

॥ श्री गणेशायनमः ॥

HORASARA

होरासारः

by
PRITHUYASAS
son of
Varaha Mihira



Translated in English (with commentary)

by
R. SANTHANAM

Translator of *Nashta Jatakam* of Mukunda Daivajna, *Saravali* of Kalyana Varma, *Garga Hora* of Gargacharya and *Brihat Parasara-Hora Sastra* of Maharashi Parasara)



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FOREWORD

Horasara is a great classic on astrology. The author Prithu Yasas, as he acknowledges at the end of each chapter of this book, is no other than the son of the immortal *Varahamihira - Sri Varahamihira Sutha*.

The work, perhaps one of the best classics, as the name implies, gives the essence of Hora or Astrology. In fact Hora is generally equated with Mihira's *Brihat Jataka* and the implication is clear that the author gives the essence of *Brihat Jataka* in his own inimitable style.

The English translation presented by Mr. R. Santhanam, is not verbatim but it conveys the spirit of the original author in simple and easily understandable English language. I must say that in this arduous task of translating a technical work from a highly developed language like Sanskrit into a modern developing language like English Mr. Santhanam has acquitted himself well.

Clarity and brevity have been well preserved.

This is not just a translation. Copious notes have been given to elucidate doubtful or difficult stanzas so that the reader can understand the subject without much difficulty.

The late Mr. V. Subrahmanya Sastri, an esteemed friend of mine, has no doubt brought out a translation of *Horasara* as early as 1949. But the presentation of Mr. Santhanam is more appealing for two reasons viz, the translation is to the point and the English terms are nearer to the original. For instance the word *Kalala* (Ch. 4 St. 14) is translated by Mr. Sastry as foetus, whereas Mr. Santhanam has used the word embryo which is more appropriate.

The Pancha Mahapurusha yogas have also been explained elaborately.

Horasara is a classic of importance and more or less a complete text-book in itself meriting a place in all astrological libraries.

Mr. Santhanam is planning to bring out English translations of some other ancient classics. I wish him all success and increasing usefulness to the cause of astrology.

Bangalore
20-9-1982

B.V. RAMAN
Editor, The Astrological Magazine.

A FEW WORDS BEFOREHAND

The blessings of Lord Ganesa have enabled us to place without any hindrance this monumental classic with my English translation before the intelligentia.

The author, Prithuyasas, was born to the great and illustrious Varaha Mihira. The astrological world has sufficient acquaintance of Acharya Varaha Mihira and his yeomen service in the fields of astrology and astronomy. Prithuyasas who dates back to approximately 1400 years from now conceived that the BRIHAT JATAKA, though beautifully compiled with 409 slokas needed much more addition so that a fuller text was available to the students and the savants. He grasped the quintessence of the BRIHAT JATAKA and other works and devised his own principles galore. He then compiled his present work in an enviably scientific manner. *There are 1209 slokas in the text, which number, it seems to me, has a great inner meaning. There are 12 Rasis and 9 planets which form the basis of astrology. Without this '12' and without this '9', the light on Human Life is zero. Thus, these 1209 slokas throw adequate astrological splendour on the life of a native.*

Prithuyasas justified his birth of Varaha Mihira's loins and disproved a witty, notorious and ill-formed adage that a scholar's son is a stupid. His work, HORASARA, is a brilliant enlightenment and intelligent development of the ideas of the famous BRIHAT JATAKA and is considered a constituent of Pustaka Panchaka in Jyotisha (Big Five), remaining in between *Parasara Hora* and *Brihat Jataka* on one side and *Saravali* and *Jataka Parijata*, on the other side, in terms of chronology. Of course there is no denial of equal supremacy of other famous works.

The Ashtaka Varga chapter in the present work is quite voluminous and deals with clues to time events and methods to work out the mechanism fully and ably. Various routes are shown to us to unfold the secrets of longevity. The nodes have been elaborately analysed and the use of Navamsa in

prognastication is well-taught. Raja Yogas, Nabhasa Yogas, longevity etc. are clearly expounded. The meanings of planetary conjunctions have been conveyed effectively. Dasa Bhukti effects are touched inimitably. *In short, Prithuyasas has bejewelled the astrological sky with the Moon of Horasara (while Brihat Jataka is akin to the all-important and the light-imparting Sun).*

On my part, I tried to make this English translation as true as the author's original text. And I have not spared any essay to give explanatory notes and examples. I have joined relevant views and aphorisms from a host of other authoritative works. The author observes that Kali days past should be known to accurately calculate various aspects of horoscopic requirements and the knowledge of the Moon's position in transit at the time of beginning of a dasa is essential to know the otherwise transformed good or bad effects thereof. The reader will find interesting and sumptuous additions made by me in this regard also. I have further added a comprehensive list of indications each Bhava holds in it, apart from a much less known, but authentic technique of Bhava evaluation.

My heart-felt thanks are due to Dr. B.V. Raman for his kind and encouraging Foreword for my present work.

Messrs Ranjan Publications deserve a high praise for their missionary enthusiasm and single-minded dexterity in the fruition of bringing out this rare and adorable classic, which, it is hoped, will add more riches to the extant astrological literature.

In the end, it is ardently believed that the astrological fraternity will kindly receive this work with the same spirit with which it received our earlier contributions. Howsoever carefully one attempts to be free from the grip of flaws, inborn ignorance is to some extent incurable. Possibly I may have unwittingly done some injustice to my mission which may kindly be forgiven by the erudite wise. Lapses, if any, may be brought to our notice which act will be gratefully acknowledged and such lapses will be rectified in the ensuing edition.

New Delhi,
November 15, 1982

R. SANTHANAM

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॥ श्री गणेशाय नमः ॥

Horasara

होरासारः

CHAPTER 1

प्रथमोऽध्यायः

॥ राशि विभागः ॥

जयति जगदेकहेतुर्विश्वात्मा सर्वलोकदीपकरः।

अनुदिनमुदयविनाशस्थितिकर्ता भास्करो दिनाधीशः ॥ 1 ॥

There flourishes the divine Sun, the lord of the day, who is the sole cause and the soul of the Universe, who illumines all the worlds and who daily brings Creation, Destruction and Protection.

Notes: This praise of the Sun indicates that the author was a staunch worshipper of the Sun God. That apart, the Sun is the most important body of the entire solar system.

निमिषादिवत्सरान्तः कालो राशिप्रमाणमेकैकः।

गणितस्कन्धे प्रोक्तं पूर्वं ग्रहलक्षणैः सार्धम् ॥ 2 ॥

The time measured from a second (required for winking the eye once) upto a year and the duration of each Rasi (zodiacal sign) have already been explained along with astronomical calculations and planetary characteristics.

Notes: A reference to works like Varaha Mihira's Brihat Jataka and Pañchasiddhantika is made by this sloka.

होरास्कन्धे सम्यग्दशाविभागः पुरा विनिर्दिष्टः।

विस्तारिशास्त्रमार्गेण शक्यते मन्दबुद्धिभिर्ज्ञातुम् ॥ 3 ॥

In the section of Horoscopy, the various Dasa divisions have (also) been dealt with. But those with lesser understanding capacity need more scientific explanation as they cannot grasp all (from Brihat Jataka).

Notes: This implies that the present work has simplified explanations based on Brihat Jataka. Further additions are made by the author. So an average student can grasp more.

तस्मात्प्रयोगसिद्धैराचार्यैर्यत्फलं प्रोक्तम्।
तत्स्पष्टार्थं वक्ष्ये होराशास्त्रार्णवात्सारम् ॥ 4 ॥

In order that the effects which were declared by the old masters, who were able to predict the future accurately, are clarified lucidly, I shall state the gist of the ocean of the Science of Astrology.

मेषवृषमिथुनकर्कटसिंहाः कन्या तुला च वृश्चिकः।
धन्वी मकरः कुम्भो मीनाविति राशिनामानि ॥ 5 ॥

The names of the twelve Rasis are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces in their order.

कन्या सानलसस्या प्लवगाऽथ तुलाधरो घटी मीनौ।
नक्रो मृगास्य उक्तो नरोऽश्वजघनो धनुष्पाणिः ॥ 6 ॥

मेषवृषसिंहकर्कटकीटास्ते तु स्वनामसदृशचराः।
नरमिथुनं दण्डधरं वीणासक्तं च विज्ञेयम् ॥ 7 ॥

The sign Virgo is described thus: a virgin seated in a boat with fire and corn in her hands. Libra is represented by a man holding scales (Balance), while Pisces resembles a pair of fish. The sign Capricorn is a deer-faced crocodile, while Sagittarius looks like a man holding a bow and having a hip like that of a horse. The signs Aries, Taurus, Leo, Cancer and Scorpio respectively have the forms of a ram, ox, lion, crab and scorpion, true to their (Sanskrit) names. Gemini is imagined to be a combination of a male and a female (a couple) holding a staff and lute respectively.

अलिझषमकरकुलीरा जलात्मका जलचराश्च विज्ञेयाः।

तौलिघटवृषभकन्या जलाश्रितास्तत्प्रदेशनिरताः स्युः ॥ 8 ॥

स्थलराशयस्तु शेषाः सिंहो गिरिगह्वरप्रदेशस्थः।

सानुप्रदेशनिरतो मेषो नगराश्रितस्तुलाधारी ॥ 9 ॥

ग्रामचरो मिथुनाख्यो रणभूमिचरो धनुर्धरो राशिः।

कर्कटवृश्चिकमीनाः कीटाख्या वृश्चिको विशेषेण ॥ 10 ॥

Scorpio, Pisces, Capricorn and Cancer are watery signs. Libra, Aquarius, Taurus and Virgo are water resorter signs. Remaining signs are land resorters. Leo's abode is mountain's caves. The habitations for Aries, Libra, Gemini and Sagittarius are in their order: plateau, city, village and war-field. The signs Cancer, Scorpio and Pisces are reptile signs, especially Scorpio, the scorpion sign.

चापान्त्यो मकरादिवृषमेषमृगेश्वराश्चतुश्चरणाः।

घटमिथुनतुलाकन्याश्चापस्यार्धं मनुष्यसंज्ञाः स्युः ॥ 11 ॥

Quadruped signs are: the second half of Sagittarius, the first half of Capricorn, the whole portions of Aries, Taurus and Leo. Biped or human signs are: Aquarius, Gemini, Libra, Virgo and the first 15 degrees of Sagittarius.

लग्नं प्राप्ता द्विपदा बलान्विता मध्यगाश्चतुश्चरणाः।

सर्वे कीटा अस्ते हिबुके जलचारिणस्तथा बलिनः ॥ 12 ॥

The biped signs are strong when they house the Ascendant. Similarly strong are: the quadruped signs holding the 10th house, the reptile signs having the 7th house and the watery signs if resided by the 4th house.

ऋक्षद्वयं सपादं राशौ राशौ क्रमेण संयोज्यम्।

नव नव पादसमेता मेषाश्विन्यादिमीनपौष्णान्ताः ॥ 13 ॥

Two and a quarter of stars make one Rasi. Each of the 12 signs is constituted by two and quarter of stars or nine quarters with Aswini in the start in Aries and Revati at the end in Pisces.

पूषाश्विन्योः सन्धावहिमघयोर्ज्येष्ठमूलयोः सन्धौ।

घटिका गण्डान्ता इह चतुस्समाश्चापरे षडिति ॥ 14 ॥

One ghatika each at the junctions of Revati-Aswini, Aslesha-Magha and Jyeshtha-Moola is called Gandantha. This evil period rules for four years; some say for six years.

Notes: According to Kasinatha's Lagnachandrika the first three ghatis of Moola, Magha and Aswini are called Ganda Nadika. Similarly the ending five ghatis of each of Jyeshtha, Aslesha and Revati. Donation of gheefilled bronze vessel, black cow, and gold are suggested to overcome the evil of this Gandanadika. (See slokas 89-92 of Ch. I of Lagnachandrika). Saravali simply says that the ending portions of Cancer, Pjsces and Scorpio are called Gandantha. Also see Phala Deepika Ch. I, sloka 4, which calls such portion as Bhasandhi. For more information, please see Balabhadra's Hora Ratna, Ch. II. The effects of Gandantha may be seen in Ch. V. of the present work.

अजमृगतौलिकुलीरा नवांशकाद्याः क्रमादजादीनाम्।
स्वगृहाद्राश्यंशेशा द्वेक्काणेशाः स्वपञ्चनवमेशाः ॥ 15 ॥

The first Navamasas of the 12 Rasis from Aries onwards are respectively Aries, Capricorn, Libra and Cancer, repeating again twice. The rulers of the Navamasas are the same as the Rasi lords. The dwadasamsas begin from the same Rasi. The lords of decanates for each Rasi are in their respective order: the lord of the same sign, the 5th thereof and the 9th lord thereof.

Notes: For detailed calculations of divisions, see my English translation of Saravali, unique classic of Predictive Astrology.

शरपञ्चाष्ट च सप्त च पञ्च च भागाः क्रमेण विषमेषु।
आराकिजीवसौम्याः शुक्रश्चैषां समेषु विपरीताः ॥ 16 ॥

The Trimsas degrees allotted to Mars, Saturn, Jupiter, Mercury and Venus are 5, 5, 8, 7 and 5 respectively in odd signs. The reverse is true in even signs, (i.e. 5, 7, 8, 5 and 5 respectively).

Notes: The division of Trimsamsa will be more useful to assess the disposition of a female, her luck etc. These have been elaborately dealt with in Chapter 25.

अजवृषभचापमकराः पृष्ठत उद्यन्ति कर्किणा युक्ताः।
मिथुनयुता निशित्बलिनो मीनस्तिर्यङ्मुखश्च सन्ध्यायाम् ॥ 17 ॥

शीर्षोदया विमिथुनाः शेषा दिवसे बलान्विताः सततम्।
स्वामिन्नजीवयुक्ता दृष्टा वा राशयो बलाद्दयाश्च ॥ 18 ॥

The signs Aries, Taurus, Sagittarius, Capricorn and Cancer ascend with hinder part and are known to be strong between Sun set and Sun rise. The sign Pisces rises with its face in opposite direction (in both ways) and is strong in twilight and the rest without Gemini rise with their heads and are strong during day. All the signs are strong if aspected by their own lords or Mercury or Jupiter.

Notes: Brihat Jataka says that Cancer is a day sign and Gemini is a night sign. Also see sloka 14 of Ch. I of Jataka Parijata, and sloka 13, Ch. 7 of Sanketa Nidhi for details of night signs and day signs.

Day signs and night signs can be profitably used in lost horoscopy, as per my English translation of Nasta Jataka.

पुंस्त्री संज्ञे भवतो राशीनामस्थिराचलद्विगुणाः।
मेषादीनां सिद्धा भूयो भूयश्चरस्थिरद्विगुणाः ॥ 19 ॥

The 12 signs are classified as male and female one after the other. These are also known as movable, fixed and dual signs in their respective order, thus repeated four times from Aries onward.

Notes: The signs Aries, Gemini, Leo, Libra, Sagittarius and Aquarius are male. The rest are female. Aries, Cancer, Libra and Capricorn are movable signs. Taurus, Leo, Scorpio and Aquarius are fixed signs. The rest are dual signs

अजहरिचापा भूषा विप्रा मीनालिचन्द्रभवनानि।
घटमिथुनतुला वैश्याः कन्यामकरवृषभास्तु शूद्राः स्युः ॥ 20 ॥

The sign Aries and its trines are Kshatriyas. Brahmin signs are Cancer and its trines. Gemini and its trines are Vaisyas. Taurus and its trines are Sudras.

Notes: The 5th and the 9th form a sign are called its trines. The Kshatriya signs are: Aries, Leo and Sagittarius. Brahmin signs are: Cancer, Scorpio and Pisces. Vaisya signs are: Gemini,

Libra and Aquarius. Sudra signs are: Taurus, Virgo and Capricorn. These divisions can be used profitably in Prasna, also.

मूर्धमुखकण्ठाबाहाहृदयोदरबस्तिगुह्यानि।

ऊरू जानू जङ्घे चरणाविति राशयोऽजाद्योः ॥ 21 ॥

Face, neck, arms, heart, stomach, groins, private parts, thighs, knees shank and feet are respectively assigned to the twelve signs commencing from Aries.

लग्नाद्विचिन्तनीयाः क्रमेण पूर्वोक्तदेहभेदास्ते।

होराक्रमेण चिन्त्या देहस्याङ्गेषु पूर्वपश्चिमता ॥ 22 ॥

For a native, the twelve limbs mentioned above are to be counted from Ascendant onwards.

Notes: For Kala Purusha, for example Aries is head, Pisces is feet etc. Similarly in a natal horoscope, the Ascendant is head, the 12th house is feet etc.

रक्तसितहरितपाटलपरिधृप्रपाण्डुरचित्रकृष्णाश्च।

कनकसमपिङ्गकर्वुरवभुक्वर्णास्त्वजादीनाम् ॥ 23 ॥

The following 12 colours are assigned to the 12 Rasis in their order: red, white, green, pink, brown, grey, variegated, black, golden yellow, variegated and thick brown.

अनिमेषपेपराशी ह्रस्वौ वृषकुम्भयोस्तु वक्रतनुः।

मृगमिथुनकर्किचापा दीर्घाः शेषास्तु मध्यमा ज्ञेयाः ॥ 24 ॥

Pisces and Aries are of short ascension. Crooked are Taurus and Aquarius. Long ascension signs are Capricorn, Gemini, Cancer and Sagittarius. The rest are of medium length.

Notes: These can be used particularly to assess the form of a person. If he has Capricorn on the second house, his face will be long. Suppose Pisces or Aries ascends, the person will be short statured.

क्रियतावुरुजितुमकुलीरलेयपाथोनजूककौर्ष्याख्याः।

तौक्षिक आकोकेरो हद्रोगश्चान्त्यभं चेत्यम् ॥ 25 ॥

The following are 12 different names given to the 12 Rasis

commencing from Aries: Kriya, Tavuru, Jituma, Kulira, Leya, Pathona, Juka, Kaurpi, Taukshika, Akokera, Hridroga and Cheththa.

संख्याभिधानमपरैर्मैषादीनां क्रमेण निर्दिष्टम्।

अलिसंज्ञाष्टमराशेर्वनगिरिसंज्ञा मृगेश्वरस्य स्यात् ॥ 26 ॥

Scholars have given various names to Aries etc. Among them, "Ali" indicates Scorpio while "Vanagiri" Leo.

तन्वर्थसहजबन्धवपुत्रारिकलत्रनैधनानि पुनः।

धर्मक्रियायविगमा भावा होरादिषु ज्ञेयाः ॥ 27 ॥

The twelve Bhavas from the Lagna are respectively called as: Tanu, Artha, Sahaja, Bandhava, Putra, Ari, Kalatra, Nidhana, Dharma, Kriya, Aya, and Vigama.

Notes: The meanings of the 12 synonyms given above are: body wealth, co-born, relatives, children, enemies, wife, death, righteousness or good work (one of the four ends of human existence), action, income and loss. Vigama apart from meaning loss, also means death or departure. The 12th being the terminal house of the horoscope is related to one's departure from the world.

उदयसुखकामदशमं केन्द्रं तस्मात्परं फणपराख्यम्।

आपोक्लिमं च परतस्तस्मात् त्रिविधास्तु राशयः कल्प्या ॥ 28 ॥

Kendra, Panaphara and Apoklima divide the 12 houses in three groups. Kendras are the 1st, the 4th and the 10th houses. The 2nd, 5th, 8th and the 11th are called Panapharas. The Apoklimas are the 3rd, the 6th, the 9th and the 12th houses.

Notes: Panapharas are the next houses to Kendras while Apoklimas are the next ones to Panapharas.

केन्द्रस्य कण्टकमथो चतुष्टयं चेति नामनी द्वे स्तः।

आपोक्लिमं तु चरमं पणपरसंज्ञं तु मध्यकेन्द्रं च ॥ 29 ॥

Kantaka and Chatushtaya are the other names given to Kendras (angles) while Charama means Apoklima. Madhya Kendra is Panaphara.

चतुरस्रं वधहिबुकं षट्कोणं लाभषष्ठयोः संज्ञा।
त्रिषडेकादशदशमान्युपचयसंज्ञानि कथितानि ॥ 30 ॥

The 4th and the 8th houses are known as Chaturasra. The 6th and the 11th houses are otherwise called Shatkona. The 3rd, the 6th, the 10th, the 11th houses are known as Upachayas.

जामित्रमस्तभवनं द्यूनं कामश्च चित्तसंज्ञं च।
दुश्चिक्व्यसहजविक्रमतृतीयकं तुल्यनाम स्यात् ॥ 31 ॥

Alternative names given to the 7th house are: Jamitra, Asta Bhavana, Dyuna, Kama and Chitha. The 3rd house is called Duschikya, Sahaja and Vikrama.

आस्पदमाज्ञा दशमं कर्म च मेषूरणं खमध्यस्थम्।
हिबुकं सुखं च वेशमं च पातालं वारि बन्धुतुल्याख्यम् ॥ 32 ॥

Aspada (place), Ajna (command), Karma (livelihood), Meshurana and Kha-madhya (zenith point of the firmament) are all identical with the 10th house. The 4th house is called Hibuka, Sukha (happiness), Vesma (residence), Pathala (underworld), Vari (water) and Bandhu (relatives).

सुतधर्मयोस्त्रिकोणं सुतस्य च त्रित्रिकोणमपि नवकम्।
भाग्यं गुरुः शुभं वा तस्मिन्निधिधानमेकैकम् ॥ 33 ॥

Trikona or trine notes the 5th and the 9th houses, while Tritrikona (trine of the trine) indicates the 9th only. The other names given to the 9th house are: Bhagya, Guru and Subha.

Notes: According to some astrologers, Lagna is also to be considered as a trine, apart from being an angle. However, Phala Deepika Ch I, sloka 17 and 18 list 1, 4, 7 and 10 as Kendras, and specifically mention that the 5th and the 9th are trines. Same view is found in Brihat Jataka (Ch. I), Saravali (Ch. I, sloka 27), Lagnachandika (Ch. I, sloka 6), Jataka Tatwa (Ch. I, Rule 27) and Jataka Parijata (Ch. I). Thus from these references, only the 5th and 9th are called trines and the 1st house is not.

रिप्फं द्वादशभवनं लोपस्थानं व्ययं च निर्दिष्टम्।
वित्तं कुटुम्बभवनं वाक्स्थानं मङ्गलं समाख्यातम् ॥ 34 ॥

The 12th house is called as Rippha, Lopa (void) and Vyaya (loss) while the 2nd house is termed as Vitta (wealth), Kutumba (family), Vak (speech) and Mangala (auspiciousness).

रन्ध्रं निधनं प्रोक्तं चाष्टमराशिर्विनाशदुखं च।
ऋक्षं भवनं क्षेत्रं होरा राशिश्च तुल्यार्थाः ॥ 35 ॥

Randhra Nidhana (death), Vinasa (destruction) and Dukha (grief) are the other identifications of the 8th house. All the names--Riksha Bhava, Kshetra, Rasi--mean one and the same thing.

Notes: भा also means Rasi (Brihat Jataka, Ch. I, sloka 6).

उदयाख्यं प्राग्लग्नं लेखा होरा समानाख्या।
राशीनामभिधानं पूर्वाचार्यैः समुद्दिष्टम् ॥ 36 ॥

Udaya (rising), Prag lagna (the point rising in the east), Lekha and Hora are the other names given to the Ascendant. The various names as enumerated for the Rasis are given by the ancient preceptors.

राश्यर्धमिति च होरा ललाटेखेति विश्रुता होरा।
कालपरिज्ञानार्थं होराख्यां केचिदिच्छन्ति ॥ 37 ॥

Hora means also half of a Rasi. Lalata Rekha. (the line on the forehead or Brahma Lipi) also indicates Hora. Some astrologers depend on the Hora for the knowledge of future.

Notes: The word काल indicates the present, past and future as known by Trikala.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे राशिविभागाध्यायः प्रथमः।

Thus ends the First Chapter called Rasi Vibhaga in Horasara of Prithuyasas, son of Varaha Mihira.

CHAPTER 2

द्वितीयोऽध्यायः

॥ ग्रहलक्षणाध्यायः ॥

शौमसितेजेन्द्रका बुधभृगुभौमार्यमन्दशनिगुरवः।

मेघादीनामीशा राशीनामशकानां च ॥ 1 ॥

The lords of the 12 Rasis and that of the 12 Navamasa with the same identity are: Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter.

अर्केन्दू होरेशौ विषमे समभे निशाकरोष्णांशू।

मेघवृषमिथुनकटकाः प्राच्यादीशास्त्रिकोणसंयुक्ताः ॥ 2 ॥

The lords of the Horas in odd signs are the Sun and the Moon while the reverse is true in the case of even Rasis. The lords of the four directions viz East, South, West and North are Aries, Taurus, Gemini and Cancer respectively, with their trines repeating again in the same order.

Notes: Each Rasi is divided in two equal parts of 15 degrees. The first 15 degrees of odd Rasis are ruled by the Sun and called Solar half. The second 15 degrees are ruled by the Moon and called Lunar half. In the case of even sign, the arrangement is reversed.

As regards directions these are clear for Rasis. See planetary rulerships of the directions, as under:

The Sun

East

Saturn

West

Venus

South East

The Moon	North West
Mars	South
Mercury	North
Rahu	South West
Jupiter	North East

(as per Brihat Jataka, Ch. II, sloka 6 and my English translation of Saravali.)

These can be profitably used in Horary Astrology also. In this context, our English Translation of **Brihat Parasara Hora and Prasna Marga**, slokas 7 to 9 in Ch. II have the following account:

Aries-Taurus	East
Cancer-Leo	South
Libra-Scorpio	West
Aquarius-Pisces	North
Gemini	South East
Virgo	S. East
Sagittarius	N. West
Pisces	N. East

अर्कादीनामुच्चाः क्रियवृषमृगयुवतिकर्किमीनतुलाः।
दशशिख्यष्टाविंशतितिथिशरनक्षत्रविंशतिभिरशै ॥ 3 ॥

अत्युच्चराशिभागाः सूर्यादीनां क्रमेण निर्दिष्टाः।
स्वोच्चात्सप्तमराशिर्नाचः स्यादंशकात्परमः ॥ 4 ॥

The exaltation houses for the (seven) planets from the Sun onwards are: Aries, Taurus, Capricorn, Virgo, Cancer, Pisces and Libra. In these houses, the respective planets have the highest exaltation points at 10th, 3rd, 28th, 15th, 5th, 27th, and the 20th degrees. The seventh sign from the exaltation sign is the sign of fall or depression for the respective planet and similar degree is the point of deepest fall.

Notes: These can be tabulated thus:

<i>Planet</i>	<i>Deep exaltation Rasi and degree</i>	<i>Deep fall Rasi and degree</i>
Sun	Aries 10°	Libra 10°
Moon	Taurus 3°	Scorpio 3°
Mars	Capricorn 28°	Cancer 28°
Mercury	Virgo 15°	Pisces 15°
Jupiter	Cancer 5°	Capricorn 5°
Venus	Pisces 27°	Virgo 27°
Saturn	Libra 20°	Aries 20°

For Rahu and Ketu, please see notes sloka 8 of this chapter.

कन्यायामुच्चांशाद्बुधस्य परतस्त्रिकोणसंज्ञं च।

विंशतिभागादूर्ध्वं क्षेत्रं त्रिविधं तु विज्ञेयम् ॥ 5 ॥

In Virgo, the portion of 5 degrees following the exaltation zone (i.e. from 15° 1' to 20°) is Moolatrikona for Mercury and from 20 degrees onwards it is to be treated as his Swakshetra.

Thus it has triple role for Mercury.

Notes: For Mercury the sign Virgo is as under:

Upto 15 degrees	Exaltation
15° 1' to 20°	Moolatrikona
20° 1' to 30°	Swakshetra

उच्चं भागत्रितयं वृष इन्दोस्तु त्रिकोणमपरेऽशाः।

जूके त्रिकोणभवनं विंशतिभागैः परं भृगोः क्षेत्रम् ॥ 6 ॥

The first three degrees of Taurus are the Moon's exaltation portion, while the rest is her Moolatrikona. For Venus upto 20 degrees in Libra are her Moolatrikona and the rest is her own house, (i.e. Swakshetra).

विंशतिरंशाः सिंहे त्रिकोणमपरे स्वभवनर्कस्य।

कुंभे त्रिकोणनिजभे रविजस्य रवेर्यथा सिंहे ॥ 7 ॥

The first twenty degrees of Leo is the Sun's Moolatrikona. The remaining portion is his own house. Saturn has the same arrangement in the sign Aquarius, as the Sun has in Leo.

मेघे द्वादशभागीस्त्रिकोणमपरे स्वभवनमारस्य।

आदौ धनुषि शराशैस्त्रिकोणमपरे स्वभवनमिन्द्रगुरोः ॥ 8 ॥

It is Moolatrikona upto twelve degrees in Aries for Mars, while rest is his Swakshetra. For Jupiter, the first five degrees in Sagittarius are Moolatrikona and the rest is Swakshetra.

Notes: Readers are referred to Saravali (Ch. 3) for Moolatrikona, Swakshetra deep exaltation etc.

As Rahu, Ketu have not been dealt with, I give below some information in this regard: Vriddha Samhita and Jotishamrita state that Aquarius and Scorpio are owned by Rahu and Ketu in their order. Veemesaram, a Tamil work calls Aquarius as Rahu's own house but nothing is allotted to Ketu. Both are exalted in Scorpio and are in fall in Taurus as per Jatakalankaram (Tamil) and Veemesaram. Jatakachintamani agrees with this, only for Rahu while it mentions that Ketu is exalted in Gemini and is in fall in Dhanus. Syama Sangraham says that Gemini and Sagittarius are exaltation and Neecha for Rahu and the reverse is true for Ketu. Sarvartha Chintamani gives Taurus-Scorpio as exaltation and debilitation for Rahu and Scorpio-Taurus as exaltation and debilitation for Ketu. Bhavartha Ratnakara states that Rahu is exalted in Taurus and Ketu in Scorpio, and Rahu has Gemini and Cancer as his Moolatrikonas while Ketu's Moolatrikonas are Sagittarius and Capricorn. Also see Uttara Kalamrita, slokas 19-20 of Ch. IV, for more information. There are, thus, varied views in this regard.

स्वस्वत्रिकोणभवनादुपचयजामित्रभवनानि।

स्वोच्चं क्षेत्रं हित्वा तेषामीशास्तु शत्रवो ज्ञेयाः ॥ 9 ॥

अन्येषां राशीनामीशान् सुहृदः प्रचिन्तयेन्मतिमान्।

शत्रुसुहृद्भवेनशा मध्यास्त्रिविधा ग्रहाः प्रोक्ताः ॥ 10 ॥

Take the Moolatrikona house of a planet. The lords of the 3rd, 6th, 7th, 10th and 11th from that house are inimical to that planet. This rule does not apply if the said house happens to be the exaltation house. The rulers of other houses than the ones mentioned above are friendly. There are three kinds of planetary relationships, viz. friendly, inimical and neutral.

Notes: For example, Mars has his Moolatrikona in Aries.

The 10th from there is his exaltation house. Hence Saturn is neutral to Mars.

Also see Phala Deepika, Ch. 2, sloka 21.

अन्योन्यमायसहजव्ययधनबन्ध्वास्पदस्थिताः सुहृदः।

तात्कालिकास्त्वमित्राः शेषेषु गृहेषु चेत्कल्प्याः ॥ 11 ॥

There is temporary friendship between planets if they are mutually in 3rd and 11th, or 12th and 2nd or 4th and 10th.

रविशुक्रभौमसर्पाः सौरिन्दू सौम्यवाक्पती क्रमशः।

प्राच्यादीनां नाक्ष्या बलान्विताः सर्वकालेषु ॥ 12 ॥

The eight quarters commencing from the East are serially lorded by the Sun, Venus, Mars, Rahu, Saturn, the Moon, Mercury and Jupiter. These quarters have strength at all times.

Notes: See note given under sloka 2 of Chapter II for details of directions with reference to Rasis.

जामित्रं चतुरस्रं त्रिकोणमाज्ञां तृतीयमेतानि।

स्वस्थानाद्दीक्षन्ते ग्रहाः क्रमेणैव बोद्धव्याः ॥ 13 ॥

संपूर्णं पादोनं रूपार्धं पादमेव किरणाः स्युः।

विंशतिरष्टौ दशदशरविमनवः षोडशैव किरणानाम् ॥ 14 ॥

सूर्यादीनां संख्या राशीनामीश्वरोक्तकिरणाः स्युः।

The planets cast full aspect on the 7th from their position. The aspect is 3/4th on the 4th and the 8th houses. It is only half on the 5th and the 9th houses. A quarter glance is made on the 3rd and the 10th houses. From Sun onwards, the planets have rays thus: 20, 8, 10, 10, 12, 14 and 16. The 12 sign possess the same rays as their lords do.

Notes: Mars has special full aspect on the 4th and 8th Jupiter can effectively lend full aspect on the 5th and the 9th while Saturn can fully aspect the 3rd and the 10th houses. These are additional aspects allotted to these three planets. For more information, refer to Ch. II of Jataka Parijata, and shloka 14 of Ch. II Brihat Jataka.

रविगुरुभौमाः पुरुषाः स्त्रियस्तथा राहुभार्गवशशाङ्गाः ॥ 15 ॥

मृत्युसुतनीलसौम्या नपुंसकाश्चेति विज्ञेयाः।

The Sun, Jupiter and Mars are masculine planets while Rahu, Venus and the Moon belong to female group. Saturn and Mercury are eunuchs.

Notes: Ketu is also a eunuch, as per Phala Deepika, Ch. 2, sloka 27.

शुक्रगुरु विप्रेषो रविभौमौ क्षत्रियौ च विद् चन्द्रः ॥ 16 ॥
अन्तरजातिः सौम्यो वृषलो मन्दोऽन्त्यजातिरिन्दुरिपुः।

राहुशनिकेतुभौमाः क्रूराः पापो रविः शशी कृष्णः ॥ 17 ॥
बुधगुरुशुक्राः सौम्याः शुक्लः सौम्यः शशी ज्ञेयः।

शुक्रबुधौ राजसिकौ गुरुशशिरवयस्तु सात्विका ज्ञेयाः ॥ 18 ॥
भौमशनिसैहिकेयास्तमोगुणाः सर्वकार्येषु।

पित्ताधिकौ रविकुजौ वातश्लेष्माधिकौ तु चन्द्रसितौ ॥ 19 ॥
वाताधिकोऽर्कपुत्रः शशिशो मिश्रश्च समुदीर्णः।

Brahmins are presided by Jupiter and Venus. The royal lot is ruled by Mars. The Moon is Vaisya. Mercury is of mixed breed. Saturn is considered to be a Sudra (i.e. the 4th caste) while Rahu is an outcaste (i.e. the 5th caste). Rahu, Saturn, Ketu, Sun, Mars and the dark fortnight Moon are malefics. Mercury, Jupiter, Venus and waxing Moon are said to be benefics. Mercury and Venus have Rajoguna while Jupiter, the Sun and the Moon are satvic planets. Mars, Saturn and Rahu possess Tamoguna. These qualities are reflected in their actions. The following humours are peculiar to the respective planets.

Bile	Sun and Mars
Wind	Moon and Saturn
Wind, Phlegm	Venus and Moon

Mercury has a mixture of the three humours.

रक्तश्यामौ भानुचन्द्रौ गौरः कुजोऽतिरक्तश्च ॥ 20 ॥

दूर्वाकारः सौम्यो हिरण्यवर्णो गुरुः स्वभावेन।

सितवर्णो भृगुसूनूर्नीलनिभो भास्करिः शिखी धूम्र ॥ 21 ॥

The Sun is of dark red colour. The Moon is white. Deep red is the complexion of Mars while Mercury is of green grass colour. Jupiter is golden yellowish. Venus is whitish. Saturn's colour is blue mixed with black.

बहुवर्णोऽसितसूनुस्त्वपरो नीलाञ्जनोपमो राहुः।

सौम्योऽपि राशिवर्णो ग्रहयोगे तद्ग्रहोक्तवर्णगुणः ॥ 22 ॥

Mandi, the son of Saturn, has many colours. Rahu's colour is dark collyrium (blue mix). Although the Rasis have pleasing colours, these are changed according to the occupants.

स्वांशक्षेत्रगतो वा ग्रहयोगविवर्जितो निजोक्तगुणः।

अन्यर्क्षग्रहयुक्तस्तद्ग्रहतद्वर्णमिश्रनिजवर्णः ॥ 23 ॥

Should a planet be alone in its own Rasi or Navamasa, the effects revealed are according to its nature. This is true when it is not aspected by or conjoined with others. If it be in other's house or be aspected by or conjoined with others, the results are influenced accordingly.

चतुश्राङ्गः सविता पिङ्गाक्षो नातिरोमकेशतनुः।

अस्थिरवासोऽप्यलसो दुर्बलजानुः प्रसन्नमुखवचनः ॥ 24 ॥

The Sun's body is square; his eyes are pink in colour and he has sparse hair on his body and head. He does not live for a long time in one place. He is of lazy disposition. His knees are weak. He has pleasing face and delivers pleasing speech.

Note: He has stout legs (Saravali). Dasadhyayi suggests that these can be profitably used in regard to diseases in Prasna: The Sun causes damage to eyes, loss of hair, and thirst, fever etc. by bilious temperament. See Phala Deepika, Ch. II, sloka 8, for more information.

दीर्घो मृदुस्वभावश्चन्द्रो मतिमान् घृणी नयज्ञश्च।

वातश्लेष्मप्रकृतिः शुक्लाम्बरभूषणः सुवृत्ततनुः ॥ 25 ॥

The Moon is tall, tender-natured, brilliant in mental disposition, kind, skilled in policy or politics, and has mixed humour of wind and bile. She wears white robes and ornaments. Her body resembles a well-drawn circle. (Imagine the full Moon which is a

perfect circle.)

Notes: According to Phala Deepika, she has a mix of both youth and old age. She is mainly phlegmatic. She does not have much hair. *Vide Saravali*, the Moon is fickle-minded, phlegmatic and rheumatic in constitution.

चपलो विघातकुशलो रक्ताक्षोः पैत्तिकोऽग्निशस्त्राङ्कः।
विकृतस्वरोऽतिशौर्यः कृशोदरोऽङ्गारको विनीतश्च ॥ 26 ॥

Mars is unsteady in mind. He is capable of wounding. He has blood-reddish eyes. He is bilious and depicted with fire and arms. His voice is rough. His belly is depressed. He is modest.

Notes: Mars is young. He has curly and shining hair. He is liberal. He rules marrow or the bones (P.D. Ch. II). According to Saravali, Mars is short in stature, has green eyes, ever ready for quarrels. Brihat Jataka has the words "क्रुदक्" for Mars in Ch. II, s. 9. Dasadhyayi interprets it is "Asubha Drishti" meaning "inauspicious in aspect".

श्यामेक्षणो नीयज्ञो मध्याकारः स्थिरास्थिरोहृष्टः।
बहुवार्तान्वितहास्यो विद्वान् सौम्यस्त्रिदोषसंयुक्तः ॥ 27 ॥

Mercury's eyes are dark. He is well-versed in politics (or in policy-making), is of medium height, sometimes firm and sometimes unsteady, jolly natured, in touch with all kinds of news, witty, scholarly and has the composition mixed with the three humours (i.e. bile, phlegm and wind)

Notes: See Phala Deepika, Ch. II: sloka 11. Mercury rules skin and is full of veins, arteries and nerves. He has an even body. According to Dasadhyayi, he is sweet spoken but stammering in speech.

स्थूलात्मा दीर्घतनुर्मध्याक्षो बुद्धिमान् नयज्ञश्च।
श्लेष्माधिकोऽतिवाग्मी पीताम्बरभूषणो गुरुः श्रेष्ठः ॥ 28 ॥

Jupiter has stout and tall body; his eyes are neither big nor small, he is intelligent, well-versed in politics or policy making, has prominent bilious composition, is a very eloquent speaker, wears yellow apparels and jewels and is of noble disposition.

Notes: Jupiter's voice resembles that of lion. He has broad green eyes. He is mentally steady. He has a fleshy body, (Saravali, Ch. 4). According to Dasadhyayi, he is of virtuous disposition.

कान्तः सुभगः शुक्रो वातश्लेष्माधिको विशालमतिः।

स्थूलवपुः स्त्रीवशगो विकटाक्षो वञ्चनस्वभावरतः ॥ 29 ॥

The body of Venus is very bright. He is fortunate, windy and bilious in composition, broad-minded, stout bodied, has a tendency to submit to women, has crooked eyes and is of deceiving nature.

Notes: Venus has a lustrous body. He is intelligent, broad minded, broad eyed, passionate etc. (Saravali). According to Phala Deepik, Ch. II, sloka 13, Venus has stout body, broad eyes, wind and phlegm in costitution. He has achieved seminal growth.

स्थूलनखदन्तकेशो मायावी दीर्घबाहुपादश्च।

वातात्मकः सिरालुर्मन्दोऽप्यलसो न शान्तमतिः ॥ 30 ॥

Saturn has hard nails, teeth and hair. He is deceptive. He has long hands and feet. His constitution is bilious. He has prominent veins, is indolent and peaceless.

Notes: Saturn is lame, has deeply depressed eyes and is lazy. He rules muscles. He has an emaciated body. (Phala Deepika).

For description of planets, also refer to Jataka Parijata, Ch. II.

बालाकारो भौमः कुमारवेषो गुरोस्त्रिंशत्।

शुक्रः षोडशवर्षः पञ्चाशद्वर्षको रविर्ज्ञेयः ॥ 31 ॥

शशिनः सप्ततिवर्षाण्यशीतिरार्कैः शतं तु राहोः स्युः।

Mars resembles a boy in appearance while Mercury looks young. The age of Jupiter is 30, that of Venus is 16, that of the Sun is 50 and that of the Moon is 70. Rahu is 100.

Notes: Similar view is found in sloka 14, Ch. II of Jataka Parijata and in which it is additionally stated that Ketu is also

100. According to Phala Deepika, Mars is 16 while Mercury is 20.

येषां प्रसूतिकाले बलान्वितो यो ग्रहो विशेषेण ।
तस्य स्वभावरूपं जनने नृणां सदा चिन्त्यम् ॥ 32 ॥

The general rule is that a person acquires the nature and appearance of the strongest planet at the moment of birth.

Notes: The strongest planet is the one that has the highest rupas in Shadbala. It should be equally good in the 16---Varga Scheme.

आदित्योऽर्को रविर्भानुर्भास्करश्च दिवाकरः ।
मार्तण्डः सविता सूर्यस्तीक्ष्णांशुः स्यादिनो रविः ॥ 33 ॥

Aditya, Arka, Ravi, Bhanu, Bhaskara, Divakara, Marthanda, Savita, Surya, Teekshnamsu and Ina are the other names denoting the Sun.

Notes: As Divakara, the Sun causes the day. He is Teekshnamsu as he has hot rays.

See slokas 3 and 4 of Ch. II of Jataka Parijata for various names given to various planets.

चन्द्रः शशि शशाङ्कश्च विधुः सोमो निशाकरः ।
शीतांशुरुडुनाथः स्यादिन्दुश्चन्द्रमसो विदुः ॥ 34 ॥

Chandra, Sasi, Sasanka, Vidhu, Soma, Nisakara, Seethamsu, Uduanatha and Indu are synonyms of the planet Moon.

Notes: The Moon is Nisakara as she causes the night. She is Seetamsu as her rays are cool and pleasant. The name Uduanatha is given to the Moon because the Moon married the 27 stars.

आरो वक्रो महीजश्च रुधिरो रक्त एव च ।
अङ्गारक इति ख्यातः क्रूरदृक्तुत्यवाचकः ॥ 35 ॥

The planet Mars is otherwise called Aara, Vakra, Maheej Rudhira, Rakta, Angaraka and Krudradrik.

सौम्यो विद् ज्ञो बुधश्चेति सोमजो बोधनस्तथा ।
एते सौम्यस्य पर्यायाः कुमारश्च विधोः सुतः ॥ 36 ॥

Mercury's other names are: Saumya, Vid, Jna, Budha, Somaja, Bodhana, Kumara and Vidhusuta.

Notes: Mercury is the Moon's son and hence known as Somaja and Vidhusuta.

जीवोऽङ्घ्रिः सुरगुरुर्मन्त्री वाचस्पतिस्तथा ।
आर्यो बृहस्पतिः सूरिर्वागीशः सदृशार्थकः ॥ 37 ॥

Jupiter's synonyms are: Jeeva, Angirasa, Suraguru, Mantri, Vachaspati, Arya, Brihaspati, Suri and Vageesa.

शुक्रो भृगुर्भृगुसुत आस्फजिच्च सितस्तथा ।
उशाना दैत्यपूज्यश्च काव्यः कविरिति स्मृतः ॥ 38 ॥

Venus is called Bhrigu, Bhrigusuta, Asphujit, Sita, Usana, Daitya Puja, Kavya and Kavi.

कौणो मन्दः शनिः कृष्णः सूर्यपुत्रो यमस्तथा ।
पङ्गुः शनैश्चरः सौरिः कालश्छायासुतः समः ॥ 39 ॥

Kano, Manda, Sani, Krishna, Suryaputra, Yama, Pangu, Sanaischara, Sauri, Kala and Chhayasuta: these are other names by which Saturn is called.

राहुस्तमोऽसुरोऽगुश्च स्वर्भानुश्च विधुन्तुदः ।
पातश्च सैकियेश्च भुजङ्गोऽहिश्च ते समाः ॥ 40 ॥

Rahu is indicated as Tamas, Asura, Swarbhanu, Vidhuntuda, Pata, Sainhikeya, Bhujanga and Ahi.

शिखी केतुर्ध्वजो धूमो मृत्युपुत्रोऽनलस्तथा ।
सामान्येतानि सर्वेषां ग्रहाणां च विदुर्बुधाः ॥ 41 ॥

Ketu is called Sikhi, Dhvaja, Dhuma, Mrityuputra and Anala. These different names (as in the above slokas) have been given to various planets by the scholars of olden days.

Notes: Balbhadra in his Hora Ratna, quotes Suka Jataka in this context, giving various names (पर्याय नाम) to planets as under:

The Sun--Surya, Bhanu, Aditya, Ravi, Prabhakara, Dinesa (lord of the day), Tamohanata (destroyer of darkness), Dinakarta

(cause of the day) and Dinamani.

The Moon--Seetagu, Chandrama, Soma, Rajanipathi, Seetarasmi, Ratrisa, Sasi and Kumudinipathi.

Mars--Aara, Vakra, Mahisunu, Rudhira, Rakta, Angaraka, Kruradhrik (inauspicious in aspect), and Krurakrit (evil doer).

Mercury--Saumya, Jna, Budha, Somaja (son of the Moon), Bodhana, Kumara and Prabhasuta.

Jupiter--Guru, Jiva, Devamantri, Devapurohita, Devejya, Angirasunu and Brihaspati.

Venus--Sukra, Bhriгу, Bhriгusuta, Asphujit, Sita, Usana, Daityapujya, Kaama and Kavi.

Saturn--Kana, Manda, Sani, Krishna, Suryaputra, Yama, Pangu, Sanaischara, Sauri and Chhayasuta.

Rahu--Tama, Asura, Agu, Svarbhanu, Vidhuntuda, Ghata, Sainhikeya, Bhujanga and Bhujaga.

Ketu--Similar names as given by Prithuyasas. Dhuma of course reads as Dhumra and Anala in Balabhadra's text.

Please also see **Sarvartha Chintamani** (Ch. I) and **Jataka Parijata** (Ch. II) for more such information in this regard.

This information is supposed to help one to easily interpret Sanskrit names given to different planets in different contexts by different texts.

इति श्रीवराहमिहिरसुत श्रीपृथुयशोविरचिते होरासारे ग्रहलक्षणाध्यायो द्वितीयः ।

Thus ends the 2nd Chapter entitled **Grahalakshanas** in **Horasara** of Prithuyasas, son of Varaha Mihira.

CHAPTER 3

तृतीयोऽध्यायः

॥ बलनिष्पणाध्यायः ॥

उदगयने स्वक्षेत्रे स्वोच्चे स्वांशत्रिभागहोरासु।

स्वदिने बलवान् भानुमित्रक्षेत्रेषु मध्यबलः ॥ 1 ॥

राशिप्रमुखे भानुबलवान् मध्याश्रितस्तु मध्यबलः।

राश्यन्ते बलहीनः सन्ध्यायां ग्रस्तकाले च ॥ 2 ॥

The Sun has strength in his Uttarayana (northerly) course, when he occupies his own Rasi, exaltation Rasi, Navamsa, decanate, or Hora and on Sunday. In a friendly sign, he has medium strength. He is strong in the initial part of a Rasi; weak in the end and moderately strong in the middle. He is devoid of strength during twilights and eclipses.

Notes: The Shadbala of a planet should essentially be encouraging in order that good results are achieved.

The Sun is strong in his exaltation Rasi, Leo, own decanate, solar Hora, on Sunday, while in northern declination, while entering in a sign, in the middle portion of the day, friendly Amsas and the 10th from Lagna. (Jataka Parijata Ch. II.)

चन्द्रो वृषभं यातो दक्षिणमार्गे स्वभे स्वहोरायाम्।

रात्रौ स्वांशे स्वदिने स्वद्रेक्काणे बलान्वितः प्रोक्तः ॥ 3 ॥

प्रतिपत्पूर्वदशाहे मध्यबलः शीतगुः सिते पक्षे।

श्रेष्ठो द्वितीयदशके स्वल्पबलश्चन्द्रमास्तुतीये च ॥ 4 ॥

उत्तरपथं प्रयातः प्रदक्षिणं वा ग्रहाणां च।

सौम्ययुतो दृष्टो वा सर्वग्रहवीक्षितो बलो चन्द्रः ॥ 5 ॥

अबलः प्रवेशकाले मध्यबलो मध्यमाश्रितश्चन्द्रः।

राश्यन्ते बलयुक्तः पूर्णः स्थानेषु सर्वेषु ॥ 6 ॥

The Moon has strength in Taurus and when in her southerly course. She is strong in her Rasi, Hora, during night, in own Navamsa, on Monday and in her own decanate. She is said to possess medium strength in the first ten days of the bright half, exceedingly strong during the next ten days and weak during the remaining ten days. Should the Moon be in the north of the planets, in clockwise motion around the planets, in the company of or in aspect to benefics, she gets strength. She is weak in the initial portion of a Rasi, has medium strength in the middle portion and strong in the last part. The Full Moon is strong in all signs.

Notes: See Jataka Parijata, Ch. II. The Moon is strong in Cancer and Taurus, on Monday, in her own decanate, and Navamsa, at the end of a Rasi, when aspected by benefics, in the 4th house in the case of a night birth, and in her southerly course. The Full Moon, if not occupying any kind of Sandhis (i.e. Rasi Sandhi, Nakshatra Sandhi, Lagna Sandhi etc.), be strong and aspected by other planets, makes the native a king.

निर्जितशत्रुर्वक्रस्तेजस्वी मकरकुम्भमीनेषु।

याम्यायने च बलवान् रात्रौ च धरासुतः प्रोक्तः ॥ 7 ॥

स्वांशे क्षेत्रे स्वदिने स्वद्रेक्काणे बलान्वितो भौमः।

दशमर्क्षस्थो बलवान् समस्तराशौ तु विज्ञेयः ॥ 8 ॥

आदावतिबलयुक्तो हीनबलो मध्यमाश्रितो रक्तः।

भवनानामवसाने मध्यबलश्चैव विज्ञेयः ॥ 9 ॥

Mars is strong when he wins a planetary war, while in retrograde motion, when brilliant (i.e. not combust), when in Capricorn, Aquarius, Pisces, in his southerly course, during night, in his own Amsa, Rasi, on Tuesday, and in the decanate ruled by him. He has full strength when on the meridian or the 10th house. He is strong in the beginning of a Rasi, weak in the middle portion and moderately strong at the end.

Notes: Mars is strong on Tuesday, in his own Amsa, decanate Pisces, Scorpio, Aquarius, Capricorn and Aries, during nights, in the South (i.e. the 10th house), in his retrograde motion,

in the initial portion of a sign and in Cancer. (See **Jataka Parijata**. Ch. II)

Mars is strong even in his enemy's house. See "Bhaumarige Va Bali" (**Uttar Kalamrita**).

रविमुक्तश्चापगतः क्षेत्राद्यंशं गतो बली सौम्यः।

रात्रौ दिवा च बलवान् वक्रो बलवान् विनार्कयुक्तिम् ॥ 10 ॥

राशिमुखे मध्यबलः सम्पूर्णबलश्च मध्यसंयातः।

राश्यन्ते बलहीनो द्रेक्काणे मिथुनभे च बलयुक्तः ॥ 11 ॥

Mercury regains strength as soon as he is past the combustion belt. He is strong in Dhanus, Virgo and Gemini as Rasi or Navamsa and by day and night. He is also strong in his retrograde motion except when eclipsed by the Sun. Mercury is moderately good, exceedingly strong and weak respectively in the first, second and third portions of a sign. He is strong in his own decanate and Gemini.

Notes: Jatak Parijata in its Chapter II says the following in this respect: Mercury is strong in Virgo, Gemini, on Wednesday, in Sagittarius but not joining the Sun; in day and night, in his own Vargas and in the Lagna coinciding with the middle of a sign.

जीवः स्वक्षेत्रगतः कर्कटराशौ च वृश्चिके नियतम्।

उदगयने पूर्वाह्ने द्रेक्काणनवांशके जयी बलवान् ॥ 12 ॥

राशिमुखे मध्यबलः सम्पूर्णबलश्च मध्यमं यातः।

राश्यन्ते बलहीनो वक्रो बलवान् न नीचराशौ स्यात् ॥ 13 ॥

Jupiter is exceedingly strong in Sagittarius, Pisces, Cancer, Scorpio and during the time preceding mid day, in his northerly course, in his own decanate, amsa and when he succeeds in planetary battle. He has medium strength in the initial part of a sign, quite strong in the middle and weak at the end. He is considered to be strong in retrograde motion in all signs except in the sign Capricorn where he is in fall.

Notes: Jupiter is strong in Pisces, Scorpio, Sagittarius, Cancer, own vargas, mid-day, his northerly declination, middle of a Rasi, and Aquarius and he is strong even in his fall. He gives

plenty of money if in the ascendant or in the 10th house. (Jatak Parijata, Ch. II).

Jupiter in Aquarius gives the same results as in Cancer (Brihat Jataka, Ch. XVII, sloka 13,) and hence is considered equally strong in Aquarius as in Cancer.

While some say that a debilitated planet in retrograde motion is equal to its being in exaltation, our author does not subscribe to such view as is evident from this sloka.

त्रिकषट्कमण्डलगतो वक्रो भानोः पुरः सरं यातः।
स्वगृहोच्चगोत्तरस्थः शुक्रो बलवान् दिनापरार्धे च ॥ 14 ॥

राश्यादौ बलहीनो मध्ये बलवान् विनिर्गमे मध्यः।
चन्द्रसमागमकाले युद्धेष्वेवं विजयी स्यात् ॥ 15 ॥

Venus has strength if he occupies the 3rd, the 6th or the 12th form the Ascendant. He is also strong when in retrograde motion, when ahead of the Sun, during the portion of the day that follows mid-day, when in exaltation sign and in the north of planets. Venus has no strength in the initial portion of a sign but has it in the middle while at the end of a sign he is only of medium strength. He is also strong in the company of the Moon or when victorious in planetary war.

Notes: Venus is strong in his exaltation Rasi, his own vargas, on Friday, in the middle of a Rasi, in the 6th, 12th, 3rd, the 4th, in the last third part of day time, when victorious in war, while in conjunction with the Moon, in retrograde motion and while ahead of the Sun. (Jataka Parijata Ch. II).

कृष्णे निशि वक्रगतः स्वगृहतुलादक्षिणायनगतश्च।
उद्येश्च मन्दगामी निर्जितशत्रुश्च विज्ञेयः ॥ 16 ॥

मन्दोऽबलः प्रवेशे मध्येऽल्पबलो बली गमनकाले।
सर्वस्थानेषु शनिर्बलान्वितं केचिदिच्छन्ति ॥ 17 ॥

The planet Saturn is strong during the dark fortnight, and also from Sun-set to Sun-rise. He has strength when in retrograde motion, also when in Capricorn, Aquarius, Libra and in southerly course. Similar is the case with Saturn in the rising

sign, in his slow movement, and when successful in planetary war. He is weak in the initial portion of a Rasi, moderately strong in the middle portion and strong at the end. But, some say he is strong in all places.

Notes: According to Jataka Parijata Ch. II, Saturn is strong in Libra, his own Rasi, in the 7th house, in southerly course, in own decanate, on Saturday, in the end of a Rasi, in planetary war, in dark half and in retrograde motion.

वृषमेषालिकुलीरे घटराशिसमन्विते बली राहुः।
चन्द्रार्कयोगकाले परिवेषे राशिनिर्गमे बलवान् ॥ 18 ॥

Rahu is said to be strong when posited in Aries, Taurus, Cancer, Scorpio or Aquarius, or in the company of the Sun or the Moon, during Parivesha and at the end of a Rasi i.e. when he starts his journey in a sign).

Notes: Rahu is strong in Aries, Virgo, Taurus, Scorpio and Aquarius. He is also strong in the 10th house. (Jataka Parijata Ch. II).

चापापराद्धमीने कन्यावृषयोर्बलान्वितः केतुः।
केतोर्दर्शनकाले शक्रधनुर्दर्शने च रात्रौ च ॥ 19 ॥

Ketu has strength in the second portion of Sagittarius. He is also strong in Pisces, Virgo and Taurus and in night or when a rainbow or meteor is noticed.

Notes: Ketu is strong in Virgo, Pisces, and Taurus and Sagittarius and when a rainbow or a meteor is noticed (Jatak Parijata).

चापाजसिंहमीनेष्वर्को लग्नाश्रितो बली भवति।
तेष्वेव कर्मराशौ विज्ञेयोऽन्यत्र बलहीनः ॥ 20 ॥

The signs Aries, Leo, Sagittarius and Pisces give strength to the Sun if they happen to rise or be on the meridian simultaneously. In other houses, he is weak.

Notes: Should the Sun be in the said houses which happen to be Lagna or the 10th, he is strong. In other houses as Lagna or the 10th, he is not so good.

Slokas 20 to 29 deal with the strength of the planets in the various Rasis, which should simultaneously be that particular Bhava in the chart.

प्रालेयांशुमिथुने कन्यायां चापि लग्नगो बलवान्।
मीने हयपूर्वाद्धे जामित्रगतश्च बलयुक्तः ॥ 21 ॥
वृषराशिर्सनिविष्टश्चापार्धे पश्चिमे च कर्मस्थः।
कर्कटकमिथुनयोरपि चन्द्रः पातालमाश्रितो बलवान् ॥ 22 ॥

The Moon is strong if she is in Gemini, Virgo or Sagittarius coinciding with ascendant. She is strong in the 7th, if it is Pisces, or the first half of Sagittarius. If she is in Taurus or in the latter half of Sagittarius as the 7th house or the 10th house as the case may be, she is strong. Similarly when in Cancer or in Gemini as the 4th house, she has strength.

Notes: For Virgo Lagna, the Moon in the 7th in Pisces, for Scorpio Lagna in Taurus in the 7th, for Gemini Lagna, in the 7th in the first half of Sagittarius, for Pisces in the 4th in Cancer, is said to possess strength.

प्राग्लग्ने क्षितिसूनुर्बलान्वितः कुंभराशिना साद्धम्।
कर्कटवृश्चिकयोरपि पत्नीस्थानं समाश्रितो बलवान् ॥ 23 ॥
मृगपूर्वाद्धे मिथुने कर्मणिचापार्द्धके सपाताले।
निरुपहतवर्णव्रीर्यो बलान्वितः स्वत्रिकोणे च ॥ 24 ॥

Mars is strong in Lagna indential with Aquarius; or in the 7th house if it be Cancer or Scorpio. He is strong in the 10th house in the first half of Capricorn or in Gemini and in the 4th house if in the second half of Sagittarius. He is similarly strong when his brightness is not obscured or when he is in the 9th in his own/mulatrikona house.

Notes: Mars, though in fall in Cancer, is good in the 7th in the case of Capricorn natives. Should he in such a case join Saturn, he blesses the subject with a beautiful and chaste wife. Further, the 4th and the 7th house placement of Mars as per the above sloka shall not give rise to Kuja dosha. For Leo and Pisces Lagnas the planet is good in the 9th and will not cause bad effects for the father of the native.

मृगसिंहकर्किवृश्चिकलग्नस्थः स्वांशके बली सौम्यः।
पातालस्थश्चापे वृषभेऽस्तमये झषे च कर्मस्थः ॥ 25 ॥

Mercury is strong in Ascendant if in Capricorn, Leo or Cancer. He is also strong in his own divisions. Should Sagittarius hold Mercury in the 4th house, then too he is strong. Similarly in Taurus as the 7th or in Pisces as the 10th house.

Notes: Should Makara be the Lagna and be occupied by Mercury, his blemish of 6th lordship is mitigated, and similarly the 12th lordship if in Cancer Lagna. For Gemini ascendant, though he will be in fall in the 10th, he will prove auspicious.

सिंहवृषाजधनुर्द्धरवृश्चिकमीनेषु लग्नगो बलवान्।
कर्मणि पातालगतो बलवाञ्जीवोऽबलोऽन्यत्र ॥ 26 ॥

Jupiter has strength in Leo, Taurus, Aries, Sagittarius, Scorpio and Pisces if one of these happens to be ascendant, or the 4th or the 10th houses of the horoscope. Otherwise he is weak.

Notes: Jupiter rules the 8th for Taurus Lagna. Hence, he is adverse for longevity if he is in Taurus when it rises in the horoscope. In such circumstances Saturn should be strong lest the native is short lived. Or otherwise, Venus should be stronger than Jupiter.

Dr. B.V. Raman, a powerful astrologer has Jupiter in 10th in Scorpio.

सिंहाजकुंभकौर्षिषु लग्नस्थो भार्गवः स्वराशौ च।
बलवाश्चापान्त्यगतो वृश्चिकराशौ च पत्नीस्थः ॥ 27 ॥
हयपूर्वाद्धे मीने हरिवृश्चिकयोस्तु कर्मदेशस्थः।
बलवान् सितो जितारिर्मृगपश्चाद्धे च हिबुकस्थः ॥ 28 ॥

Venus possesses strength in Leo, Aries, Aquarius and Scorpio if these happen to be Lagna; similarly in the 7th house if at the end of Sagittarius or in (the whole of) Scorpio. He is strong in the first half of Sagittarius in the 10th house. The 10th house position in Pisces, Leo or Scorpio is also good. He is strong also in the 4th in the second half of Capricorn. He is strong if he wins in a planetary war.

Notes: Venus in Lagna in his own sign is exceedingly good. Additionally if he joins exalted Saturn, i.e. in Libra, it is greatly potential. See the horoscope of King George VI whose Venus dasa was momentous in his life, vide Dr. B.V. Raman's Notable Horoscopes. Details of birth: 14th December, 1895 at 0305 hours, 52 N 51, O E 30

Planetary positions: Jupiter in Cancer, Ketu in Leo, Lagna, Venus and Saturn in Libra, the Moon, the Sun, Mercury and Mars in Scorpio, and Rahu in Aquarius. The native passed away in the early morning of 6th February, 1952.

Akbar, a great Moghul emperor too had his Venus and Saturn in Libra Lagna.

कुम्भे तुलाधरे च प्राच्यां हिबुके च सूर्यजो बलवान्।
मेषुरगे च सिंहे पृष्ठोदयवर्जितेऽस्तमये ॥ 29 ॥

Saturn is strong in Aquarius or Libra if they happen to rise or be the 4th house. Similarly he is strong in the 10th in Leo or in the 7th house in a Rasi that does not rise with hind part.

Notes: The rising of Rasis have already been explained in the opening chapter. Now, I give below the details of Grahodaya or planetary risings:

- (1) The Sun, Rahu, Mars and Saturn rise with hind part and hence called Prishtodaya Grahas.
- (2) The Moon, Venus and Mercury rise with their heads and hence called Sirshodaya Grahas.
- (3) Jupiter rises in both ways and hence Ubhayodaya Graha.

The dasa of a planet in that particular class of Rasi will be beneficial. Suppose a planet that rises with its head is in a Sirshodaya Rasi, then the dasa concerned will be auspicious.

Saturn is strong if he be in Libra Lagna; see notes under previous sloka.

लग्नस्थौ बुधजीवौ कर्मणि सूर्यारकौ च दिग्बलिनौ।
हिबुके भृगुचन्द्रमसावस्तमये सूर्यनन्दनश्चापि ॥ 30 ॥

आपोक्लिमेष्ववीर्या मध्यबलाः फणपराश्रिताः सर्वे।

केन्द्राश्रिताश्च बलिनः सदा ग्रहाः कीर्तिता यवनैः ॥ 31 ॥

Mercury and Jupiter in the Ascendant, the Moon and Venus in the 4th, the Sun and Mars in the 10th and Saturn in the 7th enjoy digbala or directional strength. According to Yavanas, all the planets are devoid of strength in Apoklima houses (3rd, 6th, 9th and 12th); have medium strength in Panaphara (2nd, 5th, 8th and 11th) and are strong in angles (1st, 4th 7th and 10th).

Notes: Directional strength makes a planet confer good results during its Dasa Bhuktis. In the opposite house with reference to such Rasis, the planet has no digbala. For example, the Sun has digbala is nil. For full details on such calculations, please see Dr. B.V. Raman's Graha and Bhava Balas or Sripathi Paddhati, English translation by Shri V.S. Sastry.

सौराद् द्विगुणो भौमो बलवान् भौमाच्चतुर्गुणः सौम्यः।

जीवोऽष्टगुणः सौम्याज्जीवादष्टाधिको भृगुर्बलवान् ॥ 32 ॥

शुक्राद्धि षोडशबलश्चन्द्रो भानुस्ततोधिको द्विगुणः।

तद्वद् द्विगुणः सर्वेषां राहुर्बलवान् निसर्गतश्च ॥ 33 ॥

The strength of Mars is double of Saturn's. Mercury is four times stronger than Mars. Jupiter is eight times stronger than Mercury. Venus has eight times more strength than that of Jupiter. The Moon is sixteen times stronger than Venus, the Sun twice of the Moon and Rahu's strength is twice of the Sun's and hence Rahu is the strongest of the planets.

चन्द्राकौ बलयुक्तौ कुजादयः प्रोक्तमार्गबलहीनाः।

शुभफलदास्ते सर्वे दशासु योगेषु संचिन्त्याः ॥ 34 ॥

Should the Sun and the Moon be exceedingly strong, all other planets, though weak, will yield good effects in their periods.

Notes: The strength of the Sun is the most important factor to lend strength to the entire chart. The Sun singly in deep

fall, even though other planets may be strong, can reduce the vitality of chart. Similarly the Moon's potentiality is all-essential, as it has a notable bearing on the mind of the person. Should the Moon be in deep fall, all other yogas become ineffective (see Jataka Tatwa, Ch. III, Section IV). And of course, Lagna's strength forms foundational support. Thus, these are tripod of the horoscope.

भानामवस्थानगताः क्रमेण मन्दार्यभौमार्कसितज्ञचन्द्राः।

तेषामधः स्थानगतो बलीयान् राहुर्महीमण्डलमूर्धसंस्थः ॥ 35 ॥

Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon: This is the order of the planets starting with the distant-most one as above (with reference to the earth). Rahu is at the top-most of earth's orbit. Planets are strong (i.e. more influencing in nature) if they are on the lower position of zodiac. Rahu is strong in the South, i.e. when he is on the meridian of the horoscope.

प्रोक्तप्रकारैः प्रबलान्विता ये मौढ्याश्रितास्ते ह्यबला भवन्ति।

भावेषु योगेषु दशाफलेषु न सम्यगुक्तानि फलानि सन्ति ॥ 36 ॥

Even if the planet derive strength in the ways mentioned earlier, they become weak if eclipsed by the Sun. Such weak planets do not give good results in respect of the bhavas, yogas and Dasas they are connected with.

Notes: Benefic planets, if combust, do lose their potency, while malefics become more mischievous. Saturn and Venus are said to retain their rays even in combustion as per sloka 15, Ch. IV of Uttara Kalamrita.

सौम्यग्रहैर्बलयुतैः सुभगास्तेजस्विनः सुरुपाश्च।

सौम्याद्बलिभिः पापैर्मूर्खाः पापाः प्रजायन्ते ॥ 37 ॥

Strong benefics make a person fortunate, bright and beautiful. Malefics when stronger than benefics make a person sinful and a simpleton.

Notes: It is to be noted that benefic planets should be stronger than malefics for yoga purposes. In any case, the

strength of malefics is equally important as each has its own karakatwas; for example Saturn though a natural malefic should be strong for longevity. If he is weak, the subject cannot enjoy longevity and all Rajayogas then will be equal to a painting sans canvas.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे बलनिरूपणाध्यायस्तृतीयः।

Thus ends the 3rd Chapter entitled Evaluation
of Planetary Strengths in Horasara of Prithuyasas
son of Varaha Mihira.

CHAPTER 4

चतुर्थोऽध्यायः

॥ निषेकजन्माध्यायः ॥

अङ्गनाजन्मपीडर्क्षं याते ताराधिपे तथा।

रक्तेक्षिते युते वा स्यादार्तवं गर्भकारणम् ॥ 1 ॥

Should the Moon in her transit pass through an Apachaya house (i.e. other than 3rd, 6th, 10th and 11th) in a female's chart and come in aspect to or conjunction with Mars, it leads to her menses and is congenial for conception.

Notes: A girl can attain puberty if the Moon transits the Lagna, 2nd, 4th, 5th, 7th, 8th, 9th or 12th from her natal ascendant and aspected by transit Mars. A sexual intercourse in appropriate time as above can also lead to conception. The Moon and Mars signify water and fire in order and also blood and bile respectively. Aries indicates pituitary glands and Scorpio rules ovum; both signs are of Mars. When the Moon is in 3, 6, 10 and 11, ovum cannot cause conception and hence its position in Anupachaya is indicated. A different condition for conception is that the same Moon should be in 3rd, 6th, 10th or 11th from the Lagna and aspected by a male benefic (i.e. *only* Guru). The female, should of course be in a suitable condition as laid down in the next sloka.

बालवृद्धातुरावन्ध्या मुक्त्वा लक्षणम्।

त्रयोदशनिशाः स्नानादृतुकालं प्रचक्षते ॥ 2 ॥

In respect of women, thirteen nights after (menstrual) bathing (from the 5th day of menses through the 17th day), they become fit to conceive. This does not apply to female children and old women (who have no menstrual course), sickly women and barren women.

Notes: Sixteen nights after the menses are declared fit for conception according to Ch. 3 of Jataka Parijata. First four days are of course unfit when there will be menstrual flow. But western medical researchers feel that the week preceding a menstrual course is more effective for purpose of conception.

स्त्रीणामुपचयस्येन्दौ शुभपुंग्रहवीक्षिते।

शुभोदये युग्मरात्रौ निषिञ्चेत्पुत्रधारणम् ॥ 3 ॥

To bear an issue, the sexual intercourse should take place when the Moon is in an upachaya in reference to her birth chart and aspected by a male benefic or ascend with it.

Notes: As per sloka 1, the transit Moon should be in Anupachaya from natal Lagna and be in aspect to Mars, while as per this sloka the Moon during intercourse should be in upachaya and aspected by male benefic, Jupiter. The Sun and Venus in own Navamsas and in upachaya from Lagna/Moon in a male's chart and Moon and Mars in own Navamsa and in upachaya from Lagna for a female can lead to conception.

रवीन्दुशुक्रजीवैर्वा स्वर्क्षे वा स्वांशकोदये।

भौमदृष्टे युते वाऽपि पुयोगाः स्युरिमे स्मृताः ॥ 4 ॥

Should sexual union take place when the Sun, the Moon, Venus and Jupiter are in own Rasi or Navamsas, it leads to the birth of a son. Similar result occurs if these planets be in the ascendant (at the time of intercourse) and be aspected by or conjoined with Mars.

Notes: Whatever is being stated in this chapter is with reference to Nisheka lagna unless otherwise mentioned to the contrary.

लग्नस्थो वा सुतस्थो वा धर्मस्थो वा बली गुरुः।

प्रोत्तर्क्षे शुभवारे स्याद्भारयेद्गर्भमुत्तमम् ॥ 5 ॥

Should Jupiter be in the ascendant, the 5th or the 9th or his own Rasi or Navamsa and the week day auspicious, then the conception obtained thus becomes exemplary.

Notes: In the above case, if Jupiter's Hora simultaneously

exists, then the intercourse will definitely yield conception.

लग्नात्मजेशौ संयुक्तावन्योन्यं वाऽपि वीक्षितौ।
क्षेत्रे परस्परस्थो वा पुत्रयोगा इमे स्मृताः ॥ 6 ॥

लग्नं मुक्त्वा तु विषमं बलवान् भास्करात्मजः।
स्थितस्तु पुत्रदो ज्ञेयो नान्यग्रहयुतेक्षितः ॥ 7 ॥

पुंग्रहाः षष्ठलाभस्थाः पञ्चमेशो बली यदा।
सर्वे विषमराशिस्थाः पुत्रयोगा इमे स्मृताः ॥ 8 ॥

The undermentioned yogas (prevailing at the time of intercourse) lead to conception of a male child

- conjunction of Ascendant lord and the 5th lord; their mutual aspect or exchange between them.
- Strong Saturn in odd houses other than Ascendant.
- Mercury in the 5th without being in the company of or in aspect to others.
- All the male planets in the 6th house and or the 11th house while the 5th lord is strong.
- All planets in odd signs.

Notes: The involvement of an odd Rasi as they are male ones, so that a male issue is obtained, vide points (a) and (e) above. The conceptional ascendant, Jupiter, luminaries and Venus being strong and in odd Rasi can also lead to birth of a son. As the conception time is difficult to be obtained, one can safely depend upon Prasna kundali or janmakundali. Should the Moon and Venus be chiefly important, there will be birth of a female.

चन्द्रशुक्रौ युतौ वाऽपि पञ्चमे दशमेऽपि वा।
स्वर्क्षे वा स्वांशके वाऽपि स्त्रीयोगाः शास्त्रलक्षिताः ॥ 9 ॥

राहूदये चन्द्रदृष्टे विपरीतेऽथवा यदि।
चन्द्रहोरागते शुक्रे केन्द्रस्थे वा तथैव च ॥ 10 ॥

The following combinations (at the time of intercourse) lead to birth of a female issue:

- The Moon and Venus be together in the 5th or the 10th.

(b) The Moon and Venus be in their own Rasis and or Navamsa.

(c) Rahu rising and aspected by the Moon or *vice versa*.

(d) Venus in Moon's Hora or in angle from the Lagna.

Notes: Venus should preferably be in Taurus vargas, as it is his female sign. Libra is a male sign.

द्व्यङ्गस्थिते बुधे लग्ने दृष्टे वा दशमेऽपि वा।

यमलं कुस्ते योगं पुंस्त्रियो राशिसंश्रयात् ॥ 11 ॥

Should Mercury be in a dual Rasi coinciding with Lagna or when a dual sign be Lagna and in aspect to Mercury or Mercury be in the 10th house (at the time of intercourse), birth of twins is indicated. The sex of the children can be guessed by the Rasi and Navamsa involved.

Notes: Mercury is an important planet in the assessment of twin birth. And Gemini sign ascending can lead to twin birth. Further if the Sun and Jupiter be in Sagittarius or Gemini in any bhava, especially as the 5th, birth of twins is indicated. The Moon and Mars in Pisces or Virgo aspected by Mercury lead to the same effect. According to Ramadayalu's Sanketa Nidhi, Ch. II, sloka 3, when the Sun is in a quadruped Rasi and other planets in common signs with strength it indicates twin birth.

युग्मर्क्षगौ चन्द्रशुक्रौ द्व्यंशस्थौ वा बुधोदये।

विषमेष्वास्त्रीवौ वा यमलः स्यान् संशयः ॥ 12 ॥

The following positions (at the time of intercourse) doubtlessly lead to birth of twins. (a) Both the Moon and Venus in even Rasis or in dual Navamasas (in female Rasis like Taurus, Cancer etc. or in Gemini navamsa and its angles); (b) Mercury in Lagna while Mars and Jupiter are in odd Rasis.

Notes: The first combination can lead to birth of two female issues as the Moon and Venus are female planets. The later combination is capable of giving two male issues as Jupiter and Mars are masculine planets.

Should the Ascendant and the Moon be in even Rasis and be

aspected by a strong planet, then there are twins in the womb (one female and one male). Similar results follow if the Moon and Venus are in even Rasis while Jupiter, Mars, Mercury and Lagna be in odd Rasis or in dual Rasis and be with strength. (slokas 21 and 22, Ch. 8 of Saravali, my English translation). Incidentally, from the said chapter, we see below the planetary combinations for birth of triplets:

The following yogas prevailing at the time of Adhana lead to birth of triplets: (a) Mercury remaining in Gemini Navamsa aspecting a planet who also falls in common Navamsa, (b) Mercury remaining in Gemini Navamsa aspecting a common sign which ascends, (c) Mercury in Virgo Navamsa aspecting a planet falling in common Navamsa, (d) Mercury in Virgo Navamsa aspecting a common sign which ascends. (e) Mercury in Gemini Amsa aspecting a planet in Gemini Amsa or Sagittarius Amsa, (f) Mercury in Gemini Navamsa aspecting the Lagna which falls in Gemini Navamsa or Sagittarius Navamsa, (g) Mercury in 7th aspecting a planet in Virgo/Pisces Navamsa or aspecting such Lagna Navamsa. Combinations (a) and (b) lead to birth of triplets--one female and two males. Combinations (c) and (d) cause birth of triplets consisting of two females and one male. Combinations at (e) and (f) cause three male children while the ones at (g) indicate birth of three female issues.

Jataka Parijata, Ch. III quotes more combinations for birth of triplets which the reader may consult.

For birth of more than three issues, here is a combination: Dhanurlagna in Vargothama while all planets with strength being in any Rasi but in Dhanurnavamsa. The said Lagna should, however, be aspected by Mercury and Saturn (see sloka 25, Ch. III. Jataka parijata).

From the above, we can take a clue that Mercury and Saturn are chief planets connected with birth of twins, triplets etc. If one of them is strong and auspiciously posited in 5th or 9th at birth, in exaltation, own house and the like, then twins etc. are to be expected. If Saturn is adverse, in the 5th, it is not good for issues.

अन्योन्यमभिवीक्षेते चन्द्रादित्यौ दिवा यदि।
बुधमन्दौ तथा रात्रौ षण्डयोगद्वयं भवेत् ॥ 13 ॥

Should the Sun and the Moon be in mutual aspect in day time or if Mercury and Saturn be so in the night (during the time of intercourse), the child born will be neither male nor female.

Notes: According to Sastras, intercourse in day time is not congenial for pregnancy. Saturn and Mercury both being neuters will only push such a child.

विबीजिनामिमे योगा निष्फलाश्च भवन्ति हि।
अन्धाश्च नृगुणैर्हीना यथायोगास्तथाविधाः ॥ 14 ॥

The (child-yielding) yogas mentioned will be futile for the couple without virility, just as the blind are devoid of many qualities (i.e. advantages).

Notes: The sloka is suggestive of the fact that irrespective of promising planetary combinations at the time of intercourse, one should have good 5th house/5th lord. Unless the promise for progeny is from the natal horoscope, such indications from Adhana are of no effect.

कललं प्रथमे मासि तस्य मासाधिपो भृगुः।
द्वितीय मासि भौमस्तु गर्भः पिङ्गा(ण्डा)क्षबीजवत् ॥ 15 ॥

गर्भाङ्कुरस्तृतीये स्यात्तस्य मासाधिपो गुरुः।
मज्जास्थिसम्भवो मासि चतुर्थे भास्करोऽधिपः ॥ 16 ॥

पञ्चमे मासि सोमस्तु त्वङ्मेदोरक्तसम्भवः।
सर्वाङ्गसम्भवः षष्ठे तस्य मासाधिपः शनिः ॥ 17 ॥

ज्ञानेन्द्रियप्रवेशस्तु सप्तमे मासि सोमजः।
भवनेशोऽष्टमे मासि क्षुत्तृष्णासम्प्रमो भवेत् ॥ 18 ॥

उद्वेगो गर्भसंस्थस्य मासीशो नवमे शशी।
प्रसूतिर्दशमे मासि मासेशो भास्करः स्मृतः ॥ 19 ॥

During the first month of conception the embryo will only be in the form of coagulated blood and (the development) is ruled by Venus. Mars presides the second month while it takes the

form of a seed (like Pingaka or Pingaksha seed). In the third month it transforms into a sprout and is ruled by Jupiter; marrow and bones are added in the 4th month ruled by the Sun; development of skin, and blood takes place in the fifth month under the rulership of the Moon; Saturn takes over the process of growth of limbs in the sixth month; senses occur to the child under the rulership of Mercury in the seventh month; hunger and thirst are felt in the 8th month which process is controlled by the Lagna lord of Nisheka (i.e. the planet ruling the moment of intercourse that led to conception) and the Moon rules the ninth month when the child develops excitement and moves in the womb of the mother. The 10th month is ruled by the Sun preceding the delivery.

Notes: Similar notes are found in **Brihat Jataka, Saravali, Jataka parijata**, etc. etc. where there is no difference of opinion on this issue.

The growth at various stages will depend upon the position of the concerned planet in transit. Also note the planet in the birth horoscope that is capable of affecting child birth adversely. Should that planet be in a state of affliction in transit, then also evil should be expected. The combinations regarding child birth should be weighed cautiously in preference to transits of planets with reference to natal Lagna. For example if the 5th lord in the natal chart is indicative of an issue being defective or loss by abortion etc., then the Gochara effects should be carefully analysed.

मासलक्षणयुक्तश्चेद्गर्भः सुखमवाप्नुयात्।

ऊनाधिकगुणांस्तस्य ज्ञात्वा प्रसवमादिशेत् ॥ 20 ॥

The foetus will progress according to the disposition of the months concerned (i.e. the respective lords as mentioned in 4-15 to 4-19) and the delivery of the child should be predicted after making a thorough study of all the conditions.

