

**MANTRESWARA'S
PHALA DEEPIKA**

*English Translation, Commentary
and annotation by Dr. G. S. Kapoor*

Preface

Shri Mantreswara's 'Phaladeeplka' holds a most distinguished position amongst the great ancient astrological classics alongwith Brihat Parasara Hora Sastra, Varahmihira's Brihat Jataka and Vaidya Natha's Jataka Parijata. It deals in a most comprehensive and authoritative manner with almost all the astrological aspects of human life. There can be said to be nothing that this great work has omitted from its purview.

Some of the important subjects dealt with in a lucid manner in the book are: description and characteristic features of the various signs, planets and bhavas (houses), the various kinds of strengths of planets and their awasthas with their effects, sources of livelihood, yogas or planetary combinations leading to affluence and poverty, effects of planets in different houses, effects of different Ascendants, Female horoscopy, matters relating to matrimony and progeny determination of longevity, judgment of houses, various kinds of Dasas and their effects, Ashtakavarga and its importance in the judging of effects of transit of planets, transit effects of planets and constellations, and description and influence of upagrahas.

The author of this book Shri Mantreswara is believed to have lived in the 13th century when this valuable work must have been compiled. It is said that he belonged to a family of Namboodari Brahmins and he was born in tirinevelley District of the erstwhile Madras Presidency (now known as Tamil Nadu). He was a devotee of Sukuntlambki Devi. As a young man his name was Markandeya Bhattadri. To attain knowledge he is said to have travelled to far off places like Badrika Ashram in Himalayas and Mithila Pradesh - By sheer dint of hard work and devotion, he became well versed in the Vedanta philosophy and in the knowledge of other sastras, and by severe observance of fast, penance and meditation, he became gifted with divine knowledge and assumed the name of Mantreswara. His knowledge of Astrology was profound and the reference in his book to Parasara, Varahamihira and other learned astrologers indicates that he had

made a deep study of all the ancient astrological works existing in his time.

The present book is so instructive that beginners as well as advanced students of Astrology can obtain very useful guidance from its study.

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"PHALA DEEPIKA"

Chapter 1

Information and characteristic features of the Signs (Rasis) and the houses (Bhavas)

1. May the Supreme Divine Light (the Sun) who once above the horizon remains on end in view for six months (solar) to the pole dwelling Celestials, for half a month (Lunar) to the Moon dwelling manes and for 12 hours (entire day time) to the earth dwelling mortals and some times changes his direction to the north (Uttarayan) and some-times to the south (Dakshinayan), bless us with unlimited prosperity, good luck, splendor and beatitude.

2. I, the astrologer Mantreswara, first offer my respectful obeisance to Saraswati, the Goddess of speech and learning, to my family deity, to my preceptors, to the nine planets (the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu) to Lord Ganesha and Lord Shiva who bestow knowledge of the past, present and future, and then give here for the benefit of astrologers a lucid version in a simple manner of the teachings of sages Atri and Parasara.

3. The first thing is to ascertain the exact time of birth of the native minutely in Ghatikas, Vighatikas etc., on the basis of tool measurement or by the gnomonic shadow and other apparatus. Then the positions of the planets (longitude) in Rasi (sign), amsa (degrees), Kala (minutes), and Vikala should be worked out by actual observation and mathematical instruments. The assessment of results should be made thereafter by taking into account the longitudes of the various houses (Bhavas) and the strength of the houses and the planets.

4. Assuming that the horoscope represents the Kalapurusha, then the parts of the body beginning with the Ascendant (Lagna) will be as under:

First house (Lagna-Ascendant)	— the head
Second house	— the face

Third house	— the breast
Fourth house	— the heart
Fifth house	— the belly
Sixth house	— the waist
Seventh house	— the groins
Eighth house	— the private parts (Sexual organs)
Ninth house	— the two thighs
Tenth house	— the two knees
Eleventh house	— the two calves
Twelfth house	— the two feet

The end portions of the signs Cancer, Scorpio and Pisces are known as Rasi-Sandhisj. There are other learneds who apply this term to the end portions of all signs.

Notes — The house which is occupied or aspected by benefits or whose lord is bestowed with strength, the part of the body represented by that house will be strong and well built. If the lord of a house be weak or be occupied or otherwise afflicted by a malefic, the corresponding part of the body will be weak or diseased.

5. The dwelling of the twelve signs Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces are — (1) forest (2) agricultural land with water (3) bedroom (4) chasm with water (5) mountain (6) land with water and food crops (7) house of a Vaishya (8) cavity or a hole (9) residence of the king (10) watery forests (11) the spot frequented or used by potters and (12) water, in that order.

