध्यसहस्य:} \]
\[\text{प्रश्वे क्रेमसुभिसं क्रेमसुभिसमहिनन्दुट च} \]
\[\text{काशोन्तेक्रेमपंडवाने शुद्धौ विनिन्द्यसह} \]
\[\text{काशों: शुद्धार्णां व्यापिकर: क्रेमसुभिसार} \]
\[\text{विमलकम्पितानामो वस्यवसंसी मवस्तुभिसार} \]
\[\text{मार्हित्वत्यनिनं गंगरकुटे तु युद्धानी} \]
\[\text{दुर्बाश्चार्मवाने हारित्रे वाविन्दित्यमेकरकु} \]
\[\text{प्रसादनमस्त्रावर्यो पाटलुमुमोपमो राहँ:} \]
If the eclipsed disc looks white, there will be happiness and prosperity all round, but trouble to the Brahmins. If the colour looks like that of fire, there will be fire-outbreaks and those who work with fire will suffer. If the colour be green, there would be all kinds of diseases afflicting the people, and destruction of crops through śīś i.e. excessive rain, drought etc. If the colour is tawny, there will be famine and destruction of Mlecchas and swift-moving animals like camels. If the colour resembles that of the rays of the rising Sun, there will be famine and drought as well as trouble to birds. If it is grey, there will be prosperity and happiness but limited rains. If the disc appears reddish, or of the colour of the pigeon, or of gold, or yellow-black, people will suffer as a result of famine. If it looks dark or is of the colour of pigeon, Śūdras will suffer from diseases. When its colour resembles that of the spotless jewel (topaz ?) or is yellowish, it will harm the Vaiśyas (traders), but will lead to prosperity. If it resembles the burning flame in colour, there will be fire-outbreaks; if it resembles the colour of minerals, there will be wars. If it looks dark like the Dūrvā grass, or yellowish, there will be epidemics. When Rāhu looks like the Pātala flower in colour, there will be risk from lightning and thunderbolts. When Rāhu looks reddish brown, there will be destruction of the Kṣatriyas (fighting men) and rains. If the colour resembles that of the rising Sun, the lotus or the rainbow, it will bring about wars.

[In the following two verses effects of the aspects of different planets on the eclipsed disc are given.]

पद्ययन्त्रवत सौभष्यो घूमतमधुतलक्ष्यय राज्य ो च ।
भूम: समरविभव शिखिकोप्य तस्करमयं ो 116.01.
शुक्: सत्यविभव नानाकलेवांश जनयति दरिद्राय।
रावज: करोत्त्वतरुति दुर्मिछं तस्करमयं ो 116.11.

Should Mercury aspect the eclipsed Moon, ghee, honey and oils would become scarce and dear, and kings would come to grief. Should Mars aspect the eclipsed lunar or solar disc, he would cause outbreak of wars, risk from fire and trouble from robbers. Should Venus be the aspecting planet, there would be destruction of crops, and appearance of all kinds of troubles and miseries on
the earth. Should Saturn aspect it, there would be famine, drought and trouble from thieves.

[In the case of Mercury and Venus the aspected eclipsed disc can be only the lunar one, and not the solar one. For, Mercury and Venus can never be at a distance of 180° from the Sun.]

Whatever evil effects have been mentioned here as accruing from the aspects of planets on the eclipsed disc either at the commencement or at the termination of the eclipse, would all be warded off by the benefic aspect of Jupiter, as the blazing fire is put out by the pouring of water.

[To ward off the evil effects of planets' aspect on the eclipsed luminary Jupiter should be posited in the 5th, 7th or 9th house from the luminary. The metre is वुण्ड्वन्ता.]

If at the time of an eclipse (lunar or solar) there should occur portents viz. a strong wind, fall of meteors, dust-storm, earthquake complete darkness, and fall of lightning, the eclipse will recur after 6, 12, 18, 24, 30 and 36 months respectively.

[The commentator here quotes...

उपरक्ते यदा सूर्यः (चन्द्रेः) प्रवली वाति भाषतः।
मासपट्टे तदा किचाराहोरारक्षम प्रजास्म।
उलकायं द्वारं माते रजसाधारं लय।
शुक्लस्य च चतुर्विश्वे विशे ते मति निरक्षे।
पूर्णिशेषशानिपाते स्यात्सृवधु प्रत्यूत।

This ancient authority mentions only the solar (lunar?) eclipse. Now he speaks of conjunction of planets with the eclipsed luminary.]

If Mars be conjoined with the eclipsed Sun or the Moon, the people of Avanti, those living on the banks of the Kāverī and the Narmadā (rivers) as well as despotic rulers would be in trouble.
If Mercury be the planet conjoined, the people living in the country lying between the Ganges and the Jumna, on the banks of the Sarayû, those living on the east coast and on the banks of the Sona, womenfolk, kings, warriors, princes (or boys) and the learned would come to grief.

If Jupiter is thus eclipsed, there will be destruction of the learned, kings, ministers, elephants, horses, those that reside on the banks of the Indus as well as those that live in the north.

When Venus is thus conjoined with the eclipsed luminary, the people of Dāseraka, Kekaya, Yaudheyā, Āryāvarta and the Śibi country, womenfolk, ministers and tribes will be troubled.

When Saturn joins Rāhu, the people of Maru (desert), Puṣkara and Saurāśṭra, minerals, people living in the regions of the Arbuda mountain, people of low-castes, cowherds, and the inhabitants of the Pāriyātra mountain will quickly come to grief.

[In the following 12 verses effects of eclipses occurring in the 12 lunar months beginning with Kārttika are described.]

Should an eclipse, solar or lunar, occur in the lunar month of Kārttika, men who eke out their livelihood through fire, people of Magadha, eastern kings, people of the Kosala country, the Kalmā-
śas, the Śūrasenas and those of Kaśi (Benares) will be put to great suffering. The Kalinga king along with his ministers and followers will be wiped out. All Kṣatriyas will be afflicted, but all the rest will enjoy happiness and prosperity.

[The metre is śraddhālīlīkādī.]

काहीमरकाकाकीशलकासपुण्डर्याकांश्रो हवायद्यरात्रकांश्र ।
ये सोमपालसमात्रं निहृत लोमपि युजुष्टिकृतु के मदुमिलकुचः ॥७०॥

If an eclipse takes place in the month of Mārgaśīrṣa, it will destroy the people of Kashmir, Kosala, and Puṇḍra as well as the animals of the forests and the people of the western border. It will also harm the Soma sacrificers, but it will lead to good rains and to the happiness and prosperity of the people.

[The metre of this and the following verse is yuvajñā.]

पीचे हिविज्ञात्रामोपरोशः सस्त्रत्वाक्यः कुकुरः वदेशः ।
ध्वन्ते घनायत्रः च मद्वृषिणि च च विन्यादसुभिक्रमः ॥७१॥

If the eclipse happens in the month of Pauṣa, there will be trouble to Brahmins and Kṣatriyas. The people of the Sindhu regions, the Kukuras and the Videhas will also suffer. There will be scanty rainfall, famine and fear.

भाषे तु मद्वृषिणिः भल्लभिविहार्यन्
स्वाध्यायविनंतितन्करिलसतुर्द्वन्द्वः ।
कश्चाशकाशिकमुजस्य कुरुते राहु-
वृषिणि च कर्कशनामातृताम करोति ॥७२॥

An eclipse falling in the month of Māgha will afflict people who are devoted to their parents, people born in the Gotra (religious lineage) of Sage Vasiṣṭha, those who are engaged in their sacred studies and performance of religious duties, elephants and horses, people of Bengal, Aṅga and Benares, but will bestow good rains for the joy of the farmers.

[It is to be remembered that the month Māgha derives its name from the constellation Magha which is presided over by the manes. Hence the statement सितस्वादमृतकस्त. The metre is वक्रतिलिङ्का.]

पीडाकरं फलुयन्यसिपरं वर्गिस्माकाव्यिन्तिकंकलानामः।
नृत्यस्वस्यप्रवर्तकानां च भुनिकस्यक्रतृपतिवन्ां ॥७३॥
An eclipse occurring in the month of Phālguna will prove harmful to the people of Bengal, Āśmaka, Avanti, and those that live on the Mekala mountain, dancers, crops, noble women, bow-makers (i.e. manufacturers of weapons), Kṣatriyas and hermits.

[The metre is उपजाति.]

बृह्यां तु चित्रकरलिखकोषकान्त
कपोलजीविविनयमन्तरहरणपण्यानु ।
पौष्ठोदककायनानथ चाहमकाप्य
तापः स्नेहत्यंमयपोषेऽविचित्रवर्षी ॥५४॥

An eclipse falling in the month of Caitra would affect painters, writers, musicians, dancing girls, Vedic scholars, dealers in gold, people of Puṇḍra, Orissa, Kekaya and Āśmaka. There would also be erratic rainfall in the year.

[In all these effects one could discern factors that affect particular professions, regions, castes and types of beings. The metre is वसन्तरित्का.]

बंकालमासो गयहां विनाशमायायित कर्प्सतिला: समुद्रगः ।
इकड़वीच्येवाकाः कलखः: सोपल्लवः: किंतु सुनिश्चितसिनि ॥५५॥

An eclipse taking place in the month of Vaiśākha would destroy cotton, sesamum and green gram. Descendants of Ikṣvāku, the Yaudheyas, the Śakas and the Kalingas would be in trouble, but there would be good crops in the land.

[The metre is इत्रिप् in this and the following verse.]

जयेठे नरेन्द्रद्विजराजपत्यः सत्यानि बुधिर्मोहागराजाः ।
प्राच्यविशायित नराश्र्व सत्यः: सत्वं निगद्यसिनि ॥५६॥

An eclipse taking place in the month of Jyeṣṭha will destroy kings, queens, Brahmins, crops, rains, large groups of men, gentle people, the Sālavas and the tribe of hunters.

श्रायापंशण्डिपनवप्रज्ञप्रावहानु फलस्मूलपत्तानु ।
गान्धारकालानारुपुलिन्धचीनानु हृदावदेवमन्दिबर्जसिनि ॥५७॥

An eclipse falling in the month of Āṣāḍha will destroy the banks of wells, tanks etc., rivers, those who live on roots and fruits, the people of Gāndhāra, Kashmir, Pulinda and China. The rains too will not be evenly distributed.

[The metre is उपजाति.]
An eclipse occurring in the month of Srāvana will harm the following: the people of Kashmir, the Pulindas (hunters or forest tribes), the Chinese, the Yavanas, people of Kurukṣetra, Gāndhāra, the Central region, and Kamboja as well as the animals with un-cloven hoofs and autumnal grains. All the rest and other places will enjoy happiness and prosperity.

If the eclipse occurs in the month of Bhādrapada, it will destroy the people of Kalinga, Bengal, Magadha and Surāṣṭra, the Mlechas, the Suvīras, the Daradas, the Aśmakas, and children in the womb. However, there will be plenty of food in the land.

When the eclipse takes place in the month of Āsvina, the people of Kamboja, China, the Yavanas, the Vāḥlikas, surgeons, people living on the banks of the Indus, in the Ānarta country, the Paundras (residents of Puṇḍra), physicians and the Kirātas (hunters) will come to grief. But there will be plenty of food and happiness.

[Our author states succinctly in one verse the effects of eclipses taking place in several lunar months in his Samhitā: thus—

Hasthvaṇiḥ maṇḍakālīkāmaṃdeśaḥ: sūhīkṣaḥ: ।

The metre is Sāhānd. Next he speaks of the ten kinds of the end of eclipses. See also verse 43 supra.]
The end of an eclipse, solar or lunar, is of ten varieties:
(i) Daksina hanu, (ii) Vama hanu, (iii) Dakshinakushti, (iv) Vamakushti,
(v) Dakshinapaya, (vi) Vamapaya, (vii) Saanchdana (viii) Jaraana, (ix)
Madhyavidarantha, and (x) Antavidarantha.

[The last is also called Antavidarantha. The definitions and
effects of these ten kinds of Moksha or release are given in the
following nine verses.]

\[\text{यानेव्यायम्यमगमनं दक्षिणेवुतेदसंवज्ञतं शशिनः।}
सत्यविवर्ती मुखश्चून्यपीढ़ा स्वात्मपुविद्विद्वर ॥६२॥
\]

If the eclipse begins to leave in the South-eastern quarter
of the lunar disc, it is called Dakshinahanubhedha (Break of the South-
ern or right Chin). The effect of such a release would be destruction
of crops, appearance of facial diseases, trouble to the rulers,
and good rains.

[Sage Kasyapa says—

\[\text{दक्षिणेवुतेदसंवज्ञतं यदि गच्छति।}
सत्यविवर्ते च कुले नूपभंजं सुदास्चायः ॥]

\[\text{पृथ्वीतरं वामो हुनेवो नूपकुमारयवयी।}
मुखरं शस्त्रमं तस्मिनविद्यासनुभितं च ॥६३॥
\]

If the release of the lunar orb occurs in its North-eastern part,
it is termed Vamahanubhedha—Break of the left chin. In consequence
of this there will be trouble and danger to the king’s son, facial
diseases and fear of armed conflict. However, there will be plenty
of food grains in the land.

[Cf. Sage Kasyapa—

\[\text{पृथ्वीतरं वामो भैरो नूपपुत्रमय: ॥}
\]

\[\text{दक्षिणकुक्षिंचिनेवो दक्षिणपांचवः ॥ वदि स्वेत्स्नेवः।}
पीढा नूपपुत्रायामामिहोऽवयवा दक्षिणा रिपव: ॥६४॥
\]

If the release takes place on the Southern side of the lunar
disc, it is called the Dakshinakuskibheda—Break of the right belly. In
consequence of this there will be trouble to the princes and conflict
with the enemies living to the south.

[Cf. Kasyapa—

\[\text{दक्षिण: कुक्षिंचिनेव: स्वाहामो मोक्षो मवेशवदि।}
राजपुत्रभयं तत्र दक्षिणाशाहिदं वचः ॥}
If the end of the eclipse occurs on the Northern side of the Moon's disc, it is termed Vāmakukṣibheda—Break of the left belly. As a result of this women will have miscarriages and the crops will be moderate.

[Cf. Kāśyapa—

सौम्याशांत तु यदा मोक्षो वामकुक्षिविलेवतः।
स्त्रीयासं गर्भविनाशाय सौम्याशास्तिपतेवः।

According to this Sage there will be in addition the destruction of the king who rules over the territory in the north].

नंदक्ततवायवस्यो वाक्षिन्वासो तु पायुभेवह्रो।
गुह्याकल्य बृहदियस्यस्यु राजासयो बामेः। ।१५६।

Should the liberation take place on the South-western side of the Moon's disc, it would be designated as Dakṣinapāyubheda—Break of the southern or right anus—while the one in the North-western side, Vāmapāyubheda—Break of the left anus. In both the cases the effect would be that people will suffer from diseases of the anus and the generating organs. There will be little rain. In the case of the Vāmapāyu there will be the death of the queen of the land.

[Cf. Kāśyapa—

पायुभेवह्रो राही बायबीनात्रेवतायः।
गुह्यारोगमय विन्दावदामे राजीभयं तथा।।]

पूवेष प्रप्रह्वं कत्वा प्रागेव चापसप्तं।
सब्दवहंसेतति तलवेलसत्स्वहार्दिक्षं जगतः।।१५७।

When the commencement and end of the eclipse are both on the eastern side of the lunar disc, it is called Saṅchardana—Vomiting. It will lead to happiness, peace, goodwill and prosperity as well as good crops.

[Cf. Kāśyapa—

प्रासमोशी यदा पूवें छदंतं तु तदं भवेत।
केमहादिग्रं शेषं सत्सुनिर्मातिकारकम्।।]

प्रावप्रह्वं वस्मिन्तवादस्वर्णं तु तस्मजस्म।
कुच्छछत्रतमोऽधिना न शार्कामुपयानित तत्त्र जनाः।।१५८।

If in an eclipse the beginning is on the eastern side and the
liberation on the western side of the Moon’s disc, it is called Jaraṇa—Decaying. As a result of this people will be troubled by hunger and threat of weapons and consequently be utterly helpless.

[Cf. Kāśyapa—

पूर्णेऽऽसते राहुरपरस्या विमुक्ति ।
वृत्तकर्मयं तद मोक्षस्तु जराणं स्मृतम्॥]

मद्ये यदि प्रकाशा: प्रथमं तमोपविद्विदर्षं नाम ।
श्रल्ल-/कोपकरं स्यात्सुनिशं सन्ततिवृद्धिकरय। ॥६५॥

If the liberation starts from the middle of the Moon’s disc and if that part becomes bright at first, it is called Madhya vidarana—cleaving in the middle. Its consequences would be disaffection in the king’s army, and sparse rains, but good crops.

[Cf. Kāśyapa—

यदा प्रकाशो मद्ये स्याप् दुनिकारकं तदा ।

In the light of Kāśyapa’s statement it would be better if we interpret सुपिक त etc. in the text with the त as applicable to both the preceding word and the following one. Then it would mean—Neither good crops nor good rains. For, good rains and good crops always go together.]

पर्यन्तेषु विनोगता बहुलं मद्ये तमोपविद्विदित्यः ।
मध्याय्यदेशाया: शारवस्यत्सद्वचासिमव। ॥६०॥

If at first there appears brightness all round leaving thick darkness in the middle of the lunar orb, it is called Antyadaṇa—Piercing at the end. Consequently the central region of the land and the autumnal crops would suffer destruction.

[Cf. Kāśyapa—

पर्यन्ते विमलस्व स्यात्समौ मद्ये यदा भवतु ।
मध्याय्यदेशाया: स्यात्सुतुरस्वः विनश्यति।]

एते सर्वं मोक्षा वक्त्रया मास्करेपय विन्त्वत।
पूर्वं दिक्ख पश्चिनं यथा तथा रवी पश्चामा कश्यः ॥६१॥

All these ten kinds of liberations that have been mentioned with reference to the lunar eclipse should also be applied to solar eclipses as well, but the only difference between the two is that wherever the east has been stated for the Moon, west should be taken for the Sun. Similarly in the case of other pairs of quarters.
If after the termination of an eclipse there should arise a dust-storm in the place within seven days, it will cause famine; if there be heavy mist, there would be outbreak of diseases; if there be an earthquake, death of a leading king; if there be fall of a meteor, destruction of a minister; if there appear clouds of many colours, extreme panic; if there be thunder, miscarriages; if there be lightning, trouble to kings and tusked animals (or from kings and snakes); if there occur a misty circle around the Sun or the Moon, outbreak of diseases; if there be false fires in the quarters, risk to the king and danger from fire; if there be fierce dry winds, trouble from robbers; if there be a clap of portentous thunder, or rainbow or Daṇḍa (a rod-like appearance of the clouds), danger of famine and attack by an enemy’s army; if there be a planetary warfare, wars among the kings; and if Ketu (Comet) be seen, the same effect, i.e., wars. If there should be normal rains (without any unnatural features) within these seven days, there would be prosperity and plenty of food, and whatever evil was indicated by the eclipse, all that would be completely warded off.

[Cf. the समाससंहिता—
पंचपवानार्गानितबिध्युत्पावेशमूप्रकमनादा: 
सप्ताहान्तरं शुभा प्रहणनिवृत्ती शुभा वृष्टि:]
also शृङ्गम्
प्रेन्द्रप्रहणमुक्ते सप्ताहान्तरमवेशदि
पांशुव्यंजननास: स्यास्तनारो रोगवृढ़धे
नृपानाथाय शृङ्गम उल्का मिन्निविपत्ते
रोगाय परिवेश: श्यामुनाय्यावाणीमस्मातः]
Should a solar eclipse occur at the end of the fortnight after a lunar eclipse, people would become unruly and unjust in their behaviour and couples would be at loggerheads.

Should a lunar eclipse take place at the end of the next fortnight after a solar eclipse, the Brahmins would perform many sacrifices and be blessed with the fruit thereof, and all the subjects would be happy and contented.

When an eclipse, solar or lunar, takes place, all persons are advised to observe some rules regarding food, recreation, etc. Those persons whose natal star or sign is affected by this are, however, advised to perform some propitiatory rituals including gifts. These are explained in the Matsya Purāṇa, Chapter 67. Devout Hindus abstain from food, sleep, etc. during an eclipse. For, though they may not be aware of the scientific reason for it, yet they feel that the period of an eclipse is a critical one, when mysterious cosmic forces are released, which when properly attuned through prayers and meditations lead to beneficial results.
Chapter VI—Transit of Mars

यहुदयक्षतिं करोति नवमावसपतम्यां ॥
तद्वर्तयुध्यूमवेदे पीडाकरमिनिवालस्यां ॥ ११॥

If Mars should start his retrograde motion while passing through a constellation that happens to be the 7th, 8th or 9th from the one in which he emerged after his conjunction with the Sun (i.e. eclipse), it (the emerging face) would be called Uṣṇavaktra or Hot Face. It is harmful to those who work on fire, such as the smiths, cooks and sacrificers.

[Cf. वृद्धगर्भ—
उदयानायें कुर्याद्वयमें सप्तमेदोपि वा।
निश्चित लोहिताङ्गस्तु तदुपर्णं वप्पमुख्यते।।
नरोदिनिश्चिनो ये च पचन्ति च दहन्ति च।।
तेषामुल्यते तत्प: जायन्ते भनसुल्क्यः।।
The author mentions in all five Faces of Mars.]

हादाधादाधादाधादाधादाधश्चर्यों कुजेच्छुमुखम्।
द्रव्ययैति रसायुक्ते करोति रोगानवृत्तिः च।।१२॥

If Mars begins his retrograde motion while passing through the 10th, 11th or the 12th star reckoned from the one wherein he rises after eclipse, it is called Airumukha or Tear-Face. Consequently, he will spoil all juices or tastes, and cause diseases and drought at his next emergence from combustion.

[Cf. वृद्धगर्भ—
दश मैकादशेन वावपि द्रायथे वावपि वावपि।।
लोहिताङ्गः यहे श्रेयं वप्पमुखश्च ततु।।
तत्र वर्षिन्यो द्रायथेतम झुमाणु रसान्तः।।
ते द्रुश्य द्रव्याक्षर्वो नूरां धार्तुस्तथाय बुधम्।।
बहुवा व्याधिः कृत्रि उत्सचते शरीरिलाम्।।
बहुवम्: कार्पथस्ते लोकः प्रलीते।।
व्याधं त्रयोद्षक्षिन्नुषुद्धशाह्रि विचपणोत्तमये।।
विद्धयाल्मृगेश्यः: करोति पीडा सुनिक्षृं च।।१३॥]
If the retrogression referred to above starts when Mars moves through the 13th or 14th star, it is known as Vyāla-Vaktra or Snake-Mouth. It will fructify when Mars gets eclipsed next time. Consequently, people will be troubled by snakes (or tusked animals), wild elephants and beasts, but they will enjoy prosperity or abundant food.

[Cf. Sage गर्ग—
चन्द्रोदयो च नक्षत्रे वदि वापि चतुदःः
निबुध्ये कुस्ते सौमस्तंक्षं व्यालमुच्यते।।
भवति प्रचुरा व्यालास्तेंगो लोकमयं बदेत्।।
नृत्याणामुष्णम् बिन्यासस्यसंभवतिमागव्यतेः।।
also पराकार—
चन्द्रोदयचतुर्दशः: स्रस्यदशिव्यालप्रावल्यं हरणस्रावनं च।।
शंघरात्तमिति वचनं पञ्चवधातुः पोखराश्रचव बिनिबुधे।।
tकालं मुखरोऽभ च मुखनिमाववहति।।

If Mars begins his retrogression while passing through the 15th or 16th asterism counted from the one occupied by him at the time of his emergence, that face is known as Rudhiraṇana or Blood-Face. This will produce immediately facial diseases and panic, but it will also bring about prosperity.

[Cf. गर्ग—
यदि पञ्चवधात्रू तु सुमुहा: पोखरेष्वीवा।।
निबुध्येकुस्ते व्यालतंिद्रात्मानं।।
शीतलमति: पारिवाश्च भवति प्रविधा भुवि।।
श्रस्वकपस्य सूमहातू मुखरोऽभ भवति।।
also पराकार—
पञ्चवधायोक्ष्योमुखरोभुषाम्: शास्त्रकपस्य।।
श्रस्वसंस्थ सप्तवधासत्वादतोष्पि वा तत्तनुके।।
तद्युगणेभ्य: पोडः करोय्युवुष्ट सजात्मयतु।।

When the retrograde motion of Mars commences when he passes through the 17th or 18th asterism from the one occupied by him at the time of combustion, it (the face) is called Asumsala or Sword-Staff. When Mars becomes direct after this, people will be troubled by bands of robbers, drought and risk from weapons.

[The reader would have noticed in verse 3 and onwards that the counting of asterisms is done not from the one in which Mars emerges from eclipse, but from the one in which he gets eclipsed. This is made clear by the use of the word 'प्रत्तमये' in verse 3. Now compare what sage Garga says:
Should Mars begin his retrogression in the star Uttarāṣādha after being released from eclipse in the star Pūrva or Uttara Phalgunī, and get eclipsed again in the asterism Rohini, he would afflict the three worlds with untold sufferings.

[After disposing of the effects of the five Faces or Vaktra of Mars, the author now deals with the effects of some of the asterisms connected with his retrogression and combustion or release.

Cf. पराकार—

फलगुनयामुदयं कुल्वं वर्गं स्यांविवेकवेंद्रते।
प्रजापतिः प्रवाहनं त्रैलोक्यं तत्र पीढ़ते॥]

शब्देषोविदमेव वर्गं पुंशे मूलाभिनिर्पोषातातु।
यस्मन्नुवेदनविदमेवविश्वारजनातु हृत्ति॥

Should Mars emerge from his conjunction with the Sun in the asterism Sravaṇa and become retrograde in the star Puṣya, kings would be in jeopardy. Similarly the people, countries and things denoted by the star in which he re-emerges would come to grief.

[See chapters XIV and XV for the countries, peoples, etc. denoted by the stars.

Cf. पराकार—

उदितः शब्देः भौमः पुः वर्गं चरैर्विदि।
मूलाभिनिर्ज्ञकः राजानां विनतेष्येः: परस्परं॥
यथा जनयद्यूहे दिवसिध्यं: प्रवाहिताः।
तस्य वै मोहितं कुपलोहिताश्रक्षास्त्या मुखमु॥

सङ्धेण यद्य मध्यानां महानां लोहितं: करोति ततः।
पाण्ड्वः नुपौ विनतयित शत्रुपेशोग्निश्चयमवर्ष्टि:॥

Should Mars start his retrogression while passing through the cluster of stars comprising Maghā, the Pāṇḍya ruler would meet with his end, and there would be drought and panic resulting from fighting.
भिष्वामयां विशालां भवदर्भाम: करोति दुर्मिलय।
मरक करोति धरो वदि भिष्वा रोहिणीय याति।।16।।

Should Mars first cut the star Magha and then Visakha, there would be famine in the country. Should he cut the star Rohini, there would be great mortality in the land.

विष्वासै से निन्ह्याइप्रष्ठर्न्हीजीण्यंधिनिप्रहृत।
भूमाध्यायको वा विनिन्ह्यात्पारिधयोत्स्त्वं।।17।।

If Mars should pass through the southern side of Rohini, he would cause drought and slump in the market. Should he appear emitting smoke or flames, he would destroy the people living in the region of the Pariyatra mountain.

प्रजापत्ये अववर्षे मूले चित्तु चोत्रे युक्ते च।
विभरम् धनिनवहानामुपाधातकरः क्षमात्याय।।18।।

The transit of Mars through the following stars viz. Rohini, Sravana, Mula, the three Uttaras and Jyeṣṭha, would destroy the formation of clouds.

[Here the author speaks of the harmful effects of the mere transit of Mars through the above esterisms. This is one of the methods of predicting drought.]

चारोद्य: प्रजाति: अवरामपावित्यहस्तभूलेषु।
एकप्रापत्येविशाक्ष्याप्रजापत्येषु च कुञ्जय।।19।।

The transit and rising of Mars after conjunction with the Sun in the asterisms Sravana, Magha, Punarvasu, Hasta, Mula, Purva-bhadra, Aivini, Visakha and Rohini will prove auspicious.

[This verse gives a general rule to the effect that Mars does good to the world when he transits through or rises in the above asterisms. This must be taken in conjunction with what the author has stated in the previous verse.]

विपुलविमलमूर्दित: फिन्हुकायोकवर्ण:।
स्फुटविरम्यालस्तस्तान्च्रार्ग्रामाम:।
विचरति यदि मार्ग चोरां भेदिती:।
भूमक्करच्यानं हारदिदश प्रजानामध।।20।।

If Mars being possessed of a large and bright form, red colour resembling the Kimsuka and Aśoka flowers, brilliant and charming rays and lustre like that of red-hot molten copper, should move along the Northern Path (or to the north of the star he is in), he would prove beneficial to the kings and bring peace and joy to the subjects.
In these verses Sage Garga speaks of the Northern, the Middle and the Southern Path for Mars. The nine stars beginning from Bharani come under the Northern Path; the nine from Purvaphalguna come under the Middle Path, and lastly the nine stars from Purvāśādha under the Southern Path. It is also an astrological principle that a planet situated to the north of an asterism gives good results. The metre is मालिनि.]
Chapter VII—Mercury’s Transit

Never does Mercury reappear after his eclipse by the Sun unaccompanied by any unusual (portentous) phenomenon. Generally at such times he creates danger to the people through water, fire or wind, and causes extraordinary fluctuations in the prices of food grains.

[Mercury’s movements must be studied by astrologers and economists for predicting market trends in certain periods.

Cf. the समाससंहिता—

उदय याति शाषिमुद्रो नोत्पातविवर्जतं कशाच्छिदपि ।
पवनाभिमसलिमयदो धान्यवर्षवृद्धिक्रमदा ॥

also बृहदगर्ग—

अवयं कुशलं वर्ष वर्षं वर्षं न गच्छिति
भवे च कुशलं श्रेयं सर्ववर्ष प्रतिलोम: ॥

also कस्यप—

नाक्षत्रार्द्धां याति विनोलातेन सोमजः ।
भववातपर्याप्तर्यंवृद्धिसंगतिम: ॥]

विचरर्यथवसदवशनं प्रावस्यापेतुं बलवेशवाति ।
सूचन न हिमकरतनयः करौलवस्तू सरोगमयाम ॥२१॥

When Mercury passes through the stars Śravaṇa, Dhaniśṭha, Rohini, Mrgaśīra and Uttarāśādha and thus cuts them across, he creates drought, diseases and panic.

[Cf. कस्यप—

रोहिणियो नींदवेदं च सौम्यवधध्वासवान् ।
शिकार्वदयदा हृति प्रजा रोगीश पीड़ित।

Here we have to note the wording ‘मुदहन्’ in the text and ‘हृतिः’ in Kaśyapa’s work. This should make us believe that the untoward effects mentioned here would take place only if mercury cuts across the particular asterisms, and not otherwise.

रोहिणीनि मधानाश्चुपरिषिद्यते चन्द्रे प्रजापीडः ।
सापस्किर्ययुथिरुयोगानांविद्विषताः ॥२३॥
When Mercury passes through the five constellations beginning with Ādrā, people will be afflicted as a result of clash of arms, hunger, fright, diseases, drought and sorrow.

[Here the author speaks of the effect of Mercury’s movement through some of the stars. But Kaśyapa refers to the cutting of the stars.

Cf. कःष्यप—

रौद्रादीनि यदा पद्म निभारसीयारुणमुद्यः ।
भिन्नति शास्त्रमन्त्रनिध्वजयानिहि: पीडते जगत् ॥]

हस्ताक्षीनि चरतः पद्मशायुपपियवंसवामायुः ।
स्मेहरसार्द्विवृद्धि करोति चावौ प्रसूतानामु ॥४॥

When Mercury moves through the six stars beginning with Hasta, cutting across them, prices of oils, and juices will shoot up, there will be plenty of food in the country, but the cattle will suffer.

[The word Sneha means something that lubricates. So it includes ghee. Rasa means honey, jaggery and such other things.

Cf. कःष्यप—

हस्ताक्षीनि चरतः पद्मशायुपपियवंसवामायुः ।
गवामायुस्म: प्रक्तमः सुभिश्यक्षेमवरः ॥]

There is a metrical flaw in the first quarter of this verse.]

प्रायेयश्च होतमुखं महाव महुत्तमरं यमेशं च ।
चन्द्रस्य सुनो नित्यमायामृतं धातुविक्षयकृतं ॥५॥

When Mercury cuts across the stars Uttaraphalguni, Kṛttikā, Uttarabhadrapada and Bharāṇi, all living beings will be afflicted with diseases arising from the vitiation or diminution of the seven constituent elements of the body viz. muscle, bone, blood, skin, semen, fat and marrow.

[According to Ayurveda the seven elements are: रस, प्रमुख, मांस, मेदस, प्रपत्य, मण्डा and तुष्क. According to some there are ten elements including केई, तपक and स्नायु.

Cf. कःष्यप—

भरणोकृष्टिकाययेमामहिवृद्धं च चन्द्रजः ।
चरुपावानिश्चाय प्रारुपको वर्तकोऽऽति ॥]

प्राधिवनवात्माभुसुलायुपमद्यनुर रेवतीं च चन्द्रजुतं ।
पथ्यमित्रमनोजिकसलिलजुराद्योपायकर ॥६॥

When Mercury transits afflicting the stars Aśvini, Śatabhiṣaj, Mūla and Revatī, merchants (merchandise ?), physicians, sailors,
substances derived from water, such as pearls, conch shells etc., and horses will come to grief.

[Cf. कथयः—

रेवती बास्यं मुलमकिर्तिनौ चोपमदयतु।

वृषो वर्णितमिर्धान्तो-जनलोकांच विनाशयत्॥]

पुर्वाश्चक्रितवाच्चक्रमपीर्वोऽसुसौमिग्रुणीयात्।

मूलक्षत्रक्रामन्यभ्रवाणी चरणवातः।॥११॥

When Mercury cuts through any one of the three Pūrva stars, (Pūrvaphalgunti, Pūrvāśāḍha and Pūrvabhaḍra), people will suffer from hunger, armed conflict, robbers, diseases and panic.

[Cf. the following—

पुर्वाश्चक्रमपीर्वो भैरव गृहवा यदि प्रभुते।

मूलक्षत्रक्रामवर्गः करोति ग्रासिनां वधयः।॥१२॥

प्राकृतिजनकमति जक्तक्षंतीक्षणयोगाणात्योगवाहकः।

सप्त पराप्रतन्त्रेक्षां कित्ता गत्त्व:।॥१३॥

Seven courses of Mercury named (i) Prākṛtā, (ii) Vimiśā, (iii) Samśāpi, (iv) Tīkṣṇā, (v) Yogāntā, (vi) Ghorā and (vii) Papā, have been mentioned in the Tantra (Scientific work) of Sage Parāśara, on the basis of the asterisms.

[The तन्त्र mentioned by our author must be ‘पराशरसिद्धांत’. Some translators have taken the name of the last course to be पापायाय, while actually it is पापा as shown by बुधगणे।]

प्राकृतसंध्या बायाप्रायायम्यवर्ततमहानि बहुलावच।

मिभा गतिः प्रविक्षा शाशिकिर्तिपुमुलब्रह्मवाचानि।॥१४॥

सह्यक्षपां गुप्त: गुरुस्कृ: फलकुमारिव वेचित।

तीक्षिनान्त मदवदवृवर्त सताकारवयूक्त पोवनसु।॥१५॥

योगान्तकेवं मूलं देव चायाखे गतिः मुसीयन्वेति।

घोरा श्रवणस्वाधः वसुदेवं वाराण वंचं।॥१६॥

पापायाया सातत्रेक्षेत्र मेत्र श्राक्षतन्देवते वेचित।

The course is known as Prakṛta when Mercury passes through Bharāṇi, Kṛttikā, Rohiṇi or Svātū. It is Miśra when the star is Mṛgaśīrasa, Ādrā, Āśleṣā or Maγhā. In the course called Samśāpi Mercury transits through Punarvasu, and the two Phalgunis. The gait is called Tīkṣṇā when his transit takes place through the two Bhadrapadās, Jyeṣṭhā, Asvinī and Revati. In Yogāntā Mercury moves through Mūla, Pūraśāḍha and Uttarāśāḍha. In Ghorā he moves through Śrāvaṇa, Citrā, Dhanishta and Satabhiṣaj. Lastly
in the course known as *Pāpa* Mercury courses through Hasta, Anurādhā and Viśākhā.

The same authority (i.e. sage Parāśara) has given the duration of visibility and combustion of Mercury in the seven courses in terms of days as 40, 30, 22, 18, 9, 15, and 11 days respectively.

[The idea is that if Mercury gets eclipsed or rises in his first course, he will remain invisible or visible for 40 days.

Cf. वृद्धार्ग—

चत्वारिष्टमण्डलयम् गतावलक्ष्ये तुष्यः।
मासमेकं विमिश्रायं दशवित्वास्तमङ्ग्दितः।
अत्तं विचित्रतं साठूं साहित्तामेत्य लक्ष्यते।
स्पष्टादाशाहं तीर्थयां धोरायं दश रत्नचं।
पपपत्रां पादधीनानि तथैवैतत्तिर्दत्तः।
योगातिक्यामिनुपयुक्तवांगृहये लक्ष्यते।
चारकालो य एवोऽकः सोमपुष्यत्य भागशः।
अस्त्रकाले स एव स्वास्त्यमण्डलताविरि।

There is difference of opinion between Parāśara and Vṛddha Garga in that the latter states that in the third (Samksiptā) course the duration of visibility or otherwise is $22\frac{1}{2}$ days and in the last it is $10\frac{1}{2}$ days. Our author follows Parāśara and says as follows in the समासबहिता—

प्राकृतिकिंहसमक्षिततीक्ष्यायोगान्तीर्वर्तरोपायस्यः।
गतयो लक्षमासां नोदवादवर्तः स्फुटं भवति।
स्पष्टं परशारमस्ते स्वातीं च प्राकृतत विभं यामयात।
समक्षिता गति शाश्वेतसर्वमणिविद्वारसाममायः।
साहित्ताय नाम गति पुनर्वसुः फल्गुनीया गुप्तः।
तीर्थया भ्रमपदां नक्षत्रत्वुपयं ज्वेता॥
मूलयुक्तस्य योगा धोरा अवतारितं च सत्तादुद्ध।
पापाया तु विदिशास्वत्स्य मैत्रें च शविनुश्र्नः॥

कल्प agrees with पराशर and says :

चत्वारिष्टमण्डलयां विदिशानांति हृदीं च विशिष्टः।
स्पष्टादाशाद्रेमासं च दश चेक्तुषातान्ति।
नव च प्राकृतादयूस सोमज्युवितत्स्या॥
Next the author gives the effects of these courses.]

When Mercury is in his Prākṛtā course, people will enjoy health, happiness, good rains and bumper crops. In the Saṁkṣiptā and Mīrā courses the effects would be of a mixed nature, in the rest they would be quite untoward.

According to Devala’s view the Rṣṭi or Direct, Ativakrā or, Exceedingly Retrograde, Vakrā or Retrograde and Vikalā or Deformed motions of Mercury would come into being when he stays visible for 30 (5 × 6), 24 (4 × 6), 12 (2 × 6) and 6 days (1 × 6) respectively.

According to Devala who himself quotes ancient authorities is quoted here in respect of the four kinds of motions of Mercury. These four names would also apply to the conditions wherein he remains invisible for the different durations. The commentator wants us to understand that the effects of these motions also will last for so many days.

Mercury’s Direct motion is beneficial to people, while his Exceedingly Retrograde motion brings about economic ruin of the country through famine. His Retrograde motion produces threat of war, while his Deformed motion causes panic and diseases.

[Cf. देवल]
Next the author gives the effects of Mercury’s visibility and disappearance in the different lunar months.

If Mercury becomes visible in the lunar months of Pauṣa, Āśādha, Śrāvaṇa, Vaiśākha and Māgha, there will be great danger to the world. But if he remains eclipsed (invisible) during these months, he will prove auspicious.

[According to Vṛddha Garga Mercury is seldom visible in the sky in the above-named five months. In the remaining seven months generally he is visible. So the two groups are respectively called Invisible and Visible. If this rule should be violated, there would be outbreak of cattle disease, drought and famine. For, he says—

वेषाकपीषमाइेः श्राष्ट्राभ्योरः

न श्ययते बुध: प्रायो मातोपवयेतु श्ययते

गदाजश्चेद्यूष्: स्वादु श्ययेतु च न श्ययते

गवां रोगमनाब्रूहं दुमिस्च चापि निविदेशत

See also पराखर—

वेषाकाश्ययोपरिवर्ष न श्ययते जातु श्ययते भयमादिशिवः

पीषे करोति मरु माघे बातं तथा च सोमसुतः

वेषाखें जनमरकमायां थायसो च दुमिष्टम

Parāśara gives mortality as the evil effect for the two months Pauṣa and Vaiśākha, storm for Māgha, and famine for Āśādha and Śrāvaṇa.]

कार्त्तिकेश्वरे जी यदि माते श्ययते तनुमय: शिष्यरास्मनोः

शत्रुपालहुतस्यमन्दलोयहुमुद्यानि च तव विद्विदाति

Should Mercury be visible in the lunar months of Kārttika and Āśvina, there would be danger from weapons (or war), robbers, fire, diseases, water and hunger.

[Out of twelve months for seven months Mercury, being visible
is disastrous for the world. This may be the reason why Mercury is not considered bad when he is combust, in astrology.

The metre is स्थापता.]

वधानि सौम्येवस्तगते पुराणाणि यान्युक्तते ततन्युपयात्तति मोक्षम्।
श्रन्ये लङ पञ्चाश्रूसिे वद्धति लाग: पुराणाणि भवतीति तत्त्वाः। MILL]

If towns are besieged when Mercury gets eclipsed, they would be freed from the siege when Mercury rises again. According to other scholars besieged cities would be benefited only when Mercury rises in the west.

[Cf. नन्दी—

पञ्चाश्रूसिते सौम्ये लङ्के पुराणोऽकः।
पुन: प्रायूक्तिः तत्त्वमुद्धोचि विनित्विवेदः।

According to this authority the besieging army becomes victorious or takes possession of the town when Mercury rises in the west, whereas when he rises again in the east the town would be retaken or freed from the enemy’s hold. The metre is इत्रव्या.]

हेमकान्तिरव्या युक्तत्वः सस्यकेन मणिना सहस्रोऽथ वा।
स्वत्वमूत्तिरलयुश्त हिदाया व्यत्ये न शुश्रुष्टिस्थितम्। II २० II

If Mercury appears being possessed of golden hue or of the colour of parrot or is similar in hue to the Sasyaka gem and if his disc is glossy and pretty big, he will prove beneficial to mankind. In the absence of these features he will prove harmful.

[Cf. पराशर—

विमलजाळरजतत्स्निकाम: प्रशस्त्वे।]
JUPITER'S COURSE

Ascertain the star in which Jupiter reappears after conjunction with the Sun. That year of Jupiter will bear the name of that particular star, and the succeeding years those of the lunar months following it in regular order.

[The jovian year commences with the rising of Jupiter and is called after the asterism in which he reappears. For example, if Jupiter re-emerges after an eclipse in the star क्रत्तिकā, then that year would be called Kārttika. The succeeding years would be Mārgaśīrṣa, Pauṣa etc. Cf. श्रवणः:

योनित्तिष्ठिति नक्षत्रे सह येन प्रवर्तिते।
संवत्सरः स विशेषतन्नक्षत्रविश्वायकः।

also काश्यः:

संवत्सरे युगे चैव पश्चाते धेवसः। सुतः।
यन्त्रसिद्धिन्न कुर्वत्तिष्ठतानं वस्तः। विशुः।
तिथ्यादि च युगं प्राणवसिद्धानग्रिप्रा:।
बृहस्पतेः। सः यता सदा ऋषिक्षरः।
उदेति वर्षेत्तरं तु प्रवासोपगरिजः।
तस्मातसंवत्सरो मासो वाह्रस्पत्योव गम्यते।

also गर्गः:

प्रवासान्ते सहर्ष्वो तूतिः युगपञ्चरेत।
तस्मातकालः।। गुरोहस:। प्रवर्तिते।
युगानि ऋषिक्षरानि तत्र तानि बृहस्पते।
तत्र सावनानाथ्यं सावनान्तो निरुच्यते।
एवमाश्वमुं चैव चैव वृहस्पति।
संवत्सरं नाम्यते सावनान्तनाथं दिनः।]

बृहस्पतिः कात्यकाविवाचक्यायुः।
कात्यवानुयोगोगोनि।
कमकार्ले तु पन्थवमुगान्तमत्यं च यथार्थं। ॥ ॥

Jupiter's years commence from Kārttika and consist of two asterisms each beginning with Kṛttikā and follow in regular
order. However, the 5th, 10th and 11th years comprise each three asterisms.

[Here the word Antya is interpreted as the 12th to the 11th i.e. 10th. If Jupiter rises in kṛțtikā or Rohini, his year will be called Kārttika; if in Mṛgasiras or Ardrā, Mārgaśīrṣa; if in Punarvasu or Puṣya, Paṇḍu; if in Asleṣā or Maghā, Māgha; if in Purvaphalguni, Uttaraphalguni or Hasta, Phalguni; if in Citrā or Svātī, Caitra; if in Viṣṇukā or Anurādhā, Vaiśākha; if in Yēṣṭhā or Mūla, Yēṣṭha; if in Pūrvāṣadha or Uttarāṣadha, Āṣadhā; if in Śravaṇa, Dhaniṣṭhā, or Śatabhīṣaj, Śravaṇa; if in Pūrvabhadra, Uttarabhadra or Revati, Bhādrapada; and if in Asvini or Bharaṇi, Āśvina. This shows that only the three months Viz. Bhādrapada, Phalguni and Śravaṇa, have three stars each. I cannot understand how the Āśvina month which is the 12th in order could have three stars. On the other hand the 10th, viz. Śravaṇa, has three stars. Our author must have followed some ancient author or he means 10th by the word śravś as given above.

Cf. गमः —

फाल्गुनी चैव हस्तं च चरेष्ठदिः बृहस्पति :।
स फाल्गुनोऽवः कूरः स्यादान्यमुचवाति तत्संवे शङ्खेद्॥
श्रावणादीन्ति च तीसिण चरेष्ठदिः बृहस्पति :।
श्रावणो नाम सोज्ज्वः स्यादतेमसोभिमभूमितं मयामहूः॥
पूर्वांतरे प्रोष्ठपदेः चरेष्ठवितिमेव च।
प्रोष्ठवन्द तित श्रेष्ठो मध्यमो वस्सरो हि स्॥
श्रावणं चैव याम्यं च चरेष्ठदिः बृहस्पति :।
संवत्सरः सोज्ज्ववुक्स्यात्सरः सृवति हलावहः॥
नववारा हिन्दवाह गुरुद्विदार्थात्तासिकः।
शेषान्तस्त्रिितिकर्त्तातः पश्चायमकादशात्तिमाः॥

also काश्यपः —

काष्ठकातिसमाः श्रेष्ठो हिन्दस्तनविचारिणाः।
तिवं भारापदे श्रेष्ठं फाल्गुनं श्रावणो तथा॥

शक्तानलोपजीवकमोपीता व्याधिःस्त्रस्त्रकोपशः।
बुद्धिस्तु रक्तपीतक्रुद्गुमानां काष्ठेके वर्षः॥

In the Kārttika year of Jupiter cartmen, persons living by fire, and cattle will suffer. There will also be outbreak of diseases and clash of arms. Red and yellow flowers will grow in abundance.
Jupiter's Course

[Cf. गर्गः—
कार्तिकः प्रजुरात्कु: गृष्ण्यस्यामित्यमः ।
गोशाकापिक्रोदः च करोत्येयमवृद्धिः ॥
]

लौमेववेलनवृद्धिः मात्रुशालाभांश्च सत्यवचः ।
व्याधिमयं नित्तेनी चूपाना जायते बर्षः ॥२॥

In the Mārgaśīrṣa year of Jupiter there will be drought, destruction of crops as a result of pests like wild animals, rats, locusts and birds, outbreak of epidemics and kings' hostilities even with their friends.

[Cf. गर्गः—
वर्षंहल्ता व्याधिकरो मिठो नेदभावः ।
शालमात्राकुलः सोमयो दुभिक्षमययाकः ॥
]

शुभकृत्वमः पौषो निविवत्वपरः परस्परं विशिष्टः ।
विविधुम्मकमभाष्यायः पोषकम्यात्समस्वतः ॥२॥

In the Pauṣa year of Jupiter the world will be happy and prosperous, kings will be free from enmity among themselves, the prices of food grains will go up two-fold or three-fold, and preservative work will flourish.

[Bhaṭṭotpala interprets धाम्यार्थ etc. as fall in prices of corn.

[Cf. गर्गः—
प्रशान्तव्याधित्वृमिष्ठकद्विव्यायितस्तकः ।
सर्वलक्षणसम्पन्नः पौष: संवत्सरोत्तमः ॥
]

पिटूपु जापरिवृद्धिः हातिस्वर्गः सवंस्वतानाघातः ।
श्रावयुज्ञिष्ठायाध्यास्वतो मित्रलाभस्वतः ॥६॥

In the Māgha year of Jupiter people would worship the manes (and parents and elders) with greater devotion, and all beings would enjoy happiness and contentment as well as sound health. There would be good rains and good prices for corn; and people would live with greater amity and cordiality.

[Cf. गर्गः—
शेषमार्गसंयते वर्षं गिरिमेव च ।
पिटूपुषा: प्रवर्त्तते माधे राजां च सतयः ॥

According to this sage the year of Māgha would be notable for treaties among rulers also.]
In the Phālguna year of Jupiter happiness, rainfall and crops would be sporadic and young women would be afflicted with misfortune. Kings would become cruel and aggressive and robbers would increase enormously.

[Cf. परं—]

तारौधर्मयंक्रोधित: फाल्गुन: सशस्त्रवर्ष: ।
क्ष्मीलेभ्य शुभिः च क्षिमिन्धरमकारक: ॥

चैत्रे मन्द्रा दृढः: प्रयमनं केममवनिया मृदुवः ।
दृढःस्वर्ण कोजायायस्य भवति पीडः च रूपवताम् ॥५॥

In the Caitra year of Jupiter rainfall would be scanty, food costly, but people would enjoy happiness and kings would become kind-hearted. Pulses would thrive, but the beautiful would suffer.

[Cf. गर्भ:—]

मूद्रप्रचारा राजान: प्रयमनं जनस्य च ।
शेषारोपेऽन्व मूढः चैतवर्षस्तथा मूढः: ॥

The word रूपवतां in the text may mean ‘those who live by their physical charm’ such as actors and dancing girls.

The beginning of the second half of the verse looks like a Sloka line. The flaw in caesura is quite apparent here.]

बैशाखे वर्षरता विगतमया: प्रमुडिता: प्रजा: सनुपा: ।
वर्तिन्यायप्रेरितानिवर्तितास्वस्तस्यानाम् ॥६॥

In the Vaiśākha year of Jupiter both the rulers and the ruled would be devoted to religious practices, happy and free from fear (or troubles). People would be engaged in performing sacrifices and there would be abundant growth of all crops.

[Cf. गर्भ:—]

ईतय: प्रशमं यन्ति सर्न्य कुवर्न्ति पारिवा: ।
बैशाखे तु सशस्त्रजन्या दृष्टम्: सम्मभवित्व हि ॥

वेषेष्टानुकूलदस्येऽर्थोद्धात: नूपा: सचर्मस्य: ।
पीढ्यान्ते धार्यानि च हितवा क्रृत्यां शमीजातिम् ॥१०॥

In the Jyeṣṭha year of Jupiter leaders of classes (castes),
families, wealthy men and trade guilds, kings and those that are well-versed in the laws governing righteous conduct (like judges and wise elders) will be in trouble. All grains except Kangu and those of the Śāmi class will suffer.

[Cf. गर्वः—

नारको बन्धू करोणुं ब्रह्मवेदी घोषिति।

योगो न्यायः धम्मः धम्मप्राचारः महारत्नः सूपाला।

In the Āśādha year there will be growth of crops in some places and drought elsewhere. The welfare of the people will be moderate, and kings will become very active and busy.

[Cf. गर्वः—

ावतः श्रावस्य श्रेयः सम्भवः सत्यानि पाकमुप्यानि।

तुष्ट्रा ये पालण्डः पीड़ते ये च तद्वृत्तः।

In the Srāvaṇa year of Jupiter people will be happy and crops abundant. Heretics and the mea-nminded will be troubled along with their followers.

[Cf. गर्वः—

भारतपदे वल्लिन्य निष्पात्ति यातिः पुत्रस्थवर्यः च।

न महाब्यपार्यं सर्वस्य क्षविचतुष्पिकम् क्षविच्छ्व सम्यगः।

In the Bhādrapada year of Jupiter the produce of creepers like green grams and the first crop of the year will be quite satisfactory. There will be no second crop in the year. Food grains will be in plenty only in some places, and there will be panic or danger in other parts.
In the jovian year called Āsvayuja there will be constant rainfall, and the people will enjoy health and happiness. All living beings will grow strong and there will be abundant food for all.

Should Jupiter move during his transit to the north of the asterism he is in, he would bestow health, happiness and plenty, while to the south of the star, he would cause contrary results. If he moves in the middle, the effects will be of a mixed nature.

If Jupiter moves through two asterisms in the course of a year, he will prove auspicious; if he covers 2½ stars the effect will be mixed; and if he moves by chance faster and covers more than that, all the crops will be destroyed.

If Jupiter appears with the colour of fire, there will be danger from fire; if with yellow colour, diseases will crop up; if with dark colour, war will break out; if with green colour, there will be danger from thieves; if with red colour, danger from weapons; and if with the colour of smoke, the result will be drought. Should Jupiter be sighted during the day, a king will be killed. If Jupiter’s orb be large, clear, posited in an auspicious
asterism and sighted at night, all the people would be quite happy.

[In the last line नुषा: is another reading for प्रजा:। Many of the colours are said to be bad for Jupiter. In astrology Jupiter’s colour is given as golden. So all other colours except golden must be inauspicious for him.

Cf. परासर:—

कदाचिं चन्द्र स्वप्न दिया देवपुरोहित:।
राजा वा चतुर्वते तत्र स देशो वा विद्विति॥

In the next verse the Body of the year is explained along with its limbs. Effects of planetary conjunction or aspect are also given here.]

रोहिण्योगलभं च वस्त्रसर्वनाशिनिस्त्वदयाधिनं
सारं हस्तिधूमवं च कुसुमं शुष्कं: शुष्कं लेखः: फलम् ।
वेशे कू रोहिण्योगलभं नाम्यं मध्ये वश्वकृतं
पुष्पे मूलपलम्योऽयं हृदये सत्यः सत्यः श्रुव्यम्॥१६॥

The stars क्रिष्टिका and Rohini constitute the Body of the year (personified); the two अश्विनकास are the navel; अश्विनी, the heart; and मघा the flower. If these lunar mansions are devoid of malefics, the effect will be beneficial. If the Body is afflicted by malefics through conjunction or aspect, there will be danger from fire and wind. If the navel is afflicted, there will be threat of famine. If the flower is afflicted, destruction of roots and fruits will ensue. Lastly if the heart is afflicted, undoubtedly there will be destruction of crops.

[This verse gives clues to find out if the particular year of Jupiter would be well or ill. Just as Time is personified as कालपुष्प, even so here the year is personified as संवत्सरपुष्प. I feel that here the person is to be taken as female in view of the flower.

Cf. कास्य:—

क्रिष्टिका रोहिण्यो चोभे संवत्सरस्तु: स्मृता ।
आयानार्थितं नामी सारं हउकुसुमं मधा ॥
कू रुप्रह्वहं देवे दुर्मवानलमाल्यं:।
श्रुष्कां तु भवेनान्यां पुष्पे मूलपलम्य:॥
हृदये सत्यहातिः: स्वास्तिकः: पुष्टि: प्रकृतिता।

The metre is शापु लब्धितः.
Next he tells us the method of calculating the years of the lustrum or Yuga of five years.]

Multiply the number of years that have elapsed since the beginning of the Śālivāhana era by 44. Add 8589 to the product and divide the result by 3750. To the quotient thus obtained add the Śaka years. Divide this by 60 and its remainder by 5. The quotient represents the five-year periods ruled by Viṣṇu and others, and the remainder denotes the number of years that have elapsed in the particular lustrum.

[Let us work out this rule in order to find out the lustrum ruling at present: The current Śaka year (elapsed) 1893 when multiplied by 44 yields 83292. Add 8589 to this product. The result is 91881. By dividing this by 3750 we get a quotient, 24. Add this again to the past Śaka years i.e. 1893. The sum is 1917. By dividing this sum by 60, we get 31 57/60. The remainder 57 gives the past year from Prabhava, which is Āṅgirasa, and the current year Raktākṣa (See also note under verse 22 for the discrepancy). So the current yuga or lustrum is the last one ruled by Bhaga (see verse 23 infra). There are 12 yugas or five-year periods whose names are given in verse 23 infra. The next verse gives the names of the five years of a yuga. The metre of these and others up to the 37th, except 36, is उपसजाति.]

Place the years of Jupiter obtained according to the previous verse in two places separately. Multiply the first by 9 and divide the other by 12. Add the product of the first and the quotient of the second. Divide the result by 4. The quotient would reveal the particular star counted from Dhanīṣṭha. The remainder would indicate the particular Pāda or quarter of the next star that is occupied by Jupiter.

[To work out the formulae given in verses 20-22 first of all we have to find out the number of jovian years that have elapsed
from the beginning of Kali yuga till the beginning of the Śālavāhana era. This is done as follows:

In a Mahāyuga (i.e. collection of the four yugas) the number of Solar years is $4320000 = 3750 \times 1152$. That of Jupiter for the same period is $4370688 = 3794 \times 1152$. Hence for every 3750 solar years we have 3794 jovial years. Therefore 1 solar year $= \frac{3794}{3750}$ years of Jupiter. Now we have to find out the number of Jupiter’s years past in Kali yuga at the beginning of the Śālavāhana era. For this proceed thus:

The number of solar years past from the beginning of Kali Yuga up to the beginning of the Śaka era is 3179. This should be converted into Jupiter’s years: $\frac{3794}{3750} \times 3179$ or $3216 \frac{1126}{3750}$.

Now it is known that Kaliyuga started in the year Vijaya (which is the 27th from Prabhava). Therefore, $3216\frac{1126}{3750} + 26$ (26 is the number of years elapsed from Prabhava at the beginning of Kaliyuga) $= 3242\frac{1126}{3750}$. This being divided by 60 gives a remainder $2\frac{1126}{3750}$ which means it is the 3rd year Viz. Śukla, of the cycle of 60 years of Jupiter.

Now coming to the current year of the Śaka era, viz. 1894, the number of jovian years elapsed is $1893 + \frac{44}{3750} + \frac{1892}{3750} + \frac{21126}{3750}$ years from the beginning of Prabhava. It is $1893 + \frac{22}{3750} + \frac{21126}{3750}$ or $1917\frac{21126}{3750}$ which being divided by 60 gives $31\frac{3}{5}$ i.e. 31 cycles of 60 years have passed and in the 32nd cycle 57 years have elapsed. According to this the current cyclic year should be Raktākṣa, the 58th year. However, our Pañcāṅgas, especially the South-Indian ones, name it Virodhiṅkt, the 45th year. How did this discrepancy arise? "Originally there was no difference between the Northern and Southern systems of the 60-year jovian cycle. But later on in South India the distinction between the jovian and solar years was ignored and consequently a southern jovian year is the same as a solar year and there is no suppression of a Saṃvatsara in a period of 85 or 86 years as is the case with the Northern or true system. It has no connection with the movement of Jupiter, and Pramāthin is regarded as the first year of Kaliyuga as against Vijaya in the Northern system. At present, we are told by the same author on the basis of S.B. Dikshit’s findings, the northern year is 12 years in advance of the

(1) Vide “India As Seen In The Bṛhatasāṁhitā”—Ajaya Mitra Shastri, p. 483.
southern one. So by deducting 12 years from 57 got by us, we arrive at 45, which should be taken as the current, and not past Saṅvatsara in the southern system. Now divide this 57 by 5 in order to get the yugas and years. We get then 11 yugas and 2 years, which means that it is the Parivatsara year in the last yuga known as Bhaga (Sun). The current year would be Idāvatsara ruled by the Moon.

Using the method given in verse 22 for finding the star occupied by Jupiter at the beginning of Saka year 1893, multiply the result got above viz. 57, by 9 in one place, and divide the same (57) by 12. Add up these results. Then divide the sum by 4. The quotient gives the number of the star occupied by Jupiter, counted from Dhaniṣṭhā. (For, it has been declared that at the commencement of the cyclic year Prabhava Jupiter was in the star Dhaniṣṭhā). Thus $57 \times 9 = 513$, $57 \div 12 = 4.75$. By adding $513 + 4.75 = 517.75$. Divide this by 4 = $517.75 \div 4 = 129.4$. This means that Jupiter was in the 130th star from Dhaniṣṭhā. So divide 129.4 by 27. The belance is 21 and odd. So Jupiter must have been in the 22nd star from Dhaniṣṭhā i.e. Anurādhā, on 27th March 1971. This is a fact. Cf. also सूर्यवित्तम I. 55 & XIV 17.

विद्य: सुरेयहो बलभिद्वास्त्रयसतप्रौठकवाचपत्थ | ।
कमाक्षेशा: पितुविष्क्षेरवासकलाकारविशमभ: प्रविद्दा: ॥२३॥

The lords of the 12 yugas (five-year periods) in the cycle of Jupiter are the following in order: (1) Viṣṇu, (2) Jupiter, (3) Indra, (4) Fire, (5) Tvaṣṭā (one of the Prajāpatis or creators), (6) Ahirbudhnya, (7) the Manes, (8) Viśvedevas (the All-Gods), (9) Soma (the Moon), (10) Indrāgni, (11) the Aśvins, and (12) Bhaga (the Sun).

[ Cf. समाससूत्र—]

विष्णुप्रभायांकथुतभुज्ञयविशेषत्वायपितृविशिष्टम् ।
सौम्ययेवत्रायाय त्वाशिष्यविशिष्टमी स्वायसं च ॥]

संवतसरोचिनि: परिवतसरोकं इवादिक: शूद्रमुखमली ।
प्रजायतिद्वायमुक्तसरं त्वाविबिद्वसरं: शूद्रसुमुक्तारितस्व इव ॥ २४ ॥

The names of the five years in a lustrum along with their presiding deities are (1) Saṅvatsara with its lord Fire, (2) Parivatsara with the Sun, (3) Idāvatsara with the Moon, (4) Anuvatsara with Prajāpati (creator), and (5) Idvatsara with Rudra.
In the first year viz. Saṃvatsara, rainfall will be evenly distributed; in the second year (Parivatsara) the rainfall will be good in the beginning only and not after; in the third year (Idāvatsara) there will be plenty of rain throughout the season; in the fourth year (Anuvatsara) rainfall will be late i.e. at the end of the season; and in the last year (Idvatsara) it will be scanty.

[The four months of Śrāvāṇa, Bhādrapada, Āśvayuja and Kārttika constitute the rainy season. Even distribution of rains means equal distribution in all the four months of the monsoon.]

Among the 12 yugas the first four viz. Viṣṇu, Jupiter, Indra and Fire, are the foremost and the best; the four middle ones viz. Tvaṣṭā, Ahirbudhnya, the Manes and Viśvedevas, are moderate, and the last four viz. the Moon Indrāgni, Āsvins and the Sun, are to be understood as the worst.

[ Cf. the Saṃvatsarāḥ—

चतवारि युगायो शुमानि मध्यानि मध्यमफलानि।
चत्वार्यंत्यानि न शोभनानि कर्मिनिष्योद्वन्दनम्।]

When Jupiter enters the first quarter of the asterism Dhaniṣṭhā and at the same time rises after getting eclipsed by the Sun, in the month of Māgha, Prabhava, the first year of his cycle of 60 years comes into being and it will be beneficial to all beings.

[The commentator states that the month of Māgha is of the lunar calendar and not of the solar one. For, the lunar Māgha begins when the Sun enters Aquarius and then it is the Solar Phālguna. The condition mentioned in this verse would be satisfied if Jupiter be in 9-23°-21¹ and the Sun in 10-6°-21¹, because Jupiter rises only when there is an interval of 13° between his longitude and the Sun’s. In actual experience, however, these three conditions viz. Māgha, Dhaniṣṭhā and Jupiter’s rising, may be hard to realise.]
During this year viz. Prabhava, there will be drought, outbreak of fires, storms, the six-fold troubles known as Itibādhās and phlegmatic ailments in some parts. However, the people in general will not suffer.

Thereafter the second year named Vibhava sets in, then Śukla the third year, then Pramoda the fourth year and then Prajāpati the fifth year. These years will yield more and more beneficial effects in their order. In this first yuga of Jupiter the rulers (Kṣatriyas) will govern the country so well that the land would be smiling with abundant paddy, sugarcane, barley and other grains, being rid of all fears, hostilities and the curses of the Kali age, with the subjects quite happy and contented.

In the second yuga of Jupiter the five years are named in order: Aṅgiras, Śrīmukha, Bhāva, Yuvan and Dhātā. Among these the first three will prove auspicious, while the last two will be moderate. In the first three years there will be plenty of rainfall and the people will be free from diseases and fear. In the last two years rains will be moderate, but diseases will crop up and wars will also break out.

In the third yuga presided over by Indra the years are named in order: Iśvara, Bahudāhāna, Pramāthin, Vikrama and Vṛṣa as a result of Jupiter’s transit. The first two years will be very auspicious and will confer on the people the blessings of the Golden Age. The year Pramāthin will be very harmful, while the last two will produce plenty of food but will cause diseases and fear.
The first year named Citrabhānu of the fourth lustrum is considered to be the best, while the second year named Subhānu is of moderate effect, as it produces diseases that are not fatal. The third called Tārana gives abundant rains, and the fourth named Parthiva makes people happy with abundant crops. The last one called Vyaya is said to be auspicious, but it will be marked by the activities of cupid (i.e. there will be many romances) as well as by various festivities.

The commentator takes the reading नवं प्र न द्रव्य and says that नव is the name of the third year. This is against the traditional list of names. He also omits Parthiva, the fourth year, resorting to the reading तृतीयगाऊस्वम, which is not very happy. Hence I have rejected it here.

The metre of the last verse is नवोदत.

लवारे युगे सब्रंजिवाद उत्त: संवत्सरोत्सव: तत्रुवस्थारी।
तस्मादहृदिरोगिविहानं वर्षशः शस्तो ह्वतियोगेऽन्मयविष: श्वाय रेवा: I ३७ I

The first year of the fifth lustrum presided over by Tvaṣṭā is Sarvajit. The others are Sarvadhārin, Virodhin, Vikṣṭa and khara. Of these only the second year viz. Sarvadhārin, is beneficial, and the rest lead to danger.

नन्दनोवविजयो जयस्तथा मन्त्रयोज्यां परत्र वर्षः दुर्मूलः।
कात्याय युग ब्रजाविदर्श्यां मन्त्र: समफलेऽववीपः: I ३८ I

In the sixth lustrum presided over by Aahirbudhnyya the years are named Nandana, Vijaya, jaya, Manmatha and Durmukha. Of these the first three years are beneficial, while Manmatha, the 4th year, is middling, but the last one is utterly baneful.

The metre is नवोदत; so is the next one.

हेमलङ्क इति सप्तमे युगे स्याह्वदिविन्द्र: परस्तो विकारि च।
श्वरीकित तत्रुवस्वव: स्वरूपो बलसवरो गुप्तवशेष: वप्पव: I ३६ I
इतिप्राय: प्रजुराधिवना द्विदिवसे तु पूव्रः
मन्त्र सत्वं न बहुसलिंगं बलसेरतो ह्वतिये।
श्रंदेय: प्रजुरसलिंग: स्याह्वत्तीवशेषदुयः
दुम्भक्षाय व्यव इति तत: शोमनो मूरितोय: I I ४० I
The years composing the 7th yuga of Jupiter presided over by the Manes are Hemalamba, Vilambi, Vikāri, Śarvāri and Plava. In the first year there will be stormy rains accompanied by the six-fold calamities. In the second year both the rains and crops will be scanty. In the third there will be great havoc caused by floods. In the fourth year there will be famine and in the last year known as Plava there will be good rains and prosperity.

[The metre is मनास्नात:]

बंद्रे युगे शोभकृत्यवाचः संवस्तरोजः शुमुकुट्ट्यतीयः।
क्रोधि नृसीयः परतः क्रमेर्न विवाबावसुचेति पराभवशः। ॥ ४१ ॥
पूर्वाप्रि सतिस्कृताम् प्रजानामेवं तुतीयो बहुवर्षवदमः।
प्रश्नी समी किंतु पराभवेन्द्रः श्वश्रमायात्तिरिज्जगोमयः। ॥ ४२ ॥

The years of the 8th lustrum owned by Viṣve-devas are Šobhakṛt or Šokahṛ, Subhakṛt, Krodhin, Viśvāvasu and Parābhava. The first two years will be highly beneficial to the people, while the third very troublesome. The last two will be moderate, but the last one, Parābhava, will be afflicted with fire, weapons, diseases, sorrow, and danger to Brahmins and cattle.

[For शोभकृत् there is a variant reading viz. शोकह्र. According to tradition the year Šobhakṛt precedes Šobhakṛt. The metre is जयाजः up to the 45th verse.]

ग्राहः: प्लवव्यो नवमे युगेः स्पाकीत्स्तित्यः: परतव्य चौमः।
साधारणो रोषकृत्यवाचः शुमप्रेक्षो वीलकसोम्यस्मेशः। ॥ ४३ ॥
कष्ठः: प्लवव्यो ह्वः प्रजानासाधारणः: जलमीत्यशः।
यः: पुष्यवयो रोषकृत्यवाचः जलं तत्र क्षेत्रसम्पतः। ॥ ४४ ॥

In the 9th lustrum belonging to the Moon the five years are in order Plavaṅga, Kīlaka, Saumya, Sādhāraṇa and Rodhakṛt. The two years, Kīlaka and Saumya, are auspicious and beneficial, while Plavaṅga is troublesome to the people in many ways. In the year Sādhāraṇa there will be scanty rains and the six-fold troubles will be on the increase. In the fifth year of Rodhakṛt rainfall will be sporadic but the crops will flourish.

[The traditional name for Rodhakṛt is Virodhikṛt.]

इन्द्रानुवं दशमू युगं यत्रवर्षवर्षं परिचारितस्तित्यः।
प्रमाणयान्त्रम: परं यत्प्राधारकं चानलस्वलस्नतं च। ॥ ४५ ॥
परिचारितसन अद्वित्यो नृष्णान्तर्वर्षम्यमित्यभिट्टियः।
प्रश्नसत: जनं: प्रष्णिविसंत्रे द्रमं रत्नाकुप्पविज्ञनः। ॥ ४६ ॥
तत्त्व: सकलाकालेन्द्रो राजस्त: क्षयकरोज्जलस्तथः।
प्रभुमायुजस्त तेजः राजस्तो विश्वकोमरक्रस्वोत्स:। ॥ ४७ ॥
In the tenth lustrum belonging to Indrāgni the years are named Paridhāvin, Pramādin, Ānanda, Rākṣasa and Anala. In the year Paridhāvin the central country will be destroyed, a king will meet with his end, rain will be scanty and disastrous fires will break out. In Pramādin the people will generally be indolent, war will break out and trees which bear red flowers and whose seeds are red will perish. The next year i.e. Ānanda, will make every body happy and prosperous. Rākṣasa as well as Anala is destructive. However, the former will help the growth of summer crops, and the latter will lead to the outbreak of fires and epidemics.

[In the second line Bhaṭṭotpala reads प्रमादिं विक्रममययोगयृवृत्तु. In the fifth line also विक्रम: for ‘हायर.’ As Vikrama has already been used for the 4th year of the 3rd lustrum, I think the author could not have used it again. The metre of 46 is श्रृपण्ड्यदिनिक, and that of 47 रथोद्वता.]

एकादशे पिन्गलकालयुक्तसिद्धायंगरीय: ब्रह्म दुर्मितिका।
ब्राह्म पृथिमहती सारोत श्वासो हृतं कम्प्युतत्त्वं कास: ॥ ४५ ॥
यत्कालयुक्तं तवनेकरोधं सिद्धायंतस्मे बहोद्व गुलाश्च।
रोगोत्तरिनोत्तर: क्षयकृतप्रवृत्तो यो दुर्मितिमहतमुद्जित्तस्मा: ॥ ४६ ॥

In the 11th yuga of Jupiter owned by Āsvins the five years are called in order Piṅgala, Kālayukta, Siddhārtha, Raudra and Durmati. In the first year viz. Piṅgala, there will be excessive rains causing havoc to the people, increase of robbers and severe asthmatic complaints that shake the jaws. The second year will be a source of troubles. The third will be highly advantageous and auspicious. The year Raudra will be dreadful causing much suffering and destruction. In the year Durmati the rainfall will be moderate.

[These verses and the following two are in the उज्ज्वल metre.]

भाष्ये युगे दुर्मितसमाप्तं सत्यस्य दृष्टं सहस्त्री करोति।
उद्गातिसानं तदं शयाय नरेशवराणं विभास च दृष्टि: ॥ ५० ॥
रस्ताक्रमब्रवं कायं सृष्टं यस्माद्यं दृष्टिगृहतं गदत्तं।
कौंश वहुखोधकरं चतुर्व राष्ट्रारिणं विश्वसुकस्ते विशिष्य: ॥ ५१ ॥

In the last lustrum owned by Bhaga (Sun) the years are named Dundubhi, Udgarin (or Rudhirodgārin), Raktakṣa, Krodha and (Kṣaya). The first year is helpful to the growth of abundant crops, the second year brings about the ruin of kings and has uneven and irregular rains (or fierce at times). In the third year
there will be trouble from tusked animals like boars, and diseases. The fourth year will engender excessive wrath (hatred) and will denude kingdoms through hostilities.

[In the second line instead of उद्दारत some read बश्चार. However, the popular name of the year is *Rudhirodgārin*, one which vomits blood.]

\[
\text{क्षयमिति युगस्वायत्वस्यान्तं बहुक्षयकारं}
\text{जनवधति नवं तदिन्त्रायं बुधीवलम्बिन्तः}
\text{उपचयकरं विद्युताय lumin परस्थहुतं तथा}
\text{कयित्वमिलितः वहनोदये वस्त्रवर समासतः} \Rightarrow 52
\]

The last or the fifth year, known as kṣaya, of the last lustrum will create all kinds of loss and destruction, and panic among Brahmans. But the agriculturists will flourish. The Vaiṣyas and Śūdras also will prosper; so will robbers and dacoits. Thus have I succinctly described all things pertaining to the cycle of 60 years of Jupiter.

[The author has detached the last year from verse 51 in order to effect a fine finale to the topic of cyclic years. He has compressed in three verses in his *समासमीत्वः* the material he has developed here in 26 verses:

\[
\text{ऐत्रे तूतीयमिवुम् ब्यीमववर्जिनि पवित्रमेव तु युगे} \Rightarrow 51
\text{पिज्जे युगे तूतीयं चतुर्वर्ममिव पापद्वर्गैं वर्ग मु} \Rightarrow 52
\text{वेत्रे तूतीयमिवुम् चुम्राण्युक्तानि चावेश्वरिणि} \Rightarrow 53
\text{सौमये द्वितीयस्वर्गुम् गुरुवशं यदृतीयं तु} \Rightarrow 54
\text{प्रतिबं चुम्रमन्त्रायो तूतीयवर्गं चतावेश्वरिव} \Rightarrow 55
\text{भागे चतुर्वर्गं वर्गमधुष्टर्द्वैष संकृष्मेषः} \Rightarrow 56
\]

The metre is हरि.]

\[
\text{प्रकुल्ल्यंथुङ्गे जितितम्: पुमुर्तिः कुमुदकुञ्जकुलस्माकिर्मि:} \Rightarrow 57
\text{प्रहहतो न दिंद सत्यवर्ती हितकरोपमुर्गमुजानामु} \Rightarrow 58
\]

Should Jupiter be filled with bright rays all round, be possessed of a large form, white like the lotus, the Kunda jasmine and crystal, be not overpowered by any other planet, and be moving along the right path i.e. to the north of planets and asterisms, he would prove beneficial to the entire mankind.

[Here again the author speaks of Jupiter, the astronomical Jupiter, as having white colour like the lotus, Kunda and crystal. The metre is an extension of स्वायत्ता with two short syllables instead of a long one in the beginning.]
Course of Venus

Nine avenues named (1) Nāga (Serpent), (2) Gaja (Elephant), (3) Airāvata (Indra's elephant), (4) Vṛṣabha (Bull), (5) Go (cow), (6) Jaradgava, (7) Mṛga (Deer), (8) Aja (Goat), and Dahana (Fire) composed of three stars each in regular order beginning with Aśvinī, have been allotted to Venus by some (i.e. Devala and others.)

[According to Devala and Kāśyapa the three stars, Aśvinī, Bharaṇī and Kṛttikā, constitute the Nāgavīthī of Venus. In the same manner other Avenues are also formed by other triads of stars in regular order. Our author's own view is given in the 2nd verse.

Cf. Devala.

Also Kāśyapa:

\begin{align*}
\text{Nāga} & \text{ तु पवनवाम्यानलानि पंतामहातुं विमास्तितम्:} \\
\text{Mṛgāśīras} & \text{ पौष्यं हृ चापिय मात्रपदे। ॥२॥}
\end{align*}

However in my view the Nāga avenue of Venus is constituted by the three asterisms Svatī, Bharaṇī and Kṛttikā; and the Gaja, Airāvata and Vṛṣabha by the three succeeding triads of stars, viz. (1) Rohini, Mṛgāśīras, and Ārdrā, (2) Punarvasu, Puṣya and Āśleṣā,
(3) Maghā, Pūrvaphalgunī and Uttaraphalgunī. And the Goviṇḍa
is composed of the four asterisms Aśvinī, Revati, Purvabhadra and Uttarabhadra.

Similarly the jaradgava avenue is composed of three stars
Śravaṇa, Dhaniṣṭha and Śatabhīṣaṇ; the Mṛga avenue of Anurādhā,
Jyeṣṭha and Mūla, the Ajavīthi of Hasta, Citrā and Viśākhā; and
the Dahana avenue of the two stars Pūrvaśādha and Uttarāśādha.

[Our author and the ancients are of the same view only in
respect of the three Vithis, viz. Gaja, Airāvata and Vṛṣabha.]

Of these nine avenues the first three viz. Nāga, Gaja and
Airāvata, are in the North; the next three viz. Vṛṣabha, Go and jarad-
gava, in the Middle; and the last three viz. Mṛga, Aja and
Dahana, in the South. In each triad of avenues too the three individual
ones are further subdivided into Northern, Middle and Southern
respectively.

[In the matter of allotment of stars to the nine Vithis there
are three distinct schools viz. (1) Devala and others, (2) Garga
and Varāhamihira, and (3) Parāśara. Between the first school and
the second there is complete agreement in respect of only the
Airāvata and Vṛṣabha Vithis. There is partial agreement between
the two in respect of Nāga (only Bharani and Kṛttikā) and of Mṛga
(only Mūla). Between the Second and third Schools there is full
agreement in respect of Nāga, Gaja, Go and Jaradgava, and partial
agreement in respect of Airāvata (with Maghā removed), Aja (Viśākhā is the only common feature)
and Dahana (the two Āśāḍhas are common) Mṛga is completely
different in the two Schools. The following chart shows the Vithis
and their constituent asterism according to the three schools. The
stars are numbered form Aśvinī.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Names of Viths</th>
<th>I School Devala &amp; others</th>
<th>II School Varaha &amp; Garga</th>
<th>III School Parasara</th>
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<td>1</td>
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<td>Stars 15, 2, 3</td>
<td>Stars 15, 2, 3</td>
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<tr>
<td>2</td>
<td>Gaja</td>
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<td>4, 5, 6</td>
<td>4, 5, 6</td>
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<tr>
<td>3</td>
<td>Airavata</td>
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<td>7, 8, 9, 10</td>
<td></td>
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<td>10, 11, 12</td>
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<tr>
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<td>1, 25, 26, 27</td>
<td>1, 25, 26, 27</td>
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<td>6</td>
<td>Jaradgava</td>
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<td>22, 23, 24</td>
<td>22, 23, 24</td>
</tr>
<tr>
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<td>Mrga</td>
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<td>16, 17, 18</td>
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<tr>
<td>9</td>
<td>Dahana</td>
<td>25, 26, 27</td>
<td>20, 21</td>
<td>19, 20, 21</td>
</tr>
</tbody>
</table>

Cf. गणः—

कृत्तिका भरणी स्वाती नागबीरी प्रकृतिता ।
रोहिष्मानात्मकान्तयां गजेराववत्यांतवः । ॥
प्रभृत्युद्ध्वयादिवपीण्यं ग गोवीरीति प्रकृतिता ।
अवस्यात्तं शेया भीं जारुगीरीति सा ॥
मैत्र्यानां मृगहस्य स्मार्यदेशचित्रविशालिका ।
प्रजाबीरी तु दहनायायाङ्गममिति स्मृतः ॥
पूर्वंतरं नागबीरी गजबीरी तत्तुतरा ।
ऐरामश्च प्रति यामो एतास्तुत्तरश्च स्मृतः ॥
प्रायंतः तु च नवि स्मार्यदेशचित्री पञ्चमी स्मृतः ॥
पञ्चि जारुगीरी शेया तिस्रःत सम्बन्धात्मितः ॥
also समासंहिता :—
बीयी नागानामी स्वातिष्ठरसी च क्रितिका चौच
स्वामस्वातित्रेम्मे: स्वार्गवीच्यरावती वृषभम्
एकपदार्द्धतुष्कं मो: स्वार्जार्हुवीच्या निम्म श्रवणात
मेकातुर्विम मूर्गावर्ह हस्तित्वैत्रिव विशाखा च
बे चाषास्तु दहवा तित्तु उदवीया: क्रमावृहत्वा:
मध्या मंथला तुभी याम्य: राप्प भृणार्वास्ता:।
बीयीमार्गानवरे कव्यसिन्दृष्ठात्मालमानीग्य
नक्षत्राणानो तारा याम्योत्तरमध्यमात्तहू।।

Others (like Sage Kāsyapa) declare these three Vīthas or Avenues for the asterisms as well according as they happen to be to the North, in the Middle or to the South of the ecliptic. Similarly, Venus too is considered to be in the Northern, Middle or Southern Avenue, if he moves to the north, in the middle or to the south of an asterism, as the case may be.

[This is another definition of the Vīthas for the stars. A planet too may be said to be in a particular Avenue, if it occupies the corresponding position relative to the asterism, according to the commentator.

Cf. काश्यप :—

नक्षत्राणां त्रयो माणी दक्षिणोत्तरमध्यमां:।
उदक्ष्यास्तारकां: सीम्यो मध्यमो मध्यमां: स्मृत:।।
दक्षिणां दक्षिणो माणो नक्षत्रेशु प्रकृतितः।
नक्षत्रासीम्यां: सीम्यमार्गं ग्रह उच्यते ।
दक्षिणे दक्षिणो माणो मध्ये मध्ये इति स्मृत:।।]

उत्तरमाणो याम्याणि निम्नदितः मध्यमांतु माण्याष:।
दक्षिणमाणोवाणादि कृत्येषु भुता माणी:।।६।।

Yet others (like Sage Garga) have stated that the Northern Avenue is constituted by the nine asterisms beginning from Bharani, the Middle Avenue by the nine stars beginning from Pūrvaphalguni, and the Southern Avenue by the nine stars beginning from Pūrvāśādha.

[Cf. Garga :—

पुरवभूमिपरम्परैः पुरवाशादि नवके गाणे।
बर्तमान: सदा कूरो दक्षिणे पती वर्तते।।
The science of astrology-cum-astronomy has been founded on the intuition of ancient Sages. Hence it is not proper on our part to say which among the divergent views of the Sages are correct and which not. I have, therefore, only quoted here the opinions of many wise men.

[We have seen above a vast number of conflicting opinions regarding the Vithis. Our author must have felt the necessity to pronounce his judgment on this. But he thought that such a course would not be justified in a field where there is no scientific machinery to prove the correctness or otherwise of a statement. For, all the views quoted above have the scriptural sanctity or authority.]

When Venus rises or sets while travelling along the Northern Avenues, he will promote prosperity, food crops and all good things; he will produce moderate results while passing through the Middle Avenues; and he will bring about disasters while moving in the Southern Avenues.

[Cf. गयः:

उदयास्तमयं कुप्यान्माण्मुत्तमाभिः।
सुभिक्ष पुंशुभिन्तं च योगक्षेत्रम् विनिर्दिशत।।
उदयास्तमयं कुप्यान्मद्यं माण्माधिष्ठि।
मध्यमं चार्णसव्यं च योगक्षेत्रम् विनिर्दिशत।।
उदयास्तमयं कुप्यान्मेकसत्त्द रागाभिः।
धान्यस्य सत्त्दं कत्वा केदारेणु तिलावपेत।।

According to Parāśara the effects of the movement of Venus through the nine Avenues are (1) trouble to those who live by serpents (snake-charmers), (2) suffering of herds of elephants, (3) revolt of the army, (4) affliction of the aged, rich, learned, strong
and crops as well as outbreak of phlegmatic troubles, (5) destruction of crops and owners of cattle, (6) trouble to the learned in the Śāstras, (7) diseases among the deer or quadrupeds, crop-diseases and ailments of hermits, (8) fine growth of crops, plentiful rainfall and prosperity to religious students, and (9) destruction of crops, outbreak of fires and diseases caused by the vitiation of bile.

The transit of Venus through the nine Avenues divided into three groups, Northern, Middle and Southern, will produce in order the following results: In the Nāga Avenue the results would be exceedingly beneficent, in the Gaja, very good, and in the Airāvata slight. In the next triad viz. Vṛṣabha, Go and Jaradgava the effects would be in order moderate, middling and slightly harmful. Lastly in the Mṛga, Aja and Dahana they would be very bad (or untoward), inauspicious, and exceedingly harmful respectively.

[Next he speaks of six Maṇḍalas or circles of Venus and their effects.]

The four stars beginning with Bharaṅ, (i.e. Bharaṅ, Kṛttikā, Rohini and Mṛgašīras) constitute the first Maṇḍala or circle of Venus. This will produce good effects in the form of plenty of food. However, it will create fear or trouble in the countries of Vaṅga, Áṅga, Mahiṣa, Vāhlika and Kalinga. Should another planet pass over Venus after the latter has risen in this circle, it would kill the rulers of the tribes viz. Bhadrāśva, Śūrasena, Yaudheyā and Koṭivarṣa.

The second Maṇḍala consists of the four stars, Ārdrā, Punarvasu, Puṣya and Āśleśā. It will promote good rains and luxuriant
crops. It will, however, be harmful to the Brahmin class, especially to those that are engaged in cruel deeds. Should Venus be attacked or blocked in this circle by another planet, Mlecchas, foresters, those that live by dogs (hunters etc.), cattle-owners, the people of Gonarda and Videha, Śūdras and those that are engaged in menial work would be afflicted.

The third circle consists of the five asterisms, Maghā, Pūrva and Uttara Phalgunī, Hasta and Citrā. If Venus traverses this circle after rising, he will destroy the crops, create the fear of famine (hunger) and thieves, and revolutionize the social order bringing about confusion of the classes. should Venus be attacked by another planet in this circle, he would kill shepherds, Śabarās (a class of hunters), Śūdras, Puṇḍras, people of the western regions, Śūlikas, forest-dwellers, Dravīḍas and the coastal people.

The three stars, Svāti, Viśākhā and Anurādhā, constitute the fourth circle. This produces the sense of security in the minds of people, promotes the interests of Brahmans and Kṣatriyas as well as excellent growth of crops, but causes estrangement among friends. Should Venus be assailed in this circle by another planet, he would kill the chieftain of the Kṛtās (hunters), and crush the Ikṣvākus, cave-men, people of Avanti, Pulindas, Taṅgaṇas and Śūrasenas.

The fifth Maṇḍala consists of the five stars, Jyeṣṭhā, Mūla, Pūrva and Uttara Āṣādhā, and Śravaṅa. This will trouble people with hunger, thieves and diseases and afflict the people of Kashmir,
Aśmaka, Matsya, Avanti and those living on the banks of the Cārudevi. If Venus is overpowered here by another planet, he will destroy the Draviḍas, Ābhīras, Ambaśṭhas, Trigartas, Saurāṣṭras, people of Sindhu, Sauvīrakas and the king of Kāśi.

The sixth Manḍala consists of the six stars, Dhanisṭhā, Satabhiṣaj, Pūrva and Uttara Bhadrapadā, Revati, and Aśvinī. It is auspicious and productive of abundant wealth, cattle-wealth and bumper crops, but in some places there will be fear too. If Venus is attacked here by another planet, the Śūlikas and the people of Gāndhāra and Avanti will be tormented; and people of Videha will be killed; but cave-men, Yavanaś Śakas and slaves will prosper.

[The Śūlikas are assigned to the north-west and south-east divisions (XIV) 23, 8). They are also called Cūlikas in the Purāṇas. The Matsya-purāṇa refers to their country as being watered by the river Caksu (Oxus). Scholars identify them with the Sogdians living to the north of the Oxus, with the Cālukyas of the Deccan etc. They were also identified with the Śūlikas of Orissa. Gāndhāra extended from the Kabul valley to Takaśaila and comprised the Rawalpindi and Peshawar districts. The town Puṣkalāvatī is mentioned by our author.

The Yavanaś were the Greek settlers found in the south-west division near Nasik.

The Videha country comprised the country from Gorakhpur on the Rapti to Darbhanga, with Kosala on the west and Aṅga on the east.

The Śakas are mentioned in many inscriptions beginning with that of Rudradāman. They are assigned to the western division. The Agni-purāṇa (LV. 16) assigns them to the south-west of India. They were the descendants of the Scythians who adopted Indian titles such as Kṣatrapa and Mahākṣatrapa.]

If Venus rising in the fourth or fifth Manḍala happens to be in the western horizon, the results will all be auspicious, and they
will be beneficial in the third Maṇḍala, provided he rises in the east. The effects of his transit in other Maṇḍalas will be as stated already.

[According to Parāśara the six Maṇḍalas are called (1) Ādya, (2) Rohita, (3) Dāruna, (4) Virocana, (5) Urdhvadānda, and (6) Tīkṣṇa. Unlike Varāhamihira’s, Parāśara’s third and fourth Maṇḍalas contain four stars each. The last two, it is said, contain five stars each. Then, nobody knows what has happened to the star Aśvini. This sage says that the first four Maṇḍalas are said to be Vāta (wind) and the last one, Tīkṣṇa, Vyālamārga the Serpent Route. Urdhvadānda minus Śravaṇa is known as Vaiśvanara or Fire. So the opinion of Parāśara differs much from Varāhamihira’s.

If Venus becomes visible before the Sun sets, he will create panic; if he is seen throughout the day, famine and diseases will break out; and if seen at midday along with the Moon, there will be discord between the king, his army and the population.

[If. parāśara—

The last quarter of the text may also be interpreted as—"The king’s army and towns will be vanquished.”]

Should Venus pass cutting the star Kṛttikā, the entire earth will be submerged by rivers carrying waters that overflow the banks and conceal all elevations and depressions on the earth.

When the wain of Rohini is cut by Venus, the earth would be strewn with the hair and pieces of bones (of the dead), and
appear as though she were observing the Kāpāla vow to atone for the heinous sin of Brahmin-murder.

[For the vow of Kāpāla see मनुमूलि XI-72. One who commits the worst crime such as killing a Brāhmaṇa should perform the above vow observing celibacy and penance, covering himself with garlands of skulls, bones, hair etc. for getting rid of the sin. Here the poet speaks metaphorically that the Earth too would look like one observing the vow, since her body would be covered with hundreds of dead bodies, caused by all kinds of visitations of God.

The wain of Rohini is said to be cut by a planet, when it is situated in the 17th. degree of Taurus and has a southern latitude of a little more than two degrees. Cf. ब्रह्मस्टिष्ठितानि—

विकोपेषाः सप्तदेवी विकोपेषाः वस्त्र रोहिणिः।
वस्त्र गृहस्य याम्यो भिन्नति शकटे स रोहिणि:।

also भानुभुजः—

वस्त्रांसौ सप्तदेवी विकोपेषाः वस्त्र दलिताः।
अंखे विकोपेषाः स्माः शकटे तु सं:।]

सुममामती रसस्यसंक्राययोऽवाना: समुप्रेषृः।
श्राब्धारागतस्तु कोवलकलङ्कृता सरललिङ्करकर।।

When Venus comes to Mrugasiras, he will destroy all juices or tastes and crops; and when he visits Ārdrā, he will ruin the Kosala and Kalinga countries and produce exceedingly heavy rains.

प्रमकबंद्वरानां पुनर्वसये दत्ते महाननयः।
पुष्ये पुष्यन्ति वृष्णिवृक्षाः वराहावराहसये।।

When Venus is situated in the star Punarvasu, the people of Asmaka and Vidarbla countries will be greatly troubled. When he is in Puṣya, there will be good rains and destruction of the Vidyādharas (the learned ?) in battle.

[Bhaṭṭotpala interprets the word Vidyādharaṇām, as Devayonțnām meaning demigods. However, since the author is explaining effects of the transit on the denizens of the earth, and not of heaven, that word must stand for some class of human beings of learned men.]

प्राक्ष्यतां भुजमव्राष्ट्योसीपाध्यक्षरस्य गुहकः।
भिन्नत्वं महामात्रायक्षरस्यवृक्षिष्किर।।

When Venus stays in the constellation Āśleṣā, he will cause acute suffering to the people through snakes. But when he pierces
the star Maghā, he will harm the commanders of elephant-divisions or chief ministers, and ensure copious rains.

[Mahāmaṇḍa is another reading for ‘Mahāmāṇḍa’. The piercing or occultation of the junction star of Maghā by a planet is defined by astronomers as follows: “A planet occults the junction star of Maghā (Regulus) when its own rectified latitude, being in the same direction (north), is more than half the latitude, and less than one and a half the latitude of the star.” Dr. Kern continues to say: “From this we may deduce that the author of the stanza, (quoted below), whoever he may have been (probably Brahma-gupta), had a still more accurate knowledge of the real latitude of Regulus than the Śūrya Siddhānta has, in which the latitude is stated to be 0.”

Cf. ब्रह्मस्वरूपसिद्धान्त—

छायायित योगतारां मानाद्रोनाधिकाद्रकमिश्रेयपादः
स्त्रांकरिषयो वस्त्राधिकोनान्त मर्वत समवघुर्षः
विकृतेश्चतु सौम्ये वृत्तियतारां भिन्नति पिव्वस्य
इन्द्रभिन्नति पुष्यं पौष्यं वार्षिकामिरिश्च भवतः

माये शबरपुलिन्नप्राच्यसंकरालोकनववमोक्षाय
प्रायम्ये कुहाँगाजलपावलावलः सलिलादयी ॥२६॥

Tenanting Purvaphalgunt Venus destroys Šabarās and Pulindas (two forest tribes), but causes abundant rains. While staying in Uttaraphalgunt he gives good rains but ruins the people of Kuru and Pāñcāla countries as well as the beings living in the Jaṅgala regions i.e. where there is very little water.

कौरवचित्रकरणां हृते पीडा जलस्य च निरोधः ॥
कुपक्षणप्रक्षणीदा चित्रास्ये शोभना बुः

When Venus occupies the star Hasta, the people of the Kuru country as well as artists i.e. painters, will be in trouble, and there will be drought. When he occupies the star Citrā, there will be good rains, but birds and labourers engaged in the sinking of wells will suffer.

स्वाती प्रभुतृस्वरूपसिद्धान्तामिकाद्रकमिरिश्च
ऐत्रान्वेदिपि सुविद्विनिपमान्य व सयं विज्ञानीयानु ॥३१॥

When Venus passes through Svātī, there will be good rains, but messengers, traders and sailors will be in trouble. In Viśākhā Venus would cause beneficial rainfall as well as threat to merchants.
When Venus is in Anurādhā, there will be hostility among the Kṣatriyas; when he is in Jyeṣṭhā, leaders of Kṣatriyas will be in jeopardy; and when he is in Mūla, druggists (those who deal in medicinal roots) and physicians will be harmed. In addition, there will be drought resulting from his transit through all the three stars (mentioned here).

When Venus passes through the star Pūrvāśāḍha, aquatic, animals and products will suffer (or people will be troubled by aquatic animals etc.); when he is in Uttarāśāḍha, diseases will spread; when he is in Śravaṇa, people will suffer from ear-diseases; and when he is in Dhanisṭhā, heretics will be in trouble.

When Venus is in Śatabhīṣaj, distillers of liquor as well as drunkards will suffer. While passing through Pūrvabhādrapada he afflicts gamblers and the people of Kuru and Pāṇcāla countries. However, there will be good rains.

While tenanting the star Uttarabhādrapada Venus will destroy roots and fruits; Revati, travellers and marching troops; Āsvini, keepers of horses; and Bharani, Kirātas (hunters) and Yavanas.

[See what sage Kāśyapa says on this:

Vedic texts say: When Venus is in Anurādhā, there will be evil among the Kṣatriyas; when he is in Jyeṣṭhā, leaders of Kṣatriyas will be in jeopardy; and when he is in Mūla, druggists (those who deal in medicinal roots) and physicians will be harmed. In addition, there will be drought resulting from his transit through all the three stars (mentioned here).

When Venus passes through the star Pūrvāśāḍha, aquatic, animals and products will suffer (or people will be troubled by aquatic animals etc.); when he is in Uttarāśāḍha, diseases will spread; when he is in Śravaṇa, people will suffer from ear-diseases; and when he is in Dhanisṭhā, heretics will be in trouble.

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[See what sage Kāśyapa says on this:}
According to Parāśara Venus being glossy and full of rays produces rains while tenanting Pūrva and Uttaraphalguni, Svāti, Viśākhā, the Bhādrapadas, Ārdrā, Bharanī and Puṣya. In case he moves to the north, in the middle or to the south of Rohiṇī, Citrā, Viśākhā and Anurādhā, he will cause health and happiness, crops and rainfall to the best advantage, moderate benefit and minimum advantage respectively of the people. If he moves to the north or in the middle of Maghā and Kṛttikā, he will prove beneficial to mankind. Similarly his movement in the middle of the Āṣādhas, Punarvasu and Rohiṇī will bring about encirclement of cities by enemies.

In the next verse the author gives the effects of Venus’s rising and setting in the different lunar days or Tithis :—]

When Venus rises or sets on the 8th, 14th or 15th lunar day (new moon) of the dark fortnight, the earth would look as though it were a vast sheet of water i.e. it will be completely submerged in floods.

[Cf. Kāśyapa—

कृष्णपले हमाबस्याचुरुळिप्पुधुष्टमित्रुः
उदयं भार्गवं कृष्णित्व वृष्टि प्रमुच्छति।

Sage Parāśara gives some more details regarding the months in which he rises or sets thus : If his rising or setting takes place in
the month of Kārttika, there will be no rain at all for 90 days. If Venus rises (or sets) during the transit of Jupiter through Kr̥ttikā, there will be good rain-fall throughout the year. In case the luminaries complete their circuit of the ecliptic (?) at the time of Venus’s rising or setting, there will be good rains. Should Venus be tenating at the time a star or sign that is considered dry or non-rainy, then too there would be rains; and a rain-producing star or sign, surely there would be no rain.

The metre of this verse and others up to the 42nd. is ब्रजस्व।

पृष्ठेतुः पृष्ठेतुः पूर्वभकाळाणाः परस्परं सप्तमराकास्माण यद।
तदा प्रजा हस्मयशोकपीडिता न वारी पद्यत्तु पुरवश्रीयत्तु॥३७॥

When Jupiter and Venus are situated in the Western and Eastern horizons, being at the same time in opposition (i.e. 180° apart), mankind will be afflicted with diseases, panic and grief and will have no rain at all.

[In the opinion of Bhaṭṭotpala there is no order meant in respect of the quarters occupied by Jupiter and Venus. So either of them can be in the east or west, but it is essential that they should be in the 7th house from each other. He quotes पराशार, श्रीतुष्ण, मर्य, श्रेयस्तकक etc. He has come to the conclusion that even the Sages are not unanimous on this subject. Says पराशार—

उदयस्तम्यस्य तु यदा श्वेतब्रह्मस्पती।
पूर्वस्वर्गायती त्यातो जनयतो तदा भयम्॥

Here this Sage introduces a new rule i.e. both Jupiter and Venus being situated in the eastern horizon.

श्रीतुष्ण speaks differently :

पृष्ठेतुः पृष्ठेतुः यद्रु पुरवश्रीयत्तु प्रकृतिः।
न च कवित्वरवह्रो मध्ये भृषो वाप्ययं हस्यते॥
एकमार्गसमस्य नागमार्गो परस्परम्।
ते विद्वीश विद्वि श्रीमायानविद्वि विद्विये॥

Bhaṭṭotpala quotes from the work of Bhadrabāhu, a Jain monk, with the words “तव च भद्रबाही पद्धते” which indicates a work entitled Bhadrabāhu’. Our commentator must have taken the author’s name for that of the work as it often happens in the case of authors of single works e.g. मध्य for the विनम्रसाधन and भारति for the किरातान्त्रिक. The following are the verses of the Jain monk :

प्रत्यूथे प्राकृतिः शुकः पृष्ठेतुः ब्रह्मस्पति।
यदाञ्ज्योत्य निरीक्षेते तदा चक्र नवत्ते॥
The evil effects of a journey in the direction of Venus are referred to by Kālidāsa in “कामं पुराणकामिव प्रवाः” (कुमार III. 43.)

Cf. also गर्भ—

एकोऽन्तस्तस्थे तु यदि शुक्रदृष्टपति।
पूर्वसन्त्यागतिः घोरं जनयतत महात्मम्।

यदा स्थिता जीवविशारदद्रुम्या: सितश्च सर्वंप्रथापानुवत्तिन:।
नूनागविबद्धस्तरादत्सा भवन्ति तात्त्व समुखित्तात्त्वकः।।३५॥

न भित्रज्ञयुवार्त्येन्नवस्थितः: किययु सतय: न रत्नं हजातय:।
न चालमनम्बुद्वद्वितां वस्तो भिनति वाचे गन्नुणि शिराणि समुज्जातः।।३६॥

When Jupiter, Mercury, Mars and Saturn move in advance of Venus, there will be wars among men, serpents and Vidyādhāras (a class of demi-gods) and the winds will raze to the ground all things standing erect, such as trees and mountains. Friends too will not remain cordial any longer; Brahmmins will not be devoted to their duties; and the God of rain will not give even a drop of water; and he will smash the tops of mountains with his thunderbolt.

[In the following four verses the author discusses separately the effects of the four planets remaining ahead of Venus:]

शान्तिः श्लेष्माविदातकुन्यः लोकं महाययसितद्यान्त्युक्तः।
पुनिश्वास्वद्राच्छ सर्वंकस्थापयः: अयम् ब्रजस्यकिंमति ग्रहवधोदुः।।४०॥

Should Saturn be the planet in advance of Venus, barbarians, cats, elephants, donkeys, she-buffaloes, boars, black grains, Pulindas; Śūdras and the people of the Southern country would perish through eye-disease and ailments caused by the vitiation of wind.

निन्तन दुः: सितमित्रेष्यः: प्रजाः हतासाध्वशुद्धवृद्धिसप्तकः।
चराचरं व्यक्तमितिरारणं दिशोद्मनिविश्वासे च पीड्येत।।४१॥

Should Mars march ahead of Venus, the latter would destroy
human lives by means of fire, weapons (wars), hunger (famine), drought and robbers. He would also destroy completely all movable and immovable objects as well as the Northern-country. He would afflict the quarters with fire, lightning and dust.

When Jupiter is ahead of Venus, the latter will destroy all white objects, the abodes of Brahmmins, cattle and Gods, as well as the Eastern region. Clouds will pour down plenty of hailstones (instead of rain); and people will be afflicted with throat-diseases, but the autumnal crops will flourish.

[This verse is specially noteworthy for its charming alliteration in both the halves.]

When Mercury, whether setting or rising, is in advance of Venus, the latter will produce copious rains and summer crops. He will also engender diseases caused by the vitiation of bile, and jaundice. In addition, he will destroy recluses, sacrificers, physicians, horses, actors, wrestlers etc., traders, cattle, vehicles, kings, all yellow objects and the western country.

[The metre of this verse is शाश्वस्त्रकोपप्रकाश ब्रह्मै।]

If Venus appears with the lustre of fire, there will be danger from fire; if he is red in colour, there will be war; if he is golden in hue, diseases will erupt; if he looks green or tawny, people will suffer greatly from asthma and cough; and if he appears grey like ashes, coarse or dark in colour, not a drop of water will fall from the sky.

[The metre is मालिनी।]
Should Venus be possessed of the lustre of curds, Kumuda (a kind of lotus) flower or the Moon, bright and expanding rays, a full and large orb and good motion i.e. not retrograde, and situated to the north of a star or planet, and be free from disturbances like portents, and be victorious in a planetary fight, he would confer the blessings of Kṛta yuga (golden age) on humanity.

[Cf. प्रारम्भ—
“हिमकन्तकरजतश्रयुअन्तिक्रस्तूर्यमुक्तमयुपुतमश्चकुमुदशायशुण्डीः सिनिग्राहीप्रकारान्तप्रकावः प्रस्ताविरलिन्यस्वतिः तवद्यावलक्षशकपिलरक्षतः ज्वस्तदीनालयोपस्तलिंगभवः गस्तवेवर्धान्विन्यान्यात्स्यकः।” In this passage the expression, “प्रारम्भ...रक्ष” makes little sense. For, if Venus is triumphant in a fight, how could he cause famine, freedom from diseases, and rain? There might be some mistake in the text.

The metre of the verse is प्रारम्भक्रत. The following verses are also quoted possibly from Parāśara:

“कूटकारानिम्भः सिनिग्राहो मार्गस्थो रजतप्रभः।
भार्गवो विस्तृतार्चित्च प्रजाभावकः स्मृतः॥”

“प्रातुषिश कुक: प्रात्यां दिशि स्थितोस्त्यं जलं सृजति नित्यं।
धातृं च मूरिः कुश्ते तृणं च बहु जायन्ते तत॥
अपरां निपद्यमाणः काष्ठा शुक्रो जलं सृजति मूरिः।
धातृं कुश्ते चाल्यं तृणम् न बहु जायन्ते तत॥”

In the first quotation good effects are mentioned, while in the second the presence of Venus in the eastern horizon during the monsoon is said to be not helpful for rainfall but beneficial to crops and grass.]
Saturn’s Transit

When Saturn tenants the stars Śravaṇa, Svāti, Hasta, Ādrā, Bharaṇi and Pūrvaphalguni, the earth will be flooded with water, provided he is glossy. When he passes through the constellations Āsleṣa, Satabhiṣaj and Jyeṣṭhā, he will make people happy; but will not cause sufficient rain. Passing through Mūla he brings about hunger or famine, clash of arms and drought. Now I shall give separately the effects of Saturn’s passage through the different asterisms.

[Cf. गर्म—

याम्यवायवसाविनिर्रीक्षणमस्तिंतः।
भवेत्र सिम्यवपः; सौरो भाग्ये चैवादिवयः।
सार्ववाक्ष्यमांका-मित्रसंस्थितः।
सिम्यव: सौर: क्षेमकरो नामिवुर्ति प्रमुखवतः।
शुच्छल्ल्वावृक्षव: मूले शुद्धिपुत्र: समस्थितः।]

तुरागति तृण्यारक्तविविधानात्यहाय्यमोन्निवर्णपवः।
याम्ये नरसात्तवान्यज्ञानवैरैक्तिकानु ॥ ३ ॥

When Saturn sojourns in the star Aśvinī, he destroys horses, horsemen, poets, physicians and ministers; and in the star Bharaṇi he harms dancers or actors, musicians or singers, those who play on musical instruments, the wicked and hunters.

बहुलाष्ये पीड़ितो सौरेश्वरविवृत्तध्रम्पावः।
रेविण्यं कोशलमन्द्रकाशापाचारस्वाकान्तिकः। ॥ ४ ॥

When Saturn passes through the star Kṛttikā, those who work on fire i.e. goldsmiths, blacksmiths etc., and army commanders come to grief; and when he passes through Rohiṇi the countries of Kosala, Madra, Kāśi and Pāncāla as well as cartmen are troubled.
[As I am writing this, Saturn is tenanting Rohini and is retrograde.]

When Saturn sojourns in the star Mrgastra, misfortune befalls the people of the Vatsa country, sacrificers, officiating priests at sacrifices, noble persons and the middle country; and when he tenants the asterism Ardra, trouble befalls the people of the Parata and Ramatha countries, oilmongers, washermen and dyers as well as thieves.