Notes: Should the planet concerned be afflicted in transit, when the foetus is undergoing various developments, the particular process is not safely taking place. For example, if Mercury

is combust, be eclipsed by Rahu etc. in the fifth month, then the child will not develop its intelligence well. Should the Sun be afflicted in the 10th month, for example, be caught in an eclipse, the delivery may be delayed beyond due date or it may be very difficult as against a normal one (See sloka 21)

यस्य मासाधिपो रक्तो भग्नो वाऽस्तंगतोऽपि वा।
तस्मिन् मासे क्षयं याति प्रसवो न भविष्यति ॥ 21 ॥

Should any particular month's lord be afflicted, or defeated in planetary war or combust in the Sun, the particular process will not progress and there may not be smooth delivery.

Notes: The Sun and Moon do not involve in war. So they cannot affect this process on this account. However, they are subject to other afflictions by which they can tell upon the growth of the foetus in their respective months.

गर्भाधाने चरे राशौ दशमे मासि सूयते।
स्थिरे चैकादशे मासि ह्युभये द्वादशे सवः ॥ 22 ॥

If the Nisheka Lagna lord be in a movable Rasi, the child will be born in the 10th month; if it be in a fixed Rasi, the delivery will be in the 11th month and a dual Rasi will delay the delivery to the 12th month.

Notes: The number of days in that particular month will depend on the degrees traversed by the said Lagna Lord. Suppose the Nisheka (Prasna) Lagna Lord is Cancer 15° (a movable Rasi), then delivery may take place around the 15th day in the tenth month. However, *Suka, Jataka* says that delivery shall be in 9th, 10th or 11th month as the आधान Lagna is movable, fixed or dual.

निषेककाले यत्प्रोक्तं फलं प्रश्ने तदादिशेत्।
गर्भप्रश्ने च नारीणामारूढे विषमक्षी ॥ 23 ॥
पुंग्रहेण युते दृष्टे गर्भस्थः पुरुषो भवेत् ।

Whatever have been described earlier in connection with Nisheka Lagna are equally applicable to the ascendant prevailing at the time of a query (i.e. Prasna Lagna) regarding the child in

the womb. If the Prasna Lagna falls in an odd Rasi and be in the company of or in aspect to male planet, the child in the womb is male.

पुंराशिस्पर्शने देहे पुमान् भवति निश्चयात् ॥ 24 ॥

पुरुषस्पर्शने प्रष्टा पुरुषाक्षरमुच्चरेत्।

देहस्य दक्षिणे भागे स्पर्शनेन पुमान् भवेत् ॥ 25 ॥

अन्यथा स्त्रीप्रसूतिः स्यात् स्त्रीग्रहेण युतेक्षितात्।

Should the querist touch the right side of his body or touch another man or utter words of masculine gender, then it can be concluded that the child to be born is male. Should Prasna Lagna be aspected or occupied by female planets, it is a female child.

लग्नेन्द्रोर्यो बलवांस्तस्य द्विरसांशकान्वितो राशिः।

यावांस्तस्मात्तावति परतो राशौ विधौ स्थिते प्रसवः ॥ 26 ॥

तत्कालेन्दुनवांशाज्जामित्रे शीतगौ स्थिते सूतिः।

उदयनवांशाधिपतेः क्षेत्रं यो विधौ तदा प्रसवः ॥ 27 ॥

रात्रिदिनराशिभान् भुक्त्वा तावद्गते दिवारात्रौ।

हिबुकेशे बलयुक्ते शुभयोगे वा सुखी गर्भः ॥ 28 ॥

The following four principles may be noted:

(1) Find out which is stronger between the Lagna and the Moon at time of a query, and the related Dwadasamsa. When the Moon (the month being appropriate for delivery) transits such a sign as indicated by the number of dwadasamsas counted from that particular Dwadasamsa position, delivery will take place. (2) Alternatively, note the Navamsa occupied by the Moon at the time of query. Should the Moon in transit reach the 7th house thereof, delivery may take place. (3) Delivery may also take place when she transits the house of such Navamsa lord. (4) Ascertain the fraction of the Prasna Lagna with reference to its total duration and note whether it is a day sign or night sign. If it is a night sign, delivery will take place in the day time after such a time of fraction (past Sunrise) and if it is day sign, delivery will take place after Sun-set after the lapse of such a fraction of time. Should the 4th lord be endowed with strength at the time of query and enjoy auspicious yogas, predict comfortable position

for the child in the womb.

Notes: Rule 1: Note which is stronger, whether Lagna or the Moon (in Nisheka or Prasna). Suppose the Lagna is stronger and in the 7th Dwadasamsa of Aries, i.e. between 15° 00'--17° 30'. It is in Libra Dwadasamsa. Note the possible month of delivery as mentioned in sloka 22 *supra*. When the Moon in transit reaches Libra Rasi, delivery can be expected.

Rule 2: This is simple and is applicable to Prasna.

Rule 3: Same as Rule 2.

Rule 4: Instead of proceeding with fraction of duration the Prasna Lagna has completed, we can easily proceed by the longitude the Prasna Lagna Sphuta has obtained. Suppose the Prasna Lagna is 3 degrees of a certain Rasi. That is, it has completed one tenth of the rasi. If it is a night sign, note the day duration on the possible day of birth and predict birth to be after one tenth of it has passed from Sunrise. The reverse should be true for day sign, i.e. birth will be after one tenth of the night following Sun-set. Aries, Taurus, Gemini, Cancer Sagittarius and Capricorn are night signs and the rest are day signs (Sanketa Nidhi, Ch. 7, sloka 13.) Also see my English translation of Saravali.

इति श्रीवराहमिहिरसुतपृथुयशोविरचिते होरासारे निषेकजन्माध्यायश्चतुर्थः ।

Thus ends "Nisheka-Janmadhyaya", the 4th Chapter in Horasara of Prithuyasas, son of Varaha Mihira.

CHAPTER 5

पंचमोऽध्याय

॥ अरिष्टयोगाध्यायः ॥

अथ मातापित्ररिष्टं सूतिकालस्य लक्षणम्।
प्रवक्ष्यामि समासेन सद्यो मरणमेव च ॥ 1 ॥

The evils to the parents and the characteristics of birth time along with circumstances leading to (infant) death are dealt in this chapter.

जातस्य पूर्वषट्कस्था ये ग्रहास्ते शुभप्रदाः।
ये ग्रहाः परषट्कस्था परोक्षफलदायकाः ॥ 2 ॥

The planet in the first six houses yield good results (directly to the native) while those in the second half of the zodiac indirect results.

भानुः पिता च जन्तूनां चन्द्रो माता तथैव च।
तयोर्बलाबलं ज्ञात्वा पितृमातृगुणान्वदेत् ॥ 3 ॥

The Sun and the Moon represent father and mother respectively of the living beings. After assessing the strength and weakness of these two planets, predictions should be made about parents.

Notes: According to Brihat Jataka, ch. IV, sloka 5, the Sun and Venus indicate father and mother of the native for day birth and Saturn and the Moon play these parts respectively for night birth. Same view is expressed in Phala Deepika (Ch. II, slok 22) and also in Saravali.

In this context, an important principle is to be noted from Sanketa Nidhi, Ch. II, sloka 25. Note the pair of the planets concerning the father and the mother in a day birth or night birth

as the case may be. The effect will be full if the birth is in the beginning of day or night as the case may be; the effects will be medium if the birth is in middle portion and almost little in the concluding portion. For example, a person born in the beginning of night or day will enjoy full results in regard to parents while a person born at the end of day or night will have little results in the same respect. (This will also depend to an equal extent on the planets concerned).

पापदृष्टो युतो भानुः पापमध्यगतोऽपि वा।
पित्ररिष्टं विजानीयाच्छिशोर्जातस्य निश्चयात् ॥ 4 ॥

Should the Sun be aspected by malefics and join them or remain in their clutches hemmed between them, then evil is portended to the father of the child thus born.

Notes: The Sun in general is Pitru Karaka and his connections with malefics yield bad results to the father of the native. In this context, due attention is to be given to the 9th house and its owner. The 5th house is also to be taken into account, as it is the 9th from the 9th.

भानोष्यठाष्टमर्क्षस्थैः पापैः सौम्यविवर्जितैः।
चतुरस्रगतैर्वाऽपि पित्ररिष्टं समादिशेत् ॥ 5 ॥

If there are exclusively bad planets in the 6th and the 8th or the 4th and 8th from the Sun, without help from benefics, then evil is indicated to the father.

Notes: Malefics in the 12th from the Sun will also give adverse effects to the father of the native. Benefics in the Sun's angle will improve the situation.

भौमांशकस्थिते भानौ स्वपुत्रेण निरीक्षिते।
प्राक्जन्मनो निवृत्तिः स्यान्मृतिर्वाऽपि शिशोः पितुः ॥ 6 ॥

Should the Sun in Aries/Scorpio Navamsa be aspected by Saturn (in the Rasi Chart), the elder brother or elder sister or the father of the child is extinguished.

Notes: The Sun in Libra in Visakha first quarter (i.e. Aries Navamsa) and aspected by Saturn will cause special

effects in regard to father's death. Saturn or the Sun related to the 11th house will have a telling effect on elder brother or elder sister of the native, in the combination mentioned in the verse.

भौमे सूर्याशकयुते* सुखभे धर्मभेऽपि वा।
नेक्षिते (तो) गुरुशुक्राभ्यां नेक्षते पितरं शिशुः ॥ 7 ॥

The child will not see its father if Mars is in the 4th or in the 9th and falls in the Navamsa of Leo, (Capricorn or Aquarius), without receiving the aspect of Jupiter or Venus.

मात्ररिष्टं तु चन्द्रेण ज्ञात्वैवं पूर्ववद्भवेत्।
क्षीणचन्द्रात् त्रिकोणस्थैः पापैः सौम्यविवर्जितैः ॥ 8 ॥

On the same lines, through the Moon, the evils to mother can be known. Also, if the Moon be waning and has only malefics in the 5th or the 9th from her, but be without benefic's association, the child will be deprived of its mother.

एकांशस्थौ तु मन्दारौ यत्र कुत्र स्थितावपि।
शशिकेन्द्रगतौ मार्जि द्विमातृभ्यां स जीवति ॥ 9 ॥

Saturn and Mars in angle of the Moon (either jointly or separately) and in one Navamsa will give two mothers to the child to live with.

Notes: "Two mothers" may be interpreted as one having a step-mother. Alternatively, he may be brought up by another lady who is equal to mother.

तयोर्बलाबलेनैव पितृमातृगृहोद्भवः।
मूर्तिर्बलान्विता यस्य पितृवेशमनि संभवः ॥ 10 ॥

It is by the strength or weakness of Saturn and Mars that the birth takes place in the house of the father or the mother respectively. Should the Lagna Lord be strong, father's place will be birth place.

Notes: It may further be noted that if Pitrukaraka Graha is

* सौराशक is another reading.

strong, birth would have been in father's place and if Matrukaraka is strong, birth is in the place of the mother. Jataka Tatwa (Vide II, B-21) says that delivery will take place in the house of the father, mother or other relatives as indicated by the strongest planet.

चरराश्यंशके भानौ चराश्यंशकोदये।

शिशोः पितान्यदेशस्थः सूतौ लग्नं न पश्यति ॥ 11 ॥

लग्नं न पश्यति विधौ चरराश्यंशके स्थिते।

परोक्षगः पिता तस्य सूतिकाले न संशयः ॥ 12 ॥

If the Sun occupies a movable sign in Rasi and Navamsa, the father of the child was away (at the time of birth). Should the Sun aspect the Lagna, it is not so. If the Moon is in a similar state, the father should be declared to have been away at the time of the birth of the child.

Notes: These combinations relate to the horoscope of the native. If the Lagna has aspect of the Sun or the Moon, the father was away at the birth of the child. Similar effects prevail, if (a) Saturn is in Lagna, or (b) 7th is occupied by Mars or (c) Mercury and Venus holding the Moon in their midst. The first two rules can also lead to rectification of Janma Lagna. The Sun in a movable Rasi or not occupying the 10th but be in the 9th or 11th etc. gives clue to the effect that the father was away at the child's birth.

वागीशे नीचसंस्थे च चन्द्रे राश्यंशसन्धिगे।

मूको वाऽपि जडोवाऽपि सौम्यैः पापसमन्वितैः ॥ 13 ॥

If Jupiter occupies his sign of fall, while the Moon is in a Rasi Sandhi or Amsa Sandhi and other benefics join malefics, the child born will be dumb and dullwitted.

Notes: Amsa Sandhi is the end of a quarter of Nakshatra. That is the Moon's position should be at an area of 3°20' (or close to it) or multiples thereof, in any Rasi. The combination cited will more aptly fit a Sagittarius native as Jupiter will fall in the 2nd, while the other one of them joining Rahu will cause dumbness. Should the 2nd lord in such a case be strong and well placed,

then the defect will not come to pass. Note that the second house rules one's speech.

भाग्यबन्धुगताः पापा लग्नेशे बलवर्जिते।
जन्मकाले पिता रोगी कुजदृष्टेऽथवा युते ॥ 14 ॥

If the 9th and the 4th houses have malefic occupation while the ascendant lord is weak and joining Mars or aspected by him, the child's father was sick at the time of its birth.

अर्काशकस्थिते मन्देऽप्यर्केणैव निरीक्षिते।
सूतिकाले पिता दुःखी शिशोः रिःफाष्टमेऽपि वा ॥ 15 ॥

Should Saturn be in Leo Navamsa and be aspected by the Sun, the father was in a miserable state at the time of the birth of the child. Saturn in 8th or 12th and in Leo Navamsa simultaneously, gives the same results.

न पश्यति गुरो चन्द्रं लग्नं च परजातकः ॥ 16 ॥
सार्केन्दुनेक्षिते जीवे सूर्येन्दू पापसंयुतौ।
गुरुराशयंशके चन्द्रे चन्द्रराशयंशके गुरौ ॥ 17 ॥
परस्परंशराशिस्थौ चन्द्रकौ नैव जारजः।
पूर्वोक्तयोगसंभूतो परैर्जात इतीष्यते ॥ 18 ॥

The child should be declared to have been born of others' loins, if the Moon or Lagna is without Jupiter's aspect. Should the luminaries be in the company of malefics and aspect Jupiter, then also the same result prevails. Jupiter or Moon in mutual vargas or luminaries in exchange nullify these Yogas.

Notes: Apart from the above two combinations, indicating illegal birth (जारज योग) the following rules may be noted, as taken out from Parasara Hora (Tamil translation by C.G. Rajan), Saravali, Jataka Parijata and Jataka Tatwa:

(1) If the Moon is in the 4th house from Lagna and aspected by malefics or inimical planets. (2) Lords of 3, 6, 2 and 5 in Lagna (birth through servants). (3) Malefics in Lagna, benefics in the 7th and Saturn in the 10th. (4) Moon in Lagna, and Mars with Venus in the third. (5) Sun in Lagna and Rahu in 4th. (6) Sun and Moon in Lagna or Sun and Mars in 7th (7) Lagna with Mars and Rahu

while the Sun and the Moon are in 7th. (8) Angles without planets. (9) All planets in 2, 6, 8 and 12. (10) Lords of Lagna and 7th together. (11) Exchange between Lagna Lord and 4th lord (which should be considered otherwise a Rajyasabha.). (12) The Lagna or the Moon not falling in the Vargas, of Jupiter. (13) Anyone group of following prevailing simultaneously: (a) Sunday--2nd tithi--Swati Nakshatra (b) Wednesday--7th tithi--Revati, (c) Sunday--12th tithi--Dhanishta (14) The Sun, Moon and Jupiter in fall, one of them being in Lagna. (15) Karakamsa related to only malefic planets.

These yogas stand cancelled if kendra has a planet or benefics aspect Lagna or the Moon, or Lagna, Lord in Lagna, or Jupiter in the 4th or Mars aspecting Jupiter.

कालस्याङ्गविभागेषु यस्मिन् राशौ शुभाः स्थिताः।

तत्र लक्ष्मव्रणादीनि चिन्तयेत्तन्निमित्ततः ॥ 19 ॥

There will be moles or scars in the particular limb of Kalapurusha corresponding to the Rasi occupied by benefics.

Notes: According to Jataka Muktavali, following combinations indicate moles, scars etc. on the body of the native: If the 7th from Lagna is occupied by Venus or Mars or Jupiter, there will be a scar o the head. Venus or Mars or Moon in Lagna leaves a mark through fire at the age of 12. Rahu in the 8th while Venus is in Lagna causes a scar on the left ear. Jupiter in Lagna and Rahu in the 7th leave a scar on the left hand. Venus in the 10th or 12th and Jupiter in Lagna indicate marks on both the hands. If Mars is in 3rd or 6th or 11th along with Venus, there will be a mark on the side close to left hand. Should Mercury or Saturn be in Lagna while the Sun is in the 10th, mark on the right side should be noted. If Mars or Mercury is in Lagna while Rahu is in the 5th, or 6th or 9th, mole on genital organ or anus may be found. Venus in the 5th or the 9th, while the 7th or 8th or 4th is occupied by either Jupiter or Mercury indicates a mark on stomach. Should there be Venus or the Sun in the 2nd or 8th while the 10th has Rahu and Saturn, declare a scar on the navel. A mark on the waist may be found if the 10th is occupied by Jupiter while the Moon is in 2nd and Rahu with Venus is in 3rd. On the anus will be found a mark

if the 12th has Jupiter while Mercury is in 3rd or 6th or 9th and Moon is in the 9th house. Should there be Venus and Rahu in 4th while Lagna is occupied by Saturn and Mars, there will be a symbol of fish in the palm or sole or ankles, (which according to Samudrika Sastra is a Rajalakshana--denoting a king). Hamsayoga is supposed to give fish symbols in the palm or sole, see notes under sloka 8, Ch. 16.

The limbs of human body are divided by 36 decanates. Any particular decanate occupied by a benefic indicates a mole and a malefic an ulcer on the particular part of the physique, see sloka 26, Ch. II of **Sanketa Nidhi**. The 3 decanates in each Bahava represent limbs respectively as under, vice **Sanketa Nidhi**:

- (a) Lagna--1. Head, 2. Neck, 3. Pelvis.
- (b) 2nd and 12th--1. Right and left eyes, 2. Right and left shoulders, 3. Genetal organs.
- (c) 3rd and 11th--1. Right and left ears, 2. Right and left arms, 3. Right and left testicles.
- (d) 4th and 10th--1. Right and left nostrils, 2. Right and left sides (पार्श्व), 3. Right and left thighs.
- (e) 5th and 9th--1. Right and left cheeks, 2. Right and left side of the heart, 3. Right and left knees.
- (f) 6th and 8th--1. Jaws, 2. Right and left sides of chest, 3. Right and left calves.
- (g) 7th--1. Mouth, 2. Navel, 3. Feet (according to some 12th indicates feet).

The above is from **Sanketa Nidhi**, Ch. IV, slokas 124 and 125, in which it is stated that the limb corresponding to the decanate aspected by or conjoined with a benefic will have a mole or mark. And a malefic in such a case causes its deformity or ulcer on it. For example, if Rahu is in the house in first decanate, denoting right ear, he can cause either deafness or an ulcer of right ear. The reader is advantageously referred to slokas 24, 25 ad 26, Ch. V of **Brihat Jataka** and also my English translation of **Saravali Ch. IV** for relevant information.

Given below is a brief account regarding moles etc. from

Chapter IV of Mukunda Daviagna's *Nashta Jataka* (my English translation): Note the Rasis occupied by the Sun and Moon. The particular limbs as represented with reference to Kalapurusha , i.e. Aries etc. will have mole and other marks. The limb represented by the Rasi occupied by the Sun or Mars will have reddish marks while Saturn and Rahu leave blue marks. Should Venus aspect Rahu, the limb indicated by Rahu's sign will have moles etc. Assume Rahu is in Gemini opposed to Venus in Sagittarius. Gemini indicates arms of Kalapurusha and hence there will be mole (or scar etc.) on the arms. More such information may be obtained from Chapter IV of *Nashta Jataka*.

The information furnished above regarding moles etc. will be helpful in rectification of natal Lagna in case of doubts.

सद्यो मरणयोगा हि बहवः शास्त्रदर्शिताः। (लक्षिताः।)

तेभ्यः सिद्धान्तयोगास्तु वक्ष्यन्तेऽत्र समासतः ॥ 20 ॥

The Sastras listed various combinations causing instant or sudden death of the child. Now only important ones are explained (below).

पित्रोर्दोषैर्मृताः केचित् केचिद्बालग्रहैर्मृताः।

अपरे रिष्टयोगेभ्यः (योगाद्यै) स्त्रिविधा बालमृत्यवः ॥ 21 ॥

There are three kinds of infant deaths. Firstly the afflictions due to parents; secondly due to Balagrahas and thirdly due to evil planetary combinations.

Notes: Balagrahas are evil spirits which affect only children. See sloka 130, Ch. 15 of *Prasna Marga* (J.N. Bhasin English rendering). It is also stated in *Jataka Parijata*, sloka 1, Ch 4, that till the child crosses 12, it is affected by the fate of his mother and father and by Balagrahas, i.e. evil spirits. This view is identical with the one mentioned in slokas 4-6, Ch. 10 of *Sarvartha Chintamani*. That is why all texts are unanimous that longevity cannot be definitely decided till the 12th year of age. Now see the following sloka of the present work.

एवं सूक्ष्मतरं ज्ञात्वा शिशोर्दोषगुणान्वदेत्।

आद्वादशाब्दं मर्त्यानामायुर्ज्ञातुं न शक्यते ॥ 22 ॥

जपहोमचिकित्साद्यैर्बालं रक्षेद्गुणाधिबैः ।

It is only after a careful assessment of the above, the affliction to the child should be pronounced. It is (however) not possible to decide the longevity till it completes its 12th year of age. The child should be protected (till such age) through Japas and Homas.

Notes: According to C.G. Rajan's Tamil translation of Parashara Hora, Ch. V, note that longevity cannot be decided till the native is 24. But Jyotisharnava Navaneetam (a Sanskrit work with Telugu translation) suggests that upto 12, nothing definite can be said about longevity. **Phala Deepika** (Ch. 13, sloka 3) and **Jataka Parijata** (Ch. 5, slokas 1 and 2) which have similar verses also say that upto 12, longevity cannot be decided. This is because, the child is covered by its mother's fate in the first four years, by its father's fate in the next four years and by its Poorva Karma thereafter upto 12 as per Mantreswara. Only after 12, will the child be governed by the effects of planets in its own horoscope as far as its longevity is concerned. Also, see slokas 4-6, Ch. X of Sarvartha Chintamani.

राशिसन्धिषु ये जातास्ते बाला गतजीविनाः ॥ 23 ॥

पापदृष्टो युतो वाऽपि निःसंशयमिति स्मृतम् ।

गण्डान्तेषूद्भवो मर्त्यः पितृमातृकुलान्तकः ॥ 24 ॥

यदि जीवेत्सभूपालो गजवाजिसमन्वितः ।

The child born when there is Lagna Sandhi is either born, dead or short lived (if born). Should such Lagna be aspected by malefics, the said results are sure to follow. Birth in Gandanta Nakshatra is destructive of the whole family. Should such a child, however, live, then it becomes a king with an army of elephants and horses.

Notes: For Gandanta Nakshatra, see sloka 14, Ch. I *supra*. Apart from Lagna Sandhi, there are other Sandhis, as explained in sloka 36, Ch. V, *infra*.

Sarvartha Chintamani, Ch. 10, s. 26-27, **Uttarakalamrita**, Ch. 8, sloka 9 and **Saravali** also state that if a Gandanta native

survives, he becomes a king with elephants, horses etc. forming his army. Given below is the horoscope of Shri Ramakrishna Dalmia, born on April 7th, 1893 at 9.31 A.M. (LMT) 20 N56, 75E 55. Lahiri Ayanamsa:

Sun Venus Mercury	Rahu Jupiter	Mars	Lagna
	RASI		
Moon		Ketu	Saturn

The Moon's longitude as per Lahiri's Ayanamsa is $240^{\circ} 25'$, i.e. just in the very beginning of Moola nakshatra (in the junction of Jyeshtha and Moola in Scorpio-Sagittarius). The Neechabhanga to Lagna Lord Mercury is also a strong reason that the native without any rich inheritance rose to dizzy heights one could ever dream. According to Jataka Marthanda, a popular Telugu work, the Neechabhanga to Lagna Lord is the only kind of Neechabhanga Rajayoga and not the ones caused to other lords. Now, coming to survival in spite of Gandanta, this is one of the two charts that we could pick from the ones in our possession. There are various other superior combinations in the chart, like Venus causing Malavya Yoga, both from the Moon and Lagna, the Moon aspected by Jupiter, the Sun in the 10th, Lords of the 2nd both from the Moon and Lagna receiving highly beneficial aspects, lord of the 11th Mars aspecting the 2nd lord Moon etc. etc. Gandanta Nakshatra, which survived the native, made him a big industrialist, who started the first Indian cement plant and also Bharat Bank. He also managed newspapers like The Times of India, and was connected with Indian National Airways, Swadeshi Cotton Mills etc.

The most highly respected international figure, Mahatma

Gandhi, was also born in Gandanta Nakshatra. The saintly 'king' also survived the Gandanta Nakshatra dosha and lived a long life and commanded great respect from his countrymen. We need not comment on his well-known achievements, but should feel content with giving the planetary positions at birth which are as under:

Born on 2nd October, 1869 at 0745 hours L.M.T., 21N37, 69E49.

		Jupiter	
	RAHU CHART		Rahu Moon
Ketu			
	Saturn	Lagna, Mars Mercury Venus	Sun

Note the Moon at 29° of Cancer (as per Lahiri Ayanamsa), i.e. in the junction of Cancer-Leo and Aslesha-Makha.

Thus we can see the greatness and efficacy of Gandanta Nakshatra and if one survives he leads a famous life.

चन्द्रादित्यौ तृतीयस्थौ क्रूरभे क्रूरसंयुतौ ॥ 25 ॥
व्याधिं तस्य विजानीयात् त्रिवर्षं नातिवर्तते।

Luminaries in the 3rd house owned by a malefic and in the company of malefics, make the child sick and live upto 3 years only.

होरायाः कण्टकस्थेन्दौ निधनेशसमन्विते ॥ 26 ॥
निधनस्थः परः कतश्चिज्जातमात्रो विनश्यति।

If the Moon joins the 8th lord in Kendra, while the 8th house is occupied by a planet, the child leaves this world soon after its birth.

सहितौ चन्द्रजामित्रे यस्याङ्गारकभास्करो ॥ 27 ॥
राहूदये तथा जात आदशाहान्मृतो भवेत्।

Should the 7th from Moon be occupied by Mars and Sun while Rahu is in Lagna, death of the child may be expected within ten days of birth.

Notes: Should Rahu be in Aries, or Taurus or Cancer as Lagna, he contributes good longevity. Refer to **Jatakadesa Marga** (Ch. 4), **Saravali** (Ch. 12, s. 10), **Jataka Parijata** (Ch. 4, s. 90), **Sarvartha Chintamani**, (Ch. 11, s.16) and **Jataka Marthanda**, II Part, (Ayurdayadhyaya). The slokas of **Saravali**, **Jataka Parijata** and **Sarvartha Chintamani** are similar. So to say if Rahu is in Aries or Taurus or Cancer in Lagna, while the rest of the combination as per the sloka under comment is present, there is good longevity.

चतुश्रं गताः पापा वामदक्षिणतोर्जपि वा ॥ 28 ॥
तदा यो व्याधिमाप्नोति दशरात्रं स जीवति।
उद्यद्रेक्काणंजामित्रे यस्य स्याद्धारुणो ग्रहः ॥ 29 ॥
क्षीणचन्द्रो विलग्नस्थः सद्यो हरति जीवितम्।

Malefics in the 4th, 8th, 2nd and 12th will cause sickness and death in 10 days. Should a malefic be in the seventh house from rising decanate (22nd decanate) while the waning Moon is in Lagna the child faces immediate death.

अपोक्लिमे स्थिताः सर्वग्रहा बलविवर्जिताः ॥ 30 ॥
षण्मासं वा द्विमासं वा तस्यायुः समुदाहृतम्।
विलग्ननाधिपतिर्नोचे निधने वाऽस्तगो भवेत् ॥ 31 ॥
कृच्छ्रेण जीवितं विद्यान्मृतप्रायो भविष्यति।

When all the planets are weak and positioned in the 3rd, the 6th, the 9th and the 12th, the child lives either for 2 months or 6 months. While the lord of Lagna is in the sign of his fall or in the 8th or is combust, the child's living becomes precarious and it is equal to a dead one.

केतोरुदयः पूर्वं पश्चादुल्कादिपतननिर्घाताः।
रौद्रे सति च मुहूर्ते प्राणेभ्यस्त्यज्यते जन्तुः ॥ 32 ॥

A child born under malefic muhurtas, or when Ketu is rising followed by fall of meteors, thunders etc, it hardly lives.

तीव्रफ (ब) ल राजयोगा यवनाद्येयं विनिर्मितास्तेषु।
जायन्ते खलु कुलजारिष्टं तेषु प्रसूतानाम् ॥ 33 ॥

The persons who are born with severe yoga indicating adverse results as explained by Yavanas and others will only bring harm to the family.

ग्रहणपरिवेषकाले जातः पापग्रहे विलग्नस्थे।
पापेन दृश्यमाने जीवति पक्षत्रयं त्रिमासे वा ॥ 34 ॥

A person born under an eclipse is ominous. If the Lagna is connected with many strong malefics by conjunction or association, then also, it is adverse for longevity.

अंशाधिपजन्मपती लग्नपतिश्चास्तमुतागता यस्य।
जन्मावसरे मरणं तस्य भवेत्कतिपयाहेन ॥ 35 ॥

Should Lagna Lord, the lord of Moon-sign and the Navamsa lord of Moon-sign are all eclipsed, the longevity is only or a few days.

Notes: The combustion of three planets are indicated, namely that of Lagna Lord, dispositor of the Moon and Navamsa lord of the Moon. Such combustion will prove fatal to longevity and the child's life is only for a few days.

सन्धिचतुष्टयकाले जन्तोर्मृत्युं समादिशेत्तज्ज्ञः।
पापयुतो दृष्टो वा चन्द्रः सौम्यैरदृष्टयुतः ॥ 36 ॥

The four kinds of junctions or conjunction of the Moon with malefics will cause death (infant) and similar results follow if the Moon is in aspect to malefics without benefic's aspect or company.

Note: The four junctions or Sandhi chathushtayas are:

- (1) The twilight time,
- (2) The point where two Rasis meet,
- (3) The point where two stars meet,
- (4) The time where two thithis meet.

उदयात्मजास्तरन्ध्रनवमव्ययसंस्थितः सपापेन्दुः।

मरणमवश्यं कुरुते सौम्यग्रहवीक्षितो युतो न स्यात् ॥ 37 ॥

Should the Moon be in the company of malefics only, or if she is in the 1st, 5th, 7th, 8th, 9th or the 12th house and be with malefics without benefic's aspect or association death of the native will occur.

Notes: The sloka seems to suggest infant death. The Moon if connected with malefics should be helped by benefics so that infant death does not occur.

लग्नाधिपजन्मपती षष्ठाष्टमरिःफगौ प्रसवकाले।

अस्तमितौ मरणकरौ राशिप्रमितैर्विद्वर्षैः ॥ 38 ॥

Should the Lagna Lord and the Moon's dispositor be in the 6th, 8th or the 12th, or be combust, the death of the native may be foretold in the year denoted by the Rasi occupied by the said planets.

षष्ठाष्टमगे चन्द्रे लग्ने लग्नाधिपे दिवाजातः।

दृष्टे शुभाशुभखगैः कृष्णेन्दौ वाऽपि सोऽल्पायुः ॥ 39 ॥

Should the Moon be in the 6th or the 8th while the Lagna is occupied by its lord or when the decreasing Moon is subject to mixed influences of malefics and benefics, the native, if born in day time has short life.

लग्नाधिपतिश्चन्द्रो मरणपदस्थो हि कृष्णतां यातः।

राहुयुतो दृष्टो वा निधनं स्यात्सप्तमे वर्षे ॥ 40 ॥

If the lord of Lagna is in Marana Pada along with the decreasing Moon in the company of Rahu or aspected by Rahu, the native dies in his seventh year.

Notes: When the issue of Marana Pada (मरण पद) came in this sloka, we should see what a Pada is, as detailed in Jaimini Sutras (English translation by late Prof. B.S. Rao) and Uttarakalamrita.

Pada is also called Arudha. Take a Bhava and see where its lord is posited with reference to that particular Bhava. Count so many Rasis from that planet. The Rasi thus arrived is the Pada

for that bhava. The Pada for the 7th house is specifically designated as Dara Pada or Dara Arudha. Again take the 12th house of a Bhava. See where this 12th lord is. Count so many Rasis from the house occupied by the said 12th lord. The Rasi thus arrived becomes the Upapada for the Bhava (for which the 12th house consideration is being made). Another simple clue is if a Bhava lord is in that Bhava itself, then the same Bhava becomes the Pada of that Bhava. In that case, the Bhava with two designations will have more influence.

Take the example as under:

Born 21st May, 1944, at 1800 hours IST at Tirupati (Andhra Pradesh), 79E25, 13N39.

	Moon Mercury Venus	Sun	Saturn
	RASI CHART		Rahu Mars Jupiter
Ketu			
	Lagna		

Lagna is Vrischika. Its lord Mars is in the 9th. When we count nine Rasis from Cancer, we get Pisces. This should be called Pada Lagna or Arudha Lagna. (Arudha Lagna is Prasna Lagna in the case of horary chart.) The Upapada for the natal Lagna of the above horoscope is calculated thus: The 12th from Lagna is Libra, whose lord Venus is in the 7th therefrom in Aries. He is seven Rasis away from Libra. When seven Rasis are counted from Aries, we get Libra itself as Upapada for Lagna. This is otherwise called Upapada Lagna. The counting should always be done in terms of Rasis.

What is the use of these Padas? If benefics are connected with any Pada or its Upapada, that particular Bhava becomes poten-

tial while malefics diminish the value.

Now coming to our sloka in question, Marana Pada is arrived thus. Note how many Rasis away is the 8th lord from the 8th house. Count so many signs from the 8th lord's position. The resultant Rasi is called Marana Pada. In the horoscope given above, the 8th lord Mercury is in the 11th from the 8th. So, from the 11th (Aries), we count 11 Rasis and get Aquarius as Marana Pada. Such calculations can give greater clues to longevity. (However, some translators simply have translated Marana Pada as 8th house).

क्षीणं यदा शशाङ्कं पश्येद्राहुः समागतः क्रूरेः।
जन्मशोऽस्तमयस्थे निधनं षष्ठाष्टमे वर्षे ॥ 41 ॥

If the Moon is weak and aspected by Rahu associated with malefics, or if the Lagna Lord (or the Moon sign lord) has set in (i.e. the 7th from Lagna) or occupies the 8th, the child lives upto its 6th or 8th year.

Notes: The Lagna Lord in the 7th (a Marakasthana) or in the 8th is adverse for longevity unless well aspected. But Phala Deepika says that the Bhava occupied by the Lord of Lagna stands to gain. However, the position of Lagna Lord in the 8th shakes the foundation of the horoscope.

होराधिपतिद्वीने राहयुतो मरणमेव विदधाति।
दिवसैस्त्रिसप्तसंख्यैर्मासे वर्षेऽथवा नियतम् ॥ 42 ॥

The Lagna lord with Rahu in the 7th brings death in 21 years or 21 months or (even) in 21 days.

Notes: We may infer that the above maximum (21 years) longevity can be expected if other planets are considerably strong. Should they be also weak, death may occur in 21 months, and utterly weak ones bring death in 21 days. On the whole, the combination of Rahu and Lagna Lord in the 7th should be assessed in the context of the whole horoscope.

अर्केन्दुयोगराशिः पापयुतो यस्य केन्द्रनवमस्थः।
निधनं कुरुतेऽवश्यं विषजलयोगान्न सन्देहः ॥ 43 ॥

Add the Rasi sphutas of the Sun and the Moon. If the particular Rasi, or its angle or the 9th house thereof be occupied by a malefic, death comes to pass due to poison or water (i.e. drowning, rains, floods etc.).

Notes: Suppose the Sun's longitude is 175° and that of the Moon is 292° . Then the sum equals to 467° and after expunging 360° , we get 107° , i.e. Cancer 17° . The angles of Cancer are: Cancer, Libra, Capricorn and Aries; and the 9th from Cancer is Pisces. So, any malefic in any of these five signs (around 17° in particular) will cause the said results.

यस्याष्टमगे पापे लग्नेशे पापसंयुते केन्द्रे।
सौम्ययुतिदृष्टिहीने निधनं स्यात्सप्तमे वर्षे ॥ 44 ॥

If a malefic planet is in the 8th house, while the Ascendant lord is in angle in the company of a malefic, without benefic's aspect, death in the 7th year may be predicted.

रविणा युक्तः शशिजः सौम्यदृष्टो विनाशयति नूनम्।
एकादशभिर्वर्षेदेवाङ्केऽपि स्थितं जातम् ॥ 45 ॥

If Mercury and the Sun be together and and aspected by benefics the child will die in its eleventh year even if it were on the laps of Gods.

Notes: There is apparently something wrong in this sloka. We cannot understand why the Sun and Mercury when aspected by benefics should prove harmful to longevity. There are only two other benefics, i.e. Jupiter and Venus. Venus cannot aspect the combination of the Sun and Mercury. The only planet that can thus aspect is Jupiter. His aspect cannot be considered adverse to longevity.

दानं धेनो रुद्रोद्रीमुखोनं भाग्यो भानुर्गोत्रजायानखेन।
पुत्री नित्यं मृत्युभागाः क्रमाद्वै मेषादीनां तेषु जातो गतायु ॥ 46 ॥
चान्द्रं रूपं लोकशूरो वरजः कुड्ये चित्रं भाग्यलोको मुखानाम्।
मेने राज्यं मृत्युभागाः प्रदिष्टा मेषादीनां वर्णसंख्याभिरिन्दोः ॥ 47 ॥

From Aries onwards, the fateful degrees are: 8, 9, 22, 22, 25,
1* 23, 4, 23, 28, 20, 21 and 10. Births in these degrees invite death

soon. The same for the Moon from Aries onwards are: 26, 12, 13, 25, 24, 4, 26, 14, 13, 25, 5 and 12 degrees.

Notes: Phala Deepiks, Ch. 13, slokas 10 and 11 quote the above degrees for Lagna and Moon. But it does not state that birth will accordingly inflict death. Jataka Tatwa, (B-108) states that the following degrees are respectively fateful for the Moon: 8, 9, 23, 22, 5, 1, 4, 23, 18, 20, 21 and 10 from Aries onwards and death will be caused in the year denoted by such degree. Saravali (Ch. 10, slokas 111 to 113) give the following fateful degrees for the Moon respectively from Aries onwards: 8, 9, 22, 22, 25, 1, 4, 23, 18, 20, 21 and 10.

मृत्युभागगतश्चन्द्रः पापयुक्तो न सौम्ययुक्।
निधने वाऽपि केन्द्रे वा मात्रा सह विनश्यति ॥ 48 ॥

Should the Moon be in her fateful degrees, mentioned above and be in the company of a malefic, without relief from benefics, or be in the 8th house or in angle (in such a fateful degree), the child not only dies itself but takes away its mother too.

Notes: The Moon should be in her fateful degrees along with a malefic without benefic aspect. Alternatively she can be in the 8th, Lagna, 4th, 7th, or 10th. Either combination can cause death of the child and the mother.

लग्नेशो बलयुक्तश्चेत् त्रिकोणे केन्द्रगोऽपि वा।
अरिष्टयोगे जातोऽपि बालो जीवति निश्चयात् ॥ 49 ॥

Should the Lagna Lord be strong and occupy an angle or trine, even the Arishtayogas, indicating infant death can be overcome.

Notes: Following are some of the combinations that nullify such evils: Jupiter not combust and in Lagna or Lagna Lord with strength and in good aspects or all planets in their own Rasis or the Moon in deep exaltation or own house or friendly Navamsa and in good aspect or the Moon in a friendly decanate along with a friendly planet or the Moon's kendra occupied by Jupiter.

बली केन्द्रोपगोः सौम्यो निधनेशविजितः।
अरिष्टयोगनाशाय प्रश्ने वा जननेऽपि वा ॥ 50 ॥

A benefic planet with strength in angle, not joining the 8th Lord, leads to nullification of Arishta yogas (causing death) in a nativity or prevailing at the time of a query.

Notes: The 8th Lord should not join the benefic, so that the evil yogas are cancelled.

क्षेत्रे ग्रहस्तनौ वापि सुखभे दशमेऽपि वा।
नार्कयुक्तो बली यस्य योगारिष्टं विनश्यति ॥ 51 ॥

If a strong planet is in Lagna, the 4th or the 10th and be not in the company of the Sun, the malefic yogas (for short life) will vanish.

अनेकारिष्टयोगेषु बालो जीवति यत्नतः।
जातस्य चन्द्रलग्ने तु सर्वग्रहनिरीक्षिते ॥ 52 ॥
नश्यन्त्यरिष्टयोगा हि तमिस्त्रमिव भानुना।

Many evil yogas (अरिष्ट योग) make the sustaining of the child difficult. But if the Moon or the ascendant receives the aspect of all planets, these yogas disappear as darkness does before the Sun.

Notes: The single aspect of Jupiter is enough on the Moon which can act like a lion throwing away a thousand elephants (see Jatakadesa Marga.)

इति श्रीवराहमिहिरसुतपुथुयशोविरचिते होरासारे अरिष्टयोगाध्यायः पंचमः।

**Thus ends the 5th Chapter Arishtas in Horasara of
Prithuyasas, son of Varaha Mihira.**

CHAPTER 6

षष्ठोऽध्यायः

॥ अरिष्टयोगाध्यायः ॥

उक्तं बालारिष्टं योगारिष्टं प्रयत्नतो वक्ष्ये।

योगारिष्टदशायामुभयोस्तुल्यं यदा रिष्टम् ॥ 1 ॥

The evils causing infant deaths have since been explained. Now, the Arishtas (causing deaths), arising out of planetary combinations are explained (i.e. for elders too) as below. During the period of a planet capable of inflicting evils, if Balarishtas simultaneously exist, then the evil is greater.

होरेश्वरोऽर्कसंस्थे जन्मेशे वाऽपि सौम्यदुग्घोने।

केन्द्रगतैः पापः स्याद्विंशत्यब्दे मृतिर्नूनम् ॥ 2 ॥

Should the Lagna Lord or the dispositor of the Moon join Sun, and be without benefic's aspect, while malefics are angular, the native dies in his 20th year.

भूमौ लग्नं याते रविमन्दौ केन्द्रगौ बलोद्विक्तौ।

आविंशतेमृतिः स्याद्भङ्गो वा रोगयुक्तो वा ॥ 3 ॥

The rising of Mars in Lagna while the Sun and Saturn in strength are angular, brings about the end of the native within 20 years. If, however, such death does not occur, there will be danger to his limbs or he will become sick.

Notes: In the above case, if the Sun and Saturn are in the 7th/4th in particular, Mars from Lagna can aspect the two. Saturn also can return his special 10th aspect to Mars. Thus, the yoga proves more fatal to the native.

कुजरवियुक्ते लग्ने चरराशौ मध्यसंस्थिते जीवे।

सुतधर्मगते चन्द्रे जातस्याविंशतेमृतिर्भवति ॥ 4 ॥

Should Mars and the Sun be in the ascendant which is a movable sign, while Jupiter is in the 10th and the Moon in the 5th or the 9th, the native will die in his 20th year.

Notes: This combination can be exemplified thus: Lagna--Cancer with the Sun and Mars; the Moon in the 5th in Scorpio (incidentally in fall) and Jupiter in the 10th in Aries. Note Jupiter does not aspect the Lagna or the Moon. The 8th from the Moon or from Lagna is not also blessed by Jupiter, while the Lagna Lord and the Moon sign lord are both in fall.

नीचांशगतश्चन्द्रोऽप्यष्टमसंस्थः क्षयी च मरणकरः।

सौरिक्रुजाभ्यां दृष्टस्तस्यायुः पञ्चविंशतिः परमम् ॥ 5 ॥

If the decreasing Moon is in the 8th house and in Scorpio Navamsa the native's death will take place. (The longevity span is not mentioned here; but it is said to be short life yoga.) He will at the maximum live upto 25 years if the Moon is aspected by Saturn and Mars.

Notes: According to Bhattotpala, though the Moon may be in the 6th or the 8th, if she is unaspected by other planets, there is no Arishta.

चन्द्राष्टमगैः पापैः सौम्यैरापोक्लिमस्थितैर्विबलैः।

चन्द्रे निधनारिगते तस्यायुः पञ्चविंशतिः परमम् ॥ 6 ॥

Should malefics be in the 8th from the Moon, weak benefics in 3rd, 6th, 9th or 12h, while the Moon herself is in the 6th or the 8th, the life span is at the most 25.

लग्नेन्द्रोर्निधनपती केन्द्रगतावष्टमे गृहः कश्चित्।

लग्नहिमांशू विबलौ जातस्यायु परत्रिंशत् ॥ 7 ॥

If both the 8th lords from the Moon and Lagna occupy angles, while the 8th (either from the Moon or Lagna) is occupied by a planet, and the Moon and the ascendant be devoid of strength, the native will not cross thirty.

अर्थव्ययर्क्षसंस्थौ क्रूरौ जीवोरगप्रसंयुक्तौ।

सप्ताष्टमयोश्चन्द्रो जातस्यायुः परं त्रिंशत् ॥ 8 ॥

Should malefics occupy the 2nd and 12th along with Jupiter, and Rahu and Moon be in 7th or the 8th, the longevity of the person is not above thirty.

अर्कस्यास्तमयस्थः क्रूरो जीवोरगप्रसंयुक्तः।

षष्ठाष्टमगश्चन्द्रो जातस्यायुः परं त्रिंशत् ॥ 9 ॥

Should a malefic set along with the Sun (i.e. being in the 7th from Lagna only and not from the Moon) and join Rahu and Jupiter while the Moon is in the 6th or the 8th, the life span is 30.

Notes: There should be the Sun, Rahu and Jupiter in the 7th along with another malefic and the Moon should be in the 6th or 8th.

गुरुणा युक्तः शुक्रो लग्नगतः पञ्चमे कुजाकियुते।

बलरहितश्चेच्चन्द्रो योगे जातोऽल्पजीविनो नियतम् ॥ 10 ॥

The yoga caused by the position of Venus and Jupiter in Lagna while Mars and Saturn are in the 5th and the Moon is waning produces a person with short life.

अष्टविंशतिवर्षे मरणं चन्द्रार्कराहवः सहिताः।

कुर्वन्ति तदा जन्तोर्जीवे व्ययगे तथा नियतम् ॥ 11 ॥

The Sun and the Moon in the company of Rahu will cause death at the age of 28. It is more certain if Jupiter is also in the 12th.

Notes: The placement of Jupiter in the 12th at the time of solar eclipse is evil for longevity.

लग्नाष्टमपतिचन्द्रो केन्द्रगतावष्टमे ग्रहः कश्चित्।

द्वाविंशे मरणं स्यान् शुभैर्युक्तेक्षिते केन्द्रे ॥ 12 ॥

If the lord of the 8th from Lagna is in an angle along with the Moon, while the 8th is occupied by a planet and angles be devoid of benefic's aspect or occupation, the longevity is only 32.

क्षीणश्चन्द्रः स्वर्क्ष निधनेशे केन्द्रगेऽष्टमे पापे।

लग्नेशे बलहीने जातस्यायुः परं त्रिंशत् ॥ 13 ॥

Should the waning Moon be in Cancer, while the lord of the

8th is in a Kendra, the 8th in turn being occupied by a malefic and the ascendant lord is devoid of strength, the span of life is only 30.

होरानिधनाधिपयोः स्फुटयोगः केन्द्रमृत्युराशिस्थः।

तत्र समेतः पापो निधनं स्यात्सप्तविंशवर्षे तु ॥ 14 ॥

Note the longitudes of the lords of the Ascendant and the 8th. When added, if it results in an angle or in the 8th, and a malefic occupy that resultant place, the end comes in 27th year.

Example: Assume that Lagna Lord is in Virgo 16° and the 8th lord is in Sagitarius 24°. The sum total of these two is: 166 + 264 = 430. Expunging of 360, we get 70° i.e. Gemini 10°. If this is identical with a Kendra or the 8th house and is simultaneously tenanted by malefic, then the native dies at 27.

रन्ध्रेश्वरे कोणगते विलग्ननाथेऽष्टमस्थेऽशुभयुक्तदृष्टे।

जातश्चतुर्विंशतिवर्षजीवि शुभेक्षितौ तावपि मृत्युरेव ॥ 15 ॥

Should the 8th lord be in a trine while the 8th is occupied by Lagna Lord who in turn be in aspect to or in conjunction with malefics, the person lives upto 24, even though there is benefic aspect on the Lagna Lord and 8th lord.

पापोदये सुरगुरौ शनिदृष्टे राहुणा समेते वा।

यः कश्चिन्निधनगतो मरणं जनयेद्द्विनेत्रसंख्याब्दैः ॥ 16 ॥

If Jupiter is aspected by Saturn or conjoined with Rahu and malefic is in Lagna, while the 8th is occupied, the life span is only 22.

होरेशे लग्नगते सक्रूरौ चन्द्रभास्करी हिबुके।

निधनेशे केन्द्रगति जातस्यायुः परं त्रिंशत् ॥ 17 ॥

Should the Lagna be occupied by its lord while the Sun and the Moon are in the 4th together with malefics, and the 8th lord is in a Kendra, the end of life is at 30 .

अष्टमाधिपतौ केन्द्रे लग्नेशे बलवर्जिते।

त्रिंशद्वर्षाण्यसौ जीवेद्द्वात्रिंशन्मितमेव वा ॥ 18 ॥

If the 8th lord occupies an angle while the ascendant lord is devoid of strength, the subject lives only upto 30 or 32.

आपोक्लिमस्थिते चन्द्रे लग्नेशे तत्र संस्थिते।
पापेक्षिते बलैर्हीने जीवेद्दशचतुर्गुणान् ॥ 19 ॥

Should the Moon and Lagna Lord be weak, aspected by malefics and be in Apoklima houses (i.e. 3, 6, 9, or 12) the life span is just 40.

गुरुशुक्रौ च केन्द्रस्थौ लग्नेशः पापसंयुतः।
आपोक्लिमस्थः सन्ध्यायां जातस्यायू रवित्रयम् ॥ 20 ॥

If Jupiter and Venus are in an angle while Lagna Lord is in conjunction with malefics in an Apoklima house, a person born before nightfall lives only upto 36.

पापमध्यगते सूर्ये लग्नस्थे शत्रुवेश्मनि।
जातः स्याद्भोगपीडार्तः परमायू रवित्रयम् ॥ 21 ॥

Should the Sun be in Lagna which is an inimical Rasi to him and hemmed between malefics, the person will always be sick and his end comes at his 36th year.

रवीन्दू लग्नगौ यस्य केन्द्राष्टमविवर्जितैः।
सौम्यैर्गुलिकवेलायां जातस्यायू रवित्रयम् ॥ 22 ॥

Should the Sun and the Moon be in Lagna and benefics be in a house other than a Kendra or the 8th, one born in Gulika's Muhurta will live upto 36.

अष्टमनाथे लग्ने स्थिरराशौ जायते नरो यस्तु।
चत्वारिंशद्वर्षे मरणं रन्ध्रे शुभेन संयुक्ते ॥ 23 ॥

If the Lagna falls in a fixed sign and the 8th lord is in Lagna while the 8th has a benefic in it, the life span is only forty.

लग्नेशे निधनांशस्थे लग्नांशे निधनेश्वरे।
पापयुक्ते तदा जातः पञ्चाशद्वर्षजीवितः ॥ 24 ॥

When the Lord of Lagna is in the 8th Navamasa and the 8th lord is in Lagna Navamsa along with malefics, the life span is only 50.

Notes: Note the Lords of Lagna and the 8th in Rasi chart. If these two are respectively in 8th and Lagna in the Navamsa chart together with malefics, the person lives upto 50.

ग्रहैर्विरहिते केन्द्रे लग्नेशः पापवर्जितः।
षष्टिवर्षात्परं नायुः पापैः पञ्चमसंस्थितैः ॥ 25 ॥

Should the angles be devoid of planets and the Lagna Lord be not associated with malefics while malefics are in the 5th house, a life span of 60 should be declared.

लग्नेशे व्ययसंयुक्ते क्षीणे पापयुतेऽपि वा।
षष्टिवर्षात्परं नायुर्न च लग्ने बृहस्पतिः ॥ 26 ॥

If the Lagnalord is weak and is in the 12th, the person lives for 60 years, provided Jupiter is not in Lagna.

Notes: Jupiter in Lagna always increases the longevity except in the case of Capricorn. We do not know why the author does not want Jupiter in Lagna in this particular case.

अष्टमाधिपतौ केन्द्रे भौमे लग्नं समाश्रिते।
अर्काकिंजौ त्रिषष्ठस्थौ जीवेन्दुद्रचतुष्टयम् ॥ 27 ॥

When the ruler of the 8th is in an angle, Mars is in the Ascendant and the Sun along with Saturn is in the 3rd or the 6th, the person will live upto 44.

वर्गोत्तमांशगे चन्द्रे लग्नस्थे पापवीक्षिते।
सौम्यैर्बलविहीनैश्च द्वादशाब्दांश्चतुर्गुणान् ॥ 28 ॥

Should the Moon be in Vargothamamsa, aspected by malefics and occupy Lagna while benefics are without strength, the person lives upto 48 years.

सौम्यैः पापांशकक्षस्थैः पापैः केन्द्रगतैस्तथा।
मध्यमायुरयं योगः सौम्यैः केन्द्रविवर्जितैः ॥ 29 ॥

If benefics are in malefic Rasis and Navamasas other than Kendras while malefics are in Kendras, the longevity is only medium.

उदयगते द्विशरीरे मन्दे चन्द्रेऽष्टमे व्यये वाऽपि।
जातस्तत्र मनुष्यो जीवति वर्षं द्विपञ्चाशत् ॥ 30 ॥

Saturn in a common sign which is rising while the Moon is in the 8th or the 12th, the life span is 52 years.

अलिकर्कियुते लग्ने सूर्ये पापान्विते शशी धनगः।
गुरुहिते केन्द्रे स्याच्छतार्धवर्षं च तस्यायुः ॥ 31 ॥

Should the Sun be in the Ascendant, identical with Cancer or Scorpio along with malefics while the Moon is in the 2nd and Jupiter is in any sign other than an angle, the person lives for 50 years.

चतुरश्रगताः पापा लग्नात्कुर्वन्ति मध्यमायुर्हि।
चन्द्रात्तथैव पापाः सौम्यैरनबेक्षिता न संयुक्ताः ॥ 32 ॥

If malefics are in the 4th and the 8th from Lagna or the Moon and be not aspected by or conjoined with benefics, the person has only medium span of life.

सुखदशमे पापाश्चेन्निधने पापान्विते व्यये चन्द्रे।
गुरुशुक्रावेकगतौ जातस्तत्रैव मध्यमायुः स्यात् ॥ 33 ॥

Should Jupiter and Venus be together while malefics are in the 4th and the 10th, and the Moon is in the 12th the life span is medium.

शून्यंशे लग्नेशे निधनेश्वरसंयुते निशानाथे।
षष्ठेऽष्टमव्यये वा जातस्य परमायुरष्टपञ्चाशत् ॥ 34 ॥

If the Ascendant lord is in a Navamsa of Saturn while the Moon along with the 8th Lord is in the 6th/ 8th/ 12th, the native so born will live 58 years of his life.

षष्ठाष्टमव्ययगतैर्ग्रहैः समस्तैर्नृपालयोगः स्यात्।
अस्मिन्योगे जन्तोः परमायुश्चाष्टपञ्चाशत् ॥ 35 ॥

A Rajayoga is formed when all the planets are posited in the 6th, the 8th and the 12th houses. Such Rajayoga gives the native a life span of 58 years.

लग्नाधीशान्मृत्युषष्ठव्ययस्थाः पापा सन्तोने धनं वर्जयित्वा।
अस्मिन् योगे जायते यो मनुष्यस्तस्यायुः स्यात् षष्टिवर्षं प्रसिद्धम् ॥ 36 ॥

Should malefics be in the 6th, 8th or the 12th with reference to the Ascendant lord while there are no benefics in the 8th the native lives for 60 years.

होराजन्माधिपती ह्यस्तगतौ मृत्युराशिसंयुक्तौ।
लग्नचतुरष्टयरहिते देवगुरौ पञ्चषष्टिवर्षाणि ॥ 37 ॥

When the lords of Lagna and the Moon sign are combust or are in the 7th and the 8th, and Jupiter in a house other than a Kendra (angle), the longevity of the person is 65 years.

अर्ककुजमन्दयुक्ते लग्ने बलवर्जिते सुराचार्ये।
चन्द्रे व्ययात्मजे वा सप्ततिवर्षं तु जीवितं विद्यात् ॥ 38 ॥

The yoga of the Sun, Mars and Saturn in the ascendant, while Jupiter is devoid of strength and the Moon is in the 5th or the 12th, gives a longevity of 70 years.

Notes: We do not know, how weak Jupiter can partake in long life combination.

चतुराद्यैर्ग्रहैर्युक्ता लग्नद्वित्रिसुखा यदि।
चिरायुस्तत्र जातश्च ज्ञानवानर्थवान् भवेत् ॥ 39 ॥
पञ्चमादिषु तैर्योगे षष्टिवर्षं स जीवति।
नवमादिषु तैः सर्वैरल्पायुस्तत्र जातकः ॥ 40 ॥

Should there be a minimum of four planets in the first four houses commencing from the Lagna, the native is blessed with long life, wisdom and wealth. If there are four or more planets in the next four houses the longevity is sixty while a similar disposition from the 9th onwards in the last four houses makes the person short lived.

Notes: Planets should not, however, be in the end of Rasi; otherwise they contribute very little to longevity. See: अन्तिमांशगताः खेदा अत्यल्पायुः प्रदा मताः (Rama Dayalu's Sanketa Nidhi, 3rd Sanketa).

क्रूरक्षयै क्रूरैः सौम्यैः केन्द्राश्रितैरशीत्यब्दम्।
जीवति तत्रोद्भूतो मिश्रैर्वा षष्टिवर्षं च ॥ 41 ॥

If malefics occupy houses owned by malefic planets, or houses considered evil while benefics are in kendras, the person's longevity will be 80 years. Should there be a mix, it is only 60.

Notes: Benefics should be in angles so that longevity is promoted and malefics may be relegated to 6th, 8th and 12th or houses owned by malefics. Such malefics should not preferably be in angles.

गुरुचन्द्रौ हिबुकस्थौ लग्नेशो लाभगे बलाद्दये स्यात्।
सौम्ये दशमं याते त्वशीतिवर्षं च परमायुः ॥ 42 ॥

When Jupiter and the Moon are in the 4th, the Lagna Lord is in the 11th with strength and benefics (or Mercury) are in the 10th, the person lives upto 80.

जीवांशकस्था रविभौममन्दाः केन्द्रं गता लग्नगते सुरेद्दये।
रन्त्रं विनान्यत्र गतास्तु शेषाः पञ्चान्विताशीतिमुशन्ति तस्य ॥ 43 ॥

Should the Sun, Mars and Saturn are in angles obtaining Sagittarius or Pisces Amsa while Jupiter is in the Ascendant and the rest are in any house other than the 8th, the native lives upto 85.

Notes: Saturn, Ayushkaraka, along with Mars and the Sun is required to be in angle and in a Navamsa of Jupiter, who is also Ayushkaraka, to boost longevity. Simultaneously, Mercury, Venus and Moon should not be in the 8th house from Lagna, while Jupiter is essential in Lagna, so that the said effects come to pass.

क्रूरर्क्षस्थैः क्रूरैः सौम्यक्षेत्रेषु संस्थितैः सौम्यैः।
होरेषु च बलाद्दये जातः परमायुरान्नोति ॥ 44 ॥

Should malefics be in malefic houses and benefics be in benefic houses while the lord of Ascendant has strength, long life may be predicted.

Notes: Malefics should be in the houses of malefics while benefics should be in the houses of benefics to give long life. Their positions with reference to Lagna also stand for consideration.

यदि नैधनगो भौमस्त्वर्को होरागतोऽपि वा प्रसवे।
केन्द्रे चेत्सुरपूज्ये प्राणिति जातोऽत्र वर्षशतम् ॥ 45 ॥

Mars in the 8th, the Sun in Lagna and Jupiter in an angle: this yoga gives a longevity of 100 years.

केन्द्रत्रिकोणनिधनेषु न यस्य पापा
लग्नाधिपः सुरगुरुश्च चतुष्टयस्थौ।
भुक्त्वा सुखानि विविधानि च (सु) पुण्यकर्मा
जीवेच्च वत्सरशतं स विमुक्तुरोगः ॥ 46 ॥

Should the angles, trines and the 8th be not occupied by malefics while the Ascendant lord and Jupiter are in angles, the native lives upto 100. Such a person is free from diseases, enjoys all kinds of happiness and strives for a common cause.

चरांशकस्था रविभौममन्दाः स्थिरांशकस्थौ भृगुदेवपूज्यौ।
शेषास्तु युग्मांशमुपागताश्चेद्दीर्घायुरत्रावनिपालकोऽपि ॥ 47 ॥

The Sun, Mars and Saturn be in movable Navamsas while Jupiter and Venus are in fixed Navamsas and the rest of the planets are in dual Navamsas: This yoga gives a long lease of life, weapons and kingdom.

ओजांशकस्थितशुभाः सुखधर्मसंस्थाः
पापास्तु युग्मभवनांशकलग्नसंस्थाः।
चन्द्रो विलग्नभवने यदि पूर्णरश्मि-
र्जातोऽत्र याति शतमायुररोगतां च ॥ 48 ॥

A person lives for one hundred years remaining free from diseases if in his nativity benefics are in the 4th or the 9th and in odd Navamsas, malefics be in Lagna and in even Amsas and the Moon is in Lagna with full rays (i.e. the Full Moon in Lagna).

Notes: For this yoga, the Full Moon should be in Lagna in odd or even Navamsa, while simultaneously malefics should also join her in Lagna, but be only in even Navamsas. The third condition is that benefics should be in 4th/9th but in odd Amsas.

लग्नाधिपोऽतिबलवानशुभैर्दृष्टः
केन्द्रस्थितः शुभखगैरवलोक्यमानः।

मृत्युं विभूय विदधाति सुदीर्घमायुः-
सार्धं गुणैर्बहुभिरूजितराजलक्ष्म्या ॥ 49 ॥

If the Lagna lord has great strength, unaspected by malefics but aspected by benefics only and be in an angle, the native has long lease of life, and is of virtuous and royal disposition.

लग्नेश्वरादतिबली निधनेश्वरोऽसौ
केन्द्रस्थितो निधनरिःफगतैश्च पापैः।
तस्यायुरल्पमथवा यदि मध्यमायु
रुत्साहसङ्कटवशात्परमायुरेति ॥ 50 ॥

If the Lord of the 8th excels the ruler of Lagna in strength and is in angle while malefics are in the 8th and 12th, the native is short lived or in the case of medium life, it is with hardships.

Notes: The Lagna Lord should be stronger than the 8th lord to confer good longevity and should be in angles. Should the 8th lord be stronger than the Lagna lord, in normal circumstances, it is adverse as Lagna is the foundation.

अथामितायुर्योगलक्षणम्।

Now, the combinations for extraordinary span of life.

एकांशकस्था बुधजीवशुक्रास्त्वेकक्षगता लग्नमुपागताश्च।
धर्मे शनौ जन्मनि यस्य जन्तो रसायनाद्यैर्युगमायुरेति ॥ 51 ॥

Should Mercury, Jupiter and Venus be in same Rasi or Navamsa or occupy Lagna while Saturn is in the 9th, the native lives for a yuga (युग) with the help of chemical tonics or boosters.

Notes: The effects of combinations like the one under discussion are quite impossible these days. However, such yogas can give a full lease of life.

एकांशकस्था बुधजीवमन्दा धर्मे स्थिता लग्नमुपागताश्च।
षष्ठेऽष्टमे वा हिबुके च यस्य सहस्रवर्षद्वयमत्र जातः ॥ 52 ॥

Should Jupiter, Mercury and Saturn be disposed any where in the 4th, 6th, 8th and 12th, but be together in one Navamsa, the native lives for 2000 years.

Notes: These three planets should be in the same Navamsa, but be in any manner distributed in the 4th, 6th, 8th or 12th houses in Rasi.

जीवांशकस्था सकला ग्रहेन्द्राः केन्द्राश्रिता धर्मधनाश्रिता वा।
जातो नरः प्रव्रजितोऽथ बाल्ये युगान्तमायुर्बहुशास्त्रकर्ता ॥ 53 ॥

All the planets in the Navamsas of Sagittarius and Pisces and in angles, 9th or the 2nd in Rasi make a person follow ascetic course in the very boyhood, live for a full yuga (युग) and write many sastraic works.

मन्दांशकस्था रविभौमजीवाः केन्द्राश्रिता धर्मयुता बलाद्याः।
क्षेत्रावसाने हिमगौ विलग्ने युगान्तमायुः श्रियमभ्युपैति ॥ 54 ॥

If the Sun, Mars and Jupiter be in a Navamsa owned by Saturn and are posited in angles or the 9th in Rasi, while the Moon is at the end of a sign in Lagna, the person lives for a yuga with wealth.

धर्मेश्वरे धर्मगते च यस्य भौमेन दृष्टे हिमगौ कुजांशे।
मुनीश्वरोऽयं मुनियोगजातः शास्त्रादिकर्ता युगमायुरेति ॥ 55 ॥

If the lord of the 9th is in the 9th in aspect to Mars while the Moon is in Scorpio Navamsa or Aries Navamsa there obtains a Muniyoga in the nativity and the person becomes a superior sage, writes many works relating to Sastras and lives for a yuga.

अक्षीणचन्द्रे सुहृदुच्चभांशे लाभाश्रिते लग्नमुपागते वा।
धर्मस्थिते सूर्यसुते बलाद्ये जातोऽत्र दीर्घायुरसंख्यवर्षः ॥ 56 ॥

If the Moon is not decreasing (i.e. be waxing) and occupies a friendly Rasi and friendly Navamsa coinciding with the 11th or the 1st, while the 9th has Saturn in it, the person lives for uncountable years.

गुरुमन्दावेकस्थावेकांशगतौ स्वधर्मकर्मस्थौ।
अर्कोदये ससौम्ये जातो मुनिबल्लभोऽत्र दीर्घायुः ॥ 57 ॥

If Saturn and Jupiter are together in the 2nd, the 9th or the 10th and in one Navamsa while the Sun and Mercury rise in Lagna, the native is liked by the sages and has a long lease of life.

Notes: Saturn and Jupiter should be in the 2nd, 9th or the 10th, in the same quarter of constellation so that they are in one Navamsa.

अतिदीर्घायुयोगे जातो मुनिवज्जितेन्द्रियो भूत्वा।

दिव्यौषधप्रयोगाद्विल प्रविष्टः करोति मन्त्रजपान् ॥ 58 ॥

Those born with the above-mentioned extraordinarily long life combinations will be able to control their senses, just as the sages, and chant religious hymns. They live in caves using divine medicines.

इत्यादि योगा यवनोपदिष्टा मयेरिताः प्राक्तनकर्मयोगात्।

सर्वान् विनिश्चित्य दशान्तराले छिद्रेषु योगोक्तफलं नियोज्यम् ॥ 59 ॥

I have thus explained these yogas as explained by Yavanas with the help of my past deeds. The sum effects of these yogas be decided in various dasa bhuktis after a careful analysis.

इति श्रीवराहमिहिरसुतपुथुयशोविरचिते होरासारेऽरिष्टयोगाध्यायः षष्ठः ।

Thus ends the Sixth Chapter, entitled Arishta Yoga in Horasara of Prithuyasas, son of Varaha Mihira.

CHAPTER 7

सप्तमोऽध्यायः

॥ आयुर्द्वयाध्यायः ॥

अथ तेषां योगानामेकतमस्मिन्नराश्च ये जाताः।

तेषां दशानुनयनं स्पष्टं वक्ष्यामि यत्नतश्चाहम् ॥ 1 ॥

I shall now explain in a clear and careful way the method of knowing the dasa periods for those that are born under the yogas stated earlier.

मययवनसिद्धसेनप्रबोधमाण्डव्यविष्णुगुप्ताद्यैः।

आयुर्दायविभागो नृणां सम्यक् पुरातनैः कथितः ॥ 2 ॥

The numerous methods of assessing longevity have been clearly stipulated by old scholars Maya, Yavana, Siddhasena, Prabodha, Mandavya and Vishnu Gupta.

एकोनविंशतिसमा भानोश्चन्द्रस्य पञ्चकृतिरब्दाः।

भौमस्य तु तिथिसंख्या बुधस्य षट्कद्वयं विनिर्दिष्टम् ॥ 3 ॥

पञ्चदशाब्दाश्च गुरोः शुक्रस्याप्येकविंशतिः कथिताः।

मन्दस्य विंशतिसमाः परमोच्चस्था ग्रहाः प्रयच्छन्ति ॥ 4 ॥

Should the planets commencing from the Sun onwards remain in their highest exaltation points, they contribute 19, 25, 15, 12, 15, 21 and 20 years for the total longevity of the native.

स्वोच्चादधं नीचे तदन्तरस्थेऽनुपाततः कल्प्यम्।

विधिनैवं खचराणां दशानुनयनं क्रमेण कर्तव्यम् ॥ 5 ॥

The planet that is at its deepest debilitation degree contributes half of the above mentioned years. Should it be anywhere in between, then the number of years will have to be found by proportional calculations.

नीचोच्चविवरगतिं स्वदशापिण्डेन ताडयेद्धीमान्।
षष्ट्यादिशेषणीयं वर्षान्तं कल्पयेद्यथान्यायम् ॥ 6 ॥

यद्युच्चान्तिकविवरं पिण्डाच्छोध्यं ग्रहस्य तस्यायुः।
नीचसमीपाद्विवरं पिण्डार्धयुतं ग्रहस्य तस्यायुः ॥ 7 ॥

Note the difference between a planet's actual position and deep debilitation point and multiply this figure by the figure of Pindayurdaya year (sloka 3 supra) and arrive at the planet's contribution to longevity.

मूढारिदृश्यहरणं युद्धासुरसैनिकर्षहरणं च।
हरणानि ज्ञात्वैवं गुरुपदेशम् कर्तव्यम् ॥ 8 ॥

Deduction for planets in combustion, inimical houses, and the visible half, that are involved in planetary war or that are close to Rahu etc. should be made only after being suitably taught by a Guru.

तस्यैवमंशदशामेवं कृत्वा व्ययादिहरणं च।
पूर्वदशासु समार्धं त्यक्त्वा शेषं ग्रहस्य शुद्धायुः ॥ 9 ॥
एकद्वित्रिचतुर्थपञ्चमरसान् भागान् हरन्ति व्ययाद्द्वाम्
यात्सुपदक्रमेण भवने पापेषु सत्सूक्तवत्।
अर्थं याति शुभाशुभैस्तु सहिते पापस्य भागं हरेत्
आद्येष्वेकगतेषु वीर्यहरणं कुर्यान्न शेषेषु च ॥ 10 ॥

Amsayurdaya calculations should be made as above and the deductions for planets posited in the 12th, 11th, 10th, 9th, 8th and 7th should be made as under: 1, 1/2, 1/3, 1/4, 1/5, 1/6th respectively. This is in the case of malefics. For benefics, only 50% of the reduction as above applies. Planets lose half of their contribution if in fall or in combustion. In the matter of Vyayadiharana (i.e position in 12th, 11th, 10th, 9th, 8th, and 7th) if both malefics and benefics are together in one house then no deduction applies to benefics. If there are two planets in the same house, then the deduction should be only through the strongest of the two.

त्र्यंशं रिपोर्भवनगोऽवनिजं च मुक्त्वा
चास्तं गतेऽर्धहरणं शनिशुक्रवर्जम्।

भङ्गे त्रिकांशमथवा सुरसैनिकर्षे
चन्द्रार्कयोः क्षयमुपैति तदर्धकार्थम् ॥ 11 ॥

The planets, leaving Mars, if occupy inimical houses, lose a third of contribution. The eclipsed planets lose half of their contribution except Venus and Saturn. Those that have lost in planetary war lose one third. The lumenaries lose 1/12th if they join the nodes.

Notes: There is no reduction for Mars even if he be in an enemy's house. The Sun is the planet that combusts others. Hence, the half reduction does not apply to him apart from Venus and Saturn (as Venus and the Saturn do not lose their rays even if they are combust vide *Uttarakalamrita*). Lastly, the Sun and Moon do not involve in planetary war; as such no reduction applies to them on this count. According to the saying "Mars is strong even in his enemy's house."

होरेश्वरांशकसमानि ददाति लग्नं
लग्ने शुभे बलयुते चतुरंशयुक्तम्।
पापान्वितेऽपि विबले चतुरंशहीनं
होरादशा तु विधिना परिकल्पिता स्यात् ॥ 12 ॥

The contribution in number of years by ascendant equals to the number of Navamsas it has passed, when counted from Aries. If the Lagna is strong and occupied by benefic, the figure should be multiplied by one fourth and if it be weak and occupied by malefics, then the figure should be reduced by one fourth. Thus, the period contributed by Lagna should be computed.

Notes: Suppose the Lagna (be it in any Rasi) falls in Scorpio Navamsa, its contribution is 8 years, as the sign Scorpio is the 8th from Aries. Further, this figure has to be modified thus: if benefics are there or if the Lagna is strong (by way of Shadbala calculations), the contribution 8 becomes 10, when one fourth is increased. Should the Lagna be weak or malefic occupied, then one fourth is to be reduced, i.e. the said figure becomes 6 only.

उच्चनोचविधिनायुराप्यते यत्र सम्यगधियोगसंभवः।
सद्गृहत्वमुपगच्छति लग्नं यत्र चास्तभवनं ग्रहयुक्तम् ॥ 13 ॥

The longevity will be exactly arrived at by assessing a planet's exact position from its exaltation and debilitation points, if the planet has benefic company, or when the Lagna is strong and falling in a benefic's house or when the 7th is occupied.

उच्चनीचदशामार्गं सामान्यं सर्वदेहिनाम्।
दशासंस्कारभेदेन द्विप्रकारं प्रचक्षते ॥ 14 ॥

While the system of calculating longevity by exaltation and debilitation process is common to all human beings, the difference between Dasa (i.e. periods) and Sanskara (i.e. process of rectification by proper deductions) should be considered carefully.

कुर्याद्दशासु संस्कारमंशकैर्बलवत्तरैः।
तयोर्बलाबलेनैव कल्पयेन्मतिमान्तरः ॥ 15 ॥

The process of rectification or deduction from Dasa years contributed should be made with the help of the strongest Navamsa. A wise astrologer shall do so, after assessing the strength of the two.

राश्यंशकला गुणिता द्वादशनवभिर्ग्रहस्य भगणेभ्यः।
द्वादशहतावशिष्टं वर्षाद्युपलक्षितं यथान्यायम् ॥ 16 ॥

Note the longitudes of the planets in terms of sign, degrees and minutes. Multiply this by 108 and divide by 12 and the remainder will indicate the years contributed.

स्वांशत्रिभागनिजग्रहवर्गोत्तमसंस्थिते द्वयं गुणकः।
वोच्चयोस्त्रिगुणितं नीचेऽर्धं क्षीयते विशेषेण ॥ 17 ॥

The multiplier is two if the planet is in its own Navamsa, or decanate or Rasi or Vargothama Navamsa. It is to be trebled if it is retrograde motion or in exalted state. It should be halved if the planet is in fall.

पूर्वोक्तहरणमस्मिन् कुर्याद्द्वौमस्य शत्रुहरणं च।
उदितनवांशकसदृशानब्दानुदयस्य कल्पयेन्मतिमान् ॥ 18 ॥

The reductions for Mars should be done here too as explained for Pindayurdaya and while occupying inimical houses.

Lagna will contribute the same number of years as the Navamsas attained by it.

अंशोद्धवं विलगनात्पैण्डं भानोर्निसर्गज चन्द्रात्।
एतेषां यो बलवांस्तस्यायुं कल्पयेद्दायम् ॥ 19 ॥

क्षेत्रोच्चमित्रभागे ग्रहैः समस्तैस्तदांशजनितश्च।
अर्केन्दुलग्नरहितैर्ग्रहैस्तदांशोद्धवो दशामार्गः ॥ 20 ॥

Amsayurdaya shall be esorted to if the Lagna is the strongest. Should the Sun be the strongest, then Pindayurdaya is recommended. Naisargikayu is adopted if the Moon is the strongest. If all the planets be in own houses, exaltation houses or in such Navamsas, then also Amsayurdaya is recommended. Same applies if the planets are not conjunct Lagna, Sun and the Moon.

अपरं दशानुनयनं स्वकीयमार्गेण जीवशर्मोक्तम्।
तस्मादायुर्दायं वक्ष्ये विषयप्रकारं च ॥ 21 ॥

There is another method of Ayurdaya enumerated by Jeevasarma. I now detail the same in he following verses.

नीचोच्चविवरगकला विभज्य ननतायैः समा लब्धाः।
रम्य नल नात गुणिता विभज्य तेनैव मासर्दिनाड्यः ॥ 22 ॥

Note the longitudinal distance between a planet's position and its deep fall degree. Convert this into minutes and divide by 21600. The quotient will reveal the years contributed. The remainder should be multiplied by 12 and divide again by 21600; the quotient is months. Again multiply the remainder by 30 and divide by 21600. The days are represented by the quotient. Multiply the remainder by 60 and divide by 21600 the quotient will yield ghaties.

Notes: If the planet is past its debilitation point and be towards its exaltation, then the longitudinal distance be calculated from deep fall to its position.

सय (17?) यज्ञ (1) रुद्र (22) ज (8) बला (35) च्छोध्यं
तुङ्गात्समीपतः पिण्डम्।
नीचसमीपात्पिण्डं विवरं यदि तेषु संयोज्यम् ॥ 23 ॥

Reduce 17y 1m 22d 8gh and 34vi if the planet is close to its

exaltation. Should it be close to its debilitation, then add a similar figure.

हरणं यत्पूर्वोक्तं प्रथमेऽप्यत्रापि कारयेत्प्राज्ञः।
मन्दसितमूढहरणं भौमस्य न शत्रुहरणं च ॥ 24 ॥

The deductions do not apply to Venus and Saturn if they are eclipsed, and also to Mars in his enemy's house.

होरायामुदितांशप्रमाणमायुर्ददाति लग्नं च।
पापग्रहे तु लग्ने चतुरशस्त्यज्यतेऽन्यथा तु युतिः ॥ 25 ॥

Lagna's contribution is equal to the number of Navamsas it attained. A malefic therein reduces the figure by one fourth and a benefic therein increases the figure by one fourth.

अर्थव्ययक्षौ ग्रहसंयुक्तौ लग्नाद्व्ययार्थौ शशिलग्नराशेः।
ग्रहेण युक्तौ यदि जीवशर्ममतं गुरौ मध्यगतेऽम्बुगे वा ॥ 26 ॥
सर्वे ग्रहा नीचसमीपसंस्थास्तत्प्रोक्तमार्गे बलवर्जितास्तु।
कश्चिद्ग्रहो लग्नगतोऽस्तगो वा तदा स्वरां(7)शेन दशा प्रकल्प्या ॥ 27 ॥

According to Jeevasarma, planets in the 2nd and the 12th from Lagna/the Moon, all planets near their debilitation point, those that are devoid of strength and those in Lagna or in the 7th will reduce the contribution to one seventh of the total life.

राशिचक्रं यथामार्गं निक्षिप्येष्टग्रहस्य च।
त्रिकोणशोधनं कुर्यादादा सर्वेषु राशिषु ॥ 28 ॥

Now about Trinal reduction (Trikona Sodhana) with reference to Ashtaka Vargas. First draw a chart of Rasis as usual, Mark benefic dots of Ashtaka Varga of the planet required and then Trikona reductions should be made.

Notes: The author now deals with the 4th system of assessing longevity. For detailed calculations of Ashtaka Varga system, refer to works like **Brihat Jataka**, **Saravali**, Prof. P.S. Sastri's **Secrets of Ashtaka Varga** etc. Simultaneously Ch. 17 *infra* may also be seen.

त्रिकोणास्तु कथं प्रोक्ता मेपसिंहहयाः क्रमात्।
वृषकन्यामृगास्याश्च तुलाकुंभयमास्तथा ॥ 29 ॥

कर्किवृश्चिकमीनास्ते त्रिकोणाः स्युः परस्परम्।

त्रिकोणेषु च यन्न्यूनं तत्तुल्यं त्रिषु शोधयेत् ॥ 30 ॥

भवत्तद्वयशून्यत्वे शोधयेदन्यमन्दिरम् ॥ 31 ॥

समत्वे सर्वगेषु सर्वं संशोधयेद्बुधः।

नाकस्मिन् भवने शून्ये
त्रिकोणं न शोधयेत्

For the purpose of deductions take the sets of Aries and its trines, Taurus and its trines, Gemini and its trines and Cancer and its trines. In each set, which ever is the least, put the same in the other two. If one of the three is vacant, no change should be made in the other two. If two Rasis are vacant, then the third one should also be made dotless. Lastly if all the three Rasis are equal with dots, vacate dots in all the three Rasis.

एवं त्रिकोणं संशोध्य पश्चादेकाधिपत्यजम् ॥ 32 ॥

क्षेत्रद्वये फलानि स्युर्यदि संशोधयेद्बुधः।

क्षीणेन सह चान्यस्मिच्छोधयेद्ग्रहवर्जिते ॥ 33 ॥

ग्रहयुक्ते फलैहनि ग्रहहीने फलाधिके।

ऊनेन सह चान्यस्मिच्छोधयेद्ग्रहवर्जिते ॥ 34 ॥

फलाधिके ग्रहोपेते चान्यस्मिन् सर्वमुत्सृजेत्।

सग्रहाग्रहतुल्यत्वे सर्वं संशोध्यमग्रहात् ॥ 35 ॥

उभयोर्ग्रहसंयोगे न संशोध्यं कदाचन।

उभाभ्यां ग्रहहीनाभ्यां समत्वे सकलं त्यजेत् ॥ 36 ॥

एकस्मिन् भवने शून्ये न संशोध्यं कदाचन।

कुलीरसिंहयो राश्योः पृथक् क्षेत्रफलं स्मृतम् ॥ 37 ॥

The above is the method of trinal reductions. Now the method of reduction to the pairs of Rasis which have common lords is explained below. This is called Ekadhipathya Sodhana. This reduction is applicable when there are benefic dots in both the Rasis owned by a planet. Should there be less number of dots in a sign while the other Rasi (of the same planet) is not occupied, the smaller number of dots shall be used for both the Rasis. If the unoccupied sign has more dots, than the occupied sign, then make the dots nil in the unoccupied sign. (The occupation can be by any planet). Similar reduction applies when there are equal number of dots in both the Rasis owned by a planet, but one of them should be free from occupation. Should both the Rasis be occupied, no reduction shall be made. Should there be the same

number of dots in both the signs, which are not occupied, dots should be made nil in both the Rasis. If one of the Rasis be vacant in respect of dots, retain dots in the other Rasi. The rules for Ekadhipatya Sodhana do not apply to Cancer and Leo.

