SK Sharma
MANTRESWARA'S PHALADEPIKA
(ADHYAYAS I—XXVIII)
WITH AN ENGLISH TRANSLATION
BY
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AND
Translator of "BRIHAT JATAKA", JATAKAPARIJATA", "SRIPATIPADDHATI", etc.

[SECOND EDITION-REVISED AND ENLARGED]

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PRINTED AT
ARUNA PRESS, BANGALORE 2

1950

MUNSHI RAM MANOHAR LAL    PRICE RS. 6.
Oriental & Foreign Book Sellers,
Net Sarak, DELHI.
Copies of this book can be had of:

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65, 3rd Cross Road, Basavangudi P.O.,
BANGALORE 4,
PREFACE TO THE SECOND EDITION

I am glad I have been able to place before the Public, the second Edition of Phaladeepika during my lifetime. Thirteen years have passed since the first edition was brought to light and many works have been added to my list since that time. I must say that the encouragement given to me by the astrologically minded Public went a long way to enable me to bring about this edition and if this were to serve the Public well, I should consider myself amply rewarded.

I must not fail to thank Sri M. Ramakrishna Bhat, M.A., Superintendent of Indian Languages, St. Joseph's College Bangalore for his valuable help and suggestions in bringing forth this edition. My thanks are also due to the authorities of Aruna Press Bangalore who helped a great deal in expediting the printing.

65, III Cross Road
Basavangudi
Bangalore City
13. September 1950

V. SUBRAHMANYA SASTRI.
Astronomy is no longer looked upon with derision. Interest in the study of ancient sciences has so far revived that only recently an institution has been founded for the study of alchemy. My translations of Jatakaparijata, Sripatipaddhati and Brihatjataka have been appreciatively received by the public. People who started scoffing have stayed on to exhibit a living interest and to learn what the science of astrology has to teach mankind. An appreciable number of predictions by Cheiro, whose recent demise we all deplore, based upon his study of this ancient, sacred and useful system has come true. For the service of humanity, the value of astrological publications cannot be gainsaid and no apology is needed by the author for a rendering of "Phaladeepika" and placing it before the public in an English garb for the first time with suitable explanations.

"Phaladeepika," a fascinating study in the technique of Astronomy, was so far available only in Granththa characters and very lately in the Devanagari script. Existing publications of Phaladeepika are incomplete and wanting in some chapters with some slokas in the text also mismatched. Attempts have now been made to present the public with a complete text. A great deal of difficulty was experienced in tracing the XXVIII Adhyaya which was so far unavailable and in locating a few slokas in their proper places in the text.

Mantreswara, the author of this important work, whose family deity was Sukuntalamba, came from the Tinnevelly District, the Southern end of the Indian Peninsula, and he appears to have flourished about the XVI century of the Christian Era, to judge from the
intrinsic evidence available from certain slokas quoted from the Jatakapariprajja. His treatment of Astrology is remarkable in many ways and differs from that of several others. Mantreswara gives a very reasonable exposition of the effects of Transits and of cause and effect flowing from such Transits. We are also indebted to him for the useful information and guidance which he furnishes concerning the effect of Bhavas. His chapter on Yogas is an interesting study of truth. The Sarvato-bhadra-chakra which was referred to only by name in other publications has been very fully explained here.

The sixteenth sloka in Adhyaya III which has been till now appearing with two different metres for the former and latter halves finds corrected here. The last sloka in the XXV Adhyaya which was marked for incompleteness is now printed in its entirety. An index in both English and Sanskrit is also added for easy reference.

I should take this opportunity of expressing my gratitude to Mr. A. S. Sowmyanarayaniengar of Srirangam (Trichinopoly) for his ready and willing assistance in tracing and supplying some of the missing slokas and also the XXVIII chapter. I am thankful to Mr. V. B. Sreekantiah, Proprietor of Messrs. V. B. Scob-biah & Sons, for expediting the publication and for his personal attention to the details of printing without which it would have been impossible to undertake or complete this arduous task satisfactorily.

50, 3rd Cross Road, Basavangudi, Bangalore City, 6th January 1937.

V. SUBRAHMANYA SASTRI.
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24–29  All information about one's past and future births.

ADHYAYA 15.

1. When will the bhavas produce good effects?
2. When is a bhava said to be strong, when mixed and when weak?
3–6. Conditions determining the destruction of a bhava
7–8. Time when such destruction comes to pass.
9–10. The lord of the Lagna, whether benefic or malefic, promotes the prosperity of the Bhava it occupies. An example where the lord of the Lagna is malefic.
11. In the case of a planet owning two houses, the conditions and the time during which the effects of these two houses will happen.
12. Same as slokas 7–8.
13. A situation when the effects predicted above as going to happen may not at all come to pass.
14. The effect measured.
15–16. What can be determined from the several planets as Karakas?
17. The Karakas of the 12 bhavas.
18. The planetary effects will be full or otherwise according to the nature—friendly or inimical—of the sign occupied by the planet. Malefics in the 6th, 8th and 12th and benefics in the other houses generally promote advancement of the native.
19. Malefics in the Dusthanas do good to the native while benefics, evil.
20. The method of determining the effects of any Bhava.
21. The method of ascertaining information about one's father, mother and other relations of a person.
22–24. All information about one's father to be ascertained by treating the Sun's position in the nativity as the Lagna and proceeding in the usual way.
28  Similar details about one's mother, brother, etc.
should be ascertained by treating the respective Karaka’s position in the nativity as the Lagna, etc. Good effects of any Bhava are assured when the lord as well as its Karaka are both strong.

26. Bhava Karakas in their respective Bhavas will cause distress.

27. The lord of the Lagna produces the effects of (1) the Bhava owned by the planet if any associated with him and (2) the Bhava occupied by him.

28. The lord of the Lagna produces happy or adverse effects (of the Bhavas above referred to) according as the number of benefic dots in his Ashtakavarga is more or less than the normal (4)

29. If a planet owning two houses one of which is a Dussthana, be posited in his other house, he will give the effects of only that house and not the effects due to the Dussthana. An example.

30. The five kinds of connection or relationship recognised between two planets.

ADHYAYA 16

1. The colour and appearance of the native and the proportions of his body and limbs.

2–30. Some effects of the Lagna and the other Bhavas.

31–32. Time when the effects of any Bhava will happen.

33. Evil effect caused by the conjunction of the lord of the 1st and 6th Bhavas.

34. A clue to find whether there will arise any rivalry, envy or friendship between the native and another and the time when the same will be caused.

35. Time when the good or bad effects of any Bhava may be expected.

ADHYAYA 17.

1. A clue to find out the time when a Bhava suffers annihilation.

2. A clue to ascertain the time of one’s demise by means of the transit of Saturn.
3—4. A clue to find the time of one’s demise by means of the transit of Jupiter.

8. A clue to find the time of one’s death through Moon’s transit.

6. A clue to find out the times of demise of oneself and his brother.

7. A clue to ascertain the times of demise of one’s father and mother.

8. A clue to find out when a son’s demise may happen.

9. Another clue similar to those given in 3—4.

10. Another clue similar to the one given in Sl. 2.

11—12. A clue to find the month and the Lagna of one’s demise.

13—28. A clue to find the time when a person’s death may be looked for—the particular Dasa period, the year, the month and the day when the event may happen.

ADHYAYA 18.

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

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

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

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

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


12—15. The effect of planetary aspects on the Moon in the several Navamasas.

16. What has been stated in slokas 6—11 should also be understood to apply in the case of Dwadasamasas also.

17. The conditions for the fullness or otherwise of the good and bad effects described above.
ADHYAYA 19.

1. The author’s justification in his setting forth the Mahadasas.

2. The nine Mahadasas and their respective periods.

3. To find the unexpired portion in years, etc., of a Dasa at the time of a birth.

4. A Solar year defined.

5–6. General effects of the Sun’s Mahadaasa

7. Effect of the Moon’s Dasa.

8. An examination of the Moon’s strength is necessary before any declaration is made.


18–26. Some more effects of the several Dasas stated.

ADHYAYA 20.

1. A brief description of what is indicated in this Adhyaya.

2–14. Effects of the Dasas of the planets owning the Lagna and the other Bhavas when the Bhavas are strong and their lords are well-placed.

15–20. Effects of the Dasas of the planets owning the Lagna and the other Bhavas when they are occupying inimical or depression Rasis, or have been eclipsed or happen to be badly-placed.

21. References to certain things in some of the previous adhyayas as relevant and applicable to a Dasa under examination.

22. The Dasa of a planet in a Vargottamamsa will give favourable results while the Dasa and Bhukti of planets badly placed will be unfavourable.

23. Certain Bhuktis in the Dasa of a malefic produce untoward effects.

24. What Dasas prove fatal?

25–26. Mars and Venus in certain positions produce most beneficial results during their Dasas.
27. Nature of the effects of the Dasas of planets—benefic or malefic—when in depression, inimical or bad houses.

28. The evil effects resulting when the Bhukti period of a planet inimical to the lord of the Dasa or of a planet occupying the 6th house or of a planet inimical to the lord of the Lagna is in progress.

29. A clue to ascertain the nature of the effects of a particular Bhukti through the Bhuktinatha.

30. The good influence of a planet in its several positions.

31–32. Certain clues to find out the planet whose Dasa will prove fatal.

33. A yoga in which the middle portion of the life of the native is good. The fruit of a planet's Dasa matures differently according to its position in a Prishtodaya, Ubayodaya and Sirshodaya Rasi.

34. Planets prove prosperous during their Dasa periods if they transit at the time their Swakshetra, Uchcha or Mitra houses.

35. The destruction of a Bhava during the Dasa of the planet occupying it, if the planet be weak or is in depression or inimical house.

36. In what position the Moon influences a Dasa beneficially and in what otherwise?

37. When will the effects of the Bhukti of a planet be good and when evil?

38. The particular time at which the good or bad effects of a planet's Bhukti period is manifested.

39. Nature of the effects of Rahu's Dasa will be similar to that of the planet he associates with. The Dasa of a planet though benefic if associated with Rahu will prove malefic at the end.

40. The Maraka places defined. Conditions when the Dasas of their lords may prove fatal.

41. Nature of the Dasas of planets owing (1) Kaudha or Trikona houses (2) 3rd, 6th and
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8th houses. Sun or Moon will only give good effects during his Dasa when he happens to own the 8th house.

42. When the lord of a Kendra is in Trikona or vice versa, their Bhuktis in each other’s Dasa will be very auspicious.

43–44. When will planets reveal the effects of their Dasas or Bhuktis?

45. Lords of a Kendra and a Kona even if by themselves causing evil become powerful to make the native prosperous.

46–49. Planets becoming Yogakarakas.

50. Conditions under which Jupiter and Venus cause evil and prove fatal during their Dasas.

51. Malefics when they own Kendras become more auspicious in their effects.

52. Nature of Rahu and Ketu in their effects when posited in a Kendra or Trikona.

53. Nature of Rahu and Ketu in their effects when they occupy houses owned by benefics and are associated with any planet.

54. Effect when a Rajayoga is in progress and the Karaka Bhuktis intervene.

55. The several planets which are untoward to the native.

56–57. Some varieties of a Dasa explained.

58. A clue for ascertaining the time of death of a person.

59. When will a Dasa prove auspicious?

60–61. The good or evil to be experienced in a Dasa dependent on the position of its lord during its course and also with reference to the Moon.

62. Details of the same.

63. Author’s instructions to the reader before attempting at predictions.
ADHYAYA 21.

1. Sub-division of a Dasa into Bhuktis. Time of fruition of planetary effects.
2. Method of determining the Bhukti period of a Dasa.
3-11. The Sun's Dasa and effects.
12-20. The Moon's Dasa and effects.
21-29. Kuja's Dasa and effects.
30-38. Rahu's Dasa and effects.
39-47. Jupiter's Dasa and effects.
48-56. Saturn's Dasa and effects.
57-65. Mercury's Dasa and effects.
66-74. Ketu's Dasa and effects.
75-83. Sukra's Dasa and effects.
84. How the effects have to be predicted.

ADHYAYA 22.

1-2. Stars grouped by triads. The order in which they are cast. Apasavya (अपसाय) and Savya (सव्य).
3. The years assigned to the planets.
4. How the formula for each of the several Nakshatrapadas is composed and its connection to the total life-period and the several sub-Dasas composing them.
5-9. The formulas for the several Nakshatrapadas.
10. The initial Dasa and how it is calculated.
11. How the Rasi Mahadasas of a life are determined.
13. How to calculate the period of a Bhukti or Apahara in a Mahada.
14. The number of years of Parama Ayus for the several formulas.
15. Effects already stated before the several Mahadasas will apply also in the cause of Utpanna and Adhana Mahadasas.
17. Naisargikadasa periods of the several planets.
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18. Amsayurdaya.
19. Vyayadiharana (व्ययाधिहरण) or Chakrapatar-dhahani (चक्रपातार्धाहनि), Satrukshetraharana (सात्रुक्षेत्रहरण).
20. The dictum of Satyacharyya on the several reductions.
22. The computation of Lagnayus in the Pindayurdaya (पिण्डायुर्दय) system.
23. Reduction in the Ayurdaya of a planet on account of its being in a depressed position or in an intermediate position.
24. Views of other Astrologers on the Pindayurdaya (पिण्डायुर्दय) method.
25. The Ayurdaya of Jeevasarman.
26. The maximum length of life in the case of men.
27. The order of the Dasas.
28. When are the three systems—Amsa (अंशा), Pinda (पिण्ड) and Naisargika (नैसर्गिक) Ayurdayas—to be adopted?
29. What should be done when the Sun, Moon and the Lagna are of equal strength?
30. Kalachakra Dasa (कालचक्रदशा) system when to be resorted to?
31. Maximum period of life in the case of men and some of the other living creatures.
32. The perons to whom the Ayurdaya (आयुर्द्वय) rules apply.

ADHYAYA 23.

1-2. Purpose of the Ashtakavargas and the mode of setting the dots.
3-9. The Ashtakavargas of the Sun and other planets.
10. The malefic places in the several Ashtakavargas. The good effects revealed by the Ashtakavarga are advanced by the planet concerned being well-placed, that is in an Upachayaya, in a friend's house, in his own
house or in his exaltation. The same fail of effect when the planet is posited in an Apachalya place, in his inimical house or in his depression Rasi.

11. Effects to be deduced through benefic dots ranging from 0 to 8 in any Rasi.
12. How benefic dots are computed.
13. A planet in its transit through the exact degree in the Bhava it had originally occupied at the time of birth reveals the full effects due to that Bhava—good or bad as the case may be.
14. Time when a Bhava is advanced or suffers decay.
15. Cases where the interests of a Bhava are promoted in an intense manner.
16. How to ascertain the exact time of fruition of a particular benefic dot in a Rasi.
17. Prastara Ashtakavarga explained.
18–19. The lords of the 8 divisions into which a Rasi is divided and the time of fruition of a particular benefic dot in the same.
20–21. The Sarvashtakavarga. Effect of benefic dots in any Rasi being above, equal to or falling short of 28.
22. The bases for computing Ashtakavarga are the positions of the several planets and the Lagna at the time of birth.
23. A malefic when he is in his Swakshetra will only promote the Bhava he occupies, while in depression or inimical house he will only cause the Bhava’s ruin.
24. Effect of a benefic in exaltation if he owns a Dussthana. Effect of a malefic in exaltation when he is not in Dussthana, but happens to own good houses.

ADHYAYA 24.

1–6. Clues to ascertain the time of demise of one’s father.
7–8. Time of demise of one’s mother.
9. To ascertain the number of brothers, relations and paternal uncles.
10–11. To ascertain the number of issues.
12. Effects to be guessed through the figures in Sukra's Ashtakavarga.
13–15. To ascertain one's own demise by the figures in Saturn's Ashtakavarga.
18–22. Ekadhipatiya reduction.
23 26. Rasi and Graha Gunakara (multipliers.)
27 33. Process for finding the Ayurdaya through the Ashtakavarga system.
34 35. A speedy way of computing the figures of the Sarva Ashtakavarga in the several houses.
36. To ascertain the effects in the case of a horoscope, the Ashtakavarga system is the best.
37 43. Certain inferences that can be deduced from the figures in the Sarvashtakavarga.
44. Conclusion.

ADHYAYA 25.

1. The nine Upagrahas enumerated.
2. Mandi or Gulika and its position in the several week-days.
4. The position of Kala.
5. The position of Dhuma, Paridhi, Indra Chapa and Ketu.
6–7. Scope of the effects of the Upagrahas treated in this chapter.
15–18. Effect of Gulika being associated with the several planets.
19. Gulika and Yamakantaka very powerful in causing evil and good respectively. Other Upagrahas have only half the power of Mandi in causing evil.
20–21. Nature of the effects of the Upagrahas compared with those of some of the planets.
22-26. Effect of Dhuma and other Upagrahas when associated with planets in the Lagna and other houses.

27. Effect caused by Dhuma and the four other Upagrahas when they are visible.

28-29. Form and appearance of Dhuma, Vyatipata, Parivesha.

30. Effect of the lord of the sign occupied by Gulika being in a Kendra, a Trikona, his own, exaltation or a friendly house.

**ADHYAYA 26.**

1. Importance of the Janma Rasi (Rasi occupied by the Moon). Gocharapala to be predicted with reference this alone.

2. Particular houses through which when the several planets transit, they give auspicious effects.

3-8. The auspicious houses of transit and the corresponding Vedha places for the Sun and other planets.

9-11. Effects of the transit of the Sun through the 12 houses.

12. Effects of the Moon's transit through the 12 houses.

13-16. Effects of Mar's transit over the 12 houses.

17. Effects of Mercury's transit over the 12 houses.

18-20. Effect of Jupiter's transit over the 12 houses.

21. Effects of the transit of Venus over the 12 houses.

22-23. Effects of Saturn's transit over the 12 houses.

24. Effects of Rahu's transit over the 12 houses.

25. Planets grouped according as they produce effect in the initial, middle or final portion of a sign.

26-27. Sapthasalaka, and effects to be deduced therefrom.

28. Certain fateful stars and the effect of the transit over them by the planets.

29. Effects of transits by planets over certain specified positions in the zodiac and times of certain astronomical occurrence.
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30. The nullification of effects produced by planets owing to certain aspects.

31. Planets badly placed will not do harm if posited in their exaltation or Swakshetra Rasis, while planets in such positions, if they be well placed, give beneficial results during their transit over such Rasis.

32. Effects of planets while in transit through favourable and unfavourable places when they occupy depression or inimical houses or are eclipsed.

33. Effects of the transits of Saturn, the Sun, Mars and Jupiter over the 12th, the 8th and the 1st houses reckoned from the Moon's place.

34. The Maranasthana (मरणस्थान) in the case of the several planets.

35. The distribution of the 27 stars over the several limbs of the native during the Sun's transit and the effects thereof.

36—40. The same with reference to the transits of the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu.

41. Effect of transits by planets over houses containing more benefic dots in the Ashtakavarga.

42—44. Puro Lattas (पुरोलठ्ठा:) or forward Lattas and Prishta Lattas (प्रिष्ठलठ्ठा:) or rear Lattas.

45—46. Effect of the Lattas.

47. Conjunction of two or more Lattas and its effects.

48. Effects of transit in Subha (सुभ) and Asubha (अशुभ) Vedhas in the Sarvatobhadraachakra (सरवतोभद्रचक्र).

49. Expiation by Santhis of evil effects arising from bad Dasas, Apaharas, low figure of benefic dots, transit through bad places, etc.

50. Planets are always productive of good to
persons who do not harm others, do virtuous acts, etc.

**ADHYAYA 27.**

1. The planetary conditions leading to asceticism.
2. The particular class of ascetics to which the native concerned would belong.
3–4. Some more ascetic Yogas.
5. The various kinds of ascetics mentioned.
6. Yoga for becoming a miserable devout.
7. Effect of a Rajayoga co-existing with the Yoga mentioned in the previous sloka.
8. Yogas leading one to become a successful ascetic and respected by all.

**ADHYAYA 28.**

1–4. The contents of the 27 Adhyayas.
5. The author's birth place.
6. His family deity.
फलदीपिका

PHALADEEPIKA

प्रथमोद्यायः

सन्दर्शां बितुन्ते पितृदेवनूर्णा
मासाद्वासर्द्धैर्यथ ऋषीं यत्
सत्यं कौरितकवितुधुपस्यस्यते
ज्योति: परे दिशातु चतुर्मितां धिर्यं न ||१||

ADHYAYA I.

Sloka 1.—May we be blessed with beatitude without end by that Supreme Reality—the one heavenly light without a second (the Sun), which when once above the horizon, remains on end in full view of the moon-dwelling manes, pole-dwelling celestials and the earth-dwelling mortals, for (i. e., which has for these beings a diurnal arc measuring) half a synodic lunar month, half a solar year and the entire day time of a solar nycthemeron respectively, and which sometimes (to wit, with northern declination under north polar heaven) is dextral (i. e., moves on almucantars from left to right), and sometimes (to wit, with southern declination under south polar heaven), sinistral (i. e., moves on almucantars from right to left).

चार्देवीं कुलदेवतां समी गुरुन कालायासागरान्
सुर्यादेवीं नवप्रहाराः गणपतिं भवता प्रणम्येभरम्
संख्यान्त्रिप्रारम्बशास्त्रभित्रां मन्त्रेभरो देवानित्र"
वश्येहं फलदीपिकं सुविमलं व्योतिविरां प्रीतये ||१||
Sloka 2.—I, the astrologer Mantreswara, first make my reverent obeisance to Saraswati—the Muse of Learning, to my family-deity, to my parents and teachers, to the nine planets beginning with the Sun, which bestow omniscience (viz., knowledge of past, present and future) to Ganesa, the lord of Siva’s cohorts of divinities, and, above all, to Siva, the Supreme, and then proceed to give out here for the delection of astrologers a very limpid conspectus of the teaching of Atri, Parasara and the rest, under the title “Phaladeepika” (= “Light on Apotelesmatics”).

Sloka 3.—The exact time of the birth of a person with the actual number of Vighatikas elapsed as revealed by foot-measurement or by the gnomonic shadow and other apparatus should first be specially ascertained. Then the positions of the planets coincident with observation should be set down with the help of mathematical (expedients) instruments. Then the Bhavas and the strength of planets should be investigated and through them the effects should be judged.

Sloka 4.—The parts of the body of the person काल (Kala) beginning with the Lagna are respectively (1) the head (2) the face (3) the breast (4) the heart (5) the
belly (6) the hip (7) the groins (8) the private part (9) the two thighs (10) the two knees (11) the two calves and (12) the two feet. The concluding portion of the signs, Vrischika, Meena and Kataka is called Bhāsandhi (Bhasandhi) or Rikshasandhi (Rikshhasandhi). Others apply this term to the last portions of all the signs.

अरण्ये केदारे शयनखचने वचनसिलेके
गिरी पाथःस्वानिविवल्किविशालो धानिक सुनिके।
जनाथ्याश्चालने सजलपिपने धानिक विचर–
तुलाले कीलाले वसतिसिद्धिता सेषभवनात्॥५॥

Sloka 5.—The abodes of the 12 signs from Mesha onwards are respectively (1) the forest (2) a field under water (meadow) (3) a bed room (4) a chasm with water in it (5) a mountain (6) a land with water and corn (7) the house of a Vaisya (8) a hole or cavity (9) King's residence (10) water-abounding forest (11) the spot frequented by potters and (12) water.

मौमः हुकुबुष्ठनुपुरुषाविशिष्यं: हुकारीवर्क्षं:।
मनरे देवगुरूः कमेषण कविताः सेषाभिरावारः।
सुरयारुक्तुरु: कियो दुममुरुक्किमकिमान्तुला
विवर्न्यायमेतुरुकिमकिमानुभाषास्त्रवीचा: कमात्॥६॥

Sloka 6.—Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively declared the lords of the signs from Mesha onwards. Mesha, Vrisha'sha, Makara, Kanya, Karkataka, Meena and Tula are the exaltation signs of the seven planets respectively from the Sun onwards, their signs of 'fall' being the 7th from their exaltation ones. The highest exaltation and fall of the planets counting from the Sun are the 10th, the 3rd,
the 28th, the 18th, the 8th, the 27th and the 20th degrees of the several signs.

Śloka 7.—Simha, Vrishbha, Mesha, Kanya, Dhanus, Tula and Kumbha are the Moolatrikona (first triangular) signs of the planets from the Sun onwards. The first 20 degrees of Simha, the last 27 degrees of Vrishabhha (27 degrees after the highest exaltation degree), the first 12 degrees of Mesha, the 5 degrees following the highest exaltation degree of Mercury in Kanya (i.e., 16° to 20°), the first 10 degrees in Dhanus, the first five degrees in Tula and the first 20 degrees of Kumbha form respectively the Moolatrikona portions of the 7 planets from the Sun onwards. The first half of Dhanus, Kanya, Mithuna, Kumbha and Tula are bipeds or human signs. Vrischika is a कीत (Keetā-reptile) or centiped sign; Karkataka, latter half of Maka-ra and Meena are watery signs. The rest, viz., Mesha-Vrishbha, Simha, Dhanus (latter half) and Makara (first half) are quadruped signs.

Śloka 8.—The signs Vrishbha, Karkataka, Dhanus, Mesha and Makara rise with their back (पूर्वोदय—Prysh-todaya). Mithuna and Meena come under Udbhayodaya
(भयोद्य). The rest appear with their faces and are termed Sirshodaya (शीर्षोद्य) signs. The Prishtodaya signs and Mithuna belong to the Moon and are termed nocturnal Rasis. The other six belong to the Sun and are termed diurnal signs. The four signs counted from the Rasi last passed (left) by the Sun are in their order termed (1) उद्धय (Urdhvya) or tending upwards (2) अधी (Adhah)-beneath or under (3) सम (Sama)-even or level and (4) वक्र (Vakra)-bent or crooked. The same order holds good in the case of the other 8 signs.

मेयाण्य चरं सिंधरक्ष्यमुसमं द्वारं वदिष्ठः समं
धातुमुलमितीह जीव उदि तं कूर च सौम्यं विद्यः।
मेयाण्यं कथितार्थिकोणसंहिता प्रामाण्यिनाया कमा
होशध्रं समं प्रमाणं युवतिर्यामाङ्गस्तर्दिकम्।॥९॥

Sloka 9.—The signs from Mesha taken in order are
(1) चर (Chara)-moveable or cardinal, स्थिर (Sthira)-fixed and उभय (Ubhaya)-dual, mutable or common;
(2) द्वार (Dwara)-entrance, बहि (Bahis)-outside and गर्भ (Garbha)-inside; (3) धातु (Dhatu) or mineral, मूल (Mula),
or vegetable and जीव (Jeeva) or animal; (4) कूर (Krura) or fierce and सौम्य (Saumya) or auspicious; (5) विद्यः (vidya)
or knowledge and विद्यः (vidya) or knowledge; (6) odd and even and (6) male and female. Mesha, Vrishabha
Mithuna and Karkataka with their Trikona or triangular signs represent the four quarters commencing from
the East. The six houses from the 7th represent the left-side limbs of Kalapurusha, while the other six
houses (i.e., reckoned from the Lagna) represent the right-side ones.

उदं ह्वरा कल्यंदेहोद्यायस्य रूपं शीवं च जन्म।
विद्यः विद्या स्वाध्यायानं मुक्तिः द्वारश्यायायं पत्रिका वाकुद्वम्॥

Sloka 10.—Lagna, Hora, Kalya (कल्य), Deha (बेह),
Udaya (उदय), Rupa (रूप), Seersha (शीर्ष), Vartamana
(वर्तमान - living) and Janma (जन्म) are the names of the Ascendant or the first house. Vitta (वित्त - wealth), Vidya (विद्या - learning), Swa (स्व), Annapana (अन्नपान - riches) food and drink), Bhukti (भुक्ति - (eating), the right eye (दक्षाक्षि - Dakshakshi), face (आयु - Asya), letter or document (पत्रिका - Patrika), speech (वाक् -Vak) and Kutumba (कुटुम्ब) are appellations for denoting the second house.

दुधिक्योरो दक्षाक्षि च सेनां घैर्यें शौर्येऽनिमं भ्रातरं च ।
भेंद्र शेषः मातुलं भागिनेयं वर्षुं सिन्धु वाहनं मातरं च ॥११॥
राज्यं गोमहिरिसुगन्धवक्षामुख्यं: पातालं हिबुकशान्मुखम्बुसूतनधः ।
राजांशं सचिवकरात्माभिभविष्यज्ञानासु लहजातरशुरुमन्त्रीक्षः ॥

Slokas 11-12.—Duschikya (दुधिक्य), Uras (उरस- breast), the right ear, army, courage, valour, prowess and brother are the designations of the third house. House, land, maternal uncle, a sister’s son, a relation, a friend, vehicle, mother, kingdom, cow, buffalo, perfume, clothes, ornaments, the nadir, Hibuka (हिबुक), Sukha (सुख happiness), water, bridge and river are the terms to denote the 4th house.

Rajanka (राजाङ्क - Sovereign’s mark), a minister, Kara (कर- tax, hand or toll), Athman (आत्मन्), intelligence (धी-Dhi), knowledge of the future, Asu (अशु - life son (सूत- Suta), belly (जातर - Jatara), Sruti (श्रुति - Vedic knowledge) and Smriti (स्मृति - traditional law) are the names of the 5th house.

ऋणाश्रोक्ष्यत्वरोक्षश्रुनु शायाजिसुधकस्यमित्रविवशा: ।
जामिन्तिहिच्योत्थमदास्तकालान् शूनात्ववलोकान् पतिमारम्भाय: ॥

Sloka 13.—Rina (ऋण - debt), Astra (अस्त्र-arms), Chora (चोर - thief), Kshata (क्षत - wounds), Roga (रोग - disease), Satru (शत्रु - enemy), Jnati (ज्ञाति - paternal relation), Aji
(जाति - battle), Dushkriyta (दुष्कृति - a wicked act), Agha (अघ - sin), Bheeti (भीति - fear) and Avajna (अवज्ञा - humiliation) are the names of the 6th house. Jamitra (जातित्रा), Chittottha (चितत्तथ - desire), Mada (मद - passion), Asta (अस्त - set), Kama (काम - desire), Dyuna (द्युन - Adhvan (अध्वन - a way or road), Loka लोक - people), Pati (पति - husband), Marga (मार्ग - way) and Bharya (भार्या - wife) are the designations of the 7th house.

Sloka 14.—Mangalya (मंगल्य), Randhra (रंग्रं), Malina (मलिन), Adhi (अधि - mental pain), Parabhava (पराभव - defeat or insult), Ayus (आयुस्) Klesa (क्रेश - sorrow), Apavada (अपवाद - blame or scandal), Marana (मरण - death), Asuchi (अशुचि - impurity), Vighna (विघ्न - obstacle or impediment) and Dasa (दास - servant) are the terms to denote the 8th house. Acharya (आचार्य - preceptor), Daivata (देवता - deity), Pitru (पितृ - father), Subha (शुभ - anything auspicious), Purva bhagya (पूर्वभाग्य - previous luck), Puja (पूजा - worship), Tapas (तपस् - penance), Sukruta (सुकृत - virtue or religious merit, a good or virtuous act), Pautra (पुत्र - grand son), Japa (जप - prayer) and Aryavamsa (आर्यवंश - noble family) are the names for the 9th house.

Sloka 15.—The terms to indicate the 10th house are
Vyapara (व्यापार - commerce), Aspada (आस्पद - rank or position), Mana (मान - honour), Karma (कर्म - occupation), Jaya (जय - success), Sat (सत - good), Kirti (कीर्ति - fame), Kratu (क्रतु - sacrifice), Jeevana (पीठन - livelihood or profession), Vyoma (व्योम - sky or zenith), Achara (आचार - good conduct), Guna (गुण - quality), Pravritti (प्रवृत्ति - inclination), Gamana (गमन - gait), Ajna (आश्रय - command) and Meshrana (मेष्ठरण) Labha (लाभ - gain), Aya (आय - income), Agamana (आगमन - acquisition), Apthi (आति - getting, gain), Siddhi (सिद्धि - accomplishment, fulfilment), Vibhava (विभव - wealth or riches), Prapthi (प्राप्ति - profit), Bhava (भव), Slaghyata (स्लाघ्यता - veneration, commendation), eldest brother or sister, left ear, Sarasa (सरस - any thing juicy or succulent), and (hearing of some) pleasing or delightful news are the expressions for the 11th house.

दुःखम्यमक्ष्यसुचकान्त्यायारतिशिप्याच्यवर्तिकायः
भावाहुयानि गद्रिता: कमशोथ्त अनादयः
स्वात त्रिपुष्याच्यपाराभवराशिनाम् ॥२६॥

Sloka 16.—The designations used for the 12th house are Duhkha (दुःख - misery), Anghri (अंग्री - leg), Vama Nayana (वामनयन - left eye), Kshaya (क्षय - loss, decline), Suchaka (सूचक - a tale-bearer, spy), Anthya (अन्त्य - last), Daridrya (दरिद्र्य - poverty), Papa (पाप - sin), Sayana (शयन - bed), Vyaya (व्यय), Ripha (रिपा), and Bandha (बंध - imprisonment). Thus have been declared in their order the names of the 12 houses. The 3rd, the 6th, the 12th and the 8th houses are termed Leena Sthanas (लीनस्थान - concealed or hidden houses).

हुःशास्त्रमदरियुत्यमानश्च: सुस्थानमन्यमवने दुभवं प्रदिप्यम्
प्राच्यविलिन्तासत्त्वेर्वभवानि केन्द्रशि कक्षमक्ष्यमानयुक्तः ॥
Sloka 17.—The 9th, the 6th and the 12th houses are known as Dusathanas (दुस्थान) or houses of evil. The rest are termed good houses and will be propitious to the native. The 1st, the 10th, the 7th and the 4th houses are known by the terms Kendra (केन्द्र), Kantaka (कण्टक), and Chatushtaya (चतुष्ठय).

Thus ends the first Adhyaya on "Definitions" in the work Phaladeepika composed by Mantreswara.
ADHYAYA II.

Sloka 1.—It is through the Sun that a wise man ought to ascertain about a person’s copper, gold, father, anything auspicious, one’s own self, happiness, prowess, courage, power, victory in war, service under the sovereign, glory, any work relating to the God Siva, trip to forest or mountainous regions, taking an active part in Homas or Yajnas, temple, acuteness and enthusiasm.

Sloka 2.—It is from the Moon that one ought to determine the welfare of the mother, mental tranquility, sea-bath, white chowire, umbrella, good fan, fruits, tenderness, flowers, corn, agriculture, fame, acquisition of pearls, bell-metal, silver, sweet substances, milk, etc., cloth, water, cows, women, good meals, bodily health and beauty.

Sloka 3.—It is through Mars that a person should ascertain his strength, products derived from the Earth, the qualities of his brothers, cruelty, battle, daring act, odium, kitchen, fire, gold, kindred, weapon, thieves, enemies, energy, attachment to females not his own, uttering falsehood, prowess, mental dignity (loftiness of thought), sin, commanding an army, and wounds.
Sloka 4.—It is Mercury that influences one's learning, eloquence, skill in the fine arts, eulogy from the learned, maternal uncle, dexterity in speech, cleverness in religious meditation and the like, aptness for acquiring knowledge, intelligence, sacrifice, any religious rite relating to Vishnu, truth-speaking, oyster-shell, place of recreation, skill in mechanical arts, relations, the rank of an heir-apparent, friends and one's sister's son or daughter, etc.

Sloka 5.—It is through Jupiter that one ought to seek information about one's knowledge, good qualities, sons, minister, behaviour, teaching, magnanimity, knowledge of Vedas, Sastras and Smritis, prosperity in everything, beatitude, reverence to Gods and Brahmins, sacrifice, penance, religious faith, treasure-house, wisdom (learning), conquering of the senses, happiness of the husband, honour and compassion.

Sloka 6.—Information regarding one's wealth, vehicles, cloths, ornaments, hoarded goods, triple sym-
phony (union of song, dance and instrumental music),
wife, happiness, scents, flowers, sexual intercourse,
couch, house, prosperity, pleasure in poetry, addiction
to many women, sport, lasciviousness, ministership,
charming speech, marriage and festivity should be
sought for through Venus.

आयुष्यं मरणं मयं पतितात् हुःखादमानामयात्
दारिध्रयं भृतकापवार्तकलुपण्याशौचविन्यापदः।
स्त्र्यं नीरजनाथं च महिष्यं तंद्रीस्मृणं चायसं
दातवं दृष्टिसाधनं रविधुतात्त्वकारार्यः वन्धनम्॥७॥

Sloka 7.—As regards one's longevity, death, fear, degradation, misery, humiliation, sickness, poverty, labourer, reproach, sin, "maññ", censure, misfortune, constancy, resorting to low people, buffalo, drowsiness, debts, iron, servitude, agricultural implements, jail and captivity, one ought to guess through Saturn.

पितास्वित्सारोऽस्तिकं रक्षयामातिति: खाम्यपुपिक्षलासः।
कोलसमवसाधयोरास्तंदृशेन्द्र: शूर: प्रचंदः पृथुवाहुशः॥८॥

Sloka 8.—The Sun is of a bilious temperament and is strong in bones in the body. He has a limited quantity of hair, and possesses a dark-red form. He has eyes of a reddish brown colour. He is clad in red and has a square-built body. He is valiant and wrathful, and has massive arms.

स्थूलो युवा च स्थविरः कृष्णलिंगः कान्तेक्षणधातासितसुर्मूर्याधिम्।
रक्तक्षरो युद्धनाथः सितांशुश्रुको गोरः दासी वात्रकारात्मको मुदः॥

Sloko 9.—The Moon has a huge body, and is young as well as old; he is lean and white; has fine lovely eyes, black and thin hair. He governs blood. He is soft in speech, wears a white garment and is beautiful
in complexion. He has wind and phlegm in his composition and is mild in temperament.

Sloka 10.—Mars has a slender waist, curled and shining hair. He has fierce eyes; he is bilious and cruel in nature. He wears a red garment, and is of a reddish hue. He is wrathful but exceedingly generous. He has a youthful appearance and governs marrow in the body.

Sloka 11.—Mercury is green as the blade of Durva or panic grass. He is a mixture of the three humours वात (Vata - wind), पिठ (Pittha - bile) and कफ (Kapha - phlegm). His body is full of veins. He is pleasant in his speech. He has red and long eyes and is clad in green. He governs the skin, is fond of fun and possesses even limbs.

Sloka 12.—Jupiter has a body of yellowish hue. His eyes and hair are brown. He has got a fat and elevated chest and possesses a big body. He is phlegmatic in temperament and is exceedingly intelligent. His voice is similar to that of a lion or the sound of the conch. He is always after wealth.

If वसामथान: be the reading, the translation will be, "He governs fat."
Sloka 13.—Venus is clad in a garment of variegated colour. He has black curled hair. His limbs and body are huge. He has much wind and phlegm in his composition. His body has the colour of the Durva sprout. He is very lovely and has broad eyes. He has treasured his virile power.

Sloka 14.—Saturn is dark in form, lame, and has wind in his composition. He has got deep eyes, and a lean and tall body full of arteries and veins. He is idle, and is exceedingly calumniating. He governs the muscle in the body. He is cruel, and has no pity. He is dull-headed. He has got large nails, teeth, stiff hair and limbs. He is dirty and is of sinful disposition. He is fierce and is a personification of anger. He is ripe with old age and wears a black garment.

Sloka 15.—The following are the places frequented by the Sun: A temple belonging to Siva, an open area, an open place where there is light, a region destitute of water and the Eastern quarter. The Moon's abodes are:
the place where Goddess Parvati is kept, the spot occupied by a female, a place where there is water, a herb or plant, a spot where honey or liquor is kept and the North-west quarter. The places resorted to by thieves, or occupied by low people, one where there is fire, a battle-field and the Southern quarter are declared to belong to Mars. Mercury governs the places frequented by learned men, the spot where God Vishnu is kept, an assembly, a recreation ground, a mathematical hall and the Northern quarter.

कोषाश्वत्त्वमुरुद्रित्यजातिनिर्मयस्वेषामातिनिर्मिति
बृद्धवाच्यवरोधनवुखशक्यस्तां भूगोलकहिस्।
नीचक्षेप्यशुचिवस्तु चक्षुविकालस्तु शासरात्यो
वाल्मीकाहिणीमोहितविल्हितहिसिद्धानार्न विद्यम्यः॥१५॥

_Sloka 16._—The places belonging to Jupiter are: Treasury, the Aswattha (Pipul) tree, the dwellings of Gods and Brahmins, and the North-east quarter. The places of Venus are: courtesan’s quarters, the harem, the dancing hall, the bed room, and the South-east quarter. Saturn’s abodes are the lines where low people (out-casts) live, dirty places, Western quarter and the temple of the deity शास्ता (Sasta—generally known as गुणजा गणेश in Tamil and analogous to संस्कृत गणेश in Kannada). The places of Rahu and Ketu are: an ant-hill, the dark holes occupied by serpents and the South-western direction.

शैवो मियंनुपतिरधरकुप्रमचार्यानी
व्याघो मृगो दिनपते किल तकबाकः।
शास्तारमाँवजकर्पर्कर्तोयमः स्तु
रिन्द्रे दशाध्य हरिणाश वक्षकोरः॥१७॥

_Sloka 17._—A worshipper of Siva, a physician, a king, a performer of a sacrifice, a minister, tiger, deer,
and the ruddy goose, are signified by the Sun. One who worships शास्त्रा (Sasta) deity, a female, a washerman, a cultivator, an aquatic animal, a hare, an antelope, crane and the Greek partridge are denoted by the Moon.

Sloka 18.—Matters relating to the cook (in the kitchen), an arms-bearer, a goldsmith, a ram, a cock, a jackal, a monkey a vulture and a thief belong to Mars. A cowherd, a learned man, an artisan, a clever accountant, a Vishnu bhakta (worshipper of Vishnu), Garuda, a Chataka bird, a parrot and a cat are represented by Mercury.

Sloka 19.—An astrologer, a minister, a preceptor, a Brahmin, a Sanyasi-chief, an important personage, a pigeon, a horse and a swan relate to Jupiter. About a musician, a wealthy man a sensualist, a merchant, a dancer, a weaver, a courtezan, a peacock, a buffalo, a parrot and a cow, one ought to ascertain through Venus.
Sloka 20.—An oil monger, a servant, a vile person, a hunter, a blacksmith, an elephant, a crow, and the cuckoo—these have to be assigned to Saturn. A Buddhist, a snake-catcher, an ass, a ram, a wolf, a camel, a serpent, a place enveloped in darkness and the like, a mosquito, a bug, an insect and an owl—all these should be declared to belong to Rahu and Ketu.

Sloka 21.—Mercury is the Sun’s neutral; Saturn and Venus are his enemies. The Moon’s friends are the Sun and Mercury; the rest are all neutrals to him. Mars’ neutrals are Venus and Saturn, and Mercury is his enemy. The Moon is Mercury’s enemy; Venus and the Sun are his friends.

Sloka 22.—Venus and Mercury are the enemies of Jupiter; Saturn is neutral to him. Jupiter and Mars are neutral towards Venus. Saturn and Mercury are his friends. Jupiter is neutral towards Saturn. Venus and Mercury are his friends. In cases where certain planets have been omitted, they must be considered to fulfil the relationship that has not been mentioned.
Sloka 23.—Planets are mutually friendly for the time being when they occupy the 3rd, the 4th, the 2nd, the 10th, the 12th and the 11th from one another. Ascertain what planets are naturally friendly, what are naturally neutral and what are inimical and then deduce from these two kinds of friendship those that are very friendly and those that are very inimical.

Saturn casts a full glance at the 3rd and 10th houses; Jupiter at the 5th and 9th; and Mars at the 4th and 8th. All planets cast a quarter glance at the 3rd and 10th houses, half a glance at the 5th and 9th; three-quarters of a glance at the 4th and 8th; and a full eye at the 7th.

Sloka 24.—The planets from the Sun onwards away over periods of half a year, a Muhurta (2 ghatikas), a day, two months, one month, 15 days and a year respectively.

Venus and Jupiter are Brahmans; the Sun and Mars are Kshatriyas. The Moon is a Vaisya; Mercury is the lord of the Sudra community. Saturn is the leader of the outcastes. The Moon, Jupiter and the Sun are planets typifying सत्य (Satya). Venus and Mercury are essentially the planets of Rajas (रजस्) or passion. Mars and Saturn own Tamas (तमस्) or darkness as their distinguishing characteristic.

The lords of the six seasons reckoning from Greeshma are (1) The Sun and Mars, (2) The Moon, (4) Mercury, (4) Jupiter, (5) Saturn and (6) Venus.
Sloka 25.—The Sun and Venus are termed father and mother respectively of the child born in the day; Saturn and the Moon, during the night. Failing to play the role of parents, each of these pairs of planets gets the designation of paternal uncle and maternal aunt.

The Moon represents the left eye, while the Sun, the right one. Mars represents the youngest brother and Jupiter, the eldest one. Mercury denotes the adopted son.

Sloka 26.—The Moon represents the body, and the Sun, the soul. Mars and the other planets denote the five senses. The enemies of the Sun, viz., Rahu, Gulika and Ketu will cause trouble to the body and the soul.

Mercury governs smell, (nose); Venus and the Moon, taste; (the Sun and Mars, govern sight; Jupiter, sound. The rest, viz., Saturn, Rahu and Ketu govern touch.

Sloka 27.—The waning Moon, the Sun, Mars, Rahu, Ketu and Saturn are known as malefic planets. Mer-
cury too in conjunction with any of them is malignant also.

Ketu, Mercury, and Saturn are eunuchs. Venus, Rahu, and the Moon are females. The rest, viz., the Sun, Mars and Jupiter are males. Rudra (Siva), Amba (Parvati), Guha (Kumara), Vishnu, Brahman, Lakshmi, Kala (Yama), the serpent Adisesha and Brahman are the presiding deities of the planets from the Sun in their order.

Fire, water, fire, earth, ether, water and air are the constituents respectively of the Sun and other planets taken in their order.

Slokā 28.—The Sun’s grain is wheat; the Moon’s, rice; the grain belonging to Saturn is sesamum; that of Jupiter, Bengal gram; that of Ketu, horsegarm. The grain signified by Mars is Dhal. Mercury represents green gram; Dolichos lablab or cowgram (Gānavatā) is denoted by Venus, and black gram by Rahu.

The countries signified by the nine planets, Rahu, the Sun, Saturn, Mars, Jupiter, Mercury, the Moon, Ketu and Venus are respectively: (1) Ambara, (2) Kalinga (3) Saurashtra, (4) Avanti, (5) Sindhu, (6) Magadha, (7) Yavana, (8) Parvata and (9) Keekata.

Slokā 29.—The ruby is the Sun’s precious stone; the pure spotless pearl which is fit to be beautifully
worn belongs to the Moon. Coral belongs to Mars. Mercury's precious stone is the emerald shaped like the bird Garuda. Topaz belongs to Jupiter. Venus owns diamond. Saturn's gem is the stainless sapphire. Agate and the Lapis lazuli or Turquoise are said to belong to the remaining planets Rahu and Ketu respectively.

"Jo'ii 30.--The substances ascribed to the planets from the Sun onwards are copper, bell-metal, copper ore, lead, gold, silver and iron.

The articles of apparel for the several planets will be such cloths as bear their respective colours. But the one belonging to Saturn is a rag while the one appropriate to Mars will be a clothesinged by fire.

Sloka 31—Pungent bitter, saltish, mixed, sweet, sour (acid) and astringent are the flavours respectively of the Sun, Mars, the Moon, Mercury, Jupiter, Venus and Saturn.

Sloka 32—The Sun, Jupiter, Mercury and Mars have their characteristic mark or token on the right side. The rest have their marks on the other side. The planets from the Sun onwards have marks on the hip, on the head, on the back, on the arm-pit, on the shoulder, on the face, and on the leg.
The Sun is a person of 50 years. The Moon is one of 70 years. Mars is 16 years old. Mercury is a lad of 20 years. Jupiter is a person 30 years old. Venus is a child of 7 years. Saturn and Rahu are each 100 years old.

Sloka 33.—Rahu is black in colour, tall in stature, and of a low caste; he has got skin-disease; he is a heretic; he has got hic-cough; he speaks falsehood; he is cunning; he suffers from leprosy; he reviles others and is devoid of intelligence.

Sloka 34.—Ketu has a red and fierce look, a venomous tongue, and an elevated body; he is armed; he is an outcast, of a smoky colour, and is inhaling smoke always; he has bruised limbs; he is lean and is malicious.

Sloka 35.—Lead and an old garment belong to Rahu, while a mud vessel and a mixed cloth of variegated colour have been allotted to Ketu.

Mercury, Saturn and Venus are the friends of Rahu as well as Ketu. Mars is neutral to them. The rest are enemies.

Mudro Vipin Gopa Upanyasam

Dusk: Sruo Maha Mruyuta Divitara: Sathu.
Sloka 36.—Planets are said to be badly placed when they are eclipsed, debilitated (occupy a depression sign or Amsa), when they are posited in the house of an enemy, or when they occupy the 8th, the 6th or the 12th house. In other positions, they are said to be well placed.

If the Moon be in the 12th, 11th, 1st, 6th, 5th, or the 7th house at the time of a query about water in a big irrigation project, increase of water can safely be predicted.

Sloka 37.—The Sun represents trees that are inwardly strong and at the same time tall. The Moon and Venus indicate creeping plants. Ketu and Rahu signify a clump of trees or a bush. Mars and Saturn indicate thorny trees. Jupiter and Mercury signify respectively fruit-bearing and fruitless trees. Venus and the Moon represent those that are sappy and blossoming. The Moon represents herbs; all sapless and weak trees are signified by Saturn. Rahu indicates sat trees.

Thus ends the 2nd Adhyaya on "Planets and their varieties" in the work Phaladeepika composed by Mantreswara.
ADHYAYA III.

Stokha 1.—शेत्र (Kshetra or an arc of 30°), द्रवकाण Drék-kana, Decanate or an arc of 10°), नवांश (Navamsa or an arc of 3½°), दशांश (Dasamsa or an arc of 3° or 1/6 portion of a sign), होरा (Hora or 1/4 of a sign, i.e., an arc of 15°), त्रिमांश (Trimsamsa or 1/3 portion of a sign, i.e., an arc of 1°), सप्तांश (Saptamsa or 1/7 portion of a sign, i.e., an arc of 43°), पञ्चांश (Panchamsa or 1/5 portion of a sign, i.e., an arc of 90°) and क्लांश (Kalamasa or 1/16 portion of a sign, i.e., an arc of 1°)—these along with the द्वादशांश (Dwadasamsa or 1/12 portion of a sign, i.e., an arc of 2°) are termed Dasa Vargas or ten-fold divisions of the Zodiac. वर्गोत्तम (Vargottama) is the name given to that particular Navamsa in a Rasi which bears the same name as that of the Rasi itself.

दशांशप्रथाशकलांशहीनः सत्वग्निक्ष्य विस्तरमांशः
पञ्चांशब्रह्माहुवङ्ग सत्वग्नस्य फलं हि कैशितः ॥१२॥

Stokha 2.—From the aforesaid ten Vargas if we omit the Dasamsa, Shashtyamsa and Kalamasa, the remaining 7 kinds of divisions are known as (सत्वग्न) Saptavargas. If from this we exclude the Saptamsa (सत्वः) the remaining 6 kinds of division are known as (पद्वर्ग) Shadvargas. Some are of opinion that the effect emanating from a Navamsa is similar (or equal) to that of the Rasi and Bhava.
Sloka 3.—The effect is full in the Rasis. In the other Varghas, it is half; and in the Shodasamsa, Dasamsa and Shashtyamsa Varghas, it is 1/7th. In an odd Rasi, planets are said to be in infancy, in boyhood, in adolescence, in advanced age and in extremis according to the first, second, third, fourth and the last six-degree portions respectively advanced by them in the sign. But in an even sign, these several divisions have to be made regularly in the reverse order.

Sloka 4.—Hora means half of a Rasi; in an odd sign, the halves belong respectively to the Sun and the Moon, and in an even one, to the Moon and the Sun. The Drekkana or the third portions of a sign, are owned by the lords of the sign itself, of the son’s or the 5th house and of the 9th or the house of Subha. The owners of the Dwadasamsas or 1/7th portions of a sign are to be reckoned from that sign. In an odd sign, the Trimsamsas or degrees, i.e., 1/7th portions allotted to Mars, Saturn, Jupiter, Mercury and Venus are respectively 8, 5, 8, 7 and 5. In an even sign, it is reversed. That is, Venus, Mercury, Jupiter, Saturn and Mars have 5, 7, 8, 5 and 5 degrees respectively. The first Navamsas in the several signs from Mesha onwards commence respectively with Mesha, Makara, Tula and Karkataka.

यथा रज जनन धनन नय पर्यं शुक बेटिना
नागं योग खरं धरं मग शिला धूलि नंच प्रसननम्

फळी—४
Sloka 5.—In the case of an odd sign, the Krura Shashtyamsas or unpropitious 8th portions are 1st, 2nd, 8th, 9th, 10th, 11th, 12th, 15th, 16th, 30th, 31st, 32nd, 33rd, 34th, 35th, 39th, 40th, 42nd, 43rd, 44th, 48th, 51st, 52nd and 59th. The rest are Saumya or propitious ones. In the case of even signs, it is reverse, that is—the Shashtyamsa portions stated as Krura in the odd signs are the propitious or Saumya ones in the even signs and vice versa.

Sloka 6.—The Saptamsas or the 4th portions are in the case of an odd sign to be counted regularly from the sign itself, while in the case of an even sign they are to be reckoned from the 7th onwards. In the case of an odd sign, the Dasamamsas or 8th portions are to be counted from the sign itself; in the case of an even sign, from its 9th onwards. The lords of the Shodasamsas or the 8th sub-divisions in the case of an odd sign are those of the 12 signs reckoned from that sign onward and Brahma, Vishnu, Hara and Ravi. In the case of an even sign, this is reversed. The renowned or auspicious parts of great excellence arise from the several Vargas (Rasi, Hora, Drekkana, etc.) by the combination (of the special characteristics) of Trikona, Moolatrikonabhavana, Swakshetra, Swochcha, Kendra and Vargottama and number 7 in the case of the Saptha Vargas and 10 in the Dasa Vargas. Others reckon them as 13.
Sloka 7. Consider with reference to the 13 Vargas a planet's position, whether it is in a friendly house, its own house or its exaltation house. You will have the following kinds of Vaiseshikamsas resulting. The combination of 2 Vargas is called Parijata (पारिजात); the union of 3 Vargas is termed Uttama (उत्तम); that of 4, Gopura (गोपुर). When 5 Vargas combine, it is called Simhasana (सिंहासन). The union of 6 Vargas is called Paravata (पारवत). The combination of 7 Vargas is called Devaloka (देवलोक); that of 8 Vargas, Suraloka (सुरलोक). Airavata (एअरावत) is the name given for the union of 9 Vargas.

Suppose Jupiter's position is 8°-1'-25''-1'' or the 2nd degree of Dhanus. He occupies his (1) Moolatrikon (2) Drekkana (3) Saptamsa (4) Dasamsa (5) Dwadasamsa and (6) Kathamsa. Thus Jupiter must be declared to have attained a Paravatsamsa.