Notes — Generally this information proves useful in queries regarding theft of articles or missing persons etc.

6. The lords of the twelve signs are as under:

Aries – Mars	Libra - Venus
Taurus – Venus	Scorpio - Mars
Gemini - Mercury	Sagittarius - Jupiter
Cancer - The Moon	Capricorn - Saturn

Leo - The Sun

Aquarius - Saturn

Virgo - Mercury

Pisces - Jupiter

The signs of exaltation and fall of the seven planets from the Sun onwards are as under —

Planet	Sign of exaltation	Sign of fall
The Sun	Aries	Libra
The Moon	Taurus	Scorpio
Mars	Capricorn	Cancer
Mercury	Virgo	Pisces
Jupiter	Cancer	Capricorn
Venus	Pisces	Virgo
Saturn	Libra	Aries

This means that the seventh or the opposite sign from the sign of exaltation of a planet, is the sign of fall or debilitation.

Notes— There is great difference of opinion amongst the ancient learneds about the exaltation and debilitation signs of Rahu and Ketu. Mantreswara has expressed no opinion in that regard. According to Sarvarth Chintamani the exaltation sign of Rahu is Gemini and his sign of debilitation is Sagittarius. Reverse is the case with Ketu. According to Brihat Parasara Hora Sastra Taurus and Scorpio are respectively the exaltation signs of Rahu and Ketu and the signs opposite to them are their signs of debilitation.

The highest points of exaltation and the lowest points of debilitation of the various planets are as under:

Planet	Highest points of exaltation (Deep exaltation)	Lowest point of debilitation (Deep fall)
The Sun	Aries 10th degree	Libra 10th degree
The Moon	Taurus 3rd degree	Scorpio 3rd degree
Mars	Capricorn 28th degree	Cancer 28th degree
Mercury	Virgo 15th degree	Pisces 15th degree
Jupiter	Cancer 5th degree	Capricorn 5th degree
Venus	Pisces 27th degree	Virgo 27th degree
Saturn	Libra 20th degree	Aries 20th degree

Notes — For example Jupiter at the 5th degree of Cancer will be in deep exaltation. Then he moves downwards from that point and gets into deep debilitation

when he reaches 5th degree of Capricorn.

7. The Moolatrikona signs of the planets the Sun onward are Leo, Taurus, Aries, Virgo, Sagittarius, Libra and Aquarius respectively. Below are given the portions of the own sign and Moolatrikona from the Sun onwards :—

Planet	Sign	Moola trikona portion	Own sign portion
The Sun	Leo	0° - 20°	21° - 30°
The Moon	Taurus	4° - 30°	-
Mars	Aries	0° - 2°	13° - 30°
Mercury	Virgo	16° - 20°	21° - 30°
Jupiter	Sagittarius	0° - 10°	11° - 30°
Venus	Libra	0° - 5°	6° - 30°
Saturn	Aquarius	0° - 20°	21° - 30°

The various signs have been classified as biped or human signs, reptile or (Keeta) or centipeds, watery or quadruped (Chatuspada) as detailed below :

Human	Quadruped	Centiped	Watery
Gemini	Aries	Scorpio	Cancer
Virgo	Taurus		Capricorn (later half)
Libra		Pisces	
Sagittarius (first half)	Leo		
	Sagittarius (later half)		
Aquarius	Capricorn (first half)		

8. The signs which rise with their back (Prishtodaya) are Taurus. Cancer, Aries and Capricorn. The signs which rise both from their back and front (Ubhayodaya) are Gemini and Pisces. The rest appear with their heads are called Sirsodaya signs.

The Prishtodaya signs Taurus, Cancer, Sagittarius, Aries and Capricorn and the Ubhayodaya sign Gemini fall under the jurisdiction of the Moon and are termed as nocturnal (strong at night). The other signs are governed by the Sun and are known as diurnal signs (strong during day time).

Count from the sign last passed by the Sun. The first sign is called Urdhawa

(bending upwards) the second sign is known as Adah (beneath), the third sign is termed Sama (even) and the fourth sign is known as Vakra (Crooked). The same order applies for the other eight signs.

Notes — For example the Sun has last passed Virgo. Then the signs from Virgo to Leo will be in this order - Kanya - Urdhava, Adah, Even, Vakra, Urdhava, Adah, Even, Vakra, Urdhava, Adah, Even.