Notes: The suggestions given in slokas 32-37 are for reductions applicable to two Rasis owned by one planet and are called Ekadhipatya reductions which should be done after trinal reductions. Since the Moon and the Sun have each one sign only, there is no Ekadhipatya Sodhana for Cancer and Leo.

शोध्यावशिष्ट संस्थाप्य राशिमानेन वर्धयेत्।
 ग्रहयुक्ते तु तद्राशौ ग्रहमानेन वर्धयेत् ॥ 38 ॥
 गोसिंहौ दशगुणितौ वसुभिर्मिथुनालिनौ।
 वणिङ्मेषौ च मुनिभिः कन्यकामकरौ शरैः ॥ 39 ॥
 शेषाः स्वसंख्यागुणितः राशीनां गुणकाः स्मृताः ।

The final figures in each sign, after effecting trinal reduction as well as Ekadhipatya reduction as above be multiplied by the concerned Rasi multipliers, and if a particular Rasi be occupied the figure must be multiplied by the respective planet's multiplier. The Rasi multipliers from Aries onwards are: 7, 10, 8, 4, 10, 5, 7, 8, 9, 5, 11 and 12 respectively.

जीवारशुकसौम्या दशवसुसप्तेन्द्रियैः क्रमाद्गुणिताः ॥ 40 ॥
 बुधसंख्या शेषाणां राशिगुणा ग्रहगुणाः पृथक् कार्याः।
 राशीनां गुणकारैश्च फलानि गुणयेत् पृथक् ॥ 41 ॥
 सति तत्र ग्रहैर्युक्ते गुणयेद्ग्रहसंख्यया।

The figures of multiplication for Jupiter, Mars, Venus and Mercury are 10, 8, 7 and 5 respectively. The multiplier is 5 for other planets (i.e. for the Sun, the Moon and Saturn). the multipliers for Rasis and planets should be treated separately. The dots in the 12 Rasis, obtained after Trinal and Ekadhipatya reductions should be multiplied by Rasi multipliers individually. Should a Rasi be occupied by a planet, the dots should be multiplied by Graha Gunakara.

एवं संगुण्य संयोज्य सप्तभिर्गुणयेत्पुनः ॥ 42 ॥
 सप्तविंशतिसंभक्तात्स्माल्लब्धं तु वत्सराः।

शिष्टं रूपैर्नगैर्नचैर्हत्वा हत्वा पृथक् पृथक् ॥ 43 ॥

हारेण तेन लब्धाः स्युर्मासाहर्घटिकाः क्रमात्।

सप्तविंशतिवर्षाणि मण्डलं परिकीर्तितम् ॥ 44 ॥

तद्भागशुद्धाः संग्राह्या मण्डलाधिकवत्सराः।

The Rasi figure and Graha figure (as obtained through process explained in slokas 38-40 1/2) should be added in respect of each planet, together. (This can be called Sodhya Pinda). This Pinda should be multiplied by 7 and divided by 27. The quotient is years of longevity by the planet concerned. Multiply the remainder by 27 to get months. The next remainder is multiplied by 30 and divided by 27 to get days. The latest remainder is multiplied by 60 and divided by 27 to get ghatīs. 27 years make one Mandala and so the years in excess of 27 (for each planet) should be rejected.

Notes: According to Sambhu Hora, if the contribution of years is in excess of 27 but less than 54, then subtract the quotient from 54. If the quotient is more than 54, subtract it from 81, and if above 81 subtract from 108.

The contribution of each planet should be worked out as explained in the slokas above.

अन्योन्यमर्धहरणं ग्रहयोगे तु कारयेत् ॥ 45 ॥

नीचेऽधर्मस्तगेऽप्यर्धं हरणं तत्र कारयेत्।

शत्रुक्षेत्रे त्रिभागोनं दृश्याद्दहरणं तथा ॥ 46 ॥

रणभङ्गे त्रिकांशोनं तथा पातेऽर्कचन्द्रयोः।

बहुले हरणे प्राप्ते कारयेद्बलवत्तरम् ॥ 47 ॥

पश्चात्संयोज्य तत्सर्वं वाराङ्गेन विवर्धितम्।

मातङ्गलब्धं शुद्धायुर्भवतीति न संशयः ॥ 48 ॥

The contribution of a planet should be halved if it is in the company of another planet. Similar halving should be done if a planet is debilitated or eclipsed. For a planet posited in enemy's house, the loss is one third. This applies also to those in the visible half of the Zodiac, those that have lost in planetary war and those that are in the Pata range of the luminaries. When a planet wants repeated deductions, then, only the highest should

be done. The figures for all the planets should be added together and multiplied by 324 and divided by 365. The net longevity is equal to the quotient in the process.

Notes: The above reductions are explained thus. Suppose Mercury has contributed 12 years, the reductions are as under:

- (a) If he is along with another planet, in the Rasi chart, then his contribution is halved, i.e. only 6 years.
- (b) If Mercury is combust or in Neecha, then also half is deduced. (Combustion need not necessarily occur when the Sun is in the same sign. Only the longitudinal distance counts. Suppose Mercury is in 28° of Leo while the Sun is in 2° of Virgo. Even then Mercury is combust).
- (c) If Mercury in the example is in his enemy's house, then one third reduction should be made, i.e. 12 is reduced to 8.
- (d) If it is in the visible half of zodiac, then also 1/3rd should be rejected. Visible half means the area from Lagna Bhavamadhya to 7th Bhavamadhya counted backwards. According to Prof. P.S. Sastri, the reduction for malefic planets in the visible half should be done as under:
12th house: Full, 11th--1/4th, 10th--1/3rd, 9th--1/4th, 8th--1/5th and 7th--1/6th. He continues to say that for benefics 50% of the above should be applicable for the 6 houses.
- (e) One third reduction is made if a planet is involved in war. (War does not apply to the Sun and Moon).
- (f) One third reduction should be made if a planet is involved in Rahugrasta Surya or Chandra Grahanas. Pata means Rahu's path. Hence Pata range of the Sun and the Moon is interpreted as above.
- (g) Only the highest reduction should be enforced if a planet attracts more than one reduction as mentioned from the above. In such case, only half is reduced once. *But according to Prof. Sastri, there is full reduction in the case of a malefic in 12th from Lagna, which of course can be done only once.*

पूर्ववदिनमासाब्दं कृत्वा तस्य दशा भवेत्।
 एवं ग्रहाणां सर्वेषां दशां कुर्यात् पृथक् पृथक् ॥ 49 ॥

The contribution by each planet in years etc. should be found as above and total dasas should be known accordingly.

अष्टवर्गदशामार्गः सर्वेषामुत्तमोत्तमः।
 केन्द्रेष्वन्यतमस्थे राशिनि ग्रहसंयुतेऽष्टवर्गेण।
 आयुर्दायं कुर्याद्दशमर्शं क्रूरसौम्ययुते ॥ 50 ॥

Among all the systems of Ayurdaya, Ashtakavarga is the best one. The longevity should be evaluated, through Ashtaka Varga system, when the Moon is angular and in the company of a planet while the 10th house has both benefics and malefics.

अष्टवर्ग समुद्धृत्य ग्रहाणां राशिमण्डले।
 प्राग्वत् त्रिकोणं संशोध्य पश्चादेकाधिपत्यजम् ॥ 51 ॥

The benefic dots in the seven Ashtaka Vargas (i.e. considering the planets from the Sun to Saturn) should be added Rasiwise to get the Sarvashtaka Varga figures and then only trinal reductions and Ekadhipatya reductions should be made.

एकस्मिन् मण्डलाधिक्ये शोध्येच्चक्रमण्डलम्।
 द्वादशैव तु गृह्णीयादेवं सर्वेषु राशिषु ॥ 52 ॥

If any Rasi has more than 12 bindus, then retain only 12. All the Rasis should be reduced to such process.

Notes: When the Sarvashtaka Varga is subjected to what is called Mandala Sodhana as explained in this sloka, we get corrected Sarvashtaka Varga chart.

पूर्वोक्तगुणकारैस्तैर्वर्धयेच्च पृथक् पृथक्।
 एकीकृत्य तु तत्सर्वं सप्तभिर्गुणयेत्पुनः ॥ 53 ॥
 सप्तविंशत्या च भाज्यं लब्धमायुः प्रदृश्यते।
 द्वादशादिगुणं शिष्टं मासाद्यं हारभाजितम् ॥ 54 ॥

The said figure (after reductions) should be multiplied by the Rasi multipliers and Graha multipliers (as explained in 38 to 40 1/2 *supra.*) and the total should be multiplied by 7 and di-

vided by 27. The quotient will give longevity in years.

शतोर्ध्वं यदि तत्पिण्डं मण्डलोनाव (10) शेषयेत्।
 शतमेव तु गृह्णीयाद्दीर्घायुर्योगसंभवे ॥ 55 ॥
 सर्वं संयोज्य तत्पिण्डं वाराङ्गेन विवर्धितम्।
 मातङ्गभक्तं लब्धायुर्मातङ्गाब्दं प्रचक्षते ॥ 56 ॥

Should the quotient cross 100, expunge the multiples of 100 and if the native is of long life (as per the suggestions of the horoscope) then retain only 100. The figure should be then multiplied by 324 and divided by 365.

सर्वग्रहेभ्यः शुद्धायुः पिण्डरूपं विनिर्दिशेत्।
 ग्रहाणां तु विभागार्थमुपायस्त्विह कथ्यते ॥ 57 ॥
 व्यस्ताष्टवर्गकदशा चैकीभूता घटीकृता।
 तमेव हारं सर्वेषामनष्टं स्थापयेत् क्वचित् ॥ 58 ॥
 समस्ताष्टकनाड्यस्तु भिन्नाष्टकदशाहताः।
 भागहारहताल्लब्धं ग्रहस्यायुर्भविष्यति ॥ 59 ॥

The rectified longevity of all the planets should be collected together. The contribution of each planet is arrived as under: The dasa periods worked out as per Bhinashtaka varga method should be added together and converted into ghaties. This figure is to be kept as divisor. The Ashtaka Varga ghaties should be multiplied by various Bhinashtaka Vargadasa figures and divided by the divisor referred to above. The quotient indicates the years contributed.

दिनमासाब्दपर्यन्तं कृत्वा पूर्ववदाचरेत्।
 एवं ग्रहाणां सर्वेषां शुद्धायुः स्यात् पृथक् पृथक् ॥ 60 ॥

The days, months and years should be computed as above. Thus exact periods of longevity contributed by each planet should be calculated.

समुदायदशामार्गं एवं क्रम उदाहृतः।
 राशितुल्यानि वर्षाणि प्रयच्छन्त्युदयो बली ॥ 61 ॥

The method of the calculations of dasa periods, contributed by each planet through Ashtaka Varga has already been ex-

plained. When the Lagna is strong, the years contributed by Lagna is equal to the figures signified by Lagna Rasi.

उभयत्रापि विज्ञाय लग्नदायं विनिर्दिशेत्।
अष्टवर्गदशामार्गं सर्वेषां सम्मतं विदुः ॥ 62 ॥

The years contributed by Lagna should be known only after ascertaining by both the methods. The Ashtaka Varga Dasa system is found acceptable to all.

गृहैक्यस्य दशाभावे भेदमार्गं प्रकल्पयेत्।
तदोच्चनीचमार्गेण दशां कुर्याद्विचक्षणः ॥ 63 ॥

Should there be any problem in working out Dasa periods due to conjunction of planets, then a different method may be adopted. The planet's exaltation or depression should be made use of to find out the Dasa periods.

नीचारिभवनयातैर्ग्रहैः समस्तैस्तदंशगैर्वाऽपि।
यवनाचार्यमतेन ग्रहदायं कल्पयेन्मतिमान् ॥ 64 ॥

If the planets occupy inimical or depression signs, Yavana's school of thought should be followed to calculate the planetary contribution.

ग्रहसहिते केन्द्रस्थे चन्द्रे केन्द्राद्बहिः स्थितैः शेषैः।
समुदायाष्टकविधिना आयुर्दायं कल्पयेन्मणित्थमतात् ॥ 65 ॥

Should the Moon be in conjunction with another planet and be in a kendra while all other planets are out of Kendras, then according to Manitha, the Samudayashta Varga system is to be restored to.

एकत्र गर्तं सर्वैः केन्द्रादन्यत्र सस्थितैर्जन्तोः।
आयुर्दायविभागैर्दशाफलं ज्ञायते नैव ॥ 66 ॥

Should all planets be in one house other than an angle, then the effects of Dasa arising out of Ayurdaya contributions cannot be estimated at all.

अल्पायुर्योगभवा दीर्घायुर्योगजास्तु ये मनुजाः।
तेषां दशाविभागैरायुर्ज्ञातुं न शक्यते नूनम् ॥ 67 ॥

षष्ठाष्टमव्ययगतैः पापैरल्पायुरादिशेत्तज्ज्ञः।
सौम्यैर्विपरीतं स्यान्मिश्रखगैर्मध्यमायुरादेश्यम् ॥ 68 ॥

If a person born is of short life or long life (unduly long life?), the longevity cannot be determined through the method of planetary Dasa periods. Malefics in the 6th, 8th, and 12th will make one short lived. Benefics in the said houses will give long life. Middle life should be predicted if there is a mix of good and bad planets in these houses.

इति श्रीवराहमिहिरसुतपृथुयशोविरचिते होरासारे आयुर्दायाध्यायः सप्तमः।

Thus ends the seventh chapter entitled Ayurdayadhyaya in Horasara, of Prithuyasas, son of Varaha Mihira

CHAPTER 8

अष्टमोऽध्यायः

॥ दशाकलनिरूपणाध्यायः ॥

होरादिनेशशशिनां प्रबलो भवेद्य-
स्तत्कण्टकादिषु गता कथिता दशेशाः।
पूर्वा दशातिबलिनः सदृशोऽब्दवृन्दो।
साम्ये भवेच्च शरदां प्रथमोदितस्य ॥ 1 ॥

The dasa of the strongest comes first among the Lagna, the Sun and the Moon. Then comes the dasa of the planet that is angular while the third dasa is of that which is non-angular. Should all the three be of equal strength, then the order is based on larger number of years contributed. Should even the years be not different, then the one rises after next conjunction will be predominant. Finally if these risings are similar, then the dasa of the one that has risen first will lead the scheme.

वयोमुखेषु त्रिषु च त्रयः स्युर्लग्नार्कचन्द्रा बलसन्नियोगात्।
यथाबलं कालविधानमेत्य त्रिधाऽऽहिता हि त्रिभिरेव विद्यात् ॥ 2 ॥

Based on the strength of the above mentioned trinity, the three various stages of life will be effective in order. The strength or otherwise of these three will decide the effects of the three stages of life.

स्वोच्चस्थितो मित्रभगः स्ववर्गे स्वर्क्षेऽपि चान्यरशुभैरदृष्टः।
जन्माधिपस्तद्गुणवीर्यवान् स्यात्तज्जन्मकालेऽपि शुभप्रदः स्यात् ॥ 3 ॥

Should the dispositor of the Moon be exalted, in a friend's house, in his own Varga/Rasi and have no aspect of malefics then she will powerfully reveal the qualities of Lagna Lord and prove auspicious to the native from the very birth.

त्रिषट्कलाभेषुगतैः समस्तैः सौम्यैः सुखादीनि भवन्ति बाल्ये।
तत्रैव पापैर्वयसौऽन्त्यकाले जायार्थपुत्रा हि भवन्ति सम्यक् ॥ 4 ॥

Should all the benefics be in 3rd, 6th and 11th houses, the subject will be happy in his early part of life. Malefics in these houses will give wife, money and issues in the second part of one's life.

लग्नस्य पूर्व न भवेद्दशा तु यदा तदा त्वन्यदशा भवेत्सा।
अन्ये तु नेच्छन्ति परे तु केचिद्गुरुप्रसादेन च लभ्यमेतत् ॥ 5 ॥

Should the dasa of the Lagna not open at birth, then some other dasa may occur. However, some do not subscribe to this view point. The right way should be conceived per mercy of the preceptor.

उच्चान्निवृत्ते त्ववरोहिसंज्ञा क्रमात् क्षयं यान्ति दशाफलानि।
आरोहिणी स्वोच्चमुखाभिलाषे क्रमेण सर्वं फलमातनोति ॥ 6 ॥

The dasa of a planet leaving its exaltation sign is called Avarohi dasa and the (good) results gradually diminish. Similarly when a planet is approaching its exaltation sign, its dasa is called (Arohini) and it will give full effects.

तुङ्गसुहृत्स्वगृहांशे नीचे रिपुभेऽस्तसंस्थिते वाऽपि।
तस्य दशा मिश्रफला दशा परार्द्धे शुभप्रदा ज्ञेया ॥ 7 ॥

As regards the dasa of a planet in exaltation, friend's Rasi or own Rasi, such Amsa, its depression or inimical sign or is eclipsed, it will give mixed effects and prove auspicious in the second half.

सविता दशाफलानां प्रापयिता चन्द्रमाः प्रबोधयिता।
आदित्यचन्द्रवशाः सर्वे ताराग्रहा ज्ञेयाः ॥ 8 ॥

The Sun gives vitality to the dasa effects, while the Moon regains the same. All other planets are known as starry planets and remain under the influence of the Sun and the Moon.

चन्द्रार्धनैयसोमजभृगुसुतगुरुसूर्यमन्दानाम्।
क्रमशो दशापरिग्रह इष्टा नैसर्गिकी शुभा प्रोक्ता ॥ 9 ॥

In the system of Naisargika dasa, the dasa of planets follows

as under: Moon, Mars, Mercury, Venus, Jupiter, Sun and Saturn and these prove auspicious in their turns.

कष्टगृहे कष्टांशे मूढेऽपि निसर्गसंस्थिताः शुभदाः।
शस्तगृहे शस्तांशे निसर्गयोगास्तु राज्यफलदाः स्युः ॥ 10 ॥

Though a planet may be in evil Rasi or evil Amsa or eclipsed by the Sun, he will yield good results if he has potence to bestow. If he is in enemy's house or Amsa, he will under the circumstances, yield kingdom.

Notes: "Nisarga" means bestowing or granting and hence a liberal translation as above is made. It has also been translated as Naisargika dasa elsewhere. The reader is the best judge.

यस्य नवांशकहोरा भास्कर संज्ञा प्रवृद्धफलदा स्यात्।
शशिभागांश्च होरा सुषुप्तिचिन्तासु फलदा स्यात् ॥ 11 ॥

The planet placed in the Hora or Navamsa of the Sun will give full effects while the one in the Moon's Navamsa or Hora, it is only in a pipe dream that the results mature.

Notes: Refer to Brihat Jataka, Ch. XXI, slokas 4 and 5. Malefic in solar horas in odd Rasis make one famous, engaged in big undertaking; powerful, wealthy and bright. Similarly benefics in lunar horas in even Rasi make the person mild in disposition, brilliant in form, happy, lucky, intelligent and sweet spoken. If malefics are in lunar horas in odd signs or benefics in solar horas in even signs, the native is devoid of the respective effects.

पाकपतौ लग्नस्थे स्वोच्चे स्वर्क्ष त्रिभागदशमे स्वे।
तस्य दशा पुष्टफला तेषु नवांशस्थितेषु मध्यफला ॥ 12 ॥

The dasa of a planet in the lagna, exaltation house, own rasi or own drekkana will be fully beneficial. The effects of such a planet placed in any navamsa as above will only be mixed.

चन्द्रस्तु दशारम्भे कुलीरभवनस्थितो यदा भवति।
स्त्रीदोषकृत्यशुघ्नः कुजभवने हन्ति वास्तुपतिम् ॥ 13 ॥

If at the start of a dasa, the Moon be in Cancer, the person will be harmed by a lady and kill cattle. In the house of Mars, he will kill the landlord.

Notes: The details to work out the starting movements of Dasa or Bhukti are elaborately dealt with in the notes under sloka 18 of this chapter.

विद्याशास्त्रज्ञानं मित्रप्राप्तिं करोति बुधराशः।
सुखगृहमानायापि जीवगृहे दिशति शीतकरः ॥ 14 ॥

Should the Moon (at the time of a commencement of dasa) be in a Rasi owned by Mercury, learning, proficiency in sastras and making new acquaintances are indicated. If it is Jupiter's Rasi, one begets comforts, residence and respect.

शौक्रेऽन्नपानमतुलं सौख्यं चन्द्रो विनाशं च।
परिणतवनिताप्रीतिं सौरगृहे प्रेष्यकर्मरतिम् ॥ 15 ॥

And in the house of Venus, she gives enjoyment of food and drink galore, comforts and destruction too. Should Saturn be the owner of such a house, the person derives pleasures through the woman he married and does menial acts.

दुर्गारण्यनिवासं कर्षणकर्मसु रतिं महोत्साहम्।
सिंहे शशी प्रकुरुते स्त्रीपुत्रविवर्दिमनिशं वा ॥ 16 ॥

If the said Moon be in Leo, the native lives in impeccable forests, feels inclined to torture others and quarrel with wife and son.

मित्रोच्चोपचयस्थाने त्रिकोणे सप्तमेऽपि वा।
पाकेश्वरे स्थिरश्चन्द्रः कुरुते सत्फलां दशाम् ॥ 17 ॥

At the commencement of a dasa, if the dasa lord be in a friendly house, or be exalted or in an upachaya house, trine or the 7th, there will be generally good results.

विपरीतगतश्चन्द्रो दशादौ पर्यवस्थितः।
स्वोच्चगस्यापि खेटस्य दशा न प्रतिपूजिता ॥ 18 ॥

If the Moon is in adverse house (at the commencement of a dasa) the lord of the dasa, though placed in exaltation (in the natal horoscope) will not give good affects.

Notes: Authors like Manithha, Kesava Daivagna, Mahadeva

etc. suggest that the Moon's good position at the moment of the starting of a Dasa is necessary in order that the Dasa Lord, Bhukti Lord etc. bestow good results. This is in spite of the fact that the planet concerned in the nativity may not be that good. Conversely, if the Moon is not well placed at Dasa Prarambha Kala or Bhukti Prarambha Kala (i.e. commencement of Dasa or Bhukti), with well placed Dasa Lord/Bhukti Lord with reference to the nativity, only adverse results will be felt. Keeping this in mind, Prithu Yasas also suggests that the Moon should be well placed at the commencement of a planetary period. Unfortunately, direct and sufficient stress is not made in this work on Udu dasa or Vimshottari Dasa, as the chapter concerned has only a couple of slokas, and is placed at the end of the work. However, Mantreswara attaches more and due significance to Udu dasa and places the particular chapter at the head of the various dasas in his Phala Deepika. Does Prithu Yasas also feel otherwise that Udu Dasa is the most reliable, vide ch. 31, sloka 11? As Udu Dasa is found more useful and is very popular, we ought to know the mechanism of dasa bhuktis and the method of finding out dasa/bhukti prarambha kala. After finding out the exact moment when a dasa or bhukti starts, a chart mapping the planets should be erected to get more informative clues. Hence, I explain the same in this chapter itself, so that the reader can couple it with instructions from all other sources. Without knowing commencing time of a period, one cannot arrive at exact results.

The total period of Vimshottari dasa is 120 years. But the details of bhuktis given in standard almanaces are only in Savana mana (i.e. based on lunar months) whereas Manitha and Kesava Daivajna suggest that Saura Mana (months and years based on solar scheme). This reference is of course to Vimshottari Dasa's context. Sensibly, even though it is not mentioned, Sauramana year should be adhered to for all dasa schemes. Kesava Daivajna in his Kesava Paddhati gives an elaborate group of tables for various Dasas and Bhuktis for Udu dasa system. Mantreswara in his Phala Deepika, Ch. 19, sloka 4 unequivocally instructs that the year for Udu dasa equals to the *Sun's full course to complete one round of the zodiac*. Kesava's Saura Varsha as one year is equal to 365 days 15 ghatis 31 liptas and 5 vilipatas or 365d 6h 12m

36s. This is actually the time that the Sun requires to touch the same zodiacal degree again in his transit.

Coming now to Kesava Paddhati, we give in table I, the correction factors which should be applied to Savana Mana scheme of the Dasa Bhuktis and the resultant scheme is Saura Mana scheme of Vimshottari Dasa. In Table II, the actual Dasa Bhuktis in Vimshottari Dasa system in Sauramana are given. There are Various stages to go through in order that the scheme is applied to a horoscope. The balance of opening dasa should also be converted into Sauramana by applying the corrections shown in Table 1 to the Savana Mana balance usually obtained at birth. Then the Savana Mana dasas in order can be applied to know the beginning of a particular Dasa. For Bhuktis in any dasa, similar system is adopted. The selection of Ayanamsa is left to the choice of the reader. The best one, however, is Chaitra Shukla Paksha which is followed by *Lahiri's ephemeris*.

In the process, we are concerned with the total duration of the birth star. The indication of time given here are in ghaties or hours from the zero hour of the day and not from Sun-rise. First draw the dasa balance at birth in Savana Mana, as usual. After noting the same in Sauramana duration, we can apply it to Gregorian calendar conveniently in the way that is being explained herein.

Suppose a native is born on June 1, 1974 at 15h 45 m (i.e. 3.45 p.m.). Let us find out the beginning of Ketu dasa in Saura Mana. The birth star is Chitra. The unexpired portion of Chitra at birth is 1 hour. Refer to *Lahiri's Ephemeris 1974*. It is advisable to use Savana mana at this stage as I mentioned earlier. Mars Dasa is for 2520 days. Thus we get a balance of 103d 23h 14m as per Savana measure. Convert this into Sauramana with the aid of conversion factors given in Table I and then add the Sauramana durations shown in Table II straightaway for dasas of Rahu, Jupiter, Saturn and Mercury, to get the beginning moment of Ketu Dasa, which follows the ending moment of Mercury Dasa. Proceed with the corrections as per the steps given below, with the Savana Mana Mars balance at birth:

Mars balance in <i>Savana mana</i>	Correction to obtain <i>Sauramana</i>				
	Days	Gh	Vigh	Lipta.	Vili.
100 days	1	27	38	28	20
3 days	0	2	37	45	15
58 ghatīs	0	0	50	30	30
4 Vighatīs	0	0	0	3	29
Correction to <i>Savana-</i> <i>mana</i> to get <i>Sauramana</i>	1	31	6	47	34
<i>Savana</i> Mars balance	103	58	4	0	0
<i>Saura mana</i> Mars balance	105	29	10	47	34
<i>Saura mana</i> Rahu dasa	6574	39	0	0	0
<i>Saura mana</i> Jupiter	5844	8	8	0	0
<i>Saura mana</i> Saturn	6939	54	39	30	0
<i>Saura mana</i> Mercury	6209	23	38	30	0
<i>Saura mana</i> Ketu dasa beginning from birth	256743	34	36	47	34

This is from the moment of birth, Ketu Dasa in *Saura mana* starts after a lapse of 25673 days, 34 ghatīs, 36 vighatīs, 47 Liptas and 34 Viliptas. One Lipta is made of 60 Viliptas; one Vighati is made of 60 Liptas; one ghati is made of 60 vighatīs and one day consists of 60 ghatīs. One ghati is equal to 24 minutes of modern time.

To apply *Saura mana* durations to Gregorian calendar we ought to know the number of days elapsed from the beginning of *Kali Yuga*. In Table III, Kali elapsed days are given for easy reference as obtained from Lahiri's *Advance Ephemeris* (1951-2050 A.D.). As without this Table III, the reader may not be in a position to profitably use the present discussions, the same is given though it would consume luxurious and valuable space.

Taking the *Kali Savana* calendar (Table III), see the corresponding figures for the zero date of June, 1974 (the last moment

of May 31, 1974 and the beginning of 1st June, 1974). We get 5149y 3m 4d. This, when converted into number of days, yields 18,53,734 days. To this add 15 hrs 45 minutes (the difference between midnight of 31.5.1974 to the time of birth, i.e. 37 gh 50 vi). Now apply as under:

	d	-gh	vigh	li	vili
Kali days elapsed upto birth	18,53,734	-37	50	0	0
Kali days from birth to Ketu (Sauramana) beginning ...	25, 673	-34	36	47	34
	<hr/> 18,79,408	<hr/> -12	<hr/> 26	<hr/> 47	<hr/> 34

This is to say, Ketu dasa (Saura mana) begins after 18, 79, 408d 12gh 26 vigh 47 liptas and 34 viliptas from the beginning of Kali Yuga.

With the help of 18,79,408 days (converted into years at the rate of 360 days) we can find out from the Kali Savana calendar that the period corresponding to Gregorian calendar is September 14, 2044 AD. The time of 12gh 26vigh 47 li and 34 vili is equal to 4h 38 m. That is Ketu dasa Saura mana begins at 4 h 38m (from the zero hour) of September 14, 2044. The planetary chart for this moment is called Dasa Parambha Kala Kundali. A word on table of Kali Savana calendar. The year here is based on 360 days. So, multiplications or division in this context should be made on 360 day-per-year basis. Since the Gregorian calendar (NS) is appended simultaneously, Saura mana beginning/ending will not be faulty.

What is the difference between the ordinary way of working and this long exercise? Everything will go all right if round years are added for the whole dasa simply and the Vimshottari dasa of 120 years will end simultaneously. But, if months for Bhuktis are added one after the other, then it will mislead. And with our present working, we can locate the exact minute when a period begins or ends.

How this table of Saura mana is arrived? Manitha suggests that the Savana mana figures should be converted into days (360

days per year) and multiplied by 13 and divided by 890. The resultant figure is the correction to be applied to Savana mana to get Saura mana. For example, we take Moon bhukti Sun dasa as 6 months or 180 days whereas in Savana mana it is not so. An addition of 2d 37 gh 45 vigh 15 li is to be made as can be seen in Table II.

It is hoped that with so much of data before him, the reader will make further research to get more clues to the results of planetary combinations at birth with the help of a chart erected for the moment a dasa or bhukti commences.

Now the tables are given below:

TABLE I
SAURAMANA CORRECTION FACTORS FOR
SAVANAMANA DAYS

Savana Days	Saura D.	Corection		Factors	
		GH.	Vigh.	Lip.	Vilip.
1			52	35	5
2		1	45	10	10
3		2	37	45	15
4		3	30	20	20
5		4	22	55	25
6		5	15	30	30
7		6	8	5	35
8		7	0	40	40
9		7	53	15	45
10		8	45	50	50
11		9	38	25	55
12		10	31	1	0
13		11	23	36	5
14		12	16	11	10
15		13	8	46	15
16		14	1	21	20
17		14	53	56	25

18		15	46	31	30
19		16	39	6	35
20		17	31	41	40
30		26	17	32	30
40		35	3	23	20
50		43	49	14	10
60		52	35	5	0
70	1	1	20	55	50
80	1	10	6	46	40
90	1	18	52	37	30
100	1	27	38	28	20
200	2	55	16	56	40
300	4	22	55	25	0
400	5	50	33	53	20
500	7	18	12	21	40
600	8	45	50	50	0
700	10	13	29	48	20
800	11	41	7	46	40
900	13	8	46	15	0
1000	14	36	24	43	20
2000	29	12	49	26	40
3000	43	49	14	10	0
4000	58	25	38	53	20
5000	73	2	3	36	40
6000	82	38	28	20	0
7000	102	14	53	3	20

TABLE II
SAURAMANA DURATIONS OF VIMSHOTTARI DASA

1. Sun's major period:

<i>Sub period</i>	<i>Days</i>	<i>Ghatis</i>	<i>Vighatis</i>	<i>Liptas</i>
(1)	(2)	(3)	(4)	(5)
Sun	109	34	39	9
Moon	182	37	45	15

Mars	127	50	25	40.5
Rahu	328	43	57	27
Jupiter	292	12	24	24
Saturn	346	59	48	58.5
Mercury	310	28	10	55.5
Ketu	127	50	25	40.5
Venus	365	15	30	30.5
Total	2191	33	3	0.5

2. Moon's major period

Moon	304	22	55	25.5
Mars	213	3	2	47.5
Rahu	547	53	15	45
Jupiter	487	0	40	40
Saturn	578	19	33	17.5
Merc	517	26	58	12.5
Ketu	213	4	2	47.5
Venus	508	41	50	50
Sun	182	37	45	15
Total	3652	35	5	0

3. Mars major period

Mars	149	8	49	57.25
Rahu	383	31	17	1.50
Jup	340	54	28	28
Saturn	404	49	41	18.52
Merc	362	12	52	44.75
Ketu	149	8	49	57.25
Venus	426	8	5	35
Sun	127	50	25	40.50
Moon	213	4	2	27.50
Total	2556	48	33	30

4. Rahu's major period

Rahu	986	11	52	21
Jupiter	876	37	13	12

Saturn	1040	59	11	55.5
merc	931	24	32	46.5
Ketu	383	31	17	1.5
Venus	1055	46	31	30
Sun	328	43	57	27
Moon	547	53	15	45
Mars	383	31	17	1.5

Total	6574	39	00	0
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5. *Jupiter's major period*

Jup	779	13	5	4
Sat	925	19	17	16
Merc	827	55	9	8
Ketu	340	54	28	28
Venus	974	1	21	20
Sun	292	12	24	24
Moon	487	0	40	40
Mars	340	54	28	28
Rahu	876	37	13	12

Total	5834	8	8	0
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6. *Saturn's major period*

Sat	1098	49	9	15.25
Merc	988	9	14	35.75
Ketu	404	49	41	18.25
Ven	1156	39	6	35
Sun	346	59	43	58.50
Moon	578	19	33	17.50
Mars	404	49	41	18.25
Rahu	1040	59	11	55.50
Jup	925	19	17	16

Total	6939	54	39	30
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7. *Mercury's major period*

Merc	879	39	50	57.25
Ketu	362	12	52	44.75

Ven	1034	53	56	25
Sun	310	28	10	55.50
Mon	517	26	58	12.50
Mars	362	12	52	44.75
Rahu	931	24	32	46.50
Jup	827	55	9	8
Sat	933	9	14	35.75
Total	6209	23	38	30

8. *Ketu's major period*
(Same as Mars with suitable order)

9. *Venus major period*

Ven	1217	31	41	40
Sun	365	15	30	30
Moon	608	45	50	50
Mars	426	8	5	35
Rahu	1095	46	31	30
Jup	974	1	21	20
Sat	1156	39	6	35
Merc	1034	53	56	25
Ketu	426	8	5	35
Total	7305	10	10	0

SAVANA CALENDAR

Kiliyuga Savana years, months and days-*contd.*

Year	Jan. 0			Mar 0			June 0			Sept 0			Dec 0		
	y	m	d	y	m	d	y	m	d	y	m	d	y	m	d
1950	5124	5	27	24	7	26	24	10	28	25	2	0	25	5	1
51	5125	6	2	25	8	1	25	11	3	26	2	5	26	5	6
52	5126	6	7	26	8	7	26	11	9	27	2	11	27	5	12
53	5127	6	13	27	8	12	27	11	14	28	2	16	28	5	17
54	5128	6	18	28	8	17	28	11	19	29	2	21	29	5	22
55	5129	6	23	29	8	22	29	11	24	30	2	26	30	5	27
56	5130	6	28	30	8	28	31	0	0	31	3	2	31	6	3
57	5131	7	4	31	9	3	32	0	5	32	3	7	32	6	8
58	5132	7	9	32	9	8	33	0	10	33	3	12	33	6	13
59	5133	7	14	33	9	13	34	0	15	34	3	17	34	6	18

SAVANA CALENDAR

Kiliyuga Savana years, months and days-*contd.*

Year	Jan. 0			Mar 0			June 0			Sept 0			Dec 0		
	y	m	d	y	m	d	y	m	d	y	m	d	y	m	d
1960	5134	7	19	34	9	19	35	0	21	35	9	23	35	6	24
61	5135	7	25	35	9	24	36	0	26	36	3	28	36	6	29
62	5136	8	0	36	9	29	37	1	1	37	4	3	37	7	4
63	5137	8	5	37	10	4	38	1	6	38	4	8	38	7	9
64	5138	8	10	38	10	10	39	1	12	39	4	14	39	7	15
65	5139	8	16	39	10	15	40	1	17	40	4	19	40	7	20
66	5140	8	21	40	10	20	41	1	22	41	4	24	41	7	25
67	5141	8	26	41	10	25	42	1	27	42	4	29	42	8	0
68	5142	9	1	42	11	1	43	2	3	43	5	5	43	8	6
69	5143	9	7	43	11	6	44	2	8	44	5	10	44	8	11
1970	5144	9	12	44	11	11	45	2	13	45	5	15	45	8	16
71	5145	9	17	45	11	16	46	2	18	46	5	20	46	8	21
72	5146	9	22	46	11	22	47	2	24	47	5	26	47	8	27
73	5147	9	28	47	11	27	48	2	29	48	6	1	48	9	2
74	5148	10	3	49	0	2	49	3	4	49	6	6	49	9	7
75	5149	10	8	50	0	7	50	3	9	50	6	11	50	9	12
76	5150	10	13	51	0	13	51	3	15	51	6	17	51	9	18
77	5151	10	19	52	0	18	52	3	20	52	6	22	52	9	23
78	5152	10	24	53	0	23	53	3	25	53	6	27	53	9	28
79	5153	10	29	54	0	28	54	4	0	54	7	2	54	10	3
1980	5154	11	4	55	1	4	55	4	6	55	7	8	55	10	9
81	5155	11	10	56	1	9	56	4	11	56	7	13	56	10	14
82	5156	11	15	57	1	14	57	4	16	57	7	18	57	10	19
83	5157	11	20	58	1	19	58	4	21	58	7	23	58	10	24
84	5158	11	25	59	1	25	59	4	27	59	7	29	59	11	0
85	5160	0	1	60	2	0	60	5	2	60	8	4	60	11	5
86	5161	0	6	61	2	5	61	5	7	61	8	9	61	11	10
87	5162	0	11	62	2	10	62	5	12	62	8	14	62	11	15
88	5163	0	16	63	2	16	63	5	18	63	8	20	63	11	21
89	5164	0	22	64	2	21	04	5	23	64	8	25	64	11	26

SAVANA CALENDAR

Kiliyuga Savana years, months and days-contd.

Year	Jan. 0			Mar 0			June 0			Sept 0			Dec 0		
	y	m	d	y	m	d	y	m	d	y	m	d	y	m	d
1990	5165	0	27	65	2	26	65	5	28	65	9	0	66	0	1
91	5166	1	2	66	3	1	66	6	3	66	9	5	67	0	6
92	5167	1	7	67	3	7	67	6	9	67	9	11	68	0	12
93	5168	1	13	68	3	12	68	6	14	68	9	16	69	0	17
94	5169	1	18	69	3	17	69	6	19	69	9	21	70	0	22
95	5170	1	23	70	3	22	70	6	24	70	9	26	71	0	27
96	5171	1	28	71	3	28	71	7	0	71	10	2	72	1	3
97	5172	2	4	72	4	3	72	7	5	72	10	7	73	1	8
98	5173	2	9	73	4	8	73	7	10	73	10	12	74	1	13
1999	5174	2	14	74	4	13	74	7	15	74	10	17	75	1	18
2000	5175	2	19	75	4	19	75	7	21	75	10	23	76	1	24
01	5176	2	25	76	4	24	76	7	26	76	10	28	77	1	29
02	5177	3	0	77	4	29	77	8	1	77	11	3	78	2	4
03	5178	3	5	78	5	4	78	8	6	78	11	8	79	2	9
04	5179	3	10	79	5	10	79	8	12	79	11	14	80	2	15
05	5180	3	16	80	5	15	80	8	17	80	11	19	81	2	20
06	5181	3	21	81	5	20	81	8	22	81	11	24	82	2	25
07	5182	3	26	82	5	25	82	8	27	82	11	29	83	3	0
08	5183	4	1	83	6	1	83	9	3	84	0	5	84	3	6
09	5184	4	7	84	6	6	84	9	8	85	0	10	85	3	11
2010	5185	4	12	85	6	11	85	9	13	86	0	15	86	3	16
11	5186	4	17	86	6	16	86	9	18	87	0	20	87	3	21
12	5187	4	22	87	6	22	87	9	24	88	0	26	88	3	27
13	5188	4	28	88	6	27	88	9	29	89	1	1	89	4	2
14	5189	5	3	89	7	2	89	10	4	90	1	6	90	4	7
15	5190	5	8	90	7	7	90	10	9	91	1	11	91	4	12
16	5191	5	13	91	7	13	91	10	15	92	1	17	92	4	18
17	5192	5	19	92	7	18	92	10	20	93	1	22	93	4	23
18	5193	5	24	93	7	23	93	10	25	94	1	27	94	4	28
19	5194	5	29	94	7	28	94	11	0	95	2	2	95	5	3

SAVANA CALENDAR

Kiliyuga Savana years, months and days-contd.

Year	Jan. 0			Mar 0			June 0			Sept 0			Dec 0		
	y	m	d	y	m	d	y	m	d	y	m	d	y	m	d
2020	5195	6	4	95	8	4	95	11	6	96	2	8	96	5	9
21	5196	6	10	96	8	9	96	11	11	97	2	13	97	5	14
22	5197	6	15	97	8	14	97	11	16	98	2	18	98	5	19
23	5198	6	20	98	8	19	98	11	21	99	2	23	99	5	24
24	5199	6	25	99	8	25	99	11	27	00	2	29	00	6	0
25	5200	7	1	00	9	0	01	0	2	01	3	4	01	6	5
26	5201	7	6	01	9	5	02	0	7	02	3	9	02	6	10
27	5202	7	11	02	9	10	03	0	12	03	3	14	03	6	15
28	5203	7	16	03	9	16	04	0	18	04	3	20	04	6	21
29	5204	7	22	04	9	21	05	0	23	05	3	25	05	6	26
2030	5205	7	27	05	9	26	06	0	28	06	4	0	06	7	1
31	5206	8	2	06	10	1	07	1	3	07	4	5	07	7	6
32	5207	8	7	07	10	7	08	1	9	08	4	11	08	7	12
33	5208	8	13	08	10	12	09	1	14	09	4	16	09	7	17
34	5209	8	18	09	10	17	10	1	19	10	4	21	10	7	22
35	5210	8	23	10	10	23	11	1	24	11	4	26	11	7	27
36	5211	8	28	11	10	28	12	2	0	12	5	3	12	8	3
37	5212	9	4	12	11	3	13	2	5	13	5	7	13	8	8
38	5213	9	9	13	11	8	14	2	10	14	5	13	14	8	13
39	5214	9	14	14	11	13	15	2	15	15	5	17	15	8	18
2040	5215	9	19	15	11	10	16	3	21	16	5	23	16	8	24
41	5216	9	25	16	11	24	17	3	26	17	5	28	17	8	29
42	5217	10	0	17	11	29	18	3	1	18	6	3	18	9	4
43	5218	10	5	19	0	4	19	3	6	19	6	8	19	9	9
44	5219	10	10	20	0	10	20	3	12	20	6	14	20	9	15
45	5220	10	16	21	0	15	21	3	17	21	6	19	21	9	20
46	5221	10	21	22	0	20	22	3	22	23	6	24	23	9	25
47	5222	10	26	23	0	25	23	3	27	23	6	29	23	10	0
48	5223	11	1	24	1	1	24	4	3	24	7	5	24	10	6
2049	5224	11	7	25	1	6	25	4	3	25	7	10	25	10	11

N.B.: 3102 B.O. Feb. 17-18, Thurs-Friday midnight (Ujjain) is the zero date of the series and Feb. 18 is the 1st day.

TABLE-III
SAVANA CALENDAR

Kaliyuga Savana years, months and days.

Year A.D.	Jan. 0			Mar 0			June 0			Sept 0			Dec 0		
	y	m	d	y	m	d	y	m	d	y	m	d	y	m	d
1900	5073	9	5	73	11	4	74	2	6	74	5	8	74	8	9
01	5074	9	10	74	11	9	75	2	11	75	5	13	75	8	14
02	5075	9	15	75	11	14	76	2	16	76	5	18	76	8	19
03	5076	9	20	76	11	19	77	2	21	77	5	23	77	8	24
04	5077	9	25	77	11	25	78	2	27	78	5	29	78	9	0
05	5078	10	1	79	0	0	79	3	2	79	6	4	79	9	5
06	5079	10	6	80	0	5	80	3	7	80	6	9	80	9	10
07	5080	10	11	81	0	10	81	3	12	81	6	14	81	9	15
08	5081	10	16	82	0	16	82	3	18	82	6	20	82	9	21
09	5082	10	22	83	0	21	83	3	23	83	6	25	83	9	26
1910	5083	10	27	84	0	26	84	3	28	84	7	0	84	10	1
11	5084	11	2	85	1	1	85	4	3	85	7	5	85	10	6
12	5085	11	7	86	1	7	86	4	9	86	7	11	86	10	12
13	5086	11	13	87	1	12	87	4	14	87	7	16	87	10	17
14	5087	11	18	88	1	17	88	4	19	88	7	21	88	10	22
15	5088	11	23	89	1	22	89	4	24	89	7	26	89	10	27
16	5089	11	28	90	1	28	90	5	0	90	8	2	90	11	3
17	5091	0	4	91	2	3	91	5	5	91	8	7	91	11	8
18	5092	0	9	92	2	8	92	5	10	92	8	12	92	11	13
19	5093	0	14	93	2	13	93	5	15	93	8	17	93	11	18
1920	5094	0	19	94	2	19	94	5	21	94	8	23	94	11	24
21	5095	0	25	95	2	24	95	5	26	95	8	28	95	11	29
22	5096	1	0	96	2	29	96	6	1	96	9	3	97	0	4
23	5097	1	5	97	3	4	97	6	6	97	9	8	98	0	9
24	5098	1	10	98	3	10	98	6	12	98	9	14	99	0	15
25	5099	1	16	99	3	15	99	6	17	99	9	19	00	0	20
26	5100	1	21	00	3	20	00	6	22	00	9	24	01	0	25
27	5101	1	26	01	3	25	01	6	27	01	9	29	02	1	0
28	5102	2	1	02	4	1	02	7	3	02	10	5	03	1	6
29	5103	2	7	03	4	6	03	7	8	03	10	10	01	1	11

SAVANA CALENDAR

Kaliyuga Savana years, months and days.

Year	Jan.0			Mar0			June0			Sept0			Dec0		
	y	m	d	y	m	d	y	m	d	y	m	d	y	m	d
1930	5104	2	12	04	1	11	04	7	13	04	10	15	05	1	16
31	5105	2	17	05	4	16	05	7	18	05	10	20	06	1	21
32	5106	2	22	06	4	22	06	7	24	06	10	26	07	1	27
33	5107	2	28	07	4	27	07	7	29	07	11	1	08	2	2
34	5108	3	8	08	5	2	08	8	4	08	11	6	09	2	7
35	5109	3	8	09	5	7	09	8	9	09	11	11	10	2	12
36	5110	3	13	10	5	13	10	8	15	10	11	17	11	2	18
37	5111	3	19	11	5	18	11	8	20	11	11	22	12	2	23
38	5112	3	24	12	5	23	12	8	35	12	11	27	13	2	28
39	5113	3	29	13	5	28	13	9	0	14	0	2	14	3	3
1940	5114	4	4	14	6	4	14	9	6	15	0	8	15	3	9
41	5115	4	10	15	6	9	15	9	11	16	0	13	16	3	14
42	5116	4	15	16	6	14	16	9	16	17	0	18	17	3	19
43	5117	4	20	17	6	19	17	9	21	18	0	23	18	3	24
44	5118	4	25	18	6	25	18	9	27	19	0	29	19	4	0
45	5119	5	1	19	7	0	19	10	2	20	1	4	20	4	5
46	5120	5	6	20	7	5	20	10	7	21	1	9	21	4	10
47	5121	5	11	21	7	10	21	10	12	22	1	14	22	4	15
48	5122	5	16	22	7	16	22	10	18	23	1	20	23	4	21
1949	5123	5	22	23	7	21	23	10	23	24	1	25	24	4	26

N.B.: The months of this calendar are of 30 days each and the year is of 360 days. The days are the Kali elapsed days at 24A (midnight) of the date.

एतैः प्रकारैर्बहुभिरवधार्य विवेकिना।

शुभाशुभपरिज्ञानं पुरुषं प्रतिचिन्तयेत् ॥ 19 ॥

Only after analysis of the said rules, a wise person should predict good or bad results.

इति श्रीवराहमिहिरसुतपृथुयशो विरचिते होरासारे दशाफलनिरूपणाध्यायोऽष्टमः ।

Thus ends the 8th Chapter called Dasa Phala Nirupana in Horasara of Prithuyasas, son of Varaha Mihira.

CHAPTER 9

नवमोऽध्यायः

॥ सूर्यदशाफलाध्यायः ॥

भानोर्दशानुभूतो विदेशवासी वनाद्रिदुर्गचरः।

द्विजदेववह्निभूपैः शास्त्रैर्भेषज्यतो धनप्राप्तिः ॥ 1 ॥

During the period of the Sun, the person lives in foreign places, moves in forests and mountains and fortresses. Wealth will be obtained through the sources of Brahmins, gods, fire, kings, sastras and medicines.

मन्त्राभिचारकुशलो विघातकुशलश्चमूपतिश्चण्डः।

विख्यातकर्मनिरतो धीमान्विस्पष्टवाग्निष्टश्च ॥ 2 ॥

The subject becomes proficient in pronouncing mantras, expert in obstruction, a king and heads an army. He will be intent upon doing famous deeds; remains intelligent, has clear speech and is undesirable. (अनिष्ट) also means unlucky.

व्यालमृगोरगहन्ता दारसुतस्थानवर्जितश्चपलः।

ऋणवानदीनवचनो नेत्रोदरदन्तकर्णरोगी स्यात् ॥ 3 ॥

He becomes a killer of animals snakes etc. The dasa will deprive him of his wife, son and place of dwelling. He is fickle minded. Contracting of debts, being rash, eye disease, and disorders of abdomen, teeth and ears are indicated.

नृपतस्करादिपीडा बन्धुद्वेषः स्वगोत्रनाशार्थः।

सामान्यमेतदुक्तं राशिविशेषान्वितं फलं वक्ष्ये ॥ 4 ॥

Danger from the king and thieves, enmity with relatives, destruction of people of one's own sect, and of wealth are the results of the dasa of the Sun. The consequences out of the Sun occupying various Rasis are explained below in the context of his dasa.

भानोरुच्चदशायां बहुप्रतापः स्वधर्मकर्मरतः।
नृपजनितार्तिं लभते पित्रार्जितवित्तदेशकर्मादयः ॥ 5 ॥

Should the Sun be exalted, in such dasa, the person becomes very courageous, intent upon doing such deeds as attributed to his birth (i.e. suitable to his own religion), will be troubled by king's men, inherits property from father and becomes popular in the country.

उच्चातिक्रान्तदशा भानोरुदरामयं शिरोरोगम्।
स्वजनविरोधं कुरुते चतुष्पदाद्यैर्भयं समाप्नोति ॥ 6 ॥

When the Sun has departed from his exaltation, in such dasa, he will cause abdominal disorders, diseases in head, enmity with one's own people and danger from quadrupeds.

Notes: "Uchchatikranta" has been interpreted as above because the author has specifically covered all the signs. "Neechatikranta" has been interpreted as "departed from the sign of fall in sloka 13 of this chapter. We may take them as different from deep exaltation and deep fall respectively.

भानोर्दशा वृषस्था कृषिपशुसुतदारवर्जितं जनयेत्।
हृद्गुह्यनेत्ररोगी बन्धुक्लेशान्वितोऽपि मानी स्यात् ॥ 7 ॥

When the Sun is in Taurus, his dasa will deprive the native of agriculture, cattle, son and wife. It gives trouble to physical heart, genitive organs, and eyes. Terms with relatives will be strained. In any case, one's prestige will not be affected in such dasa.

मिथुने भानुदशायां शास्त्रकलाकाव्यगोष्ठशिल्परतः।
कृषिपशुधनधान्याद्यैः संयुक्तो ज्ञातितो धनप्राप्तिः ॥ 8 ॥

The Sun in Gemini in his dasa will confer deep interest in sastras, arts, poetry, and sculpture. The subject will be blessed with agriculture, cattle, money and grains and wealth through his cousins.

दिवसकरस्य दशायां चन्द्रगृहे ख्यातिमान् नृपात्तधनः।
स्त्रीनिर्जितोऽनिलात्मा पितृबन्धुविवर्जितोऽतितोक्षणश्च ॥ 9 ॥

When the Sun occupies of Cancer, his dasa will bring about

fame and royal money. He will be defeated by women feeding himself on the wind, i.e. fasting, separated from father and relatives and sharp in speech.

Notes: स्त्रीविजित can straight away mean a person addicted to women. The Moon rules womanisers.

क्षेत्रदशायां भानोरनेकवित्तान्वितो नृपसमो वा।
दुर्गेषु कृषिमान् सुतदारसमन्वितोऽतिविख्यातः ॥ 10 ॥

When the Sun is in Leo, his own sign, gives in his dasa all kinds of wealth and equals the subject to king. The subject lives in forts and forests, does agriculture, lives with children and wife and earns fame in abundance.

कन्यारूढदशायां भानोः पशुमार्गतः सिद्धिः।
द्विजदेवधनप्राप्तिः स्त्रीजननं लोकमान्यश्च ॥ 11 ॥

The dasa of the Sun in Virgo gives income through cattle. Brahmins and gods. Female issues are indicated. The subject becomes world famous.

Notes: Female issues are specifically noted here, because the sign Kanya is feminine.

अतिनीचदशा भानोः कृषिसुतमित्रार्थदारनाशकरी।
लभते विदेशगमनं चोरानलसाध्वसं जनयेत् ॥ 12 ॥

Should the Sun be in his extreme depression, his dasa will bring about destruction in agriculture, issues, friends, wealth and wife. The subject will go to foreign countries. Fear from thieves and fire are also indicated.

नीचातिक्रान्तदशा सूर्यस्य नृपाद्धनं सुखं कुरुते।
स्त्रीद्वेषजनितदुःखं जनयति परवञ्चना धनप्राप्तिम् ॥ 13 ॥

The dasa of the Sun, that has departed from his fall, gives wealth from kings and comforts thereof. Grief caused out of woman's (wife's) enmity and acquisition of wealth of cheating others will also follow.

अज्ञो रणप्रतापी वृश्चिकराशिस्थभास्करदशायाम्।
विषतोयशस्त्रपीडा पितुर्जनन्याश्च दुर्गमो भवति ॥ 14 ॥

If the Sun is in Scorpio, in such dasa, there will be listlessness (in all affairs), danger from poison, water and weapons and restriction (inaccessibility) to reach one's own parents.

कार्मुकभानुदशायां स्वपुत्रदारान्वितो धनाद्यश्च।
द्विजनृपतिजनितपूजा शास्त्रश्रुतिगेयवाद्यसंतुष्टः ॥ 15 ॥

Should the said planet be in Sagittarius, such dasa begets pleasure from one's children and wife and gives plenty of money. The subject is worshipped by Brahmins and kings and is happy through shastras, Vedas, music and musical instruments.

मकरे भानुदशायां परकार्यरतो न याति धनपुत्रौ।
स्त्रीदोषजनितदुःखी पाण्ड्वामयपीडितोङ्गहीनो वा ॥ 16 ॥

The dasa of the Sun in Capricorn will make the person engaged in other's work, deprive of one's money and children and cause misery through wife's fault (or bad luck). The person suffers from jaundice and loses a limb.

Notes: The loss of limb will correspond to the one indicated by Makara with reference to natal Lagna. For example, if the Lagna is Sagittarius, the second sign Makara indicates face, eyes etc.

कुम्भे भानुदशायां हृद्रोगसमन्वितो विनष्टसुतः।
पिशुनः परान्नभोजी भार्याजनबन्धुवैरी स्यात् ॥ 17 ॥

Heart diseases and loss of children will be caused by Sun in Aquarius when his dasa operates. The native will also be a tale bearer, eater of other's food and be hated by his wife and relatives.

भानुदशायां मीने स्त्रीप्रीत्या लब्धमानधनसौख्यः।
विषमज्वरपीडा स्यात् सुतचिन्तावान् नरेन्द्रसमः ॥ 18 ॥

If the Sun be in Pisces, his dasa will give respect, money and comfort, through one's wife's affection. The native will suffer from remittent fever, will always think of children and live like a king.

अष्टमसंस्थस्य दशा भानोरुच्चेऽपि दोषवृद्धिकरी।
षष्ठदशा व्रणपीडां कुस्ते पितृमातृदोषवृद्धिकरी ॥ 19 ॥

The dasa of the Sun in the 8th for the Sun occurs only when

Virgo ascends. For Virgo, the Sun is lord of 12th and his exaltation will increase his malefic tendencies.

पुरुषप्रथमदशायां फलं तु वाच्यं शुभाशुभं वाऽपि।
सद्यो मरणं योगै र्गुणद्धि स दशाफलं न चायाति ॥ 20 ॥

During the opening dasa for a man, the good or bad results should be predicted (as it is). If, however, there are combinations indicative of his death, the results for the dasa will not come to pass.

मातापितृदोषाभ्यां क्वचिन्निरुद्धं दशाफलं ज्ञेयम्।
तस्माद्योगान् सम्यक् परीक्ष्य पश्चाद्दशाफलं चिन्त्यम् ॥ 21 ॥

The results for the dasa are subject to variation because of the malefic deeds of parents. It is only after careful evaluation of all the yogas, should any predictions be given.

यस्यादौ भानुदशा मातापितृदोषदा सपक्षघ्नी।
लग्नदशा क्लेशकरी चन्द्रदशा ज्ञानविघ्नकरी ॥ 22 ॥

If the native's Sun is unfavourable to the parents the dasa of Sun will cause paralysis to the native. Similarly with Lagna, when unfavourable to the parents, grief is caused to the native in Lagna dasa. Moon when unfavourable to the parents will obstruct the native's learning in Moon's dasa. This is true, only when any of the said dasas is the first one to the native.

Notes: Take the case of a Kumbha Lagna native who has his Sun in fall in 9th. This is unfavourable to the father. Such dasa of the Sun, according to this sloka, will cause paralysis to the native. Or a Leo native with Moon in 4th is adverse to his mother. Such Moon's dasa will cause hindrance to the native's education. Or one of the parents with Libra Lagna while the son has Scorpio ascending are mutually incompatible. And such Lagna dasa will cause grief. In any case, all the conditions in the chart should be taken into consideration before asserting any results.

इति श्रीवराहमिहिरसुतपृथुयशोविरचिते होरासारे सूर्यदशाफलाध्यायः नवमः ॥

Thus ends the 9th Chapter on "Sun's Dasa" in
Horasara of Prithuyasas, son of Varaha Mihira

CHAPTER 10

दशमोऽध्यायः

अथ चन्द्रदशाफलम्

सामान्येन तु षोढा चन्द्रदशा कथ्यते मणित्याद्यैः।
शुक्लस्य प्रथमतिथेरारभ्यारोहिणी दशा शशिनः ॥ 1 ॥
कृष्णा द्वितिथिप्रभृतिकदर्शान्ता चावरोहिणीन्दुदशा।
जलधिजलोत्थितिकाले नृणां सूतौ दशा शशाङ्कस्य ॥ 2 ॥
आरोहिणीति विदिता विपरीता सावरोहिणी ख्याता।
नीचाच्च्युतस्य हि दशा हिमगोरारोहिणी कथिता ॥ 3 ॥

Sage Manitha and others have normally classified the dasa of the Moon in six categories. It is called * (increasing) when the Moon is proceeding from the first day of bright half. It is Avarohini (or decreasing) when the period of second day of dark half through New Moon prevails. Again it is Arohini when the birth takes place if the waves of the ocean are rising. Should the waves be depressed at the time of birth, such Moon's dasa is Avarohini. It is also called आरोहिणी when the Moon has left his sign of fall.

तुङ्गाच्च्युतस्य तु दशाऽवरोहिणी निगदिता शशिनः।
रोहावरोहभेदः सम्यक् त्रिविधः पुरातनैः कथितः ॥ 4 ॥

Should the Moon be departing from exaltation sign, it is called अवरोहिणी dasa. The ancient people have shown three kinds of difference between आरोह and अवरोह.

Notes: The three kinds each of Avaroha are already explained, from slokas 1 to 4. Simultaneously the three kinds of Aroha dasas are also explained. Thus, six categories are made for Moon's dasa.

आरोहत्रययुक्ता चन्द्रदशा सर्वसिद्धिकरी।
आरोहदशारूढो मर्त्यः स्यात्सर्वलोकविख्यातः ॥ 5 ॥

अवरोहदशा प्राप्तौ पुरुषस्य यथाक्रमं क्षयो भवति।
चन्द्रे प्रोक्तबलारूढे शशिहोरागता ग्रहाः ॥ 6 ॥
अशुभास्ते शुभं दद्मू रवेरेवं शशी यथा।
चन्द्रदशान्वितकाले मन्त्री नृपसंमतोऽतिमानी स्यात्।
देवद्विजमन्त्राद्यैर्धनवान्विनयान्वितः कलाज्ञश्च ॥ 7 ॥

The three Aroha dasas will bring about all round success. The person will become famous in the entire world. The three kinds of Avaroha dasas will only cause destruction. When the Moon has minimum strength while all the planets are in Lunar half of the signs (though malefics in nature), good results should be predicted. The Sun in such a condition will prove auspicious. The Moon's dasa will make one a king's minister, and acceptable to the king. He will be highly respected, and will acquire money through Gods, Brahmins and Mantras. He will be modest and become expert in arts.

मधुमधुरगन्धकुसुमैः फलवृक्षवित्तवाननियतार्थः।
ख्यातो बहुप्रतापः सदाटनः स्त्रीप्रजान्वितो धीमान् ॥ 8 ॥

The native will acquire good and fragrant flowers, fruits and trees (or fruit yielding trees), become famous, be very valorous, will be on move at all times and acquire wife and children. He will be intelligent and wealthy.

देवद्विजार्चनरतः परोपकारी मृदुस्वभावश्च।
नृत्यादिकर्मकुशलः कफानिलात्मा जलादिधर्मपरः ॥ 9 ॥

He will worship gods and Brahmins, help others and have good mentality. He will be expert in dance and other arts. He will be phlegmatic and windy in constitution.

• बलवान् स्वजनविरोधी निद्रालस्यं मदान्वितः क्षीणे।
सामान्यमेतदुक्तं प्रतिराशिफलं यथाक्रमं वक्ष्ये ॥ 10 ॥

The subject will have physical strength, will be hated by his relatives, sleepy, lazy, intoxicated and without vigour. The foregoing are the results for the Moon's position in various Rasis (in her dasa).

मेपाश्रितचन्द्रदशास्त्रीसुतलाभं विदेशकर्मरतिम्।
सहजविनाशं कुर्यादसद्द्रव्ययाथशिरोरुहं जनयेत् ॥ 11 ॥

The dasa of Moon in Aries, will give gains of wife and children. The native is intent on serving in foreign countries. Loss of brother, acquisition of money through fair means and disorder of head are also indicated.

स्वोच्चगतस्य हिमांशोर्दशाधिरोहे नृपस्य राज्याप्तिः।
बहुसुतरत्नसमृद्धः स्त्रीणां वशागो गजाश्वपशुमांश्च ॥ 12 ॥

If the Moon is exalted, such Moon's dasa leads to acquiring kingdom. The subject will have sons, diamonds and be controlled by wife (or women). He will also possess elephants, horses and cows.

मूलत्रिकोणेन्दोर्दशाभियातो नरो विदेशरतः।
कृषिविक्रयाद्धनाप्तिः स्वजनद्वेषी कफानिलार्तः स्यात् ॥ 13 ॥

Should the Moon be in Moola Trikona portion, the native in such dasa lives in foreign countries, gets money through agriculture or sales, hates his relatives and suffers from diseases arising out of phlegmatic and windy defects.

वयसो मध्यमभागे चन्द्रदशायां महासुखी धनवान्।
द्विजदेवमन्त्रिभावैः सम्पन्नो युवतिवल्लभो भवति ॥ 14 ॥

If the Moon be in the middle area of Taurus, in such dasa highest happiness and lot of wealth will obtain. The native will be among Brahmins, gods and ministers and liked by his wife.

पूर्वाद्धसंभूतो जननीमृत्युकरोऽतिपापस्तः।
पश्चादद्धे वृषभे पितृवियोगं शशी कुरुते ॥ 15 ॥

In the first half of the dasa, death of mother will take place and the native will indulge in sins. Should the Moon be in Vrishabha, in the second half of the dasa, death of father will take place.

द्विजदेवाश्रितकार्यो मतिमान् धनवस्त्रभोगसम्पन्नः।
मिथुने चन्द्रदशायां स्थानात् स्थानान्तरं व्रजति ॥ 16 ॥

In the dasa of Moon in Gemini, the person will be engaged in

pleasing Brahmins and gods, will be intelligent, will acquire money, clothes and enjoyments. He will move from one place to the other.

चन्द्रदशायां क्षेत्रे जलकृषिपशुधान्यवित्तवान् भवति।
ज्योतिर्ज्ञानकलाज्ञो गुह्यरुगतो वनाद्रिदुर्गचरः ॥ 17 ॥

Should the Moon be in Cancer, in her dasa, the native will earn through lands, water, agriculture, cows and grains. He will become well versed in astrology, will suffer from diseases in rectum and will roam in forests hills and forts.

सिंहे चन्द्रदशायां ज्ञानधनाप्तिर्मनोरथं लभते।
स्वजनश्रेष्ठो मतिमान् विकलाङ्गो नातिपुत्रवान् सुभगः ॥ 18 ॥

When the Moon is in Leo, in such dasa, the native will acquire knowledge and money. His desires will be fulfilled. He will be considered superior among his men, and be intelligent. He will have loss of limbs and will not acquire many children. He will be fortunate.

Notes: Leo being a dry sign, the progeny is limited, depending on other conditions.

कन्यायां चन्द्रदशा विदेशगमनं परस्त्रिया लाभम्।
काव्यकलास्वतिनिपुणं कुरुते स्वल्पार्थकार्यसिद्धिकरम् ॥ 19 ॥

In Moon's dasa, when she is in Virgo the native goes to foreign countries. He acquires other women (or gains through other women) and will become expert in literature and arts. He will achieve his objects and have little money.

चन्द्रदशायां जूके स्त्रीकृतदोषाश्च मानहानिः स्यात्।
भग्नोत्साही चपलो दारिद्र्यवशागो मनोदुःखी ॥ 20 ॥

When the Moon is in Libra, her dasa will cause afflictions through wife or women and loss of self respect. There will be obstructions to his enthusiasm and he will become fickle minded. He will suffer from poverty and grief.

नीचदशायां मरणं हिमगुर्व्याधिं त्वनेकविधम्।
कुरुते दारवियोगं सन्नोत्साहं स्वबुद्धिपरितापम् ॥ 21 ॥

Should the Moon be in her depression sign, may cause death in her dasa, or various kinds of illness. The subject may also lose his wife. His enthusiasm will be broken and he will regret for his own thoughts.

नीचोन्मुक्तदशायां शशिनः कथितोऽल्पवित्तयुवतीशः।
क्रयविक्रयाद्दनाप्तिर्मर्मस्वतिरोगवान् खपक्षघ्नः ॥ 22 ॥

When the Moon has just left her depression point, in such dasa, the native will lord a woman who has limited wealth. He will get money from sales and purchase. He will suffer from diseases related to private parts. He will be attacked by paralysis.

चन्द्रदशायां चापे गजाश्वनाथो निवासबहुलः स्यात्।
पूर्वाजितधननाशो पुत्रसुखी बहुधनी भवति ॥ 23 ॥

In the dasa of the Moon in Dhanus, the subject lords over elephants and horses and acquires many dwelling places. Destructions to ancestral property will come to pass. The subject will be happy in regard to his sons and become very rich.

मकरे चन्द्रदशायां स्पर्धावान् दीननृत्यगृहवासी।
स्त्रीमेदिनोप्रजीर्णो लोके श्रुतवान् न चातिधनपुत्रः ॥ 24 ॥

The Moon's dasa, when she is in Capricorn, will make the native jealous, poor, live in a dancer's house, and will deprive of wife and land. The native will become learned in Vedas but he will not have money and children.

कुम्भे चन्द्रदशायां प्रवर्तने क्षीणवृत्तिरभ्यासे।
बहुऋणभोगी चपलः कुस्त्रीसक्तो गुदोदरार्तिः स्यात् ॥ 25 ॥

In the dasa of the Moon placed in Aquarius, one will resort to menial professions, incur lot of debts, be fickle minded and contact a woman of bad character. He will suffer from diseases in anum and stomach.

वर्गोत्तमांशगविधोदाये बलवद्विरोधितो निःस्वः।
दन्ताक्षिकर्णपीडाः स्वपुत्रदारैः परित्यक्तः ॥ 26 ॥

When she is in Vargothamamsa, the Moon in her dasa will cause enmity with a mighty person and loss. The native will suffer from diseases relating to teeth, eyes and ears. He will be

deserted by his sons and wife.

Notes: In the above sloka, the Vargothamamsa refers to the Moon in Kumbha Rasi and Navamsa because after dealing with Meena Rasi, Vargothamamsa in Meena is referred to in slokas 27 and 28 *infra*.

मीने चन्द्रदशायां जलार्थभोग सदाटनो धीमान्।
गोमहिषदारपुत्रैः समन्वितो विगतशत्रुगणः ॥ 27 ॥

In the *dasa* of the Moon in Pisces, the native will enjoy money through products of river and sea. He will be always on the move and will be intelligent. He will have cows and buffaloes and be in the company of his wife and children. He will conquer his enemies.

Notes: जलार्थभोगी means the native will enjoy wealth through products from sea etc. i.e. fish, pearls, salt etc. The native will trade in such items.

मीनसवर्गोत्तमशशिदाये निधिसंग्रहं सुखं लभते।
कन्यापिताङ्गहीनो मातापितृवर्जितो भवेद्बाल्ये ॥ 28 ॥

Should the Moon be in Vargothamamsa in Meena, in such *dasa*, the subject will gather treasures and have comforts. He will obtain daughters and get some limbs damaged and lose his parents in childhood.

Notes: The treasures may be specifically hidden under water as the sign Pisces is watery sign. Should the *dasa* occur in one's childhood, he will lose his parents. Mina is a feminine sign and hence stress on female issues is made. For Scorpio Lagna natives, more daughters are possible depending upon the conditions in the chart.

वर्गोत्तमदशायां मुक्तस्थानेष्वभीष्टफललाभः।
स्वकुलश्रेष्ठो मतिमान् बलधर्मपरोऽतिविद्वांसश्च ॥ 29 ॥

In the *dasa* of the Moon who is in Vargothamamsa, the desires relating to the previous sign will duly come to mature. The subject will be chief of his men, intelligent, strong, virtuous and very learned.

Notes: Suppose the Moon is in Vargothamamsa in Scorpio, then the objects indicated by Libra, which is the previous Rasi, will mature. So, the subject will become a merchant, poet etc. as indicated by Libra. This is a very important clue and should be made best use of wisely.

चन्द्रे व्ययभवनस्थे सर्वोपायैर्धनागमः पूर्णे।

क्षीणे रिपुनीचस्थे पूर्वोक्तफलं क्षणात् क्षणं नश्येत् ॥ 30 ॥

Should the Moon be full and in 12th, in her dasa, money will be acquired in all ways. If, however, she be waning, inimically placed or depressed, the results mentioned will decrease every moment.

Notes: Even though in 12th house, if the Moon is full, the effects are good. Should she be in waning state or placed in inimical house or in fall, the results mentioned will mature in a little way. These two rules can be applied to not only Moon's dasa, but to general predictive purpose.

क्षीणाष्टमगहिमांशोदाये व्याध्यादिपीडितो मनुजः।

स्त्रीकृतदोषनिमित्तैर्दारिद्र्याध्युन्नतिं लभते ॥ 31 ॥

Should the Moon be waning and in 8th house, in such dasa the native will be troubled with diseases etc. Due to the lapses of his wife (or women), he will face absolute penury.

नीचाष्टमविधुदाये मरणं व्याध्यादिमाप्नुयात्सततम्।

तादृशविधौ सपापे निधनं वा जातिविभ्रंशः ॥ 32 ॥

In the period of the Moon in fall in the 8th house, the subject will die or frequently be sick. Should the Moon as above be in the company of malefics, the subject will die or be expelled from his caste.

मौद्ध्यं गते हिमांशौ राज्याच्चैव च्युतिर्मनोदुःखी।

पाण्ड्वामयादिरोगैर्निपीडितो वारिजं भयं भवति ॥ 33 ॥

Should the Moon be combust, (in such dasa) the subject is deprived of his kingdom (or expelled from his country), faces destruction and is subjected to grief. He suffers from diseases like jaundice and is subject to danger from water.

षष्ठदशा व्यसनकरी क्षीणे नृणां स्वबन्धुनाशकरी।
पूर्णे नृणां धनापिं जनयति खलु केवलं नियतम् ॥ 34 ॥

If the sixth dasa belongs to waning (weak) Moon, the subject destroys his own people. Should the said Moon be, however, full, the person will get wealth only.

Notes: As per this sloka, the sixth dasa lorded by Moon, who is full, will lead only to financial upliftment and nothing else. Note the word केवलं in the text.

उदयगते राज्यापिः कर्मगते स्त्रीप्रजार्थसम्पत्तिः।
एवं चन्द्रदशाफलमंशकचारैस्तथैव वक्तव्यम् ॥ 35 ॥

Should Moon occupy Lagna, in her dasa, the person acquires kingdom. In 10th, the person is blessed with daughters and wealth. These are the results of Moon's dasa. Same effects will be revealed when she is in several Amsas.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे चन्द्रदशाफलाध्यायो
दशमः ॥

Thus ends the 10th chapter entitled "Moon's Dasa and its effects" in Horasara of Prithuyasas, son of Varaha Mihira.

CHAPTER 11

एकादशोऽध्यायः

अथकुजदशाफलम्

आदित्यपूर्वषट्कस्था ये ग्रहास्तेऽप्यधोमुखाः।
अपरस्थाश्च ये भानोरूर्ध्वास्यस्ते सुखप्रदाः ॥ 1 ॥

Planets placed in the first six Rasis, counted from the Sun, keep their faces downwards whilst those in the remaining six Rasis keep their faces upwards. The latter are capable of yielding good results.

वक्रो यदावरोही स्यादारोही चानुवक्रगः।
वक्रः स्वोच्चफलं दद्याद्दशा तस्य तु मध्यमा ॥ 2 ॥
वक्रानुवक्रानुद्वीक्ष्य दशाफलमुदीरयेत्।
ताराग्रहाणां सर्वेषामेवं ज्ञात्वा विचक्षणः ॥ 3 ॥

The dasa of Mars will yield results in a medium way as though in exaltation, notwithstanding having his face downwards or upwards or his being in retrograde motion or अनुवक्र (progressive). Results should be predicted after knowing whether planet is Vakra or Anuvakra. For the five planets from Mars to Saturn (i.e. starry planets) such evaluations should be made.

Noes: We do not understand why Mars should reveal his uchcha effects always irrespective of the said placements. Perhaps, the author wants to say that when Mars is in his exaltation he will yield medium results in any of the above four states.

भौमस्य स्वदशाफलानि हुतभुग्भूवाहनाद्यैर्धनं
भैषज्यान्तवञ्चनैश्च विविधैः क्रौर्यैर्धनस्यागमः।

पित्तासृग्ज्वरबाधितश्च सततं नीचाङ्गनासेवित्तो
विद्वेषी सुदारबन्धुगुरुभिर्नष्टोजन्यभाग्ये रतः ॥ 4 ॥

सुतदार

In the dasa of Mars, the earnings will be through fire, lands, conveyances, medicines, indulging in lies, cheating and carrying out various cruel activities. The person will suffer from billious diseases, bloody defects and fever. He will serve a mean lady and be deserted by his sons, wife, relatives and preceptors. He will have his eyes on the wealth of others.

Notes: Mars is essentially a criminal planet. Hence cheating, telling lies etc. are indicated as source of one's income.

मूलत्रिकोणसंस्थस्सारस्य दशा कुलान्वितं जनयेत्।
सुतदारधनप्राप्तिः साहसकारी रतिप्रियो धीमान् ॥ 5 ॥

If Mars be in his Moola Trikona house, in his dasa, the native will maintain to be in his caste (कुलान्वितं) has been best translated so) and will acquire wife, children and wealth, become valorous, fond of sexual acts and intelligent.

मेषाश्रितभौमदशां प्राप्त नरो ख्यातिमान् महोत्साही।
पित्तादिचोरबाधा बह्वायासेन सन्तप्तः ॥ 6 ॥

When Mars occupies Aries, in his dasa, the native will become famous and enthusiastic. He will suffer from troubles caused out of bile, will face risk of thefts and be subjected to much mental anguish.

वृषभे भौमदशायां स्थितिहीनो रोगशोकसन्तप्तः।
वाग्व्यसनी नातिसुतः परवित्तरतो न देवगुरुभक्तः ॥ 7 ॥

In the dasa of Mars occupying Taurus, one will lose his position, will contract diseases, grief and be fond of talking. He will concentrate on other's money and will have scant regards for his preceptor and gods.

Notes: Planets in a sign of Venus may in their own way affect one's respect for gods, depending on the nativity. For Venus is the Guru of demons, who had been at logger-heads with Devas.

मिथुने भौमदशायां विदेशवासी च कामसन्तप्तः।
स्वजनेष्वमितिविरोधी बहुव्यथार्तोऽनिलाग्निसन्तप्तः ॥ 8 ॥

In the dasa of Mars in Gemini one will live in foreign countries or cities, will be very libidinous, will hate his own relatives, will be subjected to much mental strain and will have windy complaints.

भौमदशायां शशिभे तोयोद्यानाग्निवित्तवान् गुणवान्।
दारसुतबन्धुहीनो विकलाङ्गो लोकधूर्तः स्यात् ॥ 9 ॥

In the dasa of Mars in Cancer, the person will gain from water, gardens and fire. He will be virtuous, deprived of wife, son and relatives, lose his limbs and will cheat the public.

नीचादूर्ध्वदशायां भौमस्य गुणातिरेकविख्यातः।
बलवान् प्रधानवैरी गुह्यरुगार्तो गजाश्वसम्पन्नः ॥ 10 ॥

When Mars emerges from his depression region (in Cancer), in such dasa, the person will become famous for his singular virtues. He will be strong and chief against his enemies. He will suffer from diseases in anus. He will enjoy the wealth of elephants and horses.

सिंहाश्रितभौमदशां कुरुते जननायकं महोत्साहम्।
सुतदारवित्तहीनं पुरुषं शस्त्राग्निपीडितं जनयेत् ॥ 11 ॥

In the dasa of Mars posited in Leo, one will become leader of masses and be enthusiastic. He will be deprived of sons, wife and wealth and be troubled by weapons and fire.

कन्याश्रितभौमदशां प्राप्य स्थानं धनं सुखं लभते।
यज्ञक्रियासु निपुणो विषमाक्षो भूमिदारपुत्राप्तः ॥ 12 ॥

In the dasa of Mars in Virgo, the native gets position, money and comforts. He will be an expert in organizing yaganas etc. He will be squint eyed, possess lands, wife and children.

तौलिनि भौमदशायां मेढूरुजा स्त्रीकृतार्थपरिहीणः।
परिजनकलहोद्रिक्तो गजाश्वहीनोऽङ्गहीनो वा ॥ 13 ॥

When Mars is in Libra, in such dasa, the genetal organs will develop ulcer and the subject loses money through wife or women. He will have frequent tussles with his workers, will not have elephants and horses and will lose his limb.

अलिगतभौमदशायां पुरुष स्यात् सर्वतत्त्वविद्येशः।

कृषितो धनधान्याप्तिमित्रद्वेषी विषाग्निशस्त्रहतः ॥ 14 ॥

When Mars is in Scorpio, in such dasa, one will become expert in knowing all facts and philosophies. He will get wealth and grains from agriculture and will hate his friends. He will be killed by poison, fire or weapons.

चापे भौमदशायां द्विजदेवनृपादिभिर्धनं लभते।

दुःसाध्यकार्यकर्ता कलहप्रायोऽतिमान्यश्च ॥ 15 ॥

When the dasa of Mars posited in Dhanus starts, the person gets wealth through Brahmins, gods, kings etc. He does undo things, promotes quarrels and enjoys great respect.

भौमात्युच्चदशायां वाहनसुखराज्यरत्नसम्पन्नः।

अनिवारितरणवेगः प्रधानजनबन्धुमान् भवति ॥ 16 ॥

In the dasa of Mars, occupying his deep exaltation area, the native commands comforts through vehicles, kingdom and diamonds etc. His combat is not controllable (i.e. his eager of purpose will be forceful like that of a warrior) and he will be chief of his folk.

अत्युच्चाक्रान्तदशा मकरे भौमस्य यत्नतोऽर्थाप्तिम्।

व्यालमृगोरगशस्त्रः पीडां कुरुतेऽल्पजातिसन्तोषम् ॥ 17 ॥

If the dasa of Mars, who has departed his deep exaltation zone and be in Capricorn, progresses, the subject will make serious efforts to gather wealth, and he will have troubles from reptiles, animals and weapons. He will help the downtrodden and keep them happy.

कुम्भे भौमदशायामाचारविवर्जितोऽतिमानी स्यात्।

दारिद्र्यदुःखतप्तौ दुर्मार्गरतिविनष्टनयश्च ॥ 18 ॥

When the dasa of Mars posited in Kumbha rules, the subject will forsake his religious conduct, be proud, be subjected to misery caused due to penury, take to bad ways and also lose his issues.