Sloka 8.—A planet in a Parijatamsa will make the native respectable, endowed with many good qualities, wealth, happiness, power and dignity. A planet situated in an Uttamamsa will make him modest, clever and of good behaviour. A planet that has attained a Gopuramsa secures to the person concerned
good intellect, wealth, lands, cows and house. A planet placed in a Simhasanamsa will enable the native to become the friend of a king or one on a par with him.

Sloka 9.—The planet that has attained a Paravatamsa will make the native endowed with very good horses, elephants, vehicles and other princely appendages. The person in whose nativity a planet has reached a Devalokamsa will be a king widely renowned for his good qualities. The planet that has gained an Airavatamsa in a person’s nativity will make him a second God Indra fit to be saluted by kings. The planet in a Suralokamsa secures to the native good luck, wealth, corn, children and kingship.

Sloka 10.—If at a birth a planet be weak in all the 10 Vargas, it will cause the death of the native. If 9, 8, 7, 6, 5, 4, 3, 2, or 1 out of the 10 Vargas be weak, the following are the effects in their order as a result thereof: (1) destruction (2) grief (3) calamity (4) unhappiness (5) love of relations (6) foremost among relations (7) friend of a king (8) a wealthy man and (9) a king. If a planet should be strong in all the Vargas, the native will be the best among kings. The effect of a planet’s being in the (वाल्व) Bala and other Avasthas will be that
the native will be (1) progressing (2) happy (3) a king (4) suffering from disease and (5) dead respectively.

Sloka 11.—If there be a preponderance in strength of benefic planets in the Shadvargas, the native will be very wealthy and live for a long period. If the Lagna should happen to occupy Krura Amsas in the several Shadvargas, the native will be poor, short-lived and of a wicked disposition. But if the lords of those Amsas be strong, the person concerned will become a king. If the lord (1) of the rising Navamsa (2) of the rising decanate or (3) of the (rising) Lagna Rasi be strong, the native will respectively be a person (1) endowed with happiness and comfort, (2) equal to a king, or (3) a ruler of the Earth possessing good fortune.

Sloka 12.—The person at whose birth malefics occupy the Sun’s Hora in odd Rasis will be strong and sturdy, cruel in his behaviour and wealthy, while the one born with benefics posited in the lunar Hora of even signs will be brilliant in appearance, will speak mildly, will be pleasant and grateful. If it be otherwise, the effect also will be otherwise. If it be mixed, the effect will be mixed. In the case of a nativity where the Lagna and the Moon are very strong and the lords
of the signs occupied by them be also similarly strong, the person concerned will be endowed with long life without any sorrow and will be widely renowned.

**Sloko 13.**—The last decanates of Simha, Mesha, Dhanus, Tula and Mithuna, the first ones of Dhanus and Mesha, the middle ones of Kanya and Mithuna are termed आयुधः द्रेक्कणः (Ayudha Drekkanas) or ‘armed’ decanates. The middle decanate of Vrischika is called “Pasa” (पासा or noose). The first Drekkan a of Makara is called “Nigala” (निगला-fetters) decanate. The first decanates of Simha and Kumbha and the middle one of Tula are vulture faced. The last decanate of Vrishabha is a bird (पक्षी-Pakshi) and the first decanate of Karkataka has a face like that of a pig.

**Sloko 14.**—The first decanate of Scorpio, the last one of Cancer and the last one of Pisces are termed Serpent decanates. The second of Mesha and Vrischabha, the first of Leo and the last of Scorpio are called quadruped decanates. Persons born in these (i.e., when these decanates are rising) will be without wealth, cruel in disposition, vile in character and indigent. In
a dual sign, the 3 decanates in their order will be आधाम्र (Adhama or bad), मध्यमा (Madhyama or moderate) and उत्तमा (Uttama or good), while, in the case of a moveable sign, this order will be reversed. In a fixed sign, the order will be bad, good and mixed. Thus will the effects also be, when these decanates are rising. So say the wise.

देवकाण्डो खवर्ग शुभश्रवंशसहिते स्वोच्चबिंचक्षेण वा
वाहकिं शांतानाधे बलवति ययो देवदाराशाश्चिये वा।
होरानाधे तथा चेष्टिकृतभण्डारणो निजव्युगप्रवर्ती।
धीरायु: व्याहरयान सुधरकस्मिः कीर्तिमाणजयः। ||१५||

Sloka 15.—If the lord of the (rising) decanate be in his own Varga, or associated with a benefic planet or be in his own exaltation or friendly house; if the lord of the (rising) Trimsamsa, Dwadasamsa or Hora (Lagna?) possessing strength be in a similar position, the person concerned will be endowed with all good qualities, will always be pure, clever, long-lived, merciful and wealthy, will possess children, will be widely renowned and enjoy all comforts in a royal style.

मातिस्वराशिपतिस्तत्तुतिक्रिक्रोणः
नग्नांतरास्तिपतिस्तत्तुतिमन्दकोणम्।
लसं बल्मितव गुणिकांशकाराशिकोणं
नान्निक्की च बल्लुने दारिशिभ विधात्। ||१६||

Sloka 16.—Note the Rasi occupied by Mandi at a birth and note also where the lord of that Rasi is posited. The Lagna at birth will be a position triangular to that of the aforesaid lord or one triangular to the Navamsa occupied by the owner of the sign representing the Navamsa occupied by Mandi. It may be triangular to the Navamsa Rasi occupied by Gulika. When the Moon is strong, the Lagna should be de-
duced similarly through the Moon alone instead of through Mandi.

\[\text{Sloka 17.} - \text{The Moon if posited in her own or a friend's decanate will make the native beautiful in appearance and possessed of good qualities. If she has attained an Uttamavarga (Uttamavarga), she will also make him very lucky; if she be posited anywhere else, she will endow the native with such qualities as belong to the planet owning the house occupied by her. Planets that are in their own Trimsamasas will do all that have been ascribed to them as Karakas. If there be at least one planet in his own or exaltation house and at the same time aspected by or associated with a friendly planet, the native will become a king endowed with riches.}\]

\[\text{Sloka 18.} - \text{A planet is blazing when he is in his exaltation; he is happy in his Moolatrikona; he is confident in his own house; he is delighted in a friend's house; calm when he has reached the Varga of a benefic planet. He is capable when he shines bright with unclouded splendour.}\]

\[\text{Sloka 19.} - \text{He is tortured when overcome by another planet. He is base by union with the Varga of a malefic}\]
planet. He is exceedingly distressed when he occupies an enemy's house. He is greatly afraid when he is in his depression. He is failing when he has set or disappeared.

पूर्ण प्रदीप्त बिकलास्तु शान्ति मध्येकृतात्तै सुभां कर्मेरः ।
अनुकृतता शान्तमेव कुर्यान्तामानुस्वरूपाणि फलानि तेषाम् ॥२०॥

इति मन्त्रेश्वरविविचित्रतायं फलदीपिकायं काविभागो
नाम तत्ततयोऽध्ययः

Sloka 20.—In the case of a planet in a प्रदीप्त (Pradeeptavastha), the good effect will be full, while it will be nil for a planet in a बिकला (Vikala) state. In the case of the intervening conditions (Avasthas), the auspicious effects will be decreasing proportionately while the unpropitiousness of the effects will correspondingly increase. The nature of the effects of the several Avasthas will be quite in accordance with the appellations they bear.

Thus ends the 3rd Adhyaya on "Divisions of the Zodiac" in the work Phaladeepika composed by Mantreswara.

|| चतुर्थःध्यायः ||

वीर्यं प्रदिप्तमहं कालजयं वेदापलं स्वोच्चानि
सिद्धीर्यं त्वायोऽद्रव्य दिविषयिः स्थानोऽद्रव्यं च क्रमात् ।
निद्यार्नेतुस्तससि: परे दिवि लदरा बाँ: शुक्रपश्चे शुभाः
क्षणेनवे च निजाविमासदिविन्दरास्वभिस्वत्वं क्रमात् ॥१॥

ADHYAYA IV.

Sloka 1.—The strength of a planet is said to be six fold and they are in the following order:—(1) Kalaja- (कालज) or temporal, (2) Cheshta (चेष्टा) or motional, (3) Ucchaja (उच्छज) or that derived from its exaltation posi-

फ्—5
tion, (4) Dīk (विद्र) or directional, (5) Ayana (अयन) or that derived from its declination (north or south) and (6) Sthana (स्थान) or positional. In the night-time, Mars, the Moon and Venus are strong. Mercury is strong at all times. The rest are strong during the day. In the bright-half of a month the benefics, and in the dark-half, the malefics, are strong. Planets when they happen to be the lords of the year, month, day and hour get ⅛, ⅜, ⅝ and ⅞ Rupa respectively.

राकाच्युश्य केषावलुम्रदग्रये भौस्वतो वा वाकानां
युद्ध जोदिस्तिनां सहुजेल्वलस्वरणां स्वस्वर्बीय स्वतुंक्ष।
विष्णूवर्य चेत्यानामी चुधिवि शक्तिती बिन्धुर डासो चेष-
भृजुयश्रेि वाच्यमान शुच्यालिनिवशेषमन्वेवत्वनये परनुम ||

Sloka 2.—The Moon gets (चेष्टावल) Cheshtabala when she is full. The Sun gets it when he is in his northern course; the other planets, when in their retrograde motion. In planetary war, those that are posited in the north and who have got brilliant rays should be considered as victorious. Planets have their full (उच्चबल) Uchchha bala when in their highest exaltation. As regards directional strength, the Sun and Mars are strong in the 10th Venus and the Moon in the 4th; Mercury and Jupiter in the 1st and Saturn in the 7th. Mercury, Saturn and the Moon have their (अयनबल) Ayana bala in their southerly course. The rest have the same in their northern.

स्वोब्दस्वश्चूहुतुपथी वलिनि पद्यु सववंगुषा वा
प्रोक्तं स्थाननवल चतुष्पथमुखालपपत्तिपिपाद: कमातृ।
मध्यवाक्षकवणयमस्ववञ्चनिता: शेषा वलिनि: कमातृ
मन्दार्जुसुक्ष्मनोजग्यवयो नैजे वले वर्जनि। ||

Sloka 3.—The strength accruing to a planet in the
six Vargas (viz. Rasi, Hora, Drekkana, Navamsa, Dwadasamsa and Trimsamsa) on a consideration of its being posited in its exaltation, its own and its friendly signs, etc., is termed its positional strength. That arising from its being in Kendra and other Bhavas (i.e., Phanepara and Apoklima) will be 1, ½ and ⅔ Rupa respectively. The hermaphrodite planets are strong in the middle, the male ones at the initial and the female ones at the concluding portions of a Rasi. Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun are in their order increasing in their natural strength.

Sloka 4.—A planet is said to possess strength when he is retrograde or when his rays are full and brilliant, though posited in a depression or inimical Rasi or Amsa. Like the Moon, a planet though occupying an exaltation, friendly or his own Rasi or Amsa becomes weak, should his rays be overpowered or eclipsed.

Sloka 5.—All planets are strong when they are in exaltation. The Moon is strong and auspicious when she has her full Paksha bala and the Sun when he has his full Dig-bala (i.e., when he is in the 10th house or the Meridian). The other five non-luminous planets are strong when they are retrograde. Rahu in Karkataka,
Vrishabha, Mesha, Kumbha and Vrischika and Ketu in Meena, Kanya, Vrishabha and the later half of Dhanus, in Parivesha (परिवेष) and Indra-chapa (इन्द्र-चाप) are strong if there be a conjunction of the Moon and the Sun and the time be night.

रूपं मानुषमेविन्द्ररणरेष्टाद्वं यल्ल म्यासानोः
तुल्यं सामिवेंलान चाँचाश्की नायेवर्तीयंत्वम्।
सामीवेंगुपस्तक्षते कवियोऽदि चाभैर्युक्तक्षते
शब्दियङ्गनिष्ठ राशियोपजनिः परे बीयालिनिता: कीतिता:॥

Sloka 6.—If the first Bhava be a biped sign, one Rupa has to be allotted to it; if it be Vrischika, the bala is \( \frac{1}{2} \); if it be any other sign, the strength is \( \frac{1}{2} \). The strength of the Lagna is equal to that of its lord and is very powerful when the lord occupies an Upachaya (3rd, 6th, 10th or 11th) house. The same is also the case when it is occupied or aspected by its lord, Jupiter or Mercury, when it is associated with Venus and is at the same time without the conjunction or aspect of any other planet. The day-signs possess strength in day-births, while night-signs are declared powerful in night-births.

स्थिथे पूर्ण साधिकोगे नितिज्ञ स्थाने देशरं मित्रमेव पादोमैव।
विद्वेशेवर्ण नीचवेन्यस्तं गतेन्द्रिये क्षेरं बीयरं निर्मलं स्वामराणानुम्॥

Sloka 7.—A planet gets one full Rasi as positional strength when he is in his exaltation Rasi. The strength is \( \frac{2}{3} \) when he is posited in his Moolatrikona Rasi. It is \( \frac{1}{2} \) when the planet occupies his own Rasi. When the planet is in a friendly house, his bala is only \( \frac{1}{2} \). In an inimical house, he gets only very little. The strength is nil when he is in his depression sign or eclipsed by the Sun's rays.
Sl. 8.11

The strength of the planets occupying the 4 Kendras (1st, 4th, 7th and 10th) has been distinguished by the astrologers in the following manner; It is 1/4 in the 4th house; 1/2 in the 10th, 1/2 in the 7th and full in the 1st or Lagna, thus increasing it by 1/8 in each stage.

Sl. 9. - The aspect from the 7th house is the only one that should be declared as most effective in all cases; not so, the rest. But there are others who opine that the special aspect (of Saturn, Jupiter and Mars) is in no way less efficacious in producing full effect in all Yogas and the like.

Sl. 10. - Natural enmity or friendship between two planets is more fully effective than and preferable to their corresponding temporal ones as the latter is only a variable quantity and not a permanent one.

Sl. 11. - In completely warding off evil and in promoting prosperity, Jupiter is the most powerful of all the planets. Mercury and Venus have a 1/4 and 1/2...
respectively of that power. The Moon's strength serves as a basis as it were for the strength of all the planets.

॥ अथ चन्द्रक्रियादि ॥

जन्मक्रियायिनी नीतिहारान्तःपर्यंत्यमेव वर्णितं।
संधियान्तःपर्यंत्यादिष्ठान्तःसततःक्रिय प्राप्तं क्रमान्॥१२॥

Sloka 12.—Find what portion of the asterism occupied by the Moon has elapsed at birth. Reduce the same to Vighatikas. Divide this result by (1) 60 (2) 300 and (3) 100. The three resulting quotients are termed (1) चन्द्रक्रिया (Chandrikriya) (2) चन्द्रावस्था (Chandraavastha) and (3) चन्द्रवेला (Chandravela) respectively. Their effects are described below:

॥ अथ चन्द्रक्रियाकलम् ॥

स्थानांक्रियाविस्तारः परस्यतिरिक्तो यूनस्विन्दस्विन्दमुखः
रूढः सिद्धानस्यो नस्यतिरिक्ता रूढः नेता गुणी च।
निप्राणशिरावतो ज्ञातिरथिरो ज्ञातिरथिरो ज्ञातिरथिरो विनयो
राजा बेदानगरीते लपिति चुच्चरिति: संगमुर्तो चर्मकता॥१३॥

स्वास्थ्यो निषिद्धश्च शून्यकुठो व्यायामेण शान्ता
रूपी सहस्तिति: स्वारदभाषितो शृण्यं विस्तार्थः।
आयानी च सुमन्त्रकः परमाहित्तं समयं गजः
व्रत्स्त: संयुक्तगृहिणितमेव गृहीताददातः॥१४॥

चुंतायासहितोऽप्रमति विचारंसंसाधानसम् धर्मः
सोहातो धृतकन्दुको विहरति श्रुतेनृपेण दु:ष्टित।
वापास्थो रायसेवितथ समुहाया मा भायामायितो
मिनाशी च पय: विवेन सुतान्तत स्वस्थस्थापते सुखम्॥१५॥

Sloka 13.—(1) One that has fallen from his position.
(2) one practising austerities (3) one intent on
others' wives (4) a gambler (5) one who is mounted
on a mighty elephant (6) one seated on the throne (7)
a ruler of men (8) one that destroys enemies (9) a
commander of an army (10) a virtuous person (11) one
that is dead or quite exhausted (12) one that is
decapitated (13) one whose hands and legs are injured
(14) a prisoner (15) one that is lost or spoilt (16) a king
(17) one that studies the Vedas (18) one that sleeps (19)
one of a good character (20) one who practises virtue.

Sloka 14.—(21) one that is born of a good family
(22) one who has come by a treasure (23) one belonging
to a renowned family (24) one clever in exposition
(25) a destroyer of enemies (26) one who is sickly (27)
one that is vanquished by his enemy (28) one that has
left off his native country (29) a servant (30) one who
who has lost his wealth (31) one that is always seen in
royal assemblies (32) a good counsellor (33) one that
is in charge of others' lands (34) one that lives with
his wife (35) one who is afraid of elephants (36) one
who is timid in conflicts (37) one that is generally very
timid (38) one that lives concealed or incognito (39)
one that feeds others (40) one who falls into the fire.

Sloka 15.—(41) one that suffers from hunger (42)
one that eats cooked rice (43) one that is wandering
(44) one that eats flesh (45) one that has been injured
by a missile or weapon (46) one who is married
(47) one with a ball in his hand (48) one who amuses
himself with dice (49) a king (50) one that is distressed
(51) one that is in his bed (52) one that is served,
by his enemies (53) one that is surrounded by his
friends (54) a saint or devotee (55) one that is with his
wife (56) one that eats sumptuous food (57) one that
drinks milk (58) one that does good or virtuous acts (59) one that is confident or self-possessed and (60) one who continues to be happy.

II अथ अवस्थाफलम् II

आत्मस्थानात्मवातो महितुपप्रिहितो दातता प्राणहानि-
शूरुपालत्वं स्वपन्धौनीतिगुणनिर्देशी रोग अस्थानवत्तम्।
भीति: चुंबाधितत्वं भुविपरिर्ययो रसपायमानुपर्कि
मृणाशिलं च मीता इति नियमवशातास्त्रिध्रिदेवरस्वस्य।""||171

Sloka 15.—The following are declared by the wise as the effects of the 12 (अवस्था:) Avasthas of the Moon: (1) Absence from one’s head-quarters (2) becoming a favourite of an esteemed king (3) danger of losing one’s life on account of service to another (4) possessing qualifications of being a ruler of the world (5) delighting to have qualifications and merits befitting one’s family (6) sickly (7) holding a royal Darbar (8) fear (9) torment by the pangs of hunger (10) marriage with a young lady (11) desire to have handsome bed and (12) eating sumptuous food.

|| अथ चन्द्रबेलाफलम् ||

सूर्यमयो मुदितता यजनं सख्स्थो
नेत्रायमय: चुलितता बनिताविहारः।
उपाज्याय: कन्यामुष्णं कुमोक्षः
श्वेताशनं निधवनं जहरस्व रोगः।।111

कीठा जलद हसनं चिन्नविशेषं च
कोष्ठ नुस्तकारं नुस्त्वुक्किनिन्दः।
दानकिया दशमङ्क कहः प्रयाण-
मृणमच्छता च सहिलासुबं विरोधः।।112
Sloka 17.—The effects of the Moon's 36 Velas (वेळा:) have been thus described by the wise:—(1) headache (2) pleasure (3) performing a sacrifice (4) living happily (5) eye disease (6) being happy (7) amusement with young damsels (8) violent fever (9) adornment with golden ornaments (10) shedding tears (11) devouring poison (12) coition (13) stomach-ache.

Sloko 18.—(14) amusing oneself in water, merriment and painting (15) anger (16) dancing (17) eating food along with ghee (18) sleeping (19) gift (of presents) (20) tooth-ache (21) quarrel (22) starting (on a journey) (23) intoxication or insanity (24) swimming in water (25) enmity.

Sloka 19.—(26) the act of bathing according to one's own inclination (27) hunger (28) fear (29) acquisition of a sacred lore (30) wantonness (31) meeting (32) fighting (33) doing a virtuous act (34) practising evil (35) perpetrating cruel actions and (36) exultation.

जातके च मूहल्य च मशके चन्द्रक्रियादयः
समथ्यं फलप्रदातस्मात्मेषेपेन विचिन्तयेत् ॥२०॥

Sloka 20.—The Chandra kriya (चन्द्रक्रिया) and others described above will be found to be useful and productive of effect in the case of a birth, a Muhurta (celebration of an auspicious event) and a query. One ought therefore to particularly examine them and then only set about predicting.
Sloka 21.—(पक्षवल्ल) Pakshabala (fortnightly strength) is of special importance to the Moon, while the Bala arising from Sthana (स्थान position) is important for the other planets. This when added to the other kinds of strength of the several planets will become very great. Other kinds of strength, there are many, similar to this.

Sloka 22.—The Sun is declared strong when his strength is 6½ Rupas. In the case of the Moon, it is 6 Rupas. Five Rupas are assigned to Mars and 7 to Mercury. Jupiter’s (पूर्णवल्ल) Purnabala is similar to that of the Sun, that is, 6½ Rupas. Venus is strong when he gets 5½ Rupas.

Sloka 23.—Saturn should have 5 Rupas. These are the figures representing the total (पक्षवल्ल) Shadbala for the several planets. If the respective figures be otherwise, i.e., less than the above, the planets should be considered as weak. It is only after a minute examination of the several kinds of strength (the Shadbalas) of the several planets, one ought to declare their effects.
Sloka 24.—In the case of the Lagna and other Bhavas, add one Rupa to the strength of the lord of the Bhava concerned. Supplement this by the Directional strength (दिग्वल - Digvāla) due to that Bhava and also by the strength of aspect (ह्रवल - Hravāla) of that Bhava. The aggregate sum-total is the Bhavabala (भाववल) required.

For more details about the several kinds of strength of planets, please see Adhyayas II and III of my edition of Sripatipadhati.

Thus ends the 4th Adhyaya on "Determination of the Shadbalas of Planets" in the work Phaladeepika composed by Mantreswara.

"|| पञ्चमोऽध्यायः ||
अर्थायं कथवेतत्रत्रशाश्चिनोऽपवयतः वेचरे;
कर्मस्वेयं पिद्मालुतासायस्यह्रामासादिमिः खोदनात्।
शृवादा दिननाथ्यथश्चिनोऽस्य वत्तीयांस्यत;
कर्मश्चायनवांसाराधिपवशाध्यत्वं जगुततिरिः॥१॥

ADHYAYA V.

Sloka 1.—One ought to declare the acquisition of wealth by any person with reference to the predominance of the Lagna or the Moon as the case may be in his horoscope. The source of such an acquisition will be the father, mother, a foe, a friend, a brother, a wife or a servant, according as the Sun or any of the other planets taken in order occupies the 10th place from the Lagna or the Moon whichever is stronger. His profession will be that prescribed for the lord of the Navamsa.
occupied by the planet owning the 10th place from the Lagna, from the Moon and from the Sun (severally) whichever is strongest.

Sloka 2.—If the lord of the 10th house be posited in the Sun's Navamsa, the person born will earn his livelihood through fruit-trees, by the repetitions of Mantras, by fraud, by gambling, by uttering falsehood, through wool, medicine and the like, by working on metals or through service under a king or some respectable person.

Sloka 3.—If the Navamsa occupied by the lord of the 10th house be that of the Moon, the income of the person concerned will be through trade in water-products (pearls, corals, etc.), through agriculture and cattle-farming, pilgrimage to holy shrines, service under a damsel or trading in clothes.

Sloka 4.—If the Navamsa in question be that of Mars, the sources of income may be through metals, fighting in battles, cooking, lands, gold, inflicting trouble to others, weapons, acts of adventure, association with wicked men, spying or through theft.

Sloka 5.—In the case of a person born with the lord of the 10th posited in a Navamsa owned by Mercury, the earning will be through composing
poems, the study of sacred scriptures, by being a scribe or through some clerical work, or some trick, through a knowledge of astrology, through the study of the Vedas on other’s behalf, by repetition of Mantras, or by playing the role of a priest or by some pretext.

**Sloka 6.**—If the planet concerned be in a Navamsa of Jupiter, the person born maintains himself through the help of Brahmins, Gods or through royal favor, by reciting Puranas, by the study of Sastras, by the preaching of morality, by religious instructions or by lending money (profession of usury).

**Sloka 7.**—The earnings of a person with the lord of the 10th house posited in a Navamsa owned by Venus will be through a woman, cows, buffaloes, elephants, horses, through triple symphony (i.e., dancing in accompaniment to vocal and instrumental music), through silver, scents, milk, ornaments and silken fineries, by virtue of being a companion (Aid-de-camp.) to a king, or by his poetic talents.

**Sloka 8.**—The person in whose nativity the lord of the 10th house is sheltered in Saturn’s Navamsa lives by dealing in roots and fruits, by physical exertion, (sweating labour), through servants, rogues and through the earnings of men of low morality, through bad grains, by carrying burden, by resorting to base
avocations, through sculpture, wooden materials and by functioning as an executioner or a butcher.

\[\text{Sloka 9.—} \text{When the planet owning the Navamsa is strong, there will be acquisition of wealth without any exertion. If it should be weak, very little wealth accrues. The country of acquisition will be that signified by the sign representing the 10th house or the Navamsa occupied by the lord of the 10th house. But if this sign be occupied or aspected by its lord, he will earn in his own country. The same will be the result if the Navamsa occupied by the lord of the 10th house be an immoveable Rasi. And if the said sign be occupied or aspected by planets other than its lord, the native will earn in a place other than his own native country.} \]

Thus ends the 5th Adhyaya on “Profession and Livelihood” in the work Phaladeepika composed by Mantreswara.

\[\text{ADHYAYA VI.}\]

\[\text{Sloka 1.—} \text{Ruchak (Ruchaka), Bhadra (Bhadra), Hamsa (Hamsa), Malava (Malava) and Sasa (Sasa) are the five Yogas which} \]
are formed by the planets—Mars, Mercury, Jupiter, Venus and Saturn respectively when each of them occupies a Kendra identical with its लक्ष्य (Swakshetra) or श्वोच्च (Swochcha).

श्वोच्चयो वहुसाहसातिविवकः श्वोपरिहान्ता वली
गर्गिष्ठो रूचक्के पतितमुद्रावान् सेनापतिजित्वरः ।
आयुष्मानसुकुशाङ्गुद्विविरंगलो विधजनमुख्तितो
शूपो भद्रकथोगमः। निकितवधायस्वानकोभाषः ॥१॥

Sloka 2.-The person born in the रूचक (Ruchaka) Yoga will have a long face, will acquire wealth by doing many daring deeds, will be brave, will overcome his enemies, will be powerful and will be arrogant. He will become renowned for his merits, will be a leader of an army and will emerge victorious in all his attempts, The man born in the भद्र (Bhadra) Yoga will be gifted with long life and keen intellect, will be clean, praised by the learned, will lead men, will be very rich and clever in addressing an assembly.

हुसे संद्रिरमितुः क्षितिपति: शाहावजमस्त्याणु:परं
थिर्धि: पादकरांगित: श्रमवदूषपूर्णसुधारितां ।
पुष्पाङ्गो प्रूतिमन्नपी सुतसवुमायान्वितो वर्षो
मालव्ये हस्सुक्षमसुवाहनयशा विद्वानप्रसेन्द्रियः ॥३॥

Sloka 3.—The person born in the हुस (Hamsa) Yoga will be a king extolled by the good. He will have in his legs and hands marks of शाह (Sankha), पद्म (Padma) मत्या (Matsya) and बृक्ष (Ankusa) Rekhas. He will possess a beautiful body, will eat sumptuous food and will be of a righteous disposition. The man born in the मालव्य (Malavya) Yoga will have strong limbs, will be resolute, wealthy, endowed with wife, children and good fortune'
will be prosperous, will eat good meals, enjoy pleasures, command good vehicles, and will become famous and learned. He will possess unperturbed senses.

Sloka 4.—The person born in the शाश्योग (Sasa Yoga) will be extolled by all, will have good servants, will be strong, will be the headman of a village or a King, will be wicked in disposition, will have intrigues with women not his own, will usurp others' wealth and be happy. Just as these five Yogas arise when reckoned from the Lagna, similarly they are possible when counted even from the Moon's place. They bestow on the native an empire and perfection. The person who happens to have one, two, three, four or all the five Yogas will respectively be a (1) fortunate man (2) one equal to a King (3) a King, (4) an Emperor, and (5) one superior to No 4.

Sloka 5.—When planets other than the Sun occupy the 2nd, the 12th or both houses reckoned from the Moon, the resulting 3 Yogas are respectively styled सुनफा (Sunapha), अनफा (Anapha) and दुरुधरा (Durdhara). In the absence of the 3 Yogas defined above, there is the केमद्रुम (Kemadruma) Yoga. There are some who declare that there is no केमद्रुम (Kemadruma) where...
a Kendra or the Moon is associated with a planet, or where planets occupy a Kendra house reckoned from the Moon.

Sloka 6.—The person who has had his birth in the Sunpha (Sunapha) Yoga will be a king or his equal, with self-acquired property, and renowned for his wisdom and wealth. The man born under the Anapha (Anapha) Yoga will be powerful, healthy, with amiable manners, known to fame, blessed with material comforts, well-dressed, contented and happy.

Sloka 7.—Taking freely to the joys of life as they crop up and blessed with abundance of wealth and vehicles, the person born under the Durudhura (Durudhura) Yoga is bountiful and waited upon by faithful attendants. But those born under the Kemedruma (Kemadruma) Yoga, though they may be of a princely race, become obscure, miserable, given to base ways, penurious, drudging as menials and wickedly-inclined.

फः—7
Sloka 8.—If benefic planets other than the Moon occupy the 2nd, 12th and both the Bhavas from the Sun, the resulting Yogas are respectively termed शुभवेशि (Subhavesi), शुभवासि (Subhavasi), and शुभोभयचरि (Subhobhayachari). But if the planets in question be malefic, the concerned Yogas are called पापवेशि (Papavesi), etc., When the 12th and the 2nd Bhavas from the Lagna are occupied by benefics, the Yoga is शुभकर्तरि (Subhakartari). It is called पापकर्तरि (Papakartari), when the above two houses are occupied by malefics. If benefics unexcepted by malefics, occupy the 2nd house from the Lagna, the Yoga is termed सुशुभि (Susubha).

Sloka 9.—The person born in a शुभवेशि (Suvesi) Yoga will be very handsome, happy, a store of merit, brave, a King and virtuous. He who is born in a शुभवासि (Suvasi) Yoga will become famous, will be liked by all, will be exceedingly prosperous, liberal and the favourite of the sovereign. The man who has his birth in the शुभोभयचरि (Subhayachari) Yoga will have beautiful limbs, will be affable in address, will delight the world, will be eloquent in his speech, renowned and wealthy.

Sloka 10.—The person born in the शुभवेशि (Asubha-
vesi) Yoga will unjustly vilify others; lose his splendour (beauty), will associate with the low and will be wicked. One who is born in an असुभवासि (Asubhavasi) Yoga will be deceitful, will abuse others, and will befriend the wicked. He will be of unrighteous conduct, but will quote Sastras and Scriptures. The man with an असुभोभयाचरि (Asubhobhayachari) Yoga will be mentally much affected owing to public dishonour. He will be bereft of learning, wealth and luck.

[Translation:]

Sloka 11.—The person who has his birth in a शुभकार्तरि (Subhakartari) Yoga will be long-lived, fearless, free from disease, without enemies, happy and rich. He who is born in a पापकार्तरि (Papakartari) Yoga will be poor, impure, unhappy, bereft of wife and children, deprived of some limb and short-lived.

Sloka 12.—The person born in the अमला (Amala) Yoga will be virtuous, pious, kindly disposed, fortunate, amiable, highly revered by his sovereign, gentle, affable in his speech and wealthy.

Sloka 13.—In the case of शुभ (Susubha), शुभकार्तरि (Subhakartari), शुभवेसि (Subhavesi) and other Yogas
the effects given for सुनफा (Sunapha) and other Yogas caused by benefics should be adopted. In the case of अशुभ (Asubha), पापकर्तिरि (Papakartari), पापवेसि (Papavesi) and other Yogas caused by malefics, the effects will be just the contrary.

 Sloka 14.—If, at a day - birth in the case of a male, the Sun, the Moon and the Lagna are in odd signs, the महाभागय (Mahabhagya) Yoga is formed. The same Yoga in the case of females will arise when the birth is at night and the Sun, the Moon and the Lagna are posited in even signs. The Moon in a Kendra position to Jupiter brings on केसरी (Kesari) Yoga. The Moon in the 12th, 8th or 6th house from Jupiter causes शकट (Sakata). But if the Moon be in a Kendra house from the Lagna, there is no शकट (Sakata). The अधम (Adhama), सम (Sama) and वरिष्ठ (Varishtha) Yogas are formed when the Moon occupies respectively a Kendra, a Panaphara and an Apoklima house counted from the Sun.

 Sloka 15.—The person who has his birth in a महाभागय (Mahabhagya) Yoga will cause immense pleasure to all people, by his mere appearance, will be very liberal in his gifts and famous. He will be a ruler of the
earth, living for 80 years and of a spotless character. If a female be born under this Yoga, she will be endowed with wealth, a long-lived husband, sons, and grandsons. She will be exceedingly lucky and well-behaved.

केसरीच रिपुवर्गसिद्धता प्रीतवाक सदृशि राजस्वूति।
दीर्घजीवितमया पञ्चिन्द्रस्तेवता जयति केसरियोगोऽऽ॥१६॥

Slōka 16.—The person born in the केसरी (Kesari) Yoga will destroy, like a lion, all his enemies. He will speak loftily or nobly in an assembly. He will be passionate and emotional in his behaviour. He will be long-lived, highly renowned and exceedingly intelligent. He will conquer everything by his own valour.

कतिके प्रति भाग्यपरिवृत्तं सन्न पुंसे पुंसे सर्वसूचिति मान्यम्।
लोकसमस्तिः प्रतिद्वियमिति द्वारस्य प्रेमस्य शक्तिसिद्धीमक्षी॥१७॥

Slōka 17.—The person born in the शक्ति (Sakta) Yoga will often become unfortunate (lose his luck), and may again regain what he once lost. He will be a very ordinary and insignificant man in the world. He will attain much mental grief that is inevitable and will be exceedingly unhappy.

कष्टमध्यमवरहारयोगोऽद्वयवाहनस्यां चुर्सकंपत्।
शान्तिविचिन्नवेशस्विधायत्वमभोजनज्ञनान्यथोऽवति तत्तथ॥१८॥

Slōka 18.—According as the Yoga at birth is Kashta कष्ट (or Adhama), Madhyama (मध्यम or सम-समा), or Vara (वर or वरिष्ठ-Varishtha), the wealth, vehicles, fame, happiness, knowledge, intellectual precision, modesty, ability, learning, liberality and enjoyment of the person born will be at the lowest, middling or highest respectively.

चन्द्राया वसुमोत्सत्योगयंगोऽद्वृत्तमासस्तः सुभोऽऽ
अन्नेयसमवायमाह्ये शुभास्त्रेयोगो चिल्लाख्ये॥
Sloka 19.—If all the benefics occupy उपचाय (Upachaya) houses whether reckoned from the Lagna or the Moon, the resulting Yoga is termed वसुमत् (Vasumat). When benefics occupy the 10th house counted from the Lagna or the Moon, the Yoga is called अमला (Amala). If the lord of the Rasi occupied by the Moon is in conjunction with the lord of the Lagna and be posited in a Kendra or in the house of a very friendly plane and if at the same time a benefic planet possessing strength aspect the Lagna, the resulting Yoga is called पुष्कल (Pushkala).

Sloka 20.—The person born in the वसुमत् (Vasumat) Yoga will always keep to his house, and will command plenty of money. He who has his birth in the अमला (Amala) Yoga will rule over the earth, will be wealthy, will have sons, will be famous, prosperous and prudent. He who is born in the पुष्कल (Pushkala) Yoga will be wealthy, will be honoured by Kings, and become famous. He will be decorated with beautiful ornaments and clothes. He will be sweet-tongued, supremely good and a lord.
Sloka 21.—If all the benefic planets in regular order occupy the 5th, 6th and 7th houses, the Yoga is called शुभमाला (Subhamala). But if they should be posited in the 8th, 6th and 12th houses, it is called अशुभमाला (Asubhamala). If the lord of the 9th and Venus be posited in their own or exaltation houses identical with a Trikona or a Kendra, the resulting Yoga is लक्ष्मी (Lakshmi). If the Moon in the above position be aspected by Jupiter, the Yoga is गौरी (Gauri).

जनाविकारी क्षितिजाभ्यास्तो शोभी प्रदाता परकार्यकारी।
संश्वायिः सत्याप्तचारणुको धीर: सुमालाहहयोगताः॥२२॥

Sloka 22.—The person born in a सुमाला (Sumala) Yoga will be a governor (or director), will be extolled by Kings and will be devoted to enjoyment. He will be liberal in gifts, helpful to others in getting their work done, and will love his relations. He will be blessed with a good wife and sons and will be courageous.

कुमारण्युक्तोशुभमालिकाये दुःखी परेर्मां वधकृतू हताप:।
स्वयंतत्तरो भूस्मरकिष्ठीयो लोकास्मिण: कलहमियः स्थात:॥२३॥

Sloka 23.—He who is born in an अशुभमालिका (Asubhamalika) Yoga will resort to bad ways, will be unhappy, will tease or kill others, will be ungrateful, will be timid, will have no reverence for Brahmins, will be cursed by the public and will be fond of (promoting) quarrels.

नित्यं मकुलशीलयं वनितया क्रीडाकरोगी धनी।
तेजस्वी स्वजनानं सुरक्षाति महालक्ष्मीमसादाय:।
श्रेष्ठाण्डिशेषं ग्राहति तुरगहतस्मायथायस्वातो।
लोकानन्दकरो महीपतिकरो दुःखा च लक्ष्मीपव॥२४॥

Sloka 24.—The person born in a लक्ष्मी (Lakshmi) Yoga will ever be sporting with a damsel of a very
amiable disposition. He will be free from disease, wealthy and brilliant. He will protect all his people. He will be the recipient of blessings from the Goddess of wealth. He will go in beautiful palanquins or travel on horseback or seated on an elephant. He will be the best of Kings pleasing all his subjects and liberal in his gifts.

Sloka 25.—The person born in the Gouri (Gouri) Yoga will have a beautiful body, will come of an illustrious family, and will be a friend of the sovereign. His sons will be of a very good character. He will have a lotus-like face, and his success (over his opponents) will be praised by one and all.

Sloka 26.—If Venus, Jupiter and Mercury occupy a Kendra, a Trikona or the second house, and Jupiter be also in his exaltation, his own or a friendly house and possess strength, the resulting Yoga is termed सरस्वती (Saraswati).

Sloka 27.—The person who has his birth in the सरस्वती (Saraswati) Yoga is highly intelligent, clever in dramaturgy, in prose composition, versifying, accounts and poetics. He is skilled in poetry, in narrative composition and in the exposition of sacred
texts. His fame has spread over the three worlds. He is exceedingly wealthy, and is endowed with wife and children. He is fortunate, and commands respect from the best of kings.

Slōka 28.—If the lord of the Lagna, the Sun and the Moon, being in Kendra or Trikonā occupy their exaltation, own or friendly houses, the resulting Yoga is termed Śrīkṣṇ rather than Sunanda. If Venus, the lord of the 9th and Mercury be similarly placed, the Yoga is called Śrīnāth (Srinath). If Jupiter, the lord of the 5th and Saturn occupy similar positions, the Yoga formed is called āhārīkṣṇ (Virinchi).

Śrīmān = lord of the 5th house. Cf. राजाः स्थिभिः

Slōka 29.—The person born in the Śrīkṣṇ (Srikantha) Yoga will be decked with Rudraksha rosaries, with his body made white by the besmearing of the sacred ashes. He will be magnanimous, and will be always meditating at heart on God Siva. He will rigidly observe prescribed rites and will consecrate himself to the worship of God Siva. He will help the virtuous. He will be free from malice towards the creed or religious beliefs
of others. He will become powerful and his heart will become delighted by the worship of God Siva.

श्रीनाथ: सरसोकिंचादुनिपुणो नारायणामाधिन:।
नवामाधिनोत्पत्तेयमन्त्रेशु संवेदित्युवः सङ्ख:।
तद्द्रव्यकामिनी प्रति नवामाधिनोत्पत्तेयः।
संवेदित्युवः सत्यप्रियोत्तिष्ठुम: श्रीनाथयोगोऽन्तः।।३०।

Slok 30.—The person born in the श्रीनाथ (Srinatha) Yoga will be wealthy, resplendent and clever in speaking agreeably and in a humorous vein. He will have (in his body) marks of God Narayana (such as शांक- Sankha, चक-Chakra, etc.). He will be always reciting in company with the virtuous the charming verses containing the name of that God. He feels very happy in showing reverence towards those that worship that God. He will be endowed with a good wife and sons. He will be loved by all and will be exceedingly amiable.

ब्रह्मानपरायणो वदुमतिवेदधानो गुणी
हृदे वैदिकमण्डो न च चबूति प्रम्प्तिनिप्पुः:।
सोमयोकिंचादुविश्वारतनय: सद्भ्रणेतजावल:-
न्नीघार्यिनिजिते दृष्टो नतसृष्णो वैरिष्ययोगोऽन्तः।॥३१॥

Slok 31.—The person born in the विरिष्ख (Virinchi) Yoga will be fully absorbed in the knowledge of Brahma. He will be highly intelligent and will assign a predominant position to the Vedas over other sacred writings. He will be endowed with all good qualities and will be always glad at heart. He will not swerve in any way from the course of conduct prescribed in the Vedas. He will have a good number of distinguished disciples. He will be gentle in his speech and will possess much wealth, wife and sons. He will shine
with spiritual lustre. He will live long and have his senses under control and will be saluted by Kings.

अन्योन्यं भवनस्वयोऽविन्हगयोऽर्सायंविरिफळतः
भावास्वरयोः कमेष कविता: परपुष्पियोगा जने: 
विशारदयमुद्रीतिः व्ययरिपुचिछ्द्रादिविनाथोतिभेः

स्वयं हृदयते: खला निगजिता: शङ्खा महाशया: स्वरुपा: ||३२||

Sloka 32. -When two planets each owning a Bhava (भाव) mutually interchange places, i.e., each occupy the other's house, the action is termed Parivartana (परिवर्तन); and there are 66 such interchanges caused by the several pairs of Bhava-lords beginning from the Lagna and ending with the 12th. Out of these, 30 are caused by the lords of the 6th, 8th and 12th and are termed दैन्य (Dainya) Yogas; and 8 are caused by the lord of the 3rd; thus:

The lord of the 12th occupying any one of the other 11 houses and the lord of this latter house occupying the 12th ... 11

The lord of the 6th occupying any one of the remaining 1, 2, 3, 4, 5, 7, 8, 9, 10 and 11 houses and the lord of this occupying the 6th ... 10

The lord of the 8th occupying any one of the remaining 1, 2, 3, 4, 5, 7, 9, 10 and 11 houses and the lord of this occupying the 8th ... 9

The lord of the 3rd occupying any one of the remaining 1, 2, 4, 5, 7, 9, 10 and 11 houses and the lord of this occupying the 3rd ... 8

These 8 are called खल (Khala) Yogas. The remaining 28 are termed महा (Maha) Yogas.
They are formed thus:

The lord of the Lagna occupying any one of the remaining 2, 4, 5, 7, 9, 10 and 11 houses and the lord of this house occupying the Lagna

The lord of the 2nd house occupying any one of the remaining 6 houses, viz., 4, 5, 7, 9, 10 and 11 and the lord of this latter occupying the 2nd

The lord of the 4th house occupying any one of 5, 7, 9, 10 and 11 houses and the lord of this occupying the 4th

The lord of the 5th house occupying any one of 7, 9, 10 and 11 houses and the lord of this occupying the 5th

The lord of the 7th occupying any one of 9, 10 and 11 and the lord of this occupying the 7th

The lord of the 9th occupying the 10th or 11th house and the lord of this occupying the 9th

The lord of the 10th occupying the 11th and vice versa...

Mūrš: स्यादपवाचको दुरितकशिणयं सप्प्रश्नाविदः
कूरेऽकिं: किलदेव्यजशश्चलमतिबिबंधालकायोःधमः।
उद्हस्वम्य कस्मकदाचिदित्विं मांध्य लमेताशिलं
सोम्योक्षिण्य कदाचिदवेदमशुम दुरिष्ठ्यं सहकारितम्।

Sloka 33.—The man born in a दैन्य (Dainya) Yoga will be a fool, will be reviling others and commit sinful actions. He will always be tormented by his enemies, will speak woundingly and will be unsteady in mind. Interruptions will arise to all his undertakings. The man born in the खल (Khala) Yoga will at one time go astray, while at another time gentle in speech. Sometimes he will regain all kinds of prosperity, while at other times he will have to endure much distress, poverty, misery and the like.
Sloka 34. The person born in a महा (Maha) Yoga will be the repository of the blessings of the Goddess श्री (Sri) and will be a lord and wealthy. He will wear cloths of variegated colour and bedeck himself with gold ornaments. He will receive rich presents from his sovereign and certain powers (authority) also will be conferred on him. He will command vehicles, wealth and children.

Sloka 35. Find where the lord of the Rasi occupied by the lord of the Lagna is posited. If the lord of this Rasi be in his exaltation or own sign identical with a Kona or Kendra, the Yoga is called काहळ (Kahala). If the lord of the sign occupied by the lord of the Lagna be similarly situated, the resulting Yoga is termed पर्वत (Parvata).

Sloka 36. -He who is born in the काहळ (Kahala) Yoga will thrive well, will be noble, benevolent, kind and propitious. He will be respected by other men. The person who is born in the पर्वत (Parvata) Yoga will have everlasting wealth and happiness. He will do acts causing eternal benefit. He will become the lord of the Earth.
Sloka 37.—If the lords of the 9th and 10th houses occupy in conjunction an auspicious Bhava, it constitutes Raja Yoga. If the lords of a Kendra and a Kona be similarly placed, i.e., be in conjunction in an auspicious Bhava, the resulting Yoga is called शंक (Sankha).

Sloka 38.—The person who has his birth in a राज (Raja) Yoga will be a King who (when he set out) will be accompanied by elephants, horses, litters, palanquins and the like, the roaring of kettle drums and the sounds of the conch shell, with a circular umbrella made of soft woven cloth held over him, praised by bards and minstrels and solicited by eminent men with various kinds of presents in their hands. The person born in शंक (Sankha) Yoga will enjoy all comforts in the company of many beautiful damsels.

Sloka 39.—वल्लकी (Vallaki) or वीणा (Veena), दाम (Dama), पास (Pasa), केदार (Kedara), शूल (Sula), यूग (Yuga) and गोल (Gola) are the seven संख्या (Sankhya = numerical) Yogas respectively produced by the seven planets occupying as many Rasis as are denoted by the seven figures commencing from seven and diminishing successively by one, i.e., by the numbers 7, 6, 5, 4, 3, 2 and 1. These संख्या (Sankhya) Yogas are to be reckoned when those mentioned previously are absent.
Sloka 40.—The person born in the शीण (Veena) Yoga will be fond of dancing and music and will be wealthy. The man born in the दम (Dama) Yoga will be very liberal, a King and a benefactor. The person whose birth takes place in the पास (Pasa) Yoga will be opulent, devoted to enjoyment, and have good conduct and relatives. The man who has the केदार (Kedara) Yoga in his nativity will be endowed with wealth and agricultural lands.

Sloka 41.—The person born in the घूल (Sula) Yoga will be cruel, of an angry temperament, and indigent. The man whose birth is in the युग (Yuga) Yoga will be heretical and without wealth. He who is born in the गोल (Gola) Yoga will be without wealth, will commit sinful deeds, and associate with low people. He will be a bad artisan, indolent and short-lived.

Sloka 42.—When benefic planets occupy the 7th, the 6th and the 8th places reckoned from the Moon or the Lagna, there results what is called the अधियोग (Adhiyoga) wherein takes place the birth of a Commander (Police Superintendent or head), a minister or a ruler (of a District or Province) respectively. He who is born in the अधियोग (Adhiyoga) becomes famous, prosperous, wealthy, long-lived and high-souled.

अधियोगमयो नरेश्वरः स्थिरसंपद्धवन्युपोषकः !
अमुला रिपचः परागिताधिराजायूऽभिमाने मस्तिनताम्! [38]
Sloka 43.—The person born in the Adhiyoga (Adhiyoga) will become the lord of men, will be wealthy throughout life (have everlasting wealth), will feed many of his relations, will overthrow his enemies, enjoy long life and become widely renowned.

भावः सौम्ययूक्तिसंततिस्वरूपः सुस्वासांगरांस्वः
स्वोभवस्वरूपविविधश्रवणाण्योगः कमावद्वादशः।
संसारामरकृतिश्रुःस्मरितचक्राक्षाक्ष्मास्युगः
भाग्यव्यात्तिसुपारिजातमुसलास्तर्ज्यर्यथा कीर्तितः॥६४॥

Sloka 44.—Bhavas being occupied or aspected by benefics, their lords occupying good houses or being brilliant and in their exaltation or Swakshetra, constitute certain Yogas and there are 12 such for the 12 Bhavas from the Lagna onwards. Their names are in their order:—(1) चामर (Chamara), (2) धनु (Dhenu), (3) सौर्य (Saurya), (4) जलधि (Jaladhi), (5) चष्ट (Chhatra), (6) अस्त्र (Astra), (7) काम (Kama), (8) असुर (Asura), (9) भाग्य (Bhagya), (10) श्याति (Khyati), (11) सुपारिजान (Suparijata) and (12) मुसल (Musala).

…

…

Sloka 45.—The person born in the Chamarayoga (Chamarayoga) will every day be growing in importance like the waxing Moon and will be of a virtuous disposition. He will become famous, a leader of men, long-lived and a store-house of prosperity.

संशिष्यानविक्षिप्तिविविधापुष्करेऽविषयोक्तकुंभविन्दुः।
हेमरलमनायसमुद्रो राजराज इव राजति वेनी।॥४६॥

Sloka 46.—The person born in the Dhenu Yoga will command good food, drink, etc. He will be
wealthy. He will have a very good education all round. He will be blessed with a large family. He will have plenty of gold, gems, wealth, corn, etc., and he will shine like God Kubera.

Sloka 47.—Praised by his younger brothers who have themselves attained glory, and endowed with valour that commands the admiration of others, the person born in the शौर्य (Saurya) Yoga will shine like Sri Rama, fully engrossed in State affairs, (fondled) loved by everybody and exceedingly famous.

Sloka 48.—The person born in the झलिऍ (Jaladhi) or अभुध (Ambudhi) Yoga will be rich in cattle, wealth and corn, will have a beautiful mansion full of relations, an excellent wife, gems, clothes and ornaments. Further, he will hold a respectable and high position. His happiness will be steady and lasting. He will travel on elephants, horses and vehicles. He will be honoured by Kings. He will eagerly engage himself in doing work for Brahmins and the Gods and in sinking wells and tanks by the road side.

Sloka 49.—The person born in the छात्र (Chhatra) Yoga will be blessed with a happy family life and
children. He will be the abode of wealth, renowned, of good speech and learned. He will become a minister to a King. He will be keen-witted and respected by others.

शाश्रा विष्णुपुर्ण वल्लकलिग्नुष्क कृषितरूप्या सब्जोध्येश्वरी !
शाश्रा हितायां विष्णु माधुर्यध्वी स्वधांयोगे हदगानुचुकः ||५१||

Stūka 50.—The person who has his birth in the अङ्ग (Astra) Yoga will forcibly subdue his very powerful foes. He will be rough in his behaviour and arrogant. He will have bruised limbs, but will possess a strong body. He will be quarrelsome.

पर्दापराधुमो महर्षदराहरमजयपुसंधितः ।
जनकाद्विषष्ठी: शुभंगेणैंमहेनीयां चित्तमेति कामः ||५२||

Stūka 51.—The person born in the काम (Kama) Yoga will not even cast a look at others’ wives. He will be blessed with an excellent wife, children and relations. With his good qualities, he will shine better than his father, and he will attain to very great prosperity.

हृद्यन्यकार्यमिश्रतः सकार्यपरो विद्यत्ते दुराधिर्य भाजुः ।
स्वयंन्हतान्वर्यपरपरातः कुकर्मेऽज्ञासुरक्षोऽजातः ||५३||

Stūka 52.—The man born in the आसुर (Asura) Yoga will spoil others’ work and will become a tale-bearer. He will be intent on securing his own interests. He will be poor and have ‘forbidden cravings. He will do mean acts and be troubled by the effects of his own disastrous doings.
Sloka 53.—He who has his birth in the भाव्य (Bhagyā) Yoga will move in a palanquin (in the midst) full of sounds caused by musical instruments and with chowries waving to and fro. He will have everlasting wealth, will be saluted by eminent men, and will always pursue a righteous course of conduct. He will please his Pitres, Gods and the hosts of Brahmins by worshipping them in the most appropriate way possible, will follow the righteous conduct, make his family illustrious and will have a very good heart.

Sloka 54.—The person born in the स्वाति (Khyati) Yoga will become a King who will protect his good subjects by following a course of conduct approved by all. He will be blessed with sons, friends, wife and wealth, and will be prosperous and widely renowned.

Sloka 55.—The person born in the पारिजात (Parijata) Yoga will always be in the midst of festivities (or auspicious ceremonies), will become a King, will become the lord of much hoarded wealth, will own a large family, will be intent on hearing stories of great people, will be learned and doing something auspicious.

Sloka 56.—The man born in the मुसळ्ड (Musala) Yoga will become the owner of wealth earned with much difficulty; he will suffer humiliation; his wealth
will be unsteady; he will spend money only for legitimate purposes. After his demise he will certainly attain heaven; he will be foolish and fickle-minded.

Sloka 57.—If the lords of the several Bhavas from the Lagna onwards occupy the 6th, 9th or 12th, or if the Bhavas be associated with or aspected by malefics, 12 kinds of Yogas are declared to arise for the 12 Bhavas from the Lagna. They are in their order: (1) **Abayoga** (Avayoga) (2) **Nisswayoga** (Nisswayoga) (3) **Mritiyoga** (Mritiyoga) (4) **Kuhu Yoga** (Kuhu yoga) (5) **Pamaryoga** (Pamara yoga) (6) **Harshayoga** (Harsha yoga) (7) **Dushkritiyoga** (Dushkritiya yoga) (8) **Sarlayoga** (Sarala yoga) (9) **Nirbhayoga** (Nirbhagya yoga) (10) **Duryoga** (Duryoga) (11) **Dridraiyoga** (Didraiyoga) and (12) **Vimildiyoga** (Vimala yoga).

अप्रसिद्धयाज्ञाकारः सहायकः स्वयंत्रायुरवमानसहयोगः ||

संयुतः कुचरितः कुततः खाबश्चर्विश्वितिहियायायियो ||

Sloka 58.—The man born in an **Abayoga** (Avayoga) will be insignificant. He will suffer from extreme poverty and will be short-lived. He will be humiliated, he will associate with the wicked, will be of bad behaviour and will be deformed. His position itself will be shaky.