[Bhatottapala reads Paratara and Ma'ha as two countries. It should be Parata or Parada and RamaTha. One of the synonyms of asafoetida is RamaTha, as it is got from the RamaTha country, which according to Ksetrasvin, lies to the north of India. The Paradas are identified with Pardene of Ptolemy in the centre of Gedrosia (Baluchistan). S. Levi's identification of the RamaThas with the country lying between Ghazni and Wakhan seems to be correct.]

When Saturn passes through the star Punarvasu, the people of the Punjab, Saurashtra, Sind and Sauvira as well as cave-dwellers are harmed; and when he sojourns in the star Pushya, persons engaged in ringing bells, those who make loud announcements (or those who live in hamlets), Yavanas, Kiratas (traders?), gamblers and flowers are destroyed.

[The commentator construes Vanik as kiratás. Sometimes Sindhu and Sauvira are mentioned as one region. It lies between the Jhelum and the Indus. Here Utpala takes them as different names. However, according to Alberuni, Sauvira stands for Multan and Jharavar. Surashtra corresponds to the Kathiawad peninsula. The word Surat is the corruption of Surashtra. Pratyanta is a bordering country occupied by Mlecchas.]

When Saturn sojourns in the asterism Aslesa, aquatic objects or animals, as well as snakes are destroyed; when he tenants the

star Maghā, the Bāhlikas, Cīnas, Gāndhāras, Śūlikas, Pāratas, traders (or Vaiśyas), godowns and Kirātas come to grief.

[Bāhlika is the modern Bactria or Balkh in the north of Afghanistan. Gāndhāra country extended from the Kabul valley to Takṣaśilā. Śūlikas, otherwise known as Ćūlikas, were the people of the north-western part of India. According to the Matsyapurāṇa the country of the Śūlikās is watered by the river Cakṣu (Oxus). Since the author uses both ‘Vaiśya’ and ‘Vanijjaḥ’, they cannot be synonyms. The word ‘Vaiśya’, therefore, means a tribe of non-Aryan Origin. (See XIV-21 Inśra). Since the commentator interprets the word ‘Vanij’ as Kirāta a forest tribe—originally the nasal might have been of the dental class. The root ‘वन’ means to ‘destroy’ according to the तत्त्ववृद्धिनी. Cf also गव्य—

मुन्तं कण्ठमात्यानांगेन्द्रस्तवराक्रामः
हृष्टान्तस्तिक्षणाशे स्पष्टवेव।

भावण्य: रसिकविविधं: पञ्चस्त्रीकृतकामहारास्त्रा।
प्रार्थने नूपुरुक्लवलसुभिकामशुन्मुनि तस्किलण।।

If Saturn is situated in the star Pūrvaphalgunt, dealers in juices or articles having the six kinds of tastes, courtesans, virgins and the people of Mahārāṣṭra will suffer; and if he stays in the star Uttaraphalgunt, trouble will befall kings, jaggery, salt, hermits (or mendicants), water and the town of Takṣaśilā.

[The city of Takṣaśilā (Taxila) was an important centre of learning in ancient India. At present the site of the city consists of some villages to the north-west of Rawalpindi.]

हृते नापितचारिकोरिफक्षुपंचरोका द्विपार्था।
बन्ध्य: कौस्तुष्का मालावादशब्ध प्रवचन।।

When Saturn stays in the star Hasta, barbers, potters, oil-manufacturers etc., thieves, physicians, tailors (needle-workers), elephant-catchers (or elephants and crocodiles), harlots, the people of the Kosala country and garland-makers (florists) come to harm.

चित्राये प्रमदानलेखकविब्रतवित्तमाण्डनः
स्वाति मागधचरूस्वङ्गपोत्स्पृप्त्वन्त्याः।।

When Saturn sojourns in the asterism Cītra, trouble befalls women, writers, painters and painted vessels. When he is in Svāti, rhapsodists (or bards or the people of Magadha), spies, couriers, charioteers or story-tellers, sailors, actors, musicians etc. are affected.

Saturn's Course X

When Saturn stays in the star Viśākhā, the people of Trīgarta (i.e. Jālandhara), Cīna, Kulūta (Kullu in the upper valley of the Beas), saffron, lac, crops, madder and safflower are destroyed.

When Saturn passes through the star Anurādhā, the people of Kulūta, the Taṅgaṇas, the Khasas, the Kashmirians, ministers, those that work with wheels such as potters, oil-makers etc., and those that beat gongs or bell-makers are afflicted; and friends get estranged.

[The Taṅgaṇas were an aboriginal tribe living in the northeastern region of India. Bhaṭṭotpala says that the Khasas are mountain-dwellers. Their country lay on the south and west of Kashmir. Re. मिल्लंद see IX 16 supra.]

When Saturn tenants the asterism Jyeṣṭhā, trouble befalls kings, their preceptors, those that receive royal patronage or honour, war veterans (i.e. great heroes), groups or seminaries, elite families and trade guilds; and when he stays in Mūla, the people of Kāśi, Kosala and Pāṅcāla, fruits, herbs and warriors come to grief.

[The star Jyeṣṭhā is presided over by Indra, leader of Gods. Hence if this star is tenanted by the malefic planet, Saturn, all those who are at the top are adversely affected. Originally the country of Pāṅcāla consisted of two parts, the Northern and Southern, with the Ganges as the dividing line and with Ahicchatra and Kāmpilya as their respective capitals.]

When Saturn occupies the star Pūrvāṣādha, the people of Aṅga, Vaṅga, Kosala, Girivraja, Magadha, Puṇḍra, the city of Mithilā and the town of Tāmrālipti get troubles.

[Girivraja must be the capital of Kekaya. Tāmrālipti is the same as Tamluk in the Midnapur district of Bengal.]
विशेष द्विरेखा पुरुषदंशरु दशार्णीनिहिति यवनास्व।
उज्जवली शब्दराग पारियात्रिकायु कुर्तिभोजाँश। ॥ १५॥

When Saturn moves through the star Uttarāśāḍha, he destroys the people of the Daśārṇa, the Yavanas, Ujjayini, the Śabaras, those who live on the Pāriyātra mountain, and the Kuntibhojas.

[Daśārṇa was a famous country in the ancient times. Kātyāyana speaks of that region in his Vārttika “Pravatsara...” Kālidāsa celebrates it in his Meghadūta in “कातिपयविविपपमिष्ठन हृदाणि।” It lies to the east of Vidiśa on the bank of the river Dhasan. The Kuntibhojas were a people and their country too was called after them. The Pāriyātra mountain forms the western part of the Vindhya range.]

शब्देन राजाधिकारकु विश्वासप्रभुकुरुद्धिर्धिखलकल्पतानु।
बसुने ममपिशजये बृहद्वच धनेष्वरधिकारकतानाम्। ॥ १६॥

Saturn, tenanting the asterism Śravana, destroys king’s officers, eminent Brahmins, physicians, priests and the people of Kalīṇa; and while dwelling in the star Dhaniṣṭhā, he causes the victory of the king of Magadha and the prosperity of treasurers, bankers and the like.

सणे शार्यवस्तु मिष्ठिकविश्रोणिकपथ्यनोतितौत्तोतोस्य।
प्राहिदुख्ये नधो यानकरा: स्त्रीहिरवणं च ॥ १७॥

When Saturn occupies the stars Śatabhiṣaj and Pūrvabhadrāpada, physicians, poets, drunkards, traders and politicians are afflicted; and when he stays in Uttarabhadrapada, rivers, those who dwell on river-banks, carriage-makers, carpenters etc., women and gold are destroyed.

राजमूर्ता क्रोधबलीपालिता: शरस्तम्।
शब्राश्च नियोद्धपले यवनास्व शनेवरे चरति। ॥ १८॥

When Saturn moves in Revati, king’s proteges, inhabitants of the Krauṇca Dvīpa, autumnal crops, the Śabaras and Yavanas come to have difficult times.

[The commentator quotes here an extensive prose passage of Parāśara describing the effects of Saturn’s stay in the different asterisms. I shall give only the differences, if any, in the approaches of our author and Sage Parāśara. The former starts with Aśvini, while the sage with Krīttikā. According to the Sage Krīttikā holding Saturn would afflict among others the Śūrasenas, women and brewers. In Rohini he troubles the people of Anga and]
maiden as well. In *Punarvasu* he afflicts widows in addition. In *Puṣya* he troubles those who are in charge of weights and measures, messengers and sea-faring people also. In Maghā he harms in addition oilmen, physicians (Vaidyas instead of Vaiṣyas given by Varāhamihira), the Daradas and artisans. In *Uttaraphalgūni* the queen, her children, sesamum, and the people of Kurcaghara and Darśa are also affected. Under Hasta washermen also are mentioned. Under Viśākhā yellow flowers as well as war-mongers too are affected. Under Śravaṇa Agnideśā also is affected. In Dhanisṭhā he afflicts lords of wealth. Our author gives only good effects under this star.

In Ṣatabhisaj those who live by harlots, robbers and heretics are also afflicted, but not poets and politicians. In *Pūrvaprosthadāpā* the people of Draviḍa, Kāraṇṭa, Cola, Paṇḍya and Śimhala countries as well as the residents of Mahendranagara are afflicted. In *Uttarabhadrāpā* pulses and those who are in charge of rivers are harmed.

Towards the end of the chapter he changes the metre and the following three verses are in three different metres. In the next verse the author discusses the effects of the mutual positions of Jupiter and Saturn.

यदा विशाषालस्य महेन्द्रमन्नी सुतक्ष्म भानोद्वेष्यायात: ।
तवा प्रजानामनयोऽतिघोरः पूर्णमाधो गतयोंमेमेकम् ॥१६॥

When Jupiter tenants the star Viśākhā and Saturn Kṛttikā, there will be dreadful unrest and violence among the subjects; and when these two planets occupy one and the same constellation, the capital will be stormed.

[Cf. परार—

क्षितकासु शान्ति सारी विशाषालस्य बुद्धिपति: ।
तिष्ट्ठेदात तदा घोरः प्रजानामनयो भवेत् ॥
एक नक्षत्रमसाद ख्यंते युगपादि ।
ञ्ज्ञोन्यमेंद्र जातीयात्तत्व पुर्णिवासिनाम् ॥

Similarly the conjunction of Saturn and Jupiter (which is called युग्धषालयं in astrology) in the dual Rāṣis is considered harmful. See what देवत says:

मीने धनुपि कन्यायां मिलुने सगुहः शानि: ।
तिष्ठेदात तदा घोरः प्रजानामनयो भवेत् ॥

The metre of the verse is उपेन्द्रवचा.]
If Saturn should appear with many colours, he would destroy birds (or fishes); if he be possessed of yellowish rays, he would cause the threat of famine (or famine and fear); if he be blood-red, there would be war; and if he be ash-coloured (i.e. grey), all the subjects would rise in revolt in a dangerous way.

[Cf. parshar]

नीलपीतः क्षुधे । रक्तभक्षणचित्वर्णः शर्तवर्करोण्डम्याश्वली । यद्यन्तर-इण्डविनाशी भवति ।
The metre is दोषक.]

वेदोपयुक्तविद्वालः शुभक्रमणानां
बाहरातसीझुमस्मृतिविभवक शस्तः ।
यं चापि वर्णमुख्यच्छिदति तत्सबर्यांचः
सूयमिजः क्षयतीति मुनिप्रवाहः ॥२१॥

Saturn becomes auspicious and beneficial to people, if he is possessed of the bright lustre of Vaidurya gem (Lapis lazuli or beryl); so is he if he resembles in colour either the Bana flower (which is jet black) or the Atasi flower (which is deep blue). Whatever colour—white, red, yellow or black—he attains, he will destroy the corresponding class of people, in the opinion of the Sages such as Garga.

[The colours assigned to the four classes, Brāhmaṇas, Kṣatriyas, Vaiśyas and Sūdras, are respectively white, red, yellow and black. Cf. ग्रंथ—

भवत्यक्षेत्रम् शक्ते द्यायविळ्लास्युप्रभे ।
तदात्मकानो भावानो शुच्यत्वाविकित्रं भयम् ॥

and परशार—

पाण्डुः स्निग्धोऽद्वलः श्यामो विभूतिताचिः शनेदचरः ।
मार्गश्यचर प्रस्नव्यथाय नक्षत्राविलित इत्यते ॥

The metre of the verse is वस्ततिलक।]
Chapter XI—On Comets

I am now explaining in a perspicuous manner the movements of comets, after seeing the works of the Sages Garga and Parāśara and of the masters Asita, Devala and a host of others, bearing on this subject.

[Though the achievements of the ancient Sages in respect of astronomical observations may not be quite up-to-date from the point of modern science, yet they must be adjudged as highly satisfactory and analytical, considering the time and facilities under which the ancients had to labour. They must have observed the comets appearing at different times and parts of the sky and their effects, and come to certain conclusions in a scientific manner. We have to admire this scientific attitude of these people. While discussing the phenomena called comets Al-Beruni says that the theories and methods of the Hindus are very lengthy and very subtle. In his opinion these comets do not seem to have much astronomical significance, inasmuch as he treats of this subject as an astrological matter. Chidambara Iyer quotes some scientific opinion in his translation of this work: “What then is a comet according to the latest scientific researches? The spectroscope has pretty well solved the query. It consists, first, of a more or less solid nucleus of fire, blazing and glowing; second, of vast masses of incandescent gas, constituting the luminous head; third, solid materials, constituting the tail, which are ponderable, which reflect the Sun’s light and are carried along by the influence of the nucleus; fourth, an immense prolongation of the tail in the nature of attenuated volumes of gas. The solid materials of a comet, it is believed, consist of stones and sand, particles ground by ceaseless attrition. The proof of this is the concession of most astronomers that
meteoric showers are shreds and patches of cometic matter, dropped from the tail, and these meteors are stones. The genesis of comets is found to be in the explosion of planetary bodies, a theory not without good scientific authority.

Arago estimates that there are 17,000,000 of these fiery wanderers within the orbit of Neptune, and Lambert regards 500,000,000 as a moderate estimate for those in the solar system. All the astronomers agree that they are scattered through space as profusely as the fish in the seas. The Orbit of the Earth is overwhelmed in a fine network of cometary orbits, and our globe is like a lost child in a forest full of wild beasts.”

“A comet is a cloud of meteors surrounded (at times) by a gaseous envelope moving around the sun,” wrote German astronomer Nicholaus Richter in 1868. No longer is that true, says Thomas O’Toole (Sunday St. 24-12-72). Astronomers once thought there were fewer than 500 observable comets in the Solar System. Telescopic observation alone has doubled the number of observable comets, and some scientists now believe there are millions of comets wandering about the Solar System, most of them invisible to man because of their distance from the sun. “Every once in a while one gets perturbed in toward the sun by a stellar or planetary disturbance”, explains Maurice Dubin of the U.S. National Aeronautics and Space Administration. “This is the only time we see any of these comets.” They are the largest, perhaps most puzzling bodies in the Solar System.

The comet Encke was found surrounded by a cloud of hydrogen gas six million miles across. The comet Bennet had a hydrogen envelope which was 15 times the size of the sun. Comets were long felt to be mixtures of ice and dust.

It is not possible to determine by calculation the rising or setting of the comets, since there are three categories of comets as Celestial, Atmospheric and Terrestrial.

[As the comets are strange phenomena in the nature of portents, they cannot have any fixed timings of rising and setting. For, a portent is a sudden occurrence that augurs well or ill; and if it can be ascertained by mathematical calculations, it ceases to be an augury or portent.

In the next verse the author gives a method for detecting the Ketu.]
On Comets XI

In places where, despite the absence of fire, there is still the appearance of fire, Ketu’s presence is recognized, save for the presence of glow-worms, phosphoric lights on graves, gems, crystals, marble pieces and the like.

[Vishvāsaṅgī is construed as प्रकाश्याम् by Utpala.]

वद्वकः सस्त्रवित्वतः पुरुषकुञ्जराश्रिवधाशति राशि
दिल्ल्या नक्तत्वा भौमा: स्पुर्तोज्यया शिलिता: ॥ ४॥

The Atmospheric Ketuses are those that are sighted on flagstaffs, weapons, buildings, trees, horses, elephants and such other quadrupeds. The Celestial ones are seen amidst the constellations, and the Terrestrial ones are those that do not come under either of the two categories.

शतमेकाधिकमेके सहिजमपरे वदन्ति केतूनाम् ।
बहुमेकाधिकमेव प्राह मुनिनर्द्र: केतूम् ॥ ५॥

Some Sages like Parāśara speak of 101 Ketuses, while others such as Garga of 1000 Ketuses. However, Sage Nārada declares that there is only one Ketu which appears in many forms and places.

[According to पराशर there are 101 Ketuses, of which 16 were born of the breath of Death, 12 of the Sun, 10 of Rudra’s wrath at the destruction of Dakṣa’s sacrifice, 7 of Pitāmaha (creator), 15 are the sons of Sage Uddālaka, 17 were born of the foreheads of Sages Marici and Kaśyapa, 5 of Prajāpati’s laughter, 3 of fire, 1 of smoke, 14 were born along with the Moon when the ocean was churned for nectar, and lastly one was born of Brahman’s anger. See what गर्ग says:

प्रतीतादयचाराणामुभानां च दर्षने ।
श्राग्रामुनां सहस्र स्वादु प्रहारणां तन्त्रिभोध मे ॥

Cf. नाराय also:

दिल्ल्यवातिरितिः भौम एक: केतु: प्रकोटित: ।
शुभाषुतिकालोऽकेदास्यस्मयोऽदि: ॥

Next the author gives his own opinion:]

यशोऽत्यद्विजः बहुः किमलेन फलं तु सवभो वाच्यम् ।
उदयास्तमये: स्वाने: स्पष्टदानव्यामेऽनवये: ॥ ६॥

What difference does it make whether there is a single Ketu or many? Under any circumstance, its effects ought to be declared
through the positions of its appearance and setting, contact with planets or asterisms, smoky mantle and colours.

[Here the author shows himself to be a practical thinker, not a mere theorist. What are required for our practical purpose are the particular part of the sky in which a Ketu appears or disappears and the effects that accrue to the people. Similarly one ought to observe their colours, smoky nature and contact with planets or stars. For, each one of these circumstances is supposed to yield a particular result.]

यावन्यहानि द्रष्यो मासामार्ग्यत एवं फलपाकः।
माससंचारणाच वदेशप्रबन्धमात्यक्षयायात्ययतः।

The effects of Ketu would be felt for so many months as the number of days during which it remains visible. Similarly its effects would last for so many years as the number of months during which it remains visible. However, the effects in all cases would come to pass only after the first three fortnights of its appearance.

[Bhattotpalā refers to a contrary interpretation of the second half of this verse by some: “प्रति के वात्रु एक्ष्यतप्रति क्षययति…” According to this interpretation the meaning would be: “If the Ketu remains visible for not more than three fortnights, the effects would be felt for so many months as the number of days it is visible; and if it is visible beyond three fortnights, the years of its effects would correspond to the number of months it is visible. To prove the incorrectness of this interpretation Utpala quotes the words of both गण्ड and वृद्धगना. The above wrong construction must have been taken by Al-Biruni who too goes wrong, as he says, “If the appearance of a comet lasts longer than 1½ months, subtract from it 45 days. The remainder represents the months of its influence.”

Now see what गण्ड says:

यावन्यहानि द्रष्यस्तावैतमायादु फलं भवेत।
मासांस्तु यावदु द्रष्येत तत्वोऽस्तंत्रां वैहकं।

विप्रकालतरं कर्म पच्छिस्य धुमरारुमम।
सबस्क्मुदिते केतौ फलं नेहादिशिदव बुध।।

Cf. also वृद्धगना:

यावतो विसांहेष्टावत्मायादु विनिदितेत।
विप्रकालतरत्वभापिक कर्म केतों प्रपनथे।

तत्त्वादायतरं वृद्धरक्षितस्य धुमारुभम।
सबस्क्मुदिते केतौ फलं नेहादिशिदव बुध।।
See also the author’s समाससंहिता—

केर्चिरकुंतसहस्र शतमेकसमनेवं वदत्स्ये।
नारदमत एकोज्य विस्थानसमुद्रायो बिविषप्पः।
दिव्यप्रहस्तान्तात्तीत्रात्समकाल मन्दकदरका भौमा।।
प्राण्णस्वंजुबुधुञ्जे चान्त्रिका न चाल्युम्भा।।
उदयात्तमयाःसृष्ट्रोतमनोजोगकारमार्गादिस्वायते।।
फलबिशेषो दिबमपसाः मार्गस्तु वर्णिण।।

All Ketus are not evil. There are some which augur well for the world.]

हरस्वस्तु: प्रसन्न: सिन्धस्वयमुर्चरसंस्थित: शुक्लः।
उदितोत्सवामिश्रृः: सुभिक्षसिम्यव्यहः: केतु:।।।

If a Ketu (comet) be short, slender, clear, glossy, straight, white and visible but for a short while, and if its appearance be immediately followed by a rain, there would be abundance of food crops and happiness.

[There is another reading “उदितो वायमिश्रृः” which, of course, has not been noticed by the commentator.]

उक्तविपरीतत्वो न शुक्ररो श्रृःकेसृस्तपन्नः।
इन्द्रायुधानुकारी विन्यवतो यिनिःशुलो वा।।।

A comet whose form is contrary to what has been described above, is considered as a Dhūmaketu—a portentous comet—that has risen; and it is disastrous in its effects, all the more so when it resembles the rainbow or is possessed of two or three crests.

[Cf. समाससंहिता—

प्राविरस्वतोणिघ्नोहस्तस्तु: स्नित: सिन्धमूलित्वं दमुनिदः।
हरस्वस्तु: प्रसन्न: केतुतोकस्वभावः।।
न श्रुभो विपरीतत्वो विन्यवत: शाकाचापस्त्रा:।
यिनिःशुलो वा दक्षिणस्त्रयश्च पृथुकः।।

In this abridged work the author introduces a new element viz. rising in the north or south. It may be in the northern or the southern sky, or to the north or south of a planet or asterism.

Next he describes in the following verses upto verse 52 the thousand Ketus with their effects, mentioned by Sage Garga.]
There are 25 comets named Kiraṇas, born of the Sun, resembling a pearl-necklace, gems or gold. They are possessed of crests and appear in the east and west. They are disastrous to the rulers of the land.

[Cf. गर्ग—

शुद्धस्फटिकसः ख्यामुग्णालरज्जनमः।
मुक्ताहारसुवेयिगमा: सविशेषः पवचविशेषः।
किरणाल्प्यो रवेः पुष्का हेतयते प्राणिधि हिष्यता।
तथा चापरभाग्या नृपतेर्यंददेश्वेत।]

The commentator adds here a note to the effect that only one of the 25 comets appears at a time, and not all at once. This rule applies to all groups of comets.

शुक्लनवनभुजिवकलाकाशात्जोपमा हुतासुरुता।
श्रामन्यायं हस्यते तावत्त्स्त्रेदीप विशिष्टमयेः। ॥११॥

There are 25 other comets born of the fire and resembling the parrot (blue and yellow), the fire, the Bandhujiva flower (which is deep red), lac and blood in colour. They make their appearance in the South-east and portend fire-disasters.

[These comets are the children of the fire whose direction is the South-east.

Cf. गर्ग—

नानावणांसिस ख्याशा श्रीपिंमलो वचृतिलिनः।
सुज्ञन्विनिबंकाशास्त्रेण ज्योतिषनास्ति।
तेऽपिनप्रात्र ग्रहा मैया लोकेन्त्रिक्यते।
श्रामन्यायं दिशा हेतुन्ते पवच्छविश्वकृतितः।]

वक्षिल्का हुतयुतं ऋष्ट्या: कृष्णर्स्वेत तेनिति तावतः।
हेतुन्ते याम्यायां जन्मरकाहेंद्रिनस्ते। ॥१२॥

There are 25 yet other comets born of Death, possessed of crooked crests, rough and dark in colour. They appear in the south and portend extensive mortality of human beings.

[Cf. गर्ग—

कृष्णा ऋष्ट्या वक्षिल्का हेतुन्ते याम्यस्यक्षिप्तिः।
पवच्छविशा मृत्युमुता: प्रजालयककरः स्मृता।]
There are 22 comets born of the Earth, which are round like mirror, devoid of crest and possessed of rays. They resemble the water or oil, appear in the North-east and portend famine.

There are three Ketus, born of the Moon, which are white like the rays of the Moon, silver, snow, white lotus or the round jasmine and which appear in the North and are conducive to plenty of food crops.

There is a single Ketu known as Brahmadaṇḍa (Rod of Brahman), born of the creator, and possessed of three colours and three crests. There is no fixed direction for its appearance, but it is dreadful in its effect, in that it forebodes destruction of the entire world.

I have thus delineated 101 comets. I shall next describe distinctly the remaining 899 comets with all their characteristics.

There are 84 comets called Caturāṣṭi (meaning 84) that are the children of Venus. They are of the form of large and bright stars as well as glossy in appearance. They appear in the North and North-east and produce very dire consequences.
According to Garga these comets are called *Visarpaka* that rise in the East, for says he—

सूर्याका तारका: श्वेता: स्नेहवन्तश्च सप्रभा:।
ग्रहितम्भः प्रसन्नाय तीर्थे ए वेयुपावित्रः॥
एवे विवर्णका नाम शुक्रपुष्या: पुरोदयः।
प्रशीतिश्चुरस्वः लोकक्षणकरः स्मृता:॥

स्नेवा: प्रभास्येता िशिर्बा: चन्द्र: शन्याचराः॥
ग्रहितस्वेदं द्रश्या: सर्वानंते कनकसंख्या:॥

Glossy (clear) and lustrous are the 60 comets, having two crests each, that are the children of Saturn. They are called *Kanaka* (golden), appear in all directions and produce disastrous effects.

[Cf. गण—]

हुमन्न्या रक्षिसंयुक्ता िशिर्बा: सप्ताताराः।
पालिते कनका भोरा: शन्याचरसुता प्रहः॥]

विक्षु नाम गुप्सुता: सततेताराः िशिर्परित्यक्ता:।
लबंप: पङ्क्वमिराधिका स्नेवा याम्याधिता: पाप:॥१६॥

There are 65 comets named *Vikaca*, having a single white star each, bereft of the crest, which are the children of Jupiter. They are glossy, appear in the south and are dreadful in effect.

[Cf. गण—]

शुल्का: स्नेवा: प्रसन्नाय महारूपा: प्रभाष्यिता:।
बृहत्ता भुवम्भूतो िशिर्बा रक्षिमेरितूः॥
एवा सुप्ताते: पुष्या: प्रायशो िशिर्गुणायम:।
नामाने विक्षु भोरा: पाष्ठया श्वेताभास:॥]

नातिग्र्यक्ता: सुभा दीया: शुल्का यवेदविप्रम्वा:।
बुधजातस्तकरसुता: नारंगलास्वेदं कथाल्यावतू॥२०॥

Mercury’s children named *Taskara* (Thieves), numbering 51 are faint, slender, long and white. They may appear in any direction and are harmful in effect.

[Cf. गण—]

प्रसन्तैससमा रूपा: के िशिर्द्वायुक्ताराः।
सापान्तुष्णाः: श्वेताभा: सुक्ष्मा रक्षिमेरितूः॥
एवा शुचास्मा जेयास्तकरसुता: भयावहः।
एकाधिकते पाङ्क्वाशादश्याभ्यर ग्रहः॥]

Bṛhat Saṁhitā
The sons of Mars are 60 in number and are called *Kauñkuma*. They resemble blood and fire, are possessed of three crests as well as three stars each, and appear in the north. They are productive of disastrous effects.

[Cf. गृः—

निनिशास्स्त्र निताराश्च रक्ता लोहितरस्मयः।
प्रायाशचतुराश्च सेवने निस्मे स्वते॥
लोहिताः ज्ञात्मयां जया प्रहाः पश्चः। समासतः॥
नामतः कौड़ुकुमा जेवा राजा सिध्गृहास्कतः॥]

विनाशतुष्किन्कार राहोत्ते रामास्कीला इति ह्यातः।
रविरक्षिता ह्याते तेवा फलमयमचारोक्तम्॥२२॥

There are 33 comets well known as *Tamasakilikas* (Dark Shafts) that are the children of *Rahu*. They are seen on the discs of the Sun and the Moon. Their effects have been already described in the chapter on the ‘Sun’s Transit’.

[These Dark shafts might be the prototypes of the modern solar flares and sun-spots. The ancients must have observed these appearing on the solar orb.

Cf. नर्म—

कृष्णाभा: कृष्णापर्यंत्ता: सदकुला: कृष्णारस्मयः।
राहुपुत्राःश्रवस्त्रमकाशीतातिहास्यः।
रविमण्डलमहेन्द्र: ह्ययते चन्द्रास्तः॥]

Cf. also पराशर—

प्रवर्ध्येव द्वयन् ह्यांह्यज्ञर: काककीलकः।
रवेशाःह्यज्ञर यथेऽह्यमयोऽककीलकः॥
हःहिःराः सर्वोद्ध्वनी स्वयनुचतः।
काकः कालात्तिर्तिरस्त्रकोणो वापि वद्यते॥
मण्डल कीलकः मध्ये मण्डलस्पासितो प्रहः।
महानुपविवरोधाय यस्याः तस्य मृत्युः॥

According to sage Paraśara these are three comets named *Aṅgiras*, *Kaka* and *Kilaka*, of which the first appears only on the solar orb, while the other two on both the orbs. The first appears like a
human being armed with a bow and seated in a chariot. Kāka, which is black (like Yama) and triangular in form, is of dreadful effects. Kilaka, which is black and circular in form, brings about hostilities among mighty kings and death of those whose natal star is occupied by the luminary at the time. See also III, 7-10 supra.]

विश्वास्थिकमन्यथायथम्वीरमिवदवस्तवसङ्गानाम् ।
तीव्रानलमयवानं ज्वालामालाकुक्ततनानाम् ॥२३॥

There is another group of 120 comets known as Viśvarūpa, born of Agni (Fire). Their forms are filled with rows of flames. They produce terrible fire-disasters.

[Cf. गः quoted under verse 11 supra, and instead of the 4th. line have the following:

विश्व प्रहस्तं घोरं विपश्चरेति नामात्: ॥

From the different numbers of the two sets of comets born of Agni it is clear that they are not identical. The former set has no specific name, while the latter is called Viśvarūpa.]

श्यामरुष्या वितरारक्षामरुष्या विकीर्णदीर्घितियः ।
श्रङ्गाध्या वायोः सप्तसप्तति: पापवा: पषया: ॥२४॥

There are 77 comets, called Aruṇa, born of the Wind, which are dark-red in colour, rough, without any starry form, but looking like the chowries and possessed of scattered rays. They produce disastrous consequences.

[Cf. गः—

अवारुष्यप्रतिमा धूमरक्तसप्तियः ।
वालस्या श्यामालित शुष्ककवस्तीर्षकर्षमयः ॥
सप्ततिः सप्त छेवाये बालस्यान्वयते ।
लोकविवर्षसना रुष्या नामतस्वर्षण ग्रहः: ॥]

तारापुरुषे निनिकाशा गण्यका नाम प्रजापतेर्द्योः ।
ढे च शते चतुर्विधके चरुस्या ग्रहस्तनाना: ॥२५॥

There are 8 comets known as Gaṇaka, sons of Prajāpati, that look like a cluster of stars. There are 204 comets named Caturasra (Square), born of Brahman. All these produce only untoward results.

[The commentator tells us that wherever no direction of comets is mentioned it should be understood that they may appear in any direction.
On Comets XI

Cf. गर्म—

तारापुष्यभ्रमीकाशाल्याऋतारामण्डलसंसृष्टितः।
प्राणायाम्या प्रहस्तवंशती गराकाभयबेदितः।।
वृक्षावि च चतुर्लकावि सयन्वा: स्वेतरसमयः।।
शे शाते चतुरश्रयव ब्रह्मजाभयदशः ते इतः।।

कंकुरा नाम वरुणना द्रविङ्गुर्मण्डलसंस्थाना:।
शिनित्रमात्रमेवतास्तीवस्फला: केतवः प्रोक्ताः॥२।६॥

Kanka is the name of the 32 comets born of Varuṇa, having the appearance of a clump of bamboos, and being possessed of moon-like lustre. They produce dire consequences.

[Cf. गर्म—

वंशगुल्मभ्रोकाशाल्यावरभाभ्या: पूर्णरसमयः।।
काकुकुरुणदिशापि परमेष्म्भि: केवचवाचतः।।
मुखानुसारान्तविभ मुख्रिम्पा: नौमयदस्तानः।।
एते कंकुरला: प्रोक्ता द्रविङ्गुर्मण्डलसंस्थाना:॥

घण्यवित्वा: कालकुरात: कबलसम्ध्या: कबलसंस्थाना:।
पुण्डरिकमयद्वा: स्वर्चिन्तहरस्तवराश्रवस्थः ते शिशिनः॥२।७॥

The sons of Kāla, numbering 96, are called Kabandhas and have the form of a truncated human body. They have no distinct starry bodies and prove beneficial only to the Puṇḍras.

[Cf. गर्म—

तारापुष्यवर्ष्णपश्च कबलसुकृतिसंस्थितः।।
पालाम्मकांसम्याश्च भस्मकपूर्णरसमयः।।
कालपुष्यः कबलाश्च नवति: पद्म च ते स्मृतः।।
लोके मृत्युक्तर घोरः: पुण्डरिकामयद्वा॥

शुक्लशुभुलक्ष्यारावि विविधां केतवः समुपन्तः।।
एवं केवचवाच विविधवेषामामतो बक्ष्ये॥२८॥

There are 9 comets born of the intermediate quarters, having a single, broad and white star. Thus have I described the 1000 comets. I shall now mention their special characteristics.

[These 9 comets are visible only in the intermediate directions and produce only evil effects.
There is a big comet named Vasāketu which has an elongated glossy body stretched towards the north. It rises in the west. Its appearance coincides with dreadful mortality, but it leads to very good growth of food crops in the land.

There is one named Asthiketu, endowed with all the characteristics of Vasāketu, but is rough and capable of causing famine. There is another Ketu named Śastra, which is similar to the previous one, but glossy and rising in the east. It leads to war and pestilence.

[Parā'ara gives some more details about these comets: “एक्षे पवित्रावतित्वे: फलमाख्वदिति। तानू नामतो रूपत: फलत: कालोरिज्ञायस्यामः। तन महान्वत्पश्च उदयं याति। एक्षे वसास्वास्तक्रेतव:। तन वस्केतुः सिन्धो महानुर्जःवर्तिविविष्टवास्तवः प्राणः सम्भवे युगे पद्माविदितः सबी मरक्षतः सोभिष्कर्तु। हस्तोस्तिकृतेऽस्मी मिदुनुर्जःवर्तिवास्तवकालः। पूर्वेण सिन्ध एव न वास्तकेतुः। राजविरोधमरक्षतः समो रुक्तः।”]

There is a comet named Kapālaketu, which is visible during the Amīvāsyā—new moon—in the east. Its rays and crest are of smoky colour and it traverses half the heavens. It produces famine, pestilence, drought and diseases.

[Cf. पराभ—

अध्यादिस्वास्तः कालकेतुर्ज्ञकेतुवास्तवायां पूर्वस्या दिन्य सम्भास्वाचिश्वास्तः नमस्तोद्वृत्तरो वेष्टते। पथविविष्टत्वस्तः प्राणः चौद्व वशात्रानुमोक्ष्यस्त बुधकेतोस्चराचर्यात् स इत्य एव दुमितात्रुष्टिरहितमर्गगर्भावनू मुखति। वातस्य याबलो
From these statements of the Sage we come to know that Vasāketu, Ashihketu and Śastraketa are included among the sons of Sukra (Venus). The first of these makes its appearance once in every 3,000 years. Kapālaketa is one of the children of the Sun. It appears once in every 2500 years.

Raudra is another comet, rising in the east, whose effects are similar to those of Kapālaketa. It traverses in the Dahanavthi (IX-1,3). Its crest is in the form of a trident, and its flame grey, rough and red. It traverses a third of the sky.

[Cf. बुधगरः—]

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[Cf. बुधगरः—]
There is another Ketu named *Calaketu*, which appears in the western direction, and is possessed of a crest, raised a digit high, with its tip turned towards the south. As it moves towards north its length increases. It touches the Seven Sages i.e. towards the Great Bear, as well the Pole Star and the star Abhijit, and turns back after travelling only half the length of the sky and then sets in the south. When this comet makes its appearance, people in the area lying between the banks of the Prayâga (near Allahabad) and the town of Avanî as well as the forest of Puṣkara will be destroyed. In the northern region too people will come to grief as far as the Devikalâ river; and those who live in the Madhyadeśa (Middle Country) will be killed in large numbers. In other countries too people will perish here and there as a result of diseases and famine. These effects will be felt for ten months. According to others they will be experienced for 18 months. In all cases the period is to be counted after three fortights of the appearance of a comet.

[Cf. गर्ग—

श्रुच्छरसमक्षत्वाधिपपत्ती: समीरेभेत प्राजा: ।
मासान्दश तथायत्रो च चलकेतु: सुदारुषा: ॥

also परार—

अथ पैतामहस्वलकेतुः पश्चाद्वर्तन्त प्रोणिपोदित: परिचर्मनागकुलिपवंभासः
शिखां दक्षिणाकिंत शृङ्खान्त जलकेतोत्वारायते नमोत्सर्वभागमनाचारस्य यथा यथा,
चोकरारं ब्रजज्ञ तथा तथा शूलाप्रकारां सिखां दक्षिणाकिंत शृङ्खान्त ब्रह्माक्षमपुरात्तस्य मनाम्
शृङ्खान्त ब्रह्माक्षमपुरात्तस्य मनाम् स्वर्गस्देशान् स्वर्गस्देशान् नमोत्सर्वभागमनाचारस्य ब्रजज्ञ.

स्वर्गप्राप्तादेवरं कुलसममि हिंसितत्त्वारेव लोकमुः।
ऋषिः च भूमिः काम-कृस्य दश मासान्यदिशेऽसुसिष्टं जयपदमनवेषं कुसले।
तेष्विपः कथितस्चितः

श्रुच्छरसमक्षत्वाधिपपत्ती: समीरेभेत प्राजा: ।
मासान्दश तथायत्रो च चलकेतु: सुदारुषा: ॥

] यो ग्रामादरायक्ष्यः याम्याया: जयेतेत्कुमन्वर्थो दश ॥
क इति गुणावलितपरेण गुणापति सन्तविन्ययः।

सिनश्चो सुभिन्नशिवद्वाराधिकं दशयते क नामाय वः।
दश वयंधुपातां प्रज्ञिनयति सत्स्थिकोपकृतम्।

There is another comet named *Śvetaketu*, whose crest is turned to the south, and which rises in the east at midnight. There is
yet another comet named $\mathit{Ka}$ in the form of a yoke, which rises in the west. Both these can be seen at the same time for a period of seven days. They are glossy i.e. very bright, and lead to prosperity and happiness, if sighted. Should, however, the comet $\mathit{Ka}$ be visible for more than seven days, there would be great disaster caused by wars for ten years.

[Cf. पराशर—

ययो: श्वेतकेतुरूपं वर्षां योग: श्वेतकेतुश्वीरारिव पूर्वायां दिश दक्षिणासिनितश्चोऽस्वैः सध्यः। तन्वैः सह द्वितीयः कः प्रजापतियुष्ट: परिष्मेन प्रक्षेतौरूपसत्शीरायी युगपद: सध्यः। तातुभूते सप्तादिदृश्यो दशावपारिष्ठ प्रजा: पीढ़ियते (पीढ़ित)। कः प्रजापतियुष्टो यथासंक्षिप्तं सध्यते तदा दाहिष्ठरात् प्रजानां सत्त-कौं कुर्यात्स्वरूपं स्तेषाश्वनिःक्तो श्रेमारोपयोगसितस्वरूपातः स्वनवस्तेपाठेऽव तत्र:।]

श्वेत द्रव्यता जडाकारो रुक्त: द्यायदा विबीनितभागस्थ:।

विनिवस्तेपादपत्यं रज्जांसोऽय: प्रजा: कृष्टे ।।३१॥

The comet called $\mathit{Śveta}$ is rough, black and of the form of matted locks. After traversing a third of the sky it turns back in the sinister way. It destroys two-thirds of the population.

[There should not be any confusion between the two comets, $\mathit{Śvetaketu}$ and $\mathit{Śveta}$. According to Parāśara the former is the son of Sage Uddālaka and the latter of Sage Kaśyapa.

Cf. पराशर—

ययो: श्वेतकेतु: परिवर्षा: ज्याय: सध्य: परभवनाथरात्रायं नमस्ताक्षरभागमात्रश्वास्स्वरूपं निवृत्योयं प्रविशिष्टो जटाकारादिः। स यान्नातानु जस्यते तातुभूते संक्षिप्थपारिष्ठ महायेश नायगणानामविद्वेष्ट्वच भुविष्णु श्वेतश्रेयस्य धारणाः प्रजामध्येपति।]

श्रुत्वावरण्य भवन्मायन्तितुष्कतरां तत्त्विन्द्राष्टां रूप:।

शेष: स रक्षितः: श्वेतसामान्य पल्ल्य धर्ष्ये ।।४०॥

There is another comet named $\mathit{Rāṣniketu}$ which appears near the constellation $\mathit{Kṛttikā}$ with an ash-coloured crest. It produces effects similar to those of the comet $\mathit{Śveta}$.

[Cf. पराशर—

ययो: श्वेतकेतुरूपं विभागसुध: प्रोष्ट: यवशत्मावर्तकेतुश्वीरारते उदित: तत्त्विन्द्राष्टरां शृङ्खलाः। श्वेतकेतु: सध्य:।]

श्रुत्वावरण्य भवन्मायन्तितुष्कतरां तत्त्विन्द्राष्टां रूप:।

विविद्यांतिरिक्तमौ: श्वेतसाम्य रिणांदा इद्यल्प:।।३२॥
There is another comet known as Dhruwaketa, whose movements, dimensions, colour and shape are not regular (i.e. indefinite). It travels in all directions and may be seen in the upper regions of the sky, in the intermediate space or on the earth. It gives good effects, if it is clear and soft. If it be seen on the military equipments of kings, on houses, trees or mountains of countries, and on the house-hold articles such as vessels, ladles and winnowing baskets of house-holders, the concerned persons would meet with their end.

[The second verse should be taken as giving an exception to the rule given in the first viz. लिखित इत्यज़्याः. Alberuni wrongly translates the word उपस्थितः.

Cf. परात्तर—

प्रथानितविधकारुपर्णप्रमाणसंस्थानो भ्रुवकेतुः परास्त्रसमिहितार्य देशानां राज्यं अनपदनां च कुमुदपर्णपरस्यस्यकारथसंस्थानोऽधृतआश्रयार्ये भ्रुववतसंस्थानं यतं देशात्तथे स एव च हिन्दीयो विवादः प्रत्यत्तत्त्वो गोगज्ज्यो जनागाहीवश्चोत्तरेऽऽभवनु तस्मिन विश्वरुपं चावहिततः शास्त्राविशेषणिकः (त्रि) परिशास्त्रतत्त्वात्त्वमधुल्यमेधमृ शीतिन्द्र्याक्षयः श्रीविक्षुव्यन्त्रीयः अविक्ष्याक्षयः श्रीविक्षुक्ष्याक्षयः अविक्ष्याक्षयः अविक्ष्याक्षयः

कुमुद इति कुमुदकार्ण्युपचायां प्राक्षिको निःशामकामः

हष्टः सुचिक्रमान्तं वध चिल वर्धित स करोति ।

The comet named Kumuda of white lustre, with its crest turned to the east becomes visible for a single night in the west. It is said that it will produce unique peace and plenty in the countries it is sighted for a period of ten years to come.

[Cf. परात्तर—

प्रथामूत्तात्त्व: कुमुदो मंचः। जलोज्यः: पचः। प्रावतः। अभिः। शाखः। हिन्दः। रकः। कुजः। काघः। विराज्ञः। शीतशरितः। तद्धुमुक्षकुलस्वस्वकृत्यश्चरसमात्तूः बास्याः दर्शनमुदिता नैनायिरमितलस्यप्रभां पुरव्याधिनात्तो शिख्यां कुलवाराण्यः। स एव चुमुक्षिपुत्रावतः। दशाविशाल्य प्रजानामविदावरी च। प्रत्यत्त्वानां च मुक्षिमारजकङ्गतिश्रवायशावारोण्यांहरमजनन्तः। प्रजा वाच्चत्त हितः।]

सकुलीम्बांहत्ययः: सुकुलम्बांमारोगरेण मरणेतु:।

श्रीविकाशुशुलका स्तनोऽवृत्ता शीर्षारोगः।
The comet named Maniketu is in the form of a tiny little star, rising in the west and visible only once for a period of only three hours. Its crest is straight and white like a streak of milk ejected from the breast. Even as it appears, it causes abundant food for 4½ months; but it also helps the abnormal appearance of harmful creatures such as reptiles, venomous creatures and the like.

[Cf. paras—]

मसिकेतुरिपि कन्कलकोंसचारावसाने प्रतीच्यामुरुमुमयायति। सूर्योक्रतार-तारकानां वृद्धसुर्यमण्या पृवीतिश्चरितमधुरस्वयमविशाराय। स उदयालि-पृवीतीशुमुमचिन्द्रानां मासात् शेममुमिकोमुमयायति। चुद्रजस्वानं प्रादुर्भविं करोत्यात्माकसंवर।

According to this Sage the enormous growth of lower creatures i.e. pests, is conditional on the comet appearing for a greater length of time.]

जलकेतुरिपि च पश्चात्तिनाथिः: शिखरयापरेण चोत्यतम।
नव मासात् सुमिश्चं करोति शारिति च लोकस्य।

There is another comet called Jalaketu, which is spotless in form, and is possessed of a crest raised towards the west. It rises also in the west. It causes good crops as well as peace among people for nine months.

[Cf. paras—]

ग्रह जलकेतुः: पैतामहस्य चलकेतोरेत्वमातासंविनिष्टे कर्मशिष्यमल्लतं प्रवत्तयति। परिवर्णमनोदितः सिन्धु: सुजातोऽन्नुपविचारामिनततंस्विंयः। स च नव मासात् शेम-सुभक्षारोग्याशिष्यं प्रजामयो ध्वनि। अन्यप्रहोक्तं चाशुषान्तं व्याघ्रात्यतं।

मवकेतुरेकरात्रं दृश्य: प्राकृत सूक्ष्मार्क: सिन्धुः।
हरिलाङ्गूर्लोधे प्रविधिस्वरुपस्य शिखर। जयमयेव सुमुद्दान सर्वनामायति नित्यमूलामासान्।
तांवदूत्तम सुविशंक हस्यं प्रामातर्कात्त्वं रोगान।

Bhavaketu which is a glossy i.e. bright, little star, is visible in the east only for one night. It has a crest resembling the lion’s tail and curling to the right. It causes unique abundance of
food crops for as many months as the number of Muhūrtas (a muhūrta=48 minutes) it remains visible. Should, however, it be rough, it would cause fatal diseases to mankind.

[Cf. para]

Another comet named Padmaketu which is as white as the fibre of the lotus stalk, rises in the west and is visible for one night. Its appearance heralds abundance of food as well as happiness for seven years without interruption.

[Cf. para]

The comet named Āśartā appearing at midnight in the west is glossy and ruddy in colour and possessed of a crest turned to the right or south. It will bring about peace and plenty for mankind for so many months as the number of Muhūrtas it remains visible.

[Cf. para]

The comet named Āśartā appearing at midnight in the west is glossy and ruddy in colour and possessed of a crest turned to the right or south. It will bring about peace and plenty for mankind for so many months as the number of Muhūrtas it remains visible.
The comet named *Saniwarta* with its crest smoky and coppery in colour, appears in the west at sunset. It occupies a third of the sky and looks as though situated on the points of a trident. It is dreadful in effect, as it afflicts kings with wars and strifes for so many years as the number of Muhūrtas it remains visible, and creates trouble for those persons in whose natal star the comet appears.

[Here the author gives a general principle of mundane astrology but also one of horoscopy. For, a malefic comet, like an eclipse, rising in a person’s natal asterism augurs ill for him.]

*Cf. गर्भ—*

| येवाः नक्त्रविघे सता: सच्चालोहितः। | दशयते वहुमूलतिन्द्र तेवथा विन्द्राष्ट्रभायम्॥ |
| प्रवृत्तं शस्त्रवधोपं च व्याधि दुःखितेनेत्र च। | कुर्मीसूर्यानुपतिपीडितच स्वच्छकारचक्रत:॥ |
| यन्नीतिष्ठति नन्द्यो नवांसं यन्ति गच्छति। | ध्रुवेश्वर स्वैःपीडारि हस्यादेशंस्तदाधितिन्यानू।॥ |
| स्वामिभेवकन्ते जन्मं कर्मं कर्ममें तथा। | देवशारण पीडेश्वर परमेश्वरर्मो मंतेनु॥ |
| सन्निम्म: प्रसन्नो विमल: प्रदक्षिणविकस्तथा। | दशयते वेघु वेघु शिवं तेघु विनिविद्विदु।॥ |
| गगनाद्रांश्च: सच: प्रथमदेवानिनाशयदेवचिरातु। | निरिलागगनान्त्वाचरी बृहत्कथिनानाशक: केतु:॥ |

(The last verse in the Āryā metre does not appear to be Garga’s).

*Cf. also परारब—*

| ग्रह संवतः वयंहस्तमण्डोतेः प्रोक्तः पश्चिमेनागस्त गते सवितर नक्त्रायां। | दशयते तन्वी ताम्रहृदा नूर्तामां धूमं विपुर्ववधोत्तो दाशीयो दिवां कुलां नमस्तिं-भागमाकस्य। स यत्वमुहुतान्तु निश्चित तिर्थित ताधुर्विशिष्ट्या परस्परं शस्त्राभ्यंतिम पाणिवा।। यानि नक्त्राभ्यं धूमवति यथ चोरैति तानि दाशीयं पीड्यति। तदा-श्रीताम्बुक्ते देवानिन्तिः॥ |

In the following verses the author states the evil effects of certain asterisms being afflicted by the malignant comets.]
I shall now explain the fatal consequences of the asterisms of kings being eclipsed by the tails of comets or touched by them, except by the beneficent ones.

[We have seen in the preceding verses that some comets like kumuda, Maṇiketu, Jalaketu, Bhavaketu, if glossy, Padmaketu and Āvara are auspicious and augur peace and plenty in the land. However, the rest produce different untoward effects. The comets especially the evil ones, are seen emitting smoke from their tails. If a person’s natal star is thus tarnished by this smoke, he will have hard times ahead. Similarly kings and countries that are assigned to such asterisms, will have different unpleasant experiences.]

When the star Āsvini be affected by a comet by its touch or smoke, it would destroy the king of the Aśmakas; if it be the star Bharanī, the king of the Kirātas would meet with his end; if it be Kṛttikā, the Kaliṅga ruler would come to grief; and if it be Rohiṇi, the chief of the Śūrasenas would suffer.

[The Aśmaka country is differently identified by different scholars. Our author refers to this several times. It lies in the north-western part of India. During Alexander’s time the Aśmaka territory “comprised part of Swat and Buner and extended eastwards as far as the Indus and had its capital at the town of Maśakāvati.” The Kirātas were a people in the south-west and north-east divisions of India. They are mentioned in the Periplus and by Ptolemy. The Śūrasenas were a people living near Mathūrā.]

When the asterism Mrgaśiras is afflicted by an evil comet (by smoke or touch), the king of the Uśtnaras will fare ill; when the affected star is Ādrā, the chief of fishermen will suffer; when it is Punarvasu, the rulers of the Aśmaka people will come to grief, and when the asterism thus affected is Puṣya, the king of Magadha will get into trouble.
[The Uśinars are supposed to have lived to the north of the Kurus, possibly between the Chenab and the Ravi. Bhaṭṭotpala interprets the word जलजालीव as प्रामदेववासिन; i.e. rural people; but the author means only those who live by catching and selling fish, oysters, shells and the like.]

[The state of Aṅga is very ancient being mentioned in the Atharvaaveda (V-22.14), the Aitareya Brāhmaṇa (VIII-22). During the time of the Buddha its capital was Campā. This country is mentioned in the Rāmāyaṇa also (I.23). Regarding Asikadeśa many theories are held: Some read Māśikanagara in its stead. So some locate it to the west of Kalinga. Others take it as Rṣika. Even this is not accepted by scholars owing to geographical anomalies.]

[Asikadeśa is an ancient place mentioned by Yāska (I.2.1.4) and Kālidāsa (Raghu. IV). From the latter’s reference it is clear that it is situated near the Himalayas. The areas of Pamir and Badakshan are supposed to represent the ancient Kāmboja country.]
[The commentator construes the word सार्वभौमवः: as काम्यकुञ्जनाधिवेशनः. Does it mean that कृष्णकुञ्जा was the capital of an empire during the time of our commentator? Our author refers to पुनःद्रा frequently. It corresponds to North Bengal with पुनःद्रा-नगरास its capital.]

मूलेद्ध्रमप्रक्ष्याती जलबेदे काशिशो मर्मणेति ।
योधेयकार्जुनायतनिषिद्धविच्छेदानु वेष्कबेते च ॥५६॥

If the affected asterism be Mūla, the kings of अंध्र and Madraka (Madra) countries would come to grief; if it be पुर्वासाध्वाध्वा, the king of कृष्ण would die; and if it be Uttarāsādha, rulers of the Yaudheyas, Arjuna-yanas, Śibis and Cedi would be killed.

[Madra is the name of a people and their country. This name was famous both in the Brāhmaṇa period and in the period of the Mahābhārata. Mādri, the younger queen of Pāṇḍu, was the daughter of the king of Madradasa. It is in the north-west of India. In the Mahābhārata it is spoken of as part of the Vāhika country. It covered the territory between the Ravi and the Jhelum. The Arjuna-yanas are also an ancient people descended from the Pāṇḍava prince Arjuna. Some trace their origin to Ācārāgya. These are to be assigned to the northern division. This name occurs in the Gana of Pāṇini IV. 2.53. Historians opine that the country of the Arjuna-yanas lay within the triangle of Delhi-Jaipur-Agra. The Śibis are also a very ancient people. Some claim their identity with the Śivas of the Rgveda (VII. 18.7). Our author includes the Śibi country among the Southern states (XIV-12). According to the Jātakas there were two Śibi settlements, one with its capital at Arisṭapura and the other at Jetuttara. These differing accounts only prove that the Śibis were constantly changing their settlements. The Cedi is an ancient country, whose king was Siṣupāla of the Mahābhārata fame. The modern Baghelkhand and adjoining regions roughly comprised the ancient Cedi country.]

हन्यालक्ष्यनां पालवनं सिन्धालिष्यं वाज्यः ।
नैमिन्तूप्यं किरातं एववाक्षिण्यं स्त्रिस्विमानं क्रमं: ॥६०॥

If the afflicted asterisms be Śravāna, Dhanisthā, Satabhiṣaj, Purvabhādrapadā, Uttarabhādrapadā and Revati, rulers of Kekaya, the land of the five rivers, Sīnhala, Bengal, the Naimiṣa forest and Kirātas respectively would be killed.

[The Kekaya country lies in the northern division. This name is immortalized in the Rāmāyaṇa because of Daśaratha’s third
queen. Its capital was Girivraja. The country comprised the
districts of Jhelum, Shahpur and Gujarat. The country of the five
rivers is the Panjâb in the western division. Sinhala is the well-
known island of Ceylon. The Naimisāranya occupies a hallowed
place in the pages of the Mahâbhârata and Purâñas. It is near the
Nimsar Railway Station situated to the north-west of Lucknow on
the left bank of the Gumti. The Kirâtas, according to our author
(XIV. 18-30) belong to the south-west and north-east divisions.
According to Kâlidâsa (Raghu. IV. 76) they lived in the Brah-
maputra valley. Their descendants are still found in the Morung,
west of Sikkim.]

उल्कामितावितिशिष्यः शिवल शिवः शिवतरोपितिवुष्टो यः।
श्रुभूमः स एव चोलावगारसतितृणाणो चोलानाम्।।६.१।।

A comet whose crest has been struck by a meteor will prove
beneficial. It would be all the more auspicious and beneficent,
should its rising be followed immediately by heavy rains. However,
it would be unfavourable to the people of Cola, the Afghans, the
white Huns and the Chinese.

[Albiruni has misread the word शिवतरो as शिवतरो: meaning
Śiva’s tree. प्रतिवृष्ट instead of प्रतिवृष्ट is the reading adopted by Utpala.
He interprets it as ‘उद्विवमात्र एव दृष्ट’ seen as soon it has risen. He
takes प्रतिवृष्ट as a distinct people. But our author takes प्रतिवृष्ट as only an
adjective as he says elsewhere (XVI. 37) प्रतिवृष्टः.]

नम्रा यतः शिविशिवाधिष्ठाना यतो वा
श्रुश्च च यतौ स्तुशति ततकिरिताभ्यै बादधानो।।
विक्रियप्रभवसेवनानात् स यथा महत्मानान्
मुक्तस्ते गतो नरपति: रमोगिनोगान्।।६.२।।

Note the direction in which a comet’s crest is bent or curved
as well as to which it is projected and the asterism that is touched
by it. All the countries situated in those quarters as well as those
coming under the particular asterism in question will be overrun
by a mighty monarch of matchless valour, and the territories,
enjoyed previously by other kings, brought under control, even
as Garuda (the Vâhana—vehicle of Lord Viṣṇu) kills by his super-
human prowess the great (or inimical) serpents, and eats their
bodies.

[A beautiful simile involving Śleṣa—pun is employed in this
verse couched in the वस्त्रविधिस्तरका metre. The Countries etc. that are
affected are mentioned in Chapters XIV and XV infra.]
Cf. पराशर—

यस्यां दिशा समुपस्तातं दिवं नामितियुजयेत।
यतः शिषा यतो घुमस्ततो यावानराशिः॥
प्रतिलोमे यतः केतोर्जयार्थीं याति पारिवः।
सामायवाहनवलः स नामितियुज्युतः॥
हुष्णू पोडः वासरान्ति घुम्हः कैदित्त्रिग्निद्वयः। शियोम
सवीरभजनाद्रो हि नियतं चेवेदवज्व मातवे।
हुष्णू यतं रिमूक्तिजित्वं रस्त्वादो शिलामेंद्रतं
ततस्वं परिवयं शुद्धमपरे पारिणिल्ले वास्तुपु॥

The last verse is patently an interpolation by a scholar interested in astrological election.

Another interpolated passage speaks of 105 Ketu, of which 10 are Varuna’s children, 24 of the Sun, 18 of Kubera, 9 of Yama, 24 of Fire and 20 of Wind. When a child of Varuna rises (and that is in the months of Śrāvaṇa and Bhādrapada i.e. the rainy season), there will be heavy floods and prices will be normal (or may soar high?). The sons of the Sun rise during the next two months of autumn and dry up all wells, tanks and rivers. Consequently cattle and other animals will perish; there will be drought, famine and panic. In the next two months the children of fire rise and bring about destruction of territories by fire, thefts of valuables, flight of people in panic and outbreak of diseases. The sons of Yama rise in the months of Māgha and Phālguna. Consequently there will be terrible famine and destruction of all grains. Kubera’s sons rise in the months of Caitra and Vaiśākha and herald good rains commensurate with the appearance of clouds, performance of sacrifices and such other religious rites everywhere, and happiness, peace and plenty in the land. Vāyu’s sons rise any time during the two months of Jyeṣṭha and Aśāḍha. As a result of this banks of clouds will be scattered by strong winds, tops of trees and mansions will be swept off and rulers will be engaged in hostilities.

I have already quoted some scientific opinions about the comets at the beginning of this chapter. Here I am quoting some relevant scientific facts from Thomas Heath’s “The Twentieth Century Atlas of Popular Astronomy: Comets consist of a hazy, luminous head, accompanied by a long train of light, known as the tail. The head usually contains a bright star-like point called the nucleus, the most condensed part of the comet’s substance. Round this appears the coma, shading out from the nucleus and forming with it the head. The tail, the least substantial part, emanates from the coma and stretches out into space in a direction opposite to that of the sun. Some of the smaller comets show no trace of a tail. As the comets approach nearer the sun the tail makes its appearance. The tail is usually directed away from
the sun. According to some astronomers the sun exerts both the force of attraction and repulsion on the comet according to the density of its parts. The main body of the comet is thus kept moving in its orbit about the sun, while the lighter particles are driven away from the sun to form the tail. Professor Bredichin of Moscow Observatory has come to the conclusion that the repulsive force exerted by the sun’s electrical condition has resulted in the formation of three distinct types of tails. In the first type the tail is long and pretty straight and is probably formed of hydrogen. In the second type the tails are curved to some extent, and are of moderate length. In the third type the tails are comparatively short and still more curved and brush-like in appearance. These tails are probably composed of particles of iron and other metals. Some of these brighter comets have two or even three tails.

Newton proved that the movements of comets, like those of the planets, are governed by the attraction of the sun, and moved generally in an orbit which was practically a parabola with the sun at the focus. There are several instances of comets breaking up into two or more fragments. Thus we see an intimate connection between comets and meteors. There are eighteen periodic comets whose orbits reach out close to the orbit of Jupiter, two to Saturn, three to Uranus and six to Neptune.... In 1811 there appeared one of the most splendid comets. Its tail stretched over 25° of the sky and measured in absolute length about 100 million miles. The great comet of 1843 was seen in broad daylight in the vicinity of the sun. Its tail measured 150 m. miles in length. ..The star Arcturus (Śvāti) was seen shining with unimpaired brilliancy through the densest part of Donati’s comet of 1858 (pp. 99-104).
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<td>Born of</td>
<td>No.</td>
<td>Form and Description</td>
<td>Direction in which they appear</td>
<td>With or without Crest and its description</td>
<td>Effects, good and bad</td>
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<td>Kiraṇa</td>
<td>The Sun</td>
<td>25</td>
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<td>With crests</td>
<td>Hostility among kings</td>
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<td>Fire</td>
<td>25</td>
<td>Resemble parrots, fire, Bandhujīva flower, lac or blood</td>
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<td>Without crest (according to Garga)</td>
<td>Danger from fire</td>
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<td>Mṛtyusūtāḥ</td>
<td>Death</td>
<td>25</td>
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<td></td>
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<td>Brahman</td>
<td>1</td>
<td>With three colours</td>
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<td>With three crests</td>
<td>destruction of the world</td>
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<td>Caturāṣṭi or Visārpaka (Garga)</td>
<td>Venus</td>
<td>84</td>
<td>Glossy and of the form of large white stars</td>
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<td>—</td>
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<td>Saturn</td>
<td>60</td>
<td>Glossy and lustrous</td>
<td>Any direction</td>
<td>With two crests each</td>
<td>Dire consequences</td>
</tr>
<tr>
<td>Vikāca</td>
<td>Jupiter</td>
<td>65</td>
<td>Glossy, having a single white star</td>
<td>South</td>
<td>Without crests</td>
<td>Untoward effects</td>
</tr>
<tr>
<td>Taskara</td>
<td>Mercury</td>
<td>51</td>
<td>Faint, very slender, long and white</td>
<td>Any quarter</td>
<td>—</td>
<td>Do</td>
</tr>
<tr>
<td>Kauṅkuma</td>
<td>Mars</td>
<td>60</td>
<td>Resemble blood or fire</td>
<td>North</td>
<td>With three crests</td>
<td>Malefic. Wars (Garga)</td>
</tr>
<tr>
<td>Tāmasakilaka</td>
<td>Rāhu</td>
<td>33</td>
<td>Black, resemble crow, truncated body or weapon</td>
<td>Appear on the Sun &amp; Moon at times other than new and full Moon</td>
<td>—</td>
<td>All kinds of bad effects: famine, theft, wars, diseases, king’s death, storm etc. (sometimes good on the Moon)</td>
</tr>
<tr>
<td>Viśvarūpa</td>
<td>Fire</td>
<td>120</td>
<td>Surrounded by rows of flames</td>
<td>—</td>
<td>Without crests (Garga)</td>
<td>Fire- disasters</td>
</tr>
<tr>
<td></td>
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<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Aruṇa</td>
<td>Wind</td>
<td>77</td>
<td>Dark-red, without starry form, like chowries, rough and with scattered rays</td>
<td>Any direction</td>
<td>---</td>
<td>Dreadful in effect</td>
</tr>
<tr>
<td>Gaṇaka</td>
<td>Prajāpati</td>
<td>8</td>
<td>Resemble a cluster of stars</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Caturasra</td>
<td>Brahman</td>
<td>204</td>
<td>Triangular or square, with white rays</td>
<td>---</td>
<td>With crest (Garga)</td>
<td>---</td>
</tr>
<tr>
<td>Kāṇkā</td>
<td>Varuṇa</td>
<td>32</td>
<td>Shine like the Moon and resemble a cluster of bamboos</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Kāla (Death)</td>
<td>96</td>
<td>Resemble truncated bodies, but without stars, yellow or red in colour</td>
<td>---</td>
<td>---</td>
<td>Produce mortality but beneficial to the Puṇḍras</td>
<td></td>
</tr>
<tr>
<td>Kabandha</td>
<td>Intermediate Quarters</td>
<td>9</td>
<td>With one large, white star</td>
<td>In the intermediate directions</td>
<td>---</td>
<td>Malefic</td>
</tr>
</tbody>
</table>

Bṛhat Samhitā
* Tāmasakilakas — In my opinion these things may stand comparison with the modern sun-spots and solar flares discovered by astronomers with the help of powerful telescopes. Hence it would be useful for us to know what the scientists mean by these phenomena. Thomas Heath describes them as follows: When a telescope of moderate power is used, it will be found that there are dark spots on the surface of irregular form and of different sizes, sometimes arranged in groups, sometimes separated by intervals at different parts of the disc. In the neighbourhood of spots smaller bright patches of light are seen, more luminous than the general surface. These are called faculae or torches.

These spots are seen sometimes to split into two or more and sometimes to coalesce to form one. They also move from the eastern edge and disappear on the western edge, crossing the disc in a period of about twelve days. Their movements are sometimes in straight paths and at others in curved ones. The solar spots and their influence on our surroundings would grip the imagination of scientists until the mystery is solved.... Alexander Wilson of Glasgow had shown that the spots were cavities in the sun's surface. Even this view has not been accepted.

In 1843 Schwabe of Dessau discovered the number of spots appearing was subject to a periodic fluctuation in a period of more than eleven years. Dr. Rudolph Wolf of Berne proved that the eleven year period corresponds exactly with the period which has been shown to exist in the frequency of magnetic disturbances in the earth's surface. Many other manifestations of the working of nature on the earth and in its atmosphere have practically shown a periodicity similar to that of the sun-spots. But the attempts to trace a connection between the sun spots and the phenomena of weather, or the price of corn have not been so successful as the probability of such a connection might have led one to expect.
<table>
<thead>
<tr>
<th>Name</th>
<th>Description, Characteristics etc.</th>
<th>Direction in which it appears</th>
<th>Effects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vasāketu</td>
<td>Big, glossy, elongated towards the north</td>
<td>West</td>
<td>Fatal diseases, but abundant food</td>
</tr>
<tr>
<td>Asthiketu</td>
<td>Do. Rough</td>
<td>West</td>
<td>Famine</td>
</tr>
<tr>
<td>Śastraketu</td>
<td>Glossy, big</td>
<td>East</td>
<td>War and pestilence</td>
</tr>
<tr>
<td>Kapālaketu</td>
<td>With rays and crest smoky-traversing half the heavens</td>
<td>East on the New Moon day</td>
<td>Famine, pestilence, drought and diseases</td>
</tr>
<tr>
<td>Raudraketu</td>
<td>With trident-like crest, and flame rough, grey and red—traverses (\frac{3}{4}) sky</td>
<td>In the Dahanavīthī in the east</td>
<td>—do—</td>
</tr>
<tr>
<td>Calaketu</td>
<td>Its crest, one inch raised, is turned to the south; its length increases as it moves northward, touches the great Bear and Pole star, Abhijit, travels (\frac{3}{4}) sky and sets in the South.</td>
<td>West</td>
<td>Effects are felt for 10 or 18 months. Destruction of people from Prayāga to Ujjain &amp; Puṣkara, Madhyadesa, Devikā river in the north etc. famine etc.</td>
</tr>
<tr>
<td>Śvetaketu</td>
<td>Its crest is turned to the south. Glossy or otherwise</td>
<td>East at midnight to be seen for 7 days</td>
<td>If glossy-good crops and peace and prosperity</td>
</tr>
<tr>
<td>Ka</td>
<td>Has the form of a yoke glossy or otherwise</td>
<td>West to be seen with the previous one for 7 days</td>
<td>Do. If visible for more than 7 days, war &amp; distress for 10 years</td>
</tr>
<tr>
<td>Śveta</td>
<td>Rough, black, resembles matted locks, travels (\frac{3}{4}) sky, retreats in anti-clockwise manner</td>
<td>Appears near the star Kṛttikā</td>
<td>Destroys (\frac{3}{4}) population --do--</td>
</tr>
<tr>
<td>Raśmiketu</td>
<td>Has ash-coloured crest</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhruvaketu</td>
<td>Its motion, size, colour &amp; shape are irregular. Sometimes glossy</td>
<td></td>
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<td>---------------------</td>
<td>---------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kumudaketu</td>
<td>White like lotus, with its crest stretched in the east</td>
<td></td>
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<tr>
<td>Maniketu</td>
<td>A tiny little star with a straight, white crest</td>
<td></td>
<td></td>
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<tr>
<td>Jalaketu</td>
<td>Glossy with a crest raised towards the west</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhavaketu</td>
<td>A tiny, glossy star, with a crest turned to the right resembling a lion's tail</td>
<td></td>
<td></td>
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<tr>
<td>Padmaketu</td>
<td>As white as the fibre of lotus-stalk</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Āvartaketu</td>
<td>Glossy or red with crest turned to the south</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saṁvartaketu</td>
<td>Of dreadful appearance, resembles a trident, with a crest that is smoky and coppery in colour—occupies a third of the sky</td>
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<td></td>
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<tr>
<td>Travels in three worlds.</td>
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<tr>
<td>In the west only for one night.</td>
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<td></td>
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<tr>
<td>In the west visible once for three hours only.</td>
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<td></td>
<td></td>
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<tr>
<td>West</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>In the east for one only night</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>In the west only for one night</td>
<td></td>
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<tr>
<td>In the west at midnight</td>
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<tr>
<td>Appears in the west at sunset</td>
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<tr>
<td>Excellent-crops for 10 years</td>
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<tr>
<td>Brings with its rising good-crops for 4½ months, but growth of reptiles etc.</td>
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<td></td>
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</tr>
<tr>
<td>Place and plenty for nine months</td>
<td></td>
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<tr>
<td>Abundance of food for so many months as the number of Muhūrtras it is visible. If it is rough, fatal diseases will crop up.</td>
<td></td>
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</tr>
<tr>
<td>Good crops and happiness for 7 years</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abundant food for as many months as the number of Muhūrtras it remains visible</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kings are destroyed by wars for as many years as the number of Muhūrtras it is visible. It affects persons whose natal star is occupied by it.</td>
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</tr>
</tbody>
</table>
Chapter XII—Canopus

The following is a brief description of the course of sage Agastya (Canopus), who is an ocean of penance (i.e. spiritual powers), who purifies the waters, by whom was suppressed the Vindhyā mountain whose peaks grew so high as to obstruct the Sun’s passage, by whom the demon Vātāpi who tore the stomachs of sages was eaten and digested, who drank away the ocean, and who adorns the southern direction.

[This verse is from the समासविनिः by our author. This is in the बार्त्तिकलित metre.]

That sage suddenly made the ocean appear extremely charming by drying up its waters, in days of yore, through the mountains (such as the Maināka which were exposed) situated in its interior whose peaks were scooped out by the claws of crocodiles (sharks, whales etc.), and which had streams of water and excellent gems and jewels falling down along with pearls, as though to out-shine the Gods that have only a limited number of gems on their crowns.

[According to the Purānic story the sage Agastya drank the ocean in a sip in order to expose the demons lying concealed within it. The metre is विब्रधितिः.]
Though he (i.e. the sage) deprived the ocean of its waters, still he made it more beautiful by means of the (exposed) mountains which were devoid of trees but were bedecked with excellent gems and corals and of the serpents that emerged from them in long rows.

[This verse looks beautiful as a result of the figure of speech called क्वमक where the word निःङ्गः as well as राजितः appears twice though in a different sense. The metre of this and the following verse is स्वामता.]

Though the ocean was reduced by him to a pitiable condition being drained off, yet it was raised to celestial glory, as it exhibited the glittering (or struggling) whales, water-elephants and serpents as well as heaps of gems that were scattered about.

[The commentator interprets the first compound as applying to the world of Gods as well: That world possesses denizens some of whom move about riding whales, some others reside inside water, some ride elephants, some move with retrograde motion and some go about throwing gems.]

Though the waters were taken away, still it came to possess, as it were, the charm of a lake in autumn with its waves, white lotuses and swans, as a result of its being filled with floundering whales, pearl-oysters and conch-shells.

[श्रवण is another reading for श्रवणः. The word श्रवण may also be construed as 'Pearls'. The metre is तोक.]

The sage transformed the ocean into the sky, as it had white clouds in the form of whales, stars in the form of gems, the Moon in the form of crystal gem, the autumnal splendour in the form of the waterless bed and comets (Ketus) in the form of the rays of the gems on the hoods of the serpents.

[The poet has employed a fine, complete metaphor in addition to alliteration. The metre is दुतिकम्पितः.]
The poet now proceeds to describe in prose the Vindhya mountain and its treatment at the hands of the sage.

Listen, ye, now to the rising of that sage (Agastya or Canopus), who stemmed the Vindhya Mountain, which threatened to obstruct the course of the Sun's carriage by raising its peaks; which was beautified with flags hoisted aloft in the form of the clothes hanging and waving from the bodies of the Vidyādhara damsels, who clinging to the shoulders of their confused lovers eagerly seated them on their own laps; which possessed streams inside the caves occupied by lions whose heads were covered with bees following the smell caused by their tasting of the blood mixed with ichor on the heads of the elephants and consequently were wearing ornamental wreaths of Vāna flowers, as it were, on their heads; which was scratching, as it were, the firmament with its raised peaks that had the sonorous sound of the humming of the swarms of intoxicated bees that were scattered being shaken by the falling trees in bloom pulled down by elephants and which (peaks) contained hyenas, bears, tigers and monkeys; which is embraced closely by the river Revā (Narmadā) having the Madana trees growing on her banks, as by his beloved engaged in amorous sport; whose gardens are occupied by Gods; and where dwell Brāhmaṇas (sages) who live on water, roots, air and nothing.

In these descriptions of the Vindhya mountain the poet displays his rare poetic gifts, employing his knowledge of geography and the Purāṇas. He uses with consummate skill the figures of speech, both of sound and sense, such as alliteration, Śleṣa, Upamā, Virodhā-
bhāsa, Utpreśa etc. and poetic excellences viz. sweetness, perspicuity and brilliance. This is a Daṇḍaka with four quarters conforming to the rules of the Surāmadaṇḍaka (See वृत्तार्थकार, footnote on page 72).

उदये च मुनेरगस्त्यनांन्: कुसमयोगमलप्रबुधिवितानि।
हृद्यानि सतानिम स्वभावात्युत्प्रसंवति निर्मलानि॥१॥

At the appearance of sage Agastya (Canopus) the waters that are polluted (in the rainy season) by their contact with mud become clear once again spontaneously, just as the minds (of men) that are corrupted by association with the wicked become pure at the sight of the virtuous.

[Sanskrit poets are fond of comparing the human mind to water. An agitated mind is likewise compared to agitated or turbid water.

Cf. रघुवर IV. 21.

प्रसादोदयादर्मः कुम्भयोगेमहीजसः।
रघोरभिभवालक्ष्मे चुतुः भिषतां मनः॥

The metre is ग्रीष्मकालिक.

Next the poet describes autumn in 4 verses.

पादवंस्यार्थिष्ठलचक्राकारामणुपत् सस्वनहंतपंक्तिपु॥
ताम्बूलरसलक्षिताग्रेष्टी विभाषित योथेष शरत्सहासा॥६॥

The autumn which nurtures a row of cackling swans flanked on both sides by ruddy geese, shines like a smiling damsel whose front teeth are smeared with the red tinge of betel leaves.

[It is a poetic convention to say that the swans being tortured by rains repair to the Mānasā lake and return to the plains in autumn. Here the comparison is between the autumn wherein the white row of swans flanked by red cakravākas and a beautiful woman whose white laughter is flanked by two sets of reddened teeth. Many poets like Bhāsa and Kālidāsa have described autumn.

शरतसहासा is another reading which makes the comparison more appropriate. The metre is उपभाषा.]

इन्द्रीवर्तसन्तोत्सत्तन्धिन्ति शरद्रभलोपदपंक्तिसूचिता॥
सपूलताक्ष्यकालविलयण विश्रधयोयेष विभाषि सस्मरा॥१०॥

The autumn which possesses white lotuses flanked by blue lilies and which is adorned with rows of hovering bees, looks as
charming as a clever woman in love casting side-long glances with dancing brows.

[Instead of शरद्, सद्दि is the reading in some editions. Here the blue lilies are compared to the dark pupils of the eyes, white lotuses to the white eye balls and the moving bees to the moving brows and glances. The metre is a mixture of द्वादशम् and बस्न्त।]

इन्द्रोऽप्रज्ज्वलितम् विनाशिताम्

द्वादशः तरङ्गवल्लम् कुमुदं निवर्षाम्।

उन्मीलयक्षणकापिनन्दलं सुपकम्।

वापी विशृष्टिमिथिसितान्तरकालम्य। || ११।।

The pond having the bracelets of waves opens at night the lilies on whose petals rest the bees, as its eyes with dark pupils and beautiful lashes, as though to witness the Moon's splendour caused by the disappearance of the monsoon clouds.

[Here too the poet indulges in a fine imagery i.e. poetic fancy coupled with metaphor and pun. There is also the excellence named Samādhi or pathetic fallacy. One could find here also Dhvani or suggestion of a love-lorn woman eagerly looking at her lover's charming face after a long separation.

The metre is बस्न्तितलक।]

नानादिविधिस्रवशुकुंकलकस्कारणवापूर्णंतत्तागहरत।

रत्ने: प्रसूते: कुमुदे: फलंद्रू मूर्यं चक्षुवाक्षमाणं नाम। || १२।।

The Earth offers worship, as it were, to sage Agastya with abundant gems, flowers and fruits held in the hands viz. the pools, filled with various kinds of lotuses, swans, ruddy geese and ducks.

[When a venerable person visits a house, the lady of the house offers him worship. Here Mother Earth worships sage Agastya at his arrival or rising. Here too the poet uses his poetic skill.

The metre is द्वादशम्।]

सतलिममरपराज्ज्वलितम् यदुरणपरिवितुलिः स्रिमुखं।

फलिन्तियवाहिनीस्मृत्रुंभं नवतिष्ठ तदगतस्यवर्णनम्। || १३।।

The water which is released at the command of the Rain-god Indra by the serpents whose bodies are wrapt up in the clouds, and which is polluted by the fire of poison emitted by them, becomes pure and wholesome at the appearance of sage Agastya.

[The idea of serpents vitiating the waters in the clouds is an ancient र्ग्वेदic symbolism, where the cloud or serpent is said to
impound the waters or Indra’s cattle. Sometimes the same cloud is spoken of as the fortress of the demon Vṛtra.

For a scientific explanation of the Indra-Vṛtra fight see Yāska’s Nirukta, II-14.

It is a fact that in the rainy season river waters get muddy and polluted. They become pure only in autumn.

The metre is पुर्णिर्गतः.]

स्मरणावधिप पापमनकुष्टे हिमुत स्तुतिनिःवब्रस्यःज्ञि:।
मुनिम: कवितोस्त्र व्यायंविधि: कथयामि तथव नरेन्द्रहितम्।।१४।।

Sage Agastya, son of Varuṇa, removes sin through mere remembrance; how much more when he is invoked! I shall now explain the mode of worshipping him for the benefit of kings as it has been propounded by ancient sages like Garga.

[It is true that Albiruni takes our author to task for mixing science with religion. However, the objection would become untenable if we remembered the cultural background of our author as well as the nature of the work called Samhitā, which should rise to the status of an encyclopaedia of knowledge. This verse is notable for its fine metre, which is Toṭaka, and graceful diction.]

संविधाविनायान्तिवेशमस्य विज्ञाय सन्दर्शनमाविलाल:।
तच्छोज्जित्यामगतस्य कन्या: मार्गः स्वाराधः स्तुतमात्सकरस्य।।१५।।

The time of rising of Agastya-Canopus—for each country should be determined by calculation and announced by an astronomer. Now, for Ujjain, it takes place when the Sun’s true position is 7° short of Sign Virgo (Kanyā).

[Colebrook comments on this verse and quotes XIV 39, 40 from the Pañcasiddhāntika:

विपुच्छा: वायृवेशम् परचक्षूर्तस्तक्षत्कलास्तत्रापम्।
ब्रह्मान्त्सृतकुमुं दारभिन्नपा विनास्रत:।।
तामि: कक्षाकास्चालनं ताश्चो सहस्त्राशिः।
याम्यावशिष्टानुसविशेषयतिततो मुनिरगस्य।।

“Multiply half the length of the equinoctial shadow by 25; take from this product, expressed in minutes, the corresponding arc; add the length of the shadow multiplied by 21; multiply by 10; this gives the number in Vināḍis. At this number, reckoning from the beginning of Cancer, stands the Sun when Agastya rises in the south, like a mark on the front of a damsel.”]
When the nocturnal darkness is just pierced by the mass of Aruna’s rays, the king being pure should offer worship to the sage, in the south on the earth with fragrant flowers and fruits of the season, gems got from the sea, gold, garments, milch cows, bulls, Pāyasa (milk porridge), eatables, curd, coloured rice, fragrant incense and ointments, at a place pointed out by the astronomer.

[Here the poet enumerates the articles that are used in the worship of Deities. The metre of the second verse is वस्मनतिलका.]

Should a king offer this worship (to the sage) with faith at heart, he would be free from all ailments, and defeat the entire host of his enemies. And if he should offer the worship for a period of seven years continuously according to rules, he would become the unrivalled monarch of the entire earth girded by the ocean.

[The worship of Agastya is prescribed for kings. There are other rituals also like the worship of the Banner of Indra (cf. Chapter XLIII), Nirājana of horses etc. (chapter XLIV) and Pusyasnāna (cf. XLVIII). The number 7 plays an important role in Indian religious belief.

The metre is गानिनी. This verse is remarkable for its fine diction and alliteration.]
A Brähmaṇa who worships Agastya according to his means would be blessed with a good knowledge of the Vedas, good wives and sons; a Vaiśya would become rich in cattle; and a Śūdra would become very wealthy. All persons in general who offer this worship would be free from diseases and get the merits of virtuous or religious deeds.

[Having mentioned the merits of this worship accruing to kings the author takes up the other three classes in this verse. This reminds us of the उवलूक्षित गीता given in the रामायणः: “पत्ने हिंदौ वायुपर्श्व-मेयालयकल्याणं भूमितंनितं भेजानां”!]

The metre is उपजाति.

रोगान् करीति पहः: कपिलस्वर्जैत
चू। चृरो गवामशुमक्तस्तुराः भवाय !
माज्ज्ज्ञुरसच्चं: कुशमाहवांश्र
कुर्वान्त्युछ्युर्घरोषरमस्थनामां इ०२०।।

If Agastya is rough, he causes diseases; if russet, drought; if smoky, harm to cattle; if throbbing, fear or danger; if red like madder, famine and wars; and if tiny, siege of the city.

[Finally the author gives the effects of Agastya's appearance, colour etc. The metre is वसन्ततिलकः.]

शातकुम्भलहः: स्वटिकामलप्रयत्निव महं किरणा: ॥
हङ्गकते यवं तवं प्रजुरात्मा सूर्यंवस्तम्यरोगनायनाः ॥२१॥

If Canopus shines like gold or crystal and appears to refresh, as it were, the earth with the tips (streams) of his rays, the earth will abound in food, making the people happy and prosperous.

[किरणोः: is another reading. Utpala interprets the word शातकुम्भ as silver. For he says:—

शातकुम्भश्च: सुवर्णरजतवोद्योरिपो वाचकः ॥

 Cf. गर्ग—

शातकुम्भ-देवकुम्भोतिर्मुसालरज्ञप्रम: ॥
हङ्गकते यवंस्त्वतः स्वातु सुभक्तेनमकारकः ॥
वैवर्तकर्मन्त्रशिरसाचिरतेनसिद्धमेव: ॥
राजमंधित्व विनिर्विशं किर्णश्चेष्ठान्यें प्रजा ॥]

उल्कया विनिहस्त: श्लीलाः दा क्रृत्याः मरकमेव विचलस: ॥
हङ्गकते स किल हस्तवस्तेकं रोहिणीमुनययोगस्तमण्डति ॥२२॥
If Agastya be struck by a meteor or comet, there would certainly be danger of famine and pestilence. It is said that Canopus rises when the Sun is stationed in the asterism Hasta and sets when the Sun goes to Rohini.

[This verse the author employs only to give expression to the traditional view with regard to Agastya's rising and setting. This is borne out by the expression. "य फिंल...". The commentator too expresses the same idea:]

"यश्यवर गर्भंसम्यं न भवति तत्वाभावायमेऽः पूर्वंशास्त्रेन वाक्षिदत्तैति।"

For the author has specifically stated thus in the प्रकृतिविद्या. (See notes under verse 15 supra) The verse too makes the traditional statement: "हस्तस्य स्वतंत्रते वेदः—वेदं तत्वाभावायमेऽः पूर्वंशास्त्रेन वाक्षिदत्तैति।"

The metre is स्त्राव्यता.
Chapter XIII—Course of The Seven Sages

I shall now expound, according to the view of the Sage Vṛddha (Senior) Garga, the movements of the Seven Seers (the Great Bear), through whom the northern region shines as though bedecked with a pearl necklace, like a maiden with a smiling countenance wearing a garland of white lotuses, by whom she appears to have a lord (or husband), and by whose circular movements the northern quarter seems verily dancing at the instruction of the leader, viz., the Pole-Star.

The author who is a born poet cannot resist the overtures of his muse and bursts into fine poetry at the sight of the beautiful line of seven stars looking like a pearl necklace which he must have enjoyed on several nights. He employs in this verse simile, metaphor and poetic fancy.

Cf. भृद्वजः शुद्धिन—
चं विवेकं सत्यमः सत्यमाणं शिवतं जस्मुचधः कमः
अवस्थलमुरुराणां भ्रमित प्रवहानिलकित्समः॥

The Seven Sages were stationed in the asterism Maghā when king Yudhīṣṭhīra was ruling over the earth. The commencement of the Śaka era took place 2526 years after the period of that monarch.

[There is difference of opinion among scholars with regard to the interpretation of शक्कद्यम्. According to some it means the beginning of the Vikrama era, and according to others the Śālivāhana
era, and some others hold that it refers to the Buddha era. The year of the Mahābhārata War ranges from 950 B.C. to 3201 B.C. in the opinions of different scholars from Pargiter to Mankad. On the basis of the planetary positions mentioned in the Great Epic as well as the day of Bhīṣma’s departure i.e. 8th Titli ruled by the star Rohiṇi in the bright fortnight of the lunar month Māgha at noon at the commencement of the winter solstice, astronomers have fixed the commencement of the Kaliyuga at 3102 B.C. and the Great War at 3138 B.C. For according to the मस्तृधुराण Kaliyuga started on the very day that the Lord Kṛṣna closed His incarnation. According to the Epic itself Śrīkṛṣṇa’s departure took place 36 years after the War. If we deduct the number 2526 from the date of king Yudhiṣṭhira, 3138, we get 612 B.C. as the commencement of the Śakakāla referred to by our author. Thus we come across a great hurdle in accepting the above date, 3138 B.C., assigned to the Great War or Yudhiṣṭhira, the latter having been crowned at the end of the 18-day war. If the Śakakāla of Varāhamihira refers to the Vikrama era, then Yudhiṣṭhira’s period would be 2582 B.C.; on the other hand if it be Śālivāhana era, the year would be 2448 B.C. Vide I. A. 1. B. P. 8-11.

Cf. बादर्ण—
कलिदापरसन्धी तु स्थितास्ते पिन्देवतत् ।
मुनयो धर्मार्थरता: प्रजानं पालने रता: ॥१॥
एकाक्षीग क्षमन्व ॥ शतं शतं ते चरस्ति वर्षवासम् ।
प्राण्युगनन्तोद्यविवराहजून्नयति तत्र संयुक्ता: ॥१॥

The Sages traverse through each lunar mansion for a period of 100 years. Whichever constellation makes them conspicuous when they rise to the east of it, in that they are said to be situated.

[The second line has a variant reading :
प्राण्युगनन्तोद्यविवराहजून्नयति संयुक्ता: ॥

This is clearer in sense and flawless in construction. This reading might have been suggested by some earlier commentator. This would mean: “These Sages accompanied by the chaste Arundhati always rise in the north-east.” But then the two readings express different ideas viz. the direction of rising and the constellation in which they are posited at the time.
Among the Sages the revered Marici is situated in the east; to his west is Vasiṣṭha, to his west is Angiras; to his west is situated Atri; and close to him is Pulastya. Next to him are in order Pulaha and Kratu. Arundhati, the paragon of virtue, is close to the great Sage Vasiṣṭha among them.

When these Sages (the Great Bear) are attacked by meteors, thunderbolts, smoke and the like, or when they become pale, devoid of rays or tiny, they will destroy severally their own dependencies (as stated below), whereas they help the same to prosper, if they appear large and bright.

[Cf. दूधगम्—

उल्कया कैशुना वापि घूमेण रजसापि वा।
हता विवरणा: स्वल्पता वा किरे: परिवर्जिता।
स्व स्व वर्ण तदा हनुयुवनय: स्वं एव ते।
विबुला: स्तन्त्रभमर्णेषु स्ववाणिपरिखषका।

Their Vargas are enumerated in the following 4 verses.]

When Marici is hurt, he is said to harm the Gandharvas,
Gods, demons, spells, herbs, angels, Yakṣas, Nāgas and Vidyādharas. Vasiṣṭha, when hurt, proves harmful to the Śakas, Yavanas, Daradas, Pārata, Kāṃbojas, hermits and those living in forests; when radiant, he bestows prosperity. Scholars, intelligent men and Brahmans are mentioned as belonging to the domain of Aṅgiras; and foresters, aquatic products, the ocean and rivers are assigned to Atri. Giants, devils, demons, Daityas and serpents are said to belong to Pulastya; roots and fruits to Pulaha; and sacrifices and sacrificers to Kratu.

[In these verses different classes of beings, tribes and articles are mentioned as coming under the influence of the Seven Sages. For a detailed treatment of geographical jurisdiction of the planets, asterisms and quarters the following three chapters may be referred to.

Cf. also वृद्धगम्—

देवदानवगन्धर्वा सिद्धपन्नगरालसा: ।
नागा विशाखरा: सर्वं मरीचे: परिकीतिता: ॥
यवना: पारस्त्रैव काम्बोजा दर्दा: शका: ।
वसिष्ठव सिद्धिधाताप्रा वनमार्थिता: ॥
धीमन्ते ब्राह्मणा वे च भानविशालंपारण: ।
रूपलाब्ध्यसंयुक्ता मुनेरक्षर: स्मृताः ॥
कान्ताराजस्तथामभोजा ब्राह्मणं सरिवाधिता: ।
पिपलोच्च दानवा दैत्या मुगळा राक्षसालसा ॥
पुनवस्यव सिद्धिध्रुवा: पुर्णं मूल फलं च ययु: ।
तस्मैव पुर्वस्यद्वं यजा यजयुतभः वे ॥
ऋतोरेव सिद्धिज्योति वेदा ब्राह्मणालसा ।]
Chapter XIV—Division of Globe

In Bhāratavarṣa the central region and other countries in regular order beginning with those situated in the east are assigned to the nine triads of stars beginning with Kṛttikā.

[The central region is ruled by the three stars Kṛttikā, Rohiṇī and Mṛgāsīras, the countries to the east by the next triad and so on. By Bhāratavarṣa what is meant is the land lying to the south of Meru. This is the last of the nine Varṣas.

Cf. गर्ग—

कृतिकायश्चिनः अभृतमश्रवणमि: किंतुः।
कृतिकायश्चिनः मध्यदेशाय प्रागाधितकमयोगम्।
कृतिकायश्चिनः मध्यदेशाय मध्यस्य मय्यार्यः गदा।
पार्श्वसहोः हृदि मध्यदेशार्थितस्वतः।
रोद्विको हृदि पूवः सार्धाः: पूवः विस्वाकाम।
प्रायम्याश्चिनः याम्याः स्वात्याश्च दलिन्यापाराराम।
ज्येष्ठाः: पश्चिमाश्च वंशावादास्बारोतरारम्।
वाल्याः: हृदि सोम्याः पीव्याश्च: शूलिनो दिशाम।]

महाराज्यमेवमथुरायं सातनानी परिवर्ज्यानसंहतः।
महाराज्यमेवमथुरायं बनवतस्यायं मध्यमास्मिन।
मायुरकोपायोत्स्वर्गवर्ष्यानि शूरसेनाः।
गौर्गोविभक्तकपाण्डुगुप्तहस्ताचार्याः।
साकेतकुम्भकलोकितकुंकुमकामीपारियत्रमणः।
श्रीदुर्गाप्रकाशलक्ष्मीमाध्वेश्वी मध्यमिदस।

To the central region belong the following countries: Bhadra, Arimeda, Māṇḍavya, Sālva, Nṛpa, Ujjīhāna, Sāmkhyāta, Marwar.
(desert land), Vatsa, Ghosa, those of the Yamuna and Sarasvatī, Matsya, Madhyamika, Mathurā, Upajyotiṣa, Dharmāranya (holy place), Śarasena, Gauragriga, Uddehika, Pāṇḍu, Guḍa (or (Pāṇḍuguḍa?) Āśvattha, Pāncāla, Sāketa (or Ayodhyā) Kaṅka, Kuru, Kālakoṭi, Kukura, Pāriyātra mountain, Udumbara, Kapiṣṭhala and Hastināpura.

[Alberuni speaks thus of the Kūrma-cakra: "Their astronomers and astrologers divide the directions according to the lunar stations, ...and the figure which represents this division is similar to a tortoise. Therefore it is called Kūrma-cakra i.e. the tortoise-circle or the tortoise-shape (I 296-97)."

The Mārkaṇḍeya Purāṇa (LVIII 80-81) lays down certain propitiatory rituals for the affliction of asterisms and planets ruling a country. This division of India into nine parts is a very ancient device. In the Purāṇas the country is divided into seven regions viz. Madhyadesa, Udāya, Prācya, Dakṣināpatha, Aparānta, Vindhyavāsinā and Parvatāśrayiṇaḥ. Rājaśekhara divides Kumāradvipa in his Kavyānubhāsa into five deśas. Both in the Atharvaveda (XIX 17.1-9) and the Aitareya Brāhmaṇa (VIII 14) this five-fold division is met with.

Many of the places or countries mentioned in these lists cannot be identified with certainty. It is doubtful whether Varāhamihira himself was acquainted with all these. According to Kern Bhadra is a class of blessed people. Pāṇḍuguḍa is one word, according to the commentator, but according to Alberuni and Kern it is Pāṇḍu and Guḍa. The Udumbara region is included in the Gurdaspur district.

Matsya country is mentioned prominently in the Mahābhārata. Virāṭa was its king. The Pāṇḍavas lived in disguise for one year as servants of this king. The Sālva country is connected with Matsya. "Sālva comprised the territory extending from Alwar to north Bikaner with Sālvpura, probably modern Alwar, as its principal city." Ujjhāna is the same as Udāiyāna, which is corrupted into Urain in Monghyr district, near Kiul, according to N.L. Dey. Vogel identifies it with Ujjhāna near Bhikdeo in the Kanpur District. According to another opinion it is identical with the Ujjhāni town in Badaun district. Kapiṣṭhala is said to be identical with the modern Kaithal in the Karnal district. Alberuni calls it Kavital. Madhyamikas are the inhabitants of the country Madhyamika identified with Nagarī near Chitor in Rajasthan. The Vatsas are an ancient

1. Vide Indra As known to Pāṇini, p. 55.
people whose monarch was Udayana with his capital Kausambi, modern Kosam on the Yamuna. Udehika is identified by Alberuni with a place situated near Bazana, eighty miles from Kanauj. Bazana is said to have been the capital of Gujarat. The Udumbara territory is said to have comprised Pathankot, the eastern part of the Kangra Valley and the Hoshiarpur district. Dharmaranya, according to the Mahabhara, (III. 82.46), is the same as Kansara (Kansawa near Kota). The Srasatas are the people living on the banks of the Sarasvatı river. At present there is a small stream called Sarsuti, rising in the hills of Sirmur in the Sevaliks and emerging into the plains at Ad-Badri in Ambala.

Our author places Pancala in Madhyadesa, but originally it lay to the north and west of Delhi from the foot of the Himalayas to the river Chambal. The Gaṅgā divided it into Uttra and Dakṣiṇa Pancala. According to Parāśara the Madhyadesa includes what is called Aryavarta. From this we have to deduce that in ancient India the land lying between the two mountains, the Himalayas and the Vindhyas, was designated as Madhyadesa.

In this connection Sage Parāśara gives a graphic description of Jambudvipa and its subdivisions as follows:

चत्वारिषोत्तरं योजनसहस्रं जम्बूद्वीपपत्तं पूर्वादिपिन्यन्त्यमार्य्यममपाप्य: पञ्चा-
हागिरय: । विश्वनाथ हेमकूटो निम्नो नील: श्वेत: खूँड़वंश च। रति सहस्रायामित्रेयां शहिसहायिः कांतयमयाणां गिरीः सत्यार्थयेहस्तस्त्व उदयय: । कुन्दिनो शहिसहायिः यां महार्यावमुन्निविशिष्टति। एकनवन्ति राज्यानेकोषनितं कुराज्यानां दश जालिन सम्बोध्यासाविष्टति: (प्रायविषीत:) कन्धासाताक्तं एव दीप: । पवं जननसहात्याय: । तत्र कुत्तिनालि श्रीएक भाद्वेदेयसिसब्दमेव भवन्यार्दशिन्नित श्रीएक श्रीयुक्तबर्यम कमात्युसादिविशस्त्रू दिन्धु: । विचित्राक्षिपुष्पसुदेश्य: विगन्तपदानामेवोपतिपो भवति, विशेषस्तु शूरसेवनमन्नशिक्षा निर्मितसितीव्रसंभाव्याः रूप्तमन्दकुरियाधिपतीनाम् । यत्र: परं विगन्तपदानु व्यङ्ग्यायाम: ।

चाय मध्यदेशे प्रायःवर्तं इति यार्थायते तत्त्व जनपदा: —शूरसेवनोद्धिते, पण्डवाधारत्यमन्नारकोनरूपिण्योत्पत्तिरितिम्यमीर्यममाध्यमिकसारसारस्यतं स्यंस्कत: पण्डवाधारत्यमन्नारकोनरूपिण्योत्पत्तिरितिकुकुप्या राज्यादिवस्तुमुख्यमण्डजातोहिरिते जहाँकालखतोत्तमधुरसेरद्वैततिपापा वालकृतौ स्मरितेयस्मारसारस्त: ॥ ॥

चाय पूर्वस्यादमदनमजनवयुक्तव्यञ्जनमायेर्यमम: ।

व्याप्रमुखुष्णुकर्णचान्दचुरुस्व: । शूरकर्णाचिच नन्दन प्रस्तुतश्चिरितपति प्रयोगमायाप्रयोगमायावदधिग्रीष्टद्विमयोश्चिरितपति ॥ नन्दन प्रस्तुतश्चिरितपति प्रयोगमायाप्रयोगमायावदधिग्रीष्टद्विमयोश्चिरितपति ॥ ॥
To the east are situated the seven mountains viz. Añjana, Vṛṣabhadhvaja, Padma, Mālyavān, Śibira, Udayagiri and Mekala, the river Lauhitya, the milky ocean, the Vyāghramukhas (people whose face resembles the tiger's), Suhmas, Karvaṇas, those of Candrapura, Śūrpakarṇas (whose ears resembled winnowing basket), Khasas, Magadha country, Mithilā, Samataṭa, Orissa, the Aśvavadanas (a tribe whose face resembled the horses), the Danturakas (possibly a people with protruding teeth), Prāgjyotisā, Cannibals, the Bhdras, Gauḍas, Pauṇḍras, Utkala, Kāśi, the Ambaśṭhas, the one-footed people, those of Tāmralipti, Kosala and Burdwan.

[The Lauhitya is identified with the Brahmaputra. A tributary of this river is even now called Lohit. Mālyavān is identified by Pargiter with the hills near Kupal, Mudgal and Raichur. Our author locates this in the eastern region. The Udayagiri may be the mythical Rising Mountain or the one near Bhuvaneshwar in Orissa.

In this section we come across the names of many tribes like the Ambaśṭhas. According to Manu an Ambaśṭha is the offspring of a Brāhmaṇa father and a Vaiśya mother. In our text it means a territory peopled by this tribe. They are also mentioned in the south-western division (verse 17 infra). Alexander's historians refer to them as living in the northern part of Sind and on the lower Chenab. In the Mahābhārata they are spoken of along with the north-western tribes such as the Śibis and Kṣudrakas. They are also mentioned by Ptolemy as living in the Vindhya region.

Suhma is mentioned both in the Mahābhārata and the Ṛgveda (IV. 35-36). Kālidāsa locates it to the west of Vaṅga. According to Daṇḍin Tāmralipti, modern Tamluk in the Midnapur district, was included in the Suhma country.

The Khasas are found both in the eastern and northern divisions. The country of these people was included in the hill-states of Rājapūrī and Lohāra. They are represented by modern Khakkas in Kashmir.

Magadha originally comprised the districts of Patna and Gaya in Bihar. In the Ṛgveda (III 53.14) its name is Kṣīkaṭa, but in the Atharvaveda (V. 22.14) it is called Magadha itself.
Samataṭa is associated with Ḍavāka (Nogong district of Assam) and Kāmarūpa (Assam) in Samudragupta's Allahabad Praśasti. In the time of the Khaḍga rulers Karmmānta (modern Kamta near Comilla) was the capital of Samataṭa.

Prāgijyōtiṣa is the region around Gauhati. According to the Raghuvamśa (IV. 81) it lay on the other bank of the Lauhitya. Hemacandra tells us in his Abhidhānacintāmaṇi (IV. 22) that this place is the same as Kāmarūpa.

Pauṇḍra corresponds to North Bengal with its capital at Mahasthan in the Bogra district.

Gauḍaka comprised the present Murshidabad district. Sometimes it means the whole of Bengal. Others hold that Western Bengal came to be called Gauḍa from the city of the same name.

Cf. प्रारः

ग्रथ पृवंश्या मल्यवविचिकराभजनपपवाचववशजोदवशिकरिन्तुका। काशि-
कोशलमिथिलमकोलोकसुपक्षकंवत्समतोद्गीरकम्ब्रजविभुस्वत। अर्लिन्तप्रवज्ञोतिष
वर्मनवासुज्ञातमुक्ष्यत PADU T=text|κοस्तहिष्कोस्लवज्यस्य।|AKUMUH|विवेयो|सर्वको
नाशनकिरतसीवीरमहोहरा विवानेप्रको पदोदवायुवाणसिधे।

श्रामेयाय दिति कोसलकल्पवंशोपवंशवंशाना।
शौलिकविवानप्याम्ब्रजेभिवानचोष्कप्याशच।

बृन्नालककिरस्म्होहीपा विवेयात्वासानिसिधुरी।
इममथुर्मकुक्कुल्यायल्प्रीवा महाप्रीवा।

किंकिक्तकस्तवलिनियादराद्रयनामुरिधिवासानाः।
सह नमनपश्चबरसर्ववेदाये त्रिके देशा।

In the south-east are situated Kosala, Kaliṅga, Vaṅga, Upavāṇa, Jaṭharāṅga, Śūlikas, Vidarbha, Vatsa, Āndhra, Cedi, the Ārdhvakanaḥ (high-necked ones), the island of Vṛṣa, Nalikera-dvipa (the Cocoa-nut Island), Carmadvipa, the inhabitants of the Vindhya range, Tripura, the Śmaśrudharas (the bearded ones), Hemakudya, the Vyaṭagṛivas (the serpent-necked), the Mahāgrivas (long-necked ones), Kiṣkindha, Kaṇṭakasthala, the territory of the Niśādas (aborigines), the Purikas, Daśārṇa, the naked Śabaras and Pāra-śabaras (those wearing leaves). All these places come under the jurisdiction of the triad beginning with Āśleṣa.
[The *Kosala* country has been already assigned to the east. Here it is placed in the south-east as well. This means that its territorial boundaries extended from the east to the south-east considerably. The people of Kosala are called Kosalaka or Kausalaka. For, our author uses both the forms. The eastern Kosala roughly corresponds to the present Oudh. During the period of Śrī Rāma’s sons, Kuśa and Lava, Kosala country was divided into two territories viz. Uttara and Daksīṇa Kosala with their capitals at Śrāvastī and Kuśasthālī respectively. As the name indicates Kuśa’s capital must have been named after him. Our author tells us (in LXXX-6) that the diamonds mined in Kosala have the lustre of the Śrīsa flower.]

*Kalīṅga* comprised the districts of Puri and Ganjam. It was this country that Aśoka conquered.

*Vaṅga* is mentioned by Kālidāsa (Raghu. IV-36) as situated in the delta formed by the Gaṅgā and the Brahmaputra. According to Pargiter it comprised the districts of Murshidabad, Nadia, Jessore, parts of Rajshahi, Pabna and Faridpur.

*Upavaṅga* has been identified with the central area of the eastern part of the delta of the Gaṅgā. According to Alberuni Jaṭharaṅga consists of two territories viz. Jaṭhara and An̄ga.

The Śūlikas are called Cūlikas in the Purāṇas. In the Matsya-purāṇa this country is said to be watered by the Cakṣu (Oxus). A branch of the Śūlikas that migrated to Orissa is to be identified with the Śulkis. P.C. Bagchi connects the Śūlikas with the Cālukyas of the Deccan.

*Vīdarbhā* comprised modern Berar and the territory between the rivers Varadā and Waingangā. Ācārya Daṇḍin praises the Vīdarbha style as containing all the ten literary excellences. In ancient times it was a famous country where lived distinguished scholars and poets. Damayantī, consort of Nala, hailed from this country.

The *Cedi* country roughly corresponds to modern Baghelkhand and adjoining regions.

*Tripuri* was the capital of the Kalacuris.

*Kaṇṭakasthala* is identified with the ancient Kaṇṭakaśālī, modern Gaṇṭasāla.

The *Niṣādas* are identified by some with the Bhils. The Mahābhārata (III. 130.4) mentions Vinaśana or the place of the disap-
pearance of the Saraswatī as the gate of Niśādarāṣṭra. It places a Niśāda settlement between Matsya and the Chambal (II. 31. 4-7).

Purika was situated at the foot of the mountain Rksavat (Satpura), according to the Harivamsa.

Kīṣkindha was the capital of Vālin and later of Sugrīva. It is the hilly region in the vicinity of the Hampi ruins of Vijayanagar in the Bellary district. The Rṣyamūka mountain where Sugrīva is said to have taken refuge is visible from the Virūpākṣa temple at Hampi.

Daśārṇa is the region east of Vidiśā watered by the river Daśārṇā, modern Dhasan. Kālidāsa has paid his tribute to this country in his Meghadūta: "कतिपयविद्वायवायिंहं दशायायिः।" The grammarian Kātyāyana has included this word in a Vārttika.

Śabaras are an aboriginal tribe. In the Matsya and Vāyu Purāṇas they are mentioned as inhabitants of Dakṣināpatha. In the south they are found in almost all States, while in the north they are found to the south-west of Gwalior and Narwar and in southern Rajputana. Nagna and Parṇa-śabaras are two subdivisions of these forest tribes. The latter group of Śabaras is still called in South Kanara district by the name Soppu Koragas, meaning leaf-Koravas.