9. The following are some farther classifications and indications of the twelve signs —

Aries	Moveable (Chara)	Entrance (Dwara)	Mineral (Dhatu)	Fierce (Krura)	Odd (Vlshama)	East
Taurus	Fixed (Sthlra)	Outside (Bahih)	Vegetable (Mula)	Auspicious (Saumya)	Even (Sama)	South
Gemini	Dual (Ubhaya)	Inside (Garbha)	Animal (Jeeva)	Fierce	Odd	West
Cancer	Moveable	En trance	Mineral	Auspicious	Even	North
Leo	Fixed	Outside	Vegetable	Fierce	Odd	East
Virgo	Dual	Inside	Animal	Auspicious	Even	South
Libra	Moveable	Entrance	Mineral	Fierce	Odd	West
Scorpio	Fixed	Outside	Vegetable	Auspicious	Even	North
Sagittarius	Dual	Inside	Animal	Fierce	Odd	East
Capricorn	Moveable	Entrance	Mineral	Auspicious	Even	South
Aquarius	Fixed	Outside	Vegetable	Fierce	Odd	West
Pisces	Dual	Inside	Animal	Auspicious	Even	North

The six houses from the 7th represent the left side limbs of the Kalapurusha, while the other six houses i.e. those reckoned from the Ascendant represent right side limbs.

10. [In a birth chart there are twelve house. Each house has been given several names indicating the various subjects it deals with.]

The names by which the first house or the Ascendant is known are Lagna, Hora, Kalya, Deha, Udaya, Rupa, Seersha, Vartmana (present) and Janma.

The second house deals with Vitta (wealth), Vidya (learning). Swa, Annapana (riches, food and drinks), Bhukti (eating), the right eye, face (Asya), letter or document (Patrika), Speech (Vak) and Kutumba (family) and thus adopts these appellations.

11.-12. — The names given (or the subjects allotted) to third house are Duschikya, Uras (breast), the right ear, army valour, prowess and brother.

The subjects or designations for the fourth house are house, land, maternal uncle, a sister's son, a relation, a friend, conveyance, mother, kingdom, cow, buffalo, perfume, clothes, ornaments, the nadir, hibuka, sukha (happiness), water, bridge and river.

The fifth house deals with (and has designations accordingly) the mark of the sovereign, taxes, soul, intelligence, knowledge of the future, life, progeny, belly, Vedic knowledge and other religious scriptures.

13. — The sixth house deals with debts, arms, thieves, wounds, diseases, enemies, paternal relations, battle, wicked acts, sins, fear and humiliation.

The subjects dealt with by the seventh house are desire, passion, setting, sexual desire, a way, people, husband road and wife.

14. — For the eighth house subjects allotted are Mangalya (the living of the husband during the life time of the wife), Randhra, filthiness, mental pain, defeat or humiliation, longevity, sorrow, blame, death, impurity impediments and slavery.

The ninth house deals with preceptor (guru), deity (devta), father, auspiciousness, poorvabhagya (previous luck), worship, penance, virtuous act or virtue, grand son, and noble family. (Some of the learneds in the North are of the view that all about father should be examined from the 10th house, because 10th is 7th to the 4th house dealing with the father. The view of Phaladeepika seems to be based on the logic that the 9th being 5th to 5th house (dealing with progeny) should be the most appropriate house to be connected with father).

15. The subjects (names) designated for the 10th house are business or trade, ranker position, honour, occupation, profession, sky or zenith, conduct, quality, inclination, gait, command and Meshurana (to give orders).

The matters to be considered from the eleventh house are gains, income, acquisition, receipt of wealth, accomplishment, splendor and prosperity, profits, veneration, elder brother or sister, left ear, anything juicy, delightful news.

16. The expressions used for the twelfth house are misery, leg, left eye, loss,

spy, last rites, poverty, sins, bad expenditure and imprisonment or confinement.

Described above are the designations of the twelve houses or the subject matters to be examined from them. The 3rd, the 6th, the 8th and 12th are known as Leena Sthanas (hidden houses).

17. The 6th, the 8th and 12th houses are also called Dusthanas (evil houses). The remaining houses are considered good and auspicious. The 1st, 4th, 7th and the 10th houses are termed as Kendra, Kantaka or Chatushtaya.

18. The 2nd, the 5th, the 8th and 11th houses from the Ascendant are called Panaphara houses. The 3rd, the 6th, the 9th and the 12th are termed as Apoklima houses. The 4th and the 8th are also known as Chaturasra houses. The 3rd, the 6th, the 10th and 11th are Upachaya houses. The 5th and 9th are called trines (Trikona houses). The trines have been considered as very auspicious houses.