स्वचचन्द्रस्यो विफलकुद्रस्य: कुजनसमाज: कुदशनचछु: ||

मतिहिताविधारिभिविहीनो रिपुहज्जवितः प्रभवति निस्वे ||

Sloka 59.—The person born in **Nisswayoga** (Nisswayoga) will be devoid of good (kind) words, will have a barren wife, will be in the midst of bad associates,
will have bad teeth and eyes; he will be wanting in intelligence, will have no children, will have no learning, and no power. He will be robbed of his wealth by his enemies.

अग्रिपरित्यूँतः सहजविवर्णो मनसि विलुष्मो इतवश्चिन्तः।
अनुवितकम्ब्रमपरिशिल्पो विकृतिगुणः स्वादिति मृतियोऽसे ॥६०॥

Sloka 60.—The person who has his birth in a मृति (Mṛtti) Yoga will be vanquished by his enemies, will have no brothers, will be devoid of shame, strength and wealth, overcome by fatigue caused by doing improper acts and will be of an excited temperament.

मार्हान्नमणुहतसुक्षमभूपवासुभमितिरिदित: सिंहलियुः।
स्वानास्वमितिमनेिन हतं स्वातुः कुश्तियामिरिन: कुर्दुःयोऽने ॥६१॥

Sloka 61.—The man born in a कुर्दुःयोग (Kuρu Yoga) will be bereft of mother, vehicles, friends, happiness, ornaments and relations, will be without a situation or house having lost the one already got, and will be attached to a low female

कुρ्दुःवीर्यसुत्वाणाबविवेति वशेऽभो मृत्तिकोऽवनपत्यः।
नास्तिकोपकुरुकुजनं भजेत्सैव प्रश्रोिय समभाविला कामसयोऽसे ॥६२॥

Sloka 62.—He who is born in a पामरयोग (Pamara) Yoga will have a miserable living and will be indiscriminate. He will be a liar and a cheat. He will lose children or will have no issue at all. He will resort to low and wicked people. He will be an atheist and a glutton.

सुखमोमाभ्यास्व्रजरसंगुरो सिन्हांशतिहो समभाविला पामरयोगः।
प्रविचित्यासानन्तपवस्म धनषुतिगित्तकीर्तिसुर्याश्च हर्पवः ॥६३॥

Sloka 63.—The person born in हर्पयोग (Harsha) Yoga will be endowed with happiness, enjoyment,
good fortune, and a strong constitution, will overcome his enemies, and will be afraid to commit sinful acts; he will become a friend of illustrious and prominent people. He will have wealth, splendour, friends, fame and sons.

Śloka 64.—The man born in a Dushkārya (Dushkriti) Yoga will lose his wife, and be addicted to others' wives, will be roaming on the roads unperceived, will suffer from gonorrhoea and such other venereal diseases, and trouble from the sovereign. He will be despised by his relations and suffer distress as a result thereof.

Śloka 65.—He who is born in a Saralā Yoga will be long-lived, resolute, fearless, prosperous, and will be endowed with learning, children and riches. He will achieve success in his undertakings, overcome his foes, be pure and widely celebrated.

Śloka 66.—The person born in Nirbhāgya Yoga will lose all his paternal property such as lands, house, etc., he will despise the good and elders and will be irreligious. He will wear old and worn-out clothes, will be indigent and reduced to great misery.
Sloka 67.—The effect of a person’s birth in दुर्योग (Duryoga) will be that anything done by his own bodily labour becomes fruitless. He will be insignificant in the eyes of the public. He will be a traitor to the people, will be highly selfish, and caring to feed his own belly. He will be constantly absent from home and living abroad.

श्राण्वस्त उप्रो दुर्योगप्यो भक्तिक्षेत्रो च शौचालाकीतः।
अक्षराप्रस्तृतो रथाभासान्तारी परमेयः स्याहर्दिश्यायामयोऽर्थः॥६८॥

Sloka 67. He who is born in दुर्योग (Daridra Yoga) will be loaded with debts, cruel, foremost among the poor, will suffer from ear-troubles, will be devoid of good brotherhood, will entangle himself in criminal or sinful actions, will speak indecently and will be a menial to others.

फिरिवयो भूरिभनामभृत्ति प्रदानाय शरणातुक्लूळम॥
सुषी स्वनात्रो महतियः स्वतितुः विमलद्रव: स्यात॥६९॥

Sloka 69.—The person born in a विमलद्रव (Vimala) Yoga will spend little and save much money. He will be good to every body. He will be happy and independent and will have a respectable profession or conduct and be renowned for his good qualities.

चिद्रामब्रह्मनामवाकः प्रवत्तं केन्द्रज्ञान शैलितः।
लस्योपचतुर्थभाग्याय: पतः प्रस्निरः पितितः।
विविद्याय विगतक्रमा यदि तदुर्योग एवं स्मृत:।
स्त्रायस्ते सति योग नामसंभवति भूप्तु: सुषी शार्मिक:॥७०॥

Sloka 70.—If the lords of the 8th, 6th and 12th houses occupy in strength Kendra or Trikona houses, and the lords of the 1st, 10th, 4th and 9th houses be
weak or eclipsed and be posited in the 6th, 8th and 12th houses, the result is दुर्योग (Duryoga). But if the above position be reverse, (i.e., the lords of the 8th, 6th and 12th being weak or eclipsed occupy those houses, and the lords of the 1st, 4th, 9th and 10th houses being strong occupy Kendra or Kona houses, the person concerned will be a King fortunate, wealthy, happy and virtuously disposed.

Thus ends the 6th Adhyaya on "Yogas" in the work Phaladeepika composed by Mantreswara.

|| सस्मोध्याय: ||

व्यायः सबेत् स्वभोगेण केन्द्रस्तिशी: स्वस्वस्तेवर्ता भूपति: स्वात्मसिद्ध:।
पद्याचैतत्तर्यवंशाङ्गसूतोऽयुर्य्यायो वारण।भौग्युः ||१॥

ADHYAYA VII.

Sioka 1.—The person born with three or more planets in exaltation or Swakshetra and at the same time posited in Kendras, will become a King widely renowned. If there are five or more such planets in a nativity, they will make the person, even if born in an ordinary family, a King (ruler of the world) endowed with numerous elephants and horses.

धूप: स्युरूपवंशांजस्तु यदि दुर्योगे न जातास्तथा
हान्तर्थींसि चेकराहिनकराजाता: स्फुरस्तिभ: ते ।

व्यायः केन्द्रस्तिशी: स्वभोगस्तिशीत्तुर्युर्य्यायोऽवर्गः।
स्वस्थानतवंशकृतेऽऽद्वित: स्वाक्षरस्मिन्ध: ।

ि२॥

Sioka 2.—Persons born in a royal family will become Kings if, at the time of birth, they are not born under any दुर्योग (Duryoga) or if the planets be not eclipsed by the Sun's rays. Three or more planets in
Kendra positions at birth identical with their own or exaltation signs will make Kings of the persons born of royal families. Others under the above Yugas will only become their equals or sometimes Kings.

यवेनकोपिर विराजितां सुनास्तो वक्रो नीचस्थोपिर करोति भूपसहस्तं ही वा बयो वा प्रहा; 
एवं चेज्जनयनित्व भूपतिमभी शस्तांशाशरासिद्धता 
स्त्राण्ने देहावो सुर्य समकुलच्चरणासजवारम्॥३॥

Sloka 3.—Even a single planet, though in depression, is capable of making the person born a King's equal, provided he be with brilliant rays, retrograde in motion and occupy an auspicious house (i.e., other than the 6th, 8th or 12th). Should there be two or three such planets at a birth, the native will become a King. If there are many such posited in auspicious Rasis or Amsas, they will usher a King endowed with all the insignias of royalty such as a crown, umbrella and waving chowries.

हृदि वा व्याधि दिग्बल्युक्ता यदि जातः 
क्षमाबुद्धश्रेष्ठीपिता स्वाजयशीरः।
हितला मन्यु पञ्चाक्षर दिग्बल्युक्ता- 
अश्वारो वा भूपतिरन्यान्यायापि ॥४॥

Sloka 4.—If at a birth two, three or more planets are endowed with Digbala, the native will, if he be a scion of a royal family, become a King and be victorious. Should there be 5 such (excepting Saturn) or at least 4 planets possessing Digbala, the person born though of an ordinary family will become a King.

गणोत्तमेऽदनवंशकोड्यटे निदाकरायापि गणोत्तमेऽपि वा। 
चतुरमहिंशस्यन्तरबिषांतेतदा निरीक्षितः स्वाध्यमोद्यवो नृपः ॥५॥

कुंदी—१०
Sloka 5.—When the Vargottama Navamsa in the Lagna is just rising, or the Moon is occupying a Vargottama Navamsa, and when the Lagna is aspected by four planets other than the Moon, the native though born of a low family will become a King.

चिल्लः केत्रे यदि तपस्य वार्त्तमयः
स्वतः वक्ष्यं वा गुरुपतिरपि व्याधिति तथा।
गजस्यथे कातिसरकृतविमानेन तिरितस्यमे
सुखातीसं भूपे जनन्यति हस्ताकाशरुपम् ॥६॥

Sloka 6.—When the lord of the Lagna occupies a Kendra or the 9th house attaining a Vargottama Navamsa, and the lord of the 9th house is in his exaltation or Swakshetra attaining a similar Amsa, the Yoga will usher into the world a King who will sit at ease in an exceedingly beautiful golden vehicle placed on the back of an elephant, with chowries adorning the two sides.

निपातमपि पारिवारं जनयतीमुखरथस्यभ.
स्वतः वक्ष्यं वा गुरुपतिर्पित्वमयः।
विहाय तपुषे कलासुपरि पुर्णकान्ति: शाशी
चस्तुषयगतो भूपे जनयति हिंयाबास्वितम् ॥७॥

Sloka 7.—Even a low-born will become a King if at his birth the Moon shining with white lustre be aspected by a planet placed in exaltation or Swakshetra. The full Moon posited in a Kendra other than the Lagna will usher a King endowed with elephants and horses.

अविन्यामुखयतो भूपे ज्यैदृशेष्यजनयति भूपर्वं जिनारिम्।
नीचायौग्रहमपह्य विन्दस्यो लम्पेश: सह कविना वली च भूपम् ॥

Sloka 8.—When Venus occupies the asterism Aswini in the Lagna and is aspected by three or more planets, he will usher into the world a King who will destroy all
his enemies. If the lord of the Lagna be strong and occupy the 2nd Bhava which is neither his depression sign nor is owned by an enemy and be in conjunction with Venus, the person born will become a King.

Sloka 9.—If at the birth of a person Mars occupy Mesha, Simha or Dhanus identical with the Lagna, and be aspected by a friendly planet, a ruler of the earth is ushered into the world. If the lord of the 10th भाव be in the 9th and the lord of the latter in the 10th, the person born in the above Yoga will become a King who will be exulted by his people.

Note—Here Saturn may be in the Lagna identical with Dhanus, Meena or Tula

Sloka 10.—The Sun has reached the centre of Dhanus; the Moon is just there; Saturn is in the Lagna and Mars possessed of much power is in the exaltation sign. If this be the planetary position at a person’s birth, he will grow into such a mighty King that his enemies, overwhelmed by his fiery valour will do homage to him from afar, regarding him with terror.

Sloka 11.—If the Moon brilliant with digits resembling nectar or slaked lime and lotus stalk in colour (i.e., the full Moon) occupy a Navamsa owned by the Sun.
and when benefics unassociated with malefics occupy Kendras, the person born will become a King and will own many elephants.

नीचारिनरत्निजिति विगैवस्यागिरिमिस्तु ।
स्वांशोपैषवेवकृत् । शुभहरितेऽविद् ।
गोविरसहुधवलो मुगलावंतन्य ।
स्वाच्छस जनमानि तथा मुमिपत्तिजितारि ॥ १९ ॥

SlOka 12.—If the Moon is as white as milk and conch shell (i.e., full) and three planets not occupying their depression or inimical Vargas but being strong and being aspected by benefics, get posited in their own Amsas, the person born will become a King and will vanquish all his enemies.

कुमुदगहनसन्यु श्वेतमंशां प्रपर्ध ।
यदि बलसुपेत: पश्चात्त व्योमचारी।
उद्ययाणसंस्कार्य: पापसंशो न वैचं ।
भवति मनुजनाथ: सार्यभौम: सुदेहः ॥ १५॥

SlOka 13.—If the Moon that has attained Vargottama be aspected by a strong planet and if there be no malefic planet posited in the Lagna, the person born will become an emperor and possess a beautiful body.

जीवो बुधो भृगुस्तोधथ निशाचकरो वा ।
थम्य विमूर्तनयः सन्तरस्तिमालः ।
मित्रानिरियितत्युता यदि घुतिकाले ।
कुवंशिते देशसदा: नृपति महानान्तः ॥ १४॥

SlOka 14.—If at a birth Jupiter, Mercury, Venus or the Moon occupy the 9th with bright rays, uneclipsed and also be aspected by, or associated with, friendly planets, the native concerned will become a great King worshipped by his subjects like a deity.
Sloka 15.—Venus, Jupiter, and Saturn are in Meena. The Moon almost full is in exaltation. The Sun is aspected by Mars; and sign Mesha is rising. The person born in the above Yoga will become a King owning a vast army by whose march large quantity of dust is raised which makes the Sun invisible and as a consequence all the lotuses begin to contract under the impression that the Sun has set.

Another meaning: The Sun aspected by Mars is in Mesha or the Moon is aspected by Mars and the Sun in Mesha.......

Sloka 16.—If there be a birth at night when benefics are in depression or inimical houses identical with the 11th, the 6th or the 3rd house, or be in their highest exaltation, or be all posited in the Kendras, with bright rays, and if the Moon be in Karkataka identical with the 10th house, the person born will become an emperor ruling the three worlds under one umbrella.

Sloka 17.—If the Moon with full digits (full Moon)
occupy a Vargottamamsa, the person born will become a mighty ruler of the earth and his fame will be immense. He will command a good number of horses, the dusts raised by whose hoofs will so overpower the Sun that he will resemble the Moon in the morning.

केदराया यदि च जीवशाश्वानी यस्य जन्मनि च मात्रावदायो ।
भूतिभूषणिति सोद्रुककिरिनीचाप यदि न कपित्वंदिं स्वयं ॥२८॥

Sloka 18.—If at a birth, Jupiter and the Moon occupying a Kendra be aspected by Venus and there be no planet in depression, the native will become a King whose fame will be unparalleled.

जलचरराशिनिवांशक हनुमानुक्तिने तुभदस्वकवशो।
सुधामकर: खलु कण्टकोत्तीः भवति नुयो श्रवाचारणानाः ॥२९॥

Sloka 19.—If the Moon occupy a water-resorting Rasi or Amsa identical with the Lagna or be in his own or in a benefic's Varga, the person born will become a King who will do good to his subjects, own many elephants. Or, provided there are no malefics in Kendras, should the Moon in the above Yoga occupy a house other than a Kendra, the native will turn out a King owning many elephants but oppressing his people.

शुक्रो-जीवनिविशिष्टो विन्दुते भूम्भोजयं भूषति
देवेष्वयो मुग्धम विहाय नन्यो मृतमुक्ते नुषम ।
केदर्य जन्मपतिर्वायाधिक्युन्न: कुत्सरंद्रिशीपति
हृद्भ वायाप्तिनाः शुचे द्रष्टिः प्रवृत्तीशाश्व तद्धासनम॥२०॥

Sloka 20.—A scion of a royal family will become a King if at his birth Venus is aspected by Jupiter. Jupiter occupying a Rasi other than Makara identical with the Lagna will usher a King endowed with elephants in rut. The lord of the Lagna occupying a
Kendra in full strength will cause a ruler of men to be born. Mercury in the above position aspected by Jupiter will usher into the world a person whose orders will be obeyed by Kings.

एकोषुष्क्षेखरो मित्रोद्भ: कृत्यां द्वयं मित्रयोगाल्पानाध्याम्।
र्वास्ते सूर्य स्वख्सग्रंवन्द्रमान्बेदशारीरं साश्वन्धुा विधे स ||२१॥

Sloka 21.- A single planet occupying his highest exaltation point and aspected by friendly planets produces a King. Such a planet will make him immensely wealthy if he be also associated with another friendly planet. The Sun in his own Amsa and the Moon in Swakshetra will make the person born a King endowed with horses and elephants.

मीने पूर्णियोंतिमि मित्रग्रहद्व: ।
चन्द्रे होकानन्दकर: स्याध्यु: ।
पूर्णियोति: स्योषगतथेचुहिनांशु ।
स्वागाधिकां सञ्जनशस्ते जगदीश्म् ||२२॥

Sloka 22.—The Moon with full rays occupying Meena and aspected by a friendly planet will usher into the world a King pre-eminent in position and delighting the world. If the Moon be full and occupy his exaltation, the person born will become a King, very generous and charitable and praised by the good.

चन्द्रेन्तिसत्रिंशांशगते छुडुं शुभं लक्ष्मीसहितो नुः स्याधः ।
तथा स्वाते वातवमन्यिर्दुप्ते पूर्णों भरिती परिपालये तस्माः ||२३॥

Sloka 23.—The Moon in the Amsa of a very friendly planet and aspected by Venus will usher into the world a King endowed with much wealth. If the Moon in the above position be aspected by Jupiter, the person born will become a King who will rule the entire earth.
Sloka 24.—The following are 4 Rajayogas declared by those versed in the science: (1) malefics posited in the 3rd, 6th and 11th houses reckoned from the one occupied by the lord of the Lagna or of the Janma Rasi; (2) Mars and Mercury occupying the 2nd house from the Lagna; (3) the Sun and Venus situated in the 4th house from the Lagna; and (4) Mars, Saturn and Jupiter quartered in the 10th, 11th and the Lagna.

Sloka 25.—If, out of the lords of the 11th, the 9th and the 2nd houses, there be but one that occupies a Kendra position with respect to the Moon and if Jupiter happens to be the lord of the 2nd, the 9th or the 11th house, the person born under the Yoga will become the ruler of a full-blown empire.

Sloka 26.—If, at a birth, a planet be in its depression and if the lord of the sign of depression or that of the planet’s exaltation Rasi be in a Kendra position with respect to the Moon’s place or the Lagna, the person born will be a King and a just ruler.

Note—According to some, तुच्छनाथ means the planet that is exalted in that Rasi: स: नीचराशि:—उच्च: ग्रह ताहिनो नाथ: ग्रहः।
Sloka 27.—When a planet is in depression, if the lord of that depression sign and the lord of the planet's exaltation sign are in Kendra positions mutually, the Yoga will produce a King who will become an emperor respected by all the other Kings.

Sloka 28.—When a planet is in depression, but is aspected by the lord of that Rasi, the Yoga will make the native a ruler of the earth and famous. And in the above Yoga if that depressed planet should be in an auspicious house (that is in a house other than the 6th, 8th or 12th), where is the doubt about his becoming a foremost King?

Sloka 29.—When a planet occupies his depression sign, if the lord of the Rasi so occupied or the lord of the planet's exaltation Rasi be in a Kendra position with respect to the Lagna or the Moon, the person born will become an emperor endowed with full riches, will be virtuously disposed, respected by other Kings, mighty, famous and affluent.
he will be wandering, without a wife and suffer humiliation. If the Sun should be in the 8th house, the person born will lose his wealth, and friends; he will not be long-lived and will have defective eye-sight or be blind.

विजनकोषं सस्तन्वन्तुस्तपल् देवविज्ञमना: ।
सङ्गतवानस्तुतिमतिश्रीवडळशान्: के स्वतितिपति: ।
भवतेत्कैः बहुधनायुर्विंगतश्चके जनपति: ।
पितुरस्मिनं विकल्पनेनश्रो विधनपुष्यो व्ययगते ॥४॥

Sloka 4.—If at the time of birth, the Sun should occupy the 9th house, the person concerned will lose his father; he will have children and relations and will revere Gods and Brahmins. If he occupies the 10th house, the person will have sons, vehicles, laudation, intelligence, wealth, strength and fame. He will be a King. The Sun in the 11th house will make the person born very wealthy and long-lived. He will be a King and will have no sorrow. If the Sun be in the 12th house, the person born will hate his father. His eye-sight will be defective and he will be without wealth and children.

सिते चन्द्रे रूपे इददनुरुप्रायुरुषयो ।
वालिहो बलस्मीवान् भवि विपरीते ब्रह्मणे ।
धनायोग्निवृत्तौरुपयुरुषवान् चाचि विकल: ।
सहोर्ते सभाप्रमुद्रवल्लक्षीपरः स्तितिपत: ॥५॥

Sloka 5.—If at a person’s birth, the Moon be waxing and happens to be in the first house, the person concerned will possess a strong constitution and a long lease of life. He will be free from fear, very powerful and wealthy. But if the Moon be waning, the effects stated above will be quite the reverse. If the Moon
should occupy the 2nd house, the person born will be rich, very learned or soft-tongued; he will be a sensualist but defective of some limb. If the Moon be in the 3rd house, the person born will have brothers, will be lascivious, strong and powerful but very miserly.

Sloka 6.—If at a birth the Moon be in the 4th house, the person concerned will be happy and indulging in sensual pleasures. He will be liberal in gifts, will have friends, vehicles and become renowned. If the Moon should occupy the 5th house, the person born will have good sons, will be very intelligent, will walk gently and will become a minister. If the Moon be in the 6th house, the person born will be short-lived, ignorant, will suffer from stomach-ache, etc., he will also suffer humiliation. If the Moon should occupy the 7th house, the person born will be agreeable to look at, will be loved by a beautiful damsel, and will be exceedingly lovely.

Sloka 7.—The person at whose birth the Moon is in the 8th house will suffer from diseases and will be short-lived. If the Moon should occupy the 9th house at a birth, the person concerned will be prosperous,
virtuous and blessed with children. He will be victorious, and all his undertakings will be crowned with success at the beginning itself. If the Moon should occupy the 10th house at a birth, the person concerned will do good acts and will be helpful to the virtuous. If the Moon be in the 11th house, the person born will be high-minded, long-lived, and endowed with riches, children and servants. If the Moon be in the 12th house at a birth, the person concerned will be odious to others; he will suffer misery, will be insulted and will be most indolent.

श्लोक 8.-If Mars occupy the Lagna at a person’s birth, he will have an injured limb; he will be short-lived and will be very cruel and adventurous. If Mars be in the 2nd house, the person concerned will be adverse or ugly-faced, devoid of learning and wealth and will be dependent on bad people. If Mars occupy the 3rd house, the person born will be of good qualities, possess wealth, will be brave, unassailable, happy and will have no brothers. If at a birth Mars should occupy the 4th house, the person concerned will be without friends, mother, lands, happiness house and vehicles.

श्लोक 9.—If at a birth Mars be in the 5th house, the
person concerned will be unhappy, without children, full of reverses, back-biting and weak-minded. If Mars occupy the 6th house, the person born will be exceedingly smitten with love, wealthy, and famous: he will be a King and victorious (in battle). Mars in the 7th house makes the person born do improper acts, suffer affliction through disease, wander in the roads and lose his wife. If Mars be in the 8th house, the person born will have a deformed body, will be poor, short-lived and cursed by the people.

Sloka 10.—If Mars occupy the 9th house at a person’s birth, the native will, though a friend of the sovereign, be hated by others; he will be fatherless and will commit homicide. Mars in the 10th house makes the person born a King cruel, liberal and praised by important people. If at a birth Mars should be in the 11th house, the person concerned will be endowed with riches and happiness. He will be brave, will have no sorrow and possessed of good character. When Mars occupies the 12th house at a birth, the person concerned will have deformed eyes; he will be cruel, and without a wife. He will be a slanderer and a mean wretch.

Sloka 11.—If at a person’s birth Mercury occupy the Lagna, he will be long-liyed, speaking Sweetly and
cleverly. He will be sharp-witted, and learned in all Sastras. If Mercury be in the 2nd house, the person born will acquire wealth by his own talents, will be a poet, sincere and attractive in his speech, and will eat sumptuous food. If Mercury should occupy the 3rd house at a birth, the person concerned will be brave, of medium life, and have good brothers; he will suffer fatigue and be dejected. Mercury occupying the 4th house at a birth makes the person concerned learned, witty in speech happy and possessed of friends, lands, corn, wealth and enjoyment.

बिंधायांस्थवर्यस्थापवाहुस्यः प्रशुः सुमातियो मानिद्राकः पशुमस्वेः
तामरोखो बिबाहादिरि रिपुवलहन्तादशी निम्बोऽस्विंिः।
श्रापूर्देव चाहेवेष्ट सलकलन्धिष्मा बस्ति भार्या सविन्हा
विष्णुतांस्वधिरायुः कुलभूत्रः चिरतिबृंद्धेष्वैः दण्डनेता ||१२||

Sloka 12.—If Mercury be in the 5th house at a birth, the person concerned, will be learned, happy and courageous. He will have a good number of children and will be conversant with charms or spells. Mercury in the 6th house makes the person born angry through disputes, harsh in speech and idle. The native will destroy the power of his enemies. When Mercury occupies the 7th house, the person born will be learned; he will dress himself beautifully, will have all the greatness, and will have a rich lady as his wife. If Mercury should be posited in the 8th house at a birth, the person concerned will be widely renowned, and long-lived; he will be the supporter of his family, a lord and a commander of the army.

बिंध्यार्थापार्धमें: सह तपस्यि दुःखें स्मार्त्त्वीणोऽतिविशामी
सिद्धार्मम: विपिदान्वलमतिविपुलवस्तिनस्यान्वितः चेतः।
वधायु: सत्यसन्धो विपुवलधनमुखी लाभमें भुव्युक्तो
दीनो बिंधायात्मी: परिभ्रमणहितोऽर्थे गुङ्गोऽर्घस्वः ||१३||
Skoka 13.—If at a birth Mercury should occupy the 9th house from the Lagna, the person concerned will have learning and wealth; he will be of good conduct; he will be religious-minded, conversant with everything, and very eloquent in speech. If Mercury be in the 10th house, the person born will be successful in whatever he undertakes, will have good learning, strength, intelligence, and happiness. He will do good acts and be truthful. Mercury in the 11th house makes the person born long-lived, truthful, very rich, happy and possessed of servants. If Mercury be in the 12th house, the person born will be miserable, devoid of learning, suffer humiliation, will be cruel and inactive.

Skoka 14.—If at a birth Jupiter should be posited in the Lagna, the person concerned will be handsome, fortunate, long-lived, fearless, and blessed with children. If Jupiter occupy the 2nd house, the person born will be eloquent, and a good connoisseur in food. He will have a lovely face, will be wealthy and learned. If Jupiter be in the 3rd house at a birth, the person concerned will be treated with disrespect, will be miserly, will have a renowned brother, will commit sins, and will be wickedly-disposed. When Jupiter occupies the 4th house, the person born will live with his mother, friends, attendants, sons, wife, corn, etc. and be happy.
Sloka 15.—Jupiter in the 5th house at a birth makes the native suffer distress through sons. The person will be intelligent and will be a king’s adviser. If Jupiter should occupy the 6th house at a birth, the person concerned will be very inactive, suffer disrespect, destroy his enemies, and clever in charms and exorcising. If Jupiter be in the 7th house, the person born will possess a good wife and sons. He will be very amiable, and more munificent than his father. If Jupiter be posited in the 8th house, the person born will be poor and earn his livelihood as a menial; he will be sinful but long-lived.

Sloka 16.—If Jupiter occupy the 9th house at a person’s birth, he will become a famous minister, will be endowed with wealth and children and will be anxious to do virtuous acts. If Jupiter should be in the 10th house, the person born will follow the right course of conduct will be renowned for his virtues, will become very rich and a friend of the king. When Jupiter is posited in the 11th house, the person born will be wealthy, fearless, will have a few children, will be long-and will be going in vehicles. If Jupiter be in the 12th house, the person concerned will be hated by others, will be foul-mouthed, will have no children, will be sinful, idle and a menial.
Slaka 17.—If Venus should occupy the Lagna at a person's birth, he will have a healthy and beautiful body; he will be happy and endowed with long life. When Venus occupies the 2nd house, the person born will become a poet and endowed with riches of various kinds. Venus in the 3rd house at birth makes the native wifeless, unhappy, poor, miserly and unpopular. If Venus should be in the 4th house at a birth, the native will have good vehicles, good house, jewels, clothes, scents, etc.

Slaka 18.—If Venus be in the 5th house at a birth, the person concerned will be the owner of immense wealth, will protect others, will be very wise and blessed with children. When Venus occupies the 6th house, the person born will have no enemies, no riches, will be corrupted by young females and affected by grief. If Venus should be posited in the 7th house at a birth, the person concerned will have a good wife but will have intrigues with bad women. He will lose a wife and will be wealthy. Venus in the 8th house makes the native long-lived, rich, and a ruler of the earth.
Sloka 19.—If Venus occupy the 9th house at a birth, the person concerned will be blessed with a wife, friends and children, and will become prosperous through royal favor. If Venus should be in the 10th house, the person born will become widely renowned, will have friends, and will be a lord happily employed. Venus in the 11th house makes the person born rich, fond of the company of other females and endowed with many comforts. When Venus occupies the 12th house, the person born will have sexual enjoyment, wealth and splendour.

वोबे लक्ष्यमवने स्क्षितपालनवयो
कपार्केले स्वति दशपुराधिना:।
शेषेहु डुःस्परिपौहति पव वाल्थे
हारियहु:खवकागो मलिनोरुक्षयः।२०५॥

Sloka 20.—If at a birth Saturn occupies his exaltation or own house identical with the Lagna, the person concerned will be on a par with the king, a chief or mayor of a city. If Saturn should be rising in any other Rasi, the person born will be afflicted with sorrow and misery from his very childhood and will suffer from indigence. He will be slovenly and indolent.

विमुखमधनमवैन्यायवन्तं च पक्षा
दितरजनपदस्य यानमोगार्थरुक्मः।
विपुलतिमितुदारां दारसीख्यं च हौर्यं
जनयति रविपुषवारामं विकयं च ॥२१॥

Sloka 21.—If Saturn should occupy the 2nd house at a person's birth, he will have an ugly face; he will be without wealth, and following evil courses. At a later age he will live in a foreign country endowed with vehicles, wealth and other enjoyments. When Saturn is posited in the 3rd house at a birth, the person concerned will be very intelligent, liberal in gifts and happy with his wife. He will however be inactive and overcome with sorrow.
Sloka 22.—If at a birth Saturn should occupy the 4th house, the person concerned will be unhappy, houseless, without vehicles, deprived of his mother and sickly during his early years. If Saturn should be posited in the 5th house, the person born will be roaming about, will have lost his reason, will be bereft of children, wealth and happiness, will be perfidious and evil-minded. When Saturn occupies the 6th house, the person born will be a voracious eater, will be wealthy, subdued by his enemies, will be stubborn and possessed of self-respect. Saturn in the 7th house will cause the native to be wedded to a bad wife, to be poor, roaming and be distressed.

Sloka 23.—The person at whose birth Saturn is in the 8th house will be unclean and without wealth. He will suffer from piles, will be cruel-minded, will be pinched with hunger and will be despised by his friends.

Sloka 24.—The person at whose birth Saturn is in the 9th house will be bereft of fortune, wealth, children, father and religious merit. He will be wicked. If
Saturn should occupy the 10th house, the person born will be a king or his minister, will devote himself to agriculture, will be brave, rich and renowned. The person who has Saturn in the 11th house in his nativity will have a long span of life, lasting wealth and good income, will be brave, free from disease and moneyed. Saturn in the 12th house makes the native impudent, indigent without children, defective of some limb, stupid and driven out by his enemies.

Sloka 25.—If at a birth Rahu occupy the Lagna, the person concerned will have a short life, possess wealth and strength, and will suffer from diseases in the higher limbs of his body (head, face, etc). The person who has at his birth Rahu in the 2nd house will be dubious or insincere in his speech, will suffer from disease in the mouth or face, will be tender-hearted, will get wealth through his sovereign, will be wrathful and happy. Rahu in the 3rd house makes the person born proud, hostile to his brothers, strong-willed, long-lived and wealthy. If Rahu should occupy the 4th house, the person born will be a fool, will cause sorrow, will have friends, will be short-lived and happy at some time or other.

Sloka 26.—If at a person's birth Rahu should be posited in the 5th house, he will talk through the nose.
will be childless, will be hard-hearted and suffer from
belly-ache. If Rahu be in the 6th house, the person
born will be troubled by his enemies, or oppressed by
malefic planets (demons). He will suffer from a
disease in the anus. He will be wealthy and long-
lived. When Rahu occupies the 7th house, the person
concerned will lose his wealth through intrigues with
women, suffer separation from his beloved, lose his
manhood, become self-willed and silly. If Rahu
occupy the 8th house, the person born will be short-
lived, will do impure acts, will be defective of a limb,
will suffer from wind-disease and will have limited
issue.

Slōka 27.—If Rahu happens to be in the 9th house
at a birth, the person concerned will speak opposingly.
He will be the head of his clan, the headman of a
village or mayor of a city and will commit unrighteous
deeds. Rahu in the 10th house makes the native
famous; the man will have a limited number of issue,
will engage himself in other’s business, will not do any
good act and will be fearless. If Rahu be in the 11th
house; the person born will be prosperous, will not have
many children, will be long-lived and will suffer from
ear disease. If Rahu should occupy the 12th house, the
person concerned will be intent on committing sinful
acts secretly, will spend much and will suffer from a
water-disease

लक्ष्योऽथममुखः पिष्णुं विचरणं व्याध्यक्तः विकल्पेभुव्यस्तप्रस्मातम्
विचार्यैनमपत्तमोक्षपुष्पं कुद्रति पानं पराक्षितं कुशने धनस्वः ||
Sloka 28.—The person at whose birth Ketu occupies the Lagna will be ungrateful, unhappv and bearing tales against others. He will be an outcast, fallen from his position, will have a deformed body and associating with the wicked. Ketu in the 2nd house makes the native devoid of learning and riches. His speech will be very vile in quality, and he will have a sinister look. He will ever be eating at other’s tables.

Sloka 29.—Ketu in the 3rd house confers on the native long life, strength, wealth and fame. The person will live happily with his wife and eat good food. He will lose a brother. If Ketu be in the 4th house, the person concerned will lose his lands, vehicles, mother and happiness. He will leave his native country and dwell in a foreign place and live at the bounty of another.

Sloka 30.—Ketu in the 5th house at a person’s birth will cause loss of children, disease in the stomach, and trouble from goblins. The native will become evil-minded and wicked. If Ketu should occupy the 6th house at a birth, the person concerned will be very magnanimous and possess the best qualities. He will attain everlasting fame, firmness and high authority, destroy his enemies and realise his wishes.

Sloka 31.—The person at whose birth Ketu is posited in the 7th house will suffer disrespect, seek the
company of bad women, will be afflicted by a disease relating to the bowels and will suffer loss of wife and vital power. If Ketu be in the 8th house, the person born will be short-lived, will suffer the separation of his dear friends and engage in quarrels, will meet with injury from a weapon and disappointment in all his undertakings.

Sloka 32.—If Ketu should occupy the 9th house at a person's birth, he will follow a sinful course, will do unrighteous things and be deprived of his father, will be unlucky, indigent and will slander the good. When Ketu occupies the 10th house, the person born will experience obstacles to the performance of good acts, will be impure, and will be engaged in doing vile acts. He will be energetic, bold and widely renowned.

Sloka 33.—If Ketu be posited in the 11th house at a birth, the person concerned will hoard money, will have many good qualities, will enjoy himself well, will command all the facilities for getting good materials and will be successful in obtaining all his requirements. If Ketu occupy the 12th house, the person born will secretly commit sinful acts, spend money on vile things, will destroy wealth, will be of forbidden conduct, and will suffer from eye-diseases.

Sloka 34.—A planet produces the full effect of the Bhava in which it is when its distance (in Navamsas, फ़्रृक्ति—13
degree etc.,) from the commencement of the Rasi occupied is equal to that traversed by the Lagna-point in the Lagna Rasi. It is declared by the authorities that Rahu is similar to Saturn and Ketu to Mars in giving effects.

Sloka 35.—Planets produce the full effects of the Bhavas respectively occupied by them when they are exactly posited in the (Bhavamsa=Semi-bhava=in the middle or centre of the Bhava). If they should occupy a position less or greater than the semi-bhava, the effects are declared to be correspondingly increasing or decreasing as the case may be.

Thus ends the 8th Adhyaya on "The effects of the Sun and other planets in the 12 Bhavas from the Lagna onwards" in the work Phaladeepika composed by Mantreswara.

|| NAVMOUTHAYA: ||

ADHYAYA IX.

Sloka 1—The person at whose birth the sign Mesha is the Lagna will have round eyes, will be weak-kneed, fierce, afraid of water, will eat sparingly, will long for women, will always be on his legs, will be 'noble, will speak falsehoods and will have bruised limbs.
Sloka 2.—If at the birth of a person, the sign Vrishabha be rising, he will have plumpy thighs and a big face; he will be engaged in agriculture. He will be happy in the middle and concluding portions of his life. He will be fond of young women, will be liberal in gifts, will be of a forgiving disposition, will endure hardships, possess cattle, etc., and will have marks or moles on the back, face and sides.

Sloka 3.—When the Ascendant is Mithuna, the person born will possess black eyes, will have curled hairs, will be intent on sporting with women, will be skilled in interpreting others' thoughts, will have an elevated nose, will have a liking for music and dancing, and will always be home-keeping.

Sloka 4.—The person at whose`birth Karkata is the Lagna will be henpecked, have a fleshy neck, will be surrounded by friends and possess many houses. He will have elevated buttocks, will be rich, short in stature, crooked in his views, fast in walking, intelligent, fond of water and possess very few sons.

Sloka 5.—If a person be born when the Ascendant is Simha, he will have reddish eyes, large chin, and a
broad face: he will be arrogant and powerful. He will be angry at trifles; he would like to go to forests and hills, will be obedient to his mother and firm-minded.

Sloka 6.—If a person be born when Sign Kanya is rising, his shoulders and arms will be drooping; he becomes respectable through others' houses and wealth. He is truthful and will speak kindly. His look is faint due to modesty. He is fond of sexual enjoyment. He knows the interpretation of Sastras and will have a very limited number of children.

Sloka 7.—The person at whose birth the Lagna is Tula has a lean and frail body, will have a limited number of children, will be intent on worshipping Gods and Brahmins, will be wandering, will have two names, will be tall in stature, will be clever in trading, brave, merciless and impartial in his argument.

Sloka 8.—If a person be born when sign Vrishchika is rising, he will have round thighs and knees, broad and expansive eyes and chest, suffer from diseases at a very early age and will be separated from his parents and procaptors. He will do cruel acts, will be honoured by his sovereign and his hands and feet will possess marks of lotus (Padmarekha).
Sloka 9.—If the Lagna be Dhanus at a person's birth, he will have a very long face and neck; his ears and nose will be big; he will be intent on his business; he will be dwarfish in stature; he will be the favourite of the King; he will be eloquent; he will be liberal in his gifts and will destroy his enemies. He can be won over only by kind treatment and will be endowed with great strength.

Sloka 10.—The following will be the characteristics of a person who is born when Makara is rising. He will be weak in the lower limbs; he will have exceeding strength or courage; he will carry out the task he has undertaken; he will be indolent; he will be attached to old women of the prohibited class. He will be a religious hypocrite. He will be fortunate; he will be always on his legs; he will suffer from wind-disease and he will be devoid of all shame.

Sloka 11.—The person at whose birth sign Aquarius is rising will secretly commit sinful deeds, will have a body similar to a water-pot; will be clever in hitting or killing others; will endure long marches on roads. His means will be very limited. He will be covetous and freely utilise others' wealth and will have pecuniary losses and gains, and will be found of perfumes and flowers.
Slola 12.—If at a birth sign Meena be the Lagna, the person born will drink water excessively, will have a symmetrical and shining body, will be fond of his wife, will gain money by selling pearls and other produce of the ocean. He will be learned, feel grateful for past favours done to him, will overcome his enemies, possess very good eyes and will be fortunate.

राशि: स्वभावाध्यस्यप्रमाणां शात्वानुष्ठापिणी पालानी तत्वः।
युज्या बदेद्रव फलं चिंते यथचन्द्रक्षरिपति तदेव वाचयम्।१२॥

Slola 13.—After examining the nature, place, form, color, etc., of any particular Rasi. one ought to intelligently guess the effects thereof. Whatever have been declared as the effects arising out of a particular Rasi being the Lagna, the same should also be said to come to pass, if the sign happens to be occupied by the Moon.

प्रहे खति निजोन्नेये मधवं रचमांचिपो
महाष्टिक्षुतस्मृतिमहिष्ठसंप्राप्तातः।
उत्तरसुभस्यवृत्ति जयति विक्रमादिस्यथा
नवे यशसि चिङ्कि चितरणे चूति कौशले।१३॥

Slola 14.—If at a birth a planet be in its exaltation, the person born will be the ruler of the earth, will receive praises from Kings, will be the abode of valuable treasures, will be endowed with excellent virtues; he will shine like King Vikramarka in all his policy, fame, valour, liberality, courage and cleverness.

स्वमन्दिराप्रज्ञे प्रहे प्रमत्वप्रतिरायांति
प्रभुवमिश्रि च युह्वशिरिमच्छलां प्रामुयात्।
Sloka 15.—If a planet should occupy his own sign in a nativity, the person concerned will during the Dasa period of the said planet attain power and strength through the help of a wealthy personage or may himself become a lord, will stick up to his residence without moving anywhere, will acquire a new house as well as lands capable of yielding every kind of crop and will be honoured by his people. He may get back even lost articles.

Sloka 16.—The effect of a planet occupying a friends' house in a nativity will be to make the owner thereof gain success through his friends in all his attempts, cultivate new friendships, possess good sons, wife, wealth, corn and other fortunes and receive help from all people.

Sloka 17.—If a planet should occupy an inimical sign, the person concerned will have a base disposition of mind. He will live 'in others' houses eating their food. He will be utterly destitute and will be always teased by enemies. Even a person who was originally his friend will prove inimical to him in the Dasa of such a planet.

Sloka 18.—If a planet be in depression, the native
concerned will, during the planet’s Dasa period, have a degradation from his position, will suffer humiliation, will do sinful deeds, will contract debts, will seek help from low people, dwell in insanitary surroundings, will do menial work, will walk long distances and commit useless acts.

Sloka 19.—If a planet be eclipsed by the Sun’s rays, the person born will, (during the said planet’s Dasa period) meet with his end within a short time. His wife, children as well as his wealth will also be destroyed. He will unnecessarily be drawn into quarrels, will incur the odium of others and also suffer humiliation. A planet posited in a neutral’s sign does not urge any marked effect, but will only leave the happiness or misery unaffected.

Sloka 20.—When a planet is retrograde in his motion, he will produce effects similar to those that arise from his occupying his exalation sign, should be even though the planet is posited in an inimical or depression sign. The effects produced by a planet situated in his Swakshetra-own house-should be ascribed to him similarly when he happens to occupy a Vargottamamsa.

Thus ends the 9th Adhyaya on ”Effect of Mesha and other signs happening to be the, Ligna” in the work, Phaladeepika composed by Mantreswara.
ADHYAYA X.

Sloka 1.—'If the 8th and the 7th house reckoned either from the Lagna or the Moon be occupied or aspected by the lord of the 9th house, or by benefics or their own lords, then there is good for the two Bhavas: otherwise not; i.e., the Bhavas will not bear fruit. If malefic planets are posited (1) in the 12th, 4th and 8th houses counted from Venus or if Venus be hemmed in between two malefics, or if Venus be aspected by or conjoined with malefics, there is loss of wife.


dārēsē sūtēg prañapanītōṣṇuḥśrutāḥ śrīśrīrō
vodē va nīdhānābhārośālī krudāṇa ṣrībhīvīnāśa ṣrībhūmā
śrīśrīnāśa śrītāvyaśasārdhugam: pāpeśānārdhān:  
śrīśrīnāśa śrīnāśaśānāḥ śrībhūmāḥ: śrībhūmābhāvētē ॥२॥

Sloka 2.—If the lord of the 7th house be in the 5th, the native will lose his wife or become sonless. The loss of the wife is certain, if the lord of the 5th or the 8th house happens to be in the 7th. If the weak Moon be in the 5th and malefics should occupy the 12th, 7th and the 1st houses, the person will be bereft of wife and children. If the Sun and Rahu be in the 7th house, one ought to predict loss of wealth through the association of women.

फ़्री—14
Sloka 3.— When Venus occupies Vrischika identical with the 7th house, the wife of the person born will die. The same will be the effect when Mercury is in Vrishabha identical with the 7th house or when Jupiter occupies the 7th and is in depression, or when Saturn or Mars is posited in Meena identical with the 7th house. If Saturn and Mars are in the 7th house identical with Karkataka, the wife of the person concerned will be chaste, fortunate and beautiful.

Sloka 4.— If the 7th house or its lord be associated with, aspected by or posited betwixt malefics or be in depression or inimical sign, or eclipsed by the Sun's rays, loss of wife is certain. Venus in conjunction with a malefic occupying the 7th, 5th or 9th house will make the native bereft of wife or have a crippled wife. When Venus is in a (Varga) of Mars or Saturn or has the aspect of these planets, the person born will have liaison with other people's wives.
Sloka 5. If Venus and the Moon are in opposition to Mars and Saturn in any nativity, the person concerned will be either wifeless or issueless; when there is a hermaphrodite planet in the 7th house and the 11th house is occupied by two planets, the person will have two wives. If the lord of the 7th house and Venus be each posited in a dual Rasi or Amsa, the person will have two wives. Generally one ought to predict the number of wives in such cases by the number of the planets in conjunction with those two. viz., the lord of the 7th and Venus.

Sloka 6.—It is through the (number of) planets in the 7th house that one ought to divine the number of women that a person may associate with. Of these the number that will die (at an early age) will correspond to the number (of planets in the 7th house) that are malefic, while the number of benefics will denote the number that will survive. If the lord of the 7th be benefic and possessed of strength, the native will have a good-natured woman as his partner and be endowed with good children. Even a malefic will do good to the wife, if he should be in the 7th owning that house. Benefics in the 7th will be productive of good unless they happen to be the lords of the 6th, 8th and 12th houses.
Sloka 7.—When the 2nd and 7th houses are either occupied or aspected by malefics there will be loss of wife; and the effect will invariably be untoward in the case of malefic aspects. Similar predictions (about husbands) may be made from the wife’s nativity when the 7th and 8th houses are likewise afflicted. But if the concerned two houses be aspected or occupied by benefics, the couple will be lucky and enjoy all comforts.

चन्द्रे समन्दे मदने पुनर्भवतिष्या प्रसीदेतर्थीं बिखारं।
नीचारिस्तवारसम्बंधते सर्पङ्कोभुति: स्वाधिगते धने वा ॥८॥

Sloka 8.—When the Moon along with Saturn occupies the 7th house in a woman’s nativity, the woman concerned will be remarried and in the case of a male, he will be either wifeless or childless. If malefics in their depression or inimical house be posited in the 7th, the 8th or the 2nd, the demise of the wife or the husband should be predicted as the case may be.

मन्दस्तवान्तेभजने समराशिसंगे माताचित्तींपि च तथैव गतेल्स्ते ॥
स्वाधिसमस्ताति दृशियं गुणार्नाये वीरावनाति तु जननं भस्वं कल्याणं ॥

Sloka 9.—When the 7th house is an even sign and if the lord of that house and Venus be also similarly situated (that is, in an even sign) and if the lords of the 6th and 7th houses possessing strength are not overpowered by the Sun’s rays, the person concerned will certainly be blessed with wife and children.

कुटुम्बवारव्यरघनीना सीवेश्चिता: कोणस्तुप्रसादः ॥
वारेश्वरानाककल्याणं सौम्यं: कल्याणं सर्वं शुक्रां कल्याणं ॥१०॥

Sloka 10.—If the planets owning the 2nd, the 7th and the 12th houses be aspected by Jupiter and occupy Trikona or Kendra positions, or if benefics be posited in the 2nd, the 7th and the 11th houses reckoned from the planet owning the 7th house, the wife of the native
will command all happiness and be endowed with children.

\[ \text{न्यायस्तनाथस्वतंत्रांश्कोपे नीचोचने क्रीजनमं च पत्युः ।} \\
\text{वर्गायतं धिकाकिन्द्यात् कस्मान्मेति तथा धवस्य} \| २१\|

\textit{Sloka 11.—} Find the Rasi and Navamsa occupied by the lords of the 1st and the 7th houses in a person's nativity. The Janma Rasi of the wife will be a sign triangular to the aforesaid Rasi or Navamsa, or it may be the exaltation or depression Rasi of the lords of the 1st and the 7th; or it will be that Rasi which contains the largest number of benefic dots in the Moon's Ashtakavarga table of the husband.

\[ \text{कामस्थानादीयतां वानास्थं दिशं शंक्ति तथा पत्यः ।} \\
\text{शुक्रोपत्यं वा ततनाथवानाश्किन्द्रियस्य तथा विख्यातः} \| २२\|

\textit{Sloka 12.—} The direction of the country of the wife will be that signified by the Rasi owned by the strongest of the three planets, viz., (1) occupying 7th house (2) owning the 7th house and (3) Venus: The marriage may be expected to come off when Venus or the lord of the 7th house in his orbit passes through a sign which is triangular to the Rasi or Navamsa occupied by the Lord of the Lagna.

\[ \text{कल्लम्बं संस्थित कल्लम्बे देशामें गाय कर्तवपद ।} \\
\text{यदा विगल्वाक्षिपति: प्रवाहित कल्लम्पमें तवं कल्लम्भभः} \| २३\|

\textit{Sloka 13.—} The acquisition of a wife may happen during the Dasa period of the planet (1) posited in the 7th house, (2) aspecting the 7th house or (3) owning the 7th house. The same may also happen, when the lord of the Lagna in his orbit comes to the Rasi representing the 7th house.

\[ \text{कल्लम्बं स्वतंत्राश्कोपे तस्मिन्द्वालयक्ष्यो क्षतिन्द्रीयसः ।} \\
\text{देशागमे शुक्रपुक्तमांशकिकोपे देवगुरी कन्याहः} \| २४\|
Sloka 14.—Find which of the two in the following two pairs is stronger: (1) the lords of the Rasi and Navamsa occupied by the lord of the 7th house; (2) Venus and the Moon. During the Dasa-period of that planet when Jupiter passes through a sign triangular to the Rasi or Navamsa occupied by the lord of the 7th, the marriage may be declared to take place.

Thus ends the 10th Adhyaya on “the Kalatrabhava or the 7th house” in the work Phaladeepika composed by Mantreswara.

ADHYAYA XI.

Sloka 1.—Whatever effects are declared for men’s horoscopes are entirely applicable to women too, or to their husband. Her prosperity and happiness
have to be deduced from the 8th place (from the Lagna or the Moon whichever is stronger). Children should be declared through the 9th house and matters relating to her appearance, beauty etc., should be determined from the Lagna. It is from the 7th place that her welfare (power of influencing her husband) and the (nature of the) husband should be ascertained while her association and chastity should be predicted from an examination of the 4th house. Benefics in these houses produce good results while malefics in these houses in the above houses are productive of evil unless they happen to own the houses, in which case the effect will be good.

उद्ययहिमकृति है सुमग्नी सौभाग्यहृद
सुत्तनयपतिमुयाबहुतहेंदिनाला।
अभ्यभस्तहितहरी चौहरी पुंसभावा
कुटिलभतिरवश्या भरतुष्णा दृष्टा॥२॥

Sloka 2.—If both the Ascendant and the Moon are in even signs and be aspected by benefic planets, the woman born will bear good sons, possess an excellent husband and be well-ornamented. She will be very prosperous and possess excellent qualities. If the Lagna and the Moon are in odd signs and be aspected by or associated with malefic planets, she will be masculine in her bearing, insincere, ungovernable to her husband; and cruel beyond measure, and poor.

सद्रायेष्यायुते मदे चुतियशोभिधारयार्थवाचल्यपति
प्रथलयस्ते कुतुरुज्ञाक्ष कित्वो विश्वे वियोगस्त्योऽि।
बाहैपैदस्तिरस्वते विधवा सिद्धेम पुर्वस्तगेतु
पूर्वेवायुष्वि भर्तुहन्ययि घने सन्ति सर्व इव्यृतिः॥३॥

Sloka 3.—If the 7th house or setting Navamsa be a sign owned by a benefic, the husband of the woman
will be bright in appearance, famous, learned and 
wealthy. If it be otherwise, he will be deformed, and 
stupid or be a gambler (or deceitful) and will have lost 
all his wealth, and the couple will not live together. 
If the Rasi and Amsa of the 7th house belong to Mars 
or if Mars occupies it (the 7th), the female born will, 
become a widow; if the planets in the 7th house be of 
a mixed sort, she will be remarried. If the 8th house 
be occupied by malefics, she will cause the destruction 
of her husband. If benefics should occupy the 2nd 
house she would herself die.

सूतस्वेष्ठस्तिगोहिरिषु हिंमगों चालापत्य
यमाराजाकाशेन महससंदने साम्यभागा।
सूतेपापस्ये भवति कुलका मन्द्रकुजयं
शुक्लेष्वर्षे लक्षणं भूगुर्गितं च पुंढलयमिन्दिता॥

Sloka 4.—When the Moon is in Scorpio, Virgo, 
Taurus or Leo identical with the 5th Bhava, the woman 
concerned will have but a few children. If the 7th 
house or the setting Navamsa belongs to Saturn, Mars 
or the Sun, the woman will have a diseased womb. 
If malefic planets be in the 4th Bhava, the female 
born will become unchaste, posited in the Rasi or 
Amsa of Mars or Saturn, she will be a concubine. If 
the Lagna, the Moon and Venus,

शुभश्रेष्ठोऽद्भवे शुभार्गज्ञानमहसतवती
विभोः सतंबन्धोऽद्ययुज्ञब्रह्मपरमुप्युत्तमायम्।
त्रिजोगे सौम्यपालशुकसुखसुकंपहितवती
चलोणा: कृतार्थेष्वर्द्धे भवति वन्या गृहसुता॥८४॥

Sloka 5.—If the 7th Bhava or setting Navamsa 
belongs to a benefic planet, the woman born will be 
possessed of handsome hips and very fortunate. If
the Moon, the Lagna and the 4th house be connected with benefits, the woman concerned will be chaste, and be endowed with very good qualities. If benefics are posited in Trikona houses, she will be happy, possessed of children, and wealth and be good-natured. If the said houses be occupied by weak malefics, the woman will become barren or her children will all die early.

चन्द्र भूमिगृहे कुजादिकविषयिष्ठांशकेषु कमात्
हुया दास्यशती सुरीविभवा मायाविनी दूषणी।
शुचिः सहदुर्घणायतिगा पूज्या सुप्रीविख्रुता
सकृंति वेष्क्टी नांकुस्त्मका साभी गुणाविश्लेषका ॥६॥

Sloka 6—When the Moon is in a Rasi belonging to Mars, the woman born will be (1) ill-behaved (2) a menial or slave, unchaste (3) virtuous lofty-minded and prosperous (4) deceitful and (5) frail according as the Trimsamsa of the Moon belongs to (1) Mars. (2) Saturn (3) Jupiter (4) Mercury and (5) Venus respectively. When the Moon is in sign Vrishabha or Tula the corresponding effects are: (1) She will be very frail (2) she will resort to a second husband (3) she will be highly respected (4) very intelligent and (5) famous. When the Moon occupies a house of Mercury, the respective effects are: (1) she will be dishonest (2) she will be a eunuch (3) Chaste (4) endowed with all good qualities and (5) repining.