Now in the south are situated Laṅkā, the Kālājinās, Saurikīṁnas, Tālikāṇas, Girinagara, the mountains Malayā, Dardura,
Mahendra and Mālindya, the Bharukacchas, the Kaṅkaṭas, Kaṅkaṇas, Vanavāsi (modern Banavāsi in North Kanara district), the Śibikas, Phāṇikaras, Koṅkaṇas, Ābhītras, the mine-region, the Veṇā river, the Āvartakas, Daśapura, the Gonardas, Kerala, Karnaṭaka, the Mahātavi (the Great Forest), Citrakūṭa hill, Nasik, Kollaigiri (a hill of that name), the Colas, the Krauṇca island, the Jāṭadhāras (those that have matted locks), the Kāveri river, Rṣyaṁuka mountain, the mines of beryl, conch shells and pearls, Atri’s hermitage, the mariners, Dharmapattana (Dharmapuri ?), the islands, Gaṇarājya, Kṛṣṇa, Velluru, the Piśikas, the Śūra mountain, mount Kusuma, Tumbavana (a forest), the Kārmaṇeyakas, the Southern Ocean, Tāpasāśrama (a place abounding in hermitages), the Piśikas, Kāṇci, Marucūptana, Ceryāryakas (or Ceryas i.e. people of Cera or Kerala, kingdom, and the Āryakas), the Siṃhalas, Rṣabhbas, Baladevapattana (the modern Valarpatnam in Malabar ?), Dāṇḍakā forest, the whale-eaters, the Bhadras, Cutch, elephant caves (where they are caught) and the Tāmraparṇī river.

[We have to find out the reason for the separate mention of Laṅkā and Siṃbala. Fleet suggests 'Laṅkā seems to denote here not the island of Ceylon, but its capital city, because it provides the Hindu prime meridian.]

Kālajina, which is also spelt as Kālānjana, is identical with Kālaṇjara, according to Fleet. According to a Purānic verse, "सन्त्राश्याद दसायणिः मुग्नः कालाण्जने गिरि...", which is recited at Śrāddhas, it is a mountain of some religious importance. We cannot be sure of its location. It may be a mountain in the south abounding in Kṛṣṇamṛgas, a type of spotted deer, whose skins are used for various religious purposes such as the Upanayana.

Saurikṛṇas: Kern splits this word as Saurī and Kṛṇa and identifies the former with the Soraie or Colas of Ptolemy.

Tālikāṭa is identified by Fleet with Talikot in the Bijapur district. A.M. Shastri feels that it would be more appropriate to identify it with Talakāḍu in Mysore, the celebrated capital of the Gaṅgas. In my view Talikot is preferable.

Girinagara is the modern Junagadh, which is immortalized by the Girnar inscription of Rudradaman I.

Bharukaccha is the modern Broach which was Barygaza to the Greeks.

Malaya and Dardura are twin mountains in the south. The
former stands for the southern part of the western Ghats from the Nilgiris to Cape Comorin. In the Mahābhārata (Droṇa 23.70-72) it is associated with the Pāṇḍyas. Dardura is identified with the Nilgiris or Palni Hills. Kālidāsa compares these two mountains to the bosoms of Earth.

Mahendra "embraces the entire chain of hills extending from Ganjam to Tinnevelly." Kālidāsa associates it with Kalinga (Raghu. VI. 54). In the Rāmāyaṇa Hanūmān is described as flying across the ocean from the summit of this mountain.

Āhātras are supposed to have entered India from eastern Iran about the second century B.C. They were also considered to be Śūdras. They must have migrated later to the south from the north. In the second and third centuries of the Christian era they were occupying important political positions in Gujarāt and Nasik.

Ākara is identified by Kern with modern Khandesh. The word occurs in the inscription of Rudradaman I. Therein it denotes eastern Malwa. The name is still preserved in Agar, 35 miles north east of Ujjain.

Venā is the modern Waingaṅgā, a tributary of the Godāvart.

Daśapura, which is mentioned by Kālidāsa, as well as in the inscription of the Guild of Silk-weavers, has been identified with the modern Mandasor.

The Śibis are identified by some with the Śivas of the Rgveda, which is not convincing. There is a Śibijātaka written by Āryaśūra. These Jātakas know of two Śibi settlements with their capitals at Ariṣṭapura and at Jetuttara, Jattaur of Alberuni, modern Nagari, 11 miles north of Chitor. Fa-hian locates the scene of the Sibijātaka at Shorkot in the Punjab. Thus it cannot be said with certainty who and where exactly these Śibis were in the south. It is possible that some branches of them might have migrated to the south.

Gonarda is said to be the birth place of Patañjali. It is also mentioned in the Mārkaṇḍeya Purāṇa. In the Suttanipāta it has been placed between Ujjayinī and Vidiśā. However, Patañjali was not a south-Indian.

The Ṛṣikas are spoken of along with Vidarbha, Mahiṣaka, Aṃśaka and Anūpa, according to the Rāmāyaṇa and the Mahābhārata.
In the south-west are situated the following countries. Those of the Pahlavas, Čāmbojas, Sindhu-Sauvāras, Vāḍavāmukhas, Aravas, Āmbaśtas, Kapilas, Nārāmukhas, Ānartas (Northern Gujarat), the Pheṇagirī, Yavanas, Mārgaras, Karnaprāveyas, Pārasavas, Śūtras, Barbaras, Kirātas, Khaṇḍas, Kravyādas (eaters of raw meat), Ābhīrās, Cāncikas, the Hemagirī, the Indus, the Kālakas, the Raivataka mountain, the Surāstras, the Bādaras, the Dravidas, and the great ocean. These come under the triad of stars headed by Śvāṭi.

[Pahlavas are identified with the Parthians, who are known to have occupied parts of north-western India in a few centuries before and after Christ. Rudradāman’s inscription mentions a Pahlava named Suviśākha, as the governor of Ānarta and Surāstra.

Kāmboja is mentioned by Kālidāsa (Raghu IV) and in the Mahābhārata (VII 4.5). Hence it is located by scholars to the south of Kashmir; and its western boundaries might have extended to Kafiristan. Yāska refers (I.2.1.4) to the particular usage of the root Śav in the sense of ‘to go’ among the Kāmbojas. It is learned that this peculiarity is still current in the Galcha-speaking areas of Pamir and Badakhshan. It is possible that during the period of Varāhamihira there might have been a settlement of the Kāmbojas in the south-western region of India.
Sindhu-Sauvīra is identified with Sindh-Sagar Doab, the region between the Jhelum and the Indus. In the Junagadh inscription also the two parts appear as one geographical entity. According to the Kāmasūtra Sindhudeśa lay to the west of the Indus.

Alberuni states that Sauvīra denotes Multan and Jahvarar. In Sanskrit the word Sauvīra is used in the sense of 'sour gruel', 'jujube fruit', and 'antimony'. It is also used in combination as in Sauvārāṇjana. It is possible that in ancient times great heroes and warriors hailed from this region. Hence the name, Ānarta is mentioned in the Girnar inscription. According to the Mahābhārata (II. 14-50) Kuśasthali or Dvārakā was situated in Ānarta.

Phenāqirī is placed near the mouth of the Indus by Monier-Williams.

Karna-prāveya is synonymous with Karna prāvarana mentioned in the Rāmāyaṇa (IV. 40.26) according to Kern.

Parāśava is the son of a Brāhmaṇa by a Śūdra woman. Here it is identified with Persia. In chapter LXXXI-2, 5 this country is said to be the producer of excellent pearls.

The Śūdras are associated with the Ābhṛas and are located in West Rajputana near Vinaśana, according to the Mahābhārata (II. 32.10; IX.37.1). Alexander's historians call them Sodrai who lived between the Indus and the Sutlej above the junction of the five rivers near Mithankot and south of the district of Multan. They had their capital on the Indus.

The Barbaras are located in the region about the port of Barbaricum situated on the middle mouth of the Indus, according to the Periplus. The Markandeyapurāṇa (LVII. 39) places the Barbara country in the Sindhu valley.

The Čaṇḍakas are identified by some with the Chenchus, a hill tribe, living in the Śṛiśaila area of Andhra Pradesh.

Hemagiri may be identical with Kanakagiri near Mysore.

Raivataka is a hill opposite Mt. Girnar. Sometimes it is identified with the Girnar mountain itself, which is believed to be birthplace of Neminātha and regarded as one of the five great Tirthas of the Jainas. In the Junagadh inscription of Skandagupta, it is said to be the source of the river Palāśint.

Surāstrā corresponds to the Kathiawad peninsula. Surat is a corruption of this name. The author of the Periplus calls it Syratrene.
Badara is identified by Cunningham with modern Eder. In the time of Yuan Chhwang Badari was a large kingdom bounded by Ajmer and Ranthambhor on the north, by the Loni and the Chambal on the east and west and the Malwa frontier on the south, and extending from the mouth of the river Banas in the Ran of Cutch to the Chambal near Mandasor.

Draviḍa or Dramiḍa is usually regarded as the Sanskritized form of Tamil. Kern feels that Varāhamihira means by this term some Dravidian tribe in the west, perhaps the Brahui in Baluchistan who belong to the Dravidian stock.

Cf. पराश—

श्र श्रत्यान्तरिक्ष्यं सुराष्ट्रमहाराष्ट्रकन्दकसिद्धिकृतमा निकृष्ठमाणिक्याकाष्ठी श्रस्मारावर्त्चार्यकाराभिषेककालाण्वयमण्डितानि।

प्रपर्शाङ्गम् मस्कमान् मेघवान् वनोऽष: सुरार्यक्षोदितानि।
प्रपर्शक्षान्तकसिवृह्यप्रशास्तादिवोक्ष्योऽनि। ॥ ॥

यमचन्दरमथपरात्तार्किकसिवृह्यप्रशास्तादिवोक्ष्योऽनि।
निम्पंयादा म्लेच्छा ये पविचंत्रधिक्षार्थस्ते च ॥ ॥

In the west are the Manimath and Meghavat mountains, Vanaugha (Vast Forest), Mount Kṣurārpaṇa, Astagiri, the Aparāntakas, Sāntikas, Haihayas, Mount Praṣasta, the Vokkāṇas, the Punjab, Ramathas, Pārata, Tārakṣiti, the Ḫṛṅgas, Vaiśyas, Kanakas, Scythians (or Gold-Sythians?) and all the lawless tribes of barbarians living in the west. All these are ruled by the three stars, Jyeṣṭhā, Mūla and Pūrvāśaḍha.

*Aparāntakas are the people living on the western borders near the Sahya mountain. Kālidāsa mentions (Raghu. IV. 53) the kings of this country.

The Haihayas were a branch of the Yādavas. They were divided into five clans, viz., Vitihotra, Bhoja, Avanti, Tunḍikera, and Tālajāṅgha. The Kalacuris of Central India were also called Haihayas. The Haihaya country, which was also called Anūpa, comprised the region round Māhismatī.

Vokkāṇa has been identified with Wakhan.

Ramatva is the country whence asafoetida was obtained. Hence it was called Rāmatva. S. Levi places it between Gazni and Wakhan.
The Paratas are identified with Ptolemy’s Pardene in the centre of Geṣrosia (Baluchistan).

Kanaka is identified by Dey with Travancore. Kern takes this word as an epithet of Śaka and translates the compound as Gold-Scythians.

Śakas are located in the south-west of India, in the Agnipurāṇa (I.V. 16). Apart from the Scythian rulers of north-western India Śaka Kṣatrapas and Mahākṣatrapas of the lineage of Bhūmaka and Caṇṭana are known to have ruled over western India in the early centuries of the Christian era. In the Allahabad inscription they are said to have paid homage to Samudragupta.

Mlecchas, according to Kern, are foreigners or barbarians. In II. 15 supra the Greeks are spoken of as Mlecchas. In Alberuni’s time the term was used to denote the Arabs.

Cf. पराशार—

दिनि पैथव्यमायं दिनि मिट्टमान् वृत्रांशेषो मेषवान् वणीचः। चबगवदसानिर्वाशानविष्ठतार गिरिवराशालिकशिविशिस्राः।

वाक्ययुगशिस्नात्रयां वृत्रांशेषो मेषवान् वणीचः। चबगवदसानिर्वाशानविष्ठतार गिरिवराशालिकशिविशिस्राः। च गिरिवराशालिकशिविशिस्राः।

वाक्ययुगशिस्नात्रयां वृत्रांशेषो मेषवान् वणीचः। चबगवदसानिर्वाशानविष्ठतार गिरिवराशालिकशिविशिस्राः।

In the northwest are situated the Māṇḍavyas, Tuṣāras, Tālas, Halas, Madras, Aśmakas, Kulūtas, Haladhas, the Kingdom of Women, Nṛśimha forest, the Khashas, the river Venumatt, Phalgulukas, Gulhas, Marukucchas, Carmaraṅgas, the one-eyed tribe, Śūlikas, the long-necked ones, long-faced ones and long haired ones. These are ruled by the three stars headed by Uttarāṣāghā.

(कौशल्य is another reading. कौशल्य is the other reading in some editions.)

Māṇḍavya is identified with the people of Madavika known from an early copper coin. Māṇḍavi of the Mahāmājūri is sometimes identified with Mandawar, 8 miles north of Bijnor, or with Māṇḍavyapura (Mandor near Jodhpur), which might have been their capital.

The Tuṣāras are Ptolemy’s Tochari who are said to be under the subjugation of the Bactrians and are described as “the most
distinguished.” According to Stein, the Turkhāra (Tuṣāra) country comprised the upper Oxus Valley including Bakh and Badakhshan. It corresponds to the Tukharistan of the Arab writers.

Halaḍa is translated by Kern as Lahaḍa. He suggests that it may be Lahara, mentioned in the Rājatarāṅgini. It is a borderland between Kashmir and Dardistan.

Madras are a people living in a part of the Vāhika country, according to the Mahābhārata (Karnaparvan Chs. 44 and 45). It covered the extensive territory between the Ravi and the Jhelum. It had two wings, the eastern and the western. Those of the northern division are the Uttara-Madras who lived beyond the Himalayan range.

Aśmaka, according to Bhattasvāmin, commentator of the Arthaśāstra, is identical with Mahārāṣṭra. T.W. Rhys Davids thinks that the Aśmaka country was originally situated immediately to the north-west of Avanti and that the settlement on the Godāvarti was a later colony. However, Kern suggests that it is more plausible to identify the Aśmaka of our text with the Assakenoi of the Greek writers. In Alexander’s time the Aśmaka territory comprised part of Swat and Buner and extended eastwards as far as the Indus and had its capital at the town of Massaga (or Maṣakāvatī).

Kulūta is also placed in the north-east. It is the famous Kullu in the upper valley of the Beas. Yuan Chwang calls it Kiu-lu-to. The Kulūtas are mentioned by the author of the Mudrārākṣasa.

Strīrājya, a kingdom of women, was known to Yuan Chwang as an amazonian kingdom in the Himalayan valley of the Sutlej. Dey states that it was ‘a country in the Himalaya immediately on the north of Brahmaputra, which has been identified with Garwal and Kumaun ’ Atkinson tells us that a woman named Pinchu ruled over the Nu-wang tribe in Eastern Tibet, and the people in each successive reign chose a woman for their sovereign. Vātsyāyana (II. 5.27) mentions a Strīrājya, which Yaśodhara places to the west of Vaṅga.

The Agnipurāṇa (LV. 17) mentions it as a country in the west of India.
In the north lie the Kailāsa, Himavat, Vasumat, Dhanuṣmat, Kraunțca, Meru (all mountains), the Uttara Kuru country, the Kṣudramīnas, Kaikayas, Vasātis, Yāmunas, Bhogaprastha, the Arjunāyanas, Āgnidhras, Ādarśas, Antardvīpins, Trigarta, the Turagānānas (horse-faced people), the Śvamukhas (dog-faced people), Keśadharas (the hairy ones) Cipītanāsikas (flat-nosed tribe) Dāserakas, Vṛatadhānas, Śaradhānas, Taxila, Puṣkalāvata, Kailāvata, Kaṇṭhadhānas, Ambarāvatas, Madrakas, Malwa, Pauravas, Kacchāras, Daṇḍapiṅgalakas, Maṇahalas, Huns, Kohalas, Śitakas, Māṇḍavyas, Bhūtapura, Gāndhāra, Yaśovati (town), Hematālas, Kṣatriyas, Khacaras, Gavyas, the Yaudheyas, Dāsamayyas, Śyāmākas and Kṣemadhūrtas. These are ruled by the triad of stars beginning with Śatabhīṣaj.

The mountain Kraunțca has been identified with that part of the Kailāsa mountain on which Lake Mānasa is situated.

Meru is identified by some with a part of the Himālayas. According to others it is the highland of Tartary, north of the Himālayas. B.C. Law identifies it with Rudra Himālaya in Garhwal where the Ganges rises, and regards it as identical with the Mount Meros of Arrian. According to another view, Meru denotes the Pamir range in Central Asia.

Uttara-Kuru is the country beyond the Himālayan range, probably in the land of Kashmir (Pareṇa himavantam, Ait. Brā. VIII. 14). It is the same as Otterokorhra of Ptolemy. The land is represented as an earthly paradise.

The Kekaya country lay beyond the Beas and had its capital at Girivraja which is identified with Girjaak or Jalalpur on the
Jhelum. Roughly speaking, it comprised the districts of Jhelum, Shahpur and Gujarat.

_Vasatis_ are the Ossadioi of Alexander’s historians, settled in the region between the Indus and Jhelum, comprising Rawalpindi. Vasāti is mentioned in the _Mahābhāṣya_ (IV. 2.52) and the _Mahāmāyūṛ_.

The _Arjunāyanas_ are identified by Fleet with the Kalacuris who trace their descent from Kārtavīrya Arjuna. But according to the _Kāśika_ (II. 4.66) they were descended from the Pāṇḍava hero Arjuna. The find-spots of their coins indicate that their country, known as Arjunāyanaka, lay within the triangle of Delhi-Jaipur-Agra.

_Adaria_ is the place where the Sarasvatī disappears. So the word, meaning the country or its people, is derived from _Adaria_. It was regarded as the western boundary of Āryāvarta. According to another view, it lay not far from the ancient kingdoms of Srughna and Trigarta (Kangra).

_Trigarta_ denotes the country drained by the three rivers, Ravi, Beas and Sutlej. It comprised the whole of the upper Doab between the Ravi and Sutlej. Hemacandra identifies Trigarta with Jālandhara.

_Cipitanāsikas_ are those with Mongolian features such as flat nose. The _Periplus_ mentions a people called Civrhadæ with flattened nose, who, according to Schoff, were a Bhoṭa tribe, whose descendants, still called Kirāta, live in the Morung, west of Sikkim.

_Dāserakas_ may be an aboriginal tribe. _Pāṇini_ (IV. 1.131) derives the word from Dāsi, a slave woman.

The _Vaṭadhānas_ are located, according to the _Markandeya-purāṇa_, between the Bāhlikas and Ābhītras. According to Pargiter, Vāṭadhāna was a country on the eastern side of the Sutlej, southwards from Ferozepur. Dey identifies it with Bhatnair. In the _Mahābhārata_ (II. 32.8) mention is made of a Vāṭadhāna settlement near Madhyamikā, modern Nagari, in Rajputana.

_Takṣasīlā_ comprised the villages of Shahdheri, Sir-kap, Sir-sukh and Kacheha-kot at a short distance to the north-west of Rawalpindi.

_Puṣkalāvata_ has been identified with Charssadda, about 17 miles north-east of Peshawar.

_Ambara_ is explained by Utpala as Ambaravata.
Malava Fleet observes, ‘Varāhamihira places them too much to the north, as they are undoubtedly the people of Malwa, from whom...the Vikrama era derived its origin.’ It is possible that our author refers here to a northern settlement of the Mālavas who lived between the lower Ravi and the Chenab in the 4th century B.C.

The Pauravas or Purus lived on the eastern bank of the Jhelum including the Gujarat district. In the 4th century B.C., when Alexander invaded India, Porus, probably the Pūru chief, was ruling over the region between the rivers Jhelum and Chenab. King Duṣyanta is said to be a descendant of Pūru.

Hūṇas are often mentioned by classical writers such as Kālidāsa and Bāṇa. Prabhākaraaravardhana is styled ‘Lion to the Huṇa deer’. Skandagupta had to encounter the Hūṇas. Yuan Chhwang says that Bālāditya, son of Tathāgatagupta, imprisoned and later released the Hūṇa chief Mihirakula. Having been expelled from central India, the Hūṇas seem to have confined themselves to Kashmir and Gandhāra.

Gāndhāra extended from the Kabul valley to Takṣaśīlā and comprised the Rawalpindi and Peshawar districts. Our author mentions two towns of Gāndhāra viz. Takṣaśīlā and Puṣkalāvatī (modern Charassadda), situated to the east and west respectively of the Indus. Gandharvadeśa seems to be the original name of Gandhāra (Rāmāyaṇa VII. 101.11).

The Rajanyas must be the same as the Kṣatriyas or Xathroi of the Greek writers. The Hoshiarpur region was perhaps their homeland. Later they seem to have migrated to Mathurā. It is reasonable to suppose that each of the four Varnas had its own original homeland.

Yaudheyas are first mentioned by Pāṇini (V. 3.117). Their coins ranging from the second century B.C. to the fourth century A.D. have been found in Eastern Punjab and in the region between the Sutlej and the Yamunā. They lived on both banks of the Sutlej along the Bhawalpur frontier which is known as Johiyawar, a name reminiscent of the Yaudheyas.

Śyāmakas are identified by Levi with Chō-mi of Sungyun etc. It is also identified by some with Chitrāl.

Cf. यहोरस्यां हिमवानः कृत्वा मन्दिरानः कैलासो बसुमानुत्तरोतरस्यां मंदिरोरव- योषियमालव्यूरसेनराजयाःजुनायनशेतांकविकर्षणवुद्धमाचेचुकमत्यवसातिदमेश्चलालप्रस्त-
In the north-east lie Meruka, Naṣṭarājya (lost kingdom), the Paśupālas (protectors of cattle), Kītra, Kashmir, the Abhisāras, Daradas, Taṅgaṇas, Kulūtas, Sairindhras, Vanaraśtra (forest empire), Brahmapura, the Dārvas, Dāmaras, Vanarājya (forest kingdom), Kirātas, Cīna, the Kaunīndas, Bhallas, Paṭolasks, Jaṭāsuras, Kunaṭas, Khasas, Ghoṣas, Kucikas, one-footed men, the Anuviddhas, Suvaṃabhū (gold region), Vasudhana, Diviṣṭhas (situated in heaven), Pauravas, bark-clad people, Trinetras (three-eyed ones), Mount Muṇjā and the regions of the Gandharvas. These come under the triad of stars beginning with Revatī.

[For ग्रन्थिवि: there is a variant reading as ग्रन्थिवि: and for वसुवल्ल, वसुवल्ल।

The Kīras are mentioned in a number of epigraphic records. Their country comprised the territory near Baijnath in the Kangra valley. A Chamba copperplate inscription mentions Kīras between Durgaras (Dongras) and Trigartas.

Abhisāra is identified by Dr. Stein with the tract of the lower region and hills between the Jhelum and Chenab including the state of Rājapura (Rajauri) in Kashmir.

Darada is Dardistan north of Kashmir on the upper Indus. Sir Aurel Stein identifies its capital Daratpūr with modern Gurez. The seats of the Daradas extend from Chitrāl and Yasin across the Indus region of Gilgit, Chīlas and Bunji to the Kishangāṅga valley in the immediate north of Kashmir.

The Taṅgaṇas are Ptolemy's Tanganoī whose territory stretched from the Rāmgāṅa river to the upper Sarayū. They were one of
the aboriginal tribes which the Āryans, while pushing their conquests to the east of the Gaṅgā and Yamunā, drove back into the Himālayas or towards the Vindhyas. The Tonk Rajputs of Rohilkhand and the Dangayas are said to be the present representatives of the Taṅgaṇas.

Brahmapura is mentioned in the Agnipurāṇa. Cunningham identifies it with Variat-pattan on the Ramgaṅga river. Yuan Chwang mentions it as a country which lay in the Garhwal and Kumaun region.

Dārva is closely associated with Abhisāra and these together roughly comprised the Punch and Naushera region between the Jhelum and the Chenab.

Dāmaras are identified by Wilson with a fierce intractable tribe inhabiting the mountains to the north of Kashmir.

The Cinaraṭṭha is identified with the Himavantapadesa in the Pali Sasanavamsa. B.C. Law places it in the Himālayas beyond Cilāta or Kirāta. Kern translates it into ‘the Chinese’.

Patola, according to Kern, is Palola, and a corruption of the word Palvala. He suggests that by Palola is meant the eastern part of the Tarai near Cooch-Bihar.

Suvarṇabhū is sometimes identified with Ptolemy’s Golden Khersonese or the delta of the Irawadi forming the province of Pegu. But it may include also Malaysia and the islands of eastern archipelago.

The subject-matter of this chapter has been summarized by Varāhamihira in his वसमसिः thus:

भवयमान्येवां यद्व च प्राक्रमण च प्रदक्षिणात्।
कच्चवाम प्रविभागां रोजः प्रागादेशाणामु॥
मध्यमुदकपाञ्ज्याला वज्जा यमुनान्तरं कुशक्रेत्रमु॥
उदगसि च परिवानाः परमचयायोने त्रिवर्त्याच ॥
सारस्वतप्रमुनं चास्त कोवतविग्यानीपपाण्डवयः॥
भद्रारिदशेऽमिरसलोधोऽयोविपायब्यः॥
श्रीदुम्बरश्च वेदीकोजिभिन्नमंजसां तुल्कं नापाण्डुहः॥
मालय्यकोदेशिकाकोलकयागष्ठ्यस्वयः॥
मध्यवृद्ध प्रविभागाः तेषापूरी स्रोवदेशिणान्॥
प्रधानवेशदेशायान्यं स्रोवदेशिनायस्यायाम्॥
ग्राह्यदिकाविकोवतमिचिलस्वेकलर्व्यानपाण्डबोऽहः॥
लोकित्य मनमोहस्तम्मेककलाम्बवंशख्तार्कित्तार्कस्यायः॥
When the nine triads of stars beginning with the group of three stars viz. Kṛttikā, Rohini and Mrgaśīrṣa, are afflicted by malefic planets, the kings of the following nine countries will in their order be destroyed:—Pāñcāla, Magadha, Kalinga, Avanti, Ānarta, Sindhu-sauvīra, Hārahaura, Madra and Kuṇinda.

[In these verses our author puts countries under stars different from those mentioned previously in this chapter. For example, he places Avanti in the south, but actually it should belong to the north where Mālwa is situated. Though both Ānarta and Sindhusauvīra belong to the south-west, he puts the latter in the west. King Hārahaura is mentioned here for the first time. The Hārahaura country is supposed to be the land lying between the Indus and the Jhelum and the Gandgarh mountain and the salt range.]
Chapter XV—Stellar Rulership

The star Kṛttikā presides over the following: White flowers, Brāhmaṇas who maintain and worship the sacred fire daily, knowers of the sacred hymns and sacrificial rules, grammarians, miners, barbers, Brāhmaṇas, potters, priests and astrologers.

[In the preceding chapter the author gives the rulership of the nine triads of stars over the nine regions or quarters and the peoples and countries situated therein. In this chapter he gives various things and types of persons that are ruled by the 27 asterisms severally. Rulership of the four Vārṇas or classes is separately given in 28-29 infra.]

The following are ruled by Rohint: Observers of vows, merchandises, kings, wealthy persons, Yogins, cartmen, cows, bulls, aquatic animals, husbandmen, mountains and men in authority.

[Bhaṭṭotpala construes the word Paṇya as Paṇyavrīttayāḥ i.e. merchants.]

The following are allotted to the constellation Mṛgāśiras: Fragrant articles, garments, aquatic products, flowers, fruits, gems, foresters (or forest-dwellers), birds, beasts, those who partake of Soma juice (in sacrifices), musicians, lovers and carriers of letters.

Murderers (or executioners), animal-catchers, liars, adulterers,
thieves, rogues, creators of discord, cereals, cruel persons, charmers, sorcerers and those well versed in the art of raising goblins—all these are assigned to star Ādrā.

Under Punarvasu are placed the truthful, generous, pure (clean), high-born, handsome, intelligent, famous, the rich, best varieties of cereals (like the Kalama paddy), merchants, servants and artisans.

[Bhaṭṭotpala construes Vanijāḥ as Kiraṭāḥ here as well as in V. 40.]

Under Puṣya come barley, wheat, rice, sugarcane, forests, ministers, kings, fishermen and the like, virtuous men and those that are engaged in big and small sacrifices.

To Āśleṣā are assigned artificial things, bulbs, roots, fruits, insects, reptiles, poison, robbers, cereals and all classes of physicians.

The following are ruled by Maghā: People rich in gold (money) and corn, granaries, mountaineers, those who are devoted to parents or the manes, traders, heroes, carnivorous beings and women-haters.

The following are presided over by Pūrvaphalguni: Actors, young women, amiable persons, musicians, artists, commodities, cotton, salt, honey, oil and boys.
Star Uttaraphalguni signifies kind-hearted persons, the pure in conduct, modest, heretics, charitable persons and the learned, fine-corn (like the Kalama rice), very rich men, those who are devoted to their duties, and kings.

Hasta rules thieves, elephants, those who travel in chariots, elephant-drivers, artisans, commodities, cereals, men learned in the Vedas, traders and men of prowess.

Citṛā presides over persons skilled in making ornaments, jewellery (or jewel-examiners), dyeing (or painting), writing, singing and perfumery, as well as mathematicians, weavers, ophthalmic surgeons and king’s corn.

Under the jurisdiction of Svaṭi are placed birds, beasts, horses, traders, grains that cause lot of wind (like Bengal gram), unsteady friends, feeble characters, ascetics and connoisseurs of wares.

[Instead of Paṇya some texts read Vanya. That should be translated as those who are experts in forest-products.]

Viśākha rules trees that bear red blossoms and fruits, sesamum, green gram, cotton, black gram, Bengal gram and men devoted to Indra and Agni.

Anurādhā rules men of prowess, heads of corporations, friends of the virtuous, lovers of assemblies, tourists (or lovers of carriages), all honest persons in the world and all things that grow in autumn.
To Jyeṣṭhā belong great battle heroes, those who are noted for pedigree, wealth and fame, thieves, kings who are intent on conquests and commandants.

Mūla rules medicines, physicians, leaders of groups, those who deal in flowers, roots and fruits, seeds, exceedingly wealthy persons and those who live only on fruits and roots.

Pūrvāśādha presides over people that are tender-hearted, navigators, fishermen, aquatic animals etc., the truthful, pure and wealthy, constructors of bridges, those who live by water, and aquatic flowers and fruits.

To Śrāvaṇa belong jugglers, the ever-active, the efficient, the energetic, the righteous, devotees of Lord Viṣṇu and the truthful.

Dhanisthā rules the following: Men without pride, eunuchs, fast friends, men who are hated by women, charitable persons, the very wealthy, and peaceful (or self-controlled) persons. [Instead of कलिबाचन there is another reading viz. कलिवाचन. In the latter case the meaning would be just the opposite.]

The following come under the star Śatabhiṣaj: Snarers, anglers, aquatic products, and dealers in fish etc., boar-hunters, washermen, distillers and fowlers.
Under Pūrvabhadrapada are placed thieves, cowherds, murderous persons, niggards and those engaged in despicable and roguish activities, those who are devoid of virtuous or religious observances and those that are clever in single combat.

Brāhmaṇas, those that are engaged in sacrifices, charity and penance, very wealthy persons, recluses, heretics, monarchs and valuable corn—all these are ruled by Uttarakṛṣṇaḥdrapada.

Revati rules aquatic products as well as fruits and flowers, salt, gems, conch shell, pearls, lotuses, perfumes, flowers (or fragrant flowers), traders and sailors (or helmsmen).

Aśvinī rules horse-dealers, commandants, physicians, attendants, horses, horse-riders, merchants, handsome persons and horse-grooms.

[The commentator interprets Vanijah as Kirātāḥ, Krayavikra-yaniratāḥ.]

Bharani rules those that feed on blood and flesh, cruel men, those that are engaged in killing, imprisoning and beating others, cereals, low-born persons, and those who are devoid of courage (character or nobility).

[In the following three verses the author alludes to the groups of stars that rule the classes or Varṇas.]
The three Purvas viz. Purvaphalgunt, Purvāśīḍha and Purvabhādrapada, and Kṛttikā rule the Brāhmaṇa class. The three Uttaras i.e. Uttaraphalgunt, Uttarāśīḍha and Uttarabhādrapada, and Puṣya own the Kṣatriya class. Revati, Anurādhā, Maghā and Rohini rule husbandmen. Vaiśyas are ruled by Punarvasu, Hasta, Abhijit and Aśvina. Mūla, Ardṛa, Svāt and Śatābhiṣaj belong to the powerful class of cruel men. Mrgāśiras, Jyeṣṭhā, Cittā, and Dhanisṭhā own the servant class. Āśleṣa, Viśākhā, Śravaṇa and Bharana rule the outcasts.

[Here the author divides human beings into the well-known five classes including the outcasts and two more classes viz. husbandmen, and cruel persons. The last category is likely to include all unruly elements in society who may violate all norms of civilized society. Utpala interprets. वाणिज्यनाम् AS विरातलोकनाम् in verse 29.

These verses are in उपाहाति metre.

In the next two verses definition and effect of Upahata are given.]

रविरविस्तुतमोक्षमणायं विषातिसुतमेवनवकङ्कुपितम् ।
प्रह्लादास्तं भोलक्या हृतं नियतःमुषाकरपीविष्टं च यत् ॥ ३ ॥

तदुपतितमिति प्रकर्षते प्रक्तिविद्ययावतमेव वा ।
निन्यादपरिवर्गावृत्तं कथितविद्ययां समृद्धे ॥ ३ ॥

A lunar mansion is said to be Upahata or Afflicted when it is tenanted by the Sun or Saturn, when it is spoilt by Mars either by cutting through or by retrogradation in it, when it gets involved in an eclipse, when it is struck by a meteor, or when it is manifestly crushed by the Moon; or when something unnatural happens to it. When a constellation is thus afflicted, all the people and things coming under its jurisdiction will be harmed. Otherwise they will prosper.

[In mundane astrology this subject matter will be of great use. As we consider the effects of transits of different planets with reference to an individual’s natal Moon, even so transit-effect can be gauged for different groups of persons as well as articles according to the method enunciated in this chapter as elsewhere. Utpala explains the word Bhedana as cutting through, or covering.
The metre is वैतालिक. It is a pleasing practice of our author that he changes the metre at the end of chapters as it is the case of the Mahākāvyas.
Chapter XVI—Planetary Rulership

The Sun presides over the eastern half of the Narmadā district, the Sone, Orissa, Vaṅga, Suhma, Kaliṅga, Balkh, Śakas (Scythians), Yavanas, Magadha, Śabaras, Prāgjyotiṣa, Cīna, Kamboja, Mekala, Kīrāṭas, Viṭakas, people in and outside mountains, Pulindas, eastern half of the Dravida country, the south bank of the Yamunā, Campā, Udumbara, Kauśāmbi town, Cedi, Vindhya forest, Kaliṅga, Puṇḍra, Golāṅgulas, Śrīparvata, Burdwan, river Ikṣumati, robbers (or the country of the robbers), Pāratas, wilderness, herdsmen, seeds, cereals, pungent substances, trees, gold, fire, poison (a kind of medicine), heroes, medicines, physicians, quadrupeds, husbandmen, kings, evil-doers, those who march for conquests, thieves, serpents, woods, men of repute and bitter articles or men of cruel disposition.

[The author uses the words तस्कर and छोर here. The commentator says तस्करो देशो जन वा and छोरास्तरिः:]

The Mekala mountain is usually identified with the Maikal range in the Gondwana in Madhya Pradesh including the Amara-Kaṇṭaka which is the source of the Narmadā.

The Viṭakas are, according to Kern, the same as the Utsava-saṅketas and the Lampākas of the Mahābhārata.
Campã or Campakãvatã or Campãvatã was an ancient city on the Ganges. It was the capital of the Aṅgas and identified with the modern Bhagalpura.

Śrīparvata is identified with the Nallamalais of the Kurnool district in Andhra Pradesh, extending all along the Krishna in a westerly direction, on the basis of a Nagarjunakonda inscription. It is sometimes identified with the Śrīṭana of the Nasik cave inscription of Vāsiṣṭhiputra Puḷumāvi.

Ikṣumatl river is now called Ikhan or Kālinḍī, a tributary of the Gaṅgā, flowing through Kumaun, Rohilkhand and the district of Farrukhabad. The old town of Saṅkāśya was situated on its bank. It is the same as the Oxymagis of Arrian.

Cf. काश्यप—

[Script in Devanagari]

[Translation of the script]

[Transliteration of the script]

[Notes and further context]
The Moon presides over mountain-fortresses, natural water-barriers, Kosala, Bharukaccha, the ocean, Romans, Tocharians, Vanavāsins (forest-dwellers or people of Banavāsi), Taṅgana, Hala, Strīrājya, the islands of the great ocean, sweet things, flowers, fruits, water, salt, jewels, conch shells, pearls, aquatic products, rice, barley, herbs, wheat, drinkers of Soma juice, Kings called Ākranda (in the cycle of 12 kings they occupy the position next to the Pārṣṇigṛāha), Brāhmaṇas, white objects (like silver), beloved persons, horses, lovers, young women, commandants, eatables, clothes, horned animals, demons, agriculturists and persons learned in the sacrificial lore.

[In this section we find some of the characteristics of planets mentioned in Bṛhajjātaka etc. being repeated. See also उत्तरकालामृत्ति V 25-54. It is interesting to note that our author brings the Romans under the tutelage of the Moon, whereas Kāśyapa does not mention them in his list.

Cf. कास्यप—

शोभ्य नर्मदाया भीमरथवायाः पश्चातां व्रताः!
निर्भाव्या वेत्रवती सिद्धा गोवारी वेणा ॥
मन्वाकिनी पयोद्धी महानवी सिद्धिमालतीपराः ॥
उत्तरप्राचुयेध्वरालितिवेण्यायणाश्रोता ॥
द्रविक्रियेहन्नामकमात्रकौकुण्डरास्याः समप्रतिनिधिः ॥
कुलकर्तरिवकालसिद्धिपुरज्ञेश्वरसुरिः ॥
नावाकार्र्यमोगोवर्षान्वरिवन्यायित्रावर्त्यां वेषा ॥
ये च पितुलि सुतोऽयस्य ये चापि गोमतीसिनिमु ॥

1. See Uttarakālāmṛta ed. V.S. Sastrī & revised by M.R. Bhat, pp. 159 to 173.
Mars presides over the countries situated in the western half of the Sone, Narmadā and Bhīmarathā, Nirvindhyā, Vetravatī, Siprā, Godāvari, Venā, Gaṅgā, Payoṣṭi, Mahānadi, Sindhu, Mālaṭi, Pārā, Uttarapāṇḍya, those who live near mount Mahendra, Vindhya and Malaya, Cola, Dravida, Videha, Āndhra, Aśmaka, Bhāsāpara, Koṅkaṇa, Mantriṣika, Kuntala, Kerala, Daṇḍaka, Kāntipura, Mlecchas, half-castes, Nasik, Bhogavardhana, Vīraṭa, the countries by the side of the Vindhya mountains, people living on the banks of the Tāḍī (Tapti) and the Gomati (Gumtee), town-dwellers, farmers, Pārata, persons who live by fire (such as goldsmiths), warriors, foresters, forts, Karvāṭas, slayers, cruel men, arrogant persons, kings, boys, elephants, hypocrites, infanticides, shepherds, red fruits and flowers, corals, army generals, jaggery, liquor, bitter things (like the Neem or merciless persons), treasury, keepers of the sacred fire, mines, Buddhist monks, thieves, rogues vindictive and gluttonous persons.

[Verse 12 is omitted in some editions. The word धिम्माभिधात is interpreted in another manner by the commentator: प्रसस्त्र: कलहो धिम्मः, तत्त्राभिधात:।

Bhīmarathā is the modern Bhīmā, a tributary of the Kṛṣṇā. It is also called Baimarathi.

Mahānadi rises in the Amarakaṇṭaka range, flows through Orissa and falls into the Bay of Bengal.

Nirvindhyā is identified with the Nevuz, a tributary of the Chambal between the Betwa and the Kali-Sindh in Malwa. Kālidāsa refers to it in his Meghadūta (I. 28-9).

Vetravatī is the modern Betwa, a tributary of the Yamunā.

Siprā is a tributary of the Chambal into which it falls a little below Sitamau. The city of Ujjain is situated on its bank.

Śonā is the modern Sone which falls into the Gaṅgā near Patna. Megasthenes calls it Erannaboas (Hiranyavāha) at whose
junction with the Gaṅgā was situated Pāṭaliputa, the celebrated Maurya capital.

Paroṣṇi is identified by Cunningham with the Pahoj, a tributary of the Yamunā between the Sindh and Betwa. According to others it is to be identified with the Paisuni or Paisundi in Bundelkhand.

Pārū or Pāravatī is a tributary of the Chambal rising in Bhopal. The old town of Padmāvatī (modern Pawaya) was situated at the confluence of the Pāravati and Sindhu.

Tāpti, modern Tāpti, rises in the Satpura hills and falls into the Arabian Sea.

There are altogether 16 names of rivers coming under the jurisdiction of Mars.

Cf. काश्यप—

महेन्द्रविन्यमलयः सिम्रा वेण्या महानदी ।
गोदावरी नमदया भीमाया: पशुभ्रमा विद्या ॥
बेदिका: कौशल्या नर्गा द्रविष्णा वेदवन्दी ।
मन्दाकिनी पवोष्णी च मालती सिम्हुपारकाः ॥
पाण्ड्याभोत्तरदेशस्था विदेहान्ग्राश्मकास्तथा ।
भासपारा: कुष्ठलाभ केरला वण्डकास्तथा ॥
नागरा: पौरवाचव बांधका: शस्त्रवृद्धयः ।
हुआशानजीभिनो ये कुक्तरा: पशुपास्तथा ॥
साङ्ग्रामिका नृथसाल्ला संक्षरोशपातिका: ।
कुमारा: भूमिजस्योक्ता दामस्कास्तस्तरस्तथा ॥

लोहित: सिम्हुनव: सरयराम्भिरिका रथाद्या ।
गुजाकौशिक्यान्त: सतिरी बैवेहुकस्त्रोजः ॥१६॥
मुषुराया: पूरबार्ब हिमवन्ययोनितिष्ठकुद्वितः ।
सोराष्ट्रेतुजलमांगवधेंसिलपर्वताभिविद: ॥१७॥
उदपत्त्यान्त्यवंशेवंशेंव्यववरणमिरागाश्यभुतिविविद: ।
प्रालेश्वराविरागेनस्तास्तकापुष्पविल्यन्तः ॥१८॥
चरुपुष्पकुतकालिकाक्षुकलक्ष्मादसूचकामिचारातः ।
बृत्तनुयाधस्वमस्यसूतन्त्रेन्द्रजालः ॥१९॥
श्रावकारत्नमतिःस्तम्भसरस्यविण्वितानि ।
ब्रजराशिरसावस्यकुलपेरवरराशिक्रुतः ॥२०॥
Mercury presides over the river Lauhitya, Indus, Sarayū, Gambhīrīkā, Rathākhyā (i.e. one named Rathā. Is it Bhūmaratā?), Gaṅgā, Kauśikī and other rivers (such as Vipāśā, Sarasvatī and Candrabhāgā), Videha, Kāmboja, the eastern half of Mathurā, the Himalayas, Gomanta hill (or cattle-owners) and Citrakūṭa (the people living in these regions), Saurāṣṭra, bridges, water-routes, merchandise, cave-men, hillmen, reservoirs, mechanics, songesters, writers (or copyists), jewel-experts, dyers, perfume-makers, painters, grammarians, mathematicians, decorators, experts in the preparation of elixirs of life, artisans (such as carpenters, masons, blacksmiths and potters), spices, jugglers, infants, poets, imposters, tale-bearers, those engaged in black magic, messengers, eunuchs, buffoons, those that are proficient in demonology and magic, policemen, actors, dancers, ghee, oil, oil-seeds, bitter things, observers of vows (like Brahmācārins), chemists (who prepare good tonics) and mules.

[Kauśikī river may be the modern Kusi flowing into the Gaṅgā through the district of Purnea in Bihar, or the Kusiara of Sylhet (Bangla Desh) flowing through the area known as Pañca-khaṇḍa.

Gambhīrā, mentioned by Kālidāsa in the Meghadūta (I. 40), is a tributary of the Yamunā above the Chambal flowing east from Gangapur through eastern Rajputana.

Cf. काश्यप—

तिर्नकूटसिंहरी रम्यो हिमवान् कौशिकी तथा।
मुराराज्ञ वृत्तिः लोहिः सिन्धुरेः च॥
गाम्भीरिका च सरयू रथाक्ष्य गण्डकी नदी।
गान्धर्वा लेखहाराद्भ तथोदराग्रं कृतिः॥
वेदेहा सवंजलाना कामोदाजार्णुरान्तः॥
गान्धर्वकविविद्ये ये सोमलिंगद्वेपना॥
मुद्रणरजतं रत्नं मातज्ञनुराणिद्यत्॥
पीरा जनपदा सोम्या सोमदुर्वकशस्यतः॥]

सिन्धुरकूटसिंहरिणी मुराराज्ञाङ्गमर्ततोवीरा।
ब्रह्मचर्यविपाकातिशिवत्तृ रमताकाशः॥५॥
त्रिगुर्गोवरामक्ष्यपरता वादकान्योधियः।
सारस्वतार्जुनायनकामक्ष्यप्रामकाद्धार्जितः॥२॥
To Jupiter belong the eastern part of the Indus, the western half of Mathurā, the Bharatas, Sauvīras, Srughnas, Northern People, the Vipāṣā river, the Śatadru, the Ramātha, Sālva, Trigartas, Pauravas, Ambaśthas, Pāratas, Vāṭadhanas, Yaudheyas, Sārasvatas, Arjunāyanas, half the rural provinces of Matsya, elephants, horses, royal priests, kings, ministers, those who are engaged in auspicious ceremonies and preparation of tonics, those who are compassionate, truthful, pure, pious, learned, charitable and righteous, citizens, rich men, grammarians, philologists, Vedic scholars, sorcerers, politicians, royal equipments (weapons etc.), umbrellas, banners, Chowries etc., benzoin, Jaṭāmāṁṣṭī, Tagara, costus, mercury, rock salt, beans, sweet juices, bees-wax and Coraka perfume. 

[Srughna is identified with the modern village of Sugh on the old Jumna near Jagadhari.

Vipāṣā is Beas. It was also known as Ārjikīyā in the Rgveda (VIII. 3.6).

Cf. काश्यपः—

श्रेयंसन्मुच्छोवीरः शत्रूमयुरे भ्रंपि \nसु घृदीच्छिविपशाशव पारतामवश्वकास्तः \nराजा पुरोहितो मन्त्री मार्गव्यं पौशिकं ब्रत्मु \nकाश्यपः कर्म विद्यानां विभाषोच्चतप्रस्विनाम् \nमल्याशव वाटशालाश योहेया सञ्ज्ञानानाना: \nसारस्वताशव रम्भा हस्त्यश्चवज्ञचामवरः \nशास्त्रविविद्युष्प: पौरा नीतिजः शीलसंपुर्तः \nमांसाधरकुष्ठच शैलेयं लक्ष्यं रसः \nमधुरवास्तवलीजं विन्यासं चांगिपो गुढः \n
Both Kāśyapa and Vārāhamihira have committed a grammatical error in using the word Vidyasa in the sense of scholars, nominative plural.
The Vārānaseya edition reads verse 25 as "श्वेत्यकुर्थ..." which is short of one Mātrā in the second Pāda.

The following come under the jurisdiction of Venus: Taxila, Mārtikāvata, Bahugiri, Gāndhāra, Puṣkalāvata, Prasthala, Malwa, Kaikaya, Daśāṇa, Usāṇa, Śibi, those who dwell on the banks of the Vitastā, Iravati and Candrabhāgā, chariots, silver, mines, elephants, horses, elephant-drivers, wealthy persons, fragrant things, flowers, ungents, gems, diamond, ornaments, lotuses, couches, leading personalities (bride-grooms), young men, young damsels, aphrodisiacs, those who enjoy sumptuous and sweet food, gardens, baths, lovers, those that are endowed with fame, happiness, generosity and charming personality, scholars, ministers, merchants, potters, different varieties of coloured birds (or pictures and birds?), the three fruits (viz. Cardamom, Clove and Kakkola), fine silk, woollen rugs, bleached silk, Lodhra (whose powder is used as a cosmetic), Patra (the scented skin of a fruit), Coca, nutmeg, Agaru, Vacā, Pippali and sandalwood.

[Mārtikāvata is a country, according to Utpala. This name may have been derived from Mṛttikāvata which may be identical with Mṛttikāvarapura mentioned in the Viṣṇupurāṇa (IV. 13.7). The Bhojas appear to have got the name Mātrikāvara as a result of their living in this town. Dey identifies it with the ancient Sālva-pura, modern Alwar, or with Merta in Marwar. But in the opinion of Wilson it is more appropriate to identify the place with the country of the Bhojas by the side of the Parṇāsā (Banas) in Malwa.
Vitasta is the Jhelum, one of the five streams of the Punjab. 
Iravati is the modern Ravi, the Hydraotes of Greek writers.
Candrabhāgā is the modern Chenab, the largest of the five streams of the Punjab.

Cf. काश्यप —

चन्द्रभागां वितस्तां चौरावतीं च पिबरति ये ।
पुष्करावतकैया गान्यार्ग्रस्थलास्तथा ॥
दशासां गलचास्तकालाः सौकितकमेव च ।
घनाक्ष्या कुञ्जरा व्र्षचा प्रस्थल च विलेपनम् ॥
सुरूपसुभवोधानकामुकः कामचारिणः ।
बेसरा मधुरा हृदा सलिलाशयनीविनः ॥
तहस्ता योपित: कीडाविदुपो जनमोक्षिनः ।
विस्राणजन्ध्र कौशियं परश्रुणं काशिकोशिनः ॥
पिण्ठ्यजन्ध्रनं जातीण्डलमालकानि च ।
गन्धपत्रय सरीरस्य शुक्रआस्थिपति: स्मृत: ॥

भान्तरबुद्धिकर्षोराधामोरश्रोतरंतकः ।
नात्र यत्रनम् वेषे सरस्वती पारशुमो वेषा: ॥३१॥
कुश्चमस्यन्या: प्रभासं विदिशा वेदस्मृती महतस्त्र: ।
खलमलिनीचतुरैविहिनसरस्वोपहवंतश्वा: ॥३२॥
बान्धवलकालिकतेषुकुमिष्णवर्धंविहरुपुत्रसोकरिः ॥
गम्भृतस्वसतदानत्रशब्दमलिन्यायः ॥३३॥
कदुत्त्वकर्षयस्वयम्बोविधियोविवेतो भुज्यानस्तकरमहिः ।
खर्करमचरणक्वातलिन्यावाश्रयाक्षुमस्य ॥३४॥

Saturn presides over the Ānartas, Arbuda (Mt. Abu.), Puṣkara, Saurāṣṭra, Āhītras, Sūdras, people living in or near the Raivataka mountain, the country where the river Sarasvatī disappears, the western country, inhabitants of Thaneswar, Prabhāsa, Vidiśā, the river Vedasṛṇṭī, those that live on the banks of the river Mahī, rogues, the slovenly, unrighteous persons, oilmongers, cowards, eunuchs, gaolers and prisoners, fowlers, impure fellows, fishermen or sailors, deformed persons, aged ones, boar-hunters, leaders of corporations, those that have fallen from their vows, Šabaras, Pulindas, the penurious, pungent and bitter substances,
tonics, widows, serpents, thieves, she-buffaloes, donkeys, camels, Bengalgram, pulses that cause flatulence and Nispāva pulse.

[Puṣkara is mentioned in V. 68 and Puṣkarārāṇya in XI. 36. It is identified with Pokhar near Ajmer. It is a famous place of pilgrimage.

Veda-smṛti is identified with the Besula in Malwa. In the Bhīṣma parvan of the Mahābhārata it is called vēsāmūta.

The river Mahi rises in the Pāriyātra mountain, has a south-western course up to Banswara wherefrom it turns south and passing through Gujarat drains into the Gulf of Cambay.

Cf. काक्षप—

श्रव्दो रैवतगिरि सौराष्ट्रामोरकास्त्रयो।
सरस्वतीपश्चामाशा प्रभासं कुशवाज्जलम्।
श्रानंतशृण्डा विदिशा खलतैलिकनीचक:।
वेदस्मृती सौकर्ण्णा मलिनाम्ब महौतम्॥

ढुःशोलाशकुनाहीना: पशुकथनकास्त्रयो।
पालिण्डनाम वैज्ञान नियांत्या शबर:।
विरुपा कठोत्तकानि मस्कनिवासिनः।
पुजिन्दरस्त्रया सर्वं महिषापुर्णरः।

चरणारा वातला वर्ला। पुस्तसत्तथं विवजिता।।
काक्षपास्मादानं वुक्काः च प्रमु: शानि:॥]

गिरिशकारकन्दरदर्दरीविनिविद्या स्वेच्छाताय: शून्यः।
गोमायुमधुमलिकोकाशाः मधुबिकलाज्ञा:॥१२॥

कुलपांशमहाकुतन्धचोरिनः सत्याचारवाणाथः।
खरचरियुयुपितोवरोथगताम्बीया नीचा:॥१३॥

उपहतदाम्मकराकानतद्रावहुलाथ्व जनवः सवः।
चर्मेऽऽ च सत्यवति मायतिलावचारकश्विताश्रो:॥१४॥

Rāhu rules over the inhabitants of mountain-peaks, dens and caves, barbarian tribes, Śūdras, jackal-eaters, the Śūlikas, Vokkānas, Kinnaras, crippled persons, those who disgrace their lineage, cruel persons, ungrateful men, thieves, untruthful, dirty and miserly persons, donkeys, spies, duelists, wrathful persons, those who live in pits (or children in the womb), evil-doers, reprobates,
hypocrites, giants, all sleepy beings, lawless or unrighteous persons, blackgram and sesamum.

[रत्निव्रम्य: is read as गर्भव्रम्य: in some editions. From the reading in the समासंहिता it is clear that the author’s version can be only the latter.

Cf. काश्यप—

| बुधुःकितास्तीश्चरोपा विभिन्न: कुलवान:।
| नीचा म्लेच्छोत्साहकं नरसं: पारदारिक:।
| सत्यमविविधीनाश्र गिरिस्थ: कन्दराविलिता:।
| प्रतापसत्यह्नाश्र शुमालादा महावान:।
| तिलाश्र नाहुः घ्रहण: मापाश्रीरा: खरांश्र:।
| यात्रामु हिसति ये निल्वं राहस्तेयामधीश्र:।

| गिरिस्तुपल्लवकेतुज्ञाचोलावासमश्रीन:।
| प्रत्यवनमहेश्वरकारसायगरांमोपेता:।॥३६॥
| परदरबिवादरथ: परन्त्रकुतुहला मद्रोलिस्कः।
| मूलां बार्तकविविजनीयवाः केतो: समास्वाता:।॥३६॥

Ketu presides over mountain strongholds, the Pahlavas, White Huns, Colas, Afghans, deserts, Chinese, cavemen (or borderland), the wealthy, highly ambitious persons, energetic men, those endowed with prowess, adulterers, quarrelsome people, those who take pleasure in others’ difficulties, those that are puffed up with pride, fools, unrighteous persons and those that are intent on subjugating others.

[Our author refers to the White Huns in XI-61 also. Since he uses Sveta and Sita, synonyms of white, it is clear that neither of these words is the name of a country or people.

Cf. काश्यप—

| प्राकारास्मुविन्विता: शृवःगिरिस्था विविजिनीयव:।
| प्रत्यवनमहेश्वरकारसायगरांमोपेता।।
| मूर्ति विहानाश्रोपान्तरयोऽरत्नं नरसं:।
| परदरबिवादरथ: नीचा: केतारिति बिनिदेशत:।।

Cf. also the समासंहिता of our author—

| भानोरक्कलिङ्क्षण्य:ः श्रीवंशिता: बाहर:।
| वाल्लकोल्लक्षुमुदशोऽगम: प्राङ्कनमदारांविशा।।
A planet proves favourable to those (persons and objects) whose lord he is declared to be, if, at rising, he be large, of glossy rays, and in his natural state, if no portentous thunder, meteors, dust or planetary conflict afflict him, and if he be posited in his own house, exaltation or be aspected by benefics.

[Bhaṭṭotpala interprets उद्व as शिवित्वापुरुषमकाले which means the daily rising as against the re-emergence of a planet after being eclipsed by the Sun. In my view the author’s intention is to convey the latter sense.
As the chapter is coming to a close, the metre is changed. It is हृदिण्य here.

If a planet is possessed of signs contrary to those mentioned above, his dependency (countries, people and things) will suffer; the people and the rulers will be afflicted by battles, panic and diseases. In case the kings have no danger from their enemies, there will certainly be trouble for them from their own sons or ministers. Moreover, in consequence of drought, the people of the country-side will repair to towns, mountains and rivers which they had never visited before.

[The second verse here is construed by Utpala in a different way: स्वमु तक्तमासीयपुश्वप्तं वा नियमानिन्द्यायदामार्यं मनिस्वप्तं ब भयं न भविति ।।।।
एवं महाद्वायतमो न भविति तदा जनपदस्य लोकस्यापि यथा तथा भयं भविति।।।।
This line of argument appears to be unwarranted in view of the word नियमानि employed by the author.

Cf. गर्ग—

सिनगरदिमियदामार्यप्रकृतिस्थाप्तं यो ग्रहः।
प्रहयुग्दरजोधूमनिबिष्टोलक्षणनाहतः।।
स यदा स्वोधरायाविश्वम् मित्रभे स्वयंसेर्विषयः।।
स्थितं जुष्म्प्रहेतुः स पुष्पांति परिचित्म।।
स्वमन्यया हृदिण्य वर्ग जननाशं करति।।
नूपाणां भयद् प्रोक्तस्ववृद्धिभयकारकः।।
The metres of the verses are बैतालीय and पुष्पाः respectively]
Chapter XVII—Planetary Wars

How and when a planetary war will take place according to the teachings of the sages who know the past, present and future, has been explained by me in the astronomical treatise viz. Pañcasiddhāntikā, on the basis of the Sūryasiddhānta.

[पृष्ठियन्त्रि is another reading for पृष्ठियन्त्रि. Our author frequently alludes to his previous works like the पञ्चसिद्धांतिक, पृष्ठियन्त्रि etc.

In the following verse the cause and varieties of planetary warfare are explained.]

When the planets move in the sky along their orbits lying over one another, they appear to our eyes to move on even surface or plane, as a result of their great distance (from the earth). According to the degree of their seeming approachment, there are four kinds of war as stated by Parāśara and other sages, viz. Bheda (occultation, cleaving), Ullekhā (grazing), Aṁśumardana (clashing of the rays) and Aparājita (passing southward).

[Planetary warfare has been treated of by many ancient sages such as Parāśara, Garga, Kaṁśapa and Vajra, according to the commentator. When two planets appear to have a single orb on account of their apparent over-lapping, the fight is called Bheda. In this the orb of the lower planet obstructs completely the upper one. When the rims of the two orbs graze each other, it is called Ullekhā. When the rays of two planets situated closely appear to be clashing
with one another, it is *Aṇiṣumardana*. When a planet covering another moves towards the south, it is *Apaśavya* (see notes under XVIII-1 *infra*). Bhaṭṭotpala appears to confuse श्रवण and प्रश्रवण, as he says: "प्रश्रवणः प्रश्रवणं उच्चते!" But this is against the statements of the sages. He quotes a verse which distinguishes *Yuddha*, *Samāgama*, *Ullekha* and *Bhedā*: "हस्तमात्र सचेष्ठ बाह्माद समातमः। वितांतिमात्रमुलेको मंदगन्धे निरहुँकः॥" श्रवणः says in this connection:

\[
\text{दशिनोपागत्वम् स्थादित्वरूपः प्रश्रवणम्।}
\]

\[
\text{प्रश्रवणां चंद्रमा ज्योति नक्षत्राणां तथैव च।॥}
\]

*Vṛddhagarga* explains how the planets’ mutual प्रश्रवण and प्रश्रवण positions are to be determined:

\[
\text{प्रश्रवणां विज्ये सहृद्य नक्षत्राणां च संयते।}
\]

\[
\text{कर्भं प्रश्रवणं श्रमपसव्यं तथैव च।॥}
\]

\[
\text{नक्षत्राणां प्रश्रवणां वा यदा तूतर्गः तत्वी।}
\]

\[
\text{ततःप्रश्रवणं ततान्तः श्रमपसव्यं तत्वी।॥}
\]

\[
\text{नक्षत्राणां प्रश्रवणां वा यदा दक्षिणो व्रजेतु।}
\]

\[
\text{प्रश्रवणं स्वबं स्प्याद्वृष्टिभयं भवतः॥}
\]

Bhaṭṭotpala adds here that though the definition of *Apaśavya* is the same with respect to all planets, yet in the case of the planetary war named *Apaśavya* it is different i.e. it means स्वयं. Dr. Kern says: "The *Apaśavyam* or *Asavyam* yuddham takes place when the interval is somewhat less than a degree; at a greater interval there is no conflict." Rṣiputra and others speak of 15 kinds of war.

Cf. पराशर—

भेदतमालोहामुलेपनं रक्षतंगतंबंशे वि प्रश्रवं च तुविवमात्रचक्षे कृशणः।

ते तथा पूर्वात गृहान्।।

Cf. वर्ण—

छादनं रोंगां वें सरिममदर्शत्वचं।

प्रश्रवणं प्रश्रवणं व चतुर्थि गुरुपलद्धे च।।

Cf. also काश्यप—

सर्वप्रश्रवणं: श्रीमङ्गलादत्तस्यवर्षिणायः।

भैरवो रविन्न्यां च जीवो मनः: वर्णेरः।।

श्रीमन्तां मन्दगात्वचे काले तपेक्षागामिनः।।

ततो योगः भवेदेष्य यतोऽश्वात्वकामाधितः।।
When the Bheda (occultation) type of warfare takes place, there will be failure of rains, and discord among friends and big families. At the Ullekhya (grazing) type of war there will be danger from clash of arms, ministers will be at loggerheads among themselves or with the king, and food will be very dear. When the third type of war (clashing of rays) takes place, there will be wars among kings and general destruction by the sword, diseases and famine. At the last type of conflict i.e. Apasavya, kings will be engaged in wars.

[Dr. Kern remarks: "This is not difficult to understand, for the Moon leaving, in her eastward course, a planet or star at her own right (i.e. standing north from the planet or star), may be said to make a Pradaksina; standing to the south, i.e. leaving a planet or star at her left, she makes an Apasavya. Thus Apasavya means, "from the left, at the left", and, in a special application, "at the southside," but from this, it does not necessarily follow that apasavya originally was simply the opposite of savya "left". Yet it cannot be doubted that they have taken apasavya as the reverse of savya, or, in other words, that apa was understood to mean, not "from the side" but "not"; therefore asavya was considered to be simply synonymous with apasavya. Moreover, Savya has got the meaning of "right", precisely the reverse of its most common acceptance, viz. "left".

"Not to be confounded with this acceptance of savya is its use in augury. Applied to augural birds, etc., savya is strictly and properly "left", but as birds first appearing from the left of the observer move in the direction of his right, and keep him at their own right savya, "left", and pradaksina, 'moving to the right', imply the same, without being the same. Utpala remarks: सर्वं एवं शकुनादयो वात्तर्मपादस्वंद्रत्रत्र व्राह्यत्त दक्षिणपादवेण्याकामिति यत् तत्र प्रदक्षिणं सवयच। एत-
In astronomical works, *savayā* “moving (revolving) toward the right” and *apasa vya* “moving toward the left,” is common enough; *e.g.* Sūrya Siddhānta XII-55; Siddhānta Śiromaṇi, Golādhyāya 3-51, Āryabhaṭīya IV-16.”

While answering an objection to the effect that there can be only three kinds of planetary conflict, the commentator says: The signs of defeat of a planet are (i) being placed to the south of the other planet, (ii) rough appearance, (iii) trembling, (iv) loss of colour or lustre, (v) deformity, (vi) being super-imposed by the other, (viii) tiny form, and (viii) retreating. Those of victory are: (i) to be stationed to the north of the other, (ii) glossiness, (iii) largeness, etc. Though a planet is placed to the south, if it is endowed with the marks of triumph, given above, it should be declared to be victorious. So, whatever effects have been prescribed for a victorious planet stationed to the north, should be said for a victorious planet though placed to the south. This is the purpose of mentioning this variety separately.]

रविराक्रंदे मध्ये पोरः पुर्ववर्तितो विश्वगी चारि।
पौरा ब्रह्मगुलरविजा नित्ये शीताकर्णाक्रंदे इंग्ली।
केतुकुलराहुस्वका यायिने एते ह्वा धनति।
श्रीकंद्यापारंगीराजयज्ञनो जयदा: स्वर्गग्‌ण।

The Sun standing in the meridian is called Ākranda i.e. an ally who comes to the rescue being situated behind the Pārṣṇigrāha, when he is in the east i.e. in the forenoon, he is called the *Paura*, a king staying inside the town; and in the west i.e. in the afternoon, he is termed the *Tāyin*, one who marches against the enemy. Mercury, Jupiter and Saturn are always *Pauras*, while the Moon is always the Ākranda. Ketu, Mars, Rāhu and Venus are marching planets. All the planets known as the Ākranda, Tāyin and Paura when hurt, will destroy severally kings coming to the rescue, marching and staying in town. When such planets are victorious, they bestow victory on their own classes of kings.

[In Sanskrit literature 12 kinds of kings are mentioned. Among them the *Viṣṇīṣu* occupies the hub of the wheel. Ākranda is next to the Pārṣṇigrāha behind the *Viṣṇīṣu*. In case Pārṣṇigrāha attacks the central king from behind, the Ākranda who is behind the former could help the chief king by attacking the attacker Tāyin and Paura
are general terms meaning one who attacks or marches, and one who defends the town respectively. These names do not occur in the list of 12 kings.

The luminaries do not participate in planetary wars. Still they are mentioned here in view of their affliction by meteors etc.

When a planet called Paura is overpowered by another of the same description, kings defending their towns would kill others in the same situation. The same applies to Yāyin and Ākranda planets and kings. When there is a conflict between Paura and Yāyin planets, the victorious will bestow victory on its own class of kings.

[Cf. पराशर—
तेषां तत्त्वाधिकारी वधारू वधोऽब्योधनेवेदारू भेदः साम्यात साम्यम्।

In the next verse the symptoms of a defeated planet are given.]

विभिन्नविकल्पः पश्चो वेयुरप्राप्य सन्निवृत्तोऽऽ॥
प्रशिक्षतो विज्ञातो निप्रमी विवर्णश्च यः स जित: ॥६॥

A planet is said to be defeated when it is situated to the south of the other, is rough, quivering, retracting without actually coming in contact with the other, small, mounted upon, of unnatural appearance, without brilliance and colourless.

[Here nine marks of defeat are listed, but Parāśara has one more, viz. Abhihata or struck.

Cf. गर्भ—

चतुर्लोचनधित: श्यामः पर्य: सूक्ष्म एव च।
प्रपञ्चप्रथो यस्य चक्रान्न: प्रतित्वसत्॥

यूनु: स्वानाद्वस्तो यश्र प्रतित्वसत:स्तैः ॥
निप्रमी विज्ञातापि जवेनामिहत: ॥

प्राप्य वा निप्रमी यो वेयन: क्षण्ण: एव च।

लक्षणः सप्तदशस्त्रं विन्यात परार्जितम्॥

Though the sage speaks of 17 marks, yet we can count only 16. To solve this difficulty we may have to change the reading of जवेन into जवेनोऽमिहत:.. Then we get one more mark i.e. one bereft of speed.]
A planet possessed of characteristics contrary to those mentioned above should be considered as victorious i.e. when it is large, glossy and brilliant, even though it may be placed in the south.

[Cf. गर्म—

तृतीयां दक्षिणसम्पन्न: प्रसन्नो रजतभ्रमः।

tvērāukṣaḥ prasād gam yaḥ: समेत्य ग्रहो भवेत् ॥

प्रभावाद्वितिको यशः ग्रहावृत्त लोकतिथिः।

तात्त्वं जयिनं चिन्तामूल यथा ग्रहसमागमे ॥

In this connection Utpala remarks, “एतदु शुक्लय प्रायः सम्भवति।”

He quotes in support पुनिशाचार्य—

“सवं जयिन उदवस्था दक्षिणादिक्ष्ठो जयि शुकः।”

From this we can infer that generally the palm is given to a planet that is situated in the north, but in the case of Venus it is the reverse.]

When both the planets at conjunction are radiant, large and glossy, they being in love with each other conduce to their respective parties (Ākranda etc.) establishing peace and friendship between them; while in the contrary case they destroy the kings over whom they preside.

[Here the word विपरीती means—if both of them are devoid of radiance, small, and rough.]

युद्ध समागमो वा यथव्यक्तो स्वलक्षणेवंतत्।

yuddha smaagnasa va yathavakta svakshaanevaṃtat ॥११॥

If, owing to the indistinctness of the indications, it cannot be determined whether a conflict or conjunction is taking place, the effects accruing to the kings on earth too should be declared to be equally uncertain.

[War takes place among the non-luminaries, while Samāgama (conjunction) is between the Moon and one of the non-luminaries. At a planetary war sometimes it may not be possible to determine
the victor owing to the absence of distinct indications, e.g. when both are radiant, large and glossy. Similarly, at a conjunction it may not be possible to find out if the Moon is either to the north or south of the other planet (non-luminary). If she passes through the other, the effect of cleaving should be prescribed and not of conjunction.

When Mars is defeated by Jupiter, the Bāhlīkás, marching kings and persons living by fire (such as goldsmiths, cooks etc.) will come to grief. When he is vanquished by Mercury, the Śūra-
senas, Kalingas and Sālvas will suffer. When he is defeated by Saturn, kings defending a town will become victorious, but the subjects will be harmed. When he is defeated by Venus, granaries, Mlecchas and Kṣatriyas will suffer.

When Mercury is defeated by Mars, trees, rivers, ascetics, the Aśmakas, kings, people living in the north and sacrificers will come to grief. When he is conquered by Jupiter, the Mlecchas, Śūdras, thieves, wealthy men, citizens (defenders of towns), Traigartas and mountain-dwellers will be affected, and there will be an earthquake. When he is vanquished by Saturn, sailors, warriors, aquatic products, rich persons and pregnant women will suffer. When he is overpowered by Venus, there will be destruction by fire and ruin of corn, clouds and marching monarchs.
When Jupiter is vanquished by Venus, the Kulūtas, Gāndhāras, Kaikayas, Madras, Śālvas, Vatsas, Vaṅgas, cattle and corn will be affected. When he is overcome by Mars, the middle country, kings and cows will suffer. When he is defeated by Saturn, the Arjunāyanas, Vasātis, Yaudheyas, Śibis and Brāhmaṇas will be harmed. When he is defeated by Mercury, the Mlecchas, truthful men, soldiers and the middle country will be ruined. In addition, those people and things belonging to Jupiter (vide XVI. 21-25 supra) will also be destroyed.

[Though the author mentions bhakti- effect of planetary rulership—only with reference to Jupiter and Venus, it is to be understood that the dependencies of all defeated planets will be adversely affected, as a general rule. For, he makes this point clear in the last verse below i.e. 27].

When Venus is defeated by Jupiter, the marching monarch will meet with his end; Brāhmaṇas and Kṣatriyas will be at loggerheads, and there will be no rain; the Kosalas, Kaliṅgas, Vaṅgas, Vatsas, Mātysyas, the Middle country, eunuchs and the Śūrasenas will suffer severely. When he is defeated by Mars, commandants of armies will be murdered, and kings will be locked up in wars. When he is overcome by Mercury, mountaineers will be afflicted; and there will be great scarcity of milk and rainfall. When he is
vanquished by Saturn, leaders of corporations, military men, Kṣatriyas and aquatic animals (and products) will be harmed. Moreover, the general effects due to planetary rulership (mentioned in XVI. 26-30) will also come to pass.

When Saturn is overcome by Venus, prices increase, and snakes, birds, and proud persons suffer. When he is defeated by Mars, the Taṅgaṇa, Āndhra, Udra, Kāsi and Bāhlka countries will be afflicted. When he is defeated by Mercury, the Aṅgas, merchants, birds, cattle (quadrupeds) and elephants will suffer. And when he is hurt by Jupiter, countries where women are in a majority, the Mahiṣakas and Scythians will be troubled.

Thus have been described the special effects of the defeat of Mars, Mercury, Jupiter, Venus and Saturn. The general effects, however, are to be declared as explained in the chapter dealing with planetary rulership. The more a planet is stricken, the more will it harm everything belonging to it.

[What the author means is that the general effects of victory or defeat will accrue to the people, countries and animals as well as things enumerated in the previous chapter. What is given here is only the special character of the effects for each planet.

The metre is उपेन्द्रवधा.]
Chapter XVIII—Conjunction of the Moon with Planets or Stars

When the Moon moves, wherever possible, to the north of stars or planets i.e. keeps them to her right side, it is called her dextral movement and augurs well for kings (or mankind). If she moves to the south of them, she does not bring happiness to them.

"ययासम्भवं" is another reading in the second half of the verse.

"ययासम्भवं" is explained by the commentator thus: It is only in the case of the star or planet that is nearby. This generally happens in the case of those stars whose Vikṣepa is equal to or less than that of the Moon; for example, Kṛttikā, Rohini, Puṣya, Maghā, Citrā, Viśākhā, Anurādhā, Jyeṣṭhā, Śatabhiṣaj and Revati. In the case of those that are situated far away, e.g. Svātī, Śrāvaṇa, Dhanisthā etc., she cannot move to their north. The declination of Svātī is 37° north, while the Moon’s 45°. Hence she moves always to its south. On the other hand, she moves always to the north of those stars whose southern declination is greater than hers. The same rule holds in the case of Mars and other planets.

Cf. श्वसिद्र and वृदवयम under XVII. 2-3. The metre is उपात्रिः.]

Should the Moon move to the north of Mars, mountaineers and the mighty would be victorious; Kṣatriyas and marching monarchs would be happy; and the earth would rejoice with abundant corn.

[The metre is रोजङ्गः.]
When the Moon traverses to the north of Mercury, she confers victory on the king defending the town, plenty of food, and corn as well as happiness on the people, and enrichment of treasuries of kings.

[The metre is दोषकः.]

When the Moon moves to the north of Jupiter, prosperity will dawn on kings defending their towns, Brāhmaṇas, Kṣatriyas, learned men, righteousness or religion, and the middle country. There will be plenty of food and happiness among the people.

[The metre is उपजाति.]

When the Moon is to the north of Venus, those who have hoarded wealth, elephants and horses will flourish, marching chiefs and archers will be victorious and there will be a bumper harvest.

[The metre is रथोदता.]

Should the Moon traverse to the north of Saturn, kings defending a town would win victory, and the Scythians, Bāhlīkas, people of Sindhu, Pahlavas and Yavanas would be happy.

[The metre is बैतालीयः.]

If the Moon moves to the north of a star or planet, herself remaining free from affliction, she proves beneficial to the substances, kings defending towns or marching chiefs as the case may be, and countries assigned to the particular star or planet. In case she moves to the south of the same, she will destroy all the above-named things belonging to it.

[The metre is इन्द्रवचः.]
Thus have been described the effects of the Moon’s conjunction with stars and planets to the effect that all the results declared for the Moon’s standing to the north of a planet become null and void when she moves to its south. The Moon has no conflict whatsoever with any planet or star.

[The Sun’s conjunction with any planet is called the latter’s Eclipse; the Moon’s, Samāgama; and that of the non-luminaries among themselves, Conflict.

Cf. ग्रामाय विग्युचन्द्र—
दिस्मकरेणस्तसमय: समाम: शीतरमयसपितानाम्।
कुसुमानीं युढं निगमकेयोययुक्तानाम्॥

Here Bhāṭṭotpala ridicules those who have spoken of the Sun’s victory and defeat, as being utterly ignorant of astronomy.

The metre is मालिनी.]
Chapter XIX—Planetary Years and Effects

[Bhaṭṭotpala reminds us that Varāhamihira had promised in the पञ्चसिद्धान्तकृत I-22 that he would treat of the effects of years and months in this work:—

वर्षं वर्षस्य फलं मासे च मुनिश्चलीत्तत्त्वालोकयं।
तत्तद्वृत्तसंबंधे होरात्मोत्तरविन्याने।

In this connection Dr. Kern remarks thus:—

“It is not known which source has been chiefly used by our author in this particular instance; thus much, however, is certain that long before his time Greek horoscopy had been introduced into India.”

None can doubt the sincerity and honesty of Varāhamihira inasmuch as he mentions the authorities, both ancient Indian and foreign, for his statements. In the above verse quoted from the Pañcasiddhāntikā he expressly states that the वर्षस्य ताल सत्त्वात्त्वालोकय प्रभुरं लक्ष्ययति मध्ये आदि who must be Garga, Parāśara, Kāśyapa, Devala etc. He also pays tribute to the scholarship of the Yavanas (vide II. 14). From this we are not justified in inferring that everything in astrology and astronomy here was borrowed from the Greeks. It is true that our author adds many Greek terms such as Kriya, Tāvuru and Jutuma to the names prevalent in India.]
The state of things in a year, month or day presided over by the Sun will be as follows: Everywhere the earth will yield very little crop; the forests will be infested with hungry tusked animals as a visitation, there will be very little water flowing in the rivers; medicines will not have their potency. Even in winter the Sun will be extremely warm; clouds, though resembling mountains, will not pour down sufficient rain; the Moon and the clusters of stars in the sky will lose their brilliance; groups of hermits and cattle will languish. Kings accompanied by their followers as well as irresistible forces consisting of the divisions of elephants, horses and foot-soldiers, and armed with mighty bows, swords and staves, will go about destroying the countries in wars.

[Cf. यवनेश्वर—]

Pravarāgya laksāmāniritaḥ yad prahstabhavapramavāh jananaām, tadeva tamasadīnaṁ pūrvaṁ tadīśvarasānātvakālīṇiḥ ca.

Vidvākṣaraṁ ragaśvetāḥ prajñātīvaṁstītāvadānīḥ ca. pravāpamukhyātmaścāsātyapraśāntavah yugabhāṣādāriṇaḥ.

The reading of the second verse appears to be slightly corrupt. Cf. also समाससंहिता—

Treṣṇaṁ: śvapramyayā gatamghrotitastakam; bhūravayādiśiṇo bhāskaraṁ rāṇākūlam.

Utpala has quoted relevant verses from the पञ्चविवर्णिका I.8-10; 17-19 under II-6 where lords of years, months etc. are mentioned. For a clear method refer to शीपिप्रखण्ड, pp. 40-42 (V.S.S. Edn.).

Unless otherwise stated the metre employed in this chapter is बसन्ताचारिका].

Pravāpamukhyātmaścāsātyapraśāntavah yugabhāṣādāriṇaḥ.

Gam pūrvarūravāyādīvadānīḥ ca.
During the year presided over by the Moon, the sky will be covered with clouds which resemble moving mountains, which possess the colour of snakes, collyrium, bees and buffaloes' horn, and which fill the entire earth with pure water and the quarters with their deep thunder that produces pangs of separation in the minds of lovers. The waters (of lakes etc.) will be adorned with lotuses and lilies, trees blossoming and bees humming in the gardens; cows will yield abundant milk; and charming ladies will always be delighting their handsome lovers with amorous sports. Kings will rule over the earth justly and properly and enable the latter to yield a rich harvest of wheat, paddy, barley, Kalama rice and sugar-cane, and be enriched with excellent towns and mines as well as marked with sacrificial altars, and resounding with Vedic chants at big and small sacrifices.

[उल्काधक्षेत्र is another reading for उल्कधक्षेत्र. These verses are marked by an extra-ordinary felicity of diction and elegant imagery. The author's poetic talents appear to brush aside his scientific restraints and assert themselves giving a literary relief to the reader whose mind must be rigid with scientific ideas. The alliteration in these verses, especially in verse No. 5, is particularly pleasing.

Cf. यवनेश्वर—

सम्पन्नसद्यश्वायशाशालिस्रङ्गशुद्धगुल्मो बहुवसंधारः ॥
रत्नोष्ठिविजस्त्रेष्ठस्यश्रेष्ठो रत्नस्त्रिसुखस्वर्णर्नोज्ञः ॥

also समाससंहिता—

बहुवस्तिस्यस्य गवृं श्रीग्रामायकः ॥
चन्द्रावन्त: कामिनामिग्रिष्ठिच्यलश्च्छुभ्येहितात: ॥]
During the year ruled by Mars most violent fires fanned by the wind will spread out threatening to consume villages, forests and towns; crowds of men ruined by the depredations of hordes of robbers and deprived of their properties and cattle, will cry out, "Alas! Alas!", throughout the land. Though the clouds may appear thick and piled up in the sky, nowhere will they pour down sufficient rain. Even the crops that grow in the low-lying lands will wither away. Even if they should grow, they would be snatched away by robbers. Kings would not be interested in governing their countries properly. Bilious ailments would be on the increase; there will be great trouble from snakes and the people will be afflicted by various calamities such as destruction of food crops.

[Cf. बन्धन्त्र for the reading adopted by some in the place of बन्धकिन्द्र and निम्नe instead of सीमिति.

Cf. बन्धन्त्र—
रक्षणचर्चाकीर्तिप्रक्ष्यसि विशुष्कवारिदिवामश्रयाशीष्येण: ।
श्रेष्ठरकाव्य: प्रजुरोरिताभिमारातुकौयावद्वृत्तिक्षु: ।

and समाससहिता—
अभिनत्सकरोगाद्वो नृपविग्रहदायकः ।
गतस्यो बहुभावो भीमाब्दो बालहा भूषास: ॥

मायेयेन्नजालकुक्तकाकरागारायथा
गान्यबंलेखंगणितास्त्रविदवा च वृद्ध: ।]
During the year, month or day presided over by Mercury fortune will smile on those who are proficient in the art of jugglery, hypnotism and magic, mines, townsmen, musicians, painters, accountants (or mathematicians) and fighters. Kings will be eager to exchange wonderful gifts creating joy among themselves with the idea of cultivating friendship. Rearing of cattle, agriculture and trade will thrive through sincere efforts. Vedic studies will be in full swing. Justice will be administered scrupulously by kings as by Manu himself. Some will be engaged in spiritual discipline, and others in the science of logic, desiring to attain the supreme state (of Moksha or liberation). Jesters, envoys, poets, children, eunuchs, perfumers, and those who live near bridges, water and mountains will be happy. There will be abundant growth of herbs in the land.

[All the persons and things mentioned in this chapter are to be understood to be ruled by the respective planets. For example, Mercury has been described in astrology as an expert in singing, dancing, comics, mathematics etc.]

Cf. यवनेश्वर—
सन्धानदानप्रयत्निशिवा: स्वाध्यायतीयाञ्चलवर्मीहः:।
निराधिषिषुद्धमत्स्यस्यस्वर्यां बौधः: सुहुस्तःनेविविवधनोऽवः।
I prefer the reading: प्रवर्मीहः।

See also समाससंहिता—
ब्राह्मकल्प सत्यानां जनानां च कलाविद्मः।
वृद्धप्रदेशोऽथ बौधस्य भूपसामयकरः चिती।}
During the auspicious year ruled by Jupiter the deep sounds produced in sacrifices by expert priests chanting Vedic hymns will go up to heaven continually rending the hearts of evil spirits and delighting the hearts of the gods partaking of the offerings. The earth will abound in excellent crops, be rich in elephants, horses, foot-soldiers, wealth and large herds of cattle, and be very prosperous owing to the all-round protection given by her rulers, as if, her people vied with the denizens of heaven. The sky will be covered with numerous towering clouds that regale the earth with their water. The earth will be blessed with plenty of crops and great prosperity.

[The commentator raises a question, धन तु किमं भविष्यति, meaning, why should the author qualify the year as auspicious! The reason is: All the years of the sixty-year cycle are not auspicious, there being some with untoward effects. For, in VIII. 48-52 the effects of the years Piṅgala, Kālayukta, Raudra, Rudhirodgārin, Raktākṣa etc. are said to be very bad, whereas those of Prabhava, Vibhava, Śukla, Pramoda are auspicious. Hence, only those auspicious years of Jupiter will be able to generate good effects, and not the rest.

I feel that the very form and structure of the Sanskrit gives the author ample opportunities to exhibit his poetic talents. For, the ideas given in three verses are effectively condensed by him in an anuṣṭubh śloka in his abridged work given below:

बहुस्यस्वतितस्यश्च गोयकान्तवहिततत्तथा ।
पुरन्तरगुरुरोवद्रो बहुस्यप्रद: शिवः ॥

Cf. यजनेवर—
सूक्ष्म्याश्चितस्यस्वतितम् नीरूक्तवां मुर्मपराक्रमः ।
स्फीतान् प्राप्तास्भुविस्यकर्मणी गुरोऽवस्थमप्रतिप्रजोत्व: ॥

The metre of these verses is मौपण्डितिक.]
During the year presided over by Venus the earth will be rich in rice and sugarcane, with its surface filled with water poured out by mountain-like clouds, and bedecked with lakes whose waters are filled with charming lotuses, and consequently will shine like a damsel whose limbs are resplendent with lustrous ornaments. Kings will make the quarters resound with the loud cries of victory, having destroyed the mighty hosts of their enemies, and will rule over the earth rich in towns and mines, making the virtuous happy and contented and extirpating all the hordes of wicked persons. Young men will, in the vernal season, drink wine frequently in the company of their sweet-hearts; people will constantly sing melodious songs to the accompaniment of flute and lute; men will enjoy often feasts in the company of their guests, friends and kinsmen; and the cries of victory of the God of Love will be heard everywhere.

[Here too the author shows himself as an erudite scholar and skilled poet, using fine alliterative language and rare grammatical expressions.

Cf. यज्ञेश्वर —
पर्याप्तसहस्तितस्वप्नमेव: प्रहस्तवल्लोकराध्युप:।
कामप्रकाशित्वचा मुदायय: योक्षायस्माहपुष्पसुव्रोहवद:।
also the समाससहिता—
सस्याब्ध: द्रमब्ध: गदात्राय: बहुदक:।
कामिन: काम: काम सिद्धो नृपवर्ष: (शरम: सदा)।]
When Saturn holds sway over a year, countries will be torn by many battles of unruly bands of robbers, and deprived of their cattle and wealth, with vast multitudes of people crying piteously as a result of the murder of their near and dear ones, and of hunger and fell diseases. The sky will be denuded of clouds driven by the wind, all the trees with their branches broken down will cover the earth; the sky will not be illuminated by the rays of the luminaries, being covered with a dense mass of dust. Tanks and lakes will dry up; and rivers will be very tiny. In some parts, crops will perish for want of water, in others they grow being watered by artificial means; and (or as) the Rain-god will yield but little rain.

[Cf. यज्ञनेवार—
	तुषार्यवर्ष: प्रवलानिलानिविप-नस्यस्यस्थचलितक्षतिधि:।
	मृयमुच्येतं ज्ञामधोपमुष्ठ: शनिश्चरोदय: पशुशूद्रमोहन:।
I feel, it must be मृष्टाल्यवर्ष:।

See also the समाससंहिता—
	तुभितमरकं रोगान् करोति पवनं तथा।
	शनिश्चरोदयो दीपांश्च विप्रहांश्च भूमुखाम।
	संवस्सरकं सकलमृस्तासस्मनुष्ठु:।
	फलं प्रहस्य वल्कवर्षं बल्गुलकस्य नामतथा:।]
Should a planet be tiny in appearance, with faint rays, be posited in his depression or be defeated by another, he would not yield any good result (in his year, month or day). If he be otherwise i.e. big, brilliant, posited in his own or any other good house, or victorious in war, he would bring about great progress and prosperity. If both the lords of the year and month be inauspicious or malefic, then their evil effects would be aggravated in the particular month. On the other hand, if both be benefic, the good effects would be heightened. If one of them be good and the other bad, the result would be trifling.

[Cf. देवल—

बली वर्षपति: पुष्टं फलं यच्छति शोभनम् ।
विवलित तथानिष्ठं वर्षमासदिनात्मकम् ॥

The metre is मालिनी.]
Chapter XX—*The Planetary Triangle*

The direction in which all the non-luminaries become visible after they emerge from combustion, or are eclipsed by the sun will be afflicted with famine, war and diseases.

[In addition to the subject-matter of this verse, the author discusses the effects of some peculiar dispositions of the planets. All these have a bearing on the health and happiness of mankind as well as on their political and social behaviour.

*Cf. काश्यप—*

मूमिप्रजाधिक: सर्वो यस्यामर्गस्तमिते रवि।
ेश्वरमेदस्तमये वापिय व्य तान्ति रवेस्तति:।
पुष्पिक श्लोकिकों च जनानां मरकों भवेत्।
प्रत्येक्य भूमिपा: सर्वो विनिविनिर्गति प्रजास्थाया।]

चक्रधनु: चुंब्हकतप्रधुप्प्रतापस्वयास्तवानिः।
चुंब्हकोंकरा लोकोऽसराय च मानवेंत्रारामसू।

The configurations named *Cakra* (Discus), *Dhanus* (Bow), *Śrīgātaka* (Triangle), *Daṇḍa* (Staff), *Pura* (Town), *Prāsa* (Dart) and *Vajra* (Thunderbolt), produce famine and drought in the country and promote war among kings.

*Cf. काश्यप—*

विनिमेयालं च संस्थानें रवेश्वरे वै यथा यदर।
तत्से न तत्परं ब्रह्माण्डोकं नासूमेवाच्च तें॥

यस्तत्वः सांते हड्ड्याणाहृद्मालाणि विनयरे विनायदत।
तत्तपायो मविति नृपः: परास्कोपविवश महान्॥१३॥

Note the particular direction of the sky in which a group of planets is sighted at sunset. There will be another king and great
trouble from foreign armies in the country corresponding to that
quarter.

[This does not refer to the emergence of planets after eclipse,
but their sight in a group at sunset in a particular direction.]

When planets combine in any asterism, people ruled by that
asterism (vide XIV & XV supra) will be killed. But when they are
radiant and do not occult each other, they will prove beneficent to
the same people.

[Cf. the समाससंहिता—

When four or five planets designated as Pauras (defenders of town)
and Yāyins (marching ones) congregate in one and the same constel-
lation, the yoga (combination) is termed Sāñvarta or Concourse. If in
the above combination Rāhu or Ketu should find a place, it would
be named Sammohā or Tarnishing. When a planet called Paura is
combined with another of the same category, or when one named
Yāyin is joined with another of the same calling, it is termed Samā-
ja or Meeting. When a third planet joins the combination of Jupiter
and Saturn, it is called Kośa or Fellowship. If two planets, one rising
heliacally in the east and the other in the west, join together in
the same asterism, it is called Sannipāta or Encounter. Any
conjunction of planets other than the above five is called
Samāgama or Gathering, in which the effect would be always auspici-
os, if the concerned planets be large, resplendent in and natural in
appearance.

[Cf. the समाससंहिताः—

ग्रहकोशसन्निपतातः संवर्तसमागमसौ समाजञ्ज
सम्मोहस्वेतितेषां लक्षणस्मातस्मादेवयम्
सूर्यजागुरुसम्योऽवधानम्कोणः समागच्छेत्
स हि भवति कौशसज्जो दुःखभयावहो लोके
एक उदितं प्रतिज्ञायमपरः प्रायथुः प्रहोदितो यदि च
ब्रह्मयम्बोधसर्वभिलिङ्गस हि सन्निपातायः
सह पीरेशाँ च पीरो यावी सह याविना ग्रहोऽयः
छ्येत समायुक्तं स समाजञ्ज्यं समुद्रिणः
ब्रह्म याविनावरहस्याःत्वाः पञ्च वा सह भवेयः
एकोऽ संवर्तं लिङ्गराङ्गुलिः स सम्मोहः

समी तु संवर्तसमागमाश्चैव सम्मोहकोशाः भयों भ्रजानां
समाजञ्ज्यं सुमसमा: प्रदिधा बरमनक्रौऽः खलु सन्निपते]

The effects of the two Yogas Samāvarta and Samāgama are
moderate; Sammoha and Kośa are dangerous to people; in Samāja
the year will be highly beneficial; and Sannipāta there will cer-
tainly be great hostilities among men.

[Cf. काश्य—

संवर्तस्तः मध्यो सम्मोहो भयं स्मृतः
कोशाबन्धितः काश्याबन्धितः समाजञ्ज्यं सुमध्यमः
सन्निपते महावैरमन्योयिथूः]

In the समाससंहिताः our author gives greater details regarding
the effects and positions of planets in these Yogas in the several
Vṛtis mentioned in IX supra:
संवर्तसमागमयोः साम्यं मोऽे भयानि कोशे च।
सुसमा समाजसम् वै राष्ट्रस्य सत्त्वपता भये॥
दुःस्मशङ्करायोगस्वरणात्मानुभुत्व ग्रहः कुमुऽ॥
श्रानलवीयाम सैया भ्रजवीयाम नेत्रपरिहानि॥
शास्त्रभयं सृष्ठीवीयां जारदव्यां शुचं च रोगांस्या।
पञ्चुनारं गोवीयाममुमाळवियां च तूपीडा॥
सुमुमनिश्राश्रावत्यां गजवीयां च कपुत्सवामोदा।
श्रानवाणरमोचं कुमुऽलानवायां च सर्वं तु॥
ग्रहोदये प्रवासे च सोमसूर्यग्रहे तथा।
विचारं वीरीमागीषच लोके ब्रुवाच्चुमालुम।॥]
Chapter XXI—PREGNANCY OF CLOUDS

As food forms the very life of living beings, and as food is dependent on the monsoon, it should be investigated carefully.

[All our scriptures beginning from the Vedas and Upaniṣads proclaim that food is the Supreme Being for the majority of human beings. Gradually they realize that they are neither the body, nor the vital airs, nor the mind, nor the intellect, nor the bliss, but something beyond all these which, the sages say, is Anirvacaniya—inexplicable—and should be realized by oneself for oneself in one’s own self. But, as Kālidāsa says “शरीरमां कलु धर्मसाधनम्”, the highest spiritual experience cannot be achieved without a sound body, which, of course, is built up and maintained by proper, Sāttvika, food. This food can be had only if the monsoon is effective. So says the Bhagavadgītā (III-14) “ग्रान्तः वृक्षावलि मूलाणि पर्यायान्तलसमभ:।” See also तै. उप. III.-2. This science of meteorology was developed in ancient India by sages like Garga, Parāśara, Kāśyapa, Rṣiputra and Siddhasena. This and the following seven chapters deal with topics connected with meteorology—rain and weather.]

After going through the characteristics expounded by ancient sages such as Garga, Parāśara, Kāśyapa, Vajra (Bādarāyaṇa, Asita and Devala) in their works, I am now explaining the properties of the rainy season.
The prediction of an astrologer, who observes attentively day and night the symptoms of pregnancy of the clouds, will never be falsified, like that of a sage, when he determines the rainfall.

[अविधिविचित्रो is another reading. cf. II. 5.]

कि वातः परमवस्त्रकृतं स्वयंर्दिमिन्नि यद्विद्वित्वेच ।
प्रवृत्तिन्यायं काले त्रितकावस्ति कली नवमि ।।

Is there a science superior to this (astrological) science, by knowing which alone one gets the power of visualizing the past, present and the future even in this Kali age which destroys all good things?

केचिदद्विति कार्तिकक्षुकलान्ततमीश्य गर्भविद्वत्सः स्यूः ।
न च तन्नतं बृहीरवं गर्भविद्वतं मतं वचये ॥१॥

Some teachers like Siddhasena declare that the days of pregnancy begin soon after the full-moon of Kārtika month; whereas the opinion of the majority is opposed to this. Hence I shall give the opinion of sage Garga and others (like Vasiṣṭha, Parāśara, Rṣiputra and Kaśyapa).

[The commentator spells the word Kaśyapa and not Kāśyapa. It is, therefore, surmised that both these names refer to the same sage.

Cf. सिद्धेन—
शुकलक्षमतिक्रम्य कार्तिकक्ष विचार्येव ।
गर्भारीं सम्भव सम्भव सत्यसम्मतिकारण्यम् ॥]

मार्गहर्षितप्रतिपत्तमुद्य श्रवक्रेवावादम् ।
पूर्वां वा समुपन्ते गर्भारीं लक्षणं जेष्ठम् ॥१६॥

The symptoms of pregnancy are to be detected when the Moon passes through the asterism Pūrvāṣāḍha, beginning from the first day of the bright fortnight of the Mārgaśīrṣa month.

[Cf. गर्भ—
शुकलादी मार्गशीर्षस्य पूर्वाषाढाब्यवस्थिते ।
निबाहरं तु गर्भारां ततादी लक्षणं वदेत ॥]

also काश्यप—
सिद्धार्थमेवादशं प्रतिपद्धितव्ये तथा ।
पूर्वावासाम्ये चन्द्रे गर्भारीं धारणं मेकैं ॥]
The foetus formed during the Moon’s stay in a particular constellation will be released 195 (solar) days thereafter, when the Moon passes through the same constellation according to the laws of her revolution.

[The commentator discusses whether the days are to be counted according to the civil calendar or the lunar calendar, and comes to the conclusion that it is the former. In support of this he quotes “युगवर्षमासचित्र रबिमानं साविमासकं चान्त्रम्” (पञ्चसिद्धातिका I. 16).

Cf. also the समसतत्त्ता—

पौषासिद्धार्थ: आब्धुश्वक्ष्ययो विनिध्यय:।
सार्थ: पद्मभिमासंगमबिपाक: स नक्षत्रे।]

सितपलचाल: कृष्णो शुक्ले कृष्णा खुस्वमवा रात्रि।
नक्षत्रप्रमबावधानिः सन्ध्याजातास्वच सन्ध्यायामु।॥७॥

The foetuses formed in the bright fortnight will be released in the dark fortnight and vice versa, those formed in the daytime will come out at night and vice versa, and those that are formed at dawn in the evening and vice versa.

[Cf. गर्भ—

दिवा भवति यो गर्भो रात्रिः स इति पञ्चयते।
शुक्लयो समुद्रमूलः कृष्णो पक्षेऽवर्षतः॥
पौषमास्याचारणत: सोंमास्यां प्रवर्षतः।
भारास्यां समुद्रमूलः पूर्णास्यां प्रवर्षतः॥
पूर्वसन्न्यासमुद्रमूलः पश्चिमास्यां प्रवर्षतः।
Pश्चिमास्यां समुद्रमूलः पूर्वसन्न्यां प्रवर्षतः॥
पूर्वां, ऐ: समुद्रमूल: पश्चादाश्री प्रवर्षति।
निवास्यं पश्चिमं यथा स पूर्वां, ऐ: प्रसूतिते॥
विनााः तु समुद्रपन: स निवास्यं प्रसूतिते॥]

मुग्धशोधवा गर्भा मन्दरला: पौषशुक्लजातास्वच।
Pौषपत्य कृष्णपक्षेऽनिवास्युत्रावहरस्य सितमु।॥६॥

माधवतिलोकमानं सान्ताकृष्णो प्रसूतिमायानि।
* माधवस्य कृष्णपक्षेऽनिवास्युत्रावहरस्य मन्दरलमु।॥१०॥
The foetuses of clouds formed in the bright fortnight of the Mārgaśīrṣa and Pauṣa months are of little consequence. Those formed in the dark half of Pauṣa would be delivered in the bright half of Śrāvaṇa. Similarly, those that are formed in the light half of Māgha would yield rain in the dark half of Śrāvaṇa. For clouds formed in the dark half of Māgha the period of delivery is the light half of Bhādraṣṭrapada. Likewise, those formed in the light half of Phālguna would have their delivery in the dark half of Bhādraṣṭrapada. Those formed in the dark half of Phālguna would come out in the bright fortnight of Āsvina. Clouds formed in the light and dark halves of Caitra would be delivered in the dark half of Āsvina and the bright half of Kārtika respectively.

[The commentator observes that as far as this chapter of pregnancy of clouds is concerned the counting of lunar months should start with the light half of Caitra, but the dark half of the same month will be called that of Vaiśākha, as is the practice in northern India.

Cf. गर्ग—

माघेन आवर्त विन्दुव्यभस्यं फाल्गुनेन तु ।
चतुष्ठाश्वास्यं प्रावृत्त्याशितेन तु कार्तिकेपुरूष ॥
शुक्लपक्षेषु कुष्ण्यं तु कृष्णष्पक्षेषु चेतराम ॥
राशिप्रभुवा विपयाः कां स्वसाहे विनिश्चयम् ॥
पराशरस्यापेन मतम् ॥

पूर्बास्वल्यतः पश्चास्वरोधः प्रागभवित जीविताः ।
शेषवस्त्रिन्दि विद्वेयं विपययो नवति वायोविश ॥१॥

Clouds formed in the east will pour down rain in the west and vice versa. The same rule holds good in the case of the other pairs of quarters. In the same manner, the winds too are reverse at the two periods.

[Clouds formed in the north will pour down in the south and vice versa. Treat similarly the pairs of quarters north-east and south-west, north-west and south-east. If the wind blows towards the east
at the time of formation of the foetus, then it will blow towards the west at the time of delivery.

Cf. परास्यरः

श्र्य माँचिे भ्रामण फलंमेते भ्रामर्द चैनेवालेयमुनि वेशावेन तु कार्तिकं शुक्लं कृष्णं कृष्णीं शुक्लं दिवसेन रात्रि रात्रि दिवसं गम्भीरं: प्रत्येकं।

ह्रासिद्धुष्टक्षिपानिममवो माहौ वियत्तमलम्।
विनयसितश्रुंचलवरिवेशपरिवर्ती हिममयुलाकां।।१४।।

पुष्यखलसिन्धुभन घननूकीचुरकलोहिताभ्रुयम्।
काकाशमेश्वरां वियत्तमेनुचक्षम्।।१५।।

मुरुचाममन्त्रं विषा चुरकलोहिताभ्रुयम्।
शिशिकिशाकशास्यां: शार्रत्रवा: पशुमुष्टवेघु:।।१६।।

बिपुलता: प्रवक्षिणारा: हिममयुलोका प्रहा निशपट्टगाः।
तरवदव निशपट्टकुराः नरपतुपत्वा हृदा।।१७।।

गर्भाणं पुप्पिकिरा: सवृंधामेश योक्त्रं तु विशेषः।
स्वातत्तन्मवजर्जितों गर्भविबुधयज्ञमिवन्य।।१८।।

The following are the good symptoms at the conception of clouds: A delightful and cool breeze from the north, north-east or east; a clear sky; the Sun and the Moon encircled by a glossy, bright and thick halo: the sky covered with large, bulky, smooth, needle-like or razor-like, red clouds or having the colour of the eggs of crows (i.e. bluish) or of the peacock’s neck, with the moon and the stars shining brightly; an auspicious twilight—morning or evening—accompanied by rainbow, good rumbling of thunder, lightning and a mock sun; groups of birds and animals crying pleasantly in the north, north-east or east and not facing the Sun; the planets being large, beaming brightly and moving to the north of the asterisms and unhurt; trees with their sprouts unimpaired, and men and quadrupeds happy. These symptoms nourish all the embryos. There are, however, some special characteristics tending to the growth of the foetuses and arising from the peculiar nature of the several seasons which I shall now explain.

[These marks are the general symptoms of a good rainfall. These ought to be observed from the beginning of the bright half of Mārga-śīrṣa to the end of Vaiśākha. In addition to the above there are some special seasonal symptoms which are explained in the following four verses.
The auspicious symptoms in the months of Mārgaśīrṣa and Pauṣa are a red glow of the horizon at dawn and sunset, clouds with halos, not much cold in Mārgaśīrṣa and not too thick frost in Pauṣa; in Māgha, a strong wind, the Sun and the Moon dim by mist, bitter cold, and the Sun rising or setting, accompanied by clouds; in the month of Phālguna, a rough and violent storm, glossy floating banks of clouds, an incomplete halo round the Sun or the Moon, and the Sun russet or red; in the Caitra month the foetuses being formed along with wind, clouds, rain and halos are of good augury; and in Vaiśākha, those that are attended by clouds, wind, rain, lightning and thunder, are beneficial.

[Cf. काश्यप—

शीतमंथ्र तथा बायुचन्द्राक्षपरिवेष्टम्।
माधु भद्रि परिलेख आवच्छण वृद्धिमादिये।
फल्पुक्त सद्गुणां वृद्धि समन्तान च।
पुरुणातां वेय प्रोक्त भद्रि भाद्रपदे शुभस्म।
बहुव्रुखपूलदुःख वाता: शक्तिबलिणः।
शीतमय तथाभ्रारं चैत्रेणाग्रसुरुं वरे।
वहन्त भूदो वाता: पुरः शीघ्र प्रदज्जलः।
वैशाखे तानि रूपाणि कार्तिके मादि वर्षिणी।]
Cf. also the समाससहिता—

शस्त्रनि मुग्धमासाबचीत्तितुमयावयुष्मक्ति
सतनितताहितजलमातदातपायतिशयं तु वेशाये
कुण्यो शुभकल्पाः सिद्धम् कुष्णो निशा दिनेश्ये
राज्याः सन्ध्यावां सन्ध्यादिब्यमित्यवास्तवत्ते
]

मुक्तारजततिनकाशत्मालनीलोटपलाम्बनामात:
जलचरसत्त्वाकारा गंभृषु धनाः प्रमुःतलाः
तीर्विनाकरकिरणिमितापिता मन्दमास्ता जलदा:
शिविता इव बारामिविवृजन्तयम्: प्रसवकाले

Clouds that resemble pearls and silver, or Tamāla flower, blue lily and collyrium, in colour, and are shaped like aquatic animals, will possess abundant water in their embryo. Those clouds which are scorched by the fierce rays of the Sun and fanned by a gentle breeze will pour down, at the time of delivery, torrential rains, as if they were angry.

[The words रुषिता: and बारामि: give rise to what is called बारातिमयनमविपुन् or suggestion based on the power of word: They suggest enraged warriors cutting the throats of their enemies with their swords.]

Cf. the समाससहिता—

पृथुपनबहुला जलचरसत्त्वानिता: गुभा गम्भी:।
सिनम्भितनबहुलर्यपरिवर्भ्रुती हिमकरोषकरी ॥
नूतंगामूर्गा मुद्ता निरूफंतास्तरव:।
वियदमलं च यदा मृतज्ञ तदा मुसमा ॥
सिनम्भितदित्रिसुर्यकमत्तिसशक्तिनु:प्रथमप्रमचये।
शातखरा: मूनपालिमुखो: शक्तशैववर्दिक्षकनाः ॥

gamāyakāyākāyākāyākāyākāyākāyāk
śaṭkāmŚakāmŚakāmŚakāmŚakāmŚakāmŚakāmŚakāmŚak

The following are the symptoms of miscarriage of the foetus:
Fall of meteors, thunderbolt (or lightning), dust-storm, false fire in the quarters, earthquake, appearance of city-like formations in the
sky, Tāmasakālakas, Ketu, planetary fight, portentous thunder, unnatural phenomenon in the rain, such as the appearance of blood, a cross-bar of clouds at sunset or sunrise (vide XLVII. 19 infra), rainbow and an eclipse (lunar or solar). By these and similar portents of three kinds viz. celestial, atmospheric and terrestrial, a foetus gets destroyed.

[Cf. गर्ग—
प्रश्नवत्त्वा तमोवत्त्वा मांसशोरितवत्त्वांगमो ।
उत्कारणितकमययच वजपातस्तर्यवच ।]
परिबेष्याः परिबेष्याः कावः स्थिति ।
प्रणाश्वतन्तर वर्ष दिशाः दाहशत्रयवच ।
प्रणाश्वतन्तर गुप्पाते वाराणियेव वर्षायमः ।
प्रहुद्येषु घोरेषु हतान् गर्मिन् विनिविद्धेत ॥

also परावर—
तेषां प्रहृतामुद्यासमयोत्कारणितानुपास्तर्गण्यायां दिस्याहारकर्मवर्गोऽविकारामुश्चलनप्रारंभाः वर्षात्वर्षायै ॥]

स्वतःस्वाधावज्जिते सामायंस्वस्त लक्षणेऽवः ।
गर्मिणां विपरीतलत्तेतेव विपर्ययो मवत ॥ २७॥

Signs, exactly the reverse of those, both general and special for any particular season, by which the growth of a foetus is assured, produce contrary results.

नदद्वायबिधायब्यावहर्षायतामहेवद्वर्षां ।
सब्यहुस्तुदु स्वधो गामो बहुतोपो नवत ॥ २८॥

A foetus that is formed when the Moon is situated in any of the five lunar mansions, viz. Pūrvāśāṅkha, Uttarāśāṅkha, Pūrvabhadrapada, Uttarabhadrpadā and Rohini, in any season will yield copious rains.

