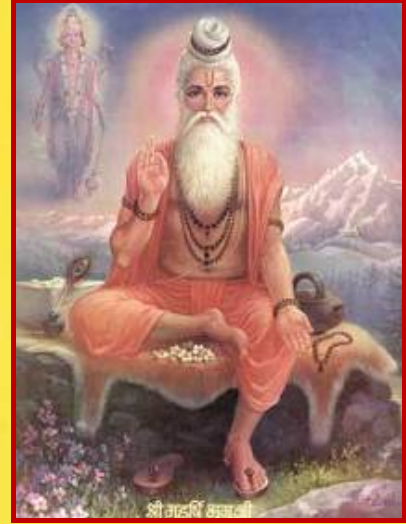




**C**handrashekhar Sharma, from Nagpur, has good knowledge of sanskrit and a well known name in the internet forums for his humbleness & kindness to teach each and everyone. He has been an ardent student of this science from decades with deep thoughts into various disciplines. He is the author of the book "Vedic Astrology Demystified", published by Parimal Publications Delhi".



May The Sage Guide & Protect

*Bhṛigu Nadi*

*Jyotisham - 1*

Translated

By

Chandrashekhar Sharma, India

A 'Mission Saptarishis' Initiative

श्री

śrī

भृगु नाडी ज्योतिषम्

bhR^igu nADI jyotiSam

Page 1 to 5

**Chandrashekhar's Comments:** The person (Perhaps the Venerated C. S. Patel, himself) who transcribed Bhṛigu Nadi has given the details of what he has written

down in the second page of the transcription, including the source and the number of verses and when it was copied from the manuscript. The first page has the title “**Bhrigu Nadi Jyotisham**” as given above. This manuscript was gotten by Saptarishis Astrology from Late Shri C .S.Patel.

## Page 2-

### Comments of the Transcriber:

Adyāra Library Shelf no 21/nog

Copied on 1<sup>st</sup> June 1946

One Page of 23 lines = 11 1/2 verses. 750 Pages = 8600 verses. Actually ‘8625’ verses are there, according to the transcriber.

**Chandrashekhar’s Comments:** He then proceeds with a form of tabulation that perhaps indicates the lagna and nadis commented upon by the original writer. There is error of numbering and the names of some nadis are illegible or do not tally with the names that are allotted to the nadis by other writers. However this difference in names of nadis given in the beginning of the text and the names appearing in the body of the text is something that one observes in diverse nadis. The reason that the names of the Nadis given at the beginning of a nadi text in tabular form do not match those in the body of the text, is perhaps due to the habit of the ancients to use synonyms freely. So, Nāga which can mean an elephant or a Cobra could be written as Kunjar (elephant) or Uruga (Divine serpent). This again is why the interpretation of Sanskrit texts like nadi granthas, other astrological texts in general and other ancient sciences, needs not only literal translation but also quite a bit of effort to understand exactly what the author is trying to tell and the principles he is giving and to then put up the translation after taking other classics of the subject into consideration. Thus there could be different interpretation of shlokas from purely grammar point of view and from the science and allegory point of view. If there are some mistakes in the translation of Bhrigu nadi, below, or the ability to understand what the writer wanted to convey, the blame entirely rests with me and I would call upon the learned to correct me where ever I am wrong.

I must admit I was somewhat overwhelmed when I accepted translating this manuscript and on receiving it saw that I was only 4 months and 4 days old when this was copied from original records of the Oriental Library by the transcriber. By no stretch of imagination could I aspire to touch the heights of astrological knowledge achieved by the original transcriber of the text. That the manuscript remained un-translated for more than 63 years does point to the difficulty in translating it. I am translating this in the spirit of trying to bring hidden gems of ancient classics to light, as did the initial transcriber, for the benefit of modern day astrologers and trust that I shall be pardoned if I commit some mistakes in that effort.

1	-	32	मिथुन लग्नम् - शाङ्कर्यशम् mithuna lagnam - śāṅkaryāśam
2	-	33	तुला लग्नम् - पङ्कजांशम् tulā lagnam - paṅkajāśam