स्वच्छन्द्यं भर्तृष्ठातिन्यतिमहितगुणा शिलिपनी सावृद्धता
चन्द्रं जैने गुणाधया विर्तितिगुणा शतकाशिल्पकिस्मी।
माते दास्यशस्त्रकृष्टितपिरसती निन्ध्यार्थकम्ये स्वादू
दुर्मायत्वं हीनुष्ठतं धरणिविल्लतं रघुः पुनिवेद्यायकः ॥७॥

Sloka 7.—If the Moon be posited in Karkatāka, the effects in their order are: (1) she will be self-willed and
uncontrolled (2) she will kill her husband (3) she will be endowed with many good qualities (4) she will be skilled in the Arts and (5) she will be virtuous. If the Moon occupies a sign of Jupiter, the effect will be to make the woman born (1) endowed with many good qualities (2) not to have much sexual activity (3) possess many good qualities (4) skilled in the Arts and (5) very chaste. When the Moon is in a sign owned by Saturn, the several effects will respectively be to make the female born (1) a maid servant (2) attached to another man (3) have the husband under her control (4) unchaste and (5) barren and indigent. If the Moon be in Simha, the effects of the Moon being posited in the several Trimsamsas will respectively be to make the woman born (1) a wicked wife (2) a person of desirable character (3) the wife of a king (4) one of a masculine disposition and (5) attached to a man other than her husband.

शाशिलस्मासायैकः पञ्च श्रींशास्त्रसैरिद्रम्।
वाह्यविभिक्षते सयोरेव विभिन्नवेदेत॥१॥

Sloka 8.—The effects described above as due to the Trimsamsa or degree are occupied by the Moon at birth or those mentioned for the Trimsamsa rising at the time will come to pass according as the one Trimsamsa or the other is stronger.

ज्येष्ठभ्रातरभागिन्यां च पितरं महुः कनिष्ठं क्रमांत
ज्येष्ठा हास्यरससूतांजन्य वनिता प्रन्ततीति तत्त्वं निदुः।
वित्वान्त्रायम् गतेन जग्यंतिहण्डो भूमिकान्तिक्षेत्रया
वन्या का विद्वानवा मृत्युता त्यक्का विशेषाध्यनम् ॥९॥

Sloka 9.—Astrologers declare that (1) the eldest brother (2) the mother (3) the father (4) the youngest brother respectively of a person will die (soon after the marriage) if his wife be born under the stars (1) Jyeshta
Stabhishak, Moola, Krittika and Pushya will be barren, have become widows, mothers of children that are dead, will have been cast away by their husbands or be without wealth.

चन्द्रा स्तोत्रमाहत्या: सह शुभे; सुखानगा भासरा:  
पूज्या वर्षभुजु पुष्यस्मरकुदाणा सौदर्यमाहत्यानिता।  
सह: मीतिकेरी शुभेशसिता कल्याणशीला सती  
तावस्त्रानि सुमक्कृ च संतुन्तराभवस्माख्यः॥१०॥

Stoka 10.—If the lords of (1) the Lagna, (3) the 9th house and 3 the sign occupied by the Moon be associated with benefics and are posited in good houses and be of brilliant rays (be not be eclipsed), the woman concerned will be held in high esteem by her relations. She will do many good deeds, will be very handsome and be prosperous. She will please her husband, bear good sons and be virtuous in her disposition, the period of this happy life with her husband depending on the strength derived by the 8th house from benefics through association or aspect.

शीतर्योतिधि योगितोऽपचयस्वाने कुजेनेशिते  
जाते गर्भफलवर्ध खलु रज: स्यादनुः निष्कवम्।  
हेदेदिन्य मुहुः विज्ञोजयने कुर्यस्यके पुमान  
बलवित्ते समये शुभाधिक्षुते पर्वाधिकालोजिते॥११॥

इति मन्त्रेवबित्तीचितायां फलदीपिकायां बीजातको  
नाम एकादृशोऽप्यायः॥

Stoka 11.—If a woman's menses set in when the Moon is in an अनुपचय (Anupachaya-1st, 2nd, 4th 5th, and 7th, 8th, 9th and 12th place and aspected by Mars), they be come favourable to conception and not otherwise. The husband should sow the seed when the
Moon occupies an Upachaya (3rd, 6th, 10th and 11th) house in respect and to the female's nativity) is aspected by Jupiter. This is to be done at an unexceptionable Lagna with many good points in its favour and unconnected with Parva (Parva) and other objectionable period of time.

Thus ends the 11th Adhyaya "on the Horoscopes of women" in the work Phaladeepika composed by Mantreswara.

|| द्वादशोध्यायः ||

सूतथा बिलंसशास्त्रिनोः सूतमेषशजीवाः
सूतथाननाथसुमेरुगुणे गुड़किः।
लस्मात्मपी यदि गुही च मिथः सुद्ध्वी
क्षेत्रेष्व प्रस्परगताः यद्रि पुजलिङ्गः।||

ADHYAYA XII.

Sloka 1. If Jupiter and the lords of the 5th house reckoned from the Lagna and the Moon be well-placed, and 5th house has on it the aspect of a benefic planet or of one owning an auspicious house (i.e., other than 6th, 8th and 12th), or if the lords of the Lagna and the 5th house or be posited together in a house or have mutual benefic aspect or occupy each other's places, the acquisition of children is assured.

लग्ना मरे वशाशिनाः सूतमेषु पापेषु क्षितिः श्रुवेशु गुणे शतिः।
पापोपेषु सूतमेषु सुतेव वशे दुस्थानेषु न माननि चातुः कथाचितः।

Sloka 2.—When the 5th places counted from the Lagna, Jupiter and the Moon are either associated with or aspected by malefics and are devoid of benefics
or of their aspect, or, when these houses are surrounded by malefics on both sides and when the lords of the above said houses are posited in Dussthanas (i.e., 6th, 8th and 12th), the person concerned can have no issue whatever.

Sloka 3.—If a malefic planet owning the 5th house be in that house, the person concerned will have children. When that house is occupied by a malefic, the person will have sons in plenty. It a benefic planet should occupy the 5th house and at the same time own that sign or be in exaltation, there, the result is loss of children. The signs Vrischika, Kanya and Simha when they happen to represent the 5th house are termed childless Rasis and a person born under such a condition will be of very limited progeny and this too will be accomplished only after a long interval.

Sloka 4.—When the Sun is posited in the 5th house identical with childless Rasi, Saturn is in the 8th and Mars in the Lagna; or when Saturn, Jupiter and Mars occupy respectively the Lagna, the 8th and the 12th and the 5th house happens to be a childless sign; or when the Moon occupies the 11th, and the 5th house reckoned from Jupiter is occupied by a malefic planet
and there are many planets stationed in the Lagna; the person concerned will have a child late in life after a great effort.

Sloka 5.—If the Sun should singly (without being associated with any other planet) occupy the 5th house identical with Karkataka, there is possibility of the person concerned having children by a second wife. The same should be predicted if Mars or Venus be similarly situated. Saturn in such a position will give many children. The Moon or Mercury similarly placed will not give many while Jupiter in the Moon’s sign identical with the 5th house will make the person concerned the father of many daughters.

Sloka 6. The following 4 yogas lead to family extinction: (1) The 4th, the 7th and the 10th houses in my nativity being occupied respectively by a malefic planet, Venus and the Moon; (2) the 12th, the 8th the 5th and the first houses being occupied by malefics; (3) Venus and Mercury in the 7th, Jupiter in the 5th and malefics in the 4th houses; and (4) the Moon in the 5th and malefics in the 8th, the 12th and the 1st.

पापे लघुः लघुः पुनर्शर्थस्य चीते चीते वेदमानीन्द्रायपुष्चः।
ओजस्वीः पुनर्गस सूर्याः चन्द्रे पुनर्स्वर्गमाक्ष स्यादकृष्णः॥६॥
Sloka 7.—The following two yogas lead to affliction through children or barrenness: (1) a malefic in the Lagna, its lord in the 5th, the lord of the 5th in the 3rd, and the Moon in an odd Rasi or Amsa in the 5th and aspected by the Sun.

Sloka 8. If the 8th bhava be a sign owned by Saturn or Mercury and is aspected by or associated with Mandi or Saturn, the person concerned will have a son by adoption. The same will be the result when the lord of the 5th house is weak and is not connected in any way with the lords of the 1st and the 7th houses.

Sloka 9.—If the lord of the 5th house be in depression or in an inimical house or be eclipsed, or be in conjunction with the lords of the 12th, the 6th and the 8th houses the result will be the loss of children, say the astrologers. The same will be the case when the lord of the 5th is posited in the 5th and is not aspected by benefics.

Sloka 10.—If in any nativity the lord of the 5th house, Jupiter, Mars and the Sun are all posited in male Navamsas, they lead to the possession of a good number of children, so, the sages say, the nature—good or otherwise—of the children being ascertained from the strength of the lord of the 5th house.
Sloka 11.—If the house or its lord be posited in a male sign or Amsa or be in conjunction with oraspected by male planets, the children will be all males. The birth will be of daughters if the said house or its lord be in a female Rasi or Amsa, or be associated with or aspected by female planets.

Sloka 12.—Conception (of a birth) may take place when the Sun and Venus in the case of males, and Mars and the Moon in the case of females, are possessed of strength and pass through their Rasis or Amsas identical with an Apachaya (1st, 2nd, 4th, 7th, 8th, 9th and 12th Rasi (अपचयराशि)

Sloka —13. The number of issues should be determined by a consideration of (1) the planets in the 8th house or those that are posited along with the lord of the 8th house, as to how many of them are in friendly, depression or inimical Navamsas. A similar-examination should also be made in respect of the 8th house or its lord reckoned from the sign occupied by Jupiter the sign representing the Navamsa occupied by the Sun.
Sloko 14—Add together the figures representing the positions of Jupiter, the Moon and Mars in the case of female horoscopes. If the result denotes an even Rasi and an even Navamsa, the strength of fecundity in the female for producing offspring is assured. If it is mixed (i.e., Rasi male and Amsa female or vice versa), there will be children only after a great effort. If the sum-total of the figures denoting the positions of the Sun, Venus and Jupiter signify an odd Rasi and an odd Navamsa, it denotes that the virility in the male to produce offspring is very strong; and in case one of the two (Rasi and Navamsa) be even, one has to predict a mixed result.

I note below two horoscopes, a husband and his wife.

**HUSBAND**

Born, Tuesday the 24th March 1891, 4:15 P.M.

(1) 11° -11'-13'' - 2''
(2) 4° -29'-16'-41''
(3) 0° -19'-5'-8''
(4) 11° -11'-38'-11''
(5) 10° -11'-27'-11''
(6) 9° -27'-59'-8''
(7) 4° -19'-56'-51''
(8) 4° -13'-25'-41''

Adding (1) (6) and (5) we get 7° -20'-39'-21''

**WIFE**

Born, Friday, the 23rd/24th June 1905, night 2:30 V.M.

(1) 1° - 9'-10'' - 1''
(2) 10° -29'-55'-10''
(3) 6° -16'-5'-17''
(4) 4° - 8'-8'-21''
(5) 2° -11'-24''
(6) 0° - 24'-11'-34''
(7) 10° -19'-18'-7''
(8) 0° 16'-48'-44''

Adding (3), (2) and (3) we get 6° -17'-11'-51''

Vriashilaka Rasi, Makara Navamsa. Both Rasi and Navamsa are even. So the virility in the male to produce offspring is not strong.

The couple are living and have so far no issues.

|| सन्ताननिरस्फुटम् ||

पश्चात्तात्त्विभिः सुकृतदिपिदुहति मातुस्फुतं होधये

भीत्या तथ तिथि लिखि सिते युभविचौ पत्रोक्षस्याधारः

कृष्णी—16
Sloka 15 Substract five times the figures for the Sun from five times the figures for the Moon. If the Tithi represented by the result be an auspicious one in the bright half of a month, progeny is assured to the native (even) without much exertion. But if it be one of the dark half of the month, there is no such possibility. It is by a close examination of the strength of the Tithi—whether it is auspicious or otherwise—in both the Pakshas—bright and dark—that one has to divine the possibility of the native being blessed with issue. During an Amavasya (Amavasya), a Chidra (Chidra) Tithi, the Vishti (Vishti) Karana or any one of the Shrakarana (Stthira-karanas), there will be no issue at all.

The Chidra (Chidra) Tithis are (1) Chaturthi (Chaturthi), (2) Pahari (Pahari), (3) Ashthami (Ashthami), (4) Navami (Navami), (5) Dwadashi (Dwadashi), and (6) Chatrudvi (Chaturdvi). These 6 are generally avoided for any auspicious function.

There are 11 Karanas distributed over the 30 Tithis of the lunar month at the rate of 2 Karanas for each Tithi. Four of these, viz., (1) Chatuspad (Chatuspad), (2) Nagava (Nagava), (3) Kistum (Kistum) and (4) Sakuna (Sakuna), are called Shrakarana (Karanas) and are so named as they permanently hold sway over the four half Tithis commencing from the second half of Krishna Paksha Chaturdvi (Krishna Paksha Chaturdvi). The other seven, viz., (1) Dava (Dava), (2) Balava (Balava), (3) Kaulava (Kaulava), (4) Tsithila (Tsithila), (5) Varaj (Varaj), (6) Vaniya (Vaniya), and (7) Vishti (Vishti) or Bhadra (Bhadra) are called Chara (Chara) or moveable Karanas and occur in 8 cycles to provide over the remaining half Tithis of the lunar month beginning with the later half of Krishna Paksha Chaturdvi (Krishna Paksha Chaturdvi).
Taking the sample horoscope given under the previous Sloka,

**HUSBAND.**
5 times the figures for
the Moon 24‘ 26’ 29° 25’
5 times the
figures for
the Sun 50° 25’ 5° 10’
Subtracting
we get 4° 0’ 18° 15’
-190° 18° 15’ = 11th Tithi
Phaluna (Bright half).

**WIFE.**
5 times the figures for
the Moon 51° 24° 35° 50°
5 times the
figures for
the Sun 11° 15° 50° 5°
Subtracting
we get 43° 8° 45° 45°
=218° 45’ 45’ = 19th Tithi
Chaturthi (Dark half), which
is a चिद्र (Chidra) Tithi,

चिद्रः स्थिरं यथा करण चरनं यथा यज्ञं चरते पौर्णमिदं।
पशुभागं युहाराधनम् कार्यं विनेशतुष्यं किल नागराजम्।
रामायणयो अवणं नवस्यं च यथाश्च चेतस्मुत्तमवरं।
चतुर्दशी स्वादेशस्तिक्षरणं स्मार्तिरुद्दशी चेतस्मुत्तमवर्तनम्।
उसि पितुष्मिति पश्चाद्विं हृष्टं हृष्टं इश्तमयं वस्तीमतिव्यवाहः।
पश्चाश्च नागराजं हृष्टं संहेत हृष्टं हृष्टं कमेश्च।

Sloka 16-18.—Should however the result happen to be one of the चिद्र (Chhidra) Tithis, the विष्ठि (Vishti) Karana, or a स्थिरकरण (Sthirakarana, alluded to in the last sentence of the previous Sloka), one ought to worship God Krishna by means of the पुरुषसुक्त (Purusha Sukta) Mantras to ward off the barrenness threatening the family. If the Tithi disclosed be पश्चात्र (Shashti), he ought to worship God Subrahmanya; if it be चतुर्दशी (Chaturthi, he ought to propitiate the lord of serpents; if it be नवमी (Navami), he ought to arrange for the reading of रामायण (Ramayana) and hear that story; if it be अश्वत्त्तमी (Ashtami), he ought to observe the श्रवण (Sravana) Vrata (by fasting); if it be चतुर्दशी (Chatur-
dasi), he must worship God Rudra (Siva) by Rudraparayana; if it be द्वादशी (Dwadasi) he must propitiate the Gods by liberal feeding; if it be अमावास्या (Amavasya) or पूर्णमि (Pournami, he ought to propitiate the Manes. These things he ought to do all the more and with greater care and effort when the Tithi happens to be one among the last five of the month—viz., after कृष्णपक्षकृत्तिमि (Krishna Paksha Nakṣatram). Generally, in the dark half of a month to which-ever of the three divisions a Tithi may belong, worship ought to be resorted to: the particular deity to be propitiated being नागराज (Nagaraja, in the first division, viz., 1—5 Tithis), रक्षाण्ड (Skanda) in the second (next 5 Tithis—i.e., 6—10) and हरि (Hari) in the third (or last 5).

puṣṭrāṇi ratiṇi gāṅgādasmāna riśākṣēṭe mahāmṛtājya riṣeṣasāhāyām viśvamānaśāhāyām vā duśākṣānam pāniśahāsāh

puṣṭrabhāvaṇaśān caikṣesita tālārōṇātām̄

bhoṣēta bhūdākāhām vārāhām vārāhām ॥ ॥

Sloka 79.—It at a birth the lord of the 5th house be posited in its inimical or depression sign or be eclipsed (by the Sun's rays) or occupy any of the दु:स्थानानि (Dus-sthanas, viz., the 6th, the 8th or the 12th); or the planet occupying the 5th house be similarly situated or happen to be the lord of any one of the three houses, viz., the 6th, the 8th or the 12th one ought to declare childlessness as an inevitable result. He ought to divine the source of the same by an examination of the particular deity, tree and animal represented by the sign occupied by that planet.
Slaka 30-22. If the planet in question happens to be the Sun, the person concerned becomes sonless owing to injury done to God Siva and Garuda' and the consequent curse of the M-nes; if the Moon, it will be due to the displeasure and anger of the mother, a सुमंगली (Sumangali; i.e., other venerable woman owing to her feelings having been hurt; in the case of Mars, it will be due to some fault done to the village deity, to God कालिकेय (Kartikeya), to an enemy, or one's Dayadins; if the planet be Mercury, the sonlessness will be due to curses made by youngsters or to the killing of spawns (eggs of fishes and similar creatures) or to the wrath of God Vishnu; if Jupiter be such planet, it will be due to some harm done to the hereditary Brahmin family priest or the destruction of a tree full of fruits; if the lord of 5th or the planet posited therein be Venus, the cause of childlessness will be due to the cutting off of a tree full of flowers, or an injury caused to a virtuous lady or to the cow kind or a sinful deed to people that ought to be revered; if Saturn be the planet under advertance, it will be due to the destruction of an अस्वत्थ (Asvattha or
Pipul tree or on account of (यम) Yama’s ire or through departed spirits, goblins and the like; if Rahu should occupy the 5th house or be associated with the lord of that house it will be due to the curse of a serpent; in the case of Ketu, it will be owing to the curse of a Brahmin. If it be Mandi, it will be due to a curse from departed spirits. If Venus and the Moon in conjunction with Mandi should be in such a position, the cause will be attributed to the murder of a damsel or the killing of a cow. If Jupiter or Ketu in conjunction with Mandi be in the 5th house, the sonlessness will be on account of the murder of a Brahmin.

विदालवधत्; is another reading in the text quoted of the 20th Sloka.

प्रवं हि जग्मसमये बहुपूवेजनमकार्मितं हरिनमस्व बदन्ति तत्त्वा।
नारदोऽहोऽजयद्वादिनष्टनिमि शंस्त्रु पुज्रित्वे।

Sloka 23.—Thus have been detailed the several sins accrued by one’s actions in his many previous births and now revealed in his present nativity which lead to childlessness and to ward off which and to secure a son, persons versed in the Astrological science have recommended (appropriate) particular Japas, gifts and such other good actions prescribed for the several planets.

सेतुद्रानं वीरितं सत्कथायं; पूजा दानमो; धृपते; लक्ष्मणि।
दानं आश्रं कर्जनाग्रहित्वं कुर्यादिने; प्राप्यायासन्नति स। ||२४||

Sloka.—24 A holy bath in Rameswaram, engaging oneself in reciting the accounts of a venerable and a revered personage, worship of God Siva, observance of vows with reference to (propitiate) God Vishnu, gifts, ceremonies in honor of departed spirits, installation of the serpent deity—these are the various modes recommended by which one can attain progeny.
Sloka 25.—The birth of a son should be expected during the Dasa or Apahara of any one of the 6 planets, viz., (1) the lord of the Lagna, (2) the lord of the 7th, (3) the lord of the 5th, (4) Jupiter; (5) the planet aspecting the 5th house or (6) the one occupying the 5th house or when Jupiter in his orbit transits the sign or the Navamsa Rasi occupied by the lord of the 5th house or the Upagraha (Upagraha) Yamakantaka.

Sloka 26.—Find when the lord of Lagna comes during his transit (1) in conjunction with the lord of the 5th house (2) to his exaltation sign (3) to his own Rasi (1) to the 5th house and (5) to the sign occupied by the lord of the 5th house. During any one of these transits the birth of a son is possible.

Sloka 27. Add the figures of the following three planets,—(1) The lord of the Lagna (2) the lord of the 7th house and (3) the lord of the 5th house. During the course of the Maha Dasa represented by the ruler of the asterism and in the Apaharas of any one of the following, viz., (1) the planet in the 5th house, (2) the planet aspecting the 5th house and (3) the planet owning the 5th house, the birth of a son may be predicted.
Sloka 28.—Find which of the following is strong:
(1) The lord of the 5th house (2) Jupiter, (3), (4), (5)
and (6) the lords respectively of the Rasis and Navamsas occupied by (1) and (2). During the Dasa or Apara of this strong planet, birth of a son is possible.

Sloka 29.—Men will generally have the birth of a son when Jupiter in the course of his orbit passes through a Rasi trine to the sign representing the Rasi or Amsa occupied by the planet owning the 5th house reckoned from Jupiter. According to other treatises on the subject, one ought to investigate indications of progeny from the positions of planets at the birth time of the native.

Sloka 30.—Note the ruler of the asterism occupied by the Moon as also that of the 5th from it. Add the figures of these two planets. When Jupiter in his orbit passes through the sign represented by this result or through one of its triangular ones, the birth of a son is possible.

Sloka 31.—The birth (of a child) may also take place when the Sun in his orbit passes through the third sign reckoned from the Rasi representing the निशेक्ष (Nisheka) Lagna or transits a Rasi triangular to the आधाना (Adhana) Lagna.
Sloka 32.—If a birth takes place in a Lagna which is the 5th or the 9th from the Adhana Lagna, it should be declared as through the effects of the native's good actions done in previous births. If benefics should occupy or aspect the Adhana Lagna, the person born will be endowed with long life, wealth and happiness.

Sloka 33.—Find the exact द्वादशांश्च (Dvadasamsa) of the Moon at the time of the आधान (Adhana) and the Rasi to which it belongs. Count from (Mesha or from) this sign as many Rasis as the number represented by the द्वादशांश (Dvadasamsa) in question. When the Moon is in the Rasi thus found in the month of delivery, the birth of the child in the womb may be expected.

Sloka 34.—One ought to predict effects by a consideration of (the positions of the several planets with respect to) the Moon and the Lagna at the time of a query, adoption of a son, investiture of sacred thread, the gift of a girl, the first maturity, or the time of impregnation, as he would if a birth had taken place at the time.

Thus ends the 12th Adhyaya on "Issue or Children" in the work Phaladeepika composed by Mantreswara.
ADHYAYA XIII.

_Slokā 1._ The first thing that ought to be done by the elders when a son is born is the determining of the longevity or otherwise, and then only of the other effects. If the nativity be found to possess also some merits, they ought to be investigated with the help of persons proficient in the science of Astrology.

_Slokā 2._—As regards the correct determining of the Lagna of birth, some opine that it is the time of _Adhāna_ (Adhāna) or impregnation; others say that it is the time when the head (of the infant) emerges; some others say that it is the time when the child (falls to) touches the ground; while other experts in Astrology hold that it is the time when the child gets itself completely separated from the mother’s womb.

_Slokā 3._—In the case of viviparous creatures, it is not possible to determine the period of life within the first twelve years. In consequence of the sinful acts of the parents (whether in this or in a previous birth), the child meets with destruction being seized by demons called _Bala-grahas_ (Balagrahas).
Sloka 4. — If the child dies in the first four years, it is because of the mother’s sins. If in the middle four years, it is owing to the accumulated sins of the father. If it comes by its death in the last four years, it must be due to its own sins (in a previous birth).

Sloka 5. — In order to ward off the evil effects enunciated above, the father should arrange for the performance of religious rites preceded by the incantations of Mantras and offerings of oblations by the pouring of ghee into consecrated fire on every birthday of the child till its 12th year; supplementing these with suitable medical treatments and the like, the life of the child must be promoted and the child protected.

Sloka 6. — The first eight years in men’s lives is the period of बालारिष्ठ (Balarishta)—ills that afflict children. Till the 20th year, they say, it is the योगारिष्ठ (Yogarishta) period (evil brought on by planetary conjunctions). It is called अल्पायुस् (Alpayus) or short life when the period extends to 32. It is called मध्यमायुस् (Madhyamayus) or middle age when the period of life extends to 70 years. It is पूर्णायुस् (Purnayus) when the period of life extends to 100 years.

Sloka 7. — A hundred years are generally reckoned as the period of life for human beings. The division of
this period into three portions constitute respectively the life period of a short-lived, middle-aged and long-lived person and is recognised universally.

Sloka 8.—If a birth occurs in any of the evil Yogas दिनमुल्य (Dinamrityu), दिन्रोग (Dinaroga) or विशाखक (Vishaghatikala), the child will die very soon. If there be a birth when the Moon is in the asterisms पुष्य (Pushya), पुर्वायद्ध (Purvashadha), and चित्र (Chitra), the death of the father, the mother, the child or the maternal uncle respectively should be predicted according as the Moon is stationed in the 1st, 2nd, 3rd or 4th quarter of any of these stars at the time. If a birth occurs when the Moon is in मूल (Moola) and if the Lagna should also have no connection with any of the benefic planets either by occupation or by aspect, the destruction respectively of the father, the mother or of the family itself should be expected according as the Moon is in the 1st, 2nd or the 3rd quarter. But if the birth be when the Moon is in the 4th quarter of Moola (मूल), there will be prosperity and wealth. In the case of Aslesha (आस्लेष्य), the result will be reverse.

विनमृत्यु (Dinamrityu) and विन्रोग (Dinaroga) are thus defined in कालप्रकाशिका (Kalaprakasha):
The first quarter of भनिष्ठा (Dhanishta) and हस्ता (Hasta); the second quarter of भियाल्प (Visakha) and अर्द्र (Astra), the third quarter of उत्तराभ्रद्रपद (Uttarabhadrapada) and आशेवा (Asheshha); and the fourth quarter of भरणी (Bharani) and मूला (Moola) are termed दिनमित्यु (Dinamityu), and evil Yoga, powerful only if it occurs during day time.

The first quarter of आशेवा (Asheshha) and उत्तराभ्रद्रपद (Uttarabhadrapada); the second quarter of भरणी (Bharani) and मूला (Moola); the third quarter of उत्तरफल्गुनी (Uttaraphalgumi) and अवण (Avrunda); and the fourth quarter of स्वती (Swasti) and मृगक्षिरा (Mrignamsa) are known as दिनरोग (Dinaroga), the evil influence of which exists only if it occurs during day time. These two (सी दिनमित्यु; दिनरोग) are however devoid of evil if they occur during night.

For विषयविद्या (Vishayvibdha), see आ. पा. V—119, p. 291.

पाविकंकिताभिनिर्विध तनं स्वर विनायो पृथ्वी गण्डान्ते पित्राल्पहा विषयविद्या विचारति।
जातं सतिधितुष्यथेषु पुरुषस्य देवतारूपकारिते स्वायत्तिः
मृत्योभावागत वा सा मति विद्येन केष्ट्रेक्रमे वा मृति। (9.1)

Sloka 9.—If a birth happens at the extreme end of a Rasi which is (occupied by) associated with or aspected by a malefic planet, the child will surely meet with its death at once. If the birth be at a गण्धान्त (Gandantha vide 1-4 supra), the father, the mother, or the child itself will die. Should however the child survive, he will become a king. If born at the junction of any one of the four corners identical with the conjunction of or aspect by a malefic, the death of the child will soon happen. The same result will occur if the Moon at birth attains the fateful degree in any sign (vide next sloka infra) and is at the same time posited in a Kenda or the 8th house.
Sloka 10.—If the degrees attained by the Moon in Mesha and the other signs be respectively 26, 12, 13, 25, 24, 11, 26, 14, 13, 25, 5 and 12, they indicate death. (Vide also J.A.P. p. 38).

Sloka 11.—The following are (also) respectively deemed (by some others) as मृत्युभाग: (Mrityubhagas or fateful degrees) in the several signs from Mesha onwards: 8, 9, 22, 22, 25, 14, 4, 23, 18, 20, 21 and 10.

Sloka 12.—One may predict the death of the child to occur very soon in the following case: (1) when malefics occupy (by themselves) the 8th and the Kendra houses, (2) when malefics are all placed in the 1st and the 8th houses (3) when they occupy the 1st and the 7th, (4) when the Moon or the Lagna is betwixt two malefics, (5) if the Moon being devoid of strength occupy the 6th, the 8th or the 12th, (6) if the waning Moon in conjunction with a malefic, is in the 1st, 5th, 7th, or 9th house (7) if the malefics be in the 8th and 7th and (8) when no benefic planets occupy or aspect a Kendra house.
Sloka 13.—When the lord of the Lagna or of the sign occupied by the Moon at birth is weak and badly placed (i.e., in the 6th, 8th or 12th house), the child will die within as many years as are represented by the said sign (when counted from Mesha). If the planet owning the Lagna-decanate or the decanate occupied by the Moon be weak and badly placed, the period of exit of the child will be as many months as are represented by the sign owning the decanate in question. The period of life will be so many days from birth as are signified by the Rasi owning the Navamsa Lagna or Chandra Navamsa when the planet owning this is weak and similarly badly-placed. After a careful examination as to which among the two or three possibilities predominates and what malefics are posited in the 5th and the 8th houses, one ought to divine about the ills of the child.

Sloka 14.—Consider the following 3 pairs "(A) the decanate Rasis of the Lagna and the Moon; (B) the
Navamsa Rasis of the lord of the Lagna and the lord of the sign occupied by the Moon and (C) the Dwadasamsa Rasis of the lord of the Lagna and of the lord of the 8th house. The life of the child may be pronounced as दीर्घ (Deergha), मध्य (Madhya) and अल्प (Alpa) according as (c) when one of the Rasis in the said 3 pairs is a चङ (Chara) sign the other is a चङ (Chara), स्थिर (Sththira) and उभय (Udbhaya) sign, (b) when one of the Rasis is a स्थिर (Sththira) sign, the other is a वन्द्र (Dwandwa), चङ (Chara) and स्थिर (Sththira) sign and (c) when one of the Rasis is a वन्द्र (Dwandwa) sign the other is in a स्थिर (Sththira) द्वन्द्र (Dwandwa) and चङ (Chara) sign respectively.

| चङ (Chara) | चङ (Chara) | दीर्घ (Deergha) |
| स्थिर (Sththira) | उभय (Udbhaya) | मध्य (Madhya) |
| स्थिर (Sththira) | उभय (Udbhaya) | अल्प (Alpa) |
| स्थिर (Sththira) | उभय (Udbhaya) | मध्य (Madhya) |
| उभय (Udbhaya) | मध्य (Madhya) | अल्प (Alpa) |
| उभय (Udbhaya) | अल्प (Alpa) |

उत्सर्गीयश्चुपात्र: रमाद्रवस्त्रायामायायिद्विविधितः केन्द्राकारः
रस्त्रश्रोऽनबायास्थां यदि गता उज्ज्वल विद्वृत्तः फलः
जन-मद्यकप्तमायायोहद्यपक्वचायास्थपौर्णिजः
भास्यमयोश्चित्रायुतहि उपायः समेत मध्यः (॥१६॥)
Sloka 15.—The life of the native may be pronounced as long, medium and short according as the benefics and the lord of the Lagna are all posited in Kendra, Panaphara and Apoklima houses respectively. If the lord of the 8th house and the malefics occupy similar positions, the reverse should be predicted. Ascertain the friendship or otherwise of the following pairs: (1) the lord of the house occupied by the Moon and that of the 8th house from the Moon (2) lord of the Lagna and that of the 8th house from the Lagna and (3) the Sun and the lord of the Lagna. If they are friendly, the native will be long-lived; if inimical, he will be short-lived; if neutral, he will have medium life.

Sloka 16.—If the lord of the Lagna Rasi and the lord of the Lagna Navamsa be stronger than the lords of the 8th house reckoned from each, the native will be long-lived. The same remark holds good with respect to the lord of the Rasi occupied by the Moon or the lord of the Moon’s Navamsa. If otherwise, the reverse will be the result.

Sloka 17.—If the lord of the 8th house possessing greater strength than that of the lord of the Lagna occupy a Kendra, and if malefics be posited in the 8th and 12th houses, the life of the native will be short, or he may be of medium life, or even prolong his life to the full period with the vicissitudes of happiness and misery.
Sloka 18.—In the case of an अलपयुर्योग (Alpayuryoga), the person meets with his death when Saturn during his transit reaches in his first cycle the particular portion of the zodiac signified by the sum-total of the figures (representing the position at nativity) of Saturn, Jupiter, the Sun and the Moon. If the native is found to be of medium life, the event will come off in the 2nd cycle. It will happen in the 3rd, if the native is pronounced to be a long-lived one. A clever astrologer will predict the event after also satisfying that the Dasa and Bhukti at the time is untoward.

Sloka 19.—If the lord of the Lagna be associated with a malefic and be eclipsed by the Sun's rays or be in depression or an inimical sign, the demise of the native will have to be predicted, when the same lord in his transit happens to occupy one of the Dussthanas (6th, 8th or 12th) or the Lagna or be somehow connected with it. The same event may also be predicted from the Navamsa Lagna, the decanate Lagna or the Lagna Rasi occupied by the Moon.

शशी तद्रुद्गृहाधिपि कुमारः ज्योतिः।
गुणाधिका: सद्दृढ्युपका गुणाधिकं तं कथयिति कालम्। ॥२०॥
Sloka 20.—If the following three planets, viz., the Moon, the lord of the sign occupied by the same and the lord of the Lagna be all well-placed by being associated with or aspected by good planets and possess many points of strength, that time must be declared as very auspicious and favourable to the native concerned.

Sloka 21.—The lord of the rising sign being possessed of great strength and unaspected by malefic planets but aspected by benefic ones and occupying a Kendra position, wards off death and secures to the child long-life graced with numerous virtues and an illustrious or powerful sovereignty.

Sloka 22.—If Jupiter, the minister of the Gods, endowed with all surpassing strength and glittering with his full collection of rays, is posited in the Lagna, he can singly ward off many of the evils which would otherwise be difficult to be got over, just as a humble salutation placed with all sincerity before the lord Vishnu.

Sloka 23.—The waxing Moon if posited in a Trikona,
the 11th house or a Kendra position with respect to the Lagna and at the same time in a sign or Navamsa belonging to the Sun, Moon or Jupiter, will conduce to the performance of meritorious deeds every day. And ward off completely all ills.

केन्द्रिकोणिनिधनेतु न यस्य पापा
लक्षाधिकं सुरगुरुक्ष चतुष्यस्योऽ
धृष्टवस्तु शुभकोणिचिन्हियानि स्वकुण्यकामी
जीवित कत्सर्वश्च स विमुक्तरोगः ||२४॥

Śloka 24.—If, in a nativity, there be no malefics in the 1st, 4th, 5th, 7th, 8th, 9th and 10th houses, and if the lord of the Lagna and Jupiter occupy Kendra positions, the person concerned will perform many good acts, enjoy all kinds of comforts, and live for a hundred years free from disease.

भीपत्यवनित्वरसमिरश्िवथिि्वाग्यात्राकालकऽकरणोदेशाभारातृः
संस्कृतिमहत्यास्क्षयायायायुष्यो वनतु भृदिप्स्थित्या च

दति मन्त्रेश्वरविविशिताः पल्लिधिपकाया आद्वार्धायो
नाम ग्रंथोद्वृत्तिः क्षथायः

Śloka 25.—Through the Dasas enunciated by Sripati, through Ashtakavarga, through Kalachakra Dasa and through the Ududasa system, a wise man ought to predict the Ayus of the native by the application of suitable rules after a correct calculation of the several planetary positions, careful working, and a minute scrutiny.

Thus ends the 12th Adhyaya on "the Length of Life" in the work Phaladeepika composed by Mantreswara.
Slloka 1.—Anything about diseases ought to be divined through (1) the planets posited in the 6th house (2) those posited in the 8th and 12th houses (3) the planet owning the 6th house or (4) those in conjunction with that planet. The particular disease may be predicted if the same happens to be signified by two, three or more independent Yogas.

Slloka 2.—High fever dominated by viliated bile, burning of the whole body, epilepsy, heart-disease, eye-trouble, danger from enemies, skin-disease, lucaria (अस्थितः-Asthisruti), danger from wood, fire, weapon, and poison, trouble to one’s wife, children and fear of quadruped, thief, the sovereign, the God Yama, serpent and God Siva,—all these may be caused by the Sun.

Slloka 3.—Excessive sleep, Laziness, phlegmatic affection, (कफरोग—Kapharoga), diarrhoea, carbuncle,
malarial-fever (typhoid) danger from horned and water animals, indigestion अग्निमन्द्यः - Agnimandya', tastelessness (अरुचि - Aruchi - Anorexia), trouble from or to women, jaundice, mental aberration, impurity of blood, danger from water, Balagrahas, Goddess Durqa, Kinnaras, God Yama, serpents and from female Yaksha may be expected through the Moon.

Sloka 4.—The disease and untoward events originated by Mars are: excessive thirst, morbid irritation of blood bilious fever, danger from fire, poison, weapons, leprosy, eye-diseases, appendicitis, epilepsy, injury to the marrow, roughness of the body, psoriasis (पामा - Pama), bodily deformities, trouble from the sovereign, enemies and thieves, fighting with brothers, sons, and foes, friends fear from evil spirits, Gandharvas, and frightful demons and diseases affecting the upper limbs of the body (such as lungs, throat, teeth, tongue, ear, nose, etc.).

पामिका (Pamika) is synonymous with विचारिका (Vicharchika-Psoriasis).

Sloka 5.—Mercury brings on mental disease, trouble to the vocal organs, eye-disease, diseases of throat and nose, fever, diseases arising from the three
humours यात्रा (Vata), विच्छ (Pittha) and कप (Kapha),
poison, skin diseases, anaemia, bad dreams, itches and
scab (Psoriasis), falling into the fire, roughness or dry-
ness of the body imprisonment and exhaustion, and
harm from evil demons moving in the abodes of
Gandharvas, and in hery pits (where these evil spirits
usually dwell) [or Gandharvas, the Earth, mansions
and horses, etc., as well as evil spirits.]

शुद्धान्त्रश्वरशोकमोहकशान्ति भोजारितमोहामयान,
देवस्थानिनिधिप्रीतिसमहीरेवेशशाणोद्राम्।
रोगि किसरयश्रेष्ठश्रवणश्रुविक्ष्याधराधिव्यवा
जीवा सूक्ष्यति खर्द पुरुषगुरुद्दाण्यारोज्ज्वाम्॥६॥

Stotra 6. - Appendicitis (intestinal disorders), fever
arising out of disorder in the entrails, diseases arising
from sorrow, fainting or swoon, and phlegmatic dis-
order ear trouble, giddiness, trouble in connection with
temple matters, torture for knocking off hoarded wealth,
harm resulting from the curses of Brahmins and Gods,
diseases engendered by Kinnaras, Yakshas, Gods,
serpents, and Vidyadharas, etc., (class of demi-gods)
and troubles arising from serious offences done to
wise men and elders, all these are indicated by
Jupiter.

पाण्डुरसभिमत्प्रकृतयायाप्रमहामयान,
शुद्धामयमुखस्वस्ति निधवापतिश्चुस्तिसुस्वतिम्।
वारक्रोहस्मृतिकान्तिनिविर्द होगायं योगिनी-निसीमालोगान्ज्ञान्य धीयस्वुद्दर्भस्तित: सूचयेत्॥७॥

Stotra 7.—Venus signifies the following: anaemia,
diseases caused by the irritation of phlegmatic and
windy humours, trouble to the eyes, urinary diseases,
diseases in the generative organ, strangury, trouble in
cohabitation, exudation of semen, loss (fading away) of bodily splendour as a result of intercourse with courtesans, rickets, fear from witches, female ghosts and female deities and break of friendship with a dear friend.

Sloka 8.—Saturn brings on diseases caused by wind and phlegm, paralysis of the leg, misfortune, weariness, mental aberration belly-ache, internal or heart pain heat, desertion of servants, injury to the ribs, danger to wife and children, injury to some limb, mental anguish, would as a result of a blow from a piece of wood or stone and trouble or harm from (foul) ignominious goblins and the like.

Sloka 9.—Rahu causes palpitation of the heart, leprosy, aberration of mind, danger from artificial poisoning, pain in the legs, trouble from goblins and serpents and ills to wife and children. Ketu indicates trouble through dispute with Brahmins and Kshatriyas, or from enemies. Mandi (Gulika) causes fear from (seeing) corpses, poison, bodily pain and impurity (arising from the demise of one’s near relations).
Sloka 10.—If the 12th and the 2nd houses be occupied by the Moon and the Sun, being conjoined with or aspected by Saturn and Mars, the person born will suffer from eye-disease. The 3rd and the 11th houses and Jupiter if associated with or aspected by Saturn and Mars will cause ear-disease to the native. Mars (a malefic) in the 5th house in conjunction with the lord of the 6th or the 8th house will make the native suffer from belly-ache. Similarly the lords of the 8th and the 6th houses if posted in the 7th and the 8th along with malefics will bring about rectal disease. Venus under the above conditions will make the person born suffer from a disease in the private parts (venereal disease.)

पेठानै प्रवणस्वाध्यायम् ज्वल्मयं मः से च केलो व्रण
शुके गुह्यसं क्षयं सुगुप्ता च वातामयम् ।
राहू मिर्निर्बिहितं सिन्द्रौ शनौ गुह्यमः
स्त्रीवेदी जलपविष्काशोऽपवेष्टिते तत्स्वेदस्मुरैोऱ्यं क्षयम्॥११॥

Sloka 11.—If the 6th or the 8th house be occupied by the Sun, there would be fear of fever; if by Mars or Ketu, the danger will be from ulcer; if by Venus, it will be through a disease in the private parts. If Jupiter should occupy the 6th or the 8th house, the native will be seized with consumption. If Saturn be in such a position, the native will suffer from nervous diseases. If Rahu aspected by Mars be in the 6th or the 8th, the person concerned will suffer from carbuncle. If Saturn in conjunction with the Moon occupy any of the above two houses, the native will suffer from the enlargement of spleen. If the waning Moon occupy any of the above houses identical with watery signs, in conjunction with a malefic, the person will suffer from a watery disease or consumption.

Note:—In all these cases great care should be used in making predictions. Common sense and experience are to be used as guides.
Sloka 12. I now proceed to explain the manner in which a person meets with his death, and the cause of the same. If there are planets occupying or aspecting the 8th house, death is caused through diseases pertaining to the strongest of them; or (if there be no planets occupying or aspecting the 8th house) through diseases declared for that house or for the house in which the lord of the 8th is placed; and (where the foregoing tests do not apply) it may be predicted with certainty that death will be caused either by the lord of the 8th house or by the lord of the 22nd decanate (counted from the Lagna decanate).

Sloka 13.—When the 8th house is occupied by a planet or aspected by one, death should be declared to be caused by diseases pertaining to that planet. When there are no planets occupying or aspecting the 8th house, death is caused through diseases declared as arising from the nature (or characteristics) of the Rasi representing the 8th house.

Sloka 14.—The Sun causes death through fire, high fever, bile or weapon. The Moon brings on death through cholera, watery diseases (such as...
Jalodara-ascitis) or pulmonary disease in general. The troubles caused by Mars for bringing about death are (accidental) fire, the employment of magical spells, witchcraft (अष्टमाल), and weapons. The agency used by Mercury for the same purpose is anaemia, bloodlessness and similar diseases and giddiness. Jupiter will bring about death without much trouble or through phlegm, while Venus will do it through venereal complaints or similar ones caused by association with women. Saturn will bring it about by wind-disease or a dangerous fever like typhoid.

कुर्षण वा क्रियाम्भक्षणाः राहुविधात्राय मसूरिकादेः।
कुर्याक्षिकृ वृषभरणं नराणां रिपोर्विरोधारपण कीटकावः॥१५॥

Sloka 15.—Rahu will bring about death by leprosy, by eating food mixed with poison, by venomous bites, or by small-pox and the like. Ketu will cause unnatural deaths such as suicide, or assassination as a result of the hatred of enemies or through worms etc.

लख्स्त्रभुजङ्गसः सभावंडोरोगत्रवः वदेन्मुद्रम।
निष्पन्नकस नवांशस्थितराशिनिमित्तसंप्रजनितं वा॥१६॥

Sloka 16.—One ought to predict death through the bad (detrimental) effect arising from the 8th house reckoned from the Lagna or through the evil effect of the Rasi representing the Navamsa occupied by the lord of the 8th house.

पैत्यज्वरोंभेंटराशिनाः द्वे जिद्यंपैंद्वचीता शाकात।
युग्मेतु कालभवस्वरोंगुङ्ङटाङ्गमादवाताहिनिमिः कुलीरे॥१७॥

Sloka 17.—If Mesha should happen to be such a Rasi (see previous Sloka), death will be due to bilious fever, heat, and liver or gastric disease. If it be Vrishabha, death will be due to vitiation or derangement of
Sloka 12. I now proceed to explain the manner in which a person meets with his death, and the cause of the same. If there are planets occupying or aspecting the 8th house, death is caused through diseases pertaining to the strongest of them; or (if there be no planets occupying or aspecting the 8th house) through diseases declared for that house or for the house in which the lord of the 8th is placed; and (where the foregoing tests do not apply) it may be predicted with certainty that death will be caused either by the lord of the 8th house or by the lord of the 22nd decanate (counted from the Lagna decanate).

Sloka 13.—When the 8th house is occupied by a planet or aspected by one, death should be declared to be caused by diseases pertaining to that planet. When there are no planets occupying or aspecting the 8th house, death is caused through diseases declared as arising from the nature (or characteristics) of the Rasi representing the 8th house.

Sloka 14.—The Sun causes death through fire, high fever, bile or weapon. The Moon brings on death through cholera, watery diseases (such as...
Jalodara-ascitis) or pulmonary disease in general. The troubles caused by Mars for bringing about death are (accidental) fire, the employment of magical spells, witchcraft (श्रृङ्खला), and weapons. The agency used by Mercury for the same purpose is anaemia, bloodlessness and similar diseases and giddiness. Jupiter will bring about death without much trouble or through phlegm, while Venus will do it through venereal complaints or similar ones caused by association with women. Saturn will bring it about by wind-disease or a dangerous fever like typhoid.

कुष्ठो या कुष्ठमभक्षणाद्वा राहुचिंचिं धार्मिकाम् शस्त्रिकायेः।
कुष्ठचिन्तिता दुर्सरण नरणां रिपोविरोधायाद्य कीटकायेः। ॥ १५॥

Sloka 15.—Rahu will bring about death by leprosy, by eating food mixed with poison, by venomous bites, or by small-pox and the like. Ketu will cause unnatural deaths such as suicide, or assassination as a result of the hatred of enemies or through worms etc.

लक्ष्यदाहमारोहः लक्ष्यदोषोद्वे चवेदस्मुत्युम्।
निधनेशाः स्वाभासिद्धराशिनिमित्त्वोणजनितं वा ॥ १६॥

Sloka 16.—One ought to predict death through the bad (detrimental) effect arising from the 8th house reckoned from the Lagna or through the evil effect of the Rasi representing the Navamsa occupied by the lord of the 8th house.

पैत्यत्तरोणेज्ञेः राशिनाते युष्मे श्रीरोधेहनाब्द शान्तातृ।
युगमे तु कालभवनोप्पं शुभराहस्मादवाताताति: कुलीरे। ॥ १७॥

Sloka 17.—If Mesha should happen to be such a Rasi (see previous Sloka), death will be due to bilious fever, heat, and liver or gastric disease. If it be Vrishabhaha, death will be due to vitiation or derangement of
the three humours of the body, through fire, or weapon; if Mithuna, by catarrh, asthma, or sharp pain such as colic; if Karkataka, by insanity windy-disease or loss of appetite anorexia).

Sloka 18.—If Simha be the Rasi under consideration, death should be declared to be due to wild beasts, fever, boils, or enemies; if Kanya, it will be through women, venereal disease, or by a fall (from a height); if Tula, by brain fever and typhoid; and if Vrischika, by disease of the spleen, jaundice, and sprue.

Sloka 19.—If Dhanus be the Rasi under reference, death will be due to a tree, water, wood or weapon. If the Rasi be Makara, death will be by stomach-ache, want of appetite or aberration of mind, etc., If Kumbha, it will be by cough, fever and consumption; lastly, if Meena be the Rasi concerned, death will be by drowning or by some watery diseases such as ascitis (जलोद्वर-Jalodara).

Sloka 20.—When the 8th house happens to be owned by a malefic planet (and is also malefic) and be occupied also by a malefic, or a malefic asterism be there, death will be due to weapon, fire, tiger or snake. If two malefics being in Kondras aspect each other, the native will meet with his death through the displeasure of his sovereign or through a weapon, poison or by fire.
Sloka 21.—If at a person’s birth, the 12th house or its lord be in a house or Navamsa owned by a benefic or be associated with a benefic, his death will be a happy one being free from any anguish or suffering. If otherwise, it will be painful.

Sloka 22.—If the lord of the 12th house occupy his exaltation, a friendly house or a Varga of a benefic planet or be associated with a benefic planet, the (life of the) person concerned will be going upwards to heaven. If it be otherwise, he will be going to perdition or hell. Some interpret this as a result of the the nature of the Rasi (of the 12th house); i.e., heaven if a शीर्षोदय (Sirshodaya) one and hell if a पृष्ठोदय (Prishtodaya) one.

Sloka 23.—The refuge of the departed is signified by the planet associated with the lord of the 12th, by one posited in the 12th house or by the one occupying the Navamsa of the 12th Bhava. If the Sun and the Moon be such planets, the future world indicated is Kailasa; if the planet in question be Venus, it is Swarga (Heaven, or Indra’s Paradise); if Mars be such planet, it is the Earth; if it be Mercury, the native goes to Vaikuntha; if Saturn, the future abode will be Yama’s
world; if it be Jupiter, the native goes to Brahmaloka; if it be Rahu, he goes to other islands; and if it be Ketu, the native's next abode will be Hell.

Sloka 24.—It is the lord of the 9th house that gives all about the native's past birth, while all information about his future birth is revealed by the planet owning the 5th. The particular caste, the country and the quarter or direction of the individual in his past and future births should be guessed from the two respective planets referred to above.

Sloka 25.—If the planets referred to above be in their exaltation, the particular world indicated should be declared to be the one occupied by the Gods. If they occupy depression or inimical houses, it indicates foreign islands. If the planets be in their own, friend's or neutral's houses, then the abode in question should be guessed as India alone.

Sloka 26.—The country pertaining to Jupiter is Aryavarta (name of the tract extending from the Eastern to the Western ocean and bounded on the North and South by the Himalaya and Vindhya respectively). Venus and the Moon indicate tracts watered by the sacred rivers. Mercury represents all sacred places. Saturn signifies prohibited tracts like those occupied.
by foreigners, while the Sun indicates mountain and forest regions, and Mars, the country of Behar.

Sloka 27.—If the planets (referred to in sloka 24, i.e., lords of the 9th and 5th) occupy a fixed Rasi or Amsa identical with a Prishtodaya and an Adhomukha (Adhomukha) Rasi (vide 1–8 supra) along with malefics, the past and the future births of the native should be declared as trees, plants and the like. If otherwise, i.e., if the lords of the 9th and 5th houses occupy a Sirshodaya and an Urdhva (Urdhvamukha) Rasi identical with a Chara (Chara) or moveable Rasi or Amsa with benefics, the birth should be of an animal kind.

Sloka 28.—If the lord of the 9th or the 5th house occupy exaltation, or Swakshetra or the house of a friend of the lord of the Lagna, then it should be declared that the native's previous or the future birth (as the case may be) must be that of a human being. If the Rasi occupied be that of a neutral (Sama) to the lord of the Lagna, the birth concerned will be that of a beast. It will be that of a bird, if the Rasi be that of an inimical or depression one. All these may also be declared with reference to the appearance of the decanates occupied by the planets owning the 9th or the 5th.
Sluka 29.—If the said two planets be together in one house, the native should have had his birth in his own place. If they be of equal strength, the births (past and future) will be in the same caste. The colour and quality will also be similar to those belonging to the lords of the 9th and the 5th houses. Predictions regarding all the rest, should be similarly made by a reference to what has been stated in the संज्ञायाय (Samgnadhyayya

Thus ends the 14th Adhyaya on "Diseases, Death, Past and Future Births" in the work Phaladeepika composed by Mantreswara.

||पञ्चदशोऽध्यायः||

भाषा: सबै शुभपतियुता पीक्षिता वा शुभरेण-स्त्राणा: सकलफलरा: पापहयोगहिनाः।
पापा: सबै भवनपत्यद्रिधाहुस्तथैव केन्द्रः: सबै: शुभफलस्मिन् नीचमूडघाशिनाः।॥1॥

ADHYAYA XV.

Sluka 1.—All Bhavas will produce completely their good results if they are occupied or aspected by benefics or their own lords, or planets owning benefic Bhavas and are free from association or aspect of malefics. The same will be the result in the case of malefics if they happen to be the owners of the Bhavas concerned. This good effect will be ensured in the case of all the planets when they are not occupying depression signs, when they are not eclipsed and when they are not posited in imimical signs.

तत्राद्वाय: बिकोणे स्वसुकमदनमेन चार्यादेसीम्युन्क पापानां दशिनिनां मंचनपसहिते पापाशेत्युक्त इः
Sloka 2.—Astrologers pronounce the strength of a Bhava such as the Lagna to be ample and the Bhava thoroughly beneficent, when a Trikona, the 2nd, the 4th, the 7th and the 10th places therefrom are occupied by auspicious planets or the मात्र (the lord of the Bhava) and are unoccupied and unsurpassed by malefic planets. A Bhava suffers decay when the positions referred to above are differently occupied and aspected. The effect of a Bhava will be mixed when positions noted above are occupied or aspected by benefic and malefic planets promiscuously.

Sloka 3. —Of the Lagna and other Bhavas examined in succession, whiever Bhava has its lord occupying the 8th place or obscured by the solar rays or in depression or in an inimical house while no benefic planets aspect or are associated with it, the result is the total destruction of such a Bhava. The bhava will be incapable of producing any good effect even if a benefic other than its lord similarly circumstances occupy the Bhava; if a malefic should be in that position, the total destruction of the Bhava would be the result.