शतनिशाशालेवाशारोधितमहात्मानुयुतम्: शुभो गर्मः ।
पुष्करणदत वदतु दिवसानू हस्तुप्यात्त्वानहस्तिविक्षिप्त: ॥ २९॥

An embryo that is formed when the Moon occupies Śatabhīṣaj, Āśleṣa, Ārdra, Svāti or Magha proves beneficial and develops (or rains) for many days, while being stricken with three-fold portents (terrestrial, atmospheric and heavenly), it is destroyed.
[The समाससंहिता explains the three-fold portents thus:

दिव्य ग्रहः समान भुवि भौमसिंहरचरियां वच्च
दिव्याहोलकमात्परिवेषण्य वियत्रभवम्"

Cf. also गर्भ—

प्राजापत्यं महालेष्या रोद चारिलवादः
प्रागाधिवर्यं चैव तथा भ्रमादवयम्
नवाचतवस्यं चैतरन्द व्याध्रुवहितम्
न गर्भं: सम्पद्य यान्ति योग्येम न कल्पते
उल्कायमिहतं बांपि केतुना वायुचिंतितम्
न गर्भं: सम्पद्य यान्ति वासवश्रेण न वर्षिति।

मण्डमासाधिवबस्थी यह थोड़ा विशिष्टाचतुर्युक्ता।
विशिष्टाचर विसंसत्रयमेकतम्बोण भवं य: ॥३०॥

Foetuses that are formed when the Moon is in conjunction with any of the aforesaid asterisms during the months of मार्गांश्रा, पांश, माग्ध, फाल्गुन, चैत्र and वारस, will yield rain for 8, 6, 16, 24, 20 and 3 days respectively after 195 days.

[Cf. छयिपुजः—

मांचे थोड़स्वास्यातु थोड़शाटी च फालुने।
विशिष्टाचर उत्तर यस्यस्नामवर्तिते।
रुग्णी सोम्यस्य पट्टी पौर स्वयमस्तमु च वर्षित।"

पद्वनिमित्ति: तत्त्वोक्तं तेजद्रिंमेकहायत:।
वर्षितिः पद्यनिमित्तान्वेयेषकेन यो गर्भः। ॥३१॥

If an embryo is formed to the accompaniment of the five phenomena or symptoms, viz. wind, water, lightning, thunder and cloud, it will pour rain over an area of 100 Yojanas and for every symptom less, over half the extent of the previous one; but if it is accompanied by only one symptom, the rainfall will be over five Yojanas around.

श्रोत: पद्वनिमित्ते गर्भमेतः स्रोत्याधकालय पतिते।
यह विसंसत्र नवाचर: स्तन्तितेन द्वादश प्रसिद्ये। ॥३२॥

If the formation of foetus is accompanied by the five symptoms the quantity of rainfall will at the season amount to a द्रोषा; if by wind, three आधकास; if by lightning, six आधकास; if by clouds, nine आधकास; and if by thunder, twelve आधकास.
A Droṇa = 200 Palas. An Āḍhaka = 1/4 Droṇa or 11 oz. Avoir. Parāśara says that an Āḍhaka is the capacity of a circular vessel whose diameter is 20 Āṅgulas and depth 8 Āṅgulas.

Cf. पराशर—
प्रागःकाण्डे द्रोणमपर्व विन्यासायेत।
मनुष्यप्राणः मेहिन्या विन्यासः द्रोणातिवर्ष्यायम्।
समे विन्दाङ्गुलानाषे हिंगलाङ्गुलोपलिते।
मण्डे वर्षति सम्पूर्णे न्यैणाककर्ष्यायम्॥

See also XXIII-2 infra.

Cf. वृद्धमण—
ताते तु प्राणमकं विन्यासः स्तनिते द्राढङ्गावः।
नवाङ्गेः तथा अथापः द्रोणेतुषे पडङ्गावः॥
निमित्तपवः कपेते द्रोणे वर्षति वासवः।॥]

कुष्ठहस्तिक्षेत करकारोनिमस्यवष्यवंद्रा गर्भस्।
श्वेतनिर रावी दा गुमस्तुपेक्षिते मूर्ववृक्षिकाः।॥३३॥

If the star at which a cloud-foetus is formed be afflicted by malefic planets, there would be a rain of hail stones, thunderbolt and fish, in the season. If, at that time, the Sun or the Moon be posited in this star and be conjoined with or aspected by benefics, there would be copious rain.

गम्भस्यादितवृद्धिमानभावाय निमित्तकृताः।
द्राढङ्गावः स्वर्यः वर्षेः गर्भस्। नु तो नवाति।॥३४॥

If there be excessive rain at the time of the formation of foetuses without any apparent cause, there would result destruction of the foetuses. Should the amount of rainfall exceed 1/8 of a Droṇa, there would be miscarriage of the foetus.

[The causes of rain are listed in the following verse occurring in XXVIII. 20 infra.

प्रायो प्रसारामुद्रास्तकोते समाग्मे मण्डलसाधकमें।
पक्षायदे तीठकारायते ब्रह्मापकों नियमेन चार्मव।॥]

गर्भं गुष्टः प्रसवे प्रहोपचार्यविधिबद्धं न गुष्टः।
ब्राह्मियगम्भस्यादि करकारस्य वर्षत्यम्।॥३५॥

If a full-grown embryo does not yield rain at the time of delivery owing to planetary and other evil influences, it will rain mixed with hail-stones at the time of the next formation of pregnancy.
[Our author has explained in VI-10, 11 supra how Mars afflicts the clouds and destroys rain. What is the exact meaning of ब्रात्मीयादसामये? The commentator clarifies it with the words ‘पुत्रः पुरास्तादु हिष्ठौ यमंश्रयकाले ’ i.e. when there are symptoms of conception after this affliction. In other words, there will be a rain mixed with hailstones at the next conception. This would mean that there will be both a delivery and a formation of foetus almost at the same time.]

काठिन्य पाति यथा चिरकालक्षतं पयः पवहिवन्यः।
कालातीतं तदुपस्वलं काठिन्यमुपपात्तः।।३६।।

Just as the milk of a milch cow grows thick and hard if kept too long, even so does the water kept beyond its time.

[Scientific explanation of rain, hail etc.:—

Water is evaporated or turned into water vapour and mixed with the atmosphere, at the surface of any sheet of water, and even over the land, where a considerable amount of water is evaporated by day from the surface of vegetation...condensation is the opposite of evaporation. In the atmosphere the condensation of water into drops is takes place, not by the molecules of water-vapour collecting together, but by the collection of the molecules of water-vapour on a particle of dust of a particular type. These dust particles are named nuclei of condensation, which act as foundations for the water-drops in clouds or rain. Before the water-vapour in the atmosphere can condense on the nuclei, the air must be saturated or nearly saturated.

Cloud floats, while rain falls. Cloud-drops fall too. Rain-drops also vary in size; the drops in light drizzle have a diameter of about eight thousandths of an inch, and fall at a rate of about 2½ feet per second; the drops in heavy rain average about 1/16 inch in diameter and fall about 17 feet in a second.

Rain is formed by the ascent of damp air. Its temperature falls at first at the rate of about 5⅔°F. for every 1000 feet of ascent. When the amount of water-vapour present is just sufficient to saturate it, condensation takes place in the form of rain or snow.... If a warm current of air clashes against the flank of a cold current, rain associated with the depressions is formed. This depression is to be regarded as a battle-field where warm and cold currents of air clash.
When the condensation of water-vapour from a current of ascending damp air takes place at temperatures above freezing point, the precipitation is in the form of rain.

When water-drops are formed in a rising current of air, and are carried up beyond the level at which they are formed, they do not freeze immediately, but remain at first in the form of liquid water. They probably begin to freeze when their temperature falls below about—10°C, or 14°F. The raindrop then freezes into a soft-core of white ice. Drops of water at a temperature below freezing point freeze on to the falling core. In freezing they trap some air within the ice, so that the coating will be white ice. As a result of its journey the hailstone will have an inner core of soft ice, then a coating of white ice, and outside this a coating of clear ice.... Large hailstones can form only when there are violent ascending currents in the atmosphere. Further, the clouds must extend to a great height at which the temperature is —20°C.

(Cf. “Weather Science for Everybody” by David Brunt, pp 58-67.)

Though modern science is able to explain the formation of clouds, rain, hailstones and to distinguish the types of clouds, it is unable to say for how many days the water-vapour would remain in the atmosphere in the form of cloud before condensing and falling as rain. According to science, which re-echoes Yāṣka’s remark of warfare in respect of radiation and cloud, there are many mysteries in the atmosphere such as the crystal of snow. Like the sages scientists distinguish mainly four types of clouds viz. Cirrus, Stratus, Cumulus and Nimbus. The behaviour of the elements is beyond human ken. Nobody can say whether the water-vapour of today will fall down tomorrow as rain. So it is better for scholars to understand and test the principles enunciated by the sages for predicting weather, rain and crops.

An embryo which is accompanied by the five concomitant signs, viz. wind, rain, lightning, thunder and clouds, will yield copious rains at the appropriate time. On the other hand, if an em-
bryo pours down excessive rain even at its conception, it will produce only a drizzle at the time of delivery.

[This verse occurring in the समाससंहिता has been incorporated into the text by Bhaṭṭotpala for the reason that Varāhamihira generally closes a chapter with a verse in a longer metre, the metre here being मालिनी].
Chapter XXII—Retention of Embryo

The four days commencing from the 8th lunar day of the light half of Jyeṣṭha month are sustained by the winds, and will prove beneficial, if they be attended with soft and auspicious breeze, and if the sky be covered with glossy clouds.

[The idea is that the four days mentioned here are helpful in retaining the embryo by means of the winds. Hence the days are called Vāyudhārānas. The word वृष्ण is construed by the commentator as ‘the wind blowing from the north, north-east and east’.]

If in the same month and fortnight there be rain in the four lunar mansions beginning with Svāti, the four months commencing from the Śrāvaṇa would in order be retainers of rain, i.e. there would be no rain in the several months corresponding to the stars in which there is rain.

[If there is rain in the star Svāti, there will be no rain in the month of Śrāvaṇa; if there is rain in the star Viśākhā, no rain in Bhādrapada; if there is rain in Anūrādhā, no rain in Āśvina; and if in Jyeṣṭha, no rain in Kārtika.

Cf. काश्यप—

प्रेष्ठस्य शुष्कलाभ्यां तु नलने भगदैवते
चतवारो घारस्या: प्रोक्ता मृदुववसतमीरिता: ॥
नीलाम्बननिमभारसियाबुवसतमितमाहे: ॥
विस्मुलहंसस्रोतुभ्रमं रोधली शाशविवाकरी: ॥
एकरूपं: शुभा श्रेया श्रावण: सातरा: स्युता: ॥
श्रावणस्मृतस्पर्शारी: पीडा जेव सन्निश्रूपर: ॥
If those four days of retention be of the same condition, the effect would be happy. If they be dissimilar, they would prove disastrous and cause danger from robbers. The following verses of Sage Vasiṣṭha prove this statement.

The days of retention of the embryo will be efficacious, if they are accompanied by lightning, water-drops, dust-storm, and the luminaries hidden by clouds. If there be beautiful flashes of lightning emanating from the auspicious quarters (east, north and northeast), a wise astrologer should predict very good growth of all crops. If there be rain with dust-storm, or if children be engaged in happy sports, the cries of birds be pleasant and their sport be in dust, water and the like, if the luminaries be surrounded by halos that are glossy and not broken, then too there would be good rain helping the growth of all crops. If the clouds be glossy, collected together and moving in a clockwise manner, there would be heavy rains tending to the growth of all crops.

[These five verses are quoted by our author from the work of Sage Vasiṣṭha. Most of the ancient sages wrote in the Śloka metre.]
Chapter XXIII—Rainfall

Should there be rain in the lunar mansions beginning with Pūrvāśāḍhā after the full Moon in the month of Jyeṣṭha, astrologers should judge the quantity of rainfall as well as the good and bad effects thereof.

The amount of rain observed on these days would enable the rain-forecasters to predict the exact quantity of rainfall for the entire season. गुण and प्रभ are have been interpreted by the commentator as ‘good effects for rain’ and ‘bad effects for absence of rain’.

Cf. गुण—

The quantity of rainfall should be determined with the help of a gauge whose diameter is one cubit. When this vessel contains 50 Palas, it will measure one Āḍhaka.

According to Parāśara quoted under XXI.32 an Āḍhaka = 17600/7 cubic Āṅgulas. We have already seen that an Āḍhaka is 1/4 Droṇa.

Cf. the समसावहिता—

This statement of our author proves the great advance made by Magadha in trade and culture. Hence the weights and measures used in Magadha must have become famous throughout India.]
The quantity of rainfall should be gauged on the day ruled by any of the rain-producing asterisms (headed by Pūrvāśāḍhā), when there is rain for the first time, through the amount of rain by which the earth is cleared of dust or drops of water are made to appear on the tips of blades of grass.

[The prospect of rainfall in the season is to be determined through the rain water that falls for the first time in any asterism. In other words, it is the star of the initial rain which is the pivot for the prospect of rainfall throughout the season or in the coming months as explained in chapter XXI.]

Some sages like Kaśyapa are of opinion that if there be rain in a certain area at the beginning, there will be good rain in the same place throughout the season; while others like Devala maintain that if there be rain over an area of ten Yojanas, there would be good rain during the whole season. But, according to sages Garga, Vasiṣṭha and Pāraśara good rain should be predicted only if the rainfall be over an area that is not less than twelve Yojanas.

[Cf. नास्यप—
प्रवर्ण्ये यथा देशं वर्षां यदि हस्यते।
वर्षाकालं समासाध्व वासवो बहू वर्षाति॥

also देवल—
प्रवर्ण्ये यथा वृष्टि दशयोजनमण्डलं।
वर्षाकालं समासाध्व वासवो बहू वर्षाति॥

and गर्ग—
श्रापाल्यादिपु वृष्ट्येण योजनद्रादशार्मके।
त्रित्ये शोभं वर्ष वर्षाकाले विनिदिशेतु॥]}

येशु च भेष्वरविभृष्टं मूलस्तेश्वेव वर्ष्यति प्रायः।
यदि नाप्पालिपु वृष्टि सर्वं तदा र्यनावृष्टि: ॥पू॥

In whichever stars there is rain at the beginning, there will generally be rain once again under the same stars in the season. If
there be no rain at all in any of the asterisms beginning with Pūrvāsāḍhā at the time of delivery, then there would be no rain in the season.

Should there be rain in any one of the asterisms, viz. Hasta, Pūrvāsāḍhā, Mr̥gaśīras, Citrā, Revatī and Dhanisṭhā, the quantity of rainfall in the season would be 16 Dronās; in Śatabhīṣaj, Jyeṣṭhā and Svātī, it would be 4 Dronās; in Kṛttikā, 10 Dronās; in Śravaṇa, Maghā, Anurādhā, Bharani and Mūla, 14 Dronās; in Pūrvaphalguni, 25 Dronās; in Punarvasu, 20 Dronās; in Viśākhā and Uttarāsāḍhā, 20 Dronās; in Āśleṣā, 13 Dronās; in Uttarābhādra, Uttaraphalguni and Rohiṇī, 25 Dronās; in Pūrvābhādra and Puṣya, 15 Dronās; in Aṣvini, 12 Dronās; and Ārdrā, 18 Dronās. These quantities should be predicted, provided the concerned lunar mansions are not hurt in any way.

In this section the author gives the amount of rainfall to be predicted for the season on the basis of rain in the several asterisms at the beginning. It is to be borne in mind that the stars should not be under any affliction.

Cf. the ब्राह्मavadāna—

Should a lunar mansion be afflicted by the Sun, Saturn or Ketu, (i.e. by presence in it), or be hurt by Mars (by retrograde
motion, cleaving through or by cutting the Yogatāra) or by the
tree-fold portents, there would be no prosperity to mankind, nor
would there be any rain in the season. On the other hand, if the
asterism be unhurt and conjoined with benefics, beneficial effects
would follow.

[Cf. गर्ज —

सूर्यसौराहे वाच्यं नक्षत्रे भोमघातते ।
उत्पातिस्तिविनिर्वाण राहुणशेष केतुनापि वा ॥
प्रदुष्टिमशुभं विदवाधिपरोते शुभं बदेतु ॥

The metre is पूण्यवाम as it is the last verse in the chapter.

Kautțilya’s Arthaśāstra, II-24 (p. 68 Jolly’s edition) deals
with the amount of rainfall in different countries as well as with the
planetary causes therefor:

“पोडस्यरोण जात्रानां वर्षप्रमाणमध्यमानुपाणाम् ।
देशावारायमध्यवदशावम- कानां योगविविधवितर्वतीनाममितपरान्तान्त हैमन्यानां च कुल्यावपाणां च कालं: ।
तस्योपविलित्रू हृदये स्थानगमनगांधानेभ्य: शुक्रोदयसमयचारेभ्य: सूर्यस्य प्रकृतिमथ- कुताच्छ ।
सूर्यद्रूपी वीरजसीद्ध: । बृहस्पते: सत्स्यानां स्तम्भकरिता । शुक्लाद्रूपी वृष्टिरित ।

चय: सप्तांहिका मेघा प्रकृतितः कराशीकर: ।
वितरातप्रेमेशानामेशा वृष्टि: समाहिता ॥
वातमातप्रयोगे च विभजयंत्र वर्षये ।
श्रीनु करीष्ठश्रजनय्यंत्र सस्यागमो श्रुव: ॥”

Further on this section treats of seed-treatment as well.]
I shall now explain briefly the good and bad effects of the Moon's conjunction with the star Rohini, having studied them as expounded by Garga, Parāśara, Kāśyapa and Maya to their numerous pupils, and as instructed originally by Brhaspati to Sage Nārada in the celestial garden on the summit of the Meru, which resounded with the humming of the bees clinging to the flowers on the trees growing in the caves of the golden rocks that resound with the twitterings of numerous birds as well as the melodious strains of music of heavenly damsels.

[The Rohini-yoga should not be mistaken for the Moon's monthly conjunction with the star Rohini. This takes place only once in the year i.e. when she is in contact with this star in the dark fortnight of the lunar month of Āśāḍha.

Shri Chidambara Iyer remarks in this connection: "These prefatory remarks clearly shew that what follow are important scientific truths in the eyes of Hindu astronomers: that the weather indications of one single day in a year should form the subject of so much calculation with the Hindus in determining the future agricultural prospect of the land, while to the inexperienced eye of a western man of science, the day appears as indifferent or otherwise as any other day of the year argues that modern science is still far behind in her investigations of the laws of nature."
An astronomer should carefully observe the Moon’s conjunction with the asterism presided over by the creator (i.e. Rohini) in the dark fortnight of Asadha and then predict good or bad effects to mankind according to the injunctions of the Såstras (scientific works). The method of finding out by calculation future conjunction of the Moon with the asterism Rohini has been explained by me in my astronomical treatise Pañcasiddhántikā under the head of “Conjunction with Fixed Stars”. The effects, however, should be declared as deduced from the Moon’s size, brightness, colour, direction and from portents and winds occurring at the time.

[Cf. the फल्नितिस्थितिका. XIV. 33 :—]

बुध्वा शस्त्रिकोषेय कुत्ता ताराधाराः त्रिवृवश्र च ।
संसाध्य च वसत्त्वः पश्चात्तरसमायोगः ॥

This is yet another reference to the प. सि. which clearly proves that Varāhamihira had already written that work. However, he refers to the Brāhmaṇī in the प. सि. XV. 10 in respect of Rāhu.

These verses and many of the succeeding ones are in the इत्रवच्चा or अपजाति metre.]

पुरुषुद्धमताः पुरस्तोत्रिके वा स्वल्प अन्लोमितस्त्रत्र हुतानुसारत्: ॥
प्रहण्यू सतक्क्रमशालाञ्ज समालिकैत् सन्धुपुर्ववर्तिनिमित्ते पुजयेके ॥५॥
सर्वसत्त्वोद्भिनिष्ठवां सत्राणालापिति: सुपुजीते: ॥
प्रकालमूले फलास्तरस्तु: कुशात्स्तुं स्माङिलमासेऽद्विज: ॥७॥

A Brāhmaṇī should go to a place north or east from the town, stay there for three days fasting and worshipping the Sacred Fire, draw a diagram of the planets and stars, and worship them with oblations coupled with incense and flowers. He should also occupy the bare ground strewn with the sacred grass, adorned at the four corners with waterpots, not blackened at the bottom, containing gems, water and herbs, covered above with the sprouts of trees, and kept clean and smeared with sandal paste.
The metre of these verses is वंशस्व।

प्राचलम्य मन्त्रेण महाब्रतेन बोधानि सर्वातिष जिनमां कुमे।
प्लाच्यानि कामीकर्मं भं तथे यहर्षणेऽवघरो महाभारतसमगमन्त्रः॥२॥

He should then sanctify all sorts of seeds with the hymns of Mahāvrata and immerse them in the water containing gold and sacred grass in the pot. Then he should perform a Homa (fire-worship) with the hymns invoking the Maruts, Varuṇa and the Moon.

[The commentator refers to a variant reading to मन्त्र as चह, which is evidently wrong.]

इलक्षणं पताकामनिति विद्यायुष्णप्रमाणां निरुपयोत्तुतां च।
प्रातः हस्ते दिनप्रहो नमस्वानू प्राच्छेद्या योगाते बलाक्षे।॥२॥

He should hoist a flag of very fine yarn and black colour, four cubits in length, on a staff 12 cubits high. After understanding thoroughly the different directions, he should ascertain the direction of the wind through the movement of the streamer, at the Moon’s conjunction with Rohini.

[1 Dānḍa=1 Dhanus=4 Cubits.

चतुहस्ती चनुःस्मृतः ॥

चतुर्दशो गुण नाली तुल्यायमेव तद्यथागुल्लः ॥

The method of finding out the quarters is explained in the प्र. सि. IV. 19 :—

शत्कुचतुविस्तारे त्रोहे द्विजाप्रवेशानि भवति।
प्रभर्येदिक्षितयान्वाच्च याम्योत्तरे साध्ये।॥

The use of a flag for ascertaining the direction of the wind is a matter to be specially taken note of, because even at modern meteorological stations some kind of mechanical vane is employed.
We may also remember what Kālidāsa says about the wind and a fine flag in the Śākuntala:

"चीनांशुककमिव कैतोः प्रतिवातं नीयमानस्य।"

The commentator has explained the प. सि. verse for fixing the directions thus: On a piece of ground which is made level through water-level draw a circle with a string whose length is 24 Āṅgulas. Then the diameter will be 48 Āṅgulas or 4 times the height of the gnomon. Fix the gnomon at the centre of the circle. Make a mark on the part of the circumference where the shadow of the gnomon falls when the Sun is in the eastern horizon. That will give you the western quarter. Similarly make a mark in the afternoon. That will give the eastern point. Now join these two points. Now with the two points on the circumference as the centre with the same radius draw two circles on either side. The two points of intersection represent the north and south. By joining the two points you get the north-south line. This is how विक्षाघन is done. Now with the aid of a flag you can easily find out the direction of wind.

तन्मार्गानि: प्रहरंविकल्पा चर्कानिषितं दिवसात्तदंकोः।
सत्येन गच्छ्युनन्द: सर्वं यथमनु प्रतिष्ठा बलवाष्ट वायू:।

For purposes of determining the times of rainfall, each watch of the day (3 hour-period) should be considered as a fortnight, and its subdivisions as days. If the wind blows round from the east to the south and so on i.e. in a clockwise manner, it augurs always prosperity to the world i.e. good rains and bumper crops. When two contrary winds blow, that which is stronger alone should be considered as more powerful, and it is from this wind that prediction should be made.

[In a day and night there are eight watches or Praharas. Generally rains occur in the four months beginning with the lunar month of Śrāvana. Now these four months have eight fortnights. Hence it is possible to equate the eight watches with the eight fortnights. One should observe the behaviour of the wind throughout the day when the Moon is tenanting the star Rohini. Suppose the wind blows sinistrally in the fourth watch of the day i.e. from 3 p.m. to 6 p.m. roughly, the rainfall in the 4th fortnight i.e. the dark half of Bhādrapada, will be unfavourable. To get at the prospects of rain on any particular day, take 1 hour as equivalent of 5 days and a period of 12 minutes as equal to 1 day.]
Here the commentator refers to another reading तेनात्र मासा: for तत्राद्वमासा: which would mean that the four watches of the day (not of the night) alone are to be considered for prognostication. In this case one watch is equal to one month. It is understandable that watching the movement of the flag at night is extremely difficult. Bhaṭṭotpala says that the latter reading is preferable in the light of Varāha’s assertion that he is following in the footsteps of Garga, Parāśara and others whose opinion agrees with this reading.

Cf. गर्गः—

तदहृदयादृश्यं चतुर्भपी हिताहितार्थ च मासां चतुर्दश्मूपलक्षचतुर्दश 

The same Sage follows this rule of one watch=one month in the Vātacakra:

दिनाद्मचन चायुदी मासो तत्र वर्षित ।
चतुर्मित चायुद मासो चायुद ।
पूर्वे चायुद चायुदे पूर्वी मासी तु वर्षित ।
शहस्तु पश्चिम मास भागे पश्चिम मो हो तु वर्षित ।
भाग पूर्व व्यतिक्रम भागे तत्पर्विम मस ।
मध्याले वाति चायुदमिष्ठि मासी तु वर्षित ।
भाष्पदोन्बुयुक्ते चायुद मासार्थि ।
एत्योर्थि निवृत्तया वर्षारात्सय समपद: ।

Cf. also कृष्णपुत्र—

दिनाद्म वाति चायुद: पूर्व पश्चिममेव वा ।
मासाद्धहि तदा वर्षो विभाग: पूर्वपश्चिमे ।
समस्त दिवस भागुर्मेव वाति सुलक्षण: ।
मासास्तु बालकाशादा वे तेषां समस्तिनिस्पेशेतु ।
वायन्त मासा चापि यथा चायु: प्रतिवायित ।
तत्र यथा बलायु बायुस्येव फलािविशेतु ।

The word प्रतिष्ठा in the text is interpreted by some as ‘the wind blowing at sunset’, but Utpala rejects this meaning.

वृत्तेः तु योगेष्व करितानी यान्त सतीह बीकानि चतुर्मी कुमे ।
वैवात्स तु योगेष्व करितान्त्वस्य वर्षा र्विवृद्धि सतुपत्तिः नाय: ।

When the Moon is in conjunction with Rohini, find out which of the seeds immersed in the water-vessel and what percentage of them, have sprouted. Only those grains and none else will flourish during
the year, and also to the extent shown by the percentage of sprout-
ing grains.

During the Moon’s conjunction with Rohini the following
auguries are considered beneficial: The quarters resounding with
the pleasant cries of birds and beasts, not facing the Sun; the sky
being clear and the breeze, not vitiated. I shall now explain the
effects of the clouds and the wind.

[Cf. गां—

योगे हलुन्दता वाता हलादयतः सुखप्रदवः ।
प्रदक्षिणा: श्रेष्ठमा: पूर्वपूर्वीत्तरा हितः ॥

The metre is रक्तोदत्.]

The following are happy auguries relating to the clouds: The
sky in some places is to be covered with large banks of black and
white clouds, in others with white ones and in some others with
dark ones as with huge serpents whose bellies and backs alone are
visible in their coils and whose moving tongues are represented
by the flashes of lightning (in the clouds). It should look as though
the sky were adorned with clouds, some of which are as white as
the interior of lotus-blossoms, whose fringes are tinged by the rays
of the rising Sun, which may be dark like bees, yellow like saffron,
red like the Kimsuka flower, and white, and which consequently
have a large variety of colours.

[This description of clouds would remind a modern reader
of the various types of clouds distinguished by scientists. Here
the poet combines both sound and sense effectively with the aid of
figures of speech. Here the metre is पुण्विताग्रा which looks very charm-
ing in descriptions of this type.]

Or, the sky being studded with dark clouds and beautified
with dashing streaks of lightning and the rain-bow, looks verily like
-a forest on fire, which is teeming with herds of elephants and bison.

[The metre is नद्विनं.]

इत्यवाचः यथेकलित्वमिच्छवाक्यप्रतिद्वपः: स्वरूपितं गवनम।
हिममौकितका जल्लिसम जलकुराहितारितारम्।।१६१।।

Or, it (the sky) is blocked by clouds that resemble the mass of boulders of the collyrium mountain, or by those that set at naught the lustre of snow, pearls, conch-shells and the rays of the Moon.

[The metre is तोभक.]

तिल्लमकश्वेयत्काष्ठाकाप्रकाशः स्वद्दारितानेश्चकलस्यामहस्तः।
विचित्रेन्द्रचाप्चर्वोच्चायशोमज्ञमस्तमालालिनोवृं ते चावनागः।।१७।।

Or, it is filled with elephants in the form of clouds, which are as dark as Tamāla and the bees, which have lightning representing the golden trappings, cranes representing the tusks in front, pouring rain standing for ichor, moving fringes for the trunks, and the multi-coloured rainbows for the majestic banners held aloft.

[The description, the alliteration, the metaphor and the dancing metre मुज्जुमप्रयातः—all these make up the charm of this verse which is an excellent specimen of our author’s literary art. We hear Kālidāsa’s echo in these lines.]

सन्ध्यावनस्ते नरसिं स्वरूपाकलित्वमिच्छवाक्यप्रतिद्वपः।
वृद्धानि पीतापीवर्णितं कर्मित हरेरोरवता यदा वा।।१८१।।

Or, when there are in the sky that is crimson at twilight, clusters of clouds, which, bearing the dark hue of lilies, rob, as it were, Lord Krṣṇa, clad in his yellow silken garment, of his beauty.

सन्ध्यावनस्ते नरसिं स्वरूपेः विश्रृंख्लितमः मुज्जुमप्रयातः।
समवत् विगतविलिविन: सन्तिवन: सलिलधुरपुत्र: सितो।।१८२।।

Should the deep and distinct peal of thunder of clouds be followed by the cries of peacocks, Cātaka birds and frogs, and the clouds hang low at the horizon having spread throughout the firmament, there would be a torrential downpour on the earth.

[The metre is हुप्तविलिविनः. The conditions mentioned in this verse are familiar to village elders who prognosticate rain from the atmospheric conditions.]
Should the sky be covered for three, two or one day at a stretch with banks of clouds of the above description, there would be abundant food, the people would be happy and contented and there would be plenty of water in the land.

[Cf. garga—

दिष्ट्रिक्षा मलकौन्त्रात्रामुस्कृत चोरस्सन्तिम्भा।
शुक्रकुलोऽभिज्ञानमाष्टातपनीयास्मार्याम्।
श्रीविष्णुकोलमा: सुनिन्याम् पर्वताकरसन्तिम्भा।
चन्द्र चचना: पश्चास्यन्ते विश्वसनित्तसंकुल।

Cf. also Parāśar—

रोहिष्णीपत्रोऽपूर्वः प्रवक्षणो मूलमूलितः स्थेवरंति चार्धारिणि विश्वकर्मचापालः।
रक्षाति स्वात्मुष्यमविष्णुविशिष्टार्विन्द्राभ्यां वृष्टिक्षेमसुभिक्षित।
यात्रो दिवसानु निमित्तप्रायुक्तावन्यस्ताविरुध्वरिणि सुभ्रास्तिमम्।
श्रास्त्रपारिवार बिलवसिनिः बिलमभौ निधिकण्ड नृथुपुष्पवास्तवप्रमोऽद्वैतम्।
प्रेमायुक्तपवपलबाहारसेवं तत्रैमचित्त्रप्रतता पूर्णपरिहिताः।

Cf. also the Samāsāṁhitā—

श्रापायबहुवल्पदे विधिकरकरोऽनिहितासमायुक्ते।
यदि गणमलमलस्त्रलीसयंविहिम: सह्यास्तु।
सलिनयुनस्भाजलचरितङ्कुलालोलारिजतदिन्त।
अभिमलभेर्षकात्तलकामबविष्णुमाकाशयम।
वितितनयवविजरिहितः स्फाटिकनिशचनीम् निःस्पात:।
मक्ष्यकु पुंश्वयोऽऽतोत्तरा: बालसमुगविहिः।

The metre is क्रूरुमविचित्रम्।

Next he speaks of the characteristics of unproductive and harmful clouds.

स्वबल्मिहास्तालिप्तविद्वृक्षवायलम्पत्तिकामागमः।
प्रायद्वं वा निन्दितान्तं स्वक्षेपमूकेष्वाबैरे नवं नापि वृष्टि:।

There would neither be prosperity nor rain in the land, should the clouds be rough and small, tossed about by the wind, have the shapes of camels, crows, dead bodies, monkeys or other inauspicious creatures, and be silent.

[Cf. garga—

छिन्नमुलाश्च बृक्षाद्व शुष्कं वाणपाकुलीहः।
पापसवानुकारात्रः भेषा: पापफलप्रदवः।

There would neither be prosperity nor rain in the land, should the clouds be rough and small, tossed about by the wind, have the shapes of camels, crows, dead bodies, monkeys or other inauspicious creatures, and be silent.
The metre is शालिनी.]

विगतत्वे वा वियतर्विवस्थानमात्ररूपः सचिनवत्तेवधूः।
सर इव पूर्वं निषिद्ध कुमुदवाक्यः सचिनवत्तेवधूः यदि च सुवृष्ट्ये ॥२२॥

If the Sun should shine with burning rays, in a cloudless sky and the sky at night with bright stars look blooming like a lake with lily blossoms, there would be plentiful rain.

[The metre is कुसमविविचारः.]

Next he speaks of the effects of the clouds appearing in the different directions.

पूर्वोब्धूते: सर्जनियतिः राजान्यायामात्रामात्ररूपः।
यामे सर्ये क्षोरते नेत्रेऽहायः पस्चवाताते शोभाः बुधिरेकः ॥२३॥

वायुनिपातत्वस्थिनि: कविच्च चुड़ा बुधिः: सोमकाळास्तमुखः।
अंग्रेण सर्ये स्वादिक्षितामात्रूपेऽव्युघरविवेकः विश धते फलानि ॥२४॥

If the clouds rise in the east, there will be good crops; in the south-east, there will be outbreak of fires; in the south, crops will decay; in the south-west, only partial growth of crops; in the west, good rains; in the north-west, stormy and sporadic rain; in the north, very fine and full rain; and in the north-east, bumper crops. The same effects should be predicted of the wind also arising in the several directions.

[The metre again is शालिनी.]

उत्कार्षितात्सत्सथितोऽशिशिम्ब विवाहितिभोजकम्:।
नामामृगाणं सप्ततिनिव च प्राणेऽवयुवान्धुरास्त्रयाचः ॥२५॥

Fall of meteors, flashes of lightning, thunderbolts, false fires in the quarters, portentous rumblings in the sky, earthquakes and the cries of birds and beasts produce the same effects as the clouds do under the above conditions i.e. directions.

नामाक्षुन्ततंत्रध्रादिकायम्: प्रविष्णु आब्रामास्यायं।
प्रवृष्ट्यः स यता: सचिनस्य वाता ज्ञेरत्वृष्टिः परिकल्पनाया ॥२६॥

The four water-vessels beginning with the one kept at the northern end should be designated as the four months beginning with Śrāvaṇa in the dextral order. If any of the pots be full of water, the particular month signified by that pot will have good rain. On the other hand, if any one be empty, that month would have no rain. The amount of rain will have to be estimated on the basis of the quantity of water left in the pots.
Likewise, through other pots bearing the names of kings, countries and other things (such as the four classes etc.) their fortunes, (good, bad or middling) should be predicted according to the conditions of the pots, when they are quite full, broken, drained off or having a little water.

In this verse the sage prescribes a method to find out which of the kings could be attacked and vanquished.

Next the author speaks of the effects of the Moon’s contact with the constellation Rohini.

Should the Moon situated to the south of the star, whether far or near, conjoin with Rohini, there would result terrible disaster to the world.

When the Moon touches Rohini while standing in the south, and then moves to the north, there will be good rains accompanied by many disasters. On the other hand, when she moves to the north without touching the constellation, there will be abundant rains and prosperity to mankind.
When the Moon is posited in the centre of the wain of Rohini, people will roam about shelterless, their children procuring food for them by begging, and drinking water from sun-scorched vessels (as a result of drought and famine).

[The group of six stars constituting Rohini is called Śakata or cart. This subject of cleaving the ‘Wain of Rohini’ has been dealt with in chapter IX.25 supra and in notes thereunder.

The metre is again शब्दछत्रा.]

Should the Moon rise first and Rohini rising later follow her, there would be all-round happiness and prosperity to mankind, but young damsels, stricken with love, would be under the influence of amorous men.

[The metre of this and the following verse is वियोजिनी.]

If the Moon should follow Rohini from behind, as a lover does his beloved, men would be under the control of youthful women, being smitten by the shafts of cupid.

When the Moon stands to the south-east of Rohini, there will be great calamities in the year; when to the south-west, all the crops will be destroyed being afflicted with all kinds of pests; when to the north-west, crops will flourish only moderately; and when to the north-east, there will be many advantages, bumper crops, higher prices, good and timely rains, health and happiness among the people.
Should the Moon cut across the brilliant star of the group of Rohini or cover it with her disc, there would be great danger and the king’s murder committed by a woman respectively.

For,

According to Utpala cutting means "शृङ्गक्षेत्रेण स्पृहिति" or touching it with a portion of her horn.

If at the time of the arrival of the cattle in the evening, there be a bull or a black animal (such as a goat) in front, there would be copious rains in the year; if it be black and white, rains would be moderate; and if it be white, there would be no rain at all. A proportionate estimate of the quantity of rain is to be made with the animals of other colours.

[It is to be remembered that the prognostication referred to in this verse should be made under the circumstances mentioned in the beginning of this chapter and the previous one too.

Cf. गर्भ—

प्राक्षेत्रेः तु दुःखश्व पुरतो ब्रह्मो यदा ।
प्रवेशे क्रृष्णवर्गा वा पशुवंधुजलप्रव: ॥
If the Moon in conjunction with Rohini is not visible as a result of the sky being overcast, great danger from diseases is imminent, but the earth will be blessed with plenty of water and bumper crops.

[Here the author-poet does not alter the metre of the last verse.]
Chapter XXV—The Moon’s Conjunction with Svāti

The effects of the Moon’s conjunction with Svāti and Āṣāḍhāra are the same as for her conjunction with Rohini. However, the observations should be made in the bright fortnight of the month of Āṣāḍhāra. I shall now explain the special features of this latter conjunction.

Here the metres employed are इन्द्रवच्च in the first three verses, ब्राह्मण, शारदविख्रीति and छ्रानुवट्टम.[

If it rains in the first four-hour period of the night when the Moon is in conjunction with the asterism Svāti, all the crops would thrive; if in the second part, sesamum, green gram and black gram would grow splendidly; if in the third part, summer-crops alone would thrive and not the autumnal ones. If it rains in the first part of the day, there would be excellent rains in the year; if in the second, the effect will be the same, but insects and snakes would increase; and
if in the third part, the rain would be moderate. If there be rain throughout the day and night, there would be excellent rain in the year.

[Cf. गरः—

स्वातियोगे यदा युक्ते पूर्वराते प्रवर्षति।
ग्रीमशार्दसम्पन्नां तां समामभिनिर्विशेषः।
रात्रेणिरभागमाधिन्य स्वातियोगेर्भिनिवर्षति।
सम्पदो मुद्गमाध्यायां विलानं चावार्तवेदेऽः।
श्रवणशेषे शर्वेयः स्वातियोगेर्भिनिवर्षति।
ग्रेः सम्पवते सत्सम्पवते तु विनशयति।
श्लोस्तु प्रवयः भागे वर्षग्रेर्भवृषृवृषृवृषृवृषृवृषृः।
हिताये शोभना वृष्टिः बहुस्यस्थरीरसुः।
श्लोस्त्रुतीये भागे तु मध्यमा कुर्षः समाम्।
श्रोतार यदा वर्ष स्वातियोगे पुरनदः।
तदा तु चनुरे मासान् तर्कनिवर्षति वासवः।]

समुद्रतरायाते चित्रायाः कीयते झुण्डवतः।
तस्यासने चनुरे स्वातेयोगः श्रीवर्षति।।

There is a star named Apāmvatsa, Child of Water, which is situated due north of Cītrā. When the Moon joins with Svāti while staying in the neighbourhood of Apāmvatsa, the effect will be splendid and beneficial.

सप्तम्यां स्वातियोगे यदि पतति हि माघामासाध्यकारे
बायुवर्ष चर्चवेगः सजलजलवीरो वापि गर्वत्यजलम्।
विच्छुन्नालकूल वा यदि नवति नमो नद्यनुकतारं
विज्ञया प्रायुपवे गुणेवतनजपवा सर्वस्वस्वशेषेता।।।।

If there be snowfall on the 7th lunar day of the dark fortnight of the month of Māgha during the Moon’s stay with Svāti, or if the wind be very strong, or if the dark clouds thunder constantly, or if the sky, where the Sun, the Moon and stars become invisible, is filled with wreaths of lightning, one should understand that the rainy season would be rich in all kinds of crops, gladdening mankind.

[This is a fine example of a good, descriptive poetry. We get here a fine description of the rainy-season, with the sound echoing the sense.]
In the same manner one should consider the effects of the Moon’s conjunction with Svātī occurring in the month of Phālguna or Caitra or in the dark half of Vaiśākha and especially in the month of Āṣāṅha.

[Bhaṭṭotpala writes here: “प्रणार्द्धम् इत्यं हः”]. Does he mean by this that the above statement is not borne out by the statements of ancient sages like Garga, or that this verse is not our author’s? The previous verse in the शार्लत्विन्द्रीष्ठित metre looks like the last verse of the chapter.]
Chapter XXVI—The Moon’s Conjunction with Āṣāḍha

Whatever effects have been enumerated for the Moon’s conjunction with Rohiṅ, all that will apply to her conjunction with Uttarāṣāḍha on the full Moon of the month of Āṣāḍha.

At the time of the full Moon in the month of Āṣāḍha take equal weights of several kinds of seeds and keep them for a night being sanctified with the Mahāvratā hymn. Those seeds whose weight increases the next day will flourish during the year, whereas those that go down in weight will not. The hymn for sanctifying the balance used for weighing the seeds is the following:

[Cf. गर्म—

वायव्यवैश्वदेवायां प्राणापत्याय चेव हि।
एषामधुधिकां चापि रोहित्च्यां नाम याप्यते॥

See also the समासंहिता—

तुलिताविवासितानन्देषुद्वंद्विन्दुपुष्पितं बोधय।
प्राणाधौरणामयं तद्वृद्धिस्त्र पतिभूय।

The metre is प्रहृविष्णी।]
The balance should be invoked with the following hymns:

"As the Goddess of Speech is verily Truth, you will, O Truth incarnate, show the real truth, since you are dedicated to Truth. May that Truth appear here, the Truth by which the Sun and the Moon, the planets and the hosts of stars rise in the east and set in the west, the Truth which is revealed in all the Vedas, in the Sages rooted in spirituality and in the three worlds. You are the daughter of Brahman (creator), called by the name Ādityā (daughter of Aditi), and descended from the spiritual preceptor, Sage Kaśyapa. You are popularly known as Balance."

[These verses in praise of the Balance are not by our author. They have been reproduced from the works of ancient sages. Hence the commentator says "ग्रह तं मन्त्रमार्गमाह्". Weights, measures and scales must be exact and the same to everybody in the world. They should be trustworthy. Hence the balance and the like were considered sacred in ancient times. Manu, Kautilya and others insist on the correctness and infallibility of weights and measures.]

The scale-panes should be made of silk cloth six digits in length and width, fastened with four strings ten digits long and the cord by which the balance is held between the two scales is six digits in length.

[The commentator interprets the word घड़ेव...as the dimension of the कण्यासूत्र otherwise known as ग्रहसूत्र. For the length of the
beam refer to verse 9 infra.

The metre is उपाजाति.

यात्रे शिवे कादचन सन्तिबेरें शेषमव्याण्युतरेःभृति चैव ।
तोष्णे कौर्ये सामवें सारसंस्थ वृद्धिष्ठोंमा मद्यमा चोतमा च 

बदन्तमाणा गोह्याण्यास्तलामा हेमा नृपव: सिवकेन द्रिजाभा: 
तदन्तिस्या वार्षमासा विशादच शेषमव्याण्यातरंपिस्थतानिः ||

Gold should be weighed in the right hand pan, while all other articles as well as water (liquids) in the left hand pan. Weigh severally the waters of wells, rivers and lakes. The rain in the year will be meagre, moderate and copious according as well, river and lake water becomes the heaviest. The value of elephants is determined by the amount of ivory they have; of cows, horses and the like (viz. donkeys, camels, goats and sheep), by their hair; of kings, by the amount of gold in their coffers; of Brāhmaṇas etc., as well as of countries, years, months and quarters, by bees-wax; and of other substances, by their actual weight.

[ब्रद्धिंहोंना is another reading. The metre is शालिनी.]

हेमी प्रवाना रजेन नद्या तयोरलामें बदविरेण कार्य च
विषः पुमानुं येन शरेण सा वा तुला प्रमाणेन भवेधितिः: ||

A golden balance is the best; one of silver is middling. In the absence of the above two, it should be made of Khadira (Acacia catechu) wood, or it should be made of a shaft by which a person is pierced. The length of the balance should be twelve digits.

[An Aṅgula or digit is the space covered by 8 grains of barley placed side by side, or that of three grains placed lengthwise. It is primarily the breadth of a human finger.

This and the following three verses are in उपाजाति metre.]

हातस्य नालोद्धवभिक्षस्य ब्रह्म्न्तुयेन तुष्यं तुलितं तुलायास्तु ।
एतत्तुलाकोशरोज्जमुक्तं प्राजेश्यायोगेभिः नरो विश्वायात् ||

Such substances as appear to have lost weight on being weighed again, would suffer loss; such as have gained in weight, would thrive; and such as continue in the same condition would be indifferent. This is termed the ‘secret of weighing treasures’. This applies equally to the Moon’s conjunction with Rohiṇī too.
 Evil planets (Mars, Saturn, Rāhu and Ketu) posited in Svātī, Uttarāṣāḍhā or Rohiṇī during the Moon's conjunction with any of these, cause havoc in the country. In the case of an intercalary Āṣāḍhā month occurring, one should observe devotional fasting on both the occasions.

 When the effects of the Moon's conjunctions with Rohiṇī, Svātī and Āṣāḍhā are the same, whether good or bad, the prediction is to be made accordingly without hesitation. Should the effects be different, those of Rohiṇī alone would prevail.
accompanying by winds, (vii) abundant rain, and (viii) highly benefi-
cial rain.

[The author has already referred to this aspect in Chapter
XXIV. 24. Hence this is only by way of clarification for the benefit
of students.]

इत्यत्तायामाणवाद्वां कृष्णवत्तुस्तुप्रमोऽक्षेत्रः
यदि वर्षति परिवेयः प्रावृद्ध सत्ता न वेग्न ततः । ११४।१

If, after the full Moon in the month of Āṣāḍha, there is rain
on the 4th lunar day of the dark fortnight in the asterism of Pūrva-
bhadra, the rainy season will prove beneficial; otherwise not.

[This verse is patently spurious. For, Utpala says that it is
Anārṣa. The Benares edition puts this verse at the end of वातचकः.]

श्रावाभावां पौर्णमास्यां तु परिवश्यानोऽनिलो नवेत्।
प्रस्तृत गत्तति तीश्चाङ्गाः सत्सत्तस्वत्त्वतिस्तमः । ११४।२

If there be a north-easterly wind on the full-moon day of
Āṣāḍha at sunset, there would be excellent growth of crops in the
season.

[This verse appears as the first of वातचक in the Benares edition,
where the reading is श्रावाभपौर्णमास्याः.]
Chapter XXVII—The Wind Circle

[According to Utpala this chapter is spurious, as it is patently redundant. But, he says, this section is found in many books. So he comments for the benefit of students.]

If on the day of the full Moon in Āṣāḍha an easterly wind blows from the sky, being tossed by the strokes of the tops of the billows of the eastern ocean and mingled with the mass of the mane-like rays of the luminaries, the whole earth will rejoice being enriched by the splendid vernal and autumnal crops, and being covered overhead with groups of dark clouds everywhere.

[The poet, whoever he might be, has tried to come up to the level of our author in poetic fancy and verbal exuberance.

The metre is शारद्यक्रियित. The grammatical form शारद्य is rather unusual. He could have instead used सच्चारद्वैवचिता.]

When the wind blows with such force as if to break off the peaks of the Malaya mountain, from the south-eastern part of the sky at sunset on the same full-moon day, the earth, blazing continuously with the flames of fire embracing or spreading on its surface, will emit heaps of ashes along with the hot vapour emanating from its own body.

[The poet continues his description in the same strain. His expression लब्धि instead of पलवमाने is un-Paninian. Here the word
The Wind Circle XXVII

When at the above-named conjunction a very rough and howling south wind blows, making the monkeys dance through the (shaking) leaves of palm trees, bowers of creepers and trees, the clouds rising like the elephants struck by rod and pricked by goad, shed a few drops of water like miserly persons.

[सच्चमुऽगमान्तास्थ is another reading in the third line. This and the following verse are in शार्दूलविक्रीरित metre.]

If at sunset on the full-moon day of Āśādha a south-west wind blows unceasingly tossing up and down in the sea heaps of small cardamoms, averrhoas and cloves, then the earth shrouded by a heavy load of scattered bone-pieces of men who have perished by hunger and thirst, would appear wild and restless like a young woman who has just lost her husband.

[The style is brilliant and imagery vivid in this verse in which we come across the ghastly effects of famine, drought and mortality stalking the land.]

If at sunset on the same day there is a strong gale from the west, raising dust with its striking wings, the earth will be endowed
with rich crops, but will have the leading monarchs engaged in sanguinary battles leading to huge masses of marrow, flesh and blood being thrown everywhere.

[Here alliteration is very prominent. His descriptions of a duststorm and battles are effective.

The metre is श्लोकरीति.]

स्रावालिपंबकाळे यदि किरसपतेरस्तकालीपपतै "वायुयो बुढ़वेगः पवनघनवपः पन्नगादानुकारी। जानोगानिलिरिहाराः प्रसुवितमुदितामुस्तमण्डूककंठा। सस्यो बुड़सकंचिह्या सुखबुक्ताय भाग्यसेनामिक्ष्वरोऽभि।"

At sunset on the same day, if the north-westerly wind be very strong, have a dense appearance and resembles mutilated bodies of serpents (or Garuḍa with his wings out-stretched), then it should be understood that the earth would possess the plenitude of blessings on account of undiluted happiness, caused by the all-round growth of splendid crops and torrents of rain, wherein the frogs rejoice and croak continuously.

[In the second line पन्नगादानुकारी is another reading; where पन्नगाद means Garuḍa. Here too alliteration is patent. The commentator interprets भाग्यसेनां as भाग्यचम्—the army of blessings. This description suggests a blessed woman whose forehead bears the auspicious mark of Kuṃkuma—saffron. The metre is श्लोकरीति.]

मेलघ्रस्तमरीचिमण्डललते प्रीमामासाने रवै वात्यामोक्षकडम्बन्वसुरिमिर्मायुष्यया चौतरः। विदुध्रान्तसमस्तकालितकश्चात्रात्याय लोजया। उन्मत्ता इति नष्ठचन्द्रकिरणां गां पुरवन्यम्बुः।"

If, at the end of summer i.e. on the full-moon day of Āśādha, where the mass of the sun’s rays is screened by Mount Meru, a northerly breeze blows, wafting the fragrance of the sweet-smelling Kadamba flowers, then the clouds will flood the earth with water, as though crying madly, and intoxicated by the sight of the spreading illumination caused by flashes of lightning, and destroying the Moon’s rays on the earth.

[The metre is शारद्विक्रीडित.]

नष्ठचन्द्रकिरणां नष्ठतारं न चेनम। न ता मद्यपादं सन्ये यत्र देवो न वर्षत।
If the sky be bereft of the rays of the Sun, the Moon and the stars, and if there be no rain, then, I think, the month cannot be called Bhādrapada.

[The verse in the Anuṣṭubh metre is Anārṣa or spurious according to the commentator.]

ऐशानो यदि शीतलोपमरगणे: संसैव्यमानो महेत्
पुनागाग्निपरिजातसुरसर्वायु: प्रचण्डविनि:।
प्रापूर्णौदकयोवना बधुमती सम्पन्नसत्याकुला
वधिष्ठा: प्रक्षतारयो नृपतयो रक्षन्ति वर्णसद्वा।।६१।।

If the north-easterly wind be cool, scented by the flowers of Punnāga, Agaru and Pārijāta, be sonorous and be enjoyed by groups of celestials, the earth filled with the youth of water would be rich in food crops, and kings would control their rivals and protect all classes of people with the utmost justice.

[This verse in the śaardhaśāristradhyā metre is not found in the Benares edition. When the poet has qualified the Earth as उदक-योवना, I do not understand why he has not given the epithet as साम्पन्नसत्याशुन्य.]
Chapter XXVIII—Signs of Immediate Rain

If, at a query regarding rain, the Moon be posited in the ascendant which happens to be a watery Sign (Cancer, Capricorn or Pisces), or in the 4th, 7th or 10th house from the Lagna in the bright fortnight, there would be copious rain ere long in the monsoon, provided she is aspected by benefics (Mercury, Jupiter and Venus). If she be aspected by malefics in the above yogas, there would be very little rain. (If she be aspected by both benefics and malefics, there would be ordinary rain). In predicting rain, Venus should be treated just like the Moon under similar circumstances.

[Here the commentator raises an objection to the apparent contradiction in the text: The Moon in the Lagna or a Kendra. Is not the Lagna a Kendra? The author's idea is that the Moon should be only in the Lagna-Kendra in the dark fortnight, whereas in the bright fortnight she may be even in another Kendra, provided it is a Watery Sign, for making the above prediction.

Though all the editions read वर्षाप्रश्ने I feel it is a misprint for वर्षाप्रश्ने. For, the word वर्षाप्रश्ने means ‘rainy season’ which is not intended here as the author mentions it in the 4th line: प्रवृत्तकाले.

Cf. the समाससहिता—

वर्षाप्रश्ने प्रवृत्तिपर्षारो जलराशी कष्टके शशी बलबान्।
भृगुजो वा शुभमश्शो बहुशलक्ष श्वचन्द: पार्थे: ||

The metre is मन्दाक्षालिता in this and the following verse.]
If the questioner touches any wet object, or water or any object having a name similar to that of water (like milk, pearl etc.), or stands near water or is about to do something connected with water, or if at the time the word ‘water’ is heard in the place, then he should be told that there would be rain almost immediately without any doubt.

[Cf. the समसंहिता—
आद्यव्य्य सिद्धे जलसंह्रवा शिर्दा नायत वा।]

उद्विश्वसंहित्यो हर्षिनि खोशिते विद्वान्
हुतकनकिता: हिनाल्वः हृदंकाति:।
तद्निस्मृतु मृतेवभथ्वन्ते सिवस्वादु
प्रतल्पि यदि चोच्चे: खग गतोज्वी सिद्धातु।]

If, in the rainy season, the Sun, even while rising, cannot be looked at on account of his dazzling brilliance and appear like molten gold, or possess the pure lustre of beryl, or if he burns with intense heat at the Zenith of the sky, there would be rain on the very same day.

[Cf. Kālidāsa’s statement: “दिवस इवान्ध्रामस्तपालेये जीवलोकस्य।”

The metre is मालिनी।]

विरसमुद्रं गोनेवालं बियादिमला दिष्टो
लवচक्रुक्त: काकाण्डं यदा च मवेनम्।
पवनविगम: पोष्णुस्ते भया: स्वल्पगमिनी
रसबनस्तङ्गम्बृक्काणां जलागमहेतव।।]

The following are the indications of rain: Tasteless water, the sky with the colour of cow’s eyes or crow’s eggs (white and blue), the quarters being uncontaminated, salt becoming moist, subdued wind, much tumbling of fishes ashore and the repeated croakings of frogs.

[These symptoms are familiar even to rustics of India. The metre of the verse is हरिणी।]
Immediate rain is indicated by cats scratching the ground vehemently with their nails, accumulation of rust on iron or bronze vessels with the smell of raw meat or fish, and construction of bridges on the roads by children.

[In the third line शिवूरचिताश्र is another reading.
The metre is प्रहिणरी.]

Mountains looking like heaps of collyrium or their caves wrapt in vapour, and haloes round the Moon with the colour of cock’s eyes (deep red), are symptoms of rain.

[The commentator says: कुकवाकोपजलकुकुटस्य यादृश् विलोचनम्...
The metre is बियोगीनी.]

Other indications of rain are the following: Ants shifting their eggs without any trouble, mating of snakes, climbing down the trees by snakes and cows’ leaping.

[The metre is उपजाति.]

If the chameleons perched on the tops of trees fix their gaze on the firmament, and cows (or bulls) look up towards the Sun, there will be rain ere long.

[It is accepted by scientists that certain animals have uncanny powers of fore-knowledge of coming events. Nowadays the police department employs dogs in tracking criminals.
The metre is तामरस.]

If the domestic animals like cows are unwilling to go out of
the house and shake their ears and hoofs, or if the dogs behave in the same manner, it should be declared that there will be rain soon.

[The author uses the word शवस्थ, which is generally used in the neuter gender, in the masculine.]

The metre is बौतालीय.]

यदास्थ गृहपट्टलेखु कुकुरा शवस्थ वा यदि वितत वियन्धु: ।
दिवा तंग्निग च पिनाकिदिग्नवा तदा श्रम भवति सर्वेष वारिष्णा।।१०१।।

When dogs stand on the roofs of houses, or bark continuously looking up towards the sky, or when lightning appears in the north-east at day-time, then the earth will be submerged in water.

[The metre is रुचिर।]

शुक्कपोषोविलोचनसनिमो मधुनिमस्व यदा हिमविदाः ।
प्रतिश्च च यदा दिवा रात्रे पंतित वारि तदा व विरेण च।।१११।।

When the Moon appears with the red hue of the eyes of a parrot or pigeon or of honey, and when a second Moon shines in the sky, there will be immediate rain.

[The metre is दुतविलिव्वत।]

स्तनिन्त निहि विद्वुतो दिवा सिरिनिम्भा यदि ब्रह्मविलिव्वता: ।
पवनः गुरयच्च शीतलो यदि सलिलस्य तदावगमो भवेत्।।१२१।।

If there be peals of thunder at night and blood-red streaks of lightning standing erect like rods at day-time, and if there be a cool breeze blowing from the east, there would soon be rain.

[The metre is बौतालीय।]

बल्लोन्तं गगनतलोन्मुखा: प्रवाला: ।
स्त्रायंते यदि जलपायुक्तिविहतः।
सेवन्ते यदि च सहिष्यपात्त्रा प्राप् ।
प्यासन: भवति तदा जलस्य पात्।।१३१।।

If the sprouts of creepers are turned up towards the sky, birds bathe in water or dust, and reptiles or worms are seated on the tips of grass, there will be an immediate fall of rain.

[For the sake of metre the author uses the root च्वृ in च्रात्मनेपद instead of प्रर्मणिवद।

The metre is प्रह्विषिा।]
If the clouds at dawn or twilight possess the same colour as peacocks, parrots, blue-jays or Cātaka birds, or have the lustre of roses and red lotuses and resemble in shape waves, hills, crocodiles, tortoises, or fishes, and are piled up in many layers, they will pour down rain before long.

[Here the poet uses his descriptive powers very effectively. He employs Homeric similes here.]

The metre is पुंस्की.]

If the clouds are as white as chunam or the Moon at the edges as dark as collyrium, or the bees at the centre, glossy, have many layers, dropping particles of water, and are cut up like the steps of a staircase, and being formed in the east sail westward or vice versa, they will drench the earth ere long with plentiful rain.

[We can say that the author is engaged in writing a poem on the clouds in this section.

The metre is शान्तिविक्रीयित.]

If at the time of sunrise or sunset there be a rainbow, a cross bar of clouds, a mock Sun, a straight fragmentary rainbow, flashes of lightning, and haloes round the Sun and the Moon, it should be predicted that there will be plentiful rain in the near future.

[There are three technical terms used in this verse viz. परिवेष, रोहिति and परिवेष. These are explained in order in XLVII—19,] 20 and XXXIV—1 infra.

The metre is स्वागता.]

If the sky is variegated like the feathers of the Tittira bird,
and groups of birds twitter merrily at sunrise or sunset, then the clouds will pour down rain soon by day and night respectively.

[The commentator says “हर्त्याम्य इलोक:” i.e. it is spurious, or one not based on ancient authority.

The metre is तोषक.]

यद्यमोचिकर्षणः सहलगोरस्तधुरकर्ता इवोच्छेत्रा:।
भूसं न रसते यदाश्र्वस्तंज्जुवित वृद्धिलक्षम्।।१५॥

If the Sun’s rays called Amogha—Unerring—are stretched upwards like the outstretched arms of the Setting Mountain, and if the clouds thunder close to the earth, they are sure signs of heavy rains.

[For the definition of Amogha vide XXX-11 and XLVII-20 infra. The expression रसते is un-Pāniniian.

The metre is चनोढ़ता.

Cf. the समाससहिता—

In verse 7 supra the author states “हृदारोह्र्यं भुजज्ञमानाः”, but in the समाससहिता he says ‘हृदारोह्र्यम्’. Even the commentator interprets the former as हृदारोह्र्यम्. I feel that the reading of the समाससहिता is the correct one inasmuch as the snakes being unable to bear the heat may climb trees in order to get some relief. It is to be noted that snakes generally do not climb trees, except some varieties.
Cf. also पराशर—

If the Moon occupying the 7th house from Venus, or the 5th, 7th or 9th house from Saturn, is aspected by benefics during the rainy season, there will be rain soon.

[This verse must be read along with the first verse of this chapter. This is a popular verse often quoted by astrologers.

The metre is दीपक.]

Generally there will be rain at the heliacal rising and setting of the planets, at the conjunction of the non-luminaries with the Moon, at their entering any of the six Maṇḍalas, at the end of a fortnight and a solstice, and undoubtedly when the Sun passes through the asterism Ārdrā,

[For an explanation of the Maṇḍalas vide IX. 10 to 20 supra.

The metre is उपजाति]

There will be rain at the conjunction of Mercury and Venus, of Mercury and Jupiter, and of Jupiter and Venus. At the conjunction, however, of Mars and Saturn there will be great peril arising from wind and fire, provided they are neither conjoined with nor aspected by any of the benefics.

[What would happen if at the conjunction of benefics mentioned here, there be malefic aspect or conjunction? Evidently there cannot be a good rain.

The metre is रूचिरा.]

When the planets are about to be eclipsed by the Sun in front
-or behind (slower planets in front and faster ones behind) they help in turning the earth into an ocean, as it were.

[Since the author has already mentioned this subject in verse 20 supra, the special reference to combustion here suggests that when many planets get eclipsed almost simultaneously there will be a near deluge.

प्रविशति यदि खचोतो जलवस्मोपपुरु जनेन्द्रु ।
केदारपुराणशिं बर्षित देवस्तदा न चिरात् ॥२३॥
बर्षितै स्त्रिया यदा गोमायुश्च प्रवोष्टंवला याचु ।
सप्ताहं दृश्यमयि तदा पयो नात्र सन्ते ॥२४॥

If there be glowworms at night near the clouds, there would be rain ere long flooding all the fields. In spite of rains if jackals howl in the evening, there will not be a drop of rain, though the sky is overcast for a week at a stretch. This is certain.

[These two verses were evidently added after Bhaṭṭotpala had written his Vīrti on this work. In the last verse to get at the intended meaning we have to take the negative particle ‘न’ with both the preceding and following words.]
Chapter XXIX—Prognostics from Flowers and Creepers

Regarding plants and prognostics see the 'Reader’s Digest', May 1972, pp. 70-72, “Do Plants Have Feelings” by James Lincoln Collier, who refers to the experiments conducted by Backster and other scientists with the polygraph. These experiments show that even modern science has come to believe that plants have feelings, can read man’s thoughts and forecast coming events.

By observing the abundant growth of flowers and fruits of trees, the availability of all things in large quantities at cheap rates should be ascertained; so is the excellent growth of crops.

[The author means to say that by seeing luxuriant growth of flowers or fruits on a certain kind of trees you can predict bumper crops of a particular cereal or pulse. This fact will be clear from the next verse.]

Through the (luxuriant growth of flowers and fruits of the) Śāla tree, the prospects of the Kalama rice are to be determined; through the red Aśoka, red rice; through the Kṣatrika, yellow rice; and through the blue Aśoka, hog’s rice.

Through the banyan tree, the crop of yavaka should be prognosticated; through the ebony tree, the Šaṣṭika rice; and through the sacred tree Aśvattha, the growth of all crops in general.

[Šaṣṭika is a kind of paddy that ripens in 60 days. Yavaka is a corn different from yava. Vide Pāṇīti V. 2-3.]
of Śīrṣa the success of Priyaṅgu (panic seed) is assessed; through the Madhūka trees, of wheat, and through the Saptaparna, of barley.

[Kśtravāmin explains Madhūka thus: गुडवन्मधुराणि पुष्पाण्यस्य गुडपुष्पः। मधुप्रधानो दुमः मधुदमः।]

श्यतिमुक्तकुन्डाम्या कर्पसं सर्वपानु बदेशसः।
बदरीभिन्न कुललब्धश्रिविल्वेनाधिरोन्मुदगानुः।

The prospects of cotton crop are to be declared from the Atimuktaka tree and the Kunda jasmine flowers; those of mustard, from the Asana trees; those of horse-gram, from the jujube fruits; and those of green gram, from the Cirabilva (black silk-cotton).

अतसी बेतसपुष्पः पलाषकुमुम्बस्य कोद्रवा ज्ञया।
तिलकेन श्यामसौंदर्यकरतान्यथ चेष्ट्युदेन गमणः।

Atasi (linseed) is to be determined from the flowers of the Vetasa tree; Kodrava (a kind of grain), from the flowers of the Palāśa tree; conch shells, pearls and silver, from the Tilaka tree; and hemp, from the Ingudi tree.

करिभूषण हस्तिकर्णरायेय वाजिनोवरक्रमौः।
पावळा पातनामि कस्तत्तिकर्जाविकं स्ववति।

The welfare and price of elephants should be read from the Hastikarna trees; those of horses, from the Aśvakarna; those of cows from the Patala trees (trumpet flower); and those of goats and sheep, from the banana plants.

चस्मकुमुम्बः कनकं वित्रुसम्पच्च वन्यवृत्तः।
कुरवक्वुड़पाया वश्यं बंधूयं नन्दिकपवृत्तः।

The abundance and cheapness of gold is to be inferred from the Campaka flowers; those of corals, from the Bandhujitva flowers; those of diamonds from the growth of Kuravaka trees (crimson variety of amaranth); and those of Vaidūrya (beryl) from the Nandikāvarta trees.

विनात्रवच सिन्धुवारेष्य मौक्तिक कावकः कुसुम्भः।
रष्टोपलेन राजा मन्त्री नीतोपलेनोऽक्षपः।

The prospects of pearls are to be ascertained from the Sindhubāra tree; those of artisans, from saffron; those of the king, from red lotuses; and those of the minister, from blue lilies.
Traders' luck is judged from *Suvarṇāpatya* (golden flower); Brāhmaṇas, from lotuses; royal priests, from lilies; the commander-in-chief of the army, from the *Saugandhika* flower; and the increase of gold, from the Arka plant.

One should infer the happiness of mankind from mangoes; danger, from Bhallātaka; health, from Phīlu; famine from the growth of *Khadira* and *Śamī* trees; and good rain, from the *Arjuna* trees.

From the flowers of the Neem tree and *Nāgakesara*, abundance of food grains can be predicted: from the wood-apple, wind; from the *Nicula* tree, danger of drought; and from the *Kuṭaja* tree, threat of diseases.

The thriving of sugar-cane is presaged by the flowers of *Dūrvā* grass and the sacred grass; outbreak of fires, by the *Kovidāra* tree; and the increase and prosperity of concubines, by the growth of the Śyāmā creeper.

When trees, bushes and creepers are seen fully packed with green glossy leaves without any interspace, good rains are to be predicted; whereas if the leaves be rough leaving inter-spaces, very little rain should be declared.

[The commentator was silent up to the previous verse about ancient authorities, and now he quotes पराशर under this Śloka:]

It is possible that Bhaṭṭotpala had no access to any ancient texts bearing on this subject except the one verse quoted here.

The metre is शालिनी.]
Chapter XXX—Indications at Dawn and Twilight

The interval between the periods when the Sun is half-set and when the stars have not yet become distinct, is called a juncture, i.e. the evening twilight. Similarly that between the periods when the stars have become dim or indistinct and when the Sun is half-risen is called dawn. The effects—good and bad—of the juncture are to be judged from the following indications.

[Cf. गर्ग—]

श्रोहरात्रिस्य य: सन्धि: सा व सन्ध्या प्रकीर्तिता।
हिनायाकिता भीत्सामुहर्षाग्न्योपियर्वनम्॥

According to यात्रवल्कय सन्ध्या lasts for one मूहः only.]

मृगशकुनियन्तनार्यत्वपिपिषपिरिदाराध्वस्थुरचायं।
गुन्धर्नगररबिकरण्डरज:सेतुवर्णस्य॥२॥

The effects of Sandhya, i.e. juncture, should be determined through the deer, birds, wind, halo round the Sun and the Moon, mock Sun or Moon, a cross-bar of clouds on the Sun’s disc at a juncture, tree-shaped clouds and rainbow as well as through the glossiness of an apparent town in the sky, Sun’s rays, a rod-like formation caused by the combination of solar rays, clouds and wind, and dust.

[The commentator takes the word सेतुवर्णस्य: —by the oily appearance — as applicable to each member of the compound गन्धार्डः...रजसांस्. I may suggest another interpretation by adding सेतुवर्ण: to the Dvandva as another member. It should then mean: Through...dust and the colours of oils.]

भृंरवसुच्चिविलच्चु मृगोजस्तक्ष्म्यामांमलाचंते।
रविवीतो दक्षिणेतो महास्वन: सन्ध्यागात्तकः॥३॥

A wild animal (or deer) dreadfully howling aloud repeatedly, indicates the destruction of the village. The same facing the Sun,
standing to the south of an army and crying aloud, foretells the annihilation of the army.

ग्रापस्ये संध्यामः सध्ये सेनासमागमः शान्ते।
मूः च च पने वा संध्यायां मिष्ट्रे वृष्टः। 114.11

If at a juncture (dawn or twilight) a flock of deer (or animals) or the wind be to the left of an army (and be facing the Sun), a war would break out; if it be to the right of the army, cries pleasantly (and is not facing the Sun), the two armies would come together; if it be of mixed characteristics, there would be rain.

[The mixed conditions are (i) The flock being to the left of the army but cries pleasantly and is not facing the Sun, and (ii) it being to the right of the army but facing the Sun.]

दीप्तमृगाध्यक्षविश्वता प्राक् सन्ध्या देशनाशमाध्यातिः।
दक्षिणाध्यक्षविश्वता प्रहुलाय पुरुष्य दीप्तास्ये। 115.11

If at dawn there be awkward cries of birds and beasts facing the Sun, it forebodes the destruction of the country. If these with their faces glowing in the sun send forth their cries, standing to the south of a city, the latter will be captured by the enemies.

गुह्तस्तोरणमयोऽपि सप्तांसुल्मप्रकृतिरिणिने प्रबले।
भर्तरावेष हस्यः लगपतिति चारुभुना सन्ध्या। 116.11

A dawn or twilight would be of disastrous consequences, if at the time a strong and rough wind be blowing, making a howling noise, crushing houses, trees and arches, raising heaps of dust and clouds of earth, and throwing down birds from the sky.

महद्वेशरनाध्यक्षविश्वताप्रहुलाय पुष्पिता सन्ध्या। 117.11

A dawn or twilight would prove auspicious and beneficial, if the leaves of trees be slightly shaken by the impact of gentle breeze or if there be no stir in the wind at all and if animals and birds, not facing the Sun, send forth their melodious cries.

[Dīpta and Śanta are technical terms. The former means the direction illuminated or heated by the Sun, and the latter, just the opposite. So in the forenoon the west and the creatures standing in that direction become Dīpta, while the east and those standing there become Śanta in the afternoon. For another definition of Dīpta vide LXXXVI-12 infra.]
The following things being glossy at a juncture, betoken immediate rain: Danḍa (a rod-like formation caused by the combination of sun-beams, clouds and wind), lightning, fish-like formations of clouds, a mock sun, a halo, a rainbow, Airavata (a long fragmentary rainbow) and the sun's rays.

[There are many technical terms in this stanza. For Danḍa vide verse 16 infra; for Paridhi, and Airavata vide XLVII 19.20; for Pariveṣa vide XXXIV-1.]

The Sun's rays, which are broken off, unequal, discoloured, unnatural, crooked, turned anti-clockwise, slender, short, impaired and soiled (not bright) cause war and drought.

[In the second line there is a metrical error as ह in हस्त is taken as a simple consonant while it is actually a conjunct one. According to Piṅgala it is optionally treated as single consonant.]

The Sun's rays, which are brilliant, pure, straight, long and turned in a clock-wise direction, and which are seen in a bright sky, presage prosperity to the world.

The Sun's rays which are white, glossy, unbroken and straight, and which pervade the entire region of the firmament (from the beginning to the end), are termed Amogha 'Unerring'. Such rays indicate good rain.

Rays that are greyish, tawny, russet, variegated, madder-hued, green and spotted, and stretch all over the sky (and are turned upwards) are productive of drought and some danger after a week.

[In the first line शबला वा is another reading.]
Copper-coloured rays of the Sun bring about a general’s death; yellow and rosy ones, his misery (or danger from diseases); green ones, the destruction of cattle and crops; smoky ones, the ruin of cows; madder-coloured rays cause trouble through clash of arms and fires; tawny coloured, storm rain; ash coloured ones, drought; and spotted and greyish ones, slight rain (or emaciation).

[सम्वसनम् is another reading for तद्धतसनम्. The commentator interprets तनुभाव as slightness of rain by supplying the word वृद्धे:. Had it been the author’s intention, he would have plainly used the expression तनुवृद्धिम् without harming the metre. Hence I feel that the expression should mean general debility or emaciation of people. In this section the author shows his familiarity with the use of several colours viz. गुलाल, कलायन, ब्रह्म, कलित, विपित, माधुर्ज्ज्य, हरित, शबल, ताम्र, वीत, श्रवण, चुम्ब, the colour of बंधुकुण्डु and प्रकाशन. Of these the primary colours are white, red, yellow, black, blue and green.]

बंधुकुण्डुपञ्चपञ्चपञ्चसनिं शान्तयं रजोगृहित्य यदा विवाकर्षु ।
लोकस्तवा रोगशाश्वतिपीवेक्ते शुक्लेऽरजो लोकवृद्धिमिवास्ये ।१९स॥

If, at a juncture, dust coloured like the Bandhūka flower (blood red) or like the collyrium powder goes up towards the Sun, mankind will then be afflicted by innumerable diseases, whereas white dust, at the time, betokens prosperity, peace and happiness to mankind.

[Cf. परास्त—
बन्धुकविनिकाशेन तपनीयनिभेन वा ।
उदय्ये रजसा सुयः संवृत्ते: शास्त्रमावहेतु ॥
शन्नुचकनिकाशेन रजसा संवृवतो रावः ।
राजो विजयाल्पति वृद्ध जनपदस्य च ॥

The metre is इत्रवंशा.]

रविकिरणबालवतं सहुन्तो दन्दवत्स्तिथो दण्डः ।
स विविभिषये नृपाणामद्युनो विश्व विजालिीनामु ॥१६॥

The combination of the rays of the Sun, clouds and wind, appearing in the form of a rod, is called दन्दा. When the दन्दा
appears in the intermediate directions, harm would come to the kings, while in the cardinal directions, it forebodes evil to Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras respectively.

[The cardinal points are reckoned generally from the north in the scheme of the classes. According to other commentators, the rod appearing in any cardinal direction is inauspicious to all twice-born classes in general.]

शस्त्रमयातं जुकरो हृदः प्राहमध्यसम्भिषु विनस्य।
शुकलाकी विप्रास्वी वदनमिकुस्तं निहड्ठित विद्वानु।।१७॥

The Rod seen at dawn, noon and twilight causes danger from weapons i.e., war, and diseases. The same with white, red, yellow and dark colours destroys the four classes in order. It also destroys the particular direction which it faces.

[The commentator says that that part of the Rod which is close to the Sun is called its bottom and the other end its face.]

वधिस्रोताप्रिदो नीलो मातुक्षावी कमध्यगोःक्रमः।
पीतज्जुरितकास्य गना गनमूला सूरिकुषिकराः।।१९॥

If a blue cloud with its top resembling curds, being situated at the Zenith of the sky, screens the Sun, it takes the name of Abhurataru—Cloud-Tree. If the clouds are tinged yellow, having a dense bottom, they would produce copious rains.

[The simile वधिस्रोताप्रिदो is tell-tale and happy. To enjoy this one must have seen thick curds. Here the commentator does not say specifically that प्राहमध्य is the name of a particular formation of clouds, but the author’s intention is quite clear. Both the types of clouds mentioned here are good for rain.]

श्रुतामपेतेचवृक्षेष्व शामं गते यादिनो नूष्य वचः।
वालतदप्रत्तिक्षणी युवराजकामत्योमुँङ्गुः।।१६॥

If a Cloud-Tree moving in the same direction behind a marching king, disappears suddenly, the king will be killed; while if the same in the form of a young tree (plant) disappears likewise, the prince (heir-apparent) and minister will die.

कुलात्मकाल्यिनि सन्तानकाल्यिनी प्रमञनोन्नुमकः।
सन्या करोति बृष्टि रविकिरयोजुगितस्ता सचः।।२०॥

A twilight which has the lustre of blue lily, beryl or lotus-filaments, which is free from strong winds and which is brightened by the Sun’s rays, produces rain the same day.
A twilight which possesses clouds of inauspicious forms (like those of an ass, a camel, a headless trunk, a crow, a cat etc.), an aerial city, fog, smoke and dust, produces drought in the rainy season, and clash of arms in other seasons.

In the six seasons beginning with Śīśira or winter the natural colours of the sky at twilight are in order red, yellow, white, variegated, lotus-coloured (red and white) and crimson (blood-red). Each colour at twilight is beneficial in its own season, and harmful if it is contrary.

If a broken cloud presents the appearance of an armed person and is situated close to the Sun, there will be danger to the king from enemies. If a white aerial city (formed by clouds) is approached by the Sun, the besieged town will be victorious; while if it is cut into two by the Sun, the town will be destroyed.

[Bhaṭṭotpāla interprets the second line of the verse differently: prakāśitā is rendered by him as the aerial city ‘by which the Sun is attacked’, but the natural interpretation would be—‘which is attacked by the Sun’. For, we know that a city is attacked or besieged by an enemy king. Purulāmaḥ: is also rendered differently by him: bṛṇa puraḥ nāma praśitaṁ tathā śrāṅgo vṛttā. This is a far-fetched construction. Here purulāmaḥ simply means, the victory of the defenders of the city. In the
next sentence he reverts to the natural construction as, “प्रकृण यदि महात्म बुधों निवाते तथा पुरूषो नाश:”

सिद्धिंद्रियवनवरणं रक्षत्वं वृक्षकरं यदि सब्यत:।
यदि च वीरसागुरुमन्मृणेश्वराः विविषाचतुर्विश्वविगुरु:।

If the Sun be screened on the right side by clouds that are white or white-fringed, there would be rain. The same result would ensue, if he be screened likewise by clouds which resemble bushes of Andropogon grass, and which arise in an unblasted (not heated by the Sun) quarter.

[The metre is द्वाविलम्बित in this and the following two verses].

नृविविम्बितः परिचं सितं शतमुखवर्तविमकुप्तः।
कनकप्रपयरो वल्विभिरः सवितुस्त्राकालसम्वर्तितः।।२५॥

A white cross-bar of clouds appearing at sunrise will be disastrous to the king; a blood-red one will ruin the army through internal dissensions; and one with a golden hue will bestow prosperity and victory on the army.

उपमणिकं गतिः परिव: प्रचुरतोपकरी श्रुवानावितः।
प्रार्क समस्तकर्तुपरिचारिण: परिवर्तित कलोपि न वारिण:।।२६॥

If there be mock suns touching the sun on both sides, there would be abundant rain. Should they surround the Sun on all the four sides, not a drop of rain would fall.

व्यासतापपर्वतायशेशाश्वसशाहाकरः।
जवाय साध्वयोक्ता रलाय रक्तसनिम्प:।।२७॥
पलालक्रमणवर्तस्थापयो बलाक्काः।
बलास्वरूपमुखो विविषयावित नृगुरुम्बाम्।।२८॥
विविहितो हुमोपम: लकशानप्रकाशिन:।
घने: विवाह साध्वयो: पुरोपम: धुमावाहः।।२६॥

At the two junctures the clouds that resemble a banner, umbrella, mountain, elephant, and horse conduce to the victory of kings as well as the people; while blood-red ones tend to war. Those that look like the mass of smoke rising from straw-fire and are smooth in appearance, cause the prosperity of the armies of kings. Those clouds which hang low, resemble trees, shine brightly with their deep red colour or look like towns, will bestow prosperity.

[The metre is प्रमाणकं.]
At a juncture if birds, jackals and beasts that face the Sun cry out, if there be the Rod, dust, cross-bar and the like, or if the Sun appears in an unnatural form everyday, the country, king and the crops would be destroyed.

[Cf. पराशर—

"प्रथम सन्न्यास द्योजनान्तरे देवे सय: फलामादेवेऽ। दित्यमसुंचका तु सप्तराष्ट्रानि निमलसिद्धेऽ शास्त्रमथ्याज्ञाय द्यानायमगुप्ताय रथायाय योगकेशम्बन्धिर्म्य बिन्धादिपयो दिति प्रियरायाय। श्शेताय वमुरुँध तस्यामेव परिमण्डलाय रत्नाय रुपरोचकौम। महान्यायार्मि दीप्ताय चतुःपारोऽन्न श्यावायाय चौरतो भयम। नीलपीताय बालान्ति गवाम। निरतावर्णायति प्रथमायाय रमणेऽ वरम। ग्रामकोकरवर्गाय वर्ष नीरलक्षणाय वर्षश्य च कृष्णाय वर्षपम। द्यावक्षणार्गीप वर्षस्य विनतात्। वातं कपिलायासत्प्रतितमाय सूर्य यातिमान्यायः स्थाय प्रभा सा नाम तस्यं वर्ष विन्दुत। प्राचुपसि तदः निर्यायपर्व राजः सेनापतेऽ वध। स्यात्। महावध्यायार्गीय च तस्यायेव तत्रस्मिन्याय गृहायायमन्तौ वर्षमृताववन्यश्र्यम। तथा पीतायाश्च चौरस्य। भूतारोऽन्न सिन्नः। लोहिन्याय बृहैस्येव। सर्वः एव च ग्राह्यात्। वन्यरागा वा तुऽधाय यज्ञालोहितैव लिम्बेत्तस्य वधाय। सिन्नः तु गौरी योगालमाय भवति चावत।

प्रतिसूयः शाबनुरुद्वंदकः परिवेगाम।
तथैवाभस्यायसं परिन्दः ये चाक्रस्यम।
बिवृतो महाराजाय वर्षः ये च प्रदक्षिणः।
सन्न्यासूऽ यदि वस्यन्ते सची वर्षमेलकायम।

Cf. also काव्यप—

दिनराज्यान्तरे सन्न्या सूर्यस्याभ्रां प्रक्षयते।
यात्रेतदारम् युधमः वायुश्चायणः वा।
नमोस्मृतः बुधवासमप्रमः।
मातो वांति सुरुऽमः सुखादो मुदुशीत।
एवा सन्न्या युधमः श्रेयं बिन्धादिपयो भूता।
रुक्षा च संबिकारकाः कृष्णाद्वर्षायदिताः।
सिन्नः दण्डपरिपेयसा सूर्यार्षायभूषितः।
क्तिः वर्षपर्वत सन्न्या जयास्रोम्यविरुध्वः।

The metre is दीपुष्क.]
Prachi tatkalam eva naktampara samvya jyotisadha fauna
Saptahaparibavecurapariprakara: kubarnit samito na beete ।
Tadhvand-karpemakarmadhikarapratyakameshvaranila-
Sastrisvanam eva binevadmesvam bhagam: saptahapaka muuga: ||311||

Characteristics of a dawn produce their effects—good or bad—at the same moment (i.e., immediately); of the evening, on the same night or in three days; halos, dust and cross-bar of clouds, in a week if not the same day; the Sun-beams (Amogha and the like), rainbow, lightning, mock-sun, clouds and wind act in the same manner; birds produce the effects on the 8th day, if not the same day; and beasts, in a week.

[The metre is शार्दूलव्रीणिहि.]

Ekam kripam yojanam vartiti samvya vibhuddhasala vata prakaraikarioti.
Panchabhavanam gajantam vartiti layabo nastiyo ita kechibhukkalanita||321||

A twilight illuminates (and has effect over) a distance of one yojana with its gleam; lightning illumines six yojanas with its flash; the peal of thunder extends over five yojanas; and according to some (i.e., Devala and others), there is no limit for the effect of the fall of meteors.

[Cf. देवल—

sambha tu yojanam vartiti vibhuddhamsa phalav hi ।
medhavartyo panchavanam yojanam phala.prad.: ।
ulka samvanta phalak shubha vayapahampari va ।

The metre is शालिनी.]

pratyaksam: paribhishtu tasya vibhojanam: pariharyo phal ।
shubhakratah praveyacarvendhramasya dhanuvimbhavam ||331||

The Sun’s halo called mock-sun spreads its lustre (as well as influence) over three yojanas; a cross-bar of clouds (Parigha), over five yojanas; a halo, over five or six yojanas; and the rainbow shows its effect and lustre for ten yojanas.

[The metre is उपजाति.]
**Chapter XXXI—Glow at the Horizon**

The fire observed in the quarters, if yellow, forebodes peril to the king; if fiery in colour, the ruin of the country; and if rubicund and accompanied by wind from the left, it will cause destruction of the crops.

[The metre is इन्द्रवच्या.]

That fake fire which creates illumination and reveals shadow also as the Sun does, owing to its excessive brilliance, portends great calamity to the sovereign. A blood-red one indicates sanguinary wars.

[The fire in the quarters is not a genuine one. It is only an apparent fire.

The fire seen in the east portends evil to Kṣatriyas and to the rulers; in the south-east, to smiths (or artisans) and princes; in the south, to the Vaiśyas and cruel men; in the south-west, to messengers (or ambassadors) and remarried young widows; in the west, to Śūdras and agriculturists; in the north-west, to thieves and horses; in the north, to Brāhmaṇas; and in the north-east, to heretics and merchants.
[पुनर्मू is a virgin widow who is remarried:
“पुनर्मू: सोहते भूयो यासत्तत्वायायाविधः।”

Cf. काश्यप—
प्राच्यां दिशि प्रदीप्तायां श्रेयोऽनं भयंकरदिशेऽति ।
श्रावन्तयं तु कुमाराणां वैद्यनां दक्षिणे तथा ॥
नेन्द्रलयं च हिंग्यो हुन्ति शून्यान् पत्रिवमतस्थया ॥
वायुव्यायां चौरमयं विप्राणामुत्तरे तथा ।
पालिण्डवात्सां पीढः हुयेश्यानी यदि दीप्ते ॥

The metre is the same as before.]

नम्प्रस्नं विमलानि मानि प्रदक्षिणं वाति सदराणिश्रा ।
विशा च वाहः कनकावदाते हिताय लोकस्य समाविश्वस्य ॥१२॥

A calm sky, glossy and bright stars, breeze blowing in a clock-wise direction, and the blaze in the horizon with the colour of gold, are for the prosperity of mankind and kings.

[This verse, noted for its naturalness and simplicity, proves that the author was an in-born poet worthy of being ranked with Kālidāsa. This reminds us of the latter’s verse in the कुमारसम्भव Canto I-23.

The metre is उपेन्द्रवच्चा.]
Chapter XXXII—Signs of Earthquake

Some Sages hold that an earthquake is brought about by the huge animals living in the waters of the ocean, while others (like Garga) opine that it is the result of the rest (i.e. heaving) that is resorted to by the elephants of the quarters that are tired by the weight of the earth.

[Cf. काठप —
वार्षकोपरि पृथ्वी सृष्टि वनकाना।
सिथता जलस्तब्धाः सर्वामप्रचालयन्ति ताम्॥
also गर्ग—
चत्वार: पृथ्वीं नागा धारयन्ति चतुर्दशम्।
वर्षमान: सुत्रृढः आत्मतव्रृढः पृथ्विभ:॥
वर्षमानो विंस: पृथ्वीं सुत्रृढो दस्तिर्याणं विशमः॥
परिभाषातव्रृढस्तु सौन्याश: तु पृथ्विभ:॥
नियोगारु भ्रातायो हृदये धारयन्ति बसुचिरम्॥
तेन श्रवणं यदा शान्ता: स बामु: श्रवनितो महानु॥
वेगामही चालयन्ति मायामायाय देहिनामु॥]

प्रतिलोकलेन निहतं शिष्यान पतनं सत्वनं करोत्यन्ते।
केवलस्वरूपार्थितपितनमने प्राहुराचार्यं॥१२॥

Yet other Sages like Vasiṣṭha declare that it is caused by the atmospheric wind colliding with another and falling to the earth with a booming sound. There are still others like Vṛddhagarga who maintain that it is occasioned by some unseen power (or by the result of the good and bad deeds of human beings). There are some more Sages such as Parāśara who declare as follows:

[The opinions cited in this verse have a semblance of being scientific.
The word श्रृंख्ल in the text also means *fortune*, which is nothing but the resultant of man’s *Karma* or action, in previous life.

In bygone days the Earth, being shaken severely by the winged mountains which flew up and came down heavily, spoke bashfully to the Creator (Brahman) in the assembly of the Gods — "My lord, the name you have given me, namely *Acalā* (Immovable), is falsified by the flying mountains, and I am unable to put up with this suffering." Hearing these words of Mother Earth who was choked with tears and whose lower lip quivered slightly, and observing her down-cast face with tears flowing from her eyes, the Creator spoke thus: "Indra, remove this humiliation of Mother Earth; throw your thunder-bolt and chop off the wings of the mountains."

At this, Indra said, ‘So be it’, and consoled her with the words “Do not fear; but Wind, Fire, myself and Varuṇa will shake you in the
four parts of the day and night put together respectively in order to reveal the good and bad effects of actions to the world."

[The story occurring in this section has come down from the Rgvedic time to the period of the Kāvyas. In the Indrasūkta (Rg. II. 2.2.) Indra is credited to have fixed firmly the earth that was often quaking. Kālidāsa too alludes in his Kumārasambhava I-20 to this story. I feel that it is an allegory containing the principles of the early formation of the various celestial bodies including the earth. See also the Rāmāyaṇa V. I. 23-27. सद्रां is another reading for सद्राम. Like Kālidāsa our author too uses some obsolete forms, as he employs the expression मा मे: for मा भैः.]

The commentator refers to another interpretation of the last verse, according to which, both the day and night are divided into four parts each and the four deities mentioned cause earthquake in order in the four parts of the day as well as of the night. This wrong interpretation, says he, is due to the observation made in other Śāstras as follows:—

रात्रिदिवाँ च पूर्वाहिरो वायव्यः कम्प उच्यते।
मध्याह्नः चायरयो च होताशः कम्प उच्यते।
दिवारात्रिसूतीनेयो माहेन्द्रारिष्टियते।
चतुःवर्तमानेयो वास्थिः निर्दिशेऽ वुचः।

Against this he quotes पराकर thus:

“तव चतुयुं चतुर्भिनिर्घु दिवानित्तमानसलेखनस्य संस्करणं कम्पकर्म विन्द्रात्।""
also “श्रवणमत: परं महापतियमानित्तमानलमुपतिमदभिमुःश्च कम्पः कहाँसिन्ध-गति हिताहितवेदिनो भविष्यत्वित्यकुलचन्द्रग्रहनं ग्रहविकृतচारजार्जं कम्पानाहुः।"
This shows that earthquakes are caused by eclipses of the luminaries, unnatural phenomena occurring in the planets and special movements of the heavenly bodies.

Cf. also गङ्ग—

कुला चतुर्भंहोरात्रं दिवाहिरो दिवा निशाम।
देवताधियोगाः चतुर्धिः भगणं तथा।
पूर्वः दिनाद्व वायव्य ग्रामेयौखं तु पश्चिमे।
अेन्द्रः पूर्वः च रात्यां ग्रामेयां तु वास्थः।
चत्वारं अवंते स्वरहोरात्रिकृतमजः।
निमित्तमूलता लोकालामुलकानिर्पर्मूचला।}
The stellar circle or group presided over by the Wind-God consists of the seven constellations viz., Uttaraphalguni, Hasta, Citrā, Svāti, Punarvasu, Mrgaśīra and AśvinI, (this means that if there is an earth-quake under any of these seven asterisms, it should be construed as caused by wind). The following symptoms of this circle will appear a week in advance: The quarters will be covered with smoke; a strong wind will blow throwing the dust of the earth breaking down trees; and the Sun will not shine brightly. The effects of an earth-quake of the Wind Circle are the following: Destruction of crops, water, forests and herbs, outbreak of swellings, asthma, lunacy, fever and phlegmatic affections, and trouble to the trading class, courtesans, warriors, physicians, women, poets, musicians, traders, (or commodities). artisans, the Saurāṣtras, Kurus, Magadha country, Daśārṇa region and the Matsyas.

[Cf. गर्ग—

प्रस्मिँह चतुर्भिः निर्वाणालकाम्प्रेवचावः।
सौम्यादिव्यांश्यास्तिचिन्तास्त्रय्यविनिनेषु च।
भवन्तविनिलजा: सर्व लक्ष्यान्यवधारय।
धृृष्ट्याप्तता दिवः सर्व नमस्त्रां प्रक्षिपनु रजः।
धृृष्ट्यांभन्तविनाशरति रविस्तपति सीतलः।
सप्तमेज्हन्निः कम्यः स्वादूष्मेज्हनिलस्मृवः॥

Here the commentator makes a significant observation to the effect that our author has adopted the views of Sage Garga and Rṣiputra which differ from those of Vṛddhagarga, Parāśara and Kaśyapa. From this it becomes evident that Garga and Vṛddhagarga are two different persons.

Vide परासर—

वायव्याभिनिजाश्चावाण्याम्याहस्तवाण्याभिनित्यक्ष्मयन् पश्यपक्वनिपातः—
Chapters XIV & XVI supra may be referred to with advantage in this section.

The Fire Circle consists of the seven asterisms, Puṣya, Kuṛttikā, Viṣākhā, Bharaṇī, Maghā, Pūrvabhādrapadā and Pūrvaphalguni. It reveals its symptoms a week in advance in the following manner: The sky will be filled with falling stars and meteors and will appear aglow as a result of the fire in the horizon; and fire aggravated by the wind will rage over the land. During an earth-quake of the Fire Circle, clouds will be destroyed; lakes and tanks will dry up; kings will be at loggerheads with one another; herpes, scab, fever, erysipelas and jaundice will break out; and men of great valour, hot-tempered persons, the Aśmakas, Aṅgas, Bāhūlīkas, Taṅgaṇas, Kaliṅgas, Vaṅgas, Dravīḍas and hillmen of various tribes will be troubled.

[Cf. गर्ग—]
The seven asterisms, Abhijit, Sravana, Dhaniṣṭhā, Rohini, Jyeṣṭha, Uttarāṣādha, and Anurādhā, constitute Indra's Circle. Its symptoms are the following: The clouds looking like moving mountains, sending forth loud peals of thunder, containing flashes of lightning and resembling in colour buffaloes' horn, swarms of bees and serpents, will pour down rain. An earthquake occurring in Indra's Circle will ruin men of celebrated families and castes, famous persons, kings and heads of corporations. It will also produce dysentery, swelling of the throat, facial diseases and severe vomiting. It will cause trouble to the people of Kāśi, Yugandhara, the Pauravas, Kiratas, Kṛitas, Abhisaras, Halas, Madras, Arbudas, Surāśṭra and Mālava countries. It will, however, bring good rains.

[Cf. गर्ग—

निसाधः तु यदा पूर्वं उल्कानिर्गतिमुचला: इ
मेधेन्द्रबौद्धवाणाभिजितोहिर्मिलावायवः।
स्वाधिन्नसम्भव: कम्पो लक्षणति च मे श्रुयो।
वर्षनि बहुसो मेण्डो वराहमहिषीपामा:।
घुरवतो मधुरानु रावानु विवृद्धिसतिमुचला:।
सप्तमेक्षिति सम्प्राप्तेऽकम्: स्वाधिन्नसम्भवः।

also पराणाः—

एन्नवैश्वदेववैश्वधर्मावाणप्रमोदाधिकम्मेनुसुरपरिस्थितितिचलयनुः प्रदुः-
भूमिदयज्ञवर्तमानपोतस्वि जात्यप्रतिचकलाचितपतिसुवस्तुतीचकास्मृतार्थसाराथ्य—
It is evident that Parāśara’s circles are constituted differently. For example, his Wind Circle consists of Abhijit and Dhaniṣṭhā, while Garga’s Mrgaśiras and Punarvasu. Similarly there are differences in other Circles also.

Varuṇa’s Circle is constituted by the seven asterisms, Revati, Pūrvāśādhā, Ārdrā, Āśleṣā, Mūla, Uttarabhadrapadā and Śatabhiṣaj. Its indications appearing a week before are the following: Huge clouds resembling blue lily, bees and collyrium in colour, rumbling pleasantly, and shining with flashes of lightning, will pour down slender lines of water resembling sharp sprouts. An earthquake of this circle will kill those that are dependent on the seas and rivers; and it will lead to excessive rains. People will also bury the hatchet. It will destroy the Gonardas, Cedis, Kukuras, Kirātas and the people of Videha.

[Cf. गर्म—

निशाचार्य पवित्रमेघ विनाशंतीतकामहीरला।
पौष्यायान्तरोरा मूलाहविन्ध्यश वस्त्रं तथा।
कंपो वास्तु ऐभि: स्वाच्छूरा तस्येत्र लक्ष्मणम।
बर्षषत जलदास्त्र नीलाखचन्द्रोपमम्।
विलुप्तसिद्धाम समुज्ज्वलिता:।
सप्तमेक्ष्मि समापते कंप: स्वाधारास्तत।

-cf. also पराशर—

“धरामिन्कैर्यमेघ ध्रुवत्संकरान्तततंकण्ठामधुस्यस्यस्यांतीसारहिकांक्ष्योऽहुदापि च विवेष्यत: किरातकाशोरारान्तककौकृतायायारण्यशक्केरवत्सारस्वोक्त्रोक्त्यायिनकन्दन्तिरत्वा देशानुपहरित।”

According to this Sage Varuṇa’s Circle consists of only six asterisms where Pūrvāśādha does not find a place.]
An earthquake bears fruit in six months, and a portentous thunder in two months. Other sages like Garga include other portents also in the above Circles for predicting their effects. [Other portents are—eclipses, fall of meteors and the like. Their effects are to be judged according to the Manḍala or Circle in which they occur.

Cf. गर्गः—

निर्विचारतोल्कामङ्गकम्पः सिन्धुगम्मीरिनःतवनः।
मेघः स्तंतिसतन्धाशा सुरोऽन्नुप्तुहृतः तथाः।
परिवेषेणद्रायां च गन्धवर्णवर्गः तथाः।
मण्डलेवर बौद्धया: शुभाशुभमवलवदः।

Cf. also the समाससंहिता—

प्रायंमेवपूर्वः भच्छुद्याः च शाकांकमादिदियमथाकाश्वनी च।
वायुमेतत्वनोऽवः चण्डो मासदवेनायुभः प्रजालामू।
श्रीनेकपाद बुधाः भरण्यो भार्यं विशाला गुरुभमं मघा च।
शुद्धिसमयायककारी पांकस्थितिसम्पत्तिजनसम्म।
प्रजापत्यं वैद्यां वैद्यमन्त्रं विश्वेषं स्पादितं चालितिर्य।
ऐतिहासिन्द तद्यमंटलं सत्यराजात्यतायतें वृह्डलोकं प्रशान्तमू।
प्राहिकूङ्ग्य वारण्य मूलमाय्य पार्थिव्य सार्वं सम्मवायर्वर्गं च।
सद्यःपाक वारण्य नाम शर्तं तोदप्रायं वृह्डलोकं प्रशान्तमू।

The author states that the time of fruition of an earthquake is six months, but in his abridged Samhitā we find him giving two months for the Wind Circle, three fortnights for the Fire Circle, seven days for Indra’s Circle and lastly immediate effect for the last one.]

The following three verses also occur in the समाससंहिता, but they are translated because of their importance.

उलका हृदिकांतिकपूर्वः रजस्व निर्विचारभ्रुकपकुप्रादाहः।
वातोत्सविकालो प्रहुण्य रविभद्रोत्सरातारागराविविक्तानि।
व्यभच्छिर्वृज्ञितं वातपुज्यमानिविसुपप्रकरं वृज्यो वा।
वयं सत्रं प्रामायनं विशेषः राजात्यतायः कामुकं हस्तवते वा।
सम्बाविनिकारः परिवेषेणद्राय नवः प्रतीपा विविहूर्यनादः।
प्रजाच्छ यत्सप्रक्रियते: प्रतीपं तन्मण्डलारेव फलं निगमयम।

Other portents are the following: Meteors, aerial city, dust,
portentous thunder, earthquake, fires in the quarters, furious winds, eclipses of the luminaries, unnatural phenomena in the case of any star or group of stars, rain without clouds, anything unnatural in the sky, excessive rain (or stormy rain), smoke without fire, flames without sparks, entry of wild animals into a village, sight of a rainbow at night, unnatural phenomena at the junctions, broken halos round the Sun or the Moon, contrary flow of rivers, and sounds of musical instruments in the heavens. The effects of any other phenomenon which is unnatural should be predicted on the basis of the above Maṇḍalas or Circles.

[In the second verse चातिब्रह्म is another reading for वातब्रह्म. The middle one is in शालिनी metre and the rest is हन्दवजा.]

According to Garga persons in whose natal asterisms earthquakes and such other portents occur, will have troubles. Hence such persons are advised to perform propitiatory rituals with respect to the Deities in whose Maṇḍalas the portents are observed.]

हुन्यावान्त्रो बायव्यं बायुवचार्यान्त्रमेत्वम्योण्यम् ।
वायुश्चतुर्मण्डित्वेत्ता वेत्तान्वतेत्त्राय: कम्प्यः 112711

An earthquake taking place in Indra’s Circle counteracts one in Wind’s Period and vice versa. Similarly one of Varuṇa’s Circle will undo the effects of one occurring in the Fire-Period and vice versa. Thus the earthquakes of particular periods and circles, as stated above, cancel each other.

[As we have already seen above i.e., verses 3-7 supra, the periods are of six-hour duration each, while circles are constituted by the asterisms. For example, Indra’s period is the first half of the night while Wind Circle comprises the seven stars Uttaraphalgunti (cf. 8-11 supra). If an earthquake occurs in the first half of the night and in Uttaraphalgunti or some other star of its group, it would come under the purview of this verse, and they would cancel each other. If both the Velā and Maṇḍala were to belong to the same authority i.e. Deity, the effect would be doubly strong.

In the opinion of Garga if an earthquake were connected with two asterisms belonging to two different Maṇḍalas, the Velā or Period would take precedence.]

प्रच्छन्तरैकस हर्षयस्यात्मवास्यात्मवायुण्य्यक्षतयोः ।
शुद्भयमरकावृह्विविष्यताप्यते जनाक्षापि 112811

If there be an earthquake in the Fire Circle and Wind Period
or vice versa (i.e. Fire Period and Wind Circle), there would be calamities to or death of celebrated monarchs; and people would be tortured by the dread of famine, mortality and drought.

Should an earthquake occur in the Varuna Circle and Indra Period or vice versa, there would be plenty of food crops, prosperity, rain and joy and contentment in the world. Cows would yield milk in abundance and kings sink their differences.

[Cf. काष्यप—

ऐन्द्रञ्जनलर्ज हुन्त वायुव्रापि शाकजम्।
श्रापो हृतभूमज हुन्त चाँफिनिएसभवम्॥
वायुव्रापिएतो यश्र वेलामण्डलस्वभः।
दुर्मिश्चाहिःस्वप्रुप्पते तत्र जन्तवः।
माहेश्वरानी यन्त्र वेलामण्डलस्वभः।
दुर्मिश्चकृष्माणां तत्र वृहि: प्रतिशिताः॥

Cf. also पराशर—

योज्यर्वस्मान्नक्षे भागेन पाऽर्ज भूचलो भवति।
स भवेद्व्यामान्यकलत्तमे गदतो निबोध लव्म्॥
कुशाल्वामस्यनेष्ठुधुर्यांहृकलिक्ष्विव्वप्पद्वात्सन्।
वायानेयः कर्मः सानलीवानु महति मेघाम्॥
प्राय:शक्तीनपुर्ब्बयोधयक्षकमन्दिरवर्षोमायाः।
शरदण्डमण्डलन्तिविनाशनः शाक्वायाम्॥
प्राविविकाः पुनिन्दा विदेशकाशीर्वदवासान्ताः।
बाणायातःश्रावभवायावस्ले प्राप्तुः पीलाम्॥
ऐवकाशस्यमाणाः पक्षव्यवासिनास्यकुक्ताः।
ऐवकाशने: कर्मो हिन्दसि राजश्च समुदीर्घाः॥
सरित: सर: समुद्रात्सर्वस्माच्छोदनस्मार्जनभव्यः।
काष्याभसांश्रु हृष्यात कर्मो वर्षान्निवंत्वः॥
काष्याभसांश्रु हृष्यात कर्मो वर्षान्निवंत्वः॥
गण्युपितोत कुलार्ज्जनु नृपार्जः वहणेनवध्यः: स्यूः॥

In the next verse the author speaks of the periods of fruition for other portents :]
When the time of fruition of the effects of portents or extraordinary happenings such as throbbing of limbs, and the like has not been specified, they will be felt within two months, provided such happenings take place in the Wind Circle; within three fortnights, in the Fire Circle; within a week, in Indra’s Circle; and in the course of the same day, in Varuṇa’s Circle.

[Next he speaks of the area or distance over which these circles spread their influence.]

चलयति पवनः: शतद्रुयं शतमनलो दशयोजनान्वितत्।
सलिलपतिरक्षीतिसंधुं कुलिशारोपथ्यचिकं च शहित:।

An earthquake occurring in the Maṇḍala of Wind shakes the earth to an extent of 200 Yojanas; one of the Fire Circle, 110 Yojanas; one of Varuṇa’s, 180 Yojanas; and one of Indra’s, 160 Yojanas.

[Cf. काशयप—

वायवः मण्डले निरयं योजनानां शतद्रुयम्।

दशानिकर्मणार्गे ऐग्रे पर्याप्तकं शतम्॥

शतं चाशातिनिर्मृतं वायस्यः मण्डले चलेत्॥

The metre is वैतालीय.]

श्रृवत्तुर्वस्तमदयने: मासे पक्षे तथा निधक्षे च।

वदि नवति नूममक्यम्: प्रवाहनूपनानां नवति।

Should there be another earthquake on the 3rd, 4th or the 7th day, or at the end of a month, fortnight or three fortnights, it would cause the destruction of celebrated monarchs.

[Cf. गर्ग—

ग्रहमासे चतुर्वेदेण तुतीये वायु सप्तसे।

कस्मात्युन्यदा कम्पे मासे साधृ यदापि वा॥

उत्तप्ते जने यत्र तत्र विन्ध्यामहद्युयम्॥

f. also पराशर—

स्निर्वश्वना: पद्मैशायन्योधिन्नमुघरा दारामिनित्वे: पर्वमु च सर्व एव प्रशस्यते।

तीथिवधृष्टविन्दविपिनपतिर्विश्रावतय। श्रृवत्तुसप्तरात्रे पश्चास्तिधमक्या

नातरे प्रततानुक्रमन: प्रवर्जनपतिर्विवेदाय।

ग्रापि च शामयत्यसप्ताहातु कप्पादिक्तं

निष्ठितमाध्येवातितर्यंगोपायस्वरतंदीक्षाजयहवनानि॥]
Chapter XXXIII—Signs of Meteors

The meteors are nothing but the forms of those who fall down after having enjoyed the fruits of their meritorious deeds in Heaven. These meteors are divided into five categories viz. Dhişñya or Ignescent Balls, Meteors, Thunder-bolts, Lightning and Shooting Stars.

[It is a tradition among Indians that those who perform meritorious deeds while living on the earth go to heaven for enjoying their good results. When these are exhausted, the souls come down again to the earth to resume their mundane work. It has also been witnessed that at the departure of great Souls a bright star is seen shooting up towards the heavens.