3	लक्ष्मी षष्ठ्यांशम् lakṣmī ṣaṣṭhyāṁśam	34	कुम्भ लग्नम् - मुद्रांशम् kumbha lagnaṁ - mudgarāṁśam
4	वृषभ लग्नम् - मङ्गलांशम् vṛṣabha lagnaṁ - maṅgalāṁśam	35	कटक लग्नम् - सुप्रभांशम् kaṭaka lagnaṁ - suprabhāṁśam
5	वृषभ लग्नम् - अम्बुजांशम् vṛṣabha lagnaṁ - ambujāṁśam	36	सिंह लग्नम् - निवृत्यांशम् simha lagnaṁ - nivṛtyāṁśam
6	वृषभ लग्नम् - शाङ्कर्यांशम् vṛṣabha lagnaṁ - śāṅkaryāṁśam	37	तुला लग्नम् - सुधांशम् tulā lagnaṁ - sudhāṁśam
7	वृषभ लग्नम् - निवृत्यांशम् vṛṣabha lagnaṁ - nivṛtṭyāṁśam	38	तुला लग्नम् - पङ्कजांशम् tulā lagnaṁ - paṅkajāṁśam
8	वृषभ लग्नम् - कालांशम् vṛṣabha lagnaṁ - kālāṁśam	39	वृश्चिक लग्नम् - धनदांशम् vṛścika lagnaṁ - dhanadāṁśam
9	वृषभ लग्नम् - कुन्दांशम् vṛṣabha lagnaṁ - kundāṁśam	40	वृश्चिक लग्नम् - vṛścika lagnaṁ -
10	वृषभ लग्नम् - पङ्कजांशम् vṛṣabha lagnaṁ - paṅkajāṁśam	41	सिंह लग्नम् - धनञ्जयांशम् simha lagnaṁ - dhanañjayāṁśam
11	वृषभ लग्नम् - पङ्कजांशम् vṛṣabha lagnaṁ - paṅkajāṁśam	42	सिंह लग्नम् - सुप्रभांशम् simha lagnaṁ - suprabhāṁśam
12	वृषभ लग्नम् - सुधांशम् vṛṣabha lagnaṁ - sudhāṁśam	43	मिथुन लग्नम् - कमलाकरांशम् mithuna lagnaṁ - kamalākarāṁśam
13	वृषभ लग्नम् - समांशम् vṛṣabha lagnaṁ - samāṁśam	44	कन्या लग्नम् - रौद्रांशम् kanyā lagnaṁ - raudrāṁśam (234)
14	वृषभ लग्नम् - गदांशम्	45	द्वितीयकोशे विस्तारं

	vṛṣabha lagnam - gadāmśam		dvitīyakośe vistāram
15	वृषभ लग्नम् - शतावर्यांशम् vṛṣabha lagnam - śatāvaryāmśam	46	तुला लग्नम् - किन्नरांशम् tulā lagnam - kinnarāmśam
16	वृषभ लग्नम् - वैष्णवांशम् vṛṣabha lagnam - vaiṣṇavāmśam	47	तुला लग्नम् - कालांशम् tulā lagnam - kālāmśam
17	वृषभ लग्नम् - वैष्णवांशम् vṛṣabha lagnam - vaiṣṇavāmśam	48	तुला लग्नम् - कालांशम् tulā lagnam - kālāmśam
18	वृषभ लग्नम् - सौम्यांशम् vṛṣabha lagnam - saumyāmśam	49	कन्या लग्नम् - पङ्कजांशम् kanyā lagnam - paṅkajāmśam
19	वृषभ लग्नम् - ईशानांशम् vṛṣabha lagnam - īśānāmśam	50	धनु लग्नम् - वसुधांशम् dhanu lagnam - vasudhāmśam
20	वृषभ लग्नम् - वसुधांशम् vṛṣabha lagnam - vasudhāmśam	51	मिथुन लग्नम् - सुधांशम् mithuna lagnam - sudhāmśam
21	वृषभ लग्नम् - कोकिलांशम् vṛṣabha lagnam - kokilāmśam	52	सिंह लग्नम् - मुद्रांशम् simha lagnam - mudgarāmśam
22	मीन लग्नम् - श्रीधरांशम् mīna lagnam - śrīdharāmśam	53	सिंह लग्नम् - मालांशम् simha lagnam - mālāmśam
23	सिंह लग्नम् - ईश्वरांशम् simha lagnam - īśvarāmśam	54	सिंह लग्नम् - चम्पकांशम् simha lagnam - campakāmśam
24	कटक लग्नम् - कमलांशम् kaṭaka lagnam - kamalāmśam	55	कन्या लग्नम् - चम्पकांशम् kanyā lagnam - campakāmśam
25	तुला लग्नम् - निर्मलांशम् tulā lagnam - nirmalāmśam	56	कुम्भ लग्नम् - त्रैलोक्यांशम् kumbha lagnam - trailokyāmśam
26	कटक लग्नम् - परमेश्वर्यांशम् kaṭaka lagnam - parameśvaryāmśam	57	तुला लग्नम् - सुमन्यांशम् tulā lagnam - sumanyāmśam
27	मीन लग्नम् - तारकाधीश्वर षष्ठ्यांशम् mīna lagnam - tārakādhiśvara ṣaṣṭhyāmśam	58	कटक लग्नम् - कमलांशम् kaṭaka lagnam - kamalāmśam