Thus ends the first chapter on "Definitions" in Phaladeepika composed by Mantreswara.

Chapter 2

Information and Characteristic features of planets

Before we come to the verses of this chapter it is necessary to explain its objects. In the previous chapter it has been described what each house stands for. It is proposed to state in this chapter what purpose and what object each planet signifies.

If a house stands for a certain subject matter, the lord of the house will also be considered to be concerned with it. For example, the 6th house deals with enemies. Naturally the same subject will have to be examined from the lord of the 6th house. This is so because of his lordship of the 6th house. Here we have to consider also the natural or inherent characteristics and functions of that planet. Let us suppose that in ten birth charts, the Sun is lord of the ten different houses. There is doubt that as lord of the Ascendant Sun will function in that capacity and as lord of the 2nd. he will be concerned with wealth; but he will also, in course of its effects, will produce results of his inherent qualities and characteristics. This is what is intended to be explained in this chapter.

1. The Sun is the singnificator of the person's collection of copper and gold, and of father, patience, valour, victory in war, one's soul (Atman), auspiciousness, happiness, prowess, power, light, any work relating to Lord Shiva, travels in forests and mountains, havans or yajnas, Inclinations for work, temple, acuteness, enthusiasm. Wise men should act according to these significations.

2. The Moon is the signiflcator of the welfare of the mother, tranquilityof the mind, bathing in the sea, white chamar, umbrella, good fan, fruits, flowers, tender objects, farming grains, fame, pearls, silver, bell metal, beauty. In other words all about the above matters should be ascertained from the Moon.

3. All about one's strength (physical and mental), products produced from the earth, qualities of the brothers and sisters, cruelty, battle, courage, antagonism, the fire of the kitchen, gold, kinsmen, weapons, thieves, enemies, enthusiasm, sexual intercourse with another man's wife, falsehood, prowess, high thinking, sin,

wounds, and acquisition of the position of a commander-in-chief should be ascertained from Mars.

In other words Mars is the significator of these matters.

4. From Mercury is to be ascertained all about learning, eloquence, proficiency in arts, praise by learned people, maternal uncle, dexterity in speech, aptness for acquiring knowledge, expertise in ways of worship, intelligence, religious acts relating to Lord Shiva, truthfulness, oyster, spots of recreation and enjoyment, skill in mechanical arts, kinsmen, heir apparent, friends, sister's sons and daughters etc.

5. Jupiter is concerned with matters relating to knowledge, noble qualities, sons (progeny), minister, good behavior, imparting knowledge or teaching, magnanimity, knowledge of shruties, shastras, smrities, progress in every direction, beauty, devotion towards gods and Brahmins, sacrifice, penance, religious faith, treasury, mastering the senses, honour, kindness and happiness of the husband.

Note — In a female's horoscope Jupiter should be taken as the significator of the husband. In a male's horoscope Jupiter, among other matters, is the significator for progeny (San tan Karaka).

6. All about one's wealth, conveyances, clothes, ornaments, treasures (including hidden treasures), amalgam of song, dance and instrumental music, scents, flowers, co-habitation, bed, house, richness, fondness for poetry, Indulgence in all kinds of comforts and luxuries, ministership, soft-spokenness, marriage and other holy deeds, celebrations, etc., should be ascertained through Venus.

Note — In a male's horoscope all about the happiness of wife and marital happiness should be considered through Venus. Venus is the significator for wife in such a chart.

Significator is of very great importance in assessing a birth chart. For example on a particular case of Aquarius Ascendant, the native was of about 22 years with the Dasa of Venus in operation. Some astrologers predicted that the

marriage of the native would take place in his 24th years after the commencement of the Dasa of the Sun lord of the 7th house. The marriage actually took place in the Dasa of Venus.

7. The significations of Saturn are longevity, death, fear, downfall, disgrace, sickness, unhappiness and misery, poverty, humiliation, sins, labour, filth, censure, misfortune, impurity of mind, observance of certain formalities after death in the family, stability, taking shelter from menials, buffaloe, drowsiness, debts, articles of iron, service, slavery, confinement, getting arrested, agricultural implements etc.