Sloka 4—Malefics posited in the 6th, 8th and 12th places counted from the Lagna or other Bhava under
consideration cause the destruction of the said Bhava. Benefits in such a position are not capable of producing good effects for the Bhava. So say the astrologers with respect to the several Bhavas.

यज्ञवल्क्यो रिघुर्गारिः हृत्युक्तो यज्ञवल्क्यस्य तक्ष्यैः।
तत्र तस्मिन् कल्लिग्नासनस्य सत्यम्।॥५॥

_Sloka 5._—When a Bhava has its lord in the 6th, the 8th or the 12th, or is occupied by the lord of any of these three, it suffers annihilation, say those that know the properties of a Bhava. If such a Bhava be aspected by a benefic planet, it will be in a flourishing condition.

भावाच्यो च माये सति बलदीते च प्रथे कारकाथे
पापन्तःस्ये च पापेरिमिरिपं समेतेक्षे नाययेके।
पापेन्द्रन्तुमुन्नुर्यमयभवनगतिलिङ्गस्यादिपरि
वाच्या तद्विलाहानि सकुटम्भं सर्वसि क्विनिसन्दव्या
भावान्॥६॥

_Sloka 6._—A Bhava suffer annihilation when the Bhava itself, its lord and its Karaka are devoid of strength and are hemmed in betwixt malefics, or are associated with or aspected by malefic or inimical planets and not by others; or if the 4th, the 8th and the 12th houses or the 5th and the 9th houses from them be occupied by malefics. This will be all the more clear and evident when any two or are three of the conditions specified above synchronise.

सस्त्माय्यपराम्बेन्द्रसंप्रदेश्याय पुरुषोऽपि
मंदिर्ययामकामगा विजयशेषाय भवानाशयः।
पापो भावगृहात्व निरंतरभवं परेद्रिङ्कोणः श्रुमाः
वीर्या परं कल्य भावानाथुप्तवो भावस्य सिद्धिपदः।॥७॥

_Sloka 7._—In the case of any Bhava, the following planets cause the destruction of the Bhava during their
Dasa periods (1) the lord of the 8th house reckoned from the Bhava (2) the lord of the 22nd Drekkanaka counted from the bhava, (3, 4 and 5) planets posited in the 6th, the 8th and the 7th houses counted from the Bhava, if they are weak. Malefics occupying the 3rd, the 6th and the 11th houses and benefics in houses which happen to be Kendra and Trikona ones; all reckoned from the concerned Bhava, as also the planets which are friendly to the planet owning the Bhava, are declared to bring success to the bhava (during their respective Dasaas) if they are possessed of strength.

Sloka 8.—The lords of the 3rd house from the Lagna as well as the Moon, the planet occupying, as well as the one aspecting the 8th house, Saturn, the lord of the 22nd decanate, the planet owning the sign occupied by Mandi, the planets owning the Rasis and Amsas occupied by the several aforesaid planets, Rahu when weak by being posited in untoward houses (the 6th, the 8th or the 12th) or in conjunction with or aspected by malefics; each one of these—is declared as causing the destruction of the Bhava in its respective Dasa-period.

Sloka 9.—Whichever Bhava is occupied by the lord
of the Lagna, the prosperity or well-being of that Bhava is assured. Note the houses owned by the planet associated with or aspecting the lord of the Lagna. It is only the effects of these Bhavas that will be pushed on by the lord of the Lagna. If the lord of a Bhava occupy a दुःस्थान (Dussthanas—6th, 8th or 12th) the effect will be reverse; i.e., if the planet be weak, the effect will be immensely harmful; if strong, the injury will be slight.

शूष्केष्णमोचोपि बोध्यपरिवलिप्तव्रूणि विशेषः
दुःस्थानाधिपतिः स चेष्टिः तनोऽपि प्रावल्यमल्यव
अन्नोदाहारणं कुजे खुलते सिंदेशे हाये चा स्थिते
पुष्पाति उभवितिक्षे गृहिति तत्प्राप्ति चद्रस्युक्तम्।।

Sloka 10.—The lord of the Lagna though malefic will only promote the growth of the Bhava it occupies. If he should also happen to own any of the दुःस्थान (Dussthanas 6th, 8th, 12th), the effect of his ownership of the Lagna alone will predominate and not that of the other one. For example, if Mars owning the Lagna, occupy Simha or Meena identical with the 5th house and be aspected by a benefic, astrologers declare that the person concerned will beget sons very soon.

ग्रीस्थानाधिपतिविश्वमस्ति यदि चेष्टुरथ विकोणश्रेष्ठ
tस्वाधीना च युग्मेऽद चेर्त्वेस्यमयोर्तः
प्रावल्यमाविभासमेव युग्मे गृहे युग्मशान्ति
स्वोजस्ये सति जिज्ञासावकल प्राप्ती कृतमिते।।

Sloka 11.—In the case of a planet owning two houses, that house which happens to be the Moolatrikona one will predominate and its effects alone will be felt in full while the effects of his own house will be half. The effects of both the Bhavas will come to pass in the Dasa of the planet, the first half of the Dasa-period being
monopolised by the effects of the Bhava that comes first in order. This is the opinion of some. There are others who hold that a planet posited in an odd house will have the effect of that house felt first while the one that occupies an even house will have its effect in the first half of the Dasa.

Slōka 12.—The destruction of each of the Bhavas from the Lagna onwards should be predicted by the astrologer to a querist during the Dasa-periods of planets which are very inimical to the planet owning the particular Bhava, or which occupy houses where there are no benefic dots in their Ashtakavargas.

Slōka 13.—A planet may be in his exaltation or may occupy a friendly house and may be endowed with the 8 kinds of strength. Notwithstanding all this, if he should happen to be in a Bhavasandhi, he becomes ineffective. This should first be noted before predicting the effects of the Dasas and Bhuktis of planets.

Slōka 14.—In the several Bhavas, the planets that occupy the exact degrees, etc., signified by any particular Bhava produce the full effect of that Bhava. When a planet is in a Bhavasandhi, it produces no effect. In the case of planets occupying intermediate positions, the effect must be ascertained by a rule-of-three process.
Sloka 15.—A person ought to divine about his own self, father, influence, health, vigour and fortune from the Sun. It is the Moon that determines the character of one's heart, understanding, royal favour, mother and affluence. It is through Mars that a person can ascertain his own courage, disease, characteristic qualities, younger brothers, lands, foes and blood-(paternal) relations. It is Mercury that influences one's learning, relatives in general, discrimination, maternal uncle, friends, speech and action.

Sloka 16.—One ought to conjecture about one's own genius, wealth, physical development, sons and knowledge by referring to Jupiter. Information regarding one’s wife, vehicles, ornaments, love affairs and pleasures is to be sought through Venus. It is Saturn that settles a person's period of life, livelihood, the cause of death, his adversity and his servants. One ought to guess about one’s paternal grand-father through Rahu, and about the maternal grand-father through Ketu.
Slōka 17.—The Karakas of the Bhavas beginning with the Lagna or the rising sign are (1) the Sun (2) Jupiter (3) Mars (4) the Moon and Mercury (5) Jupiter (6) Saturn and Mars (7) Venus (8) Saturn (9) the Sun and Jupiter (10) Jupiter, the Sun, Mercury and Saturn (11) Jupiter and (12) Saturn.

Slōka 18.—The fullness or otherwise of the effects of planets occupying the 12 houses, viz., Lagna, 2nd, 3rd, etc., must be judged by a consideration of the exact nature of the sign occupied by the planet, i.e., whether it is a friendly or an inimical sign or the house of a neutral planet, or whether the planet in question is occupying his own, or his exaltation Rasi. Satyacharya, however, says that benefics posited in any house generally promote the advancement or prosperity of that house while malefics in any house work only its decay. This is reversed in the case of the 6th, the 8th and the 12th houses.

Slōka 19.—Malefics posited in the 6th, the 8th and the 12th houses promote the evil effects of the Bhavas, while benefics in the same houses cause the destruction of the said Bhavas. Hence the destruction of the evil effects arising out of these three houses should be declared.

Notes:—The author opines that the general principal to be observed is that benefics in good houses promote their good effects
and in inauspicious houses spoil their evil effects, while maladies in good houses spoil them and in bad houses create untold sufferings.

Sloka 20.—Whenever the effects of any Bhava are to be determined in the case of a nativity, that Bhava should be considered as the Lagna and the effects of the 12 houses reckoned therefrom such as 1st (form), 2nd (wealth), etc., should be examined and declared.

Sloka 21.—In the same way should the effects of the father, the mother, the brother, the maternal uncle, the son, the husband and the servant be determined by treating the signs occupied by their respective Karakas, viz., the Sun, the Moon, and other planets, in the nativity as the Lagna (Ascendant).

Sloka 22.—Find the house occupied by the Sun. It is from this that one ought to conjecture all about the appearance of the father of the person concerned. The father’s prosperity and renown should be divined from the 2nd house counted from that occupied by the Sun. His brothers, character, etc., must be ascertained from the 3rd house reckoned from the Sun. All about his father’s mother, father’s happiness, etc., should be sought for from the 4th house (from the Sun).

Sloka 23.—The father’s intelligence and tranquillity
of mind should be deduced from the 5th house (from the Sun); his sufferings, injury, enemies and disease should be guessed from the 6th house; his love and passion from the 7th house, his misery, death and his longevity should be determined from the 8th house (from the Sun).

श्यां शुभं तत्पितं शुभेन व्यापारस्यं ध्रु शरीरभावतू।

लाभ हुपाल्यातू तन्मन्यंध्राबाधावश्चत्रादिकाता तत्स्मिनमः ॥२४॥

Sloka 24.—All about the father's religious merit, auspicious works and his father should be sought for from the 9th house (from the Sun); his occupation from the 10th house; his gains or income from the 11th and his expenditure or loss from the 12th house (from the Sun). The effects of the 12 Bhavas count from the Moon, Mars, etc., (for the mother, brother etc.) should be similarly deduced.

नस्तुर्वास्त्करांकरांकेश्शृंग तत्स्मात्रकावर्गीयामाङ्गामाथा।

मेन नसिगन्तु भावे कारे कालांकवे वैराग्यं तस्य वाच्यं सहस्यं ॥२५॥

Sloka 25.—All details about the mother, brother, father, son, etc., of a Bhava should thus be divined by a reference to the particular Bhava and its Karaka. When any Bhava, its lord and its Karaka are all strong, one ought to predict good effects (happiness) for that Bhava.

भम सुर्यं शीतपर्वश्यां शोऽचै सामिग्रं पश्चां ध्रावंभर्यं।

भम सुक्काल्यमेव माणुपुष्ठु कुर्यायणं श्राविलयाहरुष्यं ॥२६॥

Sloka 26.—But others say that the Sun in the 9th, the Moon in the 4th, Mars in the 3rd, Jupiter in the 5th, Venus in the 7th and Saturn in the 8th, will cause distress to the Bhavas concerned.

कृष्णी—२१
Sloka 27.—The lord of the Lagna produces the effects pertaining to the Bhava with whose lord he is conjoined, or the one occupied by him. If the Bhava or its lord be strong, good will result from that Bhava; if weak, one has to expect only untoward things.

Sloka 28.—Whatever Bhavas contain a number of benefic dots in the Ashtakavarga of the lord of the Lagna, the effects derived from these houses will be happy if the respective owners thereof are strong and are associated with the lord of the Lagna. Wherever there are a less number of such dots, the lord of the Lagna causes adverse effects if he be associated with the owners of these houses and if they are also weak. In the same way should all the Bhavas be judged.

Sloka 29.—If the lord of a दुःस्थान (Dussthana) should occupy another house of his own, he will produce (in his Dasa) the effects of only that house occupied by him as स्थान (Swakshetra) and not the effects due to the दुःस्थान (Dussthana). For example, if Saturn should occupy Makara identical with the 5th Bhava, there will
be the acquisition of sons, and the untoward effects due as owner of the 6th house will not happen

राशि प्रियतमिति योगो प्रदे: केन्द्रुण संस्थिति।
बिकोणे वा स्थिति: पञ्चप्रकारो बन्ध हैरिन। ||30||

इति मन्देशविरिचितायं। फल्दीपिकायं।
जातकफलकारभूतभावचित्ता नाम पञ्चगोष्ठ्याय: ||

Sloka 30 - When two planets mutually occupy each the other's sign; when two planets are together in one and the same house; when two planets are mutually aspecting each other; when two planets are occupying mutually Kendra positions, i.e., when they are 90° apart; when two planets are so situated that one is in Trikona position to the other, i.e., when they are trine or 120° apart; the above are the 9 kinds of connections recognised between the said two planets.

Thus ends the 15th Adhyaya on the "Method of studying the effects of the Bhavas" in the work Phaladeepika, composed by Mantreswara.

|| पोडशोष्ठ्याय: ||

|| ल्यादि ह्रादशभावाना सामवायफलम् ||

लक्ष्यवांशपतुक्ततत्। स्यायिष्युमहत्तुल्यतत्तत्।
चन्द्रसमस्तवांशप्य: कादिविषत्रिविवधमागः। ||11||

ADHYAYA XVI.

Sloka 1 — The native will correspond in mein to the lord of the rising Navamsa, or his appearance will be like that of the planet that has the greatest strength. His hue will be like that of the lord of the Navamsa occupied by the Moon. His body and limbs will be commensurate in their proportions with the rising sign
and other Rasis which are described as forming the head and other portions of कालपुरशा (Kalapursha)

लक्ष्ये केन्द्रकोणे सघुरकामिकरे स्वोभाषे या सामे या
केन्द्राद्यम्बमंस्ये निधनमकनपे सौस्थ्युक्ते विचले ।
दीर्घायुप्रमाणनाथे महित्युषणाने भूमिपालप्रसाठे
लक्ष्मीवान, सूर्यराजे द्राक्षनुभयो धार्मिकः सत्तुद्रव्यी॥

Sloka 2.—If the lord of the Lagna occupy a Kendra or a Kona with clear rays (uneclipsed) in exaltation or Swakshetra, when the lord of the 8th house is posited in a house other than a Kendra and when the Lagna is occupied by a benefic, the person born will be long-lived, rich, honoured, endowed with good qualities, will be praised by kings, fortunate, possess beautiful limbs, be of good physique, fearless, virtuously disposed and will have a good and happy family.

सम्प्रत्यंस्तुते केन्द्रवर्तती सद्यामवासीसर्वथा
समस्तन्त्र प्रथःमेण सहिते विश्वात्मूपाध्रयः ।
स्वोभाषे नृपति: स्वयं स्वरूपे तज्ञस्यभूमिस्थिति:
सदार्थरतने स्थिति: स्वथरूदेहान्न्तः हिरण्य फलम् ॥

Sloka 3.—If the lord of the Lagna be well associated, the person born will live in a good village or amidst good associations. When the associated planet is strong, he will be under the patronage of a renowned king. When the said planet is in his exaltation, the person will become a king. If the planet should be in his own house, the person will live in his own native place. He will always be on his legs if the planet be in a moveable house. He will be stationary in one place if the planet be in a fixed sign. The effect will be mixed if in a dual sign,
Sloka 4.—If at the birth of a person, the lord of the Lagna be of brilliant rays, he will become famous; if the planet be well-placed, the person will be happy and prosperous. But if he should occupy a दुःस्थान (Dussithana), he in the house of a malefic or an enemy or occupy his depression sign, the native will be miserable and will live in a despicable place. Reside amidst outcasts or vile people. If the Lagna is strong, the person concerned will live happy, thrive well and will come to power and prominence. But if the Lagna be without strength, the man will constantly be overcome by calamities, be sad and will suffer from disease.

Sloka 5.—If the lord of the 2nd house be posited in the Lagna and benefics occupy the 2nd house, the person concerned will be endowed with the best qualities, have a prosperous family, will be rich, affable, and far-sighted. If the planet owning the 2nd Bhava be connected with the Sun (विद्या XV-30, supro), the native will utilize his for the good of humanity. Knowledge and wealth. If the association of the said Lord is with Saturna the person’s learning will be very insignificant and of a low order.
Sloka 6.—If the planet associated be Jupiter, the person concerned will become proficient in the sacred scriptures and code of laws; if it be Mercury, he will be clever in politics; if Venus, he will be an expert in amorous topics; if the Moon, he will know something of the arts; if Mars, he will be an adept in works involving hard labour and will be a back-biter; if Rahu, he will be lying or stammering (will speak indistinctly); if Ketu, he will stammer and utter falsehoods. If malefics occupy the 2nd house, the person concerned will be a fool and without wealth.

Sloka 7.—If the lords of the 3rd house and of the Lagna be connected (vide XV-30, supra) by their mutual exchange of places and be also strong, the native will be brave, valorous, and helpful to his brothers; he will also be capable of accomplishing daring acts.

Sloka 8.—If the lord of the 3rd house be strong and be associated with a benefic and if the Karaka of the Bhava (Mars) be strong and also posited in a benefic house, the prosperity of the brothers is indicated. But should he be weak or badly placed, there will be loss of brothers.
Sloka 9.—If both the Karaka and the lord of the 3rd Bhava be posited in odd Rasis and be aspected by Jupiter, the Sun and Mars, and if the 3rd house also happen to be an odd sign, the native will have as many brothers as are revealed by the Navamsa.


Sloka 10.—If at a birth, the lord of the 4th house as well as the Moon occupy a दुस्रकम् (Dussithana-6th, 8th or 12th) and be devoid of conjunction or aspect of benefics, or, be hemmed in between malefics, be also aspected by or conjoined a malefic, the result will be the death of the mother. But, should the above two planets be strong and be associated with or aspected by benefics, and if benefics be posited in the 4th house, the Yoga will conduca to the mother’s happiness. The happiness of the mother should be declared by a reference to the benefics occupying favourable places reckoned from the Moon or if they aspect each other or are conjoined.

Sloka 11.—If the lord of the Lagna occupy the 4th house or the lord of the latter be in the Lagna if the Moon should have the aspect either of these, the person born will certainly perform the mother’s funeral rites. But if these two planets be posited in the inimical or depression signs of each other or the 6th and the 8th houses and are not in any way connected (Vide
XV-30, sipra) with each other (either by association or aspect), the person will not be able to do the last funeral rites for the mother at the time of her demise.

Sloka 12.—Just as what has been said about the mother from the 4th Bhava, similar remarks should be made in the case of the father, brothers and sons from a reference to the respective Bhavas. Karakas of the Bhavas concerned, the planet owning the Bhava the Lagna and its lord.

Sloka 13.—The lord of the 4th house and Venus, if well placed, in the Lagna and the 4th house, will confer on the native the honor of using a palanquin as his vehicle, lordship and kingship; they will also lead to the acquisition to the native of gold and the like, silk, costly jewels, ornaments, bed, and such other appendages as will facilitate sexual gratification, cows, elephants and horses.

Sloka 14.—If the lord of the 4th house be in a Dusathana 6th, 8th or 12th) or conjoined with the Sun and Mars, or if the 4th house be occupied by Mars and the Sun, the house where the native was born or conjoined with will be burnt. If Rahu or Saturn be in the 4th with its lord the house will be old and dilapidated. If the 4th or its lord occupied by an inimical planet, the native's belongings such as the
cows, lands, vehicles, etc., will be usurped by his enemies.

Sloka 15.--If the 5th Bhava be identical with a Rasi or Amsa owned by Mercury (a benefic) or occupied by that planet, the person born will be intelligent and open-hearted. The same will be the case if the lord of the 5th house is well posited and has attained a बेनेशिका (Vaiseshikamsa).

Sloka 16. -(1) Malefics in the 6th, (2) the lord of the Lagna in conjunction with or aspected by the lord of the 6th possessed of strength, (3) the same lord posited in the 6th, (4) the lord of the 6th in a Kendra house and (5) in conjunction with or aspected by malefics, will subject the native to constant and intense annoyance from enemies, which cannot be easily remedied.

Sloka 17.—If the lord of the Lagna be stronger than the lord of the 6th house and be posited in the (Rasi or) Amsa of a benefic and also be aspected by a benefic and if the lord of the 4th endowed with strength occupy a Kendra or a Kona, the person born will be hale and healthy being endowed with a strong constitution and will enjoy all comforts and happiness.
Sloka 19.—If at a birth the lord of the 6th house be in दृश्यान (Dusstithana), identical with its depression or inimical sign or be eclipsed by the Sun's rays and if the lord of the Lagna be stronger than him and if the Sun be in the 9th house, the destruction of the enemies of the native may be declared.

शत्रुनाथो रिपी शुभे is another reading.

The translation will be "and if the 6th house be occupied by a benefic, the destruction of the enemies of the native....."

शत्रुशाब्दयो बैरिनाथो यज्ञावशमिति।
पहसिष्ठातो यज्ञाशेषस्ते भावा: शत्रुतां यभु:॥१९॥

Sloka 19 —The following Bhavas: viz., (1) that owned by the planet associated with the lord of the 6th house (2) that occupied by the lord of the 6th and (3) that owned by the planet in the 6th—these Bhavas will prove inimical to the native concerned.

Some books read शुभताः for शत्रुताः in the second line.

सत्रूढघुमूते सत्रूढेः तद्रेः वहसिष्ठिते ।
प्रतिपुष्टती साधी माया सर्वणुषृंगृता॥२०॥

Sloka 20.—If the 7th house be connected (vide XV-30, supra) with a benefic (either by association or aspect) and its lord be endowed with strength, the wife of the person born will be virtuously disposed, and will live happily with her husband, being blessed with children and endowed with all good qualities.

केन्द्राद्वये रघुनो लघुवांशार्थे सतिः ।
नाधिर्ग्विभो न केशरो नृणामायुक्तं भवेत्॥२१॥
Sloka 21.—Persons in whose nativities the lord of the 8th house is posited in a house other than a Kendra and is also weaker than the lord of the Lagna should be declared to be long-lived and free from anxieties, obstacles and miseries.

धमें कुजे वा सुर्यं वा घुःश्वे तत्तथके सति।
पापमध्यगते वा गिथि पितुमरणमादिविदेत्॥२३॥

Sloka 22.—If Mars or the Sun occupy the 9th house and the lord of the latter be in a दुस्त्थान (Dussthan) or betwixt two malefics, the effect will be the demise of the father of the native soon after his birth.

Note:—If the death does not take place immediately, it may take place in the Dasa of the Sun or Mars.

दिबं शूर्यं निगा मने शूर्यं शूम्निरिश्चिते।
भमेसे वलसंयुक्ते चिरं जीवित नगिन्न।॥२३॥

Sloka 23.—If the Sun in the case of a day-birth or Saturn in the case of a night-birth be well placed and aspected by benefics, and if the lord of the 9th be also strong, the father of the native will live for a long time.

मन्त्रार्योऽक्षतकौ च सुर्यं बिंकाणे तत्जनमितिमयां।
द्विको भवेवंकुरोहितेन हें तनुसोक्तितं वुखी विराजुः॥२४॥

Sloka 24.—If the two luminaries (the Sun and the Moon) be in trine to Saturn and Mars, the child will be abandoned by both the parents. But if they be aspected by Jupiter, the child will be long-lived and happy.

शतिमरणाधिकः स्याक्षरस्यो न शुमेक्तिः।
शूर्यं दुस्त्थानं नागरस्यन्यं विपलं सुप्रसीवित।॥२५॥

Sloka 25.—If Saturn owning the 9th house occupy a moveable sign and be unaspectd by benefics, or if
the Sun be in a Dusstthana, the child concerned lives under the care of a foster-father.

Sloka 26.—If the 9th house or its lord being in a moveable sign is conjoined with or aspected by Saturn and if the lord of the 12th house be strong, the child born is sure to be adopted by another.

Sloka 27.—If a benefic planet occupy the 10th house and the lord of the latter in full strength be in a Kendra or Kona position identical with its Swakshetra or exaltation sign, or if the lord of the Lagna be in the 10th, the person concerned will be revered by all, widely renowned, and disposed to do always virtuous deeds. His affluence will be similar to that of a king, and he will be long-lived.

Sloka 28.—If the Sun or Mars occupy the 10th house, the native concerned will be a great and mighty personage and liked by the people. If the lord of the 10th house should also be well-placed, he will be able to accomplish great undertakings involving much valour and heroism. He will perform some benefical acts commended by the good if the 10th house be
occupied by benefics. But if Rahu, Saturn and Ketu be posited in the 10th house, the result will be that the person concerned will do sinful and wicked acts.

Sloka 29—Note the following two Bhavas: (1) the Bhava owned by the planet associated with the lord of the 11th house and (2) the Bhava occupied by the lord of the 11th. The (gain) acquisition of things (or objects) connected by the Bhavas concerned may be predicted. A similar guess may be made also through planets occupying the 11th house.

Sloka 30.—Note the following two Bhavas: (1) the Bhava owned by the planet if any occupying the 12th house; (2) the Bhava occupied by the lord of the 12th. The loss of things connected by these two Bhavas should be predicted.

Sloka 31.—One ought to predict the success or acquisition of a Bhava (1) when the lord of the Lagna during his transit arrives at a sign which happens to be a Trikona sign to the Rasi or Amsa occupied by the lord of the Bhava in question; or (2) when he comes to the Bhava itself, or (3) when the lord of the Bhava transits a sign which is triangular to the sign or Amsa occupied by the lord of the Lagna, or (4) when he
comes to the Lagna itself, or (5) when the two lords (i.e., of the Bhava and the Lagna) come in conjunction or aspect each other. The same event may likewise be predicted when the Karaka of the Bhava in question comes during transit in conjunction with the lord of the Rasi containing the Lagna or the Moon.

यज्ञावेशितकाश्वश्शिक्षाणस्ये गुरुवंशा ।
गोचरे तथा भाष्यस्य फलपराति विनिर्विशेषू ॥३६॥

Sloka 32.—Find out the Rasi and Amsa occupied by the lord of the Bhava under cosideration. When Jupiter in his transit comes in trine to this Rasi or Amsa, the realisation of the (good) effect of the Bhava may be expected.

चक्ररितायोगे तु लक्ष्मीशाहुर्वे रिपू ।
तत्रा तत्रशानि श्रीरिपरितमक्षोज्यः ॥३३॥

Sloka 33.—Whenever the lords of the Lagna and the 6th house come in conjunction, (while in transit) the enemy of the native will come under his control, if the lord of the 6th house is weaker than the lord of the Lagna. Otherwise, the contrary will be the result.

यद्रापस्य तनुपास्य भविष्यतिः
तत्कालशुद्धियोरसिद्धिरुत्सिद्धिरु ।
ष्ठां तद्रवव्युत्तिनः च गोचरस्यः
स्त्रावह्युत्तमपि संयुतिमैत्रिताः ॥३४॥

Sloka 34.—If there should be enmity between the lord of a Bhava and that of the Lagna due to natural or temporal causes, or their being posited in the 6th and 8th places with respect to each other, envy, rivalry or jealousy will arise to the native with the person denoted by the Bhava during the transit of these planets. But if there should be friendship—natural or temporary, between the aforesaid two planets, one ought to predict new friendship being formed when the planets also conjoin in their transit.
Sloka 35.—Whenever the lord of the Lagna comes in conjunction (while in transit) with the lord of any particular Bhava under consideration, the success (or gain) of the Bhava may be expected, if the lord of the Bhava be strong. Otherwise, the effect will be different. Similar scrutiny may also be made by reckoning from the Moon instead of from the Lagna.

Thus ends the 16th Adhyaya on "the general effects of the 12 Bhavas" in the work Phaladeepika composed by Mantreswara.

ADHYAYA XVII.

Sloka 1.—With respect to any Bhava, when Saturn in his transit should arrive at the Rasi and Navamsa occupied by the lord of the 8th or the 12th house reckoned from that Bhava, the total destruction of that Bhava should be expected. The same will be the case if Saturn transits houses that are triangular to these two houses.
Sloka 2.—Ascertain the Rasi and Navamsa occupied by (1) the lord of the 8th house (2) Gulika (3) Saturn or (4) the lord of the 22nd decanate (counted from that of the Lagna). When Saturn transits that Rasi or Navamsa or its triangular position, death may happen.

उष्णकृत्त्वमनाधिन्य तथा रशााणाधिपिय च।
रथ्यध्यक्षाणाधिपिय सत्त्वकोणे गुरी मृतः। [[३]]

Sloka 3.—Find the lord of the decanate that is rising. Find also the lord of the 8th house as also that of the 22nd decanate. When Jupiter transits the Rasi or Amsa occupied by any of these 3 planets, or its triangular position, death may take place.

स्वस्त्याद्वाराश्रोि वा रथ्यध्यक्षानंत्वंशके।
लग्नाणाधिपिय सत्त्विकोणोऽपि वा मृतः। [[४]]

Sloka 4.—When the Sun transits (1) the Rasi that represents his own Dwadasamsa (2) the Navamsa Rasi occupied by the lord of the 8th house, or (3) the Navamsa Rasi occupied by the lord of the Lagna or their Trikona positions, death may be expected.

नवांशोि इस another reading in the 2nd+line. According to that Jupiter takes the place of the Sun.

रथ्यध्यक्षानी मानोवी मांशकोणे गते विधी।
मृति वरद्यमानेःत्रायामानाधिन्य विन्दस्थत:। [[५]]

Sloka 5.—When the Moon transits the Rasi or Navamsa occupied by the lord of the 8th house or the Sun or their triangular house, death may take place. All these (the above stated) should be considered with reference to the Lagna or the Moon.

कपोलाण्यन्यमकण्टकांशाकोणे
प्राचेश्वरा शानिधानिहितामाञ्जुमंशम।
वाते गुरी वर्तमानस्ववस्थ राहुहीनः
भूसोनामधाकगुरू सहजमणाशः। [[६]]
Sloko 6.—Subtract the figures of Yamakantaka from those of the lord of the rising sign. Subtract the figures of the Moon from those of Saturn. Find out the Rasi and its Navamsa indicated by each of these differences. When Jupiter transits the Rasi or Navamsa indicated in either of these results or their Trikona position, the native's death will take place. Subtract the figures for Mars from those of Rahu. When Jupiter comes to occupy the Navamsa or the Rasi thus indicated by the difference, the death of a brother may happen.

भानो: कण्ठकवर्जितस्व भवनांत्रे वा विक्रोणेयुरी
ततो नम्बिति कण्ठकोनगुलिक्ष्टासिकोणेय पनि।
अक्षीनेनगुहायंकोणगुरी चन्द्रोऽन्नवासातः
क्षेत्रेऽवयावित्र विक्रोणगुहेय मने जनया मृत्यः ॥४॥

Sloko 7.—Subtract the figures for Yamakantaka from those of the Sun. When Jupiter transits the Rasi or its Navamsa thus found or its triangular position, the death of the father may happen. Subtract the figures for Mandi from those of Yamakantaka. When Saturn transits the Rasi or Navamsa thus found or its triangular position, the same event may happen. Subtract the figures of the Moon from those of the Sun; during Jupiter's transit through the Rasi or Navamsa thus indicated or its triangular position, the death of the mother may come to pass. The same event may also happen when Saturn passes through the Rasi or Navamsa indicated by subtracting the figures of Mandi from those of the Moon, or its triangular position. (Ja. Pa. XII-80).

वदेत्यययांनक्ष्वनाथायां यमकण्ठकम्
लक्ष्वा तहुः कोणेयुरी पुष्पिनाशनम् ॥७॥

Sloko 8.—Subtract the figures of Yamakantaka from रुद्री—23
those of the planet ruling the 5th star reckoned from the natal one. When Jupiter transits the house indicated by the result or its Trikona position, the son's death may be expected.

II समरणाणिषेयः II

लक्षार्कमाण्तरसुह्योगरावङ्गेर्वीधयो यद्वनोपभवतु।
तद्राशिसंस्ये पुश्कन्तयन्त्रे तत्कोणगे वा न्यूतिसंगि जातः।।१७॥

Sloka 9.—Find the house occupied by the lord of the sign indicated by the aggregate of the figures for the Lagna, the Sun and Mandi. When Jupiter arrives in his progress through the orbit at the Rasi found as above or in a triangular sign thereof, the native meets with his death.

माण्तरसुह्ये बालुकुटो विशाङ्गी राष्ट्राशकोण रविसं न्यूति स्थानं।
धूमार्धयोगरावङ्गराशिशंद्रकाणायंते परम्परसुह्ये च मर्यु;।॥१८॥

Sloka 10.—Subtract the figures for Saturn from those of Mandi and find out the Rasi and its Navamsa indicated by the difference. When Saturn arrives at this Navamsa or the Rasi thus found or their triangular position, death will take place. The same event may also happen when Saturn arrives at the particular Drekkan of the particular Rasi indicated by the aggregate of the figures of the five Upagrahas reckoned from Dhuma.

चित्रमाण्तरसुह्योगरावङ्गां निर्याणमासं प्रत्यक्षतः तत्त्वः।
निर्याणचतुर्व शृंगिकेकुद्योगो तत्र चित्रमाण्तरसुह्योगः।।१९॥

Sloka 11.—Find out the Rasi and its Navamsa indicated by the sum-total of the figures for the Lagna and Mandi. The Rasi and its Navamsa, say the Astrologers, will give the clue to the particular month and the por-
tion thereof in a year in which a person’s death may be expected to happen; (i.e., when the Sun arrives at this particular Rasi and the particular Navamsa thereof, the person will die). The Moon at the time of the decease will occupy the Rasi indicated by the total of the figures for Mandi and the Moon; and the rising sign will be that denoted by the total of the figures for the Lagna Mandi and the Moon.

**Sloka 12.—**Ascertain the Navamsa, the Dwadasamsa and the Drekkana indicated by the figures for Mandi. When Jupiter arrives at the Navamsa, Saturn at the Dwadasamsa and the Sun at a triangular sign from the Drekkana in question, and when the Lagna is the Rasi occupied by the lord of the sign denoted by the aggregate of the figures for the Lagna, the Moon and Mandi, death will take place.

**Sloka 13.—**Multiply by 9 the figures for Mandi and Saturn. Add the two products and find out the particular Rasi and its Navamsa which the total indicates. When Saturn passes through this, death will happen.
Sloka 14.—Subtract the figures of Yamakantaka from those of the lord of the rising sign and find out the Rasi and its Navamsa indicated by the difference. When Jupiter comes to occupy this Navamsa in the Rasi thus found, death will take place without doubt.

Sloka 15.—Find out the sign of the zodiac indicated by the sum-total of the figures for the lords of the 6th, the 12th and the 8th Bhavas. When Saturn is in this house or in a triangular sign from it, death has to be apprehended.

Sloka 16.—Find the Rasi, etc., occupied by the lord of the decanate that is rising. When Jupiter transits this position or its Trikona, the native meets with death. When Saturn transits the house owned by the lord of the decanate of the 8th house, or its Trikona, the same event may be predicted.

Sloka 17.—Find the weakest of the three sets of planets, viz., (1) the lord of (1) the 8th house and (2) the 22nd decanate, both counted from the Lagna and the Moon, and (3) the Moon and Mandi. When Saturn transits a Trikona position to the Navamsa of any of the above planets, death may happen.
Sloka 18.—Find the Rasi representing the Navamsha occupied by the lord of the Lagna. See how far it is removed from Mesha. When Saturn transits a Rasi so far removed from the Rasi occupied by the lord of the 8th house, death may happen, say those conversant with the various schools of astrology.

Sloka 19.—Death may also happen when the Moon in her transit passes through the house occupied by the lord of the 22nd decanate counted from that of the Moon at the time of birth, or its Trikona position or through the Lagna Rasi, the 8th house or the 12th house.

Sloka 20.—When the Sun passes through the Rasi occupied by the lord of the 8th house and the Moon, through the Rasi occupied by the Sun or through the asterism occupied by the lord of the 8th house, demise will happen.

Sloka 21.—When Saturn transits (1) the Rasi that is triangular to the one occupied by Gulika in the case of those born in the night or (2) the 7th Rasi thereafter in the case of those born in the day, death may happen.
Sloka 22.—When Jupiter in his transit passes through the Rasi indicated by the sum of the figures for Jupiter and Rahu or through its trines, death may be apprehended.

Sloka 23.—When Saturn goes to the house occupied by the lord of the decanate of the 8th house from the Lagna, death may happen. The same event may be expected when Saturn passes through the Rasi owning the Navamsa occupied by the lord of the 8th house.

Sloka 24.—When Saturn in his transit passes through the Rasi and Amsa occupied by him at birth or its trines, death may be expected. The same event may be apprehended when Saturn transits the Rasi and Amsa occupied by the lord of the sign occupied by the Moon at birth or of the 8th house or its trines.

Sloka 25.—If the birth be at night, death will happen when Saturn transits through the Rasi and Amsa occupied by the Moon or Mandi; if the birth be at day, death may be expected when Saturn transits the Rasi and Amsa occupied by the sign or which is the 7th, the 5th or the 9th from that occupied by the Sun.
Sloka 26.—Ascertain how far Mandi is removed from the lord of the 8th house. When Saturn in his transit arrives at a Rasi so far removed from Mandi, death may happen; so say the eminent astrologers.

Jñānakārtānāsūryāntakaśāhasrūnyaye rāhi ।
Māraṁ nṛṣaṁ brahyādityi saddhūbhāṣyatam ||

Sloka 27.—When the Sun transits the 6th, the 7th or 12th place reckoned from Venus at birth, death is sure to happen; so say the eminent astrologers.

निर्द्वांस्यपरिवेशपतयो रन्ध्रविभवयेव
मान्यश्रवङ्गवेषु सत्यः स्नेहस्वामीक्षुरवंदेः ।
सवै चारवस्तात्रवालिन्हि यथा मृत्युंलक्षणस्मायूर्यास्थां
तपामंतवंशाशाभद्रस्तर तिथिनं तत्त्वविकोणेदिपि वा ||

इति मन्नेश्वरविधेश्वरायं फलदीपिकायं नियर्याणमावो
नाम जातस्तो दशयाय: ॥

Sloka 28.—Find out where the following planets are posited at a birth: (1) the lord of the 8th, (2) the lord of the 12th, (3) the lord of the 6th, (4) the lord of the 8th house decanate, i.e., the 22nd decanate and (5) Mandi. When Saturn, Jupiter, the Sun and the Moon in their transit pass through these houses, death may take place. The same may also happen when these transit the Navamsas of the five Grahas stated above or their Trikona positions.

Thus ends the 17th Adhyaya on "Exit from the World" in the work Phaladeepika composed by Mantreśwara.
II अद्यादशीःध्याय: II

II द्रिप्रहयोगफलस्य II

तिरंगात्तिरंगनतिरंगप्रकाशसहितो यम्भायाःकारणां नां
भौमनागारत युवेन नियुक्तं धीर्तिश्वरीयायंस्वतम्।
कृं बायापायान्यकेरायार्तं युक्तं रक्षायर्तं लघुधर्मं रचितं
धातुकुशलं मानद्रवकारेन वा।॥

ADHYAYA XVIII.

Sloka 1.—If, at the birth of any person, the Sun be in conjunction with the Moon, he will be skilled in machinery and stone work; if the Sun be in conjunction with Mars, the person born will be intent on doing sinful deeds; if he be associated with Mercury, the person will be clever, intelligent, famous and happy. If the Sun be in conjunction with Jupiter, the person born in the Yoga will be cruel and interested in helping others. If the Sun and Venus be together at birth, the person concerned will earn money as an actor or by the use of weapons. If the Sun be associated with Saturn, the person born will be clever in working in metals or in various sorts of pottery.

Sloka 2.—If the Moon be in conjunction with Mars, the person born will be a dealer in hammers, ploughs or other rough instruments, women, spirituous drinks and earthen jars; he will be disobedient to his mother. If the Moon be associated with Mercury, the man born in the Yoga will speak sweetly and modestly, be clever in interpreting, and endowed with good
luck and fame. When the Moon is in conjunction with Jupiter, the person born will be overpowering (his enemies), but fickle-minded; he will be a chief of his family and wealthy. When Venus is associated with the Moon, the person born will be an adept in weaving, tailoring and dyeing of cloths. If the Moon be in conjunction with Saturn, the person born will be the son of a widow remarried.

Sloke 3—If Mars and Mercury be together, the person born in the Yona will be a dealer in herbs, plants, barks, oils and drugs. He will be clever in boxing. When Mars is in conjunction with Jupiter, the person born will be a leader of a city, or a king or a wealthy Brahmin. The effect of Venus and Mars being together at a birth will be that the person born will be a shepherd, a wrestler, skilful, addicted to other people’s wives, or a gambler. If Mars be in conjunction with Saturn at the birth of a person, he will be miserable, untruthful and despised by all.

Sloke 4.—When Mercury and Jupiter are in conjunction, the person born will be an actor, fond of music and versed in the art of dancing. If Venus be in conjunction with Mercury, the person born will be eloquent, possess lands, and will become a head of an
assembly. If Saturn be associated with Mercury, the person born will be clever in cheating others and addicted to licentious pleasures. The man at whose birth Jupiter and Venus occupy one house will have good learning, possess wealth and wife, and have many good qualities. If Jupiter and Saturn be together at a birth, the person affected by the Yoga will be a barber, a potter or a cook.

लक्षणः is another reading for लक्षणः in the 2nd line.

असिद्धितसिद्धामसे विश्वाहुन्मितिसमाधयसमस्यङ्गः।
भवति च लिखितसंकचिन्हबेत्ता कान्तिफले। परतो विकल्पनीयः।

Sloka 5.—If Venus and Saturn be together at a birth, the person affected by the Yoga will be short-sighted, will get his wealth augmented through a young woman, (His marriage will be a keynote to financial success). He will be skilled in writing and painting. If more than two planets occupy a house, prediction should be made by combining the effects described for the several possible pairs of planets constituting the Yoga.

॥ चन्द्रशिविकल्युभ॥

भूरो विद्यार्थूपतिपुत्वलवस्त्रेण सेवे मोषको निर्दमलक्ष।
निस्बः स्तेनो लोकमान्यो महीशः खायः प्रेय्यन्यापि हेतुः कुजाधः।

Sloka 6.—If the Moon in Mesha be aspected by Mars, the person born will be a king; if by Mercury, he will be learned; if by Jupiter, he will be a king, if by Venus, he will be equal to a king; if by Saturn, he will be a thief; and if by the Sun, he will be poor. The Moon in (Taurus) Vriśabha, aspected by Mars and other planets in order will make the person born (1) poor, (2) thievish, (3) respected by other men, (4) a king, (5) wealthy and (6) a servant respectively.
Sloka 7.—If the Moon occupy Mithuna and be aspected by Mars and other planets, the person concerned will be (1) transacting business in iron instruments, (2) a king, (3) learned, (4) fearless, (5) a weaver and (6) poor, respectively. The Moon in Kataka if aspected by Mars and other planets will make the person born (1) a warrior, (2) learned, (3) a wise man, (4) a king, (5) a dealer in iron, copper, etc., and (6) a sufferer from eye-disease.

Sloka 8.—If the Moon occupies Simha and is aspected by Mars and other planets, the person born will be (1) a king, (2) an astrologer (3) wealthy, (4) a king, (5) a barber and (6) a king respectively. If at a birth the Moon be in Kanya and be aspected by Mars and other planets, the person born will be (1) clever, (2) a king, (3) head of an army, (4) skillful in all matters, (5) a king, and (6) a king respectively.

Sloka 9.—The effect of the Moon in Tula being aspected by Mars and other planets will in their order make the person born (1) a rogue, (2) a king, (3) a man working in gold (gold-smith), (4) a trader, (5) a tale-bearer, and (6) wicked respectively. If the Moon be in Vrishchika and is aspected by Mars and other planets taken in order, the person born will be (1) a king, (2) a father of twins, (3) a king (4) a washerman (5) one defective of some limb, and (6) moneyless respectively,
The Slokas 10 and 11 are two other readings for वस्मजीवी in the fourth quarter of the Sloka.

Sloka 10.—If, at the time of birth, the Moon occupies Dhanus and be aspected by Mars, the person concerned will be a cheat; if aspected by Mercury, he will protect his kinsmen; if aspected by Jupiter, he will be a ruler of the earth; if by Venus, he will be a supporter to many people; if by Saturn, he will be a rogue; and if by the Sun, he will be an arrogant fellow. If at the time of birth the Moon occupies Makara and is aspected by Mars and other planets in their order, the person born will be (1) a king (2) a king (3) a king (4) a learned or wise man (5) wealthy and (6) poor respectively.

Sloka 11.—If at the time of birth the Moon occupies Kumbha and is aspected by Mars and other planets taken in order, the person concerned will be (1) addicted to other people’s wives, (2) a king, (3) lord of men, (4) one fond of women not his own, (5) best of kings and (6) respected by men, respectively. If the Moon occupies Meena and is aspected by Mars and other planets taken in order, the person born will be (1) a sinner, (2) witty, (3) a king, (4) a learned man, (5) one intent on doing what is sinful and (6) a sinner respectively.
Sloka 12.—If at a person's birth the Moon occupy a Navamsa of Mars and be aspected by the Sun, the person will be a watchman of a city; if the Moon in the above position be aspected by Mars, he will be fond of killing; if by Mercury, he will be skilled in close fighting; if by Jupiter, he will be a king; if by Venus, he will be rich; and if by Saturn, he will promote quarrels. If at the time of birth, the Moon be in a Navamsa of Venus and be aspected by the Sun, the person concerned will be a fool; if by Mars, he will be addicted to other people's wives; if by Mercury, he will be a good poet; if by Jupiter, he will be the author of good literary works; if by Venus, he will be intent on having all comforts; and if by Saturn, he will unite with other people's wives.

Sloka 13.—If at the time of birth the Moon occupy a Navamsa of Mercury and be aspected by the Sun, the person concerned will be an actor; if by Mars, he will be a thief; if by Mercury, he will be the chief of poets; if by Jupiter, he will be a minister; if by Venus, he will be skilled in music; and if by Saturn, he will be skilled in mechanical arts. If at the time of birth, the Moon occupies his own Navamsa and be aspected by
the Sun, the person concerned will be lean in person; if by Mars, he will be avaricious; if by Mercury, he will be practising penance; if by Jupiter, he will become an important personage; if by Venus, he will be a servant under a woman; and if by Saturn, he will be devoted to his duties.

सकोपो नरपतिलंकतो निवीः सिंहाळं प्रमुखतुलोभिंशकामसः ।
जीवांगे प्रविष्टतथा रणोपये धार्म: सत्यविविकामबुधिगीत: ||१५४||

Sloka 14.—If at the time of birth, the Moon be in a Navamsa of Simha and be aspected by the Sun, the person concerned will be of an angry temper; if by Mars, he will be a friend of the king; if by Mercury, he will become the lord of a hidden treasure; if by Jupiter, he will become a great lord; if by Venus, he will be childless; and if by Saturn, he will do cruel acts. If at the time of birth the Moon be in a Navamsa of Jupiter and be aspected by the Sun, he will be a man of reputed valour; if by Mars, he will be versed in fighting; if by Mercury, he will be witty; if by Jupiter, he will be a minister; if by Venus, he will be without lust; and if by Saturn, he will be virtuously disposed.

आशपाप्यो दुःखितं: भयं श्रेष्ठ मनान्तरं: कर्मीं नेत्यतुरकं: ।
धैर्यीपतं कोषास्याक्षमागे चम्के भाषी तत्तत्त्वादिवं ||१५५||

Sloka 15.—If at the time of birth the Moon should occupy a Navamsa of Saturn and be aspected by the Sun, the person concerned will have a very limited number of children; if by Mars, he will lead a miserable life even though wealthy; if by Mercury, he will be haughty; if by Jupiter, he will be devoted to his duty; if by Venus, he will be fond of wicked women; and if by Saturn, he will be irascible. In the same
manner should be predicted the effects resulting from the Sun in the several Navamsas being aspected by the Moon and other planets.

सूर्यादिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशि

Sloka 16.—What has been declared here (in Slokas 12-15) as शाखान (Amsaphula) due to the Moon being posited in the Amsas of the Sun and other planets should be understood to be the effects derived from the Navamsa division The effects that have been declared as resulting from the Moon in the several signs being aspected by the various planets should be stated as applying in the case of the Dwadasamsas also.

सूर्यादिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशिराशि

Sloka 17.—The good effects described above will be full, middling and little according as the Moon occupies a Vargottama, his own Navamsa or the Navamsa of another planet. In the case of bad effects, it will be the reverse. Again, if the lord of the Navamsa occupied by the Moon be strong, the effects described for the Moon in the several signs and aspected by the several planets will be nullified, and only those effects due to the Moon's occupying the particular Navamsa subject to the particular planetary aspect will come to pass.

Thus ends the 18th Adhyaya on "Conjunctions of two planets" in the work Phaladeepika composed by Mantreswara.
ADHYAYA XIX.

Sloka 1.—The nine planets who were worshipped in many ways with devotion for a long time by sage Parasara, having been pleased, bestowed upon him the knowledge of accurately determining their effects (on births in this world). Being convinced after many tests that they are unfailing, I talk out only the essence from the astrological scriptures containing his famous sayings and set forth the famous 'Maha Dasa.'

Sloka 2.—Count the stars from Krittika in groups of nine. The planets presiding over the Dasas belonging to the nine stars composing each group are respectively the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus, and their respective years are 6, 10, 7, 18, 16, 19, 17, 7 and 20.

Sloka 3.—At the time of birth, find out the number of Ghatikas, etc., still to be traversed (by the Moon) in the star he is in. Multiply this by the number of years allotted to the ruler of the star and divide the product
by 60. The quotient will be the period in years still to elapse. Any remainder remaining may be converted into months by multiplying by 12 and dividing by 60 and the remainder again into days by multiplying by 30 and dividing by 60 and so on.

Sloka 4.—Note the exact position of the Sun in the zodiac at the time of birth. When the Sun in his next round arrives at the same position, it is considered as one solar year, which is also the year taken for the Ududada system. By sub-dividing the same, days are also calculated.

Sloka 5.—If at a birth the Sun be badly placed, he will during his Dasa promote quarrel, sudden displeasure of the sovereign, sickness among relatives, wandering, with others, intolerable mental anguish, and danger from fire to concealed wealth, grain, sons and wife.

Sloka 6.—If at a birth the Sun be posited in a good house, he will during his Dasa bring on acquisition of wealth through cruel deeds, journeys, kings and quarrels, roaming through forests and mountains, wide
fame, success in business, severity, attachment (devotion) for ever to one's duty and happiness.

Sloka 7.—During the Moon's Dasa, there will be tranquillity of the mind, success in all business, good food, acquisition of wife, children, ornaments, clothes, gems, cows and lands. The person will honour Brahmins.

Sloka 8.—Everything ought to be declared after examination of the Moon's strength. In the first period of ten days of the lunar month, the Moon is of moderate strength. During the middle period of ten days, his strength is full, and he is therefore very auspicious. During the third period of ten days, his strength is on the wane and the effect also will be gradually declining.

Sloka 9.—During the Dasa of Mars, the person concerned gets wealth through fire, the king, fighting and the like. There will be influx of money by administering medicines, falsehood, cheating and various, cruel actions. He will be always bothered (afflicted) by bilious complaints, impurity of blood and fever; he will have intrigues with low females; he will quarrel with his wife, children, relations and elders, and thereby suffer misery; and he will take delight in (enjoying) other's fortune.
Sloka 10.—When Mercury’s Dasa is operating, there will be meeting of friends, personal comforts, fame through the applause of the learned, favour from elders, cleverness in (one’s) speech, doing good to others, happiness to one’s wife, children, friends, etc., an exalted position.

Sloka 11.—During Jupiter’s Dasa, the person concerned will perform some virtuous deed, acquire children, will be honoured by the sovereign and will receive praises from great men; there will be acquisition of elephants, horses and vehicles, meeting of wife, children and friends, and accomplishment (fulfilment) of one’s desires.

Sloka 12.—During the Dasa of Venus, the person concerned will obtain materials and facilities for his sport and happiness, good vehicles, cows, gems, ornaments, treasure, enjoyment in the company of young damsels, intellectual pursuits, voyage, auspicious deeds and acceptance of presents from the sovereign,
Sloka 13.—During the Dasa of Saturn, the person concerned may expect his wife and children to be troubled by gout, rheumatism or similar windy diseases, loss in agriculture, evil talk, intercourse with wicked women, desertion of servants, absence from his residence and destruction or loss all on a sudden of his relations, lands, happiness and wealth.

Sloka 14.—During Rahu’s Dasa, the person may expect trouble from the sovereign, thieves, poison, fire and weapons, sickness to children, ruffled mind, loss of relations, insult from base people, scandal due to a breach of decorum, ejection or dismissal from an office, wounding of the leg (or kicks) and failure of the business undertaken.

Sloka 15.—If Rahu be associated with a benefic and occupy good houses (i.e., houses other than the 6th, the 8th or the 12th), his Dasa period will be benefic and fully auspicious, and will lift (raise) the native to affluence on a par with the king. The native will have all his desires fulfilled and will stay at home enjoying happiness. There will be steady accumulation of wealth and he will become widely renowned.
Sloka 16.—Astrologers say that Rahu in Kanya, Meena or Vrishchika, gives to the person concerned, during his Dasa honor and happiness, lordship of lands, carriages and servants. All these, however, are liable to be lost at the conclusion of the Dasa.

Sloka 17.—During Ketu’s Dasa, the person concerned will have troubles from enemies, thieves, the sovereign, wounds from weapons, wounds, disease due to excessive heat, false calumny, a stigma to his family, danger from fire and absence from his own country.

Sloka 18.—When the Dasa of the Sun is in progress, the general effects to be noted will be money-making by cruel acts, through kings and fighting, trouble from fire and beasts, inflammation of the eyes, illness affecting the stomach and teeth, severe trouble to wife and children, separation from revered seniors and parents, destruction of servants and loss of property.

Sloka 19.—During the Moon’s Dasa, the person concerned will get money through sacred prayers, Gods,
Brahmiha and royal favour. He will secure to himself women, wealth and lands. He will further have a profusion of flowers, clothes, ornaments, perfumes and various valuable juicy objects of enjoyment. There will be misunderstandings with the wicked and loss of money and he will suffer from wind disease.

Sloka 20.—During the ripening of Mars' Mahadasa, there may be attempts of money-making through lands, litigation and the sovereign. He will also acquire more cattle and lands. There will be quarrels with his brothers and sons. He will resort continuously to the society of wicked men and women and suffer diseases arising from bile, blood, as well as through fire. He will also have loss of wealth.

Sloka 21.—At the time when Rahu's Dasa is in progress, the person concerned will become wicked in (his) disposition, or will suffer from a terrible disease; which cannot be diagnosed he will lose his wife and children. There will be danger from poison and trouble from enemies and he will suffer from diseases relating to the eyes and the head. There will also arise misunderstandings with friends and cultivators, and displeasure from the sovereign.
Sloka 22.—During the Dasa of Jupiter, the person concerned will get new cloths and such other objects will have attendants, retinue and similar grandeur, and will command intense respect and dignity. There will be acquisition of children, wealth and friends. He will further receive adoration for sanity of his speech which has won general approbation. He will suffer separation from his elders, have ear disease and phlegmatic troubles.

Sloka 23.—At the time when Saturn's Dasa is in progress, the native will acquire wealth on account of some trouble in the country and fighting; he will get servants and old women; will have acquisition of cows, buffaloes and bulls; and trouble to children and wife. He will suffer from windy and phlegmatic diseases, and piles, and a burning sensation in the legs, hands and other limbs.