मीने भौमदशायां रोगी विगतात्मजो व्ययार्तश्च।

ऋणवान् विदेशवासी विचर्चिकाद्यैर्ब्रणैश्च परिभूतः ॥ 19 ॥

Should Mars be in Pisces, in such dasa, the native will be sick, lose children and be troubled by heavy expenditure. He will fall into debts, live in foreign places and be afflicted by wounds etc.

वर्गोत्तमगस्य दशा भौमस्य करोति लोकविख्यातम्।
तद्भावफलं द्विगुणं लभते सम्प्रामविश्रुतो बलवान् ॥ 20 ॥

When Mars occupies the same Rasi and Navamsa, the native will become world famous. The results of the Bhava as occupied by Mars will be doubly felt. He will be a noted person in the army and become strong.

Notes: The idea of doubled results to the Bhava concerned should be applied cautiously. For example, Mars in 11th in Vargothamamsa may increase gains. If he be in 6th, it portends relief from sickness, but does not make one doubly sick.

नीचांशगभौमदशा सदाटनं वितनुते मनोदुःखम्।
फलसैनिकर्षनाशं श्रेष्ठं त्यक्त्वाऽधमं भजते ॥ 21 ॥

Mars if in debilitation Amsa, makes the native in his dasa wander and unhappy. The good results that are likely to mature will be burnt. The person will give up good things and run after bad ones.

Notes: The goods that are likely to be delivered to the subject by other auspicious combinations in the horoscope will turn into bad, as per the sloka.

भौमस्यास्तदशायां सर्वोपद्रवयुता विनाशमतिः।
क्रमयोगोदयराशिषु राश्युक्तफलानि सिध्यन्ति ॥ 22 ॥

In the dasa of combust Mars one will be worried with all sorts of troubles and he will be intent on destruction. Should Mars be otherwise (i.e. not eclipsed, not fallen etc.) or be in houses relating to good yogas, the effects of the concerned sign will come to pass.

Notes: अस्त can mean 7th also (i.e. the house of setting).

अष्टमभौमस्य दशा शत्रुविरोधं मृतिं विवादं वा।
जनयति च सर्वविघ्नं बन्धुनिमित्तात्स्वमानहानिं वा ॥ 23 ॥

Should Mars be in the 8th house, there will be misconception with one's enemies, death and litigations. All kinds of hindrances will occur and for the sake of relatives, one's prestige will be at stake.

ऊर्ध्वास्यतुङ्गभवनस्थितभूमिजस्य
 कर्मयोगस्य हि दशा विदधाति राज्यम्।
 जित्वा रिपून् विपुलवाहन सैन्ययुक्तां
 राज्यश्रियं वितनुते निधिकृन्न दाता ॥ 24 ॥

In the dasa of Mars facing upwards, posited in exaltation or 10th or 11th house, the native acquires kingdom. He will gain over his enemies, have many conveyances, army (or followers) conquer neighbouring kingdoms and enjoy wealth.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे कुजदशाफलाध्याय
 एकादशः ॥

Thus ends the 11th Chapter entitled "Effects of Mars Dasa"
 in Horasara, of Prithuyasas son of Varaha Mihira

CHAPTER 12

द्वादशोऽध्यायः

अथ बुधदशाफलम्

सौम्यदशायां लभते विद्याविनियोगमिश्रबन्धुधनम्।
कृषियज्ञयाजनाद्यैः स्ववृत्तिकार्यैर्धनं समाप्नोति ॥ 1 ॥

In the dasa of Mercury, one will distribute his knowledge (i.e. engaged in teaching etc.), will be with relatives, earn wealth through agriculture, yagna etc. and do his own profession (befitting his birth).

शिल्पादिकर्मकुशलो गीतज्ञो गेयवाद्यसन्तुष्टः।
गृहभाजनादियुक्तश्चेद्भित्तवेत्ता कुतूहलभाषी ॥ 2 ॥

He will be an expert sculptor and master other allied arts, know music, enjoy vocal and instrumental music. He will acquire all domestic vessels (i.e. he will be well-equipped), conscientious and be an enthusiastic speaker.

भार्याप्रियो विनीतो विद्वान् गुरुसंमतोऽल्परोगश्च।
बन्धुपरिव्राण्मित्रैर्नखायुधैर्वा भवेत्पीडा ॥ 3 ॥

He will love his partner, be modest, learned, acceptable to his preceptors and will suffer only to small extent from diseases. He will be amidst his relatives and friends and be prone to danger from weapons and the like.

सुभगो च संचितार्थो मारुतकफपित्तरुग्विकारी स्यात्।
पीडां कुरुते नित्यं मन उपतापं च कष्टदशाम् ॥ 4 ॥

He will be fortunate, not have wealth amassed, be troubled by wind, phlegm and bile and be distressed.

Note: Mercury has a mix of all the three humours.

अत ऊर्ध्वं प्रत्येकं राश्यंशदशाफलानि सौम्यस्य।
वक्ष्यन्तेऽत्र समासात् पूर्वाचार्यैश्च कथितानि ॥ 5 ॥

Following verses explain the results of Mercury dasa with specific reference to individual Rasi and Amsa as described by the masters of the yester years.

मेषगतज्ञदशायां विज्ञानोत्साहसंगतो धीमान्।
शौर्यनृतनाट्यरतो निजधनहीनोऽन्यभाग्यरतः ॥ 6 ॥

Should the dasa of Mercury who is in Aries be in progress, the native will have enthusiasm towards science, be intelligent, valorous, indulge in lies, have no wealth, but have an eye on other's money.

सौम्यदशायां वृषभे मातुरनिष्टो धनान्वितः ख्यातः।
ऋणवान् बन्धुनिमित्तैः कुदारतनयान्वितो गलार्तिः स्यात् ॥ 7 ॥

When Mercury is in Taurus, in such dasa, the person will prove unfavourable to his mother (or he will prove unlucky to his mother). He will enjoy wealth and fame. He will also incur debts, for his relatives, will have ill disposed wife and children and will suffer from throat diseases.

Notes: Mercury in the third house also can cause afflictions to one's throat, unless the planet is well disposed. Mercury dasa is particularly unfavourable to one's mother who has the planet in the 4th house. Debts will be severe if Mercury is in 6th and his dasa be in operation.

मिथुने सौम्यदशायामनेकवित्तान्वितोऽतिभोगी स्यात्।
नैकसुतदारनाथो द्विमातृको ज्ञातिवल्लभो धीमान् ॥ 8 ॥

Should Mercury be in Gemini, in his dasa, the person acquires many kinds of wealth and enjoys various pleasures. He will have many children and wives. He will have two mothers, be dear to his cousins and intelligent.

बन्धुजनपीडितात्मा विदेशनिरतोऽल्पसौख्यसम्पन्नः।
काव्यकलार्जितवित्तश्चन्द्रगृहे बुधदशायां तु ॥ 9 ॥

The person will be troubled by his relatives, keen to live in distant countries and will have less comforts. He will acquire money through poetry and arts. These are the results for Mercury dasa when the planet is in Cancer.

सिंहाश्रितसौम्यदशा ज्ञानधनैश्वर्यवर्जितं जनयेत्।
भ्रातृसुखबन्धुहीनः स्त्रीद्वेषी लोकविश्रुतो भवति ॥ 10 ॥

When Mercury is in Leo and his dasa is in progress, the person will be deprived of wisdom and wealth, will have no pleasure through his brothers and relatives, will hate women (or wife) but be a celebrated person among the public.

उच्चाश्रितसौम्यदशा ज्ञानधनैश्वर्यसम्पदं कुरुते।
लिपिलेख्यकाव्यनिरतो नीतिज्ञो निर्जितारिपक्षश्च ॥ 11 ॥

During the dasa of Mercury who is in exaltation, one will acquire wisdom and wealth. He will become a writer and be interested in poetry. He will know politics and overcome his foes.

Notes: नीति also means policy and hence it can be interpreted as "the person will make policies" etc. That is to say he will be connected with policy making of an administration.

मूलत्रिकोणभागेषूद्यत्सु दशा बुधस्य विख्यातम्।
करते विदेशसक्तं स्वगुणबलाभ्यां धनं लभते ॥ 12 ॥

In the dasa of Mercury who is in Moolatrikona house, one will be famous and be interested in living in foreign countries and will acquire wealth by virtue and vigour.

क्षेत्रांशकस्थितदशा कन्यायां सोमजस्य विकलाङ्गम्।
जनयति च बन्धुवैरं सुखपशुधनवर्जितं जनयेत् ॥ 13 ॥

When Mercury is in his own Rasi or Navamsa, the subject will become defective of a limb, have enmity with his men, and will be deprived of pleasures, cattle and wealth.

Notes: We do not know why evil results are attributed to a planet that is in his own house and simultaneously in exaltation. Sloka 11 of this chapter gives a different account when Mercury is exalted.

सप्तमराशौ बौध्यां वाग्मी विकलेक्षणो न शान्तमतिः।

शिल्पादिककर्मकुशलो विपण्यजीवी गजाश्वदुःखकरः ॥ 14 ॥

In the dasa of Mercury who is in Libra, the native will become a good speaker and will develop deformity of eyes. He will not be peaceful. He will become an expert in sculpture etc. His means of livelihood will be trading or marketing. He will be put to grief by elephants and horses.

Notes: The words सप्तम राशौ have been interpreted as Libra to suit the order of the slokas, while it otherwise means the 7th house.

क्रीटे सौम्यदशायामादानरतोऽल्पसन्तुष्टः।

प्रेष्याङ्गनानुरक्तो स्वगृहश्रमसंयुतो दरिद्रश्च ॥ 15 ॥

When Mercury is in Scorpio, in such dasa, the subject will be ready to accept whatever will be given (or donated). He will develop illicit relationship with a domestic servant. He will have troubles in his household and will suffer from penury.

कार्मुकसंस्थदशायां बुधस्य गणनायकोऽथवा मन्त्री।

नामद्वयं च लभते कृपिपशुधनधान्यसंयुतो भवति ॥ 16 ॥

In the dasa of Mercury in Sagittarius, the subject will become leader of a group and minister. He will acquire two names ie. titles etc. He will gather money through agriculture, cattle and grains.

सौम्यस्य मृगदशायामृणवान् परकार्यकृत्कुदेशरतः।

अटनोऽल्पजनस्निग्धो मायामोहेन तापितशरीरः ॥ 17 ॥

Should Mercury be in Capricorn, the native will in such dasa incur debts, be inclined to do other's work (i.e. at the disposal of others), live in other countries, be on the move, be in the company of mean people, be illusioned and have physical pains.

Notes: The worldly life itself is called Maya or Mithya and hence "Maya Mohen" can be interpreted as "the native will have lustre to the worldly life" also.

कुम्भगतज्ञदशायां तेजोहानिर्मिताशनो निःस्वः।

बन्धुजनपीडितात्मा दुष्टस्त्रीनायको विदेशरतः ॥ 18 ॥

When Mercury is in Aquarius in such dasa, the brilliance of the native will be affected, and he will have limited food. He will be penniless and will be put to grief by his relatives. He will have a wicked wife (or he may head a band of mean women) and will live in distant places.

मीनाश्रितसौम्यदशा प्रशस्तवेदार्थशास्त्रपारंगतम्।
धर्मादिचिन्तनपरं प्रधानजनवल्लभं कुरुते ॥ 19 ॥

In the dasa of Mercury in Pisces the native will widely master the meanings of Vedas, be inclined to give donations and gifts, and will be chief of men and be dear to them.

नीचगसौम्यदशायामालोलो बन्धुसत्वगुणहीनः।
कृष्याशनोऽल्पजीवी मृदुरोगसमाश्रितोऽन्यगेहस्थः ॥ 20 ॥

When Mercury is in his Neecha Rasi, in such dasa, one will have mental agitation and will be deprived of his vitality and relatives. He will earn his bread by husbandry, will live a trifling life, be afflicted by diseases and will live in other's abodes.

Notes: Since sloka 19 deals with Pisces which is Mercury's sign of fall, the present sloka may be taken to be dealing with deep debilitation zone of Mercury in Pisces.

नीचाष्टमगस्य दशा सौम्यस्य विषाद्युधादिपशवाद्यैः।
जनयति पीडां नित्यं कुकर्मनिरतोऽल्पसत्वगुणयुक्तः ॥ 21 ॥

Should Mercury be in fall in the 8th sign, in such dasa, one will be troubled by poison, weapons and quadrupeds. He will be intent on causing harm to the public at all times and doing vicious deeds and will have little vitality.

Notes: The word सत्त्व has several meanings like nature, essence, spirit, (one of the elementary substances among Earth, Air, Fire etc.), strength, courage etc.

This sloka obviously refers to birth in Leo ascendant, only when Mercury can be in fall in the 8th house. This position is particularly adverse for one's longevity, unless Jupiter or Saturn is well disposed. Financial adversity will also be experienced as Mercury rules two important related houses, viz. money (2nd) and gains (11th) in the chart.

अस्तगसौम्यदशा तु क्षेत्रत्यागं सदा मनोदुःखम्।
पाण्ड्वामयकासाद्यैः पीडां कुरुते धनक्षयं चापि ॥ 22 ॥

In the dasa of combust Mercury one will give up his landed property, be subjected to mental depression, suffer from jaundice, cough etc. and will destroy his wealth.

Notes: Combust Mercury is capable of giving Asthma, brain diseases etc.

वर्गोत्तमगदशायां सौम्यस्य शुभाशुभानि वर्धन्ते।
उक्तफलाद्विगुणं सर्वत्र शुभाशुभैश्च मिश्रफलम् ॥ 23 ॥

Should the planet Mercury be in his Vargothama position there will be both auspicious and inauspicious events. These effects may become two or three folds. Always there will be a mixture of good and bad.

कर्मायोदयबन्धुषु मिश्रफला सोमजस्य दशा।
लभते स्वकुलाधिक्यं ज्ञानसुखार्थारिसंयुतं जनयेत् ॥ 24 ॥
सर्वत्र बुधदशायां मिश्रफलं प्राक्तनैर्विनिर्दिष्टम्।

In the dasa of Mercury who is in the 10th, or 11th or 4th, the results will be mixed nature. The native will get the leadership over his folkmen. He will possess knowledge, comforts, wealth etc. The dasa of Mercury (notwithstanding his placement) will produce mixed results.

Notes: In the last line of the sloka, सर्वत्र indicates no reference to particular position of Mercury, unlike in the first line of the sloka.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे बुधदशाफलाध्यायो
द्वादशः ॥

Thus ends the 12th Chapter entitled "The Effects of Mercury Dasa" in Horasara, the work of Prithuyasas, son of Varaha Mihira.

CHAPTER 13

त्रयोदशोऽध्यायः

अथ गुरुदशाफलम्

जीवस्य दशां प्राप्य प्रशस्तवेदार्थशास्त्रपाठरतः।
धर्मादिवर्गचिन्ता प्रधानजनवल्लभोऽतिमेधावी ॥ 1 ॥

In the dasa of Jupiter, one will be engaged in widely knowing the meanings of the 4 Vedas, intent upon fulfilling the 4 Purusharthas (i.e. Dharma, Artha, Kama and Moksha), will be the chief of men and be extremely intelligent.

अध्ययनदेवतार्चागदजययज्ञक्रियादिभिविंत्तम्।
जन्मप्रभावतोऽर्थान् नृपप्रसादाद्धनं समाप्नोति ॥ 2 ॥

During Jupiter's dasa, one will earn through education, worship of gods, medicines and performing yaganas. Due to the effect of his birth, he will be blessed with the mercy of the king.

अशवादिवाहनाप्तिं भूम्यम्बरदारपुत्र सम्पन्नः।
सत्संगतिः कुलाद्यो वलाद्यता भूपतित्वं वा ॥ 3 ॥

He will acquire horses and other conveyances, lands, clothes, wife and children, will be in the company of good men, chief in his caste, and will get royal status.

कार्येषु सूक्ष्मबुद्धिस्त्रिकालविद् ज्ञानकर्मकुशलश्च।
प्लिहविद्रधिगुल्माद्यैर्निषोडितश्चोर्ध्वरोगी स्यात् ॥ 4 ॥

He will minutely think before acting, will be capable of knowing the past, present and future, will be apt in doing wise acts and will suffer from diseases of spleen, abscess etc. and also diseases relating to upper limbs of the body.

Noes: "Urdhva Roga" broadly means diseases relating to

upper portion of the body.

एतानि सर्वराशिषु जीवस्य दशाफलानि निर्दिश्य।
प्रत्येकं राशिफलं तस्मादूर्ध्वं समादिशेत्तज्जः ॥ 5 ॥

The foregoing results apply to Jupiter's dasa relating to his position in various signs. Over and above, one should predict the results after assessing individual Rasi positions of Jupiter.

जीवदशायां मेघे गणनाथो ज्ञानवान् नरेन्द्रधनी।
दारसुतमित्रभोगैः समन्वितो विगतशोकश्च ॥ 6 ॥

When Jupiter is in Aries, in such dasa, one will lead a group of men, be wise, a king and be moneyed.

वृषभाश्रितजीवदशा प्रवर्तते शत्रुपीडितो दुःखी।
देशेऽन्यत्र निवासः स्वल्पोत्साहाद्धनं समप्नोति ॥ 7 ॥

Should the planet Jupiter be in Taurus, in such dasa, the native will be troubled by his enemies and will suffer lot of grief. He will live in countries other than his own, and his earnings will be by means of little enthusiasm.

मिथुने जीवदशायां स्त्रीद्वेषी वित्तवान् कृषिप्रायः।
कुलजगुणप्रद्वेषी मातुरनिष्टोऽङ्गहीनो वा ॥ 8 ॥

When Jupiter is in Gemini in his dasa, one will hate women, be wealthy and live through agriculture. He will hate his own relatives, and will prove an evil to his mother. He will also become disabled in regard to some limb.

उच्चाश्रितदेवगुरोर्दशाविपाके स्वजन्मवृत्तिकरः।
राज्यसुखभोगवृद्धिर्विशुद्धनामान्वितो धनी विद्वान् ॥ 9 ॥

In the dasa of exalted Jupiter, the native will undertake a profession suitable to his birth, will be endowed with kingdom, comforts, and pleasure in an increasing manner and will have a spotless name. He will also be wealthy.

उच्चातिक्रान्तदशा जीवस्य मदाटनं कुदाररतम्।
पितृमातृदुःखतप्तं पूर्वार्जितवित्तविक्रयं कुरुते ॥ 10 ॥

In the dasa of Jupiter that has crossed his exaltation zone (i.e. in Cancer itself), the native will always roam, have a wicked

wife, he will be subject to parental grief, and the native will sell away all his ancestral properties.

सिंहे जीवदशायां धर्माध्यक्षो नृपाच्च सम्पत्तिम्।
लभते गुणातिरेकात्पशुसुतदारादिवित्तवान् भवति ॥ 11 ॥

Should the *dasa* of Jupiter who is in Leo be ruling, the native will become a religious head and acquire wealth through the sovereign. Due to his singular qualities, he will get cattle, sons, wife etc.

कन्याश्रितजीवदशा नृपदारसमाश्रयाद्धनं कुरुते।
शूद्रादिनीचकलहप्रवर्तते स्थानसंभ्रमं कुरुते ॥ 12 ॥
पशुजां वृद्धि वित्तं विद्याम्बरवाहनावाप्तिम् ॥ 13 ॥

During the *dasa* of Jupiter in Virgo, there will be money through the king as well as one's own wife. He will have quarrels with Sudras (the 4th caste) etc. and will be displaced. He will earn through cattle and increase his wealth. He will have education, clothes and conveyances.

तौलिनि जीवदशायां मन्दोत्साही स्वदारपुत्रघ्नः।
दुष्टव्रणाप्तदेहो दिवसे दिवसे मिताशनो भवति ॥ 14 ॥

In the *dasa* of Jupiter in Libra, one's enthusiasm will be reduced, will destroy his own wife and children (i.e. he may not protect his wife and children), will have severe ulcer and day by day his eating will dwindle.

Notes: Libra is inimical sign of Jupiter. Hence in such *dasa* the person will give up his wife and children, will have internal ulcers particularly abdominal in nature and his days will be such that even a square meal is a rarity, depending on other conditions in the nativity.

अष्टमजीवदशायां सुरकार्यरतोऽटनो महोत्साह्नी।
ऋणवाननेकभावैः प्रजानुरक्तो नियमशीलः ॥ 15 ॥

During the *dasa* of Jupiter in Scorpio one will be engaged in-divine work, be wandering, enthusiastic, indebted in several ways, interested in public and principled.

Notes: अष्टम has been interpreted as Scorpio to suit the order

of the Rasis. This sloka means to say that the person may engage himself in work relating to temple etc.

मूलत्रिकोणसंस्थितगुरोर्दशायां जनाधिको धीमान्।
मन्त्री मण्डलपो वा प्रमदावशगो धनी सुखी भवति ॥ 16 ॥

Should the dasa of Jupiter placed in Moolatrikon sign be in progress, one will be important in the public, wise minister, ruler of an area, will acquire wealth through women and be happy.

चापगतस्य दशायां गुरोः प्रवासाद्धनं सुखं लभते।
यज्ञक्रियासु निरतो गोमान् कृषिवित्तसंग्रहं कुरुते ॥ 17 ॥

Should the dasa of Jupiter posited in Sagittarius be ruling, one will get money through travels, be happy, be engaged in yagnas, possess cows and will gather money from husbandry.

Notes: This position of Jupiter is good for travel agents as Sagittarius is natural 9th house. Should he be aspected by Mercury from Gemini, then the yoga will be more effective.

नीचे जीवदशायां प्रवर्तते बन्धुशोकसन्तापो।
परकार्यकृद्दरिद्रो जठरामयकर्णगुह्यरोगी स्यात् ॥ 18 ॥

In the dasa of Jupiter in his (deep) debilitation zone, one will be grieved because of his relatives, or *Vice Versa*, will do others' job, suffer from poverty and diseases relating to belly, ears and private parts.

Notes: Jupiter rules the digestive system, particularly the digestive fire of the stomach, gastric fluid etc. It may be inferred that one will be subjected to digestive disorders in the dasa of Jupiter in Capricorn. Jupiter also rules ear and the troubles relate to internal ear.

मृगमुस्वजीवदशायां वनवासनिषादधनलाभौ।
कृष्याश्रयोपजीवी भूरुहजनवञ्चनादिभिः क्लेशः ॥ 19 ॥

When the dasa of Jupiter in Capricorn is in progress one will live in forests, and gain through hunters. He will also live by agriculture and cheat Brahmins.

Notes: निषाद apart from meaning hunter, also means outcast, fisherman, mountaineer, degraded tribe etc.

कुम्भाश्रितदेवगुरोर्दशाविपाके स्वनामशौर्यधनम्।
पिशुनोऽल्पकर्मजीवी स्वजनद्वेषोऽर्थनाशः स्यात् ॥ 20 ॥

During the dasa of Jupiter in Aquarius, the native will earn money by his own name and valour, will be a tale-teller, will live by mean professions, hate his people and incur loss of wealth.

मीनाश्रितदेवगुरोर्दशाविपाके कुलाधिको धीमान्।
विद्याकथाप्रभेदैर्धनवान् प्रमदाप्रियो विनीतश्च ॥ 21 ॥

During the dasa of Jupiter posited in Pisces, one will be principal among his men, will earn through education, and religious discourses, be liked by women and be humble.

वर्गोत्तमगदशायां देवाचार्यस्य पूजितो लोके।
बहुलं धनं च लभते सुतदारमाश्रयी कृशाङ्गः स्यात् ॥ 22 ॥

During the dasa of Jupiter in Vargothama Navamsa, one will be worshipped by the public, acquire plenty of wealth and live in the company of his wife and sons. He will have an emaciated physique.

Notes: Jupiter being a big-bodied planet, his Vargothama should give a stout physique. We do not know why the author attributes an emaciated body in such a case.

मूढस्य देवेन्द्रगुरोर्दशायां प्रवर्तते दुःखसुखं च तुल्यम्।
नीचारिभेष्वात्मजदारवित्तनाशाश्च रोगाः बहवो भवेयुः ॥ 23 ॥

In the dasa of combust Jupiter, grief and happiness will be equal. When the planet in question is in fall or is placed in inimical signs, one will, in such dasa, lose children, wife and wealth and suffer from many diseases.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे गुरुदशाफलाध्यायो
त्रयोदशः ॥

Thus ends the 13th chapter entitled "The Effects of the Jupiter Dasa" in Horasara, of Prithuyasas, son of Varaha Mihira

CHAPTER 14

चतुर्दशोऽध्यायः

अथ शुक्रदशाफलम्

सामान्यसर्वराशिषु शुक्रस्य दशाफलं समाचक्षे।
स्त्रीभूषणाम्बरसुखप्रमोदसत्कारमानधनलाभः ॥ 1 ॥

Now, the results of Venus dasa when the planet is occupying anyone of the various Rasis. The person will in the dasa of Venus acquire wife, ornaments, clothes, happiness, pleasure, respect, honour and wealth.

कन्दर्पशास्त्रनिपुणो नानाविद्याश्रितोऽतिमेधावी।
नृत्तादिगीतकुशलो दाक्षिण्याप्तोऽन्नदानशीलश्च ॥ 2 ॥

He will become expert in the science dealing with sea, many kinds of learning and be very intelligent. He will be adept in dancing and singing, courteous in nature and be disposed to poor feeding.

क्रयविक्रयेषु कुशलो गोमान् बहुदारवान् सुतार्थयुतः।
पूर्वाजितधनभोक्ता गुणविख्यातः क्रियोद्युक्तः ॥ 3 ॥

He will be capable of buying and selling and have cows. He will have many wives, sons and wealth, will enjoy ancestral property and become famous for his virtues. He will keep engaged in his work.

वातकफपित्तरोगी भ्रातृसुतस्नेहतो महादुःखी।
नीचैर्वैरं लभते कष्टमथो धर्मवैरिभिः प्रीतिः ॥ 4 ॥

He will be disposed to diseases arising out of windy, phlegmatic and billious shortfalls. He will derive great worries out of his association with his brothers and son. He will have enmity

with mean people and be pitiable because of his departure from right path.

राशीनां प्रत्येकं शुक्रस्य दशाफलानि वक्ष्यन्ते।
रिपुनीचांशकराशीन् निश्चित्य सत्फलं ब्रूयात् ॥ 5 ॥

Now the effects of the dasa of Venus in each Rasi are described below. The auspicious results should be mentioned only after knowing whether the Rasis/Navamsas are inimical or fallen.

शुक्रदशायां मेघे स्त्रीकृतसुखवित्तमानहानिः स्यात्।
अटनोऽसहोऽल्पजीवी प्रभुशीलो राजयोषितो दायितः ॥ 6 ॥

When the dasa of Venus posited in Aries is in progress, one will derive pleasure from his wife (or women). He will lose money and honour. He will be on the move, intolerant, live with little means, be of lordly nature, and a favourite of a princess.

वृषभे शुक्रदशायां कृषिपशुदारान्वितो मतिमान्।
बहुशास्त्रवित्सुदान्तः कन्याजनको नरेन्द्रदयितश्च ॥ 7 ॥

The person, who has dasa of Venus posited in Taurus, will be engaged in husbandry, possess cattle and wife and be intelligent. He will be versed in many Sastras (or sciences), a donor to good causes, will get female issues and be favoured by the king.

मिथुने शुक्रदशायामनेककार्यान्वितो महोत्साही।
विस्मयकथाभिलाषी विदेशनिरतोऽर्थवान् भवति ॥ 8 ॥

In the dasa of Venus who is posited in Gemini, one will be busy with many activities and very enthusiastic. He will be interested in surprising tales and living abroad. He will be wealthy.

चन्द्रगृहस्थस्य भृगोर्दशा विपाके स्वकार्य उद्युक्तः।
द्विस्त्रीभरणसुशीलो बहुप्रकारैर्हि जीवन कुरुते ॥ 9 ॥

During the dasa of Venus in Cancer, the subject will be engaged in his work, will have two wives, be virtuous, and will have many kinds of living.

सिंहे शुक्रदशायां प्रवरस्त्रीसंश्रयाद्धनानि स्युः।
परवित्तरतो धीमानऽल्पसुतो गोगणा विनश्यन्ति ॥ 10 ॥

When Venus is in Leo, in such dasa, one will acquire wealth through a distinguished woman, and aim at others' money. He will be intelligent, have limited issues and his cattle will be destroyed.

कन्याश्रितशुक्रदशाप्रवर्तने पूर्ववृत्तसुखहीनः।
भग्नोत्साही चपलो विदेशवासी स्वदारसंत्यक्तः ॥ 11 ॥

Should Venus be in Virgo, in such dasa, one will not have happiness in pursuing his ancestral professions, and his enthusiasm will diminish. He will be fickle-minded, intent on living abroad and will be given up by his wife.

वर्गोत्तमभृगुजदशापाके नृपचोरतोऽर्थहानिः स्यात्।
अस्वस्थो बलहीनो भिक्षाशनवान् सदाटनो भवति ॥ 12 ॥

During the dasa of Vargothama Venus, one will be troubled by kings and thieves. He will be unhealthy and weak. His food will be by begging and he will be roaming.

Notes: The placement of the sloka in this order seems to refer to the Vargothama of Venus in Virgo where he is in fall. This conclusion is supported by the nature of results given. Otherwise, Venus in Vargothama will yield good results. In this chapter, the Vargothama of Venus is referred to Pisces only at the end.

मूलत्रिकोणसंस्थितभृगोर्दशायां विशिष्टनामयुतः।
कृषिपशुधनधान्याद्यैः सम्पन्नो ज्ञानिनो धनाप्तिर्वा ॥ 13 ॥

In the dasa of Venus in Libra, the native will acquire a name of high order. He will gain through agriculture, cattle, grains etc. and wealth from the wise.

अटनो बहुप्रलापी परकर्मरतो निमित्तकलहाद्दयः।
बहुऋणभागी पुरुषो वृश्चिकराशौ भृगोर्दशायां च ॥ 14 ॥

In the dasa of Venus posited in Scorpio, the subject will be wandering, uttering too much, interested in others' work, will promote disputes and incur debts in large scale.

चापे शुक्रदशायां विनाशितारिः कुलाधिको मानी।
काव्यकलास्वतिनिपुणो नृपदायितो दारपुत्रसन्तुष्टः ॥ 15 ॥

When Venus is in Sagittarius, in such dasa, the native will eradicate his enemies, become the chief among his castemen and will be respected. He will be an adept poet, dear to the sovereign and will be happy with his wife and sons.

मकरे शुक्रदशायां क्लेशसहिष्णुः सुखी रिपुनिहन्ता।
वातरश्लेष्मप्रकृतिः कुत्सितदारो विगर्हितकुटुम्बः ॥ 16 ॥

When the dasa of Venus posited in Capricorn opens, one will have the forbearance to face any grief, be happy and overcome his enemies. He will be disposed primarily to windy and phlegmatic bodily temperaments, have a wicked wife and will have a condemned family.

कुम्भे शुक्रदशायामुद्वेगी रोगवानन्यज्ञश्च।
परयुवतिगो कृतघ्नो नीचाचारोऽल्पकर्मनिरतश्च ॥ 17 ॥

During the dasa of Venus posited in Aquarius, one will be excited, sick, addicted to other women, will break his religious discipline, will have mean habits and take to mean deeds.

मीने शुक्रदशायां वंशधरो ज्ञानवानरेन्द्रधनी।
कृषितो धनभागी स्यात् कमनीयवपुः प्रधानतां याति ॥ 18 ॥

During the dasa of Venus in Pisces, one will become a principal person in his dynasty, earn wisdom, become a king and be wealthy. He will acquire money through agriculture. He will possess pleasing physique, and will come to prominence.

मीने वर्गोत्तमगे भृगोर्दशायां स्वमानगुणयुक्तः।
रोगैर्निपीडितात्मा जलप्रतिष्ठादियत्नतो धर्मः ॥ 19 ॥

During the dasa of Venus who is Vargothama in Pisces, one will possess self-respect, suffer from sickness and establish irrigation facilities for the public.

Notes: One may dig well, tanks etc. for the use of general public.

खोच्चस्थितो भृगुसुतो व्ययकमगो वा
 लाभेऽपि पापरहितो न तु पापदृष्टः।
 तस्याब्दपाकसमये बहुरत्नपूर्णे
 धीमान् विशालनयनो निजवंशनाथः ॥ 20 ॥

Should Venus be in his exaltation house, or 12th, 10th or 11th houses, and be not in he company of malefics, and be free from such aspects, in such dasa the native will beget various diamonds, be wise, have broad eyes and be chief of his dynasty.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविचिते होरासारे
 शुक्रदशाफलाध्यायश्चतुर्दशः ॥

Thus ends the 14th Chapter entitled "Effects of the
 Venus Dasa" in Horasara of Prithuyasas,
 son of Varaha Mihira

CHAPTER 15

पञ्चदशोऽध्यायः

अथ शनिदशाफलम्

मन्दस्य दशां प्राप्य प्रथितो धीमाननेकशास्त्रज्ञः।
वृन्दग्रामपुराणां नेता पितृतेऽधिको विधिज्ञश्च ॥ 1 ॥

During the dasa of Saturn, the native will acquire fame, intelligence and knowledge of many Sastras. He will become leader of a group, village or city. He will be more famous than his father and will be versed with all religious commandments.

गजतुरगगोधनाद्यैः सम्पन्नो ज्ञातितो धनप्राप्तिः।
द्विजदेवपूजितात्मा पुराणभवनाश्रितोऽल्पसन्तुष्टः ॥ 2 ॥

He will have elephants, horses, cows and wealth, and obtain the wealth of his cousins. He will have respect for Brahmins and gods and live in an old house. He can be pleased with an iota of things.

निद्रालस्यश्रमवान् स्वजनद्वेष्यो जराङ्गनासक्तः।
धर्मप्रियो विनीतो देवायतनक्रियार्चनादिरतः ॥ 3 ॥

He will be drowsy in disposition and capable of hardwork. He will be hated by his men and interested in women who are older than him. He will like to be virtuous, be modest and be interested in he jobs of gods i.e. temples etc.

Notes: The person likes more sleep. He works more to get less. He will be disposed philosophically and become a priest. These are some highlights of Saturn's period:

वातकफाद्यैः पीडा विकलाङ्गो जायते कृशाङ्गो वा।
सामान्यमेतदुक्तं राशौ प्रत्येकमंशकैर्वक्ष्ये ॥ 4 ॥

The subject will have windy and phlegmatic deficits. He will incur defect in limbs and become weak. These results as aforesaid are only general in nature. For each Rasi and Amsa, the following details may be noted.

Notes: Saturn generally gives rheumatic pains, deaf ear, dental deficiency etc. He will make a person lame.

मन्ददशायां मेघे प्रवासनिरतो स्वतन्त्रवृत्तिश्च ।
पादादिचर्मरोगी मायावी भ्रातृबन्धुरहितश्च ॥ 5 ॥

During the dasa of Saturn in Aries, one will be dispositioned of his residence, without a job, independent in nature, will suffer skin diseases in foot etc., be cunning in nature, and will be deprived of his coborn and relatives.

Notes: Saturn gives itch and such other skin diseases when in fall.

कृषिधान्याप्तिर्नीचाद्भ्रष्टस्य शनेर्दशासमये ।
पतनाद्यैः क्लेशाद्भयो नीचप्रायो निरुत्साहः ॥ 6 ॥

In the dasa of Saturn, who has just left his debilitation zone, one will get grains through agriculture, but will be grieved by fall (from high places), be equal to the least and not enthusiastic.

वृषभे सौरिदशायां विशिष्टनामान्वितोऽतिमेधावीः ।
राजा राजसमो वा युद्धेषु कृतक्रमोऽतिधर्मरतः ॥ 7 ॥

Should Saturn be in Taurus, in such dasa, one will get titles, be very intelligent, become a king or his equal, serve in a war and will show too much of interest in doing virtuous acts.

Notes: Saturn's position in Taurus is a suitable combination for warriors.

मिथुने क्षमाविहीनो मन्ददशायां सुतार्थभोगरतः ।
स्त्रीचोरतोऽर्थहानिः परकार्यरतो रणादितो मनुजः ॥ 8 ॥

During the dasa of Saturn in Gemini, the native will be impatient, will enjoy children, wealth and happiness but will lose through women and thieves. He will be keen to do the jobs of others and will be troubled through battles.

मन्ददशायां शशिभे चिन्तायुक्तोऽस्वतन्त्रश्च।
मातृसुतबन्धुहीनो नेत्रश्रवणादिदुर्बलो धीमान् ॥ 9 ॥

During the dasa of Saturn in Cancer, one will be worried and dependent upon others, will be deprived of mother, children and relatives, will grow short of sight and hearing but be intelligent.

सिंहे सिंहांशे वा मन्ददशायामनेकरोगयुतः।
सुतदारबन्धुकलहो गोमहिषाश्वादिवित्तवान् भवति ॥ 10 ॥

Should Saturn be in Leo Rasi or Navamsa, in such dasa, one will be subjected to various diseases, will develop misunderstandings with sons, wife and relatives and will command wealth through cows, buffaloes, horses etc.

कन्याश्रितमन्ददशा ददाति विद्याधनं श्रमोत्पत्तिम्।
भूरुहजलप्रमाथी गुरुद्विजाचार्ययोगिनां दयितः ॥ 11 ॥

During the dasa of Saturn posited in Virgo, the native will attain learning and will produce (money) by his labour. He will have fear from Brahmins and water. But he will be dear to preceptors, brahmins, yogis etc.

उच्चाश्रितमन्ददशा ज्ञानधनैश्वर्यसम्पन्नम्।
जनयति लोके श्रुतवान् स्वभावतोऽर्थागमं सुखं लभते ॥ 12 ॥

During the dasa of Saturn, who is in his exaltation, one will gain wisdom and wealth. People will regard his learning. Naturally money will come to him and he will have happiness.

मन्ददशायां कीटे वधबन्धरतो वृथाटनोऽनृतवान्।
कृपणो दयाविहीनो नीचजनानुग्रहोपजीवी स्यात् ॥ 13 ॥

During the dasa of Saturn in Scorpio, one will kill or capture insects, will wander aimlessly, speak untruth, will not be kind (to others) and will remain at the mercy of mean people for his livelihood.

चापे मन्ददशायां स्वस्थो नृपसंमतो नृपेन्द्रो वा।
जीवधनादिप्राप्तिः सुतदारसमन्वितो रणोत्साही ॥ 14 ॥

In the dasa of Saturn posited in Sagittarius, one will enjoy health, be respected by the sovereign or be a king himself, will

acquire money through profession or creatures, will be with sons and wife and will be active as though in a warfront.

Notes: स्वस्थ also means independent, prosperous, comfortable, resolute etc.

मकरे मन्ददशायां बहुश्रमोत्पन्नवित्तवान् सुभगः।

बन्ध्याजराङ्गानानां दयितो विश्वासतोऽर्थहानिः स्यात् ॥ 15 ॥

When Saturn occupies Capricorn, in such dasa, one will have money by putting abundant labour, will be fortunate dear to barren or older ladies and lose money through the confidence he reposes (in others).

Notes: Saturn related to the 5th house in female's horoscope can cause barrenness. He can make them also look older. He indicates barren or old ladies and hence the author mentioned such ladies in the sloka.

मूलत्रिकोणसंस्थितशनेर्दशायां सुखानि सिध्यन्ति।

स्वकुलश्रेष्ठो मतिमान् कृषिपशुधनधान्यपुत्रवान् भवति ॥ 16 ॥

Should Saturn be in his Moolatrikona house, in such dasa, one will derive comforts. He will be chief among his castemen, wise and wealthy through agriculture, cattle and grains. He will have sons.

मीने मन्ददशायामल्पोत्साहाद्दनानि सिध्यन्ति।

श्रेणीग्रामपुराणामीशो वनितादृतोऽपि मोक्षार्थी ॥ 17 ॥

Should Saturn be in Pisces, in such dasa, one will acquire money only with slight enthusiasm. He will head a group of villages in the city, and he will be desirous of young women, at the same time final emancipation.

आव्ययतुल्यधनो मूढदशायां शनेरसन्तोषः।

क्षणभङ्गुरातिकीर्तिर्विविधैः क्लेशैश्च पीडितो भवति ॥ 18 ॥

Should the planet Saturn be combust, in such dasa, one's income and expenditure will be in equal ratio, will be unhappy, sometimes fraudulent, will be widely famous but be afflicted by worries.

Notes: "Bhangura" apart from meaning fraudulent, also means crooked, crafty, perishable, variable etc.

Saturn rules Aquarius, which is natural 11th house or Labha Sthana. Hence his combustion, will deprive of gains.

राश्यशकफलमेवं प्रोक्तं बलवत्तरं तयोः कथितम्।

राश्यशकबलसाम्यं समानरूपं वदेत्प्राज्ञः ॥ 19 ॥

The results for Rasi and Amsa positions have thus been said and the predictions should be based on whichever is stronger. Should they be equal in strength one should assume balanced results.

एवं ग्रहाणां विविधैः प्रकारैर्दशाफलान्यत्र मयेरितानि।

ज्ञात्वा नराणां प्रकृतिं समग्रां समादिशेत्तत्र समानरूपम् ॥ 20 ॥

These are the results of various dasas of the planets. One should fully understand the native before predicting the events and predict accordingly.

Notes: The author hints at the fact that one's nature will play an important role in moulding his fate. And hence, the nature of person should also be understood. One's future depends on how best the planetary indications and influences could be used. We have the time old saying "Buddhih Karmanusarini" which means that mind follows one's own deeds.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे शनिदशाफलाध्यायः

पञ्चदशः ॥

Thus ends the 15th Chapter entitled "The Effects of Saturn's Dasa" in Horasara of Prithuyasas, son of Varaha Mihira

CHAPTER 16

षोडशोऽध्यायः

अर्थ संक्लीर्णदशाफलम्

अर्थे सङ्क्लीर्णदशायां स्थानसुखार्था भवन्ति बलहीनाः।
परगृहनिवासशीलो लोके मान्योऽतिविद्वांश्च ॥ 1 ॥

If the planet be of a mixed nature, in such dasa, the results relating to one's house or abode, happiness and money will only be weak. He will have a tendency to live in other's houses, be respected by the public and learned.

Notes: स्थान apart from meaning abode, also means condition (i.e. the overall status of the native in this context), office, rank, dignity, etc.

अनुवक्रस्य दशायां स्वमानशौर्यान्वितो धनी भवति।
शस्तगृहे शस्तांशेऽरिः फाटमवर्जिते स्वराज्याप्तिः ॥ 2 ॥

During the dasa of a planet that is in its retrograde motion, one will have prestige and valour and be wealthy. Should the planet be in a good Rasi or good Navamsa, avoiding 6th and 8th houses, one will acquire a kingdom of his own.

Notes: If the position of Jupiter, Venus and Mercury be in 6th or 8th, it constitutes Adhiyoga. Hence it is capable of giving good results.

नीचारिभवनसंस्थितवक्रदशायां कुकर्मरतः।
बन्धुजनगर्हितात्मा विदेशनिरतोऽस्वतन्त्रश्च ॥ 3 ॥

Should a planet be in debilitation or inimical houses, at the same being in its retrograde motion, in such dasa, one will indulge in bad acts, will be reviled by his relatives, live in foreign

countries and be dependant upon others.

Notes: Bad results are attributed here to a planet in fall and at the same time in vakra. According to Phala Deepika, sloka 20, ch. 9, such a planet is considered to be equal to an exalted one. This view is further supported by sloka 6, ch. 3 of the Uttara Kalamrita. It further adds that if a planet be in (R) motion while in exaltation, it is equal to a debilitated planet.

राहोर्दशान्तरस्थग्रहयोर्मध्ये द्विवर्षमतिदुःखम्।
बन्धुविनाशं रोगं लभते शत्रोर्दशान्तरदशायाम् ॥ 4 ॥

During the sub period of Rahu dasa, when Rahu is placed between (malefic) planets, there will be extreme grief for 2 years. Should a sub-period and an inter-sub-period be of two mutually inimical planets, one will be deprived of his relations and suffer from diseases.

राहुयुतग्रहपाकः शुभदोऽप्यशुभेन तुल्यफलपाकः।
पाकस्यान्ते व्याधि दुःखं वा भ्रंशमावहति ॥ 5 ॥

Even though a planet by nature be auspicious, it yields only inauspicious results if it is in the company of Rahu. In the end of such dasa, one will be exposed to diseases, grief and displacement.

होराजन्माधिपयोः शत्रुदशायां परिश्रमं लभते।
राज्यच्युतो विपक्षैरभिभूतोऽरिं समाश्रयति ॥ 6 ॥

In the dasa of a planet that is inimical to Lagna lord or the lord of Moon sign, one will be wandering, banned from his country (or lose his kingdom) and will be insulted by enemies when seeking their protection.

नीचारिषष्ठव्ययसंश्रितो हि शुभाः प्रयच्छन्त्यशुभानि सर्वे।
शुभेतरे तेषु गताः प्रयच्छन्त्यनेकदुःखानि दशासु तेषाम् ॥ 7 ॥

Even good planets will produce malefic results in their dasas in the event of their occupying inimical or debilitational houses or 6th or 12th from Lagna. The planets that are placed in inauspicious houses will also give bad results.

रोगं ददाति भृगुजः स्वगृहेऽष्टमस्थः
 पापान्वितो मरणकृत् स्वदशावसाने।
 लग्नेश्वरोऽष्टमगतोऽप्युशुभेन सार्द्धं
 तस्यान्तरान्तरदशा मरणं करोति ॥ 8 ॥

If Venus is in his own house identical with the 8th, he makes one sick, should he also join malefics in such condition, at the end of Venus dasa, death is caused. Should lagna lord be in 8th, in the company of malefics, he inflicts death in his Antardasa.

Notes: Venus can be in 8th in own house only for Libra natives. However, Saturn and Venus in 8th can only increase the longevity. This is because Saturn in 8th is said to do so; moreover, he has friendly disposition to Libra Lagna.

निधनाधिपतेः केन्द्रे स्थितस्य शुभदा दशा यदाऽस्तमितः।
 केन्द्रे राहुयुतो वा स तस्य काले मृतिं वदेत् प्राज्ञः ॥ 8 ॥

The dasa of the 8th lord posited in an angle will prove auspicious Should he be, while being so, eclipsed or in the company of Rahu, according to the wise, death is inflicted upon the native.

लग्नेश्वरोऽष्टमस्थो वा यदि तस्य दशान्तरे।
 प्राणसन्देहमाप्नोति दशान्ते जीवितं त्यजेत् ॥ 10 ॥

Should there be doubts about the Ascendant lord or a planet in the 8th house killing the native, it happens only at the end of the dasa of the said planet.

क्षेत्रोच्चसंस्थिता यस्य ये ग्रहाः केन्द्रलाभगाः।
 कारकाख्यग्रहा ज्ञेयाः खमध्यस्थौ विशेषतः ॥ 11 ॥

Those that are in own signs or exaltation signs, if in an angle or 11th house to another planet, they become Karakas of the latter. The planet which occupies the 10th house of the planet referred to as latter, it assumes special importance.

Notes: Suppose Jupiter is in Cancer in exaltation, while Mars is in Virgo. So, Jupiter is in 11th of Mars in Uchcha and becomes Karaka planet for Mars.

In this context reference may also be made to Sloka 1 of

Chapter 22 in Brihat Jataka which states planets in own signs, exaltation or Moolatrikona signs if in kendra position to each other, they become mutual signifactors or Anyonya karakas. Parasara Hora (my English translation) and Saravali (my English translation) may also be consulted.

कर्मेशः केन्द्रगो वाऽपि कश्चित्कारकसंज्ञितः।
कर्मभागाधिपौ केन्द्रे स्थितौ तस्य शुभप्रदौ ॥ 12 ॥

If the lord of the 10th be in a kendra, he becomes a signifactor of the earlier mentioned planet. Lords of 10th and 9th if posited in an angle give good results.

कारकग्रहयुक्तौ चेत् स्वकुलश्रेष्ठतां व्रजेत्।
तद्दशायां न सन्देहः स्वाभीष्टफलमाप्नुयात् ॥ 13 ॥

The Karakatwa planet (as above) makes one a principal person in his caste. In such dasa without doubt, the native's desires would be fulfilled.

चन्द्राधिष्ठितराशेर्नाथो लग्नाधिपोऽथवा यस्य।
केन्द्रगतः स सुरेड्यो वयसो मध्ये सुखं तस्य ॥ 14 ॥

Should the lord of the Moon sign or the ascendant lord be in an angle along with Jupiter the native is happy in the middle portion of his life.

पापग्रहांशकदशा बाल्ये ज्ञानक्रियासु विघ्नकरी।
मूढग्रहांशकदशा तथैव वाच्या न सन्देहः ॥ 15 ॥

In the dasa of a planet posited in a malefic's navamsa, the native faces hindrance to his education in the boyhood. Should the said Navamsa be of a combust planet, the said effect is undoubtedly certian.

Notes: Suppose Mercury is occupying Kumbha Navamsa, owned by Saturn. Then in such Mercury's period, coinciding with boyhood, education will be disturbed. In another example, suppose Mercury is in Libra Navamsa, when Venus is combust, then in Mercury's dasa, education will be undoubtedly spoiled.

स्वोच्चस्वक्षेत्रगतैर्वलिभिः केन्द्राश्रितैः कुजाद्यैश्च।
रुचको भद्रो हंसो मालव्यः शश इति ख्यातः ॥ 16 ॥

Should the planets commencing from Mars onward be in their respective exaltation signs or own Rasis, coinciding with Kendras, and be strong, five kinds of yogas, viz. Ruchaka, Bhadra, Hamsa, Malavya and Sasa yogas are produced.

योगा अमी न युक्ता यद्यन्यग्रहभवेर्बहुलयोगैः।

उत्तमकुलजातानां नृणां सम्यक् पृथक् फलं दद्युः ॥ 17 ॥

If these are considered, not relating to other yogas, these are capable of giving repeated and full effects to the persons born in superior families.

नित्यं धनैश्चैर्ययुताः प्रसिद्धास्तेजस्विनः पुण्ययुत नरेन्द्राः।

गजाश्वभाजो बहुरत्नपूर्णा दीघार्युवस्ते पुरुषा भवन्ति ॥ 18 ॥

Those that are born with these yogas (i.e. any of the 5 yogas mentioned above) enjoy wealth on a perennial basis, fame and are illustrious, meritorious and become king of kings. Such men command elephants, horses, various diamonds and long life.

Notes: The yogas and results dealt with in slokas 16 to 18 are summed below with reference to other classic works. These 5 yogas are called Pancha Maha Purusha yogas, which are considered to be of high order.

See chapter VI of Mantreswara's *Phala Deepika*. The person born in Ruchaka yoga has a long face, wealth obtained through very valorous deeds, courage and destroys enemies. He has strength, pride, praiseworthy qualities, commandership and success. Bhadra yoga native lives long, is sharpminded, clean slated, praised even by the learned, is a king, exceedingly rich and an expert in giving life to royal assembly. The one born in Hamsa yoga, is praised by good men, a king, has symbols of conch, lotus and fish in his palms and soles, beautiful body, eats sweet food, and is generous. Malavya yoga native has strong limbs, is steadfast, wealthy, has wife and children, fortune, prosperity, comfortable food, good conveyances, learning and pleasing limbs. Lastly, the one born in Sasa yoga is praised by all persons, has servants, strength and is a head of village or a king, wicked, addicted to other women, steals other's wealth and happy. These yogas can be counted from the Moon or from Lagna.

See what Varaha Mihira states in *Brihat Samhita*, while dealing with Pancha Mahapurusha Yogas in chapter 69. (Refer Hindi translation by Achyutananda Sharma). From Mars, note the Satwa (courage) of the native; from Mercury his greatness (गुल्ला); from Jupiter his voice; from Venus his friendship and from Saturn his splendour. While we see Saturn as a 'dark planet' in ordinary parlance, mark Varaha Mihira's great wisdom and piercing insight in attributing brightness as Saturn's indication--leaving aside a brighter planet like Mercury. Then, Satwa allotted to Mars indicates--apart from courage--existence, nature, essence, inborn disposition, life spirit, breath, mind, vitality, consciousness, substance, wealth etc. Now what Satwa means in various contexts is to be wisely understood by us. *Brihat Samhita* is suggestive of the fact that these Mahapurusha Yogas, apart from being Rajayogas of great order, are indicative of the respective qualities, viz. Satwa, greatness, voice, friendship and splendour in their order. That is to say, if Jupiter causes a powerful Hamsa Yoga, one will, inter alia, possess (mellifluous) voice. A Malavya Yoga native will reveal friendship in his nature. The nature of a person under Satwa, Rajas and Tamas are also meaningfully explained in *Brihat Samhita*.

How uniquely and inimitably does Varaha Mihira in *Brihat Samhita* treat births under each of these Yogas can be noted from the following:

(a) *Malavya Yoga*--The native has nostrils like that of a cobra (or an elephant) नम नासः-, evenly placed shoulders, hands extending upto knees (when in erect posture), strong joints, even, beautiful and slender body, 13" long space from chin to head, 10" across from chin to the hole of the ear, bright face and bright eyes, broad cheeks, even and white teeth and thin lips. He is a king protecting the inmates of Saurashtra, Malava, Sindhu, Laata etc. and is wise. He earns wealth with his own valour. He lives upto seventy. He dies in a shrine.

(b) *Bhadra Yoga*--The native has strong, even, long and round arms. His height is equal to the distance covered by horizontally his both arms. His semen is thick and pure (i.e. capable of yielding immediate and healthy progeny). He has broad and strong chest. He has predominant Satwa disposition, fixity of

mind, is peaceful, liberal and grateful. He walks like an elephant. He is well-versed in many sastras, has attractive forehead, is expert in arts, is courageous, has beautiful belly and has hands and feet resembling the 'womb' of a lotus. He is of yogic disposition. He has attractive nose and even shoulders. His body gives smell of the earth when sprinkled with fresh (rain) water, of ichor exuding from the temples of an elephant, of sandal paste and of saffron. He has black hair. His genital organ is 'concealed' in position like that of a horse or tusker. His palm has lines of lotus, wheel, conch etc. Even others enjoy luxuries with his wealth. He does not forgive his relatives. He is independent in decision. He is 84 inches in height. His weight is like that of a beam. He rules middle portion of the country. If he is 105 inch long, he rules the whole world. He attains heaven at the age of 80 in a shrine.

(c) *Sasa Yoga*--The native has few protruding teeth, few small teeth, narrow nails, fleshy eye lids, is fast in walking, expert in learning and in sale of minerals, has prominent chins, is leader of army, fond of sexual acts, addicted to other women, respectful of his mother and likes hills, rivers and fortresses. He is 92 inches in height, of doubtful disposition and is not very stout. The midportion of his body is weak. His soles and palms have superior lines resembling garland, trident etc. He lives upto 70.

(d) *Hamsa Yoga*--The native has reddish face, prominent chin, elevated nose, golden splendour, round head, eyes like honey, nails transparent showing blood, has soles and palms with lines resembling lotus, pair of fish, conch, garland, pitcher etc. His voice is mellifluous like that of a flemingo (or a nightingale). He is 95 inches in height. He rules over Nepal, Gandhara and the area encircled by Ganges and Yamuna rivers. He dies at 90 near a forest.

(d) *Ruchaka Yoga*--The native has attractive eyebrows and hair, is fair in complexion, and his neck is conch-shaped. He is long-faced. He is a minister and a leader of robbers. The middle portion of his stomach is as long as his face. He is not so splendidous. He destroys his enemies. He has lines of fish, moon, trident etc. He respects preceptors, brahmins and the Almighty. He is 100 inch long. His weight is 1000 palas. He is expert in

Mantras and Abhichara. He rules Vindhya, Ujjain etc. and dies at 70 by fire.

The above explanations of Panchamahapurusha Yogas are highly suggestive. Kalyana Varma in *Saravali*, chapter 37 (see my English translation) proceeds more or less on similar lines. *Saravali*, further states that if both husband and wife have Bhadra Yoga, the man concerned rules over the whole earth.

Manasagari (Sanskrit-Hindi) however, does not allow affliction from the luminaries in the case of a Pancha Maha Purusha Yoga. In such instance, only ordinary results follow, states its author.

There are still elaborate and relevant notes in Rajayogadhyaya of *Jataka Parijata*. The reader may refer the said work.

बलरहितेन्दुरविभ्यां युक्तैर्भौमादिभिर्ग्रहैः पुरुषाः।

न भवन्ति भूमिपाला दशासु तेषां सुतार्थसंयुक्ताः ॥ 19 ॥

Those who have the Sun and the Moon weak, while others from Mars are also weak, do not become kings. They shall have only sons and money.

Notes: So to say, if these planets are weak, but still indicative of some Rajayogas, they will only bless with wealth and issues, but not a royal status. For such royal position, they should be strong apart from producing some powerful yogas as good in nature.

उत्तमयोगे जाता ये तेषां जीवनं सुखार्थयुतम्।

विपरीते विपरीतं त्वित्याह ब्रह्मशौण्डाख्यः ॥ 20 ॥

According to *Brahma Sōunda*, one born with superior yogas lives with happiness and wealth. Adverse combinations will only produce inauspicious effects.

तुङ्गाद्भ्रष्टस्य दशा सर्वारम्भेषु निष्फलं कुरुते।

होराधिपारिभवने भ्रष्टदशा मृत्युमावहति ॥ 21 ॥

Anything started in the dasa of a planet that has been out of its exaltation (i.e. in fall speak to broadly) will only not mature.

The dasa of the planet ruling the 6th (or 8th) counted from the house occupied by Lagna lord will cause, if the said planet is debilitated.

Notes: In the second line, होराधिपाष्टम भवने is another reading.

षष्ठाष्टमस्थोऽशुभदस्तु रौद्रो द्विषा शुभस्थानगतेन दृष्टः।

स्वस्यां दशायां स करोति मृत्युं व्याध्यध्वतापादिपरिक्षयं वा ॥ 22 ॥

Should a malefic (untoward) planet be in the 6th or 8th, unaspected by planets posited in good houses, he brings death by disease, travel etc.

व्योमाम्बुवाय्वग्निमहीस्वभावा जीवासुरेड्यार्किमहीजसौम्याः।

छाया मरुत्पित्तकफानुरूपां मिश्रैस्तु मिश्रा बलिभिर्नृपस्य ॥ 23 ॥

The planets Jupiter, Venus, Saturn, Mars and Mercury their representative character of elements (i.e. Pancha Bhutas) viz. Ether, Water, Air, Fire and Earth in their dasas through wind, bile and phlegm. Planets mixed in nature yield mixed results.

छाया शुभा शुभफलानि निवेदयन्ती

लक्ष्या मनुष्यपशुपक्षिषु लक्षणज्ञैः।

तेजोगुणान् बहिरपि प्रविकासयन्ती

दीपप्रभास्फटिकरत्नघटस्थितेव ॥ 24 ॥

Among men, animals and birds the lusture of the body, indicating both inauspicious and auspicious effects and the good qualities of the inner mind, the brilliant qualities etc. can be seen by the learned as the flame of a lamp kept in crystal vessel.

स्निग्धद्विजत्वङ्नखरोमकेशाच्छाया सुगन्धा च महीसमुत्था।

तुष्ट्यर्थलाभाभ्युदयोन् करोति धर्मस्य चाहन्यहनि प्रवृत्तिम् ॥ 25 ॥

The Earthy element's lust gives teeth, skin, nail and hair, adds fragrance, satisfaction, money, gain and upward status and makes one virtuous.

स्निग्धा सिताच्छहरिता नयनाभिरामा

सौभाग्यमार्दवसुखाभ्युदयान् करोति।

सर्वार्थसिद्धिजननी जननीव चाप्या
छाया फलं तनुभृतां शुभमादधाति ॥ 26 ॥

The element Water is glossy, white (like camphor) green (like grass), pleasing to the eyes, and indicates amiable nature and qualities, comforts, growth, protects like mother, and allround prosperity.

चण्डाधृष्या पद्महेमाग्निवर्णा युक्ता तेजोविक्रमैः सप्रतापैः।
आग्नेयीति प्राणिनां स्याज्जयाय क्षिप्रं सिद्धिं वाञ्छितार्थस्य दत्ते ॥ 27 ॥

The element Fire is disposed to anger, is like lotus, gold and burning fire, shining, capable of conferring success and fulfilling of all desires.

असितजलदकान्तिः पापगन्धोऽतिगूढो
मलिनपरुषकालः शोकसन्तापतप्तः।
स भवति धनहीनः प्राक्तनार्थस्य हानि-
र्विचरति पवनोत्था यस्य कान्तिः शरीरे ॥ 28 ॥

The element Air is non-white i.e. black, cloud of bad smell is secretive, dusty, rough and capable of causing grief. It causes sufferance, gives no wealth and destroys one's parental properties.

शब्दार्थविन्यासपरः प्रगल्भो विज्ञानयुक्तो महितस्वभावः।
श्लथाङ्गसन्धिः कृशपाणिपादौ व्योमप्रकृत्या पुरुषोऽतिदीर्घः ॥ 29 ॥

One born under the influence of Ether, can know the words and meanings and study those deeply. He is conscientious and respected, has loose joints, weak hands and legs and the nature of sky. He is full of stature.

चिन्तास्वप्नानुभवे परिणमति फलं विहीनवीर्यस्य।
पञ्चमहापुरुषोक्तच्छाया ह्येतानि योजयेदत्र ॥ 30 ॥

The effects produced by weak planets are only pipe dreams. The effects of Pancha Maha Purusha Yogas, if the planets are weak, should be deduced similarly.

Notes: If weak planets cause such yogas, the good results will only be in dreams but actually not to hand.

Further according to *Manasagari*, ch. 4, in the case of a Maha Parusha yogas if the Sun be conjunct Moon, great yoga does not arise. On the other hand, only ordinary results will follow.

आकृतिजातिप्रकृतीज्ञोत्वा सम्यक् फलं हि वक्तव्यम्।

कुलदेशवयोऽनुगुणं दशाक्रमज्ञैर्यथान्यायम् ॥ 31 ॥

Only after estimating one's physical appearance, caste, qualities etc., the results should be declared according to family, country, age etc., in the order of the dasas concerned.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे सङ्कीर्णफलाध्यायः

षोडशः ॥

Thus ends the 16th Chapter entitled "Miscellaneous Dasa Effects" in Horasara of Prithuyasas, son of Varaha Mihira.

CHAPTER 17

सप्तदशोऽध्यायः

अष्टवर्गस्य वाक्यानि सूर्यादीनां यथाक्रमम्

The following are the Ashtakavarga places in the several Ashtakavargas of the Sun and other planets:

रव्यष्टवर्गवाक्यानि-रविबिन्दुसंख्या:-सप्तष्टि-48

(Total Benefic Dots--48)

रवेः-पुत्रवासोदधानस्य	...	1, 2, 4, 7, 8, 9, 10, 11
चन्द्रस्य-गोप्तानये	...	3, 6, 10, 11
कुजस्य-कौरवस्सदा धनिक	...	1, 2, 4, 7, 8, 9, 10, 11
बुधस्य-गोमंतो धनपात्रं	...	3, 5, 6, 9, 10, 11, 12
गुरोः-शोधोधन्यः	...	5, 6, 9, 11
शुक्रस्य-तिथिश्रः	...	6, 7, 12
शनेः-पुरवासो दधनिकः	...	1, 2, 4, 7, 8, 9, 10, 11
लग्नस्य-गौर्वित्तानांपरः	...	3, 4, 6, 10, 11, 12

चन्द्राष्टवर्गवाक्यानि-चन्द्रबिन्दुसंख्या:-सप्तष्टि-49

(Total Benefic Dots--49)

रवेः-गोप्तासाजनयः	...	3, 6, 7, 8, 10, 11
चन्द्रस्य-पण्डितसूनुर्यः	...	1, 3, 6, 7, 10, 11
कुजस्य-त्रिगुणेषु धनाय	...	2, 3, 5, 6, 9, 10, 11
बुधस्य-योगां वसुजनस्य	...	1, 3, 4, 5, 7, 8, 10, 11
गुरोः-पुंवासा जनोयत्र	...	1, 4, 7, 8, 10, 11, 12

शुक्रस्य—लवणस्साधुं नित्यं ... 3, 4, 5, 7, 9, 10, 11

शनेः—गुणस्तौत्यं ... 3, 5, 6, 11

लग्नस्य—गीतज्ञेयः ... 3, 6, 10, 11

कुजाष्टवर्गवाक्यानि—कुजबिन्दुसंख्याः—समष्टि-39

(Total Benefic Dots--39)

रवेः—बाणतनयः ... 3, 5, 6, 10, 11

चन्द्रस्य—गुप्तायः ... 3, 6, 11

कुजस्य—पात्रवसादनिकः ... 1, 2, 4, 7, 8, 10, 11

बुधस्य—गोशतयः ... 3, 5, 6, 11

गुरोः—तनयश्रीः ... 6, 10, 11, 12

शुक्रस्य—तेजपरः ... 6, 8, 11, 12

शनेः—कविसादधनिक ... 1, 4, 7, 8, 9, 10

लग्नस्य—कालस्तु नित्यं ... 1, 3, 6, 10, 11

बुधाष्टवर्गवाक्यानि—बुधबिन्दुसंख्याः—समष्टि-54

(Total Benefic Dots--54)

रवेः—शीक्षाधन्यं श्रीः ... 5, 6, 9, 11, 12

चन्द्रस्य—रभस्तुदानस्य ... 2, 4, 6, 8, 10, 11

कुजस्य—पौरवस्सदा धनिकः ... 1, 2, 4, 7, 8, 10, 11

बुधस्य—योगमतो धनपात्रं ... 1, 3, 5, 6, 9, 10, 11, 12

गुरोः—तदपात्रं ... 6, 8, 11, 12

शुक्रस्य—पुत्रगर्भोमदाधन्यः ... 1, 2, 3, 4, 5, 8, 9, 11

शनेः—पुरवासोदाधनिकः ... 1, 2, 4, 7, 8, 9, 10, 11

लग्नस्य—करिवशेषुसन्धिर्नया ... 1, 2, 4, 5, 6, 7, 8, 9, 10, 11

गुरुष्वष्टवर्गवाक्यानि—गुरुबिन्दुसंख्याः—समष्टि-56

(Total Benefic Dots--56)

रवेः—यात्रालाभस्सदा धनिकः ... 1, 2, 3, 4, 7, 8, 9, 10, 11

चन्द्रस्य—ग्रामसाधुस्यात् ... 2, 5, 7, 9, 11

कुजस्य—पुरतासोहनिकः	...	1, 2, 4, 7, 8, 10, 11
बुधस्य—परवशतधानित्यं	...	1, 2, 4, 5, 6, 9, 10, 11
गुरोः—पुत्रगर्भासदानयः	...	1, 2, 3, 4, 7, 8, 10, 11
शुक्रस्य—श्रीमतो धनपः	...	2, 5, 6, 9, 10, 11
शनेः—गुणस्तत्र	...	2, 5, 6, 12
लग्नस्य—करिवशेषुसम्भिन्या	...	1, 2, 4, 5, 6, 7, 9, 10, 11

शुक्राष्टवर्गवाक्यानि—शुक्रबिन्दुसंख्याः—समष्टि-52

(Total Benefic Dots--56)

रवेः—हयश्रीः	...	8, 11, 12
चन्द्रस्य—पौरंगावोमदाधन्यत्र	...	1, 2, 3, 4, 5, 8, 9, 11, 12
कुजस्य—गुणेषु धन्यत्र	...	3, 5, 6, 9, 11, 12
बुधस्य—गुणेषु धन्यः	...	3, 5, 6, 9, 11, 12
गुरोः—महीधनाड्यः	...	5, 8, 9, 10, 11
शुक्रस्य—पुगोभूमिहधनयः	...	1, 2, 3, 4, 5, 9, 10, 11
शनेः—गर्भोमहाधनिकः	...	3, 4, 5, 8, 9, 10, 11
लग्नस्य—पौरंगावामेदाधकः	...	1, 2, 3, 5, 8, 9, 11, 12

शन्यष्टवर्गवाक्यानि—शनिबिन्दुसंख्याः—समष्टि-39

(Total Benefic Dots--52)

रवे—कौरवस्सदानिकः	...	1, 2, 4, 7, 8, 10, 11
चन्द्रस्य—लतेयं	...	3, 6, 11
कुजस्य—लक्ष्मतिनयन्त्र	...	3, 5, 6, 10, 11, 12
बुधस्य—तेजोधनपात्रं	...	6, 8, 9, 10, 11, 12
गुरोः—शीतकरः	...	5, 6, 11, 12
शुक्रस्य—तस्यश्री	...	6, 11, 12
लग्नस्य—योगद्वितीनार्थः	...	1, 3, 4, 6, 10, 11

Notes: We now explain the meanings of the above benefic dots in the Ashtaka Varga scheme.

For example, note the Rasi occupied by the Sun in the horo-

scope. He gives auspicious dots in his place, 2nd, 4th, 7th, 8th, 9th, 10th and 11th. In the remaining four houses, he does not contribute benefic dots. Nextly, mark benefic dots in the 3rd, 6th, 10th and 11th from the Moon. Then mark benefic dots in 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th with reference to Mars. Similarly, benefic dots should be marked as noted for Mercury, Jupiter, Venus, Saturn, and Lagna. Then the dots of all the Rasis contributed with reference to Lagna and the seven planets should be totalled and noted down to get the Sun's Ashtakavarga, which should be 48 points in all. Then the Ashtakavargas of the Moon, Mars, Mercury, Jupiter, Venus and Saturn should be prepared as above and the benefic places are detailed below.

(a) *The Sun's Ashtaka Varga:* The Sun's benefic dots are marked in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th from his position. Mark dots in the same places for Mars and Saturn; the 5th, 6th, 9th and 11th from Jupiter; the 3rd, 6th, 10th and 11th from Moon; the 3rd, 5th, 6th, 9th, 10th, 11th and 12th from Lagna and the 6th, 7th and 12th from Venus. The total benefic points in the A.V. of the Sun is 48.

(b) *The Moon's A.V.:* The Moon is auspicious in the 3rd, 6th, 7th, 8th, 10th and 11th from the Sun; in the 1st, 3rd, 6th, 7th, 10th and 11th from her; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th from Mars; in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th from Mercury; in the 1st, 4th, 7th, 8th, 10th, 11th and 12 from Jupiter; in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th from Venus in the 3rd, 5th, 6th and 11th from Saturn and in the 3rd, 6th, 10th and 11th from Lagna. The total benefic dots obtainable in the Moon's A.V. is 49.

(c) *The A.V. of Mars:* Benefic points are marked in the 3rd, 5th, 6th, 10th and the 11th from the Sun, in the 3rd, 6th and 11th from the Moon in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th from Mars; in the 3rd, 5th, 6th and 11th from Mercury, in the 6th, 10th, 11th and 12th from Jupiter; in the 6th, 8th, 11th and 12th from Venus; in the 1st, 4th, 7th, 8th, 9th, 10th and 11th from Saturn; and in 1st, 3rd, 6th, 10th and 11th from Ascendant. The total benefic dots obtainable in the A.V. of Mars is 39.

(d) *The A.V. of Mercury:* A total of 54 dots are obtainable as under: In the 5th, 6th, 9th, 11th and 12 from the Sun, in the 2nd,

4th, 6th, 8th, 10th and 11th from the Moon; in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th from Mars; in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th and 12th from Mercury; in the 6th, 8th, 11th and 12th from Mercury; in the 6th, 8th, 11th and 12th from Jupiter; the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, and 11th from Venus, the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th from Saturn; and the 1st, 2nd, 4th, 6th, 8th, 10th and 11th from Lagna.

(e) *The A.V. of Jupiter:* A total of 56 benefic dots are obtained thus: In the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th, and 11th from the Sun the 2nd, 5th, 7th, 9th and 11th from the Moon; the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th from Mercury; the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th from Jupiter; the 2nd, 5th, 6th, 9th, 10th and 11th from Venus; the 3rd, 5th, 6th, and 12th from Saturn and the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th from Lagna.

(f) *The A.V. of Venus:* A total of 52 benefic dots are noted thus: In the 8th, 11th and 12th from the Sun; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th from the Moon; the 3rd, 5th, 6th, 9th, 11th and 12th from Mars; the 3rd, 5th, 6th, 9th and 11th from Mercury; the 5th, 8th, 9th, 10th and 11th from Jupiter; the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th from Venus; the 3rd, 4th, 5th, 8th, 9th, 10th and 11th from Saturn and the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th from Lagna.

(g) *The A.V. of Saturn:* A total of 39 benefic dots should be got thus: In the 1st, 2nd, 4th, 7th, 8th, 10th and 11th from the Sun; the 3rd, 6th and 11th from the Moon; the 3rd, 5th, 6th, 10th, 11th and 12th from Mars; the 6th, 8th, 9th, 10th, 11th and 12th from Mercury; the 5th, 6th, 11th and 12th from Jupiter; the 6th, 11th and 12th from Venus; the 3rd, 5th, 6th and 11th from Saturn and the 1st, 3rd, 4th, 6th, 10th and 11th from Lagna.

Thus a total of 337 benefic dots shall constantly be obtained for any horoscope.

अथाष्टफलवर्गफलम्

ग्रहप्रभृतिसंस्थानं निर्दिशेदक्षरैः क्रमात्।

राशिचक्रं लिखेद्भूमौ संयोज्याक्षरसंख्यया ॥ १ ॥

शून्याक्षरेण दशमं निर्दिशेद्विधिवत्ततः।
 सूर्यादिलग्नपर्यन्तमेतैर्वाक्यैर्विनिक्षिपेत् ॥ 2 ॥
 स्वेषु स्येष्वष्टवर्गेषु ग्रहाणां च पृथक् पृथक्।
 दशां द्वादशसंभिन्नां योजयेत्तत्र तत्र हि ॥ 3 ॥
 ग्रहादिना फलं ज्ञात्वा निर्दिशेच्च पृथक् पृथक्।
 दशायां शून्यभावेषु शत्रुनीचगृहेषु च ॥ 4 ॥
 व्याध्यर्थनाशदुःखादींल्लभते नात्र संशयः।
 एकद्वित्रिफलं राशौ धनधान्यपशुक्षयः ॥ 5 ॥
 चत्वारि मध्यमानि स्युर्दशा तत्रैव मध्यमा।
 पञ्चमादिफलैर्युक्तं स्थानं स्यात्सर्वसिद्धिदम् ॥ 6 ॥

Benefic dots from Lagna, Sun etc. should be marked on the ground (now a days on paper) and added together. The dasa effects arising out of the 12 rasis should be determined for the several planets. In the dasas of planets which contain no benefic dots, or placed in fall or in enemy's house will bring about diseases, financial loss, grief etc. If there are 1, 2, or 3 dots only, predict loss of money, grains and cattle. With four dots, the effects are medium, i.e. not bad and not good. Should there be five dots, all desires will be fulfilled.

क्षेत्रोच्चोपचयस्थाने फलमेतदुदाहृतम्।
 पूर्वोक्तमार्गेण शुभमष्टवर्गं विनिदिशेत् ॥ 7 ॥

The results relating to a planet in own house, exaltation house or upachaya house should be deduced as told above. The results arising out of benefic dots (in each Ashtaka Varga) should be understood as mentioned earlier.

शुभानि द्विगुणं कुर्युरन्यथा चान्यथा भवेत्।
 एवं द्वादशमूर्त्यादिस्थानेषु च दशाफलम् ॥ 8 ॥

The good results delivered by good houses will be of twofold auspicious. Should it be otherwise, the results are also otherwise. In such manner, the results of the 12 houses commencing from Lagna should be deduced.

मूर्तेः शरीरसम्पत्तिमङ्गोपाङ्गरूपणम्।
 सत्यं सौभाग्यवित्तं च द्वितीयस्थानतो विदुः ॥ 9 ॥

स्वरं सत्त्वं विक्रमं च भ्रातरं च तृतीयभात्।
 सुखं बन्धुर्गुणश्चैव मातृचिन्ता च तुर्यतः ॥ 10 ॥
 स्वभावो बुद्धिविस्तारः पुत्रस्थानं तु पञ्चमम्।
 ज्ञातिशत्रुक्षतादीनि षष्ठेन विचिन्तयेत् ॥ 11 ॥
 प्रसवं दारसौभाग्यं सप्तमस्थानतो विदुः।
 आधिव्याधि मृतीर्नाशमष्टमं परिचक्षते ॥ 12 ॥
 भाग्यस्थानं गुरुस्थानं धर्मस्थानं ततः परम्।
 कर्माजीवस्तु दशमो प्रतापः पौरुषं श्रुतिः ॥ 13 ॥
 कीर्तिश्च ज्ञायते तत्र दृष्टादृष्टानिरूपणम्।
 ऐश्वर्यमर्थलाभं च विदुरेकादशाद्गृहात् ॥ 14 ॥
 द्वादशं तु व्ययस्थानं पापस्थानं प्रचक्षते।
 एवं द्वादशभावेषु चिन्तयेन्मतिमान्नरः ॥ 15 ॥

The physical growth, possessing limbs or otherwise should be known from the Lagna. Truthfulness, prudence and wealth are to be known from the second house. One's voice, strength, courage and co-born should be estimated from the third house. One's comforts (happiness), relatives, mental disposition and mother should be assessed from the fourth house. One's nature, extent of mental calibre and sons are to be known from the 5th house. The sixth house helps to know about one's cousins, enemies, wounds etc. The 7th house should be consulted in respect of one's progenic ability, marital success etc. The 8th house reveals diseases, death etc. The next house to it, i.e. the 9th house is called Bhagyasthana (luck), Guru Sthana (elders and preceptors) and Dharmasthana (Virtues). The 10th house speaks of one's profession, living, courage, prowess, learning and fame (seen and heard). One's wealth, monetary gains etc. should be known from the 11th house. The 12th house is known as house of expenses and sins. This is how a wise astrologer should assess the 12th houses.

Notes: Since these slokas give only few indications to be deducted from the 12 Bhavas, it is essential to have more information in this respect. Accordingly given below is detailed possible account of the 12 Bhavas.

Lagna or first Bhava: Happiness and misery, old age, knowledge, birth place, fame, dream, strength, dignity, politics, lon-

gevity, hair appearance, pride, livelihood, gambling, stigma, honour, skin, sleep, tendency to insult others, freedom from diseases, discontent, blame from own people, natural disposition, head, present period, comforts, discomforts, maternal grandfather, paternal grandmother, good behaviour, protection, stomach, thinking, respect from others, prestige, caste, help that can be obtained through relatives, etc.

Second Bhava: The nine gems, nine kinds of grains, livelihood through the courtesy of others, horses, family, steadiness of mind, selling and buying, truth and untruth, income through friends, ability to speak, capability to fulfil one's words, right eye, the good and bad to eye-sight, *Sasthras*, the nine worlds (*Nava Lokas*), death, enmity, metals, wealth, face, speech, learning, belief in sacred traditions, nails, tongue, robes, nose, liberal mind, eating, living power, self-earned money etc.

Third Bhava: Courage, next brothers and sisters, war, ears, (right ear as *Phala Deepika*), legs, roadside place, confusion of mind, fitness, sorrow, dream, heroic valour, one's own relations, friend, wandering, throat, eating pure food, virtue, learning, partition of property, pastime, bodily strength, grain, noble descent, female servants, journey in small good vehicle, a large undertaking, religious duty, army, melody of voice, strength to perform carnal acts, arms of a person, mother's paternal uncle, father's maternal uncle, journey to neighbouring countries, father's death, employer, worries caused by mother, grains from lands, carnal pleasures, longevity, ornaments of ears, music, raving women, gains from service, sinful acts, patience, entitlement to earn food etc.

Fourth Bhava: Mother, scent, artistic ability, education, conveyances, milk-yielding cows, treasures hidden under the earth, evils to father, home, relatives, comforts, lands, gardens, following rules of virtue, breasts of women, power in service, maternal uncle, nephew, clothes, jewels, buffalo, kingdom, water, milk, medicines of great efficacy, false allegations, father, wife, mother's side, intellect, hoarding of one's savings, loss of residence, paternal property, celestial food, development of Vedic and other sacred texts, horses, elephants, grain produced,

temples, dreams etc.

Fifth Bhava: Progeny, good acts of father, king, minister, good morals, mechanical art, mind, learning, pregnancy, discretion, paternal property, foresightedness, property got through wife's luck, relationship with prostitutes, secret profundity, firmness, long literary production, engagement in business, prayer by incantations, wealth like that of *Kubera*, cooked rice, chanting of Vedic hymns, deep thinking, ways for earning money, intense satisfaction, royal insignia, taxes, future, memory, hand, physical heart (some say this is ruled by the 4th house which is more appropriate), any plan, accomplishment of objects through Mantras, worship of deities, mental/heart's policy, Puranas, auspicious speech, *Poorva Punya*, ensuing birth, scholarship, speech in public, teaching the disciples, modesty, greatness, daughters, sons etc.

Sixth Bhava: Fear from enemies, war, hindrance to work, grief, dejected mind, pains, sickness, untimely death, debts, fear from poison, thieves, fire, wicked deeds, blames, doubts, grief through women, trouble through water, loss, difficulty, loss of honour, enmity with servants, difficulty to acquire meal, enmity with cousins, urinary diseases, tuberculosis, forgetfulness, mental worries, position, step mother, imprisonment, navel, chest, anxiety, vices, wounds, phlegm, swelling in body, insanity, eye troubles, receiving alms, dysentery, service, misunderstanding with brothers, etc.

Seventh Bhava: Marriage, unchastity, wining of love, enmity with debauched female, deviation from right path, good perfume, break in journey, purity of the spouse, pair of wives, private organ, urine, anus, trade, sweet drink, gifts, destruction of power, controversy, sexual union, adopted son, theft, wife, secret carnal pleasures, journeys, death of enemies, death, gambling, desire, sexy feelings, grandfather, arguments, litigations, capacity to indulge in carnal pleasures, trade in clothes, urine, flowers, listening to music, attracting others, obstacles to journey, food of liking, children through second wife, dance, bones, quarrels with wife, success in litigations, etc.

Eighth Bhava: Longevity, disputes, defeat, death, sin, kind of death, wounds, urinary diseases, cancer, loss, fear, griefs, enmity

with wife, fear from poison, warfield, fall from height diseases that are long-lasting in nature (as against diseases of short duration as indicated by the 6th bhava), to be a source of trouble to living beings, unnecessary expenditure, accidents, to be beheaded, anger, loss of limb, mystery, boat, imprisonment, theft, robbery, *Mangalya*, hole, mental distress, insult, servitude, giving loans, receiving donations, diseases in anus, amounts to be received unintentionally and those to be received after death, affliction to face, witchcraft, punishment from Government, longstanding property, loss of money, misfortune, etc.