Vide the Bhagavad Gîtâ IX-21 "श्रीमणे पुष्पे मर्यादलोकं विश्वानिति।"

Cf. also गर्ग—

स्वास्त्रायि संसूरज्जये शुभायुभिभविदिनं।
लोकपालो महान्मानो लोकानां ज्वलितानि तु॥

and the समाससंहिता—

ग्रस्त्रायि लोकपालो लोकाभावय संसूरज्जयुल्का।
केषादिवेश्वरयुम्बुते तत्रोलकाविचुति: स्वर्गत:॥

Here Sage Garga’s view also is incorporated, while in the text our author mentions the popular view about the meteors.

I feel that the original reading in the first line must have been यानि ता उल्काः according to the rule ‘विचेषक्य प्राधान्यम्’].
An Ulkā or meteor and Dhiṣṇyā bear fruit in a fortnight; a thunderbolt, in three fortnights; and lightning as well as Tārā, in six days.

[Cf. the समाससन्हिता—

उल्काय फलं तदन्तः विष्णुज्ञानिस्ताराः।
विष्णोल्कारे भक्तपरं ततोष्ट्रकामतःशावनः।
फलपादकस्तः तत्र विष्णायु सुषाकेष्या।
तारात्म तत्र विष्णायु सुषाकेष्या।।

तारा फलपादकस्तः फलावताराः प्रकोपिताः विष्ण्या।
तिन्या: समुर्देकला बिःस्योल्काशासनंत्वेति।।

The Tārā meteor produces only a quarter of the effects; the Dhiṣṇyā, a half of it; while the remaining three produce their effects in full measure.

प्रशान्त: स्वरेण सहता नूजायायुभोगायस्वेतस्तत्तश्चछु।
निपतति विदारण्यनो धरास्तृं चक्रसंस्थाना।।

The thunderbolt falls with a deafening sound upon men, elephants, horses, beasts, rocks, houses, trees and domestic animals, revolving like a discus and piercing the surface of the earth.

[Cf. the समाससन्हिता—

प्रशान्त: प्राणयु मनस्तति दारयु धरास्तृं बुघच्छु।।

विष्णुगुरं जन्यन्यये तत्तत्तस्तना सहस्त।
कृतितिलिंशाला निपतति जोवेश्चनरत्रेषु ज्वलिता।।

Lightning, which is crooked and extensive, falls suddenly on living beings and heaped up fire-wood, setting them ablaze, causing fright to the animals and producing a rattling sound.

Cf. the समाससन्हिता (?)—

विष्णुतत्तसध्वं ज्वालासालाकुला पत्तत।।

विष्ण्या कृत्तायुपुष्या जरुष्यि वद्यहस्तेन्तत्राम्बलिकिकु।
ज्वलितां ज्वरकल्यात्नें दो हस्तो सा प्रसारेत।।

The Dhiṣṇyā is a slender thing with a short tail with a body two cubits long. It resembles burning embers and appears quite distinct over an area of forty cubits.

[Cf. the abridged work:—

विष्ण्या सिता लग्नपत धरुषि वद्ययति कृष्णेत्रह।।]
The Tārā or shooting star is one cubit long, white, red or slender like the fibre of the lotus-stalk and moves across, up and down the sky, as if being dragged.

The Ulkā or meteor is broad at the head, having a tiny tail. As it falls down, it grows bigger and bigger. It is 3½ cubits long. There are many varieties of it.

Those varieties of Ulkā that resemble dead bodies, weapons, asses, camels, crocodiles, monkeys, boars, ploughs, wild deer, lizards, snakes and smoke, as well as those that have two heads, are of inauspicious consequences.

Those that resemble banners, fishes, mountains, elephants, lotuses, the Moon, horses, molten silver, swans, Bilva tree, diamond (or Indra's weapon), conch and the Soastika design, lead to prosperity and abundance of food grains.
If they fall in clusters from the middle of the sky, they portend the destruction of the king and the country. If it circles round and round at the zenith of the sky, it indicates unrest and distress among the people.

If it touches or comes away from the Sun or the Moon and is accompanied by an earthquake, it will lead to an enemy attack, danger to the ruler, famine and trouble from drought.

If an Ulka moves to the left of the Sun and the Moon, it will destroy the defenders of the town and the attacking army respectively; whereas if it issues forth from the Sun and falls in front of a king on the march, it will bestow victory on him.

A meteor being white, red, yellow and black ruins in order the four classes beginning with the Brāhmaṇa. Similarly it harms the four classes in order if it falls with its head, middle part, side and tail foremost.

A rough meteor that falls in the north, east, south and west bodes evil to the four classes in order beginning with the Brāhmaṇa; while, being straight, glossy, unbroken and
falling down from the sky, it tends to the prosperity of the members of the four classes severally.

"व्यवाधिगतानां वर्गहृदाणीसन्ततिमस्मसनिन्ना रूक्षा।
सत्त्वादिनवां रूक्षा बलिता च परागमवया।।१६।।"

A meteor that is grey, rosy, blue, crimson, fiery, dark or ashy in colour, rough, visible at a twilight or daytime, crooked and broken, forebodes foreign invasion.

"नक्षत्रप्रह्यातैस्तुक्तीनां क्षयाय निविद्ध।
उदये चन्द्री स्वीमू चौरितरमुख्येवस्ते वा।।१७।।"

If a meteor should strike an asterism or a planet, the latter’s wards (objects, countries and people) would be ruined. Should it strike the Sun and the Moon at the time of rising or setting, the defenders of the town and the attacking foe respectively would come to grief.

[Cf. काश्यप—

नक्षत्रार्ग ग्रहान्वं यजुक्तं वस्तवस्त्रूमिति।
तदेहानाथराय लोकानां संभ्रमाय च।।

also the समासंहिता—

उद्यादिवु विश्वारिष्ट स्तलोहितक्षणच्छृष्णी।
भ्नित ग्रहान्वातैस्तूक्तीनां च नाशाय।।]

माप्यास्तिप्रज्ञानिः नुलक्कालातुष्टु सुवतीनाय।
विप्रस्तियपीड़ा पुष्यानिलविष्णुवेशृच्छु।।१८।।

सुसौम्यन्द्रेशु नुरपाशामुष्ट्यु सत्त्वास्तू संहराय।
लिङ्गेशु कलाविवर्षार षोड़ा साधारणेऽः च हुने।।१५।।

If the Yoga-tārā (brightest star) of the asterisms, Pūrvapahlagni, Punarvasu, Dhaniśṭhā and Mūla be struck by a meteor, young women would be afflicted; if that of Puṣya, Svāti and Śravaṇa be hit, Brāhmaṇas and Kṣatriyas would suffer. When the stars termed Dhrūva—Stable—and Saṃmya—Gentle—are struck by a meteor, there will be trouble for kings; when those termed Ugra—Fierce—and Dāruṇa—Dreadful—are struck, thieves will be apprehended and tortured; and when those termed Kṣipra—Quick—and Sādhāraṇa—Moderate are struck, artists as well as artistes will be in trouble.

[Here we see the asterisms divided into six categories viz. Stable, Gentle, Fierce, Dreadful, Quick and Moderate. The first
group consists of the three Uttaras and Rohini; the *second*, of Mraga-
siras, Citra, Anuradha and Revati; the *third*, of three Purvas, Bhara-
ni and Magh; the *fourth*, of Ardra, Aśleṣā, Jyeṣṭhā and Mūla; the
*fifth*, of Aśvini, Puṣya, Hasta and Abhijit; and the *sixth*, of Kṛttikā
and Viśākhā. Of course there remain some more asterisms that are
not treated of in this context.]

कुबे सत्येत: पतिता भवाप्रतिभाय आज्ञाराजार्थमेवः
शाकोपरि नूपतीनां द्वेषु तत्स्वायमा विपदामु ॥ २०॥
प्रवाहप्रावपपाते तदेवद्यानां खले ब्रह्मतानां
ञं तययते सम्पतिता सत्कुलपीडां करोपङ्करलका ॥ २१॥
द्वार द्वम्भयं वेष्कायमेवब्रजकोऽजनक्षरोमिति
ब्रह्मवतने विप्रातः विनिधायाद्ध्वमिनि गोथेऽ ॥ २२॥

Meteors falling on the images of Gods cause disaster to the
king and the country; on Indra, to the kings; on houses, to their
owners; striking the planets presiding over the several quarters, to
the people of the countries situated in those quarters; threshing floor,
to agriculturists; a holy (prominent) tree, to respectable people;
one falling on the gate of a town will destroy the town itself; on the
bolt of a door, the people; on the temple of Brahman, the Brāhma-
ṇas; and cowpens, their owners.

[For planets ruling the quarters see the बृहस्पतीक II-5. We
know that countries, peoples etc. are allotted both to the quarters
and to the planets in XIV & XVI *supra*. Hence the compound
प्रावाहप्रावपाते in verse 21 can also be interpreted thus: “When the
several quarters as well as the several planets are attacked by
meteors, it would spell ruin to the countries, peoples, objects etc.
assigned to them severally.”]

ख्याल्कोटितवाविभिन्नोत्तोक्तश्वना माराति यदा ।
उल्कानिपतातसम्ये भयाय राहुपत्य सन्नपस्य ॥ २३॥

If sounds of roaring, clapping hands, instrumental music,
songs and loud cries are heard at the time of falling of a meteor,
there would be danger to the country and its king.

यस्याविचरं तिष्ठति वेष्मुखज्ज्जे सन्ताहित: सा नूपतेमेय: ।
या चौहते तन्तुपृये लस्य: या वा महेन्द्रवन्धजनुजयपा ॥ २४॥
If a meteor having the form of a rod leaves its trail on the sky for a long time, it bodes disaster to the king. So does one that appears to be carried along the sky by a thread, or one that looks like Indra’s banner.

[The metre is हनुवियः.

श्रेष्ठ: प्रतीयणा तिरंगा नौपाण्यनाशः।
हनुयोसुलो नौपाणु ब्रह्मणासनहोवंगः।॥२५॥
बाहुरुप्पुप्पीली लोकसतह्यायवः।
सप्पत्रपर्यंति योंविताममन्द्व।॥२६॥
ह्रिन्द मण्डला पुरं छत्रवतः दुरोहितः।
वंशगुलमवः विण्डा राहुयोकारिणी।॥२७॥
ब्यालसुकरोपमता वित्तुपिल्लुमाणिनी।
खण्डोऽववा गता सत्वनां च पापवा।॥२८॥

A meteor that goes backwards harms traders; crosswise, the queen, with its head downwards, kings; head upwards, Brāhmaṇas; one that resembles the peacock’s tail causes the annihilation of the people; one creeping like a snake is ruinous to women; one falling in a circular form destroys the city; in the form of an umbrella, the royal priest; in the form of a bamboo-clump, is harmful to the kingdom; one resembling snakes or hogs or is wreathed in sparks or is broken to pieces and is accompanied by sound, proves destructive.

[Here the author employs a few ungrammatical forms viz. तिरंगा:, प्रस्पर्यंती, मण्डला.

The metre is समानिका (प्र. पि. सू. 11. 59)].

चर्यावप्रतिमा राज्यं नमति विलीना जलदानू ह्रिन्दः।
पवनविलोमा कुटिलं याता न नमति गत्ता विनक्ष्वता वा।॥२६॥

A meteor which looks like the rainbow destroys the kingdom; one which disappears in the sky itself ruins the clouds; one moving against the wind in a crooked way or backwards, is harmful.

[The metre comes under तिर्मुस्, but no special name is found. So it is to be called गाढ्या].

शमम्मिति यतं: पुरं बलं वा नमति भयं ततं एव पार्विभस्य।
निपतति च यया दिशा प्रदोष्टा जयति रितुनविरात्त्वा प्रयात:।॥३०॥
A king will have trouble in store from the direction wherefrom a meteor attacks his town or army; but if he marches to that direction in which a meteor falls down ablaze, he will soon vanquish his enemies.

[Cf. काश्यप—

पारिवे प्रस्थिते दीप्ता पतत्युल्का महास्वना।
तां दिशं सिद्धयते सिद्धि विजयं लभते चिरातु।

ग्रन्थे च तात्कालिकलम्बु प्रहसंयोगाण्यं कुनिश्तथवेणाण्यं फलूऽहृधम्।

Vide the समासासहित—

कूरप्रहस्तलम्बकातिथिकरोप्रभवन्तनैर्दवती।
दीप्ताण्यमुग्षितानिर्धारितिनिर्धारितिनिर्मदंशच।

The metre is गुप्तपात्रा।]
Chapter XXXIV — Characteristics of Halos

The rays of the Sun and the Moon turned into a circle by the wind, and reflected in the sky with sparse clouds, become halos possessed of different colours and shapes.

They attain the following colours—crimson, blue, pale white, dove-coloured, dark, variegated, green and white, when they are caused by Indra, Yama, Varuṇa, Nirṛti, Vāyu, Śiva, Brahman and Agni respectively.

[The Benares edition wrongly takes the reading ग्रंवुक्तः instead of प्रसतिक्तः. Bhaṭṭotpala too says: “सोर्विन वस्तु कुत एव”. In the first line there is also a metrical flaw in the word हरितशुकः. It is possible that the author might have used हरिभुकः or हरितसितः. The mistake, therefore, must be attributed to the carelessness of the scribe. In the second line too there is an apparent metrical flaw in नित्त्रुतिस्तन, but it is allowed according to prosodical rules. The particular conjunct consonant is called क्रम (Cf. ब्रूततताकर I-10).]

Kubera produces a halo whose colour is that of the peacock’s neck; others produce halos of mixed colours. One that is brought about by Vāyu disappears frequently and produces little effect.
A halo shining like the blue jay, peacock, silver, oil, milk and water in their order in the six seasons beginning with winter (Śīśira), glossy or clear and in an unbroken circle, conduces to peace and prosperity.

[The natural colours of halos in the six seasons are mentioned here.]

One which stays in the sky from morning till evening, shines with many a hue or like blood, and is rough, broken, having the form of a cart, bow or triangle, is of disastrous consequences.

When the halo resembles the peacock's neck in colour, there will be very heavy rains; when it possesses a number of colours, the king will be killed; when it is of smoke colour, there will be panic; and when it has the colour (the deep red) of the Aśoka flower or of the rainbow, there will be wars.

When a thick and glossy halo possesses the particular single colour assigned for the season and is covered with little razor-like
clouds, there will be rain the same day. Similar is a yellow halo accompanied by the fierce Sun.

A huge and clumsy halo formed at dawn, noon or sunset accompanied by the cries of wild animals and birds facing the Sun, causes fear; and if it is struck by lightning, meteors and the like (such as portents of terrestrial, mid-regional and celestial kinds), it will cause the king’s assassination by weapons.

If everyday the Sun and the Moon look blood-red throughout, the king will be slain. The same result will follow, if the luminaries are encircled by halos repeatedly both at rising and setting.

Cf. गर्ग—

[In the second line there is another reading—लनास्तनमः सध्योऽ: which would mean—when they are rising, in mid-heaven and setting.

Cf. गर्ग—

Cf. also the समाससंहिता—

श्रुङ्गा टकापविकारसंस्कारः पञ्चमुः पितितिबुल: ।
सकलगनासुचारी भूमिवृक्षवादलम्बी च ॥
द्वित्रिमुः बण्डो वा संध्यात्रयमुर्वितो प्रधच्छादी ।
परिवेष्ठ: पापफलो प्रहरोधी हृति तज्जुत्ती: ॥
सत्तमो मधुरवृत्तिविद्वाचपत्रकोलोप्लाब्धरज्ञतनिमः ।
क्षेमसमुत्तमाय भवेन परिवेश्वरस्य शालिनो वा ॥।

सेनामन्त्यकारो हिरण्यो नातिशास्त्रकोपकरः ।
त्रिप्रमृति शास्त्रकोष युवराजमय नगररोपयो ॥१०॥
A halo consisting of two rings causes danger to the commander of the army, but very meagre clash of arms. One having more than two rings tends to fighting, danger to the prince (yuvarāja) and a siege of the town.

[Cf. गर्ग—]

ढिमण्डलपरीवेषः सेनापतिभव्युः ।
गुढे मुदाहर्ण कुर्वाृद्र र्वयते मण्डलीस्त्रिवः ॥॥

वृष्णिर्ध्वस्मेषा मातेन वियहो वा प्रहेनवमनिरोधे ।
होराजनामापियोजंमकेऽबाजुमो राजः ॥११॥

When a planet (Mars, Mercury, Jupiter Venus or Saturn) and a star are encircled by the halo round the Moon, there will be rain within three days, or a war will break out in a month. It would be disastrous to a king, if the lord of his ascendant (at birth) or of his natal sign, or his natal star itself be enclosed within this halo.

[Cf. गर्ग—]

श्रीणि यशोबध्योरनास्त्र चन्द्रमा ग्रहः ।
श्रेष्ठे तिर्तान्नाश मासाधा जायते मयामु ॥॥

परिवेशमण्डलगतो रचितंवयः च्युतवायनाशकः ।
जनयति च वातवृष्टि स्थावरक्रुष्णिनिहंता च ॥१२॥

ततो च मुरलपतिसायनां विनऽवोनिनास्त्रमयमु ।
श्रीवे परिवेष्यगते पुरोहितामायनपोषा ॥१३॥

सत्त्वस्वरलेखकपरिवृट्दिवसप्रसे सुवृद्धि ।
शुएषा यायिकायनाशीपोषा प्रवः चालं ॥१४॥

शुद्धमनुष्याराधिपतिः चन्द्रो जायते मयं केतोः ।
परिवधे गमंमव राही यथविन्न पमं च ॥१५॥

Saturn being encircled by a halo (round the Moon) destroys base corn such as Priyaṅgu, causes stormy rains, and destroys trees and agriculturists. Mars inside the halo causes sufferings to princes (or boys), commanders of armies, and armies and trouble from fire and weapons. Jupiter in the above situation gives trouble to royal priests, ministers and kings. Mercury inside the halo bestows prosperity on ministers, trees and writers, and produces good rains. Venus in that place causes affliction to marching kings, Kṣatriyas and the queen, and makes food very costly (i.e. causes famine). Ketu in a similar situation would create danger from hunger, fire, mortality, king and weapons. Rāhu brings about trouble to children in the womb, diseases and danger to the king.
[The presence of Rāhu or Ketu inside the Pariveṣa cannot be observed, but has to be arrived at by calculation. If there is a halo round the Moon and if the longitudes of Rāhu or Ketu and the Moon are almost the same, we can say that the planet is inside the halo.

*Cf. the समाससंहिता—*

वल्लभरोहिनरस्तिविषकुल्रीढा क्रमेण परिविष्टः।
कुजुगुल्लसताक्षुपृः सोम्येन तु मन्त्रिपरिवृढ़िः।
केतो: शस्त्रोशोगो राहोऽपरिवेशेन रोगभयम्।
युद्धवुदृकुपनृपतेनाविच व्याध्याविभि: क्रमशः।]

युद्धानि हिन्दज्जनीयपरिवेशाभिन्ने व्योऽप्रहयोः।
दिवसक्रित: श्राद्वस्य वा शुद्धुद्ध्रितं च द्रुप एव प्रक्षेप्यं।
यति सहवूः नरेन्द्र: सामात्यपुरोहितो वि: च सुयोः।
प्रतित्विविश बिन्ध: जगत: पषुवार्तस्य मण्डलस्येव।

If there be two planets inside the halo around the Sun or the Moon, there would be wars; if there be three planets, famine and drought; if four, the king would die along with his ministers and preceptors; and if five or more, there would be a near-destruction of the universe.

ताराप्रहयं कुर्यात्पुष्येव समुत्तिथ्यो नरेवन्योऽवः।
नक्षत्रासामवा यदि केतोरोरावो नवति।

If a non-luminary or an asterism comes to have an independent halo around it, there will be the destruction of the monarch, provided there is no appearance of a Ketu (Comet) at the time.

*Cf. काव्यप—*

परिवेशाभियतस्य द्रोही यायिनागरी।
युद्ध च नवति निष्ठर्यो भोरहवः सुदार्शणः।
मण्डलांतिरिता: पशुच जगतः सहस्यवहीः।
वच ताराप्रहयः नक्षत्रासामायविपि वा।
परिवेशो यदा व्यस्तवन्तरपंतवत्वः।
यदि केतोरायो न स्यायद्गायः तद्वेदस्य:।]

विप्रश्चत्वालाबिश्रुद्धः नमभेतः प्रतिप्वानिशिक्रमः।
श्रेष्ठोपुरोकासाः पम्बम्पाविवध्युपनकार्यं।
A halo observed on the first four lunar days of a fortnight destroys in order Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras; on the 5th, 6th and 7th days, trade guilds, towns and royal treasure respectively; on the 8th lunar day, the yuvarāja; on the 9th, 10th and 11th days, it is harmful to the king; on the 12th, it causes a town to be besieged; on the 13th, mutiny in the army; on the 14th day, danger to the queen; and on the 15th day, to the monarch himself.

The line inside a halo refers to the kings defending a town; one outside it, to the marching kings and the central one, to the two kinds of allies called Ākranda and Āsāra, who come to the rescue of the besieged ones. A line that is blood-red or dark and rough (or impure) denotes defeat to those kings whom it represents, while that which is glossy (clear), white and bright, suggests victory to such kings as are represented by the line.

[The commentator remarks:

“परिवेश बर्णचये रेखाय शयते प्रायेण । तत्र द्वे रेखे बहिर्वचनयावतिक्रम्य या स्थिता रेखा साम्यन्तरस्थिता...” । Vide XVII 6, 7 infra.

श्राकन्द is an ally of the marching king and follows his enemy, Pārśnigrāha, staying behind the attacker. श्रासार is explained in the Amaraṭṭkā by Kṣtrasvāmin “स्मर्यस्य सवंतो व्याप्तिरासारः, श्राचियते येनेप्यासारोस्वािािच्यदृश्यलः” (P. 195). Vide the विद्युपालवध II. 64 and Manu VII. 207.
Chapter XXXV—Signs of Rainbows

सूर्यस्य विविघ्वार्गेऽपवेन विघ्नटिता: कराः साँभ्रेः ।
वियति धनुःसंस्वानां ये ह्रणस्वेत्विविघ्वृः । ।

The multi-coloured rays of the Sun, being dispersed by the wind in a cloudy sky, are seen in the form of a bow which is called the Rainbow.

[Here the author shows his knowledge that the Sunlight is composed of 7 colours, which are called 7 horses figuratively. The clouds act as a prism to disperse the sunlight into its component colour.]

केवलदन्तकुलोरगमिः: स्वासिनसूतमाङ्गराचार्याः ।
तद्धायनं नृपालामभिमूलमजयावं प्रवति । ।

Some Sages like Kāśyapa declare that the rainbow is caused by the breath of the descendants of Ananta, the king of serpents. The rainbow appearing in front of marching kings causes their defeat.

[Here the author alludes to the traditional story about the origin of rainbows. Even the sage Kāśyapa refers to his predecessors for this belief :

प्रान्तकुलचादाते पत्नगः कामहोपिपुः ।
तेवां निः:ह्वासमभूतमिन्द्रचाप्रचक्षते । ।

प्रचिल्नमवर्णनाः भृतिमत्विन्यथृ च विविघ्ववर्गवृः ।
हिर्स्वितसमन्तलोमं च प्रज्ञसम्मप्रयत्वति । । ।

If a rainbow is unbroken, bright, glossy, thick, multi-coloured and touching the earth at both extremities, and if it appears double and behind persons, it is auspicious, and will yield good rains.

[The expression 'हिर्स्वितसमन्तलोमं च' is interpreted otherwise by other commentators : If two rainbows appear in the same direction, not in opposite directions, the result would be beneficial. Our commentator does not approve of this construction.
A rainbow that is seen in an intermediate quarter, will destroy the lord of that particular region; one seen in a cloudless sky will cause pestilence, and one that is pink, yellow and blue will create troubles from war (weapons), fire and famine respectively.

[The lords of quarters mentioned here are not the planets, but are political functionaries viz. king, prince, leader, emissary, merchant, spy, Brāhmaṇa (twice-born) and master of the royal elephants. Vide LXXXVI-34, infra.]

A rainbow seen in the middle of water leads to drought; on
land, to destruction of crops; on a tree, to diseases; on an ant-hill, to danger from weapons (or war); and at night, to the minister’s murder.

[Kālidāsa alludes in his मेघदूत to this phenomenon of a rainbow being observed on the tip of an anthill—"वल्लिकाप्राचार्यमृगति धनु-खण्डमाखण्डलस्य।"]

रूंदि करोति वुष्टाघां रूंदि वुष्टाघां निवारयवंद्राजामु।
पदवन्तसदेव रूंदि कुलिशासुत्वचापमाच्यते॥२५॥

A rainbow seen in the east when there is no rain, will produce rain and vice versa; one seen in the west always indicates rain.

चापं मयोः कुम्भे निवास्यामाखण्डलायं विष्ठा भूपपीडाय।
वायुपारोदकक्रमं निह्रप्यासेनापारं नायककमन्नित्वो च ॥२६॥

A rainbow seen at night in the east will cause trouble (ill health) to the king; and in the south, west and north, it will destroy in order the commander-in-chief, a great leader and the minister.

[Cf. कालमं—

प्रक्रमे वर्षं कः वृष्टि-सिद्धमपाण्डितम्।
पश्चिमाण्यं महेन्द्रं करोति-नर्मणुं सदा॥
रात्रि चेदु इश्यते पूर्वं मथं नरतेंबेतु।
वायुपाण्यं बलमुल्यवच्चःं विनाशमभिगच्छति।
पश्चिमाण्यं प्राचार्यस्ती कौम्याण् मन्त्रिस्यो बचं।
सिन्धुवर्णंचं शुद्राम् विशिष्टं इश्यते॥
बहुद्वं सुमिश्रं च शिवं सत्यप्रदं भवेतु॥

The metre is उपजाति।

निष्ठा मुरचापं सितवर्णं जनयति पीडो विसंकूर्विलाम्य।
भवति च यस्यं विष्ठा तंद्रेश्यं नरपतिसुस्यं न चिराद्रपवायत्॥२७॥

A rainbow seen at night with white, red, yellow and dark hues causes trouble to Brāhmaṇas, Kṣatriyas, Vaiśyas and Śudras respectively. It will also destroy before long the prominent monarch of that region in the particular direction wherein it is sighted.

[The metre is not named in either Piṅgala’s or the Vȳtataratnākara. It comes under त्रिघ्रुप group. Here I have given a new definition and name: रसकर्णि: त्रिनंयसेनस्य: स्थाय।]
Chapter XXXVI—Signs of Aerial City

An aerial city appearing in the four quarters beginning with the north is injurious to the royal priests, kings, commanders of armies and Yuvarāja respectively. So is one with white, red, yellow and dark colours to the Brähmaṇas, Kṣatriyas, Vaiśyas and Śūdras respectively.

An aerial city seen in the north confers victory on the kings defending their towns; in the intermediate quarters it will bring about the destruction of persons of mixed castes; and one observed with triumphal arches in a direction not facing the Sun will lead to the victory of kings.

One appearing in all directions and at all times indicates danger to kings and countries; and one having the hue or hues of smoke, fire and rainbow will destroy robbers and foresters.

An aerial city of pale white colour causes the fall of thunderbolts and storms; if it arises in a blasted quarter, a king will die; if it is to the left (of an army or town), it will cause trouble from enemies; and if to the right, it will confer victory.

[The word शीत्र is a technical term. This is the appellation given to a particular quarter among the eight. For details see LXXXVI-12 infra.]
When an aerial city of various colours and shapes shines in the sky with streamers, banners and gateways, the earth will drink plenty of the blood of elephants, horses and human beings in battle.

[Cf. काश्यप—
बहुवण्यं पताकाभवं गन्धवेंगरं महत्।
श्रष्टं प्रजाशयकरं सद्ग्रामे लोम्हन्यंगम्।]

The metre is बंगाल्य।
Chapter XXXVII—Mock Suns

A mock Sun is auspicious, if it is glossy and possessed of the colour appropriate for the Sun in the particular season, if it is similar to beryl in lustre, and is clean and white, it is productive of happiness and plenty.

[Vide III. 23-24. supra for the Sun’s seasonal colours.]

A mock sun that is yellow engenders diseases; one of the colour (red) of the Aśoka flowers leads to clash of arms; and a row of mock suns causes danger from robbers, diseases and murder of kings.

The mock sun appearing to the north of the Sun causes rain; to the south, a strong wind; on both sides, danger from water (i.e. floods etc.); the same appearing above the Sun destroys the king; and below, the people.

[This verse has already appeared in III as 37 supra.

The mock sun is nothing but a reflection of the Sun’s disc in the thin clouds near the Sun in the morning hours. This phenomenon may occur in the evening also.
Cf. काठ्यप—
याम्ये वातप्रदो भेष उत्तरे वृद्धिदो रखे: ।
उभयो: पाश्वयोभापि सिलिं भूरि वयच्छित ॥

also पराशर—
दीप्ताभिनवर्णं: कनकप्रभो वा सन्ध्यासु चैद्रास्करमारूप्योति ।
कम्पेत ूपू: काल्पपतेन्महोल्का नूपो विनश्येतमहित: प्रजाभिः ॥
सन्ध्यासमीपे वद भास्करस्य द्येत मा ला प्रतिसूतेकाव्यम् ।
सर्पं भवेयु: प्रत्युरां चौरा रोगां घोरा विविचारकाराः ॥
प्रत्यक्षमिन्द्रायुधनमत्त्यद्वादा: सविवुद्भ्राष्टासिनिर्यंक्ताः ।
भवत्यभीक्षं दिनाराणिसन्द्हां भयं तदा भूमिपतेवैंध: स्याल ॥]
Chapter XXXVIII—Indications of Haze

Since Bhaṭṭotpala does not comment upon this chapter, it must have been interpolated after his time.

It is said that a king will be killed when all the quarters are covered with dust, resembling the mass of pitch darkness, and making the mountains, cities and trees indistinguishable.

There will undoubtedly be danger within a week to that quarter wherein a mass of smoke appears at the first or disappears.

When the mass of cloud-like dust is white, there is trouble in store for ministers and the people alike, and before long there will be a great clash of arms, and normalcy and peace will be restored after a good deal of confusion and suffering.

Dust appearing prominently, blocking as it were, the entire sky at sunrise for a whole day or two continuously, augurs terrible disaster.

Dust appearing in a mass throughout a night tends to the death of a leading king, but confers prosperity on other clever kings.
When a thick cloud of dust spreads over a kingdom for two nights continuously, it should be understood that the country will be the victim of foreign aggression.

If dust falls continuously for three or even four nights, food grains and liquids or juicy substances will be destroyed; and if for five nights, there will be mutiny in the armies of kings.

Dust presages extreme danger only when it is not accompanied by the rise of Ketus etc. The sages have declared that the effects would be fully felt only in seasons other than winter.

[Here the interpolator puts the seal of authority by alluding to the opinion of the acaryas.]
Chapter XXXIX—Symptoms of Hurricane

When a gust of wind struck by another dashes against the earth from the sky, a portentous thunder is generated. It is inauspicious when accompanied by the harsh cries of birds facing the Sun.

[Cf. गर्ग—

यदान्तरिक बलवान मात्रो मास्ताहतः।
पत्‌त्रादेः स निषादतो भवेदनिष्ठसम्भवः।]

प्रकोक्षेयंकरितंकृमुपर्णियोद्याणायांविवेयः।
प्राकःहर्षक्षिचुर्वेषमुष्टक्षर्वस्यकृषिः।।२॥

प्राचेयंप्राज्ञापोपैनो ग्रास्यांस्थ पीड्यति।
वृक्षसायुवास्तुतीयो चौराग्रह्ये सहुयेन हु।।३॥

श्रास्तं यते नीचानु प्रक्षेपं यामे निहिति सस्यानि।
रात्रि ह्वतििश्यामे प्रियाच्छाण्डानु निपठ्यति।।४॥

तुरुस्करित्यास्तुतीये विनित्वत्वायिन्द्रश्चतुः।
भेरवज्ञानश्चर्वो याति यतस्तां विषां हृत्ति।।५॥

At sunrise such a thunder destroys judges, kings, wealthy persons, warriors, women, traders and courtesans; in the first watch of the day, goats, sheep, Śūdras and city-dwellers; in the second, king’s servants and Brāhmaṇas; in the third, merchants and clouds; in the fourth, thieves; at sunset, iniquitous persons; in the first watch of the night, crops; in the second, groups of goblins; in the third, horses and elephants; and in the fourth, marching kings. The direction from which issues the dreadful sound like that of a breaking pot, will be destroyed.
[In this section the author gives the effects of the thunder occurring in the different watches of the day and night as well as the direction. What is the sunrise-period? The commentator answers: "दिनारभाद् गतिकांयः याबुि सूयाोद्."]

Cf. the समाससंहिता—

निर्जोिज्ज्ञोिराभिः हुितः नूपपरभृत्यराष्ट्रजनान्।
तस्त्वरविग्राहचाकौवाहिः पतिि यस्याम्।

also सर्गः

यदा सूयाोद्ये प्राते निर्जोितः शूयते भुवि।
श्रवणयोधमुह्यारस्च पीिधस्तेऽति न संिष्ययः।
प्रह्राधे तथा बैिश्यानु हुियाद् सोिनीविनस्था।
परिबुिे हुिी बैिश्य भ्रपराहुः तु दस्यवः।
नीिधरीरारस्च हुियाद् स अस्तमंििति दििाकरे।
प्रथमे प्रह्राधे सस्यायस्यंडराने तु राक्षिानुः।
राजस्विभागे बैिश्यांि प्रसूये चाहितो भवेतु।
यां दििां चाििभह्येति निर्जोितो भैियः स्वनः।
तदुिश्यानु हुितः देशांि सर्वंिरभक्त्यस्थः।
Chapter XL—Growth of Crops

The good and bad yogas, planetary configurations, that have been declared by sage Bādarāyaṇa for the growth of summer and autumnal crops, at the time of the Sun’s entry into Scorpio and Taurus respectively, are explained here.

[The prospects of the next summer crops have to be judged from the planetary positions with reference to the ascendant at the time of the Sun’s entry into Scorpio. Similarly those of autumnal crops should be gauged at the entry of the Sun into Taurus. In ancient times sage Bādarāyaṇa, who might be identical with or different from the sage Pārāśarya, must have been an authority on this subject. Here the commentator remarks that Scorpio or Taurus alone should be taken as the ascendant. This is quite unscientific and unacceptable. For, we could get this ascendant only when the Sun enters the sign, in the morning hours, and not at other times. The correct method would be to calculate the ascendant for the exact time of the Sun’s entry into Scorpio or Taurus and then apply Bādarāyaṇa’s rules for reading this horoscope. Bhaṭṭotpala’s method (based on the ancient rules) be adopted as a rough one.]

If at the time of the Sun’s entry into Scorpio, the Kendras (angles) from him are occupied by benefics, or if he is aspected (or conjoined with) strong benefics, summer crops will flourish splendidly.

[It is possible that the word ‘तस्मात्’ in the text means ‘from the Sun’. The commentator construes the expression: “सौम्यवर्त्तिनिरीक्षिते” as follows:}
Either the angles from the Sun are occupied by benefics, or the Sun is aspected by strong benefics occupying non-Kendra houses. This can happen only in the case of Jupiter and not of Mercury and Venus. Then he adds, "वर्गाः सौमयं हेतु मानो युक्ते". If they are close to the Sun, they would be combust. So he goes on further and says, "यदा सौमयंविषयंकालिनि केन्द्रस्थानानि युक्तानि भवति तदा श्रेर्षिकस्थायिनि विवृद्धिमभवति। यदा तु पुनः व्रतस्वकोणार्यपुलाभः सौम्यं विनिरः पद्यन्ति तदा श्रेष्ठिकस्थायिनि विवृद्धिमभवति।"

Cf. बादरायण—

बृजः कस्मस्थि सूतः सौम्यंतमिनितिने ब्रजम्।
तैः केन्द्रस्थानि श्रीमान्धायायस्य नित्योमहतीम्।[[

प्रज्ञानिशिवागें गुणाशिवाऽ: कुमसस्हुरसिवतयोऽः।
सिवाहट संस्थियोवर नित्यत्रिगुणसत्यस्य।१३।।

When the Sun tenants Scorpio, and Jupiter and the Moon Aquarius and Leo, or vice versa, summer crops will prosper.

श्रेष्ठितेः द्वितीयेः बुधायवा गुणपरं वा स्थिततोः।
व्यवस्थोरिव तदनिज्ञनतत्तत्र गुणश्च।१४।।

When Venus or Mercury or both are posited in the second or 12th house from the Sun in Scorpio, summer corn will grow well. If, in addition, the Sun be aspected by Jupiter, there would be bumper crops.

[It is clear that there is no place for the ascendant in Bādarāyaṇa’s scheme. I have stated above that the method is very rough.

Cf. बादरायण—

सूर्याः बुध्ये द्वितीये शुक्रे वा गुणपदेवः तत्योः।
सिवाहट वयुर्वें नित्यत्रिगुणहास्तीम्।[[

शून्ययोगधिलिनि सूर्यंगुणाशिवाऽ: सप्तमें परा सम्पतः।
श्रेष्ठितस्मि सम्पत्ति गुरैये द्वितीयेठनिष्ठतः।१५।।

When Scorpio is surrounded by benefics i.e. Mercury and Venus, and when the 7th house from the Sun i.e. Taurus, is occupied by Jupiter and the Moon, there will be excellent growth of corn. When the Sun occupies the initial part of Scorpio and Jupiter the second house therefrom, the growth will be only half.
When Venus, the Moon and Mercury are posited in the 11th, 4th and 2nd houses respectively from the Sun in Scorpio, there will be excellent crop. If in the above planetary configuration Jupiter be in the 10th house i.e. Leo, there would be unique prosperity of cattle.

If at the time of the Sun’s entry into Scorpio Jupiter be in Aquarius, the Moon in Taurus, and Mars and Saturn in Capricorn, there would be excellent growth of corn, but later there would be outbreak of diseases and threat of an enemy attack.

The Sun occupying Scorpio, being surrounded by malefics on both sides, destroys crops. If there be a malefic in the 7th house, crops would be destroyed even though they may grow well.

A malefic in the second house from Scorpio, being unsuspected by benefics, will destroy the crops sown first; but will enable those sown subsequently to thrive well.

Two malefics viz. Mars and Saturn, occupying the 7th and any other angular house from the Sun in Scorpio, will destroy the crops; and if they be aspected by benefics, they would not destroy corn completely or everywhere.

[For benefics to aspect the malefics in Taurus, Mercury and Venus ought to be in Scorpio itself, but Jupiter could be in any one of the following signs, Scorpio, Capricorn and Virgo.

Cf. बादरायण—

सुपरस्पतिमसंस्थ्यः पापो येन केन्द्रग्रहः हानिकरः
सौम्यप्रहसन्द्रेः न तथा सर्वव्रत निदिष्टोः]]
When the two malefics occupy the 6th and 7th houses from the Sun in Scorpio, there will be good growth of crops, but their prices will slump.

[Bhattotpala misinterprets the expression, प्रवर्धन: as बहु-मूल्यनाल्य: लम्बते i.e. things become very costly, whereas it means only fall in prices.]

According to this method alone astrologers ought to declare the prosperity or destruction of the autumnal crops, when the Sun enters Taurus.

[Cf. बादरायण—

य एवो योगोदितहो वृक्षाक्षरे दिवाकरे।
बुधेनि ते शारदानं चितनीया यष्टांत:।]
विषुषु मेघाबिषु भूयः सोऽभृत्युतो बौधितांद्रिपि वा विचरन्तः।
प्रेमिककाचार्यः न्यूस्ते समवर्मनायापोयां च।।११३।।

When the Sun moves through Aries, Taurus or Gemini in conjunction with or being aspected by benefics, summer crops will fetch good price, will be free from pests and be entirely useful.

[उम्योपयोगवः is another reading which is interpreted by Bhattotpala as "इहलोके परलोके चोपयुज्यते।" The word ‘सम्च’ is again wrongly construed by him as ‘स्वतामुन्ययम्.’]

कार्यकुमुखयानदस्यः शारदस्यस्य तदहेव रवि।।
सहस्रहकले जैवे विपयेयः कृर्त्योपराला।।११४।।

Similarly, the Sun occupying any one of the Signs, Sagittarius, Capricorn and Aquarius in conjunction with or being aspected by benefics, helps autumnal crops to flourish and fetch good price etc. But at the time of harvest, if the Sun be aspected by or conjoined with malefics, contrary effects should be understood for them (i.e. the corn will be very costly, useless and infested with pests).

[Here too the commentator twists the text and construes the expression सहस्रहकले as विक्षयकले. But it means only ‘the time of harvest.’ He adds "विपरीततीमथोपस्य सूर्य विक्षयः कायः. This meaning is not warranted by the text.]

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Chapter XLI—Classification of Substances

I shall now expound, on the authority of the Śāstras, the different Zodiacal Signs that have been declared by ancient Sages (like Kaśyapa) as the rulers of different substances, so that their good and bad effects (on prices etc.) may be understood.

[From the commentary it is clear that Sage Kaśyapa had treated of the subject of commodities and price fluctuations. For this purpose the ancients had allotted different substances to the different Signs of the Zodiac. If the concerned Sign is unafflicted, but well-aspected, the articles will be available in plenty and also fetch good prices.]

वस्त्राविकुलकुतिपानं मंसूरयनं घुम्रपालकक्यावानाम्।
स्यलसम्बोधीणां कनकस्य च कौटिल्यो मेवः॥

Sign Aries is considered to rule over cloths, sheep's wool, clothes made of goat's hair, lentils, wheat, resin, barley, herbs growing on land, and gold.

[Cf. काश्यप—

मेघे सुरण्याग्नि गोदूराजाविकास्तथा।
प्रहवगांह्यांसंगोऽने शोभने सफल भवेत्॥]

गवि वस्त्रकुलसम्गोरीन्द्रशालिनियवमहिष्मुरित्वा: स्यु:।
मन्युनेोपि धान्यपारववल्लोलितासूक्तकार्पति॥

Sign Taurus controls cloths, flowers, wheat, rice, barley, buffaloes and bullocks. Gemini presides over corn, autumnal creepers like grape vines, lily bulbs and cotton.

[Cf. काश्यप—

छूटे महिष्णोवश्च्चलयः पुष्पसम्भावः।
मिदुने धान्यावसानकल्यः कार्पसशारदम्॥]
Sign Cancer rules over paspalum, bananas, Dúrvā grass, fruits, bulbs, fragrant leaves and woody cassia (or cocoanut ?). Sign Leo controls husk-grains, juices, skins of lions etc. and jaggery.

[Cf. काश्यप——
कर्कशील कोदवकदलीस्रवारलकन्धपत्रीचोऽचानि।
सिंहे तुषारायतः सिंहारीनां त्वचः समुद्रः ॥४॥
]

Sign Virgo owns Atasi (common flax), Kalāya corn (peas ?), horse-gram, wheat, green gram and leguminous seeds. Sign Libra rules over black gram, barley, wheat and mustard.

[Cf. काश्यप——
कन्यायां मुद्गनीवारकुल्लथाः सकला यवः ।
तुषे तु यवगोष्ठमारः सिंहारः काश्यप ॥]

ग्रहिन्दावासिष्यः संतवं लोहाग्रामः जाविकः चापि ।
नवभे तु तुरगलवलाखास्तत्तस्तत्त्वायुप्यशानि ॥६॥

Sign Scorpio owns sugarcane, whatever grows being watered, such as fruits of creepers, iron or bell-metal and goats’ and sheep’s wool. Sign Sagittarius has horses, salt, weapons, sesamum, corn and roots.

[Cf. काश्यप——
प्रवलनीशुरसं संवयमाजं लोहं सकोंस्यकमूः ।
पान्यं मनुष्यं वस्त्राविष्यं लवणं तुरगास्तथा ॥]

मकरे तस्युल्मां संवयस्युल्मां भवणेश्वत्तुलोहानि।
कुमे सिंहालवलकुमलसंस्तत्ततिवाशि कृपाणि ॥७॥

Sign Capricorn presides over the shrubs, creepers etc., whatever grows as a result of watering, sugarcane, gold and black metal i.e. iron. Aquarius rules over water-products, fruits, flowers, gems and brilliant things.

[Cf. काश्यप——
मकरे तु सम्यसिं च गुर्जुलग्धातुजम्।
कुमे कुमानुगचारि हुमाशि जलजस्तथा ॥]
Sign Pisces controls such gems as come from testaceous animals, e.g. from the pearl oyster, water-products, diamonds, oils of various kinds, fishes and fish-products.

[Cf. काश्यप—

पद्ममुक्ताकालविनां ध्रुवार्दं मीन ईश्वर: ॥

राष्ट्रासुरुत्वार्थार्यस्ततंद्वप्रभमसहितन्तो जीवः ।
इति काश्यपश्चादनां हस्तेमु शशिज्ज्वुन्धिल्लक: ॥१६॥
एव सत्ततामो हातिव्रृंद छुकः करोति हेवेदृ ।
सम्भवसत्य: कृत: हुवादा: हेवेदृ हानिकरा: ॥१०॥

Jupiter occupying the 4th, 10th, 2nd, 11th, 7th, 9th or 5th house from the Sign promotes the interests of those objects that are allotted to that Sign. So does Mercury while occupying the 2nd, 11th, 10th, 5th or 8th house from the concerned Sign. Venus tenenting the 6th and 7th houses from a Sign destroys its objects, while in the rest he promotes their progress. Malefics in the 3rd, 6th, 10th and 11th houses from the concerned Sign prove beneficial while in the rest, harmful.

[Cf.

षुःसप्तक्षिणास्यो नवविद्युद्गमो गुरुः ।
वस्य राष्ट्रासुरुत्वानां ध्रुवार्दं व्रृंदित: स्मृत: ।
शुकः पद्तस्ततमयो वा हानिकुद्वृंदिकोद्वयमः ।
इत्यकासदवशार्ज्ज्वतिः स्थितत: शशिजः शुभः ॥
पापात्तपक्षवस्त्वः वृंदित कुर्वलित नावार्दः ॥

राष्ट्रासुर्य कृत: पीडळस्तानेव संस्थिता बलिन: ।
तत्त्वनेत्रध्रुवार्दं महार्यां दुर्गमत्वं च ॥११॥

If strong malefics occupy the Apacaya houses (other than the 3rd, 6th, 10th and 11th) with respect to a particular Sign, the objects assigned to that Sign would become very costly and scarce.

[Cf. काश्यप—

राष्ट्रानिःस्थानेव पापात्त सबला: सथिता: ।
तदुवर्गाणं नानािरतं दुर्गमत्तं भवति हि ॥]
Those articles whose ruling Signs have strong benefics occupying auspicious Signs therefrom, will thrive well, fetch good prices and have great demand.

[For the Iṣṭasthānas for the different benefics vide verses 9-10 supra.

Cf. काश्यप—

इष्टस्थाने स्थिता: सौम्या वलिनो वेषुः राशिषु ।
भवन्ति तद्रवानां च द्रव्याणां शुभदा: स्त्रुताः: II]

गोचरप्रदायामपि राशिविलिनी: शुभप्रेरणेः ॥

पीडा न करोति तथा कृर्त्येव बिपाखतः: II.१३॥

Even though a Sign is afflicted by the unfavourable transits therefrom of the benefics, yet no harm would come to the objects governed by it, provided it is aspected by strong benefics. However, the result would be utterly bad if under the unfavourable transits of benefics the Sign be aspected by strong malefics.

[The Gocaraptiṣa or transit-affliction mentioned here refers to the benefics occupying houses other than those mentioned in verses 9 and 10. These benefics may aspect the Sign, though they themselves may be posited in unfavourable houses. The result of this aspect must do some good at least.]
Chapter XLII—Fluctuation of Prices

By observing excessive rain, meteor, Rod, halo, eclipse, mock-sun and such other portents on the new-Moon and full-Moon days and also at the Sun’s entrance into a new Sign of the Zodiac every month, one should predict fluctuations in the prices of commodities. These portents observed on other days forebode sufferings to kings through wars or bloodshed.

[There are many technical terms in this verse. For Ulkā, Daṇḍa, Pariveṣa and Paridhi see ch. XXXIII-8; XXX-16; XXXIV-l and XXXVII-1 respectively. From this verse it is clear that the prospects of prices have to be determined through the phenomena occurring on the three critical days viz. new Moon, full Moon and the Sun’s entry into a new Sign of the Zodiac. In fact this chapter and the previous two are to be read together for a complete understanding of the prospects for crops and their prices. We find the same sage Kāśyapa being quoted as authority on this subject.

Cf. काश्यप—

उलकातिम्बिप्रग्रहणसूत्रवेदमः परिवेष्यामः।
प्रतिमुखाद्यो वेंकले पञ्चासाति दस्तृश्येऽः।
तिथिय निरीक्ष चोत्पातान्युभावलोके शुभाद्यमभमः।
सुभिक्षितभिषक्तान्तु विशेषोद्ग विचारः।
प्रतिमासं विधानशेष नान्यसमीत् विद्ववस्युद्वे व्यद्व।
ग्रन्थं नेव भवन्येते ते सवेणनुपदोख्व म्।]
When the Sun enters Sign Aries one should observe the portents mentioned above, as well as on the Full-Moon and New Moon days, and collect or buy summer corn. He would earn much profit by selling the corn in the fourth month. In the case of forest roots and fruits the observation should be made when the Sun enters Sign Taurus.

If one collects all kinds of juice (or juicy things or the six varieties of taste) and corn when the Sun is in Sign Gemini, after observing the portents, and sells them in the sixth month, he will make large profits.

Similarly one should store up honey, perfumes, oils, ghee and treacle, when the Sun is in Cancer, and sell them in the second month. He will then make cent per cent profit. He will sustain loss if the selling time exceeds or falls short of that period.

One should store up gold, gems, skins, armours, weapons, pearls and silver when the Sun is in Leo, and sell them in the 5th month in order to get good profits. Otherwise he will sustain loss.

If one buys chowries, donkeys, camels and horses when the Sun is in Virgo and sells them in the sixth month, he will get an equal amount as profit.

If one should buy cotton cloths, gems, blankets, glass, yellow flowers and corn, when the Sun is in Libra, and sell them in six months, he would make hundred per cent profit.
One should hoard fruits, bulbs, roots and varieties of gems for two years having secured them during the Sun’s transit through Scorpio, and then sell them to get a profit equal to their price.

One should buy saffron, conch shell, corals, glass and pearls when the Sun is situated in Sign Sagittarius, and sell them in six months. Then he would get double the amount invested.

When the Sun tenants Capricorn or Aquarius one wishing for profit should buy and keep metallic (or iron) vessels and grains and sell them after a month. He would then get double the amount invested.

One should collect roots, fruits, bulbs, vessels and gems when the Sun has entered Sign Pisces, and sell them after six months. He would then get as much profit as he desires.

Profits mentioned above should be declared only when the Sun or the Moon occupying any of the zodiacal Signs is conjoined with or aspected by very friendly planets.

[The commentator is thrown off his guard by the expression, *Adhimitra*, which usually means a planet that is friendly both naturally and temporarily. But in this context it cannot mean any thing other than ‘*a strong friend*’. For, a temporary friend can neither aspect nor conjoin with a planet, except, of course, Mars aspecting from the 10th and Saturn from the 11th house. In the case of the Sun, Mars can be the friend aspecting him, but he is a malefic. I feel that more than the aspect etc. of friendly planets there should be the aspect etc. of strong benefics.
The Moon, full or in conjunction with the Sun (on New Moon day) being conjoined with and (or) aspected by benefics, promotes immediately the prices of articles belonging to the particular Sign occupied by her. Similarly, the Sun conjoined with and (or) aspected by malefics, destroys the prices of commodities belonging to that Sign. Thus should one make predictions, good and bad, regarding the price of materials, having duly comprehended the objects belonging to the several Signs of the Zodiac.

[It is understood here that the prices will slump down, if the Moon in either situation is conjoined with or aspected by malefics.]

Here the Sage lays down one more condition for rise in price i.e. the luminary should be in the house of a benefic.

The metre is हृरिणी].
Chapter XLIII—Glory of Indra's Banner

In the previous three chapters the author has treated of agricultural and economic matters. Now he takes up for exposition political astrology. What I mean is that the auguries mentioned herein pertain to kings and their kingdoms.

Once the celestials submitted to the Creator:—"Oh Lord, we are unable to withstand the demons in battle. Consequently, we have come to you, the protector of the helpless."

The Lord replied to the Gods thus:—"Lord Nārāyaṇa repositional of the Milky Ocean will grant you a banner, at sight of which the demons will not be able to face you on the battlefield."

The Gods with Indra as their leader received the Creator's boon and went to the Milky Ocean and eulogized the Lord Nārāyaṇa, consort of Lakṣmi, who had the mark Śrīvatsa on His breast, which was brightened by the rays of the Kaustubha gem, who was incomprehensible, peerless, impartial, unknowable to all beings, the Supreme Being, without beginning and end, and all-pervasive. The Lord, being pleased with their invocations, vouchsafed unto them
a banner which would prove as the Moon and the Sun respectively to the lotuslike faces of the damsel of the demons and the Gods.

[The Moon is said to be inimical to the lotuses which are delighted at the rising of the Sun. Here the idea is that the banner would enable the celestials to trounce the demons. These verses represent our author’s good poetry. Mark the fine alliteration and description in the second line, paradox in the third and yathāsaṅkhya in the last line.]

ए तिथि भोजन सघसङ्ग रये स्थलं भासबलं रत्नचित्रे।
वेदोपयमान्त शरदीव सूर्य ध्वजं समासाध मुनोद शकः।।

Indra was overjoyed on receiving that banner, which was born of Viṣṇu’s effulgence, which shone brilliantly like the blazing Sun in autumn, and which was mounted on a glittering eight-wheeled chariot, bedecked with jewels.

[मुनोद is ungrammatical in form The author might have employed the word तुतोव instead. The commentator too commits a similar mistake by using ‘जहुर’ instead of ‘जहर’. The second line that contains a beautiful simile reminds us of Vālmīki’s verse, “पोप्लोयमान्त शरदीव हस्तम्” V. 2-58.

This and the following verse are in उपजाति metre.]

स किञ्चुः योजलधर्मकृतेन सम्भसृजसर्वसाध विनाश विनाश समरेःधिरस्य।।

The Lord of Gods i.e. Indra, put the army of the enemies to death in battle with the help of the banner, which was erected aloft, bedecked with wreaths of little bells, and which bore garlands, umbrellas, bells and ornaments.

[Cf. गर्ग—

अमुरास्ते ध्वजं ठूल्व वा ध्वजतेजः समाधता।।
बिर्सजा: समरे मन्त्र: परामृता: प्रदुःधुः।।
तात्त्वेण सहस्त्रो मासे मादववेदुरानु।।
वात्तित्तव सब्वेष्टायमेकराणे वाजिना (हस्तिना)।।
स जित्वा अग्ने स्वर्ग प्रययी सहिंध: पथि।।

उपरिचरस्यामर्पण वसोदवी चेविवस्य वेदस्यां।।
यादि तां स तर्त्रो विकवयु समुचयमान न।।]

Thereafter once Indra gave a bamboo flagstaff to the king of
Cedi, named *Uparicaravasu* (who could travel to Heaven from the earth). The king worshipped that according to the sacred laws.

[For the story of Uparicaravasu see the *Mahābhārata* I, 64, V. 16-17.]

Being pleased with the worship, Indra spoke thus: "Those kings who emulate Vasu will be blessed with wealth and will have their orders obeyed implicitly on earth. Their subjects also will be happy, free from fear and diseases, and have plenty of food. The banner itself will suggest good and bad results in the world through appropriate signs.

[The commentator adds:

"य एवं भागवत दस्ते द्वजे राजा पूजा विद्यते स एव द्वजे: पूजयमानो लोके निमित्तेचिरहुः: शुभाधुभू दास्यति।"]

I shall explain on the authority of the Śāstras the method adopted by ancient kings, who aspired for power, prosperity and victory, for worshipping the banner, at the behest of Indra.

The method of preparing Indra’s Banner is the following: An astrologer and a carpenter should repair to the forest on an auspicious weekday having a beneficial Karāṇa, asterism and Muhūrtā (a period of 48 minutes), when good omens for a journey are observed.

[For an explanation of the Karaṇas see the author’s ‘Fundamentals of Astrology’ p. 185, also C. 1-2 infra. The word *Divasa* means both a *Weekday* and a lunar day. Generally Monday, Wednesday, Thursday and Friday are good provided their lords are not weak or afflicted. The lunar days are divided into five groups viz. *Nanda, Bhadrā, Jayā, Rikta* and *Pūrṇa*. An auspicious asterism is one which is other than the *Dārūṇa* (Dreadful) and *Ugra* (Fierce) and one that is *Gentle* and *Common* that is free from malefics. Good omens
are curds, coloured rice, flowers etc. In the Yātra, Kāranas other than Gara, Vanija and Viṣṭi are recommended. There are 15 Muhūrtas in the day and 15 in the night. They are given in the following verse:

शिवभूजगभिन्नतिपितृभासुलविविशिष्टिः पूज्यप्रभवः।
इग्रामीन्दनिष्करणमुखमयोनलशाहि॥
श्रान्ध्राेंविरूप्यवत्तार्थांम्यविस्मितिभारः॥
वन्दितिरुशिष्टिन्तव्यान्स्यलत्त्वार रात्रः॥
प्रहः पशुदशाण्व रात्रेषुवर्ष्यं मुखतं इतः॥
संज्ञा स क विजेत्यश्चायायावनामसुमयूक्तम्॥]

उद्यानेष्वतालयकितुनवनल्माहेरभिन्नतितातः।
कुक्कुलोच्यंककक्षकिकबलोवन्दकुक्ताः॥१३॥
बुधविहायालयकोरपवनलपोषिताः ये तरः॥
ये च स्मु: श्वीतयत्ता न ते शुमा: शाक्षेत्वयः॥१४॥

The following trees are not good for the preparation of Indra's Banner: Those that grow in pleasure gardens, temples, cemeteries, anthills, roads and sacrificial places; those that are very short (i.e. whose growth is stunted), withered at the top, thorny, entwined by creepers and parasitical plants; those that contain nests of numerous birds and hollows, those that have been affected by wind and fire, and those that bear feminine names.

[From the restrictions mentioned we can deduce the ancient's solicitude for fauna and flora. Trees with feminine names are बदरी, etc.

Cf. गर्ग—

प्रोष्ठपादे प्रतिपदित्य ध्वजायं पूर्वसो वनम्॥
गत्वा बुधं परीक्षेत वयःसारगुणाविन्धम्॥]

श्रेष्ठोवर्ज्जोत्यकरः प्रविक्षवंद्वराश्र पन्चसोऽऽषेच्
एतेवेदेकमक्ष प्राश्मत्यवाण्व वृक्षम्॥१५॥
गौरसिद्धितिन्वं सम्पूर्ण यथाविचित्वेः पूर्बवधः॥
विजने समेत्य रात्री स्पृश्यान्वन्तिम मन्त्रम्॥१६॥

The best trees are the following five: Arjuna, Ajakarna, Priyaka (Priyangu), Dhava (Lytthrum fruticosum) and Udumbara (Glomerous fig-tree). One of these or any other of excellent qualities that has grown on white (or red) or black soil should be selected. A Brāhmaṇa should approach alone in the first part of the
night such a tree, worship it according to the rules and recite the following hymn, touching the tree.

यानीहृ खृस्ते मुनानि तेष्यः स्वस्ति नमोऽस्तु वः।
उपहारां गृहीतेम फिय्या वासपय्य:- II.१II।
पारिवर्तय तरयते स्वस्ति तेष्तु नगोलम।
स्वजात देवराजस्य पुलेयं प्रतिगृहाताम् II.२II।

"Hail to all beings living in this tree! Salutation to you. May you change your abode after receiving this gift offered by me. O great tree, hail to thee! The king elects thee for (making) the banner of the Lord of Gods. Kindly accept this worship."

[There is an under-current of deep humanism in this hymn. It has been now established by experiments that trees and creepers respond marvellously to human love. As the horse in the case of a royal horse-sacrifice sacrifices itself for the cause of its king and country, so does the tree for a nobler cause. Hence we cannot but agree with Kālidāsa when he puts in the mouth of the fisherman the following sentiment:

“पशुमारराकमंदास्रोपथ्यनुक्तक्मा मृदुरेव अशूचितः”]

खित्रात्रह्मात्रस्तम्ये ब्राह्मणस्राहम्श्वोपयो वा मृत्या।
परशोविजेन्द्रश्वादो नेष्ट: सिमघो घनश्च हितः II.२II।

At dawn, facing the east or north the carpenter should cut the tree. A rough and creaking sound of the axe is not auspicious, but a soft and deep one is beneficial.

नृपजयदविश्वस्तं पतनमना, कुड्डिवंतं च पुरोंक।
श्रीवलम्बने चात्मतरी विपरीतमस्तथेन्द्र पतितम् II.२०II।

If the tree falls down unbroken and unbent, and without being entangled in other trees, it will confer victory on the king. So will one that falls with its tip towards the east or north. If it falls down under contrary circumstances, it should be abandoned.

खित्राप्रे चुरुड्गुतमस्त्रूले जले जिन्दििव्यिम्व।
उद्धार पुढ्छार शक्तेन नयेननुर्णवर्यव। II.२II।

Four digits of the tree at the top and eight digits at the bottom should be cut off, and then the trunk should be put into water. After being taken out it should be carried to the city-gate either through a carriage or by men.
श्रमणे बलेदो नेम्या नाशो बलस्य विजयः ।
श्र्योक्तो श्रमणे तथार्थमणे च बर्धक्तिनः।

If the spokes of the carriage were to be broken when the tree-trunk is put on it or carried by it, the king's army would be shattered (i.e. there would be revolt), if the rim breaks, the arm will be destroyed; if the axle, the king's wealth would be lost; and if the axle-pin gives way, the carpenter will come to grief.

मामपद्युक्तपल्लवाधर्यां नागरंवु तो राजा ।
द्वानं सिछक्कु विविश्वप्राप्तुः सुवेशवारः।
श्रृष्टान्नम्बरसंविंतां यथा पौरन्वरी धूरः पौर्वः ।
ञ्जनः चन्द्रपुष्प्यावतां प्रवेशवेच्छच्छावर्यवरः।

On the eighth day of the bright fortnight of the lunar month of Bhādrapada, the king, accompanied by the citizens, royal astrologers, ministers, chamberlains and prominent Brāhmaṇas, all dressed in auspicious garments, should cause Indra's Standard covered with a new cloth and beautified with garlands, perfumes and incense, to be brought into the town by the people to the accompaniment of the sounds of conches and musical instruments.

[Cf. गर्ग—

प्रोष्ठवर्ती सिताप्राप्तायो य्वेष्टवायो व्यवल्क्कृताम्।
यादिः पौरन्वरी राजा नगरं सम्प्रवेशवेत्।

While paraphrasing Garga's ideas our author uses sometimes the very same words as used by the sage. However, here he has omitted one important condition mentioned by the sage viz. the day should synchronize with the asterism Jyeṣṭhā, presided over by Indra. It may be observed that this year, 1972, we get the 8th lunar day with Jyeṣṭhā star after 11.35 A.M. on September 15th.

In the next two verses the author describes the town into which the Standard is carried.]

पुरीपत्रकांतोत्पतिवाष्णमालालंकृतं प्रहुत्त्वजनम्।
सम्भारिताविचित्रपं सुवेशविलासकारकर्मम्।
श्र्योर्विचारपण्डृतं प्रवृत्तपुष्पवेदनाध्योपम्।
नम्भरकाश्वरं विपूतकारकवत्सलं नगरम्।

The town into which the Banner is brought should be decorated with beautiful flags, triumphal arches and leafy garlands, have happy and gay people, the thoroughfares kept neat and tidy, as well as
purified, and filled with gaily dressed courtesans, possess shops that are sanctified, be resounding with the loud chantings of the Puṇyāha and other Vedic hymns, and have the junctions of roads filled with actors, dancers and songsters.

\[
\text{तत्र पताका: खेता महति विज्याय रोगबा: पीता: ।}
\]

\[
\text{जयदाश्व विश्राम रक्तातः शस्त्रप्रकृपाय ॥२७॥}
\]

Flags hoisted in the capital, if white, would lead to victory; if yellow, to outbreak of diseases; if variegated, to success; and if red, to clash of arms.

\[
\text{ढेह प्रवेशयती नियातयती भयाय नागाणा: ।}
\]

\[
\text{बालानां भलश्वे सह्राम: सत्वयुः वा ॥२८॥}
\]

If the elephants or other animals carrying the Banner into the town allow it to fall down, there would be danger in store; and if boys clap their hands or if animals fight each other, at that time, there would be fighting.

[The expression प्रवेशयती is not correct, unless it is taken in the non-causal sense. I suspect that the author might have written प्रवेशयतो which must have been mis-spelt by writers. The commentator explains the word नागाणा: as “प्राणिवहुः नादस्वमहिंगवाद्यो गृहाण्ते” I am not sure if buffaloes could be included in this list.]

\[
\text{सत्वथा पुनस्तत्ता विचित्रवाणी प्रवेशयती ।}
\]

\[
\text{जागरेष्वकादया नरेश्वर: कारतेष्वाद्याम। ॥२६।}
\]

\[
\text{सिववशोर्लीष्यय: पुरोहित: शाक्तेष्वार्थे।}
\]

\[
\text{गुहायदैन्न सांवतमो निमित्तानि गृहायानु ॥३०॥}
\]

Then the carpenter should plane the trunk (of the tree) and mount it on a platform, so that it is kept horizontally with its tip resting on something. On the 11th lunar day of the same month the king should cause vigil to be observed at night. The royal priest dressed in white clothes and wearing a white turban should offer oblations to the sacred Fire with hymns addressed to Indra and Viṣṇu, while the astrologer should observe the auguries of the sacred fire.

\[
\text{इश्नध्वाकर: गुरुमि: शिल्गधो घनोन्नस्वविघमानु।}
\]

\[
\text{गुणक्ष्योज्योजिनि यात्राया विस्तरोमिहत:।॥३२॥}
\]

If the sacred fire be fragrant, glossy, thick, full of flames and be possessed of the shape of auspicious objects (such as an umbrella),
it would be beneficial. If it be otherwise, the result would be disastrous. This subject (of auguries) has been dealt with by me in detail in the work entitled Tātrā (or Yogayātra).

[The reference to the Tātrā here shows that our author had already written or planned to write that work. The Brhadyaṭrā or Brhad yogayātra was also known as Mahāyātra and was commented upon by Sūryadeva Somasut. Our author has written an abridged version of this called Svalpayātra or Ṭikaṇkiyātra. According to Utpala, the Yogayātra is a different work on journeys written by Varāhamihira. Dr. H. Kern had edited its first nine chapters. We are told that the entire work has been published by J.L. Shastri (Vide I.A.I.B. P. 27). Utpala’s commentary on this has not yet been published. The Brhadyaṭrā also refers to the Jātaka as having been already written.

Cf. the ग़ोलायत्रा—

The author says here, after giving a good deal of details, that whatever has not been included in this description should be understood from the traditions current in society. This science of prognostics of the Sacred Fire is very ancient in that Kālidāsa says in connection
with Raghuv’s Digvijaya (expedition):

“प्रदक्षिणाविविध्यजन्न हस्तमेव जयं दत्” IV

स्वाहासतानसमये स्वयमुख्यवलाचि:

निन्ध: प्रदक्षिणाशिल्बो हस्तभुः नूपस्य ।

गद्गाविविकसंताणलचाराहारोऽ

धारीं समुद्रवर्णानां वशगां करोति ॥ ३ ॥

At the time of the Pūrṇāhuti (final oblation) if the sacred fire blazes forth by itself, is glossy and is full of flames turning to the right, the king will bring under his sway the entire earth with the oceans acting as her girdle and the waters of the Gāṅgā and Yamunā as her beautiful pearl necklaces.

[This verse is a piece of fine poetry with elegant alliteration and brilliant imagery, though the idea contained in it is not new. The metre is वस्तन्तिलकः.]

चामीकराक्षोकुर्णकाव्यवेगळ्यनीलोरतलसनिन्नेतनी ।

न व्यासानमतभन्तेवकाशां करोति रत्नांशुरत्वं नूपस्य ॥ ३३ ॥

 Darkness will not find any place inside the king’s palace, as it will be dispelled by the rays of gems, when the Sacred Fire is of the hue of gold, Aśoka flower, Kūrānta flower, lotus, beryl or blue lily. The idea is that if the Fire shows the above characteristics, the king will soon conquer the entire earth and become very wealthy and happy.

[These verses give an opportunity to the author to show off his poetic powers. The metre is the usual उपजाति. There is also the figure of speech named काव्यलिङ्गः.]

वेष्यं रथिधारणबलेयदवतिनां समस्वनोकितियद्वापि दुष्कुमने: ।

तेषां मदामधसंघटवर्ष्ठिता नवनति याने तिमिरोपमा विदः ॥ ३४ ॥

Those kings whose sacrificial fire emits sound similar to that of a group of chariots, oceans, clouds, elephants or drums, will in their march darken the quarters, being crowded with hosts of intoxicated elephants.

[In the previous verse the author refers to the auspicious colours of the Fire. Here he refers to its auspicious sounds. The figures are quite patent.

The metre is an उपजाति of the इत्रवंशा and वंशय स्थ mixed together.]
If the Fire were to look like a banner, pot, horse, elephant or mountain, the concerned kings would bring under their control the whole earth having the rising and setting mountains for her lips and the Himālaya and the Vindhyā for her bosoms.

[Here again the shapes presented by the flames are referred to. We see in these verses more of poetry and less of science. The reader will easily detect in this verse the happy alliterations, puns and metaphors. The word भूभृत्त is once repeated; while घरा, four times. The metre is वियोगिनी. It is usual with Sanskrit poets to fancy the Earth as a damsel whose lofty bosoms are the two mountains, the Himālaya and Vindhyā. Bhāsa makes these her ear-rings: "हिमवद्भ्रुत्तकमलाम् (स्वन्.)"

If the sacrifice Fire emits the smell of elephant’s ichor, mud, lotus, fried grains, ghee or honey, the king will have the earth in front carpeted, as it were, with the rays of the crown-jewels of prostrate potencies.

[Here the reference is to the smell of the sacred fire. The fancy is quite clear here. The metre is पूणितांग्ला.]

Whatever good and bad omens, already delineated, are observed from the features of the sacrificial fire on the occasion of the installation of Indra’s Banner, should be taken into consideration also at the time of a person’s birth, sacrifice, propitiatory ceremonies for the planets, journeys or military expeditions and marriage.

[The idea is that whenever a sacrifice is performed in connection with any ceremony, the omens of the fire would be helpful in predicting the future with reference to that event.

The metre is उपालि.]

On the 12th lunar day ruling the asterism Sravaṇa or any
other asterism, the Banner should be raised and erected, after honouring the Brāhmaṇaś with jaggery, sweet-meats, milk porridge and such other dishes as well as with Dakṣiṇās (gifts of money).

[We are told that the Standard of Indra should be brought inside the city on the 8th lunar day and its final erection done on the 12th Tithi. So it is a festival lasting for five days. It would be better if the 5th day had the star Śravaṇa; but the former is more important than the asterism. This reminds us of the rule: मूलेनावाहेद्वे श्रवणो विस्तरते।]

Cf. गान्—

तत्र भवायोगेन ध्वजोस्थानं प्रशस्यते।
द्वादशं विजये राजवसुमृतं वा विनेवत्वा।

शक्कुमायः कार्यः प्राह मनु: सतत पठवच वा तत्त्रः।
नन्दोपन्त्यसमें पार्वताध्वजोहस्रुयायत्।१७६।

वोडःशामागाथिके जयविजये हेम वन्यवरे चायते।

सब्धिका शक्तसंस्क्री मचवेश्वरेन चंतासामु।४०।

Manu has laid down that seven or at least five minor Standards, called Indra's Daughters, should be made by experts. Of these two called Nanda and Upananda should measure respectively three-fourths and a half of the height of the main Standard. Four others named Jaya, Vijaya, and two Vasundharās should be taller than the previous one by a sixteenth. In the middle of these, there should be one called Indra’s Mother, which is taller than the previous one (viz. Vasundhara) by an eighth.

[Cf. गान्—

श्वकाष्ठक्षता: पठवच सप्त: वा लक्ष्मान्विता:।
इन्द्रवजस्त्व शोभार्थ कुमारी: कार्येद्व द्विजः।
प्राय्विशाक्तरा वष्टिरप्रहस्ता ततोरवरा।
विश्वकंभमान्त्रस्त्रलस्त्रा: पहंमिहिमुगाति: स्मृत:।
समसमनुलोम: वा तत्व प्राक्ष शिवधान्वितमु।
कुर्वादिन्द्रवजशृङ्खल्साराश्वमर्य शुममु।१८।

प्रीते: इत्तत्त्वमिवदयमन गुरु मूर्तव्यानि सुरक्ते।
तात्ति क्रमेऽगदाद्वात्त पिटकानि विविध्वःस्पर्षः।१७५।

The ornaments of various colours and shapes that were put on the celestial Standard by the Gods who were very pleased, in days of yore, should be applied to this Banner also in their order.
[In the following eight verses the author describes the various ornaments (thirteen in number) offered by various Gods headed by Viśvakarmā, in order.]

रत्ताशोकिनिकां चतुर्विद्वकर्मणां प्रथमसि।
रत्नानां स्वयम्मुष्ण शाकुरेण चाँडेर्कणोगा दत्ता॥४२॥
ब्रह्माचार्य नीलस्तं तुलियक्ष्णे सुण्यं दत्तप।
प्रशस्तं यमस्चतुर्व महुरसं कावितमवच्छलु॥४३॥
मण्डिप्रथां वहाः वाक्कित्त तत्पवः जलोद्विनामिषः।
मायवरं केत्रवरं वषेण वायुर्वल्लीकाः ॥४४॥
स्कन्दः स्वं केत्रवं सुधपरमवादुव्याय वहुचित्रम्।
श्रावतन्त्रनालासः कुलाः हर्म्मुग्गुत्तमि ॥४५॥
बूढ़त्तूर्वस्वामिन्यः नवम ग्राह्येकद दसामस्तः।
रघुचक्रां दशां सूर्यस्वव्याह प्रभामुत्तमः ॥४६॥
एकाक्षमुद्मवं विषवेद्वा: सरोजसङ्ख्यां ।
हावासिपि च निगेः मुनो नीलोपन्याचस्य ॥४७॥
किलिया दह उच्चविनमितमपरिवर्षतां नारोदशै।
विररस भृहविनमितः कलाकर्तस्मितमवतु: ॥४८॥
यद्योत्ततविन्यो विनमितां ध्वजस्वयः ।
तत्त्वदेवतव्ये विद्वाऽत्वं विपरितङ्गः ॥४९॥

The first ornament made and offered to the Banner by Viśvakarman, the celestial architect, was red like the Aśoka flowers and of quadrangular form; the Creator and Śiva gave severally a girdle of many colours; the third ornament, octagonal and bluish-red, was offered by Indra; Yama offered the fourth ornament viz. a dark and lustrous Masūraka (emerald ?); Varuṇa gave the fifth ornament, a hexagonal one which was like madder in colour, and resembled the waves of water; Vāyu (the Wind-God) bestowed the sixth gift, viz. an armlet, made of peacock feathers and as dark as the cloud; Lord Skanda gave it his own multi-coloured armlet for the seventh; the Fire-God offered the eighth, a circular ornament as brilliant as the flame of fire; Indra gave another ornament as the ninth, viz. a necklace resembling beryl; one of the Sun-Gods, Tvaṣṭā by name, gave a lustrous ornament looking like the wheel of a chariot, as the tenth; the Viśve-Devas presented the eleventh ornament named Udvanna, resembling a lotus; the Sages gave the twelfth ornament called Nivesa which shone like the blue lily; and lastly Jupiter and Venus adorned the head of the Banner with the thirteenth ornament.
with designs at both the ends (or which has a short bottom and tip) and broad at the top and shining like molten red lac. Whatever ornaments were created by the different Gods for the sake of the Banner, are to be taken as being presided over by the respective Deities.

[The presentation of ornaments to the Banner by the Deities is similar to that of ornaments, dress and weapons by different Gods to the Goddess who was specially created to fight the Asura, described in the वेदांती, otherwise known as the देवास्माहाभ्य.]

द्वाध्यपरिमाणः परिवः प्रथमस्य भवति विपक्तस्य ।
परतः प्रथमस्य प्रथमावद्यास्तांशीमानानि ॥७०॥

The first ornament has a circumference which is a third of that of the Banner; and each succeeding ornament should be smaller than the preceding one by an eighth.

कुर्यावह्नि चतुर्थं पूर्णाकान्तिः प्रज्ञास्य शास्त्रः ।
मनुनाच चागमणीतानु मनुनेतानु पतेनियतः ॥५५॥

One who knows this science of Indra’s Banner should fill it with ornaments on the fourth day thereafter i.e. on the 15th lunar day, and chant with devotion the following hymns sung by Manu according to the scriptural tradition.

हराकंवंवस्तवस्तवस्तवस्तवस्तवस्तवस्तवस्तवाहो ॥
महःवस्त्रः संविद्वस्त्रोऽनि शुकाङ्क्षि: स्त्रस्त्रस्त्रोऽनि ॥७२॥
यथा त्वमुवक्षर्णकर्ष्णस्य: सम्बिधितस्तवावनवादः ॥
तवेश्व तत्वाचारसमि योगे युगायः सम्बन्धितसमि गुहायः ॥५५॥
श्रीनवर्णययः शस्त्रस्य एकमक्ष्पो विहिरि: गुढ़े: पुरासे: ।
त्वमतः संदिण्डो: शस्त्रायु: सहस्त्रायु: शस्त्रमयु: ॥५५॥
कौि सत्वित्तानां द्राक्षरम्बेतिद्वारे गुहायः ।
हुयाम्नि शाकं बुद्धम् गुप्तेरस्माक्सं बीरा उत्तरा भवतु ॥५५॥

“Accept with a pleased heart these auspicious ornaments on this occasion of the Sacrifice in the same manner as you did, being worshipped with excellent gifts of brilliant forms by Śiva, the Sun, Yama, Indra, the Moon, Kubera, Fire, Varuna, groups of great Sages, the Deities presiding over the quarters, nymphs, Venus, Jupiter, Skanda and the multitudes of Gods (or Maruts). Thou art without birth, imperishable, eternal, of immutable form, all-pervading, the Great Boar, the ancient Being, the God of Death,
er of all things, fire, thousand-headed, Indra and the Adorable. I invoke the omniscient, Seven-tongued one (Fire), who is the protector; I invoke the mighty Indra, the ruler of the Gods, the destroyer of Vṛtra, and leader of a mighty army, who protects us carefully. May our heroes (warriors) be crowned with success!"

[This is a beautiful hymn containing the hoary Vedic phrases and ideas. It is quite clear from these and other Vedic hymns that the ancient Sages were in direct communion with the higher cosmic powers which when attuned and channelized helped man to solve his secular and spiritual problems. The last verse is an abridged version of the Rk,

"वातार्यमिद्रमवितारिन्द्र हृदे हृदे सुह्रव शूरमिद्रम्।
हृदे न एक पुष्करितन्त्र स्वत्स सो मच्छा तारिक्ष्यः॥" ]

प्रज्ञासो चोख्ययो भवे स्ताने तथा माल्यविकृति विसंगोः।
पदेवानुन्नुत्पति: सोपवासो मन्न्राजु धुमानु पुष्करित्सप्त केतोः:॥ ॥६.॥

The king observing fast should recite the above auspicious hymns in front of the Banner of Indra, when it is decorated, erected, brought into the town, bathed, bedecked with garlands and when it is finally removed.

[The metre is a mixture of इन्द्रव्या, उपेन्द्रव्या and an unnamed variety of ब्रह्म which is found in the sacred literature.]

छत्राश्वाज्ञामत्त्वलविश्वर्भिष्वरित्रमालाकलोणुक्तः।
धियालस्यः पितकंगोरासंस्कृतं विलुभं च तोक्पास्य:॥ ॥७.॥
विश्वनारज्जु हंकारास्त्रमुकुलयक्ष्यं दुर्लख्यत्त्वांगालिन्तरपार्थाः।
उत्त्यायेलक्ष्म पहलेवलः सारसुमन्नमुनकमारिन्वितम्॥ ॥८.॥

The Standard, bedecked with umbrellas, flags, mirrors, fruits, crescents, multicoloured garlands, banana trunks, sugar-canes, figures of snakes and lion, ornaments, windows and the images of the protectors of the eight quarters in their respective places, should be raised being fastened with strong ropes and hard wooden props on both sides, along with the minor standards called “Indra’s Daughters” made of strong and unbroken wood. The arch at the bottom must be fastened with tight nails.

[Utpala translates फल as ताल्पर्वम् ploughshare. Under ब्रह्मनान-
रुष्यम् he remarks:

"इंद्रध्वजवन्यामान्यमश्रमु दिवसु प्रथो रजज्वः कार्यः।"
and quotes गर्ग—

यथादिश च रज्जव्युह्मृ मौन्जीत्रयमदासहिताः।

निराधार्य चतुर्जे कार्या निबिताश्चेद्यमर्गदेव।

मातुका is explained as ‘इद्र्यचन्द्राशीपीरसादिः पाश्च्र च मातुकादित्वं कार्यवृजी।’ He explains the word यण्वार्यां as : तत यथा: मातुका: पाप्स्वेश्त्वत्ति निर्लक्षणं काण्डानि

तासि मातुकाजी निर्वात्कुत्सा याति काण्डानि निक्षयम्यनि तत्त्वायमानुसारोपरिभाषाय।

The metres employed are उपजाति and इद्र्यवं विशेष respectively.]

प्रधर्मानं रज्जव्युह्मृ शत्रुमाह्यावदित्व।

शुतिविष्ठुत्वाचौभि: पाप्स्वेश्त्वत्ति निर्लक्षणं

रसुम्भविष्ठ्वक्त्रे सेतुस्तु प्रावेषिप्प: ॥५६॥

The king should raise the Standard to the accompaniment of

the unceasing shouts of the people drowning the inauspicious sounds through the auspicious benedictions and invocations, the loud sounds of drums, tabors, conchs, kettle-drums etc., and through the repeated loud chantings of Vedic hymns by Brähmanas.

[In the fourth line there is another reading, शुनुदमाहसहिततमसम्, for ब्रह्म- which is evidently an emendation by a later scholar.

The metre of this and of the following verse is मालिनी।]

फलवचन्द्राशीपीरसादिः

प्रणालित्वः चारोमिनस्यत्वविश्वत् पीराः।

शुतिविष्ठ्वाचौभि: केत्रमाह्यां प्रजाना

मर्यादिगतानां चारये थित्वमवधाय ॥६०॥

The king should cause the Standard to be erected for the destruction of his enemies, in such a manner that the tip of the Banner points to the city of the enemy, the Banner being surrounded by the citizens who bow their heads in homage and who invoke it with fruits, curds, ghee, fried grains, honey and flowers held in their hands.

[The reading in the second line, तुस्वसच्चित्रि: is adopted by the commentator who construes it as तुस्वसच्चित्रि: We are at a loss to find as to how he could get this meaning from the word तुस्वसच्चित्रि: The correct reading should be तुस्वसच्चित्रि: Otherwise we should interpret the word as ‘by the happy and content citizens.’]
The raising of the Banner is auspicious if it is neither too slow, nor too fast, not shaky, and if its garlands, decorations and ornaments are not spoiled. If it is otherwise, it forebodes evil, and the royal preceptor should mitigate it through expiatory ceremonies.

[ Cf. गर्ग—

श्रविधवस्तमनाधूरप्रतिष्ठिताजिमहूर्थवेगम्

इववजसमुच्चान्ते क्षेमसीमितकारकम्

निर्फोर्तेहामहीक्षमा दीपाच्छ मृगपक्ष्याः

उद्ध्रूयमाणो चण्डा व बायाब: स्थुरन्याय ते

The metre is वसन्तिलक.

कथ्यादकौशिककपोतककाककक्रः

ं केतुरित्यततंहुसिनितं नं नृपस्य

चायेण चापि युवराजमयं ददति

इत्येनो विलोचनमयं निपतनु करोति।।।।।।।।।

छत्रमंकुपतने नृपमुषुत्तकरामचु करोति निलीनम्।

हस्ते चायमय पुषि हितमुलका पारिबन्ध महिषीमार्जनिक ॥।।

राजीविनासं पलिता फलाका करोत्यवृद्धि पितकस्य पातः।

मध्यग्रुवेऽवु च केतुमंकु विषुर्तति मन्नत्रितिपालपौरादु।।।।

धूपाहुते सिखिमयं तपसा च मोहो

ध्वनेश्व भगवपिततेः भवत्यमात्याः।।

ग्लायत्पूक्ष्यमुतिः च क्रोशो हितादाव

हह्रो च बन्धकिंवद: कवित: कुमारिः।।

रघुसूतुकुद्धेन वालपीढ़े राजो मातूः पीडनं मातुकायः।।

वहाकुबुर्धचारणां बालका वा तत्तताहितभावि पायां हृतं वा

The wise opine that there is great danger in store for the king if a carnivorous bird, owl, dove, crow or vulture sits on the Banner. If it be a blue jay, it is dangerous to the Yuvarāja (prince); an eagle sitting on it will prove harmful to the king’s eyes. The king will die if the umbrella on the Banner breaks or falls down. If honey-bees cling to it, there will be increase of thieves; a meteor falling on it
will kill the royal priest; a lightning augurs the queen’s death. The fall of a flag on it denotes the queen’s exit, while that of an ornament augurs drought. If the Banner should break in the middle, top and bottom, the ministers, king and citizens respectively will meet with their end. When the Banner is covered with smoke, there is danger from fire; when with darkness, mental aberration will be the result. If the figures of snakes fall or break, the minister will come to grief. If portents are sighted in the north and other quarters, Brāhmaṇas and other classes in order will suffer. If any of the minor standards, called ‘Indra’s Daughters’, breaks, courtzans will be killed. Should the ropes snap, there would be trouble to children. If the prop at the bottom breaks, the king’s mother will be troubled. Whatever good or bad is done by boys or actors (or wandering ministrels) at the time will have corresponding effects on the people.

[Cf. गँ —

प्रहृद्यमसः सवं क्रीडृष्यमंदिता यदि ||
यदा जलेन गत्वाकर्ष विन्दायत सौभाग्यधरम ||
प्रमेधे रत्तकि: केशाभिर्ममा क्रन्दनेन च ||
दुर्भासिपुष्या विजेते शस्त्रवायषपि भवं बदेत् ||

The metres of these five verses are in order वसन्ततिलक, स्वागत, उपजाति, इत्येवना and शालिनी].

विनचतुष्यमुल्लितमाच्यतं सामाभीयुि नूपोधनि पठवमे ।
प्रकृतिभि: सह लक्ष्द्विसर्ज्जुके बलिद: स्वबलाभिमित्युषये ||६७||

After worshipping the erected Standard of Indra for four days, the king should discard it on the fifth day (i.e. the first day of the dark fortnight) after due worship in the company of his ministers for the rise of his own power.

[The metre is हुलिमिर्म.]

उपरचरवसुयवालित नूपतिनिरयनुसंतत कर्त्तच ।
विविषमदमनम् पार्षदो न रिपुकृष्ठं मयमात्याविद्यति ||६६||

Should a king observe this vow (or rule) established by Uparcharavasam and followed by other kings without a break, he would not experience any trouble from his enemies.

[The metre is बैलाभिु.]
[An important item in the worship of Hindu Gods in temples as well as homes is the waving of different kinds of lights before the Deities. This is called आरति in the vernaculars and नीराजन in Sanskrit. Originally it consisted of purificatory rituals. This kind of worship is also offered to kings, warriors, heroes, bridal couple etc. Even royal emblems, horses etc. were recipients of this honour in ancient times. It is done in the month of Kārttika in the autumnal season before kings undertook military expeditions. Actually it is a purificatory ceremony.]

When the Lord Nārāyaṇa opens His eyes, viz. the Sun and the Moon, with the eye-lashes of the clouds (i.e. when He wakes up from His Yoganiḍrā or Yogic slumber), the purificatory ceremony, called Nirājana (or Lustration), should be performed for the horses, elephants and warriors.

["Nirājana is lustration of arms, a kind of military and religious ceremony performed by kings or generals of armies in the month of Āśvina before they took the field; (it was, so to say, a general purification of the king’s Purohita, the ministers, and all the various component parts of the army, together with the arms and implements of war, by means of sacred Mantras."] (Apte Dictionary). This is mentioned by poets like Kālidāsa (“वाज्नीराजनाविधि” (रघु IV-25) and Śrīharṣa in the Naiṣadha “स्वाज नीराजनया स राजयः”. Actually the word नीराजन is derived thus : "नीरेण जलेन अजन स्वाधिनम् ". This is done by house-holders for cows during the Dipāvali and for tools etc. during the Dussera. The Lord Viṣṇu is said to go into His yogic slumber on the 11th lunar day of the month of Āśāḍha and remains in it for four months and wakes up on the Ekādaśī of Kārttika.]
The purificatory ceremony named lustration should be performed on the 8th, 12th or 15th day of the bright half of the lunar month Kārttikeya or Āśvin.

[Bhaṭṭotpala interprets without reason the word पञ्चमर्ग as full Moon or New Moon. Amāvāsyā is not meant here by the author.]

In the north-east of the town on an auspicious ground a triumphal arch of excellent timber, measuring 16 cubits in height and ten cubits in width, should be erected.

[प्रशस्तवाल is that timber which is used for sacrificial purposes. The jack tree, Devadāru etc. are included in this list.]

It is also necessary to have a holy house (meant for propitiatory rites), made of the branches of the Sal tree, Indian fig tree or the Arjuna tree, fully strewn with Kuśa grass and having a door adorned with the figures of fishes, flags and discuses made of bamboo.

With a string dipped in saffron paste, marking nuts, rice, costus and white mustard seeds should be tied to the neck of the horses brought into the holy house for the sake of their prosperity.

[According to the Amarakośa the word प्रतिबर is not used in the feminine, but our author does not regard the rule as sacrosanct. Cf. कारयः—

शालिजातकसिद्धार्थानु कुष्ठं भलातं तथा ।
श्रवेदुर कण्डे बद्धियालालपताङ्ग शालिमार्येरे ॥]

A propitiatory ceremony should be performed in the holy house for the horses for seven days with the Vedic hymns addressed to the
Sun-God, Varuṇa, Viśvedevas, Brahman, Indra and Viṣṇu.

[Cf. काल्याय—
पौरोधा ज्वलनं हुसे(वे?)त्
हुतानि भोजयेद्विध्रागु दलिषां बियुलां वदेत् ॥]

प्रभ्योचितं न परं वक्रवया नाशि तांजीयास्ते
पुंयाहसुरस्वर्णविनयतरवेदविशुक्पणा: ॥१७॥

The horses that have been worshipped thus ought not to be addressed harshly or beaten. On the other hand, their fears and misgivings ought to be dispelled through the holy sounds of the Puṇyāha hymns, conchs, musical instruments and songs.

प्राप्तेजेश्मेषेश्वर् कुर्वेदुर्द्धुषर्या सोरास्वयं बलिष्टेऽ
कुशाचीरावतमालामग्निः पुरस्तेज्य वेष्यां च ॥१८॥

When the 8th day dawns, a hermitage covered with the holy grass and tree barks should be constructed to the south of the arch and facing the north. In the front part of this hermitage sacred fire should be installed on a sacrificial altar.

[Cf. काल्याय—
प्राप्तेजेश्मेषहर्षर्वकृत्य राजा पोरज्ञ्वृंतः ॥
गच्छेत्यांतिगुहं हृढः शाख्युपंरवे शह ॥

From the author’s description it becomes clear that the Aśrama mentioned here is different from the Śāntigṛha, the former being meant for sacrifice, while the latter for the worship of the horses.

Bhaṭṭotpala quotes extensively in this connection from some work dealing with sacrificial altars:

यज्ञ सतुष्णकरा विनाहे वेढी द्विजानां द्विनर्नस्याया ।
कारवी तवोदभास्वस्मक्के राज्यावृष्ट्यवृष्ट्यज्ञानाम् ॥

तथा च—

स्वप्तहस्तो ब्रह्मस्यानां वेढी यज्ञः प्रकृतिता ।
पठकरा शैववायायां तु बैश्यानां पञ्च कृतिता ॥
चतुःस्त्वा तु शुद्धाणां विवाहेष्टिः विनिष्ठिता ।
प्रलम्भे सर्ववायानां चतुःस्त्वाः प्रकृतिता ॥

व्यस्त राजस्यां तो न्यूना निधिष्टा मुनिभ: सदा ।
प्रतो न्यूनाधिका वेढी वजमानस्य मृत्युदा ॥
We are told that Varāhamihira himself has given in the following verse the effects of the altars:

बेदी शुभाद्वांविधानिनविधी प्रविष्टा ।
विक्षालनमानाभायिनका न हीना । ।
श्रया प्रमाणणं करोति भवग ।
दिग्रक्रसंस्याः न च सिद्धवं स्वातः ।
प्रार्थणाय नागरस्त्र नेत्रा पुरोवधो दलितामानवं ।
नरेन्द्रजाग्यतुभावानस्तायमुद्यवले नृत्यस्य मध्ये ॥

चतुर्धकुद्दास्तस्म बहुतालमनोऽसिद्धिशिलाप्रियेऽववचः ।
द्वत्स्राणाजननीमुखणाचाच्यावमनमवाच ॥१६॥
श्रेयं सम्यं कोशं कटुमदराशायमाणासहस्रेखां ।
शामुकस्म स्वयम्भूतं शातावरीं सोमराजं च ॥१०॥
कलशेवेता हुयाव समारानुपहृतेभवली समय ।
नवधर्मनाथकरं चुप्यासयावक्ष्यकु चूँ ॥१६॥

Sandalwood, costus, madder, yellow orpiment, red arsenic, Priyaṅgu, Vacā (orris root), Dantī, Guricha, Moruṅga (or antimony ?), turmeric, Suvarṇapuṣṭā, Agnimanthā (Premna Spinosa), Girikarnikā (Clitoria), Punnakośā, Kātuḥrohiṇī, Trāyamāṇā, Sahadevī, Nāgāpuṣṭa, Kapikacchu (Cowitch), Śatāvarī and Somarājī—all these sacrificial materials should be put into full pots, and the same collected materials offered properly to the Deities as Bali (food) along with eatables of various kinds, consisting mostly of honey, milk porridge and barley preparations.

[In some editions एता: in the last verse is read as एवान्, thus making it an adjective of सम्भवात्. In the first verse सुवर्णपुष्पानि- is the other reading. A big list of herbs—Oṣadhis—is given here. They are to be put into the Holy Pot which is worshipped. The Balyupaharana may also mean the offering of food to the different Deities on the ground, and not necessarily offerings to the fire.]
The sacrificial twigs required are of Khadira, Palāśa, Indian fig tree, Kāśmarī and Asvattha (holy fig tree). One who wishes for prosperity should use the sacrificial ladle made of gold or silver.

The king who is possessed of royal power and majesty and is accompanied by a veterinary surgeon and an astrologer, should take his seat on a tiger-skin facing the east in front of the sacred fire.

Whatever symptoms of the altar, priest and fire have been given in my work on Yatra (Journey) in connection with the sacrifices to the planets and Indra's Banner, should be carefully noted and applied to this ceremony as well.

[The commentator quotes profusely from the Yatra in connection with ग्रह्य thus:

ग्रह्यसमतो वधवे तत्र नित्यातानि लखायेद्वामु
बहँशो वानोनायं विद्याप्रामाणसिद्धचः
नगर्षुरोहितवेवीसरतिपितिविवि कुस्ते
प्रामद्विप्रपितररथस्यथभास्या व विकला

with the पुरोहित thus:—
कम्पोच्छासवं न्युंभराप्रचलनसबालाधुपात्मके
हनारां च पुरोहित: स्मृतिविवच्चालिनिष्ठमयंचितमो
ग्राज्ञ केशपिपिकामलयुं सत्तवानवली च य
तनोद्ध युमणमनोपकरण इवाण्यनं नानिं च

For the symptoms of the fire see the योगयाज्यa quoted under XLIII-31 supra.]

A horse possessing laudable features and an excellent elephant, after being consecrated, bathed and honoured with new
white cloths, perfumes, garlands and incense, should be brought slowly with coxing words under the arch of the hermitage, with the quarters resounding with the noise of musical instruments, conchs and Punyāha hymns.

[For the features of horses and elephants see LXVI and LXVII respectively].

यदानीतस्तत्त्तमि कश्चिमश्रास्य हस्यः सधुप्रियः
स जयति तवा नरेन्द्रा: शत्रुनिविलासित: यतात्।।१७॥
शस्यनेष्ठो राजा: परिशेष्यो चेतिन्त द्विपहयनाम्।।
यात्रायं व्याहयातं तद्हि विचन्त्यं यथायुक्तं।।१८॥

Should the horse or elephant brought into the Śanti-sadman (holy house) stand with its right leg uplifted, the king would conquer his enemies ere long without difficulty. Should it stand frightened, it would be harmful to the king. All other activities of elephants and horses indicating good and bad results, which have been dealt with at length in the Yātra should be applied to lustration also according to circumstances.

[For omens through horses and elephants see XCIII. 5.13.14; XCIV. 11, 12 & 13 infra.]

पिश्चादनिमन्त्रय वद्यत्युरोपदेशः वाजिने स यदि विचतः।
प्रश्नोपह्या जयक्षिरपरित्योस्तोत्रया विजितः।।१५॥

The royal priest should give the horse a rice ball duly sanctified with Vedic hymns. Should the horse smell or eat it, the king would come out victorious; otherwise it would lead to his defeat.

कल्याणदेवकुः शास्त्रामप्लाभयोद्वन्द्वरिः स्वेतेश्वरात् तुरानान्।
शास्त्रिकृत्तकविधर्मरेचेवेन्त सन्तपनागाम।।१२॥

The priest should dip a branch of the Indian fig tree in the holy waters of the full pots (already worshipped) and touch the horses with it to the accompaniment of Vedic hymns meant for both expiation and propitiation. The same thing should be repeated for the army, the king and the elephants.

[In mantras and medicines there are two varieties viz. remedial and progressive. Among medicines we have curative ones and those that are tonics meant for improving one's health, one being destructive and the other constructive.]
The expiatory (or remedial) ceremony should be repeated for the prosperity of the kingdom, and then the priest should pierce the heart of the enemy made of clay with a spike, chanting the hymns used in black magic.

Then the priest should give the sanctified bits to the horse. Thereafter the king should mount the horse, receive lustration and proceed towards the north-east along with his army.

[The word उदकृष्णी may also be interpreted as ‘first to the north’. In this connection we may remember Kālidāsa’s statement in the Raghu.

"स गुप्तमूलप्रत्यक्षतः शुद्धपारिज्ञानयतः।
पद्विच्च बलमादय प्रतस्ये दिपितगीययाः।"

(IV. 26).

and

"स ययो प्रथमं प्राचीि।......"

(IV. 28.)]

The king should proceed under the following happy circumstances: The breeze is scented by the smell of the dripping ichor of elephants that are gladdened by the sounds of tabors and conchs. He shines like the Sun in autumn by the mass of glittering rays of his crest jewels. His beautiful garlands and clothes are shaken by white chowries wafting waves of fine fragrance, just as the Himālaya is surrounded by rows of swans flying hither and thither, carrying with them the fragrant breeze. The king, adorned with his crown,
ear-rings and armlets bedecked with gems and diamonds of myriad hues, would resemble Indra’s Bow (rainbow) in lustre, being irradiated with the rays of innumerable gems. The king would be accompanied by horses springing up to the sky, as it were, by elephants tearing up, as it were, the earth, and by warriors, who have vanquished their foes, just as Indra is attended upon by the Gods who have defeated their enemies.

[The author cannot resist the temptation of showing off his poetic talents whenever there is an opportunity for it. The similes and fancies he employs here are well known images in Sanskrit literature. Even the diction is appropriate for the theme. द्रष्टगमन्वरनाचुकामानस् तामस्वादिपि: reminds us of Kālidāsa’s expression, ‘प्राचार्यपुरूष पवन: सिपेदे’ (Raghu II-10) and ‘प्रह्युरस्वदेशस्य: किरतिरासेव्यते मित्रविखिलिणिह्य:’ (कुमार. I-15). In the last verse we find traces of Kālidāsa’s influence: ‘पक्षयोद्ययुताविज्ञावयति बहुतरं स्तोत्रमूर्य: प्रवाहति’ (शाक. I-7) and ‘ब्रह्मकीड़ा-परिग्रहजगपत्रेवैपीयें दशरं’ (मेघो २). शाककामकृकाः is another reading.

The first is in ब्रजस्य metre and the rest in श्योढाता.]

सबज्युमुखादशलूकोम्याविशिष्ठितं दिगविस्तनामपरं।
पूर्णातप्यो गजपुष्पमाशितो घनोरीवेदनुवले भूमि: सुत: १२७॥

Or, he should proceed being adorned with diamonds, pearls and ornaments, wearing white garlands, turban, ointment and garments, having the royal umbrella held over his head, and sitting on an elephant, just as planet Venus rides a cloud having the Moon above him.

[Like Kālidāsa in the Raghu (XIII. 70) “तारापरिस्तरतविबद्धविवाद्रूद्धन” here our author employs a very charming simile taken from the planetary region.

The metre is ब्रजस्य].

सम्प्रद्रूहनरबाजुकःसंर निम्लग्रहरावादमाप्तरम।
निविकाररिपाकस्मीस्यं यथार्थसंन्याति यां भयेत् २२५॥

The king whose army consists of soldiers, elephants and horses in a happy mood, is bright with the rays of glittering weapons, is free from unnatural dispositions or evil portents, and is dreadful to the hosts of the enemies, will conquer ere long the whole earth.

[The metre is श्योढाता].
Chapter XLV—The Wagtail

I shall now expound the effects, enunciated by ancient Sages, of the first sighting of the bird called Wagtail in the season.

[The commentator tells us that the Wagtail cannot be seen during the four months beginning with Srāvāna. Many types of this bird are mentioned below.]

A variety of wagtails named Bhadra, which has a stout body and a black raised neck, is auspicious. One which is black from the face to the neck is called Sampūrṇa (Full) and fulfils one's ambition. The one with dark spots on the neck and white cheeks is named Rikta (Empty) and causes disappointment. The one called Gopīta which is yellow in colour produces troubles when sighted.

[Cf. काश्यप—]

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I shall now expound the effects, enunciated by ancient Sages, of the first sighting of the bird called Wagtail in the season.

[The commentator tells us that the Wagtail cannot be seen during the four months beginning with Srāvāna. Many types of this bird are mentioned below.]

A variety of wagtails named Bhadra, which has a stout body and a black raised neck, is auspicious. One which is black from the face to the neck is called Sampūrṇa (Full) and fulfils one's ambition. The one with dark spots on the neck and white cheeks is named Rikta (Empty) and causes disappointment. The one called Gopīta which is yellow in colour produces troubles when sighted.

[Cf. काश्यप—]

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A wagtail sighted in the following places tends to prosperity:
On trees bearing fragrant flowers and sweet fruits, on holy lakes and rivers, on the heads of elephants, horses and serpents, on temples, gardens and mansions, near cows, cowpens, assemblage of virtuous men, sacrifices, auspicious functions (or festivities, kings and Brāhmaṇas, on elephant-yards, stables, umbrellas, flags, chowries and other royal appendages, near gold, on white cloths, lotuses, blue lilies, worshipped objects, paved and decorated spots, on curd-pots and corn-heaps.

When the wagtail is seen perched on silt, one will enjoy sweet food; on a heap of cow-dung, excellent milk and milk-products; on green grass, clothes; on a cart, there will ensue devastation of the country; on the roof of a house, there will be loss of wealth; on a piece of hide, imprisonment; on filth, disease; and on the backs of goats and sheep, immediate union with one's beloved.

If the wagtail is seen sitting on a buffalo, camel, donkey, bones, burial ground, corner of a house, clod of earth, turret, compound wall or a heap of ashes or hair, the result would be disastrous and would cause danger from disease and death.

[अधि is another reading for अन्ति.]

It is inauspicious, if the wagtail is seen flapping its wings; auspicious, if it is found drinking water from a river; it is beneficial to sight it at sunrise, but in the evening, the result will be harmful.

[शारिवाहः is another reading for शम्मात्स्थः. The commentator interprets शारिवाहः as a channel or tube carrying water. The common meaning, however, is 'cloud'.]
If a king observes at the end of lustration ceremony a wagtail flying in a particular direction and marches against an enemy whose country is situated in that direction, he will surely subjugate that enemy in no time.

[The wagtail will help a king in throwing his enemy off his guard, because the latter’s spies might have brought the news of the intention of the marching king to attack a king living in another direction.

There will be a treasure underneath the place where the wagtail copulates; mica, where it vomits; and charcoal, where it voids its excrements. To satisfy one’s curiosity one may dig the earth in the same place.

The bird being dead, crippled, wounded or diseased produces effects similar to its own condition on the person that sees it. If it comes to roost in one’s front, the person will get wealth; if it flies up into the sky, it augurs one’s meeting with one’s kith and kin.

[The metre is वैतालीक. The expression मू...रिषत: is grammatically indefensible. It should have been—रोषवान्.]
[The metre is गुणितार्त.]

श्रुतमर्मि तिलोकय लक्षणं हिंजगुहसाहुराच्ये रतः।
न नृपतिरुयभं समानुयान यदि विनानि च सप्त मांसभूक।

Should a king behold an ill-omened wagtail, he would not meet with evil consequences, provided he engages himself in worshipping Brahmins, preceptors, pious men and gods, and also abstains from meat for one full week.

[The metre is वैताली.]

श्रव्यत्रयमेव दश्येन फलं प्रतिविन्दु व दिनशेषाय।
दिक्षतानुसूचितमनस्कारांवैप्ता दिनशेषाय।

The effects of the first sight of a wagtail will be felt within a year; and those of the daily sight, before the end of the day itself. The effects must be carefully determined after examining the direction, place, physical features, the Lagna, the asterism, position with respect to the Sun etc.

[Cf. काम्यव—

प्रथमे दशिणे पाकमार्यत्यावद्द बुधः।
प्रतिद्वसिकेव बाच्यद दशिणे वस्तमये फलम्।

The good quarters are east, north and north-east. The auspicious places are mentioned in verses 4-6 supra. The good physical features are found in the Bhadra and Sampūrṇa types (see verse 2 supra). Regarding the ascendant it should be seen whether the sign is owned, occupied and aspected by benefics. Among the asterisms Dhrūva (Firm) and Mrdu (Tender) are auspicious; Kṣipra (Fast), Cara (Moving) and Sādhāraṇa (Common) are medium, and Dāruṇa (Dreadful) and Ugra (Fierce) are forbidden or inauspicious. A place is called Dīpta or Śanta according as it is lighted by the Sun or protected from it. There are other places named Aṅgāra (Charcoal) and Dhūmita (Smoky). A bird may also be Dīpta (Harsh) in its cry. These are explained in detail in LXXXVI etc.]
Chapter XLVI—Portentous Phenomena

I shall now expound the portents enunciated by Sage Atri and taught by Garga after him. The following is a summary of such portents. Anything that is contrary to nature is called Utpāta or Portent.

[Cf. the author’s समाससहिला—
यः प्रकृतिविपर्यस्त: सर्वः सह्रेपत: स उत्पातः।
अतिगतगतिविद्याजातो व्योऽतृं गुह्तरो भवति।]

There are three kinds of portents viz. terrestrial, atmospheric and heavenly. The science of portents or unnatural occurrences was originally taught by Sage Atri to Sage Garga, who in his turn wrote down details of these in his सहिला.]

प्रथिरेष्य नरालामुम्पसमः पापसमवादुवति।
संसूचवति विद्यायतिरिक्तोमामस्त उत्पातः।

Sins accumulate as a result of bad deeds committed by men. These sins in their turn bring about troubles to them. The three kinds of portents, viz. celestial, atmospheric and terrestrial, foreshadow such troubles.

[Cf. गरः—
प्रतिसौभादसत्याद्यान्नस्तिक्याधाप्यधंतः।
नरापचारानियतमुपसमः प्रवर्तते।]

मनुजानामपचारायबर्तु देवता: मुजस्तेतादुः।
तत्प्रतिवाताय नप: शानित राष्ट्रे प्रयुक्त।]

Displeased with the misdeeds of human beings, the Gods create these portents. The king should cause propitiatory rites to be performed in his kingdom for warding off their evil consequences.
The effects of both good and bad deeds are indicated by good and bad omens respectively. These Utpātas are the precursors of disasters. Some people argue that remedial ceremonies are quite unnecessary and ineffective in preventing what is destined to happen since the latter is the effect of Prārabdha i.e. deeds of previous life that have already begun to yield their effects. If we were to follow this philosophy of fatalism, man would have no impetus to do any work for improving his lot. The Prārabdha gives man certain inherent tendencies, no doubt, but he, being a thinking animal, has some amount of freedom to work for his uplift or downfall. Hence the sages of yore found that remedial measure had great significance and could be used for removing hurdles and for constructive purposes.