28	मीन लग्नम् - धनदांशम् mīna lagnaṁ - dhanadāṁśam	59	कटक लग्नम् - कमलांशम् kaṭaka lagnaṁ - kamalāṁśam
29	मीन लग्नम् - पङ्कजांशम् mīna lagnaṁ - paṅkajāṁśam	60	सिंह लग्नम् - मुद्रांशम् simha lagnaṁ - mudgarāṁśam
30	मकर लग्नम् - सुप्रभांशम् makara lagnaṁ - suprabhāṁśam	61	मीन लग्नम् - वारुण्यांशम् mīna lagnaṁ - vāruṇyāṁśam
31	तुला लग्नम् - सुप्रभांशम् tulā lagnaṁ - suprabhāṁśam	62	कटक लग्नम् - अम्बुजांशम् kaṭaka lagnaṁ - ambujāṁśam
63	-लग्नम् - सचिवांशम् -lagnaṁ - sacivāṁśam	94	मेष लग्नम् - धनञ्जयांशम् meṣa lagnaṁ - dhanañjayāṁśam
64	कन्या लग्नम् - धनदांशम् kanyā lagnaṁ - dhanadāṁśam	95	धनु लग्नम् - शिवदांश dhanu lagnaṁ - śivadāṁśa ?
65	मकर लग्नम् - कमलांशम् makara lagnaṁ - kamalāṁśam	96	धनु लग्नम् - सुधांशम् dhanu lagnaṁ - sudhāṁśam
66	वृश्चिक लग्नम् - कमलांशम् vṛścika lagnaṁ - kamalāṁśam	97	धनु लग्नम् - मुद्रांशम् dhanu lagnaṁ - mudgarāṁśam
67	मीन लग्नम् - ब्राह्म्यांशम् mīna lagnaṁ - brāhmyāṁśam	98	कटक लग्नम् - विश्वभरांशम् kaṭaka lagnaṁ - viśvambharāṁśam
68	चर लग्नम् - मङ्गलांशम् cara lagnaṁ - maṅgalāṁśam	99	मकर लग्नम् - मञ्जुस्वनांशम् ५६८ makara lagnaṁ - mañjusvanāṁśam (568)
69	कटक लग्नम् - पङ्कजांशम् kaṭaka lagnaṁ - paṅkajāṁśam	100	सिंह लग्नम् - वरदांशम् simha lagnaṁ - varadāṁśam
70	कटक लग्नम् - वारुणांशम् kaṭaka lagnaṁ - vāruṇāṁśam	101	वृश्चिक लग्नम् - ऐन्द्रांशम् vṛścika lagnaṁ - aindrāṁśam
71	कटक लग्नम् - त्रैलोक्यांशम् kaṭaka lagnaṁ - tryailokyāṁśam	102	कन्या लग्नम् - कमलांशम् kanyā lagnaṁ - kamalāṁśam
72	धनु लग्नम् - वसुधांशम् dhanu lagnaṁ - vasudhāṁśam	103	वृश्चिक लग्नम् - कमलांशम् vṛścika lagnaṁ - kamalāṁśam