Sloka 24.—During the Dasa of Mercury, the person concerned will get always the benefit of spiritual
preceptors. He will get money through Brahmins, and will acquire new lands, cows and horses. He will worship great men and Gods and acquire immense wealth. Diseases resulting from wind, heat, and phlegm will also torment him.

शिखिजनिकायां शोकमोहोऽकनामः
प्रसुजनपरिपीडा विचनाशोऽपराधः।
प्रभवति तनुभां भोषण स्वीयदेशाः
हस्तरथरोगः श्येषमसम्भापनं च ||२५||

Slōka 25.—During Ketu's Dasa the person will have sorrow and confusion caused by females, trouble from the rich and loss of wealth; he will do improper acts to others. He will suffer banishment from his country. There will be suffering from tooth-ache, leg pain, and phlegmatic troubles.

चूतनयदेशायामक्तनारलवः
दुलिगिधन्नूपावालिकायासनाति।
कष्टविज्ञानमहात्वतित्वागमो वा
भवति युज्यियो वान्धवालिकामोहेऽऽवेः ||२६||
इति मनोधरविचित्रिताय फलदीपिकाय दशाकलनिधरणं
नाम एकोनविवशोध्यायः

Slōka 26.—During the Dasa of Venus there will be acquisition of wife, jewels, clothes, brilliance treasure, wealth, ornaments, horses, comforts of the couch, and seats. There will also be augmentation of wealth by trade, agriculture and voyages, and anxiety, mental anguish separation (or demise) of parents and elders and misery to one's relatives.

Thus ends the 19th Adhyāya on “Dasas and their Effect” in the work Phaladēepīkā composed by Mantrosvāra.
ADHYAYA XX.

Sloka 1. — What the effects are that are derivable from a planet which is strong and which owns a certain Bhava and what they will be when the lord is weak, and when they have actually to be experienced by the native all these are indicated briefly in this chapter.

Sloka 2. — When the Lagna possesses maximum strength, the native will, during the Dasa of the lord of the Lagna, rise to a place of eminence in the world, will be happily placed in life, will be physically strong, will have a brilliant appearance; and his prosperity will be on the increase as his life progresses just as the Moon's digits in the bright half of a month.

Sloka 3. — During the ripening of the Dasa of the lord of the 2nd house, one ought to predict success or acquisition to family, acquisition of good daughters, good meals, earning money by lectures, eloquence in speech and the consequent approbation of the audience in the assembly.
Sloka 4.—During the Dasa of a planet that is strong and owns the 3rd house one ought to expect friendship with and help from brothers, hearing of agreeable news which please the mind, (opportunity for) the exhibition of one’s valour, leadership in an army, attainment of some honour, help from people and a praise by others of his various good qualities.

Sloka 5. —Help to relations, success in agriculture, friendship with females, acquisition of vehicles, new land, new house, wealth, higher status (promotion in one’s appointment), all these may be expected during the ripening of the Dasa of the planet owning the 4th house.

Sloka 6.—During the Dasa of the lord of the 5th house, the native may expect the birth of a son, respect and merriment with relations, or the post of a councillor under kings. He will (command), feed others and enjoy all kinds of (cooked dishes) dainties in plenty. He will accomplish acts meritorious winning the approbation of the virtuous.

Sloka 7.—In the ripening of the Dasa of the lord of the 6th house, the native will be able to subdue all his enemies by doing daring acts. He will enjoy perfect
health, will be highly liberal-minded, will be very powerful and will live in all splendour and prosperity.

Sloka 8.—During the Dasa-period of the lord of the 7th house, the person born acquires new clothes, jewels, new bed, etc., He will be contented will fully enjoy all pleasures in the company of his beloved. He will be very powerful or virile and perform marriages or similar auspicious festivities in his family and undertake pleasure-trips.

Sloka 9.—During the Dasa-period of the lord of the 8th house, if the planet is strong, one ought to expect the complete discharge of debts, his own elevation, cessation of quarrels, and acquisition of buffaloes, cows, goats and servants.

Sloka 10.—During the Dasa-period of the lord of the 9th house, the person born will, in the company of his wife, sons, grand children and relations, enjoy continuous prosperity, happiness and wealth, will perform meritorious deeds, receive royal favor and an opportunity to show reverence to Brahmins and Gods.

Sloka 11.—During the Dasa of the lord of the 10th house, the person concerned will bring to a successful termination any business or undertaking originated by
him; he will lead a happy life; he will become widely renowned; settle himself on a permanent position; will do cleverly what is good and proper, or he will get happy news and will command great respect.

सन्तानसौध्यसामग्री व नामोनाममणिपति साहित्यम्।

Śloka 12.—During the period when the Dasa of the lord of the 11th house is in progress, the person concerned will have an uninterrupted influx of wealth, will meet with his kith and kin, will be served by servants and slaves, and there will be domestic happiness and great prosperity.

सन्तानसौध्यसामग्री व नामोनाममणिपति साहित्यम्।

Śloka 13.—When the Dasa of the lord of the 12th house is in progress, there will be much spending of money by the native for the cause of the good. He will do meritorious acts, and thus ward off the several sins already committed. He will also get royal honours.

सन्तानसौध्यसामग्री व नामोनाममणिपति साहित्यम्।

Śloka 14.—The effects of the Dasa periods of planets that are retrograde or that occupy their own, exaltation or friendly houses or are placed in good houses (position other than the 6th, the 8th or the 12th) will be as those described so far. I shall now set forth the effects of the Dasas of planets occupying inimical or depression houses, or that have been eclipsed (become invisible) or that happen to be in the 6th, the 8th or the 12th house.

सन्तानसौध्यसामग्री व नामोनाममणिपति साहित्यम्।
Sloka 15.—When the lord of the Lagna is badly placed, the person concerned will during the Dasa of that planet be imprisoned. He will lead the life incognito, will suffer from fear, disease and mental anxiety, will participate in a funeral rite, or will leave his work and take up another's task, will suffer loss of position and other misfortunes. If the lord of the 2nd house be in a similar position, the person will during the said planet's Dasa behave stupidly in a public assembly, will not be true to his word or to his family, will receive evil tidings, or write bad letters suffer eye-trouble, will be foul-tongued, spend heavily and fear the sovereign.

Sloka 16.—If the lord of the 3rd house be posited in a दुसाठन (Dusathana), the person concerned may expect the demise of his brother during the planet's Dasa; evil counsel will prevail in his undertakings, and there will be trouble through secret machinations of internal enemies, humiliation, discomfiture and loss of pride thereby. If the lord of the 4th house be similarly weak, he will during his Dasa cause distress to the native's mother, sickness to his dear friends, danger to his lands and house, trouble from planets destruction of cattle, etc., and danger from water.
Sloka 17.—When the lord of the 5th house is deficient in strength, the person concerned will during the planet's Dasa lose a son. He will have aberration of mind, deception, a wearisome wandering, trouble in the stomach, displeasure of the sovereign and bodily weakness. During the Dasa of the planet that is weak and owning the 6th house, the native will be troubled by thieves, suffer reverses, defeat (subjugation) and various diseases. He will do wicked acts and servile duties. He will be despised and scandalised and will suffer from wounds.

Sloka 18.—During the Dasa of the lord of the 7th house who is weak, there will be distress to the native's son-in-law; there will be separation from his beloved. Something untoward will happen to him through the opposite sex. He will have intrigues with wicked women, suffer from diseases in his private parts, and will be wandering. When the Dasa of the lord of the 8th house is in progress (and when he is weak), the person concerned will suffer from excessive sorrow, want of sense, carnal appetite, jealousy, unconsciousness, poverty, fruitless rambling, calumny, sickness, humiliation and death.
Sloka 19.—If the lord of the 9th house whose Dasa is in progress be weak, the person will have to incur the wrath (severe displeasure) of the deity that had been worshipped formerly and suffer something untoward; there will be trouble to his wife and children; he will do wicked acts; one of his elders and his father may die, and he may suffer from penury. When the lord of the 10th house whose Dasa is in progress is not strong, anything done by the native becomes fruitless; he will further suffer loss of honour, will be wicked in his behaviour will be absent in foreign places. There will be inauspicious happenings. He will lead a bad life and suffer troubles.

अवनमन्दुमवाचनं भावकां स्तुताति
भवभन्यर्यति वैन्यां वजनं कर्णेऽरगम्।
वहुर्जमपमानं वन्धनं सवेदवपति
क्षयंपरागशीलवच्छयति रितंकेदावये!॥२०॥

Sloka 20.—During the Dasa of the planet that is weak and owning the 11th house the native will have to hear evil tidings. There will be trouble to a brother or sickness to children; he will suffer misery, deception and ear disease. When the Dasa of the planet that is weak and owning the 12th house is in progress, the person concerned will suffer from various diseases, dishonour and bondage. All his wealth will disappear like the (waning) Moon in the dark half of a month or like the Moon that is at the western horizon.

संहायं यदगाभ कारकविचिन्होकेषु वज्जतितं
कर्मं नीतिनिन्तितं फलविभं यद्रोगविन्नातिविभी।
वधवेष्क्षणयोगसंभवतं भावेन्योगोदवरं
भावेन्यरिप भावेन्यरिपं फलं बाह्यं दशायमिषष्।॥२१॥

Sloka 21.—Whatever has been stated in the chapter
on Definitions (Adh. I), whatever has been mentioned as belonging to the presiding planets (Adh. II), whatever calling is declared appropriate in the Chapter on profession (Adh. V), whatever diseases have been described as due to the several planets (Adh. XIV), whatever has been spoken of as the effect of the aspect or association with the planets (Adh. XVIII), or of the presence of planets in Bhavas or of the lords of the several Bhavas or the lords being associated with others, (Adh. XV, XVI, XVII,) all this, must be duly assigned to the planets concerned in their respective Dasas.

वर्गासन्त्यासंस्थावत्वः शुभ-शून्य निमित्तेऽल्लोकः च नीतं जन्यं।
मूर्द्धप्रयत्साध्यायन्तित्वमेव भवेन्ति।

Sloka 22.—The Dasa of a planet occupying a बर्गासन्त्यासंस्थावत्व (Vargottamamsa) will give favourable results. It will be mixed when the said planet is eclipsed or is in depression. When the Dasa and Apahara belonging to two planets both of whom own or occupy the 8th, the 12th or the 6th house are in progress, the effect will be unfavourable.

कुरुक्रियायेऽवृद्धापहरे निपर्शसार्यापर्यावर्तेः।
तथा जन्मात्मानाः नाथमुक्ती चोरार्थीला भवेन्तितुद्विषा।

Sloka 23.—During the Dasa period of a malefic planet when the sub-period of a planet ruling the 3rd, the 5th or the 7th star (reckoned from the natal star) is in progress or the Bhukti of the lord owning the Janma Rasi or the 8th house therefrom is passing, the person concerned will have troubles from thieves and enemies and will suffer much misery.

शोभुश्वरूमा च गुरौस्तु पल्ली ढशा हुषारोपनि पश्यति।
कष्ठा अवैद्यविश्वासानामागस्थितवा हुषालपेतेः।
Sloka 24. — If in the order of main Dasas, the fourth happens to belong to Saturn, the sixth to Jupiter, the fifth to Mars or Rahu, every one of these will prove dangerous. So also will be the Dasa period of a planet occupying the end of a sign or owning a दुःखान् (Dus-atthana 6th, 8th or 12th).

उर्ध्वाक्षुरुक्ति वस्तुमित्रव्यक्तिन्द्रम्
कर्मायंत्रान्त्रि दृष्टा विद्वेद्धाति राज्यम्।
जित्वा रिपुप्रिपुदल्लाहनसैन्यसुकृतं
राज्याधिक चितनुस्ते प्रितकामद्राम् ||२५५॥

Sloka 25. — If Mars be posited in an उर्ध्वमुख (Urdhva-mukha) Rasi (vide 18 surus), or the exaltation sign identical with the 10th or the 11th house, his Dasa-period will secure to the native concerned a kingdom. After subduing his enemies, he will become a renowned king endowed with a large number of vehicles and a huge army and he will feed many people.

स्वदशस्तिष्ठ भृगुहृते वयक्षाणं जय
अनेकपि वास्तस्तरिहितों न च पापयुक्तः।
तस्यापविनाति वधुरकृपणी
राजमहिंशाक्षरिविभूषणो जयति प्रदातः॥२७॥

Sloka 26. — If Venus, uneclipsed and free from association with a malefic planet, be in his own or exaltation Rasi identical with the 12th, the 10th or the 11th house, the person concerned will, during the said planet’s Dasa-period, get many gems and precious stones, have his intellect expanded, will become immensely affluent and praised by many people.
Sloka 27.—All benefics, if placed in depression, inimical, the 6th or the 12th houses, will only produce untoward results, while malefics similarly placed will give in their Dasa-periods incalculable (intense) miseries.

Sloka 28.—During a planet’s Dasa-period, when a Bhukti of a planet inimical to the Dasanatha, or of a planet occupying the 6th house (or an inimical house) or of a planet inimical to the lord of the Lagna is in progress, the native concerned will have to apprehend danger from his enemies, and loss or change of position; even the person who has all along been friendly will turn out hostile to him.

Sloka 29.—Whichever Bhava counted from the Dasanath (Dasanatha) is occupied by the Mukti-natha (Bhuktinatha), it is only the effects arising from that Bhava that will come to pass in that Bhukti. When the Bhuktinatha occupies the 6th, the 8th or the 12th house reckoned from the Dasanatha, the effect will be unhappy. At other houses, it will be good.

Sloka 30.—The good influence of planets is at its maximum, three quarters, a half, a quarter, at its minimum or nil according as the planets are in the exaltation sign, Moolatrikona, Swakshetra, friendly sign, inimical sign or depression sign respectively. The
proportions given above are with respect to benefics or lords of benefic houses. In the case of malefics, or lords of malefic houses, it will be reverse. When a planet is in combustion (conjunction with the Sun), its effect will be similar to that in depression. Cl. ज्योतिष, VII-58).

Sloka 31.—Out of the planets Saturn, Mandi, Rahu, the lord of the 22nd decanate and the lord of the 8th house and the lords of the Navamsa Rasis occupied by these planets, find which is the weakest. It is only the Dasa of that planet that will prove fatal, and the demise will happen (occur) when Saturn during his transit passes through an untoward house (viz., 6th, 8th or 12th).

Sloka 32.—Out of the two sets of planets, viz., (1) the lord of the house occupied by the lord of the 8th house, and the lord of the Navamsa occupied by the lord of the 8th house and (2) the lord of the 22nd decanate and the lord of the rising decanate, find which planet in each pair is stronger. When the Dasa of this stronger planet is in progress, and when Jupiter during his transit passes through the Rasi and Navamsa occupied by the lord of the 8th house or its triangular position, the death of the person concerned may come to pass.

Sloka 33.—If Jupiter, the lord of the house occupied by the Moon and the ruler of the Lagna, be in Kendras
at a birth, the middle portion of the life is good. Planets in पूर्णोदय (Prishtodaya) signs give good results in the end; those in उभयोदय (Ubhayodaya) signs, in the middle; and those in the शीर्षोदय (Sirshodaya) signs, in the beginning. (Cf. सा. XXII-8).

यद्रावणो गोचरो विलुप्तिः साधनावरः स्वोदयसुहृद्धस्वः।
तद्रावणपूर्तिः कुर्नेत तद्वनी वालक्ष्वितकोभाजनेन रूपिः तस्माः॥३५॥

Sloka 34.—When a planet whose Dasa is in progress happens to pass through (in transit) his Swakshetra, exaltation or a friendly house, he will promote the prosperity of the Bhava it represents when counted from the Lagna, provided the said planet is endowed with full strength at the birth time as well.

वलोकितो ज्ञातो पाकनाथो मीण्ड्र व्यक्तिः रिपुमर्मितः वा।
प्रातःख्रिय यद्रावणपूर्तिः चारावधशा वनां कुर्नेत तदर्दीम्॥३५॥

Sloka 35.—When a planet whose Dasa is in progress be weak, eclipsed by the Sun's rays, in depression or inimical house at birth, he will during his transit through any house cause the total destruction of that Bhava.

वेयोख्य तत्त्र चुडङ्गे वर्णवानि चिन्द्रकर्ममाप्ताकान्तब्रह्मेशु।
यदा चारावल्ल समायाति चन्द्रः शुभं संविद्वितस्यथा शेतरिषम्॥

Sloka 36—When the Moon in her progress is in a Rasi which happens to be the exaltation sign of the lord of the Dasa, or a friendly house, the 3rd, the 6th, the 10th, the 11th, a Trkona or the 7th house with respect to the lord of the Dasa, the effects will be happy. If the Moon's place (during transit) be different, the effects will be far from happy.

पाकर्षणोंचरतः व्यक्तिः मीण्ड्र यद्रावणिः विपश्चमि वा।
कष्टे विद्वितस्यथृष्टं स्थुलं वच्च गतं। शैष्ठ्यवर्दः तदर्दीम्॥३६॥
Sloka 37.—If the planet whose Bhukti is in progress should during the course of his transit at the time pass through his depression or inimical house or become eclipsed, there will be much misery. Should he pass through his own, or exaltation house or be retrograde, the effects will then be good.

परिश्य शुभप्रदश्य भवनं तु हृद प्रपशे यदृ
सूर्यं तत्त्वठसिद्धिमेति शुभवासुभियं फलं चिल्लयेत्।
न्यां क्राक्षराधिक्रदश्य च दृश्यानाधिक्रदश्य कृत्तिनः
मात माहृति नील्लेश्वरं यथे तत्संव कर्ते फलम्॥२८॥

Sloka 38.—In the case of a planet whose Bhukti is auspicious, the good effect will be manifested when the Sun enters the planet's exaltation sign. The same effect will be felt when Jupiter transits the place. As regards the planet whose Bhukti is inauspicious (i.e., capable of yielding bad or evil effects), the evil effects will be felt when the Sun in his transit passes through the Bhukti-lord's depression or inimical sign.

येन ग्रहण सहिते भुजागचिनाथ
स्त्रेत्रजातगुणाःपरवहल्लिन कुर्याद।
सर्वाक्षे सुवृक्षं शुभवरीपिं कर्तं
तुं दृश्यं दृश्यानाधिक्रदश्यं कृत्तिसे विशेषां ॥२९॥

Sloka 39—Rahu will give effects—good or bad as the case may be—according to the nature of the planet he associates with. That planet though good and auspicious by himself will, on account of his association with Rahu, specially cause evil at the concluding portion of his Dasa.

दान्तर्षकामायिक मार्कक्षयं तदीयवर्षत गतो वल्लक्षः।
हुष्टि स्वपने सिंधुस्वरेण वा ध्यायति धार्पत्तिजुभीतेऽ॥२१॥
Sloka 40.—The 2nd and the 7th (houses) are termed the two death-producing houses. If the lords of these or the planets posited therein, are powerful they cause death during their Dasas. Should the lord of the 8th or the 12th house be very weak, the demise may be expected during the Bhukti of either of the two.

केन्द्रीशाय स्तोत्रोऽस्तोत्रमुष्मण्यौ कुर्यादित्वा कोणः:
सर्वेऽशोभन्त्रा निर्दिशत्वा यथाणि यतः प्रत्येकः।
रुत्प्रेषोपिपि विलसायो यदि हृदा कुर्यादित्विविही शाश्वी
नेववं शुभम: पराशरस्ते सहाय्यायं फलं ॥७१॥

Sloka 41.—The Dasa of a planet owning a Kendra will be inauspicious if he is a गुप्त (Subha), and auspicious if he is an अशुर्य (Asubha). The Dasas of all planets who own Trikona houses (1, 5, 9) will be auspicious. The lords of the 3rd, the 6th and the 11th houses even if they be गुप्त: (Subhas) will cause only evil. The lord of the 8th house, if he should also happen to be the lord of the Lagna will prove auspicious. The Sun or the Moon even if he should happen to own the 8th house will give only good effects. These are the effects of the several Dasas according to Parasara’s opinion.

कोणाधीश: केन्द्रः केन्द्रपो वा कोणस्थयशेषदृश: च योगश्रेय: स्तः।
प्राच्येतै मुक्तिकाले दशायमदयोऽयं तौ योगश्रेय सोपकारौ ॥७२॥

Sloka 42.—The lord of a Trikona house (5th and 9th) posited in a Kendra or the lord of a Kendra in a Trikona house will prove auspicious to the native. These two planets during their Bhuktis in each other’s Dasas will help each the other and thus co-operate to make the period auspicious.

न दिने:स्यात्हि: सर्वेऽस्वदशाय: स्वमुखितः।
शमाश्च:चात्माकाऽवाचेत: ॥७३॥
Sloka 43.—All planets do not produce good or bad effects to the native befitting the Bhavas they own, during the ripening of their own Bhuktis in their respective Dasas.

आत्मसम्बन्धिनो ये च ये ये निजसाधारिणः।
लेपामन्तरेशास्वेच दिशानि स्वदशाशः। ॥४४॥

Sloka 44.—Find what all planets are related (vide XV-30 supra) to the particular planet whose Dasa is under consideration. Note also the planets if any which are similarly circumstanced (whether for good or bad), i.e., holding a position co-ordinate to the one under reference. It is only in the Antardasas or Bhuktis of these planets that this original planet will in his main Dasa manifest his effect.

केन्द्रशिर्कोणेतारी दीषुयुक्तकाविप स्वयम्।
सम्भव्यमात्रास्तुव्य भवेतां योगकारकी ॥४५॥

Sloka 45.—The lords of a Kendra house and a Trikona house even if they should by themselves be capable of causing evil (owing to their happening to be owners of other bad houses) become powerful, by their mere relationship (vide XV-30 supra), to produce Yoga and make the native prosperous.

चिक्षोधिष्योज्ये सम्वन्धो चेतन केन्द्रितः।
केन्द्राध्यस्य बलिनो भवेष्यदि स योगश्रृवः ॥४६॥

Sloka 46.—If out of the lords of the 5th and 9th, one of them happen to be related (vide XV-30 supra) to a strong planet owning a Kendra, he becomes a Yoga-karaka, i.e., powerful in promoting the prosperity of the native.

केन्द्रशिर्कोणाधिष्योतेत्री तौ योगकारकौ।
अन्यशिर्कोणपतिना संबन्धः यदि किंतुः ॥४७॥
Sloka 47.—If the lord of a Kendra be (in conjunction) associated with the lord of a Trikona, both of them become powerful in promoting the prosperity of the native. Should a lord of another Trikona also be related (vīdā XV-30 super), where is the doubt about the native’s prosperity being still further advanced?

योगकारकसमन्धातापिनोदिति प्रधानातः स्थातः ।
तत्रत्रत्युतसरेरन दितीयोयितां दुस्म्यां ||५८॥

Sloka 48.—If planets though by themselves had, are related (vīdā XV-30, super) to a Yogakaraka (planet producing prosperity), they will produce during their Bhuktis good effects leading to affluence and happiness.

स्वदशांत द्रितोयिते मुक्ती केन्द्रवते: शुभम् ।
दितीयोयिति तथा नो चेदन्तन्यितेविप पापकतु ||५९॥

Sloka 49.—The lord of a Trikona house will during his Dasa and in a Bhukti of the lord of a Kendra house, and vice versa produce good effects. Even if the said two planets are not in any way connected (vīdā XV-30, super), they will not cause harm.

केन्द्राधिपक्षोपस्तु वल्लभवृणू गुह्यग्रहयोः ।
मार्कण्डेयिति च तयोमारक्षामांसितिगती: ||६०॥

Sloka 50.—Jupiter and Venus if they should happen to be owners of Kendras become powerful to cause evil. If they should also occupy (or own) Makara houses (2nd and 7th), they become powerful to cause death.

बुधलोकु तन्द्रोपेः भवेचक्तु तविदः ।
पापावेक्षक्ष्यातय: शुभदास्योत्सरसम् ||५१॥

Sloka 51.—Mercury (if he should happen to own Kendra houses) is less powerful (than Jupiter and
Venus in doing evil. The Moon in such a condition comes next to Mercury. Malefics when they happen to own Kendras will become more and more suspicious in their effects.

यदि केन्द्र विभोणे वा निवसेतां तमोगृही।
मार्गन्यतरस्त्रैव संचन्द्रायोगकारकीः।॥५४॥

_Slokā 5.2._—If Rahu and Ketu should be posited in a Kendra or Trikona they and become Yogakarakas, i.e., instrumental in (doing) bringing about good to the native if they are connected (vib. XV-30, supra) with the lord of one of these (Kendra and Trikona).

तमोगृही युहारुक्सः संचन्द्रवं वेन के नचित॥
अग्निईश्वरुपपे भवेतां योगकारकीः।॥५५॥

_Slokā 5.3._—If Rahu and Ketu occupy houses owned by benefics and are connected (vib. XV-30, supra) with any planet, they become auspicious and produce good results at their Bhuktis in the main Dasa of the said planet.

अस्मान्द्रो व के नचित् इत्यथा अर्थात्।
भारम्मा राजयोगला भवेकारकहरकक्षिनः।
प्रथमश्च समारूढः कमशः पापस्फुर्कः।॥५६॥

_Slokā 5.4._—During the Dasa of a Yogakaraka planet, the Rajayoga begins when the Bhuktis of the Karaka planets are in progress. The Bhuktis of malefics which succeed them in their turn increase the same.

स्मार्कारकर्मकाश्चार्धामताः भ्रात्रिकालिकाक्षेत॥
दुःखमहास्वच्छव्याधि दुर्देहः स ताशाकारी सदृशापहारी॥॥५७॥

_Slokā 5.5._—The following will engender misery to

कुः॥५८
the native: (1) the planet occupying the 8th house; (2) the one aspecting it; (3) the one owning it; (4) the one owning the decanate of the 8th house; and (5) the planet owning the sign occupied by Mandi (मण्डित). Even among these, the one that is the weakest will be the killer of the native and this may happen in his Dasa or अवघ (अपहारा).

अवघस्य तुशांवरोहिष्ठिलंशा मध्या मंबेत्ता युहतुष्माने।
आरोहिणी निश्चयतुरुक्तस्य नीसारिभाषोधमा मंबेत्ता ॥५६॥

Sloka 56.—The Dasa of a planet fallen from exaltation is termed अवरोहिणी (Avarohini) or descending; while that of a planet in a friend’s or exaltation house is named मध्या (Madhya) or middling. The Dasa of a planet proceeding from his depression is called आरोहिणी (Arohini) or rising. The Dasa of a planet that is actually in his depression or inimical Rasi or in his depression or inimical Amsa (अंश) is termed अघमा (Adhama) or worst.

शत्युष्धे शस्तांशे बोधे रिपुस्तस्तस्तस्तिष्ठते भागिते।
तस्य दशा मिठफला दशागरायेचें फलम्बरा जेया ॥५७॥

Sloka 57.—When a planet even if eclipsed or posited in its depression or inimical house occupies an auspicious sign or Amsa (अंश), his Dasa should be pronounced as of mixed effect (मिठफला - Misra phala) and is capable of giving good effect in the latter half of the Dasa.

तत्रावाह्यस्थापयस्य तत्रावाह्यस्थापयस्य च।
वीर्यविनस्य खेतस्य पाके सुश्युम्बामवायादु ॥५८॥

Sloka 58.—Death (of the relative signified by the particular Bhava) will take place in the main Dasa of
the planet in the 12th house (reckoned from that Bhava) or of the one owning it whichever is weaker.

Sloka 59.—If the lord of the Dasa in his transit comes to the Lagna or if the 3rd, the 6th, the 10th or the 11th house from it, or if the lord of the Dasa comes to the (स्थल) Sapthavarga places of the Lagna or when a friendly planet or a benefic comes to the Lagna, the Dasa will prove auspicious at that time.

Sloka 60.—During the several periods over which a Dasa may extend, the good or evil effect is to be determined with reference to the particular house counted from the Moon which the lord of the Dasa may occupy for the time being in its progress through its orbit.

Sloka 61.—The Moon produces beneficial effects when in the house of a friend of the lord of the Dasa; or in the exaltation house of the latter or in the 7th house, a Trikona house or in any one of the उपचय (Upachaya) houses with reference to the दशानाथ (Dasanatha) lord of the Dasa.
Sloka 62.—In the favourable positions mentioned in the previous Sloka, the Rasi occupied by the Moon should represent some one of the 12 Bhavas, Lagna, wealth, etc., at the time of birth. The Moon in one of these favourable positions promotes prosperity in respect of the Bhava represented by the Rasi occupied. In the unfavourable positions, the Bhava represented by the Rasi (occupied by the Moon) suffers damage.

Sloka 63.—In the case of a nativity, one ought to guess the effects after a reference to Saravali, Varahamihira's Hora Sastra and the Nakshatra Dasa. While so guessing, one must refer also to the positions of the planets with reference to the Lagna at the time of the query or the Janma Rasi (Janma Rasi) or Lagna at birth and then attempt his predictions. There will not be any material difference between the Prasna Lagna and the Janma Lagna. (in the matter of the predictions.)

Thus ends the 20th Adhyaya on the "Dasas of the several Bhava lords and their Bhuktis" in the work Phaladoepika composed by Mantreswara
ADHYAYA XXI.

Nature of Bhuktis and Antaras.

_Sloka 1._—I shall now clearly explain how to apportion the Bhukti periods in a Dasa and their further subdivisions as also their effects in their order. Whatever has been here described as effect in the case of any planet, all that should be stated to occur in the planet's Dasa, in his Bhukti and in his Antara.

_Sloka 2._—Multiply the years of a Mahadasa by the years of the planet whose Antardasa is required. Divide the product by 120. The quotient will represent the years of the Antardasa. Multiply the remainder by 12 and divide the result by 120. The quotient will represent the months—multiply the remainder by 30 and divide by 120. The quotient will give the days, and so on. The same process should be adopted for calculating the sub-periods in an Antardasa, or their further sub-divisions. In any Dasa, the order of the Bhuktis is similar to that in the Dasas the first Bhukti commencing with that of its lord.
Sloka 3.—During the Dasa and Bhukti of the Sun, the person concerned will obtain fame through royal favor, lead a wandering life through a wild and hilly country and will acquire wealth. He will suffer from fever, illness caused by excessive heat and may also lose his father.

Sloka 4.—When the Moon has her Bhukti during the progress of the Sun’s Dasa, the person will destroy his enemies; his miseries will come to an end and there will be accession of wealth. He will be engaged in agriculture, house building and will be joined with friends. If the Moon be malefic, he will suffer from consumption, have fire accident and diseases arising from water.

Sloka 5.—When Mars has his Apahara in the Sun’s Dasa, the person concerned will suffer from diseases and wounds; there will be loss of position and trouble from enemies, misunderstandings with his relations, danger from the authorities and loss of wealth.
Sloka 6.—During Rahu’s Bhukti in the Sun’s Dasa, fresh enemies will spring up, wealth will be destroyed or stolen, troubles will arise and there will be danger from poison and a desire to please the senses (sensual pleasures). The native will suffer from severe headache and eye-complaints.

Sloka 7.—Destruction of enemies, acquisition of money through various means, worshipping the Gods every day, adoration of the Brahmins, elders and relations, disease in the ear, and pulmonary consumption will distinguish the Antardasa of Jupiter during the Sun’s Mahadasa.

Sloka 8.—During the Bhukti of Saturn in the Sun’s Dasa, a person should be prepared for loss of wealth, separation from his children, diseases of women, or loss of elders, abnormal expenditure, sudden loss of cloths, utensils and other goods, or servants, excessive filth and suffering from phlegmatic troubles.

Sloka 9.—At the time when Mercury’s Bhukti in the Sun’s Dasa is in progress, the person will suffer from cutaneous eruption (itches), boil (ulcer), leprosy, jaundice, passing wind (मलका), pain in the belly, hips, etc., destruction of land, and disease arising from the vitiation of the three humours.
Sloka 10.—Loss of friends, misunderstandings with one’s relations and family, trouble from enemies, loss of wealth and position, sickness to elders, severe pain in the leg as well as the head—all these may be expected in Ketu’s Bhukti in the Sun’s Mahadasa.

Sloka 11.—Pain in the head, belly-ache, trouble in the anus, doing agricultural operations, loss of house, wealth and corn, sickness to children and wife in an intense form—all these will occur when the Bhukti of Venus in the Sun’s Mahadasa is in progress.

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Sloka 12.—When the Moon’s Bhukti in his own Dasa is in progress, a new daughter will be born; there will be acquisition of a new and clean cloth, and meeting with good Brahmins. The native will be able to satisfy his mother’s desires (i.e., mother will be happy,) and will enjoy the happiness of the couch (woman’s company)

Sloka 13.—During the Bhukti of Mars in the Moon’s Dasa, the person will suffer from diseases arising from bile, fire and (impurity of) blood, from anxiety, and misery and there will be trouble from enemies and thieves. There will further be loss of wealth and honour.
Sloka 14.—During the advent of Rahu's Bhukti in the Moon's Dasa, there will occur a severe reproach or fault, increase of enemies, diseases to relations, danger from thunder-storm lightning and illness and fever caused by bad food and drink.

Sloka 15.—During Jupiter's Bhukti in the Moon's Dasa, the person concerned will take great delight in making gifts and other beneficent actions. He will begin to feel happy, wear new cloths and ornaments. He will meet with friends and be highly honoured by the king.

Sloka 16.—Trouble through various kinds of diseases, sickness to friends, children and wife, the happening of a great calamity or loss of life will mark the Apahara of Saturn during the progress of the Moon's Mahadasa.

Sloka 17.—During the Bhukti of Mercury in the Moon's Dasa, there will be acquisition at all times of wealth, elephants, horses, cattle and ornaments and much happiness will be felt. Clearness of conception will also arise.
Sloka 18.—During Ketu's interval in the Moon's Dasa will crop up loss of mental balance, wealth and relations, danger from water and trouble to dependants and servants.

Sloka 19.—During the period of time allotted to Venus in the Moon's Dasa, activities relating to the following will take place chased or sold away: viz., water, carriage, gold, jewels, women, trade agricultural operations etc., he will acquire children, friends, cattle, and corn.

Sloka 20.—During the Sun's Bhukti in the Moon's Mahadasa, honor from the sovereign, excessive valour, cessation of diseases, downfall or decline of the enemy's side and diseases caused by bile and wind may be expected.

Sloka 21.—During Mars' own interval in the planet's
Mahadasa, there will be suffering from diseases arising out of excess of bile and heat, trouble from wounds, separation from brothers, influx of money etc., due on account of lands and litigations and trouble from cousins, fire, enemies, the sovereign and thieves.

Sloka 22.—During Rahu’s Bhukti in Mars’ Dasa there will be danger from weapons, fire, thieves enemies and rulers, injury from poison, disease in the belly, eyes, the head, loss of elders and relations, peril to one’s own life or big calamities.

Sloka 23.—During Jupiter’s interval in Mars’ Mahadasa, the person will worship the Brahmanas and Gods, will resort to sacred places and shrines, and do meritorious deeds, will show hospitality to guests at all times, will acquire new children and friends, will suffer from ear disease in a severe form or from phlegmatic complaint.
Sloka 24.—Trouble after trouble to one’s children, wife and elders, calamities beyond number, grief, loss of wealth, robbing of wealth through enemies, fear and sickness through heat and wind, will mark Saturn’s Bhukti in the Mahadasa of Mars.

शरीणमधुरोपोरोपमधुरोपवर्त्तनार्थम्
प्रत्यक्षसंगमानं विचक्षणेषुभयंतः।
सुप्रकटननिरोधं अतृप्तरोद्वचो वा
विषाणि दशिनं विवचारार्थिनुवात्॥२५॥

Sloka 25.—Fear of enemies, much trouble from thieves, loss of wealth, destruction of cattle, elephants and horses, association with enemies, harassment by kings or enmity with Sudras mark the interval of Mercury in Mars’ Mahadasa.

शान्तिनिमयमकसाधिशाश्रयपीढः
विगमनमथ वेदशाहित्वनाशोदयवे स्वातः।
अगमनसुभो योपितो वा विनाशः
प्रविश्वला यदि केतुः कुणेत्यावरुस्तम्॥२६॥

Sloka 26.—When Ketu has his interval in Mars’ Dasa, there will be danger from thunder, bolt, sudden trouble from fire and weapon, going out of one’s own country or loss of wealth, and exit from the world either of his own self or of his wife.

युधिष्ठिरिनिगमाय विग्रहाः समेतशः
हसुद्धिरिपि नौर्ब्रोमनेपोरोधः।
परिजनपरिहारनिश्चायते मानवानाम।
मपहुँचित शदायुधामां मान्यंक्रेष्यः॥२७॥

Sloka 27.—Defeat in battle, residence in a foreign country, theft of property by thieves, trouble in the left
eye and loss of servants will be what a person may expect in the Bhukti of Venus in Mars' Dasa.

Sloka 28.—Honour from the sovereign, fame and power got in war, acquisition of servants, wealth, corn, women and harem and the widening of the scope for livelihood and wealth got through daring deeds or force are what may be expected in the Sun's Apahara in Mars' Dasa.

Sloka 29.—Acquisition of various kinds of wealth and children, severance from enemies, acquisition of clothes, bed, ornaments, jewels and wealth, trouble to elders, and pain owing to enlargement of spleen or excess of bile may mark the Moon's Bhukti in Mars' Mahadasa.

Sloka 30.—Illness through poison and water, coming in sight of a venomous serpent, intercourse with another's wife, separation from or loss of one's near and dear ones, bad words and mental anguish through
wicked people will be the characteristic features of Rahu's Bhukti in Rahu's Dasa.

Sloka 31.—Advent of happiness, worship of Gods and Brahmins freedom from diseases, association with charming ladies and discussion of the meanings of sacred texts will mark Jupiter's Bhukti in Rahu's Dasa.

Sloka 32.—During Saturn's interval in Rahu's Dasa, a disease due to the vitiation of wind and bile, wounds in the body, misunderstandings with one's children, wife or brothers, destruction of servants, and loss of position are what may crop up.

Sloka 33.—Acquisition of children and wealth, meeting of friends, gross contempitbleness of the mind, cleverness in doing any intelligent business, adornment and skill in general will mark Mercury's Bhukti in Rahu's Dasa.

Sloka 34.—During Ketu's Bhukti in Rahu's Dasa, one has to apprehend fever, trouble from fire, weapon and enemies, head-ache, trembling of the body, injury to one's friends and elders, suffering caused by poison and wounds and quarrel with one's friends.
Sloka 35.—Acquisition of a wife, comforts of the couch, horses, elephants, lands, and phlegmatic and windy disorders, and quarrel with one’s own relations, will mark the Bhukti of Venus in Rahu’s Mahadasa.

Sloka 36.—During the Sun’s Bhukti in Rahu’s Mahadasa, there will be trouble from enemies, intense pain in the eyes, danger from poison, fire and hit by weapons, and the springing up of fresh troubles. The wife and children will suffer from diseases and there will be great trouble from the king.

Sloka 37.—Loss of the wife, quarrels, mental anguish, agricultural operations, loss of wealth, cattle and children, disaster to friends, and danger from water will mark the Moon’s Bhukti in Rahu’s Mahadasa.

Sloka 38.—During Mars’ interval in Rahu’s Dasa, one has to apprehend danger from the sovereign, fire, thieves and weapons, or one’s own death through a terrible disease, disturbance to one’s position, heart and eye-troubles.
Sloka 39.—Good luck, splendour, high esteem, development of good qualities, acquisition of a good son, honour from the sovereign, coming in contact with one's preceptor, good men and realisation of one's desires are what a person may expect in Jupiter's Dasa and Bhukti,

बेद्याज्ञानमवस्तुरवद्वद्वेषसं 
उतकर्षोंसौधसकुद्रमण्यमप्रीषा 
अर्थस्योपनममक्षिजगव भुताति 
ञाविंद्रशां विशिष्टि दैनकरे तराणाम् ि॥५०॥

Sloka 40.—During Saturn's Bhukti in Jupiter's Dasa, association with courtiers, taking to intoxicating drinks and such other evil deeds, rising to eminence happiness, sickness to one's family and cattle heavy expenses, excessive fear, eye complaints and sickness to children are what a person has to be prepared for.

खींतमधजमहावसनं विद्यवेषं केचिद्वन्दवति च केबलमुख्ताति ि।
देवदर्जार्जनसुतार्जसुकम्ययोगर्गोविंदितवर्धाण हरतीनुसरी ि॥५१॥

Sloka 41.—When Mercury's Bhukti is in progress in Jupiter's Mahadasa, one will come to grief through women gambling, and drinking, and will suffer from diseases caused by the vitiation of the three humours. This is the opinion of some. Others consider that the effect will be solely beneficial by the worship of Gods and Brahmins and by the acquisition of or association with sons, wealth and happiness.

शालबपानं मश्ति भूताज्ञानविद्विंशतिभवं तनात्योपितुपद्वर्षा ।
प्राप्तर्विनिगुह्सूक्ष्मचित्रितयोगं सौरेष्यमारपहायु चावति केतु: ि॥५२॥

Sloka 42.—During Ketu's interval in Jupiter's Mahadasa, one has to suffer from wounds caused by a weapon. There will arise misunderstandings with the servants, mental anguish, trouble to wife and children,
danger to life and loss of (or separation from) elders or friends.

Sloka 43.—Acquisition of various materials, cattle, corn, clothes, utensils, woman, children, food, drink, couch (bed) and ornaments, worshipping of Gods and Brahmans and entire devotion to them are to be looked for in Sukra's interval in Jupiter's Mahadasa.

Sloka 44.—Victory, honour from the sovereign, acquisition of fame, warmth of temper, men, horses and other vehicles and an extremely prosperous life in a street (consisting of rows of houses), a town or country will mark the Sun's Bhukti in Jupiter's Mahadasa.

Sloka 45.—Acquisition of many damsels, destruction of enemies, gain of money, profit in agriculture, saleable commodities, high fame and intense devotion in the worship of Gods and Brahmans will mark Moon's interval in Jupiter's Mahadasa.
Sloka 46.—Satisfying the relations, addition of wealth from a host of enemies, acquisition of good lands, doing beneficent acts, celebrity of power, a little injury to a preceptor or elder, or a severe hurt to the eye, are what a person may look for in Mars's interval in Jupiter's Mahadasa.

Sloka 47. - Distress through relations, excessive mental anguish, sickness, danger from thieves, disease to one's elders or to youngsters of his family, trouble from the sovereign, misfortune through enemies, and loss of wealth will mark Rahu's Bhukti in Jupiter's Mahadasa.

Sloka 48 — Increase in agriculture, servants and buffaloes, windy disease, acquisition of much money through a person of the Sudra caste, friendship with an old woman, laziness and sinful action are what Saturn can bring on in his own Dasa and Bhukti.

Sloka 49.—During Mercury's interval in Saturn's Dasa a person will have prosperity, happiness, female society, honour from the sovereign, success and company of friends; he will suffer from diseases arising
from the three humours. His brothers and children will be troubled with sickness.

मद्यिन्द्रियाविनियमं संयुक्ताविश्रामितः ततस्ततः।
अनुभवसङ्खयकमहेश्वरं संयुक्तमस्तरं ह्यति केतुपृष्ठः \"अ०\"।

Sloka 50.—During Ketu’s interval in Saturn’s Mahadasa, the person becomes liable to disease caused by wind and fire, trouble from enmies, a tendency to always quarrel with his sons and wife, meeting with something inauspicious, and danger from serpents.

Sloka 51.—During Sukra’s Bhukti in Saturn’s Mahadasa, the person will be happy with his friends, wife and children, and there will be increase of wealth due to agriculture and sea voyage and he will become widely renowned.

Sloka 52.—Death or danger at all times from enemies, sickness to elders, disease in the belly and eyes, loss of wealth and corn, a person has to experience during the Sun’s Bhukti in Saturn’s Mahadasa.

Sloka 53.—Loss of wife or danger to one’s own life, trouble to friends, danger from diseases, and intense fear from water and wind may be expected during the Moon’s Bhukti in the Dasa of Saturn.
Sloka 54.—Loss of one's position, quarrel with one's relations, serious illness, trouble from fever, fire, weapon or poison, increase of enemies, hernia and trouble to the eyes will mark the interval of Mars in Saturn's Mahadasa.

वपदाद्यानसुधिमितिरहस्यवचा प्रमेहुरुपुम्मभयम्।
वयरःहृदयः सततमेव पूणासिद्धान्तं विशालं भोगिपति ॥५॥

Sloka 55.—Going in crooked ways, loss of life or danger from diabetes or gonorrhoea, severe enlargement of the spleen, a continuous fever, or wound are what a person may have to suffer from during Rahu's Bhukti in the Dasa of Saturn.

अस्मार्जन्त्रजागणामिनिर्चिरपूहपुनाविन्दोततुभवेत्।
वनवामयकुञ्जिक्षिता हि गृहं गतवधानक्विल्यसिद्धानुः ॥५॥

Sloka 56.—Delight in worshipping Gods and Brahmins, pleasure in living in one's own house in the company of his wife and children, and phenomenal increase of wealth and corn are what a person will have during Jupiter's Bhukti in Saturn's Dasa.

बुधस्य
भरस्मार्जनिति नयंविशिष्टां सुभो मितमितिधित्यं विजात्।
विद्या वह्यशः सुभं सत्रचं चोऽसं हरिति ततसं स्वकमः ॥५॥

Sloka 57.—Devotion to virtue, association with the learned, a clear intellect (an unbiased mind), acquisition of money through Brahmins, great fame through learning and continuous happiness may be looked for in Mercury's Bhukti in his own Mahadasa.

चुंबशोकलक्षुतामुकस्वति गान्धकपन्नमसंहोति।
मर्मायाकुपिनयंत्रं भवेस्वरसमुक्तरं गतिष्ठिती ॥५॥
Sloka 58.—Misery, sorrow, quarrel, perplexity, shaking in the body, association with unfriendly people, and loss of lands and vehicles are to be expected during Ketu's interval in Mercury's Dasa.

Sloka 59.—Adoration of Gods, Brahmanas and reverend seniors, offering of acceptable presents, devotion to duty conformable to religion and morality, addition of clothes and ornaments and meeting of friends will mark Sukra's interval in the Dasa of Mercury.

Sloka 60.—Gold, coral, horses, and elephants will be got and secured in a house; there will be good food and drink and honour from the sovereign. All these may be expected in the Sun's Bhushti in Mercury's Mahadasa.

Sloka 61.—Head ache, eye-complaint, trouble through leprosy, ringworm, severe pain in the neck, and even danger to life dog the footstep's of a person during the Moons' interval in Mercury's Mahadasa.

Sloka 62.—Danger from fire, trouble to the eye, fear of thieves, excessive misery, loss of position and
windy disease are what a person may expect during Kuja's Bhukti in Mercury's Mahadasa.

मानसनिर्वष्टनिर्वष्ट: स्वकप्याधिकारिण्यां भयम्।
मलकाशिरस्तरस्त तिन्यं नीर शिरस्तिर्वाण्यं गते हुये। ॥९३॥

Sloka 63.—Loss of honour or a fall from one's position, destruction to one's own self (or loss of wealth?), danger from fire, poison or through water, head-ache, eye-complaint or trouble in the belly, mark Rahu's Bhukti in Mercury's Mahadasa.

व्याधिशास्त्रविविधतिः विवेधाविलितिः विरुद्धनीसत्तनि:।
धर्मसिद्धितप्तां समुद्रयो वेदमच्छिनि विषो दशां गते ॥७॥

Sloka 64.—Freedom from sickness, destruction of enemies, cessation of fear, success in religious devotion, honour from the sovereign, success in moral duty, and wealth of penance mark Jupiter's Bhukti in Mercury's Mahadasa.

वर्धंधर्मपरिवर्तनिषेष्कै सतचयिविफलत्वममित्याम्।
नेम्मयात्तजजित्त संगुन्येदोधनायुपिसमागतेष्वसिते ॥६४॥

Sloka 65.—Heavy loss of wealth and religious merit, failure in all business, diseases arising through (disorders of) phlegm and wind will mark Saturn's Bhukti in Mercury's Mahadasa.

केतो:
रघुजनकल्लं सुहङ्गरोधं स्वरुपवच: प्रचण्या व्यङ्कुर्वाहम्।
समसपः साज्झः विश्वाश: वितिसिन्द: लेखन दशां गते स्वक्षियाम॥६६॥

Sloka 66.—When Ketu has his interval in his own Mahadasa, a person has to apprehend quarrel with enemies, misunderstanding with friends, hearing of bad words, burning sensation in the limbs due to fever, intrusion to other's houses and destruction of wealth.
एकविशेषार्थः किंवा विरोधः स्वकुलजनेरपि कल्याकारसूतिः।
परिभषणजननं परोपकारपि महति सिंघुविवस्तरान्तराः॥६६॥

Sloka 67.—Quarrel with a great Brahmin, misunderstanding with one's wife and even with his own relations, birth of a daughter, humiliation, and annoyance from others are what one should be prepared for in Sukra's Bhukti in Ketu's Mahadasa.

गुरुज्ञतमरणं ज्वराधतारः स्वज्ञविरोधविद्वेषश्यातानलाभः।
स्वप्तकलहः कक्षनिलातःतिर्धिशति रावः शिशिभवस्तरान्तरासः॥६६॥

Sloka 68.—Death of a reverend elder, fever, misunderstanding with one's relation, gain through foreign travel, fighting a rebellion for the king, diseases caused by phlegm and wind are likely to crop up during the Sun's interkal in Ketu's Dasa.

स्वयम्बणहर्यः तथैव हानि: सुतविरः यथः जुः चक्रमेतुःक्रमसूः।
परिवर्जयुवनिग्राजलाभः चाश्चिन्युद्धायमम्युः॥६९॥

Sloka 69.—Windfalls and unexpected loss of wealth, separation from one's son, a laboured delivery that engenders much sorrow, acquisition of servants and female children, all these are to be looked for in the Moon's Bhukti in Ketu's Dasa.

स्वदकलहः स्वबन्धुनासं सर्पप्रतिच चतुर्ष्टिः चोरातृः।
हुनबहम्बयुव्याप्तिनं च तजस्ति कुजेः धवजनामस्तेराढः॥७०॥

Sloka 70.—Quarrel with the members of one's own family, destruction of one's relations, danger from serpents, thieves and fire, and trouble from enemies are what a person has to incur during Kuja's Bhukti in Ketu's Dasa.

अरिकतकलहः नुपायदिर्महयमपि रत्नगां वद्विति नत्तिः।
खलजनवचनं तुरियश्चित्ति तमारि गतेऽव विश्वीन्द्रयमाणः॥७१॥

Sloka 71.—Quarrel caused by enemies, danger from the sovereign, fire, thieyes and serpents, remarks from
wicked people, working spells for the injury of another person (गृहस्पति) are to be expected in Rahu's Bhukti in Ketu's Mahadasa.

Sloka 72.—Birth of a very good son, adoration of the chief of Gods, income through lands or finding of a treasure, money through acceptance of presents, influx of a large sum of money, and honour from the sovereign may be looked for in Jupiter's Bhukti in Ketu's Dasa.

Sloka 73.—Trouble to, or from, servants, annoyance to or from, others, quarrel with enemies and the breaking of some limb thereby, loss of money: and loss of position are, say the wise, to be expected in Saturn's interval in Ketu's Mahadasa.

Sloka 74.—Birth of a very good son, appreciation from a big wealthy lord, monetary gain from lands, trouble from the chief of the enemies loss in cattle and loss in agricultural operations are to be expected in Mercury’s Bhukti in Ketu’s Mahadasa.

Sloka 75.—Clothing, ornaments, vehicle perfumes and the like and comforts of the couch will a person have in plenty besides bodily splendour and wealth from the sovereign in Sukra's Bhukti in Sukra's Mahadasa.
Sl. 78 - In the Sun's Bhukti in the Dasa of Venus, a person becomes liable to diseases affecting the eyes, the belly and the cheeks, danger from the sovereign and trouble from elders, members of his family and other relations.

Sl. 79 - When the Moon has her interval in the Dasa of Venus, a person suffers much pain from a disease due to an inflammation in the nails, head and teeth, sickness arising from wind and bile, or loss of wealth or trouble through diarrhoea, disease of the spleen or consumption.

Sl. 80 - Trouble through flow of blood and bile, acquisition of gold and copper, acquisition of lands, seduction of a young female and loss of one’s appointment are what may be expected in Kaja’s Bhukti in the Dasa of Venus.

Sl. 81. Acquisition of a treasure, birth of a son, good news, honour to or from relatives, imprisonment of enemies and injury from fire, thieves and poison may be expected in Rahu’s Bhukti in the Mahadasa of Venus.
Slōka 80.—Performance of one's various religious duties, worshipping of Gods, enjoying the company of his wife and children, and enjoyments derivable from his position of authority will mark the Bhukti of Jupiter in the Mahadasa of Venus.

Slōka 81.—Honour from the city fathers, the military or police or from the sovereign, acquisition of an excellent damsel, influx of wealth and various materials, utensils and comforts requisite for enjoyment will mark Saturn's Bhukti in the Mahadasa of Venus.

Slōka 82.—During Mercury's interval in the Dasa of Venus, a person secures the comfort of his sons, will have happiness on a large scale, great power and fame and destruction of enemies; but he will be troubled by sickness through diseases arising from wind and bile.

Slōka 83.—During Ketu's Bhukti in the Mahadasa of Venus, a person will be destitute of children and happiness, will suffer much from danger through fire: he will further suffer losses and disease in some limb, and will associate with courtiers.
Sloka 84.—What has been stated as the effect in each of the Bhuktis of a Dasa should be so declared as to suitably fit in with the person’s caste, status, occupation, etc. In a similar way should results be attempted for each Antara or Antarantara; or, the effects may also be foretold after guessing correctly the particular Dasa then ruling by means of the characteristics revealed (exhibited) at the time in the native’s person by the elements (Panchabhutas Fire, Air, Ether, Water and Earth) through Eyes, Touch, Ears, Face and Nose; or by hearing the words emanating at the time.

Thus ends the 21st Adhyaya on the “Sub-Divisions of Dasas, viz., Bhuktis, Antaras, Antarantaras etc.” in the work Phaladeepika composed by Mantroswara.

|| द्विविंशोद्ध्वयः ||

|| कालचक्रम् ||

इस्वादितः पादवधोने मेयामीतांताकातं कषमशोद्ध्वयम्।
कृतार्थायात्ते गणयेव सव्यामीतेन पादक्षिणोद्धजस्तारत् ॥१॥

ADHYAYA XXII.

Sloka 1.—The triad of stars reckoned from Aswini should be cast by quarters in the अपसव्य (Apasavya) or प्रश्लिण (Pradakhina) order from Mesha to Meena among the 12 Rasis to which the Navamsas composing the triad belong. Again, the 12 quarters of the triad reckoned from Rohini are to be assigned to the 12 Rasis counted from Vrischika to Dhanus in the सव्य (Savya-reverse, अप्रश्लिण Apradakhina or anti-clock wise) order.
Sloka 2.- Thus are the triads of stars reckoned in their order (from Aswini) to be distinguished as अपसवय (Apasavya) and सवय (Savya). The years assigned to a planet constitute the Dasa-period of the Rasi owned by that planet. This is the peculiarity in the कालचक्र (Kalachakra) system, say the wise.