Cf. गङ्ग—

ततोश्चाचारान्वर्त्यानामपरज्वलिते देवता ।
ते सुजन्यत्वात्मानु भावानु विविधेयतंतिरविरलात् ॥
त एव सर्वज्ञानासन्दुर्गता देवनिर्मिता ।
विचररत्नि विनाशाय रूपः सम्भोगरति च ॥
तानु शास्त्रिकोंमाधिका परमुत्ति ज्ञातचसुष्मा ।
प्रवर्तिते तु मर्यादां हितार्थाय अवधानिता ॥
ते तु सम्बोधितामित्रः शास्त्रवे मञ्जुर्लालि च ।
श्रद्धानां प्रकृत्वेन न ते यान्ति पराभवम् ॥
वे तु न प्रतिमुक्तिः कियमचढायानिति ।
नास्तिक्याचिक्षा कोपाविन्द्यन्नथवाचिराट ॥

विद्ये प्रहरंक्रृतमुक्तानिर्धारंतपत्वनिर्विशेषसा:
गन्धर्भरपुर्वर्गाचारादुत्तरिन्द मर्यादात ॥७॥
भोमव चरितायर्रवं तत्त्वान्तिमिराहं समस्मुद्विति ।
नामसमुद्विते गुरुतां शास्त्याति नो विद्यमितः ष्टे ॥१॥

The celestial portents are the unnatural behaviour of planets, and asterism, meteors, thunders, storms and halos; the atmospheric ones are aerial cities, rainbows etc.; and the terrestrial ones arise from the moving and stationary objects. The terrestrial portents become ineffective being struck down by remedial measures; the atmospheric ones can be mitigated by expiatory rites, while the celestial ones, according to some, cannot be nullified.
[Cf. गर्ग—

स्वाभिमुक्तुक्ताप्रहताराकंजेन्द्रजम् (जेन्द्रजम् ?)।
दिबि चौलितहे यत्र तदन्विकति कीर्तितम्।
वायव्यश्रस्त्रादिश्याप्रविशयतमांसि।
खपुरं चैद्राण्यं च तहिन्द्राददत्तरिश्वरम्।
भूमिन्द्रञ्चते यत्र चतुर्वर्क जिद्धसम्।
तदेकैशिकं भौममुख्तां परिकीर्तितम्।

Cf. also काष्ठप—
भौम शान्तिहत नाशमुण्यण्यिता महंद्वम्।
नामसं न शम याति दिख्मुत्तात्तविनम्।

Vide the सामासाहित्य—
दिख्म ग्रहंजातं मुनि भौम सिंहस्थरोदूरं यत्र।
दिख्माहोलकापतं परिवेशाभ्यं वियत्त्रभवम्।]

दिख्मापि शममुपूर्णाति प्रभृतकर्मकाननगोमहीवाने।
ख्यातसं मुवरो गोविन्दावतु कोटिहोमाच्य।

Even the celestial portent might be remedied by enormous gifts of gold, food, cows and lands; by milking cows on the ground in a Śiva temple; and by offering a crore of oblations into the sacred Fire at a sacrifice.

[It is not quite clear what the author means by ‘milking on the ground.’ It may mean that the milk should not be collected in a vessel, but should be allowed to drench the holy floor of the temple. Or it might mean simply ‘in the precincts of a Śiva temple.’]

चात्रमुक्तकोभवाहनपुरवारपुमुरोहितेऽ लोके च।
पाकमुपुष्णाति देवं परिक्रियात्मस्या नृपति।

The adverse effect of a celestial portent becomes the object of a king’s experience in respect of eight individuals or objects, viz. himself, his children, treasury, vehicles (or chariots, horses etc.), his town, his consorts, preceptors and subjects.

[Cf. गर्ग—

पुरे जनपदे कोशी वाहनेन्त्र पुरोहिते।
पुन्नेत्तमनं मुरुगेऽपि पर्यते देवमयया।

It may be noted here that Garga puts servants in the place of consorts. Look also at the sage’s passive form of दृश्य.]
(1) Portents through idols of Gods in Temples.

The breaking, moving, sweating, shedding tears, falling, muttering and the like, of Śiva’s Emblems, idols of Gods and temples (or holy places), without any cause, forebode the destruction of kings and their countries.

[Cf. गर्भ—

देवतचारे: प्रनूप्तम् देवपते प्रज्वलितम् वा।
मुहुर्त्वथविनिर्दितम् प्रश्वायनं हुस्तन्ति। वा।
उक्तिष्ठितिष्ठितिष्ठितम् प्रताविनं पतितम् वा।
कुज्ञिति विकंपनि च गाथमप्रहरियवाज्जानु।
प्रवाहुमुखि वा विश्वायनं स्थानैति स्थानै।
वमस्तिनि तथा धूमस्तेहूः रत्कं पयो जलमू।
प्रसर्वे पुरा च न जवाभि वा चेष्टिते हवास्ति।
समन्तिश्रृंगुरोत्साहैकविधित्ते: इति।]

धृवथ्यायात्रक्षाकलक्रक्षुमकेतुभंतान्ति।
सम्भाराभावसानसभ्रश्व न वेश्वापुष्मः: इति।

The breaking or falling down of the axle, wheel, yoke, and flag of the car during a temple festival do not augur well for the king and his country. Similarly their being twisted, destroyed and entangled are evil for both.

[मुरयात्र्यात् is another reading in the place of धृवथ्यायात्रा।]

ॠषिविक्रमसवाकश्यामनाच्छुंरपक्शारतिनामहुँ।
यहुद्रलोकपालोजुवं पशुनामनिष्ठं तत्। १२०।।
गुर्जसिद्धानेश्वरोत्य पुरोभतो बिष्णुजुं च लोकानाम्।
सक्रेवदित्वांकलसम्यं माण्डलिकानं नरेन्द्रालाख्य। १२१।।
वेदव्यासेण समिवोक्तिः विषयेके बहुतं चमूनाहे।
धातिरसवर्दवकर्मिः लोकानामविविधं मृत्यु। १२२।।
देवकुमारकुमारिविन्याप्रेययेव बहुतं यत्स्तयत्।
तन्तयात्ते: कुमारकुमारिकास्त्री परिज्जनानाम। १२३।।
रक्षाविश्वास्मकनागावेदामेव निविद्यम्।
रामरसचाप्याहि: सर्वभामेव फल्पाक:। १२४।।

Any unnatural behaviour observed in the images of Sages, Yama (God of Death), the Manes and the Creator presages evil to
Brāhmaṇaṇa; one in the idols of Śiva and the protectors of the quarters (eight in number), to the cattle or animals; one in the images of Jupiter, Venus and Saturn, to the priests; one in that of Viṣṇu, to the people at large; one in those of Skanda and Viśākha, to the governors of provinces; one in that of Sage Vyāsa, to the ministers; one in that of Lord Gaṇapati, to the commander of the army; one in those of the Creator and Viśvakarman (celestial architect), foreshadows the destruction of the people. Any uncommon feature seen in the images of sons, daughters, wives, and servants of Gods forebodes disaster to the king’s sons, daughters, inmates of the harem and servants respectively. The same result will befall the same kinsmen of the king in order, in case the portent is seen in the idols of the sons, daughters, wives and servants of demons, goblins, Yakṣas and Serpents. All these portents bear fruit in eight months.

[The last verse may also be interpreted as follows: The portents seen in the images of demons, goblins, Yakṣas and Nāgas presage great trouble to the king’s sons, daughters, wives and servants respectively.]

On seeing portents in the idols of Gods, the priest should purify himself both physically and mentally by bath and mental concentration, fast for three days and worship the idols with ablutions, flowers, sandal paste and the like as well as with cloths. He should also propitiate them with the offerings of Madhuparka (a mixture of honey), catables and other presents, and offer into the Sacred Fire cooked rice, according to the rules, with the Vedic hymns appropriate to the Deities concerned.

[स्थालीपाक is a particular sacrifice performed by house-holders. In that sacrifice the Caru or cooked rice, is cooked in an earthen vessel. Madhuparka forms part of the reception accorded to distinguished guests, bride-grooms, kings and Gods. It is a sweet drink consisting of five ingredients viz. curd, ghee, water, honey and sugar. The word उपलितेऽि is not grammatically correct.]
Should kings perform properly these expiatory rites for seven days continuously along with the worship of Gods (like Lord Gana-pati) and groups of learned Brâhmana-s, who are also honoured with money presents, and also with songs, dance and festivities (as well as vigil at night), whenever they behold any unnatural occurrence in the images of Gods, the evil effects of the portents, being suppressed by these rituals etc., would not be experienced by them.

[The author concludes this section after giving the method of atoning for the sins of previous life.

The metre is मालिनी]

(2) Portents through Fire

राज्यां यथानिनः: प्रबोध्यते बीयते च नेवनवानः ।
मनुजेवरस्य पीडा तस्य च राज्यां विजेयः॥१५॥

If there are flames seen without the existence of fire, and if it does not burn brightly even though fed with dry fuel, it forebodes trouble to both the ruler and the ruled (i.e. country).

जलमांसाहुज्वने नुपतिव्यः: प्रहरो राजो रौढः ।
सैन्यप्राप्तेऽरु च नाशो वहनेत्य कुते॥१६॥

If fire is observed on water, flesh or anything wet, it foreshadows the king's death; if on weapons, a sanguinary war; and if the fire goes out in military camps, villages or towns, there will be danger from fire.

[After the invention of matches there is no question of fire going out in modern times. But till about 60 years ago in many Indian homes fire was never allowed to be extinguished. Should a woman find that in her hearth the fire has gone out completely, she would go to the neighbouring house and borrow a few embers.]

प्रासादमवनतोराकेशवखिंद्रतनाणि दक्षेषु ।
लिङ्गा वा गण्माससः परचक्ष्यायामो नियमतात्॥२०॥

Should temples, houses, triumphal arches, flags and the like be burnt without fire or by lightning, there would undoubtedly be an attack by a foreign army after six months.
[The word आदि in केलादि is explained by Utpala as referring to store-room, granary etc.]

धूमोजस्तम्भस्मुन्यो राजस्तम्भशालीस्वं महाभयदवः।

म्यें निष्युग्ननाशो वर्तनमपिव चालिद्रे दोषकारः॥२१॥

Should there arise smoke without fire, and dust and darkness spreading in daytime, there would be unprecedented danger. Similarly the disappearance of stars at night from the cloudless sky as well as the sight of stars in daytime, is very harmful in its effect.

[Cf. गर्ग—

श्वित्वालि तत्तत्वि स्युर्यद्वि वा पांसवो रजः।

धूमश्वालणनत्वा यत्र तत्र विन्दार्थमहद्वृङ्गमः॥

निराकारवियंतिरजानां भयकरं व्यवस्मातः।

धूमाकर्षिनस्सूक्षिपां शास्त्रमयरकेशशापूः॥२२॥

Flames proceeding from towns, animals, birds and human beings are said to be dangerous, according to the wise. Similarly smoke, fire and sparks seen on beds, clothes and hairs will cause the owner’s death.

[Cf. गर्ग—

श्वीनासनमानेशु केस्प्रावरणेशु च।

दृश्यते विरुपलिङ्गः वा धूमो वा मरणाय ततः॥

श्रायुघ्वज्वलनसत्त्वः समाकर्षिनरवपालवातः।

वेळुक्तिनं विवि वायुस्प्रायप्रच्छलं रूप्रायणसंकुलं वेदेत।॥२३॥

The blazing, movement, sounding, rushing out of the scabbard, trembling of the sword, or other unnatural phenomena observed in weapons would presage a devastating war leading to utter confusion, in the near future.

[Here the commentator raises an objection: Is not the author, who has already referred to the blazing of Praharaṇa or weapon in verse 19 supra, guilty of repetition? He says that actually there is no repetition. For, according to Nagnajit there are three kinds of Āyudhas or weapons viz. Praharaṇa, Pāṇimukta (those that are thrown by the hand), and Yontramukta (those flung by mechanical device). The first category includes weapons like swords; the second, like discuss; and the third, like stones, arrows, missiles, rods etc. The word Āyudha is all-inclusive, whereas Praharaṇa, restrictive, meaning only swords, axes etc. Hence there is no fault committed by our respected author. Though there is no difference]
in the effect, yet the author has mentioned the two words separately in order to suggest the existence of many varieties in weapons.

The metre is स्योवाटा.

मन्त्रेरानेयः श्रीरावासापमिन्तलयोयिनः सर्वयः सरिषा च ।

श्रमयांवीनां वैश्वतो शालिरानेव बैया चारितमान्वाचन ब्राह्मोऽप्यम् ।२५॥

The expiatory ceremony to be performed for warding off the evil effects of portents of fire etc. consists of a sacrifice to the sacred fire with white mustard seeds, ghee and the twigs got from milky trees, to the accompaniment of hymns addressed to the Fire-God, and of gifts of gold to Brāhmaṇas.

(3) Portents of Trees

शालवामंडकस्ममिववर्त्तताय निर्विशेषङ्गोऽधावम्।

हसने वेशाभंशं सूडिते च व्याधिवाहुल्यम् ।२५॥

If the branches of trees break down all on a sudden, it should be predicted that there would be feverish preparations for war; should the trees produce a sound similar to laughing, the country would be ruined; and if they produce a weeping sound, there would be a rich crop of diseases.

राष्ट्रविवेंद्रवानुवृती वालवथोऽटीव कुषुमिते बाले ।

वृक्षालः कीरालोऽव सर्वमायत्रयो मथवति ।२५॥

If trees put forth flowers and fruits out of season, the country would disintegrate; if very young plants blossom (or bear fruit) luxuriantly, there would be great mortality of children; and if milk flows from trees, all substances will be destroyed.

[Cf. गर्भ—

स्वराष्ट्रभेदं कुरुते फलपुष्पमनात्वरम्।

बालानां मरणं कुर्याद बालानां फलपुष्पम ।२॥]

मध्य बाहनानां सह्राम: दोषिते मधुनिः रोगः।

सत्येण वृक्षलमणे महहस्तम निःसृते सतिले ।२७॥

If wine (or liquor) flows from trees, vehicles (or horses etc.) will be destroyed; if blood, war will follow; if honey, disease will break out; if oil, there will be threat of famine; and if water, there will be great danger.

शुष्काविरोऽः बीरयानसाध्यस: शोषण: च विवश्चानाम पतितानापुर्यवाने स्वयं भूवनिन्तं च ।२८॥

If withered trees sprout again, and healthy ones wither away, there will be the destruction of vitality (or powerful persons) and
food; and if fallen trees stand erect by themselves, there is the danger of divine visitations.

The appearance of flowers and fruits on a worshipped tree out of season, or of smoke or flame on it, is considered as a sure sign of the king's destruction.

Walking or talking of trees presages annihilation of the population. The portents of trees bear fruit after ten months.

Putting an umbrella over, the tree should be worshipped with garlands, perfumes, incense and cloths. An image of Śiva should be placed under the tree and the hymn called Rudrādhyāya chanted repeatedly; and only six oblations made to the Fire with the sacred expression, "Hail to the Rudras". Then the king should feed Brāhmaṇas with milk porridge, honey and clarified butter. In this connection the Dakṣinā (votive gift) prescribed by the wise, who are interested in the welfare of the people, to ward off the evil consequences of the portents of trees, is in the form of gifts of land.

[The metres are śunāja and śrvadā.]

(4) Portents of Crops

If the stalk of lotus, barley (or wheat, Priyaṅgu etc.), has one or two branches, it forebodes death to its owner. So does a twin flower or fruit.

If the growth of crops is too excessive, and if many varieties of flowers and fruits grow on a single tree, there will undoubtedly be an invasion by a foreign army.
When sesame seeds yield only half the quantity of oil or no oil at all; and when food (and eatables) lose their taste, one should know that there will be great danger ahead.

A freakish flower or fruit should be thrown out of the village or town (as part of the expiatory measure). Cooked rice should be offered as oblation to Soma and a goat sacrificed in order to remove the baneful effects of this portent. On detecting any unnatural phenomenon in the crop, the concerned field itself should be gifted away to Brähmanas, first of all, and at the centre of the field, the owner should offer an oblation of cooked rice to the Earth. By so doing he will not experience the evil effects of such portents.

[The metre of the second verse is द्वितीयोः.]

(5) Portents of Rainfall

Drought foreshadows famine; excessive rain, famine and threat of an attack by a foreign foe; untimely rain, disease; and a cloudless rain, the king’s death.

Change of weather conditions in the hot and cold seasons, and the improper functioning, of the seasons foreshadow danger to the kingdom, fear of diseases and divine visitations after six months.

Continuous rain for seven days in any season other than the monsoon forebodes the death of the chief monarch. Should there be
a rain of blood, there would be war; if one of flesh, bones, marrow
or the like (i.e. ghee, oil etc.), epidemics; if one of corn, gold, tree-
barks, fruits, flowers etc. (i.e. leaves and the like), peril; and if one
of burning coal or dust, the particular town would be destroyed.

When there is a shower of stones or of freakish animals without clouds, or when there is a spot without any rain whatsoever in spite of excessive rain, the crops would be affected by many pests.

[Vide V 52 and notes thereon supra. विड़ाल: प्राणिः—ugly crea-
tures—are asses, camels, horses, cats, jackals etc., according to
Utpala.]

If there be a rain of milk, ghee, honey, curds or hot water, the country itself would be devastated; and if there be one of blood, war between kings would ensue.

[This verse is considered by some as an interpolation.]

If trees etc. do not cast their shadow even when the Sun shines brightly, or if the shadow is in the same direction as the Sun, it should be predicted that great calamity is in store for the country.

If there be rainbow in a cloudless sky by day or night, in the east or west, then there will be great danger from starvation.

When there is a portentous rain, a sacrifice to the Sun, the Moon, Cloud and Wind should be performed, according to ancient authors. If gifts of corn, food, cows and gold are also made to Bräh-
maṇas, the sin (that causes these portents) would be obliterated.

(8) Portents of Water
If rivers recede from a town, or if those that never dry or other places like lakes, dry up, the town would be desolate ere long. If rivers flow carrying oil, blood or flesh, be turbulent or filthy or flow upwards, they presage attack by a foreign enemy after six months.

[হুদ is a lake which has a perennial spring: "হুদে যথ পাতালাদুদ্র-মাণস্থিতি ত্যাঘেয়"—remarks the commentator.]

The emanation of flames, smoke, foam (boiling), sound of weeping, shouting, singing or talking, from wells is declared as a fore-runner of the mortality of the population.

If water springs up from the earth that has not been dug, if water acquires a different smell or taste, and if some unnatural features are seen in tanks etc., there will be great disaster. The following is the expiatory method to be adopted in the above cases.

When any unnatural feature is observed with respect to water Varuṇa should be worshipped with Vedic hymns relating to Him and with the same hymns Japa (mental repetition) and Homa (offering of oblations to the sacred fire) should be performed. By doing so, the sin (evil) can be warded off.

(7) *Portents of Births*

When women give birth to monstrosities, or two, three, four or more children at a time, or when the birth happens to be too premature or over-delayed, ruin will befall the country and the family.

Should mares, camels, she-buffaloes, cows and cow-elephants bring forth twins, the former would meet with death. The
consequences of such births will come to pass after six months. The following two verses of Sage Garga pertain to its expiation.

[Cf. करः —]

श्रकले श्रस्वे चब्र कालातिते यवबा पुनः ।
श्रस्वयाजनने चब्र युगमस्य प्रस्वे तथा ।।
श्रमनुवापणे काप्पा सम्यातयायस्माननि वा ।
श्रस्वाण शर्क्काणा वा हीनाणाऽः सम्यबवति वा ।।
विनुबं । परिस्वत्तथा कृपहुयुवः वा ।
विनायं तस्य देशस्य कुलस्य च विनिदिवेनु ।।
श्राप्रपत्वबसे गर्भं हो तथुपाता भ्रोपासि वा ।
श्रुङ्गा विनतास्सपि प्रजायेते अनयो भेवेतु ।।
वववा हृतिती भोवी यदि युग्मं प्रसूयते ।
विज्ञं विकृतं वापि यह्मयामिनि पक्षायः ।।

नायः परस्य विवे कृपस्य वस्तत्यास्य निताचिना ।
तपस्येऽव विहाय तामस्य । शान्ति चैवव । कारयेतेत् ।।
चतुष्पदः । स्वयमेवेकः वस्तत्यास्य । परमुक्तः ।
नगर स्वर्णमिन गुरुमय्यासा तु विनाचावेत् ।।

Such women as give birth to freaks or twins etc. should be removed from the place and left in another country by one who wishes for happiness. He should also please Brāhmaṇas with gifts desired by them, and perform an expiatory ceremony (with the help of priests). As for the quadrupeds, they should be removed from their flock or herd and left in other countries. Otherwise they will destroy their own towns, owners and herds.

(8) Portents of Quadrupeds.

परयोनावजिनमस्त्यं सम्वति तिरवामसस्य ।
उकासयो वान्योपयेष्वयं विवाधनकः दन्त यथा सुरविपुत्रः ।।
मात्रधनो विश्वास्तस्याद्यं संबादवर्णमानु ।
तत्तपतिष्टायेत्ती श्लोको गवग्नं निविद्यो ।।

Should birds and beasts mate with animals of a different genus, or cows with cows, oxen with oxen, or should a dog suck a calf, the result would be untoward and there would undoubtedly be an invasion by a foreign army in three months. Sage Garga has taught the following two verses for counteracting the evil influences of such portents.
Bṛhat Samhita

[Bhaṭṭotpala interprets these verses, not on the basis of their wording but on that of Garga's statement given below. Accordingly he says: "Should cows suck each other's udder, or oxen suck each other, or should a dog suck a cow's udder..." How could 'पुरंचु' mean 'गोस्तन'?]

Cf. गर्भ—

वियोऽनिषु यदा यानि मिस्रीभावः प्रजायते ।
श्रोतः हयमातं ज्ञा मनुष्यः वा न साहु ततु ॥
प्रकालसंस्कारं कऽन्ते च विमलं यदि ।
मात्रज्ञोष्ठायः प्रक्षिपो वा न साहु ततु ॥
धर्मं वा विवेद्नेतुग्द धेरु: श्रावनमपिते वा ॥
प्राप्तेण त्रिशु मातेण प्रेक्षागमं वदेतु ॥]

स्यायोऽवलोकनम् वानं तत्त्वसाधु गुणं जवेदः ।
तर्पयेत्र ब्राह्मणांश्वाच जप्पोमाण्डव कारयेतु ॥१५॥
स्थालोपकेन धातारं पञ्चन्वं च पुरोहितं ।
प्रजापतियेन मन्त्रेण यज्ञवल्लब्धकिर्मणु ॥१५॥

If such an animal be abandoned or taken to another place, it would remedy the evil effects of the portents and usher in auspicious ones. For this purpose the owner should also worship Brāhmaṇas and cause Japa (silent repetition of Mantras) and Homa (offering of oblation to the Fire) to be performed. The priest should, on this occasion, offer Caru (cooked rice) and a goat (or some other prescribed animal) to the Sacred Fire to propitiate the Creator, to the accompaniment of the chanting of hymns addressed to Prajāpati (Creator), along with large-scale feedings and generous gifts of gold.

(9) Portents of the Wind.

यानं वाहंविचुदात यदि गच्छन्न ब्रजेभच वाहयतुः ।
राष्ट्रमयं महति तदा चक्रायां सादवभागे च ॥१६॥

If a carriage moves without a driver (or horses), or does not move even when driven (or dragged) by him (or by them), or if the wheels sink into the earth or break down, there is imminent danger to the kingdom.

[The word यान may also be interpreted as an animal used for riding, such as the horse and elephant. Why are the horses brought
under this section dealing with the ‘portents of the wind’? According to Vedic literature the horses are presided over by the Wind-God. It is also important to note that the ‘speed of Wind’ is an exemplar for that of running animals. Likewise, sounds are also carried by the wind.

\[ गौतरक्षायाः समृद्धं गदा वा चरित्रार्थान्यवत्तूः।
मृत्युश्च गदा वा विस्तरवृृष्टि पराक्रमं। ॥१६।१॥
\]

When sounds of singing and musical instruments are heard in the sky; or when moving objects (like carriages) become stationary, and stationary objects (like trees) move, it augurs death or diseases. When musical instruments produce eerie sounds, there would be defeat at the hands of an enemy.

\[ अनमहिषतुर्यमानः शाब्दो वा तांकिते यद्य न भ्यात्।
व्युत्क्रोणो वा तेषां परागमो नृपतिमरणं वा। ॥१६।२॥
\]

If musical instruments produce sounds without being struck, or produce no sounds even when struck, or produce multifarious sounds, there will be an attack by an enemy or the king’s death.

\[ गोलाकल्पोऽस्से वर्षोण्युपायस्करविकारे।
कोष्ठकनांदे च तथा शस्त्रन्य गुनिवचस्वेद्वृ। ॥१६।३॥
\]

When the oxen and plough get entangled, when ladles, winnowing baskets etc. (staves, mortars etc.) and cooking utensils exhibit portentous changes, or when these things produce a sound similar to the howling of jackals (or when jackals howl), there will be danger from weapons (i.e. war). The following is the instruction of Sage Garga for remedying the evil effects of this portent.

[The compound वर्षो—can also be interpreted as—“Unnatural changes seen in house-hold appurtenances such as ladles, winnowing baskets etc.” Our commentator takes the words separately.]

\[ बायव्येवेत्रु नृपतिर्वायुः सक्तुमिर्भं च भूतते।
श्राबायोरिति पञ्चवेयो जातवया: प्रयर्थप्रहिः। ॥१६।४॥
\]

\[ ब्राह्मणो च परमार्थेन विभृत्तमिन्द्रचं तपत्येत्।
बल्लन्यद्विः होमा: कर्त्त्वयाच्च प्रयत्नत:। ॥१६।५॥
\]

When these aerial portents are witnessed, the king ought to worship the Wind-God with the flour of barley, and devout and pure Brähmaṇas should chant repeatedly the five hymns beginning
with "A Vayoh". The king should also please Brähmanas with milk porridge and monetary gifts. Similarly, offerings should be made into the sacred fire with devotion and efforts, along with large-scale feeding of the worthy and generous gifts of gold.

[We are not expected to sit in judgment over the language and expressions of ancient Sages like Garga. A modern editor has pointed out that the word जन्निया: is against Pāṇini's rule. For, he must have mistaken the verses for Varaha's. Actually these are Garga's, whose 'अन्नुत' has been ignored by him. Utpala too repeats 'जन्निया' in his commentary.]

(10) Portents of Animals and Birds.

पुरश्चिमो वन्धनरवयो विशलिनि पुरयो ।
नक्तै व दिवसनारं: कािराच्या वा चरतय्यहि न।।६६।।
सन्यायेनपि मण्डलमाध्यमनथो भुगा विह्वकः वा ।
दीप्तायं विद्ययवा शोभलां संहतां मन्यतां: ।।६७।।

If village birds roam in the forest, or jungle birds move about freely in towns or villages or day-birds (like crows) fly at night, or night-birds (like owls) fly at daytime, or if birds or beasts form groups or circles at dawn or dusk, or if they howl in groups facing the Sun, there would be danger ahead.

श्येनः प्रहस्वत इव वारे कोशलि जम्बुको वीपता: ।
प्रविच्छेदनरेन्द्रमवने कपोतकः कौशिको यदि वा ।।६८।।

When eagles appear to be weeping, jackals facing the Sun howl hideously at the city gates, or when a pigeon or owl enters the king's palace, danger is to be apprehended.

[श्यान: is another reading for श्येनः. It is believed that the howling of a dog resembling moaning presages tragedy in the place.

Cf. गर्न—

श्येन्युषधबलाकल्य वामना मुष्कुरारिः ।
श्यायार्थ्य इवार्थ्य प्रहीपता: सह्यशो यदि ॥
श्यायार्थ्य विविधं तदेवायु विनशयित ।
श्यायार्थ्य प्रहीपता विशनिनि वा ।
राज्वेदम्युज्याः वा तम्युन्यमचिराज्वेदलू ॥]
"कुकुटस्तं प्रशोभे हेमनतावं च कोकिलालापः ।
प्रतिलोममण्डलचरः श्येनादावाचाम्बरे मयं: ।।६८।।
Cocks crowing in the evening, cuckoos warbling in the beginning of the dewy season, and vultures and the like (i.e. carnivorous birds) flying in a circle from the right to the left in the sky, forbode danger. Should groups of birds sit on houses, sacred trees, arches and gates, or should honey, anthill or lotus grows in houses etc. (i.e. sacred trees, arches and gates), the place would be devastated.

If dogs bring bones or parts of dead bodies into houses, epidemics would break out soon: and if animals and weapons talk like human beings, there would be the king’s death. The following remedial measures have been prescribed by the Sage (Garga).

For warding off the evil effects of the portents connected with birds and beasts, sacrifices should be performed with liberal gifts of money. Five Brāhmaṇaḥ should also repeat the hymn beginning with the words. “Devāḥ kapotaḥ” and the one “Sudevāḥ...” (vide Vālakhilya 6-4). Or, they may chant repeatedly the Śākuna hymn, the prayer “Vā Mano...” or the Atharvaśīras. The priests should also be presented with milch cows and liberal gifts of money.

[These two verses must be Garga’s, although they are printed as those of Varāhamihira.]

(11) Portents of Indra’s Banner etc.

When Indra’s Standard, the cross-bar of a door, pillar, door, door-leaves, arch or flag, falls down or breaks, it foreshadows the king’s death.

Brilliant light at dawn and sunset, smoke rising from the
forest without fire, splitting of the earth without any breach and its
tremor are harmful to the people.

पालता नान्तकाना और सकता: साध्वाचारश्रविक्वतकोषील:।
ईंदु: कूरी बिग्राहस्तक्षेत्ता वस्मृतु राजा तस्य देशस्य नास:।।७६।।

The country which is ruled by a king, who is devoted to here-
tics and atheists, who has forsaken virtuous conduct, is hot-tempered,
malicious, cruel and always intent on fighting, will be utterly
ruined.

[It is a portent for a country to have a king described in this
verse. By inference we can get Varāha’s definition of an ideal
king.

The metre is शालिनी.]

प्रहर हर बिलिभिष्ट निर्दीर्भयथकाभालसपालयो बाला:।
बिगदन्त: प्रहरन्ति तत्सातिफ नर्म मवस्याय।।७६।।

The place where children strike one another, holding wea-
pons, sticks and stones in their hands and shouting “Strike! drag!
cut! break!” will see danger ere long.

[Cf. पराभर—

यदि वनुसरसकाभालसपालस्त्वस्त्वत: पुरिष्वाको रवावसमाचरति।
प्रहर हर जहोयाहरन्ति भयमवस्यायन्तु नवेदयन्ति।।

According to Pāṇini ‘हर बिलिभिष्ट’ should have been used as ‘हरिविलि-
भिष्ट’. But then the metre would be spoiled. We can allow such
lapses with our author who is a great author, scholar and poet,
under the plea, ‘निर्दीर्भुशायः बलु क्लयः’.

प्रज्ञालाभारिकाभिकृतप्रतास्तान्तिकातीततान्तिसत्वान्तिः

नायकनिष्ठितमाधवाश्य कश्य यथय याति न विरेश्य।।७६।।

A house where figures of monsters or ghosts are drawn with
charcoal, red chalk etc., or a picture of the house-owner is drawn
with any of the above-named materials, will be destroyed before
long.

चुतापतारात्रवस्तन्त न सत्यनयो: पूजितं कलहयतुपुर।
निब्धकरिविलक्ष्यापत्त: वर्डमूर्ख तरस्यं याति।।७६।।

A house, which is full of cobwebs, where Gods are not worshipped
at dawn and sunset, where there is constant quarrel and
where women remain unclean everyday (through their monthly
course), will go to rack and ruin.
If goblins (unearthly beings or evil spirits) are sighted in a place, imminent pestilence should be predicted for it. For averting the evils of these portents Sage Garga has prescribed the following remedial measure.

महावान्योज्य वलयो मोच्यानि सुप्रहाणिन्ति च।
कार्येत महेन्द्रं च माहेश्वरं च समवेच्येत्।॥८.१॥

The king should perform Great Āntis (expiatory rites), offer food and worship to the Deities and get large quantities of eatables prepared (and distributed among the Brāhmaṇas). He should also worship Mahendra and His consort Indrāṇī.

(12) Harmless Phenomena

नरसितिवेष्लिनाऽसैं केतोऽवेष्टत्वा प्रहेश्वरेऽ।
उत्पतानां प्रमवः स्वतंत्रवचापर्वत्वाय।॥१२॥

The appearance of portents or unnatural phenomena, at the time of death of a king, devastation of the country by a hostile army, the rising of Ketu (comet) or at a solar or lunar eclipse, and also the sight of those phenomena that are peculiar to the respective seasons, are not harmful.

[It is reported that when great personages cast off their mortal coils, a bright star is seen rising into the heavens. The appearance of a comet itself is a portent, which may be accompanied by other unnatural events. Each season has its own peculiar features which cannot be called portents. Our author quotes profusely Sage Rṣi-putra on this subject of the peculiar features of the six seasons.]

ये च न देवानन्ययमुच्यातास्तानुच्यात्मवः भवेत्॥
ऋषियुग्मतः नलोकाविशारदेऽसामालोकतः।॥५.३॥

Those portents which are generated by the peculiar nature of the seasons and so do not lead to evil consequences, could be understood from the verses of Rṣiputra that have been summarized hereunder.

वज्ञानिन्सत्तोऽक्षायन्वितभवति: ॥
परिवेष्टरोऽग्नि: दक्षाक्षायन्वितमयोऽः।॥५.४॥
ऋषियोऽग्नि: वस्मेथेवचक्षूष्क्षिप्तस्मादः।
नोपविन्दुविद्यश्च शिवय मनोमाधवे।॥५.५॥

Auspicious are the following portents seen in the spring season
constituted by the lunar months of Caitra and Vaiśākha: Thunderbolt, lightning, earth-tremor, bright glare at twilight, sounds of loud thunder, halos, dust, smoke (in forests), the Sun being crimson at the time of rising and setting, the exudation of food, sweet juices, oil and an abundant yield of flowers and fruits on trees and increased sensuality on the part of bulls and birds.

[For details of ॠष्ट्रवर्गम् उक्तामेदो वा. The commentator interprets वाला as lightning, and अन्वन्त as: “चन्द्रवर्गम् उक्तामेदो वा”]

The following portents seen in summer constituted by Jyeṣṭha and Āśāṅga, are said to be beneficial: The sky tarnished by shooting stars and falling meteors; the orbs of the luminaries being tawny; blaze and explosion without fire, smoke, dust and a strong wind filling the sky; the twilight red like the red lotus; the sky looking like the ocean with surging waves; and the drying up of the waters of the rivers.

The following unnatural phenomena are not dangerous in the rainy season: Rainbow, halos, lightning, sprouting of withered trees, tremor, upheaval, unnatural appearances, rumbling and splitting of the earth; rising, flowing upwards and flooding of lakes, rivers and wells respectively; and falling off of mountains and houses.

The following portents in autumn lead to auspicious results: The sight of celestial damsels, spirits, Gandharvas, aerial chariots, marvellous things, and of planets, stars and constellations in the day-
time in the sky; sounds of singing and musical instruments in the forests and on mountain plateaus; increase of crops and diminution of water.

The following portents in the dewy season are considered beneficial: Cold wind, frost, cries of birds and beasts, sight of demons, Yakṣas and such other invisible beings; aerial voice being heard; the quarters along with the sky, forests and mountains getting darkened with smoke; and the high rising and setting of the Sun.

The following phenomena in winter (Śiśira) are productive of good results: Snowfall, unnatural winds, appearance of deformed and wonderful (superhuman) beings, the sky looking like dark collyrium, and colourful with the fall of stars and meteors; women, cows, goats, horses, beasts and birds giving birth to freakish young ones; and unnatural changes in leaves, sprouts and creepers.

[Bhaṭṭotpala gives an additional meaning to "योज्याव..." as, "Change in the natural behaviour of cows etc." The unnatural phenomena listed here become natural in the respective seasons as a result of change in the weather conditions.]

These portents which are natural to the respective seasons, prove beneficial, if they are seen in their own seasons. On the other hand, if they be seen at other times, they would prove dreadful in their effects.

The vernacular songs of lunatics, utterances of children and
the words of women do not at all go wrong in their effects.

[The words of playing children etc. are of great importance in the sphere of prognostics.]

पूर्व चरर्ति देवेवु पश्चात्तीर्ति मानुवान्।
नाचोदिता वायस्वीति सर्वा हृष्या सरस्वती।।६८।।

This Supreme Goddess of Speech is always truthful. She does not speak unless she is goaded. For, first She travels among the Gods and then (being goaded by them) goes to the mortals.

[Here we are reminded of the Brāhmaṇa statement, ‘‘सत्यसोहिता वै देवा.’’. Being wedded to truth the Gods cause portentous words and behaviour to be revealed through all kinds of beings, young and old, human and sub-human. Hence what the author has said in verse 2 of this chapter stands confirmed by this statement. These 15 verses are taken from the work of Rṣiputra.]

उत्तमतापूर्व गरुऽतिकारितोदयो बुद्ध वा
विभयांति मवति नरेन्द्रबलमध्र।।
एतत्समुद्रवं रहस्यमुक्तं
रघुनाथव भवति नरसिंहकालवर्षां।।६६।।

Though a person may not be well-versed in astronomic calculations, yet he can become famous and a favourite of monarchs, if he observes (and understands the significance of) the portents carefully. Thus have I explained this secret (of portents) taught by the Sages, by knowing which man can look into the past, present and future.

[In the case of omens etc. intuition plays an important role. In astrology mere knowledge of astronomy and an intellectual grasp of the astrological principles would not be sufficient for predicting correctly one’s past, present and future.

The metre is प्रहोपिनि।]
Chapter XLVII—Motley Miscellany

मयूरचित्रकं ॥४७॥

In this work I have already dealt with the good and bad effects of the celestial and atmospheric phenomena mostly in connection with the planet's courses, conjunctions, wars, paths etc. (i.e. Maṇḍalas). Some may find fault with me, saying, “It does not behove Varāhamihira, being noted for brevity, to repeat the same subject.” However, scholars of this science ought not to remark that this chapter is a repetition of the effects already expounded, because this chapter, entitled “Barhicitraka” or “Mayūracitraka” (Peacock's Colours), is a reputed important section of this Samhitā (collection). Hence it is the very nature of this section to repeat what has once been explained. And if I exclude this chapter, still they (scholars) would blame me.

[From the nature and contents of this chapter, it looks almost like the concluding section, at sometime, of a part of this work, if not of the entire work.]

For the Divine and Atmospheric see XLVI. 4. For the Mārgas and Maṇḍalas see IX 1-3 and 10-21.

The metres are उपजाति, बलन्तिलका and प्रमाणिका.

उत्तरबोधिसत्त तीक्ष्णत: केषमुनिसंविचय यथस्वतः ॥

All the non-luminous planets, being radiant and moving in the northern paths i.e. Nāga, Gaja and Airāvata, confer happiness, peace
and plenty; but, being shorn of radiance and moving in the southern avenues viz. Mṛga, Aja and Dahana, they produce threat of famine, theft and mortality.

[Cf. गर्ग—

वर्णवंतः स्वमार्गस्वा नागविधोविचारिणः।
यदि ताराप्रहः सांति सर्वः लोकहितावहः॥
वेश्वानरपथप्राप्ता एकमात्रचारिणः।
पञ्चताराप्रहःचेतस्यनिविन्दालोकस्य सह्स्रः॥

The metre is वोधका।

कोठागारगते भुगुप्तेः पुष्यस्ये च गिराध्रमविविषय।
निवर्ता: लिति: सुखमाय: संहृद्धाः जना गतरोगः॥१॥

When Venus occupies the asterism Maghā, and Jupiter Puṣya, kings will be happy and free from mutual hatred, and the people, contented and hale and hearty.

[Cf. गर्ग—

कोठागारगते शुक्रे पुष्यस्ये च वृहपतिः।
विन्यासादा सुख लोके बाणस्त्रंशमनामायम्॥

The metre of this verse has not been named either in Pingala’s or Kedārabhaṭṭa’s work on prosody. However it falls under the category of प्रकटिन्द्रन: ]

पीड्यति यदि कृत्तिकां मयं रोहिष्णो भस्मनेन्द्रवेद वा।
प्रोज्ज्वल सूर्यमपरे प्रहस्तल्दा पदविच्चा दिगावयेन पीड्यते॥६॥

Should the planets barring the Sun hurt (by moving south, covering the chief star of or cutting through) the asterism Kṛttikā, Maghā, Rohini, Śravana or Jyeṣṭha, the countries situated in the west would be torn by troubles.

[Cf. गर्ग—

वेश्वानं पित्रमाने ज्येष्ठामणि च रोहिष्णीम्।
पीड्यति यदैवाति राहुवषिणुचारिणः॥
धुर्भिन्ध जायते लोक सत्यमच्य न रोहितः।
शुष्का जलम्रति सवी: पल्लवंस्थ न वर्यति॥

The metre is रघुदता।

प्रधावं चेतुह्वजवदवस्त्ता दिनाते
प्रधावानं सवति हि बिप्रहो नुपारावान॥
Should the above planets be situated in the form of a banner in the east in the evening, there would be war among the eastern kings; should the formation be in the middle of the sky, there would be misery in the central country, provided the planets are rough and tiny in appearance; and not when they are possessed of bright rays.

[The metre is प्रथमौ.]

विद्वात्र नकुलवाण्यरत्नं ते ते द्वितीयमालयं ध्वनिकर रावन् स्थितः।
हि नेत्रः सरस्वति रावणनाम्।

If they are stationed in the south, the clouds over the Deccan (or the southern country) will be destroyed; and if they come to have small and rough orbs, war will be the result. Good result will follow if they are large and full of bright rays.

[The metre is रसोधाना।]

उत्तरार्नं स्पष्टन्तः शान्तिकरास्ते तत्र श्रीकर तनो नाति।
हस्ववरिष्ठा भस्मसस्वर्णम दोषवर्णा: स्युद्धविद्धामपाणि।

Being endowed with bright rays and stationed in the northern avenues, they bestow peace on the kings of the northern countries. On the other hand, if they are tiny in form and ashy in colour, they cause harm to the rulers of that region.

[Cf. गर्ग—

उत्तरार्णमस्थ्या श्रिम्मालाग्राभ:।
विप्रमन्दर्त इवावर्षं जयामहुः परिचायम्।

The lilting metre is known as स्नमङ्गल or स्नमङ्गलमा। In the second line the alliteration is happy.]

नक्षत्राणि तारकः कप्रहः श्रवम्बालायमुक्तिः श्रवितास्वेच्छ।
श्रावलोकं वा निन्दनितं न यानि याति ध्वंसं सर्वलोक: समूप:।

Should the stars of the constellations with the planets posited therein be full of smoke, flames and sparks, remain invisible for no reason, the entire population along with their king would be annihilated.

[At the end of the first line आवृत्तवेदु is another reading for आवृत्ताश्चेत।

The metre is शालनी।]
When two Moons shine in the sky, Brāhmaṇas will then achieve great prosperity and happiness ere long. Should there be two Suns, Kṣatriyas would engage themselves in warfare; and should there be three or more Suns, there would be dissolution of the world.

[Cf. गर्ग—
विचरन्तु गगनः चन्द्रः विज्ञायाद्वृहः समुप्रवित्तम्।
हृ वा सूर्यः यदा स्वरता तदा अर्घं विरुध्यति॥
चन्द्रः वा निरेवः सूर्यायुतान् सर्वतो विद्यम्।
शस्त्रस्मि जनमारे न तद्वन्द्रस्तरदर्शनम॥

The metre is तोङ।
मुनिमितलः चन्द्रः मधवचन्द्रं च संस्पृशुन्
शिशु धनिविनालकृत् कुशलकम्हा तोङः।
भूजंमयं संस्पृशुष्को भवति वृद्धिनाथो चन्द्रः
कर्म ब्रजति विज्ञलो जनपदं बलाकुलः॥१२॥

Should a comet touch the Seven Sages (the Great Bear), Abhijit, the Pole Star and Jyeṣṭha, it would destroy the clouds as well as works and people's health, and cause sorrow to them. Should it touch Āśleṣā, there would undoubtedly be drought and consequently the people, troubled by their famished children, would run hither and thither for relief and perish ultimately.

[The metre is पृथ्वी।
प्राग्धरे चरणु रविपुषो नक्षत्रेषु करोति च वक्ष्य्।
दुर्भिष्टं कहळे महायुम्भं भित्तानं च विरोधमवृद्धिष्य।॥१३॥

When Saturn passes through the 'Front Gates' viz. the seven stars commencing with Kṛttikā, and becomes retrograde, there will be a dreadful and long-drawn famine, drought and hostilities among friends.

[Cf. गर्ग—
बिलम्बित। सोर: प्राग्धरे यदा भवेतु।
महाभागि वत्तारि विज्ञानावत्सन्तः॥
द्रवाहवुष्टिः घोरे दुर्भिष्टं भित्तविरहस्त॥

B.G. Tilak has shown in his Orion that in the Vedic period and during that of some of the earlier Brāhmaṇas like the गर्ग as the
Kṛṣṭikās (Pleiades) never swerved from the east. Hence they were considered the eastern stars.

The metre of this verse is similar to that of verse 5 above, without a name under the pādakī group.

रोहिणीकृष्टिकं नवनी यदि निरति रोहिणीयवं शिखि।
कि वदाम्य वदन्दितस्मागे जगदस्तेवमुपायति संक्ष्यम्।।१४।।

When Saturn, Mars or a comet cuts the wain of Rohiṇī, what shall I say, alas! For, the whole world will perish, being plunged in the ocean of misery.

[Cf. गर्ग—

रोहिणीकृष्टिकं भौमः भिनवस्यक्रमद्वृत्तयवं।
केतुवर्यं जगतो युयात्रा प्रलयं समुपातितम्।।

This is an अष्टसमदर्मṇ्य coined by our author by combining a foot of र्योधल्लम् with one of प्रवंत्यवा. Hence it is to be called उपजाति.

See also IX. 25 supra.]

उदयवति सततं यदा शिखि चरति नवक्षमोदयेव वा।
प्रतुवस्ति पुरुषां तदा फलमभुवं सचराचरं जगत।।१५।।

When a comet stays visible always or traverses the whole cycle of stars, the whole world with its moving and stationary objects will reap the evil fruit of their past misdeeds (i.e. the whole world will be plunged in the depths of sorrow).

[The metre is वैशालिकम्.]

चन्द्र: स्वर्गी रुक्षो रुक्षिस्थरः शुद्धिकरो
बलेश्वरं चन्द्रः कवयति जयं ज्यात्यू च रतः।
गवं गजः गोविणी निष्टमाविर सरस्यू कुर्वे
ज्ञपपु धूमायता नृष्टितमार्गायेव नरवति।।१६।।

The Moon being rough (unclean?), blood-red and bow-shaped, presages famine and confrontation of armies, victory going to that side which is situated in the direction of the string of the lunar bow. If the Moon's horns resemble those of cows, cattle and crops will be destroyed; and if she glows or spouts smoke, it is a sure sign of the king's exit from the world.

[The metre is निवर्द्धिनः. I suspect that in the third line the original reading might have been गांधकः।]

स्वर्ग: समर्थः समप्रविष्टो विशालस्लुक्रप्रज्ञो च चर्चरनागविधायम्।
हृदः सङ्गरुषस्यस्मुत्त कोशाननदे कुस्तस्तीव चन्द्रः।।१७।।

If the Moon be glossy, thick, of even horns, extensive, high
in the sky, moving north in the Nāga avenue (viz. Bharaṇī, Kṛttikā and Svāti), aspected by benefics, and unaccompanied by malefics, she would confer great joy and happiness on humanity.

[For the Nāgavīthā cf. IX. 2 supra. Utpala wrongly construes उदक् as उत्तरतुः क्षोलितः.

The metre is वालोमः.

पित्यांत्रुवृहूतविशालात्वाद्रुपैत्य च युनित शाखाकः।
दक्षिणेन न शुमः: शुमकृत्स्याचारयकः चरति मध्यगते वा।।।।।

It is inauspicious, if the Moon comes in contact with Maghā, Anurādhā, Jyeṣṭhā, Viśākhā and Cīrā on the south, while on the north or in the middle, it is auspicious.

[The metre is स्वागतः.]

परिच इति मेघेश्वक या तिर्यग्मासक्रोदेभके वा।।।
परिवर्तो ब्रतसूरों वाणस्यवृहुरिच्चापनिम: ॥१७॥
उवेदके वा मानोयं दीघर रसयस्तमोघात्ते।
सुरचापलण्डमुत यद्रहितमरावतं दीघरम् ॥२०॥

A line of clouds standing across the Sun at his rising or setting is termed Bolt; a second or mock Sun is Paridhi or Halo; a straight staff (composed of the Sun’s rays, clouds and wind) resembling the rainbow is Rod; the long rays of the Sun at rising or setting are named unerring (amogha); a straight and fragmentary rainbow is Rohita (Red), and the same, being longer, is termed Airāvata.

[Vide XXX. 16 and XXXVII. 1-3. The commentator construes क्रृत, which means straight, as स्वाग्ट, clear.]

अर्धस्तमयात्मक्रव्या ब्यवस्थिता न तारका यावत्।
तेजः: परित्वानिमुच्याने नोरचोरोदयो यावत्।।।।।
ततस्मनस्यायाते चिह्नेतरंते: शुमकृत्स्याचारयम्।
सवेदर्ते निषन्ध्य: संयो वर्य मयं रूपः।।।।।

The period after the Sun is half-set and before the stars have appeared is known as Sandhyā (evening twilight), and that after the stars have lost their lustre and before the Sun is half-risen is the morning twilight. From the above-mentioned symptoms of the two twilights (or juncatures) one should predict good or bad effects. If all the features are glossy, there will be rain the same day; if rough, there will be danger.

[Vide XXX. 1]
If the Bolt is unbroken (i.e. full), the sky clear, the Sun’s rays (unerring) dark and the other rays glossy (clear or bright), the rainbow white, lightning flashing in the north-east, and the tree-shaped cloud glossy or embraced by the Sun’s rays all round, there will be rain. The same will happen, if a huge cloud covers the Sun at setting.

[This is a beautiful piece of descriptive poetry. In the third line there is the ‘poetic excellence’ called Samādhi, inasmuch as we get here the idea of a person embracing his friend warmly.

The metre is शारदिक्रीवित्त.]

खण्डो वकः कृष्णो हस्तव: काकार्यर्वा चिन्हितविवः।
यस्मिन्दयो रूपत्वार्कत्रामाव: प्रायो राजः: ॥१२॥

The country where the Sun appears partial, crooked, black, small and rough or marked with the figures of crows and other inauspicious things, will probably lose its monarch.

[Cf. गर्ग—

खण्डो वा कृष्णं वर्षाभो वा हस्तव: पित्रस्तर्कयव।
यदांनां हस्यते तत्र राजो मृति: विनिदिशेत् ॥

The metre is विशुमालि.]

वाहिनी सतायायत गृहातो मांसमुखः खगमगो युग्मतः।
यस्य तस्य बलविजयो महानप्रगृहस्व विजयो विहृष्टम्: ॥१३॥

If groups of carnivorous birds should follow the army of a king wishing to attack his enemy, his army would take to its heels; if the birds fly in front, he would be victorious.

[The metre is रक्षोज्जता. The desiderative word युग्मतः is not quite correct, as the root is भास्तकेयी. The proper form is युग्मतमात्स्व.]

मानोहिते यदि वास्तवेय गच्छेद्युप्रतिमार्थिनी।
बिच्छन्न शिष्यद्रेण तव नूपते: प्राप्तं समरं समयं प्रवदङ्गम् ॥२५॥

If at sunrise or sunset an army resembling an aerial city obstructs the Sun’s disc, one should predict that the king would be involved in a dangerous war in the near future.

[Cf. गर्ग—

प्रायादेश्ये सर्वा सेिा सन्ध्याकाले यदा भवेत्।
प्रत्यासनं विज्ञानीवादु भूमिपस्य परागयम्।]
It should be remembered that the army mentioned here is not a real one, but an apparent one formed by a peculiar arrangement of the clouds.

The metre is an unnamed variety of विद्वृत्त got by replacing the penultimate long syllable by a short one in the उपस्थिता metre.

शत्रू शान-तहसीलगुप्त सत्या सिरग्धा मुँडुपवना च।
पामुर्गक्ष्या जनपदनां धर्मेन रुक्षा हयदरनिमा च।॥२७॥

A twilight is laudable if it is clear, has gentle breeze blowing and is resounding with the pleasant cries of birds and beasts, not facing the Sun; while one vitiated by dust, rough or red-coloured, will bring about the destruction of the country.

[Vide XXX. 3, 5, 7. The metre is मला.]

यहिस्तेरेण कवितं मुनिस्तदस्मिन्
सर्व मया निगदितं पुनरथर्योऽधु।
शुभापि कौकिलस्तं बलिमुण्विती
वत्तस्वभावकृतमस्य विकं न जेतुः॥२८॥

Whatever had been expounded in great detail by ancient Sages like Garga has all been explained here by me without committing the fault of repetition. That the crow caws even after hearing the sweet warbling of the cuckoo, is entirely its natural trait and is not done with the idea of defeating the cuckoo.

[This is excellent poetry containing the figure अर्थात्नर्त्यात्म, following in the footsteps of great masters like Kālidāsa. Here the author reveals his humility and eligibility to summarize the ancient teaching in his own humble way. This reminds us of Kālidāsa’s statement:

अध्यात्र तत्तगत्तरे धर्मसंस्मूर्वसूरियमि।
मण्डौ सत्यसमुक्कीणो सूत्रस्यवाचस्ति मे गति:॥
(रघु. I. 4)

Similarly a later poet, Bhoja, says in his बम्पूरमाराण—“कि तपस्या न विद्वान्त न: विद्वृत्तोऽधु।”

The metre is वसन्तजुलिका.]

Mr. Chidambara Iyer has quoted in his translation of this work some material coming under the purview of Saṁhitā, from some source. I requote the same for the benefit of readers:

There will be famine as long as the course of Jupiter and that of Saturn lie through the end of the signs Meṣa and Vṛścika and through the middle of Vṛṣabha and Simha.
During the period when Jupiter and Saturn occupy a single sign of the Zodiac, there would be pestilence, cholera and death among the people.

As long as Jupiter and Venus continue together in a state of disappearance, mankind will suffer from devils, diseases, thieves and enemies.

If the course of Saturn or the retrograde motion of Mars should lie through the signs of Dhanus, Meṣa, Vṛṣabha, Mīna or Siṁha, there would be such deaths among men and animals that only a third of mankind, of elephants, horses, cows and other animals, of birds and of creatures of water would survive.

If the motion of Mars should be an accelerated one, thered would be fear from destructive fires; if he should retrograde and enter another sign, the people would suffer from heat and many families would suffer, and if his course should be through a sign longer than the calculated period, there would be drought in the land and rulers will be at war.

If Jupiter should retrograde or if h's motion should be an accelerated one, and if in this state he should enter another sign, the rivers would not be full; the kings would lose their glory and suffer from diseases.

If Saturn should, after a long direct course, begin to retrograde or have an accelerated motion and in this state enter another sign, there would be diseases, famine and drought in the land and vehicles will suffer destruction.

If, when Jupiter should enter another sign when in his accelerated motion, Saturn should be in his slow motion, Venus should have disappeared, and Mercury should have reappeared, the country would perish.

If Saturn, Mars and Jupiter should be within sight of each other, men with their children would suffer from hunger and from weapons.

If, while the course of the Sun lies through the end of the signs Vṛṣabha, Mithuna, Vṛścika and Siṁha, Jupiter and Mars should be in conjunction with it, mankind would suffer from famine, and the deaths would be so many that in the cremation grounds of villages and towns, Piśācas might be seen with hundreds of dead bodies in their mouths.

If two, three or four planets should meet together, people would suffer from death and famine. If five planets should meet,
there would also be famine; if six, the chief ruler would run away from his kingdom, and if seven, humanity would come to an end.

If the course of Mars and Saturn through the signs of Karkaṭaka, Śīraha and Mīna should be retrograde or re-retrograde, there would be much suffering on earth. There would also be a scarcity of water and wars in the land; grains would be destroyed and mankind would suffer from robbers.

If Saturn and Rāhu should meet, crops would be injured; commodity would become scarce; husbands and wives would be at strife, there would be drought and famine in the land; cows would suffer death and men would become exceedingly lazy.

If the course of the Sun and the Moon, both of brilliant discs, should lie through the seven asterisms from Kṛttikā, Madhyadeśa would suffer miseries.

If the course of the Sun, the Moon, Mars and Venus should lie through the seven asterisms from Maghā, there would be grief and disease among men and the God of Death would be busy in his wide work of destruction in the southern countries.

If the course of Jupiter, the Moon and Mercury, all of brilliant discs, should lie through the seven asterisms from Anurādhā, the western countries, as far as the sea, as well as the western sea itself with its creatures would suffer miseries.

If the course of the Sun, Venus and Mars should lie through the seven asterisms from Śrāviṣṭhā, the northern countries would suffer miseries.

If the benefic planets should appear of the colour of gold, the Brahmmins, the Kṣatriyas, the Vaiṣyas and the Śūdras would all attend to their respective duties and would become happy.
Chapter XLVIII—Royal Ablution

The king is the root of the subject tree. Efforts should be made to enhance the king’s welfare, since progress and decay of the people are entirely dependent upon the nourishing and injuring respectively of that king-root.

[This is a very significant expression of a patent truth made in a metaphorical language. Here the Subject-tree stands for the entire state, called in Sanskrit, Prakṛti. It consists of seven parts viz. the king, ministers, allies, treasury, territory, fortifications and army. By Prajā, the author means this Collective Prakṛti whose tap root is represented by the king. Varāhamihira’s statement is based on the ancient dictum stated by the Great Sage Vyāsa:

"काली वा कारणं राजा राजा वा कालकारणम्।
इति वे संबन्धे मा मूर्द्राजा कालस्य कारणस्॥

and the statement that the king is there for 'प्रजारूपजने' and 'प्रजारूप' and not for 'कालकरण'. Hence the king should conduct himself in the fashion of the tap root, taking sustenance from the earth and distributing it among its different parts.

See also the contrary qualities in XLVI, 76.]

Listen, Ye, to the method of expiation, which had been originally expounded by the Creator to the Preceptor of the Gods for the sake of Indra (the Lord of the Immortals), and which, later, Vṛddhagarga got and imparted to sage Bhāguri.

[We are not in a position to state definitely whether this Bhāguri and the grammarian were one and the same. All rituals are said to have been taught for being performed first for Indra, and then, on that model, for earthly kings. We hear the same thing about King Janamejaya’s Coronation and his subsequent Aśvamedha sacrifice as well as world-conquest.
Cf. बृहगण्य—

देववर्ष दिति: सार्थ स्वर्धमाना हि मानिन: ।
परस्परं महूर्वं चकः सवं सुरासुर: ॥
ततो देववर्ष: न्द्रोदेवः सवं विनिनजिता: ।
ततोर्जःरा: सुरगुस्थ्यानसकोठबलस्तुरा ॥
पुरुर्वराहकेष्वार्य बृहस्पतिरक्लिपयत् ।
तिष्ठत्वालोयवस्तवं यस्य देवो बृहस्पति: ॥
तेन जैवाभिधित्ते देवराजः पुरुर्व: ।
ततो बलमाल्हडः नावयामास दानवान् ॥
देववर्षः हृद्वमनसः पुरी प्राप्यामरावतीम् ।
पुरास्तानां बलरं तदार्थ भवतितम् ॥

I feel बलरं must have been the original reading.]

पुरास्तानं नुमते: कलंधं बैतित्वरोधा(बो?)भ्याम् ।
नात: परं पवित्रं सर्वोपातांतकरत्मिन्त म ॥२॥

The royal astrologer and preceptor should give the king a holy bath on a day with which synchronizes the asterism of Puṣya. There is nothing holier than this which puts an end to all the evil effects of portents.

[Hindus believe that on certain holy days like some Full Moons, Saṅkrāntis, eclipses etc. some cosmic forces are released. They are tapped on such occasions for beneficial ends by persons who perform certain rituals on the banks of holy rivers, lakes etc. after bathing therein. Certain holy places stir the imagination of pious people with stored-up impressions of bygone births. Why should, otherwise, people go to the distant Vārāṇasī and bathe in the holy river Gaṅgā that was brought down from Heaven to the earth by King Bhagtratha to purify his ancestors? I do not think our author could have committed the mistake of using the expression, पुरोहित्याम् instead of पुरोहित्याम्. The mistake evidently must have been committed by the scribes. The description of the place of the holy bath that follows is splendid, making out the author a great poet.]

इत्यत्त्वकालमात्तिकेऽकटकृत्वित्वानिन्धिवागितिष्ठितोहिने ।
कोशकुण्ड्रप्रस्तृतिमिनिन्धिविष्ठिने: परिलवष्टे ॥४॥
तक्षालशुरुवंत्वलोलतप्रतानान्येव वनोहिते ।
निश्चत्तपत्रलवनमोहस्युरुद्रप्राये ॥५॥

The royal bath should be performed in a forest-region, which
is devoid of cordia, belleric myrobalan, thorny, pungent, bitter, and badsmelling trees; which is not frequented by owls, vultures and such other inauspicious birds; which is full of young trees, shrubs, creepers and bowers, and which consists mostly of beautiful and sweet trees with unspoil leaves and sprouts.

Or, it may be done in a pure building in a sacred place in the vicinity of forests that resound with the notes of cocks, jivas, jivakas, parrots, peacocks, wood-peckers, blue jays, green pigeons, krakaras, cakoras, Kapinjalas, Vanjulas, doves, Srtkaivas and other birds such as the male cuckoos and bees that are intoxicated by drinking honey.

[The commentator suggests that ‘κεπαγάρει’ may be taken independently, and not necessarily as an adjunct to ‘βνοπκά’’. I think that this interpretation is not quite consistent with what was given in the previous two verses. Having already given ‘βνοπκά’ the author would not repeat the same idea. For, there is no material difference between the two expressions βνοπκά and βνοπκά.]

Or, it may be performed on the charming laps viz. the sandy banks, that delight the eyes and the heart, that have the marks of nails in the form of aquatic birds, of the courtesans viz. the rivers.

[This is erotic sentiment par excellence. It is also a good example of connected θόρ or metaphor. The poet continues the imagery in the following two verses.]

Or it may be done at a lake, which possesses Indra’s grandeur on account of its royal umbrella in the form of the flying swans, the loud songs in the form of the cries of ducks, ospreys and cranes, and its numerous eyes in the form of the blue lily blossoms.

[Here the poet employs a full metaphor re-informed by a simile. In all these images we can clearly perceive Kālidāsa’s
influence. The reader may see the description of the Sarayū (in XIII. Ṛaghu). For हृदयदल we have ""पदा पपाराण भैरे"" in the Ṛaghu (IV).]

Prātikṣaṅkalabodana: kalāhūṣakalamāśāvitrīyay
Prātikṣaṅkalakāra yahmenālāviniśālasīrya: 11.11

Or, in a place where there are the sportive damsels viz. lotus-ponds, with their beaming faces of full-blown lotuses, melodious voices of the sweet notes of the royal swans, and hard (or lofty) bosoms of the uplifted buds.

[Here the poet compares the lotus-ponds to charming damsels. The reader may, with advantage, bring to memory Kālidāsa’s inimitable verse in the description of Pārvatī:

"आराम्भिता कितिबदिब स्तनामय्या वासो वसाना तस्मानारंगम्।
पर्याप्तपि श्वस्वयंत्रकावस्मा सच्चारिरिः पल्लवनि लतेव।"

(V)

In the second line there is another reading: प्रतिक्ष, instead of प्रताक्ष.)

Kuṭṭābuloropàyamprakalavahakṣṭhurārakṣopotpitkeśa
Prāchirpramāhaḥkṣaṭhukṣṭharmacaksotāsve gocṭhe 11.11

Or, it may be done in a cow-pen, which is filled with the drops of foam from the mouths of cows chewing the cud, with cow-dung and with scratches made by their hoofs; and which is pleasing on account of the lowing and frisking of tender calves.

[I am inclined to take the two halves of this verse as independent sentences: In a place which is strewn with the marks of hoofs and drops of foam, or in a cow-pen etc.]

Prabhā samudratīre kusālāgatadvatvaśūtasaṃśāde
Gananiśulīnjalvarśitiśvagadabāhārītopaśāt 11.21

Or, it may be perfumed on the sea-shore which is teeming with ships that have arrived safely with their cargo of gems and other very valuable things; and whose fringes are variegated with white birds and fishes and the like lurking in the thick bushes of the Nicula trees.

Kṣamaya kōda ēv jīte: śīho mūryāṁmyoṛte yēdu 1
Vatāyaśvagadāvadvayaḥ teṇābāhāraviva 11.31

Or, it may be done in the hermitages of sages where a lion is subdued by a female deer just as wrath is conquered by forbearance,
and where the young ones of birds and the deer roam about freely without any fear.

[The simile in this verse has been suggested by Vālmīki’s verse,
“वः समुद्रवतिं क्रोध क्षमयेयन निरस्यति।
यथोरसस्वचं जीयाः स वै पुरुष उच्चयते॥”
(राम. V. 55-5).]

काम्बीकलापन-पुरुषवधनोद्धरतिविचिन्नराजाम्:।
श्रीमति मृणोक्षायमिगु हृद्मयुष्टवलुण्डनारायणः:।११४।१।

Or, it may be gone through in a house rendered resplendent by the presence of charming (deer-eyed) women whose gait is impeded by the weight of their heavy hips, girdles and anklets, and whose speech is as pleasing as the warbling of cuckoos.

[This is reminiscent of Kālidāsa’s line,
“न तुर्वह्रोष्णयोजितरा मभन्दनि मन्दा गमितमस्वमुखः: ।”
(हुमार. I).]

पुख्येष्वायतनेषु च दीर्घ्योद्धाररस्मयेषु।
पूर्णेष्वक्ष्मक्षारा प्रावक्षियाम्बोवहायां च।११५।१।

It may be done also in holy temples, near holy rivers, in gardens, in attractive regions, in a place where the earth slopes down towards the east or the north, or where the water flows from the left to the right.

[Cf. बुधसम्—
समुद्रवतीरो सोधाने नदीना सज्जये शुभ।
महादेशवादी दीर्घ्येष्वायतनेषु।
सतंतुरुषमुमुंगे बने द्विजरूपति युः।
युः रम्ये विविकसे ता पुप्पसानां समाचरते॥]

Next the author speaks of the site for this bath.

ममाज्ञातसाध्यवहरतुष्केशवव्रकर्तव्यताशः।
द्वाविध्यस्वकविवर्तेवेल्क्षेके च सत्यक्ता।१६।१।
चत्री घाता मुग्नव्य स्नित्या मधुरा समा च विजयाय।
लतावतेर्गेवं योजितव्या यथायोगम्।१७।१।

If the site selected for the holy bath be free from ashes, charcoal, bones, sandy mud, husk, hair, pits, burrows of crabs as well as from burrow-dwelling animals, holes of porcupines and rats and ant-hills, and if it is hard (not hollow), sweet-smelling, glossy (not arid), sweet and even (without ups and downs), it would conduce to
victory. The same conditions apply to the case of encampment of armies as well, according to circumstances.

[Here the author and the commentator following him commit two grammatical errors viz. ब्यािवि and सुनिर्दा. It should have been ब्यािविनूपिक... and सुनिर्दा.]

निन्मलय पुरान्नवते देवजातिष्ठानवा: प्रास्यम्।
कौटेया वा क्षुधा बोल विश्रामाविपायाः वा ॥१५॥
लाजाक्षतदिविकुतम्: प्रयतः प्रस्तत: पुरोहित: कुष्टी।
प्रावाहिनमय मन्त्रस्तवितम् पुनिन्न: समुद्हितः ॥१६॥

The astrologer, minister and the sacrificial priest should set out of the city at night and make food-offerings to the Deities in the east, north or north-east. Then the priest, being pure and prayerful should perform the Āvāhana (invoking the Deity to be present) with fried grains, coloured rice, curds and flowers. The hymn of invocation prescribed by the sages is the following:

[In the first verse the author has not given any finite verb, nor the singular verb in the second go well with the subject in plural in the first. He could have avoided this error by substituting कुष्टी: for क्षुधा.]

From the circumstances mentioned here and in subsequent verses we have to conclude that these three persons are to form the advance party to prepare the ground for the holy bath. So the king does not accompany them.]

प्रागच्छलतु सुरा: सवं येत्र पूजानिलाविष्टा।
द्वियो नागा विजाष्ट्रवे च चायवायेवभागिन्: ॥२०॥
प्रावाहिवं तत: सवनिवं ब्रह्मायुरोहितः।
इव: पूजा प्राप्त यस्यप्रित दत्ता शान्ति महीपते: ॥२१॥

"May all the Gods who wish to be honoured with worship condescend to come here, as well as the quarters, serpents, sages and others that partake of the sacrificial offerings!" Having thus invoked them to be present in the images, the priest should address all of them thus: "Tomorrow you will go back after receiving worship and bestowing peace and prosperity on the king."

प्रावाहितेषु क्षुधा पूजां तां साबर्त्रो वसेषुते।
सदस्तवनिन्निरः यात्रायं त्वनिविशिष्ट: ॥२२॥

After offering worship to the Deities that have been invoked
to be present, they (the astrologer, minister and priest) should spend the night in the same place in order to find out the good or bad nature of the future revealed by dreams, the rules pertaining to which have been treated of in my work, viz. the Tātra.

[Cf. the यात्रा—

दक्षिणात्मकमितेंभूमिः समस्तिविद्वायपुरोहितोत्स:।
स्वदेवतागारामनुप्रविशति निवेशते विद्याश्वराचार्य।।
भ्रमचर्य मन्नवस्तु पुरोहितस्तामधवस्य तस्यं मुच्यं संस्कृत्याम।।
दर्शनः कुत्रास्तरमधक्षतस्ता निभेससमन्तासिसत्समपर्वः।।
बाधाः सदृशायं नामपुरव सुन्दरोपवानलिपिसंज्ञां विचरितं लिखिता:।
पुजयार्थानि पुष्पकलामिहानानादायामु द्यवाच्यतु: क्रेमेण।।
वजस्यातो दूषणुदेव्यितः दैवमातय्य मनः प्रयत्तिः रितेतमुः।।
लक्षे कुमुदिलग्नाचस्त्यायं स्वर्णं परीप्रेत्य यथोपदेशमुः।।
नमः: तामो विनेवाय द्वाया वर्दाय च।
वामनाय विहृताय स्वनाचिपते नमः।।
भगवन् देवदेवेश शुलभु शुष्पावहन।।
इणिष्टे समाचर्य स्वर्णस्य शास्त्यन:।
इणिष्टे श्रास्तीतः: स्वर्णस्य विज्वाक्यन:।।
भ्रमचर्याः तत्स्तत्यं कुत्रा सुप्रभोतो नूः।।
एकत्रेण कुशातीर्थेण सुप्रभोत: प्रयत्तिः।।
निशास्ते पञ्चायतं स्वर्णं शुभं वा यदि वाञ्चलम:।।
]

प्रवर्तनः प्रमाते सम्भारानुपहरे योक्तीमुः।
गतावन्तिप्रदेशे हतोकाष्ठायत् मुनिनिता:।।

On the morrow, at dawn the required materials possessing the prescribed qualities are to be brought to the same place of worship and offered on the ground; and the following verses bearing on this subject have been imparted by the Sage viz. Vṛddhagarga:

[The idea is that the materials mentioned in the following verses are to be placed in the appropriate compartments of the circular diagram drawn on the ground and then the various Deities worshipped.]

नस्वन्त मण्डलस्रविवत कल्पेयतन मेविनिः।
नानार्थानकर्तानी स्वामानि सिद्धानि विनिः।।
पुरोहितव यथास्यान नामानु यथानु: शुरानु: पितुनः।।
गन्धवर्भसरसंहार मुनिन्तु सिद्धांच्छ विहयसेतु।।

2.81

2.84
On the afore-named ground the learned priest should draw a circle and therein mark the Earth along with the various oceans and the various other regions. He should place serpents, Yakṣas, Gods, the Manes, Gandharvas, Nymphs, Sages and Siddhas in their respective compartments. He should also draw in their proper places the planets with all the stars, the Rudras along with the seven Mothers, Skanda, Viṣṇu, Viśākha, the protectors of the quarters and the celestial damsels, with various coloured powders (appropriate to each) that are attractive and sweet-smelling and worship all the deities with perfumes, garlands, scented pastes, eatables and dishes of various kinds as well as with varieties of roots, fruits and meat and attractive drinks such as liquor, milk and wine.

[Bhaṭṭotpala interprets गणास्वरूपकर्तकौङ्गिनिमीम as “बहुनि रत्नावि तव स्थापये-विवर्णयः” i.e. one should place on the ground all kinds of gems. Following him we had translated accordingly in the edition of V.S. Sastri and M.R. Bhat. However, after 25 years I make bold to say that the commentator has not fully comprehended the significance of the occasion. For, the purpose of the Puṣyaṇāna is to absolve the king of all his sins and enable him to conquer the entire world. For this purpose he should have before him the picture of the whole globe with the oceans and lands as well as the regions inhabited by Nāgas etc. Even the celestial region is depicted in this diagram. Each deity has its appropriate place and colour allotted.]
Now I shall explain the method of worshipping the Deities drawn in their respective places inside the circle or mystic diagram. As for the planets, the same method as expounded in the Yātra in connection with the Planetary Sacrifices should be adhered to. The Dānavas, Daityas and Piśācas are to be worshipped with flesh, rice, liquor etc.; the Manes with oil bath, collyrium, sesamum, meat and rice; the sages with the hymns of the Sāma, Yajus and Rg Vedas, perfumes, incense and garlands; the Serpents with unmixed colours and the triple sweet—a mixture of honey, ghee and sugar, the Gods with incense, ghee, oblations, garlands, gems, invocations and salutations; the Gandharvas and the nymphs with excellent perfumes and sweet smelling garlands; the remaining Deities (such as Yakṣas) with multi-coloured food-offerings. All the Deities should be worshipped and also strings dipped in saffron-paste, clothes, flags, ornaments and sacred threads placed in their respective compartments.

[Cf. the Yātra—

(1) Pasālasiḥkā sāmin vākaṃkṣautaḥ tathā saṃskṛtaḥ saṃśiṣṭaḥ punaḥ.

(1) It is strange that the editor of the Haritākīṃcakāravana (167) claims on page 522, "सम्भवुः पुत्रतेषु 'पालासिको लक्ष्यं' देवताः प्रथमपत्रोऽवते। अन्तमाविभविशिष्ठानारूपं वाककृंकुटितता तथा। ईश्वरिका: पाठो धौरितः;", since in our 1947 edition, to which the above learned editor refers in his Haritākī (pp. 18, 19), this addition had already been adopted.

(1) Bhāvadyasthaḥ bharmārāṇe dvarāṇē bhāvanyevaya bhṛmārāṇ.</ref>
Fire should be kindled on a sacrificial altar made to the west or to the south of the mystic circle, and all the following necessary sacrificial materials collected on the altar, viz. long (uncut) blades of Darbha grass that do not contain tender sprouts inside, fried grains, ghee, coloured rice, curd, honey, white mustard seeds, perfumes, flowers, incense, Gorocanā (a bright yellow pigment found in the head of a cow), collyrium, sesamum and the sweet fruits of the season, as well as earthen plates filled with ghee and Pāyasa (milk porridge). With these materials got ready worship should be done on the altar to the west of the circle. For, this is the altar recommended for the royal ablution.

[Though the altar for the holy bath may be selected either to the west or south of the mystic diagram, yet the western altar seems to be more powerful for the bath, as the author mentions the पठ्वम-वेदी once again at the end. If for some reason the western part is not suitable, then only the southern part should be selected to start with. Vide also verse 75 infra.]

In the four corners of the altar should be placed water pots strong and stable with white strings tied round their necks, and sprouts of milky trees and fruits put on their mouths. They should, be filled with water containing the herbs prescribed for this ablution and gems. Then the following materials for the holy bath prescribed by Sage Garga should be brought in.

[ Cf. गर्ग—

कलस्वेदलमाल्यं राणौमाल्यं स्वरेण्मयैस्तथा ।
सूचिसमवेदितप्रांग्रंथलाभनागुमचित्व्रयोः ।
प्रशालनुसास्ते च फलपुष्पसार्दितविस्तः ।
पुश्तोपन नम्पुर्णमर्गमंनोहर्षः ।]

व्योतिमतं प्रायमारमणयायामपरिवितान ।
जीवां विशेषेति पाठां समझां विजयां तथा ॥१३५॥
The following herbs and articles should be put into the four holy pots:

The Jyotismati creeper (a luminous herb), Trāyamāṇā, Abhayā (Hartaki), Aparājītā (Viṣṇukrāntā), Jīvantī, Viśvesvā, Pāṭhā (Ambaśṭhā or Vanatikā), red madder, Vacā, Sahā (Mudgāparṇī), Sahadevi, Pūrṇakośā, Saṭāvarī, Ariṣṭikā, Śivā, Bhadrā, Brāhmī (moonplant), Kṣemā, Ajā, all kinds of seeds, Kāńcanti (turmeric), all auspicious articles (such as curds, coloured rice and flowers) as far as they are available, all herbs, juices of different tastes, gems, all perfumes, Bilva and Vikańkata fruits, herbs with auspicious names, gold etc. and auspicious materials.

In every little object created by God there is some amount of spiritual and physical potency. That is the reason why preparations of herbs called decoctions and other medicines possess both curative and ameliorative powers. In esoteric science too herbs, spells and gems play an important role in this regard. This is due to the fact that objects receive, in addition to having their innate powers, cosmic energy from every other object in the world, especially from the mighty heavenly bodies. If we understand this principle, we can easily appreciate the Moon’s appellation, Oṣadhiśa, lord of herbs. The herbs, gems, seeds and minerals used for the Puṣya-snāna along with the powerful Mantras are meant to give a good deal of spiritual strength to the king. Look at the wonderfully significant names of the herbs: Trāyamāṇā meaning protective, Abhayā freedom from fear, Aparājītā never defeated etc.]
died of old age, should be spread on the altar with its neck turned to the east. Over this should be spread the red-coloured and unspoilt skin of a fighting bull. Over this a lion’s skin and over that a tiger’s skin should be put. This should be done in an auspicious Muhurtta when the Moon is in the star Puṣya.

[In Mantrasāstra different skins that are used as seats for meditation etc. are said so give out different types of spiritual vibrations. Lord Śiva is said to have used a tiger-skin seat for His penance: “वार्द्धयुक्तयथायामं सत्यम्.”

The excellent features of cows and bulls are given in LXI infra.

From verse 44 we understand that in ancient India bull-fighting was one of the popular sports.]

\[\text{मन्त्रसमेकतमेन कारितं कनकरजतताम्} \]
\[\text{शौरतरणिमिते ब्रिव्यस्यं चर्मलयुक्तं} \]
\[\text{श्रीविष्णुस्योप्यायो हस्तः पाराधिकोच्युक्तः} \]
\[\text{मांडलिकानि नदीजस्तस्तराज्वारिणीं शुमतः} \]

A throne made of gold, silver or copper or of any milky tree should be placed on the above-named skins. If the height of the throne is one cubit, one and a quarter, and one and a half cubits, it will prove beneficial to governors of provinces, those who wish to conquer neighbouring kingdoms and those who wish to bring the whole earth under their sway respectively.

\[\text{श्रीनत्याय हिरण्यं तन्त्रोपकीयोनरेष्वरः} \]
\[\text{सत्विवायपूरोहितेऽवपौरक्क्रयायान्तरामेव} \]
\[\text{बयोदन्योपरिवर्गः प्रयुंगुप्ष्यांतिदित्योऽवः} \]
\[\text{संग्रृहत्क्रृत्यं ज्ञानस्याद्यततानिष्ठः} \]

After placing some gold inside the throne, the king should sit on it with a jubilant heart, in the company of his ministers, trustworthy friends, preceptors, astrologers, citizens and others having auspicious names; and with bards, citizens and Brāhmaṇas shouting panegyrics and chanting aloud the Punyāha hymn and other Vedic Mantras; and with all evils warded off by the auspicious sounds of tabors, conchs and such other musical instruments.

[The word देव here stands for देव (astrologer), a part standing for the whole. Auspicious names are some of the following: Jayarāja, Simharāja etc., which suggest victory and prosperity for the host.]
Then the priest should cover the king, who is clad in fresh, unwashed silken garments and who has already offered food and worship to the Deities, with a blanket and bathe him with pots filled with ghee.

The number of pots filled with ghee should be eight, twenty-eight or a hundred and eight. The greater the number of holy pots, the greater will be the efficacy. And the following is the hymn sung by Sage Vṛddha Garga for this occasion.

Ghee has been declared as power (or vitality); it is the greatest dispeller of sins; it is the food of the celestials; it is ghee on which are established all the worlds. "Whatever sin, terrestrial, atmospheric or celestial, has befallen you, may all that come to an end as a result of this holy ghee coming in contact with your body!"

Thereafter the preceptor should remove the blanket (from the king's body) and bathe the king with the holy waters meant for the sacred bath, containing fruits and flowers, chanting the following hymns:

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**Royal Ablution XLVIII**

417
May the Gods bathe thee, and the ancient Siddhas, Brahman, Viṣṇu, Śiva, Sādhyas, groups of Maruts, the Suns (twelve in number), Vasus, Rudras, the great Celestial Physicians, Aditi, the mother of the Gods, Svāhā (wife of Agni), Siddhi, Sarasvatī, Kīrti, Lakṣmī, Dhrītī, Śrī, Sinvālī (New Moon beginning later in the day), Kuhū (the same beginning right from the dawn), Danu, Surasā, Vināṭā, Kadru, consorts of the Gods not mentioned already, and also mothers of the Gods, may all these bathe thee! May the groups of Divine Nymphs, the stars, Muhūrtas (periods of 48 minutes), Fortnights, Days, Nights, the three junctions, years, the Lords of the Day (the
Sun and other planets), Minutes, Seconds, Moments, Lavas (the sixth part of a twinkling), all these and other auspicious divisions of Time bathe thee! May the Sages wedded to the propagation of the Vedas and engaged in penance, along with their wives and pupils bathe thee! May the celestials who always move about in aerial chariots, groups of Gods, Manus, Oceans, Rivers, the great Serpents, Kimpuruṣas, Vaikhānasas (anchorites), the great Brāhmaṇas (or Sages), Vaihāyasas, the Seven Seers with their wives, the Fixed Places (like Dhruva), Marīci, Atri, Pulaha, Pulastya, Kratu, Aṅgiras, Bhṛgu, Sanatkumāra, Sanaka, Sanandana, Sanātana, Daṅka, Jaigīsavya, Bhagandara, Ekarat, Dvita, Trika, Jābali, Kaśyapa, Durvāsas, Durvinița, Kanva, Kātyāyana, Mārkaṇḍeya, Dhṛghatapas, Sūnaśēpha, Vidūratha, Īrva (Īrdhva ?), Saṁvartakā, Čaṇāvata, Atri, Parāśara, Dvaipāyana (i.e. Vyāsa), Yavakṛtti, Indra and his younger brother(s), Mountains, Trees, Creepers, Holy Places, Prajāpati, Diti, Cows, the Mothers of the Universe, Divine Vehicles, all the Worlds, the Moving and Stationary Beings, Fires, Manes, Asterisms, Clouds, Sky, Quarters, Water—these and many others of auspicious names bathe thee with holy waters capable of destroying all the evil effects of the portents, even as they did Indra, with a happy heart!

With the above-named hymns and others prescribed in the books on rituals belonging to the Atharva Veda, the eleven Anuvākas (hymns) of the Rudrapātha (of the Yajurveda), Kauśmāṇḍa (six Anuvākas), Mahārauhiṇa, Kubera-hṛdaya and the Samṛddhi Rk the above bathing ceremony should be done.

[There is an expiatory sacrifice called Kūsmāṇḍa Homa. The hymns used therein are six in number. Mahārauhiṇa is a Mantra. Kubera-hṛdaya like the Ādityahṛdaya is a set of prayers addressed to Kubera.

The Kūsmāṇḍa Hōma is performed for atoning for all kinds of heinous sins. There are many methods of performing this ceremony: One method has been taught by Sage Jamadagni and the other by Bodhāyana. The former is simpler without involving kāśṭhā or cooked oblations. The following is the method taught by Jamadagni:

अन्नां स्वल्पसूक्ष्ममान् प्राय्क्षतं तु वै दिर्गम् ॥
After undergoing the holy ablution the king should wear a pair of cotton cloths that have been sanctified by the three Mantras of the hymn beginning with ‘Āpo hi śṭha’ and by the four beginning with ‘Hiranyavarṇaṁ’.

[The Mantra ‘Āpo hi śṭha’ is used for purification. This is done daily by every twice-born. ‘Hiranyavarṇaṁ hariṇīṁ suvarnarañjata-srajāṁ’ is the commencement of the Śrīsūkta. The former is meant for purifying the cloths and the latter for conferring prosperity.]

After sipping water (thrice with Mantras) the king should worship Gods, Preceptors, Brāhmaṇas, his royal umbrella, banner and
weapons, when the sounds of conchs and chanting of Puṇyāhā hymns flourish; and then he should adore his own guardian Deity (or perform his daily worship).

Thereupon the king should wear new ornaments conducive to victory, sanctified by the six Mantras beginning 'with the words 'Āyuṣyam varcasyāṁ rāyaspoṣam...'.

Going to the second altar, the king should sit on the skins which are to be placed one upon another in the following manner: First the bull’s skin is placed, upon this is put that of a cat, upon that, that of an antelope, then that of a spotted deer, upon that the lion’s, and lastly the tiger’s on the top.

[In verse 34 supra the author has told us that an altar should be made either to the west or south. Here he speaks of the other altar. So we have to conclude that if the first altar selected is the western one, then the second would be the southern one, and vice versa.]

In the chief place i.e. southern altar, the priest should make offerings of sacrificial twigs, sesamum, ghee and such other articles (like Śrīphala) into the sacred Fire with hymns addressed to Śiva, Indra, Bṛhaspati, Nārāyaṇa and Vāyu (Wind).

[There is a doubt about the exact meaning of the word, mukhyasthā. There are three places mentioned in this scheme viz. the central circle and the western and southern altars. The king sits on the skins spread on the southern altar and the priest performs the Homa in the mukhyasthā. I feel that the mukhyasthā should be the first altar where the rituals for the puṇyāstha were first performed. Of course, the commentator construes the word as ‘the southern altar’. Is it not the last and the least important?]

The astrologer should explain the auguries of Fire, dealt with
in the chapter on ‘Indra’s Banner’ (XLIII. 32 supra). After finishing all the rites, the priest should make the following statement with folded hands:

यान्त्र वेदगणा: सत्व पुजामादाय पार्थवाद्।
सिद्धादिव तु विपुत्ति पुनरागमनाय च ॥७६॥

“May all the groups of Gods depart from here in order to come again on a subsequent occasion, having now received worship at the hands of the king, and bestowed great success on him.”

[This is the usual verse that is recited at the close of worship by the worshipper who rings the bell signifying the end.]

नृपतिरतो वेदां गुरोऽहिं चाचर्येदशनंहुः।
प्रस्यांश्र वल्लिपीयान् यथोचित्र श्रीश्रमप्रमुक्तीन् ॥८०॥

After this the king should honour the astrologer, priest and others worthy of gifts such as Vedic scholars, with large gifts of money (clothes etc.) according to their merits.

[Cf. गण—(it must be बुद्धगण)]

द्वासा विल ब्राह्मणेभ्यो गायो ह्यमपरिध्वं:।
वास्तु गुरुः मही रूढः तेष्वाश्र वहुभोजनम् ॥
शालुमेरीस्त्रानिद्वयनैतिशच च मनोहरः:।
सम्प्रविश्य ततो राजा सदरे: परिवारितः ॥
श्वेतकुरुजरास्त्रु: श्वेतममस्मादपि वा ।
श्वेतवन्दनलिप्ताः: श्वेताम्बरचर: शुभः:।
पुरस्तांविकरेष्विन्दिशाद्विद्विद्विजित: ॥]

द्वाराध्यि प्रजामादायतस्यागमानु विस्तृत्य पञ्चौऽः।
बन्धनस्ताब्ज्ञातु कर्मधिपत्तरोद्वत्स्कर्जयम् ॥८१॥

The king should proclaim protection to the subjects, release animals (goats etc.) from the hands of butchers, and order a general amnesty to all prisoners except those who threaten the internal peace of the kingdom.

एतत्रपुज्यानां प्रतिपुज्य मुखयोश्वरुक्षःकारम् ।
गुम्बाः विनावङ्कपदा पीवो शानिः परम प्रोक्तः ॥८२॥

If this holy bath be performed every month on the day of the asterism Puṣya, it would bestow happiness, fame, wealth and progress on the king. If it be performed on any other day, it would produce only half the benefits. However, the expiatory ceremony performed on the Full Moon day in the month of Puṣya has been declared to be the foremost in merits.
The royal ablution should be performed whenever a kingdom is afflicted with portents or disasters like epidemics, when there is an eclipse, when a comet is sighted and when there is a planetary war.

There is no portent in the world that is not warded off by this ceremony; and there is no auspicious ritual that surpasses this one.

This ceremony is highly recommended for the occasion of a king’s Coronation, when he aspires for the sovereignty of an empire and when he is anxious for the birth of a son.

Bṛhaspati of extra-ordinary fame taught: this unique ablution which confers great longevity, prosperity of children and happiness as well as good fortune, for the benefit of Indra.

The king who afterwards bathes his elephants and horses in the same manner, will see them free from all illness and attain great success.
Chapter XLIX—Signs of Crowns

In this chapter I am giving a summary, containing all important subjects, of the characteristics of royal crowns that have been delineated at length by the ancient sages like Kāśyapa.

The crown of a monarch should have an expansion of eight digits in the middle, to confer prosperity on the wearer; that of the chief queen, of seven digits; that of the Yuvarāja (heir-apparent), of six digits; that of the commander of the army, of four digits; and that of the royal protege, of two digits. These are the five types of crowns that have been prescribed.

All the varieties of crowns must have a length double their respective breadth, while their breadth on the sides should be half the central breadth. All of them, made of pure gold, would conduce to increase of prosperity and happiness.

The king's crown has five crests; the Yuvarāja's and the queen's three; the commander's has only one crest, while the protege's crown has no crest at all.

[The crests are knobs on the top of the crown, resembling the Kalaśas (small domes) on the top of the temple towers.]
When the gold for the crown is beaten into a sheet if it expands easily, it augurs prosperity and victory to the king, and happiness and wealth to the subjects.

A dent or hole in the middle of the crown, when it is under preparation, will bring about loss of life and kingdom. If it breaks in the middle, it should be rejected. One that breaks on the sides will produce hindrances.

At the appearance of inauspicious omens, a scholar well-versed in this science should advise proper expiatory rites to the king. A crown, accompanied by laudable symptoms, will lead to the prosperity of both the king and the kingdom.
Chapter L—Signs of Swords

The best sword is one that measures fifty digits, while the smallest one, twenty-five digits. A dent or scratch in an odd digit in the measurement of the sword is to be reckoned as inauspicious.

[If the defect is in an even digit, it would not be inauspicious.]

Dents or scratches resembling in shape a Bilva tree, Vardhamana figure, umbrella, Siva’s emblem, ear-ring, lotus, flag, weapon and Svastika mark are all auspicious.

The dents resembling a chameleon, crow, heron, carrion-eating bird (like vulture) truncated human body and scorpion, and many dents in the upper part of the blade are ominous.

A sword that is broken, too short, blunt, cut at the top, not attractive to the eye and mind, and without resonance, is harmful; whereas one with contrary qualities will yield beneficial results.

If the sword sounds by itself, it forebodes the owner’s death; if it does not come out even when pulled out, defeat; if it comes out automatically, war; and if it glows, the result would be victory.
A king ought not to unsheathe the sword for no reason, nor brandish it, nor see his own face in it; nor mention its price, nor the place of its origin, nor measure it, nor touch its blade, when he is not pure.

[The rules laid down in this verse are very interesting from the point of esotericism. Some of these rules may with advantage be applied to the gem that is worn for prosperity.

The metre is बशनातिलकः.]

The following shapes of swords are highly beneficial: One-like the cow's tongue, blue lily petal, bamboo leaf, and karavtra leaf. A sword with a pointed or round tip also is auspicious.

If a sword happens to be a bit too long, the surplus length should not be cut off, but it should be made to have the required length by rubbing it against a file. If it is cut at the bottom, the owner will die; and if at the tip, his mother.

[ Cf. काश्य—
उत्तप्नो न युनेशीत्रो नियपनो य: प्रमाणत:।
मुः पर्वे भूः प्रभायस्वामीं तद्रे तस्य मातरम्।
तस्मान चेष्टयेतु श्रवणात्तस्मोऽशोभूयं यत:।
निष्पर्यं: प्रमाणस्य: कार्यं वेन शुभों भवेत्।] ॥

वर्द्धन्मू तस्मात्रः ब्रह्मो भवेत।
वनितानामिव तिलको गुणेः वाच्यो मुखे हृद्व वा ॥८॥

An injury in a particular part of the hilt indicates a similar injury in the corresponding part of the blade of the sword, just as a mole on the face of women suggests the existence of a similar one in their private parts.
Noting the particular limb touched by the swordsman, who questions an astrologer about the existence of injuries in the sword, the latter should declare the injury to exist in the particular part of the sword kept in the sheath, by understanding the following rules thereon.

[The commentator tells us that first of all we have to find out whether there is any injury in the sword, and then in which part. For this the astrologer should find out the ascendant for the time of query. In the chart if there be malefics in angles, he must come to the conclusion that there is injury.]

If the quercnt touches his head, the dent or injury will be in the first digit of the sword; if the forehead, in the second; if the space between the brows, in the third; if an eye, in the fourth; if the nose, in the fifth; if the lip, in the sixth; if the cheek, in the seventh; if the chin, in the eighth; if the ear, in the ninth; if the neck, in the tenth; if the shoulder, in the eleventh; if the chest, in the twelfth; if the armpits, in the thirteenth; if the breast in the fourteenth; if the heart, stomach, abdomen, and navel, in the fifteenth, sixteenth, seventeenth and eighteenth digits respectively; if the bottom of the navel, hips and the private parts, in the nineteenth, twentieth and twenty-first respectively; if the thighs, in the twenty-second; if between the thighs, in the twenty-third; if the knee, in the twenty-fourth; if the shank, in the twenty-fifth; if between the shanks, ankles,
heels, foot and toes, in the twenty-sixth, twenty-seventh, twenty-eighth, twenty-ninth and thirtieth respectively, according to the authority of Sage Garga.

[Cf. गर्ग—

शिरो ललाट भू मध्यं नेत्रद्राक्षकपोलकम्।
हतुभृत्तं तथा ग्रीवा संभवो वक्षः कालकम्॥
स्तनी हुसे कोईकुः च नामस्यसुलमेव च।
कृत्यसुहोमध्यं च जानुजड़े तयोरः॥
गुलक पाद्युस्तथा पादमहंगुलिस्यष्टीने ध्रुवम्।
सूलात् प्रभृती खंड्वेर्पिन ब्राह्मणं ब्रस्याङ्गास्तु बदेद्॥]

पुलकरणं धनप्राप्तिध्वास्यः: संप्लवच वान्दवच।
एकाश्वगुलसच्चर्वेः: फलं निद्रोक्षकमः॥१६॥
सुतनमु: कल्हो हृदिलवच: पुलकरणाचानलामीः।
कमशो विनाशग्नितितिचित्तुः: खानि ब्राह्मणूः प्रभृति खमुः॥१७॥
लम्बहर्निस्तृलवच: वघो ब्रजत्वम्याप्परितोषः।
जेयशाहुद्वालिस्तु धनेनन्तितचक्रोऽस्य च।
विलोक्तिनिविन्तं धनग्रामो मुत्युम्बोऽवस्तवमुः।
ऐतवर्षभुद्वाराज्ञानि च क्रममु: ब्राह्मणूः याच्यः॥१८॥

The results of the injuries in several digits, from the first to the thirtieth, are to be declared in the following order:


[The commentator construes the word, अनितर्व िशीि, as मूल्यः; but I prefer the meaning ‘loss of joy’.

परस्तरे न विषेषवर्तं विज्ञानमस्यवास्तु पापयुग्मकल्लवः।
क्रियेत्वला: प्रिष्ठातिसावकश्वरतोरतेन्द्रियमिति यथावः।२०॥

Should there be defects beyond the thirtieth digit, the effects thereof would be negligible; but those in the odd and even digits would yield bad and good results respectively. However, according
to some Sages (like Parāśara) the injuries beyond the thirtieth digit upto the tip of the sword have no effects whatsoever.

[ Cf. गर् —

ब्रह्मगुलानि च पञ्चानातप्राधान: खड्डदु उच्यते ।

तदेव को निक्कुन्त: स्यात्समध्येऽ मध्यमः स्मृत: ॥

विशभागुलसंस्यो यो ब्रह्म: सोऽनिन्द्र: स्मृत: ॥

शुभ: समाइङ्गुलस्वस्तु मध्यमो मध्यम: स्मृत: ॥

विशभागुलस्वस्तु मध्यमो मध्यम: स्मृत: ॥

योहक्षाङ्गुलथो ज्ञेयो श्रेणो मध्यफलप्रदः ॥

also परार—

तेवां प्रमाणानि जनयमइङ्गुलानि पञ्चविशारंति: ॥ मध्यम: विशार । उत्तमं

चत्वारिशतं । ग्रती हिन्मतिरिक्तं बा न धार्येत् । पूर्णातु प्रलयवुलानंतिरिपु: ब्रह्मे

श्वानाकुलितं यावंशश्रावुलं तावत्कालिकनिमयं: । पुलानश्रोहणोऽपवानश्रोहयं

सच्चयो गुहायो मित्रलभो व्याप्तययं सुवार्तितितिवर्ष ब्राह्मपापायं विस्फोटितिति

वाहिनलाम: शोक: प्रश्रवज्जुआरातिकुल्लच्छयो महात्मयवललाम: सताप: कलश: 

पुलानो धनागम: शोक: प्रामाण्याधिकार्यमय्यपुभोभो मयं धीभोधयैव राजपूजेति ।

परत: सर्वसन्मस्तस्तवित्वाद: ॥]

करवीरोत्पलगमवधूतकुकुमकुमचर्यकसण: ।

शुभोऽनिष्ठो गोमुरुपप्पमेव: सतागामच: ॥ २ ।।

कूम वसामुक्काणरोपमध्य महुःकृ चदी मन्ति गच्छ: ।

वेदंकस्तक्क्षुभुततो जयारोपिवधिकर: ॥ २ ।।

Auspicious is a sword which smells like the Karavira flower, blue lily, elephant's ichor, ghee, saffron, round jasmine or Campaka flower, whereas harmful is one that smells like cow's urine, silt or fat. Similarly, one with the smell of tortoise, marrow, blood or salt causes danger and misery; and one with the lustre of beryl, gold and lightning confers victory, health and progress.

इत्योऽनुसारे च शास्त्रपानं शिखरेण धियमिच्छत: प्रवीणात: ।

हंसिषयं गुरुस्तुतारणारितस्मी: सतिलेतास्मिच्छतात: विशदम ॥ २ ।।

बेदोऽनकरेशुर्गुलमाणं यथि पापेन समीहेतारितिसिद्धम ।

सतिलेतामुग्धावस्तुतं: कर्त्तिरतिवदत: सतागाम: ॥ २ ॥ ॥

The following sword-drinks have been laid down by Śukrā-

cārya (preceptor of the Demons) : One wishing for extra-ordinary
opulence should give a drink of blood to the sword; for begetting a
virtuous son, a drink of ghee (sacrificial offerings?); for inexhaustible
wealth, one of water; for acquiring great wealth by sinful means,
one of the milk of mare, camel or elephant; and for cutting the trunks of elephants (in battles), one of fish-bile, and the milk of the deer, horse and goat, mixed with the toddy of palm trees.

[Cf. also पराक]

श्रव पाता नानि, शीरस्यादितमदशधारी धारयेद्वृहिनं तितर्त्तारालत्वामर्थारी पुत्रार्थी उदके। सापिष्ठ शकाम। साहिष्ठक: षोषितेन। इस्त्यकषितृक्षि: विनात- सारच्छेरकाम। प्रजातीरुण तालवसया मत्स्यवड़वहुरिपितैशनं दिरकण्ठवधङ्केर- काम। नित्यं चौं धूपुष्पमन्योपहारार्यचित्वा विनिमयशाशिविनं कुर्यात्। नात्मकम्येयं न सोचिष्टं: संपृशेत्। नावकी कुर्यात्। नानिमितं विकृतयुत। न श्रीडनायास्य सूंल विकृतयुत्।

The metre of the verses is आषधस्यस्य.]

प्राक्क पयो हुदुविविज्ञामधीसेतं
पारावताशुकाता च युत: प्रलेपः।
शर्कश्य तेंसविचित्रस्य तत्तांस्य पानं
पश्चात्सिद्धाय। न विकालयु मवेदिज्ञात्।।२५॥

A sword rubbed with sesamum oil and then smeared with an unguent prepared with the milky juice of Arka plant mixed with the ashes of sheep’s horn, and the excreta of doves and mice, must be given any of the drinks mentioned in the above two verses, and thereafter whetted. Such a sword will not break even against rocks.

[The commentator explains that every weapon should first of all be well massaged with sesamum oil and then the ointment applied to it. Then the weapon should be put in the fire and heated well. After removing the coating, one of the drinks should be given to it.

The metre is दत्तातितवक।]

करणे कदन्या मविशेन युक्ते दिनोपिने पाविष्ठमणयां यतु।
सम्पयः शिसं चामलनि नैनि नां न चाम्यलोकित्व तत्स्य कौषलम्।।२६॥

An iron weapon treated with a day-old drink made of the burnt powder of bananas (or its ribs) mixed with butter-milk, and then sharpened properly, will not break on stones, nor become blunt on other iron instruments.

[The metre is उपायेः।]
Chapter LI—Science of Limbs

[The commentator is of opinion that this chapter may not be by Varāhāmihihira himself. But he has mentioned this subject as one of the topics that are discussed in the Samhitā. Vide II. 18 supra. It is quite possible that the original chapter of our author, being lost, might have been rewritten by some scholar before Utpala.]

An astrologer should predict good and bad effects after observing carefully the direction, utterances, place and articles brought at the time, also taking into consideration the movements of the limbs of the questioner with reference to himself or to another person and the particular time of his query. For, Time which is Omniscient, All-powerful, and All-seeing, as It is the Soul (sustainer) of all beings — both movable and stationary — shows good and bad effects through physical movements and utterances of the querents.

[ Cf. परावर—

इह लक्ष चराचराणां सूतानां कालोपततास्मा सर्वदा सर्वदशीं शुभाशुभेष्यः
फलमहोकः स विशेषेन प्राणिनां स्वपराङ्गेषु स्वर्गस्याहारेऽन्तरेत्तत्रस्त्रादिभिनिमित्ते
फलमभिविद्यति। तत्प्रयोगं दैवतर्थतिरचत्वार्थं स्वारांत्वश्रमनुमृग्यः यशोधराः-
नुप्रायंर्मभिनामात्रायं शुभाशुभानामात्रायं भावाभवामभिनिदिशते।

तथा देवे दिशा: कालं व्याहारं द्रव्यदर्शनम्।
श्रुद्धप्रत्य्येकस्पर्शं समीक्ष्य त्वमर्नाद्विष्टेऽ॥

The metre in this and the following verse is शान्तलक्ष्मीदिति.]
An auspicious place for a query is one which is even, covered with the shade of trees that smile with flowers, are laden with fruits, have glossy barks and leaves, are devoid of ill-omened birds and bear auspicious names (e.g. Palāśa, Pippala, banyan etc.); which is the abode of Gods, sages, Brāhmaṇas, virtuous men and Siddhas, which is rich in fragrant flowers and crops, which pleases the heart through the limpidity of its sweet water and which is covered with beautiful green grass.

Inauspicious is a place abounding in trees which are cut, split, worm-eaten, thorny, scorched, coarse, crooked, inhabited by ill-omened birds (e.g. crows, vultures, cranes etc.), bearing despicable names and having many withered leaves and barks that have fallen.

Equally inauspicious are the following places: Burial ground, a deserted shrine, a place where four roads meet, one that is not pleasing to the heart, rugged, a sandy place, and one that is covered with rubbish, charcoal, potsherds, ashes, husks and dry grass.

Similarly harmful are the places that are occupied by ascetics,
naked persons, barbers, enemies, butchers, dog-eaters (caṇḍālas), gamblers, hermits, sick persons as well as a prison, armoury, apiary or a shop where honey (liquor) is sold.

The best directions for a query are east, north and north-east; north-west, west, south and south-west are unfavourable to the querent. The forenoon is beneficial, while the night, the two twilights and the afternoon are not favourable.

The metre is इत्रवेज्य in this and the following verse.

The same good and bad results as well as auguries as were mentioned in connection with a king's marching (vide XLIII. 12 supra) should be taken into consideration here too. The prediction may also be made by observing the articles brought at the time by others, what is in front of the astrologer, or what is in the querent's hand or clothes.

[Cf. पराक्र—

यात्राविचारले निर्देश निमित्त यथ्चुभासुभम्।
तदेव ह्यु देवो वाच्यविसिद्धि विनिविशेषत।]

प्रवाहायुगकोष्ठस्तन्विषण्डरच म दक्षग
भुजी हस्ती गण्डी कच्चगलकलकागुणमनि यतु।
सदाभ्यं कलापा अब्यवदगुप्तोति पुष्ये
हस्त्राप्यं भू नाताकस्यालक्ष्टुलकलकागुणहिथम्।]

जित्या प्रीतिविचित्रके पारिशुभमं जयं नामः कर्णपाली हुकारी।
बृक्तं पृढं जनवान्विन्यपायं हुस्तात्त्वन्ति मेहनौरस्त्रकं च।
The following are *masculine* limbs: Thighs, lips, breasts, testicles, feet, teeth, arms, hands, cheeks, hairs, throat, nails, thumbs (or big toes), the frontal bone, armpits, shoulders, ears, anus and joints. The *feminine* ones are the brows, nose, buttocks, folds in the belly, hips, lines on the palm, fingers, tongue, neck, the hind parts of the shanks, heels, shanks, navel, ear-lobes, and the nape of the neck. The *neuter* limbs are the face, back, collar bone, the knees, bones, the sides, heart, palate, eyes, the male genital organ, chest, end of the spine, the head and forehead. Should the querist touch a limb of the first (masculine) group, there would be immediate success in the task undertaken; should it be one of the second (feminine) group, success could be achieved only after a long time; while in the last (neuter) group, success would be improbable. Even in the case of the limbs of the first two groups success cannot be predicted in case they (the limbs) are dry, injured, cut or very lean.

[Human limbs are divided here into three groups.

Cf. पराको—

ब्रज्ञानि मुकस्तनपादोगुवाभुजसमस्मकसांकाशाख्यादन्तोषालस्तधनलगणि-गण्डकेवासश्च: पुरुषाश्चवाजनां भुपो मनोबधि करानि न सरना जन्तुः विविधं कालिकः पारिक्ष्याः कुकटिक्षेति त्रायस्मणिः

शिरो ललातमुखशिवुकुण्ठज्ञरजान्वस्यपाष्यश्रद्धकण्ठाप्राप्तिमेधोरिस्त्रकालिविति नरुपसश्चालाः नास.

तत्र पुनः स्मितमुक्तितमुपवस्तमतरसिन्हिं तुट्टेद्विदेशकालवाहारेष्ट-वनस्पयपन्तिप्रता गुप्त्यायं सकलवमभिनवतथात्ततिः स्त्रीससाधनोपि पूर्वोत्त्वकालकालयुक्तं यलस्ताः कालात्तरयाः सकलम् नरुपसकालमकालिकां सिद्धमन्यानो वास्तवमि कुर्यात् ि

श्रपि च

पुरुस्तेववायु सिद्ध: स्वातुः स्त्रीसंस्केतुः बिरात्रुड्वेतुः

श्रुतमि श्वेत निदिष्टेऽपुरुससनामिः

पुरुषश्चेति न संस्पृहाये बाह्ये रोकोद्वले चते

नार्यसिद्धितो ब्रह्मस्त्वाविद्धाविषयाः

The metres are in order शिविरिणी, शालिनी and उपाणि.