Ninth Bhava: Father, donation, virtue, foreign travels, dips in holy water, penance, respect to elders, conduct, purity of mind, divine worship, exertion for acquisition of learning, splendour, conveyance, affluence, policy, politics, dignity, association with good people, paternal wealth, daughter, son, circulation of money, regulating *Brahminic* faith, Vedic sacrifices, *Bhagya*, preceptor, *Poorva Punya*, preceptor, grandsons, pilgrimage, charitable deeds, excessive mundane pleasures, etc.

Tenth Bhava: Profession, wisdom, fame of high order, greatness of residence great achievement in medical field, big position with the king, good and bad of father, kindness, prestige, knees, thighs, backbone, devotion to father, news from distant places, rains, droughts, sky, kingdom, living in foreign countries, business, command, agriculture, science, athletics, adopted son, doctor, depositing of treasures etc.

Eleventh Bhava: Gain, all desires, bad desires, all kinds of receipts, dependency, elder brother or sister, paternal uncle, worship of deities, ornaments, pearls, wealth, ministership, brother-in-law, fortune, shanks, skill in arts, right foot, left hand, income, vehicles, palanquins, chariots, decoration, left ear, good news, playful sexual acts, enemy's enemy, affection to mother, regaining lost things, enjoying many wives, to live by dancing and singing, gains through education, kitchen, goldsmithy, desire to bag other's money, blaming others, relief of mental duress etc.

Twelfth Bhava: Expenditure, enmity with public, obstacles, obscurity of mind, sleeping comforts, livelihood in other places than native place, final emancipation, hell, expenditure through

king, secret intelligence, end, penury, left eye, imprisonment, feet, punishment, urgent demands, loss of wife, liberation from pain, loss by marriage, paternal wealth lost, renouncement, physical injury, death, obstacles to parents and brothers, termination of appointment, enemy's imprisonment etc.

The above have been taken from *Uttara Kalamrita*, *Phala Deepika*, *Jataka Parijata*, *Jataka Sagarm*, *Sanketa Nidhi* and my English version of *Parasara Hora*.

In the context of contents of the 12 Bhavas, I feel it worthwhile to put before the readers, an old though cumbersome but reliable technique of the Bhava calculations which the readers may use according to their own judgement.

The usual and popularly followed Bhava reckoning system goes through the 12 rasis in the same order. But, *Jyotisha Pragnana Deepika*, an old Tamil classic, details, eight different kinds of Bhava charts depending on the birth being in Sukla Paksha or Krishna Paksha as under:

1. Sukla Paksha Savya,
2. Sukla Paksha Apasavya,
3. Sukla Paksha Savyapasavya,
4. Sukla Paksha Apasavyasavya,
5. Krishna Paksha Savya,
6. Krishna Paksha Apasavya,
7. Krishna Paksha Savyapasavya,
8. Krishna Paksha Apasavyasavya.

How to classify a particular chart in the above groups, is explained below:

Rule 1—Sukla Paksha:

The nine planets from the Sun to Ketu contribute one auspicious point each, as tabulated below, by being in odd rasis like Aries, Gemini etc. or by being in even rasis like Taurus, Cancer etc. Another set of maximum nine points is contributed by these planets, each one point, by being angular/trinal from Lagna (not from the Moon), or by being in the 2nd, 3rd, 6th, 8th, 11th or 12th

from Lagna, i.e. non-angular/non-trinal. If a planet does not contribute a benefic point it should be treated as malefic point. Simply, the contribution is malefic or benefic by being firstly in a rasi like Aries etc. and secondly, malefic or benefic with reference to its position numerically counted from Lagna. Thus, the total contribution, both malefic and benefic, is only 18 points.

<i>Planet</i>	<i>Odd rasi</i>	<i>Even rasi</i>	<i>Angular/ trinal</i>	<i>non-angular/ non-trinal</i>
Sun	M	B	M	B
Moon	B	M	B	M
Mars	M	B	M	B
Mercury	B	M	B	M
Jupiter	B	M	B	M
Venus	B	M	B	M
Saturn	M	B	M	B
Rahu	M	B	M	B
Ketu	M	B	M	B

It is understood that if a planet does not contribute a benefic point (represented by 'B' in the above table), it contributes a malefic point (represented by 'M' as above). As soon as the contributions are found out, the results are to be evaluated thus:

When benefic points are 9, malefic points will also be 9, as the total is 18. Then the chart of birth is classified as Sukla Paksha Savya. With four maximum benefic points, the chart is called Sukla Paksha Apasavya. If benefic points are above 5 but below 8, it is Sukla Paksha Apasavyapasavya. If malefic points be so, i.e. between 5 and 8, it is Sukla Paksha Savyapasavya.

Rule 2—Krishna Paksha

Here, the reverse of the above table is to be followed. So to say, wherever a benefic point is contributed by a certain position in Sukla Paksha, the same position in Krishna Paksha contributes a malefic point. For example, the Sun in odd sign for Sukla Paksha contributes malefic point while he contributes a benefic point in the same position for Krishna Paksha. For evaluation of points for Krishna Paksha, again the reverse of Shukla Paksha is true. The same is detailed below:

If malefic and benefic points are equal in Krishna Paksha it becomes Apasavya chart. Upto four benefic points, it is Krishna Paksha Savya. If the benefic points are between 5 and 8, the chart is Krishna Paksha Savyapasavya. When the malefic points are between 5 and 8 in Krishna Paksha it is Apasavyasavya.

Though the text has designated eight kinds of charts, the actual number is only four as far as counting is concerned, which are as under;

1. What is Krishna Paksha Savya is also Sukla Paksha Apasavya. See chart 1 for both.
2. What is Krishna Paksha Apasavya is also Sukla Paksha Savya. See chart 2 for both.
3. What is Krishna Paksha Savyapasavya is also Sukla Paksha Apasavyasavya. See chart 3 for both.
4. What is Krishna Paksha Apasavyasavya is also Sukla Paksha Savyapasavya. See chart 4 for both.

The charts are given below, assuming that the natal Lagna is Aries:

1	12	11	10
2	CHART 1		9
3			8
4	5	6	7

12	1	2	3
11	CHART 2		4
10			5
9	8	7	6

6	12	11	10
5	CHART 3		9
4			8
3	2	1	7

7	1	2	3
8	CHART 4		4
9			5
10	11	12	6

While this scheme of bhava division is based on sound footing, some guidelines are essential. For calculation of Raja Yogas like Adhi yoga, the original system be better adhered to. For evaluation of Bhava results, through Karakattwas, the scheme being discussed will give fairly good results. Remember that Kendra, Kona etc. are again referred to only from Lagna and not as per the present system so that the numerical order with reference to rising degree is not disturbed. In the course of these few years, I have been able to use this school of thought to a great advantage, coupled with the popular system of reckoning when required.

The following may be added to the evaluation Savya, Apasavya etc. Successful evaluation of the following can be achieved only when Savya, Apasavya scheme is followed:

Under this scheme, each *Bhava* is divided into 12 zones (sensitive points as we can call). We can understand that planets connected with that 'zone' by way of occupation etc. will influence the particular indication greatly. For example, the zone of 'complexion' in the first *Bhava*, if connected with Saturn will make the native black-skinned. If 'Kalatra' zone in the 7th *Bhava* is connected with Venus, the spouse will be pretty very sensual etc. Each 'zone' is divided into 2° 30' and thus each *Bhava* has 12 'zones' as noted below:

First Bhava: 1. Complexion 2. Physique 3. Head 4. Identity marks on the person 5. Thinking 6. Grief 7. Fame 8. Devotion to gods 9. Auspiciousness 10. Happiness 11. Age (longevity) 12. Next birth.

Second Bhava: . 1. Family 2. Wealth 3. Eyes 4. Education 5. Landed property 6. Truthfulness 7. Acquaintance with Sastras 8. Alertness 9. Notion 10. Possession of gold and the like 11. The nine kinds of precious stones 12. Yogas.

Third Bhava: 1. Sensual pleasure 2. Servants 3. Singing 4. Courage 5. After-born 6. Diseases of the ears 7. Jewels of the ears 8. Dining entitlements 9. Devotion to God 10. Success 11. Longevity 12. Incurring debts.

Fourth Bhava: 1. Mother 2. Education 3. Conveyances 4. Auspicious happenings 5. Business 6. Residence 7. Success

8. Comforts 9. Spending 10. Addicted to other men or women as the case may be 11. Milk yielding cattle 12. Temples (i.e. religious achievements).

Fifth Bhava: 1. Maternal grandfather 2. Maternal uncle 3. Poorva Punya (good deeds of the previous birth) 4. Literature 5. Issues 6. Pregnancy (for women) (progeny for men also) 7. Mantras 8. Sense of judgement 9. Wisdom 10. Co-born 11. Future birth 12. Yogabhyasa.

Sixth Bava: 1. Disease 2. Evils 3. Wounds by weapons 4. Enemies 5. Drowning by water 6. Enmity with cousins 7. Physical incapability and death inflicting pains 8. Debts 9. Thefts 10. Venereal diseases 11. Poison 12. Imprisonment.

Seventh Bhava: 1. Band of relatives 2. Capability to achieve progeny 3. Spouse 4. Marriage of such auspicious undertakings 5. Litigations 6. Children through second wife 7. Recognition by Government 8. Commanding others even without an assignment 9. Business 10. Subsequent wives 1. Death 12. Enmity with sons.

Eighth Bhava: 1. Death in warfield 2. Evils caused by society 3. Fall from height 4. Longlasting diseases 5. Obstacles in undertaking 6. Troubling debts 7. Expenditure on bad acts 8. death and murders 9. Enmity 10. Poison 11. Entry in jail 12. Defeat.

Ninth Bhava: 1. Father 2. Paternal inheritance 3. Religion 4. Bhagya or luck 5. Construction and promotion of choultries and the like 6. School (i.e. educational institutions) 7. Divine acts 8. Teaching 9. Ashta Siddhi, like Anima, Mahima, etc. which make one a Super Being 10. Construction of tanks etc. 11. Path of God 12. Residing in forests, hilld etc.

Tenth Bhava: 1. many beneficial acts 2. Livelihood by virtuous means 3. Lands and agriculture 4. Kindness 5. Worship 6. Residential plot and living home 7. Devotion to gods 8. Courage 9. Fame 10. Abdominal disorder (for females: abortion or miscarriage) 11. Clothes and ornaments 12. Wandering.

Eleventh Bhava: 1. Elder brother or sister 2. Evils and goods to them 3. Enjoyment with many wives 4. Educational abundance 5. Abundant landed property 6. Conveyances 7. Relief from distress 8. Clothes and ornaments 9. Livelihood through

dance, drama and singing 10. Wisdom 11. Writing on orders of king 12. Journey by sea.

Twelfth Bhava: Going around the world 2. Service in other country 3. Spending 4. All kinds of carnal and mundane pleasures 5. Sleeping 6. Litigation and legal punishments 7. Pleasures and luxuries 8. Profession by Mantras etc. 9. Business through ships 10. To ripe the fruits of Karma 11. To give away the credit of one's good deed (Punya Dana) 12. Yagna and Yaga.

Again, the counting of these zones depend on the Savya, Apasvaya etc. of the Bhava Kundali. In the case of Savya chart, the counting is straight. That is the first, second, i.e. 12, 11, 10, 9 etc. That is the first 2°30' is the 12th zone as listed, the second 2°30' is the 11th zone etc. For Savyapasavya, the first zone will be the one at S.No. 3, the second is at the S.No. 4 and the 12th will be the one at S.No. 2. For Apasavya Savya, it starts from the zone noted at S. No. 1, followed by the zones are already indicated for the 12 Bhavas and the reader can make suitable deduction accordingly.

पापान्वितास्तु ये भावास्ते भावाः स्युर्विनाशिनः।
सौम्याः सिद्धिकरा ज्ञेया मिश्रा मिश्रफलप्रदाः ॥ 16 ॥

Whichever houses are occupied by malefics, will yield unpleasant results. Benefics cause fruition of the Bhavas they occupy. Planets of mixed disposition will give mixed results.

मित्रोच्चभवनस्थश्चेत्पापः शुभफलं दिशेत्।
अरातिनीचभस्थश्चेच्छुभः पापफलं दिशेत् ॥ 17 ॥

Even though a planet is bad by nature, should it be in a friendly or exalted rasi, only auspicious results will be felt. Similarly benefics in inimical houses or in fall, will turn bad and give bad effects.

Notes: From the above we can understand that placement of planets in good houses is essential for the prosperity of the native. That is why Bhavartha Ratnakara praises Mars in the 7th in Scorpio for Taurus Lagna and Venus in 7th in Taurus for the opposite Lagna.

In contrast, though Venus is good for Capricorn Ascendant,

he is not welcomed in 9th where he will be in fall. It adversely affects one's father, children and above all profession. And Mars though bad for Libra Lagna, if he be in exaltation in 4th, he will promote one's happiness, education, maternal relationship etc. Of course these positions are to be carefully assessed after thoroughly summarising and balancing the various principles and combinations of astrology.

एवमादिफलैः सार्द्धं दशाफलमुदीरयेत्।
आत्मप्रभावशक्तिश्च पितृचिन्ता रवेः फलम् ॥ 18 ॥

Only after assessing the effects as above, one should predict the various events. One's own ability to influence (the matter in this world) and about his father should be known from the Sun.

मनो बुद्धिप्रसादश्च मातृचिन्ता तु चन्द्रतः।
भ्रातृसत्त्वगुणान् भूमिं भौमेन तु विचिन्तयेत् ॥ 19 ॥

His mind, the extent of wisdom and about his mother should be known from the Moon. Mars rules brother, Satwa Guna and landed property.

प्रज्ञावाक्कर्मविज्ञानं बुधेनैव विनिर्दिशेत् ।
गुरुणा देहपुष्टिं च बुद्धिपुत्रार्थसम्पदः ॥ 20 ॥

Awareness, speech, act and wisdom are under Mercury. His physical soundness, wisdom, sons and wealth are governed by Jupiter.

शुक्राद्विवाहकर्म स्याद्भोगस्थानं च वाहनम्।
आयुश्च जीवनोपायो मरणं च शनैश्चरात् ॥ 21 ॥

Venus governs his marriage (and that which he is bound to perform in his family) and the pleasures out of marriage and conveyances. His longevity, means of livelihood and death are governed by Saturn.

बलहीना ग्रहा ये स्युर्जन्मकाले सदा नृणाम्।
तेषामुक्तं फलं हीनं विपरीतं शने स्मृतम् ॥ 22 ॥

Should the planets be devoid of strength at birth, the effects they generate will be equally weak. This does not, however, apply to Saturn. The reverse holds good in his case.

Notes: Saturn's strength is essential for good longevity while his weakness may not give rise to debts and the like.

भावेषु स्वेष्वष्टवर्गेषु ग्रहोक्तफलमाशिशेत्।
अष्टवर्गादृते नैव दशाज्ञानं भवेत् ध्रुवम् ॥ 23 ॥

The effects revealed by the various planets will be in proportion to the benefic dots in the houses occupied by them. The results of the dasas cannot be estimated without such Ashtaka Varga charts.

आदित्याष्टवर्गे च निक्षिप्याकाशचारिषु।
अर्कस्थितस्य नवमो राशिः पितृगृहं स्मृतः ॥ 24 ॥
तद्राशिफलसंख्याभिर्वर्धयेच्छोध्यपिण्डकम्।
सप्तविंशतिसंभाज्यं शेषर्क्षं याति भानुजे ॥ 25 ॥
तस्मिन् काले पितृक्लेशो भविष्यति न संशयः।
तत्त्रिकोणगते वाऽपि पितुः पितृसमस्य वा ॥ 26 ॥
मरणं तस्य जानीयाद्दशाच्छिद्रसुदीक्ष्य च।

Take the Ashtaka Varga chart of the Sun, and find out the benefic dots. The Rasi which is ninth from the Rasi occupied by the Sun is related to one's father. The Sodhya Pinda should be multiplied by the said figure of benefic dots and the resultant figure should be divided by 27. When Saturn transits the particular asterism as denoted by the remainder in the above process will cause death of the native's father. The stars in Kona position to the earlier mentioned star will also function similarly. It should be a Chhidra Dasa (छिद्र दशा) to cause such an effect.

Notes: For detailed information regarding calculation of Ashtaka Varga and its use, the readers are referred to Prof. P.S. Sastri's "Secrets of Ashtaka Varga"

छिद्र दशा may be referred to *Jataka Parijata*

चन्द्रलग्नाद् गुरुस्थानं याते सूर्यसुते सति ॥ 27 ॥
पित्रोर्नाशस्तत्र काले वक्ष्यते चार्कचन्द्रयोः।
दशानुकूलकाले तु योजयेत्कालवित्तमः ॥ 28 ॥

The transit of Saturn in the 9th rasi from the Moon sign may also cause the native lose his father. For this, either dasa of the

Sun or of the Moon should also be in simultaneous operation.

Notes: This may be used without direct reference to Ashtaka Varga. For example one is having transit Saturn in Leo in the ninth from natal Moon placed in Sagittarius and simultaneously, having Sun's dasa. Then it may prove fatal to one's father.

लग्नात्सुखेश्वरांशेशदशायां च पितृक्षयः।
सुखनाथदशायां वा पितृनाशस्त्वसंशयः ॥ 29 ॥

Note the Lord of the Navamasa holding the 4th Lord. In the dasa of the said Navamsa lord, the native's father may die. Alternatively, death of father can occur in the dasa of the Lord of the 4th house.

Notes: The 4th is considered in connection with father's death, because 4th is 8th from 9th house.

पितृजन्माष्टमे जातस्तदीशो लग्नगोऽपि वा।
तेनैव पितृकार्याणि कारयेन्नान्यथा यतः ॥ 30 ॥

Note the owner of the 8th house from the 9th house (i.e. the 4th house). When such dasa of a planet posited in Lagna the native shall, and at no time later than that, perform the last rites of his father.

शुभेशो लाभलग्नस्थे चन्द्रलग्नाद्विशेषतः।
मित्रप्रहसमायुक्ते माता पितृवशानुगा ॥ 31 ॥

The native's mother has the same fate (of passing away) in the dasa of the 9th lord posited in the 11th or Lagna. It has special effect if this counting is done from the Moon sign.

तेनैव पितृकार्येषु कर्मशेषं समापयेत्।
पितृजन्मतृतीयर्क्षे जातः पितृधनाश्रितः ॥ 32 ॥

Thus would the native complete the obsequies of his father (and mother) if any undone. Should one be born in the 3rd house of the father's Lagna, he will inherit paternal money.

Notes: The second part of the sloka is elaborated thus: Suppose the father is born in Scorpio and the son in Capricorn which is the third from Scorpio, the son will acquire paternal money.

पितृकर्मगृहे जातः पितृतुल्यगुणान्वितः।
तदीशे लग्नसंस्थेऽपि पितृश्रेष्ठो भवेत्सुतः ॥ 33 ॥

One born in a Lagna which is tenth from that of the father, will acquire such qualities which are equal to his father's. Even if the lord of such rasi occupy the Lagna, the native will be superior to the father.

Notes: This sloka has two important clauses. Firstly, for example, if the native has Capricorn rising as against his father born in Aries, he will be similar to his father in qualities. For the son's Lagna is the 10th from the father's Lagna. As per the second rule, if the lord of father's Lagna, i.e. Mars, is in Capricorn, the son's Lagna, then the native will excel his father.

सूर्याष्टवर्गे यद्राशौ फलं शून्यं प्रजायते।
विवाहव्यवहारादि तन्मासे वर्जयेत्सदा ॥ 34 ॥

Note the rasi which has no Bindus in Sun's Ashtaka Varga. The month indicated by the particular rasi should be avoided for negotiating marriage and such other auspicious functions.

Notes: The months are measured by the Sun's stay in each rasi and are solar months.

कलहायासदुःखानि शून्यमासि च सन्ति हि।
एवमादिफलं ज्ञात्वा मासं प्रतिसमाचरेत् ॥ 35 ॥

Such months corresponding to the rasi without Bindus may give rise to disputes, tiredness, grief etc. One should act after knowing such effects.

संशोध्य पिण्डं सूर्यस्य रन्ध्रमानेन वर्धयेत्।
हतात् द्वादशभिः शेषं मेषादिगणयेत्पुनः ॥ 36 ॥
तस्मिन्मासे मूर्तिं विद्यात्तत्रिकोणक्षकेऽपि वा।

The Sodhya Pinda of Sun's Ashtaka Varga should be multiplied by the number of benefic dots in the 8th house and divided by 12. The death of the native may take place in the month counted from Mesha or its trine, as represented by the remainder.

चन्द्राष्टवर्गं निक्षिप्य शून्यफलगते विधौ ॥ 37 ॥
तन्नाक्षत्रं परित्यज्य शुभकार्याणि कारयेत्।

If the Moon is in transit in a rasi, without benefic dots, in her Ashtaka Varga, such asterisms should be avoided for good events.

Notes: Suppose there are no benefic dots in Aries in Moon's Ashtaka Varga, then the nakshatras in Aries, i.e. Aswini, Bharani and Kritika should be avoided for marriage etc.

चन्द्राष्टमे च नक्षत्रत्रितये च विशेषतः ॥ 38 ॥
आयासव्याधिदुःखानि लभते नात्र संशयः।

When the Moon transits the constellations in the 8th from her natal position, or its trines, she will cause worry, sickness and grief.

चन्द्रात् सुखफलैः पिण्डं वर्धयेद्भैर्विभाजयेत् ॥ 39 ॥
शेषमृक्षं शनौ याते मातृहानिं विनिर्दिशेत्।
तत्त्रिकोणेषु वा केचिदाहुश्छद्रदशासु च ॥ 40 ॥

The Sodhya Pinda should be multiplied by the number of dots in the 4th house from the natal Moon and divided by 27. The remainder represents the asterism in which Saturn's transit proves infavourable to the mother. Even the trinal stars may cause the event. Should there be Dasa Chhidra at that time, the event may take place.

चन्द्रलग्नात्सुखस्थाने युते रवितनूधुवा।
दृष्टे वा तेन तत्स्थाने पूर्वह्नि कालसङ्गमे ॥ 41 ॥
मृत्युं वा दूरगमनं निर्दिशेत्कालचिन्तकः।

Should Saturn be in the 4th from Natal Moon, or aspect it (from 7th or 10th), at a time before noon, it indicates death of native or travel to a distant place.

चन्द्रात्सुखाष्टमंशात् त्रिकोणे दिवसाधिपे ॥ 42 ॥
मातृवियोगं तन्मासे निर्दिशेत्लग्नतः पितुः।
पितृवन्मातृचिन्तायां फलं सर्वं प्रकल्पयेत् ॥ 43 ॥

Note the Navamsas occupied by the Lords of the 4th and the

8th from the Moon. Sun's transit in a trine thereof indicates mother's death in that particular month. The same is to be deduced from the Lagna of the father. The issues related to one's mother should be evaluated in the same way as done for the father.

भौमाष्टवर्गे संचिन्त्या भ्रातृसंपत्तयैव च।
भौमो बलविहीनश्चेद् धीप्रयासान्वितो भवेत् ॥ 44 ॥

Brother, wealth etc. are to be understood from the Ashtaka Varga of Mars. Should Mars be weak, one acquires learning with difficulty.

बुधाष्टवर्गं संशोध्य शेषराशिगते शनौ।
पुत्रमित्रविनाशादींल्लभते नात्र संशय ॥ 45 ॥

In the Ashtaka Varga of Mercury reductions should be made (as suggested). The rasi indicated by the remainder when transited by Saturn will guide about loss of sons, friends and such other events without any doubt.

गुरोरष्टवर्गे च सन्तानमति कल्पयेत्।
गुरोः फलानि यावन्ति सुतस्थाने स्थितानि च ॥ 46 ॥
शत्रुनीचग्रहफलं त्यक्त्वा दावन्त आत्मजाः।
गुरो सुतग्रहे येऽंशास्तावन्तस्तनयाः स्मृता ॥ 47 ॥
सुतभेशनवांशैर्वा समानांस्तनयान्वदेत्।

The numbers of issues one can have be guessed from the A.V. of Jupiter. Note the benefic dots contributed by planets posited in enemy's house, and in fall. The net dots there after will reveal the number of issues possible. Again the number of Navamsas passed by Jupiter or the lord of 5th house.

Notes: This Sloka conveys clues to know the number of issues that the native will have. Firstly, note the number of benefic dots in the 5th house in Jupiter's A.V. in relation to his natal position. Suppose the planet is in Sagittarius. Note the dots in Aries in the A.V. and reduce the number of dots contributed by the planets in Neecha and Satru rasis. This means one has to work out the contribution accordingly. The final bindus will equal the number of issues. Then the Navamsas passed by Jupi-

ter or the 5th lord will indicate the issues possible. That is to say, if planet is in 19 degrees of any sign, it would cover 5 navamsas in full and 6th Navamsa is not covered, though it is in 6th Amsa. The practice is only to take the Navamsas covered. Hence 5 children are possible.

गुरोरष्टवकवर्गे य शोध्यशेषफलेषु वै ॥ 48 ॥

क्रूराश्रितफलं त्यक्त्वा शेषास्तस्यात्मजाः स्मृताः।

व्याष्टमसुतस्थैश्च पापैः क्षीणा हि सन्ततिः ॥ 49 ॥

Note the dots in total in the A.V. of Jupiter. The dots in the rasis occupied by malefics should not be considered. The balance left out equals the number of issues, while the dots in 12th, 8th and 5th if occupied by malefics will indicate the number of children to die.

गुरोरष्टवर्गे चेतसुतराशौ फलत्रयम्।

अल्पात्मजः स विज्ञेयो गुरोः पञ्चमभेऽपि वा ॥ 50 ॥

तदीशयुक्तदृष्टे वा तदा पुत्रान्समादिशेत्।

The 5th house from the Lagna and the 5th from Jupiter should have more than 3 dots in the A.V. of Jupiter. Otherwise, one will be issueless. However, if these houses are aspected or occupied by their lords, this rule does not apply, and the native will have children.

एतैर्बहुप्रकारैस्तु कल्पयेत्कालवित्तम् ॥ 51 ॥

सर्वलक्षणसंयोगे तदा तस्मिन् समादिशेत्।

वंशक्षयादियोगा हि वक्ष्यन्तेऽग्रे मयास्फुटम् ॥ 52 ॥

पूर्वोक्तलक्षणेनैव वंशलक्ष्म समादिशेत्।

With these guidelines, the question of issues can be answered. Should the chart be indicative of children being obtained, it will happen accordingly. The rules for destruction of family i.e. issuelessness, are separately detailed.

भृगोरष्टवर्गं च निक्षिप्याकाशचारिषु ॥ 53 ॥

त्रिकोणशोधनं कुर्यात्पश्चादेकाधिपत्यजम्।

येषु भेषु फलानि स्युर्विशेषेण च तेषु च ॥ 54 ॥

भूमिं कलत्रं वित्तं च कालविनिर्दिशेन्नृणाम्।

शुक्रजामित्रतो लब्धिं दाराणां निर्दिशेद् बुधः ॥ 55 ॥

Note the benefic dots (in Sarvashta Varga) of Venus contributed by various planets. Then trinal reduction should be done (as per rules explained already) and after that Ekadhipathya reduction (for the planets owing two rasis each except for the Sun and Moon) should be made. Time for obtaining lands, wife and wealth should be predicted according to the rasis having benefic dots. Wife in particular should be ascertained from the 7th house with reference to the position of Venus (at birth).

दाराधिपाशपक्षेत्रं दारजन्मक्षभं विदुः।

तस्योच्चे निजराशौ वा केचिदिच्छन्ति तद्विदः ॥ 56 ॥

तस्याशकत्रिकोणे वा भार्याजन्मक्षभं वदेत्।

लग्नेन्द्रोर्भाग्यं जन्म वदन्ति मुनिसत्तमाः ॥ 57 ॥

उक्तप्रकारमार्गेण भार्याया जन्मलग्नम्।

तयोः सवागमर्क्षं च कल्पयेदत्र बुद्धिमान् ॥ 58 ॥

The rasi occupied by the lord of the Navamsa in which the 7th lord is posited will denote the Moon sign of the native's wife. It may also correspond to the exaltation or own house of the 7th lord. Some Rishis mention that the 9th house counted from the Moon or Lagna may indicate the Janma Rasi of the wife. The wise should suitably understand the issue.

Notes: Only the first principle needs clarification, as others are simple. Let us assume that Mercury is 7th lord at 15° of Cancer. He falls in the Navamsa of Scorpio. Now note where Mars, lord of Scorpio Navamsa is posited. The rasi holding Mars will be the janma rasi of the native's wife.

अनुरक्तराशिजन्मर्क्षमस्ति चेन्नास्ति सन्ततिः।

भाग्यदारेणयुक्तर्क्षफलसंख्याः स्त्रियो विदुः ॥ 59 ॥

क्षेत्रे त्रिगुणता तुल्या नवांशे द्विगुणास्तथा।

Should the janma rasi of the wife be other than the ones mentioned above, it is indicative of no progeny. (This is a very important clue to match the horoscopes when issues are felt to be an essential outcome to follow marriage). The dots in the 7th and 9th will indicate the number of women one will obtain. This is trebled in the case of rasi and double in navamsa.

मन्दांशे मन्दसंयुक्ते मन्दक्षेत्रगते भृगौ ॥ 60 ॥

नीचांशे पापयुक्ते वा नीचस्त्रीभोगमिच्छति।

भौमांशकगते शुक्रे भौमक्षेत्रगतेऽथवा ॥ 61 ॥

भौमेन दृष्टे युक्ते वा परस्त्रीभोगमिच्छति।

One will sexually gain low class women if Venus is in a Navamsa of Saturn, or in such rasi or in the company of Saturn or in Kanya Navamsa or in a malefic's company. The person will violate the marital bonds in regard to sexual union if Venus is in rasi or Navamsa of Mars or in the company of or aspect to Mars.

जामित्रे मन्दभौमांशे तदीशे मन्दकामगे ॥ 62 ॥

वेश्या वा जारिणी वाऽपि तस्य भार्या न संशयः।

Should the 7th house in Navamsa be that of Saturn or Mars (i.e. Cancer, Leo, Taurus or Libra rising in the Navamsa chart) the native's wife will be a prostitute or at least an adultress. This is doubtless.

Note: This is a general principle.

पापारूढांशगे चन्द्रे जामित्रे व्ययभेऽपि वा ॥ 63 ॥

पापग्रहान्विते शुक्रे स्त्रीहेतोर्भ्रंशमावहेत्।

One will be displaced through a woman, if the Moon occupies the 7th house or 12th house, at the same time in the Amsa of malefic planet, while Venus is conjoined with a malefic.

शुक्रांशकसमाना स्त्री वर्णरूपगुणान्विता ॥ 64 ॥

भाग्येशांशपतुल्या वा दारेशस्य गुणान्विता।

तेषां बलाबलेनैव भार्याया लक्षणं वदेत् ॥ 65 ॥

एवमादिफलं ज्ञात्वा निर्दिशेत् शुक्रवर्गतः।

The female of the native will be representative of the Navamsa occupied by Venus, in complexion, appearance and disposition, or the Navamsa occupied by the lord or the 9th or the 7th will also give such clues. One should assess the strength and weakness of such positions and predict about the wife of the native.

शनैश्चराष्टवर्गं च निक्षिप्याकाशचारिषु ॥ 66 ॥
 लग्नप्रभृतिमन्दात्तं फलान्येकत्र योजयेत्।
 मन्दादिलग्नपर्यन्तं फलान्यन्यत्र योजयेत् ॥ 67 ॥
 फलसंख्यासमानाब्दे व्याधिं दुःखं समादिशेत्।
 तयोर्योगसमानाब्दं मृत्युवर्षं प्रचक्षते ॥ 68 ॥

The A.V. of Saturn should be prepared by inserting the auspicious dots in all the 12 signs. Add the dots in the rasis between Lagna and Saturn on one hand, between Saturn and Lagna on the other hand. These two figures will reveal the age at which the subject will have diseases and grief. When these two are totalled, it indicates the possible year of death.

शोधयसंशोधनं कृत्वा पिण्डं संस्थाप्य रन्ध्रगैः।
 फलैर्हत्वा भजेत्सप्तविंशत्यायुः फलं भवेत् ॥ 69 ॥
 शेषेण मासा दिवसा घटिकाश्च प्रकल्पयेत्।
 दशाच्छिद्रसमे काले तस्मिन् मृत्युर्न संशयः ॥ 70 ॥

The reductions suggested should be done to arrive at the Sodya Pinda of Saturn's A.V. This should be multiplied by the number of dots in the 8th house and be divided 27. The quotient will represent the longevity of the native in years. From the remainder, one can work out the months, days, ghatikas etc. Should there be Dasa chidra at the time so arrived, death is certain.

मन्दाष्टवर्गे राशौ तु फलहीने क्षयो भवेत्।
 तद्भक्ते भास्करेणन्द्रौ तस्मिन् काले मृतिं वदेत् ॥ 71 ॥

The rasis which have no dots in Saturn's A.V. are productive of destruction. The Sodya Pinda mentioned in S.69 should be divided by 12. When the Moon transits the sign represented by the remainder, death of the native will take place.

सर्वग्रहान् फलयुतांश्च नियोज्य चक्रे
 मूर्त्या च सर्वमशुभं च शुभं समं च।
 जन्मादितः फलमशेषदशां समीक्ष्य
 यात्राविवाहसमये कथयेद्विधिज्ञः ॥ 72 ॥

A diagram should be made by putting the various benefic

dots together in their respective rasis (i.e. Sarvashta Varga chart) and ascertaining from the rising degree the bad, good and neutral (i.e. not bad but not good) the results of the dasas and suggest suitable time for journey, marriage etc.

रव्यादीनां समुदायाष्टवर्गवाक्यानि बिन्दुसंख्याश्च ॥

3 3 3 3 2 3 4 5 3 5 7 2 = 43

रवेः—बालोवलिष्टो लवणागमो सुरो

2 3 5 2 2 5 2 2 2 3 7 1 = 36

चन्द्रस्य—रागीमुरारी शिस्वरीन्द्रगाथया।

4 5 3 5 2 3 4 4 4 6 7 2 = 49

कुजस्य—भौमोगणेन्द्रोलघुभावतासुरो

3 1 5 2 6 6 1 2 5 7 3 5 = 46

बुधस्य—गोकर्णरक्तातुपुराणमैथिली ॥ 73 ॥

2 2 1 2 3 4 2 4 2 4 7 3 = 36

गुरोः—रुद्रः परंगहरभैरवस्थली

2 3 3 3 4 4 2 3 4 3 6 3 = 40

शुक्रस्य—रागीबलीभास्वरगीर्भगाचलाः।

3 2 4 4 4 3 3 4 4 4 6 1 = 42

शनेः—गिरोविवस्वान्बलवद्विवक्षया

5 3 5 5 2 6 1 2 2 6 7 1 = 45

लग्नस्यः—शूलीममप्रीतिकरोत्रतीर्थकृत् ॥ 74 ॥

मेषस्य 24.	वृषस्य 22.	मिथुनस्य 29.	कर्कटस्य 25
सिंहस्य 25	कन्यायाः 34	तुलायाः 19	वृश्चिकस्य 26
धनुषः 26	मकरस्य 36	कुम्भस्य 54	मीनस्य 16

सर्वकर्मफलोपेतमष्टवर्गं विदुबुधाः।

अन्यथा तस्य विज्ञानं दुर्ज्ञेयं गुणदोषजम् ॥ 75 ॥

The effects of several kinds may be known through the Sarvashtaka Varga etc. Otherwise, it is not possible to ascertain good and bad of the effects.

नगा (30) धिकफला ये स्यू राशयस्ते शुभप्रदाः।

तत्त्वादि (25) स्वगुणा (30) न्ताक्षा राशयो मध्यमा मताः ॥ 76 ॥

The Rasis which have 30 or more dots are capable of giving good results, while the ones having 25-30 dots are medium in effects.

Notes: Suppose one has more than 30 dots in 4th house, his education, mother, happiness etc. will be good.

अतिक्षीणफला ये स्युः राशयस्तेऽधमाः स्मृताः।

श्रेष्ठराशिषु सर्वाणि शुभकार्याणि कारयेत् ॥ 77 ॥

The rasis or Bhavas with very little number of dots will yield very harmful results. All other rasis are good and auspicious acts should be performed (when related planets travel in such signs).

श्रेष्ठान् राशीन् मुहूर्तेषु योजयेत्प्रतिमान्तर।

यस्य व्याधिकं लगनं भोगवानर्थवान् भवेत् ॥ 78 ॥

विपरीते तु दारिद्र्यं भविष्यति न संशयः।

त्रिंशतो मध्यमं पूर्वं परं तस्माच्छुभं भवेत् ॥ 79 ॥

One should choose such rasis which have more benefic dots for auspicious acts. Should Lagna have more dots than the 12th, one will enjoy life and be wealthy. If it is otherwise, penury will doubtlessly result. Upto 30, his life will have medium good, afterwards it will be indeed good.

मूर्त्यादि व्ययपर्यन्तं बोध्यं भावफलं बुधैः।

अधिके शोभनं विद्याद्धीने दोषं विनिर्दिशेत् ॥ 80 ॥

The wise astrologer should assess the effects of the Bhavas from Lagna through 12th. The more the benefic dots, it is good. If the dots are less, it will only inflict afflictions

षष्ठाष्टमव्ययांस्त्यक्त्वा शेषाण्येवं प्रकल्पयेत्।

Barring the 6th, 8th and 12th will aggravate bad effects.

However, the longevity aspect in 8th house should be cautiously understood, while more dots in 6th will increase enmity and in 12th one's expenses will be astronomical proportion.

मीनादिमिथुनान्तेषु प्रथमं खण्डमिष्यते ॥ 81 ॥

वृश्चिकादिघटान्तेषु द्वितीयं खण्डमिष्यते।

कर्कटादितुलान्तेषु तृतीयं खण्डमुच्यते ॥ 82 ॥

खण्डत्रयं पृथक् स्थाप्यमन्यत् किन्तु निरीक्षयेत्।

वयोऽनुरूपकर्मादि तेनेवैवं विनिर्दिशेत् ॥ 83 ॥

From Pisces to Gemini, it is called first Khanda while the second Khanda starts from Scorpio and ends with Aquarius. From Cancer to Libra, it is the third Khanda. These Khandas (divisions) are to be kept separately as functions relating to age will have to be effected at appropriate times.

1	1	1	1
2			3
2			3
2	2	3	3

Notes: For the sake of easy reference, these Khandas are marked with respective figures in the diagram shown above:

अधिके शोभनं विद्याद्धीने दोषफलं तु वै।

खण्डत्रयं निरीक्ष्यैव दशानयनमीरयेत् ॥ 84 ॥

पापग्रहसमारूढं खण्डं क्लेशकरं स्मृतम्।

सौम्यैः पुष्टफलं ज्ञेयं मिश्रैर्मिश्रफलं स्मृतम् ॥ 85 ॥

खण्डत्रयफलं ज्ञात्वा दशाफलमुदीरयेत्।

Whichever Khanda has more benefic dots will give auspicious results while the one with least number of dots will give inauspicious results. Only after noting this, the dasa results

should be declared. (If a dasa lord is in a Khanda with maximum dots, good results follow). The Khanda with more malefics will give malefic results while the one with benefics will give benefic results. If both malefics and benefics are there, mixed results will be felt. Only after examining the 3 Khandas, the dasa results be declared.

लग्नप्रभृति मन्दान्तं एकीकृत्य फलानि वै ॥ 86 ॥

सप्तभिर्गुणयेत्तस्मात् सप्तविंशतिभाजितात्।

तत्फलस्य समानेऽब्दे दुःखं वा रोगमाप्नुयात् ॥ 87 ॥

The total number of dots from Lagna to the Rasi occupied by Saturn should be added together and multiplied by 7 and divided by 27. The remainder reveals the year which will cause grief and sickness to the native.

मन्दप्रभृति लग्नान्तमेवमेव प्रकल्पयेत्।

भौमान्तं लग्नतस्तद्बद्धौमाल्लग्नान्तमेव च ॥ 88 ॥

क्लेशायासविरोधादील्लभते नात्र संशयः।

The same procedure should be applied for the positions as under:

1. From Saturn to Lagna 2. From Mars to Lagna 3. From Lagna to Mars. In such years as revealed by the remainders, difficulties like grief, tiredness and diseases will surely follow.

ज्ञेया मन्दादिलग्नान्तनवांशकयुतिर्बुधैः ॥ 89 ॥

तद्योगसदृशे वर्षे चायुधक्लेशमादिशेत्।

Add the Navamsas of Saturn and ascendant. The year represented by this figure will cause hurt by weapon.

Notes: Example: Where Saturn is 4s 10° 20' and Lagna is 8s 17° 15'. These two when added reveal 28° 5' of Aries which is the ninth Navamsa. At the age of 9, or in multiples of 12, i.e. 21, 33, 45, 57 etc. one will have to face such troubles.

राहुभौमादिलग्नान्तमंशयोगसमाब्दके ॥ 90 ॥

विपदस्त्रक्षतायासदुःखादीनि समादिशेत्।

शुभग्रहादिलग्नान्तमंशयोगसमाब्दके ॥ 91 ॥

पुत्रवित्तसुखादीनि लभते नात्र संशयः।

In the way explained above process add the Navamsas of Rahu and Lagna on the one hand, and Mars and Lagna on the other hand. The years indicated thus will cause some accident, wound by weapons, tiredness, grief etc. Thus Navamsa arrived similarly between an auspicious planet and Lagna will give good results like sons, wealth, happiness etc. in the particular years without any doubt.

Notes: Examples can be deduced as given under slokas 89 and 89½ easily.

अष्टमाधिपतेरंशसंख्याभिर्गुणयेत्फलम् ॥ 92 ॥

अष्टमस्थं द्वादशाभिर्विभजेच्छिष्टराशिगे।

रवौ वा तत्रिकोणस्थे मृतिं वा रोगमाप्नुयात् ॥ 93 ॥

एवमेव विजानीयात् पितृमातृगृहादिषु।

Note in what number of Navamsa is the 8th Lord. This figure should be multiplied by the benefic dots in the 8th house (Sarvashtaka Varga chart) and divided by 12. When the Sun in gochara touches the house represented by the remainder, the death of the native may take place or he will be attacked by diseases. Similar results should be guessed from Pitrusthana and Matruthana (the 9th and the 4th) for father and mother, respectively.

Notes: Suppose the 8th Lord is in 22 deg 15' of Virgo which indicates his position in the 7th Navamsa i.e. in Cancer Navamsa. The figure 7 should be multiplied by the number of dots in the 8th in S.A. chart and divided by 12. According to some, the Navamsa rasi should be counted from Mesha in which case, we have to multiply 4 (i.e. Cancer) by the number of dots in the 8th house of the S.V. This view is not acceptable as in the text, there is no reference to Aries.

प्रादक्षिण्येन राशीनां फलान्येकत्र योजयेत् ॥ 94 ॥

पृथक् पृथक् चतुर्दिक्षु भवनानां प्रकल्पयेत्।

अधिके शोभनं विद्याच्छुभयुक्ते विशेषतः ॥ 95 ॥

सर्वेषु हीनभागेषु तद्भागं वर्जयेत्सदा।

Add the benefic dots in the 12 rasis, commencing from left to right and group them in 4, according to the four directions. There will be good from such direction indicated by group with maxi-

mum dots. A benefic in such position will make the effects intensive. One should always avoid such direction with less dots.

Notes: Aries, Leo and Sagittarius-East; Taurus, Virgo and Capricorn-South; Gemini, Libra and Aquarius-West; Cancer, Scorpio and Pisces-North. The dots in the sign relating to each direction should be separately added and thus we get four groups of totals for the four directions. Additionally, if a benefic posited in any sign of the three relating to that group, there will be more gains. One should attempt to earn livelihood in the direction with more dots and avoid the ones otherwise.

गोष्ठ क्षेत्रं कृषिर्वाऽपि श्रेष्ठराशौ स्थितं शुभम् ॥ 96 ॥

क्षीणराशौ स्थितं द्रव्यं विनश्यति च निश्चयात्।

वित्तेश्वरस्य दिग्भागे वित्तमाप्नोति निश्चयात् ॥ 97 ॥

रन्ध्रेश्वरस्य दिग्भागे भाग्यं नूनं विनश्यति।

Constitution of a cattleshed, dealing in lands, agriculture etc. if done in a good rasi will prove beneficial. Any money invested or deposited in an inauspicious rasi will only vanish. (These are to indicate the Sun's travel in such rasis with more or less dots in the A.V. chart). In the direction indicated by the lord of 2nd house, there will be gain of wealth. In the 8th lord's direction, there is a bad luck only.

अष्टवर्गफलं प्रोक्तं सिद्धसेनेन धीमता ॥ 98 ॥

तस्मात्सारं समुद्धृत्य मया प्रोक्तं समासतः।

The wise Siddhasena dealt with Ashtaka Varga in greater length and I have presented this briefly.

Notes: The author gives direct acknowledgement to Siddhasena even in preference to his father Varaha Mihira. In Brihat Jataka so much has not been enumerated about this system and hence Siddhasena is depended upon additionally by the author. For details, refer "Secrets of Ashtaka Varga" by Prof. P.S. Sastri.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारेऽष्टवर्गफलाध्यायः।

Thus ends the 17th Chapter entitled "Effects of Ashtavarga" in Horasara of Prithuyasas son of Varaha Mihira

CHAPTER 18

अष्टादशोऽध्यायः

अन्तर्दशाधिकारैः पूर्वोक्तदशाफलेषु वैषम्यम्।
तस्माद्दशान्तरदशां ज्ञात्वा सम्यक् फलं हि वक्तव्यम् ॥ 1 ॥

While dealing with the results of sub-periods in a dasa, it should be noted that the results differ from the ones stated for dasas already. The results for dasas and antardasas (sub-periods) should be studied before giving prediction on events.

Notes: From sloka 2 onwards in this chapter, the author deals with antardasa results as per Moola dasa (मूल दशा) scheme upto sloka 50. For Moola dasa results, refer to Saravali ch. 41 to 43 (my English translation).

The present sloka has the words "Poorvokta dasa phaleshu" meaning "The dasa results as mentioned earlier". This means that the results of dasas in ch. 9, ch. 15 all relate to moola dasa. Chapter 31 exclusively deals with Vimshottari dasa. In my opinion, Vimshottari dasa is the most suited one. It is widely in practice, particularly in the South India. In his Phala Deepika, Sri Manteswara gives first place to Udu Dasa (Vimshottari) in chapters 19 and 21, while he deals with Kalachakra and Naisargika in ch. 22 in a brief way. Parasara gives various dasas being the Father of Astrology.

अथान्तर्दशानयनम्

एकक्षगोऽर्धभागं त्रिकोणगस्त्र्यंशमपहरति।
चतुरस्रे पादांशं सप्तांशं सप्तमस्थश्च ॥ 2 ॥

Should the lord of the dasa be in the company of other

planet, the latter will possess half of the dasa of the former one. The one in 5th or the 9th from the dasa lord will enjoy one third; in the 7th from the dasa lord will have one seventh of the dasa and the ones in 4th and 8th will get one fourth.

Notes: As this sloka does not complete the Moola dasa scheme, I give below the relevant summary from Saravali. Should only one house among 5 and 9 is occupied, the entire one third goes to the lone occupant. Should one be in 5th and another in 9th, then the one there is shared on 50: 50 basis. The same procedure shall apply to the chaturasra houses i.e. the 4th and 8th. The planet with the lord of dasa gets the honour of ruling an antardasa. Should there be more than one with the dasa lord, only the strongest prevails and other planets are not considered for antardasa lordship. For other houses, i.e. 5th, 9th, 4th, 8th and 7th also, only the strongest, if there be more than one in any of the 5 signs, will get an antardasa. There are no sub-periods for the occupants of 2, 3, 6, 10, 11 and 12.

एषु स्थानेषु गता दशाधिनाथाद्दशापहतरिः।

होरा यदि राहुयुता नो तेषु दशाफलानि सिध्यन्ति ॥ 3 ॥

The planets placed as stated above with reference to the dasa lord will only take part (in the rulership) in the whole of the dasa scheme. If Rahu is in the ascendant, the effects of the dasa will be marred.

Notes: Notes have already been given with reference to the first line of this sloka, under the previous sloka. As far as Rahu's position in the Lagna is concerned, the dasa referred to is that of the Lagna. That is to say, in Lagna dasa, if Rahu occupies the Lagna, the good effects are imbalanced.

अन्तर्दशाविभागे रविशशिनोरेव राहुणा सार्धम्।

यमसदृशफलं वाच्यं नान्येषां केचिदिच्छन्ति ॥ 4 ॥

If the luminaries (i.e. the Sun and Moon) are in the company of Rahu, then their sub period is increased by another half. In such case, the Sun and Moon give such results like Saturn and none else. This is the view of some earlier writers.

Notes: According to this verse, the luminaries in the com-

pany of Rahu will give such malefic results as Saturn and they are no comparison to good planets.

इष्टग्रहस्य च नशा नाडी वेदाष्ट (84) संख्यया गुणयेत्।
 भागांशग्रहतुल्यं तस्मात् संयोज्य तत्रैव ॥ 5 ॥
 तत्पिण्डभागहारैर्लब्धं स्वदशाफलस्य तस्यैव।
 पूर्वयुतांशा ग्राह्यास्तस्याश्चान्तर्दशा ग्रहाणां स्युः ॥ 6 ॥
 अन्तर्दशा ग्रहाणां पाकक्रमतो दशाफलं योज्यम्।
 क्रूरात् क्रूरं पूर्वं सौम्यात् सौम्यं फलं समत्वेऽपि ॥ 7 ॥

The dasa period of a planet should be converted into ghatīs and multiplied by 84. The product should be increased in proportion to the longitude attained by the planet (in the partient or house.) The results of Antardasas will be similar in nature as applicable to the major lord, i.e. malefic, benefic and medium.

अर्केन्दुशनिगुरूणां पाकेनान्तर्दशाफलं ब्रूयात्।
 शेषाणां केन्द्राद्वैर्होराचायां वदन्त्येवम् ॥ 8 ॥

The Antardasa results will depend on the dasa lords, when these belong to Sun, Moon, Saturn and Jupiter. As for the rest, the strongest from an angle will be a guiding factor.

Notes: The sloka suggests that the antardasas in any dasa of Sun, Moon, Saturn and Jupiter, will depend on the dasa lord. Regarding the bhuktis in the dasa of Mars, Mercury etc., the influence will be from the strongest from Kendra.

अथ रविदशान्तर्दशाफलानि ॥

भानुदशायां चन्द्रः करोति मित्रार्थभोगसम्पत्तिम्।
 जलसंश्रयात् प्रमादं पाण्डुग्रहणीक्षयांश्च कष्टदशाम् ॥ 9 ॥

In the sub-period of the Moon in the dasa of the Sun, the native will have friends, money, pleasures and wealth. Should the dasa be adverse, one will face risks from water, and suffer from white leprosy dysentery and consumption.

भानुदशायां भौमः सुवर्णरत्नादिसंचयं कुरुते।
 ख्यातिप्रतापयुक्तं पित्तविकाराग्निरोगसन्तप्तम् ॥ 10 ॥

In Sun's dasa when the sub-period of Mars rules, one will

acquire gold, gems etc. He will be famous and courageous, and suffer from bilious diseases and also shortcomings of digestive fire of the stomach.

सौम्यान्तरे च भानोस्त्वग्दोषविकारपीडितो मनुजः।

ख्यातोऽर्थविहीनः स्यात् सन्नोत्साहः प्रमादबहुलः स्यात् ॥ 11 ॥

In Mercury's sub-period of Sun's dasa, there will be skin diseases. One will become famous and enthusiastic. Penury and series of accidents will also follow.

जीवान्तरे च भानोर्विद्यावस्त्रान्नसंग्रहणशीलः।

देवद्विजकार्येषु प्रवर्तते ख्यातिमान्द्रेन्द्रधनी ॥ 12 ॥

In the sub-period of Jupiter in the dasa of the Sun, the native will be intent on acquiring knowledge, robes and food. He will render service to gods and Brahmins and will become famous and rich.

शुकान्तरे च भानोः प्रवासशीलोऽल्पशुष्कवादरतः।

काण्डाक्षिकर्णरोगैरारतो ज्वरपीडितः स्वतन्त्रश्च ॥ 13 ॥

During the antardasa of Venus in the Sun's dasa, one will like to be away from his homeland, do futile jobs and be argumentative in nature. He will develop diseases of neck (throat), eyes and suffer from fever. He will be independent.

मन्दापहारकाले भानोर्नीचारिचोरदुःखार्तः।

सुहृदप्यमित्रभावं कुरुते क्षीणार्थवृत्तिरुद्योगी ॥ 14 ॥

In Saturn's sub-period in the dasa of the Sun, one will have troubles from base men, enemies and thieves. He will be discorded by friends. There will be declination in his wealth, profession and service.

अथ चन्द्रदशान्तर्दशाफलानि।

चन्द्रदशायां भानोरन्तरकाले कुदेशकर्मरतः।

कुस्त्रीजनार्थिलापी क्षीणधनो बन्धुकलहयुतः ॥ 15 ॥

In the dasa of the Moon, in the sub-period of the Sun, one will be engaged in serving in bad countries (or places) and will desire to be in the company of bad women. His wealth will

decrease and he will quarrel with his own relatives.

इन्दुदशायां भौमान्तरे नरः पुत्रबन्धुरहितः स्यात्।
रोगी विघातकुशलो मायावी स्थानविच्युतो भवति ॥ 16 ॥

In the sub-period of Mars in the dasa of the Moon, the subject will be deprived of his sons and relatives. He will be sick and his personal safety will be at risk. He will be of cunning disposition. He will be displaced in this bhukti.

चन्द्रदशायां सौम्यान्तरकाले गोगजाश्वसम्पन्नः।
नित्योत्साही गुणवान् गजाश्वभोगी सुतादिलब्धिश्च ॥ 17 ॥

During the sub-period of Mercury in the dasa of the Moon, the native will be wealthy with a fleet of cows, elephants and horses, always be enthusiastic, and virtuous. He will derive happiness through cows and elephants (i.e. he will be comfortably placed because of his having such animals at his command) and will acquire sons etc.

चन्द्रदशायां गुर्वन्तरकाले धर्मभोगसम्पन्नः।
विद्याधनैः समेतः प्रसिद्धनामान्वितो विदेशरतः ॥ 18 ॥

During the sub-period of Jupiter in Sun's dasa, one will be virtuous (or he will be liberal in donating) and enjoy all luxuries. He will be rich in knowledge and possess wealth, acquire fame and live in foreign countries.

चन्द्रदशायां शुक्रप्रवेशने स्त्रीधनानि सिध्यन्ति।
जलकृपिपशुमणिपोतप्रयोगतोऽर्थागमः सुखं लभते ॥ 19 ॥

In the Antardasa of Venus, in Sun's dasa, one will acquire wealth through women (wife etc.) and will earn through water-agriculture, cattle, jewels, boats etc. and be happy.

नृपचोरमुषितवित्तस्तेजहीनो विनष्टसुतदारः।
लभते च महाव्याधिं चन्द्रदशायां प्रवेशने पङ्गोः ॥ 20 ॥

During Saturn's Bhukti in Moon's dasa, one will lose money through kings, thieves and thefts. He will be deprived of his splendour and lose his wife and sons. He will be subjected to a serious (uncurable) disease.

अथ कुजदशान्तर्दशाफलानि ॥

सूर्यापहतौ भौमाद् दुर्गाचरो ज्ञानवान्नेन्द्रधनी।
पितृबन्धुजनैस्त्यक्तः कलहप्रीतोऽतिमान्यश्च ॥ 21 ॥

During the dasa of Mars, in Sun's bhukti, one will wander in forts, get knowledge and acquire sovereign's money. He will be given up by his father and relatives and will be happy to indulge in disputes. But he will enjoy respect.

भौमाच्चन्द्रापहतौ पितृश्लेष्माधिको महोत्साही।
बहुजनविहरणशीलो बहुप्रकारोपजीवनं कुरुते ॥ 22 ॥

During the sub-period of the Moon in the dasa of Mars, one will have excess of bile and phlegm. He will be very enthusiastic and will please many persons. He will have many kinds of livelihoods.

भौमदशायां सौम्ये प्रविशति रिपुर्गोपीडितो मनुजः।
सन्नोत्साहो नृपतेः पराजयी पुत्रदाररहितः स्यात् ॥ 23 ॥

During the said dasa, in Mercury's sub-period, one will be troubled by enemies and diseases. He will receive encouragement from the sovereign. He will face defeats, and will not have sons and wife.

जीवापहतौ भौमात् कुलाधिको ज्ञानवान्नेन्द्रधनी।
दारसुतबन्धुमान्यो गोगणयुक्तश्च धर्मनिरतश्च ॥ 24 ॥

During the sub-period of Jupiter in the dasa of Mars, one will be a principal person in the family, acquire learning and riches from the king. He will be adored by his wife, sons, and relations. He will have a fleet of cows. He will be intent upon giving donations.

भौमाच्छुक्रापहतावस्वस्थो रोगवान्विदेशरतः।
स्त्रीजनवैरी कुहको गोत्रच्छेदः परापवादी वा ॥ 25 ॥

During the sub-period of Venus in the dasa of Mars, one will fall sick, live in other country, hate women, be deceitful and will be a shame to his family and will blame others.

मन्दापहतौ भौमात् क्लेशान्ते क्लेशमाप्नुयात्सततम्।
दारसुतवन्धुहीनः स्थानभ्रंशो मृतिर्वाऽपि ॥ 26 ॥

In the Dasa of Mars and in Saturn's Bhukti, one will be always subjected to grief, will be deprived of his sons, wife and relatives. He will be displaced and will even die.

अथ बुधदशान्तर्दशाफलानि ॥

सौम्यदशायां भानोरन्तरकाले नितान्तभोगो स्यात्।
आकस्मिकधनयुक्तो जलवासी देवगुरुभक्तः ॥ 27 ॥

During Suns Antara in Mercury dasa, one will have sexual pleasures throughout, will get unexpected money, will live close to water and be devotee of God and preceptors.

सौम्याच्चन्द्रविभागे मृतप्रजासम्भवो न संतुष्टः।
कुस्त्रीसक्तो रोगी कुष्टी न ज्ञातितो भयप्राप्तिः ॥ 28 ॥

In Moon's Antara in Mercury dasa, one will give birth to dead children and be not happy. He will be after base women, be sick, attacked by leprosy, and troubled by cousins.

सौम्यांशकुजापहारे गुह्यरुगार्तो न दारपुत्रयुतः।
ऊर्ध्वाङ्गुरोगबहुलो बहुव्यार्तोऽल्पजातिसंतुष्टः ॥ 29 ॥

During the sub-period of Mars in Budha dasa, one will have troubles in rectum, and be without wife and sons. There will be many afflictions to the upper limbs, and heavy outflow of money. He will be happy with persons of mean castes.

जीवापहतौ सौम्यात् सुतदारसमन्वितो विगतशोकः।
नृपमन्त्री नेता वा पितृमातृविवर्जितो भवति नूनम् ॥ 30 ॥

In the sub-period of Jupiter in Mercury dasa, one will be with his wife and sons. His sorrows will end.

Notes: He will be the minister of king or a leader himself and will be abandoned by his parents.

इन्दुसुतस्य दशायां शुक्रविभागे धनान्वितो धीमान्।
वस्त्रालङ्कारयुतो वुभुक्षितो देवकार्यसंतुष्टः ॥ 31 ॥

In the sub-period of Venus in Mercury's major period, one will have money and be wise. He will command robes and jewels and suffer from hunger. (May be there cannot be timely eating). He will be pleased to serve gods.

मन्दापहतौ सौम्यान्नीचप्रायोऽल्पसंतुष्टः।

क्लीबो मृदुस्वभावो वातरुगतोऽन्नपाननिरतः स्यात् ॥ 32 ॥

In the sub-period of Saturn, in the dasa of Mercury, one will be equal to base men and be happy with an iota. He will be weak in mental disposition and be soft. He will suffer from rheumatic attacks. He will be fond of foods and drinks.

अथ गुरुदशान्तर्दशाफलानि॥

जीवदशायां भानोरन्तरकाले सुतार्थ भोगयुतः।

ख्यातो विशिष्टनामा लोकसभापूजितोऽतिमान्यश्च ॥ 33 ॥

During the dasa of Jupiter, in the sub-period of the Sun, one will be blessed with sons, wealth and pleasures. He will be famous and will bag a title. He will be respected by all the persons.

जीवाच्चन्द्रविभागे बहुदारममन्वितो धनी विद्वान्।

नृपदयितो विख्यातो नृपार्थताभान्महोत्साही ॥ 34 ॥

In the sub-period of the Moon in Jupiter's dasa, one will have many wives, be learned and wealthy. He will be dear to the sovereign, famous and gain through the king. He will be highly enthusiastic.

जीवात्कुजापहारे मस्तकरोपी गुदाक्षिरोमी वा।

परगृहवासी विकलो रिक्ततनुर्वाध्यतेऽरिणा नित्यम् ॥ 35 ॥

During the sub-period of Mars, in the dasa of Jupiter, one will be subjected to diseases of the head (i.e. brain etc.) rectum and eyes. He will live in the houses of others, be spiritless and troubled by enemies.

जीवाद्वुधापहारे धर्मविरुद्धाश्रितो विदेशरतः।

मन्दोत्साही चपलो जलप्रमादी विवादी च ॥ 36 ॥

During the Antara of Mercury in the dasa of Jupiter, one will

leave good path, live in distant countries, be not enthusiastic, be fickle-minded, subject to accidents in water and be argumentative in nature.

जीवात्सितान्तराले वातश्लेष्मान्वितोऽग्निदीपश्च।
धर्मक्रियास्वभीष्टो विद्यावस्त्रान्नसंग्रहणशीलः ॥ 37 ॥

During the sub-period of Venus in the dasa of Jupiter, one will be subjected to windy and phlegmatic complaints. He will be troubled by deficiencies relating to digestive fire. He will like very much to do virtuous deeds. He will be intent on acquiring knowledge, robes etc.

मन्दापहतौ जीवात् कृषिपशुवित्तान्वितोऽतिरोगी स्यात्।
स्त्रीव्यसनकशितात्मा प्रेष्यजनैः पीडितो विषाद्यैर्वा ॥ 38 ॥

In the Antara of Saturn, in the dasa of Jupiter one will acquire money through husbandry and cattle. He will be addicted to women. He will have a 'dilapidated' body. He will be troubled by servants, poison etc.

अथ शुक्रदशान्तर्दशाफलानि।

शुक्रात् सूर्यविभागे गुदाक्षिशूलादिपीडितो मनुजः।
नृपजनितभयाविष्टो बन्धुक्लेशाद्धनक्षयं याति ॥ 39 ॥

During the Sun's Antara in the dasa of Venus, one will have troubles in anus and eyes, growth of spleen to excess etc. He will invite the displeasure of the sovereign, suffer through relatives and lose his money.

चन्द्रापहतौ शुक्रात् श्वापदपीडाग्निपित्तरोगयुतः।
अनिवारितरणवेगो जेता स्त्रीसङ्गमाद्धनप्राप्तिः ॥ 40 ॥

In the Moon's Antara of the Venus dasa, there will be danger from animals. The subject will suffer from sickness relating to digestive fire of the stomach, bile etc. He will have uncontrollable combat and acquire money through women.

शुक्रात्कुजापहारे नीचस्त्रीभोगवान् विकलदन्तः।
पैत्तिकरोगोद्विक्तो मन्दोत्साहः पुमान् भवति ॥ 41 ॥

During the sub-period of Mars in Venus dasa, one will have

sexual union with base women; he will have defective teeth, suffer from bilious disease and will lose his enthusiasm.

शुक्रात्सौम्यविभागे दुरन्तकार्यान्वितोऽभिमानो स्यात्।
पशुफलवृक्षाद्वित्तं लभते दारप्रियोऽतिसन्तुष्टः ॥ 42 ॥

During Mercury's sub-period in the dasa of Venus, one will indulge in an unsuccessful business, become proud, acquire money through cattle and trees yielding fruits, be fond of his wife and remain very happy.

शुक्रदशायां च गुरोरन्तरकाले गतार्थसिद्धिः स्यात्।
यज्ञक्रियादिनिपुणो सुतदारसमन्वितः सुखी भवति ॥ 43 ॥

During the sub-period of Jupiter in the dasa of Venus, one will get back lost wealth, become expert in performing sacrifices etc. and will be happy with his sons and wife.

Notes: गतार्थसिद्धि can also be interpreted as "success in an affair lost earlier."

शुक्रान्मन्दविभागे भूमिस्त्रीसङ्ग्रही विषमशीलः।
नृपजनितधनप्राप्तिः सम्मानशौर्यान्वितो धनी भवति ॥ 44 ॥

In the sub-period of Saturn in the dasa of Venus, one will acquire lands and wife. He will be of odd disposition, will acquire money through the sovereign, be respected, valorous and wealthy.

अथ शनिदशान्तर्दशाफलानि ॥

मन्ददशायां भानोर्दशापहारे सुखेतराणि स्युः।
रिपुभयकललोद्विक्तो सुतदारविवर्जितोऽन्यदेशरतः ॥ 45 ॥

In the Antara of the Sun in the dasa of Saturn, there will be everything but happiness. One will see danger from foes, wildly disposed with quarrelling mind, and be deprived of sons, wife and his own country.

मन्ददशायां चन्द्रे प्रविशति मातृक्षयो मनोदुःखम्।
भग्नोत्साही चपलो बन्धुक्लेशान्वितो दयाहीनः ॥ 46 ॥

During the bhukti of the Moon in the dasa of Saturn, one will

lose his mother, suffer from grief, his enthusiasm will be burnt, be fickle-minded be reduced to grief on account of his relatives and will be unkind.

मंदात्कुजापहारे जायन्ते मृत्युरोगदुःखानि।
स्थानपशुवित्तनाशः सुतदारविनाशनं वाऽपि ॥ 47 ॥

During the sub-period of Mars in the dasa of Saturn, one will face death, diseases or grief. There will be destruction of one's residence (position) cattle wealth, sons and wife.

मन्दाद्बुधापहारे स्त्रीबालसमन्वितो धनी विद्वान्।
सत्सेवी नृपदयितो वातश्लेष्मादि पीडितो भवति ॥ 48 ॥

During the sub-period of Mercury in the dasa of Saturn, one will be with his wife and children, be wealthy and learned. He will render service to good persons, be dear to the king, and be troubled by rheumatic and phlegmatic diseases.

जीवापहतौ मन्दात् काव्यकलाज्ञानवान्नेन्द्रधनी।
बहुजनपूजितदेहो बहुभोगसमन्वितो महोत्साही ॥ 49 ॥

During the sub-period of Jupiter in the dasa of Saturn, one will be an expert poet and acquire money and be a king. He will be respected by many people, enjoy all luxuries and be very enthusiastic.

मन्दात् सितापहारे पत्नीपुत्रान्वितो धनाध्यक्षः।
धर्मपरो रिपुहन्ता स्वाध्यायाध्यापको भवेन्नियतः ॥ 50 ॥

During the sub-period of Venus in Saturn's dasa, one will have wife and sons and be very rich. He will be virtuously disposed, destroy his enemies, pursue Vedas (or will be a follower of Nyaya system of Philosophy) and become a preceptor himself.

Notes: Upto this sloka, the various bhuktis of several dasas are dealt with by the author. There is no specific mention of the dasa system followed. As I stated under sloka 1 of this chapter the dasa system comes under moola dasa, there is no sub-period of the dasa lord in his dasa. This can be seen from sloka 9 to 50.

अथ दशान्तर्दशाविशेषफलानि ।।

अन्तर्दशा यदा द्वित्रिचतुर्णामेकराशिसंस्थानाम्।
प्रोक्तफलं प्रत्येकं त्यक्त्वा क्लेशांश्च कुर्वन्ति ॥ 51 ॥

Should two, three or four planets be together in one rasi, the results mentioned earlier are not revealed. In such case, only difficulties follow.

Notes: As can be seen, slokas 5 to 72 of this chapter are of miscellaneous nature, dealing with Dasa Bhuktis, Ashtaka Varga etc. See also Saravali, ch. 41, Sloka 7 for further details.

संयुक्तानां तु दशाक्षेत्रोच्चविवर्जिता सदा दुःखम्।
जनयेत्प्रतापहीनं धनिनं प्रेष्यान्वितं सरोगं च ॥ 52 ॥

Should these not be in their own houses or in exaltation, in such dasa, one will have grief only. He will be deprived of his courage and affluence and will become poor and sick.

सुखदारपुत्रवित्तं जनयति तस्मात् त्रिकोणसंस्थस्य।
बन्धुस्थितस्य हि दशामित्रारोग्यं सुखं धनं लभते ॥ 53 ॥

The planets in trines will in their periods give happiness, wife, sons and wealth. The ones posited in the 4th give friends, health, happiness, and wealth.

जामित्रे स्त्रीद्वेष्यो रन्ध्रस्थे मृत्युरोगो वा।
प्रकृतिर्दशान्तरदशाफलमेवं चिन्त्येद्धि दैवज्ञः ॥ 54 ॥

The period of planet in 7th makes one hate women while that of a planet in 8th will give death or sickness. The results of Dasa Bhukti should be predicted in such a manner.

लग्नाधिपतेस्तुल्यं लग्नदशायां फलं विनिर्देश्यम्।
यमसदृशफलं वाच्यं दशासु राहोदशान्तरे काले ॥ 55 ॥

Lagna dasa results will be similar to its lord. The Dasa Bhukti of Rahu will be like that of Saturn.

अर्केन्द्रारशनिभ्यो दशापहारे मृति वदेद्राहोः।
वैषम्यान्मिश्रफलं प्रकृतिदशायां विशेषकरम् ॥ 56 ॥

During Rahu Bhukti in the dasa of Sun or Moon or of Mars or Saturn death will happen. Similar is the effect in Rahu dasa when the bhuktis that of Sun or Moon or Mars or Saturn. In other dasas or bhuktis, i.e. Contrary to the said order, there will be mixed results by Rahu.

दाराधिपतिर्यस्मिन्शे पुरुषस्य जन्मकाले स्यात्।
पाके तु वर्तमाने तस्याधिपतेः कलत्रसंयोगः ॥ 57 ॥

The dasa of the lord of the Navamsa occupied by the 7th lord will bless the native with a wife.

अष्टमपस्य दशायामधिपेन ह्येऽरिभस्य तस्यैव।
मरणं हि तत्र काले निर्देश्यं क्रूरयोस्तयोर्नियतम् ॥ 58 ॥

The mutual periods of the lords or 6 and 8 will cause death. Of these two, whoever is stronger, will cause the death

राहुर्यस्मिन्शे जनने पुरुषस्य यस्य संभवति।
तस्य दशायां मरणं शत्रोराह्वारकाले वा ॥ 59 ॥

The dasa of Lord of Rahu's Navamsa may cause death of native in a bhukti whose lord is inimical to him.

Notes: Assuming that Rahu is in Leo Amsa, the dasa of the Sun (Lord of Leo) may prove fatal in a bhukti like that of Saturn.

लग्नदशायां शत्रोर्लग्नस्य दशाहतिर्यदा काले।
निधनमवश्यं तस्मिन् सौम्यग्रहसंयुते न निर्देश्यम् ॥ 60 ॥

In Lagna dasa, in a bhukti of an inimical planet (with references to lagna), the end of the subject may occur. However, a benefic in lagna can prevent such an event.

होराजन्माधिपतेः शत्रुर्यो मृत्युसंस्थितो यस्य।
तस्याष्टवर्गशून्ये दशाविभागे यदा तदा निधनम् ॥ 61 ॥

Note the Lords of Lagna and the Moon sign and the planets that are inimical to these two planets. Should any rasi in the ashtaka vargas of such planets be without benefic dots, death will occur in the dasa bhuktis of such rasi lords.

Notes: Suppose in a horoscope Leo rises as Lagna and the

Moon is in Sagittarius. The lords thereof are the Sun and Jupiter and their enemies mainly are respectively Saturn and Venus. Take the A.V. of the Sun, Jupiter, Saturn and Venus. Any rasi lord, who has no bindus in his sign can cause death.

विलग्नाधिपतिर्नीचे निधने भार्गवोऽपि वा।
तदाये ब्याधिमाप्नोति क्रूरे लग्नं समाश्रिते ॥ 62 ॥

If the ascendant lord is in fall while a malefic is posited in Lagna and Venus is in 8th, one will be troubled by sickness in such dasa bhuktis.

पष्ठाष्टमव्ययेशानां स्फुटयोगं गते शनौ।
मृतिं भ्रातुर्विजानीयात् तत् त्रिकोणमथापि वा ॥ 63 ॥

The longitudes of the lords of the 6th, 8th and 12th should be added together. When Saturn comes in gochara to the sign thus revealed, death of the native's brother will happen. Its trine also should be similarly considered.

Notes: Assume that in a Gemini Lagna chart, the 6th, 8th and 12th lords are thus posited:

Mars (6th lord)--	4s 10° 12'
Saturn (8th lord)--	7s 25° 19'
Venus (12th lord)--	9s 3° 27'
Sum total	21s 8° 58'

After expunging multiples of 360°, we get 9s 8° 58' (i.e. Capricorn 8° 58'). Whenever Saturn reaches this zone in Capricorn or its trines i.e. Taurus or Virgo, death of the native's brother may be expected.

लग्नाच्चंद्रादथवा द्वाविंशदृमाणमाश्रिते जीवे।
तस्याधिपत्रिकोणं याते वा मृत्युमादिशेत्तस्य ॥ 64 ॥

During the period Jupiter transits the 22nd decanate from the lagna or the Moon sign or be trinal to such 22nd decanates in gochara, the subject himself will die.

Notes: The 22nd decanates from lagna or from the Moon is just 210-220 degrees away from the Sphuta concerned. Assume

lagna is 42°. The said decanate is between 252°-262°.

स्फुटेज्यराहोः संयोगराशिं यातो सदा गुरुः।

तदा तु निधनं विद्यात् तत्रिकोणमथापि वा ॥ 65 ॥

The Sphutas of Jupiter and Rahu at birth should be added. When Jupiter in transit comes to the rasi thus revealed, or be trinal in transit to such sign, death of the native will happen.

Notes: Example worked out under sloka 63 holds good for this principle also.

निधनेशद्वादशांशत्रिकोणे भास्करो मृतिः।

निधनेशत्रिकोणे वा सूर्ये व्ययगते तु वा ॥ 66 ॥

Should the Sun in transit arrive in a sign (or its trines) represented by the dwadasamsa rasi of the 8th lord death, of the native will take place. Similar results can be predicted when the Sun in transit arrives the Rasi occupied by 8th lord or its trines or when the Sun comes to the 12th house.

Notes: This sloka has three rules:

1. The Sun should reach the dwadasama rasi of the 8th lord or its trine. Suppose in a Virgo lagna chart, Mars (8th lord) is in Leo 10° which is the 5th dwadasamsa i.e. in Sagittarius. When Sun transits Dhanus or its trines. i.e. Aries and Leo, death will take place.
2. The Rasi occupied by 8th lord, Leo and its trines when affected by the Sun in gochara can cause death.
3. The last point is simple.

स्फुटार्कस्य कलाः स्थाप्यास्ता राहुकलिकाहताः।

चक्रलिप्ता (21600) हतालब्धं योजयेत् स्फुटभास्करो ॥ 67 ॥

दृश्यते भास्करो यस्मिंस्तस्मिन्मासे मृतिं वदेत्।

तत्रिकोणगते वाऽपि चाणक्यवचनं यथा ॥ 68 ॥

The longitude of the Sun must be changed into minutes of arc, and multiplied by Rahu's longitude converted into minutes. The product should be divided by 21600 and the quotient etc., should be added to the longitude of the Sun at birth. Should the

Sun in transit arrive such a sign or its trine, death of the native will occur. This is Chanakya's school of thought.

Notes: Example: Where the Sun is in $76^{\circ} 12'$ and Rahu is in $2^{\circ} 3' 5'$. The longitude of the Sun when converted into minutes becomes 12972 and Rahu yields 3785 minutes. These should be mutually multiplied., and divided by 21600. Thus $(1297 \times 3785) \div 21600 = 2273.1$ and this product when converted into degrees, yields $37^{\circ} 53'$ i.e. Taurus $7^{\circ} 53'$. In appropriate dasa bhuktis, when the Sun in gochara comes to $7^{\circ} 53'$ of Taurus, Gemini or Capricorn, it will be fatal to the native.

चन्द्रनिधनेश्वरस्य त्रिकोणमायाति शीतगौ निधनम्।

योगं विधौ तयोर्वा तस्य नवांशत्रिकोणसंस्थे वा ॥ 69 ॥

When the Moon transits the house occupied by the 8th lord counted from natal Moon (or its trines) death may occur. Alternatively add the longitudes of the 8th lord and the natal Moon. Should the Moon in transit arrive such a sign revealed by the said addition, death may happen, or if the Moon in transit arrives such a Navamsa, the same event may occur.

जन्मविलग्नोपगताच्चन्द्रोपगतानवांशकादथवा।

षष्ठे वाष्टमराशौ लग्नगते मरणमादेश्यम् ॥ 70 ॥

Should the Moon in transit arrive at natal Lagna, natal Moon, such Amsas, the 6th house or the 8th house, death will occur.

जन्मलग्नाष्टमे राशौ जन्मलग्नोदयेऽपि वा।

लग्ननीचोदये वाऽपि तेषां शून्योदये मृतिः ॥ 71 ॥

Should the 8th house from Lagna or Moon, or the Lagna or the Moon or Lagna with a fallen planet in it be void of planets, death of the native will take place.

उत्तमयोगभवा ये तेषामन्तर्दशासु रिष्टफलाः।

न भवन्ति ग्रहयज्ञैर्दानैर्होमैस्तथा जपैः खेटाः ॥ 72 ॥

Planets, though auspicious, if the indicative of such death inflicting yogas, will only yield adverse results, in their periods. Such planets cannot be pacified by Yagnas, donations, Homas and Japas.

Notes: The sloka implies that death and similar incidents cannot be averted with Japa, Homa, Dana, Yagna etc. Even natural benefics will cause such Avayogas in their dasas if they are disposed in such a way as per the foregoing slokas.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे
दशान्तर्दशाफलाध्यायोऽष्टादशः॥

Thus ends the 18th Chapter entitled "Effects of Planetary Dasas and Antardasas", in Horasara of Prithuyasas, son of Varaha Mihira.

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CHAPTER 19

एकोनविंशोऽध्यायः

॥ अथ चान्द्रयोगाः ॥

अथ तत्रादौ सुनफानफादुरुधुराधियोगास्तत्फलानि च।
चन्द्राद्धनगैः सुनफा व्ययगैरनफा तयोर्दुरुधुरा स्यात्।
रविरहितैरधियोगः सौम्यैर्जामित्ररन्ध्ररिपुसंस्थैः ॥ 1 ॥

Should the 2nd, 12th, and both 2nd, 12th from the Moon be occupied by planets excluding the Sun, the three resulting Yogas are known respectively as Sunapha, Anapha and Durudhura Yogas. Should the 7th, 8th, and 6th from the Moon (or the Lagna) be occupied by benefic, free from the Sun's company, Adhiyoga results.

स्वार्जितधनोपभोक्ता धीमान् नृपसंमतो नृपो वाऽपि।
शास्त्रार्थवित्प्रवक्ता धर्मपरः ख्यातिमांश्च सुनफयाम् ॥ 2 ॥

One born with Sunapha Yoga will enjoy money earned by his own exertion. He will be bestowed with wisdom, be dear to a king and be a king himself. He will be rich in the knowledge of sastras and be a commentator thereof, virtuous and famous.

नयविनयज्ञो धृतिमाननेकशास्त्रज्ञो महाविभवः।
अनफायामुत्पन्नः स्त्रीणां वशागोऽतिमानी स्यात् ॥ 3 ॥

One born in Anapha Yoga will have political wisdom (नय), moral training (विनय), be steadfast, know many sastras, and be with enormous wealth. He will be capable of attracting the fair sex and be honoured.

भोगधनैश्वर्ययुतो वाग्मा रणवल्लभो गणाधिपतिः।
व्यग्रो नृपतिस्त्यागी पशुमान् जातो दुरुधुरायाम् ॥ 4 ॥

One born with Durudhura Yoga will enjoy luxuries, money and wealth. An eloquent speaker, he will be fond of battles, and himself become an army chief. He will be in a state of bewilderment. He will be a king and will sacrifice his possessions. He will have cattle.

Notes: Reference may be made to Manasagari's Rajayoga chapter where detailed results out of the planets from Mars onwards for the said three yogas are detailed. Also, see chapter 7 of Jathaka Parijata.

अधियोगे भवति नरो मन्त्री पूतनापतिश्च भूपालः।

धनवान् बहुप्रतापी दीर्घायुर्ज्ञानवान् गतारिणः ॥ 5 ॥

One born with Adhiyoga will become a Minister, commander or a king. He will possess wealth, courage and have a long lease of life. He will destroy his enemies.

Notes: Saravali also suggests that the Sun should not combust the participants of Adhiyoga.

Keeranur Nataraja's famous Jatakalankaram in Tamil says that such benefic planets should not be in the company or in aspect to malefics. The 4th house should also avoid malefic connections. This view can also be found in Jataka Parijata, ch. 7 sloka 113.

Refer to Sri V.S. Sastri's Brihat Jataka (translation,) wherein he has widely quoted Sruta Kirti, Badarayana etc, while dealing with Adhiyoga.

Now a question arises as to why combustion in Adhiyoga is specifically mentioned. Mercury's elongation from the Sun is at its maximum 28 degrees and for Venus it is 48 degrees. Hence when Mercury and Venus are participants of Adhiyoga, the Sun's interference is more possible. (See slokas 17 & 18 also of this chapter.)

सौम्यैरयत्नसिद्धं क्रूरैर्यत्नात्फलं समाप्नोति।

पापाधियोगजाते विपरीतफलं विनिर्देश्यम् ॥ 6 ॥

Should the Adhiyoga causing planets be benefic in nature, the results will mature effortlessly. Malefics yield such results only

after efforts. One born in malefic-caused Adhiyoga will get only adverse results.