Sloka 3. 5, 21, 7, 9, 10, 16 and 4 are the numbers representing the period in years respectively of the seven planets reckoned from the Sun, and are the means (sources) for feeling the good and bad effects.

Dशापहरातिककालचक्रशास्ति द्वायिद्वादि जानि
बश्यामि वर्णनन्दभिचरणामेव गदाधिकार्यः परमायुर्यः

Sloka 4.- In this Kalachakra system consisting of Dasas, Apaharas, etc, I shall now expound the formulas for the several Nakshatra padas from Aswini onwards. Every such formula consists of nine syllables indicating by their number (as per कटपायादिकटपायादि-Katapayadi innemonics) the particular Rasyapaharas composing the Dasa of the Nakshatrapada under consideration, and consequently the total life-period appertaining theroeto by means of the years allotted to the several Rasi owners.

पौरं गायो मित सन्नित्यं नक्षत्रसूः स तु भूतादमः
खयाकलशैवयोगेऽन्ध्र काणी चर्यं दशि नक्षत्रसूः

Sloka 5 - For those born in the first पाद (Pada) of Aswini, the first sub-period belongs to Mesha-Mars; the second to Vrishabha-Venus; the third to Mithuna-Mercury; the fourth to Kataka-Moon; the fifth to Simha-Sun; the sixth to Kanya-Mercury; the seventh to Tula-Venus; the 8th to Vrishchika-Mars; and
the 9th to Dhanur-Jupiter. For the 2nd pada (Pada) of Aswini, the sub-periods are owned by (1) Makara-Saturn (2) Kumbha-Saturn (3) Meena-Jupiter (4) Vrischika-Mars (5) Tula-Venus (6) Kanya-Mercury (7) Kataka-Moon (8) Simha-Sun and (9) Mithuna-Mercury. For the 3rd pada (Pada) of Aswini, the sub-periods belong to (1) Vrishabha-Sukra (2) Mesha-Kuja (3) Meena-Guru (4) Kumbha-Sani (5) Makara-Sani (6) Dhanur-Guru (7) Mesha-Kuja (8) Vrishabha-Sukra and (9) Mithuna-Budha. For the 4th pada (Pada) of Aswini, the sub-periods are owned by (1) Kataka-Chandra (2) Simha-Ravi (3) Kanya-Budha (4) Tula-Sukra (5) Vrischika-Kuja (6) Dhanur-Guru (7) Makara-Sani (8) Kumbha-Sani and (9) Meena-Guru.

दातत्रेयो गौरीपुत्र श्रीलिंगकारो गोमूलेयम्।
सौदधिनश्यभासारो भौमगुरु: पुष्पालोकाधि:॥ ॥

Śloka 6.—For the 1st pada (Pada) of Bharani, the several sub-periods are (1) Vrischika-Kuja (2) Tula-Sukra (3) Kanya-Budha (4) Kataka-Chandra (5) Simha-Ravi (6) Mithuna-Budha (7) Vrishabha-Sukra (8) Mesha-Kuja and (9) Meena-Guru.

For the 2nd pada (Pada) of Bharani, the sub-periods are (1) Kumbha-Sani (2) Makara-Sani (3) Dhanur-Guru (4) Mesha-Kuja (5) Vrishbha-Sukra (6) Mithuna-Budha (7) Kataka-Chandra (8) Simha-Ravi and (9) Kanya-Budha.

For the 3rd pada (Pada) of Bharani, the sub-periods are (1) Tula-Sukra (2) Vrischika-Kuja (3) Dhanur-Guru (4) Makara-Sani (5) Kumbha-Sani (6) Meena-Guru (7) Vrischika Kuja (8) Tula-Sukra and (9) Kanya Budha.

The sub-periods of the 4th pada (Pada) of Bharani are (1) Kataka-Chandra (2) Simha-Ravi (3) Mithuna-

Sloka 7.—The formulas for Aswini and Bharani are as described above. The four formulas given for each of the four Padas of Aświni will also respectively apply to the four Padas of Kṛttīka in the Āpasavya-Prakṛti Prādaksīna triad. The formulas for Rohini and Mriga-siras in the Śrāva (Savya) triad are stated in the next two Sloka and the four formulas given for the four Padas of Mrigasiras should also be used again for the four Padas of Ardra.


For the 2nd Pada (Pada) of Rohini, the sub-periods are (1) Kanya-Budha (2) Tula-Sukra (3) Vrishchika-Kuja (4) Meena-Guru (5) Kumbha-Sani (6) Makara-Sani (7) Dhanur-Guru (8) Vrishchika-Kuja and (9) Tula-Sukra.

For the 3rd Pada (Pada) of Rohini, the sub-periods are (1) Kanya-Budha (2) Simha-Ravi (3) Kataka-Chandra (4) Mithuna-Budha (5) Vrishabha-Sukra (6) Mesha-Kuja (7) Dhanur-Guru (8) Makara-Sani and (9) Kumbha.Sani.

The 4th Pada (Pada) of Rohini has the following sub-periods (1) Meena-Guru (2) Mesha-Kuja (3) Vrishabha-Sukra (4) Mithuna-Budha (5) Simha-Ravi (6) Kataka-
Chandra (7) Kanya-Budha (6) Tula - Sukra and (9) Vrischika-Kuja.

पक्षिनिविद्यां जैविनि नौर्यक्षी नक्षत्रां पारस्।
गोविशायितं क्रान्तीक्षणो चीहसिन्तां कुम्भोऽर्म्मि ॥ ९७॥

Sloka 9.—For the 1st पद (Pada) of मूर्गिषिरस् (Mrigasiras), the sub-periods are (1) Meena-Guru (2) Kumbha-Sani (3) Makara-Sani (4) Dhanur-Guru (5) Vrischika-Kuja (6) Tula-Sukra (7) Kanya-Budha (8) Simha-Ravi and (9) Kataka-Chandra.

The sub-periods for the 2nd पद (Pada) of मूर्गिषिरस् (Mrigasiras) are (1) Mithuna-Budha (2) Vrishabha-Sukra (3) Mesha-Kuja (4) Dhanur-Guru (5) Makara-Sani (6) Kumbha-Sani (7) Meena-Guru (8) Mesha-Kuja and (9) Vrishabha-Sukra.

The 3rd पद (Pada) of मूर्गिषिरस् (Mrigasiras) has the following sub-periods (1) Mithuna-Budha (2) Simha-Ravi (3) Kataka-Chandra (4) Kanya-Budha (5) Tula-Sukra (6) Vrischika Kuja (7) Meena-Guru (8) Kumbha-Sani and (9) Makara Sani.

The sub-periods for the 4th पद (Pada) of मूर्गिषिरस् (Mrigasiras) are (1) Dhanur-Guru (2) Vrischika-Kuja (3) Tula-Sukra (4) Kanya-Budha (5) Simha Ravi (6) Kataka-Chandra (7) Mithuna - Budha (8) Vrishabha-Sukra and (9) Mesha-Kuja.

नक्षत्रपार्थिवथिष्ठी समुद्गापुर्वी दशा तन्त्वित्वर्गजाता ।
पूर्वांकपुर्वहक्षणेऽवि क्षणिभांसिद्धं मतमादुराथि ॥१०॥

Sloka 10.—The initial Mahadasa of a life belongs to the lord of the Rasi owning the Nakshatra Pada occupied by the Moon at the time of birth, being so much of the Rasi-Mahadasa as corresponds to the Ghatikas that yet remain of the Nakshatra pada and the order of Mahadasas follows the natural order of the
Nakshatra padas reckoned from the aforesaid one. This is the opinion, say the sages, held by some (astrologers).

Sloka 11.—There are a number of formulas each composed of a number of mnemonic syllables referring to the several Nakshatra padas beginning with the first pada of Aswini and giving Rasis in a certain order. It is with reference to the order of Rasis in these formulas that the Rasi Mahadasas of which a life is to consist should be determined. The Vakyakrama (Vakyakrama) men of one school say, should be adhered to.

Sloka 12.—In the order of Rasis Vakyakrama (Vakyakrama), the junctions at the end of Kataka, Vrischika and Meena give rise to (1) Mandukagati (Manduka Gati) (2) Aswa (Aswa) or Turagagati (Turaga Gati) and (3) Simhavagati (Simhavagati) respectively and the Dasaus at those intervals cause woeful effects.

Sloka 13.—The Apahara or Bhukti of any of the planet constituting a Mahadasa is thus obtained. Find out the particular mnemonic syllable (out of the nine syllables) composing a formula whose Bhukti is wanted and find out the owner of the Rasi signified by that syllable. Multiply the number of years assigned to this planet by the number of years fixed for the planet whose Mahadasa is under consideration and devide the product by the total number of years constituting the entire Ayus of the formula or Chakra. The quotient in years, etc, will represent the sub period required.
Sloka 14.-The total number of years indicated by the sum of the nine mnemonic syllables of any formula represents the number (in years) of Parama Ayus for that formula. Thus, the Parama Ayus in years for the 12 Rasamsas reckoned from Mesha in an Astadhyaaka (Apasavya Chakra) will be 100, 85, 83 and 86 repeated thrice, while those for the 12 Rasamsas reckoned from Vrischika in a Sadyaka (Savya Chakra) will be the same but in the reverse order; that is, 86, 83, 85 and 100 repeated thrice.

For more Information, please refer to Jatakaparipada pp. 986 to 1001.

Sloka 15.—Whatever effects have been declared before by me in the case of the several Mahadasas, the same should be stated by a wise astrologer in the case of these Dasas also.

Sloka 16.—Ascertain the 5th, the 8th as well as the 4th star from Janmashtami (Janmarksha), i.e., the star occupied by the Moon at the time of a person’s birth. Cycles of Dasas are calculated from every one of these as the Fr penetrate...
starting point. The Dasa counted from the 5th is called उपप्प (Utpanna); that from the 8th, आधान (Adhana); that from the 4th, Mahadasa. If the Dasas in these cycles have their ends tallying with each other or with the end of the Dasa taken in the same order from जन्मशृं (Janmarksha), ..., giving the same number of years, months, etc., it is a sign that the life of the person concerned is to end with the Dasa. In the case of people endowed with short, long and medium lives, the demise will happen at the close of the Dasa of the 3rd, the 7th and the 8th stars respectively counted from the natal stars they being called चिक्षार, वघटारा and प्रत्यक्तारा.

|| निसर्गदेशा ||
एक दे नय बिषालितृतीयती पश्चालदेवा कमा- शन्तरौप्यज्ञुहुत्रजीवविदनिन्हुवाकरिण्या समा।।
स्ये चेव पुष्पका निसर्गजीते शिविरवारा कमा- द्वन्ते अव्यदेशा शुभेति यवना नेत्रकुर्णि केविन्तथा ||१५||

Sloka 17. --1, 2, 9, 20, 18, 20 and 50 are the figures indicating the number of years prescribed respectively for the Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn in the नैसर्गिकदास (Naisargikadasa) system. The Dasas play their part in the order given here according to the natural strength of the planets concerned. The Yavanas are of opinion that the Lagna Dasa which is benefic comes after these Dasas. But others do not approve of this method.

|| अंशदशा ||
विषीद्वत्तथो भवदुहुं खलजिनेल्लिधमार्गप्रकाशः आशायबिद्धतावद्यात्मसदिवस: सक्ष्यदिक्तेक्यामुक्ति।।
कक्षयुष्पगते विस्तुष्पमिदं स्वांशार्थमानोत्से हिस्नारेश्चार्थमय्थ दृढ़ मौख्ये लिताकी चिना ||१५||
Sloka 18.—The signs, degrees, minutes, etc., of a planet should be converted into minutes, and as many multiples of 2400 as may be found necessary should be subtracted from the same. The remainder represents the Ayushkalas of the planet. The same should be divided by 200 (आशः खालित—आशः=10 or 0, खालित=2). The quotient gives the number of years, months and days in the अमसयुर्दय (Amsayurdaya) contribution towards the span of life by a planet according to its Degree, etc., according to Satyacharya. If the planet be retrograde or in exaltation, this quotient has to be trebled. If the planet be in his own Rasi or Navamsa, decanate or Vargottama, the Ayurdaya has to be doubled; if in depression, it has to be reduced by half. If the planet be eclipsed, then also the reduction is half. But this last reduction will not apply to Venus and Saturn.

[जित=24 (see Monier Williams’ Dictionary)], खालित=2400. There are 24 Tirthankaras or saints among the Jains.

Sloka 19.—When malefic planets occupy the 6 Bhavas counted backward from the 12th, the whole, a half, a third, a fourth, a fifth and a sixth respectively of their Ayurdaya is lost. When benefic planets occupy such positions, the loss is half of that incurred in the case of malefic ones. When several planets are in a Bhava, only the strongest of them causes a reduction in the Ayurdaya. All planets except Mars lose a third of their Ayurdaya when in inimical houses. The number of years contributed by the Lagna according
to Satyacharya's view corresponds to the number of its Navamsas that have risen. Even if the Lagna be strong or of medium strength, the same rule holds.

सत्योपदेशो वर्गवर्त किन्तु कुँवर्त्वयोऽर्थ वहुरमेंशायंभि।
आचार्य्कं त्वज्ज वहुरम्यनायाखिमें नु यद्वरि तदेव कार्यम्॥३०॥

Sloka 30: The rule of Satyacharya is preferable (to that laid down by Maya or Jeevasarman). But some make the process inconsistent and unwarrantable by a series of multiplications. The dictum of the Acharyas (Satya and others) is the following:

(1) When several multiplications crop up, only one and that the highest, is to be gone through.

   For instance, when a planet is in its own house, and in its exaltation and in retrograde motion, the Ayurdaha is not to be doubled first and then the result trebled and the second result further trebled. According to the rule, the Ayurdaha should be trebled once for all.

(2) Again, when there are several reductions applicable only one, and that, the greatest should be made.

   For instance, a planet may be in an iminusal sign and may be eclipsed by the Sun. It is enough if the reduction by half, i.e. अस्त्रहुतः - Astamatala reduction, be made.

   --This Sloka is from Brihat Jataka

॥ अथ विषधावुद्धां ॥

प्रत्येक ग्रह शके प्रत्रिय साय प्रेरिन्तो निद्राः समा भास्कराला।
विषधावुद्धां पूर्ववर्ज हर्गं सयं चिदाश्चालिहु।
लोक पापिनि भो विनिताँधलैहिं नतहृहुतं
त्वायं स्वामंगिरि शिरेंद्वेष्यमतावृष्यमिश्वा बिदु।॥२१॥

Sloka 21: The aggregate number of विषधावुद्धां (Pindayurdaya) years assigned to the several planets from
the Sun onwards (in their highest exaltation point) are respectively 19, 25, 15, 12, 15, 21 and 20. All the reductions should be gone through as before. When a malefic planet is present in the Lagna, take only the minutes, seconds, etc., indicating the Lagna leaving out the signs. Multiply the total Ayus by this and divide by 360. The whole Ayurduya should be reduced by this result. If the Lagna be aspected by a benefic, the period to be subtracted will be only half of the above result. So say those well-versed in the Ayurdaya system.

स्त्रियां रजस्यमयी वल्लिका वद्वैति पण्डार्ये ।
बलुबंके यदि लग्नं राशिवैवाच नांशोऽथा ॥ २२॥

Sloka 22. — In the पिण्डयुर्द्वय (Pindayurdwaya) system, when the Amsa (Lagna Navamsa) is strong, the Lagna Ayus (or Lagna Dasa) corresponds to the Lagna Navamsa. When the Lagna (Rasi) is strong, the number of years for Lagna Ayus corresponds to the number signified by the Rasi, etc., counted from Mesha, and not the Lagna Navmsa.

हरिमण नीचीस्थलं मृणं स्वापूर्णं प्रोक्तंप्रभुस्तु गृहेऽ ।
पण्डार्य दशार्येः प्रातेस्वैराशिकं सिंहां ॥ २३॥

Sloka 23. — The years assigned to the several planets in Sloka 21 १७प्रो are to be adopted in full when they are in exaltation. When a planet is in its depression point, the period assigned to it is reduced by half; when it occupies an intermediate position, the reduction is to be proportionate, say the wise.

पण्डार्यमहायुर्द्वये प्रवाहम मन्त्रिन राशिवाचार्यमयादेशः ।
प्रत्येक साहित्ययथा देवनो वराहस्यवत् तथेव वाक्यम् ॥ २४॥

Sloka 24. — The पिण्डयुर्द्वय (Pindayurdwaya) system is advocated as the best by Maniththa, Chanakya, Maya
and others. But Satyacharya has pronounced this method to be faulty and Varahamihira also has made similar pronouncement.

शूर्यादिकानं स्यमेव जीवकामच स्त्रांशं परमायुयोडव्य ।
अस्त्यायि सर्वं हरणं विभिन्नं पूयं पूयं सायुक्तश्चायुम पियते ॥ २५॥

Sloka 25.—Jeevasarman lays down in accordance with his own doctrine that the maximum period of life given by each planet from the Sun onwards is 5th of the maximum aggregate period (120 years and 5 days). In this Ayurdaya also all the reductions are enjoined. The Lagna Ayus also should be calculated in the same way as in the other systems.

गृणां भ्रात्स्कतस्तरा दशहतता हायुप्रमां परेते ।
गार्थार्थं परं शानेकिर्मनये यावत्परीरितरम् ।
कैश्चिब्बन्धुक्षेत्रदशनमिष्टते अपके कली किन्तु यद्यपेकों शरदः सर्वः हि परमायुदायमाध्वाचक्षमेः ॥ २६॥

Sloka 26—The full period of life in the case of men has been declared as 120 years (12×10) by some. Others there are who have stated that the full life-period will be the time taken by Saturn to make 3 complete revolutions (in his orbit). There is a third school who say that the full life-period of a man is the time taken by the Moon for making 1000 revolutions. But we are of opinion that the full period of man's life in this Kaliyuga is only 100 years as stated in the Vedas.

हस्तादित्रेच्छान्तानामसिद्धवस्यं वाह्याशादीत्तोन्या
तत्कालिनं विश्वास्वतानामभगवानुपुनः वीर्यसापे ।
वहामुख्यवांशः प्रथममिन्यवशशोदितस्यादसापे
वीर्य किस्मन्त सर्वप्रहविवर्थतं भावसन्ध्यसतराम्य ॥ २७॥
Slōka 27.—Of the Lagna, the Sun and the Moon, whichever is strongest will have its Dasa first. Then will come the Dasa of the planets in its Kendra and other positions. When several occupy together any one of these positions the precedence will be given to the planet which predominates in strength. When they happen to be of equal strength, that which gives a longer period, in years, of आयुर्दाय (Ayurdaya) will have its turn first. When there is equality even in regard to the number of years of the आयुर्दाय (Ayurdaya) of the planets, that which rises first after being eclipsed by the Sun gets its Dasa prior to its fellows.

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

And the strength of any planet for this purpose is obtained by multiplying it the position-by the distance of the planet from its nearest Bhava-sandhī and dividing the product by the distance between the सावध (Bhavamsa) and one of its Sandhis.

अंतोऽर्द्धवन्द्रन्वलशतायथमायर्द्धादिपिण्डोद्रववधिकवशीपू।
नैसर्गिकस्त्रिघ्नन्तिमस्ताध्यं युग्मस्यायाममस्वीयत्वाभू ॥२८॥

Slōka 28.—संशायुर्दाय (Amsayurdaya) is to be calculated upon the predominance in strength of the Lagna; पिण्डयुर्दाय (Pindayurdaya) upon the Sun's superiority in strength and नैसर्गिकयुर्दाय (Naisargikayurdaya) when the Moon's power is strongest. We shall now state what should be done when the the three (Lagna, the Sun and the Moon) are of equal strength.
Sloka 29. Add the three Ayurdayas and divide the sum by 3. The quotient will be the Ayurdaya required. If only two of them are strong, add the two Ayurdayas and take half the result. When the three planets are all weak, adopt the method advocated by Jeevasarman for finding out the Ayurdaya.

Sloka 30. —Kalachakra Dasa system has to be resorted to only when the lord of the Navamsa occupied by the Moon is strong. The Dasa calculation as per Nakshatra method is always considered as the best.

Sloka 31. —The full period of life in the case of men and elephants is given as 120 years and 5 days, while in that of horses it is 32 years. It is 25 in the case of asses and camels and 24 for bulls and buffaloes. Twelve years are allotted for dogs and 16 for sheep and the like.

Sloka 32. —This आयु (Ayus) span of life has been
declared by wise men with respect to only those who are engaged in the practice of virtuous actions, who keep their senses under control, who eat wholesome diet, who are devoted to the Brahmins and the Gods and who preserve the landmarks of character and conduct peculiar to their high families.

Thus ends the 22nd Adhyaya on "Kalachakra Dasa, etc." in the work Phaladeepika composed by Mantreswara.

|| चयोविषोद्यायः ||

|| अग्रकवर्गः ||

गोचरमहायचन्द्रज्ञानं वर्गमान्यसकलाम्युपलोक्यथ्
अग्रवर्ग इति यो महदूर्कस्त्रांसाधनमिहामिदिबेसहम् \॥ ॥

ADHYAYA XXIII.

अग्रकवर्गः Sloka 1.-In order to ascertain the good and bad effects caused by the several planets in their transits through the Rasis of the zodiac, the Ashtakavarga has been very highly spoken of by the great sages, and I now set forth the mode of accomplishing it.

Note.—The meaning of अग्रकवर्गः is literally the group of 8 things. In other words, it is the combination of the good and bad positions of a planet with respect to the 7 planets and the Lagna (8 things). So it is the combination of the benefic and malefic dots in a planet's chart with reference to the positions of the 8 planets.

आत्मिक्ष्य सम्बन्धम् राशिचैः महासिद्धांतं तत्जननप्रत्यत्तम ||
तत्तद्वृहःसौकमोऽपवर्गः प्रोचं करोत्यवस्थितामुच्यं \॥ ॥

Sloka 2.—Draw well on the ground the Rasi Chakra and post in the same in their proper places the several planets as they stood at the time of birth. Regulate the distribution of the beads in the manner directed (in the
following Slokas), in the several Rasas, the reckoning in each case being made from the sign occupied by the particular planet for getting the Ashtakavarga.

Sloka 3.—With reference to his Ashtakavarga, the Sun is declared exceedingly auspicious in the 1st, the 2nd, the 4th, the 7th, the 8th, the 9th, the 10th and 11th places from himself, Mars and Saturn; in the 5th, the 6th, the 9th and 11th places from Jupiter; in the 6th, the 7th and the 12th places from Venus; in the 3rd, the 5th, the 6th, the 9th, the 10th, the 11th and the 12th from Mercury; in the 3rd, the 6th, the 10th and the 11th places from the Moon; and lastly, in the 3rd, the 4th, the 6th, the 10th, the 11th and the 12th places from the Lagna.

Sloka 4.—The Moon is auspicious in the 3rd, 6th, 7th, 8th, 10th and 11th places from the Sun; in the 1st, 3rd, 6th, 7th, 10th and 11th places from herself; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th places from Mars; in the 1st, 3rd, 4th, 8th, 7th, 8th, 10th and 11th places from Mercury; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Jupiter; in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th places from Venus; in the

* According to Varahamihira, 1st, 4th, 7th, 8th, 10th, 11th and 12th places from Jupiter.
3rd, 5th, 6th and 11th places from Saturn; and lastly, in the 3rd, 6th, 10th and 11th places from the Lagna.

Sloka 5.—Mars is auspicious in the 3rd, 5th, 6th, 10th and 11th places from the Sun; in the 3rd, 6th and 11th places from the Moon; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from himself; in the 3rd, 5th, 6th and 11th places from Mercury; in the 6th, 10th, 11th and 12th places from Jupiter; in the 6th, 8th, 11th and 12th places from Venus; in the 1st, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn; and lastly, in the 1st, 3rd, 6th, 10th and 11th places from the Lagna.

Sloka 6.—Mercury is auspicious in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th and 12th places from himself; in the 5th, 6th, 9th, 11th and 12th places from the Sun; in the 6th, 8th, 11th and 12th places from Jupiter; in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn and Mars; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from Venus; in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th places from the Lagna; and lastly, in the 2nd, 4th, 6th, 8th, 10th and 11th places from the Moon.
Sloka 7.—Jupiter is benefic in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th places from the Sun; in the 2nd, 5th, 7th, 9th and 11th places from the Moon; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Mars; in the 1st, 2nd 4th, 9th, 6th 9th, 10th and 11th places from Mercury; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th places from himself; in the 3rd, 5th, 6th and 12th places from Saturn; in the 2nd, 5th, 6th, 9th, 10th and 11th places from Venus; and lastly, in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th places from the Lagna.

Sloka 8.—Venus is auspicious in the 8th, 11th and 12th places from the Sun; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th places from the Moon; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from the Lagna; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from himself; in the 3rd, 5th, 6th, 9th, 11th and 12th places from Mars; in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from Saturn; in the 3rd, 5th, 6th, 9th and 11th places from Mercury; and lastly, in the 8th, 9th, 9th, 10th and 11th places from Jupiter.

According to Pitanga, the 3rd, 4th, 6th, 9th, 11th and 12th places from Mars.
Sloka 9.—Saturn is benefic in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Sun; in the 3rd, 6th and 11th places from the Moon; in the 3rd, 5th, 6th and 11th places from himself; in the 3rd, 5th, 6th, 10th, 11th and 12th places from Mars; in the 5th, 6th, 11th and 17th places from Jupiter; in the 6th, 8th, 9th, 10th 11th and 12th places from Mercury; in the 1st, 3rd, 4th, 6th, 10th and 11th places from the, Lagna; and lastly, in the 6th, 11th and 12th places from Venus.

Sloka 10.—Thus have been described the benefic positions; the rest are to be understood as malefic. The planets produce (to all beings) the effects even of these two preponderate in the Ashtakavarga calculations made from the Rasi they occupy at the time of birth. Good or bad in a remarkable measure in the above positions. That is a planet produces very good results when it passes through a Rasi that contains many benefic dots in its own. Ashtakavarga chart. In their own, exaltation, friendly or Upachaya places, the planets invariably advance the benefic effect revealed by Ashtakavarga. In their depression, inimical or Apachaya houses, they generally fail to sustain whatever good effect may appear from the Ashtakavarga process.
Note:—Good houses with malefic dots, and bad houses with benefic dots will neutralise the effects. In other cases the results will be different.

For further information on the subject and about the Ashatakavarga plate, please see p. p. 653-663 of my edition of Jatakaparijata.

Sloka 11.—When all the Ashtakavargas have been prepared, if it be found that a Rasi is void of any benefic dot in a planet's Ashtakavarga, it indicates that the native will lose his life when the particular planet in his orbit transits that Rasi. If there should be one, two, three, four, five, six, seven or eight benefic dots, the effects will be (1) destruction or loss (2) expenditure (3) fear (4) fear (5) accomplishment of the desired object (6) acquisition of a damsel (7) gain of wealth or property and (8) gaining a Kingdom or high Government position respectively.

Sloka 12.—Treating the several Rasis occupied by the planets, at the time of birth as their respective starting points (Lagnas), benefic dots should be computed in 8 ways due to the countings by houses from each of the seven planets and the Lagna, and effects predicted for the several Bhavas counted from that planet through the dots contained in them.

Sloka 13.—Note the Rasi and Navamsa occupied by a planet at birth. When the planet in its course
traverses through so much of the distance in that house, it produces the effects due to that Bhava—good or bad as the case may be.

Sloka 14.—When the Ashtakavarga (of any planet) has been computed, note the house that contains the highest number of benefic dots and what Bhava it represents, reckoning the house occupied by the Karaka planet as the Lagna or the first house. When a planet—whether benefic or malefic—transits that house, it advances that Bhava, that is, will produce good effects. If otherwise, that is, when the planet transits a house containing a few or no benefic dots, the reverse will be the case.

Sloka 15.—When there are many planets simultaneously passing in their course of transit through a certain Bhava containing also a good number of benefic dots in the Ashtakavarga of a planet, they promote the interests of the Bhava in an intense manner, i.e., produce good results for the Bhava represented by it, the counting being reckoned from the house occupied by the Karaka planet whose Ashtakavarga is under consideration.

Sloka 16.—When a benefic dot exists in a Bhava in an Ashtakavarga, in order to definitely fix the exact time of its (benefic dot's) fruition, a Rasi is divided into 8 equal divisions and the divisions are allotted to
the planets and the Lagna according to their orbits and the effect will occur in the transit over the particular division owned by the planet that put forth the benefic dot.

|| प्रस्तारएकचारः ||

आतिरिक्त सबसे नव पूर्वभीका याम्योद्धरस्था द्रश्च च घिरेन्तः।
प्रस्तारकं गणवनतिरिम्मकोषं पदक्षेपणं चालकवर्गे च स्यह। ॥४॥

Sloka 17.—If you draw up a diagram consisting of nine parallel lines at equal intervals from east to west crossed by 13 parallel lines from north to south with the same intermediate space as before, there will arise a table containing 96 squares in 8 rows comprising the results of each of the several Ashtakavargas.

For notes on this as well as the next Sloka, see Jatakaparipata p. 683.

होराशाशीवधनशुकलस्वरूपमामसमर्णविचित्रमानुप्रव: ।
वाम्यातिप्रकत्षयकराविश्वानात: कमेण तहिन्तुकलप्रव: स्युः ॥५॥

Sloka 18.—The Lagna, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn are the lords of the divisions indicated in the eight rows extending from south to north of each sign, and every one of them yields the effect of the benefic dot appearing against it in any of the 12 houses when the planet whose Ashtakavarga is under consideration transits in the house the particular division of the planet yielding the benefic dot.

राष्यम्भागमध्यमांशकाले शनिदिःशिवे तु गुहशः फलायः।
फलायमेवमिहान्यभागमकाले चिन्तं फलम् प्रदिष्टम् ॥१९॥

Sloka 19.—Divide the Rasi into 8 equal divisions. The first division belongs to Saturn; the 2nd to Jupiter, that is, any benefic dot put forth by Jupiter will come to fruition during the transit over the 2nd division of the Rasi.
and so on according to their orbits. During a planet's transit over the last division, any benefic dot put forth by the Lagna attains its fruition.

Sloka 20.—When the Sarvashtakavarga containing the results of the Ashtakavargas of all the planets is computed by setting forth in each Rasi the sum-total of all the figures for that Rasi in the seven Ashtakavargas, if it be found that any Rasi contains figures exceeding 28, it must be understood that planets in their transit over that Rasi produce good or auspicious effects. Any number falling short of that particular figure produces danger, or sorrow proportionately varying in intensity.

Sloka 21.—Find the number of benefic dots contained in the several auspicious houses reckoned from the Moon. Note also what planets occupy benefic houses counted from the Moon in the horoscope of the native and find the number of benefic dots in each of these houses. If the sum-total in either of these above two cases exceed 28, the effect must be pronounced as good; if below that figure, it will be bad.

Sloka 22.—The Ashtakavarga figures are to be computed as per rules stated (in this chapter) with respect फ़्यो—31.
to the positions of the planets (existing) at the birth-time of any person. In that particular Rasi, month, Bhava, etc. signified by the sign containing the greatest number of benefic dots, one ought to get done anything auspicious when the planets concerned transit those houses.

Sloka 23.—Even a malefic will promote or 'advance the Bhava in which he is, if he should occupy his own house, while, if posited in his depression or inimical house, he will only cause its decline or ruin.

Sloka 24.—A benefic planet even if he be in his exaltation house will injure the Bhava he occupies if he should happen to own a Dussthana (6th, 8th or 12th). A malefic in exaltation will do good to the Bhava he occupies if he happens to own good houses.

Thus ends the 23rd Adhyaya on "Ashtakavarga" in the work Phaladeepika composed by Mantreswara.

Sloka 1.—The 9th house reckoned from that occupied by the Sun is termed the father’s. Multiply the
figure indicating benefic dots in that house by the figure denoting the सौध्यपिण्ड (Sodhyapinda).

संसाध्यात्तािहि नक्षत्र याति भामुः स्रीमन काले पितृकुशीं मविष्ठति न संकायः। 

Sloka 2.—The figure thus arrived at should be divided by 27. When Saturn transits through the asterism counted from Aswini indicated by this remainder, some thing untoward to the father will without doubt come to pass.

तन्निकोणमते वाङ्गि पितृतुल्यस्य वा मृति। 
संयोगः शोधयस्यां शोधयपिण्ड इति स्मृति। 

Sloka 3.—Or, when Saturn traverses through an asterism which is trine to the aforesaid asterism, the demise of the father or one similarly situated will happen. The sum-total of the figures remaining after the 2 reductions is known as शोधयपिण्ड (Sodhyapinda), उपात्तमश्रेष्ठदशदायां च पितृक्षयः। 
सुखनाथदायां च पितृतुल्यमृत्ति वरेत। 

Sloka 4.—The demise of the father or of one similarly placed may occur during the Dasa of the planet owning the Navamsa occupied by the lord of the 4th house from the Lagna. Or, the same event may also happen during the Dasa of the planet owning the 4th house.

संशोध्य दिण्ड सुर्यस्य रन्धमानेन बढ़ेतु। 
प्रब्धमेन हतांक्षेष्यः याते दिवाकरेन। 
तन्निकोणमते घाँपि मरणं तस्य निर्मितेन। 
एवं प्रहाणां सर्वं चिन्तयेमत्तिमाबे। 

*After the Trikona and Ekadhipatiya reductions have been made in any Ashtakavarga, the sum-total of all the remaining figures is called the शोधयपिण्ड (Sodhyapinda) in that Ashtakavarga. (Vide Sloka 3, infra).
Sloka 5—6. Multiply the श्रोध्यापिण्ड (Sodhyapinda) figure of the Sun's Ashtakavarga by the number of benefic dots in the 8th house from the Sun, and divide the product by 12. When the Sun comes to the Rasi (counted from Mesha) indicated by the remainder, or its triangular sign, the demise of the father should be expected. A wise man should thus fix up with the help of all the other planets the demise in other cases.

चन्द्रालसुखजिते: पिण्डं हन्तवा सारावशेषितम्।
शनी याते मातुहानि: श्रिकोणश्रेगतेःयि वा ॥९॥

Sloka 7.—The figure indicating the श्रोध्यापिण्ड (Sodhyapinda) in the Moon's Ashtakavarga should be multiplied by the number representing the benefic dots in the 4th house counted from that occupied by the Moon. The product should be then divided by 27. When Saturn transits the asterism (counted from Aswini) indicated by the remainder or its triangular star, the demise of the mother may be expected.

चन्द्रालसुखामेघामण्यांशिकोणे विनाशकः
मातुवियोगं तन्मासे निर्देशेऽहस्तते: पिनु: ॥८॥

Sloka 8.—Find out the Navamsas occupied by the lords of the 4th and the 8th houses reckoned from the Moon. When the Sun transits through a position triangular to these, the loss of the mother should be predicted. The father's demise should be similarly guessed by reckoning from the Lagna or the Sun instead of from the Moon.

भौमाशीतीयदाशिनिक्षकेताब्राहुगः कर्देनु।
दुधालसुखकेत्वर्युगः वा मातुहस्य च ॥९॥

Sloka 9.—In the Ashtakavarga of Mars, the number of brothers may be guessed by the number of benefic
dots in the 3rd house from Mars. Similarly, the number of relations or maternal uncles can be guessed from the number of benefic dots in the 4th house from Mercury in the Ashtakavarga of Mercury.

Sloka 10.—Find how many planets have contributed benefic dots in the 5th house from Jupiter in Jupiter's Ashtakavarga. From that number take away as many benefic dots of planets as are occupying inimical or depression houses. The remainder will represent the number of children one may have.

Sloka 11.—In the Ashtakavarga of Jupiter, add up all the benefic dots remaining after the two reductions have been made, and from this sum take away the number of dots in the malefic Rasis. What remains will represent the number of children the native will have.

Sloka 12.—In the Ashtakavarga of Venus, find out the Rasi that has the largest number of benefic dots. In the direction of quarter signified by that Rasi, If the wife should in that Rasi or Lagna, be born, increase of progeny through her is assured. If the number of dots be low (small), wealth and progeny through her will be poor.
Sloka 15.—In Saturn’s Ashtakavarga, multiply the शोध्यपिण्ड (Sodhyapinda) figure by the number indicating the benefic dots in the 8th house from the Lagna and divide the product by 27. When Jupiter or Saturn in his transit passes through the star (counted from Aswini) signified by the remainder, the demise of the native may be expected.

श्रादिरिन्दान्तफलोक्षसंख्याध्यायः विपत्तिस्तु तथाकप्युनाशः ।
याष्टिषग्रामन्तफलानि तिरिस्त्राशो व तथोगस्मानवः ॥३॥

Sloka 14.—(In Saturn’s Ashtakavarga) add up the figures indicating benefic dots in the several houses from the Lagna to that occupied by Saturn both inclusive. Similarly add up the figures in the houses reckoned from Saturn to the Lagna both inclusive. In the years represented by these two figures should danger or destruction be expected.

अष्टमस्थफलेक्षणातिपिण्ड हृत्या सुलल्पंते ।
फलमायुर्भिजानीयात्मागच्छेतां तु कल्पेिते ॥३॥

Sloka 15.—The figure indicating the शोध्यपिण्ड (Sodhyapinda) (in the Ashtakavarga of Saturn) should be multiplied by the number signifying the benefic dots in the 8th house from the Lagna and the product divided by 27. The quotient will represent the total Ayus in years of the native. The time of demise may also be defined as before (vide sloka 13, supra).

॥ त्रिकोणशोधना ॥

त्रिकोणेऽन्तु वम्यूंनं तसयं विशुं शोध्येवः ।
एकस्मिन्तभवेण शून्ये तत्त्रिकोणं न शोध्येवः ॥१६॥

Sloka 16.—Of the 3 signs in a Trikona group, find which sign contains the least number of benefic dots. The figures in the other two signs should be reduced
to that extent. If there be no dots in any sign, no such reduction need be made in the other two signs of the triangular group.

Sloka 17. — If there be no dots in two of the signs of a group, remove the figure in the third. When all the three signs of a group have the same number of dots, remove all.

Sloka 18. — After performing the Trikona reduction, the Ekadhipatiya reduction should be proceeded with. When both the houses owned by a planet contain benefic dots, then only this reduction should be made by a wise man.

Sloka 19. — Of the two signs having a common lord, if one alone be occupied and contain a less number of benefic dots than the number in the other, the figure in the latter is to be made equal to the former.

Sloka 20. — If one of the two Rasis having a common lord be occupied and contain more benefic dots than the other, remove the figure in the latter. If the two Rasis one of which is occupied, have the same number of benefic dots, remove the figure in the unoccupied Rasi.
Sloka 21.—If both the Rasis (having a common lord) be unoccupied and have the same number of benefic dots, remove both. If the two Rasis having a common lord be both occupied by planets, no reduction need be made.

Sloka 22.—If one of the two Rasis (whether occupied or unoccupied) have no benefic dots, there is no reduction. If both the Rasis be occupied and have an unequal number of benefic dots, the greater figure is to be replaced by the less.

Sloka 23.—The net figures after the two reductions in the several signs are to be multiplied each into its Rasi factors राशिमान (Rasimana). The net figures in the Rasis that are associated with the Sun and other planets are to be multiplied by the appropriate planetary factors (or ग्रहमान—Grahamana).

Slokas 24-25.—In the case of the signs Vrishabha and Simha, the multiplier is 10, while it is 8 for Mithuna and Vrischika, 7 for Tula and Mesha, and 5 for Kanya and Makara. The multipliers for Karkataka, Dhanus,
Kumbha and Meena are 4, 9, 11, and 12 respectively. These are called Rasi-multiplicators. The Graha-factors are quite distinct (vide, next Sloka).

Sloka 26.—In the case of Jupiter, Mars, Venus and Mercury 10, 8, 7 and 5 are respectively the multipliers while in the case of each of the remaining planets, the multiplier is Mercury's figures, viz 5. The multiplication by the Graha factors should be effected separately, and should be treated as distinct from the Rasi multiplication.

Sloka 27.—After thus multiplying and then adding the two products, the total should be again multiplied by 7 and divided by 27. The quotient obtained will be the Ayus in years contributed by that planet.

Sloka 28.—Multiply the remainder by 12 and divide by 27 to get the months. Multiply the remainder by 30 and divide by 27 to get the days and so on to get the Ghatikas etc. Twentyseven years constitute a Mandala. Some reductions have to be made further.

Sloka 29.—If a planet be in conjunction with another planet, reduce the period contributed by the planet by half. If the planet be in depression or combustion, in that case also should a reduction of the period by half be made.
Sloka 30.—If a planet be posited in an inimical house, a reduction by a third should be effected. If a planet occupy any house in the visible half of the horizon, a similar reduction should be made. For a planet vanquished in planetary war or occupying a position within the पात (Pata) राशि of the Sun and the Moon, a reduction by a third should be made.

बदुरवेष हरणे प्राते कार्ये द्वृत्ततर्तम्।
पद्धार्थ्यं नमकतन्तु हथवा वर्गेण विवर्घेयं॥२४॥

Sloka 31.—When several reductions crop up in the case of a single planet, only one, and that the greatest, should be made. All the figures should then be totalled up and multiplied by 324,

मातीलक्ष्यं शुद्रायुर्मतीति न संशयः।
पूर्वविद्यमालाध्यानं हथवा तत्स्य दशा मधेतू॥३५॥

Sloka 32.—The product should be divided by 365, The quotient will be the correct rectified अयु �-contributed severally by the planets, and may be shown in years, months, days, etc., and will be their Dasa periods,

एवं यहां तथां दशां कुर्यात् पृथक् पृथक्।
अध्ययन्तैसामार्गः संवेपातुर्मतोलमः॥३६॥

Sloka 33.—Thus should the Dasa periods of each of the several planets be computed separately. The method of computing the Dasa periods by the Ashtakavarga process is the best of all.

वाशो वासिष्ठो यज्ञांदमोहुरो राजी सुरारि: विशिष्टेन्द्रगाध्यायः।
भृगो गोपेश्वरो श्यामाबादाष्ट्रो दिक्षरंकता तु पुराःसिद्धिल।॥३७॥
हंस्त: परं गहरसैरवस्कली राजी बली भासरमीमाराचल:।
गिरी विष्कामबल्बदिव्यत्रा दूल्ही सम प्रातिकरोज्ज तिर्यग्रहः॥३८॥
Sloka 34—35. In the Sarvashtakavarga the figures indicating the number of benefic dots in the 12 houses reckoned from

(1) the Sun are 3, 3, 3, 3, 2, 3, 4, 5, 3, 5; 7, 2 = 43
(2) the Moon ,, 2, 3, 5, 2, 2, 2, 5, 2, 2, 3, 7, 1 = 36
(3) Mars ,, 4, 5, 3, 5, 2, 3, 4, 4, 4, 6, 7, 2 = 49
(4) Mercury 3, 1, 5, 2, 6, 6, 1, 2, 5, 5, 7, 3 = 46
(5) Jupiter 2, 2, 1, 2, 3, 4, 2, 4, 2, 4, 7, 3 = 36
(6) Venus 2, 3, 3, 3, 4, 4, 2, 3, 4, 3, 6, 3 = 40
(7) Saturn 3, 2, 4, 4, 4, 3, 4, 4, 4, 6, 1 = 42
(8) Lagna 5, 3, 5, 5, 2, 6, 1, 2, 2, 6, 7, 1 = 48

Total Sarvashtakavarga figure ... 337

Sloka 36.—The Ashtakavarga system is declared to be effective in all undertakings. There is no other way to determine the power of the influence arising at the time—whether good or bad.

Sloka 37.—Signs containing 30 or more benefic dots will always prove benefic. Those containing dots between 25 and 30 will be middling. Houses where the figure is lower than 25 will cause sorrow or misery.

Sloka 38.—He in whose nativity the number of benefic dots in the 11th house of the Sarvashtakavarga exceeds that of the 10th house and the figure in the 12th less than that of the 11th, and the figure in the
Lagna more than that of the 12th, will be happy and wealthy.

Sloka 39.—Examine the figures in the several houses from the Lagna to the 12th inclusive. In whichever Bhavas there are more figures, transits over these houses will produce good results. Where the figures are less, the effect will be untoward.

Sloka 40.—The remarks made above in the previous Sloka apply only to houses other than the 6th, 8th and 12th. During the transits through the best signs (i.e., the signs containing greater number of benefic dots, barring the Dushtanas), all things auspicious should be done.

Sloka 41.—Add the figures in the houses reckoned from the Lagna to Saturn both inclusive. Multiply the sum thus obtained by 7 and divide the product by 27.

Sloka 42.—In the year indicated by the quotient, the native will suffer calamity or disease. The same process should be gone through with respect to the houses reckoned from Saturn to the Lagna. Similar remarks apply in the case of Mars and Rahu, and the
years indicating similar untoward events, ascertained in the same manner.

शुभग्रहाणां संयोगसमानायं शुभं मनोबुध \\
पुरविविष्कुञ्जारीनि हर्षैऽि नाथं संज्ञायः ॥३३॥

Sloka 43.—In the year indicated by the figure obtained by (1) adding the figures (of benefic dots) in the houses occupied by benefic planets and (2) then multiplying the same by 7 and (3) dividing the result by 27 should the year indicating anything auspicious be intimated. On such an occasion, one will, without doubt, obtain issue, wealth, happiness, etc.

सुकुंडेण मया प्रोक्तप्रत्यवर्गवल्लिह ।
तत्त्वविविष्ठेन: प्रोक्तप्रत्य पद्धुसिः ॥३४॥
इति मन्त्रेवर्किविन्तां प्रवज्ञाविन्यायों होऽसरोक्तप्रत्यवर्गफलं
नाम कुंविषोऽध्यायः

Sloka 44.—I have thus described here in a brief manner the effects due to Ashtakavarga. The same have been treated in greater detail in other works by intelligent men versed in the science.

Thus ends the 24th Adhyaya on "the Ashtakavarga effects as stated in Hora Sara" in the work Phaladeepika composed by Mantreswara.

|| पश्चिमिशोऽध्यायः ||

|| गुलिकादिस्पर्न्त परित्यागारथ ||

नमामि मान्ये यमक्क्षायः संरस्यां भुवि कालसंस्कार \\
धृष्टव्यत्प्रदपरित्यागशब्दं प्रसूनमिदं तः ॥३५॥

ADHYAYA XXV.

Sloka 1.—I bow to all the Upagrahas, viz., (1) Mandi, (2) Yamakantaka, (3) Ardhaprahara, (4) Kala
(5) Dhuma, (6) Patha or Vyatipata, (7) Paridhi, (8) Indra Dhanus or Kodanda and (9) Ketu or Upaketu.

Sloka 2—When the length of day is 30 Ghatikas, the position of Mandi on the week days counting from Sunday onwards is at the end of 26, 22, 18, 14, 10, 6 and 2 Ghatikas during day time. These figures have to be proportionately increased or diminished according as the length of day chosen is greater or less than 30 ghatikas. In the night time, the lords of the first seven Muhurtas are counted, not from the lord of the week day chosen, but from that of the 5th; the position of Mandi at night time will be different on the week days, viz., at the end of Ghatikas 10, 6, 2, 26, 22, 18 and 14 respectively.

Sloka 3.—The position of Yamakantaka during day time on week days is at the end of Ghatikas 18, 14, 10, 6, 2, 26 and 22; of Ardhaprahar, at the end of Ghatikas 14, 10, 6, 2, 26, 22 and 18

Sloka 4—The position of Kala on the week days counting from Sunday onwards is at the end of Ghatikas 2, 26, 22, 18, 14, 10 and 6 respectively during day time. These figures have, as already stated for Mandi, to be proportionately altered and their exact positions determined as in the case of the Lagna.
Sloka 5.—The position of Dhuma is found by adding 4 signs, 13' 20' to the figures for the Sun. If you subtract Dhuma from 12 signs, the result will indicate the figures for Vyatipata. This increased by six signs becomes Parivesha or Paridhi. When Parivesha again is subtracted from 12 signs, we get Indra chapa. Add to this 16' 40'; Kethu is obtained. Kethu increased by one sign will give the figures for the Sun.

भावाध्याये पूर्वपेव्र मया मोक्तं समुचयस् ।
मुक्तानां वस्तेवाच वाच्यं भावपलं दहस् दशाम् ॥६॥

Sloka 6.—In the Adhyaya on 'Bhavas' the effects of these have already been described in a collective manner. It is only the effects on the Bhavas of those that have been left out there which are to be described here definitely in detail.

तथा युक्तकालाभिन विशेषेऽवृत्त निगतये ।
पूर्वांचार्यदार्श्यातं ततसंग्रहा मयेषदितम् ॥७॥

Sloka 7.—Nevertheless, some special effect of Gulika and other Upagrahas which have been declared by ancient authors are here enumerated by me in a condensed form.

चोरः कृयो विनयरहितो वेद्विष्णुवार्तीनः
नातिस्थूलो नयनविक्षो नातिधीरानातिपुरः ।
नापारी भद्रविन्यासो घम्मरो नातिजीवी
शूरो न स्यांदि जड्यति: कर्पो माहितं दशाम् ॥८॥

Sloka 8.—If Gulika be posited in the Lagna, the
person concerned will be a thief, cruel, devoid of modesty, ignorant of Vedas and Sastras, will not be very stout, will have a deformed eye, will not be very intelligent, nor will have many children. He will eat much, will be devoid of happiness, will be lustful and depraved, will not be long lived, will not be brave, will be stupid and of an irritable nature.

न चाठुवाक्यं कन्ठःपायलो न विश्वास्यं परदेशवासी।
न वाहन शूद्मार्थविचारावाक्यो विवेधापौंच धनरागिणसंस्थे। ||९,११।।

Sloka 9.—If Gulika be in the 2nd Bhava, the person born will not talk in a pleasing manner, will be quarrelsome, will possess no wealth or corn and will live abroad. He will not be true to his word, nor will he be able to intelligently take part in any discussion.

चिरहार्वेशदायिण्वैसुः प्रभुरकोपज्ञानार्जयसंस्थ्रमः।
विगतोकमष्णयथ विसोदः सहजाधामेनि मन्त्रवृक्तो यथा। ||३०।।

Sloka 10.—When Gulika is in the 3rd house, the person born will be distinguished by aloofness, pride, drunkenness and such other qualities, will display an abundance of ill-temper and ostentation in the acquisition of wealth, will be exempt from distress and fear and will be without brothers or sisters.

सुहृदि शालिसतेः स्वाधृतंशुद्यानार्द्धीस्त्री–
शब्दमतिरिवदुहंसस्वध्यानिधी च सुः।
वधुरिपुणिनंत्वं भूतविचाराविनोदी
रियुग गुलिके सत्क्रियः स शूरे। ||११।।

Sloka 11.—When Gulika is in the 4th Bhava, the person born will be devoid of relations, vehicles, and wealth; when Gulika is in the 5th भाव (Bhava), the person born will be fickle-minded and badly disposed. He will be short-lived. When Gulika is in the 6th
house, the person born will destroy hosts of foes, will dabble in demonology, will possess a very good son and will be brave.

कल्याणसंस्यं गुलिके कलही वहमार्यके ।
लोकनर्ष्यं कृत्यास्य लघुपणं स्तन्वकोपानं ॥१२॥

Sloka 12. When Gulika occupies the 7th Bhava, the person born will be quarrelsome, will be the husband of many wives, will prove a public enemy, will be ungrateful, will know only a little and will be a little bit angry.

शिकलम्बनश्च को हस्तेऽहुस्मायते
गुरुत्तनवियुतोहस्मृतसंस्यं शरणपुरे ।
व युमकादश्यमार्यों कर्मसंस्यविवा
सुखम्मतितेजः कार्यान्हस्मायं ॥१३॥

Sloka 13. When Gulika is in the 8th Bhava, the person born will be deformed in his face with weak and impaired eyes and will have a dwarfish body (will be short in stature). When Gulika is in the 9th Bhava, he will be deserted by his elders and his children. When Gulika is in the 10th Bhava, the person will abandon all religious duties and observances producing good effects, and will not be disposed to give anything to others. When Gulika is in the 11th Bhava, the person born will have happiness, children, intelligence, power and beauty.

विपयविरहितो दीनो वहमार्ययं स्याये गुलिकसंस्ये ।
गुलिकाकिर्मिके या जन्म युग्माण्वां या ॥१४॥

Sloka 14. When Gulika is in the 12th Bhava, the person concerned will not have any liking for sexual pleasures, will be poor, and will have a heavy expenditure.

फळ-द्वी—30
be trouble from heat and danger from fire and mental anguish. When Vyatipata is thus situated, there is danger from horned animals and death through quadrupeds.

Sloka 24. When there is Parivesha or Paridhi, the native will feel afraid of water, will suffer from watery diseases and also have to endure imprisonment. When there is Indra Chapa or Kodanda, the native will be hit by a stone, will be wounded by weapons or have also a fall.

Sloka 25.- When there is Ketu (or Upaketu), the native will have a hit, a fall, etc., suffer ruin of his business, and there will be peril from thunder. The above effects will occur during the Dasa period of the planet owning the house wherein the Upagraha is posited.

Sloka 26.—If Upaketu should occupy any of the 12 houses from Lagna onwards, the effects will respectively be:—(1) short life (2) ugly face (3) courage (4) misery (5) loss of children (6) perturbation of the mind through enemies (7) decay of vital power (8) ending one’s life by following bad ways (9) holding views quite antagonistic to virtuous conduct (10) inclination towards wandering (11) gain and (12) committing faults.
Sloka 27.—The five Upagrahas Dhuma etc., traverse the sky without being seen. If at any time they are visible any where, they foreshadow something evil to the world.

Sloka 28.—Some say that Dhuma is of the shape of fume clouds, while others opine that it is a star with a tail (comet). Vyatipata is like the fall of a meteor; and Parivesha is a halo or disk round the Sun or the Moon.

Sloka 29.—Indra Chapa or Indra Dhanus or Kodanda is the famous rainbow that is generally seen in the sky during the advent of rain. Ketu is Dhumaketu and causes a lot of mischief to the world.

Sloka 30.—If the lord of the house occupied by Gulika be possessed of strength and be posited in a Kendra, a Trikona, his own, his exaltation or a friendly house, the person born will own chariots, elephants and horses, will be as beautiful as Cupid; will be
highly respected and widely renowned; and he will rule the entire world.

Thus ends the 25th Adhyaya on "Upagrahas" in the work Phaladeepika, composed by Mantreswara

|| पहुंचोद्यायः ||

|| चारफलम् ||

सर्वेऽक्षेपायं सत्तो वस्तुलसं मध्यानं खङ्गु गोचरेऽतु ।
तस्याक्षरकार्यं वर्तमानप्रहेद्दृष्टाः कथयेत्कालानि ||"||

ADHYAYA XXVI.

Sloka 1.—Of all the Lagnas it is only the Moon's Lagna that is most important for ascertaining the गोचरफल (Gocharaphala—effect of transits). One ought therefore to calculate and predict from the Moon's place to predict the effects due to the transits of planets through the several signs counted from that of the Moon.