स्त्रृष्टे वा चालिते वास्ति पावायुगुण्डेसिसमभवत्

ब्रह्मेऽन्त्र सुहित: ़ोकि विश्रोणाते नृपाद्युम्

If at a query the big toe be touched or shaken, the querist
would suffer from eye-disease. If a finger is touched, his daughter will have grief. If he strikes his head, he will have trouble from the king.

[The author’s use of the accusative in ‘हुहुतः शोकम्’ is hardly defensible, though the commentator supplies the verb ‘क्षेत्’. For, the author has already used the verb ‘क्षेत’ with which ‘शोकः’ would go better.

Cf. परारार

प्रथ पृथक पृथक फलनिदेशः। तत्र पादार्भुङ्गे प्रचलमुन स्पृष्टव्यवा वा 
पृष्ठेत प्रभुषक्षुरं विनियिदेशः। प्राङ्गुली स्पृष्टव्यवा संहितोऽऽकं विरोजिद्वस्यमातं 
राजतो भयम्॥

The metre is अनुद्ध्वङ्ग-स्तोक।

विप्रयोगमुरसि स्वागातः कर्पघङ्गतिनरवधा समेवः।

स्वात्तिप्रयात्तिरस्मीहङ्ग कर्पतं वृच्छतत्वचर्यापवयोजितुः॥१२॥

If the querist touches his chest, he will have separation from a near and dear one; if he takes off his cloth from his body, he will undergo some calamity. Should he take a piece of cloth and join his feet together he would attain his cherished object.

[Cf. परारार—

उः स्पृष्टव्य विप्रयोगः स्वागातादस्त्राम्ब्रिजेत्।

तस्वानथयंगं पाट पादेन संस्प्रेषेत् पतम्॥

तमगुहङ्ग वा पृष्ठेतिध्वाति प्रियसमागमम्॥

The metre is र्चोवता।

पादार्भुङ्गे विभिषेकः भूमि कृष्ट्वोत्तचित्तवः।

हस्तेन पादी करण्ड्येतस्य वालीयायो च सा॥१३॥

Should the querist scratch the ground with his big toe, he would be thinking of his fields. If he scratches his feet with the hand, his thought concerns a maid servant.

[Cf. परारार—

प्राङ्गुलेन लिखिषेद भूमि कृष्ट्वोत्तचित्तवः विचित्त्वेत।

हस्तेन पादी करण्ड्येतु चुर्यास्वसीकृतवत्सातु म तामम॥

The metre is ह्लोक।

ततलमुन्तपदब्धश्चेतुः क्रियतेत् करण्ड्यायस्यसमम्।

व्याविधिराध्यति रज्जुचालकं वल्कलं च समवेक्य समवनम्॥१४॥

If the querist looks at palm-leaves or birch bark, he must be thinking of fine clothes; if he stands on hair, husk, bone or ashes,
he will be attacked by disease; and if he stands on, looks at or holds ropes, nets or barks, while asking, he will suffer from imprisonment.

[Cf. पराकर—]

तालमूलपत्रदाने बस्त्रायं केशरिस्बस्मायाक्रम्य व्याघिमयं ब्रूयात्। निगड-जलार्ज्जविचित्र्य बल्लालचित्तविठ्ठय दयाने वा वन्ननामयम्।

The metre is श्रीङ्क्षता।]

पिप्पलीमरिच्चुणितवारिं रोप्रकुलसनामाः बुधेरकः।
गन्धर्मसितात्तुपया वदेस्तुप्फळस्तगसितेः च चतुर्येष्त। ११६।।
स्नीपुष्पस्मर्यपीतसस्मितार्च्चुणितयायायार्यान्यानाम्।
हिंदुर्पुष्पद्विरित्तीयां बीनायात्ति कौतितेः हृदः। ११६।।

If long pepper, black pepper, dried ginger, cyperus grass, Lodhra, costus, cloth, water, cumin seeds, Gandhamārī, Sonph or Tagara be seen or mentioned at the time, the querist’s thoughts would be about a woman’s failure, a man’s fault, an afflicted person, loss of everything, missing of the passage, loss of children, loss of money, destruction of corn, son’s death, loss of bipeds (animals with cloven hoofs), loss of quadrupeds and destruction of landed property respectively.

[Cf. पराकर—]

पिप्पलीनां दयाने प्रुढ्वस्मीकृतां बन्धत्ता मरिच्चस्य पापङ्गङ्गकृतां गुज्जवरस्य मृत्निवृत्तम।
ब्रजायाम्। सुतनामाकृतां रोप्रकुलसनामाकृतां सुतस्य सवनामाकृतां
कुष्ठय सुतनामाकृतां बस्त्रायार्च्चुणितायायायायायार्यानाम् ।
हिंदुर्पुष्पस्मर्यपीतसस्मितार्च्चुणितयायायार्यानाम् ।

In the third line सर्वां is another reading for सर्वांक। The metre of the first is श्रीङ्क्षता।]

न्याप्रोज्जनयुक्तप्रकृतज्जलकास्रवदर्जातांपलेः।
धानकपुष्पवताहूंकुष्ठयोपुष्पदर्जापितांचरणे। ११७।।

If the querist holds in his hand the fruits of the banyan tree, Madhuka, Tinduka, Jambū, Plakṣa, mangoes, and jujube, he would gain wealth, gold, servants, iron, silken clothes, silver and copper respectively.

[Cf. पराकर—]

भ्रश्यस्यायाब्यायाद्रुङ्गास्रवदर्जातांपलेः।
पृृष्ठेवनाममार्दिशेऽति। मधुकृष्णस्यायाब्यायावः।
हिंदुपकामीतिन्द्रुः। बस्त्रायाम्य प्लाक्षजी।
स्यायाममार्दिशेऽति। तामस्याय.
मंद्रेऽरणम्। लोहस्याम्य ते।
Should a vessel filled with corn or a pot full of water be seen at the time, the querist’s family would prosper. On the other hand, the sight of the dung of elephants, cows and dogs would prove severally destructive to wealth, young women and friends.

[Cf. Para 9—

If a cow, elephant, buffalo, lotus, silver and tiger be sighted at the time, the querist would get woollen articles, money, garments, sandal paste, silken clothes and ornaments respectively.

[Cf. Para 9—

If the querist should look at an old Śrāvaka (Kāpālikā, a Śaiva monk who wears skulls), his enquiry should be about friends or gambling; and if at an ascetic of a respectable sect, it would be about a courtesan, king or a woman in confinement.

If a Buddhist monk, a teacher, a Jain monk, a naked fakir, a sooth-sayer, a trader of a town, and a fisherman be seen at the time, the querist’s thought would be about a thief, commander of army, a merchant, a female servant, a soldier, a shop-keeper and a condemned criminal respectively.

When an ascetic is seen, the querist thinks about a person that has gone abroad; when a toddy-seller, about tending cattle; and
when a hermit engaged in gleaning corn, about one that has come to grief.

[Cf. फ़राजर—

निक्रद्विदर्शन्ते दासीद्भूता। बुद्धावकर्यं निमित्रवृत्तकता। शास्त्रस्य चोरकता। प्रतिभाज्ञस्य नुपसूकितकांगीर्षकाः। वा। उपाध्यायस्य चमुपतिकता।

नैनिर्दिष्टकस्य योगार्थः। गृहों वाप्रमितकार्यः। उद्द्वृत्तनिर्विन्न्याः। तपस्वस्य प्रोक्तिवार्थः। शौचिकस्य पश्चापलनार्थः। कैव्यस्य वधवात-कृता।]

इच्छामिप्रस्थता मम पद्यत्वार्थः। समाविश्वेष्यस्ते।
संयोगकुझस्वोऽथ लामेदर्भर्यं चिन्ता। १२३।

If a querist uses the expressions, viz., "I should like to ask," "Please tell," "Your honour may see", and "Kindly predict", his thoughts are about some association or meeting, his family, profit and lordship or authority respectively.

निबिशेषति गदिते जयाणवज्जा प्रत्येक्षेऽयम मम चिन्तितं वद।
ब्राह्मण सब्रजसमयां श्या हन्यतामिति च बनेनुजोऽरजः। १२४।

If he says, "Predict," his thought is about victory or traveling. If he says, "Think out and tell my thoughts", it is about his kinsman; and if he runs to the astrologer in the midst of a crowd and speaks "Find out quickly", it is about a thief.

[Cf. फ़राजर—

ब्राह्मणवेदोऽवं पूवीदेश्वर्यं चिन्तामू। भानसुतेकृत्यवक्तात्। इच्छामिप्रस्थुतमिति संयोगक्षेत्रमू। पद्यत्वार्थं इति लागेत्रकतमू। निविशेषत्ववक्तात्। जयपूर्विता।

वा। पूवीमिति तावदाचार्यं वा सम्बु च चां प्रत्येक्षेऽवाहितं बनेत्रकतमू। प्रय काले

निखसनात्त् सहसा बहुजनमध्यां श्यायतामिति पूवीदिति चोरिचित्ता जानीयात्। १२५।

The metre is राजाश्व।]

प्रत्येक्षेऽवेदोऽवं स्वाजनं उदितो बाहुः बाहुः एवं

पार्थक्यं गुढळकलनया वायुवतीजनः। श्यात।

जड़े स्वेदं चरितं भगुनी नामितो हृदिकार्यः

पार्थक्यं गुढळ स्वरूपक्षेत्रस्ते गुढळकलने। १२५।

मातं ब्रह्मणं मुहरं बलिक्ष्यामको।

बाहुः प्रत्येक्षेऽतप्तनी स्वरूपं चोरमाविशेष। १२६।

If the querist touches an internal limb, the thief must be one belonging to the family; if an external limb, it is an outsider; if a
big toe, a man-servant; if a toe, a maid-servant; if the shanks, a labourer or messenger; if the navel, his own sister; if the heart, his own wife; if a thumb, his son; if the fingers, his daughter; if the stomach, his own mother; if the head, his father or teacher; and if the right and left arms, his brother and brother’s wife respectively. In this manner prediction of theft has to be made from the limb touched by the person.

[Cf. परार—

बाह्याढ़ुपर्श्ने बाह्यचौरम्। अत्: स्वरूपाम्। तत्र पादाक्षुण्डः दासम्।
अड़णुलोका दासिम्। जल्लुवः प्रक्ष्यम्। जसरे मातरम्। हस्ताक्षुण्डम्।
अड़णुस्ते सुमतम्। नाम्या भविनीम्। गुहं विशरिस। हुदः भायोः।
दक्षिणवाहः आतरम्। वामे भार्त्मायतः।

The metres are मन्दाकाला तथा श्लोकः।

प्रस्तरध्रोधकृतिः बाह्यगत्पर्श्नैः वद करोति पुर्णकृत:।
शलेषिश्रुत्कुटस्यजयो वस्थान्तरस्यबस्तु चेतः।
मुखमालनामिताः अर्थः।

जन्न्यायं रितकाण्डमलोकयो च चौरजनम्।
हृदपतितात्त्वसुविनिन्दविमन्तरोतो—
नुविनित्तमुखानिहरवतो लम्बते न हृदम्।

The following are the indications for the non-recovery of the stolen article: The querist touches an external limb after an internal one; or spits phlegm, passes urine or evacuates the bowels; or drops something from his hand; or bends some limb very much and cracks it; or beholds empty pots carried by people, or thieves; or hears ominous words such as ‘taken away’, ‘fallen’ ‘injured’, ‘forgotten’, ‘lost’, ‘broken’, ‘gone’, ‘stolen’, ‘dead’ and the like.

[Cf. परार—

प्रभृतराम स्थूलवा बाह्यं सुधेरित्वहःग्रणैः वा शलेषमुरीमुत्वमस्यायं कृप्याष्ट्रास्तास्तित्त्वात्पात्यतें।
मातरम् वा स्फोटयते। कात्तहृदपतितमुविनिन्दविमन्तरकस्त्रहः
दुग्धानिहरभज्जनायं शवाययाचार्यो च आत्तुः।
स्त्रिमात्त्वस्तरकरणां दर्शने न प्रधा

The metres are राजस्त्रित्वा तथा श्लोकः।

तिनिविनिन्दिनं यमतसंव तुवास्तित्वबिद्याय:।
सह ग्रुतिकरं पीडतानां समं स्वितत्तुते।
All these that have been enumerated already along with husk, bones, poison and the like or with the sound of weeping and sneezing (or injury), forebade death to those that are afflicted by illness. If the querist touches an internal limb and belches aloud, it should be said that he is quite happy after a sumptuous feast.

[In the second line शते: is another reading for शते. The metre is हरिणि.

Cf. पराजः—
शष्ठ रोमाङ्गभस्तथान्त्वत् वीण्यात्रः पूर्वक्षरिण् केशाङ्गकर्मस्तुविभाषाॅणोऽिनामसुभाना
श्रीने तथा हिर्नांन्यायत्नन्त्वात्रवत्नवत्नादात्वात्रवत्नवत्नादात्वात्रवत् वा रोगियां
मरणामादिविशेषः॥]

ललाटस्पाठ्यानांकर्त्तः साधुनांस्वादीविनां ।
उर्ष्पर्वत्त्व चिक्काश्च चोवास्त्रां च यावकम् ॥३०॥

If the querist touches his forehead or sees corn with sharp thorns (like paddy), it is to be inferred that he has eaten food consisting of the Šaṣṭika rice (which ripens in sixty days); and if he touches the neck, his food consisted of barley.

The metre is शीक्ष।]

कूलकृतवज्जनातंत्रपं माया: पतितव्यवाच ।
श्रास्वादयते चोत्ती लिहेई मधुरं रसं चेतम् ॥३१॥

If he touches the abdomen, paps, stomach and knee, he must have eaten black gram (with rice), milk (with rice), sesameum (with rice) and rice gruel respectively; if he licks his lips, he must have enjoyed sweet dishes.

वेदांके खोट्यङ्कण्डुमालः वेदूत विक्षुरेनेवत्र ।
कटाक्षे कवायेत्र हिल्कत् हौम्येत् संय्यवे ॥३२॥

If he strikes his tongue against the corner of the mouth, it is to be inferred that the querist had eaten something sour; if he makes his mouth wry, something pungent; if he hiccups, something astringent; and if he spits, something salt.

शेषप्रायः शुद्धितात्वं तद्वत वा क्षितां प्रेक्षयं वा मांसानिमित्व।
भूगण्डीत्रयिनः शाकानं तद्वतं तेनेक्षुके मेतानिमित्व ॥३३॥

If he spits phlegm, it is to be understood that he has eaten a small quantity of something dry and bitter; if a carnivorous animal
is sighted, something mixed with meat; if he touches his brows, temples or lips, food consisting of bird's meat. Thus the signs for predicting the food eaten have been stated.

[The Vārānasi edition (1968) reads the second line "भूलवा क्रयावं वा प्रेक्षय वा मांसिष्ठम्"] This is evidently not the author's mistake. For, how could he compare only one line of the शालिनी metre, which has only eleven syllables in a quarter, with 13 syllables? The error must have been committed by somebody else. The best reading would be: क्रयावं वा प्रेक्षय वा मांसिष्ठम्. The meaning of the second वा is 'भूलवा'.

The metre is शालिनी.

मुर्गांतकेशानुसारेकण्ङ्कं वर्तिः च स्वरूपं वा।
गजमहिष्यमेवशूक्ररोगशास्त्रमहिष्यमांसयुथम्।

If the querist touches the head, throat, hair, chin, frontal bone, ear, shank and abdomen he must have eaten food mixed with the flesh of elephant, buffalo, sheep, hog, cow, hare, deer and buffalo respectively.

[We can say definitely that this verse is not by Varāhamihira. For, he never violates the metrical rule that in the Ārya the 6th Gaṇa must have either a ज्ञात or four short syllables. Hence what I have stated at the beginning of this chapter regarding the authorship of this chapter stands confirmed.]

हष्टेयुक्तेऽप्रयाक्ते गोदामस्त्यामिकं चयेज्ञातमुः।
गोविष्ण्य गर्भस्य च नियतमेवं प्रकल्पयेत् प्रक्ष्णे ।

When an evil omen is seen or heard, the astrologer should state that the querist has eaten the flesh of alligators or fish. In the same manner, the prediction of abortion should be made at a query regarding a pregnant woman, i.e. if there are evil omens at the time of consultation, miscarriage has to be predicted.

[Cf. पराकर—

ब्राह्मविष्णु श्वमभयं राहुगः स्वरूपं वोदरिताति पुष्टेद्व भुक्तमनं कवितात तत्क ललाटस्याः शुक्लान म शाश्वोद्यमनम्। उरसी संस्त्रृताः परिविदोदलम्। ग्रीवायाः यथानामः।

जटरेद्विदोदलम्। कुट्रौ मायोद्यमनम्। स्तनयोः शाश्वोद्यमनम्। जानुनीयविक्षम्। स्वादेशं दोषो वा परिक्षिते मधुरम्। भाविसूक्तिके ज्ञातापिः स्फोटेद्वादनस्म। वीक्षुवायेत् कटुकम्। हितकृतेद्वि काम्यम्। निद्दर्शितिकंकम्। शुक्लमल्य लहेरामायमुसृजेदितिलवगम्।

क्रयादानां दशिने मांसप्रयमं। तत्र भ गण्डविहृदेशसंस्थितं शाक्तम्। हृवोदोराहम्।]
At a query regarding the sex of the child to be born, if a man is seen, inferred, present in front or touched, the birth of a male child should be predicted; if it is a woman that is seen etc. that of a female child; and if it is a eunuch or one having a neuter name, a eunuch’s birth is to be predicted. The child-birth will be easy and happy, if some drink, food, fruit or flower is seen at the time.

If a woman touches with her thumb her eye-brow, stomach or finger at a query, she must be thinking of pregnancy. The same prediction should be made when honey, ghee and such other things (i.e. good fruits, things having masculine names) or gold, gems and corals (sprouts), or her mother, nurse and child are in front of her.

If, at a query about a woman’s pregnancy, the querist touches the belly with his or her hand, the woman in question may be pregnant. However, if there should also be bad omens at the time, she may have miscarriage. The same result will have to be predicted, if the querist scratches (or drags) his (or her) stomach owing to the pressure of the seat, or puts one hand on the other.

The metre is वालिनी.]

The metre is वालिनी.]

The metre is वालिनी.]
When the querist touches the right nostril, the woman in question may conceive after a month; when the left nostril or the left ear, after two years; when the right ear and the breasts, after two months and four months respectively.

[The word पुत्र being neuter in gender, धोषणया would have been proper. The metre is श्लोक.]

वेषणीये श्रीरुपुत्रानुन कन्यके हे कण पुत्रानुप्रवृच्छ हस्ते स्वयं च।
श्रुतांशते पद्धतां चानुपुव्याय वादाधुगच्च पारिहारयुभूमिष्य कन्यामुः॥४०॥

If the querist woman touches the root of her braid, she will give birth to three sons and two daughters; if the ears, five sons; if the hands, three sons; if the little finger, one son; if the ring finger, two sons; if the fore-finger, four sons; if the thumb, five sons. If she touches the big toes or the heels, she will have a single daughter.

[The metre is श्लोकिनी.]

सतयसशोहसंस्पष्टा सूते कन्यामुरुच्छवयः।
श्रुत्वे ललातमयायं चतुरत्वतनया सतेत।॥४९॥

If she touches her right and left thigh, she will beget two daughters and two sons respectively; if the middle of the forehead, four sons: and if the end of the forehead, three sons.

[The author always uses सत्य in the sense of ‘right’ and अपसत्य of ‘left’.

Cf. पराकार—

तत्र जटस्य गमिनिगोविमेव ब्रूयात्। प्रभृगोढङ्गा नाशातसतिसं दक्षिणेऽकृष्णामुः। मासानतिरेव गम्यार्ह्यामु॥।

वाच विवर्त्तरे॥ कहैथिच्छि हे मासादोयेन। वामि वर्यं दयेन। स्तनयोरवोग्न्तेनावं सप्तो चतुरिमिरि:।

पीठमर्दगुप्ताँकाछ्यामुः। कुत्स्तम्बगुप्तां कान्ततमुद्रां कण्ठवंस्यमुः।

महायम्यमुः। पुंससत्रां स्त्रीसंस्यं। स्त्रीसंस्यं। पुंससत्रां स्त्रीसंस्यं। स्त्रीसंस्यं।

पुंससत्रां स्त्रीसंस्यं। स्त्रीसंस्यं। स्त्रीसंस्यं। स्त्रीसंस्यं।

चर्य विशेषः—

वेषणीये नुतनार्यायुः पुच्छेत्रेषां द्वे कन्यके श्रीनुस्त्रानु जनविश्वसति ब्रूयात्।

ललातमयेः स्तुति चतवायपतत्त्वनि ललातात्त्र तत्त्रिं। कण्या: संस्ये। स्वार्यायणैर्।

दक्षिणोहसंस्य: हे पुत्री हे च कन्यके जनविश्वसति। वामस्य तत्स: कन्या हो पुत्री।

पादाङ्गुटस्य कन्यकर्का। पादस्य: कन्यकेंद्रेभिः॥।]
If the pregnant woman touches, while enquiring about the possible birth star of her next issue, the head, forehead, brows, ears, cheeks, lower part of chin, teeth, neck, right shoulder, left shoulder, hands, chin, pipe of the neck, chest, right bosom, left bosom, heart, right side, left side, belly, hip, joint of buttocks and anus, right thigh, left thigh, knees, shanks, and feet, she will give birth to a child in any of the asterisms in their order commencing from Kṛttikā.

[Cf. पराक—]

The metres are लक्ष and उपज्ञाति.]

Thus have I explained in clear terms the prognostics of touching the limbs, after carefully examining the treatises on this science, for enabling people to attain their cherished desires. An intelligent and noble astrologer who knows all this, will always be honoured by sovereigns as well as peoples.

[The metre is मालिनि.]
Chapter LII—Characteristics of Pimpls

[This too is supposed to be a spurious chapter. However, Bhaṭṭotpala comments upon it.]

For the four classes of people beginning with the Brāhmaṇas pimpls will be auspicious, if they are in order white, red, yellow and black in colour. These colours are beneficial for the respective classes as well as for those that are below and not for those above them. In other words, a white pimple is good for Brāhmaṇas; white and red for Kṣatriyas; white, red and yellow for Vaiśyas; and white, red, yellow and black for Śūdras.

Pimpls that are glossy and of clear lustre, on the head indicate vast wealth; on the back of the face (i.e. near the hair), good fortune or happiness in the near future; on the two brows, misfortune; in the middle of the brows, meeting with beloved person very soon and bad conduct; on the eye-lids, grief; on the eyes, sight of friends; on the frontal bone, renunciation; and in the area where tears fall down, worries.

[Cf. राजसे—]

Pimpls that are glossy and of clear lustre, on the head indicate vast wealth; on the back of the face (i.e. near the hair), good fortune or happiness in the near future; on the two brows, misfortune; in the middle of the brows, meeting with beloved person very soon and bad conduct; on the eye-lids, grief; on the eyes, sight of friends; on the frontal bone, renunciation; and in the area where tears fall down, worries.
The metre is समब्रता.]

Pimples on the nose and temples bestow clothes and children respectively; on the lips, good food; on the lower part of the chin, the same thing i.e. food; on the forehead, plenty of money; on the two sides of the jaw-bone, the same result i.e. much wealth; on the neck, ornaments, good food and drinks; on the ears, a number of ear-ornaments as well as spiritual knowledge.

[Cf. परायर—

गढ़े मुतलामधू। नासावे वस्त्रलामधू। चिवुकाचरोघाहमचरोघननमः। श्रेष्ठोकपानामप्रभृति। गळे चाल्यापनापार्थच च। शिरसःस्त्रे श्रीवाया चोपाबां शत्रेशा, कर्णयोत्रद्धोपरामार्गण्या च II

The metre is मददाक्ता.]

Pimples on the joint of the head cause a hurt from an iron instrument, on the neck, blows; on the heart and breasts, birth of son; on the sides, grief; on the chest, attainment of desired objects; on the shoulders, frequent roamings for begging alms; and in the armpits, loss of wealth in various ways.

[Cf. निज्ञर्थी.]

Pimples appearing on the back lead to the destruction of all miseries; on the arms, to the annihilation of all enemies; those on the wrists, to restraint or arrest; and those near the arms, to the acquisition of ornaments and the like.

[Cf. निज्ञर्थी is another reading for बिनार्य in the first line. Utpala interprets the last word as “घात्रणवर्जनवादानं कुशांतिः”]

Cf. परायर—
The metre is स्वामता.

Those appearing on the hands, fingers and stomach cause attainment of wealth, good fortune and splendour, and grief respectively; on the navel, excellent food and drink; those beneath the navel, loss of wealth by theft; on the pelvis, wealth and corn; on the penis, getting a young wife and good sons; on the anus, wealth; and on the testicles, fortune and an attractive personality.

[Cf. पराजार—

पाली धनागमम्। सीभायमः। शोकमुद्रे। नामात्सरी। सायणाणां नायो। सायणाणां नायो। बुद्धवर्षनहलितम्।

चन्द्र धान्यां वस्ती युवाधिम न्येण सुनन्यातृत।

चन्द्र सामग्री वा गुप्तवर्णात विद्यमान।]

The metre is शिबानीय।

नुर्भायानासुनालामं जानायो। शासुकालातृ श्रतिम्।

शश्वेषश्च भजयोऽपेदः उपवन्यन्यस्वदानम।

Pimples on the thighs augur the acquisition of vehicles and a wife; on the knees, loss (or trouble) on account of enemies; on the shanks, hurt from weapons; and on the ankles, suffering through wandering and imprisonment.

[Cf. पराजार—

धानात्तु नामागममः। जान्वैविधिरतिपुष्पे। शश्वेषश्च बिनाशं ज्ञानोऽपेदः त्वतोऽपेदवन्यन्यस्वदानम।

Both the author of this section and the sage use the word जानु, which is in neuter, in another gender.

The metre is स्लोकः.

स्पस्यार्थताविपादजाता धननायाम्यमनममहामस्म।

ब्रह्मसम्भवलिनिच्येवः ब्रह्माः शाक्तोऽलोकः रुपायम।

Pimples on the buttocks, heels and feet cause loss of wealth, illicit cohabitation (especially with a forbidden person), and long
travelling respectively; on the toes, imprisonment; and on the big
toe, respect of kinsmen.

[The word वह्मुलिनिच्येन in the second line has been translated by
me as 'on the toes' and not as 'on the fingers', because the author
has already given the effect of pimples appearing on the fingers in
verse 6, as सीमान्य. Consistently have I translated वह्मुलः as पावाह्मुः
i.e., big toe.

Cf. पराषर—
स्मिनोरचित्तुष्णेम् | पाण्योरचित्तुष्णमनम्म | पादयोरचित्तुष्णमनम्म | निम्नमनमह्मु-ल्याम् | वह्मुलहेन जातिपुक्षाम् ॥]

उत्तमनम्नरिद्यमा दक्षिणात्तो वामतस्वत्रभीयाता: ।
पाण्या मन्तिति पुंसं तद्विपरीतांश नारीणाः ॥१६॥

Throbbing, inflammations or boils and pimples appearing on
the right side of the body and blows on the left side are auspicious
for men, while the same on the opposite side are good for women
i.e. throbbing etc., on the left side, and impacts on the right.

इति पितकविनाग्य: प्रोक्तम प्रामूर्वतोत्तर्य
वचातितकविवामोट्ययेवेव प्रकल्प्य: ।

सवात तामकलकवाय्यांत्यमापि तद्भ-
निम्नवितकलकारि प्राणिनां वेहस्त्रयम् ॥१०॥

Thus, have I analyzed the effects of pimples on all the parts of
the body from head to foot. In the same manner should ulcers and
moles be classified. Moles, special marks and hairy circles too
appearing on the limbs of human beings produce likewise the results
enumerated above.

[Readers can apply the principles enunciated in this chapter
to other marks such as moles and hairy circles.

The metre is मालिनी.]
Chapter LIII—Architecture

Vāstu-silpa or the science of house-building is very ancient in India. Our author has dealt with this vast science in a single chapter containing 125 verses. The word Vāstu means a dwelling. He treats of temple-architecture in LVI and of sculpture in LVIII. It would have been better, had the author put these three chapters in succession.

I shall now expound for the delight of learned astrologers the science of house-building which has come down from Brahmā (Creator) through an unbroken succession of sages.

[According to the Vāstukarmayauṣṭi the celestial architect got a thorough knowledge of this science from Lord Śambhu. The aparajitapujya of Mānakāś (13th century A.D.) speaks of this lore as the gift of the celestial Tree. Another version of the work of Viśvakarman mentions the line of succession of teachers from Lord Śambhu as follows: Parāśara, Bṛhadṛatha and Viśvakarman. Dr. Kern remarks in this connection as follows:

“According to Utpala, Garga, etc., more explicit is the statement in a work bearing the title of Śri Viṣṇuṣṭhāvarkarmapratikāśika, where we read,

इति श्रेष्ठ वास्तुशास्त्रं पूर्वं गर्भयं ठोरते।
गर्भयं प्राप्तरः प्राप्तस्मा प्राप्त बृहतः।।
बृहत्वाहिन्द्रविष्कर्मि प्राप्तवास्तुशास्त्रकर्मम्।
स विष्कर्मि जगतो हितायककथयतुष्णुः।।
वास्तुवस्तवचु पुनर्मूलोकं भक्तितोज्वोदि।।

... ...

प्रथम स विष्कर्मि विष्कर्मां महात्मा।
सकलगुणवर्षिष्ठ: सर्वशास्त्रार्थवेता।
सकलसुरक्षणां सूत्रधार: इतात्मा।
भवननिवसतां सच्चार्थमेत्तत्कार।।

... ...
This passage, with many others, shows that Garga, Parāśara, and the like, are more mythological beings, of exactly the same historical value with Brahmān, Viśvakarman, Vasudeva. In the opening stanzas of the Viśvaka, we find,

यदुक्तः यमुनाः पूर्व वासुकिनासः पुरातनम् ॥
परासेन: प्राह बुद्धवाय बुद्धवः प्राह च विश्वकर्मोऽः ।
स विश्वकर्मोऽजगातः हिताय प्रोक्तच शास्त्रं बहुलेन्दुकुम्भम् ॥
विश्वकर्मावाच —
वासुकिनासः प्रववश्यामिः लोकानाः हितायाय ॥

The Viśvaka seems to be a compilation, for most of the passages quoted by Utpala, either from what he terms करायणायतन or from Garga, from Brhaspati, Viśvakarman himself, Kaśyapa etc., recur in the Viśvaka, a copy of which is in the translator’s possession.”

किंचिपि कित भूतमण्डलयां रोवली करोरिण् ।
तदमरणासं सदसा विन्दुव्राह्योविशऽयूतम् न्यस्तन ।२॥
पत्र च येन गृहीतं विरुपेनापितितं: स तत्रेव ।
तदमश्याय विषातं वासुकिनारं कप्यामात ॥३॥

There was, it is said, some Being which obstructed the earth and the sky with its body. The Gods suddenly caught hold of it and laid it upside down. Whichever limbs were held by different Gods had those very Gods as their presiding deities. The Creator ordained that Being to be the House-God of the nature of Gods.

[Cf. बृहस्पतिः—

पुरा कृतसूरे ह्याशीमहद्दृश्यते भूमुलस्यम् ु।
भायमानं सरीरस्य शकलं भूवरन तत: ॥
तदुद्वारे विस्मयं देवा गता: सेन्द्रा भयावर्ता: ।
ततारत: क्रोधसत्तपत्यं हीलवा तमथा अघिस्मु ॥
विनिकप्तमथोधवं विनुतानसत्तौव ते सुरा: ।
तमेव वासुकिस्यं ब्रह्मा समसकलयेः (य)व ॥]

उत्सममद्धामस्वम हस्तस्यं नूपरूः पुष्पावनः ।
प्रहादोलोयेवं पञ्च सपाताः वंद्यायेः ॥५॥

The king’s palace is one of five kinds. The best of them is 108 cubits in width, and the others are 100, 92, 84 and 76 cubits respectively. Their length is greater than the breadth by a quarter (i.e., 135, 125, 115, 105 and 95 cubits).
The five kinds of houses of a commander-in-chief are in order 64, 58, 52, 46 and 40 cubits in width, and their length exceeds the width by a sixth.

The length of the varieties would be in order $74 \frac{2}{3}$, $67 \frac{3}{4}$, $60 \frac{3}{4}$, 53$\frac{3}{4}$ and $46 \frac{3}{4}$ cubits. The third quarter of the verse, as it is, is faulty being deficient in one Mātrā. It can be rectified by adding $\frac{1}{16}$ at the end: एवं पञ्च गृहमि तु.

The houses of ministers are 60, 56, 52, 48 and 44 cubits in width and their length exceeds their breadth by an eighth. The houses of queens have half the dimensions of the above ones.

The length of the five kinds would be in order 67$\frac{1}{2}$, 63, 58$\frac{1}{2}$, 51 and $49 \frac{1}{2}$ cubits. The breadth and length of the queens’ houses would be 30 and 33.75 cubits; 28 and 31$\frac{1}{2}$; 26 and 29$\frac{1}{4}$; 24 and 27; and lastly 22 and 24.75 cubits.

The width of the Yuvaraja’s houses should be 80, 74, 68, 62 and 56 cubits respectively and their length exceeds the breadth by a third. The dimensions of the houses of the younger princes should be half those of the Yuvaraja’s.

The length of these five varieties would be: 106$\frac{3}{4}$, 98$\frac{3}{4}$, 90$\frac{3}{4}$, 82$\frac{3}{4}$ and 74$\frac{3}{4}$ cubits in order. The breadth and length of the princes’ houses would be 40 and 31 cubits; 37 and 34; 34 and 34$\frac{1}{4}$; 31 and 41$\frac{1}{4}$; and lastly 28 and 37$\frac{3}{4}$ cubits respectively.

The other kinds of the houses and the duties of the king’s officers would be equal to (a slightly different size).
ments of king's houses and those of the minister's. Similarly the dimensions of the houses of chamberlains, courtesans and artists would be equal to the difference between the measurements of the houses of the king and the Yuvarāja.

[We have the measurements of the best type of houses for the king as 108 cubits and 135 cubits.

The corresponding figures for the minister's house are 60 and 67½ cubits. So 108 - 60 = 48 cubits; and 135 - 67½ = 67½ cubits will be the width and length respectively of the houses for the Sāmantas etc. According to this principle the breadth and length of a chamberlain's house should be 28 and 28½ cubits respectively. This looks rather odd.]

प्रद्युक्ताविषुक्तानां सवयामेव कोशरतित्तुल्यम् ।
युवराजमन्त्रिविवरं कर्मन्ताध्यक्षसूतनाम् ॥११॥

The houses of all directors and officers (of stables, elephant yards, dairies, royal kitchens etc.) should be of the dimensions of treasure-houses and pleasure-mansions. The difference between the measurements of the houses of Yuvarāja and minister would give those of the houses of heads of industrial workshops and envoys.

[In the second line सामन्त is another reading instead of युवराज which is rejected by Utpala. According to Kullūka (under Manu VII-62) कर्माण्त्व is इत्यप्यत्विचिंग्रहस्त्वयानम्—a store of grain. The measures of treasuries and pleasure-houses are given in verses 14 and 16 infra.]

चत्वारिश्चढोणा चतुर्वर्त्तुलस्तु प्रथः प्रावविति ।
वड्मणगुणा वैध्यं वैवङ्गुरोधस्तनिवित्वः ॥१०॥

The five varieties of houses of royal astrologers, preceptors and physicians should measure 40, 36, 32, 28 and 24 cubits in breadth, and their length should exceed the breadth by a sixth.

[Their length would be in order 46½, 42, 37½, 32½ and 28 cubits.]

Next he speaks of the height and number of rooms.

वास्तुति वो विस्तारः स एव चोषवांतिदिचयः शुमदः ।
शालेक्षु गुहेवर्षपि विस्तारादिगुरिनितं वंध्यम् ॥२१॥

It is auspicious for houses to have the same height as their breadth. The length of houses with single halls should be double their breadth.
[Cf. काष्ठ—
चतुःशालगुर्जवेवमुच्छ्यायो व्याससंस्थमे: च।
विस्तारं दिगुर्यं देश्यमन्त्रशालायुतस्य च।]

Next he speaks of the dimensions of houses for the different classes or Varṇas.]

चतुर्भूर्यव्याप्तो द्वारिष्टाः च तत्रुभूट्पोः
भ्राभोव्याधिद्विर परं नृततरस्तीव हीनानाम्।॥१२॥
सद्वां मिर्राप्रां ध्रुवम्याङ्कां शास्त्रयापतां वेन्द्रयम्।
ब्रह्मान्गुलं वेश्यस्य मरति भूस्तय पावयुतम्।॥१३॥

The width of the houses of Brāhmaṇas and other four classes ranges from 32 cubits to 16 cubits, each being reduced by 4 cubits; i.e. Brāhmaṇas have five houses with 32 cubits and below; Kṣatriyas have four with 28 cubits, 24, 20 and 16 cubits for their width; Vaishyas, three with 24, 20 and 16 cubits; and Śūdras two with 20 and 16 cubits. The lowest class of men (like the Cāṇḍālas and Śvapākas) will have houses with much smaller dimensions than these. The length of the houses for the four classes should exceed the breadth by a tenth, eighth, sixth and fourth respectively.

The length of the five houses for Brāhmaṇas would be in order 35-2, 30-8, 26-4, 22 and 17-6 cubits; for Kṣatriyas, 31-5, 27, 22-5 and 18 cubits; for Vaishyas, 28, 23-\(\frac{1}{2}\) and 18-\(\frac{1}{2}\) cubits; and for Śūdras, 25 and 20 cubits.

See the क्रिष्टश्वात्त्वम् quoted by Utpala :

हस्त्वार्मिन्द्र युक्तो विस्तारं स्वाभ द्विप्पलये।
विस्तारं सद्वां सुद देश्य्य सत्यः प्रकल्पितये।॥

तथायां कार्यावर्तीतां मानं यत्पूर्वचोदितम्।
तच्छतर्मितः कर्तारस्य घास्येवदुपवत्तः।॥
एवाममस्ताद्यक्षरामा भ्राम्यवदीयाम् क्रमादिचं नवेदू॥

Next the author mentions the measurements of the treasury and pleasure mansion.]

नुप्सेलणमतिगुह्योरतरमलेन कोशार्तिमवन्।
सेनायामतिवादुपर्यवबिवरतो राजपुर्णवारणम्।॥१४॥

The dimensions of the treasury and pleasure-mansion would be equal to the difference between those of the royal palace and the commander-in-chief’s house. The measure for the houses of king’s officers would be equal to the difference between those of the houses of commander-in-chief and one of the four classes. That is,
officer belongs to the Brāhmaṇa class, the difference referred to is one between the measure of the commander-in-chief’s house and an ordinary Brāhmaṇa’s mentioned in the previous two verses; if the officer is a Kṣatriya, we have to subtract the dimensions of a Kṣatriya’s house from those of the second house of the Senāpati; if he is a Vaiṣya, the subtraction should be done from the measure of the Senāpati’s third house; and lastly, if the officer is a Śūdra, the fourth house of the commander-in-chief should be taken.

[The breadth of the treasury and pleasure-house will be 44, 42, 40, 38 and 36 cubits respectively for the five varieties. Now for a Brāhmaṇa officer the measurements are: 32, 30, 28, 26 and 24 cubits; for a Kṣatriya officer, 34, 28, 26 and 24 cubits; for a Vaiṣya one, 28, 26 and 24 cubits; and lastly for a Śūdra officer, 26 and 24 cubits.]

Next he gives the measures for the houses of mixed castes:

प्रथ पारशस्वादीया स्वामासमपयादासम ेवयम् ।
हिनामिक स्वामासवाहारकर वार्तु स्ववाम् ॥१५॥

The houses of persons of mixed classes such as Pāraśavas, sons of Brāhmaṇas by Śūdra women, Bhūṛjakaṇṭakas, sons of Brāhmaṇas by Vaiṣya women, and Mūrdhāvasikta, by Kṣatriya women, should have a measure equal to a half of the sum of the measures fixed for the two classes of parents. It is inauspicious for all people to have houses which either exceed or fall short of the fixed measurements.

[The dimensions of a Pāraśava’s house is equal to 32+20 / 2 = 26 cubits; of a Bhūṛjakaṇṭaka’s 32+24 / 2 = 28 cubits; of a Mūrdhāvasikta’s 32+28 / 2 = 30 cubits.

I have taken Utpala’s explanation of Bhūṛjakaṇṭaka, but according to Manu (X. 21) it is the offspring of a fallen Brāhmaṇa by a woman of the same class,

“तत्त्वातु जायते विश्वात्सायताम् भुज्जक्षणकः ।”

पश्वाधिषेयादांत धनायापुष्पविहरतात्तुएताि ेव ।
नेतृत्विन शास्त्रकारो हस्तवतापुष्पदात ॥१६॥

There is no fixed measurement for the houses of cattle and ascetics as well as for granaries, arsenals, houses of sacred fire and pleasure-houses. However, the authorities on this subject do not approve a height of more than 100 cubits.

[This is an exception to the rule given in verse 11.]
Cf. गयं—
शतहस्तोण्ठूत कार्य चतुःशालाश्च चुष्टः।
भ्रपि तत्सदसल्लं तु शृण्डतद्वत्त्रकृतितम्।
सेनपतितःप्यतोना सप्तसतिसहिते द्विदाहकः श्वासः।
शाला चतुर्बासाः पञ्चवार्तशालाः पञ्चेतसिनः।

Add 70 to the measure for the houses of the king and commander of the army; keep this sum in two places, and divide the one by 14 and the other by 35. The quotients give the measure for the hall and verandah respectively in each case.

[Let us take the best type of king's house whose breadth is 108. Add 70 to this and divide it by 14: \(108 + 70 \div 14 = 12\frac{1}{2}\) cubits. This is the measure of the hall. Again divide \(108 + 70\) by 35: We get \(5\frac{3}{8}\) cubits for the verandah. In the case of the commander's house these are \(9\frac{1}{4}\) cubits and \(32\frac{3}{4}\) cubits respectively.]

हस्ताःशालाबिः चतुर्वार् विन्यासान्विताः
शाला:।
सप्तसतिसहिते द्विदाहकः।
शाला चतुर्बासाः पञ्चवार्तशालाः पञ्चेतसिनः।

In the houses of Brāhmaṇas and others, measuring from 32 cubits downwards, the halls should have a breadth of 4 cubits 17 digits, 4 cubits 3 digits, 3 cubits 15 digits, 3 cubits 13 digits, and 3 cubits 4 digits respectively. The verandahs of these are in order 3 cubits 19 digits, 3 cubits 8 digits, 2 cubits 20 digits, 2 cubits 18 digits and 2 cubits 3 digits, where the measures gradually decrease.

[In the third line व्यतिक्रम is another reading for श्वयक्रम. The commentator refers to अन्ये, other commentators, who interpret श्वयक्रम as reduction of the digits from the cubits given here. In that case instead of 3c. 19d for the verandah, we would have 2c 5d. This interpretation is rejected on the authority of aged architects.

When the measures of halls and verandahs are given in the case of Brāhmaṇa houses, those for the other classes can be easily got from the second, third and fourth places.]
Outside the house there should be made a foot-path whose breadth must be a third of that of the hall. If the path is in front of the house, the latter is termed “Sōṇṭa”—one with a turban; if it is behind the house, it is called “Sāyaśraya”—Evening Resort: if it is on the two sides, it is designated as “Sūvatambha”—Properly Supported; and if it is laid on all four sides, it is named “Susthita”—well-placed. All these types are approved by the authorities on architecture.

[Cf. the फरणाक्ष्वत्न—
य: शालायास्तुतीयंसेतैन कार्यत तु वीर्यका।
यवयंते भवेश्वरी सोष्पीवं नाम तद् गुहम्।
पश्चात्याश्वायं नाम साधृष्ठम्म तु पाशवंतो।
समुनाशवदि जाता सा तदा मुस्तितमुच्चते।]

विस्तारवर्ष्यांशं सचतु हस्त्सो भवेश्वर्वृहोर्च्चाय।
द्वादशमागेनो नूर्ती नूर्ती समस्तानाध्।।२३।।

The height of the first floor (storey) should be a sixteenth of the width increased by four cubits. The height of each of the following upper storeys should be reduced by one-twelfth of the preceding one.

[The height of the first floor of the king’s biggest house is \(\frac{108+4}{12}\) = 10 cubits 18 digits. That of the next storey is
\[
10 - \frac{10c - 18d}{12} = 9 \text{ cubits } 20\frac{1}{3} \text{ digits.}
\]

व्यासात् योहामास्त: सब्रवं सम्पन्नं भवति भिष्मित:।
पक्षेकाङ्कार्तना वाङ्गुलान्तौ तु न विकल्पः।।२३।।

The wall of all houses made of burnt bricks should be a sixteenth part of their breadth. There is no restriction regarding the houses made of wood.

[According to this rule, a king’s house whose width is 108 cubits, should have walls of 6 cubits 18 digits. In respect of wooden houses there is absolutely no restriction of length, breadth and height.

Cf. गति—

विस्तारवपेशायेन गुहमिति प्रकल्पेत्।
हीनाधिका न कर्त्यं गुहमतुरं थोभनाँ।।
Also the भिक्षुण्यनमयः व्यासो दशाधिनं यथेऽच्छयः

ढिव्यादेव गृहं कार्यं ततो व्यास्चूः स्वतिरपक्षम्।

नवयथोदशाच्छेदं कर्मभित्ति प्रकप्यथेत्।]

एकांशामाणयुतः सस्पतितर्न पद्यस्यायव्यासः।

उच्चस्योष्कुलुम् द्वारस्यायव्यवः विष्कम्भः।॥२४॥

The breadth of the houses of kings, commanders (and others except the four classes) should be increased by an eleventh part and 70 added to it. This number will give the height of the doors in digits. Their width would be half of their height.

[Applying this rule to the width of the king’s house we get 108 + $\frac{108}{11} + 70 = 187\frac{4}{11}$ digits or 188 digits in round number. This is the height of the door. Half of this i.e. 94 digits, would be its width. Here Utpala commits a small error: Instead of saying ज्युष्कुलुम् द्वारस्यायव्यवः विष्कम्भः, he says नवयथोदशाच्छेदं।]

विप्रावीनां भस्ता़ पञ्चांशोष्कुलुम् द्वारस्यायवमेत्।

साश्चार्थो विष्कम्भो नीमित्य ज्युष्कुलुम् उच्चाय।॥२५॥

In the case of the houses of Brähmanas and other classes the number denoting the breadth in cubits should be divided by 5 and the quotient taken as so many digits. This should be increased by 18. To this should be added an eighth part of itself. That will give the width of the door; and thrice that number will be its height in digits.

[Taking 32 cubits, the width of a Brähmana’s house, we divide it by 5 and get 6 as the quotient. This number is to be taken as 6 digits. Now add 18 to it. We get 24. By increasing this by its own eighth part we get 24 + 3 = 27 digits. This is the width of the door. Thrice this will be its height i.e. 27 x 3 = 81 digits.]

उच्चस्योष्कुलुम् भस्ताविपस्यायविष्कम्भं द्वारवयम्।

श्युष्कुलुम् कार्यं सार्थं तत्र श्युष्कुलुम्बयोऽयं।॥२६॥

उच्चस्योष्कुलुम् द्वारस्यायविष्कम्भं।

नवयथोदशाच्छेदं। स्वतिरपक्षम् बद्धाविजन्थम्।॥२७॥

The thickness of the two side-frames of the door is as many digits as the number of cubits in its height. One and a half times this gives the thickness of the threshold and the upperblock. The breadth of all the four pieces is an eighthieth part of seven times the door-height. An eighthieth part of nine times the height (of}
gives the width of a pillar at the bottom, and the same reduced by a tenth is its width at the top.

[Here we find two technical terms, शाखा and उड़म्बर. The former is the side-frame and the latter consists of वेहली and निबाल, the lower and upper blocks respectively.

We have seen that the height of the door in the king's house is 188 digits, which comes to 8 cubits approximately. So the thickness of the frame would be 8 digits, and that of the threshold and the upper-block, 12 digits. Now \( \frac{188 \times 7}{80} = 16 \frac{9}{20} \) digits. Hence 16\( \frac{9}{20} \) digits would be the breadth of all the four pieces. A pillar on the ground floor of the above house will have a width at the bottom = \( \frac{10.18d. \times 9}{80} \) = 29 digits; and its width at the top = \( 29 - \frac{29}{20} \) = 26.1 or 26 digits. Its circumference is thrice its width (24 digits make one cubit).]

समचुको हलको वज्ञोज्विंशेवको दिगुण: || ।

विविकता तु यथेपि प्रलोको वृत्त इति वृल्ल: \( \frac{1}{2} \) ॥

A pillar that is perfectly square in the middle (barring the two ends) is termed Rucaka; one that is octagonal, a Vajra or Diamond; one with sixteen sides, a double diamond; one with 32 sides, Pratihaka; and a round is named Vittta or cylindical.

[Thus five types of pillars are mentioned here: Rucaka, Vajra, Duvajra, Pratihaka and Vittta. All these are said to be auspicious. These names are based on the shape of the middle portion. For, the lower and upper parts will have different motifs.

Cf. फिरीणाः पण्डितः—

वेदाश्रयो श्रवः: स्तम्भो व्यक्त्याः सिसुतो मतः ।

हिविग्न: योहायसी: स्याद: दिगुयसी: प्रलोक: \( \frac{1}{2} \)

समततुष्टो कृतायाय: स्तम्भ: प्रोचो ढिजोतमः \( \frac{1}{2} \]

स्तम्भो वित्स्य खड़ा वहनेन मागो घोटेल्य भागोभय: ।

पद्मोभ तथोत्तरोत्तर कुर्यांश मागेन मागेन \( \frac{1}{2} \) न्याक। ॥

When the whole pillar is divided into nine equal parts, the first two will belong to the bottom and the last two to the top. They are called Vahana or Support, Ghaṭa or Pot, Padma or Lotus, and Uttaroṣṭha or Upper lip. Designs and artistic motifs can be carved in these parts.

[Utpala says: "उत्स्तरो तत्स्तरो यत्र शोभायः ॥ पक्वविवेधः: किपनेन ॥" The names Ghaṭa and Padma are used here because they are actually shaped
like them. The commentator refers to some other opinion which makes Uttarōṣṭha, the eighth part and Padma, the ninth.

Cf. the किरणास्यतन—

विभवय नवाचा स्तम्भ कुरंदुव्यन घटम्।

cumma चोतरोष। भाग। भाग। प्रक्ष्येवं ॥

स्तम्भसम्म बाहुल्यं भार्तुवलानाधुर्य्युष्यासाहु।

मवति तुलोपतुलानामूर्ति पावेन पावेन ॥३०॥

The thickness of the main architrave is equal to that of the pillar; above this there are beams and minor beams, whose thickness is three-fourths of that of its immediately preceding one.

[We have seen that a pillar on the ground floor of a king's house has a width of 29 digits at the bottom. This will be the thickness of the main architrave. The thickness of the beam and minor beam would be $29 \times \frac{3}{4}$ digits and $29 \times \frac{3}{4} \times \frac{2}{3}$ digits respectively. The commentator says first:

"भार्तुवलाय उपरि यद्र्युष्य काष्ठ दीयते ततुलोपतुलासांजम्।"

Then he adds

"ब्रह्मसाकरश्च तद्चित्तचत्रा इति वर्यति। भार्तुवला उपतुला तुलोपतुला चेति॥"

I feel, however, that they must be तुला and उपतुला.]

प्रतिष्ठितानि समन्तो वास्तु सर्वतोभ्रमः।

नात्रुविश्वसमूहानां कार्यं हराइतुरुमणरिव। ॥३१॥

A house with an unbroken (unrestricted?) verandah all round is called Sarvatobhadra (All-auspicious). This type of house with four doors is beneficial for kings and Gods.

[The four doors are to be in the four directions. What is the special significance of "प्रतिष्ठिता"? Does it mean that there is no restriction about its measurements?

Cf. यथा—

प्रतिष्ठानां व्यवच्छेद्रो नार्ति यत्र समलतः।

तद्रतु सर्वतोभ्रमः चतुर्विश्वसामयुय्य। ॥

नात्रुविश्वसमूहानां कार्यं हराइतुरुमणरिव। ॥३२॥

A house which has verandahs starting from the walls of the halls and going to their respective extremities from left to right is termed Nandyवर्त, which should have only three doors leaving off the western one.
The front verandah of the main building should extend from the left hall to the right hall. Another verandah is made from there from left to right, and still another beautiful one from there in the same manner. A building with such verandahs is known as Vardhamāna, which should not have an entrance in the south.

In the Svastika type of mansion the western verandah should extend from the left hall to the right one; the other two verandahs (southern and northern) originating from the western verandah should touch the ends in the east, and the fourth one (i.e. eastern one) is held between their bounds. Such a mansion with only an eastern entrance is beneficial.

In the building known as Rucaka the eastern and western verandahs touch the ends in the south and north; and touching these two internally there are two more. In this building an entrance in the north is not auspicious, while in the other quarters they are good.

The Nandyāvarta and Vardhamāna types of houses are the best
for the people of all classes (i.e. Brähmanas etc.); Soastika and Rucaka are moderate, and the last one viz. Sarvatobhadra, is beneficial for kings, ministers etc.

[Utpala gives the plans of these five types of houses which are shown below:

A three-halled house, where the northern hall is absent, is named Hiranyanābha and fortunate. Similarly, Suksetra is one where the eastern hall is absent and leads to prosperity. One without the southern hall is designated as Čula, which leads to loss of wealth. Lastly a house devoid of the western hall is named Pakṣaghna and is destructive to children, and the cause of hatred.
[Cf. the विराम—
शस्त्र विरामाभास्त्रं हीैं चोतरवालय।
सुखेि वर्षो हीैं वायु क्रृत्व वतम।
चुली दिशधखया हीैं चनार्व्याणाशानम।
ङ्गा स्थानर्वया हीैं पक्षां ततु सुरानानकर।

By suitable adjustment of the lines in the first four types of houses we can get these three-halled houses.]

In the following verses the author describes six types of two-halled houses.

सित्तार्व्यवर्तायं यमसूर्य वर्षमत्सर्वे शाले।
वाढ्यालयुद्धकऽषां वातावयं प्रायात्य याव्य। ॥३७॥
पुष्वपें तु शाले गृहचुली दलिनाश्रये काचम।
सिद्धार्व्यार्व्यवातिस्वयं गृहस्तेऽसुृः ॥४०॥
दशादेशो वान्यवे कल्हंशेषः सदैव वातावये।
विवस्यानाशवृल्लयं वातिलिरोधः स्वरूप: काचे। ॥४२॥

A two-halled house with only the western and southern halls is known as सिद्धार्व्यवयाः; one with the western and northern halls त्यमसुर्य; one with the northern and eastern halls, दांश; one with the eastern and southern halls, वशत; one with the eastern and western ones, ग्रह-रुल्ल (or Cullt); and one with the southern and northern ones, काश्चा. The first type of house leads to acquisition of wealth; the second, to the owner’s death; the third, to death by being beaten with clubs (or, to punishment and death); the fourth, to constant grief from strife; the fifth, to loss of money; and the sixth, to enmity with kinsmen.

[Instead of दशादेशो in 41 दशादेशो is another reading.
Cf. the विराम—

सिद्धार्व्य तु भवेच्छुघिः याव्यार्वमर्वयुं यव।
पश्चभुवतसंयोगतं यमसूर्य तु मृत्युः| ॥
उदकपूवर्युं यतु स्थान दशालयं दशार्वयु।
पुष्वपेयिं शेषं वातावयं कल्हप्रलिम। ॥
पुष्वपर्युं गेहुं चुल्लीनामाश्वद्यवेद्य।
दलिनाश्रयालखं काचसंसं वर्षिकं। ॥]

Here the commentator commends the author’s exceptional success in summarizing briefly the views of ancient authors like विष्खर्मन, मया and का, who have explained the construction of each type of house in very great detail. For, look at the
statement of Hiranyaagarbha about the existence of 64 types or 120 varieties of the houses:

गृहाणां क्रमरूपेन चतुःपक्षे: समासतः।
श्रमेकरुपमेवदात्च शर्ति विशोतरं स्मृतम्॥

But विद्वत्मकम् speaks of 256 varieties of buildings.
एवं शतवर्णं पिण्डं पद्मपुर्वावशच वेद्यनामाः।
यथावतः कृत्यजः कुतस्त उक्तकार्त्तेणि यल्लतः॥

Here Utpala refers to some scholars, who have not rightly understood the meaning of this science of architecture, and thereby cast aspersions on the author’s contradictory statements in verses 11 and 16 about the breadth and height of houses, viz. “It is auspicious to have the height of a building equal to its breadth,” and “The authorities do not approve of the height to be more than 100 cubits.” [The contradiction here is that the king’s first house has a width of 108 cubits. If its height were to be 108 cubits, it would be violating the rule of maximum height.] These half-baked scholars, he continues, explain away this difficulty by referring to one as the general rule and to the other as the exception. In fact there is neither in this case. For, in verse 22 our author has given the height of the first floor as 10 cubits 18 digits and of the next floor (storey) as the above reduced by a twelfth.

Viśvakarman has laid down that mighty emperors could have a mansion of 7½ storeys: Brāhmaṇas, 6½: Kṣatriya’s 5½; Vaiśyas 4½; and Śūdras 3½ storeys:

यज्ञस्ते राजसूयार्थः: कृतुभिष्ट्यवन्नीश्वराः।
तत्तैरिण्यमेतेष्यां कार्येद भवनोत्तमम्॥
तत्त्वाचार्यमेव विपाग्यां कार्येद गृहम्॥
अधिरथ्य: कार्यायाम् वैश्यानामर्ग्यं प्रभाम्॥
विभिन्बिम: सार्थिणी दुर्गेयां भवन शुमां स्तृतम्॥

The same authority speaks of three kinds of cubits viz., वेद्य or प्रमाण major, मण्यम or साधारण medium, and कनिष्ठ or श्रम minor:

यवा मध्यान्विता प्रयत्नावं दुर्गण्यां प्रदेशप्रभीते।
सप्त मध्यमसंख्यानामदुमुलं यथं कनिष्ठसमाम॥

According to Utpala the minor cubit is adopted by Varāhamihira. Viśvakarman wants the medium cubit to be employed in the matter of height of buildings:

साधारणेन हस्ते र शुद्रस्य विशिष्टः।
चतारिषाच्य वैद्यस्य पश्चि: स्त्रात अभिवस्य तु॥
The three kinds of cubits mentioned above represent in order the length of 192, 168 and 144 full-grown barley grains. So 100 *medium* cubits would be equal to 87\frac{1}{2} *major* cubits. The total height of the 7\frac{3}{4} storeys of a king's house would be 61c. 21d. Here Utpala comm.its a mistake, because he says the total height is 62\frac{5}{6} cubits.

Viśvakarman lays down that the height of the foundations of best houses should be 2\frac{1}{2} cubits. There is restriction regarding the height of the storeys of buildings only with two, three and four halls. In a house of a single hall, the height is equal to its breadth. For, says Śakra:

एकाशायं यथाकामं विस्तारं कार्येणु शृःहम्।
शृःहमाम्हेश्वरैं तत्वेकाशायं प्रचक्षते।
शृःश्वस्तिरामृतिकां प्राहोससस्ति तौतमः॥

According to this the breadth should not exceed the length in a single-halled house. However, should it exceed the length, such houses would be called *Utsargas*, according to Gautama. Single-halled houses are not constructed for Brāhmaṇas etc. Such houses are not conducive to longevity, but, if made of straw, they are good.

See what गर्ग says:

श्रावजीवकरं सत्रंगमितलमुदाह्रतम्॥
श्रपि शाला तुणमयी कार्यं तथय शुभप्रदव॥

Viśvakarman (in the *वासुविशवकरमप्रकरणं*) employs the three kinds of cubits for different constructions:

ग्रामसेतुपुराणीय विभागायामविष्टरानु॥
परिखादाररध्यां स्तम्भान् प्रासादवेश्वरमान्॥
तुषां निर्ममार्गं च सीमाक्षेपणात्तरारिणं च।
देवान्तरविभागां वासोपयोग्यस्तथा॥
शालनं परीमाणं च कोशस्चर्यैत्योजनं॥
खातककचर्या ग्रामसेतुप्रभयेन प्रभयेत॥
शयनाशालयानानि कर्मदंड्यायुष्ये तथा॥
वापीकृपक्रियानानि तथा नृगजवाजिनाम्॥
इशुमन्त्रारघट्टं हृदयायुग्मवज्जनं॥
प्रातोय (शा ?) नि च नाभ शिलिनां चाप्यपकरान॥
In support of the statement that Varāhamihira uses only the शम or minor cubit, the commentator refers to the reading शम or शय in verse 19—'त्रिविन्द्रित्विमातः'.

In verse 23 the author says that the thickness of the wall should be equal to a sixteenth part of the width of the house, provided it is made of burnt bricks. The mixing together of raw and burnt bricks as well as of new and old ones in the construction of houses is forbidden as shown below:

न नवं पुराणनुकां न पक्वमामन चावं संयोजयम्।
श्रव्यव स्खलितशिलाविशेषीणमच्छिन्नसंस्कारात्।
(तत्वातारे)

Hiran+yagarbha, however, permits the mixing as follows:—

श्रामेशष्टविधस्येव: पाव्यश्च चिनुयात्ततः।
पक्वश्चिता ह्यथश्चेव यथेष्ठपुरुशोऽक्षः।

The same authority speaks of eight kinds of buildings according to the material used in their construction:

ग्रहं तु विविधं प्रकांश सरीरस्तु पृष्ठविधिः।
वात्सारिणिचित बच तदुस्म मर्यदं स्फूतम्।
पक्वस्थलं वास्तुनाम भवनं हितमुखतमम्।
श्रामेषष्टकं सुमर्यं गुणपरं क्षेबनं तु।
मानस्य विकर्तं कान्तबेश्युक्तमन्वेष्यं स्फूतम्।
वस्त्रं च विनाय च राज्ञ शिविकविकल्पम्।
कालिमेति च विज्ञेयस्रोतमं तुषारजातिमभ।
उत्तमानि तु चत्वारिशृङ्गीलो ग्रहेयतिमभ।
सौवर्ण राजां तांक्रमायसं च प्रकीर्तितम्।
सौवर्ण घुष्करं नाम राजतं धीमवं तथा।
ताण्ड्रे गुर्णं सम्भवमानं तु चावयमयमप्रबुध।
(देवदानन्यवच्चव्यश्चरासिन्नरे।

But Maya rejects these categories and accepts only five:

कटिम्, प्राणिम्, चाव दायिम्, दिमिम् नथा।
वहानिम् च पुरां स्वयं किया: पन्चविधा ग्रहे।
The commentator adds:

"सर्वं एव विकल्पं: पक्षेष्टकाक्षतानं किष्टते, नायन्यायम्। दशकृत्तादीनां तु पुनर्वेत्तादिविवेषभोजनदेवागारमहानसादिविवेषमात्रमेव किष्टते, नायन्यायम्। तथा च तत्त्वास्त्रे पठते—

तत् च विसर्जयमुः: परीर्षणं देवतानिवेषाच।
तलकोण्ड्रकाम्: काय्यं विधानतो वासुपुरुषस्य।
शेषाृषामणि च तथैव सन्नविवेषति या समुहेद्या।
भोजनशालास्तंत्रस्थानक्षेत्रं चैवु सामान्यम्।
नैत्या नियमस्तत्त्वकोण्ड्रयेकु नायामविविष्टराख्यं।
न द्राश्यु न दाश्यु न पालिनाहीविभागेव।

एकाशीतिविभागे वश वश पूवोंतरायतार रेखा:।
ब्रह्मश्रणयोव्वशु सुरा द्राश्यशुवाहकोष्ठस्य:।

In order to divide the ground-plan of a house into 81 squares draw ten lines from east to west and ten others from north to south. Inside the diagram, thirteen deities are situated, and thirty-two in the outer compartments. Thus, there are 45 deities in this figure. (See diagram 1 under 48 infra).

वनिवर्जन्यज्ञयतेनसुर्यस्यत्वा भूमोखोद्विश्वाः।
ऐकाशाविविभिन्नो विकाशपुरुषं निल: कोशे।
पूषा वित्तवृहस्पतियस्यमण्ड्यक्षियमुहुः: जरा:।
वित्तवृहस्पतिसुप्रवेक्षकुसमस्तामुवर्णस्युरा।
शेषाविष्णुपापवेशम्: कोशे ततोस्मिमुस्यो च।
सातासमस्तयुगास्तोतिविभिन्नतिरितित नमः।

The nine deities situated in the outer compartments beginning with the one at the north-eastern corner and ending with the south-eastern are: Śikhin, Parjanya, Jayanta, Indra, Sūrya, Satya, Bhṛśa, Antarikṣa and Anila (or Anala). Then follow in order Pūśan, Vitatha, Bhṛhatkṣa, Yama, Gandharvā, Bṛṛugarāja, Mṛga and Pitr on the south to the south-western corner. Then come regularly in the west Dauvārika, Sugriva, Kusumadanta, Varuṇa, Asura, Śoṣa, Pāpayaksman and Roga ending in the north-western corner. Thereafter there are Ahi, Mukhya, Bhallāta, Soma, Bhujaga, Aditi and Diti in the north in regular order, the total number being 32.

[Instead of विष्णु, भिन्न and बृहस्पति, शिब, जनल and बृहस्पति are the respective variant readings.]
मध्ये ब्रह्मा नवकोष्ठकार्यपोष्याम्या स्थित: प्राच्याम्।
एकान्तरात् प्रबलेरामसमासरिता विवस्वांशं। II ४६।।
बियुब्धिधिम्यतीसत्समामतिर्वीमुष्ये राजस्वंमनामाच।
पृथ्वीवर्गवस्त्रसाधने ब्रह्माण्डः परिवृत। II ४७।।
प्रापो नामोऽध्याने कोणे हृताणि च सावित्रः।
जय इति च नं मन्त्रे ते श्रद्धा प्रान्तिलेक्ष्मितर्याविषु। II ४८।।

Diagram 1 (with 81 squares)

<table>
<thead>
<tr>
<th>N.E.</th>
<th>EAST</th>
<th>S.E.</th>
</tr>
</thead>
<tbody>
<tr>
<td>शिबी</td>
<td>पजेन्य:</td>
<td>जयन्त:</td>
</tr>
<tr>
<td>दिति:</td>
<td>श्राप:</td>
<td>जयन्त:</td>
</tr>
<tr>
<td>ध्रेणिति:</td>
<td>श्राप-वस्तु:</td>
<td>श्रायंमा</td>
</tr>
<tr>
<td>भुजग:</td>
<td>भुजग:</td>
<td>पृथ्वी-धर:</td>
</tr>
<tr>
<td>सोम:</td>
<td>सोम:</td>
<td>पृथ्वी-धर:</td>
</tr>
<tr>
<td>भलात:</td>
<td>भलात:</td>
<td>पृथ्वी-धर:</td>
</tr>
<tr>
<td>मुख्य:</td>
<td>मुख्य:</td>
<td>राज्यमानसंग्रह:</td>
</tr>
<tr>
<td>प्रहित:</td>
<td>श्राद्धं:</td>
<td>शोष्ण:</td>
</tr>
<tr>
<td>रोग:</td>
<td>पाप-यममा</td>
<td>शोष:</td>
</tr>
<tr>
<td>N.W.</td>
<td>WEST</td>
<td>S.W.</td>
</tr>
</tbody>
</table>
In the centre of the diagram Brahman occupies nine compartments; to his east there is Aryaman (in three squares); next to the right of Aryaman there is Savitṛ in a single square at an interval of one division; next to him to the right is Vivasvat; next to him is Indra; then going up to the west of Brahman there are Mitra (in 3 divisions) and Rājayākṣman; then turning to the east, there are Prthvīdhara (in 3) and Āpavatsa. In this manner these eight deities are situated on the circumference around Brahman. In the internal north-eastern corner (behind Parjanya), there is Āpaḥ; in the south-eastern corner (between Savitṛ and Anila), Sāvitra; in the south-western corner, Jaya; and in the north-western corner, Rudra.

ब्राह्मणस्थापनम्: पञ्चम्योगिनिनिश्चिन्न वर्गोऽयुषः
एवं कोशस्त्रेषु पदिकाः: स्यु: पञ्चम्य पञ्चच सुराः: ||४६॥
बाह्य द्विपवः: शेषस्ते विभवः विभवतः: समावायताः: ||
शेषाश्चतवररोध्ये त्रिपव: विन्द्वयमार्गायताः: ||५०॥

One group consisting of five deities that own one division each viz. Āpaḥ, Āpavatsa, Parjanya, Agni (Śikhin) and Diti, is situated in the north-eastern corner. In the same manner there are five deities in each of the remaining three corners viz., south-east, south-west and north-west. The remaining deities in the outer compartments, 20 in number, own two squares each. The remaining 4 deities headed by Aryaman preside over three squares each (beginning with the east of Brahman).

[In diagram 1 there are altogether 81 squares or compartments owned by 45 deities: In the four outer corners there are \(5 \times 4 = 20\) deities having 20 squares i.e. one square each. Then there are 20 deities \((5 \times 4)\) in the four outer quarters, each owning two compartments, which comes to 40 compartments. Then there are four deities in the four inner quarters having three divisions each i.e. 12 divisions. Lastly, Brahman who is in the centre of the site, owns or occupies 9 squares.

(i) Deities ruling over single compartments:
Śikhin, Parjanya, Diti, Āpaḥ and Āpavatsa; Antarikṣa, Anila, Pūṣan, Sāvitra; and Savitā, Mrga, Pitṛ, Dauvārika, Jaya and Indra; and Pāpayākṣman, Roga, Ahi (serpent), Rudra and Rājayākṣman.

(ii) Those ruling over two squares:
Jayanta, Indra, Sūrya, Satya and Bhrṣa; Vitatha, Bṛḥatkṣata, Yama, Gandharva and Bhrṅgarāja; Sugrīva, Kusumadanta, Varuṇa,
Asura and Šoṣa; and Mukhya, Bhallāṭa, Soma, Bhujaga and Aditi.

(iii). *Those ruling over three squares each*:

Aryaman, Vivasvat, Mitra and Pṛthividhara.

(iv) Only one viz., Brahman holds sway over 9 squares.

Cf. पराशर—

तत्र बहुदेवता: प्राणपुर्णस्यकप्रस्तररविश्वयमुर्लासस्यपत्तियुक्ताः। दक्षिणात: पूर्वावितप्यहुक्तातयमुर्लासमक्षस्मृतिस्मृतिपितारवचेत। पश्चिमातो दीर्घासुमुख्यांगम्यप्रदत्ताः सुरवाक्षतयकरोपणायथारचेत। उद्दयनाराजस्यहम्मलातोमालयवितकुबेरायम्महतबाहुः। तत्तमथे ब्रह्मा तत्तरस्तोदयमा दक्षिणातो विवर्षवात्मिश्च प्रस्वदक्ष पूर्वीयोहर्हस्त्वत। ब्राह्मपदानुरपिण्डोऽस्तवन्ये। ब्राह्मपवसारशाश्वायो सातिखेत्रितारवानाययं अमेद्री नेत्रवत्यो ब्रह्मायु वायवशाचितति संबंधवता: पारमस्वतारस्तिशिति। त्थानाः स्थलेनां पदानामसारस्त्यम्।

Then the commentator quotes the following from some unknown text:

हृदा हुकायनिर्चेत पिता चानल एव च।
एते तारसता देवा एकार्थितपदे स्वतः।
चतुर्दशिपदेश्वेयं पाप्यकमार्य न स्वतेः।
एभ्योजने सहस्स्य श्रेया: जुरा: सर्वंपदार्शिता:।

In the next four verses the author mentions the assignment of these deities to the different limbs of Vāstu-puruṣa (House-God):

पूर्वावितप्यपार्श्ववित्यादिप्रच्छाध्यवसायस्य निर्मिति शिली।
प्रापो मुखे स्तनेयायं भुरस्यायस्यस्त्राच। 11.11
पञ्जयाणा बाह्याः पंक्षवस्तर: स्वशस्त्रण देवा। 11.12
सत्याशाः पञ्चन्य हस्ते सविता च सावित्र:। 11.13
वित्तो भ्रम्ततत्त्वोऽपि व्रतकाब्जों स्वव्यार्ता। 11.13
रूप जातु च जड़िये स्वकितमि यमाद्रोऽपि सरित्तोत्तरा:। 11.13.11
एते दक्षिणापार्श्ववित्यास्तेश्वरं च वामपारवस्त्राः। 11.14
मेष्ये सहजयमन्त्री हुवेये ब्रह्मा पिताप्रिमगत। 11.14.11

This Vāstu-puruṣa (House-God) who lies prone on the site, has his head turned towards the north-east. Fire (Agni) is situated on his head; Water (Āpaḥ), on the face; Aryaman, on the breast; Āpavatsa, on the chest; Parjanya, on the eye; Jayanta, on the ear; Indra, on the chest (neck ?); and the Sun, on the shoulder (all these four belong to the outer divisions); the five headed by Satya (i.e.
Satya, Bhṛśa, Antarikṣa, Anila and Pūṣan), on the arm; Savitṛ and Sāvitra, on the hand; Vitatha and Bṛhatkṣata, on the side; Vivasvat, on the stomach; Yama, Gandharva, Bṛṅgarāja and Mṛga, on the thigh, knee, shank and buttock respectively. The above deities are situated on the limbs of the right side of the Vāstu-puruṣa. Similarly, there are deities on the left side i.e. Pṛthivīdhara, on the left breast; Diti, on the left eye; Aditi, on the left ear; Bhujaga, on the left side of the chest (neck ?); Soma, on the left shoulder; Bhallāṭa, Mukhya, Ahi, Roga and Pāpayaksman, on the left arm; Rudra and Rājayaksman, on the left hand; Śoṣa and Asura, on the left side; Mitra, on the left side of the stomach; Varuṇa, on the left thigh; Kusumadanta, on the left knee; Sugrīva, on the left shank; Dauvārika (Door-keeper), on the left buttock; Śakra (Indra) and Jaya, on the genital organ; Brahma, on the heart; and Piṭṛ, on the feet.

[In verse 53 ऊर्जनो and छष्ठी would have been better readings instead of ऊर्जनो छष्ठी. In this figure of the House-God there are nineteen limbs from head to foot, of which chest appears in three lists viz. Āpavatsa as mere chest, and then Indra as the right side of it, and Bhujaga as the left side of the chest. Only one deity viz. Piṭṛ, is assigned to the feet. The commentator too has erred while allotting deities to the various limbs on the left side: The author has assigned Vivasvat to the right side of the stomach, but Utpala has forgotten to assign any deity to its left side. Actually Mitra should be assigned to the left side of stomach. I feel that the original reading in the last line must have been, चेष्ट्ये शाक्यी तो instead of... जयन्ति. Another doubt arises in mind as I count the limbs taken by the author i.e. he has not assigned any deity to the neck. So I make bold to suggest that the reading should be, दक्ष्ठर्वणपदस्त्रादिक्षराः देव: in verse 52, as उर्जङ्गल has been already dealt with. This kind of division of the ground into 81 squares should be resorted to while planning the construction of cities, villages and houses.]

Or, by drawing nine lines across and nine vertically we can get 64 squares. Here diagonals should be drawn from corner to corner. In this diagram, Brahma rules over four squares at the
centre; and the eight deities situated along the diagonals in the
corners near him rule over half a square i.e. Āpaḥ, Āpavatsa,
Savitṛ, Sāvitra, Indra, Jaya, Rājayakṣman and Rudra; in the outer
corners, Śikhin, Antarikṣa, Anila, Mṛga, Pīṭṛ, Pāpayakṣman, Roga
and Diti, over half a square each; those that are on both sides of
these, over one square and a half i.e. Parjanya, Bṛṣa, Pūṣan,
Bṛṅgarāja, Dauvārika, Śoṣa, Nāga (or Ahi), and Aditi; and the
remaining twenty, over two squares each.

[Here too Utpala’s commentary is sometimes confusing as he
omits some names such as Mṛga from the second group, and Pūṣan
and Aditi from the last group. Instead of Jaya he states Jayanta in
a corner. While enumerating the 20 deities he omits Sugrīva.
According to this scheme the House-God has 64 parts.

Utpala refers here to some scholars who hold this 64 square
scheme to be the biggest one. In this it is probable that the doors
are in the corners. Though the author mentions here only quadran-
gular sites, he speaks of circular, hexagonal, octagonal houses as
well as those with ten and sixteen sides or angles, elsewhere (vide
LV. 20, 23, 28 infra). Sage Bharata too speaks of circular and trian-
gular buildings. Then Utpala quotes the following from some other
Śāstra:

एकार्यानितिपदे श्रेणे कर्तव्य वृत्तपदकम्।
बच्चे वृत्तपदं वर्त्तमानाद्विविधता युतम्॥
तुरीयं द्वारावर्तम तु च चतुर्यदम्।
केवलं पांचमं कार्य त्रिव्रा पांचद्विषित:॥
शिश्नायदस्तु द्विपदा वहितदमक्रमसिद्धता:॥
प्रयमावा: मुरा: सचं पदिका: परिकीर्तिता:॥

For an explanation of this see diagram 3.

वृत्तानि चत्वारि समानि कुला बास्तोदुःःपश्चिमदयस्य सम्यक्।
प्रस्तवनवन च सूपवेर्दीविभयः वृत्तचतुर्यं च॥
शिश्नायदक्रमदेवे निविष्ट्रा: पदवि चायमकायदः॥
प्रथायदे द्विपदा: प्रतिस्तातुन्द्रपदान्त्रेश्वर: पिनामह: स्वतः॥

See diagram 4. Regarding the triangular plan the following
quotation gives the details:

श्वायमि पत्रं चेत्राणां त्रिकोणे परिक्षेत्रै।
प्राची दिव्यम चाकर्यां कौशलैव तत: परे॥
रविमागविभवस्ते ते बास्तुद्राराणि तानि तु॥
दिती वायुं जलपति कोणं निधु विन्यसेतु॥
The meeting points of the longer diagonals and the exact middle points of the squares should be considered as Vulnerable Points, which a wise astrologer ought not to hurt.

[Actually the word Vāṃśa means ‘diagonal’, but the author uses the word here in a wider sense i.e. they stand even for the minor lines connecting a few pairs of squares as explained in verse 63 infra. In addition to the two main diagonals there are four minor ones. These six bring about nine points of intersection. These minor diagonals are called Rajjus. Bhaṭṭotpala seems to have written a work on architecture entitled कालुविवच, wherefrom he quotes here two verses:

रोगादानु नयेतस्तु निवतीतोव वहताओस्म ।
एतसुब्रवद्य प्रोक्तं मुणिमिर्थसंज्ञितत ।
वित्तात्त्वकोपकं चार्यद भूषं मुखाक्तथा नयेतु ।
जयंतादृ भूज्ज राज्यार्थं मुणिविवविवस्तथा ।
एतचतुष्टयं प्रोक्तं रज्जुसंजं मनोिनिगिम ।]

तान्युविविवचाकोलस्तम्भादि: वांजितानि शाल्यवश ।
गृहमुदतातुर्ये योदाः स्त्रोत्तित प्रयविन्नित ॥२॥

Should the vulnerable points be hurt by dirty materials, nails, pillars, pegs etc. (with heavy things like stones), they would cause trouble to the owner of the building in the corresponding limbs of his body.
[The limbs of a man correspond to those of the House-God enumerated in verses 51-54.]

क्रष्णेत्रे यद्हं गृहमन्तुण्यं वासमराहुत्याय।
प्रशुवं नेवनिन्मित् विक्रमेतवान्: सतः तत्तु 11261.

If, at the time of query, the owner of the house scratches a limb, it should be understood that the corresponding part of the house (in contact with the limbs of the Vāstu-puruṣa) has some affliction or hurt. Or, if at the time of offering oblations to the Deities at the sacrifice (connected with the construction of the house) there is some evil omen (such as sneezing, spitting, weeping, howling, or uttering inauspicious words etc.) or unnatural behaviour of the fire (such as sparks, crackling sound, bad odour and the like), those particular limbs of the House-God occupied by the Deities (to whom oblations are offered) should be afflicted with a nail or peg.

धन्तान्निर्वा येपं प्रदंपः सम्यानि चार्वकृः।
[लोहये शास्त्रमयं कपालकेशाय मृत्युः: स्वातः 11601।
श्रेष्ठे श्नेत्वमयं मस्मि च विनिवेशस्वार्थीत्वमेव।
शत्यं इष्ठ मर्मस्तः सुन्यारजजाताहार्वशुमयम। 11611।
मर्मष्ठवमयमो वा निर्मालाप्रणाल्मी तुधपमुहः।]
श्रेष्ठि नामावलि मर्मसंस्कातो वेदयुध्वति। 11621।

If the thorn (or affliction) is wooden, the owner will sustain loss of money; if it is caused by bone, he will have the risk of disease and his cattle will be afflicted; [if it is made of iron, he will have trouble from weapons; and it is skulls or hair, there will be death; if it is charcoal, there is fear of thieves; and if it is ashes, there will be constant danger from fire. The dart, unless it is of the nature of gold or silver, will prove highly dangerous, if it is situated in a vulnerable point. A heap of husk or chaff, whether found in a vulnerable spot or elsewhere, will obstruct the influx of wealth.] Even an ivory peg entrenched in a vulnerable part will cause misery.

[The portion inside the square brackets is not found in some editions.

All kinds of Śalya or thorn except silver and gold are harmful. Ivory, no doubt, is an auspicious thing. Still it is considered here as ruinous. Gold, silver, gems etc., are considered as promoters of the strength and auspiciousness of the foundation.]
The nine points of intersection of the lines connecting Roga and Anila, Pitṛ and Śikhin, Śoṣa and Vitatha, Mukhya and Bhṛṣa, Jayanta and Bhṛṅgarāja, and Aditi and Sugrīva are considered to be the most Vulnerable Parts. The measure of the vulnerable part is an eighth part of a square.

The breadth of a diagonal is as many digits as the number of cubits each square measures. The breadth of a line (running east-west and north-south of the ten lines in each direction) is one and a half times that of the diagonals.

[विर or Vein is the line that runs from east to west or north to south. There are altogether 20 such lines in Diagram 1. Utpala quotes the following verses from another Śāstra or text which happens to be none other than the वास्तुविद्यकप्रकाश—

A house-owner wishing for happiness should guard very carefully Brahman (i.e. the nine squares occupied by Him) situated at the centre of the house. For, His affliction by dirty things like remnants of food, would harm the owner in it.
If the House-God is bereft of the right arm, the owner will sustain loss of wealth and misery through women (or disgrace of women); if He is without the left arm, loss of money and corn; if His head is absent, he will fall from all virtues. If His feet are missing, faults of women (or troubles from women), death of sons, and servitude will be the result. On the other hand, if the God is endowed with all the limbs in fine shape, the occupants of the house will be blessed with honour, wealth and happiness.

[After treating of afflictions to the Deity, the author explains the harmful effects of the absence of His limbs. We have seen the different limbs of the Deity in verses 51-54 supra.]

In the same manner are Deities (Sikhin etc.) situated in the different parts of towns and villages, as in the case of houses. In these places also suitable parts should be allotted to Brähmaṇas and other classes.

[When villages or towns are planned the same sketch of the Vāstu-puruṣa should be prepared and His limbs marked. The vulnerable parts ought to be guarded there too. People belonging to the four classes should be given house-sites in the appropriate directions in those places]

The houses of Brähmaṇas and other classes should be located in the northern, eastern, southern and western parts respectively of villages and towns. The houses are to be constructed in such a manner that for the people who enter the courtyard the houses lie to their left.

[The four classes are given the four quarters beginning with the north in regular order. The courtyard should be so constructed that when you enter it the house lies to your right: If the house faces the east, the gate leading to the court should be in the north; if it faces the south, the gate should be in the east; if the west, in the south; and if the north, in the west.]
The following are the effects of the doors put up at the 32 outer squares beginning with Śikhin (see diagram No. 1), whether in the plan of 81 compartments or of 64 (diagram No. 2).

If the door is put up at Śikhin, Parjanya etc., to Antarikṣa on the east, the respective effects are (1) danger from wind, (2) birth of daughters, (3) immense wealth, (4) royal favour, (5) extreme wrath, (6) falsehood, (7) cruelty and (8) theft.

The effects of the door being in the eight places on the south beginning with Anila and ending with Mrṛga are in order (1) few children, (2) slavery, (3) mean life, (4) increase of food, drink and children, (5) fierceness, (6) ingratitude, (7) penury and (8) destruction of children and power.

The effects of the door being in the 8 places on the west beginning with Pitr and ending with Pāpayakṣman are (1) trouble to sons, (2) increase of enemies, (3) no acquisition of wealth or children, (4) prosperity of sons, wealth and fruits, (5) increase of wealth, (6) danger from the king, (7) loss of wealth, and (8) ill health.

The effects of the door being in the 8 places beginning with Rogā and ending with Diti on the north are (1) death or imprisonment, (2) increase of enemies, (3) influx of wealth and birth of sons, (4) possession of all virtues, (5) getting children and wealth, (6) enmity with one's own son, (7) faults of wife, and (8) poverty.

[Note: The original text would have been a better expression.]

On the eastern side the auspicious squares for the doors are Parjanya, Jayanta and Indra; on the southern side, Brhatkṣata only;
on the western side, Kusumadanta and Varuṇa; and on the north-
ern side, Mukhya, Bhallāṭa and Soma.

The commentator states here that in spite of the option given
by the author in respect of the two plans (of 81 and 64 squares), it is
essential to prepare the ground into 81 squares for the construction
of houses for kings etc., as well as for the four classes. For, Viśva-
karmaṇa also lays down the same rule in the following words:

राजवेस्मनि वेशाः शूठादीनि च वाष्णानाम्।
एकाशीतिपदेैव शक्रस्थानं च मापयेत्॥
प्रासादान्तु विविधानु छन्दोत्तथायामान्त्मण्डयान्।
एकाशीतिपदेैव सवन्तिनानु प्रमापयेत्॥
नगरग्रामवेदादीनु विविहरिन्तु च मुषुतान्म।
स्थवरतिस्तानां द्वारप्रविभारेयां मापयेत्॥

The parts of the plan where doors are to be fixed should be
separated in the beginning itself. Only after this the wall should be
constructed.

For says Nandin:

“भिषित्तिविव्या हारे सत्याचार्याः ब्यवस्थित्।”
प्राचार्याः समासंस्मिहितानिबन्धने स्वदर्शनं निबिद्धम्—
पूर्वाण्वितान्तां यान्यान्वितां दक्षिणानि जानीयत्॥
हरारिण नैवेद्याति सर्वदिशीस्मुद्रक्स्थानं वायव्याम्॥
भानेयमानिन्यं पार्थर्यं स्त्रीप्रसूतिनं द्वारान्॥
प्रजुऽर्वं ज्ययतं नूपवल्कर्षकारि माहेश्वरम्॥
सीयं क्रोधः प्रजुऽरं सत्यैनुज्जवारितं तृत्यो क्रियंम्।
षोलं तथान्तरिक्षे प्रायासारारिण यज्ञस्वादिनि॥
वायव्येनस्तुतरं प्रौढं पीतेघा नीत्यता वित्यते॥
वेदन्नापानपुत्रं बृहतते याम्य ध्रपि रोद्म॥
मानवेन मधवं नूपवलीभाय भृज्ञा राजायुष्म॥
मुनामपि सुत्वायस्वतं दक्षिणात्तो द्वारारिद्वः॥
पिष्ये धर्षिवर्गे तौवारिक्षसंजलितं च रियुव्रिहः॥
मुधिवे धनहानि: पुनर्वतनाद्वं कुषुमद्वल्म॥
वायुस्मयुचनितं नूपवलयं ध्रपी रिनिस्तिम्॥
शोवं धनहानिकारं बहुतर्भं पापप्रभाष्यम्॥
रोगमुखं वधवर्मदास्मजवेदरमिश्रितं नागम्॥
मुष्यं धनमुद्वर्मिद्वदनेनकक्क्ष्यवं च भल्लाम्य॥
The above quotation proves conclusively that the north-eastern corner should be reckoned as belonging to the east, the south-eastern to the south, the south-western to the west, and the north-western to the north. It is for this reason that the commentator ridicules the doubting Thomases who express the doubt, "What is the fate of the ninth square in the east?" Then he quotes with approval the opinion of Bhavaṅga—are:

The commentator adds that what Varāhamihira has given here is a general definition and description of houses and doors, but other writers on this subject have mentioned eight House-Gods and their asterisms as well as those of the 32 doors. According to them houses and doors should be constructed on the basis of the strength of the Moon and the asterism (of the deities and doors) known as ब्रह्मवर्ग व्यासः।
These deities are found out by calculation thus:

\[ \begin{align*}
\text{गुहान्तरिदिशा मान सहस्रूष्ठ च परस्परम्} & \text{।} \\
\text{वमुभिभूमिगमाहृय लिख्य वास्तुनरं वदेत ॥} & \text{।}
\end{align*} \]

\[ \text{ग्रथवा—} \]

\[ \begin{align*}
\text{वालोः प्रवालोः संयोगदलमयोगताहितम्} & \text{।} \\
\text{वमुभूमीति तत: केष्ठे सेवं वास्तुनरं वदेत ॥} & \text{।}
\end{align*} \]

\[ \text{एतच्छुतुरक्षेत्रे ॥} \]

\[ \text{ग्रथ चतुर्ले—} \]

\[ \begin{align*}
\text{व्यासं ग्रथवृत्तिः कल्वा विक्रमं तत् समाविषेत ।} & \\
\text{व्यासांवृत्तिः कल्वा फलं स्वात्परिवहनं ॥} & \\
\end{align*} \]

Here विक्रम means circumference and the value of \( \pi \) is 3.

\[ \text{ग्रथ पहविप्रभृतिषु—} \]

\[ \begin{align*}
\text{विन्यास्य परिच्छेत्वा मेलाधिकारिज्ज्ञाति ।} & \\
\text{व्यासांवृत्तिः कल्वा फलं स्वात्परिवहनं ॥} & \\
\end{align*} \]

\[ \text{ग्रथ विरोधः—} \]

\[ \begin{align*}
\text{बहुप्रवालसंयोगदलघातुं विक्रमादिके ।} & \\
\end{align*} \]

The idea is that the house-deity is represented by the remainder got, when the area of the site is divided by 8. If the remainder is \( \theta \), it is called Rikta or Empty; if \( 1 \) Dhvaja or Banner and so on:

\[ \begin{align*}
\text{समूेश्च र्यतो ध्वजश्चाकारोऽये द्वे।} & \\
\text{डास्या ध्वनिस्मिव भस्माः भ्व समाविषेत।} & \\
\text{प्रणविवृत्य इत्याहु: ध्वनिभर्जन उच्च्यते।} & \\
\text{स्वप्नोंह इत्येकमेत्तानां त्वां स्मृतम्।} & \\
\text{रिख्ये युंस्त्वाभिशेषया ध्वजे सोमन्त्र कुटिका।} & \\
\text{व्यासां राहुको भरणं सिद्धे भौमस्तुभा मध्यं।} & \\
\text{बुध: युनिधिनं च बुधिः ज्ञवां रोहिष्ठी।} & \\
\text{भद्रे तु ध्वज: स्वर: कपो युक्तं फलं गुणी।} & \\
\text{चन्द्रात्नुनुस्कुलयः कार्येत् विक्रमः।} & \\
\text{विन्यास्यत्र रिख्यते ध्वजम् विपुल: विम्ब:।} & \\
\text{व्यासां निश्चयमुदेहः सिद्धेन विक्रमसुतिता।} & \\
\text{श्रवणं सार्यं यथावृत्ये परित्रयो ध्वजः।} & \\
\text{कपिला चापलं स्त्रीगां निश्चयं भर्गेण निबृतः।} & \\
\end{align*} \]

\[ \text{ग्रथ द्वारकानारः—} \]

\[ \begin{align*}
\text{कुटिका भगमैः च विवेचा च पुनविंचुः।} & \\
\text{तिथियो हस्तस्तवाद्वाराः च क्रमातू पुनिः निविषेत् ॥} & \\
\end{align*} \]
A door being pierced by a road, tree, corner, well, pillar or water-sluice, is inauspicious, but if it is removed to a distance equal to twice its height, there will be no harm done to anybody.

[Cf. भवानीपुरं गणः—

हरोऽद्रायद्रिपातां त्यक्त्वा भूमिः वहिःस्थितः।

न दोषाय भवे होमी युहस्य श्रीह्स्योश्ववा।]

also the समाससिद्धा—

स्तंभतहस्मक्षरेष्विंद्र वेदश्र न शुभकर्ष्ठारम्।

वेदोऽद्रायद्रिपातां हिष्याणं भूमिः त्यक्त्वा न दोषाय।

Here the commentator raises a doubt whether the expression height refers to the door or the object that pierces or wounds. Here it is Garga’s statement, more than that of the समाससिद्धा, that dispels the doubt.]

तथाविंद्र द्वारे नाशाय कुमारदोषवं तथाला।

पुष्पद्वारे शोको व्यथोद्वृत्तिः स्मारिता प्रश्नः। ॥७३॥

कृपयानापस्तमारो भवति विनाशश्च देवताविंद्रे।

स्त्रमेन स्तर्कोरा: कुलनासो भ्रह्मायोजनयुक्ते। ॥७४॥

A door wounded by a road presages the owner’s death; by a tree, harm to children; by mire, grief; by a runnel, excessive expenditure of money; by a well, epilepsy; by an idol of God, the owner’s destruction; by a pillar, frailty of women; and one facing Brahma, extinction of the family.

[Cf. विश्वाकर्मा—

श्रूहमुद्ये कृतं द्वारं द्रष्टकान्ताविनाशनम्।

हारवेद्व कलह शोक नारीवं सम्प्रुप्तवेद्यत। ॥

also भारद्राजः—

गिरा समर्थिण संशाश्र नालमध्यं च सर्वंशः।

विह्वय वासुमध्यं च द्वारासिद्विनिवेष्येत। ॥
The commentator raises another doubt here i.e. he has stated in verse 75 that the doors on Bhallāta and Soma in the north are highly auspicious, but they face Brahman in the centre, which is forbidden according to this verse. The explanation is that what is given in verse 75 is an exception to the rule given in 78.

A door which opens automatically causes lunacy; one that closes likewise, destruction of the family; one that is too big leads to trouble from the king; one that is too low, fear of robbers and misery; one above another as well as one that is too narrow is not conducive to happiness; one that is too broad brings about famine; a crooked door, extinction of the family; one that is pressed very much by the upper block, affliction to the owner; one that is bent inwardly, the owner’s death; one bent outwardly, absence from home; and one that is not properly situated in its usual direction, trouble from robbers.

The principal door ought not to be surpassed by other doors through superior structure and decorative motifs. That door should be embellished profusely with the designs of auspicious objects such as water-pots, fruits, foliage as well as images of Siva’s attendants (and lions, serpents, swans, etc.).
In the outer corners beginning with the north-east of a house there dwell evil spirits viz. Caraki, Vidari, Putana and Rakṣasī respectively. Hence those who dwell in these corners of cities, houses and villages come to grief, whereas the outcasts such as Candraśīlas (who eat dog’s meat) alone flourish there.

[Cf. what other works say:

कोणेवार्थायोऽति एव ।

ऐश्वर्यां चरकी प्रोक्ता स्कन्दः प्राभागस्वितः ।
हृतलक्षणा विदारी च प्राम्या चावर्यंग्मम रिहूतः ।
पुजना नैकृत्ते जेयां जम्बुकः पिलिपिवस्त्वतः ।
रासकी चानिते कोणे पिलिपिवस्त्वोतरे ।

Among the outcasts are included cobblers, Pukkasas etc. Pukkan is the offspring of a Niṣāda by a Śūdra woman. (Manu X. 18).]

वाम्याृविघ्निवस्त्रहाला जातास्तरव: प्रकविणेन्ते ।
उदगणितो वरस्ता: भ्लांवटोधम्बरास्त्रवः: ॥५॥

The trees Peepal, banyan, the Indian fig and the holy Ashvatha growing in the south, west, north and east respectively are of untoward effects; while in the north, east, south and west respectively they are beneficial.

[Cf. गर्ग—

वर्जेतेतु पूर्वतोृष्टवत्य भ्लांव रहिणातस्तथा ।
स्वरोधं परिचयं भागे उत्तरे चायुद्वस्वरुपः ।
श्रवस्तेषु तु भयं ब्रह्माृव भ्लक्षेषु ब्रह्मवर्धारम्भः ।
स्वरोधे राजतं पीडा नेत्रामयद्रुधरे ।
वतः प्रस्तादु धन्यं स्वादु दिशिणे चायुद्वस्वरुपः ।
श्रवस्तथाः परिचयं भागे भ्लक्षस्तुतितरो भवेतु ।]

वस्तरः तत्तकिनो रिपुभयवः: कौशिकोधस्तनात्साय ।
फलिन: प्राजायकरास वादध्वधि वर्जेतेविशाः ॥५॥

Thorny trees (like the Khadira) in the vicinity of houses cause
danger from enemies; milky ones (like the Arka) lead to destruction of wealth; and fruit-bearing ones (like the mango), to loss of children. Even their timber should be avoided in the construction of houses. If these trees (thorny etc.) cannot be cut down, auspicious trees such as Punnaga, Asoka, Ariṣṭa (Nimba), Bakula (or Kesara), the jack tree, Śant and Sal should be planted amidst them.

[If there should be any forbidden tree in the vicinity of a house which cannot be removed for some reason or other, an auspicious tree could be planted between the house and the forbidden tree so that the latter becomes farther off. If this is done the untoward effect prescribed for the bad tree could be warded off.]

In the next verse the author discusses the best ground for constructing a house on.

शस्तीविषिदुमलता मधुरा सुगम्या
रिनवा समा न सुषिरा च मही नरा्रायम्।
प्रायाबनि भक्ष्यनोषमुपागतान्
पले ढियं फुलन शास्थतमविदवेयू॥५७॥

A ground which is soft, even, of sweet smell and taste, and abounding in excellent herbs, trees and creepers, and not hollow underneath, confers all-round prosperity even on those persons who may take rest on it in order to relieve themselves of the fatigue of their journey, how much more then on those who construct a permanent home on it and live in it?

[Under commendable herbs are mentioned Jáyá, Jayantī, Jīvantī, Jīvaputrā, etc. The trees should be fit for sacrificial purposes, such as Palāśa, Pippala, etc. The creepers are Śyāmalatā etc. The commentator mentions चूल्ततत्वस्य among creepers.

The metre is वस्तूतितलक and the figure of speech प्रथिपति.]

In the next two verses the discusses the effects of the neighbouring buildings on a house.

तवित्वायथयेर्वलातो दूरंगोद् मुतवं: समोपथे।
उद्दिषो देवकूले चतुष्पथे मयिँ चापारः॥५८॥

वचये भवं प्रह्लांत वर्मोक्कदशसूले विगदः ।
गतर्पां तु पिपासा कुमारिकारे अनविनातः॥५९॥

If a minister’s house be in the neighbourhood of the house in question, the owner of the latter would sustain loss of wealth; if
a rogue's (or gambler's) residence, death of a son; if a temple, mental afflictions; if a crossing of roads, infamy; if a holy tree, danger caused by evil spirits; if a place filled with ant-hills or pot-holes, calamities; if a cave, thirst; and if a piece of ground shaped like a tortoise, loss of money.

[The commentator says that चैत्यवृक्ष, is कल्याणक. For says the Purāṇa—

मन्दरस्य मिरे: शूढः महावृक्षः स केनुराद् ।
प्रालम्बशाखाशिरः कदम्बः चैत्यपादम् ।

Cf. शूढःपिती—

चैत्यवृक्षो भूतेम्य: कुञ्जवास: पुरा हाययः ।
प्रतिष्ठानविचलो निविष्टे: कण्ठिकित्वः: ।

Utpala says about गता, "गता प्रसिद्धि चिता ""

उदगाधिप्तविमिट्ट विप्रादीनां प्रवेषिणेन ।
विप्र: सर्बत्र वसेदनुवर्णमपेदस्यचायाम् ॥१६१॥

If the ground slopes down towards the north, it is beneficial for Brāhmaṇas; towards the east, for Kṣatriyas; towards the south, for Vaiśyas; and towards the west, for Śūdras. However, a Brāhmaṇa may have his dwelling on any of these grounds, but the rest only according to their rank i.e. a Kṣatriya on a ground sloping down towards the east, south or west; a Vaiśya, towards the south or west; and a Śūdra, towards the west only.

In the following four verses the author describes the same methods for testing the suitability of the grounds for the different classes.

गुह्मये हस्तमितं बलवा परिपूर्तिन पुनः इवभ्रमः ।
वद्यूतमाधिनं ततु समे समे धन्यमिवि वल्तु ॥१६२॥

A pit measuring one cubit in diameter and depth should be dug in the centre of the house-site. If, on filling it with the same earth, the pit is insufficiently filled, it is harmful; if just filled, moderate; and if the earth is more than sufficient, it is blessed.

इवभ्रमवास्मयुन्तः पद्याक्षमस्वास्नतं स्यदि नोनसः ।
तदस्य च भवेतृ पदात्यपापाञ्च चतु: वद्यः ॥१६३॥

Or, fill the same pit with water and then walking a hundred steps, come back. If the water in the pit has not diminished, the ground is blest. Similarly, it is very favourable, if an Ādhaka of the earth dug out weighs 64 palas.
[Cf. पराकार—

निमेषशतमतील्यावातश्रव्यमगतजगतां चारिर्षीं समुद्रतामपूर्वमायामितरता गृहा च चः पश्चिमलालको तुल्यां च।।]

श्रामे वा मृत्याणे द्वधर्मेण दोपवाणिरस्वबिभिन्नोऽपि

व्यवस्थित विषित यथा शस्त्रा सा सुमस्तस्थय वर्णस्य।।५५॥

Or, place a lamp inside an unbaked earthen pot in the same pit with four wicks facing the four directions. The site is most beneficial for that class of people which is represented by the direction of the wick.

[The reader is aware of the rule regarding the classes and directions. The north is the direction of Brāhmaṇas. This verse may also be interpreted as follows: Place four lamps in pits in the four directions and observe which lamp burns longest. The तत्तत्तवमुच्य of Kerala mentions this wick-experiment with four lamps in the four directions for testing the site. (See the author’s paper entitled “On Architecture in Ancient India” read in the ‘Symposium on History of Sciences of India’, New Delhi, October 17-20, 1968.)

द्वधर्मोपितं न कुलमः यथ्य प्रम्भतयेतुख्रुप्तसंतरम्।

tस्थाय विविधं यथ्य च वसिद्य मनोत्पत्ति।।५५॥

Place flowers of the four colours, white, red, yellow and dark, assigned to the four classes in the pit at night and observe them on the morrow. That class whose flower has not faded in the pit will flourish on that site. Similarly, any site would be auspicious for a person, provided his heart feels very happy there.

[The last statement is based on a psychological principle. The condition of the mind presages future events and their success or failure. See also LXXV-3 infra for a similar idea.

See also ग्रं—

वा यथा रासिता भूमेयं वेदः इत्यकर्मः।
tस्माः श्वः शनेरमहे हस्तात्र समन्तः।।
tच्चशः पूर्वोत्तीतिम पाञ्जुमा सुविचारणः।

वर्षमात्रां च वृद्ध: स्वादीयमात्र विग्रहिता।।

साम्ये साध्ये विनिपितवाचवाचविविधवाचार।

पूर्वयित्रायष्टवा श्वः श्रुक्षः क्रमशतः क्रजेत्।।
A soil that is white, red, yellow and black is beneficial to the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras respectively. Similarly if it smells like ghee, blood, food and liquor, it is good for the four classes in order. It is also favourable for these classes in their order, if it is covered with the four kinds of grass viz. the holy Darbha, Śara, Dūrvā and Kāśa. Likewise, a sweet, astringent, sour and pungent soil bestows prosperity on these classes in order.

[Cf. गर्ग —]

What should one do before constructing a house?

कृत्तं ऋषिबहुजां गोविन्दिकाः प्रधानं: प्रामाण्यं च।
गत्वा मही गृहस्थिति: कोले सावत्सरोऽह्वये।।६५॥

भवतिनाकारं बंध्यक्षतसुङ्कुलमुपवश्च।
वैवतपुजां हत्वा स्थपत्तिनमण्यं विग्राह्यच।।६६॥

विप्र: स्मृद्व्वधर्मी शर्यवर्त्य स्वरूपे विज्ञानंकि।
शुद्ध: पारो स्मृद्व्वधर्मी कुर्यारोऽशुद्धरम्मे।।१००॥
The owner of land who wishes to construct a house should go at a time prescribed by the astrologer to the worthy site which has been ploughed, where sown seeds have sprouted, and where Brähmaṇas and cows have stayed for a night, worship the deities with varieties of eatables, curds, coloured rice, fragrant flowers and incense, and honour Brähmaṇas and architects. Then touching his head, breast, thighs or feet, according as he is a Brähmaṇa, Kṣatriya, Vaiśya or Śūdra, he (owner) should draw a line (with any object held in the hand) on the ground, at the commencement of the construction of a house.

[The first line gives a few conditions such as ploughed to show that the land is not barren, on the other hand, fertile as well as blessed by cows and Brähmaṇas. For, the Lord is said to be 'प्राणहृत' in the land. See the following verse quoted by Utpala on purification of land:

सम्मार्तनानात्जने सङ्केतोत्स्तुविने वा।
गाव च सनिवासेन सुमित्र: शुद्धतिः पञ्चविंः।।

The following verses give the effects of the line being drawn with various objects.

प्राणनुमङ्गके कृयान्नद्याण्यालववयं प्रदेशनिवया।
कनकमणिरजनमुक्ताविभिन्नकुमङ्गलैंस्वविं॥१०।१॥
शश्वेता शश्वास्युभवेन लोठेन भस्मानामिनययम्।
तस्यरं तृणेन च गाढ़ोलिङ्किता च सारस्ययम्॥१०॥२॥
काहा पाटशैलः शश्वास्योपववय विरूधा ।
चर्मच्याकास्थाकृति दलेन च कर्तुरक्षववययः॥१०॥३॥
ैरप्रमर्यश्वलिङ्किता प्रदेशिण सम्यवो विनिघ्नेः॥
वाच: पश्चवः नित्तीवितं शूरं चायुगं कतिष्ठत॥१०॥४॥

Should the owner draw the line with his thumb, fore-finger, middle finger, or with gold, silver, gem, pearl, curds, fruit, flower or coloured rice (barley), the result would be quite good. On the other hand, should he draw the line with a weapon, he would be killed by a weapon; with a metallic (or iron) piece, he would suffer imprisonment; with ashes, there would be danger from fire; with straw, fear of theft; and with a wooden piece, trouble from the king. A line that is crooked, and drawn with the foot leads to trouble from enemies and misery; so is one that is ugly or not clear; one drawn with a piece of hide, charcoal, bone or tooth would cause disaster to the owner; one drawn in an anti-clock wise direction, hatred; and in a clock-wise direction, prosperity. Harsh
words, spitting and sneezing at the commencement are said to be inauspicious.

श्रृंगिनिषिद्धं कुं त स्रविष्कत श्वमदिग्रृहेः निमित्ताति ।
प्रवलोकेस्वर गुह्यपति: कव संस्थित: स्मृतति किं च चाक्ष्यम् ॥।१०१॥
रविदीपो यद्य शाकुनिस्ततिः काले विरोतिः पश्वरचम् ।
संस्थाद्वात्सामानं तत्समनं वेदोपस्थितनिवृद्धि ॥।१०६॥

After entering a finished or half-finished house, the architect should carefully look for the auguries and also observe where (i.e. in which limb of the House-God) the house-owner is standing and which part of his body is touching. If at that time a bird, heated by the Sun, cries harshly, it must be predicted that there is a bone of that limb corresponding to the one touched, on the spot.

[The commentator gives here a detailed exposition of the word 'Ravi-dipta'—'heated by the Sun': One meaning of Diptā is that direction opposite to the Sun. Among the eight quarters one becomes Anagārini or having charcoal, the next Diptā or heated, the next to that Dhūmitā or smoky, and the remaining five Sāntā or tranquil in each watch of the day or night. For example, from Sunrise till the end of the first watch (i.e. till 9 A.M., taking the sunrise to be at 6 A.M.) the North-East is termed (1) Anagārini, the East (2) Diptā, South-East (3) Dhūmitā and the remaining five i.e. (4) South, South-West, West, North-West and North, Sāntā. In the next watch i.e. from 9 A.M. to 12 A.M. these designations go to East, S.E., South and S.W., West, N.W., North and N.E. in order. In the same manner the process has to be repeated in the last watches of the day and in the four watches of the night as well.