कष्टं मध्यं श्रेष्ठं भानोः केन्द्रादिसंस्थिते शशिनः।
चन्द्रे क्षीणे विफलं सुनफादिफलं न सम्यगायाति ॥ 7 ॥

The Moon's position with reference to the Sun if be in angles etc. the effects will be bad, medium and fine respectively. In the case of Sunapha Anapha and Durudhura Yogas, if the Moon be decreasing the effects will be meagre.

Notes: The Moon in angle to the Sun yields bad results, in Apoklima best results and in Panaphara neither bad nor good results.

These views have been conveyed by Mantreswara in Phala Deepika ch. 9 in the names of Adhama Yoga, Sama Yoga and Varishta Yoga when the Moon is in angles, Phanapharas and Apoklimas from the Sun respectively.

The obtainment of wealth, conveyances, fame, education etc. will be low, medium and best respectively. Also see Jataka Parijata (ch. 7, 5.112) and Brihat Jataka (ch. 13).

॥ अथ केमद्रुमयोगस्तत्फलं च ॥

एते योगा न स्युः केन्द्रे ग्रहवर्जिते शशाङ्काद्वा।
केमद्रुमाख्ययोगस्तस्मिन् जातो नृपोऽपि भिक्षाशी ॥ 8 ॥

The said yogas will not be put to effect if the Moon's or lagna's angles are not occupied. In such case, the Yoga arising is called Kemadruma which makes even a king beg.

Notes: The absence of Sunapha, Anapha or Durudhura Yogas will cause Kemadruma Yoga. That is, for obtaining Kemadruma, the Moon should not have a planet on either sides or with it. The Sun's presence (and of course that of the nodes) will not nullify the Kemadruma Yoga. But if there is a planet in any of the Moon's (other) angles, or from the angles of Lagna or if the Moon herself is angular to ascendant, the said Arishta Yoga does not exist.

Varaha Mihira quotes in Brihat Jataka some authorities i.e. Srutakirti and Jeevasarma who state that only the 4th and 10th

from the Moon should be considered for Sunapha and Anapha instead of the 2nd and 12th; secondly the 2nd and 12th and both sides of the Moon's Navamsa are considered accordingly. However, Varaha Mihira does not agree with both these views. His view is simply followed by Prithuyasa, Mantreswara and Bhattotpala. Saravali in chapter 13 also corroborates such line of thinking.

There are other kinds of Kemadruma Yogas mentioned in Jataka Parijata (chapter 7) which are as follows:

(1) The Moon in Lagna or the 7th, but not aspected by Jupiter. (2) All the planets devoid of strength and with less Bindus in Ashtaka Varga. (3) The Moon in the case of a night birth if in fall or in enemy's Rasi/Navamsa and aspected by the 10th lord. (4) The Moon in Scorpio Navamsa joining a malefic and aspected by Lagna Lord. (5) The waning Moon in Neecha Rasi for a night birth.

Jyotisharnava Navaneetha states that the 10th should essentially be occupied by a planet, as otherwise the native will have serious Daridra Yoga and be so greedy to feel that the whole world should be his. The text allows even aspect to 10th to ward off this Yoga. There are various Daridra Yogas (assimilated to Kemadruma) in Vaidyanatha's Jataka Parijatam, which are not being quoted here for fear of the work becoming unduly voluminous. For instructions, the reader is referred to accordingly.

In the context of various such sayings, Kemadruma Yoga is formed when the Moon's angles, 2nd or 12th are unoccupied (excepting the Sun) by planets. The Moon can also be in lagna (aspected by Jupiter/Venus according to some texts) or in the 4th, 7th or 10th.

॥ अथ वेसिवास्युभयचरीयोगास्तत्फलानि च ॥

सूर्याद्यव्ययगैर्वासिर्वित्तगतैश्चन्द्रवर्जितैर्वेसिः ।

उभयस्थितैर्गृहेन्द्रेरुभयचरी नामको योगः ॥ १ ॥

The 12th, the 2nd and both the 12th and the 2nd if occupied by planets, with reference to the Sun, cause three yogas respectively called Vasi (वासि) Vesi (वेसि) and Ubhayachari (उभयचरि). For

Vasi and Vesi Yoga, the Moon is no consideration.

मन्दगतिर्मुदुवचनो दीनाक्षो बन्धुवत्सलो धृतिमान्।
आयव्ययतुल्यकरो जातः स्याद्वेसियोगेऽस्मिन् ॥ 10 ॥

पापमतिर्विकलाङ्गो निद्रालस्यश्रमान्वितो वासौ।
पापैरेवं सौम्यैर्बलयुक्तैः सर्वसौख्यसम्पन्नः ॥ 11 ॥
मुखरो ज्ञानी बलवान् स्वबन्धुनानो नरेन्द्रदयितः स्यात्।
नित्योत्साही वाग्मी धीमान्मनुजः शुभोभयचरीजः ॥ 12 ॥

A person born in Vesi Yoga, will walk slowly, be soft-sopken, have eyes revealing hopelessness, be dear to his men, and have balanced income and outflow. The (वासि) Yoga native will be sinful, defective limbed, present himself sleepy, laborious if malefics cause the yoga. In the case of good planets, which should also be strong, the subject is blessed with all kinds of comforts and wealth. The native born with Ubhayachari Yoga will indulge in too much of utterances, be wise, strong, be a leader among his men, and dear to king. He will be ever enthusiastic, eloquent and wise. These results follow if this yoga is caused by benefics.

॥ अथ सुशुभाशुभकर्तरीयोगास्तत्फलानि च ॥

लग्नात् द्वितीयसंस्थैर्केन्दुविवर्जितैः सुशुभः।
अशुभाख्यो व्ययसंस्थैरुभयस्थैः कर्तरी समाख्याता ॥ 13 ॥

Should the 2nd, the 12th or both the houses, with reference to Lagna be occupied by planets other than the luminaries, the resulting Yogas are named as Sushubha, Ashubha and Karthari respectively.

सशुभे योगे जातो धनवान् वनितादृतो नियमशीलः।
नित्योद्युक्तश्चपलो भोगी न समञ्जसो धनाध्यक्षः ॥ 14 ॥
अशुभे योगे जातो बलवान् स्वकुलाधिको महोत्साही।
वक्ता परोपकारी त्यागी जनवल्लभोऽतिविख्यातः ॥ 15 ॥
अत्युग्रो निर्विण्णो पितृमातृद्वेषणो निरुत्साहः।
कर्तरीयोगे पापै परदेशरतो विषाग्निशस्त्राहतः ॥ 16 ॥

One born in Sushubha Yoga will be wealthy, attached to women, principled, ever active, fickle minded, luxurious, unrea-

sonable or unintelligible and be the head of some monetary transactions. Ashubha Yoga native will have strong body, be leader of his caste, very enthusiastic, able speaker, be helpful to others, will sacrifice, be dear to all and very famous. One born in Karthari Yoga will be disposed to height of angry, grieved, will hate parents and lack enthusiasm. He will be intent on living in other countries and be subjected to risk by poison, fire and weapons. These results follow due to malefic participants in the Yoga.

॥ अथ लग्नाधियोगस्तत्फलं च ॥

षट्सप्ताष्टमसंस्थैर्लग्नात् सौम्यैरपापदृष्टयुतैः।

लग्नाधियोगः उक्तः पापैः सुखवर्जितैर्भवति ॥ 17 ॥

Benefics in 6th, 7th and 8th from Lagna, free from the aspect or company of a malefic, cause Lagnadhi Yoga. Malefics should not be in the 4th house.

लग्नाधियोगजातो मन्त्री पूतनापतिर्धरास्वामी।

बहुदारवान्विनीतो दीर्घायुधर्मवानशत्रुगणः ॥ 18 ॥

The person who has his birth in Lagnadhi Yoga will become a minister, army chief or a king. He will have many wives, be humble, will enjoy a long lease of life, be virtuously disposed and be free from any enemies.

Notes: See slokas 5 and 6 of this chapter.

॥ अथ पर्वतयोगस्तत्फलं च ॥

उदयास्तकर्महिबुके ग्रहयुक्ते रिःफनैधने शुद्धे।

यः कश्चिन्नवमगतो योगोऽयं पर्वतो नाम ॥ 19 ॥

Should there be planets in the 1st, 7th, 10th and the 4th, and none in the 12th and the 8th while the 9th has an occupant in it, the resulting Yoga is called Parvatha (पर्वत) Yoga.

Notes: Jataka Parijata (ch. 7, slokas 128 and 129) has two different kinds of Parvatha Yoga:

1. Benefics in the angles while the 8th and 12th are free.
2. The Lords of Lagna and the 12th in mutual angles and

aspected by a friendly planet or planets.

Phala Deepika has a different kind of Parvatha Yoga in ch. 6, sloka 35: lagna lord in angle or trine and in own house or exaltation house. Sata Manjari Raja Yoga states: the dispositor of lagna lord should be in own rasi or moola trikona rasi and in angle or trine to cause this Yoga.

पर्वतयोगे जातो भूपालो धर्मवान् विनीतश्च।
ग्रामपुरनगरकर्ता लोके श्रुतवान् युगान्तकीर्तिश्च ॥ 20 ॥

A Parvatha Yoga native will rule the earth, be virtuous and modest. He will establish villages, towns and cities. He will have his fame last till the Yuga (युग) ends.

॥ अथ ध्वजयोगस्तत्फलं च ॥

क्रमसंस्थितैग्रहेन्द्रैर्बलवान् कश्चिद्ग्रहोऽन्यराशिगतः।
ध्वजयोगो विज्ञेयस्तेषामेकोऽपि लग्नस्थः ॥ 21 ॥

If the planets are with strength and are placed severally, one of them in another's rasi and one at least be posited in ascendant, Dhwaja Yoga is produced.

Notes: According to Yavanas all planets in 10th and Lagna produce Dhwaja Yoga.

According to Soma Jataka, when all planets are in Aries, Taurus and Pisces Dhwaja Yoga is formed. The results ascribed are: palanquin, (royal) umbrella and positions. Even a base person gets palanquins; others become king's ministers and those of royal scion undoubtedly become kings.

प्रख्यातशौर्यकीर्तिर्ज्ञानी धनवान् नरेन्द्रदयितश्च।
प्रचलितचेष्टाबुद्धिर्ध्वजयोगे जायते मनुजः ॥ 22 ॥

Dhwaja Yoga native will acquire wide fame, courage and wisdom. He will be liked in royal circles and be rich. He will be fickle-minded.

॥ अथ कुण्डलयोगस्तत्फलं च ॥

क्रमसंस्थितैग्रहेन्द्रै रहितावेकान्तरस्थितौ खचरौ।
राजनिजै वा तल्लिनौ योगोऽयं कण्डलो नाम ॥ 23 ॥

If two strong planets are in two different houses, with one or two houses in between them, while others are in other houses, Kundala Yoga results.

Notes: For example a strong Jupiter is in Aries while Saturn is in Gemini (i.e. Taurus is in between them) or Saturn is in Cancer (i.e. Taurus and Gemini are in between Aries Jupiter and Cancer Saturn.) Other planets can be in other houses. Then Kundala Yoga is formed.

कुण्डलयोगे जातः परार्थभाक् क्षिप्रकोपपरितोषः।
काव्यकलास्वतिनिपुणो हीनायुः स्वल्पनयश्च ॥ 24 ॥

One born in Kundala Yoga, will live on other's money, be easily irritated at the slightest pretext, and will remain satisfied with little, be versed in literature and arts, shortlived and will have limited number of children.

॥ अथ नाभसयोगाः ॥

अथ तत्रादौ गोलयुगशूलकेदारपाशदामवीणायोगास्तत्फलानि च—
एकक्षगतैः सर्वैर्गोलो द्विगृहाश्रितैर्युगाख्यश्च।
त्रिगृहाश्रितैश्च शूलश्चतुर्गृहैश्च केदारः ॥ 25 ॥
पञ्चगृहस्थैः पाशः षट्गृहसंस्थैश्च दामयोगोऽयम्।
सप्तगृहस्थैः सर्वैर्वीणायोगोऽतिविख्यातः ॥ 26 ॥

All the planets (i.e. from Sun to Saturn) disposed in one house cause Gola Yoga; in 2 signs-Yuga-Yoga; in 3 signs-Sula Yoga, in 4 signs-Kedara Yoga; in 5 signs-Pasa Yoga; in 6 signs-Dama Yoga and in 7 signs-Veena Yoga, causing wide fame.

Notes: Sula Yoga and Gola Yogas are not Raja Yogas while the other 4 are auspicious Yogas promising prosperity. These seven Yogas are caused by seven planets disposed in certain number of houses. But the houses occupied need not be continuous. For example in Kedara Yoga, the 7 planets can be in any four rasis. So to say, they can be in Aries, Cancer, Aquarius and Leo. There is another kind of Yogas formed by group of planets disposed in continuous signs from Lagna. These are known as Mallika Yogas. For example, Lagna Mallika Yoga is formed if the 7 planets are in continuous rasis from Lagna. For more informa-

tion, refer to Sri Ramanujacharya's Bhavartha Ratnakara, Vaidyanatha's Jataka Parijatha and Venkatesa Daivajna's Sathamajari Raja Yoga. Of course Bhavartha Ratnakara includes the nodes also, which however, cannot be practicable, because the nodes fall mutually in the 7th. And six house involvement and lesser than that is not possible. Only 7, 8 and 9 houses are possible.

वीणायाम् जातो विद्वान् विविधार्थभोगसम्पन्नः।

स्वकुलश्रेष्ठो मतिमान् निपुणो नीतिप्रियो महोत्साही ॥ 27 ॥

One born in Veena Yoga will be very learned and have various kinds of wealth, luxuries etc. at his disposal. He will be chief among his own men, wise and expert. He will love right things, and be very enthusiastic.

गोमान् सुखी दयालुः परकार्यरतोऽतिविश्रुतो धीमान्।

आढ्यो रणप्रतापी जातः स्याद्दामनामके योगे ॥ 28 ॥

A Dama Yoga native will be happy, kind and devoted to public welfare (or their work) and a noted scholar. He will be wise and rich and exhibit valour in wars.

पाशे बहुव्ययार्तो निपुणो जनवल्लभोऽतिमेधावी।

उत्साही नृपतीष्टो जातो गृहकार्यसंस्थितो भवति ॥ 29 ॥

One born in Pasa (पाश) Yoga, will be burdened with many expenses, be an expert and dear to all. He will be great intellectual, enthusiastic and be liked in royal circles. He will engage in activities relating to his house.

वन्धूनां हितकारी कृषितो धनवान् स्वधर्मनिरतश्च।

केदारे संभूतो जडस्वभावोऽतिमान्यश्च ॥ 30 ॥

The native of Kedara Yoga will help his relatives, earn money through agriculture, be dutiful, sluggish and honoured.

शूले जातो मतिमाननेकवार्तान्वितोऽतिरोगी स्यात्।

क्रयविक्रयाद्धनी स्याद्द्विस्त्रीजनवल्लभोऽनपत्यः स्यात् ॥ 31 ॥

The native with Sula Yoga will be intelligent and will have many means of livelihood. He will be very sick, earn by pur-

chases and sales, will have two wives but no child.

Notes: वार्ता is interpreted here as livelihood instead of "news".

युगयोगे जातः स्याद्विकलाङ्गो निष्ठुरो विगतलज्जः।

बहुऋणभागी पुरुषो हीनायुः क्षीणबन्धुश्च ॥ 32 ॥

One born with Yuga Yoga will be disabled, harsh in speech and be shameless. He will have many debts, be shortlived and will have limited relatives.

गोले जातोऽल्पायुर्निःश्वो विकलेक्षणो निजघ्नश्च।

बन्धुसुतदारहीनः सदाटनः क्षुद्धिवासबहुलश्च ॥ 33 ॥

कर्मायोदयधर्मान्दन्वत्र यथोक्तफलमेति।

One born with Gola Yoga will have a short lease of life, be not wealthy, be defective in some limb, and killer of his own children. He will have no relations, sons and wife. He will be always on the move and be hungry and be banished. The results mentioned do not apply to the 10th, 11th, 1st and 9th houses.

॥ अथ केन्द्रयोगास्तत्फलानि च ॥

लग्नकेन्द्रस्थितैः सर्वैर्योगो मङ्गलनामकः ॥ 34 ॥

मध्यकेन्द्रस्थितैः सर्वैर्मध्ययोग उदाहृतः।

आपोक्लिमस्थितैः सर्वैः क्लीबयोग उदाहृतः ॥ 35 ॥

केन्द्रयोगा इमे ख्याता यवनैरप्युदाहृताः।

Should all the planets (from Sun to Saturn) be angular to lagna, Mangala Yoga is produced. Should they be (specifically) confined to the 10th house, Madhya Yoga is produced. If the planets be in 3rd, 6th, and 12th (disposed in any manner in these Bhavas), a Yoga called Kleeba is produced. These three kinds of Yogas are known as Kendra yogas and belong to Yavanas (Greek astrologers).

मङ्गलाख्ये नरो जातो नित्यं कल्याणकारकः।

वाग्मी प्रजावान् धीमांश्च दीर्घमायुश्च विन्दति ॥ 36 ॥

Mangala Yoga native will be doing auspicious acts for ever. He will be an able orator. He will have issues, be intelligent and longlived.

मध्ये जातः प्रवासी च बन्धुक्लेशभयान्वितः।
अस्थिरार्थोऽल्पपुत्रश्च दुर्मार्गमृतिमान्पुयात् ॥ 37 ॥

Madhya Yoga native will live in other countries, be troubled by relatives and timid in nature. He won't have lasting wealth, will have few issues, and will die through bad ways.

क्लीबे दुःखी प्रवासी च नीचस्त्रीकलहप्रियः।
अल्पायुरल्पबुद्धिश्च प्रायो देशान्तरे मृतः ॥ 38 ॥

Kleeba Yoga native will be grieved, will live in other countries, be in the company of mean women and fond of disputes. He will have no long life and his death will be in a distant country.

॥ अथ रज्जुमुसलनलयोगास्तत्फलानि च ॥

चरराशिस्थितैः सर्वैः रज्जुयोग इति स्मृतः।
मुसलः स्थिरराशिस्थैरुभयस्थैर्नलस्तथा ॥ 39 ॥

Should all the planets (from the Sun to Saturn) be in Movable rasis (i.e. Aries and angles) the resulting Yoga is Rajju. In fixed rasis (i.e. Taurus and its angles) these produce Musala Yoga. Lastly in Ubahya rasis (common sign) (i.e. Gemini and its Kendras) Nala (नल) Yoga is produced by occupation of all the 7 planets.

Notes: In the above 3 kinds of yogas, the Sun, Venus and Mercury will be in one rasi only. These yogas can be constituted by the other six planets with reference to the Moon also.

अल्पश्रमो दरिद्रः मात्सर्यजनवल्लभः।
रज्जुयोगे पुमान् जातो मध्यमायुश्च जीवति ॥ 40 ॥

One born with Rajju Yoga will not be industrious. He will be poor and will join bad people. He has a medium span of life.

मुसले सत्वसम्पन्नो दारपुत्रधनैर्युतः।
सर्वार्थफलभोक्ता च ज्ञानवान् स्वजनप्रियः ॥ 41 ॥

One born in Musala Yoga, will be energetic blessed with wife, sons and wealth. He will enjoy all kinds of wealth, be wise and dear to his own men.

नलयोगोद्भवो धीमान् विकलाङ्गोऽल्पसन्ततिः।
पुण्योत्साही धनाद्यश्च मध्यमायुश्च जीवति ॥ 42 ॥

The person who has Nala Yoga, will be intelligent. He will be disabled and be with few issues. He will be intent upon doing acts beneficial to others, be rich and will have a medium span of life.

॥ अथ मालासर्पयोगौ तत्फले च ॥

सौम्यग्रहैः केन्द्रगतैर्मालायोगः स उच्यते।
क्रूरैः केन्द्रगतैः सर्वैः सर्पयोग इति स्मृतः ॥ 43 ॥

If all the benefics be in Kendra houses, माला (Mala) Yoga is formed. In a like position malefics cause Sarpa (सर्प) Yoga.

Notes: In this context benefics and malefics are not with reference to rising sign. Only natural disposition is counted here.

मालायोगे समुत्पन्नो ज्ञानवानर्थवान् भवेत्।
कर्मलग्नयुतैस्तैस्तु कुलनाशो न संशयः ॥ 44 ॥

The native who has Mala Yoga will be learned and wealthy. Should these benefics confine to the 10th and the 1st only, his race does not descend.

निःस्वो बहुप्रलापी च पितृस्थानविवर्जितः।
परक्लेशैश्च सन्तुष्टो ह्यल्पायुर्भुजगोद्भवः ॥ 45 ॥

One born in Sarpa Yoga will talk too much and will leave his paternal place. He will be a source of trouble to others, and derive pleasure thereby. He will be shortlived.

Notes: Bhujaga is snake i.e. Sarpa and hence "Bhujagodbhava" means one born with the said Sarpa Yoga.

॥ अथ षट्पदयोगस्तत्फलं च ॥

लग्नतष्षट्भवनगैर्ग्रहैष्षट्पद उच्यते।
तत्रोद्भूतो धनाध्यक्षः सर्वेभ्यः सारसंग्रही ॥ 46 ॥

When all the planets occupy the first six signs, Shatpada Yoga is produced. The person born with this Yoga, will com-

mand leadership over money and gather the essence (of Sastras).

॥ अथ वराहयोगस्तत्फलं च ॥

उदयात्मजबन्धुस्थैर्वराहो योग उच्यते।

क्षेत्रं वित्तं सुखं ज्ञानं लभते नात्र संशयः ॥ 47 ॥

If these planets be in 1st, 5th and 4th, Varaha Yoga follows. Such a native will command land, wealth, happiness and wisdom.

॥ अथ कण्टकयोगस्तत्फलं च ॥

द्वित्रिबन्धुस्थितैः सर्वे ग्रहैः कण्टक उच्यते।

तत्र जातो धनी विद्वान् मध्यमायुरसन्ति ॥ 48 ॥

All the planets in the 2nd, the 3rd and the 4th cause Kantaka Yoga. One born in such Yoga will be wealthy and learned but shortlived. He will have no issue.

॥ अथ हलशृङ्गाटकविहगयोगास्तत्फलानि च ॥

लग्नव्ययस्थैर्हलयोगपेतं शृङ्गाटकं लग्नशुभात्मजस्थैः।

लग्नास्तगस्तं शकटं ब्रुवन्ति बन्ध्वास्पदस्थैर्विहगाख्ययोगम् ॥ 49 ॥

Hala Yoga is produced when the Lagna and 12th hold all the planets. Should they be in lagna, the 5th and the 9th, Sringataka Yoga is formed and when these be in Lagna and its opposite house, Sakta Yoga is formed. Vihaga Yoga is produced when such planets are all in the 4th and 10th houses.

हलोद्भवः क्रोधपरोऽतिनिःस्वो हीनाङ्गमायुश्च कृषीवलः स्यात्।

शृङ्गाटके मारुतकोपदेही महानुभावोऽल्पधनोऽपि जातः ॥ 50 ॥

Hala Yoga native will be disposed to anger, very poor, disabled and shortlived. He will be a farmer. Sringataka Yoga native will have wind as a predominant temperament and be angry. He will be a great man but poor.

शकटयोगसमुद्भवमानुषः शकटवत्सततं परिवर्तते।

तनयदारविनाशानदुःखितो वृजिनवानलसो विकलेक्षणः ॥ 51 ॥

One born in Sakata Yoga will be moving like a cart. He will

be bereaved by death of his son and wife. He will be of wicked mentality, idle and have defective sight.

विहगोदितमानवः सुखी विविधार्थग्रहणेषु तत्परः।

अनिवारितविक्रमो गणैः बहुवासः प्रियसंश्रयोऽन्यगः ॥ 52 ॥

One born in Vihaga Yoga will be happy and engaged in amassing wealth in several ways. His valour will be unsurpassed. He will have many places to reside and he will be loved when in others' places.

॥ अथ शङ्खचक्रसमुद्रमहेन्द्रयोगास्तत्फलानि च ॥

धर्मायोदयबन्धुभेषु सहितैः शङ्खः समस्तैर्ग्रहै-

र्त्तनाद्यैर्विषमक्षगैश्च सकलैश्चक्रं मुनीन्द्रा जगुः।

वित्ताद्येषु तथैव षट्सु भवनेषूक्तो ग्रहैर्वारिधिः

सर्वैर्न्धन्तरगैस्थैव च खगेर्योगः शचीवल्लभः ॥ 53 ॥

When all the planets occupy the 9th, the 11th, the 1st and the 4th houses, Sankha Yoga is produced. Should they occupy the six odd houses, (i.e. Aries, Gemini, Leo etc.) Chakra Yoga is formed. So have the sages mentioned. Should all the planets be ranged from the 2nd house in six Rasis, intervened by planetless houses, Samudra Yoga is formed. (That is planets should be in the 2nd, 4th, 6th, 8th, 10th and 12th with other houses having no planets will cause Samudra Yoga,) When these planets in such condition have two blank houses, Indra(इन्द्र) Yoga is formed. (see p. 242)

Moon	Lagna	Mercury Sun	
	SAMUDRA YOGA		Venus
Saturn			
	Jup		Mars

	Lagna	Sun Mercury Venus	
Saturn Moon	INDRA YOGA		
			Jup Mar
	Venus		

Notes: In Samudra Yoga, there is one blank rasi between the planets on either side. In Indra Yoga, there are two blank rasias on either side of the planets. Both the yogas involve the second house.

धीमान् शंखसमुद्भवो गुणनिधिर्वीर्यान्वितो ज्ञानवा-
श्चक्रे सर्वगुणालयो नरपतिः साम्राज्यसिंहासनी।
जातोऽन्धो जनवल्लभोऽतिकृपणी वित्तेश्वरः सात्मजो
विख्यातो बहुनामभिर्धनवतां श्रेष्ठो महेन्द्रोद्भवः ॥ 54 ॥

The effects of Sankha Yoga are: the native will be a repository of virtues, brave and versed. The one who has Chakra Yoga will be a repository of good qualities, king and will attain the throne of a large kingdom. One born in Samudra Yoga will be blind right from birth, will be dear to all, miser, lord of money and will have issues. One born in Indra Yoga (or Mahendra Yoga as called in this sloka) will be famous and will have many titles. He will be wealthy and also a superior man.

Notes: There are four lines in this sloka, each line devoting to Sankha, Chakra, Samudra and Indra (Mahendra) yogas, respectively. However, there is no mention of Samudra Yoga in the 3rd line. The translation has been made suitably to fill the void and with sense.

इति श्रीवराहमिहिरसुतश्रीपृथुयसाविरचिते होरासारे चान्द्रनाभसयोगाध्यायः
एकोनविंशः ॥

Thus ends the 19th Chapter entitled "Chandra and Nabhasa Yogas" in Horasara of Prithuyasas, son of Varaha Mihira.

CHAPTER 20

विंशोऽध्यायः

॥ राजयोगाः ॥

वर्गोत्तमगते चन्द्रे लग्ने वा चतुरादिभिः।
ग्रहेर्निरीक्षिते तस्मिञ्जातो नरपतिर्भवेत् ॥ 1 ॥

Should the Moon or Lagna be in Vargothama Navamsa and be in aspect to four or more planets, the person born will be a king.

Notes: See Phala Deepika, ch. 7, sloka 5. Lagna when in Vargothama, if aspected by 4 planets, other than the Moon, will make one king even though he may be of any order. However, **Brihat Jataka** (ch. XI, sloka 3) is silent on the Moon as far as Lagna is concerned. **Jataka Parijata** (Rajayogadhyaya, sloka 5) gives a similar view as in **Phala Deepika**.

अश्विन्यां लग्नगः शुक्रः सर्वग्रहनिरीक्षितः।
करोति पृथिवीपालं निजितारातिमण्डलम् ॥ 2 ॥

If Venus be in Aswini nakshatra identical with Lagna and is aspected by all other planets, one will become a king conquering the entire band of his enemies.

Notes: The sloka requires the Lagna also to be in Aswini (and not the whole of Aries) along with Venus therein. The Lagna and Venus can be in any of the 4th quarters of Aswini, i.e. they can be in Aries Navamsa, or the next three Navamsas. The Sun and Mercury cannot aspect Venus as laid down by the sloka. However, **Phala Deepika**, ch. 7, sloka 8, does not use the word "all" thereby eliminating the need for the Sun and Mercury to be in the picture. **Jataka Parijata** ch. 7, sloka 6) of course uses

"सर्वग्रहैरीक्षिते" which condition cannot be fulfilled. There is no reference to such Yoga in Saravali, which, however, refers to Venus in Lagna in Aswini, Krithika, Pushyami, Swathi or Revati making one a reputed ruler. (See ch. 35, sloka 149).

This view is accepted by Keeranur Nataraja's Jatalankara. In other words, as per Jatalankara and Saravali, Venus simply in Aswini as Lagna is enough; Horasara and Jataka Parijata have the same condition that cannot be fulfilled.

शत्रुनीचग्रहास्त्यक्त्वा कुटुम्बस्थः सभार्गवः।
लग्नेश्वरो बली यस्य स नरः पृथिवीपतिः ॥ 3 ॥

Should Venus be in the 2nd house, not being in the company of a debilitated or inimical planet, and join the Lagna lord with strength the native rules over the earth.

Notes: According to Jataka Parijata the lagna lord need only be strong and he need not be in the 2nd. (See ch. 7, sloka 7). Phala Deepika, ch. 7, sloka 7 gives the same view as given by the sloka under comment.

नीचांशकान् परित्यज्य त्र्यादिक्षेत्रोच्चसंस्थितः।
करोति पृथिवीपालं निजितारातिमण्डलम् ॥ 4 ॥

Should three or more planets be in own or exaltation houses, without being in fall in Navamsa, one will become a king who will win the band of his enemies.

Notes: Dundhiraja's Jatakabharanam in sloka 4 of Rajayogadhyaya says that if four planets be exalted in a horoscope the native becomes such a king, whose band of elephants will form a "bridge" themselves so that the armymen cross the river. It further adds that 5 planets in exaltation make even an ordinary person a king.

नीचांशकान् परित्यज्य त्र्यादिक्षेत्रोच्चसंस्थितः।
तेषामेकोऽपि लग्नस्थः करोति पृथिवीपतिम् ॥ 5 ॥

If three or more planets be in their own or exaltation houses, avoiding debilitation Navamsas, and at the same time being one of them in the lagna, the person becomes a king.

Notes: Refer to Jataka Parijata, ch. 6, s. 36 in which it is clearly stated that a planet in exaltation rasi but in debilitation Navamsa gives bad results and that too, quickly. In contrast, if it is in neecha rasi and uchcha amsa, it only proves auspicious. Thus, we should note the efficacy of Navamsa position of a planet vis-a-vis its rasi position.

चन्द्रे भौमे च लग्नस्थे धर्मकर्मगतेऽपि वा।

गुरौ बलान्विते सूर्ये जातो नरपतिर्भवेत् ॥ 6 ॥

Should the Moon and Mars be in lagna, 9th or 10th, while the Sun and Jupiter are strong, the native will become a king.

Notes: Mars alone in the 10th is capable of conferring a Rajayoga, see the saying दशमे अंगारको यस्य स जातः कुलदीपकः and if the entire combination is present as per the sloka under comment, it is still superior.

दिवौकसां नृपं मन्त्री कुर्यात् पश्यन् बुधं सदा।

शिरसा शासनं तस्य धारयन्ति नृपालकाः ॥ 7 ॥

Should Jupiter aspect Mercury, the native will become a king whose orders will faithfully be obeyed by other kings.

Notes: Similarly Mercury's aspect on Jupiter also brings out a Raja Yoga. (Phala Deepika.) But if Mercury (from 8th) aspects Jupiter in the 2nd according to Jataka Jambunadeeyam one becomes penniless spending away his earnings.

अधिमित्रांशगश्चन्द्रो दृष्टो दानवमन्त्रिणा।

निशायान् कुरुते राज्यं नान्यग्रहनिरीक्षितः ॥ 8 ॥

Should the Moon, in the case of a night birth, occupy a friendly navamsa, and be aspected by Venus, one will become king, other planets aspects on such Moon will not make him a king.

Notes: The Navamsa position should be noted and aspect should be counted only in the rasi chart and not in navamsa chart or any such other charts. For aspect is formed only by longitudinal distance between planets. For day birth, please see next sloka.

स्वोच्चाधिमित्रभागस्थो दृष्टो वा देवमन्त्रिणा।
शशी महीपति कुर्याद्विवसे च न संशयः ॥ 9 ॥

Should the Moon, in the case of a day birth, be in her own navamsa or in exaltation navamsa, or in a friendly navamsa or be aspected by Jupiter, the person will become a king.

Notes: There is difference in application between the previous verse and this one. In the first case, Venus should aspect the Moon posited in a friendly amsa and in the second case Jupiter's aspect on Moon can itself constitute a Yoga.

सिंहे सूर्योदये यस्य शुक्रांशकविवर्जिते।
कन्यागते बुधे जातो नीचोऽपि पृथिवीपतिः ॥ 10 ॥

If Leo rises, at sunrise, avoiding a navamsa of Venus, when Mercury is in Kanya, even a mean person will become a king.

Notes: Firstly, the Sun will be in lagna itself at the time of Sunrise. In Leo, the 2nd and 7th navamsa belong to Venus, which should not be in lagna. Mercury should be exalted in the 2nd, Dhanasthana to complete the Yoga.

The same Yoga is found in sloka 43, ch. 7 of *Jataka Parijata*.

मीने मीनांशके लग्ने शुक्रे जातो नृपो भवेत्।
लग्नात्मजास्पदस्थौ तु कुजमन्दौ यदा तदा ॥ 11 ॥

Should Venus be in Pisces in rasi and navamsa, while the sign Pisces ascends in rasi and navamsa, one will become a king. Mars and Saturn in the ascendant or 5th or 10th will give similar results.

Notes: *Jataka Parijata* (ch. 7. sloka 44) has a Yoga of Mars and Saturn joining in lagna, 5th or 10th. But an additional condition is that full Moon should be simultaneously in a house of Jupiter. In our view, the Yogas of *Horasara* and *Jataka Parijata* are both good Rajayogas.

सम्पूर्णचन्द्रो भाग्यस्थो जातो राजा भविष्यति।
अधिमित्रगृहे केन्द्रे जन्माधिपतिर्विलग्नपतियुक्तः।

पश्यति बलपरिपूर्णो लग्नं स्यात् पुष्कलो योगः ॥ 12 ॥

The Full Moon in the 9th causes the birth of a king. Pushkala Yoga is formed if the lord of the Moon sign is in a friendly angle along with lagna lord and aspects lagna. The dispositor of the Moon should be strong in this Yoga.

Notes: *Phala Deepika* has Pushkala Yoga in ch. 6. The only difference there is that a strong benefic should aspect lagna as against Horasara's condition of Moon's dispositor aspecting lagna. Both kinds of Yogas can be safely inferred as Raja Yogas ignoring the conditional variance.

पुष्कलयोगे जाता जायन्ते भूमिपालका नियतम्।
क्षितिपतिवंशे जाता मुकुटच्छत्रान्विता भूपाः ॥ 13 ॥

Pushkala Yoga native will, as a rule, lord over the earth. Should he be of royal scion, he will wear the regal crown and adore a regal umbrella.

जन्माधिपतिः केन्द्रे बलपरिपूर्णः करोति भूपेशम्।
मित्रयुतो दृष्टो वा नीचान्वयसम्भवोऽपि राजा स्यात् ॥ 14 ॥

Should the Moon sign lord be in an angle with strength, the native will have an empire. If the said lord be in aspect to or be in conjunction with a friendly planet, even a low born person will become a king.

Notes: See sloka 45, ch. 7 of *Jataka Parijata*. If the lord of lagna is with strength and be angular, one becomes a king. According to *Saravali*, one born with the ascendant lord in angle and aspected by friendly planet while a benefic is in lagna becomes a king.

लग्नाधिपतिः स्वोच्चे पश्यन् मृगलाञ्छनं नृपं कुरुते।
बहुगजतुरगबलौघैः क्षपितविपक्षं महाविभवम् ॥ 15 ॥

Should the Lagna Lord be in his exaltation sign, aspecting Moon, one will become a king to command a wide fleet of elephants, horses and such other forces, destroy his enemies in total and have at his disposal a great paraphernalia.

Notes: See *Jataka Parijata*, (sloka 46 ch. 7) where a similar Yoga is noted. However, "लग्नाधिपति" of the sloka of *Horasara* is replaced by "जन्माधिप" in *Jataka Parijata*. Pt. Gopesh Kumar Ojha in

his translation has interpreted जन्माधिप as lagna lord which is not incorrect. However, in *Horasara* the author has specifically chosen lagna lord for Lagnadhipathi and Janmadhipathi as Moon sign lord. To us, the view of Prithuyasas is more acceptable.

In sloka 12 of this chapter "Janmadhipa" and "Lagnadhipa" are shown distinctly to mean "Moon sign lord" and "Lagna lord". "Janmesa" and "Lagnapati" are similarly used in *Phala Deepika*, ch. 6, sloka 19.

Saravali, ch. 35, sloka 109 (my translation in English, has exactly the same sloka of *Horasara* under comment.

लग्नं विहाय केन्द्रे सकलकलापूरितो निशानाथः।
गुरुभृगुजाभ्यां दृष्टः करोति पृथिवीपतिं जातम् ॥ 16 ॥

Should the Moon, full of her digits, be in angle, other than the lagna (i.e. in the 4th, 7th or 10th) and be aspected by Jupiter and Venus, the native lords over the earth.

Notes: *Jataka Parijata* (7/47) has similar Rajayoga. But *Saravali* and *Phala Deepika* do not involve Jupiter and Venus.

विदधाति सार्वभौमं लग्नाधिपतिः स्वतुङ्गभे केन्द्रे।
मुक्त्वारिनीचभागं नान्यग्रहसंयुतो नियतम् ॥ 17 ॥

If the lord of the ascendant is exalted, at the same time not being in inimical house or debilitation amsa, and when lonely placed in an angle, will make one king of kings.

Notes: There are 5 conditions involved in this Sarva Bhauma Yoga.

1. Lord of lagna should be uchcha.
2. He should not be in neecha amsa.
3. He should not be in amsa of enemy
4. He should be alone.
5. He should be in an angle.

See *Jataka Parijata*, ch. 7, sloka 47 for a similar view.

चापाजसिंहराशिषु लग्नस्थो भूमिजो महीपालम्।

जनयति च मित्रदृष्टः स्वबाहुबलनिजितारिबलपक्षम् ॥ 18 ॥

Should Mars be in lagna, identical with Aries, Leo or Sagittarius, and in aspect to a friendly planet, one will become a king, who with the strength of his own hands destroys the enemies.

Notes: The aspecting planet, if be Jupiter the Yoga will have more effect.

The view of Prithuyasas can be found in sloka 12, ch. 7 of *Jataka Parijata*.

अश्विन्यनुराधासु स्थितः श्रविष्ठासु पार्थिवं भौमः।

कुरुते दशमोपगते लग्नस्थे वा रवौ न नीचस्थे ॥ 19 ॥

(अश्विन्यां यदि भौमः स्थितः श्रविष्ठानुराधयोर्भूपम्।

कुरुते दशमोपगता लग्नस्थो वा रविर्न नीचस्थः) ॥ 19 ॥

Should Mars be in the 10th in the constellation of Aswini, Anuradha or Dhanishta or if the Sun is in Lagna other than Libra, the native will become a king.

Notes: For Mars to be in the 10th in Aswini, the Lagna should be Cancer; for Anuradha--the Lagna should be Aquarius and for Dhanishta the Lagna should be Aries. For all these 3 signs Mars is an unsullied Yogakaraka and his position in 10th for these lagnas is a great blessing. Also see notes under sloka 6 of this chapter.

For Cancer lagna Mars is the 10th in Aries in Aswini, for Aquarius Lagna in 10th in Scorpio in Anuradha and for Aries Lagna in 10th in Capricorn in Dhanishta, can prove highly auspicious. Dhanishta falls in Aquarius also. Hence for Taurus, he is good in Dhanishta in Aquarius in the 10th house. Mars is the Lord of 7th and 12th for Taurus, who otherwise will give mixed results. In the case of Cancer, he should not be in Aswini 4th quarter to avoid neecha navamsa (See notes for sloka 5 of this chapter and also *Jataka Parijata*, ch. 6, sloka 36).

जीवनिशाकरसूर्याः पञ्चमदुश्चिक्वधर्मगा वक्रात्।

यदि भवति तदा राजा कुबेरतुल्यो धनेनासौ ॥ 20 ॥

Counted from Mars, if Jupiter is in the 5th, the Moon in the 3rd and the Sun in the 9th, the person will become a king and equal himself to Kubera (the controller of Nava Nidhis for gods).

Notes: In the above combination, Jupiter can throw his special aspect on the Sun and Mars simultaneously. This Yoga is specially good for the natives of Aries, Scorpio, Sagittarius, Pisces and Leo, if formed in good houses. Should Mars be in the 8th, then the effect is not great.

Also see *Jataka Parijata*, ch. 7, sloka 12 and *Saravali*, (my English translation) where views similar to the sloka under comment can be noted.

यद्येकोऽप्युच्चगतो मित्रेण निरीक्षितो नृपं जनयेत्।
मित्रयुतो लग्ने वा धनधान्यसमन्वितो नृपो भवति ॥ 21 ॥

Even if one planet is in exaltation and aspected by a friend, a king is born. If the said planet be in the Lagna along with a friend, one becomes a king with grains and wealth.

यद्येकोऽप्युच्चगतो लग्ने स्वर्क्षे निशाकरो बलवान्।
भूपतिवंशे जातं राजानं लोकपूजितं जनयेत् ॥ 22 ॥

When even one planet is exalted while Moon is in her own house in Lagna, with strength, one born in a royal family will become a king and will be respected by the public.

उपचयसंस्थे सौम्यैः क्रूरैर्लग्नाश्रितै खमध्यं वा।
जातो भवत्यवश्यं धरणीश्वरवन्दितो नयज्ञश्च ॥ 23 ॥

Benefics in 3, 6, 10 and 11 while malefics are relegated to Lagna and the Zenith, the native will surely become a king of the earth and be saluted (by all). He will be also versed in politics.

लाभे व्यये वा भृगुजे बलान्विते देवेन्द्रतुल्यो नृपतिः प्रजायते।
मृगोदये भूमिसुते सुनिर्मले शनैश्चरे धर्मगते व्ययस्थिते ॥ 24 ॥
दिवाकरे सप्तमगे सहेन्दुना चलस्वभावो नृपतिः प्रजायते।

A king equal to *devendra* is born if Venus with strength occupies the 11th or 12th, while Mars is clearly posited in Lagna (i.e. well posited) identical with Makara and Saturn is in the 9th

or 12th. (The position of Venus as above can also be interpreted independent of Mars/Saturn.) Should the Moon and the Sun be in the 7th house, a fickle-minded king is born.

Notes: The Rajayoga with reference to Makara Lagna is mentioned in Saravali (35/136, my English translation) and *Jataka Parijata* (7/52).

आयारिसहजसंस्थैः पापैर्यदि जन्मपश्च शुभदृष्टः।

भवति तदा धरणीशः समस्तजनवन्दितः साधुः ॥ 25 ॥

If malefics are relegated to the 11th, the 3rd and the 6th, while the lord of the Moon sign is aspected by a benefic, one will be a king, revered by all, and will be a virtuous man.

Notes: This view is supported by *Jataka Parijata*, ch. 7, sloka 51 as well as Saravali, ch. 35, sloka 174 (my English version).

ओजस्थिताः सर्वे एव ग्रहेन्द्राः शुक्ले चाहि त्वोजराशौ विलग्ने।

जातस्याहुर्भाग्ययोगं च पुंसः स्त्रीणां चाहुस्त्वन्यथा जन्मकालम् ॥ 26 ॥

Only males born in odd lagnas and females of even lagnas enjoy the said yoga. In the case of a male, Bhagya Yoga is formed in day birth, if all the planets are in odds rasis (i.e. Aries, Gemini etc.) and the Moon be waxing. Similarly for females born in night time (i.e. after the sun-set and before the sun-rise.).

Notes: Phala Deepika has Maha Bhagya Yoga in ch. 6 which is formed thus: For day births, males should have the ascendant, the Sun and the Moon in odd rasis and for night births, female should have the ascendant, the Sun and the Moon in even rasis.

भाग्ये जातः पण्डितो यो नरोऽसौ कल्याणानां कारको भृत्यवांश्च।

गान्धर्वज्ञो वारणानामधीशो द्रव्याध्यक्षो लग्नगे सौम्यखेटे ॥ 27 ॥

One born in Bhagya Yoga will be a scholar, intent on doing auspicious things, know celestial music and possess elephants and wealth. Bhagya Yoga will be more effective if there is additionally a benefic in Lagna.

Notes: The effects for Maha Bhagya Yoga of Phala Deepika are: The native has palanquins at his disposal along with fly-flap

(insignia of royalty), musical instruments, and proclamations, has everlasting wealth, is respected by great men, takes to virtuous path, worships forefathers, gods and Brahmins, is good hearted and brings credit to his family.

राजयोगेषु ये जाता निहीनास्तेऽपि पार्थिवाः।

राजवंशोद्भवास्तेषु भवेयुर्भूमिपालकाः ॥ 28 ॥

Base men with Raja Yogas will become kings. And those born in royal scion will rule the earth.

इति श्रीवराहमिहिरसुत श्रीपृथुयशोविरचिते होरासारे राजयोगाध्यायोविंश ॥

Thus ends the 20th Chapter entitled "Raja Yogas" in Horasara of Prithuyasas, son of Varaha Mihira.

CHAPTER 21

एकविंशोऽध्यायः

अथ ग्रहभावफलानि
अथ तत्रादौ रविफलानि

सूर्योदये न शान्तो नातिसुतो निर्घृणो रणश्लाघी।
विकलेक्षणोऽल्पभाषी प्रवासशीलो भवेत्सुखी जातः ॥ 1 ॥

One born at the time of sun-rise (i.e. with the sun in Lagna) will not be quiet and calm, neither will he have many sons. He will be unkind, be fond of war, weak sighted, will speak less, live in other countries and be happy.

मेषोदयेऽतिकीर्तिर्बलवांस्तिमिरेक्षणो धनी विद्वान्।
नीचे प्रतापहीनो निःस्वप्रायोऽतिनीचकरः ॥ 2 ॥

The person born with Sun in Aries will be famous, strong, semi blind, wealthy and learned. Should the Sun be in Libra, the native will be without valour and he will be poor for most part of his life and will do base deeds.

सिंहे स्ववंशनाथः कुलीरभे ज्ञानवानेकमतिः।
मीने स्त्रीजनसेवो कन्याया दारभाक् कृतघ्नश्च ॥ 3 ॥

The native with the Sun in Leo will be head of his scion. One with the Sun in Cancer will be intelligent and firm. The Sun in Pisces will make one serve females. In Virgo, the Sun makes one devoted to his wife. The person will be ungrateful.

धनभे तु वक्त्ररोगी धनवान् नृपचोरतोऽर्थहानिः स्यात्।
सहजेऽतिरोषबलवान् निजबन्धुषु संक्षयोऽतिविख्यातः ॥ 4 ॥

The native with the Sun in the 2nd will have facial diseases. He will be wealthy and incur royal wrath and fear of theft. In the

3rd house. The Sun makes one irascible and strong. Such native's death occurs among his relatives. He will be famous.

निजधनहीनो हिवुके सन्तापो बुद्धिशौर्यसम्पन्नः।
त्वरितवचनोऽतिमेधो नातिसुतो नार्थवान् रवौ सुतगे ॥ 5 ॥

One who has the Sun in the 4th house will not have money of his own, will be distressed, wise and valorous. The one who has the Sun in the 5th house will be a fast speaker, will have sharp memory, few sons, and be not wealthy.

नृपमन्त्री नेता वा बहुश्रुतः ख्यातिमान् रवौ षष्ठे।
मदने विनोदशीलो दारद्वेषी न शान्तबुद्धिः स्यात् ॥ 6 ॥

When the Sun is posited in the 6th, one will be king's minister, a leader, be learned and famous. Should the planet be in the 7th, one will be playful, be not attached to his wife and will have an unquiet disposition.

विकलेक्षणोऽल्पसूनुर्निधने रोगान्वितोऽतिविख्यातः।
धर्मपरो नवमस्थे भानौ सुतदारवान् पितृद्वेषी ॥ 7 ॥

Should the Sun be in the 8th house, one's eye sight will be defective. There will not be many children. Sickness and fame will be both present in the life of the native. The Sun in 9th house will make one virtuous. The native will have wife and sons will dislike his father.

नृपकर्मरतो दशमे शूरो रणवल्लभोऽतिविख्यातः।
लाभे प्रभूतधनवान् विधेयभृत्यो नरेन्द्रदयितश्च ॥ 8 ॥

The person who has the Sun in the 10th house will attend to royal duties at all times, be brave and like wars. He will be widely famous. One with the Sun in the 11th house will become very rich, will have amicable servants and be dear to the king.

व्ययभवने धनहीनो हीनाङ्गो दोषवान् विदेशरतः।
नीचारिभाशकस्थे भानौ भावेषु दोषवृद्धिकरः ॥ 9 ॥

Should the Sun be in the 12th house one will not have money, be disabled, afflicted and be in other countries. The Sun in debilitation amsa and inimical amsa will increase the affliction to the Bhava concerned.

अथ चन्द्रभावफलानि

मेघवृषककिलगने हिमगौ धनवान् सुखी नृपालसमः।
वाग्बुद्धिवित्तरहितो लग्नस्थे नोक्तभेषु बलरहिते ॥ 10 ॥

Should the Moon be in Aries, Taurus or Cancer as Lagna, the native will be wealthy, happy and equal to a king. In other rasis identical with the Lagna, the Moon does not give speech, wisdom, wealth and strength.

धनमे बहुप्रतापी धनवान् वनितादृतोऽल्पसन्तुष्टः।
पिशुनो दयाविहीनो मायावी विक्रमाश्रिते शशिनः ॥ 11 ॥

Should the Moon be in the 2nd house, one will be courageous, rich and dear to women and will be happy with little. In the 3rd house, the Moon will give calumnating tendency, kindness, and cunningness.

मृष्टान्भुग्विनीतः स्त्रीलोकः सौख्यभाक् सुखस्थेन्दौ।
स्त्रीबुद्धिसत्त्वयुक्तो बहुश्रमोत्पन्नवित्तवान् सुतगो ॥ 12 ॥

If the Moon is in the 4th house, one will have sweet food, be modest, addicted to women and be happy. Should she be in the 5th house, one will possess wife, wisdom and strength. His wealth will be hard earned.

षष्ठेऽलसो दरिद्रो बहुशत्रुः सोदरादिदमनश्च।
स्त्रीदयितो नृपनेता प्रदानशीलोऽस्तगो निशानाथे ॥ 13 ॥

The native who has the Moon in the 6th will be idle and poor and will have many foes. He will curb or overpower his co-borns. Should the Moon be in the 7th house, the native will be close to his wife, be a leading person in the king's employ, will be liberal.

धनवान् निधने भोगी हिमगौ ज्ञानी प्रतापबहुलः स्यात्।
धर्माप्रियोऽतिभाषी नवमे स्त्रीचञ्चलो धनाध्यक्षः ॥ 14 ॥

Should the Moon be in the 8th house, one will be wealthy, will enjoy luxuries, will be wise and very courageous. In the 9th house, she will make one virtuous, talkative, go after women, and preside over money (i.e. be wealthy).

सर्वोपायैर्धनवान् दशमे हिमगौ विदग्धयुवतीशः।

लाभे धनी सुविद्वान् गोमान् नृपसम्मतो विनीतश्च ॥ 15 ॥

The native who has the Moon in 10th will gather money by all (fair) means. He will have an artful and clever wife. Should the Moon be in the 11th house, one will be rich and a good scholar. He will possess cows, be acceptable to the king and be modest.

नयनातुरोऽङ्गहीनो व्ययगे स्त्रीदोषवानेनकमतिः।

क्षेत्रोच्चशतस्तपक्षे व्ययगे हिमगौ सुखी धनी भवति ॥ 16 ॥

One who has the Moon in the 12th will have afflicted eyes, defective limb, sufferings from women and he will be fickle-minded. Should, however, the 12th be the own or exaltation house for the Moon, or she be waxing though in the 12th, happiness and wealth will follow.

अथ कुजभावफलानि

भौमोदये क्षताङ्गः शूरो बलवान् स्वामानशौर्ययुतः।

चपलोऽल्पायुः क्रोधी पित्तरुगार्तोऽलसो भवेज्जातः ॥ 17 ॥

One having Mars in the Lagna, will have an injured limb, be brave and strong. He will be respected and mighty. He will also be fickle-minded, short-lived, wild, idle and be troubled by bilious diseases.

धनगे बहुव्ययार्तो विकृताङ्गो निष्ठुरोक्तिमान् प्रोक्तः।

भ्रातृद्वेषी सहजे क्लेशात् सम्प्राप्तवित्तवान् सुभगः ॥ 18 ॥

The native who has Mars in the 2nd house will have high incidence of expenses, a limb crippled and be harsh in speech. He will dislike his brothers and earn money with difficulty, become rich and be lucky.

परगृहसंश्रयशीलो रोगी सुखगे धनान्वितो भौमे।

दुःखात्मको विशाल मेधावी पञ्चमेऽतितीक्ष्णकरः ॥ 19 ॥

Mars in the 4th will make one desirous of living in others' houses, sick and wealthy. In the 5th, it makes a person grieved, ill-natured and quite intelligent.

पष्टेऽल्पबुद्धिरलसो जामित्रे स्त्रीजितो विदेशरतः।
निधने तु कृच्छ्रजीवी सुतदारविवर्जितो नूनम् ॥ 20 ॥

Should Mars be in the 6th, one will be base and idle. If he be in the 7th, the native will subdue to his wife and live in foreign countries. The 8th house Mars will make one's existence difficult. The person will be forsaken by his wife and sons.

मार्गघ्नो नवमस्थे दशमे जनवल्लभोऽतिमेधावी।
लाभे धनी गुणाढयो व्ययगे पतितोऽङ्गहीनो वा ॥ 21 ॥

Should Mars be in the 9th, one will indulge in killing the people on the way. If in 10th the subject will become dear to the public and be highly intelligent. If in 11th, the native will have excellent qualities, and in 12th the native will be a befallen person and be disabled.

अथ बुधभावफलानि

विद्वान् धनी दयावान् बुधलग्ने वित्तगे धनी सुभगः।
स्व (सु) गुणोपाजितविभवो दुश्चक्रे ज्ञानवान् धनी सुखगे ॥ 22 ॥

Mercury in the Ascendant will make one learned, wealthy and kind. In the second, it makes one rich and lucky. Should the planet be in the 3rd, the subject will become rich on account of his own good qualities. In the 4th he will be scholarly and learned.

मेधावी वाङ्मधुरो बुद्धिस्थे सोमजे बुधानुमतः।
पष्टे विवादशीलो लोकद्वेषी विदेशवासी च ॥ 23 ॥

Mercury in the 5th--very intelligent, sweet in speech, wise and accepted even by scholars. In the 6th--the native will be of argumentative nature, will hate the public and live in foreign countries.

धर्मज्ञोदारमतिः सप्तमगे लोकविश्रुतः सौम्ये।
ख्यातो धनाधिनाथो निधने सौम्ये नृपालको धीमान् ॥ 24 ॥

One who has Mercury in the 7th will be a Mimamsaka knowing the right and wrong course of action, be liberal minded and widely famous. In the 8th, Mercury makes one famous, lord of money, king and wise.

धर्मे प्रतापबहुलो धनधान्यसमन्वितो मतोत्साही।
दशमे वित्ताधीशो दानपरो ज्ञानवान् यशस्वी च ॥ 25 ॥

Should the planet be in the 9th house, one will be very brave, will possess wealth and corn and be very enthusiastic, and in the 10th one will become lord of money, give donations, be intelligent and famous.

लाभे बहुप्रकारैर्धनवान् वनितादृतः सुशीलश्च।
व्ययगे बुधे नृशंसः कृपाविहीनो व्ययान्वितश्चण्डः ॥ 26 ॥

Should Mercury be in the 11th house, the native will earn in several (fair) ways and be rich, be dear to women and of good qualities. If in the 12th house, one will be cruel, unkind and spendthrift.

अथ गुरुभावफलानि

जीवोदये चिरायुर्ज्ञानी सुखवान् न नीचराशिस्थे।
धनगं धनी सुवक्त्रा दयापरो देवतार्चनाभिरतः ॥ 27 ॥

If Jupiter be in the 1st house, the native will be longlived, wise and happy. This does not apply if the planet be in fall. In the 2nd house, it makes one wealthy, a good speaker, kind and interested in worshipping the gods.

दुःशीलो धनहीनो दुश्चिक्वे भ्रातृबन्धुदोषकरः।
सुखगे सुखी सुदारो भोक्तासनयानवाहनाध्यक्षः ॥ 28 ॥

Jupiter in the 3rd will give bad disposition and no wealth. The person will be ominous to his co-born and relatives. In the 4th house, the planet makes one happy, and gives good wife. The subject will have good food, residence, conveyances etc.

Notes: According to Bhavartha Ratnakara Jupiter in 3rd in fall will give charitable mind.

सत्सुतदारः सुभगो मेधावी वाक्पटुश्च बुद्धिस्थे।
अरिगे शत्रुविहिनो नृपस्य मन्त्री नयान्वितो जीवे ॥ 29 ॥

Jupiter in the 5th house will give good wife and sons. He will be fortunate, a scholar, and an able speaker. In the 6th, the planet will give no enemies, make him a minister of the king and prudent.

शुभदारपुत्रयुक्तो जामित्रे पूर्वतोऽधिको विद्वान्।
चिरजीवी निधनस्थे भूपालो ज्ञानवान् गतारिगणः ॥ 30 ॥

The planet Jupiter in 7th will bless one with good wife and sons, and make him a better scholar than ever before. In the 8th, it contributes to long lease of life. The native will become a king, be learned and have his force of enemies destroyed.

बहुभाग्ययुतो धीमांस्तेजस्वी धर्मवान् धनी धर्मैः।
विख्यातो दशमस्थे सत्कर्मरतो धनाधिनाथश्च ॥ 31 ॥

Jupiter in the 9th will make one enjoy all kinds of happiness. The native will be learned, splendid, virtuous and wealthy. In the 10th house, it will bestow wide fame, engagement in good acts and make very wealthy.

बहुविधलाभो लाभे कोशाधिपतिः कुलाधिको विद्वान्।
व्ययगे देवाचार्ये हीनाङ्गो धर्मनृत्यगतवित्तः ॥ 32 ॥

When Jupiter is placed in the 11th house, the person will have gains from various sources, become head of a treasury (i.e. immensely rich), principal member of his clan and well versed. In the 12th, it makes a person defective limbed and spend money in charity and dances.

अथ शुक्रभावफलानि

कन्दर्पसमो गुणवान् भृगुलग्ने स्त्रीजितो धनी विद्वान्।
नयविनयज्ञो धनवान् धनगे सुमुखो दयापरो भवति ॥ 33 ॥

Venus in Lagna gives such beauty equal to Manmatha and also qualities. The person will be won by women, be wealthy, and versed. When the said planet is in 2nd, one will be conscientious, wealthy, have cheerful face and be kind.

नीचस्त्रीभोगरतो दुश्चक्ये वित्तभोगरहितश्च।
सुखगे सुखी क्षमावान् दयापरो दारपुत्रवान् भृगुजे ॥ 34 ॥

One will join base women for the sake of sensual pleasures if Venus is in the 3rd house. He will not have wealth and luxuries. If the planet Venus is in the 4th house, one will be happy and will tend to pardon others. He will be kind and have wife and sons.

नृपमन्त्री नेता वा स्त्रीजनको ज्ञानवान् सिते धीस्थे।
शत्रुक्षयी च षष्ठे मायावी रोगवान् गतार्थसुतः ॥ 35 ॥

Should Venus be in the 5th house, one will be a king's minister, or a leader. He will have female issues and be learned. In the 6th, it makes one be without enemies, be of cunning disposition and sickly. He will also lose his wealth and sons.

स्मरनिपुणो जामित्रे मित्रद्वेषी प्रधानजनबन्धुः।
निधने स्वभावबहुलो रोगी सुतदारवांश्च सन्तुष्टः ॥ 36 ॥

Should Venus be in the 7th, the person will be infatulated with passion, will hate his friends and will be close to chief persons. If it be in the 8th house, one will be of varied nature, sick, will have wife and children and he will be delighted.

धीधर्मभोगयुक्तो नवमे सुतदारवान् सिते बलिनि।
स्त्रीदयितो नृपमन्त्री दशमे शुक्रे जलादिधर्मपरः ॥ 37 ॥

Should Venus be strong in the 9th, one will possess wisdom, virtues, luxuries, wife and sons. In the 10th house--one will be dear to women, become a king's minister and will dig wells, tanks etc. for the public.

प्राज्ञो धनी दयावाँल्लाभे शुक्रेऽतिलाभसन्तुष्टः।
स्त्रीलोलो व्ययसंस्थे धर्मव्यसनी स्वकर्मपरिहीणः ॥ 38 ॥
क्षेत्रोच्चव्ययभवने धनवान् प्रसिद्धयुवतीशः।

Venus in the 11th gives superior knowledge, wealth, kindness, gains and satisfaction. If in 12th, it makes a person go after women, otherwise righteous, but undutiful. If the 12th be the own house or exaltation house of Venus one will be wealthy and marry a famous lady.

अथ शनिभावफलानि

सौरोदयेऽतिरोगी बाल्ये मलिनोऽटनो नृशंसश्च ॥ 39 ॥
स्त्रीवञ्चनोऽनिलात्मा निःस्वप्रायोऽङ्गहीनो वा।
स्वोच्चे स्वकीयभवने कुलाधिको ज्ञानवान् नरेन्द्रधनी ॥ 40 ॥

Should Saturn be in Lagna, the native will be very sick in his boyhood, be dirty and a wanderer. He will also be wicked in

nature. He will not be loyal to the fair sex, be windy in tempera-
ment, he will be disabled. if Saturn is in own house or is exalted,
in the Lagna, the person will be principal in his clan, wise,
wealthy and be a king.

पितृधनहीनो धनगे स्वमानशौर्यान्वितो धनी विद्वान्।
शूरो दयाविहीनो हास्यरतोऽनादरश्च दुश्चिन्त्ये ॥ 41 ॥

If Saturn occupies the 2nd house, the native will not have any
money left by his father. He will have self respect, courage,
wealth and be learned. If he be in 3rd, one will be brave, unkind,
witty and disrespected.

बन्धुजनपीडितात्मा बन्धुस्थे नातिपुत्रवान् न सुखी।
मन्दमतिरल्पपुत्रो नेत्ररुगतोऽन शनौ सुतगे ॥ 42 ॥

If Saturn is in the 4th house, one will be troubled by his own
relatives, will not have many sons and will be unhappy. If he be
in the 5th house the native will be dull, will have limited number
of sons and suffer from eye diseases. He will be a wanderer.

षष्ठे सहायशीलो रिपु रोगविवर्जितोऽतिविख्यातः।
नीचश्चपलो दुःखी जामित्रे सूर्यजे कुदाररतः ॥ 43 ॥

If Saturn is in the 6th, the native will be helpful, be free from
enemies and diseases, and be very famous. Should he be in the
7th, one will be mean, fickle minded, grieved and will be fond of
his wife though she will be wicked.

निधने धनवान् रोगी नातिसुतो नेत्रदुर्बलश्चपलः।
धर्मध्वजोऽतिनिपुणो मेधावी नीतिपुत्रवान् नवमे ॥ 44 ॥

If Saturn is in the 8th, one will be wealthy, sick, will not have
many sons, will be weak sighted and fickle minded. If in the 9th,
one will hold the flag of Dharma aloft, be a great expert, be
greatly wise and just and will have sons.

दशमे शनौ सुबुद्धिर्धनवान् स्वकुलाधिकः सुखी भवति।
प्रभुशीलो विख्यातो लाभे विज्ञानशस्त्रकुशलश्च ॥ 45 ॥

Should Saturn be in the 10th, one will have good mental
disposition, will be wealthy, chief of his caste, and happy. If it be
in the 11th the native will be of lordly disposition, famous, will be

a scientist and expert in use of weapons (and surgery).

दोषकरो व्ययसंस्थे बहुव्ययार्तोऽसुखी दिनेशसुते।
क्षेत्राधिपयुतभावे पुष्टफलं पापसौम्योस्तुल्यम् ॥ 46 ॥

If Saturn is in 12th, the native will blame others, be burdened with heavy expenditure and be unhappy. Should Saturn be in a house, along with its lord, the benef. and malefic results will be dependent on both.

नीचारिभवनसंस्थो ग्रह उक्तं तत्फलं विनाशयति।
यत्प्रोक्तं भावफलं लग्नादीनां तथैव चन्द्रक्षात् ॥ 47 ॥

A planet in fall or inimically placed will adversely affect the Bhava in question. Whatever has been said in regard to the 12 Bhavas with reference to Lagna equally applies when counted from the Moon.

भावफलं च नराणां वक्तव्यं चन्द्रमूर्तिफलम्।
एकैकमेकराशौ भावफलं सम्यगेव वक्तव्यम् ॥ 48 ॥
द्व्याद्यैरेकक्षगतैर्लग्नादिफलं न सम्यगायाति।

The results of various Bhavas can be predicted from the Moon and the Lagna. Such results for every rasi can be predicted accurately. The results of Bhavas will be wider if three or more planets be in one Bhava.

Notes: Prithuyasas does not prefer a cluster of planets in any Bhava and feels that such combinations will not always yield good results. Also see sloka 1 of chapter 23 of this work.

Garga Hora which exclusively deals with 2-7 planetary combinations as well as **Jataka Parijatha** ch. 8 and **Saravali**, ch. 15 to ch. 19 may also be referred.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे ग्रहभावफलाऽध्याय
एकविंशः ॥

Thus ends the 21st Chapter entitled "Results of planets in the several Bhavas" in Horasara of Prihuyasas, son of Varaha Mihira

CHAPTER 22

द्वाविंशोऽध्यायः

अथ कर्माजीवः

स्वस्य स्वभावजनितं प्रकारभेदैर्धनं समाप्नोति।
केषांचिद्दशमस्थैश्चन्द्रान्दानोर्नवांशकादथवा ॥ 1 ॥

One's obtainment of wealth (i.e. one's livelihood) is the product of his own inner nature. Such wealth is acquired through the planets posited in the 10th house counted from the ascendant, the Moon and the Sun or the respective Navamsas.

पितृमातृसहजबान्धवगुरुर्योषित्प्रेष्यजातिभिर्वित्तम्।
लभते दशमर्क्षगतैः सूर्याद्यैस्तद्विकारभेदैर्वा ॥ 2 ॥

Money comes through father, mother, brother, relative, elder (or preceptor), wife and low class men according to the planet concerned be Sun etc. as indicated by the position in the 10th from Lagna the Sun or the Moon.

Notes: According to *Jataka Parijata*, ch. 15, sloka 43, the 10th house from Lagna or the Moon, if occupied by Mars, notes income through enemies, by Mercury through friends and by Jupiter through brothers. For other planets, same view of *Horasara* is found. The view of *Jataka Parijata* confirms to that of *Phala Deepika*. However, all the three views are correct as these are additional indications.

ग्रहरहिते दशमगृहे चन्द्रान्दानोस्तथा तयोर्बलिनः।
तदधीशाराशिनाथस्वभावलब्धोपजीवनं कुरुते ॥ 3 ॥

If the 10th be planetless, then the strongest among the Moon or the Sun should be considered. The Lord of the sign in which

the 10th Lord is posited may also be considered. (That is the said navamsas will denote the kind of livelihood.)

Notes: Also see sloka 1, ch. 5 of *Phala Deepika*. The lord of navamsa occupied by the strongest 10th lord counted from Lagna, Sun or Moon decides the profession factor.

अकांशे फलवृक्षैर्भेषज्यैर्धातुविक्रयेः शिल्पैः।

धूतानृतशाद्यकरैर्भूपैर्वा वित्तमाप्नुयात् सततम् ॥ 4 ॥

Should the lord of such amsa be the Sun, the person earns through fruits, trees, medicines, metals, sculpture, betting, falsehood, cheating and royal sources.

Notes: If the Sun is in 10th from Moon, the native achieves professional success, financial status, kingly status and prosperity. (*Saravali*, ch. 33, my English translation). The Sun in 10th from Moon or Lagna is an attractive position for politicians and is also good for liaison with or favours from Government.

चन्द्रांशे मणिपोतैः कृषिजलवस्त्रादिभिर्धनं लभते।

गोमहिषशर्कराद्यैः स्त्रीपङ्गान्मन्त्रदैवताद्वाऽपि ॥ 5 ॥

The Moon's amsa in such case indicates: pearls, carriers run in water, husbandry, water, clothes etc., cows, buffaloes, sugar, female's company, chanting mantras, hymns and the like and worship of gods.

Notes: Full Moon in 10th from Lagna or simply the Moon in 10th from the Sun is indicative of maternal inheritance. This position encourages dealings in jewels, ships, boats, fish etc.

उपदेशमन्त्रकुशलैः साहसशस्त्राग्निभेषजैर्वाऽपि।

आपणविक्रयकुशलैर्भौमांशे क्षत्रियादितो धनवान् ॥ 6 ॥

Such amsa of Mars denotes: teaching, mantras, bravery, weapons (or surgery etc.), fire, medicines, selling in market and through Kshatriyas (i.e. persons of royal scion).

Notes: Mars in 10th from Lagna, Moon or the Sun is capable of making one engaged in military services. One rises according to the strength of Mars. Further, one will be engaged in selling arms and ammunitions, or will have fair opportunity to shine in

police service.

लिपिलेख्यकाव्यगणितैद्युतैर्नृतैः स्तवादिभिर्वित्तम्।
तदधीशे सौम्यांशे दानाध्ययनादिभिः प्रियालापैः ॥ 7 ॥

In such amsa of Mercury, the livelihood is through: writings, drawings, literature, mathematics, bets, dancing, donations (i.e. the person will receive donations in marriages, Sraddhas etc.), education and loving speech.

Notes: If Mercury is in the 10th from Lagna or Moon (he cannot be in the 10th from Sun as his maximum longation is 28°) the native earns through astrology, magic, dance, drama, scientific research etc.

अध्ययनदेवतार्चनमन्त्रजपान्मन्त्रवृत्तिभिर्धनवान्।
कालज्ञाननिमित्तैर्नृपप्रसादैस्तथा गुरोरंशे ॥ 8 ॥

Should such amsa be of Jupiter, the means of livelihood will be from--education, worship of gods (i.e. temple priesthood), Mantras, Japas, exposition of Mantras, knowledge of the three periods (i.e. astrology), Shakunas and royal favours.

Notes: Jupiter in 10th is good for astrology, medicine, justice, politics etc., dealing with sale of gold, jewels etc. will give great success.

गोमहिषाश्वगजघ्नैस्त्रीसङ्गैरोषधैरलङ्कारैः।
नृत्तादिगीतकुशलैः शुक्रांशे वित्तवान् सुखी भवति ॥ 9 ॥

Should Venus be the lord of such amsa, the livelihood will be through: cows, buffaloes, horses, elephants etc, the company of women, medicines, beautification, singing etc and one will be happy through these.

Notes: Venus in the 10th from Lagna Moon is a congenial position for running dairy, textile mills, such showrooms, jewellery shops, operas, cinemas etc.

सौरांशे फलमूलैः पत्रैर्भारोद्धहैः श्रमैर्धनवान्।
नीचप्रेष्यजनाद्यैर्धान्यकुधान्यादिविक्रयैर्वाऽपि ॥ 10 ॥

..... श्रमवधभारादिनीचकृत्यैश्च
तिललवणधान्यशाकैस्तृणकाष्ठजलादिभिर्धनं लभते ॥ 11 ॥

Should the said amsa be of Saturn, the source of living will be: fruits, roots, leaves, carrying loads, labour, base men, servants, sales of grain and inferior grains (कुधान्य), labour carrying loads, base deeds, sesamum, salt, grains, vegetables, grass, firewood, water etc.

Notes: The third line has a few words missing. The repetition of some words are hence unaccountable.

Saturn in 10th from lagna, Moon or Sun is capable of bestowing success in fields like steel, coal, minerals, black articles, buffaloes etc. Those who have Saturn in 10th can rise to high legal profession. But this 10th house position of Saturn at some time or the other can befall the person from dizzy heights, if it is adversely placed at birth.

अंशाधिपोऽतिबलवानयत्नतोऽर्थागमं सुखं कुरुते।

अंशाधिपोऽतिनीचे प्रोक्तफलं स्वल्पमेव विदधाति ॥ 12 ॥

Should the planet owning the amsa to be very strong, one will earn money effortlessly, and if in deep fall, the results mentioned will manifest in little proportion.

Notes: See notes under sloka 15 of this chapter.

राश्युक्तादिग्विभागे देशं संचिन्तयेत् स दैवज्ञः।

लग्नाच्च दशमराशेः स्वभावदेशं विनिर्दिशेदथवा ॥ 13 ॥

The astrologer should advise (the means of livelihood) in the direction of the country indicated (by a study of the horoscope) or the country suitable to the 10th house from Lagna.

Notes: This aspect should be studied with reference to ashtaka varga also.

स्वस्वामिदृष्टयुक्तं स्वदेशफलदायकं मुनय ऊचुः।

अन्येन सहितदृष्टं परदेशफलप्रदं प्राहुः ॥ 14 ॥

The sages say that if the said houses are aspected by their own lords, then the native will earn in his own country, and if aspected by or conjoined with other planets, the livelihood will be in other countries.

तदधीशे चरभांशे प्रवासतोऽर्थागमं सुखं लभते।
स्थिरभांशके स्वदेशादुभयांशे सर्वतो धनप्राप्तिः ॥ 15 ॥

If the lord of the said amsa be in a movable rasi or amsa, the native earns even when in other countries/places and be happy; if in fixed rasi or amsa, the earnings will be only in his native country and if in dual rasi or amsa, the earnings will be anywhere.

Notes: If the lord of navamsa (occupied by 10th lord from Moon, Lagna or Sun) be strong, one earns effortlessly. The direction of earning is indicated by the 10th house or the Navamsa occupied by 10th lord. If the 10th house receives the aspect of its lord or is occupied by him, or if the 10th is a fixed sign, one earns in his native place. If the 10th house is occupied or aspected by others, the native's livelihood is in other places or other countries. (*Phala Deepika*, ch. 5, sloka 9).

वक्रगते तदधीशे बहुप्रकारैर्धनं समाप्नोति।
भाग्यानुरूपतोऽर्थान्विनिर्दिशेत् सर्वमेव पूर्वोक्तम् ॥ 16 ॥

Should the lord of said amsa be in retrograde motion, money will be acquired in many ways. And one's earning will be proportionate to one's own luck. The results have already been enumerated in full.

चन्द्राहशमे सौम्यो बलवानेको न शत्रुयुतदृष्टः।
जनयेद्युगान्तकीर्तिं स्वान्वययुक्तं च लग्नाद्वा ॥ 17 ॥

Even one strong benefic in 10th from the Moon, unpected by or unconjoined with malefics, is enough to make a person enjoy fame for him and his family till the end of yuga. The counting applies similarly to the Lagna also.

इति श्रीवराहमिहिरसुत श्रीपृथुयशोविरचिते होरासारे द्वाविंशोऽध्यायः॥

Thus ends the 22nd Chapter in Horasara of Prithuyasas, son of Varaha Mihira

CHAPTER 23

त्रयोविंशोऽध्यायः

अथ द्वादिग्रहयोगास्तत्फलानि च

द्वादिग्रहसंयोगः स्वं स्वं भावं हिनस्ति सर्वेषाम्।

योगफलं च विदध्यान्मधुघृतयोगो विषं यथा तद्वत् ॥ 1 ॥

The combination of two or more planets always affects the Bhava concerned. The effects of such combination may also yield a poisonous mixture as honey and ghee together yield.

Notes: The author mentions in the following sloka that for the above reason, the results of planetary combination, he would explain special effects thereof. Thus, the present sloka means to say that the effect of the conjunction of two or more planets with respect to one bhava is different from a planet being alone. Compare this with slokas 53 and 54 of this chapter.

तत्र समासाद्दृश्ये योगविशेषात् फलं ग्रहाणां च।

गोचरफलयोगयुतं नृणां सम्यग्विनिर्दिशेत्तज्ज्ञः ॥ 2 ॥

The brief results of such planetary combinations are explained *infra*. The results arising out of planetary transits should be correlated by the astrologer before issuing predictions.

तुर्ये वा निधने वा संयोगे सूर्यसौम्ययोर्लगनात्।

जातो नृपतुल्यगुणो धनवानन्यत्र संयुतो गुणवान् ॥ 3 ॥

If the Sun and Mercury are together in the 4th house or in the 8th house from the ascendant, the person born will be equal to a king in qualities and be wealthy. This conjunction in other houses will make one virtuous.

Notes: The conjunction of Mercury and the Sun in 4th is not praised by Vaidyanatha in *Jataka parijata*, ch. 8, for he says: he

becomes a king and overpowers his enemies. He becomes famous but his mother is of questionable character. (Reference *Jataka Parijata*)

See also sloka 15 of this chapter.

दशमायोदयरन्ध्रेष्वेकस्मिन् भास्करारयोर्योगे।

जातो महाकुलीनो बलवानन्येषु संयुतौ निःस्वः ॥ 6 ॥

The combination of the Sun and Mars in the 10th, the 11th, the Lagna or the 8th causes one's birth in a great family and bestows great strength, whereas this conjunction in other houses gives no wealth.

Notes: *Saravali* also corroborates the above view in toto.

Refer *Jataka Parijata*: This yoga in Lagna makes one bilious, brave in war, wounded, cruel and hard hearted. In the 4th, it deprives of relatives, peace of mind etc. and people blame him. In the 7th, one is bereaved of separation from wife, disrespected by women, and is intent on living in foreign countries. In the 10th, all his undertakings are unfruitful and he serves a king but remains over worried.

गुरुभास्करयोर्लग्ने संयोगे धर्मकर्मलाभे वा।

आज्ञाबलैः समेतो विख्यातो दुर्गतश्च संजातः ॥ 7 ॥

If the Sun and Jupiter be together in the Ascendant, the 9th, the 10th or the 11th, the native has strong command and fame and will be inaccessible. (i.e. he will be too big a person to be reached by all.)

Notes: Reference *Jataka Parijata*: This yoga in Lagna makes one a minister or army chief. He may also take to ascetism. He is learned, wealthy and happy. In the 4th, one is well versed in Vedas, justice etc. He is surrounded by servants and is virtuous. In the 10th, one is a subordinate of women due to the predominance of Manmatha i.e. Love God, has an auspicious physique (i.e. no defect in the body), and possesses gold, silver etc. But he hates his father. In the 10th, one becomes a famous king and has all comforts and wealth. These results out of the angular occupation of these two will be felt even by a low born man.

But he remains unmarried or becomes a widower. If in 10th, he becomes a king and overpowers his enemies. He becomes famous but his mother is of questionable character. (Reference *Jataka Parijata*)

See also sloka 15 of this chapter.

दशमायोदयरन्ध्रेष्वेकस्मिन् भास्करारयोयोगे।

जातो महाकुलीनो बलवानन्धेषु संयुतौ निःस्वः ॥ 6 ॥

The combination of the Sun and Mars in the 10th, the 11th, the Lagna or the 8th causes one's birth in a great family and bestows great strength, whereas this conjunction in other houses gives no wealth.

Notes: *Saravali* also corroborates the above view in toto.

Refer *Jataka Parijata*: This yoga in Lagna makes one bilious, brave in war, wounded, cruel and hard hearted. In the 4th, it deprives of relatives, peace of mind etc. and people blame him. In the 7th, one is bereaved of separation from wife, disrespected by women, and is intent on living in foreign countries. In the 10th, all his undertakings are unfruitful and he serves a king but remains over worried.

गुरुभास्करयोर्लग्ने संयोगे धर्मकर्मलाभे वा।

आज्ञाबलैः समेतो विख्यातो दुर्गतश्च संजातः ॥ 7 ॥

If the Sun and Jupiter be together in the Ascendant, the 9th, the 10th or the 11th, the native has strong command and fame and will be inaccessible. (i.e. he will be too big a person to be reached by all).

Notes: Reference *Jataka Parijata*: This yoga in Lagna makes one a minister or army chief. He may also take to ascetism. He is learned, wealthy and happy. In the 4th, one is well versed in Vedas, justice etc. He is surrounded by servants and is virtuous. In the 10th, one is a subordinate of women due to the predominance of Manmatha i.e. Love god, has an auspicious physique (i.e. no defect in the body), and possesses gold, silver etc. But he hates his father. In the 10th, one becomes a famous king and has all comforts and wealth. These results out of the angular occupation of these two will be felt even by a low born man.

सूर्यसितयोऽस्तु योगे दशमे रन्ध्रे च पुत्रभवने वा।
नृपसदृशो विख्यातो बलवानन्येषु वित्तसुखहीनः ॥ 8 ॥

The conjunction of the Sun and Venus occurring in the 10th, the 8th or the 5th makes a person equal to a king, famous and mighty. In other houses, these two together will give only penury and unhappiness.

Notes: The combination of Sun and Venus in Lagna promotes quarrels, gives little common sense, much sorrow and inharmonious married life. In the 7th, women hate him, and he suffers poverty. The 10th house position is welcome in that the native enjoys ministerial position, financial prosperity, conveyances etc. (See *Saravali*, ch. 31).

भानुः स्वपुत्रसहितो नवमे धनमेऽपि वा षष्ठे।
जनयेत् प्रसिद्धकीर्तिं सुखिनं शेषेषु वित्तहीनं च ॥ 9 ॥

Should the Sun and Saturn dwell in the 9th, the 2nd or the 6th together, they give widespread fame and happiness. In other bhavas, their company leads to no wealth.

Notes: Should Saturn and Sun be together in Lagna, the native is born to a blameworthy mother. The 4th house position is not good for cordial relationship with the relatives. In 7th, they do not promote marital harmony. Should they join in the 10th, one serves the king and gathers money only to lose in theft. (See *Jataka Parijata*, ch. 8.)

Saravali, ch. 31 has the same view.