73	वृषभ लग्नम् - विभांशम् १ vṛṣabha lagnam - vibhāṁśam 1	104	मेष लग्नम् - कुमारांशम् meṣa lagnam - kumārāṁśam
74	कटक लग्नम् - त्रैलोक्यांशम् kaṭaka lagnam - trailokyāṁśam	105	धनु लग्नम् - वारुणांशम् dhanu lagnam - vāruṇāṁśam
75	कुंभ लग्नम् - सुधांशम् kumbha lagnam - sudhāṁśam	106	तुला लग्नम् - सुमत्यांशम् tulā lagnam - sumatyāṁśam
76	मिथुन लग्नम् - सुरांशम् mithuna lagnam - surāṁśam	107	तुला लग्नम् - धनञ्जयांशम् tulā lagnam - dhanañjayāṁśam
77	तुला लग्नम् - शाङ्कर्यंशम् tulā lagnam - śāṅkaryāṁśam	108	मकर लग्नम् - पङ्कजांशम् makara lagnam - paṅkajāṁśam
78	कटकलग्नम् - सौम्यांशम् kaṭakalagnam - saumyāṁśam	109	धनु लग्नम् - वारुणांशम् dhanu lagnam - vāruṇāṁśam
79	तुला लग्नम् - त्र्यैलोक्यांशम् tulā lagnam - tryailokyāṁśam	110	धनु लग्नम् - धनदांशम् dhanu lagnam - dhanadāṁśam
80	सिंह लग्नम् - सुखदांशम् simha lagnam - sukhadāṁśam	111	धनु लग्नम् - सुमत्यांशम् dhanu lagnam - sumatyāṁśam
81	सिंह लग्नम् - त्रुहांशम् २ simha lagnam - truhāṁśam 2	112	मकर लग्नम् - कमलांशम् makara lagnam - kamalāṁśam
82	वृश्चिक लग्नम् - धनदांशम् vṛścika lagnam - dhanadāṁśam	113	मिथुन लग्नम् - प्रभांशम् mithuna lagnam - prabhāṁśam
83	कुंभ लग्नम् - धनञ्जयांशम् kumbha lagnam - dhanañjayāṁśam	114	वृषभ लग्नम् - सुमत्यांशम् ६८९ vṛṣabha lagnam - sumatyāṁśam (689)
84	कर्कट लग्नम् - कलुषांशम् karkaṭa lagnam - kaluṣāṁśam	115	मिथुन लग्नम् - धनदांशम् mithuna lagnam - dhanadāṁśam
85	कन्या लग्नम् - चम्पकांशम् kanyā lagnam - campakāṁśam	116	वृषभ लग्नम् - कमलांशम् vṛṣabha lagnam - kamalāṁśam
86	मीन लग्नम् - धरांशम् mīna lagnam - dharāṁśam	117	मकर लग्नम् - धनदांशम् makara lagnam - dhanadāṁśam
87	- त्रैलोक्यांशम्	118	कुंभ लग्नम् - क्षमांशम्

	- trailokyāṁśam		kumbha lagnam - kṣamāṁśam
88	तुला लग्नम् - पङ्कजांशम् tulā lagnam - paṅkajāṁśam	119	मकर लग्नम् - श्रीधरांशम् makara lagnam - śrīdharāṁśam
89	कुम्भ लग्नम् - जगत्यांशम् kumbha lagnam - jagatyāṁśam	120	वृश्चिक लग्नम् - ऐन्द्रांशम् vṛścika lagnam - aindrāṁśam
90	कुम्भ लग्नम् - रौद्रांशम् kumbha lagnam - raudrāṁśam	121	कटक लग्नम् - सुमत्यांशम् kaṭaka lagnam - sumatyāṁśam
91	तुला लग्नम् - धनदांशम् tulā lagnam - dhanadāṁśam	122	
92	कन्या लग्नम् - मङ्गलांशम् kanyā lagnam - maṅgalāṁśam	123	
93	मेष लग्नम् - मङ्गलांशम् meṣa lagnam - maṅgalāṁśam	124	

सूचिः - अत्र तालकोशे त्रिंशत् पत्राणि न दृश्यन्ते ॥

sūciḥ - atra tālakośe trimśat patrāṇi na dṛṣyante । ।

In the (above) table (or the grantha) 30 pages are not seen (available).

End of page 2

**Chandrashekhara's Comments:** The third page onwards we have shlokas, which I have tried to decipher to the best of my abilities. If there is anything that is wrong with the way I have deciphered this, the blame lies entirely with me and my lack of understanding of the language, the handwriting of the copier and the principles of the divine science of Vedic astrology.

It should also be noted that in some places the shlokas have some words missing and in such cases, where possible, I have tried to indicate what may be missing based on the results indicated coupled with the principles of astrology. The learned may correct me where I have gone wrong.

--क्षेत्रगेनिशानाथे मातृदीर्घं समादिशेत् ।

क्षेमदाये केतु भुक्तौ वृषान्ते मिथुनो शनौ ॥

-----kṣetrageniśānāthe mātṛdīrghaṁ samādiśet ।

kṣemadāye ketu bhuktau vṛṣānte mithuno śanau । ।

स्वमातारिष्टमाप्नोति ----- ।

ते मन्दे मात्रारिष्टं परे विदुः----- ॥

svamātāriṣṭamāpnoti ----- ।

When Chandra (Moon) occupies (4th?) – bhava the jataka has a long living mother. (however) if Shani (Saturn), occupying Mithuna (Gemini) rasi, in natal chart, in transit comes to end of Vrishabha (Taurus) in the Ketu bhukti or antardasha of the 4<sup>th</sup> Mahadasha, his mother suffers some calamity (Including death), say the wise.