सूर्यः पद्मिणेश्वरस्वयमादिकपद्मशाहवामिकद्रमः ।
जीवस्वस्वस्वस्वरोपिकश्यमगतो वक्षाकंजी पद्मिनी ।
लौकः पद्मचतुर्वैशार्यमगत्यां सर्वेण्युपान्तनिधिः ।
शुकः बालरिपुरुषविवाह शुभदिनिरमाणानुप्रवीणी ||"||

Sloka 2.—During transit, the Sun gives good results when he is in the 6th, 3rd and 10th houses (counted from the Moon), the Moon in the 3rd, 10th, 6th, 7th and 1st; Jupiter in the 7th, 9th, 2nd and 5th; Mars and Saturn in the 6th and 3rd; Mercury in the 6th, 2nd, 4th, 10th and 8th; all planets in the 11th; Venus in all places other than the 10th, 7th and 6th. Rahu and Ketu are similar to the Sun.

| लामविकमश्रयस्तिधः स्तोभनो निगदितो दिवरकारः ।
| खेचरः छत्तपोजलान्यगः घ्याचिनिन्यदि न विद्यते तथा ||"||
Sloka 3—The Sun is declared auspicious when he transits the 11th, 3rd, 10th and 6th, if, at the time, the corresponding ब्रेष्ट (Vedha) places, viz., the 5th, 9th, 4th and 12th respectively are not marred by the transit of any of the planets other than Saturn.

\[\text{राहू:}\]
\[\text{नारदः};\]
\[\text{शुमकोऽजनमत्रसंहायदुस्पर्सु न विध्यते};\]
\[\text{जनमतो नवपञ्जामन्यन्यमेऽप्रज्ञानिः है};\]

For ब्रेष्ट (Vedha), see p. 834 of Jataka Pañjika. Should Saturn occupy (in transit) these places, viz., 5th, 9th, 4th and 12th, the effect will not be bad, as there is no Vedha between the father and son and as Saturn is the son of the Sun. But if other planets transit them, they nullify the good effect that would otherwise be caused by the Sun’s transit.

\[\text{चन्द्रजनमस्वप्रकाशस्कन्दमाः शुमकल्पः सतः};\]
\[\text{स्यात्रांज्ञान्मृतिवन्यचकश्वेरिवैद्वर्धिते न विध्यते इदि} \text{है};\]

Sloka 4.—The Moon will produce good effect when she transits the 7th, 1st, 6th, 11th, 10th and 3rd if planets other than Mercury do not transit the corresponding Vedha places, i.e., 2nd, 5th, 12th, 8th, 4th and the 9th.

\[\text{राहू};\]
\[\text{विध्यते जनमतो नेतृत्वनातायधागुस्तिविशेषिः};\]
\[\text{स्वव्यायवहस्वर्ध्यमेऽप्रधानस्वैवज्ञानमाः} \text{शुभ};\]
\[\text{विश्वायिकुण्डः कुजः शुभः स्यात्रांज्ञान्मृतिवन्यचकश्वेतः};\]
\[\text{सङ्के}];\]
\[\text{चेत् विद्य इन्द्रधुनायसंतो किन्तु धमेक्ष्णिना न विध्यते};\]

Sloka 5.—Mars in the 3rd, 11th and 6th will give good effect if the 12th, 5th and 9th places respectively are free from the transit of other planets at the time. The same remark applies to Saturn, but in this case the effect will not be marred if the Sun should transit at the time the corresponding ब्रेष्ट (Vedha) places,
Sloka 6.—Mercury will be auspicious when he transits the 2nd, 4th, 6th, 8th, 10th and 11th houses provided their corresponding Veda places, viz., 5th, 3rd, 9th, 1st, 8th and 12th are not occupied by any of the planets other than the Moon.

Sloka 7.—During his transit in the 2nd 11th, 9th, 5th and 7th, Jupiter is good if the corresponding Veda (Veda) places, viz., 12th, 8th, 10th, 4th and 3rd are void of planets.

Sloka 8.—Venus will give bad effects during his transit through 1st, 2nd, 3rd, 4th, 5th, 8th 9th, 12th and 11th, if he is marred by planets in the corresponding Veda (Veda) places, viz., 8th, 7th, 1st, 10th, 9th, 5th, 11th, 6th and 3rd respectively.
Sloka 9.—When the Sun traverses through the Rasi occupied by the Moon, the person concerned will suffer fatigue and loss of wealth. He will become irritated and suffer from diseases. He will undertake a wearisome journey. When he transits the 2nd house, there will be loss of wealth; and the person will be unhappy. He will be duped by others, and will be obstinate. In the 3rd house, acquisition of a new position, advent of moneys, happiness, freedom from sickness and destruction of enemies will be the result. In the 4th house, the Sun will cause diseases; and there will often arise impediments to the native in the matter of his sexual enjoyments.

Sloka 10.—Mental agitation, ill-health and embarrassment in all possible ways will be the result of the Sun’s transit in the 5th house. The Sun in the 6th house will remove all diseases, destroy enemies, and dispel all sorrows and mental anxieties. In the 7th house, there will be wearisome travelling, diseases of the stomach and the anus. The person concerned will
further suffer humiliation. During the Sun's transit in the 8th house, the native will suffer from fear, and diseases. He will be drawn to a quarrel. He will incur royal displeasure and he will suffer also from excessive heat.

Sloka 11.—The Sun's transit in the 9th house will cause to the native danger, humiliation, separation from his kith and kin and mental depression. During the Sun's passage through the 10th house a very mighty undertaking will be successfully completed. A new position, honour, wealth and freedom from diseases will be the effect of the Sun's transit in the 11th house. When the Sun passes through the 12th house, there will be sorrow, loss of wealth, quarrel with one's friends and fever.

Sloka 12.—The Moon in her travels through the 12 houses counted from the जम्मराजि (Jonmarasi) will give the following respective effects: (1) dawning of fortune (2) loss of wealth (3) success (4) fear (5) sorrow (6) freedom from disease (7) happiness (8) untoward events (9) sickness (10) attainment of one's cherished wishes (11) joy and (12) expenditure.

अन्नं शेषं स्वजनविरहं रक्षिपिन्तोप्परांगं
क्षं विलेन भयमपि गिरां दोषमर्गश्यं च।
Sloka 13.—When Mars transits the Janma Rasi, there will result dejection of the mind, separation from one's relations and diseases caused by (impurity of) blood, bile or heat. In his passage through the 2nd house, Mars will cause fear, hot words, and loss of wealth. In the 3rd house, the effect will be success (in everything) and happiness through the attainment of golden ornaments. During his passage in the 4th house, he will cause loss of position, disease of the belly such as dysentery, diarrhoea, etc., and sorrow through relations.

Sloka 14.—The effect of Mars' transit through the 5th house will be fever, improper desires, mental anguish caused through one's son, or quarrel with one's relations. When Mars transits the 6th house he will bring about the termination of strife and the withdrawal of enemies, alleviation of disease, victory, financial gain and success in all undertakings.

Sloka 15.—When Mars transits the 7th house, there will arise misunderstanding with one's own wife, eye-
disease, stomach-ache and the like. In the 8th house, the native will suffer from fever; his body will become soiled by blood. He will have lost his wealth and honour. In his transit through the 9th house, Mars will bring about humiliation through loss of wealth, etc., The native's gait will become retarded due to bodily weakness and wastage in the several constituent elements of the body.

Sloka 15.—When Mars passes through the 10th house, the person concerned will either misbehave (i.e., his behaviour will not be above board), or he will fail in his attempts. He will have exhaustion. In the 11th house, there will be financial gain, freedom from sickness, addition to landed property, etc. Mars in his transit in the 12th house will bring about loss of wealth, and the native will suffer from diseases caused by excessive heat.

Sloka 17.—Mercury in his transit through the 12 houses reckoned from the Janma Rashi will cause in their order the following respective effects: (1) loss of wealth (2) financial gain (3) fear from enemies (4) influx of money (5) quarrel with one's wife and children (6) success (7) misunderstandings (8) acquisition of children, wealth, etc. (9) impediments (10) happiness all round (11) prosperity and (12) fear of humiliation.
Sloka 18.—During Jupiter's transit through the Janma Rasi, the person concerned may have to leave his country, incur heavy expenditure and bear ill-will towards others. When Jupiter passes through the 2nd house, the native will acquire money and will have domestic happiness. His words will have weight. In the 3rd house, loss of position, separation from one's friends, obstacle to business and disease will result. When Jupiter transits the 4th house, there will be sorrow through relations; the person will suffer humiliation and will have to apprehend danger from cattle.

Sloka 19.—Acquisition of children, friendship with the good and royal favour will mark Jupiter's passage through the 5th house. In the 6th house, the native will have trouble from his enemies and cousins. He will also suffer from diseases. When Jupiter transits the 7th house, the person will travel on an auspicious undertaking, will be happy with his wife and will be blessed with children. In the 8th house, he will have fatigue by wearisome journeys, will be unlucky, suffer loss of money and will be miserable.
Sloka 20.—During Jupiter's passage through the 9th house, the person concerned will succeed in enjoying all prosperity. In the 10th house, danger to one's property, position and children is expected. Acquisition of children, new position, honour and the like may be expected during Jupiter's transit through the 11th house. In the 12th house, there will be grief and fear caused through property.

Sloka 21.—When Venus transits the Janmarasi, he will confer on the native all kinds of enjoyments. He will cause financial gain when in the 2nd house; prosperity in the 3rd; increase of happiness and friends in the 4th; acquisition of children in the 5th; mishap in the 6th; trouble to wife in the 7th; wealth in the 8th; happiness in the 9th; quarrel in the 10th; safety in the 11th and acquisition of money in the 12th.
Sloka 22.—During Saturn's transit through the Janmarasi, the native will suffer from disease; he will perform funeral rites; in the 2nd house he will suffer trouble to wealth and children; in the 3rd house, there will be acquisition of position or employment, servants and money. During Saturn's transit in the 4th house, there will be loss of wife, relation and wealth. In his transit through the 5th house, wealth will decline, there will be loss of children and the native's mind will become confused. In the 6th, Saturn causes happiness all round. In the 7th, the native's wife will suffer; there will be travelling; he will be depressed by fear. In the 8th house, there will be loss in children, cattle, friends and wealth. The native will also suffer from disease.

Sloka 23.—In his passage through the 9th house, Saturn will bring about loss in finance. There will be many obstacles for the native's doing any good action. A relative who is equal to the father will die. There will be perpetual sorrow. In his transit through the 10th house, Saturn will make the native do a sinful deed. There will be loss of honour. The person may suffer from disease. Saturn in the 11th house confers all kinds of happiness and wealth on the native, who will also receive unique honour. When Saturn is in the 12th house, the native will be wearied by being engaged in a worthless and fruitless business. He will be robbed of his moneys by his enemies. His wife and sons will suffer from sickness.
Sloka 24.—The following are the effects in their order caused by Rahu during his transit through the 12th house counted from the Janmarasi (1) sickness or death (2) loss of wealth (3) happiness (4) sorrow (5) financial loss (6) happiness (7) loss (8) danger to life (9) loss (10) gain (11) happiness and (12) expenditure.

Sloka 25.—Mars and the Sun produce effect (during their passage) when they are in the initial 10 degrees or first decanate of a sign. Jupiter and Venus become effective when they are in the middle portion of a sign (2nd decanate) while the Moon and Saturn bear fruit when in the last portion. Mercury and Rahu produce effect throughout their passage.

Sloka 26.—Draw seven lines horizontally (from west to east) and over them draw seven lines vertically. The 28 extremities or points reckoned from the north-east are to be assorted to the 28 stars (including Abhijit)
If the star occupied by the Sun at the time happens to be the Vedha asterism to the natal star, danger to life will be fear and anxiety; if to the Ashtha asterism, there will be no fear or anxiety.
जन्मनक्षत्र-जन्मनाकशत्राः, लोश से विद्यमान व राशियों के अनुसार उसके अनुसार उसका यह समाप्त होगा। यदि लोश अन्य राशियों में राशि रखने वाला शख्स राशि रखता है, तो उसके अनुसार उसका यह समाप्त होगा।

एवं विद्यमान सवर्ण से स्वर्णशक्ति के सम्बन्ध में समाप्त होगा।

Sloka 27.—If any one of the three asterisms referred to above be thus marred by the occupation of other malefics (other than the Sun), death may happen; if by benefics, there will be no danger to life. Everything should be judged similarly.

Sloko 28.—If the 19th, 10th, 3rd, 1st, the 23rd, the 5th or the 7th (all reckoned from the जन्मतारा-जनमतारा) are afflicted by malefics during their transit, there will be danger to life, But if the planet be benefic, failure in business will be the only result.

For आधान (Adhana), शार्मि (Karmiksha), चेनासित (Vai-

Sloko 29.—The three asterism (वृष्ण, जन्म-जन्म, अनुल्ज्जन्म (अनुल्ज्जन्म), त्रिज्ञान (त्रिज्ञान), 1st, 10th, and 19th) falling on a day identical with the Sun's Sankramana (Sun's entry into a new Rasi) or at a time when any of the other planets transit from one Rasi to another, or when there is an eclipse, planetary war ग्रहयुद्ध (Grahayuddha) or a fall of meteors (उत्कालनियार-
Ulkanipata) or other unexpected occurrence, death or a similar untoward event should be expected.

उल्का (Ulka) denotes the 10th star from the one governed by the Sun (vide Kalapakasika-Ch. XXXIII-116, Tanjore Edition). But (Balahadra) says it is the 21st star counted from that occupied by the Sun. See notes on Sl. 48 infra.

असफल: सामथिगीक्षितो यः सुभ्रमद्वाप्पमुखेन्द्रियः।
ही निघटली जापि मित्रवान्व्यक्ष्ययोः यमः शाबुणम् संज विलोकित्वा॥३०॥

Slōka 30.——A planet yielding unfavourable result when aspected by a benefic, or the one that gives good results if aspected by a malefic, both become void of effect. The same will be the case if they are aspected by their respective inimical planets.

अनिष्प्रायश्चित्कविचरन्तं: स्वेरक्षोहत्यगानि यति स्वाभू॥
न द्रोपदकौलममाधवधेनुपूर्ण फलेन वच्चति मोनचरणेपु॥३१॥

Slōka 31.——A planet in an untoward Bhava, if he is in exaltation or Swakshetra, will not do any harm. If in such favourable position, he should also occupy a favourable Bhava, he will give full beneficial results (effect) to the native during his transit in that Bhava.

श्रेयारस्ते श्रुतगोचरस्य नीतारिमोकां समुपाधिशिवान्त।
ते निघटला: किन्तुश्रुमाधुसङ्काः कर्तर फलवं सविच्छिल्ल्यन्तम्॥३२॥

Slōka 32.——Planets in their transit through favourable places (houses wherein they should give good effects) become void of effect if they happen to be at the time in their depression or inimical houses or be in an eclipsed state. But if the houses transitted be also unfavourable, they give bad effects and that too in an aggravated form.

ह्रद्याभाषामन्तरः शन्यकाँकाः मुकः।
कुर्षेविन्त प्राणसन्येण स्थानसार्षं चन्द्रक्षणम्॥३३॥
Sloka 77.—Saturn, the Sun, Mars and Jupiter when they transit the 12th, 8th or the 1st, (counted from the Moon’s place) bring about danger to life itself, a fall from one’s position and loss of wealth.

चन्द्रोद्धेण च प्रवीणतां राष्ट्रः
शुमेकरियां च गुरुस्तुतियें।
भर्ति गुरुप्रतिकिर्त्यां च बुधभक्ष्यः
महार्षिनिमरणानि परेिष्णेवरयम्।॥३५॥

Sloka 74.—The Moon in the 8th, Mars in the 7th, Rahu in the 9th, Venus in the 6th, Jupiter in the 3rd, the Sun in the 5th, Saturn in the 1st and Mercury in the 4th, bring about loss of honour and wealth, and danger to life also, if all the conditions exist.

|| अक्षयस्य: ||

In the following six slokas, the author describes how the 27 stars (reckoned from the Janmanakshatra) are distributed among the several limbs of the native concerned during transit of each of the planets from the Sun onwards and their effects are also stated.

बल्बे श्रमा सुधिरं चतुर्दशि च चतुरः सङ्वधस्ते चतुर्वि
पार्वे पुद्धास्ते चतुर्वि नयने ही च गुरुः द्रग्वि च।
भागुनां विभूति विजयमयथ घनं निधनं देहपीढान
कामं सुमुखं च जनयति विनिविधान् जन्मादिहस्तरथः॥३६॥

Sloka 35.—During the Sun’s transit, the 27 stars reckoned from the जन्मनक्षत्र (Janmanakshatra) will be distributed thus: (a) 1st star-face. (b) 2nd, 3rd, 4th and 5th—head; (c) 6th, 7th, 8th and 9th—breast (chest?); (d) 10th, 11th, 12th and 13th—right hand; (e) 14th, 15th, 16th, 17th, 18th and 19th—two feet; (f)
20th, 21st, 22nd and 23rd—left hand; (g) 24th and 25th—the two eyes; (h) 26th and 27th—organs of generation; When the Sun transits through these limbs, the effect will be (a) destruction (b) influx of wealth; (c) success, (d) financial gain, (e) loss of wealth, (f) bodily illness, (g) gain and (h) danger to life respectively.

<table>
<thead>
<tr>
<th>Slokas 76.—</th>
<th>MOON</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of stars</td>
<td>Reckoned from the natal star</td>
</tr>
<tr>
<td>2</td>
<td>1st and 2nd</td>
</tr>
<tr>
<td>4</td>
<td>3rd, 4th, 5th, 6th</td>
</tr>
<tr>
<td>2</td>
<td>7th, 8th</td>
</tr>
<tr>
<td>2</td>
<td>9th, 10th</td>
</tr>
<tr>
<td>5</td>
<td>11th, 12th, 13th, 14th, 15th</td>
</tr>
<tr>
<td>2</td>
<td>16th, 17th, 18th</td>
</tr>
<tr>
<td>6</td>
<td>19th, 20th, 21st, 22nd, 23rd, 24th</td>
</tr>
<tr>
<td>2</td>
<td>25th, 26th, 27th</td>
</tr>
</tbody>
</table>

वश्चे हे मरण करोऽयनि ज्ञाति: पद पाद्योर्विश्रांि
कोऽि श्री मृति तर्थ युतिविघ्ना वामे करे मत्तके।
धे लांबः चतुर्द्विक्षचिकम्बं कश्चिं कश्चिं
वालीं नविने विदेशगमन तर्थे खज्न्मक्षतः।

मूलि श्री मुगु तर्थ च कर्यौः पद पः कुशीः तथा
धे द्वितापूर्ध्रणोः प्रांशेस्वरेन्द्राचिनः।
शोके लाभमरथमध्यकारं नाशं प्रतिगां तथा
तथा तथा तथा शुमध्यस्तहृणोऽपि कमाद।
<table>
<thead>
<tr>
<th>No. of stars</th>
<th>Reckoned from the natal date</th>
<th>Mars: Particular limbs affected</th>
<th>Effect</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>1st and 2nd</td>
<td>Face</td>
<td>Death (danger to life)</td>
</tr>
<tr>
<td>6</td>
<td>3rd, 4th, 5th, 6th, 7th, 8th</td>
<td>Two feet</td>
<td>Quarrel</td>
</tr>
<tr>
<td>3</td>
<td>9th, 10th, 11th</td>
<td>Chest</td>
<td>Success</td>
</tr>
<tr>
<td>4</td>
<td>12th, 13th, 14th, 15th</td>
<td>Left hand</td>
<td>Penury</td>
</tr>
<tr>
<td>2</td>
<td>16th, 17th</td>
<td>Head</td>
<td>Gain</td>
</tr>
<tr>
<td>4</td>
<td>18th, 19th, 20th, 21st</td>
<td>Face</td>
<td>Excessive fear</td>
</tr>
<tr>
<td>4</td>
<td>22nd, 23rd, 24th, 25th</td>
<td>Right hand</td>
<td>Happiness</td>
</tr>
<tr>
<td>2</td>
<td>26th, 27th</td>
<td>The two eyes</td>
<td>Going to a foreign place</td>
</tr>
</tbody>
</table>

**MERCURY, JUPITER & VENUS**

| 3 | 1st, 2nd, 3rd | Head | Sorrow or grief |
| 3 | 4th, 5th, 6th | Face | Gain |
| 6 | 7th, 8th, 9th, 10th, 11th, 12th | The two hands | Something untoward |
| 5 | 13th, 14th, 15th, 16th, 17th | Belly | Incoming of much money |
| 2 | 18th, 19th | Generating organs | Loss |
| 8 | 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th | Two feet | Honour, fame |
**Sloka 39-40.—SATURN, RAHU AND KETU**

<table>
<thead>
<tr>
<th>No. of stars</th>
<th>Reckoned from the natal star</th>
<th>Particular limb dwelt</th>
<th>Effect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1st</td>
<td>Face</td>
<td>Grief</td>
</tr>
<tr>
<td>4</td>
<td>2nd, 3rd, 4th, 5th</td>
<td>Right hand</td>
<td>Happiness</td>
</tr>
<tr>
<td>3</td>
<td>6th, 7th, 8th</td>
<td>Right leg</td>
<td>Travel</td>
</tr>
<tr>
<td>3</td>
<td>9th, 10th, 11th</td>
<td>Left leg</td>
<td>Loss</td>
</tr>
<tr>
<td>4</td>
<td>12th, 13th, 14th, 15th</td>
<td>Left hand</td>
<td>Gain</td>
</tr>
<tr>
<td>5</td>
<td>16th, 17th, 18th, 19th, 20th</td>
<td>Belly</td>
<td>Sexual enjoyment</td>
</tr>
<tr>
<td>3</td>
<td>21st, 22nd, 23rd</td>
<td>Head</td>
<td>Happiness</td>
</tr>
<tr>
<td>2</td>
<td>24th, 25th</td>
<td>Eyes</td>
<td>Happiness</td>
</tr>
<tr>
<td>2</td>
<td>26th, 27th</td>
<td>Back</td>
<td>Danger to life</td>
</tr>
</tbody>
</table>

यष्पावं विकिर्मयः स्यस्तम कैत्यो गोचरतो व्रह्दकः।
तद्वकलं प्राह त्वम व्यारिन्धाम कैत्यो वारंपि शुभम विध्येऽ॥

**Sloka 41.—Planets passing through Rasis containing more benefic dots in the Ashtakavarga produce good effect always. Even when such Rasis happen to be the 12th, 6th or 8th, the effect will be good and beneficial.**

॥ हन्ताफलं सर्वतोभ्रं च ॥
ब्रह्मदत्तेश्वरकोशं भूतंतस्य दृतीयकम्।
गुरोऽपि पत्तिपक जैवं शान्तापिपातकम्॥८॥
पतेष्यां च एयिस्वर्यं पुष्पास्यं प्रमोधिति।
शुक्लस्य फलम् तत्र चन्द्रास्य तु च निश्चयम्॥८॥
राहुस्तम तन्त्रम जैव द्राविष्णं मं हिमन्ते।
प्रहस्तिकार्त्ततेऽहेन्नात्यां जन्मसे व्यथा॥

**Sloka 42-44.—The 12th asterism counted from that occupied by the Sun at the time, the 3rd from that of Mars, the 6th from that of Jupiter, and the 8th from that of Saturn are termed पूरोज्जना: or forward Lattas. The 5th star reckoned from that of Venus, the 7th from that**
of Mercury; the 9th from that of Rahu and the 22nd
from that of the Moon are called पृष्ठन्तना: or rear Lattas
If, when thus counting, the जन्मनाश्च (Janmanakshatra.
natal star) happens to come as the Latta star, there will
be sickness and anguish.

रबे: सर्वकान्तिनारि: स्यात्मसलोह्नवम्युत्तते ||
मरणं जीवनादायां बलरुका शयावहः ||२'५'॥
शुक्रस्य कलहो अन्त्यं अन्त्यं: शाशिजस्त्यं तु ||
चन्द्रस्य तु महाहासिल्लातानां भवेत् ॥३'५'॥

Slokas 45-46. —During the Sun's Latta there will be
the ruin of every business Misery will result during
the Latta of Rahu and Ketu. In the Latta of Jupiter,
death, ruin of relations and a sort of general fear or
insecurity may occur There will be quarrel in the
Latta of Venus. In Mercury's Latta will occur loss of
position or similar untoward event. A great loss will
mark the Moon's Latta. Thus the separate effects of
the Lattas have been described.

सर्वकान्ति लल्लासान्त्यं हिगुणाधिगुणाधिकरणस् ।
वेदाद्वियत्वमेव नृषां ग्रहादत्तात्यथक्रमानात् ॥४५॥

Sloka 47.—When two or more Lattas synchronise,
the cumulative effect will proportionately increase in
intensity being twice or thrice and one ought only to
predict evil as the outcome of the combination.

सर्वकान्ति लल्लासान्त्यं हिगुणाधिगुणाधिकरणस्: सुभावहः ।
पापवेदाः दुःखतरा गोचरे तत्काच विन्यत्यत तु ॥४६॥

Sloka 48.—The Vedhas pronounced as auspicious
in the सर्वतोभद्रचक्रक: (Sarvatobhadrachakra) bring happi-
ness, while those declared as evil produce only misery.
One should note this also while considering the effect
caus ed by transit (of a planet).
The following Slokas regarding श्रवंतीमंद्रक (Sarvatobhadra-
chakras) are extracted from other works and will be found useful:

I. जातकामरणे—
   अधातः समप्रवश्याधि चक्र बैलोक्यद्रिधिपति ।
   विष्णु नाट श्रवंतीमद्रक सः प्रम्यवधारकः ॥ ॥
   यास्योचराः प्रायोगिको नवास चक्रेष्य सुलिय्याधि ।
   सम्प्रवश्याभिधिखतं हेष्य वसि योधारास्य मया निष्क्रमः ॥ ॥
   भयो हर्षेवेस्तरते च हातियाधि: सरे मेषत शृद्धिदिनीकः ।
   राति च बैलो लति विभ्रेषय जन्तुः कर्म जीवति पञ्चकाशी ॥ ॥
   भरण्यकारी चुपर्व न नस्या भद्रां तकारं ज्यां विशाखाम ।
   तुल्यं च रिविदेशकल्लकेंत्यो श्रवंतीमद्रक चक्र गदितं सरहः ॥ ॥
   चकारामौरणसुब्राह्मणे स्वाति रकारां चितुद्व च कपाय ।
   तथापद्धमतसंस्करं च रिविदेशमद्रक परशृः हि नमथ रीढः ॥ ॥
   कर्म ककारं च हृद्र तकार चर्चां च पिण्डा च तथा चकारः ।
   अकारः वैमस्मतम विद्येष्वतः नमोमि मुनि भगवो ॥ ॥
   एवं देशं श्रवंतीमद्रकेः स्वापेशकत्वस्य शृद्धिभिः ।
   व्याह्यः सर्व्वां सोम्यजातोस्तवं कड़ तुष्टवेष्वः करोदे ॥ ॥
   नयिनमृतश्च संतित्वे बैशोतकतां पापः खेटः सोहनम् याति पदिम ।
   काले तमिलद्विन्धणं पीडितांश्च सिवनिन्या स्वात्तकताचितः ॥ ॥

II. होरारले—
   अधातः समप्रवश्याधि चक्र बैलोक्यद्रिधिपति ।
   विष्णु नाट श्रवंतीमद्रक सः प्रम्यवधारकः ॥ ॥
   उद्वासः दा विन्यस्य तिथिब्रह्मास्तथा दुः ।
   प्रकाशीपतं चक्र जायते नात संस्करः ॥ ॥
   अकारणि स्वरः कोट्रं ईशानी विविधानि कमात ।
   शुद्धिमागेन श्रृत्वया पोष्टन्तं चतुर्धारमः ॥ ॥
   ऋतिकापारी विद्याणि पृथ्वतानि विशेषतः ।
   स्तव सत्तम वर्णाद्वितीयत लोकः ॥ ॥
अवक्रण्डिण दिव्य प्राण्यां महापरतास्त्र वृक्षणे।
नयभवज्ञास्तु वाहण्यां गंसत्रचलास्तयोत्तरे।
त्रयश्चयो बुधाशाश्च पूर्वाशाश्च तुमिमल।
राजश्च द्राक्षेयं तु महामाण्य: चूषिमार्गाण्य:।
शेषेपुष्कोषकं राज्यं नन्दादित्व तिथिपञ्चकूम।
बाराणसं सत्कृ केष्मके समस्तस्य तथा कथ्येत।
भौमादिलः च नन्दायं मद्राण्यं बुध्नितम।
जयादां च गुरूं: मोगो रिकायां महावलस्थं।
पूर्णायां शानियाश्च लेख्याश्च विनिद्वितम।
जपे: सर्वोत्तमोऽश्च धीरार: कृत्तिनो मया।
शान्तेनकान्तेकत्वारः: भूरा: दोपा: श्रूभवराहः।
कृपनुकृतो बुध्: भूर: श्रींचन्द्रस्मायैव च।
विस्मितवशे स्वतं: खेटलतो वेदपरं भेदेत।
प्रहस्तितवशेनावाससमुखस्वरुपम्।

उष्ण वामेन दुष्टिणा वा नश्वरयन्ते राखिस्वराण्यं वेदोऽस्त्रै: शेषः।

नाम्येपानं। यति: स्वपण्मुक्ते राजविजये—

भरण्य्यां क्षं पन्न: नव्यं भर्द्रा भद्र: तुलां त च।
विज्ञानं अव्या: इतितो विध्वलिसमस्वतिः।
वक्रो दुष्टिणा दिणिर्ममिदिश शीघ्रस:।
मध्यचारे तथा मध्या शेषा भौमादिपक्रे।
राहुकृतु सदां बक्री शीघ्र: चन्द्रमासक्षरे।
पत्तेरङ्काभावादेयं दिन्तियं वहेत।

राव: बक्रा महाकुरा:। लीम्या बक्रा महाशुमाः।
खु: सहजाज्ञावेष्या:। लीम्या:।। कृराश्च शीघ्र:॥
रत्न्या रोद्गे बये: पण्डाता हस्तगे हरे।
धाूर्दा पूर्वपार्द्यां धाबाना भाटू उच्चे॥
बयो लशी खैपे चैव जयी रजो परस्परम।
एकन दितयं शे: येरव सुकः मायुषमहे॥
अवर्णादी सरुक्षेपेकवेकवेक ख्योधा पः
युक्तः सरामके बेदे ल्युतुक्षरविवाका योः॥१८॥
कोण्याथिययोपियन्धे ज्ञ्यन्यादि पादमें गढ़े
अकारादि चतुष्क्रावेचः पूर्णात्यिके ताधा॥१९॥
एकादीपर्यायेन फलो पुंक्ता प्रजाय ये
उद्धेगश्च मयं हानि रोगो मुत्युः क्षमग्न च॥२०॥
अम्रम शक्षेषाति हानि: स्वरे व्याधिशचेविधियाः
राशी धिसे महाविवाति पदे धिरो न जीवाति॥२१॥
एकादशे मयं सुदे युगवेशे धनक्षयन
श्रीवेशेन भवेद्धथो मुत्युर्षयचतुर्गुरे॥२२॥
यथा दुषणका: कुरास्तथा सौभभा: शुमप्रदा:॥
कूरुयुक्ता: पुन्तः सौभे त्या: कूस्फळप्रदा:॥२३॥
अर्द्धावे मनसापो द्रव्याहानिन्त्र भुसुते
र्मगीडको: हृदि: राहुकेतु: च विप्राही॥२४॥
चन्द्रे मिश्रावतः पुंसार रतिलाभमुख मार्गोऽ
वृपे बेचे सचेतप्राचा जीवः सम्भलप्रद:॥२५॥
वक्रमेः फलं दिक्षे विकुण्ड स्वोच्छसंस्थिते
स्वाभावसं फलं श्रीमः नीचध्योजनप्रातः॥२६॥
तिथिरायंबन्धविविं फूलमेध्य यतृ
सचेतु शुभकारपुर धर्मजेतां प्रयत्न:॥२७॥
नन्दन्ति विष्च च यात्रायां नामित्वते
न रोगमनुष्यते रोगी बेपंदबकेतातोऽद:॥२८॥
रोगकाशे भवेशेः कुर्केचारसम्मवः
वक्रमायः भवेद्मुत्यु: श्रीमः याप्योजनानि:॥२९॥
स्वजन्मवारवेशेन्द्रियः फलमुक्तं स्वरविविद्मानोऽ
स्वजन्मवारं चित्तं यथा कूर्म्मुखे नु
न तथ्य श्रीनासयं शाद्धिपीढ़ां च नयते॥३०॥ इति
यदि पूर्वेणीकोपायां बुधरास्याहितिगो रचि।
सा दिशास्तिमिता लेज्या तिस्वः हेया सदोविदिता। ॥३॥
ईशानस्था: सुष्य: प्राच्यां लेखा चास्यायना यम।
नक्षत्रस्था न च वाहण्या वाढ़ण्या सीम्यागा मतं। ॥३२॥
नक्षार्णस्वरा पर्यां: राशिलियो दिखः।
सेवं सुस्मना चाया यय्या यव मानुक्षिमासकं। ॥३३॥
नक्षार्णसे रुपा वेणा हाति: शोकः सरेणस्ते।
राशी विषा निःशीती भीति: पञ्चासे मरणं भूमम्। ॥३४॥
याचा युञ्ज विवास च राम्या रासाधारणं।
न कर्तव्यं गुरुं जान्यवस्तासारसमुक्षं। ॥३५॥
अस्ताशायं स्थितं बल्कं यद्रा नामङ्करणं।
तदा तु सर्वंकारेणु प्रेयो देवहलो तर। ॥३६॥
कवी कोटे तथा युञ्ज जातुर्वः महाहवे।
वन्याः अस्ततां गोधा यद्रीच्छेदियो रेण। ॥३७॥
नक्षेर्येर्युविते पुरिश्चेष्ये लामः स्वरे सुखम्।
राशी जब्लिताः तेजः पद्माः पंचकोर्द्ये। ॥३८॥
कुरैष्यम्यतो विवेदा: यस्यास्तःतितिब्रविस्वरः।
राशिदिल्ल्यं च पंचायित सत्य सुनुर्मं संशयः। ॥३९॥
कुरैष्यम्यतो विवेदा: यस्यास्तःतितिब्रविस्वरः।
सत्य सुनुर्मं संशयं रोगाद धरणं गोपिः। ॥४०॥
सुयमालस्वर्मम् चित्त्वं हेयं विशु वुष्कामिक्षम्।
शुल्के चामलं प्रोकं संयम्यती चचुदशम्। ॥४१॥
केतुराण्ण्यो प्रोकः मुल्का स्यादेक्षेत्रात्।
ह्रासादितते क्रमस्य योऽविश्वे च बन्धकः। ॥४२॥
निर्दश्वतःतुर्विश्वे उक्षाश्वादःतुप्रहः।
स्वे स्वायने विस्त्रादः प्रोकः सर्वहृदिणु सर्वदा। ॥४३॥
जम्मम फर्म बाधानु विनाशं सामुदासायकः।
सहावतिकं तु परिंदं चित्त्वं सार्वजनिनेनकः। ॥४४॥
Mantreswara makes mention of the Lattas and Sarvatobhadra as both have a bearing on the Vedhas.

The Lattas are of two kinds (1) "Forward" or Puro Lattas and (2) "Rear" or Prishta Lattas. The Lattas of the Sun, Mars, Jupiter and Saturn belong to the former class. The rest belong to the latter.

Thus, if the Sun should occupy at any time, say the asterism 'Mula', his Latta Star (which is the 13th from Mula) will be Krittika. Suppose at that time, Venus occupies Sravana; his Latta Star which is the 5th from Sravana will be Jyeshta; the counting in this case being made from Sravana in the reverse direction as it is a Rear Latta.

In the next page is given a free rendering in English of the Slokas extracted from Horaratna on Sarvatobhadra in pp. 304—307 supra.
I shall now describe the सर्वतोभद्रचक्र (Sarvato-bhadrachakra) which has become famous and serves as

|| सर्वतोभद्रचक्रम् \n
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<td>असि जित</td>
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<td>ध. भाषा न मकर अ</td>
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<td>मूला य विधिक अं</td>
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<td>धनेश्वर न ए  तुला कन्या</td>
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<td>आदि-राधा</td>
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<tr>
<td>र विशाला स्वाती</td>
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</table>

In the above Chakra.
(1) vowels and consonants are shown in antique type,
(2) Nakshatras, Tithis, Rasis and week days are shown in smaller type.

a light for the three worlds and which infuses im-
mediately a settled belief and confidence in the mind of the user.

Draw ten lines vertically and another ten lines crosswise over the same. You will have 81 squares. Write in the regular order the 16 vowels from ऋ onwards in the corner squares commencing from the outmost corner in the North-east, thus filling up in rotation the 4 corners of each of the 4 sets of squares. Fill up the 28 vacant squares of the outmost corner beginning from the North-east by the 28 asterisms beginning with क्रित्तिका (Krittiika), so that each side will contain 7 asterisms.

The 5 vacant squares of each side of the next inner row may be filled up by ऋ, व, क, ल and र in the East, by म, ट, प, र and त in the South, न, य, म, ज and झ in the West, and य, ल, र, च and न in the North. There now remain 12 squares, 3 on each side in the next inner row. These may be allotted to the 12 Rasis beginning with Vrishabha from the East in regular order.

The 5 inner squares still remaining vacant may be allotted to the 5 groups* of Tithis-नन्दा (Nanda), भद्रा (Bhadra), जया (Jaya), रितका (Rikta) and पूर्णा (Purna) as shown in the Chakra.

The 7 week-days may also be entered in the squares thus: Tuesday and Sunday in the square containing the नन्दा (Nanda) group; Wednesday and Monday in the भद्रा (Bhadra) group; Thursday in the जया (Jaya)

<table>
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<tr>
<th>नन्दा</th>
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<th>पड़ी</th>
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<td>भद्रा</td>
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<td>सठभी</td>
<td>द्रावसी</td>
</tr>
<tr>
<td>जया</td>
<td>तृतीया</td>
<td>सप्तभी</td>
<td>त्रयोदसी</td>
</tr>
<tr>
<td>रितका</td>
<td>चतुर्थी</td>
<td>नवभी</td>
<td>चतुर्दशी</td>
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<tr>
<td>पूर्णा</td>
<td>पंचभी</td>
<td>दशभी</td>
<td>अमावास्या or पौर्णमी</td>
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</tbody>
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group; Friday in the रिक्त (Rikta) and Saturday in the पूर्ण (Purna).

Saturn, the Sun, Rahu, Ketu and Mars are malefic. The rest are benefic. Mercury is a malefic when associated with malefics. So also is the waning Moon.

In whichever asterism a planet may be posited, three Vedhas arise for the same by its aspect—one in the left, one in the front and one in the right.

In the two sides—whether in the right or left—the वेश (Vedha) may be with a star, a consonant, a Rasi or a vowel and not with others. For it has been clearly stated in Rajavijaya thus:

A planet posited in Krittika may have वेश (Vedha) with the following, viz. (1) Bharani (2) the vowel य; (3) Vrishabha; (4) नन्दा (Nanda); (5) भद्रा (Bhadra); (6) Tula (7) the consonant त; (8) Visakha and (9) Sravana.

Similarly a planet stationed in Rohini will have वेश (Vedha) with (1) the vowel र, (2) Aswini (3) the consonant घ (4) Mithuna (5) the vowel आ (6) Kanya (7) the consonant र (8) Swati and (9) Abhijit.

In the same way, a planet quartered in Mrigasiras may have Vedha with (1) Kataka (2) the consonant क (3) Simha (4) the consonant श (5) Chittra (6) Revati (7) the consonant ल (8) the vowel य and (9) Uttarashadha.

When a planet is retrograde in motion, the aspect is towards the right. It is on the left when the motion is direct (swift). When it is mean one, it is towards the front. This is with reference to the five planets from Mars onwards.
In the case of Rahu and Ketu, which are always retrograde, the वेण्ट (Vedha) will be on the right, and in the case of the Sun and the Moon which move direct (and have no retrograde motion), the वेण्ट (Vedha) will be on the left.

Owing to there being no uniformity in motion among the other planets, three kinds of Vedhas have been mentioned. Malefics when retrograde will cause intense evil if they are in वेण्ट (Vedha) position, while benefics will do immense good. Malefics and benefics when in rapid motion partake of the nature of the planets they are associated with.

When the four asterisms Ardra, Hasta, Purvashadha, and Uttarabhadrapada which occupy the four central positions of the outermost border are passed over (transitted) by a planet, the following four triplets, viz.,

(1) घ, ङ, ठ (2) छ, झ, ट (3) घ, _terminal_ and (4) घ, _terminal, घ are respectively hit (have Vedha).

In the case of the pairs (1) घ, झ (2) झ, झ (3) घ, घ and (4) घ, झ, (5) घ, झ, घ if one letter of any pair be hit (has Vedha), the other also should be considered as hit. A सौम्यवेण्ट (Saumya Vedha) is one that is caused by a benefic.

If there be वेण्ट (Vedha) in one of the pairs of similar vowels, the other vowel of the pair should also be considered as hit. The same remark should be made in the case of the Anuswara and Visarga (vowels).

When a planet in transit is in the last or the first quarter of two asterisms (forming the juncture) in any of the four corners of the square, there is the वेण्ट (Vedha) of the four vowels, घ, झ, ट, ह and the पूर्णतिथि, in regular order commencing with that vowel intervention. रूपाली—40
ing at the particular juncture occupied by the planet. The effects arising from these five are: agitation or excitement from the first, fear from the second, loss from the third, disease from the fourth and death from the fifth.

When the वेद्धा (Vedha) is with an asterism, there is confusion; when with a letter, loss; with a vowel, sickness; and a very great obstacle, when with a Tithi or Rasi.

When there are five Vedhas simultaneously, the individual will not live. A single वेद्धा (Vedha) will engender fear in battle; two Vedhas, loss of money; three, some obstacle; and four, death.

Just as malefics produce evil, benefics cause good. Benefics associated with malefics produce only evil effects.

In the Sun’s Vedha there is misunderstanding; in that of Mars, loss of wealth; in that of Saturn, trouble through sickness; in those of Rahu and Ketu, obstacles. In the Moon’s, there will be mixed effects; in that of Venus, sexual enjoyment; in that of Mercury, intelligence; in that of Jupiter, an all round good effect. When the planet causing the Vedha is retrograde, the effect is two-fold; it is thrice when he is in exaltation; when his motion is rapid (direct), the usual (natural) effect; and when in depression, the effect is only half. Any Tithi, Rasi or Amsa or Nakshatra hit by a malefic should be scrupulously avoided in all auspicious undertakings. A marriage celebrated during a Vedha will not be happy; and any journey undertaken will not prove prosperous; any treatment given to a patient will not end in cure; and any business started will not be successful. If a Vedha caused by a malefic should occur during the time of sickness, it will culminate in
death if the motion be retrograde. If the motion be direct, the sickness will soon subside. If there be Vedha caused by a malefic in one’s own weekday (of birth), the person will not have peace of mind and he will suffer from mental pain.

During the transit of the Sun in the three Rasis Vrishabha, Mithuna and Kataka in the East (see Chakra), that direction is considered as 'set' while the remaining three as existing (or visible).

The vowels अ, ऊ, लू ahd ओ in the North-east should be considered as belonging to the East; the vowels आ, ऊ, लू and ओ in the South-east, to the South; इ, ऊ, ए and उ to the West; ई, ऊ, ए and उ to the North.

In the particular direction in which the Sun is staying for three months, all the asterisms, vowels, consonants, Rasis and Tithis in that direction should be deemed as 'set'.

When an asterism is set and there is Vedha, sickness will be the result. When a consonant is set, there is loss. When a vowel is set, there is sorrow. When a Rasi is set, there is obstacle; when a Tithi is set and there is Vedha, fear will arise. When all the five are in the 'set' direction and there is Vedha, death will surely result.

Towards the direction deemed as 'set,' journey, fight, discussion, fixing of a new door or gate for a palace and upper storeys should not be undertaken. Any other similar auspicious action should not be done. Whoever has his initial letter situated in the set direction should consider himself as destined unfortunate for the time.

People whose initial letters are in the 'set' direction should, if they desire success, shun a poetical
contest, a fort, a battle (consisting of elephants, horses, chariots, infantry, etc) in that particular quarter.

In the case of an asterism situated in any of the other ‘risen’ directions, if there should be a Vedha, there will be growth. If the Vedha be with a consonant, gain will be the result; if with a vowel, there will be happiness; if with a Rasi, there will be success; if with a Tithi, there is lustre; if with all the five, a position is secured.

When there are Vedhas caused by malefics on both the right and left sides with consonants, Tithis, vowels, Rasis and Asterisms at any time, the person concerned will surely meet with his death.

When at the time of a malefic Vedha there is a fateful Upagraha (see next three Slokas of this note) synchronising, death is sure to happen to him either through sickness or at battle.

The fifth star reckoned from the one occupied by the Sun is termed विद्युतमुख (Vidyunmukha). The 8th is called सूर (Sula) and the 14th, सन्निपत (Sannipata), the 18th is known as केतु (Ketu), the 21st is उल्का (Ulka), the 22nd is designated कंप (Kampa), the 23rd is known as वज्रक (Vajraka), and the 24th is termed निरघ (Nirghata). These eight are known as the Upagrahas and are recognised as causing obstacles to all undertakings when at the time planets transit their respective places.

Ascertain if there is वेध (Vedha) with any of the following asterisms: (1) जनमभ (Janmabha), (2) कर्म (Karma) (3) आधान (Adhana) (4) विनाश (Vinasa) (5) सामुदायिक (Samudayika) (6) संघातिक (Sanghatika) (7) जाति (Jati) (8) देश (Desa) and (9) अभिषेक (Abhisheka), and predict good or bad effects according as the Vedha
produced is by a benefic or a malefic as the case may be.

The star in which the Moon is at the time of birth of a person is known as जन्मभ (Janmabha) or जन्मक्ष (Janmarksha). The 10th therefrom is called कर्मभ (Karmabha) or कर्मक्ष (Karmarksha). The 19th is designated as आधान (Adhana), the 23rd is termed विनाशन (Vinasana) or वैनासिक (Vainasaika), the 18th star is styled रामुदायिक (Samudayika), the 16th asterism is known as संघातिक (Sanghatika), the 26th, 27th and 28th are known as जाति (Jati), देश (Desa) and अभिषेक (Abhisheka) respectively.

If the जन्मक्ष (Janmarksha), the कर्मक्ष (Karmarksha), the आधानक्ष (Adhanarksha) and the विनाशक्ष (Vinasarksha) be each occulted by malefic planets, death, sorrow, absence from one's place and quarrel with one's own relations will respectively result.

When there is वेध (Vedha) in the सामुदयिकनक्ष (Samudayika Nakshatra), evil or something untoward will arise. There will be loss when the (Vedha) is in the संघातिकनक्ष (Sanghatika Nakshatra). Destruction of the family will be the effect when the वेध (Vedha) is in the जाति (Jati) or the 26th star from the जन्मक्ष (Janmarksha). In the 28th star, the वेध (Vedha) will cause imprisonment.

When the occultation is by a malefic in the asterism known as देश (Desa), the person concerned will be expelled from his country. But if the वेध (Vedha) in the above cases be by benefics, the results will be all auspicious. Should the Vedhas with the Upagrahas (see supra) also occur simultaneously, the result will be death and nothing short of that.
When at the time of a battle, there is a वेध (Vedha) caused by one, two, three, four or five malefics, the corresponding effects will be fear, failure, killing (blood-shed), death and ignominy respectively.

When the Moon happens to be in a वेध (Vedha) simultaneously with a तिथि (Tithi) or Nakshatra, a vowel, a Rasi and a consonant on any day, that day will prove auspicious or otherwise according as the planet causing the Vedha is benefic or malefic.

While the use of the Sarvatobhadra Chakra and the light it may throw on the human cycle of life on the person concerned has fully been explained in p. 312 supra, the technique and the pointers to such deductions (of results) have not had full explanation to make the same both handy and useful for easy reference. The same has been explained below.

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There are 112 letters (or sounds) belonging to the 28 asterisms at the rate of one letter for each Nakshatra pada. These are mentioned for ready reference. Persons whose names begin with any one of these letters have got a bearing on the corresponding Nakshatra pada and judged accordingly.

दशापहाराणकर्त्तावाचे प्रश्नेषु गृष्णाविषस्थितेतपि।
जपेष्वतत्प्रीतिकरिष्णुकंभिः करोतिहारितजयत्तयतदन्तसे॥५९॥

Sloka 49.—If planets should be badly situated whether during their Dasa, Bhukti, Ashtakavarga or transit, one ought to invoke by prayers and incantations agreeable to the concerned planets and perform Shantis or propitiatory rites for averting the evil otherwise threatening, by doing virtuous actions, observing religious vows, making gifts and doing proper adorations.

अहंकरस्य दान्तस्य धर्मार्जितस्य च।
सत्यं नियमस्वरस्य सत्यं सारस्यं श्रवः॥५०॥
इति मनवेश्वरबिवर्तितायं फलदीपिकायां
गोचरफलनिर्णेयाध्वायः पद्विन्धः।

Sloka 50.—Planets are always favourable to one who is harmless (who does not injure others), who possesses self control, who has earned wealth through virtuous means and who is always observing religious discipline.

Thus ends the 26th Adhyaya on "Transits of Planets" in the work Phaladeepika composed by Mantreswara.

|| सत्तविवशोध्यायः ||
|| प्रवल्यायोग: ||
|| प्रहेष्ठुभिः सहिते खनाये विकोष्टोऽ: केन्द्रगतेषु मुकः।
|| अङ्गे गृहान्ते सति सौध्यान्ते केन्द्रे गुरी कोषाते च मुकः॥१॥

ADHYAYA XXVII.

Sloka 1—When the lord of the 10th house conjointly occupies a Kendra or Trikona position with four
other planets, the person born will attain emancipation. If the end of a Rasi be rising and the same be owned by a benefic, and Jupiter occupy a Kendra or a Trikona, then also will the person born attain emancipation.

The first line may also be interpreted as—when four planets are posited in Kendras or Konas or when the Lord of the 10th house is conjoined with four planets.

एकक्षेत्रस्याध्यात्मिकतः प्राचीनदेवतानि बलानिवितेन।
प्रवचन्यां तत्र वर्णित केचित्क कर्मणात्मानं सहिते खनायेः॥२॥

Sloka 2.—If at a birth four or more planets occupy a single house, the person born should be said to become an ascetic of the class signified by the strongest of them; while others are of opinion that if the Lord of the 10th house be one of the four or five planets conjoined in a house, the person born will belong to that class of ascetics indicated by the Lord of the 10th Bhava.

शही रूपाणे रविजय संस्थितः कुजाक्षेत्रः प्रकरोति तापसम्।
कुजांशके वा रविजेन हद्री नवांशतुल्यं कथयिति तां पुनः॥३॥

Sloka 3.—The Moon posited in a decanate owned by Saturn and aspected by Mars and Saturn will make the person born an ascetic. If the Moon occupy a Navamsa owned by Mars and be aspected by Saturn, the person born will enter the class of asceticism signified by the planet Mars.

जन्माधिप: स्वर्यशुद्देन दृष्ट: शेषर्द्दृष्ट: पुरुषस्य खूनौ।
आत्मायाद्भिः कुरुणे व्रजस्य पूर्वोकमद्रापि विचारणीयम्॥४॥

Sloka 4.—If at a birth the lord of the sign occupied by the Moon having no aspect of other planets on itself be aspected by Saturn, the person concerned surely becomes an ascetic of the particular class of signified by the जन्माधिपः.

The remarks made above apply here too.
Sloka 5.—The Sun will cause the native to become a chief or lord among contemplative saints or one who has taken initiation of asceticism; the Moon will make him a traveller visiting places of pilgrimage; Mars will make him an ascetic of the Buddhist class and an expert in base spells; Mercury will enable the man to become a mendicant who does not know anything about the various philosophical schools; Jupiter will make the man versed in Vedanta philosophy or an eminent ascetic; Venus will make him a religious hypocrite, (i.e., one who assumes the dress, etc., of an ascetic to gain a livelihood), an outcast or a public dancer; and Saturn will enable him to become an outcast or a heretic.

अतिशयवल्लकः हृदयं हर्षपक्षे
बलविरहितमेव प्रेमश्च लग्नायः ।
यदि भवति तपस्वी हुःक्षितः शोकवादः
धननिरपरिहीतः हृद्युष्णवधानपानः ॥६॥

Sloka 6.—The Moon becomes exeedingly powerful in the bright half of the month. If the lord of the Lagna should aspect the Moon when he is devoid of strength (i.e., the waning Moon, say), the person born will become a miserable ascetic engaged in the practice of rigorous penance, distressed and wretched, without wealth or helpmate and getting his food and drink with great difficulty.

क.दी—४१
Sloka 7.—In the ascetic Yoga alluded to in the previous Sloka, if there should exist a Rajayoga, it will pull up by the roots all the bad effects and then make him a Lord of the earth initiated into asceticism and virtuously inclined, at whose feet other kings make salutations with their head bent.

Sloka 8.—If four planets with the lord of the 10th Bhava occupy a Kendra or Trikona; or if three planets endowed with strength be posited in a good house, the person born will seek admission into the holy order and become a successful ascetic. If the planets forming the group contain more benefits and occupy good houses, the holy order will be one that is respected by all and honoured by the great. If it be otherwise, the ascetic order will be one that does not command reverence.

Thus ends the 27th Adhyaya on "Ascetic Yogas" in the work Phaladeepika composed by Mantreswara.
ADHYAYA XXVIII.

Slokas 1-4.—This work consists of 27 chapters treating respectively of (1) Definitions (2) Karakas (3) the different kinds of sub-divisions of the Zodiac (4) the various kinds of strength of the planets (5) profession and means of livelihood (6) Yogas (7) Rajayogas (8) the effects of planets in the several Bhavas (9) the effects of Mesha and the other signs happening to be the Lagna (10) all about the wife's house (11) female horoscopy (12) children (13) death incidental to childhood (14) all about diseases (15) the Bhavas (16) the effects of the 12 Bhavas (17) exit from the world (18) conjunctions of two or more planets (19) on the Udu Dasas (20) the effects of the Dasas of planets with reference to the Bhavas owned by them (21) the Antar-dasas or Bhuktis, etc., (22) the Kalachakra system, etc., (23) on Ashtakavarga (24) on the Ashtakavargas as treated in the work "Horasara" (25) on Mandi and the other Upagrahas (26) on transits and (27) on Pravrajya or ascetic Yogas. I shall now mention the place of my birth.
Slokas 5-6.—After worshipping the Goddess Sukuntalamba who bestows on her devotees all that they desire and through her grace, this work Phaladeepika has been prepared by me—Mantreswara—an astrologer and a Brahmana who was born in Tinnevelly*—for the enjoyment of other astrologers.

Thus ends the 28th Adhyaya on “Upasamhara” in the work Phaladeepika composed by Mantreswara.

FINIS

* श्री—Sri = శ్రీ—Tiru; शालि—Sali = శాలి—Nel; वाटि—Vati = వతి—Veli; श्रीशालिवाटि—Srisalivati = శ్రీశాలివాటి—Tinnevelly.
N. B.—The Roman and Arabic numerals opposite to each Slokā refer respectively to the Chapter to which it belongs and to its number therein.

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