Sun-Saturn combination is good for mineral trade. (*Phala Deepika*, ch. 18)

In actual practice, any relationship between these two planets will tell upon the father. Some have lost their father early in childhood, some have no good terms with father. Their combination in the 11th is of course superior and one becomes fortunate. Even a Sagittarius native is happy with the 2nd lord in exaltation in 11th, not greatly affected by the Sun in fall simultaneously.

रक्तेन्दुयुतौ लग्ने दशमे वा धर्मपुत्रलाभे वा।

धनवान् भूपतितुल्योऽनुक्तेषु युतौ तु बन्धुसुखहीनः ॥ 10 ॥

Should Mars and the Moon be together in the 10th, the 9th, the 5th or the 11th, one will become wealthy and be equal to a king. In other Bhavas, one is deprived of his relatives and happiness as well.

Notes: The Moon-Mars yoga goes by the designation चन्द्र मंगल योगा, a financial boost. This is, however, inauspicious for mother.

These two in the Lagna give blood disorder and bilious complaints. In the 4th, they are adverse for children. Poverty results if they join in 7th. (See *Saravali* ch. 31).

Mars in Lagna, 4th or 7th is not good for females, in the matter of marriage, apart from 2nd and 8th. Should Moon join Mars, it is further complicated. In order to mitigate such evil, Jupiter, Venus, the 7th lord and the 8th lord should be strong. The partner's 7th lord in strength and in good aspect is another source of relief for the female concerned.

काव्यकलासु विदग्धो धनवान् बुधचन्द्रयोः समायोगे।

सहजव्ययारिनिधनेष्वन्येष्वभयं च निःस्वतां याति ॥ 11 ॥

The native will be learned in poetry and arts and be wealthy if he has Mercury and the Moon together in the 3rd, 11th, 6th or the 8th in his nativity. If in other houses, one will be fearless and indigent.

Notes: See *Saravali*, Moon-Mercury in Lagna: Happy, steady mind, strong, liked by many, fluency in talk, intelligence etc. In the 4th: has relatives, sons, friends, respect, gold, conveyances etc. In the 7th: respect, reputation, soft body, proficient in writing and liked by a well placed person. In the 10th: rich, ministerial position, but at the end, separation from relatives follows.

The conjunction of Moon and Mercury makes one famous and lucky. (*Phala Deepika*, ch. 18).

He will be sweet tongued, clever in interpreting, famous and lucky (*Brihat Jataka*, ch. 14).

गुरुचन्द्रयोगजातो धनवान् सुतदारवान् विनीतश्च।
सर्वत्र फलं प्रोक्तं मुक्त्वा सहजारिभं तयोर्नोचम् ॥ 12 ॥

Should Jupiter and the Moon be not in the 3rd or the 6th or depressed, the native with a combination of these two, will be wealthy. He will have wife and sons and be well-mannered.

Notes: The combination should not take place in the 3rd or in the 6th or the rasi concerned should not be Capricorn or Scorpio.

Should these two join in Lagna, the native has broad and prominent chest, and becomes a king with sons and relatives. If in the 4th, one is equal to king and himself a minister. In the 7th business man and dear to king. In the 10th—long hand, good education and financial gains. (*Saravali and Jataka Parijata*).

In a different context, Vaidyanatha forms Rajayoga in his *Jataka Parijata* with debilitated Jupiter in Lagna in Capricorn while the Sun is in Leo rasi or amsa. (ch. 7, sloka 15.) In our opinion, the Sun be better in Cancer in 2nd Navamsa so that the condition laid down is fulfilled.

क्रयविक्रयेषु कुशलो वस्त्राद्युपभोगवान् धनाध्यक्षः।
शिशिरकरशुक्रयोगे दशभे व्ययभे विदेशतोऽर्थाप्तिः ॥ 13 ॥

Should Venus and the Moon be together in the 10th house, one will be an expert trader, will enjoy good robes and life and will lord over money. If this combination be in the 12th house, he will obtain money from foreign countries.

Notes: These two planets in Lagna give beautiful body and enjoyment with whores and wife. Should they join in 4th, one is happy with wife and issues and has earnings through ships etc. If it is 7th house, one enjoys with many women and has little wealth and few sons. In the 10th house, these two bless with many servants, fame, royalty and ministership. (*Jataka Parijata*, ch. 8)

आराकजयोर्योगे नवमात्मजबन्धुर्मधनभे वा।
सुतबन्धुधर्मवित्तैः सम्पन्नोऽन्यत्र दुभगो मलिनः ॥ 14 ॥

If Mars and Saturn be together in the 9th, the 5th, the 4th, the 10th or the 2nd, one will have sons, relatives, virtue and wealth.

One is unlucky and dirty if he has these two planets in other Bhavas than those mentioned.

Notes: Mars and Saturn in Lagna curtail longevity. In the 4th, the native is a sinner and has no friend. In the 7th, one is deprived of marital comforts. One gets money through king with Mars and Saturn in the 10th house. (*Jataka Parijata*, ch. 8).

Mars and Saturn in the 7th in Cancer give a chaste and beautiful wife an exception indeed, made by Mantreswara in *Phala Deepika*, ch. 10, sloka 3, see *Patni Sathi Sobhan*. Saturn if not well placed and be in the 7th gives an ugly wife with protruding teeth.

शीतांशुमन्दयो दुर्बलदेहोऽतिनीचकर्मरतः।

मातृद्वेषी मूर्खो ह्युपचयभवनेषु सर्वसम्पन्नः ॥ 15 ॥

The Moon and Saturn together give an emaciated body. Such native will be bent upon doing base deeds, will dislike his mother and will be a fool. In 3, 6, 10 and 11, the said planets together bestow all kinds of wealth.

Notes: See notes under sloka 5 of this chapter.

कुजबुधयोगे चपलो दुष्टस्त्रीनायकोऽल्पसंतुष्टः।

मलिनः परानकाङ्क्षी केन्द्रेष्वर्थागमं सुखं लभते ॥ 16 ॥

Should Mars and Mercury be in one house, the native has no steady mind. He will be satisfied with little. He will be dirty and like to eat others' food. Should these two planets be in an angle, the native will get wealth and be happy.

Notes: If Mars and Mercury join in Lagna, the native is expert in fire and mineral works, becomes an ambassador and protects others' things. If they join in the 4th, he will have conveyances, friends, money etc., but will be deprived of relatives. If in the 7th, the native loses his first wife, changes place and is argumentative in nature. Should Mars and Mercury join in 10th, the native becomes an army chief, brave and cruel. He earns royal favour. (*Jataka Parijata*, ch. 8).

कुजगुरुयोगे बलवान् दीर्घायुः पुत्रवान् विनीतश्च।

रिपुर्भ्ररिःफलेषु व्यसनी रोगान्वितोऽल्पवित्तश्च ॥ 17 ॥

If Mars and Jupiter be in one house, the native will be long lived, will obtain sons, will be well-behaved. Should these, however, be in evil houses, i.e. (6th, 8th or 12th), the person will be addicted to vices, be sick and will have not much wealth.

Notes: If Mars and Jupiter are in Lagna, one acquires a chief post, is always enthusiastic and interested in religious field. If they join in 4th, the native is engaged in royal service. In the 7th, their conjunction makes one brave, move in hills, forts etc., and have good relatives. But this position is not congenial for marital harmony. These two planets in 10th make one famous and very wealthy. He will have a large family and is equal to a king. (*Jataka Parijata*, ch. 8).

The conjunction of Jupiter and Mars is very good for Leo, Aries, Sagittarius, Scorpio, Cancer and Pisces Ascendants.

कुजभृगुयोगे चपलः स्त्रीवशगो दुष्टकर्मकरः।

लग्नसुखास्पदभवने कुलाधिको ग्रामनेता वा । 18 ॥

If Mars and Venus are disposed in one house, the native will be fickle minded, will be at his wife's disposal and will indulge in wicked acts. Should the said conjunction be in the 1st, 4th or 10th, one will be chief of his caste or head of the village.

Notes: Should Mars and Venus be in Lagna, the native is of bad disposition, does bad deeds, is addicted to prostitutes and shortlived. He loses money through women. If they are in 4th, the native is deprived of sons and friends and suffers mental agony. Their conjunction in the 7th makes one addicted to women. He will not have a raiseworthy history. In the 10th, one is famous, wealthy and a minister to king. (*Jataka Parijata* ch. 8).

कुजमन्दयोऽस्तु योगे नित्यातो वातपित्तरोगाभ्याम्।

उपचयभवने नैव नृपतुल्यो लोकसंमतः ख्यातः ॥ 19 ॥

Mars and Saturn in one house give windy troubles (i.e. rheumatism etc). and bilious complaints. Should they be in 3rd, 6th, 10th or 11th house, such effects cannot be anticipated; on the other hand, the native will be equal to a king, liked by all and famous.

बुधगुरुयोगे बधिरो विद्वान् नेत्रातुरो नरो भवति।
व्ययनिघनशत्रुभे स्यात् सुभगी विख्याधर्मपरः ॥ 20 ॥

If Mercury and Jupiter are in one house, one will be deaf, learned and will have eye diseases. If they be specifically in the 12th, 8th or 6th, one will be lucky, famous and virtuously disposed.

Notes: If the conjunction of Mercury and Jupiter is in Lagna, the native has pleasing personality, is virtuous, learned and is blessed with various pleasures. He is respected by the king. Should it be the 4th house, where these two planets are together, the native is recipient of regal favours, wealthy and has friends, wife etc. If they join in the 7th house, the native has good wife, is wealthy and excels his father. In the 10th, one is equal to a king or is a minister, is wealthy and learned. (*Vide Jataka Parijata*).

बुधभृगुयोगे विकलो विघातकुशलोऽल्पदारपुत्ररतः।
भाग्यसुतमूर्तिभे स्याद्विशिष्टनामान्वितो धनाध्यक्षः ॥ 21 ॥

Should Mercury and Venus be in one house, the native will be maimed (or spiritless); his welfare (or prosperity) will be checkered. He will have mean wife and sons and yet he will be affectionate to them. Should the conjunction be in the 9th, the 5th or the 1st, he will earn titles and immense money.

Notes: Mercury and Venus and Lagna: beautiful, healthy and learned and honoured by the king. In the 4th: pleasing physique, friends, children and relatives. The native becomes a king or minister. In the 7th: one enjoys the company of cute dames. He is very wealthy and attached to a king. The 10th house combination makes the native wise in politics, a king, virtuous and wealthy. He completes every undertaking successfully and patronises good people. (*Jataka Parijata*, ch. 8.)

बुधमन्दयोस्तु योगे दशमे लग्नेऽथवा धर्मे।
धनदारपुत्रमित्रैः समन्वितोन्यत्र कष्टफलम् ॥ 22 ॥

Should Mercury and Saturn be in the 10th, 1st or in the 9th, one will have wealth, wife, sons and friends. Their conjunction in other houses, will yield inauspicious results.

Notes: If Mercury and Saturn join in Lagna, the native has dirty appearance, is sinful and has no wealth and conveyances. He is short lived and unlucky. In the 4th: the native is deprived of food, friends, relatives etc. In the 7th: the native is very dirty, not virtuous, not helpful etc. In the 10th: he wins his enemies, is wealthy and has conveyances. (*Jataka Parijata*, ch. 8). Thus *Horasara* praises the combination of Mercury and Saturn in Lagna while *Jataka Parijata* does not. The view of Vaidyanatha is mostly true. Moreover, their combination in Lagna promotes sexual inability of the native. And in the 7th, the spouse receives such results.

गुरुभृगुयोगे मतिमानुदयात्मजधर्मेषु वा निधने।
स्त्रीधनपुत्रसमेतोऽन्यत्र गर्दैः पीडितोऽतिदुःखार्तः ॥ 23 ॥

If Jupiter and Venus join in the 1st, 5th, 9th or 8th, the native will enjoy wife, wealth and sons. Should the conjunction be in other houses, one will be troubled by diseases and be sorrowful.

Notes: Jupiter and Venus together in Lagna make one a king. In the 4th many conveyances. In the 7th--good wife, wealthy superior conveyances etc. In the 10th, many servants, abundant wealth etc. (*Jataka Parijata*, ch. 8). Generally this combination is good for wealth, luck, conveyances etc. Even Sagittarius natives are well-placed with this combination, though Venus is 6th lord. Similarly Libra natives also do well though Jupiter is the 6th lord.

देवगुरुमन्दयोगेऽनुपचयभवनेषु मानधनहीनः।
उपचयभवनेषु नरः प्रख्यातो राजपूजितो भवति ॥ 24 ॥

If Jupiter and Saturn be in houses other than 3, 6, 10 and 11, the native will have no self-respect and money. Should the combination occur in the 3rd, 6th, 10th and 11th, one will be famous and be worshipped by the king.

Notes: Should these two be in Lagna, the native is lazy, learned and has little comforts. In the 4th--good health, success over enemies, dear to all and good relatives. In the 7th--not attractive in appearance, dull headed and intent on gaining paternal property. In the 10th equal to a king, few children and many conveyances. (*Jataka Parijata*, ch. 8.)

The conjunction of Saturn and Jupiter is cogential for medical achievements, legal proficiency and mining etc.

As suggested by our present work, their conjunction in Upachaya is a boon to the owner of the radix.

शनिस्मितयोगे लग्ने कोणे केन्द्रेऽथवास्तभं मुक्त्वा।
स्त्रीवशागो नृपनेता धनवान् शेषेषु सत्वधनहीनः ॥ 25 ॥

Should Venus and Saturn be in Lagna, the 5th, the 9th, the 4th, 7th or the 10th, one will be commanded by his wife, be a chief in royal service and wealthy. In other houses, this combination will deprive one of his strength and money.

Notes: At the outset, the combination of Venus and Saturn or Venus and Mars is not at all practically good for a happy and long married life, irrespective of the bhava which has this combination. The malefic results will pronouncedly be felt if they join in Lagna, 2nd, 4th, 7th, 8th or 12th. Now see what Saravali says regarding Venus and Saturn joining together: In Lagna: beautiful and wealthy. In the 4th: gains through friends and relatives, honoured by king and wealthy. In the 7th: good for money, wife, fame etc. In the 10th: famous in the world, highly placed and minister.

The conjunction of Venus and Saturn makes one a boxing champion, an alchemist etc.

रविचन्द्रभौमयोगः पापिष्ठं स्वल्पजीवितं कुस्ते।
बन्धुसुतदारहीनं विकलाङ्गं लोकनिन्दितं कृपणम् ॥ 26 ॥

With the conjunction of the Sun, the Moon and Mars the native will be most sinfully disposed. His livelihood will not have much progress. He will be without relative, wife and children. He will be disabled. He will be blamed by the public and be a miser.

Notes: For Slokas from 26 to 52 of this chapter, notes appended are from Saravali, ch. 16.

Sun-Moon-Mars: shameless, sinful deeds, ability to make and handle machinery, will eliminate the whole band of enemies, courageous, clever in all things.

रविकुजबुधयोगोऽयं विरुद्धधर्मान्वितं विदेशरतम्।
कृपणं दयाविहीनं स्वाजितधननाशदुःखसन्तप्तम् ॥ 27 ॥

Should the Sun, Mars and Mercury be in one house, the native will be against righteous deeds. He will live in distant countries, be a miser and be unkind. The wealth acquired by him will vanish and he will be sorrowful.

Notes: Sun-Mars-Mercury in one house: reputed, daring without care for consequences, cruel, shameless, bereft of wife and children, wrestling ability.

रविबुधगुरुयोगेऽस्मिञ्जातो मतिमान्नेन्द्रदयितश्च।
वयसोऽन्ते धनहीनं परान्नुपुष्टः परोपतापी च ॥ 28 ॥

The combination of the Sun, Mercury and Jupiter in one house will make a person intelligent, dear to a king, penniless at the end and thus dependant on others even for a morsel of food. The native will hurt others' feelings.

Notes: Sun-Mercury-Jupiter in one house--Eye disease, great wealth, famous for scholarship, proficient writer, fluent talk.

रविगुरुसितसंयोगे दानपरो लोकविश्रुतो नृपतिः।
स्त्रीद्युतवञ्चितार्थः शत्रुजनैर्बाधितोऽतिदुःखार्तः ॥ 29 ॥

If the Sun, Jupiter and Venus are in one sign, the person will be intent upon giving donations, praised by the public and be a king. He will be cheated by women and in gambling and thus be devoid of his wealth. He will have trouble from enemies. He will suffer from grief.

Notes: Sun-Jupiter-Venus in one house: courageous, poor, ophthalmic, dear to king and helpful.

रविसितशनियोगेऽस्मिंस्त्यक्ताचारोऽतिवञ्चको दुःखी।
आयविहीनो रोगी च वार्धके किञ्चिदर्थसम्पन्नः ॥ 30 ॥

Should the Sun, Venus and Saturn be in one house, the native will be devoid of religious codes, be a big cheat, and be miserable. He will not have any income. He will be sick. But in his old age he will possess some money.

Notes: Sun, Venus and Saturn in one house: fear from his enemies, no self respect, suffers leprosy, bad ancestry and little academic achievements.

चन्द्रकुजसौम्ययोगे विख्यातो लोकपूजितो ज्ञानी।
वाग्मी दयासमेतो वयसो मध्य दरिद्रश्च ॥ 31 ॥

If the Moon, Mars and Mercury be in one house, the native will become famous, be worshipped by the public, learned, eloquent in speech, kind and will be penniless in the middle of his life.

Notes: Moon, Mars and Mercury in one house: mean habits, no children, no relatives and friends.

चन्द्रबुधाङ्गिरसानां योगः कथितः प्रशस्तविभवकरः।
विद्वांसं धनवन्तं प्रतापबहुलं महीपतिं कुरुते ॥ 32 ॥

If the Moon, Mercury and Jupiter be in one house, the native will have a widely exalted status. He will be very learned, rich, valorous and a king.

Notes: Moon, Mercury and Jupiter in one house: Rich, renowned, dear to king, many children, many brothers and high status in life.

चन्द्रगुरुशुक्रयोगे जातो राजा भवेन्न सन्देहः।
गजतुरगयानमुख्यैः परिजनकोशादिभिर्युतो भवति ॥ 33 ॥

The native will undoubtedly become a king if the Moon, Jupiter and Venus be in one house. He will have elephants, horses, conveyances, serving force, treasury etc., at his command.

Notes: Moon, Jupiter and Venus in one house: learned yet devoted to mean acts, greedy and jealous.

चन्द्रसितमन्दयोगे मानीधनवान् दयापरो भोगी।
नात्युच्छ्रितो न नीचः स्वपुत्रपशुवन्धुपूजितो भवति ॥ 34 ॥

Should the Moon, Venus and Saturn be in one house, the native will have self-respect, be rich and kind. He will have luxuries at his disposal. His position in life will be neither great nor insignificant. He will have sons and cattle and be respected

by his relatives.

Notes: Moon, Venus and Saturn in one house: learned teacher, astrologer and author.

चन्द्रशानिसूर्ययोगे क्षीणधनो रोगपीडितो दुःखी।

याच्चापरोऽङ्गहीनः सेवानृत्योपजीवनं कुरुते ॥ 35 ॥

If the Moon, Saturn and the Sun join in one rasi, one will not acquire much riches. He will be accosted by diseases and be aggrieved. He will go abegging and be disabled. His means of livelihood will be service and dance.

Notes: Moon, Saturn and Sun in one house: passionate, foolish argumentative, pauper, serves others.

कुजबुधभृगुयोगोत्थः शिशुभावे रोगपीडितः किञ्चित्।

सरसकलाविनयज्ञो नरेन्द्रपुत्रोऽतिविश्रुतो लोके ॥ 36 ॥

Should Mars, Mercury and Venus join in a single rasi, one will be sick right from the childhood, to a small extent. He will be in a position to remain jocularly disposed, be a prince, and be a widely famed.

Notes: Mars, Mercury and Venus in one house--mean birth, defective organ, fickle minded, cruel and sweet talk.

कुजगुरुकवियोगेऽस्मिन् वाहनपरिवारपूरितः पुरुषः।

विख्यातो धनपुष्टः पुत्रधरित्र्यन्वितो महाभोगी ॥ 37 ॥

Should Mars, Jupiter and Venus be in one house, the native will have conveyances and attendants at his disposal. He will attain great fame and wealth. He will possess issues and lands and enjoy greatly.

Notes: Mars, Jupiter and Venus in one house--liked by king, virtuous sons, enjoys company of beautiful girls, pleases all.

कुजशुक्रमन्दयोगे मातुरनिष्ठो विदेशसञ्चारी।

परयुवतिरतोऽनार्यो नृपालकुलतः पराभवं लभते ॥ 38 ॥

Should Mars, Venus and Saturn be in one house, it is ominous for the mother of the subject. He will wander in foreign

countries and be addicted to other ladies.' He will be base and be insulted by royal circles.

कुजरविजार्कसमाजे पापी परदारवञ्चकोऽल्पायुः।
निघ्नं याति विदेशे विषाग्निशस्त्रैर्निपीडितो बन्धैः ॥ 39 ॥

Should Mars, Saturn and the Sun be in conjunction, the native will be in a sinner. He will deceive others' wives. He will have a short span of life. His end will occur in a foreign country through poison, fire or jail.

Notes: Mars, Saturn and Sun in one house: diseases, defective organs and ignorance.

कुजरविसौम्यसमूहः करोति मनुजं सदाटनाभिरतम्।
काले काले लभते किञ्चिद्धान्यं स चौदनं यत्नात् ॥ 40 ॥

If Mars, the Sun and Mercury be in one house, one will ever be roaming. From time to time, he will gather some grains and cook them (i.e. he will have to make efforts for every square meal on day-to-day basis.)

Notes: Refer to sloka 27, *supra*.

बुधगुरुशुक्रा मिलिताः कुर्वन्ति महीपतिं जातम्।
सुसमृद्धं विनयाद्यं माण्डलिकं कीर्तिसम्पन्नम् ॥ 41 ॥

The conjunction of Mercury, Jupiter and Venus will make the native a king. His possessions will be plentiful. He will be modest. His fame will be spread in the (whole) region.

बुधसितमन्दयुतौ सञ्जातो नरपालको धनाद्यश्च।
स्थिरबुद्धिश्चिरजीवी विख्यातो लोकसम्मतो ज्ञानी ॥ 42 ॥

Should Mercury, Venus and Saturn be in one house, the native will be ruler of men, wealthy, steady in mind, famous, longlived, acceptable to all and learned.

बुधशनिदिननाथानां योगे जातोऽतिरक्तपित्तवपुः।
स्वजनद्वेषी हीनो विदेशवासी सिरालुकृशदेहः ॥ 43 ॥

Should Mercury, Saturn and the Sun be together, one will have a very bloody and bilious physique, will hate his own men, be meanly disposed, will live in foreign countries, will have more

veins and an emaciated body.

Notes: Sun, Mercury and Saturn in one house: Impotent, lacks masculine qualities, poor.

बुधरविशुक्रसमाजे भोगधनैश्वर्यसंयुतः पुरुषः।
मातृपितृबन्धुवर्गैः संयुक्तो मानशौर्यसम्पन्नः ॥ 44 ॥

Should Mercury, the Sun and Venus be in one house, the native will enjoy luxuries, wealth and the kind and be among his parents and relatives. He will have respect and valour.

Notes: Mercury, Sun and Venus in one house--dissatisfaction, impolite, likes travels, leaves native place due to the wishes of elders, sorrow on account of wife.

बुधरविजभौमयोगे जातो वेश्यापतिर्विदेशरतः।
बन्धुषु वैरं कुरुते निःस्वोऽल्पायुर्विनष्टपशुदारः ॥ 45 ॥

If the planets Mercury, Saturn and Mars be together in one house the native will be a prostitute's husband, be intent on living in distant countries, be inimical to his men, aggrieved, shortlived and loses his cattle and wife.

Notes: Mercury, Saturn and Mars in one house--servitude, black eyes, ugly personality, diseased mouth.

गुरुशुक्रमन्दयोगे कुलाधिनाथः कुटुम्बसौख्ययुतः।
मितलाभो मितभोगी विख्यातो लोकसंमतो जातः ॥ 46 ॥

If Jupiter, Venus and Saturn join in one house, the native will be a principal member of his castemen, and be happy with his family. He will have limited gains and luxuries. He will be famous and be liked by all.

Notes: Jupiter, Venus and Saturn--highly praiseworthy habits, will reach royal position though low born, wide spread reputation.

गुरुभौमसूर्ययोगे वित्ताढ्यो लोकपूजितो विद्वान्।
रिपुरोगभयत्यक्तः समस्तसौख्यान्वितो जातः ॥ 47 ॥

Should Jupiter, Mars and the Sun be in conjunction, one will be wealthy, worshipped by the people, learned and be free from

sickness and enemies. He will have every kind of happiness.

Notes: Jupiter, Sun and Mars--premier or commander, wealthy, powerful, keeps up his word.

गुरुकुजमन्दा युक्ताः कुर्वन्ति नरं पुराधिपं बलिनम्।
क्लेशसहिष्णुं धनिनं मात्सरिणं मानशौर्यसम्पन्नम् ॥ 48 ॥

Should Jupiter, Mars and Saturn be in conjunction, the native will be a town's head and be strong. He will put up with difficulties. He will be wealthy, jealously disposed, respected and valorous.

गुरुशनिचन्द्रसमाजे स्त्रीलोलः पुत्रसौख्यसम्पन्नः।
प्रियभाषितजनमित्रं मातापितृदेवगुरुभक्तः ॥ 49 ॥

Should Jupiter, Saturn and the Moon be together, one will be after women. He will have issues and be happy. He will speak sweetly and be friendly to the people. He will respect his parents, preceptors and gods.

Notes: Jupiter Moon and Saturn in one house: well versed in sacred sciences, addicted to women past their prime, free from diseases, not angrily disposed, leader in society.

त्र्यादिग्रहैर्विलग्ने दशमे धर्मेऽथवा युक्तैः।
बहुकार्यो बहुगुणवान् बहुधिषणः स्याद्धनेशसमभोगः ॥ 50 ॥

The native who has three or more planets either in the Ascendant, or the 10th or the 9th, will engage himself in multifarious activities, will have numerous good qualities, will be extremely intelligent and will enjoy like a lord of wealth.

चन्द्रगुरुभूमिपुत्रैरेकर्षगतैर्न नीच भवनस्थैः।
षट्सप्ताष्टव्ययभं हित्वा शेषेषु शक्तिवित्तयुतः ॥ 51 ॥

Should the Moon, Jupiter and Mars be in one house, they give vigour and wealth. This is not so in the case of one of them being in depression, or their being in 6th, 7th or 8th houses.

Notes: Moon, Jupiter and Mars: soft body, passionate, stealing tendency, liked by women.

शनिचन्द्रभौमभृगुजैरेकक्षेधर्मकर्मलग्ने वा ।
संसारबन्धरहितो विदेशवासी सुखी भवति ॥ 52 ॥

Should Saturn, Moon, Mars and Venus join in 9th, 10th or the Ascendant, one will not have any bonds of family and relatives, will live in foreign places and be happy.

Notes: Moon, Mars and Saturn--wicked habits, loss of mother in boyhood, mean status, mischievous and hated by many.

The effects of two or three planets joining in houses are subject to change according to Lagna at birth.

एकक्षगतैः सौम्यैः शुभातिरिक्तं फलं विनिर्देश्यम् ।
पापसमूहैः कष्टं मिश्रं मिश्रैभवेन्नियतम् ॥ 53 ॥

If benefics only join in a bhava, the effects produced will be very superior. Inauspicious results will follow if malefics join together. Combination of planets, if be mixed in nature then the effects will be equally mixed.

चतुराद्यैर्विहगैन्द्रैरेकक्षगतैस्तु मिश्रफलभोक्ता ।
तेषां दशासु नियतं फलं विपाके शुभाशुभं तुल्यम् ॥ 54 ॥

If four or more planets join in a house, only mixed effects will follow. The results will manifest in the major and subperiods, depending on the good or bad disposition of the planets.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे
द्वयादिग्रहयोगफलाध्यायः ॥

Thus ends the 23rd Chapter entitled "Conjunctions of two or more Planets and their Effects" in Horasara of Prithuyasas son of Varaha Mihira

CHAPTER 24

चतुर्विंशोऽध्यायः

अथ जातकभङ्गास्तत्फलानि च

अर्केन्दुभूमिपुत्रैः केन्द्रगतैर्भाग्यभे व्यये वाऽपि।

जलयोग इति ख्यातो नान्यग्रहमिश्रितैस्तु बलहीनैः ॥ 1 ॥

Should the Sun, the Moon and Mars join in 1st, 4th, 7th, 10th, 9th or 12th, being devoid of strength, the notorious Jalayoga is produced.

Notes: In this chapter, powerful Avayogas are explained which are capable of imbalancing the good yogas in a nativity. Before analysing the possible goods from Rajayogas, these adverse combinations should be given equal consideration in order to arrive at right and sensible conclusions.

प्रकृतिजडोल्पमनीषो ज्ञानधनैश्चर्यवर्जितश्चफलः।

स्तब्धः परानकाङ्क्षी जलयोग जायते मनोःदुखी ॥ 2 ॥

The native who has the said जल योग will be a dunce, unimportant and devoid of any wisdom and wealth. He will have no fixity of mind. He will be stubborn (in the sense, he will not accept any good thinking) and he will depend on others for food. He will be subject to mental worries.

भाग्याधिपे व्ययस्थे व्ययेश्वरे वित्तगे बलक्षीणे।

विक्रमसंस्थैः पापैर्योगः केमद्रुमो ज्ञेयः ॥ 3 ॥

Kemadruma yoga (of another kind) is produced when the lord of the 9th is pushed to the 12th house while the 12th lord is in the 2nd without strength. Simultaneously, the 3rd house shall have placement of malefics.

Notes: This Kemadruma is formed with a different planetary set up as above while the commonly known Kemadruma is produced thus: The Moon without planets on at least one side or with her or in her angles. The angular occupation is known to cancel Kemadruma yoga caused by the Moon without planets in 12th, 2nd or with her.

परदारत्तो नित्यं परान्काङ्क्षी कुधर्मकर्मरतः।
बहुऋणभागी पुरुषो जातः केमद्रुमे भवेद्योगे ॥ 4 ॥

One born with the Kemadruma yoga (mentioned in the above sloka) will be after others' housewives, will always look upto others for his food, will indulge in bad deeds and will contract several debts.

सप्ताष्टमगैः पापलग्नशे नीचगे तदंशे वा।
गुलिकोदयवेलायां जातः कुलनाशको न सन्देहः ॥ 5 ॥

Should the 7th and 8th be occupied by malefic planets, while the Lagna Lord is in fall in rasi or navamsa, one born in Gulika Kala, will destroy his family.

Notes: This yoga means, that his family will end with him and not descend any further.

For calculation of Gulika, the following should be noted. Gulika's position will correspond to the rising degree at the moment noted below:

(A) For day birth, Sunday 26 ghatas, Monday 22 ghatas, Tuesday 18 ghatas, Wednesday 14 ghatas, Thursday 10 ghatas, Friday 6 ghatas and Saturday 2 ghatas. All calculations are from sun-rise.

(B) For night birth: From Sunday onwards respectively at 10, 6, 2, 26, 22, 18 and 14 from sun-set.

Gulika Kala is interpreted as Gulika in Lagna obviously.

Like Rahu Kala, there is Gulika Kala also which may also, however, fit in this context.

नीचारिभांशकगतैर्ग्रहैः समस्तः स्वतुङ्गभवने वा।
शुधकर्मान्यमसंस्थैर्जातो भिक्षाशनो नरो भवति ॥ 6 ॥

If all the planets are in fall in Rasi and Navamsa or if they are

exalted in houses not happening to be the 9th/10th, the native will only get his food by begging.

Notes: The fall of one time of all the planets in rasi is not possible. Out of the 7, maximum 6 planets can be in fall. However, all can occupy neecha navamsas. The author allows the fall to take place both in rasi and navamsas. Similarly, all planets (i.e. leaving the nodes of course) cannot be again in exaltation in rasi. Here also, additionally navamsa should be considered. The exaltation should essentially be in 9th or 10th for one planet at least so that the Bhikshasana yoga does materialize.

होरेश व्ययसंस्थे नभसि क्रूरे सरक्तके चन्द्रे।

जातोऽभियोग उक्तः परदेशरतो दरिद्रः स्यात् ॥ 7 ॥

When the Ascendant lord is in the 12th, a malefic placed in the 10th and the Moon is with Mars, Abhi yoga (अभियोग) is formed which makes one wander in distant places and suffer from penury.

नवमोदयात्मजस्थौ रविचन्द्रौ भ्रातृकेन्द्रगे जीवे।

शनिकुजवासरकाले जातः सोन्माद एव स्यात् ॥ 8 ॥

Should the Sun and the Moon be in the 9th, the Lagna or the 5th while Jupiter is in the 3rd house or in a Kendra, one born thus will become mad. In such a yoga, essentially, the Kala Hora काल होरा at birth shall be that of Saturn or Mars.

Notes: A day of 60 ghatis is divided into 24 horas, each of 2½ ghatis or one hour. The first hora after sun-rise is ruled by the planet after whom the day is named. That is, on Thursday, the first hora will be that of Jupiter; on Saturday, first hora is Saturn's and so on. The next hora is ruled by the lord of the sixth day from the first one. That is, the 2nd hora of Thursday is that of Mars. Similarly the 3rd hora is ruled by the lord of the sixth day counted from the 2nd hora lord. And the counting goes on in the same way.

बुधचन्द्रौ केन्द्रगतौ नान्यग्रहवीक्षितौ न संयुक्तौ।

योगोऽयं पैशाचस्तत्रोत्पन्नः स सोन्मादः ॥ 9 ॥

Should the Moon and Mercury join in an angle, without the

aspect or company of another planet Paisacha (पैशाच) yoga is produced. Such person will be mad.

भृगुचन्द्रौ केन्द्रगतौ रन्ध्रे वा पञ्चमेऽथवा पापे।
योगो महागदाख्यस्तत्रोत्पन्नः स सोन्मादः ॥ 10 ॥

If Venus and the Moon are in an angle, while malefics are in either the 8th or the 5th, Maha Gada yoga (महा गदा) is produced. This results in insanity.

भृगुचन्द्रौ केन्द्रगतौ रन्ध्रे वा पञ्चमेऽथवा पापे।
योगो महागदाख्यस्तत्रोत्पन्नस्त्वपस्मारी ॥ 11 ॥

This sloka is only a repetition of Sloka 10 above.

सारे शनौ विलग्ने लग्नेशे वित्तरन्ध्रे चन्द्रे।
बुधशुक्रौ केन्द्रगतौ श्रेष्ठकुलो नीचतां याति ॥ 12 ॥

If the Ascendant is occupied by Mars and Saturn, while its lord is in the 2nd or the 8th along with the Moon and Mercury and Venus are in a Kendra, even a person born in superior caste becomes a base man (i.e. he will not shine in life.)

कुजसौरौ केन्द्रगतौ लग्ने राहुः शुभा व्ययारिस्थाः।
चण्डालयोग इह चेञ्जातो निजवंशकर्मरहितः स्यात् ॥ 13 ॥

Should Mars and Saturn be in an angle, Rahu in the Lagna while benefics are in the 12th or the 6th, Chandala yoga is formed. This yoga will make one shun the duties prescribed for the family he succeeds.

बुधभृगुचन्द्रा केन्द्रयाता लग्ने च राहुणा सहिते।
चण्डालयोग उक्तस्तत्रोत्पन्नो हि नीचकर्मा स्यात् ॥ 14 ॥

If Mercury, Venus and the Moon are relegated to angles while Rahu is rising again Chandala yoga is produced. The person who has such yoga will take to mean acts.

परिवेषकालजातो लग्नाद्रिपुरन्ध्रगः शनिःसारः।
लग्नत्रिकोणरहितो सुरपूज्ये जायते त्वपस्मारी ॥ 15 ॥

Epilepsy is caused to one born in Parivesha kala, who has simultaneously Saturn and Mars in the 6th or the 8th with Jupiter

not occupying the 1st, 5th or 9th houses.

सारे शनौ विलग्ने लग्नेशे वित्तरन्ध्रभाग्यस्थे।

सौम्यैः केन्द्रबहिष्टैर्जातस्याजीवितं रोगः ॥ 16 ॥

Should Saturn and Mars be in the ascendant while the lord thereof is in the 2nd, the 8th or the 9th with benefics not being angular, one will suffer from diseases throughout his life.

शशिशनिशुक्राः केन्द्रे व्ययाष्टगौ भास्करावनीसूनु।

केमद्रुमोऽपरोऽयं योगेऽस्मिन् जन्मभूमिमात्रपरः ॥ 17 ॥

Should the Moon, Saturn and Venus be in angles while the Sun and Mars are in the 12th and the 8th, another kind of Kemadruma yoga is produced. Such native will confine to his birth place only, (for his livelihood).

षष्ठाष्टमव्ययगताः पापाः कुर्वन्ति जातिविभ्रंशाम्।

कर्मधनस्थैश्च तथा शुभराशौ वर्जिते शुभैर्वाऽपि ॥ 18 ॥

If malefics are in 6th, 8th or 12th house, one is ousted from his caste. Same is the result when these planets are in the 10th and 2nd while auspicious rasis are not occupied by benefics.

भाग्याधिपे व्ययस्थे पापयुतौ जन्मलग्नयोर्नाथौ।

अस्तं यातौ जातः स्वकुलध्वंसी विनष्टसुतदारः ॥ 19 ॥

Should the lord of the 9th be posited in the 12th while the lords of the Moon sign and Lagna are with malefics and combust in the Sun, the person will damage the fame of his dynasty and will lose his wife and sons.

अशुभशुभैः केन्द्रस्थेर्होरापतिना निरीक्षितश्चन्द्रः।

सौरांशगतो वा योगः कुलपांसनो नाम ॥ 20 ॥

When angles are occupied by malefics and benefics and the Moon is aspected by Lagna Lord or alternatively in Saturn's Amsa, there is formation of Kulapamsana yoga.

स्वगृहाच्चयुतो दरिद्रो विदेशवासी विनष्टसुतदारः।

दोषगणैरभिभूतो योगे कुलपांसने जातः ॥ 21 ॥

The native who has Kulapamsana yoga will be deserted by

his family members, will face accute penury, live in foreign countries, lose his wife and sons, and suffer blemishes galore.

भाग्याधिपेऽर्कयुक्ते स्वसुतस्थाने न चापि शुभदृष्टे।

पापैः सहजारिस्थैर्जातो नीचप्रवृत्तिजीवी स्यात् ॥ 22 ॥

If the lord of the 9th house is in the 2nd or in the 5th along with the Sun, unaspected by benefics while the 3rd and 6th are occupied by malefics, one will take to mean professions or acts.

मन्दर्क्षे लग्नगते चन्द्रे केन्द्रे शनैश्चरे यस्य।

व्ययसंस्थे सुरपूज्ये जातो भिक्षाशनोपजीवी स्यात् ॥ 23 ॥

Should the Moon be in a house of Saturn, while Saturn is in an angle and Jupiter is in the 12th, the person resorts to begging as profession.

Notes: The latter two positions may be counted either from the Moon or the Lagna.

The position referred in the sloka can be for example thus: Moon in the Aquarius, Saturn in Leo and Jupiter in Capricorn in fall.

लग्नाधीशान्मृत्युषष्ठव्ययस्थैः पापैर्जातो जन्मभूमेर्निवृत्तः।

जन्मेशाच्चोद्विक्रयाद्दोषजाद्वा भाग्यस्थाने वर्जिते स्वाधिपेन ॥ 24 ॥

If there are malefic planets in the 8th, the 6th and the 12th counted from the rasi occupied by Lagna Lord, one will leave his native place. If such houses as reckoned from the rasi occupied by the Lord of the Moon sign while the 9th is unoccupied by its own lord, one will leave his native place by selling away his possessions and because of blemishes of his own.

सौम्येड्य (न्दु) शुक्रे रिपुनीचसंस्थैरंशे तथा लग्नगतेऽर्कपुत्रे।

जातो हि दुःखी कुलदोषभूतः स्त्रीपुत्रहीनो निधनेऽपि कृच्छ्रम् ॥ 25 ॥

Should Mercury, Jupiter (Moon) and Venus be in their inimical houses or in fall in rasi/amsa, while Saturn is in the Ascendant, one will suffer on account of blemishes of the family (i.e. his ancestors) and be deprived of wife and sons. The same results can be indicated by 8th house also.

Notes: As per the second principle, the said benefics should be in the 8th rasi/amsa which are inimical. These can be in the 8th rasi but different navamsa in fall differently. For example, for Dhanur lagna, these 3 planets can be in the 8th in Capcer, at the same time Venus in Virgo navamsa, Jupiter in Capricorn navamsa and Mercury in Pisces navamsa, all in debilitation, while Saturn can possibly rise in Sagittarius.

स्वत्रिकोणगृहं केचित्स्वोच्चं याताः स्वमन्दिरम्।

अतिनीचो रविश्चैको न तेषां फलसंभवः ॥ 26 ॥

The Sun singly in deep fall can nullify the good effects in the horoscope, though the other planets may well be in their own, Moolatrikona and exaltation hosues.

Notes: We give below various other Jataka Bhanga yogas, which are capable of counter-acting Raja yogas:

- (1) Moon in fall in 4th for Leo Lagna
- (2) Mars in 28° of Cancer when Cancer rises.
- (3) Mercury in 15° Pisces for Virgo Lagna.
- (4) Jupiter in Capricorn 5° for Taurus.
- (5) Venus in 27° in Virgo for Taurus.
- (6) Saturn in 20° of Aries for Pisces.
- (7) Lords of 9th, 10th and 11th in fall simultaneously. (This is not possible for Sagittarius Lagna, Virgo lagna, Capricorn Lagna, and Leo Lagna.)
- (8) If four planets are in inimical houses or Neecha Navamsas, Rajayogas are defunct.
- (9) Moon or Lagna not aspected by any planet.
- (10) The 10th house without any occupation or aspect.
- (11) Malefics in fall and angular.
- (12) Benefics combust and non-angular and Rahu in Lagna receiving Moon's aspect while malefics are in 3, 6 and 11.

उच्चस्थोऽपि तुलांशे वा स्थितः कमलबोधनः।

सार्वभौमस्य पुत्रोऽपि नीचत्वमधिगच्छति ॥ 27 ॥

Should the Sun be in Libra Navamsa, inspite of his being in exaltation in rasi, even an emperor's son will be jettisoned down

to a base position.

Notes: The Sun in Bharani 3rd quarter will cause such a yoga.

According to *Jataka parijata*, the Sun as above should be aspected by malefics. The condition of aspect by malefics is not laid down by Horasara.

तुलायां दशमे भागे स्थितः कमलबोधनः।
सहस्रं राजयोगानां नाशयत्याशु जन्मनि ॥ 28 ॥

Should the Sun's position be in Libra 10 degrees, even 1000 Rajayogas are cancelled.

सचिवो दानवेड्यस्य नीचांशे समुपस्थितः।
संप्राप्तमतुलं राज्यं क्षिप्रं नाशयेत् ध्रुवम् ॥ 29 ॥

Should Venus be in Virgo navamsa, even an unparallel empire will decline.

उल्कापाते व्यतीपाते निघति केतुदर्शने।
अपि राजकुले जातो भिक्षान्नेनोपजीवति ॥ 30 ॥

The native, though belonging to a royal family if born at the fall of a meteor, in Vyatipata, during a roaring thunder, or at the sight of comet will live on alms.

Notes: See *Jataka Tatwa*, principle No. 190.

लग्ने ज्ञद्रेक्काणे शशिना दृष्टे चतुष्टयस्थेन।
जातो नृपतिकुलष्वापि शिल्पी स्यान्निश्चितं मुनिभिः ॥ 31 ॥

Should the Lagna fall in Mercury's decanate and be aspected by the Moon from an angle, even a person born in royal family will become artisan without any doubt, as declared by the sages.

नीचे सौरिनवांशे शुक्रे स्याद्रविशशाङ्कयोर्मदने।
मन्देनालोकितयोर्मात्रा सार्धं परप्रेष्यः ॥ 32 ॥

Should Venus be in fall or in a navamsa of Saturn and aspected by Saturn while the Moon and the Sun are in the 7th from Lagna, the native along with his mother serves others.

Notes: Jataka Parijata, ch. 6 sloka13 also describes the above yoga.

सूर्यांशे यदि चन्द्रश्चन्द्रांशे भास्करः स्थितश्च यदि।
सममेकराशिगतयोर्दुर्बलदेहो भवेत् पुरुषः ॥ 33 ॥

If the Moon is in the navamsa of the Sun and *Vice Versa* while both of them are in one rasi, the native will have an emaciated body.

Notes: The exchange of navamsas between the Sun and Moon lets down all the Rajayogas in the horoscope and the native suffers great poverty.

निधनारिधनव्ययगा रविचन्द्रकुजार्कजाः क्रमान्वितम्।
नयनविघातं कुर्युर्बलवद्ग्रहदोषसंभूतम् ॥ 34 ॥

According to the Sun, the Moon, Mars and Saturn occupying in their order the 8th, 6th, the 2nd and the 12th, loss of eye sight should be predicted through the strongest of the planets, i.e. defect concerning such planet's humour will cause loss of eye sight.

धर्मायसहजसुतगाः पापाः सौम्यानवेक्षिता बलिन्।
श्रवणविघातं कुर्युः सप्तमसंस्थाश्च दन्तवैकृतिनम् ॥ 35 ॥

Should malefics be in 9th, 11th, 3rd and 5th unaspectd by benefics damage of hearing should be forecast. One's teeth will present unsightly look, if these planets are in the 7th (and not aspectd by benefics).

उदये दिनकरपुत्रे सप्तमधीधर्मगे कुजे जातः।
सोन्मादः क्षीणेन्दौ चन्द्रात् सूर्ये व्ययेऽप्येवम् ॥ 36 ॥

The person will be insane if Saturn is in Lagna while Mars is in the 7th, the 5th or the 9th and Moon is decreasing. The same results will occur if the Sun is in the 12th from the Moon.

सितचतुरस्रोपगतैः पापैः सौम्यग्रहैरदृष्टयुतैः।
दहनोद्बन्धविषाद्यैर्जायामरणं विनिर्देश्यम् ॥ 37 ॥

Should the 4th and the 8th houses from Venus be occupied by malefics, without being aspectd by or conjoined with

benefics, death of the native's wife shall take place by fire, confinement, poison etc.

पापद्वयमध्यगते शुक्रे बलवर्जितेऽरिनीचांशे।
जायामरणं विद्यात् पूर्वोक्तनिमित्तजं च वक्तव्यम् ॥ 38 ॥

Should be Venus placed in the midst of two bad planets, be weak and in inimical or neecha amsa, the native's wife will die for the reasons stated earlier, (i.e. as in sloka 37).

उदयास्तगयोर्ग्रहयोः शुक्रे बलवर्जिते च कोणस्थे।
सार्के च विकलदारो निःस्वप्रायोऽन्यदारनिरतश्च ॥ 39 ॥

If Venus is weak and is with the Sun in a trine while the 1st and 7th are occupied (by some planets), the natives will have a disabled wife, will be sorrowful and addicted to others' wives.

कोणोदयेऽस्तगोऽब्जेऽच्छे वा वन्ध्यापतिर्जातः।
लग्नव्ययनिधनस्थैः पापैरसुतो भवेत्सुते चन्द्रे ॥ 40 ॥

If Saturn is in the ascendant, while the Moon and Venus are in the setting house, i.e. the 7th house, one will have a barren wife. Should the 1st, the 12th and 8th be occupied by malefics, while the Moon is in the 5th house, the native will not have any children.

दाराधिपे सुतस्थे दारविनाशो विनष्टतनयो वा।
लग्नसुतरन्ध्रिः फेष्बशुभाः कुर्वन्ति वंशविच्छित्तिम् ॥ 41 ॥

When the lord of the 7th is in the 5th, the native's wife is destroyed and he will lose his children. Should malefics be in the ascendant, the 5th, the 8th and the 12th, one's family is destroyed.

बुधभार्गवयोरस्ते सुखगे पापे गुरौ सुखस्थेऽपि।
वंशच्छेता जातश्चन्द्रान्निधनस्थिते पापे ॥ 42 ॥

Should Mercury and Venus be in the 7th house while the 4th house is occupied by a malefic planet and the Moon has another malefic in her 8th the dynasty of the native is destroyed. Even Jupiter in the 4th house cannot save one in such a circumstance.

रन्ध्रेश्वरे सुतस्थे लग्ने पापग्रहे शशी सुखगः।
सुतभेशे बलहीने जातो वंशक्षयं याति ॥ 43 ॥

Should the lord of the 8th house occupy the 5th, while Lagna has a malefic planet in it and the 4th has Moon therein, with the 5th lord being weak, there will be no descendancy after the native.

Notes: In addition to the 5th lord being weak, the following three conditions should prevail: The lord of the 8th in the 5th, a malefic in Lagna and the Moon in the 4th house.

चन्द्रे वा सूर्ये वा व्ययगे बलवर्जिते स काणः स्यात्।
द्यूनेऽष्टमगे भानौ पापयुते नेत्रदन्तरोगी स्यात् ॥ 44 ॥

Should the 12th house be occupied by weak Moon or weak Sun, one will be one-eyed. In case the Sun is in the 7th or the 8th house, along with a malefic, there will be eye diseases and tooth decay.

सुखसुतयुक्तौ पापै व्ययगे जीवेशरिनैधने चन्द्रे।
सौम्ययुतिदृष्टिहीने निःसन्दिग्धं भवत्यन्धः ॥ 45 ॥

If the 4th and the 5th contain malefics, Jupiter posited in the 12th while the Moon is in the 6th or the 8th without the aspect or company of benefics, the native will doubtlessly become blind.

चन्द्रे खमध्यसंस्थे द्यूनेऽवनिजेऽर्कवेसिगे मन्दे।
जातो भवत्यवश्यं विकलाङ्गो जातिभङ्गो वा ॥ 46 ॥

Should the Moon be on the meridian i.e. on the cusp of the 10th house, Mars be in the 7th house while Saturn is in the 2nd from the Sun, the native will be disabled and be removed from his caste. (He may change his religion also.)

चापमृगमत्स्यभांशे चन्द्रे पापान्विते स कुष्ठी स्यात्।
अलिकर्कर्यजवृषभांशे लग्ने वा पापसंयुते कुष्ठी ॥ 47 ॥

The native will incur leprosy if the Moon is in the navamsa of Sagittarius, Capricorn or Pisces. Similar results will have to be expected if the Lagna navamsa falls in Scorpio, Cancer, Aries or Taurus and be in the company of a malefic.

कर्कटवृश्चिकभांशे चन्द्रे पापान्विते स गुह्यगदः।
क्रोडोदरकर्णगदी चन्द्रे सुखभांशके सपापे स्यात् ॥ 48 ॥

The native will be affected as far as his private parts are concerned if the Moon being in the company of a malefic, falls in Cancer or Scorpio navamsa. Should the Moon be in the 4th navamsa and be conjoined with a malefic planet, there will be affliction to the native's chest, belly and ears.

राहुग्रस्ते चन्द्रे पापयुते रिःफरन्ध्रनवमे वा।
सोन्मादः पुरुषः स्यात् कलहप्रायोऽतिरोषी वा ॥ 49 ॥

If the Moon is shadowed by Rahu and be in the 12th along with a malefic, the native will become insane, tend to quarrel or be irritated.

Note: The combination is that of Moon, Rahu and another malefic in the 12th from Lagna.

जन्मपतिं विकलाङ्गं पश्यति सौरिश्चतुष्टये प्रबलः।
यस्य स भाग्यविहीनः प्रब्रज्यां प्राप्नुयात्पुरुषः ॥ 50 ॥

Should Saturn, posited in an angle with strength, aspect the lord of the Moon sign, the person will be disabled, unlucky and become an ascetic.

आरार्कजीवशनयः सहिता विलग्न-
केन्द्रत्रिकोणरहिता विबला यदि स्युः।
जातः कुलात्ययकरो धनपुत्रदारै-
र्हीनो विदेशानिरतो मुनिरेषः उक्तः ॥ 51 ॥

If the four planets, namely: Mars, the Sun, Jupiter and Saturn be together, avoiding the ascendant, the 4th, the 7th the 10th, the 5th and 9th (i.e. join in the 2nd, the 3rd, the 6th, the 8th, the 11th or the 12th) the native will be instrumental for the destruction of his dynasty, will be devoid of wife, sons and money and live in foreign countries.

गुरुहिमगुरुवीणामेक एवोदयस्थो
गगनतलगतो वा रिःफगश्चाल्पमूर्तिः।
अविकलबलभाजा सूर्यपुत्रेण दृष्टो
भवति हि नरनाथो दीक्षितः स्यात्स एव ॥ 52 ॥

Should one among Jupiter, the Moon and the Sun be in the Lagna or the 10th while a malefic is in the 12th even with ordinary brilliance and be aspected by an exceedingly strong Saturn, the native will lead men and obtain a holy order.

Notes: The aspect of Saturn should be on the planet in the Lagna or the 10th while a malefic is in the 12th even with ordinary brilliance and be aspected by an exceedingly strong Saturn, the native will lead men and obtain a holy order.

Notes: The aspect of Saturn should be on the planet in the Lagna or the 10th house, so that the holy order sustains.

कुमुदगहनबन्धुं सौम्यभागे बलस्थं
वियति गमनशीलः स्वोच्चमित्रर्क्षसंस्थः।
यदि दिनकरपुत्रः पश्यति प्राप्तवीर्यो
जनयति खलु जातं तापसं दुःखभाजन् ॥ 53 ॥

Should the Moon be in a benefic's rasi or amsa (of Mercury in particular) and be in aspect to Saturn, who is with strength, and going towards the meridian in own house or in exaltation house, the native will become a Sanyasi and be not happy.

Notes: For example, a Capricorn native with Moon in the 12th in the house of Jupiter and aspected by a strong Saturn posited in the 10th cusp in Libra will take to ascetism.

अतिशयबलयुक्तः शीतगुः शुक्लपक्षे
बलविरहितरक्तप्रेक्षितो लग्ननाथः।
यदि भवति तपस्वी सततं शोकतप्तो
धनजनपरिहीणः कृच्छ्रलब्धान्नपानः ॥ 54 ॥

When the Moon is waxing and is with exemplary strength and the ascendant lord in aspect to Mars who is devoid of strength, the native will take to penance, will be grief-stricken, be devoid of wealth and followers and will obtain his food and drink with difficulty.

Notes: The strength of the waxing Moon is with reference to her varga bala etc.

लग्नेश्वरोऽर्कसहितो यदि वीक्षमाण-
 श्चन्द्रं विलग्नभवनं यदि पापदृष्टम्।
 तत्र स्थितो भृगुसुतः सुरपूजितो वा कुर्या-
 न्निदान्तमभिजन्म विनाशयन्तम् ॥ 55 ॥

Should the lord of the ascendant join the Sun and aspect the Moon while Lagna is occupied by Venus or Jupiter and aspected by a malefic, the native causes destruction to the nobility of his birth.

Notes: This combination should be interpreted with caution. The malefic planet aspecting Venus or Jupiter in Lagna should be exceedingly strong, stronger than the aspected and simultaneously deadly inimical to the sign rising on the horizon. In such case, the native resorts to ignoble means.

नीचारिभाशकगतो भृगुजस्त्रिकोणे
 पापे विलग्नभवने शुभदृष्टिहीने।
 गार्हस्थ्यधर्मरहितो मुनिरस्य चाहु-
 राजीवनं सकललोकमतानुसारि ॥ 56 ॥

Should Venus be in depression or inimical rasi and amsa, a malefic planet in a trine and the Lagna without good aspect, the native will give up his domestic responsibilities, be sagely in disposition and throughout life will follow others in the matter of principles (i.e. will not have any of his own).

इत्यादि योगान् सकलान्निरूप्य बलाबलं चापि शुभाशुभानाम्।
 ज्ञात्वा नराणां प्रकृतिं समीक्ष्य समादिशेत्तत्र दशाफलानि ॥ 57 ॥

The several yogas enumerated as above should be carefully evaluated along with the planets' strengths and weakness so that the good or bad of the Dasa periods are rightly declared.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे जातकभङ्गाध्यायः
 चतुर्विंशः ॥

Thus ends the 24th Chapter entitled "Adverse combinations for a nativity" in Horasara of Prithuyasas, son of Varaha Mihira.

CHAPTER 25

पंचविंशोऽध्यायः

अथ स्त्रीजातकफलानि

स्त्रीपुरुषयोः समानं योगादि दशाफलं च पूर्वोक्तम्।
यद्यदयोग्यं स्त्रीणां तत्तत्सर्वं वदेत्स्वनाथेषु ॥ 1 ॥

The effects of various combinations and Dasas should be equally applied to both females and males. The effects applicable to women as denoted by their horoscopes shall be restricted to them alone if those are of such nature. The rest shall be applicable to their husbands.

Notes: The general rules of Raja yogas and Ava yogas, longevity, Dasa Bhuktis are equally similar for both men and women. Some rules like menstruation, carrying a child in the womb, chastity of mind and physique (पतिव्रत) and such others as peculiar to women shall be restricted to the fair sex only. The other common results like livelihood etc. may be interpreted for men from their wives' natal charts.

वैधव्यं निधनगृहे पतिसौभाग्यं सुखं च जामित्रे।
सौन्दर्यं तु विलग्ने विचिन्तयेत् पुत्रसम्पदं नवमे ॥ 2 ॥

The female's widowhood should be deduced from the 8th house. Her husband's luck and happiness are noted from her 7th house. Her appearance is indicated by her Lagna. Her children and wealth depend on her 9th house.

Notes: Of the Moon and Lagna, whichever is stronger, should be based for predictive purposes. A female's beauty, chastity, etc. are deduced from Lagna or Moon. Some say that 9th house indicates good or bad of the husband.

एषु स्थानेषु युताः सौम्याः शुभदा बलान्विता ज्ञेयाः।

क्रूरास्तु नेष्टफलदा भवनेशविबर्जिताः सदा चिन्त्यम् ॥ 3 ॥

Benefic planets which are strong will produce auspicious results if they are connected with the said houses. Malefics give bad effects in such cases. The Bhavas that are not occupied by their lords should be evaluated in such a manner.

पुरुषर्क्षे पुरुषांशे लग्नेन्द्रोः पापयुक्तयोर्जाता।

पुरुषाकृतिशीलयुता भर्तुरयोग्याऽसमञ्जसा कन्या ॥ 4 ॥

Should both of the Lagna and the Moon fall in masculine rasis and masculine amsas, and join malefics, she will have a male's appearance, be unbecoming and unfit for her husband.

समराशौ समभागे लग्नेन्द्रोः स्त्रीगुणान्विता कन्या।

सौम्ययुतदृष्टयोर्वा सुभागा साध्वी च विख्याता ॥ 5 ॥

Should both the Lagna and the Moon be in even rasi/amsa (i.e. female signs and amsas), the girl will possess a true feminine disposition. If benefics lend their aspects, or join Lagna/Moon as above, she will be lucky, chaste and famous.

लग्नेन्द्रोर्द्यो बलवांस्तस्य त्रिंशांशकैः फलं वाच्यम्।

त्रिंशांशेशो बलवांस्तत्प्रोक्तफलानि सम्यगायान्ति ॥ 6 ॥

Trimsamsa effects should be declared with reference to the stronger of the Moon and Lagna. The lord of such trimsamsa should also be strong.

Notes: The trimsamsas in odd signs are ruled as under: Mars 5, Saturn 5, Jupiter 8, Mercury 7 and Venus 5. In case of an even sign: Venus 5, Mercury 7, Jupiter 8, Saturn 5 and Mars 5. The 30 degree portion is allotted in the above proportion and order.

भौमर्क्षे भौमांशे कन्या मृतसूतिका गुणैर्हीना।

मायाविनी बुधांशे मलिनाचाराऽल्पपुत्रा स्यात् ॥ 7 ॥

The female born in a sign of Mars and in the trimsamsa of Mars will give birth to a dead child and will not be of good qualities. Should the trimsamsa be that of Mercury (in Aries and Scorpio), she will be cunning, will follow dirty principles and

have few issues.

पुत्रवती जीवांशु बहुव्यायार्ता पतिप्रिया कन्या।
कन्याजननी कन्या शुक्रांशे जारभोगसन्तुष्टा ॥ 8 ॥

Should the trimsamsa (in Aries or Scorpio) at birth be that of Jupiter, she will beget offspring, burdened by expenses galore and be dear to her partner. Should the said trimsamsa be of Venus, she will beget daughters and will indulge in secret (unsanctioned) sexual pleasures.

मन्दांशे प्रेष्या स्याहःशीला बहुविधा वनिता।
भानोरप्येवं हि त्रिंशांशफलं समादेश्यम् ॥ 9 ॥

Being an Arien or Scorpion if born in a trimsamsa of Saturn, the female will be a servant and be vicious in several ways. The position of the Sun in trimsamsa in similar manner may also yield similar results.

Notes: Apart from considering the Lagna and the Moon for trimsamsa position, the Sun in the various trimsamsas can also yield similar results. This is what is hinted at in the last line of this sloka.

बुधभवनेभौमांशे कन्या जारप्रियाल्पपुत्रा स्यात्।
सौम्यांशे तु कुलाद्या पशुधनभोगान्विता च शुक्रांशे ॥ 10 ॥

Should the birth in a sign of Mercury fall in Mars trimsamsa area, the female will be addicted to another man. She will have few issues. And in Mercury's trimsamsa she will be supreme of the family and if in the trimsamsa of Venus, she will have cattle, wealth and luxuries.

साध्वी पतिप्रिया वा जीवांशे क्षेत्रतुङ्गगे जीवे।
मन्दांशे क्लीवसमा मृजप्रजा वा न भर्तृयुक्ता वा ॥ 12 ॥

In the trimsamsa of Jupiter, a female born in a Mercury's sign will be devoted to her husband exclusively, be dear to him. If Jupiter is in own house or in exaltation sign, same effects will prevail. If she is born in a Mercury's sign, in Saturn's trimsamsa, she will equal a neuter, will give birth to dead child (or her children will die) and she will not live with her husband.

जीवर्क्षे भौमांशे कन्या परिचारिणी सुविख्याता।

जीवांशे तु धनाद्या सौम्यांशे लोकपूजिता ललना ॥ 13 ॥

पुत्रवती शुक्रांशे सदगुणयुक्ता पतिप्रिया साध्वी।

सौरांशे तु दरिद्रा कन्याजननी स्वतन्त्रनिरता स्यात् ॥ 14 ॥

If a sign of Jupiter rules at birth, the female born in the trimsamsa of Mars, will be a domestic servant, and will be famous, if in the trimsamsa of Jupiter, she will be very rich and in Mercury's trimsamsa, she will be adored by all. She will have sons if the trimsamsa be of Venus. She will also be virtuous and dear to her husband. The trimsamsa of Saturn will make her poor, beget daughters and independent at all times.

सितभवने भौमांशे दुष्टा कलहप्रिया पतिद्वेष्या।

कुचरित्रा सौम्यांशे काव्यकलागेयवाद्यसंतुष्टा ॥ 15 ॥

रूपान्विता गुणाद्या जीवांशे भर्तृपुत्रसम्पन्ना।

शुक्रांशे भोगवती विदग्धवनिता जनप्रिया ख्याता ॥ 16 ॥

मन्दांशे च पुनर्भूमृतप्रजा रोगसंयुता नित्यम्।

For birth in a sign of Venus in the trimsamsa of Mars: she will be wicked, like quarrels, hate her husband, and will have a bad history. If the trimsamsa is that of Mercury, she will take pleasure in poetry, arts, singing and playing instruments, will be beautiful and virtuous. She will be bestowed with husband, sons and wealth, if the trimsamsa is that of Jupiter. Should the trimsamsa belong to Venus, she will have all luxuries, be sharp and dear to all. If the birth is in Saturn's trimsamsa, she will remarry. She will beget dead children or lose children and be always sick.

मन्दर्क्षे भौमांशे दासी कुलटा मृतप्रजा कन्या ॥ 17 ॥

भग्नव्रता च कुलटा मायाविन्यब्जस्यांशे।

भर्तुः प्रिया च सुभगा जीवांशे लोकविख्याता ॥ 18 ॥

शुक्रांशे प्रभुशीला वन्ध्या चारित्रलोपिनी वनिता।

मन्दर्क्षे मन्दांशे नीचाचाराऽतिदुर्भगा वनिता ॥ 19 ॥

Now a sign of Saturn at birth. Should the trimsamsa belong to Mars, she will be a servant, an unchaste woman and will beget dead children. Mercury's trimsamsa indicates that she will not

be loyal to her husband, be unchaste and cunning. She will be dear to her husband, lucky and widely famous, if born in Jupiter's trimsamsa. If born in the trimsamsa of Venus, she will be of lordly disposition, be barren and be devoid of good history. She will take to bad traditions and will be very unlucky if born in Saturn's trimsamsa.

वाचाला रविभवने कुजभाग जारिणी विदेशरता।
 पुरुषाकृतिशीलयुता सौम्यांशे कार्यचारिणी कुलटा ॥ 20 ॥
 नृपतिप्रियाऽल्पपुत्रा शुक्रांशे नित्यरोगिणी भवति।
 कुशलाकृतिर्दरिद्रा मन्दांशे राजवल्लभा जैवे ॥ 21 ॥

As regards those females born in Leo: In trimsamsa of Mars--she will be very talkative, unchaste, be in distant places, and will resemble men in appearance and qualities. In the trimsamsa of Mercury, she will be devoted of her work but be not chaste. She will be dear to king, will not have many issues and be always sick if born in trimsamsa of Venus. She will be healthy and poor if Saturn is the ruler of trimsamsa. She will be liked by the king if born in Jupiter's trimsamsa.

शशिभवने भौमांशे स्वच्छन्दा कामिनी विनष्टसुता।
 अल्पसुता क्षीणायुर्जावांशे शिल्पिनी बुधस्यांशे ॥ 22 ॥
 वन्ध्या मृतप्रजा शुक्रांशे स्त्री च दुष्टरता।
 मन्दांशे पतिहीना वनिता कृच्छ्रोपजीविनी भवति ॥ 23 ॥

Now the various trimsamsa in Cancer at birth: She will be self-willed, sensual and will lose children if the trimsamsa is that of Mars. The issues and longevity are limited by Jupiter's trimsamsa. Mercury's trimsamsa will make her an artisan. She will be either barren or have children dead if it is Venustian trimsamsa. Saturn's trimsamsa will deprive of her husband and she will take out her food with difficulty.

त्रिंशांशकफलमेव वक्तव्यं दैवविद्विद्भिः।
 स्फुटचन्द्रतरणयोगात् त्रिंशांशफलं विनिर्दिशेत्तस्याः ॥ 24 ॥
 लग्नेन्द्रोर्योगवशात् त्रिंशांशफलं विनिर्दिशेदथवा।

The astrologer should predict the effects of trimsamsa as detailed above. Such trimsamsa effects should be predicted

through the Moon and the Sun or through the Lagna and the Moon.

Notes: Out of the Moon, Lagna and the Sun, whichever is stronger, will yield results depending on the trimsamsa occupied.

शून्येऽस्ते दुर्बले यस्याः पापग्रहनिरीक्षिते ॥ 25 ॥

सौम्यग्रहदृशाहीने भर्ता कापुरुषो भवेत्।

One's husband will be wretched if the 7th house is vacant, be weak if aspected by malefics, but not benefics.

बुधमन्दयुतेऽस्ते च पतिः क्लीबसमो भवेत् ॥ 26 ॥

वन्ध्या वा दुर्भगावाऽपि सा च नित्यं प्रवासिनी।

सप्तमे चरराशौ च तदीशे चरभाशके ॥ 27 ॥

भर्ता प्रवासशीलः स्यात् स्थिरभे स्वग्रहे वसेत्।

Should Mercury and Saturn be in the 7th house, she will beget a husband equal to a neuter. She will be barren and unlucky. She will always be away. Should the 7th be a movable rasi or its lord be in such navamsa, her husband will like to be away from home and a fixed sign will make him stick to home.

मन्दांशे च पुनर्भूर्मृतप्रजा रोगसंयुता नित्यम्।

अस्तभेऽर्केऽरिभिर्दृष्टे भर्त्रोत्सृष्टा भवेत्स्वयम् ॥ 28 ॥

सप्तस्ये कुजे तद्दृढबाल्ये सा विधवा भवेत्।

मन्दे सप्तमराशिस्थे तथा शत्रुनिरीक्षिते ॥ 29 ॥

कन्या वा विधवा भूत्वा जारानपि च गच्छति।

Should the Sun be in the 7th, she will be given up by her husband. Early widowhood is caused by Mars in the 7th. If Saturn is in the 7th and aspected by malefics, she will remain unmarried or she will become a widow and go to other men.

द्यूने शुभाशुभैर्युक्ते पुनर्भूवा भविष्यति ॥ 30 ॥

अस्तगावारमन्दौ चेत् पापक्षे विधवा भवेत्।

Another marriage to a woman is indicated if the 7th house is occupied by both malefics and benefics. She will become a widow if both Mars and Saturn are in the 7th house owned by malefic.

बहुभर्त्री भवेत्कन्या सार्के राहौ तु सप्तमे ॥ 31 ॥
 बलहीनेऽस्तगोपापे सौम्यग्रहनिरीक्षिते।
 भर्त्रा विसृज्यते नारी नीचारिस्थे च चैरिणी ॥ 32 ॥

Should the Sun and Rahu be in the 7th house, the lady will have many husbands. If a malefic is in the 7th house without strength and benefic aspect, she will be given up by her husband and if the said planet be also in depression, she will be inimical to her husband.

अन्येन्यांशे सितारौ चेज्जारासक्ता भवेद्वधुः।
 तथैव सप्तमे चन्द्रे सा पत्या दुश्चरेत्सह ॥ 33 ॥

Should there be exchange of navamsas between Mars and Venus, the female will be secretly addicted to other men. If she has the Moon in her 7th house simultaneously, her husband also will be so.

मन्दारक्ष विलग्नस्थौ शशिशुक्रौ यदा तदा।
 वन्ध्या भवति सा नारी पञ्चमे पापसंयुते ॥ 34 ॥

If the Moon and Venus be together in Lagna, belonging to Mars or Saturn, while the 5th house is occupied by a malefic, the woman in question will be barren.

अस्तराश्यगे भौमे सूर्यजेऽस्तांशोऽपि वा।
 सौरेण भूभुवा दृष्टे व्याधियोनिश्च दुर्भगा ॥ 35 ॥

If Mars aspected by Saturn is in the 7th rasi or navamsa or Saturn aspected by Mars is similarly posited, the female will have diseased vagina. She will also be unfortunate.

अस्तर्क्षे शुभदृष्टे च शुभस्यांशे शुभेक्षिते।
 चास्त्रोणी प्रिया भर्तृवल्लभा च भवेद् ध्रुवम् ॥ 36 ॥

Should the 7th house be owned and aspected by a benefic and similarly the 7th navamsa, the female will belong to a supremely classified lot and dear to her husband without any doubt.

Notes: The writers on erotical science divided the women into 4 classes. According to Rathi Manjari, they are: Padmini,

Padmagandha, Charukesi and Krisangi. The first two kinds of women possess soft speech, virtues, and be interested in songs and dances. The other two kinds of females are said to possess eyes like the petals of lotus, narrow and sharp nostrils, and big and elevated pair of breast.

The lady who has a good 7th house will belong to one such supreme classifications.

अस्तर्के स्वांशके चर्क्षे भर्ता रतिपरो मृदुः।

चन्द्रेऽस्ते स्वांशके चर्क्षे मृदुः परवशः पतिः ॥ 37 ॥

भौमेऽस्ते स्वांशके क्षेत्रे स्त्रीलोलो निर्धनः पतिः।

सौम्येऽस्ते स्वांशके क्षेत्रे भर्ता विद्वान् सुखी भवेत् ॥ 38 ॥

जीवेऽस्ते स्वांशके क्षेत्रे गुणवान् निर्जितोन्द्रियः।

शुक्रेऽस्ते स्वांशके क्षेत्रे कान्तः सौभाग्यवान् सुखी ॥ 39 ॥

मन्देऽस्ते स्वांशके क्षेत्रे वृद्धो मूर्खो भवेत् पतिः।

एवं सप्तराशिस्थैर्ग्रहैः स्त्रीणां फलं वदेत् ॥ 40 ॥

If the Sun is in own house in the 7th rasi/amsa, the husband of such a lady will be sensually disposed and soft in speech. The Moon in similar condition indicates a soft spoken husband who will be at the disposal of another lady. Mars in such a case gives a poor husband who is addicted to other women. Mercury in similar position gives a learned and happy husband. A virtuous husband who has five sense under control is indicated by Jupiter. The female gets a lucky and happy husband who has Venus in similar position. Saturn disposed thus gives an old man and a dunce as husband. Thus should be guessed about the husband of the female who has these planets in the 7th.

अस्तराशिफलं प्रोक्तं लग्नराशेः फलं तथा।

फलं भवति दम्पत्योर्बहुयोगफलं वदेत् ॥ 41 ॥

Whatever has been said about the 7th house and the Lagna should be combined with the various combinations in the horoscopes of the couple and results declared accordingly.

सौम्यक्षेत्रोदये चन्द्रे शुक्रेण सहिते वधूः।

सुखान्विता पतिद्वेष्या नित्यमस्थिरचारिणी ॥ 42 ॥

If the ascendant is owned by benefic (also means Mercury)

and occupied by the Moon and Venus, the female will be happy but will hate her husband. She will always be on the move.

चन्द्रज्ञौ यदि लग्नस्थौ कुलाद्या प्रसवादिनी।

शुक्रज्ञौ यदि लग्नस्थौ सौभाग्यस्था कुलाद्यका ॥ 43 ॥

चान्द्रिचन्द्रसिता लग्ने बहुसौख्यधनैर्युता।

जीवे लग्नेऽतिसम्पन्ना पुत्रवित्तसुखप्रदा ॥ 44 ॥

Should the Moon, and Mercury be in the ascendant, she will be a supreme person of the race, and will be an exponent of Vedas. If Venus and Mercury be in the Lagna, she will be lucky and a supreme person of the race. Should Mercury, the Moon and Venus be in the Lagna, the female will have abundant comforts and money. Jupiter in the Lagna gives her exceeding wealth, prosperity and sons.

क्षेत्रोच्चसंस्थिता लग्ने ह्यशुभास्ते शुभप्रदाः।

Should a planet in Lagna be in own house or in exaltation will prove auspicious, though it be malefic in nature.

Notes: According to this sloka, Saturn in Capricorn, Aquarius or Libra as Ascendants is good. Similarly other planets.

क्रूरेऽष्टमे विधवता पापदृष्टे विशेषतः।

निधनेशकपतेर्दशायां निश्चयं वदेत् ॥ 45 ॥

Should a malefic be in the 8th, widowhood is caused. An aspect from another malefic thereto makes it all the more certain. The dasa of the lord of the navamsa occupied by the lord of the 8th house will surely bring forth widowhood to a female.

सौम्येऽष्टमस्थे कन्याया भर्तुः पूर्वं मृतिर्भवेत्।

पापसौम्ययुते तस्मिन् समकाले तयोर्मृतिः ॥ 46 ॥

बलाबलं तयोर्ज्ञेयं पुरुषेण विज्ञानता।

If a benefic planet is in the 8th house, the woman predeceases her husband. Both the husband and wife quit the world at a time, if the female has both benefic and malefic in the 8th house. The strength and weakness of the planets should be wisely understood.

भाग्यस्थाने स्थिते सौम्ये सपापेऽस्तेऽष्टमेऽपि वा ॥ 47 ॥

भर्तृपुत्रसुखैः सार्धं दीर्घकालं च जीवति।

Though there be malefics in the 7th or the 8th, a benefic in the 9th in a female's nativity will give her happiness concerning her husband and issues. She will along with her husband have a long lease of life.

धनुःकर्किंल्लषे लग्ने भर्तृपुत्रादिदुःखदा ॥ 48 ॥

Should Sagittarius, Cancer or Pisces rise at the birth, the female will be source of misery to her husband and issues.

सिंहालिवृषकन्यासु चन्द्रे तिष्ठति पञ्चमे।

अल्पापत्यां विजानीयात्पुरुषेषु वदेत् ॥ 49 ॥

If the Moon is in the 5th house identical with Leo, Scorpio, Taurus or Virgo, the female will have not many issues. This is equally true in regard to males also.

लग्नास्ताष्टमभाग्यस्थैः पापैर्दुःखफलान्विता।

सौम्यग्रहैरसंमिश्रैः सर्वथा क्लेशमाप्नुयात् ॥ 50 ॥

Malefics posited in the Lagna, the 7th, the 8th and the 9th will give only bad results. Should these houses be devoid of benefics, the female will always be subjected to grievous effects.

क्रूरग्रहे (हैः) सुखगते (तैः) बहुप्रसवमादिशेत्।

कन्याप्रदानकालेषु प्रोक्तमार्गं विचिन्तयेत् ॥ 50 ॥

Should a malefic be in the 4th, the female will deliver many times. At the time of giving a girl away in marriage, whatever ways have been laid earlier, should be consulted.

Notes: A malefic in the 4th will only cause frequent deliveries for the female. How long the children live will depend on the 9th house.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोबिरचिते होरासारे स्त्रीजातकाध्यायः

पञ्चविंशः।

Thus ends the 25th Chapter entitled "Stree Jataka" in Horasara of Prithuyasas, son of Varaha Mihira

CHAPTER 26

षड्विंशोऽध्यायः

अथ नैर्याणिकलक्षणानि

प्रजातानां च जन्तूनां मरणं येन केनचित्।

तन्निमित्तपरिज्ञानं वक्ष्ये निर्याणलक्षणम् ॥ 1 ॥

All the creatures will face death for some reason or other. To decide the reasons, the several indications are to be known thus:

शिखिजलशास्त्रनिपातैर्ष्वरामयक्षुत्कृतैरिनाद्यैः स्यात्।

निधनस्थैर्मृतिहेतुः परदेशाध्वस्वके चराद्यैश्च ॥ 2 ॥

Note the planet occupying the 8th house. If it is the Sun, the death is through fire; the Moon-water, Mars-weapon, Mercury-fall, Jupiter-fever, Venus-indigestion and Saturn-hunger. Depending on the 8th house being a movable, fixed or dual sign, death will be in foreign, own house or while on the move.

बहुलग्रहसंयुक्ते निधने बहुदोषसंश्रयान्निधनम्।

शशिलग्नयोर्विशेषाद्बलिनो रन्ध्रस्थितैर्ग्रहैश्चिन्त्यम् ॥ 3 ॥

The death of a native will be due to so many afflictions as the planets are many in the 8th house. The planets in the 8th house from the stronger of Lagna and the Moon are to be considered (for purpose of death.)

लग्नादष्टमराशेः स्वभावदोषोद्भवां मृतिं विद्यात्।

निधनेशस्य नवांशस्थितराशिनिमित्तदोषजनितां वा ॥ 4 ॥

The death of a native may be expected through the humour (wind, phlegm or bile) belonging to the 8th house or the navamsa occupied by the 8th lord.

मेघांशे मेघे वा ज्वरविषजठराग्निपित्तसंभूताम्।
येन ग्रहेण युक्ते दृष्टे वा तत्समानदोषेण ॥ 5 ॥

Should the rasi or navamsa referred to above is Aries, death will be caused by fever, poison, defects of digestive fire and bile. The humour causing death will be according to the planet joining or aspecting.

वृषभे वृषभांशे वा त्रिदोषसांकर्यशस्त्रदाहाद्यैः।
ग्रहरहिते प्रोक्तफलं ग्रहयुक्ते तत्समानदोषेण ॥ 6 ॥

Should such a rasi/navamsa be the Taurus death will be due to the three humours, weapons, thirst etc. This is so when the rasi/navamsa above is not occupied by any planet. If occupied, the humour of the planet concerned will prevail.

मिथुने मिथुनांशे वा कासश्वासोष्णरोगशूलाद्यैः।
चन्द्रगृहे चन्द्रांशे वातोन्मादातिरेचनाद्वापि ॥ 7 ॥

Should it be Gemini rasi or navamsa, death will be due to cough, breathing troubles, diseases generated by heat, colics etc. The rasi or the navamsa of the Moon indicates death due to rheumatic pains, mental affliction, diarrhoea etc.

स्फोटकविशास्त्राद्यैर्ज्वरेण सिंहस्थिते तदंशे वा।
जठराग्निगुह्यकलहप्रपातनाद्यैश्च कन्यायाम् ॥ 8 ॥

Should the rasi or navamsa be Leo, death will be through tumour, poison, weapon etc., or fever. Virgo in such case will cause death through defect in digestive fire or private parts, disputes or fall.

तौलिनि तदंशके वा स्वबुद्धिदोषेण हन्यते पुरुषः।
ज्वरसन्निपातदोषैर्मरणं ब्रूयाद्दशाफलोक्तैर्वा ॥ 9 ॥

Should it be Libra death will be through the blunders committed by his thoughts, fever, delirium or the effects of the dasa ruling at that time.

वृश्चिकभवनतदंशे पाण्डुग्रहिणीप्लिहादिदोषवशात्।
वृक्षजलशस्त्रकाष्ठैश्चापांशे पापसंयुते मृत्युः ॥ 10 ॥

Should it be Scorpio, death will be due to jaundice, and

defective spleen etc. Should it be Sagittarius having a malefic therein, death will be through a tree, water, weapon, wood etc.

मकरे मकरांशे वा शूलात्कृषिबुद्धिसंभ्रमान्मृत्युः।
पापयुते व्याघ्राद्यैः कासज्वरयक्ष्मकृत्रिमैर्मरणम् ॥ 11 ॥

If it is Makara rasi or navamsa, death is due to hit by spear or while tilling lands or by mental aberration. Should it be conjoined with a malefic death is through wild animals like tiger, fever, cough, consumption (pulmonary disease) and in unnatural circumstances i.e. man-made.

कुंभे कुंभांशे वा पापयुते व्याघ्रशस्त्रभुजगाद्यैः।
कासज्वरयक्ष्मकृतैर्मरणं ब्रूयात्समुद्दिष्टम् ॥ 12 ॥

Should it be Aquarius rasi or navamsa and be with malefic death will be through tigers, weapons, snakes etc., and cough, fever, consumption etc.