**Chandrashekhar's Comments:** I think the first word that is missing in the first line of the shloka is “Hibuka” or “Matri”, meaning the 4th bhava. The second part of the 3rd line seems to indicate some condition when the harm coming to the mother, because of Shani moving to the last part of Vrishabha, is minimized. The Lagna is perhaps Makara lagna when Shani will be aspecting the 8th from 4th (the 11th) from Vrishabha rasi and occupying the Maraka, that is 2nd, bhava of the 4th bhava representing the mother. Ketu will be the lord of the 8th from the 4th (dual lordship). The second shloka seems to suggest that the shloka is about one born in Sudhā nadi of Makara lagna. I leave it to the learned, to further investigate this shloka. Should I be able to unravel it, I shall write about it, when the Lords wills so.

सुधांशे मकरे लग्ने जीवे राहु समन्विते ।

तृतीये कुज संदृष्टे पश्चाद्भातृवि-----१ ॥ श्विनाशनम्

sudhānśe makare lagne jīve rāhu samanvite ।

tṛtīye kuja sandṛṣṭe paścādbhrāṭṛvi----1 || 1vināśanam

For one born in the Sudhā nadi (or amsa) of Makara (Capricorn) lagna, should Guru (Jupiter) conjoining Rahu occupy the third bhava in aspect of Mangal, his younger brother will die.

**Chandrashekhar's Comments:** The yoga appears quite clear as for Makara lagna Guru the lord of the 3rd indicating younger brothers/sisters is afflicted by conjunction with Rahu and the fact that it is also the 12th lord for Makara robs of its innate benefic quality. Rahu by its conjunction with Guru in the third bhava, not only weakens Guru the 3rd lord but also the 3rd bhava. Mars being the 4th lord though Karaka for 3rd bhava becomes Maraka for the 3rd bhava by being lord of its 2nd bhava and being a natural malefic, its aspect on the 3rd bhava can lead to death of the younger brother. Personally I think the yoga would be become more malefic should Mangal aspect from the 9th bhava when it will become conjunct Ketu robbing the karaka of its strength as well.

Though the last few words of the 2nd line are missing, I think they are “vinaashnam” due to similar yoga in other nadi texts and I have given those words at the end of the said line. I would try to do this where ever I can find missing words of the manuscripts in other standard texts, for similar yoga, or they become apparent due to context or sound astrological logic. Since the words are identified by giving the numbers, the learned will be able to understand what is original and what I have added as a possibility for the missing words. I am sure the learned will pardon my efforts to amplify the text, should they think I am transgressing my limits.

-----समन्वितः ।

प्रस्ताराष्टकवर्गेषु भ्रातृसौख्याविनिर्णयः ॥

-----samanvitaḥ ।

prastārāṣṭakavargeṣu bhrāṭṛsaukhyāvinirṇayaḥ । |



सुधांशे मकरे लग्ने शनी त्रिंशांशजातके ।

रूप ----- ॥

sudhāmśe makare lagne śanī trimśāṁśajātake ।

rūpa----- ॥

*Should ----- be conjunct----- one should decide about the happiness from brothers, after taking into consideration the prastaraashtaka varga. One born in Sudhā amsha of Markara lagna and in Trimshamsha lagna of Shani is ---- in looks.*

**Chandrashekhar's Comments:** This is an incomplete shloka and it is difficult to translate keeping the intent of the original Author. I think what is being hinted is that should Mangal be conjunct Mercury in the 9th and aspect the 3rd, while Guru conjoins Lagna with Rahu. In this case Mercury will be strong due to being in exaltation in trine in own raasi and we know that aspect of Mercury also strengthens the bhava it aspects. Such a strong Mercury is, perhaps, likely to dilute the malefic aspect of Mars, who would be weakened by occupying its enemy rasi. I think the reference is to the strength of the 3rd bhava in the prastaraashataka varga of Guru the 3rd lord. The comments about looks of the Jataka, maybe indicating his being a bit on the dark side as befits Shani and being lean.