See the quotation from some other Āgama :

प्रच्छाकाले ग्रहस्वामी यद्य ग्रहाती स्वरकम् ।
मुदो हस्तप्रमाणोन शत्यं बुयातद ग्रहम् ॥।
शकुनसमयेवद्वायेह ग्रहयवद्वायोनुगामते ।
तद्भवसमस्वथ तद्गोभस्तद नृगमृगमेवेति ॥।१०७॥

Or, at the time of observing the auguries, if other animals like the elephant, horse and dog, scorched by the Sun, cry, it should be predicted that the particular spot occupied by the owner contains a bone of such an animal, belonging to the limb corresponding to the one touched by him.
If at the time of stretching the measuring string or tape there be the braying of a donkey, it indicates the presence of a bone underneath. The same fault or thorn should be declared in case the string is crossed by a dog or jackal.

[The Salya or hurt must be a piece of bone of that class of animals to which the one crossing the line belongs. The bone, of course, would belong to that limb of the animal which corresponds to the one touched by the owner.]

If at that time a bird sitting in a tranquil quarter, warbles sweetly, it should be understood that there is a hidden treasure on the spot or in the limb of the House-God occupied by the owner.

[The meaning of 'तत्समन स्थाने' is—in the place occupied by the bird. The depth will be so many cubits as correspond to the height of the limb touched: "When the ground is dug for laying the foundation the owner should stand up with arms uplifted in the pit. Find out the height of that limb from the bottom of the pit. The depth of the Salya or fault (bone etc.) would be equal to this measure."

Cf. गर्ग—

प्रसन्तकले श्रीपति: कर्मन्त्रज्ञेः समास्थित:।
किमुः संस्त्रृः द्विरा प्रयोगाद् शुभासुभाम्।
विलोक्यः श्रीपति: पूजः परश्वाच्छल्यं विचारणे।
श्रीमन्त्रां सूक्ष्मां पद्धां च निस्तन:।
द्विपक्षानां पुष्क्राणां फलानां दर्शनानिः।
प्रस्तुतच द्विपक्षाणि वास्तवानविशारद:।
दीपदिकस्निष्ठाः पक्षी विचारितं परस्य रक्षम्।
स्त्रृतानस्त्रीख्यम् श्रीमन्त्रस्य तस्य स्थाने विनिविदितेः।
निकलनेन द्रवन तत्र तदः बुझ्यते यथा।
श्रीमन्त्रयत: तनाभ: श्रीमन्त्रस्य निस्तन:।
प्रसन्तकले गजो गौर्ववर्ष रुसो गर्दमोक्षणां।
उदित्रेः वा सारमेयं वा मार्जरस्त्यागरोपिणेः।
Next he gives some more evil omens and their consequences:

If the string snaps, while being stretched, the owner will die; if a peg is driven upside down, a fell disease will afflict him; if the owner or carpenter (architect) forgets anything, he will meet with his end. Should the pot of water, while being brought, fall from the shoulder, the owner would have some cerebral disease; should it be drained away, there would be misery to his family; should it be broken, the labourers would be killed; and should it fall down from the hand, the owner would die.

In the north-eastern corner of the site a worship should be offered with the necessary materials (such as garlands, scents, incense, cloths, food, gold, liquor, meat etc.) and then, first of all, a stone laid there, and other stones in the remaining (seven?) quarters in a clock-wise manner. In the same manner should pillars and doors be raised carefully, being decorated with umbrellas, garlands, cloths, incense and ointments.

[Utpala takes the reading दक्षिणपूर्व first and then refers to the other reading उत्तरपूर्व. He should have known that nobody would advise a worship to be performed in the South-eastern corner at first.

Cf. गर्ग—
प्रामिन्यं तथा मन्त्रं वलनं विविधानिं च ।
शरीरं द्वारा पूर्णं कुमारां कोऽि कोऽि प्रसांपदेतः ॥
नानाविधानिं भक्त्यास्य रथमानं विविधानिं च ।
हृद्वारः विविधवलकः मुऽि चोपपारिते ॥
सह्योक्ते सर्वं दूतं कृत्वा विनिधानं ।
तत्त् पुष्करं परेयं विलायं भ्रकप्पदेतः ॥
ऐश्वर्यमात्रं कृत्वा प्राणाश्चिम्यें भव्येष्वत् ।
प्रयोगबोधवर्चनं स्तम्भवादारवरोहे ॥

वास्तुविवाहविधानं: कार्येत्यस्माधितं ।
शिलाविशासमवतोऽि निर्द्वं युनिनिम: दुरा ॥
नन्दे नन्दाय बस्थिते वसुभिमश्च हितप्रजे ।
सुनिरेः नन्दे नन्दे वस्थिते रस्यतं ग्रहे ॥

भ्रमे काश्यपदायादे पूजनं भ्रमावह ।
सुभणे सुद्रे देवि ग्रहे गर्भिस्म प्रम्यतामु ॥
जये भार्तवदायादे प्रजानं भ्रमावह ।
भव भूतिकरि देवि ग्रहे भर्तिवि रस्यतामु ॥
सर्वसमायुक्ते सर्वं शोषोष्यैः ॥
प्रजापतिसुते देवि मुख्यातु महीमुते ॥

पूर्णं क्रिप्सदायादे पूर्णं क्रिप्मा: प्रजा: कुरु ।
पूजिते परमाचारं गण्मात्यैः चकु चकु ॥
प्रब्ध्युः चाकाे पूर्णं मुंकरिस्द्रस्त: मुते ।
इष्टे यो प्रयोहें प्रतिष्ठा गुर्गुर्गुरइ: कुरु ॥
प्रामस्यामुर्द्रस्वामयुहस्वामिपिरिग्रहे ।
मनुष्यासुहस्ववत्ववन्नूमिकरि भव ॥

Next the commentator quotes the rules for installing the शाकु-पेड़, from another book on the subject:

रितमथामहमसमुस्मितातां न्यायोऽविवल्लभोधवारशायामु ।
श्रीमहेश्वरदेवाराधिश्रीस्वदेशश्रीबलधारशायामु ॥
उपोषितं शिलाजनस्वायां मध्यातु तीव्रैः कुत्तक्ये ॥
भिल्ला ततो दित्यनीतोतस्या शुभे च लमे परिस्पः शादकुमु ॥
कर्मग्रामायं प्रतस्थोस्तत्त्वविधाने तत्त्वज्ञानः ।
नील्ल व्यस्तर्त तांस्य ग्रहे तु तावध्रव्यतिशास्माबोज्य श्रेष्ठे ॥
नवदेवित सुकित किंवत्काकोषो हरितानाथ्ये सुमोगति चान्या।
सुमज्जलौ नैस्तं तामागसंस्था भद्रकुरै मातरकोणयाता॥
वृषापावृषनागरपानित्त्वानां नन्दरिविकानां क्रमः शिलानाम्।
ब्रह्मणाजीतानां सुदृढ़ज्ञानां सुलक्षणानां श्रवणां निस्तेन्॥
कृम्भीश्वरशेियो धि जनार्दनः श्रीधरांश मध्ये भजनस्य संस्था॥
हराराधिया विकात्यो गजशर सम्पूर्णन्याय बलिमि।
सुमन्त्रः॥
स्नानायच्याक्षरसूरूपंलेपित्वोपहः। प्रतिरूपः शाङ्कुम्॥
ध्रुवं शिलापाश्र ततः कृतिः श्रृङ्गु प्रश्च्यताय तथा च कृम्भम्॥
लाजाकात्रीहस्तक्षमन्त्रस्वयमवाच्च्यायातः परम्यूः सम्बिक्।
श्रृङ्गस्यस्वायं विजीवस्यकृपः ह्रुतान्तरस्तु कार्यः॥

श्रथ लन्नशुवः—
धनुवर्षिमंगोयनरिकुम्भे वास्तुप्रतिष्ठानराजेण प्रथानम्।
एततन्तुर्युधयस्मृक्कु जलोद्वरः तथ्युभमुहिनानि॥
प्रसम्बंधे युक्तशाहः युगाग्राजाधिकार्यं प्राहुरतीन्द्र्यजः॥
एपातं नराधीयपीषु शुमाशः कदन्त्यायातिकरिकोषोऽवरे॥
केन्द्रिकोणेच्यालालाभार्य्यविशेषतेर्वैहसंतेन्द्रुपुषु।
यथे समृद्धः सुधा जनाद्वे व्यर्ते तुलीये जगशु महुः॥
वाच्चः तथा सूक्ष्मकुजाकंजेपु तृतीयश्चताः यतेयु्र नित्यम्॥
शेषेष्यातोणेहुषु विवेष्कस्तु कौरारिबाहारस्यायासः॥
लायालूलीचायामुष्कायान्यः कार्यं मुः स्त्रीवधनवान्दसः॥
क्रमेयतोभ्यस्य गतोऽन्न्यात्तो धित्वपुष्यु दूष चार्य गुँगानिर्तकम॥
श्रवेशां वै भवत्वस्य कार्यं विप्राधिकानां यतुर्धिर्ति प्राकृः।
किन्त्र गोजारिवकारानां बिना स्पः स्वाम्यः। श्रवेशः॥

श्रथ वैदिकान्तः—
ध्रुवे वास्तुते चैव वाराणसं प्रथिष्ठु श्वृतानुः।
वैदिकाशच मन्बिर्च ध्रवहयाम्युपुर्वः॥
कृम्भं मन्त्रमयो यज्ञो वर्धिनां बलिकमपरः।
शेषे नमोज्ज्वल सप्तमयु इति विष्णुजनार्दने॥
तव धियः धिये यानुं ब्रह्माधारस्तु ध्रुवं स्मृतम्॥
सचित्ता धियः प्रसचित्ता शुक्रारूपमहेन्दिष्ठे॥

श्रथ श्रवेशान्तः—
ध्रुवाणो ध्रवजाजनमववम्मो यानुं प्रवर्तमः॥
सचित्ता धियः प्रसचित्ता तथेनवेति विवश्वः॥
When the pillars and doors are mounted by birds and the like (i.e. reptiles, bees etc.), when they shake, fall or are placed wrongly, the effects will be the same as those prescribed for Indra’s Banner.

[Many bad effects have been enumerated in XLIII 62-66 supra for Indra’s Flag being occupied by vultures, owls etc.]

If the house is raised in the east or north, there will be loss of wealth and children; if it gives out a bad smell, a son will be killed; if it is not straight, death of kinsmen; and if it does not face
any particular direction, no children will be born. If one wishes for the prosperity of one's house-hold, one ought to raise the level of the floor uniformly on all sides. If at all there could be any fault anywhere, it should be either in the east or in the north.

[This rule is very important in that it lays down that you cannot have different parts, of one and the same house at different levels. If at all raising the level becomes unavoidable, then it should be done either in the east or north. For, in these two directions the fault seems not to be a serious one.]

प्रावर्तित मित्रवर्म मृदुमय विक्षेपण यदि बृक्षः
ग्रामविनायः पत्थरायुद्धवृद्धिर्मन्तरायः ।

If the floor of a house be raised in the east, the owner would be at loggerheads with his friends; if in the south, fear of death; if in the west, loss of wealth; and in the north, mental affliction.

[From this we can realize that the faults accruing from the elevation of the floor in the east and north are not very serious.]

In the next verse he prescribes directions for kitchen etc. in the house:

ऐशान्यं देवगृहं महानसं चापि कार्यमानेयायम्।
नैक्र्त्यं भाष्योपकरोऽयं वार्षिकायां माहात्म्यं।

In a four-halled house (Catusāla) the worship-room should be situated in the north-east; kitchen in the south-east; the store-room in the south-west; and the treasure-room and granary in the north-west.

[Cf. the किर्मित्य तत्त्र—

पूर्वस्यं श्रीघुप्रकोपमानेयायं स्थानमहानसम्।
शयनं दक्षिणायं च नैक्र्त्यायामयायायम्।
भोजनं पश्चिमायं च वाययं धनसमयम्।
उत्तरे इत्यस्मानमैसायां देवताश्रयम्।]

According to some schools different types of Vāstu-Puruṣa are to be adopted even for the construction of kitchen, worship-room etc. (See notes under 75 supra):

श्रीघुप्रकोप ह्वजः कायां लघुपत्रं महासं से।
शिवो नित्रायिश्वः कायः लघु कुर्ष्टायुगश्रयवः।
वृश्चिको भोजनशालायं कपिलश्रयश्रयवः सदा।
इत्यस्माने सदा भद्रो श्रीको ह्वर्जः तथा।
Is it possible that घूप stands for घ्वाङ्गः?

In the next verse he deals with the effects of the existence of water i.e. its source like tank, well, etc., in the different directions.

प्राच्यान्तस्य सौते मुत्यानि: शिल्लामयं रिपुमयं च।
स्त्रीकल्लहं: स्त्रीसोष्ठं नेत्यस्यं विपत्तम्भविवृद्धः।

If there is water to the east, south-east, south, south-west, west, north-west, north and north-east of a house, the effects would be (1) loss of children, (2) danger from fire, (3) fear of enemies, (4) quarrel among (or with) women, (5) frailty of women, (6) poverty, (7) increase of wealth, and (8) prosperity of children in order.

[Under verse 75 supra I had referred to the ungrammatical expression, नास्वम्, which was not made by the author but by the scribe, as the correct word is used in this verse.]

In the next verse he discusses the types of trees that could be used for the construction of houses.

खङ्गितलम्बमनस्यान्तं तदवद्वेषविभवशिरानस्थान।
शोरतस्वरवविभीतकनिम्बारविमातान्तम्भविन्दृष्टानु।

For constructing a house one ought to select for timber, trees other than that are inhabited by birds, that are broken, withered, burnt, that are in temples and burial grounds, milky trees, Dhava (Lythrum fruticosum), Vibhītaka (Beleric myrobalan), Nimba (Neem) and Aranī (the tree whose twigs are used for churning out fire for sacrifice).

रानी कुतवल्पूजां प्रदल्लिण देवयेष्विवा बृहस्त्व।
वन्यवुख्प्रकाश्यन्तं न प्राप्तोत्तोम्विहति। इः।

A tree that had been worshipped with food, etc. the previous night, should be cut at day-time beginning with the north-eastern part in a clockwise direction. If it falls towards the north or east, it will be blest and beneficial; and one falling elsewhere should be rejected.

[See XLI.13-20 supra in connection with Indra’s Banner.

ब्रेदो यत्विकारी तत: शुम्भ वायु तदवृहोद्विरूपम्।
प्रीति तु मण्डले निदंसेत तेमवर्गमां गोस्याम्।
स्त्रिजवशमे नेत्रो नीले सर्वस्थाश्च ते स्त:।
मुद्रामेअम्बेद्वा कपिले तु मूल कोष्मश्च लड्यामे।]
If the cutting appears natural, the timber is good for being used for a house. If there is a yellowish circle (not natural) in the centre of the cross section of the tree, it should be predicted that there is an alligator inside the tree; if a madder-coloured circle, a frog; if a bluish one, a reptile; if a red one, a chameleon; if it is one with the colour of green gram, a stone; if a tawny one, a rat; and if it is one resembling a sword, water.

[The commentator says that the word खड्गाणि means ‘circle as black as the blade of a sword.’]

षान्यगुणकुतात्स्नुराणसः न स्वेपत परिरोपनुस्तं शान्ति।
नोल्सार्यर्विश्वः न च ननो नेव चांडवर्णः स्थित्यापित्यः ॥१२४॥

A person wishing for prosperity ought not to sleep above grains, cows, elders or teachers, fire and deities, nor along the diagonals, nor with the head turned towards the north or west, nor naked, nor with wet feet.

[The Vaniṣṭas are nine in number, explained in 63-64 supra. This verse looks more like an excerpt from the Dharmaśāstra. A house-holder should not sleep with Nāga-dantas (ivory pieces) towards his feet. For says विश्वचरण—

श्यानुश्वर्जनिष्ठता तु तमाधि तुरुष्यम: ॥
कश्चः श्यान शतास्या नामदत्ता: क्षर्यतः: ॥

The metre is स्वातांत. The word स्वेदपुर is grammatically untenable.]

मूर्तिप्रयोगियस्त सतोर्षु तोप्पूणकरकश्चोक्षीयमि ॥
धूपगण्यविलक्षितार्म स्रोताम्याविनुत्ति विशेष गृहः ॥१२५॥

The owner should enter the house which is strewn with heaps of flowers, decorated with arches, embellished with auspicious pots filled with water, where the Deities of the site have been worshipped with incense, perfumes and offerings of food, and which is resounding with the sound of Brāhmanas chanting the Vedas.

[The commentator draws our attention to the fact that the Deities worshipped on this occasion are only those that are in the centre of the diagram 1, and not those in the outer squares, such as Śikhin, Parjanya etc. as well as Aryaman etc. Vide, तन्त्रालार (which only means ‘some other work’):

व्युष्ठकोष कर्मिद्वाय सदा पत्ननुसा: सुरा: ॥
यत्स्तत्र वसत्स्तेते मुन्मुदिण्डश्च कृत्यसः ॥
Some more deities external to the 45 mentioned already have been spoken of by Hiranyagarbha:

देवता: सम्प्रवक्ष्यामि वास्तुनामनुसन्धानः।
ह्याचार्येश्व ह्युमार्गितम्।
बलदेवो यमक्षीव दलितास्या च संसिद्धातः।
रक्षान्त: शेषोक्ष्य वस्तुः: परिचयं दिन्दख स्थितः।
आविद्या वस्त्रो खर्च उत्तरं दिशमार्गिता:।
व्रजा तदेव महेन्द्रश्च दिशमन्त्री समाधितातः।
कीर्तिधृत्तित्तव्य वस्त्रौषधयाच वस्तुहर्ष्यै: प्रतिष्ठितः।
हृत्वाभिः गृहस्थये तु दैवतान्यचतवेश: कुच:।
दिग्वंतरेव सर्वोऽसर्व दिक्षु चैव यथाक्रमम्।
कुलदेवंबुध्यो च कुत्वा च कुलमेन्विनम्।
दिक्षु दैवीपुर्व सर्वामु विदिक्षु च यथाक्रमम्।

See also तत्त्वान्तर—

वाभास्यंतरदेवास्तु वास्तवमेव यथास्थितानू।
तथा च सर्वानु सम्पूर्ण स्वििविनेव पुरोहितः।

The metre is रक्षोद्वतः. The commentator says in a verse that he has constructed a boat in the form of his scholiastic to enable students to cross the ocean of this science taught by Varāhamihira that they may get the wealth.]
Chapter LIV—Exploration of Water Springs

[Like the previous chapter, Water-Divination is an important and independent science practised in ancient India. Water is available from two sources, viz. the sky and the subterranean region. Our author states that the teachers of the science of the former kind of water i.e. atmospheric, are Baladeva, Garga, Kaśyapa and Devala, while those of the latter i.e. subterranean one, Sārasvata and Manu, whose authority is quoted by Utpala. As far as our present knowledge goes, no work of Sage Manu bearing on Dakārgala has been discovered. For this reason Bhaṭṭotpala’s commentary assumes special importance. Now what is the exact meaning of this word, Dakārgala? Daka is the shorter form of Udaka meaning water; and Argala stands for bar or bolt. In other words the expression means a branch of science dealing with water locked up or imprisoned in the bowels of the earth. Hence we can take it to represent the modus operandi for tapping the underground water resources.]

चन्द्रधरयिन्ययोजनां वेद ज्योतिः
पुस्तां तन्त्रात्मविक्रियायः प्रोक्तिनिभिः
एकेन वर्णं रणसु चाम्भस्वयंतं नभस्तो बुधवारिवायाः
नानारस्तवं बहुवर्णं च गंगं परीशिं तितितित्येव

I shall now expound the science of ‘Water-Divination’ which leads to religious merit and fame, as it helps men to ascertain the source of water. Just as there are veins in the human body, even so do they exist, some higher up, others lower down, in the earth. Though the water falling from the sky (as rain) possesses the same colour and taste, yet it assumes various colours and tastes owing to the difference in the nature of the soil (where it falls). Hence it should be examined in relation to its environments.
[Cf. verse 104 infra for the different tastes of water, and verses 23-26 etc. for Śirās or veins. The metre is उपज्ञाति.]

In the next three verses the author tells us the names and effects of the various veins.

पुष्पाक्तात्रलयमनिक्ष्ट्रिवपश्चापवनेनद्रश्राहुर देवा ।
विज्ञातव्य: क्रममः प्रायाल्प्षानां दिरां पत्य: ||३१॥

विवेशितसंज्ञा च सिंहा नवमी मध्ये महाशिरानाम्नः ।
एतात्मोऽभावं शतमः बिनिसृता नामचिः प्रविष्टः ||४१॥

पातालाबुद्ध्वेंशिरा: शुभा चतुर्विक्षु सम्प्रियता यावः ।
कोषाचिन्नुर्वा न शुभा: शिरामिश्लयतो वशये ||५१॥

The Gods who preside over the eight quarters beginning with the east are in order Indra, Fire, Yama (God of death), Nirṛti (demon), Varuṇa (Lord of water), Wind, the Moon and Śiva. The water-veins in the different directions are named after their presiding deities. There is the ninth known as the Great Vein in the centre of these. There are hundreds of veins branching off from these and bearing distinct appellations. A vein that comes up from the nether-world is auspicious; so are those that are situated in the four cardinal points, while those in the intermediate quarters are inauspicious. Hereafter I shall explain the characteristics of these veins.

यदि वेतोगुज्युर हिते देशे हस्तक्रियानिश्चत: पश्चातः ।
सावं पुरवे तोयं वशिते सिंहा पश्चिमान तत्र ||१६॥

चिन्तामणि चार्ध्वुपुरे मण्डकः पाण्डुरोवश्मृत्तिता ।
गुटमेककव दस्मन्यावावो भवित तोयमधः ||७१॥

If a rotang tree is seen flourishing in a waterless tract, there will be water at a depth of $7\frac{1}{2}$ cubits at a distance of 3 cubits to the west of the tree. There will be found a westerly vein flowing underneath. At a depth of $2\frac{1}{2}$ cubits the symptoms would be a pale white frog; thereafter, yellow clay and further, a hard stone (which will break only by the application of much heat) and underneath that there will be water.

[Puruṣa is the height of a man with his arms raised, which is 120 digits or 5 cubits. Cf. Sage सारस्वत—]
In a waterless place if a Jambù tree is found, an easterly vein can be detected at a depth of ten cubits at a distance of three cubits to the north of the tree. Its signs are: the earth smelling like iron at a depth of five cubits, then pale-white clay, and further a frog.

If there be an ant-hill nearby to the east of a Jambù tree, there would be sweet water at a depth of ten cubits at a distance of three cubits to the south of the tree. When the earth is dug 2½ cubits deep, there will be found fish; next a stone with the colour of a dove; and next blue clay. Underneath this there will be inexhaustible water for a long time.

If there be an Indian fig tree in a waterless place (with or without an ant-hill), there would be a vein of good water at a depth of 12½ cubits at a distance of three cubits to the west of the tree. Here the indications are that at depth of five cubits there would be a white snake, then a stone as block as collyrium, and then the vein of water.
If there be an ant-hill to the north of an Arjuna tree, there would be water at a depth of $17\frac{1}{2}$ cubits at a distance of three cubits to the west of the tree. Here the signs are that at a depth of $2\frac{1}{2}$ cubits there will be a white alligator; then at a depth of five cubits, grey clay; then dark, then yellow, then white, and then sandy earth; and beneath that abundant water will be found.

If there is a Nirguṇḍī tree overgrown with an ant-hill (or with an ant-hill closeby), there will be sweet and never-failing water at a depth of $11\frac{1}{2}$ cubits at a distance of three cubits to the south of the tree. There will be red fish at a depth of $2\frac{1}{2}$ cubits; then, red-brown clay; next, pale-white clay; then, sand mixed with gravel and beneath that there will be water.

If an ant-hill be seen to the east of a jujube tree, water should be declared to exist at a distance of three cubits to the west of the tree at a depth of 15 cubits. When the earth is dug $2\frac{1}{2}$ cubits, a white lizard will be found.

If in a waterless place there be a jujube tree along with a Pālāśa tree, there would be water at a depth of $16\frac{1}{2}$ cubits at a distance...
of three cubits to its west. Here the symptom will be a non-poisonous snake at a depth of five cubits.

[Cf. सारस्वत—]

पतालयुक्ता बदरी यज्ञस्तयातः सतोऽपि ।
हस्तत्त्रयवदभस्तियोऽसैने पुष्क्रत्यः ॥
नरे तु दुधुण्डः सर्वत्र निष्ठिष्ठितमुक्तेष्व ।
प्रघस्तोऽयं गुस्तवादु दीर्घकालं प्रवाहितम् ॥]

विल्बोद्युधवरयोऽविहाय हस्तत्त्रयं तु याम्येन ।
पुष्क्रश्चिरिसनम् सबेकृत्यं स्थनते च मण्डुकः ॥१७॥

There will be water at a depth of 15 cubits at a distance of three cubits to the south of the place where a Bilva and an Indian fig tree are joined together. The indication in this case is a black frog at a depth of $2\frac{1}{2}$ cubits.

काकोहखरिकां वहमीको दृश्यते शिरा तस्मान इः
पुष्क्रत्यः सपादे पदिवमक्कल्य सहि त सा च ॥१६॥

श्रापावप्पोतिका मुखोरसवंद्रस्य सबेकृत्य पावणं: ।
पुष्क्रायं कुमुदनिमो दृष्टियं मूको याति ॥२०॥

If an ant-hill is seen near (or along with) an opposite-leaved fig tree (Phalgu), there will be a westerly water vein flowing underneath it at a depth of $16\frac{1}{2}$ cubits. The symptoms are pale yellow clay and white stone; and at a depth of $2\frac{1}{2}$ cubits a white rat will be found.

[The commentator takes तस्मान to mean under the very same ant-hill, but elsewhere throughout he takes the vein to be at a distance of 3 cubits in a certain direction. I feel that that rule need not be given up in this instance and the meaning would be: 'There will be a vein of water flowing in a westerly direction at a distance of 3 cubits to the west of the ant-hill.]

जलपरिष्ठु वेदेऽदु: कम्पिल्लोऽयं दृश्यः ।
प्रवचयं हस्तत्त्रयं वहि दिति वशिष्टाय प्रयम्भम् ॥२१॥

मूनीगृह्यवर्त्ति कायोता दृश्यते तस्मातस्मिन् ।
हस्तत्तेजज्ञायं तस्मान: परोढ्यं च सतारम् ॥२२॥

When a Kampillaka tree is seen in a waterless place, there will be a water-vein flowing in a southerly direction at a distance of
three cubits to the east of the tree at a depth of 16½ cubits. The symptoms are blue-clay at first, then dove-colour-clay, and further at a depth of one cubit, there will be a fish smelling like goat, and beneath that a little brackish water.

[Cf. सारस्वत—]

विज्ञापि यत्र कमिल्भो इवयस्तसमातु कर्तव्ये ।
प्राच्यां त्रिभिन्नसंवारि सा भवेदू दक्षिणा लिरा ||
प्रथो नीलोतपलाभा मृत्यु कापोतस्राभा क्रमात ।
हस्ते उपगन्धःको मत्स्यो जलमल्यमाहोभमेने ||]

शोफाकतरारोरोतरे लिरा ही करावतक्रम्य ।
कुमुदा नाम लिरा सा पुरुषत्रयवाहिनी स्वर्गालयात्ति ॥ २३॥

There is a water-vein named Kumudā, which flows at a depth of 15 cubits and at a distance of two cubits to the north-west of a Śoṇāka tree in a waterless tract.

[In the प्रमरकोश स्योनाक and शोप्यक are given as synonyms.]

प्रासन्तो वल्मीको दक्षिणार्वेव विभोतकरस्य यदि ।
प्रध्येःः स्वर्गालया लिरा पुरुषे शेया विदिः प्राच्याम् ॥ २४॥

Should there be an ant-hill closeby to the south of a Beleric Myrobalan tree, there would be a water-vein at a distance of 2 cubits to its east and at a depth of 7½ cubits.

[विभोतकरस्य याम्यायं वल्मीको यदि इत्यते ।
कर्तव्यात्तरे पूर्व सार्य च पुरुषे जलमे ॥]

तत्त्वेऽव परित्वायं विदिः वल्मीको यदा मेवादस्ते ।
तत्रोद्धः स्वर्गालयां चवुमिन्दयांविनिर्यितः पुरुषे: ॥ २५॥

श्वेतो विलक्तनरः: प्रथमे पुरुषे तु कुद्रकुमानोमेना ।
प्रपरस्यां विदिः च लिरा नव्यति वबंत्रये जीविते ॥ २६॥

If the ant-hill be to the west of the same tree, there would be a vein to the north of the tree at a distance of one cubit and at a depth of 22½ cubits. The signs here would be a white reptile (or a scorpion?) at a depth of five-cubits, then a crimson stone, and then there would be a vein of water flowing westward. However, this vein will disappear after three years.
[The commentary does not help us in identifying the विश्वम्रक which is a creature.]

सकुशासितं ऐशान्यं वल्मीको यत्र कौबिदरस्मं।
मन्ये तयोनं रंगवत्स्त्वमस्त्वयमकोश्यम् ॥२७॥

प्रमो मुख्यं भुजान: कामलोदसानिन्ही‍ मही रक्तत।
कुस्विन्दं: पावाराधिच्छहं येवतानि बाच्यानि ॥२८॥

If there is an ant-hill darkened by the holy grass to the northeast of a mountain ebony tree, there will be inexhaustible water at a depth of 22½ cubits between the tree and the ant-hill. The indications mentioned are a snake of the colour of the lotus-calix at a depth of 5 cubits; below that red earth; and lower still a coryndon stone (ruby).

[In the first line सकुशासित is another reading. But in our previous edition we had adopted the reading given here. This is more sensible than the one where सित appears instead of शिसित].

यदि नरति सप्तपरां वल्मीकुवलस्तूतरे तोयम्य।
बाच्यं पुरयं: पशुवचनिरज्ञि नरति दिन्हानि ॥२६॥

पुञ्जवाद्वं मण्डको हरितो हरितालसानिन्हो मूर्च।
पावालोज्ञानिकाशः सोम्या च गिराः गुमामुच्यता ॥३०॥

Should an Echites tree be covered by ant-hills, it should be predicted that there is water at a depth of 25 cubits at a distance of one cubit to its north. The signs are that at a depth of 2½-cubits there would be a green frog, then the earth resembling yellow orpiment, then a stone dark like the cloud, and beneath that a northerly vein carrying good water.

[Cf. सारस्वत—]

भुजश्वमुक्तो यत्र स्यादु सप्तपरां।
तत्: सोम्ये हस्तमात्रत्तु पशुवचनि: पुरूर्वीय: ॥

वाच्यं जलं नारायं तु मण्डको हरितो भवेद्।
हरितालसंभा मूर्चं मेघांबोध्यं तत्: गिरा ॥

उत्तरा सुजला शेया दीर्घं मृष्टामुखवहिनी ॥] ।

सर्ववं युक्ताशामिव: रिष्ठो वदुर्रो यदा दुर्य:।
तत्समात्से तोयं चरुमिनिरधिके: पुरवे: ॥३१॥
If a frog is seen at the foot of any tree, there will be water at a depth of 22½ cubits at a distance of one cubit to its north. The signs are: a mongoose at a depth of 5 cubits, then blue-clay, yellow, then white clay and next a stone of the form of a frog. (Water will be got underneath that.)

Should an ant-hill be found to the south of a Gray Bonduc tree, there would be a water-vein at a depth of 17½-cubits at a distance of 2 cubits to its south. The signs would be: a small tortoise at a depth of 2½-cubits; there would emerge first of all an easterly vein, then another northerly vein of sweet water; then a green stone below; beneath that there would be water.

If there be an ant-hill to the north of a Bassia tree, there would be water at a depth of 37½ cubits at a distance of five cubits to the west of the tree. Here the indications are: first a big snake at a depth of 5 cubits, then tawny clay, next a stone of the colour of horse gram; next there would be an easterly vein carrying always foamy water.
[I feel that कुल्के might be a mistake for कुल्कव.]

वल्मीकः सिन्धो दक्षिणेन तिलकस्य सतुसन्दूवंशवेतु।
पुरवः पञ्चभिरभस्मो दिदिस वायणं दिरा पूर्वः।||३७||

If there be a glossy ant-hill covered with holy grass and दूर्वा grass to the south of a Tilaka tree, there would be water at a depth of 25 cubits at a distance of 5 cubits to the west of the tree. The water-vein there would be an easterly one.

[Cf. सारसचत—]

तिलकादू दक्षिणे सिन्धेः कुशदुर्वासनसतुं।
वल्मीकालावरते पञ्चब हस्तातु सत्यवस्य परिच्छे।
नरैः पञ्चभिरभस्मोषः दिरा पूर्वानं विच्छेन।]

सर्वावस: पचवायुवा कदम्बस्य दक्षिणेन जलम्।
परतो हस्तसरत्यावु गङ्गिम: पुरावस्तुरयोनीः।||३८||
कौरवसः चात्र दिरा वहति जलं लोहगनिष्ठ चाकोशमास्य।
कनकनिः सप्तको नरमात्रे गृहतिका पीता।||३८||

If there be an ant-hill to the west of a Kadamba tree (Nauclea orientalis), there would be a northerly vein carrying inexhaustible water with the smell of iron at a depth of $25\frac{3}{4}$ cubits at a distance of 3 cubits to the south of the tree. The signs are: a golden frog at a depth of 5 cubits; and then, yellow clay.

वल्मीकसङ्वृतो यथ तालो वा भवति नालिकेरो वा।
पचवायु गङ्गिमसरत्यानं नरमात्रे गृहतिका: दिरा वायण।||४०||

If a palm tree or cocoanut tree be found covered with ant-hills, there would be a southerly water-vein at a depth of 20 cubits at a distance of 6 cubits to the west of the tree.

याम्यन्त कपियश्वाहिंस्यवेश्वर्यक्ष्मेवर्जनाः वायणम्।
सप्त परित्यच्छ करानु लावरा पुरावतरल्ल पञ्चब।||४०||
कर्मस्य कः पुरवः मूलमिश्य च पावाः।
श्वेता मूलमिश्य परिच्छे: पदा तत्स्वेतरा भवति।||४२||

If there be an ant-hill to the south of a wood-apple tree, there would be water at a depth of 25 cubits at a distance of 7 cubits to the north of the tree. Here the symptoms would be: a variegated snake at a depth of 5 cubits; then, black clay; then a hard stone;
next white clay; and then there would be a westerly vein and next, a northerly one.

Should there be a jujube tree or an ant-hill to the north of an Asmantaka tree, there would be water at a depth of 17½ cubits and at a distance of 6 cubits to the north of the Asmantaka. The signs thereof are: in the first layer of 5 cubits a tortoise, then purple stone, next, clay mixed with sand, then at first a southerly vein and next, a north-easterly one.

If there is an ant-hill to the north of a Dāru Haldi tree, there will be water 28½ cubits down and 3 cubits to the east of the tree. The signs for this are: a blue snake up to a depth of 5 cubits, next yellow clay, then an emerald-like stone, next black earth, then at first a westerly vein and then a southerly one.

[The Harirdrādruma is called Maradarasina in Kannada. The ordinary arasina is turmeric.]

If in a waterless place are seen the characteristics of a watery region or soft Viraṇa grass or Dūrvā, water will be found there at 5 cubits below the earth. Or if a kind of brinjal (?) Trivṛtā (white variety of Teori), Dantī, Śukarapāḍī, Lakṣmaṇā and Navamālikā (Double Jasmine) creeper be found to be growing in a place, water will be got at a depth of 15 cubits and two-cubits to the south of these herbs.
[The Benares edition gives the wrong reading 'वेनिमित्तानि' which spoils the metre. The commentator remarks that मार्गी and others are 'स्वनामक्षिति: सुप्रसिद्धा'. It is not clear what मार्गी means. Is it मार्गी (Bamanaitih) mentioned in the Amarakośa?]

Those trees which are glossy, have long overhanging branches, are very short and very extensive, have water nearby (i.e. there must be water under ground in such places); whereas those that are hollow, have pale leaves, and are dry, do not indicate water in the neighbourhood.

If Tilaka (Tilā), Āmrātaka (Spondias), Varuṇa (Tapia), Bhallātaka (Marking Nut tree), Bilva, Tinduka (a sort of ebony) Aṅkola (walnut), Pīṇḍāra, Sirīṣa (Siris), Añjana, Paruṣaka, Vañjula (Bayas) and Atibalā are very glossy and covered with ant-hills, there will be water at a depth of $22\frac{1}{2}$ cubits and at a distance of 3 cubits to the north of them.

If in a grassless place a patch of ground is seen covered with grass, or in a grassy plot, one is seen devoid of it, a vein of water or treasure is to be declared to exist there.

[The commentator refers here to some opinion according to which the depth of the vein also should be considered as in the previous śloka i.e. $4\frac{1}{2}$ Puruṣas.]
When a thorny tree flourishes in the midst of non-thorny trees and vice versa, there will be a treasure or water at a depth of 18 1/2 cubits at a distance of 3 cubits to the west of the tree.

Where the earth being struck by feet emits a loud and pleasant sound, a northerly water-vein will be found at the same place at a depth of 17 1/2 cubits.

Should a single branch of a tree hang low or be colourless, it should be understood that water exists at a depth of 15 cubits under the branch.

Where the fruits and flowers of a tree look unnatural (i.e. resemble others), there will be a water-vein flowing 20 cubits below at a distance of 3 cubits to its east. Here the symptoms are: Stone below and yellow clay.

If a Kanțakārī (Bṛhatī or Prickly Nightshade) plant is seen devoid of thorns, but with white flowers, there will be water underneath it at a depth of 17 1/2-cubits.

Should there be a date tree with two tops in a waterless area, water should be declared to exist 15 cubits below at a distance of two cubits to the west of it.

[Cf. सारस्वत—]

When a thorny tree flourishes in the midst of non-thorny trees and vice versa, there will be a treasure or water at a depth of 18 1/2 cubits at a distance of 3 cubits to the west of the tree.

Where the earth being struck by feet emits a loud and pleasant sound, a northerly water-vein will be found at the same place at a depth of 17 1/2 cubits.

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Should there be a date tree with two tops in a waterless area, water should be declared to exist 15 cubits below at a distance of two cubits to the west of it.

[Cf. सारस्वत—]

When a thorny tree flourishes in the midst of non-thorny trees and vice versa, there will be a treasure or water at a depth of 18 1/2 cubits at a distance of 3 cubits to the west of the tree.

Where the earth being struck by feet emits a loud and pleasant sound, a northerly water-vein will be found at the same place at a depth of 17 1/2 cubits.

Should a single branch of a tree hang low or be colourless, it should be understood that water exists at a depth of 15 cubits under the branch.

Where the fruits and flowers of a tree look unnatural (i.e. resemble others), there will be a water-vein flowing 20 cubits below at a distance of 3 cubits to its east. Here the symptoms are: Stone below and yellow clay.

If a Kanțakārī (Bṛhatī or Prickly Nightshade) plant is seen devoid of thorns, but with white flowers, there will be water underneath it at a depth of 17 1/2-cubits.

Should there be a date tree with two tops in a waterless area, water should be declared to exist 15 cubits below at a distance of two cubits to the west of it.

[Cf. सारस्वत—]
If a Kāñkāra (Barahal) or Palāśa (Butea Frondosa) tree bears white flowers (instead of red ones), there will be water two cubits to its south at a depth of 10 cubits.

यस्यामूलमा धार्म्यं धूमे वा तद बारिष नरुगले।
निब्धया च शिरा महता तोयप्रवाह्ये॥६०॥

If steam or smoke arises from the earth, there will be water underneath at 10 cubits; and it should be stated that the vein will yield an abundant supply of water.

यस्मिन् लेवोध्रे जातं सस्यं विनाशशुप्याति।
सिन्धुमतिपान्धरं वा महाशिरा नरुमें त्रृण॥६१॥

If in the region of a field the crops that have grown perish or if the vegetation there is very glossy and exceedingly white, there will be a vein of abundant water on the spot at a depth of 10 cubits.

[The above exposition relates to the availability of water in jungle and watery regions. Hereafter the author treats of water-divination in desert areas.]

महावेशे मवति शिरा यथा तथात: परं प्रक्ष्यायमः।
ग्रीवा कर्माचारमिव सूतलसंस्था: शिरा याति॥६२॥

I shall now expound the possibilities of veins in desert regions. The water-veins run below the earth's surface in the form of camel's neck (i.e. syphons).

[The camel's neck is crooked, long and thin. The veins of water in deserts would be very deep and slender.]

पूर्वात्रतः लोपोयंद्र झल्लोको जलं मवति पव्वतात।
उत्तररमणा च शिरा विजेया प्रक्ष्याय: पुष्ये॥६३॥

विन्दुं द्वृद्धं श्रवी गुलकपिला तयं मविद्वारिता।
मवति च पुरुषेयोगस्तम्यस्य तत्स्य तत्स्यभिः विनिवेष्यम्॥६४॥

If there be an ant-hill to north-east of a Pilu tree, there would be water at a distance of 4½ cubits to the west of the tree and at a depth of 25 cubits. The vein of water would be running in a north-easterly direction. The signs would be: in the first Puruṣa (5 cubits) a frog, then brown clay, thereafter green clay, then below, a stone and beneath that water (in plenty).
[I do not understand why Utpala says हरिता means शुक्ला. The author does not give in the text the distance of the vein from the tree but Sage Sārasvata, who is quoted by the commentator, gives it as "सरलवल्लुभूतानिस्ति," which Utpala takes to mean 4½ cubits. If that be correct, the reading ought to be सरलः instead of सरलीः which must be a printer's devil. Hence I take the liberty of correcting the reading in the following quotation from सारस्वत—

ऐशायां पीलुकलस्य बलमीकरेश्चिङ्जलं बदेतु।
चरुभि: सरलैःहरिता: पञ्चमेऽर्तपञ्चमे।
प्रयमे पुरस्य भेक: कपिला हरिता च मुद्व।
पापास्त्य तले सोम्या शिरां बहुजलं बदेतु।]
पीलीरेव प्राच्यां बलमीकोकोतार्फवपलमेहृतेः।
दिति याम्यां तोक्त्य वत्क्त्यं सन्तमि: पुलवे:।
प्रयमे पुरस्यं भुजयं: सितासितो हस्तमात्रपुरोत्तश।
दलितातो हर्वति शिरा सकारं सुरि पान्यव।।१८६।।

If the ant-hill be to the east of the Pilu tree, there would be water 4½ cubits to the south at a depth of 35 cubits. The signs would be: in the first Puruṣa (5 cubits) a white and black snake of one cubit length; to its south flows a vein with plenty of brackish water.

उत्तरत्वभ चलीस्त्वार्णिणिगुरुं दलिते जलं स्वतं।
वसन्तं: पुलवेन्यं पुलवे पीलोत्त्र चक्रुकु।।१६७।।

Should there be an ant-hill to the north of a Karira (Caril) tree, there would be sweet water 50 cubits below at a distance of 4½ cubits to the south of the tree. The sign at a depth of 5 cubits is a yellow frog.

[The word Karira should not be taken here to mean 'the tender bamboo shoot.' For, it is a desert tree, Maru vṛkṣaḥ, says Kṣīrasvāmin (Amara II-77). He says (in III-174) it is वंशविशेष or a variety of bamboo.

Cf. सारस्वत—
उदकन्यारात्र्वीमीको दश्ते नेवजलं बदेतु।
चरुभि: सरलैःहरिता: सारबृजानानावतः।
नरे भेक: पीतवयं दश्ते चित्रमसं हि।]
रोहोत्त्वस्य पर्वावेदविखलेनितमि: कर्यान्ये।
दलिता पुलवाईं सारां सकारं परिवृण्ये शिरा।।१६८।।
If there be an ant-hill to the west of a Rohitaka tree, there would be a westerly vein of brackish water 60-cubits underneath at a distance of 3 cubits to the south of the tree.

[According to the *Amarakośa* the tree is Rohitaka. It is otherwise known as नृमल्यात्रु—enemy of spleen]

इन्द्रतरोभलोकः प्रार्थय: पश्चाते शिरा हस्ते।
खात्रा चुधवंश नरानु कपिला गोधा नरे प्रथमे ॥१६६॥

Should there be an ant-hill to the east of an Indra tree (Kahuā), there would be a vein of water one cubit to its west at a depth of 70 cubits. The indication is that at a depth of 5 cubits there would be a brown alligator.

[According to the *Amarā* (II-46). इन्द्रु is the same as नदियोर्जन्य and Arjuna. Kṣīravāmin states that *Indradru* has three meanings: Kūṭaja Arjuna and Devadāru. It is possible that in the present context it stands for Devadāru which grows on the hills.]

यदि वा मुर्वर्णनामस्तरोभलोकयंतो भुजायुदधनम्।
हस्तायने तु शाय पद्मदशनाराजसांच्छेदे ॥१७०॥

क्षरं भयो ज्ञन नकुलस अयुमानवे तामसतनिनिष्ठावम्।
रत्ना च नवतित वसुया वहतिः शिरा दक्षिणात्तम ॥१७१॥

If there is an ant-hill to the north of a Suvarṇaka tree (*Cassia fistula*), there will be brackish water 75 cubits below at a distance of two cubits to the south of the tree. When the earth is dug 2½-cubits, there will be found a mongoose; next copper-coloured stone; then, red earth; then there flows a southerly vein.

ब्रह्मरोहितब्क्ष्ण सम्प्रती वेळिनाथी वल्मिकिकन्।
हस्ताये शत्रु पवारतु वोदसमयैंवंवित्व ॥१७२॥

पुरसं जलमार्धी दक्षिणा शिरा वहति चोरस्ते।
पित्रनिम: पावालो मुदु खेता वृक्षको अर्जनरे ॥१७३॥

If a jujube tree and a Rohita tree are joined together with or without an ant-hill nearby, there will be sweet water 80 cubits below at a distance of 3 cubits to their west. First a southerly vein will come to light and then a northerly one. The signs here are: the stone will be paste-like, next white clay, and at 2½ cubits down a scorpion will be seen.
If a jujube tree be joined with a Karīra tree, there would be a north-easterly vein of copious water at a depth of 90 cubits and at a distance of three cubits to the west of the tree.

If the jujube tree is combined with a Pilu tree, there will be an inexhaustible supply of brackish water 100 cubits below to the east of the tree at a distance of three cubits.

If a Kakubha (Indradru?) and a Karīra tree or Kakubha and Bilva (Marmelos) trees are joined together, there will be water 125 cubits below at a distance of two cubits to the west of the trees.

When the Dūrvā grass (Bent grass) or the holy grass growing on the top of an ant-hill appear pale-white, a well should be sunk in its middle. There will be water in this place at a depth of 105 cubits.

If Dūrvā (Bent grass) is seen in a place full of Kadamba trees (Nauclea orientalis), there will be water at a depth of 125 cubits and at a distance of two cubits to the south of the tree.

[The Kadamba tree is supposed to be dear to Balarāma, because it has the smell of wine. We do not know if people were extracting liquor from it. The शतवति (V-105) says

"पर: कदम्ब: प्रान्वेश्य: कादम्बः हृलिप्रियः।
नीपो घूलिकदम्बः: गुवातो वृत्तपुष्पः।"

This tree has two other names, धाराकदम्ब and राजकदम्ब.]
वल्मीकिन्त्रायमध्ये रोहितकपादयो यदा सबलति।
नानाबृत्तं सहितस्स्रितिमंजलं तत्र वक्तस्यू। ॥७६॥
हस्तचतुः प्रथात्तु षोडशेषविनां लेखवारिः।
चत्वारिशतुस्वान्तु खातवासमाध् लिरा सबलति। ॥८०॥

If there is a Rohitaka tree along with three other trees of different types in the centre of three ant-hills forming the apexes of a triangle, there will be water 200 cubits below at a distance of 4 cubits and 16 digits to the north of the centre. When the bottom is reached, there will be stone and beneath that water-vein.

प्रतिविपुराय सम्मस्य शमी मेंदुपरेण वल्लीकः।
पश्चातपत्तिकराते शतान्तस्तथेऽनंरेष्य:। संख्लम्। ॥८१॥

If there be an ant-hill to the north of a knotty Śamī tree (Saen) there will be water at a depth of 250 cubits at a distance of 5 cubits to its west.

एकस्था: पठव यदा वल्लीका मच्छमो मेंदुख्वेत:।
तस्तस्यि लिरा प्रविष्ट नरविष्टा पठववैज्ञतया। ॥८२॥

When there are five ant-hills in one and the same place and the central one white, there is said to be a water-vein below the central one at a depth of 275 cubits.

सपललाः यत्र शमी परिवर्मनस्यमेन भानवः। पट्ट्या।
प्रथनरेजः। प्रथमं सवालुका पीतमृपरत:। ॥८३॥

Where there is a Śamī tree joined with a Palāśa (Buteo frondosa) tree, there will be water 300 cubits below at a distance of 5 cubits to its west. Where the earth is dug 2½ cubits, there will be a snake at first, and then yellow clay mixed with gravel.

[Cf. सारस्वत—

शमी पलाशसंयुक्ता यत्र स्थायु तत्र पश्चिमे।
पलाशःताजल वाच्यः पद्मात्र गुरुवैरवः।
प्रत्यांगुप्ते सर्पः पीता मूत्र स्थातीवालुका।
तद्धोभस्यो बीनिर्देशशी दीर्घकाल प्रवाहितम्। ॥]

वल्लीकेन परिवृत्तः: श्वेतो रोहितको मच्छस्यस्य।
पुरूषः हस्तस्य सपलला मानवरस्तः। ॥८४॥

Where there is a white Rohitaka tree surrounded by an ant-hill, there will be water at a depth of 350 cubits and one cubit to the east.
If there is a white Śamī tree full of thorns, there will be water at depth of 375 cubits and one cubit to the south of the tree. At a depth of $2\frac{1}{2}$ cubits there will be a snake.

[Thus the author refers to a number of desert trees with or without ant-hills in their vicinity as the guiding factors locating water. In modern times tube wells are sunk to get water from very great depths. Here the maximum depth in desert areas is 375 cubits and the minimum is 25 cubits, while elsewhere they are 37$\frac{1}{2}$ cubits and 7$\frac{1}{4}$ cubits respectively.

Cf. सारस्वत—

श्वेतातिकण्टका यज्ञ शामी स्वातं तत्र दक्षिणः।
हस्तेन पत्थरसप्तत्वा नराणां निर्देशेष्यज्ञसम्म॥
शालतेंथसुङ्ख्ये सपार्थश्चतेष्यक्षणस्थे॥
सुरस्म च जल ज्ञेय चिरचारप्रवाहितम्॥]

मदवेशे यथ्चमहे न बाहुः तेर्जलं विनिवेद्यम्॥
जन्विवेतसपूवः ये पुष्याः परो धिगुरणः॥६५॥

The existence of water in a semi-desert area (where there is little water) should not be predicted on such symptoms as are found in a desert. If the characteristics mentioned viz. Jambū, Vetasa etc., in connection with waterless tracts, are seen in deserts, water should be declared to exist there at twice the depth mentioned.

[The symptoms of Jāṅgala or semi-desert tracts, are mentioned in Verses 6 and 8 supra. Sometimes the characteristics of Jāṅgala and Anūpa tracts may be found in desert areas, and vice versa, but prediction of water will have to be made on the basis of the type of land. In the former case the measure of the depth should be doubled and in the latter halved.

जालात्रत्रात्रात्रा मोक्षी शिवमारे सारिभो निवा स्वातं ।
वीश्वरो वाराही ज्योतिष्मती नमस्तवेगा च ॥५७॥
नुसारकमावपरात्याचार्यपदावचेति यह्नेनिलये ।
वल्मिकास्यातुतरतत्तिमः करणंथसुङ्ख्ये तोयम् ॥५८॥
If a Jambū tree, Trīvṛt, Maurvī, Śīṣumārī, Sārivā, Śivā, Śyāmā, Vārāhī, Jyotiṣmatī, Garuḍavegā, Sūkarikā, Māsaparṇī or Vyāghrapadā creeper grows on an ant-hill, there should be water 15 cubits below at a distance of 3 cubits to the north of the ant-hill.

[There is a big list of botanical names given here. Except Jambū all are herbs.

In the second line of the first verse there is a metrical flaw, in that the fourth quarter is short of one Mātrā or syllabic instant; and there is a जमण् in the 5th Gaṇa. In this verse Varāhamihira uses a new word viz. वीहाचव्य, which is the plural of वीहाचव्य, which is not in common usage.]

एतदनुष्ये बाच्य जान्धुमुमी तु पत्रचारम: पुर्व: ।
एतेरेत निमित्तेमस्वेषे सम्पत्तिम: कथयेतु ॥५६॥

The above measures apply only to those areas which abound in water; but in a semi-desert region the depth should be 25 cubits. If these indications are found in a desert water should be declared to exist at a depth of 35 cubits.

[This and the previous two verses are meant for illustrating the principle enunciated in verse 86.]

एकनिमा यत्र मही तु दुष्टत श्वलमीक्षुम्परिहोताः
तस्यां यत्र विकारो मवति घरिष्यां जलं तत्र ॥५६॥

Where a patch of ground, otherwise uniform and devoid of grass, trees, ant-hills and bushes, contains some unusual characteristics, there will be water 25 cubits below.

[ Cf. सारस्वत—
एकवशेषम् मही यत्र व्यक्तगुल्मतुल्लादिभि: ।
वल्लीकौशलपि रहिता तस्यां तत्र विपयेय: ॥
पत्रचारम: पुर्वस्तत्र जलं भुमावधः स्थिततम् ॥]

यत्र दिनमण निम्ना सवालुका सानुनादिनी वा स्याद् ।
तत्रतापत्वक्कैवार्तमानव: पत्रचारिन्द्र स पा ॥५६॥

If the earth is soft (not dry), low, sandy or emitting sound, there will be water in that place at a depth of 22½ or 25 cubits.

दिनमधत्ततः वाग्ये नरस्त्रवुर्जितं प्रभृतं च।
तत्तमातेनपि हि बिकृते यस्तस्मात् तद्येव बदेत् ॥५६॥
There will be abundant water at a depth of 20 cubits to the south of trees that are very glossy. The same result should be declared if a tree in the midst of a thicket shows uncommon features [water will be found at a depth of 20 cubits to the south of that tree.]

नते यत्र धारित्री सार्थ पुष्पे स्मृ जाख्यान्नपे
कौटा वा यत्र विनालयन बहुवेस्मृ तत्रापि \textsuperscript{116311}

Where in a semi-desert or a place full of water the earth goes down being trodden upon, or where numerous insects are seen without their abode, there, will be water at a depth of $7\frac{1}{2}$ cubits.

उद्दा शीताच मही शीतोपायनमस्यमिन्नरेः सार्थः।
इन्द्रधनुमस्येः वा वक्कीको वा चतुर्वण्टात \textsuperscript{116411}

An isolated cold spot in a warm ground or vice versa will have water at a depth of $17\frac{1}{2}$ cubits. Where in a semi-desert or watery region a rain-bow, anti-hill or fish is seen, water will be found at the same depth at a distance of four cubits therefrom.

बल्मीकानां पहळ्यां यक्षोकोमयुधर्षिः शिरा तदचः।
धुष्यति न रोहते वा सत्य वस्यां च तत्रामम \textsuperscript{116511}

If in a row of ant-hills, one is taller than the rest, there is a vein of water four cubits underneath that. Similarly there should be water at the same depth in a spot where vegetation that has grown withers away or does not sprout at all. This rule is applicable to semidesert and watery tracts only. (Another meaning is: at a depth of $17\frac{1}{2}$ cubits at a distance of 4 cubits from that.)

[Cf. सारस्वत—

वल्मीकपहळ्यां यक्षोकोमयुधर्षिः चतुर्वण्टात जलम्।
न रोहते धुष्यते वा यत्र सत्य चतुष्करात \textsuperscript{11}

जलं तस्य निर्देशें भूमि निःसंशयं तदा।]

Here there is a ticklish problem: In almost all the cases the depth of water is given in Puruṣas and the distance in cubits. However, Bhaṭṭotpala interprets in this verse:

“तदा तदवस्त्योऽवस्य वल्मीकस्यावस्त्य चतुर्वण्टः शिरा जलं भवति।”

When water is said to be just underneath a thing, there is no necessity for mentioning any distance from it. However, the state-
ment of Sage Sārasvata, चालिस्तातु, which is in the Ablative case gives room for doubt whether the reference is to horizontal length or not. In our previous edition (page 477) we have taken it to mean the horizontal distance of 4 cubits. If this be the correct interpretation, we might take the depth from the previous verse, viz. सारस्वतमनेने: i.e. 17½ cubits.]

न्यायोपलासोधरे समेतिस्तिनिजलं तद्यथ:।
वटपिपलसमवाये तद्व्यायं शिरा चोवक्।।६६॥

If a banyan, Butea Frondosa and Glomerous fig tree, or a banyan and a holy fig tree are found together, there will be water underneath them at a depth of three-cubits; and the vein will be flowing towards the north. [Another meaning:—there will be water underneath at a distance of 3 cubits from them and at a depth of 15 cubits (17½ ?)]

[In the interpretation of this verse too the same doubt persists: The word चालिस्तातु: may also mean at a depth of 15 cubits. Even Sage Sārasvata’s words do not help resolve the doubt, for he says:

पलासोधरे यज्ञ स्यातां न्यायोपलासंपुत्ति:।
वटपिपलको वाय समेति तद्यथो जलम्।।
करौसतिस्तिनिजलं चाम्भ: शिरा वाहुजलां वदेत।।

The last line may also be construed as: There will be water underneath them at a distance of 3 cubits to the north of the trees: and the vein will be a source of abundant water.]

In the next two verses the author gives effects of sinking wells in the different quarters of a village or town.

ग्रामने यदी कोणे प्रामस्थलु घुससे वा शेषकृप:।
नित्यं स कऽरोति मयं दाहं च समानुवं प्रायं:।।६७॥
नेत्रहं तकोषे बालकसं च वनितायमं च वायस्ये।
विद्राघ्यमेतत्स्यक्तववे देवानां शूमावहः: कृपा:।।६८॥

Should there be a well to the south-east of a village or town, it would mostly cause constant fear and danger to men from fire. Should it be situated in the south-west, it would cause infant mortality; and in the north-west, danger to women. Wells sunk in quarters other than these three would lead to auspicious results.

[This may be applied to wells in houses as well. The phrase, समानुवं दाहम्, is interpreted by our commentator as: मनुष्यादि बहुत श्रीनिमयं करोतीत्यथं:, which is rather far-fetched.]
Тhus have I expounded the subject of water-divination in verses composed in the Āryā metre, having studied the work on the subject written by Sage Sārasvata. Now I shall treat of the same subject in verses composed in the Vṛtta type of metres as taught by Sage Manu.

[As I have mentioned in the beginning of this chapter Manu and Sārasvata had both written on Dakṣargala. Varāhamihira has summarized the former’s in Vṛtta and the latter in Āryā. In Sanskrit prosody Vṛtta and Jāti are the two categories of metres. In the former the Gaṇas viz. म, य, र, स, त, ज, म, and न are based on certain groups of three syllables, short and long, whereas the latter on Mātrās or syllabic instants. Āryā being Jāti, is based on Mātrā-gaṇa.]

There will be a water-vein at a depth of 15 cubits in a place where the trees, bushes and creepers are glossy and densely covered with leaves, (or have leaves without holes) or where land-lotus, Gokṣura or Śaḍāṅga, Uśira, Kula, Guṇḍra, Kāśa, Nalikā or Nala (a kind of grass) grow. Water will be available at the same depth, if the following trees are found: Date trees, Jambū, Arjuna and Vetas or milky trees, shrubs and creepers, or mushrooms, Hastikarṇa, Nāgakesara, Śaṭapatra, Kadamba, Karoja and Sinduvāra or Vibhittaka or Madayantikā. Similarly there is water at the same depth at the foot of a mountain, if that be surmounted by another mountain.

[According to the commentator the water will be found at the foot of the upper mountain and not of the lower one. Manu’s words too do not clarify the point.]
Cf. मनु—

गुल्मपादयवल्यः स्युः पत्रश्चालविगृहतिसृःत्तः।
तदशो विचरते बारी खाते तु पुरुषवशे। ॥
पपशुरोशीरसुला गुण्डो ताधः कुबोश्यवः।
नलिकानलट्रांषुरजम्ब्रास्तसकांशुः। ॥
यव स्युरंमुल्यश्च मीरुकुत्तः फलाणिवः।
छलेननागमीपक्षः शशुपत्रिवभित्तः।।
सिन्युरारा नक्तकमलं सुगन्धा मदवनकः।
यत्रात् स्युस्तत्र जलं बाहेतवः पुरुषवशे।
गिरेन्द्रयिययत्रायः पर्वतः स्यातास्तो जलम्।
तस्यैव मूले पुरुषविनिविवाशो विनिनिविशृः। ॥

The metre of these verses up to 109 is उपजाति।

या नीच्छिन्कः कालकुशंश युक्ता नीला च मृदू च समकर्ष च।
तस्यां प्रमूलं सुरं च तोयं क्रुडः तवच यत्र च रक्तमूलं ॥१०३॥

There is plenty of sweet water in a place which has Muñja grass, reeds and sacrificial grass, where the earth is blue and mixed with pebbles, and where the earth is black or red.

समकर्ष ताप्यमयी कान्यां शार बर्तिता कपिला करोति।
श्रापणक्राई लक्षणं प्रविष्टं मृदं पयो नीलबुङ्गास्वभाय। ॥१०४॥

A copper-coloured earth mixed with gravel will yield water of astringent taste; red-brown earth makes the water brackish; a pale white earth produces salt-water; and blue earth, sweet water.

शाकादकरणं जिन्वितस्यः श्रीपत्यरित्यास्वभिरवचनपालः।
छिद्रं शुक्लमुग्नमहल्यो रक्तस्य दूरेः अशु पित्ययत। ॥१०५॥

Śāka, Aśvakarna, Arjuna, Bilva, Sarja, Śripaṁi, Arīṣṭa, (soap-berry tree?), Dhava (Lythrum fruticosum) and Śīṁśapā trees, other trees, shrubs and creepers being coarse and having leaves full of holes, indicate the existence of water far away.

[This idea has already been referred to in verse 49 supra.]

मुर्याविनशमल्यो महाराजानुवर्णः या निजला सा बलुण्याव प्रविष्टा।
रक्ताकेकरा श्रीरुक्ताः करीकरा रक्ता धरा वेजस्मयमनोधः। ॥१०६॥

The land which has the colour of the Sun, fire, ashes, camel or donkey, is said to be waterless. If the Karīra exudes milk and has red sprouts, and the earth red, there will be water underneath stones.
A rock that resembles beryl, green gram, cloud, dark gem, ripe fig, bee or collyrium, or is brown, should be understood as having abundant water nearby.

A rock or stone which resembles in colour a pigeon, honey ghee, silken cloth or the Soma creeper, yields soon inexhaustible water.

A rock that is full of red or variegated spots that is pale white or has the colour of ashes, camels, donkeys, the Sun, fire, bee or the flower of the Anuguśṭhikā creeper (bluish red), is incapable of giving any water nearby.

Stones that possess the colour of or lustre of moonlight, crystal gem, pearl, gold, sapphire, vermilion, collyrium, rays of the rising Sun or yellow orpiment, are auspicious. The following is the authority of Sage Manu on the point, couched in the Vṛttā (Indravajrā) metre.

These stones, enumerated above, are auspicious and hence ought not to be broken, since they are always tenanted by Yakṣas and Nāgas. Those kings, in whose kingdoms such stones or rocks are found, will never experience drought.

[The metre is वसन्तपितकम्.]

These stones, enumerated above, are auspicious and hence ought not to be broken, since they are always tenanted by Yakṣas and Nāgas. Those kings, in whose kingdoms such stones or rocks are found, will never experience drought.

[The metre of this and the following two verses is इन्द्रवच्या or उपजाति.]
Next the author mentions some methods of breaking stones.

When a stone does not break ever when it is hammered, a fire should be burnt on it with the logs of Palāsa (Butea frondosa) and Tinduka (a sort of ebony) trees until the stone assumes the colour of the fire i.e. red, and then it should be sprinkled with lime water. Then it will break easily.

[According to Utpala मुख means कीर or milk, which is patently wrong. Varāhamihira commits a grammatical error here by using क्त्वा suffix in प्रज्वलित्वा instead of प्रज्वलया.]

The ashes of the Mokṣaka tree should be boiled in water and mixed with the ashes of reeds. The rock, being heated (as explained in the previous verse), should be sprinkled seven times successively with the decoction. Then it will break.

[The reading we have is षित which is wrong. It should be षुतम्. Hence I have taken the liberty of correcting it. The mistake must have been committed by the scribe, the tree मोक्षक is otherwise known as मसीवक according to Utpala, but the धन्वतरिनिधिष्ठ says:

मुखको मोक्षको घण्टामूपको रण्जकस्तथा।
शारणेष्ठो गोलिहस्च दिविच: हेवेकुपक:। (V. 132).]

Butter-milk, sour gruel and liquor with horse gram and jujube fruits, mixed together, must be kept for seven nights and then poured on the hard rock that has been heated as before. Then it will break.

[I feel that it is not enough if the mixture mentioned here is poured only once. It should be poured seven times, each time after the stone is heated. For, the author uses the plural in परिपक्व: and the word सप्तकूव्व: appears in the previous verse. Utpala, however, does not clarify the point.

The metre is स्त्रामता.]

नेम्वे पृथ्वीकु च नाना मिहामार्ग रिन्द्रकम् स्यायु गुहूस्वी।
गोमेश्वा श्रावित: क्षर एथ्म पृथक्कुव्वतस्थापितो मिहालेक्ष्म। (V. 135).]
The leaves and bark of the Neem tree, sesame stalks, Apāmārga (a medicinal creeper), Tinduka and Amśṭā creeper should be burnt to ashes. These ashes should be dissolved in cow’s urine and poured six times on the stone heated successively. Then it will break.

[Utpala interprets तिलाना नालम् as ‘यत्सम्बन्ध्यतरे कोशाकारे तिला मवत्ति’ which would mean the pods of sesameum, but the word नाल means only the stalk.

प्रापामाम् is called uttaraṇe in Kannada. cf. बन्वन्तरित. प्रापामामस्तु शिकरी प्रत्यकपुण्यी महुरक्: I प्रशःश्रव्याच कितिबहु हुः: करमच्छ्रिर्गी II स एवोक्त: शेलिको मकौदी दुर्चिमगहः I प्रतिपुण्यी च शिकर: कृटो मकौदपिपली II (I 260-261).

The metre is शालिनी.]

V. 116 Same as L 25.
V. 117 Same as L, 26.

[I do not understand the relevance of these two verses to the subject of breaking a stone. Even the commentator does not explain why the matter pertaining to the sword should be introduced here.

Possibly the author means by repeating these verses to suggest that the unguent and the ashes mentioned there are to be applied to the heated stone for breaking it, or that the sword or hammer may be made more effective in breaking the stone by the application of these unguents etc.]

Next the author treats of the construction of ponds, wells, etc. and their effects.

पाली प्राणपरायतम्यु सुचरं धते न यायोतरता कलोलरवदारमेति महता सा प्रायस: प्रेतिते: I
ta वेदिवद्वति सारावार्तिर्पा सामयतमावरयेव
pावालिनिवरुष वा प्रतिचष्य शुष्ण द्विपालवालिनिः II ११५ I

A rectangular tank with its longer banks on the eastern and western sides retains water for a long time, while the one with those sides in the south and north does not, because it is eroded invariably by the strong waves raised by the wind. Should one wish for such a pond (with the long sides on the southern and northerm sides owing to exigencies of the land), he would do well to guard its walls against the impact of the water with strong timber or with stones and the like (i.e. with burnt bricks). The bed of the pond or
tank should also be made hard by being trampled by elephants, horses, etc.

[The author uses two rare words here, viz. पाली and चय. The former is explained by Utpala as वाणी, but actually it means a line i.e. embankment; the latter is not. In the Amara, however, we get चय as a synonym of ब्रह्म which is generally used in the sense of an embankment, e.g. वाणी. Kṣīrasvāmin, however, says चय: प्राकाराधार:, which would mean the ‘base of the wall’. In the present context it may also be taken to mean ‘the joints’, which must be made proof against water. In villages the instruments that are used for making the earth hard are heavy wooden pieces with a flat face resembling the elephant’s foot.

The metre is शार्मिन्निर्बंधित.]

ककुक्तबट्टाः स्रप्तकद्वेशः सिन्चुलाम्ब्रुवेतवसीनः।
कुर्बकलालाशोकस्कूर्वकेशकुलविस्तेश्वाः वृत्ताववृत्तारमस् ॥ १२६॥

The banks of the tank should be shaded with Arjuna, banyan, mango, pāpal, naucilia orientalis, Hijjal, Eugenia, Bayas, or Bent, Nīpa (Dhūlikadamba ?) globe amaranth (the crimson variety), Tāla, Asoka, Bassia and Bakula trees.

[Though Kadamba and Nīpa are considered as synonyms, here we have to take Nīpa as another variety of Kadamba.

The metre is प्रनवसिता.]

ह्रारं च नर्वाहिकमेवेदेच्यां जिलासन्त्वन्त्वबारिमार्गं।
कोषा रिति निविवर्ते कपारं कृत्या ततः पाँखिमार्गेत्रयः ॥ १२०॥

An outlet for the water should be made on one side with the sluice being built of stones; and a panel without apertures, fixed in a frame and fastened to the earth with mud.

[The metre is इन्द्रवचा.]

In the next two verses he gives a prescription for purifying water.

श्रव्ण्मनस्तोलोभीरः सरागकोशाकासालक्षुण्यः।
कतकफलसमायुक्तयाः कृपे प्रविधयः ॥ १२१॥

A mixture of antimony, and the powder of Bhadramusta (a kind of grass) bulbs, andropogon, Rājakośataka and myrobalan combined with Kataka nuts should be dropped into a well (for purifying the water).
(About व्रजन the commentator says: प्रसिद्धो वृक्षविशेषः. सौदीरक इति केचित्। Even the latter word has three meanings: antimony, sour gruel and jujube. The mixture comprises six ingredients.)

कलुञ्ज कुडक लबरा विरं मलन यदि वायुमण्य भवेत।
तदनेन महत्वमां मुरस सुमुहपिण्य गुणोपरिप्रेष्य युतम्। ॥१२२॥

Even the water that is muddy, bitter, saltish, bereft of good taste, and of bad odour, will become clear (pure), of good taste and good smell and endowed with other good qualities.

[The other qualities are said to be freedom from bitter taste and saltishness.

The metre is तोटक।]

Next he speaks of the good asterisms for sinking wells.

हस्तो मधानुराधणुपथमिण्यः श्वेतरं दोषाते भरणे। ॥१२३॥

The following asterisms are beneficial for sinking wells: Rohini, Puṣya, Maghā, the three Uttaras (Uttarakralgūnī, Uttarāsādāhā and Uttarabhādr apradā), Hasta, Anurādhā, Dhanisthā and Satabhisāj.

कुत्वा वरास्य बाण विरेत्तकालकं शिरास्याने।
कुमुंगार्कः सम्पूज्य निधाप्यायेत्प्रथमम् ॥१२४॥

One should, first of all, offer worship with oblations to Varuna and erect a peg of banyan or Vetasa tree at the place of the vein, having worshipped it with flowers, perfumes and incense.

मेघोद्वं श्रवणमेव मया प्रविष्टं
म्येष्ठामात्री बलेवेवमताति ह्रद्या।
नौं दकार्कप्रविष्टं चित्तं हिरीयं
सम्यवराहमिः श्वेत मुनिप्रसादः। ॥१२५॥

I have already explained the subject of water born of the clouds (i.e. celestial or atmospheric water) which is judged after the full Moon in the month of Jyeṣṭha (as stated in XXIII supra), on the authority of Baladeva and others. This second method of exploring the subterranean water has now been clearly treated by me, Varāhamihira, by the grace of the Sages (i.e. Sārasvata and Manu).

[This verse is not found in the Benares edition. The metre is बस्तितल।]

[Note: See Chart of Water-Veins and Indicators.]
Chapter LV—Treatment of Trees

This too is an important scientific topic that was cultivated in ancient India. Gardening is closely connected with town-planning, house-building and construction of tanks. Ancient Sages like Kāśyapa and Parāśara have laid down rules about the trees to be planted in gardens, grafting and transplantation of trees as well as diseases of trees and their treatments. Sixteen varieties of Anūpaja (born in watery tracts) trees are mentioned in connection with transplantation and grafting. They have also taught the diagnosis of diseases of trees and their treatment. There are many works of later origin such as the Kṛṣiparāśara, Abhilasiūrthacintāmaṇi, Viśvavallabha of Cakrapāṇimīśra, Vṛksāyurveda of Surapāla and the Upavanavinoda which deal with many topics such as fertilizers for curing diseases of trees and to produce better yields as well as some wonderful effects. These have been detailed in my Paper, “Fertilizers in Ancient India” read in the International Sanskrit Conference, New Delhi, on 27-3-1972.

Since tanks and the like do not look charming without shade on their sides, one ought to have gardens laid out on the banks of water.

[Vide LIV. 119 where the author has spoken of the necessity for shading the banks of tanks. Both the tanks and gardens are mutually beneficial. That is why charming gardens like the Brindavan Gardens in Mysore have been created near dams and reservoirs in modern India.

The metre up to 18th verse is प्रानुष्ट्रप् or śloka.]

Next he speaks of the Sesamum-treatment for the soil.
A soft soil is helpful for all varieties of trees. First of all one ought to sow there sesameum, which must be crushed when in bloom (to mix with the soil). This is the first treatment to be done for the soil.

[The sesameum plants in bloom, when cut into pieces and allowed to mingle with the soil, would become an excellent green manure for preparing the soil for further cultivation. It is also held that if these sesameum crop does not flourish in a field, nothing could be grown there with advantage.

Cf. काश्यप—

दूर्वावीरकारिण्यास्युस्तः सानूपा मूदुमुखितः।
तन्न वाप्पः बुभा वृक्षः सुमणिफलस्वविनः॥

श्रिविधस्तवंकुत्यास्यश्रीकः सप्तपंक्वः।
महेंद्र्या: पूर्वमारामेव रोपणीयाय गृहः॥

Ariṣṭa (Neem or soap berry tree), Aśoka, Punnāga and Śīrśa trees and Priyāṅgu creeper, which are auspicious, should first be planted in gardens as well as near houses.

[ Cf. काश्यप—

श्रोकचम्पकारिण्यास्यस्युस्तः प्रियास्यः।
विश्रीयोऽत्रावरः श्रेष्ठः पारिजङ्गक्षेत्रैः।
एते वृक्षः: बुभा शेषः प्रथममारामेव रोपणीयः।
देवालये तथोविशा गृहः॥

Next he treats of grafting.

पनसावशोककलशोम्बलङ्कृचवाहिनः।
द्राक्षापारीवानवशेखरवीर्यूरातितिमात्यः।
एते हुमा: काण्डरोप्या गोम्येन प्रलोप्यतः।
मूलोच्छेदेश्वयम्य स्वन्धे रोपणीयः। परं तत:।

Grafting may be done in respect of the jack tree, Aśoka, plantain, Eugenia, lemon, pomegranate, grape vine, Pālivata, Mātuluṅga (citron) and jasmine creeper by smearing a branch with cowdung and transplanting it on the branch of another; or it may be done by cutting off the trunk of a tree and by transplanting it like a wedge on the trunk of another tree. (Here the part when the junction is effected must be covered with a coating of mud).

[Our commentator remarks: प्रत्यक्तमयु बुद्धिमुलोच्छेदेः कुत्ता तस्य चिन्त-मूलस्थोपरि विजातीयो बुद्धो रोपणीयः, which would mean: ‘Uproot a tree and transplant a tree of a different type upon it.’ This is not
the meaning intended by the author, as far as I can judge. The author must have meant that in case a good tree has been uprooted, its trunk or branch can be transplanted on the branch of another tree of the same group. If we could have transplantation in respect of two trees of different groups, then we should be able to get jack fruits from one branch and mangoes from another. Even this wonder may be feasible in modern times. The *Abhilajitārīhacīntāmāṇi* refers to many recipes for turning sour or bitter fruits into sweet ones, a tree into a creeper, etc.

Cf. काश्यप—

द्राक्षातिलिङङ्गो जम्बुवीजपूरकदाहिमाः।
कदलीवट्टलाशोः काण्डरोपाश्च वापयेतु॥
अर्थेैव शाकिनो च पुष्पमा: फलितास्तथा॥
गोमधेन प्रलिप्ताश्च रोपणीया विवृद्धये॥]
ब्रजाताषावास सिविरे जाताषावास हिमागमे।
वर्गागमे च मुस्कन्धान्त प्रवविक्स्या मरोपयेतु॥६॥

The grafting should be done in the *Sīśīra* season (February-March) for those plants which have not yet got branches; in the *Hemanta* season (December-January) for those that have grown branches; and in the rainy season (August-September) for those that have large branches. The particular direction of the tree that is cut off should be kept up in grafting also.

[The commentator refers to some scholars who prefer the reading: 'जाताषावास घनाभे। वर्गागमे च,' which would mean, the beginning and middle of the monsoon. These readings are to be rejected on the authority of Sage काश्यप, who says:

ब्रजाताषावास ये वृक्षः: शिविरे तास्क रोपयेतु।
जाताषावास हेमन्ते रोपणीया विवृद्धान:॥
मुस्कन्धान्त: शाकिनो ये तास्क प्राबृद्धकाले तु रोपयेतु॥]
पूतेश्वरविराजस्रोविवेकःद्वितीर्यनयःः।
प्रामुलस्यक्षथिलिङ्गां सङ्कामश्वीरोपणम्॥७॥

Trees can be taken to other countries and there grafted on others, if they are smeared from root to the stem with ghee, andropogon, sesame, honey, Vidanga, milk and cow-dung.

[The word सङ्कामश्वीरोपणम् may also be construed thus:
Trees thus treated can be safely taken to another place and planted there. Here Utpala quotes a verse without naming, possibly from Sage Kāśyapa:
One should be clean and pure and worship a tree with ablutions and sandal paste etc. and then graft it. Then it will thrive even with the leaves with which its has been grafted.

The transplanted (grafted) trees should be watered both in the morning and evening everyday in summer; on alternate days in the cold season; and whenever the soil becomes dry in the rainy season.

Eugenia, Bayas (or Bent), Vāntra, *Nauclea orientalis*, Glomerous fig tree; Arjuna, Bijapūra (citron), grape vine; lemon, pomegranate, Vaṅjula (spondias), Naktaṃāla (Gray bonduc), Tilaka, jack, Timira and Āmrātaka are the sixteen trees that grow in a moist soil.

[The distinction between यन्त्र, जाल and मुड़ न is not absolute, as the author himself has stated that the trees which are generally found in moist soil may at times be found growing in other regions as well.]

Next the author discusses the subject of distance between one tree and another in a garden.

It is very good, if trees are planted 20 cubits apart; moderate, if 16 cubits apart; and inferior, if 12 cubits apart.

[Cf. कायफ़—]
Trees that have grown quite close to one another and are touching one another with their roots interlocked are tortured, and so do not yield fruits in full measure.

शीतवातात्ले रोगो जायते पाप्पुपत्रता।
प्रत्यहिष्ब प्रवालनां शालवादोयो रसबृत्ति।।१५१।।

Trees get disease from cold weather, strong winds and hot sun. Consequently their leaves become pale-white, sprouts scanty and sickly, branches dry, and their milk oozes out.

[The विश्वव्याथम of Cakrapāṇimīśra states in VIII that trees get diseases by the vitiation of the three humours, वात, पित्त and कफ (Wind, Bile and Phlegm) (vide, my Paper on 'Fertilizers in Ancient India).]

चिकित्सतःतंतनें शास्त्रेणादी विश्वव्याथम।
विड्धपृत्तपाकात्मु सेवयेन्त्व शीतवारित्व।।१५२।।

Thereafter (i.e. after the trees show symptoms of disease), the trees should be treated. At the outset, the trees should be cleared of ulcers and the like (i.e. whatever is colourless and wet) with a knife. Then a paste made of Viḍaṅga, ghee and silt must be applied to those parts and they should be sprinkled with water and milk. (If this is done, they will be free from disease).

[Cf. कार्यप—

शाखाविकालम् भृश्च च्छायया वि(रू?)*हितार्थ ये।
मेंदिप परंपरीकानिहुं रक्षा: पात्रि पाल्लुः।
शीतोष्णतावतातामूलवेत्यामितिहृत्तरन्गः।
शाखिनां तु भवेद्रोगों श्रीपाण लेखेन्तल च।
चिकित्सेणु कर्तव्या ये च भूयं: पुनर्भवा।
शोधेतर्थम् शस्य: प्रलेियं दाययेत्तल:।
वर्जने मिति सहितयं घृतिसमितियं लेखेत।
शीतलोत्तर: सेक: स्वादु: रोहुण सर्ववालिनामाः!।]

फलाहो कुलत्वंस्वच्छ मईमूलंगित्तंतन्वं।
शृंगारीपवः: सेक: फलगुणस्नमुद्ये।।१५४।।

When the fruits of a tree are destroyed (prematurely), it should be watered with milk that has been cooled after being boiled, with
horse-gram, black gram, green gram, sesameum and barley. Being treated thus, it will have abundant flowers and fruits.

For increasing the yield of flowers and fruits of trees, creepers and shrubs, they should be sprinkled constantly with a mixture of an ṁdhaka (54 Palas) of the powder of the dung of goats as well as of sheep, one ṁdhaka of sesameum powder, a prastha (16 Palas) of wheat particles, a Tulā (100 Palas) of beef and a Droṇa (256 Palas) of water kept for seven nights. (This is the measure for one tree).

[The commentator quotes the following verses from some text explaining the different weights and measures:

Cf. काश्यप—

Next the author discusses the topic of treatment of seeds:

All seeds should be soaked in milk for ten days, taking them out daily with the hand smeared with ghee. Then they must be rolled many times in cow-dung, fumigated with the flesh of deer and hog; thereafter with flesh and hog’s marrow, they should be planted in a soil that has been already prepared (with the sesamum treatment). Being sprinkled with milk and water, they will grow and bloom.

[It is not clear if the author wants us to believe that if the process mentioned in these verses is gone through, the seeds would be accompanied by blossoms even as they sprout. Note the expression used: ‘कुसुमायुःतमेव जाते’]

The metre here and in the following verse is रघोदता.]

तत्तित्तिडूढः करोति बल्लरी ग्रीहमायुःतल्लूः सत्तवमः।
पुरुःसांसहितावः सेविता घृपिता च सत्तं हरिद्रया ॥ २९॥

Even a tamarind seed will produce a sprout when sprinkled with a compound of the flour of rice, black gram and sesamum and wheat particles along with stale meat, and repeatedly fumigated with turmeric powder.

कपित्यवल्लकर्तराय मूलात्यात्सत्याधृतीव्यवस्तिकानपू।
पलाभिनी वेतससुर्यवल्ली श्यामात्मिनुःसः सहितानखू। ॥ २१॥
क्षीरे शुद्धे चाप्यनवा शुद्धीते तालासारं स्थाप्य कपित्यवैषय।
दिने दिने श्रोतिमतःस्वार्द्वमातं विभिन्नस्वेष तत्तोधिरोपयम। ॥ २३॥
हर्षायं तद्विभुगूः गम्भीरं बाल्यावर्तं प्रवेक्तवल्लार्यपूर्नेऽ॥
रुष्यं प्रदम्यं मधुसर्पिया तत् प्रलेपं प्रदुःसमन्वितेऽ॥ ॥ २४॥
हृद्याः हृद्याः तद्विभुगूः गम्भीरं बाल्यावर्तं प्रवेक्तवल्लार्यपूर्नेऽ॥
ज्ञात्वं मद्यमायुः भस्मावतिहंतु च हुन्यायाब्रु घनतवं समुपागतं ततुः ॥ ॥ २५॥
उपं च ब्रीजं चन्द्ररुगुलायो यथायममतां मांसगर्वद्व सिद्धम।
बल्ली नवब्यायः बुधप्रवाला विशंपात्वनी मण्डपमधुर्योऽतिः ॥ ॥ २६॥

For making the wood-apple seeds sprout, take the roots of Sārīvā, myrobolan, Dhava, Vāśikā (Justicia), the branches with leaves also of Vetasa and Sūryavalli, Śyāmā—creepers, and Atrimuktaka (eight roots in all), boil them in milk and cool it, and then soak the seeds in this liquid for a period of time equal to that of 100 beats (of the hand). Take them out and after drying them in the sun daily for 30 days, sow them according to the following method:
Dig a pit one cubit in diameter and twice as deep, fill it with milk and water; and burn the pit when it becomes dry. Then smear it (pit) with a mixture of honey, ghee and ashes. Then, first fill it with mud to a height of four digits, then fill it with the flour of black gram, sesameum and barley; again put mud over this to the same height (4 digits). Again fill it with the flour of black gram etc. Pour on it an infusion of fish and water and then pound all this until it becomes a thick mass. Sow the seed at a depth of four digits and sprinkle it with fish-water and flesh-water. Soon will a tendril with excellent sprouts cover the bower in a marvellous manner.

[Utpala says that Śyāmā, according to some, means Trīvyā. The author commits two grammatical errors in 23: For तालावत he says तालावत and स्वाप्य without a preposition is wrong. Here ताल means a beat in keeping time in music. The metre is उपजाति except in the last where it is इत्नवचा.]

Any seed being soaked a hundred times in a paste of Ankola fruit or in its oil, or in a paste or oil of Śleśmātaka (Sebesten) fruit, will, when sown in a soil mixed with haul, sprout instantaneously, and what wonder would it be, if its branches were laden with fruits!

[Utpala says that करका is प्रशनिपात, which, according to the accepted meaning of the term, is wrong. For, says Amara:—‘बयौपलस्तु करका’. I.2.12 The metre is Śloka.]

A wise man should remove the shell of the Śleśmātaka (Sebesten) seeds, soak them in water mixed with the slimy paste of Ankola (Alangium) fruits and dry them in shade seven times. Then rub them with buffalo’s dung, and lay them in their dry dung.
Being sown thereafter in a soil soaked with hail-water, they will bear fruit in a day.

[Bhaṭṭotpala says that the seeds smeared with buffalo-dung should be kept inside a heap of dry buffalo-dung in a pot until the contents are drenched by hail-water. He construes करकाजल as ब्रांनिपातजल here too. The author enumerates the asterisms suitable for planting trees.

द्रवमूढूमूलविशाखा गुहमं धब्रवर्षचाषाकिवनी हस्तः ।
उव्वतानि विध्युतिर्मि: पादपसंरोपणे मानि। ॥ ३१॥

The asterisms prescribed by the Seers of transcendental wisdom (such as Garga) for the planting of trees are the three Uttaras, Rohini, Anuradha, Citrā, Mrgaśīra, Revati, Mūla, Viśākhā, Puṣya, Śravāṇa, Aśvini and Hasta.

[Instead of उव्वतानि some people have the reading शस्तरानि, says Utpala.]
Chapter LVI.—Description of Temples.

One should build a temple in order to enhance one’s fame and religious merit, after securing an abundant supply of water through tanks and lakes, laying out fine gardens.

[Generally big tanks are constructed near places of worship for the use of pilgrims and of the temple itself. Gardens are also laid out near temples for shade and for producing a pleasant atmosphere around them as well as for the supply of fragrant flowers for the worship. This verse appears to have been introduced to silence critics who might call in question the author’s wisdom in separating this chapter from the one on ‘House-Building’.

The first 19 verses are in Śloka metre.]

One who wishes to attain to the worlds secured by performing sacrifices and sinking wells and the like, should build a temple, whereby one could attain the fruits of both.

[The commentator quotes the following verses from some work to explain the word इष्टपूर्ति:]

\[
\begin{align*}
\text{इष्ट पूर्ति} & : यज्ञयोग्य यददानां \text{ततो} \text{रूढ़िकृत्य लम्बिते} \text{।} \\
\text{इष्टाभिः} & : \text{पशुवन्देवहिः चातुर्मृत्युमवै} \text{व्यक्ते} \text{द्विः} \text{।} \\
\text{अग्निनिदमादिनियोत्तर्जीवि} & : \text{यज्ञेत स} \text{इष्टवान} \text{।} \\
\text{वापीकृष्टादित्य} & : \text{देवतायतनानि} \text{च} \text{।} \\
\text{अन्नप्रदानमाधास्य:} & : \text{पूर्ते} \text{इत्यभिभीर्यते} \text{।} \\
\text{स्वपनिः} & \text{च नु} \text{कृष्णहृदय तददानां} \text{पूर्तेन समिति} \text{।} \\
\text{देवनामालय:} & \text{कायों इत्यमप्} \text{लम्बिते} \text{।} \\
\end{align*}
\]
Deities reside with pleasure in places which abound in water and gardens, whether natural or otherwise.

[Ancient Sages had their Āśramas or hermitages as well as Gurukulas amidst sylvan grandeur on the banks of big rivers. For, in such surroundings there is a spiritual atmosphere, where the turbulent mind and senses can be subdued without much difficulty. After all, God dwells in His glory where the mind finds tranquillity and contentment.]

Gods dwell with pleasure also in (or near) lakes, where the rays of the sun are warded off by the parasol of lotus, whose clear waters contain avenues of white lotuses tossed by the shoulders of swans, which resound with cries of swans, flamingoes, curlews and ruddy geese and which have the aquatic animals resting in the shade of Nicula (Hijjāl) trees on their banks.

[These lines are reminiscent of the poetry of great masters like Kālidāsa and Vālmiki. Vide युप का XIV. 24-26. The following verses of the महाभारत which explain the places where the Goddess of wealth and beauty dwells are interesting:

सत्यायु नित्यश्रेयसानायु सोभायुभाषायु गुणावलितायु ।
वसामियारीयु पतित्रतायु कल्याणीयुवायु विभुवितायु ।
वसामियारुला य पतियालीयु नात्रियालीयु च शांदियु ।
नादियु हंसस्वनानितायु तपसिंविदिजिजितायु ।

(Condensed edn. page 451)]

 Likewise do they dwell in places where the rivers have large girdles of curlews, sweet voice in the form of the melodious notes of the royal swans; silken sarees of the waters, knots of the cloth made of tiny fishes, floral ear-ornaments in the form of trees in bloom on
their banks, round buttocks of confluences; lofty bosoms of sand-
dunes, and merry laughter in the form of the white swans.

[Here the imagery is excellent as the rivers are spoken as
charming damsels. The metaphor employed here is worthy of
great poets like Vālmiki and Kālidāsa.

Bhaṭṭotpala reads हंसवताः instead of हंसहताः: In my view
his reading is not good as it is a repetition. There is an apparent
repetition in the text, viz. काव्यी and भेकला. Actually the latter has
to be taken, as suggested by the commentator, in the sense of नीचि
or knot of the lady’s cloth.]

वनोपालनवधाईम्ररोपालनभूमिमयुः
रमन्ते देवता नित्यं पुरुषौवातवतयु च इति]

They rejoice always in the vicinity of forests, rivers, mount-
ains and waterfalls, as well as in towns abounding in pleasure-
gardens.

[Cf. काव्यप—

हर्षस्रोप्यवहारा वायुः प्रतिमिरावृत्ता: ।
वनोपवनमालिन्यो नित्यमुकुम्भिततुम: ।
हंसकारण्डबाकीर्याः कोरिण्यालपतादिता: ।
पद्मागीतमचुरा नृत्यां शिखिबिभुता: ।
तत्र देवा रूप सानिध्यानिन्यान्यामिद्यामतिता: ।]

भूमयो बाह्यानां याः प्रेक्षा वालुकर्मिणि ।
ता एवं लेवां जास्यन्ते देवतायतनेवपि।१६।]

The different kinds of earth recommended for the construc-
tion of houses for the different classes of the society are likewise recom-
mended to persons of various classes for constructing temples.

[Vide LIII. 96-97 supra for the varieties of soil recommended.
This shows that each community or class had its own temple.]

चतुष्कर्षिपद कार्यं देवतायतनं सवा ।
ढारं च स महायं तत्स्रवरत समविक्ष्यं प्रस्तवते।१०।]

The temple site should always be divided into 64 squares.
Its central or main gate would be auspicious if situated in one of
the four cardinal directions.

[Vide LIII. 55 supra and diagram 2 for the subdivision of the
site.]

The author next gives the dimensions of temples.
The height of a temple should be double its width, and the height of the foundation above the ground consisting of steps (over which the edifice is built) equal to a third of this height. The Sanctum Sanctorum should be half the width of the temple. All round it there should be walls. Its door should be one fourth of the Sanctum Sanctorum in width and twice as high. The side-frame of the door should have a breadth of a quarter of its height. Similar should be the threshold and the upper block. The thickness of the frames is to be equal to a fourth of their breadth. A door consisting of three, five, seven or nine frames is highly commended. In the lower part, up to a height of a fourth of the doorpost, two images of door-keepers (like Nandin and Damda) are to be installed, the remaining space being ornamented with the carvings of auspicious birds (like swans and ruddy geese). Bilva trees, Svastika figures, pitchers, couples, foliage, creepers and Siva’s Hosts. The idol with its pedestal ought to be as high as the door diminished by an eighth, of these, the idol being of two parts and the pedestal of one.

[Many technical terms occur here: कटि meaning hip or the flight of steps in the foundation, गर्भ the central shrine, शाखा the side frame, उदुम्बर the threshold and upper block, and पिण्डका the pedestal. There are twenty types of temples with different dimensions. The Meru type has the following dimensions: Breadth=32 cubits,
height = 64 cubits, height of Kaṭi = \(\frac{4}{3}\) cubits; the sanctum sanctorum = 16 cubits; all round there are walls of three cubits thickness, leaving a distance of 1 cubit all around for people to move about. The door is 4 cubits in breadth; its height is 8 cubits; the width of the frame and threshold = 2 cubits, its thickness = 12 digits; height of the idol = 4 cubits and 16 digits; the height of the pedestal = 12 cubits and 8 digits.

In verse 13 there is another reading उदुम्बरी instead of उदुम्बर.: Utpala explains the statement that the door should consist of three, five, seven or nine Śākhās or frames, by pointing out that the total width of the frame should be made up of the width of as many frames as necessary: “शाखाविस्तारस्तिप्रीयिस्तिनश्च न पूर्यते, तदा पत्थिष्ठ: पूर्यति:,”

Cf. काश्यप—

पुरानुसारप्रासादः कर्तव्या: शुभलक्ष्याय:।
नारायणानातिनीचाच्च समाधिसृतस्मानित्त्र:।
ब्रह्मकण्ठ कौष्ठकानां मध्ये च तत्र विन्यसेतु।
हारं च मध्यमं श्रेष्ठ समाधिस्यम प्रयास्यते।
विस्तारैद्धुगुणोत्सः कारणे तृतीयः।
विस्तारायेन तद्गमः भिषणोद्भासस्यात्मानः।
गर्भचतुर्यथभागे च हारं तद्दुहुगुणोद्धितम।
हारोध्वचतुर्यथभागो विस्तार: शाखयो: स्मृत:।
उदुम्बरस्तथावैकत: शाखामानन्त निभया:।
पलबं पानां नाथायेश शाखयोश प्रकृतितम।
एकशाखास्तिवाञ्चा वा पृथ्व सत्व नवापि वा।
हारिकाला शाखायेन द्वारिभवम् प्रकृणितः।
शाखाचतुर्यथभागेऽन प्रतीतारी तु कार्येत्।
प्रमथ्यविहासीय जीवीविध जलोद्युतः।
श्रीवृक्षस्वस्तिनाः: पक्षं हंसश्रेष्ठ मनोरमः।
पानात्ते तेऽप्रतप्रेषन्नयायकविदितम:।
देवं सर्वपिदं स्वाध्या ह्यारावतं शौभिमं चुमुमः।
श्री भागो प्रतिमा कार्यं तृतीयस्त्रिवष विपिनिः।
शववीरोद्धकामायो वामः पात्रव्य विक्रीयेते।
निर्मात्यशं निवेद्यं च विलिङ्गार्ज्जणेऽनम्।]

मेधमदरकलास्वामत्राच्छविन्नन्तन्नन्न।
समुद्राणारागहरमिन्वक्षर्वनकुलवतरा:।।१७॥

Among them, the type of temple known as Meru is hexagonal, has twelve storeys and internal windows of various kinds. It has four doors or gates in the four directions and is 32 cubits in width. (Its height is 64 cubits).

[cf. kaśyap—

драстваstraśīrṇaḥ ca turāṁ pahādikrumo

भूमिकāsāt kāraṇaḥ viṣṇuḥ kūharāvīnitaḥ

dvaśopūrṣaṇa kālaṇḍeḥ samayuṇaḥ

prāśādo meṣā ṣvād nītāniḥ viṣṭakāmayaḥ

viṣṇastraśāyam o ṣvāmīṁo māndraḥ śiṅkraṇṭaḥ

kṛlaśādīpin śiṅkraṇadāvāśīṣoṣṭaṃ sīmahākṣaḥ

The Mandara too is hexagonal, 30 cubits in width, and has ten storeys and domes. Kailāsa is similar to this, but has eight floors and is 28 cubits in width.

[The height of Mandara would be 60 cubits and of Kailāsa 56 cubits.

Cf. kaśyap—

viṣṇastrastraśtu viṣṭakāmā ṣvāṣidoṃ dīvatīyakam

brahmaśīmaś ca kṛlaśaḥ dhātraśivāśati śvāna

pahādikā: śiṅkraṇācāraḥ prāśādastu trūtiyakam

jālaṅgadākṣuḥ ṣvāṣadāvāśīṣoṣṭaṃ sīmahākṣaḥ

nāhābhī ṣvādī o ṁitrastraḥ yodśaṣāṇaḥ

॥ १२॥
The temple of the *Vimāṇacchanda* type is hexagonal 21 cubits breadth, and has latticed windows and eight floors. The *Nandana* is similar, but has six storeys and 16 cupolas and is 32 cubits in width.

[Cf. काश्यप—

गवाक्षजालसंयुक्तो बिमानस्त्रैकाविबंधतः।
पद्धतिरच्छमिमास्च प्रासादः स्याचचतुर्कः।
नन्दनस्तु पद्धति: स्याद् द्रामिसाधस्तविस्तृतः।
पद्धभौमः पोढ़शाण्डस्तु प्रासादः पञ्चमो मतः।]

बृहत्: समुद्रनामापञ्चकृति: शाया ग्रहती।
शुक्लोऽवैकेन मनवेदेशः च मूमिका तस्य।॥२२॥

The temple known as *Samudga* is circular in shape, and the *Padma* is shaped like a lotus (with eight petals). Both these measure 8 cubits in width, and have only one storey and one dome.

[The commentator says that the *Samudga* is shaped like a green gram and *Padma* has eight petals.

Cf. काश्यप—

वर्तलस्तु समुद्रः स्यात्पः पञ्चकृतिस्थः।
हस्ताष्ट्रका तु विस्तीर्णाः मूमिका शुक्लोऽवैकेन।]

गहडाकृतिशः गहढः नन्दीतः च पञ्चचतुर्विस्तीर्णः।
कार्यस्तु समर्पिनः विस्तृतिस्तोपढ़स्तु विशलया।॥२४॥

The *Garuda* is shaped like an eagle with wings and tail. The *Nandin* (i.e. *Nandivardhana*) is like the previous one but without the wings and tail. Both these are 24 cubits broad. They have seven storeys and are adorned with 20 cupolas.

[Cf. काश्यप—

गहड्को गहडाकारः पञ्चचतुर्विस्तिरः।
नन्दीं तथाकृतिऽः पञ्चादिरतिः: पुनः।
कराराः पञ्चचतुर्विस्तरः विस्तीर्णाः सप्तमूमिको।
दशभिक्षुर्भैरं विस्तृतर्भूषितो कार्येष्वतः॥]

कुणजर इति गन्धुः: गोष्ठशः: समस्ततो मूलाः।
शुक्लराजः वोढ़स्तितरुविदैवाला मनवेदेशः।॥२५॥

The *Kunjara* has the form of the back of a standing elephant, and measures 16 cubits all round from the bottom. It has only one storey. The *Guharāj* type (shaped like a cave) is 16 cubits wide and single-storeyed. Both have their sloping roof with three upper rooms.
[Utpala refers to another reading viz. सुविस्तरो मूलाव in the place of समन्ततो मूलाव।

Cf. काश्यप—
कुजरो गजपुष्पाभो हस्ता: गोहस्विस्तर:।
गुहराजो गुहाकारो विकम्भादो गोहस्वमस्त:।
विचन्द्रालाब बलभी तयोः कार्यो मुखालया।
दशमकादाशाबत्ति प्रासादी दृश्यकर्षाती॥]

षुष्क एक सूमिभुजो ग्राहवाहस्त: समन्ततो बुत्तः।
हुंसो हंसकारो घटोऽवस्तः कलशरुपः।॥२६॥

The temple known as √जा has only one storey and dome, measures 12 cubits in width, and is circular all round. The हनिसा is shaped like a swan with beak, wings and tail, and is 12 cubits broad. It has only one storey. The �гад्य is shaped like a pot, 8 cubits broad and single-storeyed and single-domed.

Cf. काश्यप—

षो ग्राहवाहस्तः समवर्तकामक्षिकः।
शुष्को तैनेन संपुक्तः प्रासादः परिकीर्तितः।
हुंसो हंसाकृतिभिः हस्तः ग्राहवाहस्तः।
एक्मूक्तिकथा युक्तः पक्षपुष्याचालकोऽकृतः।
घटः कलशरुपः विस्तीर्णस्तु गुरुः। स्तूतः।॥]

हर्वत्तुत्तरमभुष्टंगिरो भवति सर्वोत्तमः।
बहुमूक्षरिष्किङ्कारः बाहवः। पञ्चमीनाचरः।॥२७॥

The सर्वान्तोभद्रद्रा has four doors in four directions, many beautiful dormer windows (i.e. upper rooms) and five storeys, its breadth being 26 cubits. (It is square in shape).

Cf. काश्यप—

विशेषेऽमिक्षेऽक्षेऽस्तन्त्वारितीविमूलितः।
विरूरश्चन्द्रालाबारः बहुः। परिवारायतः।॥
चतुरः। पञ्चमीमोः। पर्विधातस्तिभिः।
सर्वोत्तमः इत्युक्तः प्रासादः दशप्रस्तमः।॥]

सिन्हः सिन्हाकारो ग्राहवाहस्तः ग्राहवाहस्तः।
चतुराल्पनमर्कः। पञ्चाश्रयाकृतः। चतुरः।॥२८॥

The सिन्ह, which is adorned with images of lions, has 12 angles and is 8 cubits broad. The last four viz. वर्त्ता i.e. circular, चार्टकोणः i.e. Quadrangular, शोधसारः i.e. one with 16 angles, and
Aṣṭāṣri i.e. Octagonal, have significant names and are dark inside. All these are single-storeyed except the Caturasra (Catuṣṭokona) which has five domes.

[Bhāṭotpala explains the construction of the last four as follows: These dark temples do not have external light entering the interior. Close to the temple walls should be constructed all round and the entrance should be on the western side. The walls should be so constructed with openings in the upper parts that they appear to be rising from the temple structure itself and not away from its. People should enter by the outer gate in the west, go towards the north and coming to the eastern part of the temple, enter it by the door in the east. The idea is that the temple will have only one door in the east, but the outer gate will be in the west. The idol inside the sanctum sanctorum, being made of gems, would illumine the interior by means of its effulgence.

Cf. काश्यप—

विहृत: सिद्धमायान्त: कोरवर्दशामिर्यूष:।
विषम्भावदृढ़स्त: स्यादेका तत्स्य च भूमिका॥
बुद्धो बुद्धादिति: कार्यां संज्ञानुवात्तात्मार्यपरे।
सान्यकारास्तु सर्वे ते भूमिकांका: समावृताः॥
एकाण्डलूपिता: सर्वे पञ्चकिर्ष्टः।\[11\]
भूमिकादुगुलमानेन मयस्याब्दोत्तरं शतम्।
सार्धे हर्षस्ब्रमं चौब कपिरं विष्वकर्ममेत्॥३६॥

According to Maya, the height of a storey is 108 digits, while according to Visvakarman it is 3½ cubits or 84 digits.

[Cf. मय्—

प्रासादभूमिकामान् शतमहेंतरं स्त्रयम्॥

and विष्वकर्माः—

चतुर्भुजाकाशीतिरहि गुलानां तु भूमिका।

प्राहु: स्यातस्यविचार मतमेकं विपचित्।

कपोतपालिसंयुक्ता गुरुनागच्छन्नि तुल्यताम्॥३०॥

Learned architects reconcile the above two opinions on the subject: If the height of the crown-work (dove-cot or cornice) be added, the smaller number will be equal to the greater one.

[Utpala says:—कपोतपालिस्यहे बहिर्निगमितानि सिद्धमुखानि काण्डानुभुते। तथा चोकतम्—“कपोतपालि बुद्धि विद्वं क बहुभुस्ताता:” तथा च तन्वान्तरं पठथे—]
This and the previous verse are in Śloka metre.]

prasādādālbhāmaṁ kātīntam samāsābh
garāṇa yuddhācchānt tattvābhāstī samvṛtya
manvādīśāṁvararājataṁ pūrṇaṁ yāṁ
tattśūśca prati māyām kūtōśaḥkāraḥ. 1341

Thus have I briefly explained the characteristics of temples. All that had been expounded by sage Garga has been incorporated in this chapter. I have derived authority for my statements by following closely the voluminous texts composed by sages Manu and others (like Vasistha, Maya and Nagnajit).

[The author’s statement shows clearly that he has practically summarized what sage Garga had written. He has also seen the large works of Manu and others on this subject. However, our commentator, surprisingly does not quote even a single verse of Garga or Manu. We have to conclude from this that at the time of Utpala their works must have passed into oblivion. Hence he quotes largely from one Kāśyapa.

The metre is बस्ततितिका. 1]
Chapter LVII—Preparation of Adamantine Glue.

[The subject of preparation of adamantine glue is closely connected with that of construction of temples, mansions etc., because that was very essential for fixing idols, in constructing walls and the like when cement and other modern materials were unknown. Even now these glues known as Aśtabandha are prepared in temple premises for fixing or refixing images of Gods. Only one authority viz. Maya, is mentioned by our author.]

Take the unripe fruits of Tinduka (Diospyros paniculata) and Kapittha (Feronia elephantum), flowers of silk cotton (Morus acedosa), seeds of Śallaki (Boswellia serrata), bark of Dhanvana, and Vacā (Orris root); boil all of them in a Droṇa (256 Palas) and reduce the decoction to an eighth of its original volume (i.e. 32 Palas). Mix the sediments with the following substances, viz. Śrivāsaka (a secretion of a tree used as incense, Turpentine?), Raktabola (myrrh), Guggulu (Commiphora roxburghii), Bhallātaka (Semecarpus anacardium), Kundurūka (cunduru, exudation of Deodar?), resin, Atasi (Linum usikatissimum) and Bilva fruit (Aegle marmelos). The resulting paste is termed Adamantine Glue.

[Next he mentions the uses of this Glue.]

When this glue, being heated, is used in the construction of
temples, mansions, windows, walls and wells as well as in fixing Śiva’s Emblems and idols of Gods, it will last for a crore of years.

[Next he gives another composition of this glue.]

There is another adamantine glue of excellent qualities already mentioned which is also used for the same purpose. It is composed of lac, Kunduru, Guggulu (Commiphora roxburghii), soot (collected in the house), wood-apple (Feronia elephantum), Bilva (Aegle marmelos) Kernel, fruits of Nāga (Canthium parviflorum), Neem (Azadirachta indica) Tinduka (Diospyros paniculata) and Madana (Randia dumetorum). Madhūka (Gymometra ramiflora), Maṇiṣṭhā (Rubia cordifolia), resin, myrrh and Āmalaka (Emblica officinalis).

[There is another reading नापरसकदिन्दुक in the place of नापरसकदेश. The method of preparation is the same as before. In the next verse he mentions a third variety of glue.]

There is a third variety of glue known as Vajratala (Adamantine Surface) which is constituted by the horns of cows, buffaloes and goats, hair of donkeys, buffalo-hide, cow-hide, Neem fruits, wood apples and myrrh.

[This mixture too should be boiled and reduced as before. In this glue some organic substances are also included.]

Next he mentions a fourth variety of glue taught by Maya.

A compound of eight parts of lead, two of bell-metal, and one of iron rust, has been mentioned by Maya and is to be known as Vajra-saṅghātā (Adamantine compound).

[According to Utpala this compound includes other materials as well, but they are to be used in equal quantities. Possibly he
means to say that the materials mentioned in the previous verses may also be added to this mixture in equal quantities.

[Cf. मण—

सद्गृहाष्ट्रो सीसभागाना कांसत्य हूँ तथांशकम्।
रीतिकायास्तु सन्तप्तो ब्रजाल्य: परस्कीतित: ॥]

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Author—
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