मीने मीनांशे वा सर्पेण वधोऽध्ववालयन्त्रैर्वा।
नौभेदाज्जलमध्ये जलधरशब्देन पीडितो म्रियते ॥ 13 ॥

Should it be Pisces rasi or amsa, death will be due to snakes, journey, wind, machinery, collision of a steamer in the mid-waters or through the roaring thunders.

अतिसारज्वरदाहोदारामयैर्विषहतान्निविच्छेदैः।
देहौचित्यजरोगैः सामान्यं मृत्युमादिशेन्नृणाम् ॥ 14 ॥

Death should normally happen due to dysentery, fever, thirst, diseases of stomach, poison, lack of continued food, breakage, and diseases in the body.

अथ नैर्याणिकयोगाः

पूर्वोक्तमृत्युभागे शशिनं विलग्ने व्ययेऽथवा निधने।
जलयन्त्रकारणैर्वा निधनं नृणां समुद्दिष्टम् ॥ 15 ॥

Should the Moon be in her fateful degrees as mentioned before identical with Lagna, 12th or 8th, death should be expected through water, machinery etc.

अर्केन्दू लग्नगतौ द्विदेहभवनेषु पापयुतदृष्टौ।
कुरुतः प्राणविनाशं जलमध्ये निश्चितं ब्रूयात् ॥ 16 ॥

If the Moon and the Sun be in Lagna in a common sign (i.e. Gemini, Virgo, Sagittarius or Pisces) and be conjoined with or aspected by a malefic planet, the native's life ends surely in the midst of water.

Notes: Suppose Pisces rises with the Sun and the Moon along with Rahu, there may be danger through water, like drowning, being washed away in floods, death in torrential rains etc.

हिबुकास्तदशमसंस्थैः सौरैन्दुधरासुतैः क्रमानियतम्।
वृक्षाग्रे कूपे वा मरणं नृणां विनिर्देश्यम् ॥ 17 ॥

If Saturn is in the 4th while the Moon is in the 7th and Mars in the 10th, death will take place by falling down from a tree or in a well.

भौमार्कजभवनेन्दौ पापद्वयमध्यगे न सौम्ययुते।
कन्यायां वा हिमगौ रज्वाऽशनिपातशस्त्रदोषैर्वा ॥ 18 ॥

If the Moon is in the Aries, Scorpio, Capricorn or Aquarius, between two malefics and without any aspect from benefics, death will be by ropes, thunderbolt, weapons, etc. Same result follows if the Moon is in Virgo.

सुखदशमस्थैः पापैः सौम्यैर्निधनोदयस्थितैस्य।
शूलप्रोतान्मरणं हृच्छूलाद्वा न सन्देहः ॥ 19 ॥

Should malefics be in the 4th and 10th and benefics in the 8th or the Lagna, death will be by implement through a spear or trident or by rheumatic, heart cardiac arrest etc. (हृदयशूल)

Notes: Since malefics are involved in the 4th, diseases like rheumatic, heart cardiac arrest etc. are indicated.

सौरै हिमगौ व्ययगे रिपुरन्ध्रगतेऽथवा सुखे वाऽपि।
निधनं वारिनिधौ स्यान्निधने पापद्वयान्तःस्थे ॥ 20 ॥

Should Saturn be in 12th, 6th, 8th, or the 4th along with the Moon, the native's end occurs in the sea. Two malefics surrounding the 8th may also bring about such a death.

चन्द्रात् त्रिकोणसंस्थैः पापैर्लग्नात् त्रिकोणसंस्थैर्वा।
उदबन्धनाच्च निधनं निधनेशे भोगिसंयुक्ते ॥ 21 ॥

If there are malefics in the trines from Lagna or the Moon or if Rahu is in the 8th, death will be caused by hanging.

राह्युतेऽर्के लग्ने चन्द्रे रिपुसंस्थितेऽथवा निधने।
व्ययसंस्थितैश्च पापैर्विषेण शस्त्रेण वा मृत्युः ॥ 22 ॥

If the Sun and Rahu are in the ascendant while the Moon is in the 6th/8th and malefics be in the 12th, death will take place through poison or weapon.

चतुरस्रव्ययसंस्थे राहौ निधनेश्वरेण संदृष्टे।
पापयुते दृष्टे वा निधने विषशस्त्रवहिनदोषेण ॥ 23 ॥

If Rahu is placed in the 4th or the 8th and is aspected by the Lord of the 8th, or if the 8th is occupied by malefic or aspected by such a planet, death is indicated by poison, weapon or fire.

राहुध्वजान्वितेऽर्के जामित्रे रन्ध्रसंस्थिते शुक्रे।
पापग्रहे तनुगते ह्युद्बन्धेनोपहन्यते पुरुषः ॥ 24 ॥

Death by hanging is indicated if the Sun is in the 7th house along with Rahu or Ketu while Venus is in the 8th.

पापद्वयमध्यगते होरेशे केन्द्रसंस्थिते तस्य।
यः कश्चिन्निधनगतो निधनं स्यादात्मकोपदोषेण ॥ 25 ॥

Should the Lagna lord be in an angle and surrounded by two malefics while the 8th is tenanted by a planet, death is caused by one's own anger.

अर्कोदयेऽर्कपुत्र सुतगे कुजेऽपि धनभाग्ये।
वृक्षाशनिकुड्याद्यैर्योगे जातस्य निर्दिशेन्मृत्युम् ॥ 26 ॥

If the Sun is in Lagna while Saturn is in the 5th house and Mars in the 2nd or the 9th the native's death is caused by a tree, thunderbolt or a wall.

क्षीणेन्द्रौ निधनस्थे सुखगे सूर्ये शनौ च जामित्रे।
भौमे कुटुम्बसंस्थे योगे जातस्य काष्ठपातेन ॥ 27 ॥

Death by fall of a log is indicated if decreasing Moon is in the 8th house, the Sun is in the 4th, Saturn in the 7th, Mars in the 2nd.

क्षीणेन्दौ दशमगते नवमे सारे शनौ विलग्नस्थे।
दिननाथे सुतसंस्थे जातस्याग्निना निबन्धने निधनम् ॥ 28 ॥

If decreasing Moon is in the 10th house, while Mars is in the 9th, Saturn ascending and the Sun in the 5th, death will be by fire or remaining in bondage.

तुलायां रुधरे जातः विष्णुमध्ये मरणं ब्रजेत् ॥ 29 ॥

Should Mars be in Libra while the Sun is in Aries/Scorpio and the Moon in one of the rasis of Mars or Saturn, death will take place amidst filth.

भौमे सुखेऽस्तगोऽर्के मन्दे दशमेऽष्टमे ग्रहः कश्चित्।
भूपालकोपजनितं निधनं ब्रूयात् स्वशस्त्रदोषाद्वा ॥ 30 ॥

The death of the native will be through royal displeasure or one's own weapons if Mars is in the 4th, the Sun in the 7th, Saturn in the 10th while 8th has some planet in it.

यस्य सौरं धने सौख्ये शीतांशुश्च खमध्यगः।
भौमेऽस्तराशिसंस्थे च कृमिदोषैर्मृतिर्भवेत् ॥ 31 ॥

If Saturn is in the 2nd or 4th, while the Moon is in the 10th and Mars in the 7th, death of the native will be caused by worms.

हिबुके दशमे पापैः क्षीणेन्दौ रन्ध्ररिःफषष्टे वा।
यात्राकाले मरणं प्रपातनादशनदोषाद्वा ॥ 32 ॥

Should the 4th and 10th contain malefics while the decreasing Moon is in the 8th, 12th or the 6th, the native's end will occur while he is on journey or through a thunderbolt.

अर्ककुजौ व्ययसंस्थौ शशिराहू सप्तमे गुरौ केन्द्रे।
जातस्य मृतिः काले प्रवासभूमौ सुरालयोद्याने ॥ 33 ॥

Should the Sun and Mars be in the 12th the Moon and Rahu in the 7th, and Jupiter in angle the native will die in a distant place or in a temple or garden.

रन्ध्रेशे मृतिभवने जलसंस्थे शत्रुरिःफभवने वा।
व्यालमृगोरगहेतुर्मृत्युः कूपे गृहेऽथवा भवति ॥ 34 ॥

Should the lord of the 8th be in the 8th, identical with a watery sign or in the 6th, or 12th, the native's death will be through cruel animals, snakes or falling in a well or while in his own abode.

शिखिसहितेऽष्टमराशौ निघनेशे केन्द्रभे व्यये पापे।
लग्नेशे क्षीणबले निधनं दुर्मार्गदोषजनितं स्यात् ॥ 35 ॥

If Ketu is in the 8th house, while the 8th lord is in an angle, malefics in the 12th and the Lagna Lord be devoid of strength, the native's death will be due to his resorting to bad ways.

विषघटिकायां जातो निघने क्रूरे विषाग्निशस्त्रैर्वा।
निघनेशे विषभागे क्रूरयुते तन्निमित्तदोषेश ॥ 36 ॥

Should the Lagna be in Visha Ghatika Muhurta while the 8th house has a malefic in it, the death will be through poison, fire or weapon. The same results can be expected if the 8th Lord is fateful in degree joining a malefic.

भौमार्कजौ यदि परस्परमंशयातौ
क्षेत्रेऽथवा निधनभागयुते च केन्द्रे।
तस्यावसानसमये क्षितिपालकोषा-
च्छूलादिकायुधकृतं निधनं समेति ॥ 37 ॥

Should Mars and Saturn exchange their rasis or navamsas, be in fateful degrees (of those signs occupied by them) and be angular (form Lagna), the native's death will be through sovereign wrath or by being impaled by a spear or some such killing weapons.

Notes: The exchange of Saturn and Mars can only be (1) Aquarius-Scorpio or (2) Capricorn-Aries so that they can be in Lagna's angle.

लग्ने शशी दिनकरे विबलेऽष्टमस्थे
लग्ने व्यये सुरगुरौ सुखगे च पापे।
जातस्य हस्तनयनच्युतिदोषमृत्युः
शस्त्रेण वा निशि निषादकृतेन वा स्यात् ॥ 38 ॥

Should the Moon be in Lagna, the Sun in the 8th without strength, Jupiter in the 12th while a malefic is in the 4th house,

the native's death will take place following the removal of his hands and eyes or through weapons by mean elements at night.

निधने कुजे बुधे वा लग्नेशे सौम्यभे तदंशे वा।
दशकसरीसृपाद्यैर्मरणं नृणां समादिशेत्प्राज्ञः ॥ 39 ॥

If Mars and Mercury be in the 8th house while the Lagna Lord is in the rasi or amsa of a benefic planet, the native's death takes place through flies, venomous reptiles etc.

यदि बहुलग्रहयुक्ते हिबुके लग्नेश्वरेऽष्टमेशयुते।
बहुजनमरणावसरे निधनं जातस्य निश्चितं ब्रूयात् ॥ 40 ॥

Should there be many planets in the 4th house while the 8th lord and ascendant lord are together, the death of the native will come to pass along with many persons.

Notes: This combination may be found in such cases of earth-quakes, air/rail accidents which are major in nature, food poison in public places etc.

लग्नसुतरन्ध्रमानां पतियोगे यत्र कुत्र राशौ वा।
सार्धं सुतेन मरणं तथैव दारेशसंयुते दारैः ॥ 41 ॥

Should the Lagna lord be in the company of 5th and 8th lords in any rasi, the native will die along with his son. If it is a combination of Lagna lord, 7th and 8th lords, the native dies along with his wife.

प्रकृति दशावसाने सामान्येनैव निर्दिशेन्मरणम्।
दारुणदशान्तराले निधनारिष्टेन निर्दिशेन्मरणम् ॥ 42 ॥

Naturally, if a dasa is at its end, the death will occur in simple way (i.e. not by cruel or painful means) and the mid of an untoward planet's dasa the death will be cruel corresponding to the 8th house.

निधनेश्वरराशयंशाराशोः समानभूमौ मृतिं विजानीयात्।
स्थलजलराशयंशवशाद्देशेऽन्तं कल्पयेत् स्वदिग्भागे ॥ 43 ॥

The place of death will correspond to the rasi or navamsa of the 8th lord. According to rasi and amsa the place, whether on land or in water, and the direction of death should be guessed.

निशिबलिराशौ लग्ने मरणं रात्रौ दिवाबले दिवसे।

ग्रहरहिते प्रोक्तफलं ग्रहयुक्ते तत्फलं समादेश्यम् ॥ 44 ॥

If the Lagna is a sign which is strong in nights, death will come to pass in a night. And day-signs at birth will bring about the end in day time. If the Lagna is vacant, these results will come to pass. If, however, there be a planet, the effects relating to that planet shall also be weighed.

अनुदितनवांशकालप्रतिमो मोहः शुभग्रहे लग्ने।

क्षेत्रोच्चांशकयुक्ते निधनेशे पापसंयुते त्रिगुणः ॥ 45 ॥

The state of unconsciousness preceding one's death will correspond to the navamsas elapsed (i.e. the period in terms of navamsas passed in particular natal lagna), if when a benefic is in the lagna. If the 8th lord is in his own or exaltation rasi or navamsa, it has to be trebled.

Notes: The person will be unconscious depending on the reasons for death for a period equal to the time elapsed at birth in Lagna. If, for example, one is born in Virgo in which 45 minutes have passed, he will be without consciousness for an equal duration. If the 8th lord is in own rasi or exaltation rasi, this period is multiplied by 3. And if it be so in both rasi and amsa charts, the duration will be six-fold.

लग्नेशे जलभांशे जलराशौ चन्द्रशुक्रसंदृष्टे।

व्ययनिधनौ पापयुतौ जलमध्ये तद्वधः समादेश्यः ॥ 46 ॥

When the Ascendant lord is in a watery navamsa or watery sign, the Moon or Venus aspecting the 4th house and the 8th and the 12th be occupied by malefics, the native will be killed in the middle of water, i.e. mid-river etc.

लग्नेशे निधनांशे मूढे वा शत्रुगेहगे वाऽपि।

बन्धुजनरहितदेशे मरणं स्यात् प्रकृतिसंभवे काले ॥ 47 ॥

Should the lord of the Lagna be in the 8th in navamsa or be combust or even in an enemy's rasi, one will die in a country where he has no relatives and in a natural course.

होरेश्वरांशानाथो लग्ने लग्नेश्वरेण युतदृष्टः।

जन्मेश्वरांशानाथादेवं देशान्तरे मृतिर्भवति ॥ 48 ॥

Note the lord of navamsa occupied by Lagna lord. If the said navamsa lord be in Lagna in rasi kundali along with the Lagna lord or aspected by Lagna lord death will occur in a place other than the one of birth. The lagna and its Lord can also be replaced with the Moon sign lord in the said combination.

Notes: There are two combinations suggested in the sloka. Assume Lagna is Taurus and its lord Venus is in the Scorpio navamsa. If Mars ruling the said amsa be in Taurus, which is the rasi lagna and be with Venus or be aspected by Venus, the results mentioned will come to pass. Similarly, assume the Moon is in Sagittarius rasi, and its lord Jupiter is in Mercury's navamsa i.e. Virgo or Gemini. Now if the said Mercury is in Sagittarius, joining Jupiter or aspected by him can bring about identical event. Another possible interpretation for the 2nd line is that the lagna lord should aspect the navamsa lord of the Moon sign lord to which, however, I do not subscribe.

जीवक्षेत्रोदये वर्गे सुरलोकं गमिष्यति।

चन्द्रशुक्रोदये क्षेत्रे पितृलोके महीयते ॥ 49 ॥

सूर्यभौमोदयक्षेत्रे मर्त्यलोकमवाप्नुयात्।

केतूदये मृतो मर्त्यो रौरवादिषु तिष्ठति ॥ 50 ॥

बुधोदये तथा क्षेत्रे तिर्यग्जातिषु संविशेत्।

मन्दराहूदये क्षेत्रे भूतपित्रादिषूद्भवः ॥ 51 ॥

Should the natal lagna be in a house of Jupiter or in such Vargas, the soul attains heavens. If a rasi of Venus or the rasi of the Moon be the lagna, the departed soul reaches the Mane's world. If a Rasi of Mars or Leo be the natal Lagna, mortal's world will receive the soul. Should Ketu ascend, the person goes to Mrityu Loka, i.e. hell. Should Mercury and his rasi ascend, one will assume the kind of a brutal animal. Should Saturn or Rahu ascend or Saturn's rasi be lagna, the person is destined to take rebirth as a devil etc.

Notes: In these slokas, the rasis of Jupiter, the Moon, Venus, Mars and the Sun are referred. Ketu's position in lagna is also touched. Mercury's position as well as his rasis are discussed. As far as Rahu is concerned, he is clubbed along with Saturn and afterwards, the word kshetra i.e. rasi is mentioned. Though the correct translation is "Saturn's house or Rahu's Lagna...", I have

put the translation in a different way as done in the appropriate context, only to have a sensible approach as Rahu has no house of his own. Moreover, as regards Ketu, the author has been clear. Of course there are different opinions about the nodes being additional lords of certain houses. To avoid confusion, the rendering and clarification are placed before the readers who can make judgement on the issue.

There is another method of ascertaining the status of the departed soul. If the strongest of the Moon and the Sun be in the decanate of Jupiter, the departed goes to heavens; in the decanate of Moon or Venus Pitru-loka, that of Sun or Mars, rebirth as animals etc. and that of Mercury or Saturn, hell.

ग्रहदृष्टियोगहीने राशौ राज्ञेः फलं समादेश्यम्।

ग्रहयुक्तदृष्टराशौ ग्रहभावफलं विनिर्देश्यम् ॥ 52 ॥

Should a rasi be without any planet in it or unascpected by planet, the effects arising out of the ownership of the bhava of the planet (and the effects due to that planet's nature) will prevail.

Notes: This rule applies to any common circumstance and not just this chapter alone.

भवानान्ते गुरौ लग्ने जन्तोर्मोक्षो भविष्यति।

गुरुक्षेत्रोदये सूर्ये भवानान्ते तथैव च ॥ 53 ॥

Should Jupiter be at the end of Lagna or if the Sun be in the Lagna owned by Jupiter, the native will attain final emancipation i.e. the Lord's Lotus Feet.

जन्मादिमृत्युपर्यन्तं नराणां च शुभाशुभम्।

होराशास्त्रेषु यत्प्रोक्तं तत्सर्वमिह कीर्तितम् ॥ 54 ॥

Whatever is stated in astrological works relating to auspicious effects has been stated here (in this work).

इति श्रीवराहमिहिरसुत श्रीपृथुयशोविरचिते होरासारे नैर्याणिकाध्यायः षड्विंशः ॥

Thus ends the 26th chapter entitled "On Death" in Horasara of Prithuyasas, son of Varaha Mihira.

CHAPTER 27

सप्तविंशोऽध्यायः

अथ नष्टजातकविधिः

जन्मायनर्तुमासाद्यमर्धमासो दिनं तथा।

नवांशद्वादशांशौ च जन्मर्ध राशिरेव च ॥ 1 ॥

यस्य न ज्ञायते पुंसः सर्वमेतद्धि पृच्छकः।

स्वच्छेम्बरे तु समये देवज्ञं पूजयेत्तदा ॥ 2 ॥

सुवर्णफलपुष्पादीन् दत्त्वा तं हितमादरात्।

चिन्तयेत् स्वानि कार्याणि पृच्छेत् सर्वं यथा तथा ॥ 3 ॥

If a querist does not have the knowledge of his birth year, ayana, ritu, month etc. paksha, day, navamsa, dwadasamsa, lagna, star and janma rasi, he can gain the information from an astrologer. The querist should come to the astrologer when the sky is clear (i.e. cloudless) with dakshina, flowers, fruits etc. and declare such a purpose. The sky's clarity is a good augury for prasna. One should not give predictions when there is a state of cloud in the sky, rain, thunder etc. The offer of flowers etc. are considered to be good omens.

Notes: One's natal data right from navamsa lagna to the year and also planetary positions can be ascertained from the planetary chart cast for the time of question relating to such desire. This is called Nashta Jataka Paddhati. This system has also been discussed briefly in Varaha Mihira's *Brihat Jatakam*, my translation of *Saravali* etc. We have already brought out an exclusive classic text's translation in English, entitled "*Nashta Jatakam*" which the reader may procure from **Ranjan Publication, 16, Ansari Road, New Delhi-110002 (INDIA)** for exhaustive information.

आरूढोदयलग्नादीनाकृतिं पृच्छकस्य च।

लक्षणानि निमित्तानि सर्वमालोक्य दैववित् ॥ 4 ॥

वर्षायनर्तुमासर्क्षराशीस्तैः परिकल्पयेत्।
बहुप्रकारैः संचिन्त्य सर्वं प्रष्टुर्वदिदबुधः ॥ 5 ॥

The astrologer should work out the ascendant prevailing for the time of query (which is called Arudha Lagna or Prasna Lagna) after evaluating (the sincerity of) the querist and the omens existing around. From these (i.e. from the chart cast for the time of query) the birth year, ayana, month, nakshatra and the rasi can be estimated through several principles.

तात्कालिकांशसंयुक्ते जीवे जातो न संशयः।
तत् त्रिकोणगते वाऽपि ह्युदयारूढयोर्बलात् ॥ 6 ॥

Jupiter's navamsa position will correspond to the Arudha Lagna Navamsa or the Udaya Lagna (strongest of the two) or the triangles thereof.

Notes: This sloka can better be interpreted thus: The rasi position of Jupiter will be similar to the navamsa, or triangles thereof, of the stronger of the two, i.e. Udaya Lagna (the house that ascended first on that day) or the Prasna Lagna. This is a more logical interpretation.

कर्तुर्वयोनुमानेन तेषामेवं प्रकल्पयेत्।
प्रश्नकाले विलग्नस्य पूर्वार्द्धेऽप्युत्तरायणम् ॥ 7 ॥
परार्द्धे दक्षिणं ब्रूयाज्जन्म सम्पृच्छते बुधः।

All the above details can be guessed as explained below after an estimation of the querist's age. Should the Prasna Lagna be in the first half of that rasi, the birth should have been in Uttarayana, i.e. when the Sun is in northern course. Should it be the second half, the birth should have been in Dakshinayana, i.e. during the Sun's southernly course. That is how an astrologer should tell the querist.

ऋतुर्वाच्यो दृगाणेशो लग्नसंस्थोऽथवा ग्रहः ॥ 8 ॥
शनिशुक्रकुजा ईशा ऋतूनामुत्तरायणे।
दक्षिणे शशिविज्जीवा नाथाः प्रोक्ताः क्रमाद्बुधैः ॥ 9 ॥
अर्कोदये तु होरायां द्रेक्काणे भास्करस्य वा।
ग्रीष्मे जातं विजानीयान्नान्यग्रहदृशा युते ॥ 10 ॥

अयनस्य तु वैलोग्ये परिवर्तः परस्परम्।
शशिज्ञगुरुभिः सार्द्धं सितलोहितसूर्यजाः ॥ 11 ॥

The Ritu of birth should be understood through the planet in the Lagna or the decanate lord thereof. The three seasons of uttarayana are ruled by Saturn, Venus or Mars while in Dakshinayana the three lords are the Moon, Mercury and Jupiter. Should the Sun be in lagna or the hora or decanate rising at the time of query, the querist was born in Greeshma Ritu. This is true when the same is not aspected by or conjoined with any other planet. Should the Ritu not suit the Ayana, the Ritus of the Moon, Mercury and Jupiter should be altered with that of Venus, Mars and Saturn respectively.

द्रेक्काणाद्धं भवेत्पूर्वं मासः पूर्वोऽपरे परः।
पूर्वोत्तरमुखो भूत्वा दक्षिणाङ्गं यदि स्पृशेत् ॥ 12 ॥
उत्तरायणमासे तु जन्तुर्जातो न संशयः।
विपरीतं तदा स्पृष्ट्वा दक्षिणायनमाश्रितः ॥ 3 ॥
पुष्पसंस्पर्शनादेवमृतुर्वाच्यो न संशयः।
अधः कार्यं स्पृशेत्पूर्वं ऊर्ध्वाङ्गस्पर्शने परः ॥ 14 ॥
पुनः स्पर्शे पुनर्मासो वक्तव्यो दैवित्तमैः।
तयोर्निरूपणादैक्यं यत्तथ्यं तन्न संशयः ॥ 15 ॥

Should the Prasna Lagna be in the first 5 degrees of the decanate, the birth should have been in the first month of the Ritu, if in the second half of the decanate, the birth was in the second month of the Ritu. If the querist faces the north-east and touches the right side of the body, the birth was in uttarayana and if he touches the left side, it is Dakshinayana. The Ritu can be guessed by the flowers touched in addition to the above. Similarly through the portion of the body touched by the querist, the Ayana can be guessed. Should he touch the upper portion, it is uttarayana and the lower portion indicates Dakshinayana. By a repeated touch, the month can be guessed. If two estimations by two different methods coincide, then it is only true.

यदि वृश्चिककुम्भौ च कन्यामीनतुलाधराः।
रात्रौ सिंहश्च विज्ञेयो जन्तुर्जातो न संशयः ॥ 16 ॥

If the Prasna Lagna be Scorpio or Aquarius or Virgo or

Pisces, Leo or Libra, the birth should have been in the night.

वृषभे कर्कभे चैव मिथुने मृगधन्विनोः।
दिवा विनिर्दिशेज्जातमर्कहोरोदयेऽपि च ॥ 27 ॥

If the Prasna Lagna be among Taurus, Cancer, Gemini, Capricorn or Sagittarius, or Ravi Hora, it is a day birth.

मीनोदये नवांशे वा सन्ध्याकाले विनिर्दिशेत्।
अथवा दिनसन्धौ वा मध्याह्ने वाद्धरात्रिके ॥ 18 ॥

If Pisces rises in rasi or navamsa at the time of query, the birth should have been at Sun set, or at a time when day starts (i.e. Sun rise), or mid-day or midnight.

यावन्तोऽभ्युदितो भागा राशौ प्रश्नविधौ ततः।
तावत्यो घटिका वाच्या दिवा रात्रौ च जन्मनि ॥ 19 ॥

The number of degree past in the Prasna Lagna or the degrees traversed by the Moon at the time of query will correspond to the ghatis passed from Sun rise or Sun set at birth.

ऊर्ध्वकाये चरं विद्यान्मध्यमे स्थिरराशिकम्।
अधमे तूभयो ज्ञेयं एव देहविभागतः ॥ 20 ॥

The upper portion of the body represents a movable sign, the middle portion a mixed sign and the lower portion a common sign.

शीर्षादि संस्पृशेत्प्रष्टा प्रश्ने तद्राशिमादिशेत्।
भक्ष्याहताकाररुतैश्चिन्तयेत्तद्विशेषकम् ॥ 21 ॥

The Lagna at the birth can be determined according to the part of the body, viz. head etc. touched by the querist, or based on the eatables, if brought by the querist, or the appearances that may be noted at that time or any hue heard at that time.

Notes: If the querist touches his head, the Lagna can be Aries, foot Pisces etc. If the cry of a bull is heard, the birth can be in Taurus. Regarding appearances on the scene, if a virgin is found, it can be Virgo; a couple indicate Gemini; if a pot of water is found it is Aquarius, and if fish are found, it is Pisces. Similar decisions may be made befitting other astrological calculations.

ग्रहेष्वधिकवीर्यो यः स यत्रास्ते गृहे ततः।
 प्रश्नलग्नं भवेद्यावात्तावत्लग्नमितीरयेत् ॥ 22 ॥

Note the rasi occupied by the strongest planet and its position with reference to Prasna Lagna. So many signs away from that planet will the natal lagna be.

Notes: For example, Leo rises at the time of query and the strongest planet Mars is posited in Sagittarius, i.e. 5 signs away from Leo. The natal lagna will be 5 signs away from Sagittarius, i.e. in Aries. The distance be better measured in terms of longitudes.

आरूढराशिं जन्मर्क्षं तत्रिकोणमथापि वा।
 ग्रहयोगक्षणे वाऽपि तत्क्षेत्रं जन्मभं विदुः ॥ 23 ॥

Possibly, the Prasna Lagna or its triangles can also correspond to natal ascendant or the rasi from which a planet lends its aspect to Prasna Lagna can also be natal ascendant. Alternatively the Rasi owned by the planet in Prasna Lagna may coincide with Janma Lagna.

आरूढोदयपर्यन्तं यावन्तो राशयस्तदा।
 तावन्त्यश्व्यादिभानि स्युर्जन्मर्क्षं पृच्छकस्य तु ॥ 24 ॥

Note the number of rasis between Prasna Lagna and the Lagna at Sun rise on the day of the query. So many stars counted from Aswini will be the natal star.

Notes: The counting should be only from Prasna Lagna to Udaya Lagna and not *vice versa*. Suppose the Lagna at query is Gemini while the Udaya Lagna is Pisces. The difference of rasis is 10. Counted from Aswini, we get Makha (the 10th from Aswini) as birth star of the native.

आरूढराशेरुदयो द्विगुण्यो नक्षत्रसंख्यासहितो विभक्तः।
 सुरैश्च शिष्टा तुरगादितारा जन्मर्क्षमस्मादथवा त्रिकोणः ॥ 25 ॥

Multiply by 2 the difference of rasis between Prasna Lagna and Udaya Lagna. To this product, add the number denoted by the ruling asterism at the time of query. Divide the final product by 27 and the remainder will represent the birth star counted from Aswini.

Notes: As per the previous example, the difference between Prasna and Udaya Lagna is 10. This multiplied by 2 reveals 20. Suppose Poorvabhadra rules on the day, which is the 26th star. Now when 26 is added to 20, we get 46. And 46 divided by 27 leaves a balance of 19. Counted from Aswini, the 19th star is Moola which is the birth star.

द्विगुणास्त्रिगुणाः कार्या मात्राः प्रष्टुर्मुखोद्गतास्तास्तु।
विभजेत्सुरैश्च शिष्टं नक्षत्रं चाश्विनीपूर्वम् ॥ 26 ॥

The Prasna Matras (i.e. the value of the words uttered by the querist) should be added twice and thrice and be divided by 27. The remainder counted from Aswini will reveal the natal star.

Notes: The Kerala asans have laid down more than a dozen methods to ascertain the natal Lagna through the word uttered by the querist. These can be found in my English translation of *Nashta Jataka*.

नववसुविश्वेन्द्रभवा नवरससप्तन्द्रियाणि दिग्बसवः।
मनवश्चोक्ता भानां मेषादीनां क्रमेण किरणाः स्युः ॥ 27 ॥
विंशत्यष्टादशरविमनुभूपालः स्मृतिर्दिशः सूर्यात्।
किरणानां संख्याः स्युः पूर्वोक्तास्ते मयात्र निर्दिष्टाः ॥ 28 ॥

The rays for the 12 rasis starting from Aries are 9, 8, 14, 8, 11, 9, 6, 7, 5, 10, 8 and 14 respectively. For the planets from the Sun, these are 20, 18, 12, 14, 8, 18 and 10. Thus, ancient writers say.

Notes: These rays are useful for Nashta Jataka Paddhati and are peculiar to it.

आरूढोदयसंख्या ग्रहोक्तकिरणैश्च वर्धयेद्विधिना।
मण्डलहताविशिष्टं मेषाश्चिन्यादि निर्दिशेत्प्रष्टुः ॥ 29 ॥

The figure denoted by the rays for Prasna Lagna (i.e. the rays for the said sign) should be multiplied by the figure denoted by the rays for the planet therein. Divide the product by 12. The remainder will indicate the Janma rasi counted from Aries. Similar process to Udaya Lagna will yield Nakshatra at birth, when divided by 27.

ग्रहहीने प्राग्राशौ संख्यामानेन वर्धयेदथवा।
नक्षत्रराशिमण्डलशोध्याच्छेषं नरस्य जन्मर्क्षम् ॥ 30 ॥

If there is no planet in the said rasi, it should be multiplied by the figure of rays of the planet and the resultant product be divided by 27. The remainder left thus be treated as nakshatra. Instead of 27 divide by 12 to get Janma Rasi.

आरूढभसंख्यायां ग्रहोक्तसंख्यां च योजयेदथवा।

मण्डलहस्तावशिष्टं जन्मर्क्षं निर्दिशेत्तस्य ॥ 31 ॥

The figures of the Rasi which is lagna at the time of query should be added to the planet concerned. The product should be divided by 27; the remainder indicates birth star, when counted from Aswini.

इति श्रीवराहमिहिरसुतपृथुयशोविरचिते होरासारे नष्टजातकाध्यायः सप्तविंशः।

Thus ends the 27th chapter entitled "Lost Horoscopy" in Horasara of Prithuyasas, son of Varaha Mihira

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CHAPTER 28

अष्टाविंशोऽध्यायः

अथाश्विन्यादि नक्षत्रशीलानि

प्रज्ञो धृतिमान् दक्षः स्वधर्मनिरतः कुलाधिको मानी।
लघुभोजनोऽतिमान्यो मध्यः स्यादाश्विनीमनुजः ॥ 1 ॥

The person born in Aswini nakshatra will be scholarly, steady, expert, faithful to his duties and an important person of his family. He will have self-respect and eat little. He will enjoy high degree of respect and be of medium status.

शान्तात्मा चलचित्तः स्त्रीलोलो भ्रातृवल्लभो मानी।
धीरो मित्रसहायश्चिरजीवी नातिपुत्रवान्याम्ये ॥ 2 ॥

One born in the asterism of Bharani will have quietly disposed mind. He will be unsteady in thinking, be after women, dear to his brothers, self-respected, courageous, helpful to friends, longlived and with less number of sons.

भ्रान्तिविहीनो बलवांश्चपलोऽनैकाशनोऽतितेजस्वी।
सत्यपरो बहुनिलयो बहुप्रलापी च जायतेऽनलभे ॥ 3 ॥

The person at whose birth the star of Krittika rules will have no ability to rectify wrong course, will be strong, fickle minded will have various food stuffs at his disposal and be extremely brilliant. He will have many dwelling places and be very talkative.

ऊर्ध्वाङ्गरोमबहुलो गणेश्वरो वक्त्रपार्श्वपृष्ठाङ्कः।
कुहको मातुरनिष्टो रोहिण्यां जायते धनी विद्वान् ॥ 4 ॥

Should Rohini be one's natal constellation, he will have plenty of hair on the upper portion of the body, will head a folk, have marks on his back, face and sides, will cheat others, be ominous to his mother, be wealthy and learned.

चपलो विशालदेहो रोगी बाल्ये प्रमादबहुलः स्यात्।
उत्साही चलचित्तो बहुशत्रुः क्लेशाषांश्चान्दे ॥ 5 ॥

The person born in Mrigasira star will be fickle-minded, broad-bodied, sickly, prone to several accidents in boyhood, enthusiastic, and will have many enemies and miseries.

चलचित्तः शठवाक्यः परस्वहारी विकृत्यनो मानी।
अल्पसुतश्चिरजीवी राजद्रव्यान्वितश्च रौद्रर्क्ष ॥ 6 ॥

The native with Ardra as his natal star will have wavering mind, be a crafty speaker, and will steal others' money, be self-respected, will have few sons, be long-lived and will have royal money.

दाता सुखी सुशीलो दुर्मेधा रोगभाक् पिपासुश्च।
अल्पेन च संतुष्टः पुनर्वसौ जायतेऽल्पबुद्धिश्च ॥ 7 ॥

The native born in Punarvasu will be liberal in giving away donations, be happy, of good qualities, a dunce, sick and suffer from thirst. He will be satisfied with small income and be little wise.

तीव्रः क्रोधी मतिमान् धृष्टो वाग्मी ह्यनेकशास्त्रज्ञः।
वन्धूनां हितकारी चोरो धनवान् स्वतन्त्रकः पुष्ये ॥ 8 ॥

The native of Pushya nakshatra will be very angrily disposed, be intelligent, bold, talkative, learned in many branches, be helpful to his relatives, a thief, wealthy and independent.

क्रूरश्चपलो वाग्मी गणेश्वरो ज्ञानवाननेकधनः।
बह्वायाससमेतो नातिसुतो वञ्चकश्च भौजङ्गे ॥ 9 ॥

The native who has Aslesha as ruling star will be cruel (or of malefic tendencies), fickle-minded, eloquent, will lead men, be bestowed with wisdom, will have lot of money, have income in multiple ways, have few sons and be cunning.

ज्ञानी विनीतशीलः स्थिरवैरी सज्जनैः स्तुतः क्रूरः।

बहुभृत्यधनो भोगी सुरपितृभक्तो महोद्यमः पित्र्ये ॥ 10 ॥

Should Makha be one's birth star, he will be wise, modest have permanent enemies, be praised by virtuous people, cruel have many persons to serve him, enjoy luxuries, respect gods and his father and be very industrious.

प्रियवाग्दाता नीचो बहुव्ययार्तो विधेयभृत्यश्च।

विख्यातो नृपतीष्टो रणभीरुर्जायते च फल्गुन्याम् ॥ 11 ॥

The native who has Poorva Phalguni as his natal star will be an affable speaker, liberal in donations, mean minded (or depressed), be burdened with varied expenses, have obedient servants, be famous, dear to king and will fear war.

स्त्रीणांमिष्टः सुभगो गणेश्वरो ज्ञानवान् नृपात्तधनः।

बहुदारोदारमतिभोगी मुखरो द्वितीयफल्गुन्याम् ॥ 12 ॥

Should Uttara Phalguni be one's natal asterism, he will be liked by his wife (or women), fortunate, will lead men, be wise, have income from the sovereign, many wives, liberal mind, be luxurious and will talk much.

कामी कुशलो वाग्मी चौर्यमतिर्वित्तवान् विदेशरतः।

युद्धोत्सुकोऽतिनिपुणो रिपुहन्ता जायते च हस्तर्क्षे ॥ 13 ॥

Should one be born in Hasta, he will be sensually disposed, clever, good in speaking and be disposed thievishly. He will be rich and be intent on living in foreign places. He will show enthusiasm in war, be very expert and will destroy his enemies.

दुष्टस्त्रीष्टः पापो विविधोत्साही विवादशीलः स्यात्।

चित्राम्बरमाल्यधरो विदेशवासी सुखी च चित्रायाम् ॥ 14 ॥

If Chitra should be one's natal star, he will like bad women, be sinful, enthusiastic in several ways, argumentative in nature, will have luxurious robes, live in foreign countries and be happy.

दान्तः सुखी कृपालुः प्रियवाग्धर्माश्रितो भवेत् स्वातौ।

ऋणवान् विदेशवासी बन्धुद्विट् स्वल्पवेषतनयश्च ॥ 15 ॥

One born in Swati will be mild, happy, compassionate, affable, virtuous, will incur debts, live in foreign places, hatefully disposed to his relatives, be simple in dress and will have few sons.

द्वेष्यो बहुप्रलापी सुतदारसमन्वितो धनी प्राज्ञः।
विबुधगुरुद्विजभक्तो न दानशीलोऽक्षिरुग्विशाखासु ॥ 16 ॥

Should Visakha be one's birth star, he will be jealously disposed, will utter too much, have sons, wife, money many wisdom and be respectful towards the learned, preceptors, and Brahmins and be liberal in donations. He will suffer from eye-diseases.

क्षुत्तृष्णार्तः शोकी दयापरो धर्मसंश्रितः सुभगः।
अटनो विदेशवासी मैत्रक्ष जायते मनुजः ॥ 17 ॥

The native who has Anuradha as his birth star will be troubled by hunger and thirst, grievous, kind, virtuous and fortunate. He will wander and live in foreign places.

सन्तुष्टो धर्मपरो बहुसुतमित्रान्वितोऽतिरोषी स्यात्।
भन्धुजनपीडितात्मा कुलाप्रणीदेवराजनक्षत्रे ॥ 18 ॥

The native of Jyeshtha nakshatra will be satisfied, virtuous have many sons and friends and be quite angrily disposed. He will be troubled by relatives and be principally placed among his own family.

ज्ञानी सुखी धनाह्वयो व्याधिप्रायोऽतितस्करः सुभगः।
नैकमतिः सहजाग्यो मूले जातो नृपो भवति ॥ 19 ॥

One born in Moola will be wise, happy, rich, prone to diseases and be a big thief. He will be fortunate, unsteady in mind, eldest among co-borns and be a king.

दृढसौहृदो विनीतो बहुप्रजावान् गणेश्वरो धीमान्।
मृष्टान्भुक् कलत्रजभोगी नृपसंमत्श्च जलदैवे ॥ 20 ॥

One born in Poorvashada star will be firm in friendship, modest, will have many sons, lead men, be intelligent, will consume savoury food, will have pleasure from wife and will be dear to the king.

हास्यप्रियो विनीतो बहुशत्रुः क्लेशवान् विशिष्टमतिः।
अटनो ह्यनेकभार्यो दयापरो वैश्वदेवनक्षत्रे ॥ 21 ॥

Should one be born in Uttarashadha star, he will like fun, be modest, will have many enemies, be distressed, will have distinguished knowledge, will wander, will have many wives and be kind.

श्रुतवान् विदेशवासी प्रकृष्टदारो धनान्मितः ख्यातः।
अल्पसुतो बहुशत्रुर्बहुव्यायार्तो विभुः सुखी श्रवणे ॥ 22 ॥

The native of Sravana nakshatra will have knowledge of Vedas (or be proficient in sacred knowledge), will live in foreign countries, will have an exalted wife, be wealthy and famous, will have few sons, many enemies, be troubled by several expenses, be a lord and be happy.

धनवान् दाता शूरो नष्टकलत्रो विदेशसन्तुष्टः।
आनृतिको वाचाटः प्रनृत्तगीतप्रियो धनिष्ठासु ॥ 23 ॥

One with Dhanishta as birth star will be wealthy, liberal in donation, courageous, will lose his wife, be happy in foreign countries, be a liar, be talkative and like dancing and singing.

मुखरो धूर्तो वश्यो मृतसुतसहजो धनाधिकश्चपलः।
कृपणो मायातिरतो रिपुहन्ता जायते च शततारे ॥ 24 ॥

The person born in Satabhisha nakshatra will be foul-mouthed or garrulous, be a cheat, a dependent, will lose his sons and brothers, be wealthy and fickle-minded. He will be of miserly disposition, be cunning and will destroy his enemies.

स्त्रीलोलश्चलवासो दुर्ग्रहो भोगवान् नृपातधनः।
क्षुद्रः स्वकर्मनिरतश्चरजीवी पूर्वभाद्रजातः स्यात् ॥ 25 ॥

One born in Poorvabhadra will be adulterous, will have no permanent residence, be difficult to be won over, will enjoy, will get money from sovereign, base, dutiful and long-lived.

वक्ता सुखी प्रजावान् स्थिरशत्रुधार्मिको विभीतश्च।
लुब्धो बलार्थनिरतो द्वितीयभाद्रासु जायते मनुजः ॥ 26 ॥

One born in Uttarbhadra will be a good speaker, be happy, will have children and permanent enemies, be virtuous, timid, greedy and intent upon massing money.

संपूर्णायुः सुभगो वशगः स्त्रीणां स्वमानदर्पयुतः।
मनसि प्रतापबहुलो मात्सर्ययुतो भवेत् पौष्णे ॥ 27 ॥

The native of Revati will enjoy full span of life, be fortunate, be at the disposal of women, will have selfrespect and pride, will be spirited, very courageous and spiteful.

पक्षद्वये चात्पफलानि दद्युस्ताराबलक्षेषु शुभप्रदाः स्युः।
शुभग्रहालोकितसंयुतास्ताः समस्तवीर्या सकला भवन्ति ॥ 28 ॥

The two Pakshas, viz. Shukla and Krishna Pakshas, will yield little results while the results obtained from the strength of the constellations will confer goods on the native should these stars be aspected by benefic planets, or be in their company, the extent of good is full.

Notes: It is suggested that there will be insignificant results when counted from the Paksha at birth, while the efficacy of birth in a particular asterism will prevail. And the beneficence is surely greater, if the birth star is well disposed in terms of aspect or conjunction from and with benefic bodies in the heavens. For example, one's birth star being Rohini if aspected by or conjoined with Mercury, Jupiter or Venus, there will be all round prosperity.

अद्राश्लेषावारुणातिथ्यमूलाशित्राज्येष्ठाकृत्तिका वर्जनीयाः।
स्त्रीणां सूतौ भ्रातृपुत्रादिशोकं मृत्युं शोषं विग्रहं चापि विद्यात् ॥ 29 ॥

A female born in the following asterisms shall be avoided: Aradra, Aslesha, Satabhisha, Pushya, Moola, Chitta, Jyeshta and Krittika, as they bring about grief to one's brothers, sons etc. cause death, consumption or quarrel.

Notes: The author suggests that such females will cause the death of native, his brothers, sons etc. The native who accepts such a girl will suffer consumption and be involved in quarrel. The word "Vigraha" means also separation. Hence, there may be separation between the couple.

पितृजन्मर्क्षे पुत्रा जाताश्चेन्मातुरन्तका ज्ञेयाः ।
तद्वत्पितुरन्तकरा मातुर्जनिभे न तु स्त्रीणाम् ॥ 30 ॥

Should the son be of the same asterism of his father, he will promote the death of his mother. Similarly, sons with the nakshatras of mothers will cause the death of fathers. Girls in identical circumstances produce no such effect.

इति श्रीवराहमिहिरसुतश्रीपृथ्व्यशोविरचिते होरासारे
नक्षत्रशीलाध्यायोऽष्टविंशः ॥

Thus ends the 28th Chapter entitled "Qualities of Constellations" in Horasara of Prihuyasas, son of Varaha Mihira.

CHAPTER 29

एकोनत्रिंशोऽध्यायः

अथ मेषादिराशिफलानि

वृत्ताक्षो जनवल्लभोऽतिचपलो गोमान् व्ययार्तोऽनो
वाचालो लघुभोजनः कुटिलगो ज्ञानी सभापूजितः।
पित्तात्मा वनितादृतोऽल्पतनयः क्रोधी स्वशौर्यान्वितौ
मेषोत्थः सहजाग्रजोऽतिकृपणः क्लेशान्वितो बन्धुभिः ॥ 1 ॥

One who has the Moon in Aries will have round eyes, be liked by people, very fickle minded, will have cows, be troubled by expenses, will wander, be talkative, will eat not much, walk in a crooked way, be wise, respected by a gathering, bilious, dear to women, will have few sons, be angrily disposed, courageous, eldest among the brothers, miserly, and be troubled by his relatives.

उद्वृत्तो बलवान् पृथुरुवदनो भोगी सुखी ज्ञानवान्
आसीनो गिरिकन्दरेषु निपुणो नानार्थवागीश्वरः।
पूर्वोत्थैः सुतबन्धुभिविरहितः कन्याप्रजावान् क्षमी
मध्यान्त्ये सुखवान् वृषोत्थमनुजो दारप्रियो दीप्तिमान् ॥ 2 ॥

The native who has the Moon in Taurus will be tall, strong, will have prominent thighs and face and enjoy pleasures. He will be happy and wise. He will sit in mountains and caves. He will be an able orator and know many meanings. He will be given up by his sons and relatives. He will have many daughters. He will be disposed to forgive others. From the middle part of his life, he will be happy till the end. He will like his wife and be brilliant.

कन्दर्पप्रतिमो विशालवदनो विस्पष्टवागस्थिरो
 क्लीबो वा मदनातुरोऽल्पतनयः सद्युतगानप्रियः
 बन्धुद्विटे कफमारुतात्महृदयो दारप्रियो दानवान्
 हास्यज्ञो मिथुनेऽन्नपाननिरतो जातः प्रतापी पटुः ॥ 3 ॥

Should the Moon be in Gemini, the native will look like a cupid, will have grand face, clear voice, be fickle minded, will be impotent, or otherwise highly sensual, will have few sons, will be fond of betting and music, will hate his relatives, be phlegmatic, windy, self-willed, fond of his wife, liberal in gifts, witty, fond of eating and drinks and courageous.

पेधावी गुणवान् स्वबन्धु विजयी वाताग्निमानादितो
 वाचालो दृढविग्रहोऽतिबलवानल्पात्मजो नैकगः।
 दैवज्ञस्त्वरितः सुखी क्षयधनो गूढात्मजो ज्ञानवा-
 नैकाकी बहुवाक् कुलीरभवने जातोऽर्थवान् भूपतेः ॥ 4 ॥

One with the Moon in Cancer will be very intelligent, of good qualities, superior of his relatives, will be troubled by windy complaints and fire, be talkative, will possess a strong body, be steady in quarrels, very strong, will have few issues, many houses, will be an astrologer, will be fast (in action), happy, will have declined wealth, will obtain secret sons (i.e. from women other than his wife), be wise, be never lonely, will have lot to speak and acquire wealth through kings.

गाम्भीर्योन्नतिमान् विशालवदनो धीधर्मभोगान्वितो
 मायावी सुमुखी कृपालुरभयोऽकार्ये चिरं कुप्यति।
 क्षुत्क्षामः स्वबलान्वितोऽतिविभवो मातृप्रियो नैष्टिको
 विक्रान्तो विजनोऽस्थिरोऽल्पतनयः सिंहे प्रसूतो नरः ॥ 5 ॥

The native who has the Moon in Leo will be profound, exalted, broadfaced, blessed with wisdom, virtues and pleasures, will be cunning, will have lovely appearance, be compassionate, will do his work without fear, will have anger lasting for a short while, be lean, self-willed, very wealthy, dear to his mother, stubborn, stronger than his enemies, be not with his people, and will have few issues.

कन्यायां मलिनोऽल्पसौख्यविभवो जातः सुधी धार्मिको
 बन्धुद्विद् सुखवान् कफानिलयुतः कन्याप्रजोऽल्पात्मजः।
 मुग्धास्यो युवतिप्रियोऽतिचपलो बन्धुप्रियो ज्ञानवान्
 दीर्घायुः प्रियभाषणोऽर्थनिरतः स्वन्तोऽन्यभाग्ये रतः ॥ 6 ॥

One born with the Moon in Virgo will be dirty, will have limited happiness and little wealth, be very intelligent, virtuous, will hate his relatives, be comfortable, phlegmatic and windy in temperament, will have more daughters and few sons, will have beautiful face, will like women, very fickle minded, dear to his relatives, be wise, long lived, will talk sweetly, be intent on gathering money, will end his life peacefully and will have an eye on others' money.

धर्मात्मा गुणवान् विशालहृदयो मन्दस्मितो दारवान्।
 क्लेशात्मा क्रयविक्रयेषु कुशलो हास्यप्रियो ज्ञानवान्।
 बन्धूनां हितकृत्सुतैर्विरहितः स्थूलेतरो वा धनी
 देवाख्यो द्रवभोजनोऽन्त्यतनयो जातस्तुलायां भवेत् ॥ 7 ॥

The native who has the Moon in Libra be virtuous, will have good qualities, will be broad minded, smilingly disposed, will have wife, be distressed, expert trader, will like fun, will be wise, will help his relatives, will have no sons, will not have a stout body, be rich, will have a name after a god, will like liquid food and be the last issue of the family.

मध्वाक्षो विगुरुर्विवादकुशलो दीर्घाननो दारुणो-
 नस्वन्तो मनुजेश्वरस्य दयितो रोगी च बाल्ये सदा।
 क्षीणायुः परबन्धुमान् कवनधीर्धर्मध्वजो वीर्यवा-
 नालस्यश्रमपीडितोऽलिभवने जातोऽल्पजातिप्रियः ॥ 8 ॥

The native who has the Moon in Scorpio will have honey-coloured eyes, be without preceptors, expert in arguments, long-faced, will indulge in vicious deeds, have peaceless end, be dear to sovereign, sick in childhood, shortlived, will be unfavourable to his relatives, be a poet, a religious advocate, strong, will suffer troubles of blood tubes of the body and be attached to mean people.

दीर्घास्यः सुमुखो विपक्षबहुलः श्यामेक्षणः शास्त्रविद्
 दान्तः क्षीणधनो व्ययव्यतिकरः पौत्रीसुतद्वेषणः।
 विद्वद्भिः प्रतिपूजितः स्ववशगो भ्रात्री गुणी वीर्यवा-
 न्त्यायुः कृपणो नदारतनयः स्याद्धन्विजातो नरः ॥ 9 ॥

The native who has the Moon in Sagittarius will be long-faced, beautiful, will have many enemies, will be dark-eyed, will have profound knowledge of Sastras, be self-controlled, will have declined wealth, heavy expenses, will not be well-disposed to his sons, will be highly respected by the learned, self-respected, virtuous, greatly strong, very long-lived, miser and will not have wife and sons.

ह्रस्वाङ्गो निपुणः प्रतापबहुलो मध्यऽर्थहीनोऽनो
 दीर्घाध्वा चपलो दुराशयगतिः क्लेशैश्च संपीडितः।
 सत्त्वाद्दयो जनवल्लभो विचलित ज्ञानेन्द्रियः स्त्रीमतिः
 पुत्रार्तोऽनलवांश्च वृद्धवनिताप्रेमान्वितो नक्रजः ॥ 10 ॥

Should Capricorn be having one's natal Moon he will be short-statured, expert, very valorous, will have no wealth in the middle part of his life, will be wanderer, will move for long distances, be fickle-minded, be subjected to calamities and troubles, be greatly *satwic* in disposition, dear to people, have defective organs related to the five senses (viz. touch, taste, smell, sight and hearing), attached to women, will be troubled by his sons, be rheumatic and will have the affection of older ladies.

दीर्घाङ्गो घटजो घटाकृतितनुः प्रच्छन्नपापे रतो
 वाचालो बहुपुत्रवानिह सुखी पूर्वार्थहीनोऽनः।
 सद्वेष्यो बधिरो रगार्तहृदयः सेष्योऽलसात्मा शठः
 कामी व्यग्रमतिः स्वकर्मवचनैः क्लेशी परार्थान्वितः ॥ 11 ॥

One born with the Moon in Aquarius will have long body, will have an appearance resembling the pot, will do sinful acts covertly, will be talkative, will have many sons, be happy, will not have any ancestral property, be a wanderer, be hated by the virtuous, be deaf, will suffer cardiac diseases, be lazy and sensual, will be mentally deranged, will be inviting troubles through his own acts and speeches and will have others' money.

चार्वङ्गो बलवानदीनवचनो रागी प्रवासी सदा
 स्त्रीजेता बहुदारकोऽतिचपलो ज्ञानी सभापूजितः।
 विख्यातो बहुदारवान्पधनी मीनोत्थितः स्यान्नरो
 हीनाङ्गो रिपुनिर्जितोऽतिनिपुणो दारप्रियो भोगवान् ॥ 12 ॥

One born with the Moon in Pisces, will be beautiful, strong-spirited in speech, sick, will live in foreign places, win women, and will have many wives.

ग्रहयुतिदृष्टिविहीनो राशिस्तत्प्रोक्तलक्षणं कुरुते।
 ग्रहयोगेक्षणयुक्ते ग्रहस्वभावः फलं च वक्तव्यम् ॥ 13 ॥

The effects of the Janma Rasis will be as above when there is no aspect or conjunction of any other planet. Should a planet aspect or join the Janma Rasi, then the results peculiar to that planet will come to pass.

Notes: If the Moon is conjunct another planet, the latter changes the meaning of the combination to a great extent. For example if the Moon and Saturn are together, the native aptly fits Saturn. Should Jupiter join the Moon, the native reveals the influence of Jupiter. Adverse Saturn gives foolhardiness while well placed Saturn makes one philosophical. Similarly good Jupiter gives wisdom, inclination to justice etc. and if he is adverse these are opposite. Then the aspecting planet, apart from showing its own influence will also reveal the qualities of its dispositor.

इति श्रीवराहमिहिरसुत श्रीपृथुयशोविरचिते होरासारे राशिशीलाध्याय
 एकोनत्रिंशतिः।

Thus ends of 29th Chapter entitled "Results of Moon Signs at Birth" in Horasara of Prithuyasas son of Varaha Mihira

CHAPTER 30

त्रिंशोऽध्यायः

अथ मेषाद्यंशशीलानि

हिंस्त्रोऽल्पमतिः कुष्ठी चोरो विकलेक्षणो न शान्तमतिः
पित्तप्रकृतिः कामी मेषांशे जायते मनुजः ॥ 1 ॥
द्वादशे पञ्चविंशोऽब्दे पञ्चांशे पञ्चषष्टिके।
अंशारिष्टं विजानीयाद्रोगमेवात्र निर्दिशेत् ॥ 2 ॥

The native whose Lagna falls in Aries Navamsa will be mischievous, man, will be weak sighted, unpeaceful, bilious in temperament, and sensuously disposed. Birth in Aries Amsa will confer malefic results or diseases in the 12th, 2th, 50th or 65th year of age.

Notes: In my English edition of *Nashta Jataka*, I have given the effects of births in Navamsas for each of the 12 rasis. The reader may refer to the said work accordingly, and understand the 108 navamsas.

As regards birth in various navamsas, Prithuyasas reveals interesting information. For example, he says that one born in Aries navamsa will have diseases in 2th, 25th, 50th or 65th year of age. In this way critical or adverse years are noted for all the 12 navamsa rasis. We can safely infer that if malefic dasa bhukti rules simultaneously in those years, the effects mentioned will be pronounced.

वृषभांशके तु जातो मतिमान् भोक्ता पृथूदरो बलवान्।
दीर्घास्यो विकृतगतिश्चपलेक्षणो दारिकाबहुत्वयुतः ॥ 3 ॥
द्वाविंशे दशमे वर्षे द्वात्रिंशे वा द्विसप्ततौ।
अरिष्टस्थानमेषु निर्दिशेद्रोगमेव वा ॥ 4 ॥

The native with Taurus navamsa will be wise, will enjoy pleasures, and will have a big stomach. He will be strong, long-faced, will walk awkwardly, will have moving eye-balls (from one side to the other) and will possess many daughters. Difficulties and diseases can be expected in the 22nd, 10th, 23rd and the 72nd year of age.

कान्तश्चपलो वाग्मी शास्त्रज्ञो भोगवान् विनीतश्च।
 स्त्रीचञ्चलोऽतिमेधा मिथुनांशे जायते नरोऽदारः ॥ 5 ॥
 षोडशे च चतुर्विंशे चतुस्त्रिंशे त्रिषष्टिके।
 मृत्युस्थानं विनिर्दिष्टं चत्वारिंशे तथापि वा ॥ 6 ॥

Should the birth be in Gemini navamsa, one will be brilliant in appearance, eloquent, fickle-minded, proficient in Sastras, will enjoy pleasures, be modest, be unsteady about women, very intelligent and will have no wife. Death can be expected in either the 16th year or the 24th, 34th, 63rd or the 40th year.

क्रोधो विषमितगात्रो धनवान् कुटिलेक्षणो विदेशरतः।
 बन्धूनां हितकारी स्वजनोद्विक्तः कुलीरभांशे तु ॥ 7 ॥
 अष्टादशेऽष्टमे वर्षे द्वाविंशे चैकविंशके।
 द्विसप्ततावशीतौ च मृत्युस्थामुशन्ति हि ॥ 8 ॥

The native of the Cancer navamsa will be angrily disposed, will have grotesque body, be wealthy, will possess crooked sight, will be intent on living in foreign countries, will help his relatives and be emotionally influenced by his own men. Death can be expected in either the 18th, 22nd, 21st, 72nd or 80th year.

विजनस्थितोऽतिमानी कृशोदरो लोकसर्वज्ञः।
 दुर्बलदन्तो बलवान् सिंहांशे जायते मनोदुःखी ॥ 9 ॥
 विंशेऽब्दे दशमे वाऽथ त्रिंशे वर्षेऽथ पष्टिके।
 द्वाशीतावंशकारिष्टं विशेषेण विनिर्दिशेत् ॥ 10 ॥

The native who has Leo navamsa at birth will live in a manless zone, be very self-respected, will have thin belly, will have knowledge of everything in the world, will have weak teeth, be strong and will be aggrieved. Mentionable evils should be expected in the 20th year, 10th year, 30th year or the 60th year of age.

बाल्ये सुखी कलाज्ञः क्लीबो जारोऽल्पपुत्रवान् सुभगः।
 परकार्यरतो दाता कन्याशो जायते विदेशरतः ॥ 11 ॥
 षष्ट्यां विंशे वर्षे पञ्चाशं वाऽत्र संशयो भवति।
 जीवति साष्टशताब्दं विवर्धमानो धनैरेपः ॥ 12 ॥

One born in Virgo amsa will be happy in his boyhood, will have knowledge of arts, be impotent, thievish, have few sons, be fortunate, attached to others' works, liberal and intent on living in foreign places. There will be doubt about life in his 60th year, or 20th year or the 5th year. He will, however, live upto 108, with progressing wealth.

प्रचलितनिवासबुद्धिः कृशागात्रो नातिपुत्रवान् कृपणः।
 बन्धुद्विदकफरोगी निःस्वप्रायस्तुलाशके जातः ॥ 13 ॥
 तृतीयेऽब्दे त्रयोविंशे द्विगुणे सप्तविंशके।
 अष्टत्रिंशे च षट्सप्तत्यब्देऽरिष्टं विनिर्दिशेत् ॥ 14 ॥

The native of Libra navamsa will like to move from one place to the other, will have an emaciated body, will not have many sons, be a miser, will hate his relatives, suffer from phlegmatic diseases, and be poor. Evils shall occur in his 3rd year, 23rd year, 46th year, 27th year, 38th year and 76th year of age.

गुरुजनरहितो हिंस्रो मेधावी नेत्रदुर्बलः क्रूरः।
 प्रच्छन्नपापशीलो दीर्घो लम्बोदरश्च कौर्ष्यशो ॥ 15 ॥
 अष्टादशे त्रयोविंशेऽप्यष्टाविंशे त्रयोदशे।
 सप्ततौ पञ्चपञ्चाशो प्रोक्तस्थानेषु संशयः ॥ 16 ॥

One born in Scorpio navamsa will not have his elders, be mischievous, wise, weak sighted, cruel, will indulge in sinful acts secretly, long-bodied and round bellied. His 18th, 23rd, 8th, 13th, 70th or the 55th year will be doubtful about longevity.

स्वाजितधनी गुणाद्भ्यो दीर्घग्रीवोऽलसोऽल्पसंतुष्टः।
 पृथुनासिकोऽतिभाषी धन्यंशो जायते धनाधिपतिः ॥ 17 ॥
 वसुद्वये वा नवमे चतुर्थे रवित्रये तद्द्विगुणेऽथवाब्दे।
 प्राणात्ययं रोगमुशन्ति तेषु द्वाविंशयुग्मे परिवत्सरे वा ॥ 18 ॥

One born with Sagittarius navamsa, will have self-earned money, be virtuous, long-necked, lazy and be satisfied with any-

thing small. He will have a big nose, will talk much, and be lord of wealth. There will be danger to his life or sickness in his 16th, 9th, 4th, 36th or 72nd year of age.

ह्रस्वाङ्गचलचित्तो हिंस्रो लघुविक्रमो महाभोगी।
स्त्रीदुर्भगोऽनिलात्मा मकरांशे शत्रुसंज्ञितो भवति ॥ 19 ॥
एकोनविंशे खलु सप्तविंशे चाब्दे चतुस्त्रिंशकसप्तवर्षे।
वर्षे भमाने द्विगुणेऽष्टषष्टद्वामरिष्टमाहुर्मुनयो मृगांशे ॥ 20 ॥

The native of Capricorn navamsa will be short bodied, fickle minded, mischievous, less bold, unfortunate in regard to wife and enjoy greatly. His 19th, 27th, 34th, 49th and 68th years of age will bring diseases. So have said the sages.

पिशुनो दयाविहीनो मायावी दुर्बलश्चलो दीर्घः।
अटनो व्यायार्थनिरतो जातः कुंभांशके मनोदुःखी ॥ 21 ॥
चतुर्दशे च विंशेऽष्टाविंशे द्वात्रिंशके क्रमात्।
एकषष्टमिते चाब्दे संशयः सप्तवर्षिषु ॥ 22 ॥

One born in Aquarius amsa will be slanderous, not kind, cunning, weak, long-bodied, a wanderer, always troubled by expenses, and mentally depressed. At the age of 14, 20, 28, 32, 61 or 7, there will be doubt about his life.

स्त्रीलोलः कृशगात्रो जलोपजीवी झपोदरो विद्वान्।
परगृहवासी वसुमानेकभार्यान्वितश्च मीनांशे ॥ 23 ॥
दशमे द्वादशे चैकविंशे षड्विंशके क्रमात्।
द्विपञ्चाशे चैकषष्ट्यां मृत्युस्थानमुदीरितम् ॥ 24 ॥

The native of Pisces navamsa will be after women, will have an emaciated body, will live through water (i.e. profession related to water), will be fish-bellied, scholarly and will live in others' houses. He will be wealthy and possess many wives. Death can be expected in his 10th, 12th, 21st, 52nd or the 61st year of age.

एकोनषष्टिद्वात्रिंशदष्टमाब्देषु सूरयः।
सामान्यमेषु मर्त्यानां क्लेशस्थानमुशन्ति हि ॥ 25 ॥

According to sages, normally the 59th year, 32nd year and the 8th year shall bring evils to a native.

Notes: This applies to general context, apart from what has been stated earlier for the 12 navamsas.

दारुणान्तर्दशाकाले राशिरिष्टसमन्विते।
मरणं तस्य जानीयादन्यथा रोगमाप्नुयात् ॥ 26 ॥

During the sub-period of a malefic planet, if it be also in an evil rasi, death or serious disease should be predicted.

राशिवद्द्वादशांशेषु फलं ब्रूयाद्विचक्षणः।
वर्गोत्तमांशकस्थेषु तत्तद्विगुणमादिशेत् ॥ 27 ॥

Whatever results have been attributed to birth in various rasis, shall equally apply to dwadasamsa also. Should a planet be in Vargothama navamsa, happy and two-fold results are revealed.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे अंशशीलाध्यायोस्त्रिंशः ॥

Thus ends the 30th Chapter entitled "Effects of Birth in the several Amsas" in Horasara of Prithuyasas, son of Varaha Mihira.

CHAPTER 31

एकत्रिंशोऽध्यायः

अथ नक्षत्रजातकम्

भानोस्तंशशिनो नटःसनिधरापुत्रस्य राहोर्दया
तापोदेवगुरोर्ध्याननशनेः सायं विदौ वत्सराः।
केतोः सानिभृगोर्नस्वाश्च कथितास्त्वाग्नेयनक्षत्रका-
द्भानामर्यमदैवताश्च खचरा विश्वर्क्षतः स्वामिनः ॥ 1 ॥

The dasa periods (in the scheme of nakshatra dasa, otherwise known as Udu Dasa or Vimshottari Dasa) are: 6, 10, 7, 18, 16, 19, 17, 7, and 20 years, respectively for the Sun, Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu, and Venus. These dasas are lorded by the planets in the above order, counted from the Nakshatra Krittika.

स्वजन्मनक्षत्रविलग्नतो वा ब्रूयात्क्रमेणैव दशफलानि।
दशावसानेष्वशुभं च सर्वे कुर्वन्ति सामान्यमिदं नराणाम् ॥ 2 ॥

The order of the dasas counts from one's birth star (i.e. the one occupied by the Moon) or the star in which the Lagna rises at birth. The ending periods of all the planets will be normally evil.

Notes: Satyacharya also suggests that dasa calculations should be based on stronger of the two, i.e. Lagna and Moon. If Lagna is strong, then the opening dasa will be the one indicated by the asterism in which Lagna falls.

Jataka Parijata., ch. 18, sloka 33 adds two more for consideration of opening dasa: The nakshatra denoted by the name of the native and the star at the time of query.

Satya's view is better and workable for there may not be a query always in regard to dasa bhukti nor can the balance of dasa

be known with Janma nakshatra.

आदित्यभौमशनिराहुदशावसाने
 रोगार्थनाशकलहास्त्वशुभानि सन्ति।
 पापग्रहेण सहितस्य दशावसाने
 मृत्युं वदेन्निधनसंस्थितखेचरस्य ॥ 3 ॥

During the conclusion of the Dasa of the Sun, Mars, Saturn and Rahu, there will be diseases, destruction of wealth, disputes and evil incidents. The native's death can occur during the dasa of a planet conjoined with a malefic or with the 8th lord.

पापग्रहान्वितर्क्षस्य दशायां क्लेशमाप्नुयात्।
 यावद्गते दशेशर्क्षे तत्फलं तत्र निर्दिशेत् ॥ 4 ॥

The dasa of the particular asterism, which is occupied by a malefic planet, will bring about sorrow. The extent traversed in the said star by the said cruel planet will indicate the possible time.

त्रिमण्डलेष्वथैकस्मिन् पापस्तिष्ठति दुर्बलः।
 सौम्यग्रहयुतो न स्याद्दशान्ते मृत्युमाप्नुयात् ॥ 5 ॥

In the 3 groups of stars, if there is a weak malefic without benefic's aspect, such dasa will cause death in its end.

Notes: Similar view is found in *Jataka Parijata*, ch. 18, 5, 26.

राशिसन्धौ स्थिते काले व्याधिं तत्र विनिर्दिशेत्।
 त्रिंशद्भागमनुक्रान्ते दशान्ते मृत्युमाप्नुयात् ॥ 6 ॥

In the dasa of a planet occupying rasi sandhi (i.e. the area where one Rasi ends and the other one starts), there will be diseases. In the end of the dasa of the planet that heads towards the 30th degree of the rasi concerned, death will take place.

Note: See sloka 27, ch. 18 of *Jataka Parijata*.

जन्मतरश्चोर्ध्वनाडीधिर्वर्धयेत्तन्महादशाम्।
 षष्ठ्याहतं फलं वर्षं शेषं मासादिकल्पयेत् ॥ 7 ॥

The portion still to elapse in the janma nakshatra should be multiplied by the dasa years (as mentioned in sloka 1 of this

chapter) and divided by 60. The quotient will indicate the years, to lapse as yet, in the dasa concerned. Similar calculations should be made through the remainder to ascertain the months etc.

Notes: Nowadays, the ephemeris give tables of dasa balance, based on Moon's longitude. Hence no elaborate notes are required in this context.

तस्मात्क्रमेण संयोज्य दशाप्रोक्ताफलं वदेत्।
वर्तमानदशास्थाप्या चेष्टप्रहदशाहता ॥ 8 ॥
प्रमाणभक्ता यल्लब्धं दशाम्बन्तर्दशा भवेत्।
अन्तर्दशाफलं प्रोक्तं पूर्वमेवात्र निर्दिशेत् ॥ 9 ॥

The dasa effects should be predicted in the same order (from the balance of Janma dasa obtained as per sloka 17). To obtain the bhukti period of one planet in the dasa of another, multiply the figure of years mutually and divide by 120. The bhukti period in years is revealed. The effects of antardasas, stated earlier, should be applied.

अङ्गारकफलं केतो राहोरप्यर्कजस्य वै।
शेषं समानमित्युक्तं शुभाशुभफलं वदेत् ॥ 10 ॥

The results of Ketu will be like that of Mars while Rahu's effects will be like Saturn's. The other planets produce even effects, due to their nature. Thus the good and bad of the dasas should be understood.

Notes: There is a common practice to straightaway compare Ketu with Mars and Rahu with Saturn, for any purpose and any context. This has no scientific approach in it. The present sloka, in the context of Vimshottari dasa only conveys that Ketu is as malefic as Mars in dasa effects. Similarly Rahu acts as cruelly as Saturn can in his dasa. And the rest of the 5 planets have their own way of acting in a balanced manner.

नक्षत्रजातकं प्रोक्तं सर्वेषां संमतं नृणाम्।
अतिसूक्ष्मतरं ज्ञात्वा दशाफलमुदीरयेत् ॥ 11 ॥

The effects of the asterisms (i.e. Vimshottari dasa system) is acceptable to all as stated. After very minutely examining these, the dasa results should be predicted.

Notes: The words "Nakshatra Jatakam" relate to horoscope effects derived through nakshatra dasa or Vimshottari dasa. This can be observed from the heading given to this chapter and the contents hereof. Thus Prithuyasas subscribes favourably to Vimishottari dasa system as against the other dasas in vogue.

अन्तर्दशाधिपक्षेत्रे वर्तते भास्करो यदा।
तस्मिन् काले दशाप्रोक्तफलं भवति निश्चितम् ॥ 12 ॥

Should the Sun in transit reach the sign occupied by the bhukti lord at birth, the effects will be marked due to the particular dasa.

Notes: By way of an example, assume that one is having Jupiter dasa, Moon bhukti and that the Moon is in Gemini at birth. In transit, when the Sun reaches Gemini, the sign occupied by Moon at birth, the effects due to Guru dasa will be markedly felt.

लग्नेन्दोर्बलवान्यो वा तस्मात्प्रभृति चिन्तयेत्।
प्रोक्तं क्रमेण संयोज्य फलं ब्रूयाद्विचक्षणः ॥ 13 ॥

The effects should be calculated from the stronger of the two, i.e. Moon and Lagna at birth.

Notes: See notes under sloka 2 of this chapter.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे
नक्षत्रजातकफलाध्यायः एकत्रिंशः ॥

Thus ends the 31st Chapter Entitled
"Nakshatra Jataka" in Horasara of Prithuyasas,
son of Varaha Mihira

CHAPTER 32

द्वात्रिंशोऽध्यायः

अथजातकलक्षणम्

एकान्ते जनरहिते शुद्धे देशे सुखासने भूत्वा।
प्रणिपत्य स्वाचार्यं विघ्नेशं च ग्रहान् सर्वान् ॥ 1 ॥

The astrologer should, in a clean, lonely place, where there is no movement of people, comfortably be seated and salute his preceptor, Ganesa and all the nine planets.

मौनो मान्यमतिः सन् सूर्याभिमुखोऽभिविश्य दैवज्ञः।
अथ शकुनादीन् सम्यक्परीक्ष्य यत्नाच्च सिद्धसेनोक्तान् ॥ 2 ॥

He should maintain silence and have lofty notions. He should face the Sun god. He should note all the omens as instructed by Siddhasena.

शस्त्राभिघातकलहप्रपातदुःखानि दुर्निमित्ताद्याः।
जायन्ते गणितादौ मरणवियोगार्थनाशसूचनदाः ॥ 3 ॥

A weapon's hit, quarrel, fall, and cry, or grief are considered ominous. Astrological calculations made at that time portend death, separation and loss of wealth.

कृकलासोरगगोधाकपालनग्नादिदर्शनं नेष्टम्।
तेषां कथाप्रलापैरनर्थमायान्तमीरयेन्नूनम् ॥ 4 ॥

A snake, a camelion, an alligator, a skull of a naked person are all evil if sighted. A mention about these will indicate evil and danger.

वामे रुतं तु गौल्याः क्षुतं च वामेतरस्थले न शुभे।
जम्बुकमहिषपशूनां स्वरश्च तद्वत् समीपतो मृत्युः ॥ 5 ॥

The cry of a lizard on the left, and a sneezing on a side other than left are indicative of evil. Death is hinted if the sound of a fox, buffalo or a cow is heard in the nearby area.

वाक्प्रश्नपरिज्ञानं शुभाशुभं तत्र चिन्तयेन्मतिमान्।
वर्षद्वयादधस्तात् पूर्वोक्तफलं समादिशेतज्जः ॥ 6 ॥

The good and evil results should be judged with the help of above omens and the queries can be correctly answered within a limit of 2 years.

कर्तुर्वयः प्रमाणं मासं नक्षत्रलग्नहोराद्यम्।
गतिकलिवसान् ज्ञात्वा ग्रहचारं प्रारभेत् पुण्यतिथौ ॥ 7 ॥

The astrologer should calculate the position of the planets, after knowing the age, month, natal star, ascendant, hora etc. He should also note the number of days elapsed (on the day of birth, etc.) since the beginning of Kali Yuga.

Notes: How to use the number of days elapsed from Kali beginning has been explained by me in the notes given in chapter 8. Thus we can see the specific need to know the number of days elapsed from the beginning of कलि yuga upto a particular day.

मृदुशीघ्रवरकाले मूढोदययुद्धकालभेदेषु।
पैतामहवरगणितादुभयो भूयोऽवधानतो गणयेत् ॥ 8 ॥

Pitamaha Siddhanta's calculations should be carefully adopted to know the slow and fast motions (preceding and following their retrogressions), retrograde motion, combustion in the Sun, (heliacal) rising, weather at war etc.

Notes: Varaha Mihira's Pancha Siddhantika deals with paitamaha Siddhanta in regard to astronomical calculations. The Siddhantas of Brahmagupta and Bhaskaracharya are improved versions of Paitamaha Siddhanta. Varaha Mihira, however, does not accept Pitamaha Siddhanta, but recommends Saura (Savitra) Siddhanta as more accurate than Paulisa Siddhanta.

अतिसूक्ष्मतरं ज्ञात्वा गतिं ग्रहाणामनेन चारजः।
द्रेक्काणूनवमभागद्वादशखगुणांशकादौश्च ॥ 9 ॥

The astrologer should make calculations regarding the decanates, navamsa, dwadasamsas, trimsamsas etc. after ascertaining the minutest details mentioned earlier.

प्राक्फलदावर्ककुजौ बुधगुरुमन्दास्तु पृष्ठफलदा स्युः।

उदयफलं शीतांशोः शुक्रस्य फलं गतिसमानम् ॥ 10 ॥

The results due to the Sun and Mars will be revealed in the beginning itself, while Mercury, Jupiter and Saturn, give effects at the end. The Moon reveals while rising and the effects of Venus depend on its motion.

वक्रानुवक्रकाले भृगुचारो ज्ञातुमेव न च शक्यः।

तस्माद्बहुप्रकारैर्गणितविशेषैश्च चिन्तयेत्तज्ज्ञः ॥ 11 ॥

The position of Venus at the time of retrogression, and immediately before and after retrogression is not possible to be exactly known. The astrologer should correctly work out the same through the various systems and ascertain the placement of Venus in the heavens.

इष्टं स्फुटं दिविचरं नवभिर्गुणयेद्विशेषयेत् क्रमशः।

मण्डलहतावशिष्टं तस्यैवांशस्फुटं समानं तत् ॥ 12 ॥

To know the navamsa position of a planet, multiply its longitude by 9 and divide by 12 and the navamsa position is revealed.

इष्टः स्फुटश्च खचरो द्वादशगुणितः स्फुटेन संयुक्तः।

मण्डलहतावशिष्टो ज्ञेयो राश्वंशकस्फुटः सुधिया ॥ 13 ॥

The longitude of a planet should be multiplied by 12. Add to the product the longitude of the planet and divide by 12. The process will reveal the rasi, Amsa sphutas of the planet.

Notes: In other words, the longitude should be multiplied by 13 and divided by 12. The remainder will only reveal the original product. The purpose of this sloka is not thus clear. There can be some omission possibly in the original sloka.

एकादशांशभानुस्फुटयोगफलं निशाकरे योज्यम्।

चतुरंशं शेषांशमेवं कुर्याद्भनक्षयं तुल्यम् ॥ 14 ॥

शुक्रज्ञयोद्विगुणितं भानुस्फुटवद्धनक्षयं कुर्यात्।
मूढोदयवक्रेषु च कृयदिवं तयोस्तु नान्यत्र ॥ 15 ॥

To the Moon's position, add one eleventh of the Sun's longitude and one fourth for other planets. If Venus and Mercury are combust, or are rising after heliacal setting or are retrograde, then addition or subtraction should be made by doubling the Sun's longitude and not otherwise.

रक्तसुमनाक्षतगन्धैः संपूज्य दिवाकरं नमस्कृत्य।
प्रप्या स्वशक्तिविभवैर्देवज्ञं पूजयेद्ग्रहान् ध्यात्वा ॥ 16 ॥

The Sun god should be worshipped by offering red flowers, akshata and sandal with folded hands, and then the planets should be worshipped. The querist, after doing so, shall honour the astrologer according to his capacity.

आयुः प्रमाणमस्मिन् गतागतं वर्तमानमशुभशुभम्।
एतत्सर्वं श्रोतुं भवत्प्रसादात् प्रयोगमिच्छामि ॥ 17 ॥

(The querist should say): I want to ascertain the span of my life, the past, the future and the present, the auspicious and inauspicious events. I want to hear all these through your mercy.

प्रारभ्य सन्मूर्ते सुचन्द्रताराबलान्विते द्रष्टुः।
जातमखिलं च विलिखेन्नान्यमनाः स्वायुरादिकं प्रष्टुः ॥ 18 ॥

The astrologer should begin in a good muhurta when the Moon and her nakshatra are beneficially disposed and give a written account to the querist of his longevity etc.

Notes: Predictions should be made when the 2nd house at that time is well-disposed. Jupiter shall be free from afflictions. There should not be rains, dark clouds, eclipse, thunder etc. Neither the consultor nor the astrologer should be confused at that time and both should be of a happy disposition.

फलदं ज्योतिशक्रं ग्रहर्क्षचारस्तथैव गुणाकारः।
दैवज्ञः कालनरश्चैवं संभावयेन्नरः श्रेष्ठः ॥ 19 ॥

The rasi mandala (i.e. the firmaments), the planets, and their movements are well effective. The astrologer and the kala purusha shall be duly presented.

पृथुविरचितमन्यैः शास्त्रमेतत्समस्तं
 तदनुलघुमयेदं तत्प्रदिष्टार्थमेव।
 कृतमिह हि समर्थं धीविपाणामलत्वे
 मम यदि न सदुक्तं सज्जनैः क्षम्यतां तत् ॥ 20 ॥

The entire work is constructed by me after studying the several sastras of the ancestors. The essence has been abridged be anything inconsistent, the noble may forgive me.

होराशास्त्रसमुद्रं प्रमथ्य धीमन्दराद्रिणा सम्यक्।
 लोकस्यालोककरः शास्त्रशशाङ्कः समुत्क्षिप्तः ॥ 21 ॥

Just as the Moon was taken out of the Milk ocean by churning with the Mandara mountain, I have produced this essence after riddling the ocean of astrology.

Notes: At the time when the gods and demons churned the Milk ocean, with the divine snake Vasukhi around the mountain of Mandara in their mission to produce nectar to overcome death, came out from the ocean were: Sri Maha Lakshmi, the Moon, Kamadhenu, Kalpavriksha etc. Similarly our author after churning the works of the great sages and his ancestors like Satya, VARAHAMIHIRA etc. could compile the present work HORASARA.

Just as Sri Maha Lakshmi (goddess of wealth), Kamadhenu (the celestial cow that fulfills all desires) and Kalpa Vriksha (the celestial tree that fulfills all desires), may the science of astrology, churned from various sources, be useful to the mankind in procuring wealth and leading a happy and virtuous life.

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे
 जातकलक्षणम् द्वात्रिंशोऽध्यायः ॥

Thus ends the 32nd Chapter entitled "Jataka
 Lakshanas" in Horasara of Prithuyasas,
 son of Varaha Mihira.