पित्तप्रकृतिदेहश्च समागात्रो महामतिः ।

विद्यावान् मधुराभाषीविनीतो धर्मवत्सलः ॥

pittaprakṛtidehaśca samāgātro mahāmatih ।

vidyāvān madhurābhāṣīvinīto dharmavatsalah ॥

*His Pitta humour is active (acidity and eruptions come under pitta humour) and he has well proportioned body. He is extremely intelligent, learned, polite, upholder of religious tenets and talks sweet.*

मिताशी गुढहृत् कामी ----- ।

-----शङ्करभक्तिश्च ज्ञानी तत्त्वविवेकवान् ॥

mitāśī gūḍhahṛt kāmī ----- ।

-----śaṅkarabhaktiśca jñānī tatvavivekavān ॥

*He is easily satisfied (or has few worldly needs), very deep (secretive about his own worries/ losses) and lusty ----- He is devotee of Lord Shankara (Shiva) and a great philosopher (or knower of the ultimate truth).*

नाटकालङ्कृते काव्ये प्रियवक्ता विचक्षणः ।

जीवे राहुयु ----- ॥

nāṭakālāṅkṛte kāvye priyavaktā vicakṣaṇaḥ ।  
jīve rāhuyu ----- । ।

*He writes music/songs for dramas and is an extremely good speaker. If Guru conjuncts Rahu.....*

**Chandrashekhar's Comments:** The missing words are, perhaps, pointing to Guru conjoining Rahu and Shukra (Venus) in the second bhava of speech, where Guru will give him the ability to speak with authority, Rahu being co-lord of 2nd (Aquarius) will give good results and Shukra will indicate the ability to write good poetry since he also rules the 5th.

--राशिगते जीवाशान्तप्रकृतिकोपवान् ।

लग्नकेन्द्रगते केतौ रोगी दुर्बलदेहवान् ॥

-----rāśigate jīvāśāntaprakṛtikopavān ।  
lagnakendragate ketau rogī durbaladehavān । ।

*When Ketu occupies kendra (square) from Lagna, the jataka is of a weak constitution. When Guru occupies ----- rasi one is ever disturbed and given to anger.*

**Chandrashekhar's Comments:** I think the missing word for rasi occupied by Guru, is Mithuna (the 6th bhava rasi for Makara Lagna). Of course I could be wrong.

पि-----नः ।

व्यापारे च क्वचिज्जीवो क्षेत्रमुलाद्विषेशवान् ॥

pi-----naḥ ।  
vyāpāre ca kvacijjīvo kṣetramulādvīṣeśavān । ।

*also----- wealthy, due to trade and some times from employees and especially from lands.*

**Chandrashekhar's Comments:** I have tried to decipher this shloka, though it has almost one complete line missing. The reference to “Jeeva” being a source of wealth could be reference to the Jataka either being a Doctor or being supplier of human labour. He would also earn from trade and especially real estate including farm lands as a form of business.

बाल्ये सौख्यं शुभापन्नो मनुवर्षसमावधी ।

-----न् ॥

bālye saukhyaṁ śubhāpanno manubarṣasamāvadhī ।

-----n । ।

*He is happy in his childhood till 14 years of age.*

पञ्चमे अक्षरज्ञानं अष्टमे मौन्जीबन्धनम् ।

द्वादशाब्दे विवाहश्च त्रयोदश च वत्सरे ॥

pañcame akṣarajñānam aṣṭame maunjibandhanam ।

dvādaśābde vivāhaśca trayodaśa ca vatsare ।।

*He gets to understand letters (begins learning how to write), at the age of 5 and his thread ceremony is performed at the 8th year of his age. He gets married at 12 or 13 years of age.*

**Chandrashekhar's Comments:** The reference to knowledge of letters is connected with the ancient tradition of teaching to write letters as the first class indicative of beginning of serious studies for a student. Once thread ceremony is performed the young boy used to go to the Gurukula for formative studies. So this means he begins to learn letters at home before his formal education begins.

षोडशे स ----- ।

क्वचिच्चेति विवाह मनुरब्रवीत् ॥

ṣoḍaśe sa ----- ।

----- kvacicceti vivāha manurabravīt ।।

-----र लाभवान् ।

लग्नात् सप्तम ----- ॥

r-----a lābhavān ।

lagnāt saptama ----- ।।

*If there is ----- in 7th from Lagna he sometimes marries at the age of sixteen, says sage Manu.*

**Chandrashekhar's Comments:** The above two shlokas, as the following ones, have very few words per line to be able to understand exactly what they mean. Yet from the few words that are available, I think the above is the import of those shlokas. The next shloka also gives some indication of which graha could be said to cause this delay in marriage, when in the 7th and I think it is position of the great Shani which can give somewhat delayed (as compared to twelve years indicated earlier) marriage and which can give a wife who is either sick or one doing austerities.

- -----द्रोगसमन्विता ।

उद्धाहानन्तरं कष्टं ----- ॥

----- drogasamanvitā ।

udvāhānantaram kaṣṭam ----- ।।

----- रूढे ग्रहाभावे चन्द्र वा ।

-----कः ॥

----- rūḍhe grahābhāve candra vā ।

-----kaḥ ।।

*Should there be no graha occupying --- arudha or Chandra Arudha----- he suffers after marriage and his wife is sickly.*

**Chandrashekhar's Comments:** Now the sage is telling of absence of some graha in Arudha of some bhava or graha or Chandra Arudha. I think the reference is to Saptama or Chandra Arudha. For Makara lagna Cancer is the 7th bhava ruled by Chandra and so I think position of some graha, other than Shani in either Saptama Arudha or Chandra Arudha is being hinted at for causing some ( perhaps beneficial) modification to the health of wife and the troubles after marriage, when some graha joins such Arudha.

कर्तरीयोगजातस्य ज्ञातिशत्रुकुलापवान् ।

सञ्चितार्थं विनाशेन क्लेशं प्राप्नोति भूरिशः ॥

kartarīyogajātasya jñātīśatrukulāpavān ।  
sañcitārtha vināśena kleśam prāpnoti bhūriśaḥ । ।

*Jataka subject to Kartari yoga (When there are grahas (malefics) on either side of Lagna) loses his savings and undergoes much suffering due to enmity from of his own clansmen or relatives.*

षोडशा ----- ।

-र दशासौख्यं पितृमूलात् सुखाधिकम् ॥

ṣoḍaśā ----- ।  
--ra daśāsaukhyam pitṛmūlāt sukhādhikam । ।

*After his sixteenth year----- in the dasha of Mangal he gets much happiness due to his father.*

**Chandrashekhar's Comments:** I have taken the partial word “ra” to mean “Aara”, that is Mangal, since it is both the lord of the 4th and of the 11th and happens to be lord of the 8th from 9th indicating ancestral property of his father. If I am wrong in my assumptions, I am sure the learned shall correct me.

सम्पदाये तथैव स्यात् उत्तरार्धे मनोरुजम् ।

सम्पदाये उ ----- ॥

sampaddāye tathaiva syāt uttarārdhe manorujam ।  
sampaddāye u ----- । ।

*Similarly he will have some mental ailments during the second half of the 2nd dasha. -----.*

पीडाहेतुं कष्टं सम्पदाये न संशयः ।

विपदाये तथैव स्यात् शूद्रमूलाच्च सौख्यवान् ॥

--pīḍānhet kaṣṭam sampaddāye na saṁśayaḥ ।  
vipaddāye tathaiva syāt śūdrāmūlācca saukhyavān । ।

*Without any doubt, he will have much suffering during the 2nd dasha, whereas during the 3rd dasha he would get much happiness from Shudras (low caste or lowly people).*

**Chandrashekhar's Comments:** Shudra could also mean a person of mixed race.

ले -----वनम् ।

केतुदाये पूर्वभागे पुत्रोत्सव फलं भवेत् ॥

le -----vanam ।

ketudāye pūrvabhāge putrotsava phalaṁ bhavet ।।

*During the first half of Ketu dasha he will beget a son. ----- in forests.*

**Chandrashekhar's Comments:** The next shloka suggests the jataka being taken a prisoner in forests, perhaps in the second half of Ketu dasha.

गुरोस्तृतीयपययि गोचरे सिंहगे ।

----- बन्धनिवर्तताम् ॥

gurostr̥tiyaparyāye gocare simhage ।

----- bandhanivartatām ।।

*When Guru comes on its third round of the zodiac (perhaps during the Ketu dasha second half) and enters the rasi Simha (Leo) he (the Jataka) is freed from his imprisonment.*

पुत्रद्वयं चिरायुष्यं कन्यका च तया भवेत् ।

अधिकेशविनष्टा स्यु चरलग्नफलं भवेत् ॥

putradvayaṁ cirāyuṣyaṁ kanyakā ca tayā bhavet ।

adhikeśavinaṣṭā syu caralagnaphalaṁ bhavet ।।

*For a Jataka born in a chara (Cardinal) lagna there is loss of the hair of head. He has two sons and a daughter.*

**Chandrashekhar's Comments:** The reference to loosing hair at the top of head, indicates death of father or mother as in Hindus the head of the son is tonsured on death of parents, as a mark of respect. So this could indicate death of parents in the second half of Ketu dasha when Guru on its third round enters Simha (Leo) rasi. In Simha rasi, for Makara lagna the reason is easy to understand as the owner of the 9th bhava of natural zodiac enters 8th from it and loses strength occupying the rasi of king. The Learned author (Achyuta) has gone ahead and stated that this is applicable to all chara lagnas. So the author may be wanting to draw attention to the ability of Guru in harming the rasi lord occupied, by him, since Simha is owned by Surya who is the Karaka for father. Chara rasis being weaker amongst the three types of rasis, this result of harming father appears to be more prominent for Chara Lagnas.

----- समं फलम् ।

क्षेमदाये सूर्यभुक्तौ देहोपद्रवनीतिमान् ॥

-----samaṁ phalam ।

kṣemadāye sūryabhuktau dehopadravanītimān ||

*In the fourth dasha and bhukti of Surya he behaves in immoral manner and gets bodily ailments.-----  
-similar results are obtained.*

पश्चादारोभ्यसौख्यं च रवीभुक्तौ महद्यथा ।

----- ||

paścādārobhyasaukhyam ca ravībhuktau mahadvyathā |

----- ||

*The Surya antardasha/bhukti causes much suffering and he gets happiness after second marriage.*

स्वप्रभोश्च विरोधेन क्लेशं प्राप्नोति भूरिशः ।

चन्द्रभुक्तौ क्वचित् सौख्यं उत्तरार्धे विशेषवान् ॥

svaprabhośca virodhena kleśam prāpnoti bhūriśaḥ |

candrabhuktau kvacit saukhyam uttarārdhe viśeṣavān ||

*In the bhukti of Surya he suffers much due to arguments with his employer. However in the bhukti of Chandra he gets some happiness expecially in its second half.*

भे ----- वा ।

कुजभुक्तौ महत्सौख्यं बहुक्षेत्रसमृद्धिमान् ॥

bhe ----- vā |

kujabhuktau mahatsaukhyam bahukṣetrasamṛddhimān ||

----- or.

*The bhukti of Mangal gives him much happiness and also land and prosperity.*

क्षेमदाये उत्तरार्धे विशेषश्रियमादिशेत् ।

पुत्र ----- ॥

kṣemadāye uttarārdhe viśeṣaśriyamādiśet |

putra ----- ||

*In the second half of the 4th dasha it is indicated that he becomes possessed of wealth. Son-----*

सुधांशे मकरे लग्ने माळवीयोगजातके ।

शुके केतु युते जातः माळवीयोगभङ्गवान् ॥

sudhāṁśe makare lagne māḷavīyogajātake |

śuke ketu yute jātaḥ māḷavīyogabhaṅgavān ||



*For one born in the Sudha amsha of Makara lagna with Malavya yoga, Ketu conjunct Shukra breaks the Malavya yoga ( its results).*

**Chandrashekhar's Comments:** In my opinion, this is statement of the principle of nodes taking away the strength of the bhava and the bhava lord, and is universally applicable, not to just those born in Sudha Amsha and Makara lagna. Ketu by its occupation of the kendra owned by Shukra or its rasi of exaltation, that is Meena (Pisces) Rasi, makes the lord of the bhava weak. It further weakens Shukra by conjoining with it, thus taking away the strength of the Mahapurusha yoga.

सत्कलत्रयुतो मानी ----- ।

----- लपशु क्षेत्रसमृद्धिमान् ॥

satkalatrayuto mānī ----- ।

----- lapaśu kṣetrasamṛddhimān । ।

*He has a good wife, is proud-----.*

*----- prosperous with many draught and milch animals and lands.*

**Chandrashekhar's Comments:** I have translated “Pashu” as draught and milch animals, though Pashu means animals in general, as in an agrarian society like India of yore, the “Pashu” when mentioned in connection of prosperity, indicated these animals for one with large landholding as an indicator of his wealth. The classics categorize Horses and Elephants and other animals separately and distinctly as Horses or Elephants.

स्वभेदभ्रातृमूले प्रबलञ्चोत्तरोत्तरम् ।

प्रत्यग्दाये महद्भाग्यं पुत्रमूलात् -- ॥

svabhedabhrātṛmūle prabalañcōttarottaram ।

pratyagdāye mahadbhāgyaṁ putramūlāt -- । ।

----- च श्रियाधिकः ।

----- ca śriyādhiakaḥ ।

*In the 5<sup>th</sup> dasha he becomes fortunate through help of his son and due to the help from his stepbrother and becomes more and more powerful. \_\_\_\_\_and\_has much wealth.*

*To Be Continued.....*