Notes — In verses 8 to 14 we shall deal with the features and temperament of the planets and their utility in the judgement of a birth chart. A planet in the Ascendant of a nativity bestows his qualities and characteristics to the native. If in a person's chart Mars is in the Ascendant, the native will have an aggressive temperament. He will be courageous and fond of quarrels and fights. The sign in which Mars is posited in the Ascendant will also have its influence. If a Mars with strength is in the Ascendant, the native will fight wars with valour as a commander. If such Mars is weak, the native is likely to pick up petty and mean type of quarrels. If there is no planet in the Ascendant the native assumes the appearance and characteristics of the lord of the Ascendant. The planets who aspect the Ascendant also inject the Influence of their characteristics and temperament in the native. If a planet in any chart becomes the cause of any disease, the nature of the disease will be according to the temperament of that planet. For example, the Sun will cause bilious troubles and Saturn will give windy troubles.

8. The temperament of the Sun is bilious. He has strong bones in his body. He has scanty hair. He has a dark red form. His eyes are of reddish-brown color. He is dressed in red colored clothes. His body is square built. He is brave and possesses massive arms.

9. The body of the Moon is huge. She is young as well as old. She is lean and thin and white. Her eyes are attractive and her hair is black and thin. She has jurisdiction over blood. She is soft-spoken. She is dressed in white colored clothes and possesses fair complexion. She is mild in temperament and has wind and

phlegm in her composition.

10. Mars has lean waist. His hair is curly and bright. There is cruelty (fierceness) in his look. He has a cruel nature and is bilious. He is dressed in red clothes and his body has a red hue. He is wrathful but exceedingly generous. He looks youthful and has jurisdiction over marrow in the body.

Notes — Mars is said to be youthful in appearance. The implication of this is if Mars is strong in the Ascendant or as lord of the Ascendant, the native will have a youthful appearance even if he is older in age.

11. Mercury is green like Durva (a kind of grass). There is mixture of wind, bile and phlegm in his composition. His body is full of veins. He is soft-spoken by nature. He has a balanced built (that is, his limbs are in even proportion). He is fond of fun and frolic. He governs the skin.

12. Jupiter has a body with a yellowish hue. His eyes and hair are brown. His chest is firm and elevated. He has a huge body. Phlegm is predominant in his composition. He is very intelligent. His voice is like that of a lion or the sound of a conch. He is always after wealth (Jupiter has therefore been considered as signifier of wealth).

13. Venus is dressed in clothes of various colors. He possesses curly hair. He has a huge body with similar limbs. Phlegm and wind are predominant in his composition. His body is of the color of Durva sprout. He has a very beautiful appearance. He has broad eyes. He has well maintained his virile power (Venus has jurisdiction over semen in the body).

14. Saturn is lame. His eyes are deepset. He has a large but lean body full of veins. He is lazy by nature. The color of his body is black. There is predominance of wind in his composition. He is hard hearted and backbiter. He is dull-headed. His teeth and nails are large. His hair and limbs are stiff. He is impure. He has a fierce appearance and is ill tempered by nature. He is dressed in black clothes. He looks old.

15. The places governed by the Sun are a Shiva temple, open spaces, places where there is light, regions where there is no water and the Eastern quarter.

The Moon has jurisdiction over the temple of Goddess Durga, places inhabited by women, places where water, medicinal herbs, honey and wine are available and the North-Western quarter.

The places concerned with Mars are the battle field, those where there is fire, those inhabited by thieves and low people and the Southern quarter.

The governance of Mercury extends to places where there is a temple of Lord Vishnu, those frequented by men of learning, those of recreation, those where Mathematics is practiced and the Northern quarter.

16. Jupiter has jurisdiction over treasury, peepal trees, places, inhabited by gods and Brahmins, and the North-Eastern quarter.

The places coming under the administration of Venus are abodes of courtesans, the harem, bed rooms, dining halls, and the South-Eastern quarter.

Saturn rules over places inhabited by low class people, temple of Shasta (a deity), those which are full of filth and the Western quarter.

The places belonging to Rahu and Ketu are the ant-hills, the dark holes of serpents and the South-Western quarter.

17-20. A worshipper of Lord Shiva, a physician (Vaidya), a king, one who performs yajna, a minister, tiger, deer and chako (the ruddy goose) are the significations of the Sun.

The Moon rules over worship of Shasta (a deity) females, a washerman, a cultivator, an animal living in water, a hare, an antelope crane, birds known as Bagula and Chakor.

Mars has jurisdiction over a cook (in the kitchen), an armed person, a goldsmith, a ram, a cock, a jackal, a monkey, a vulture and a thief.

Mercury is concerned with a milkman, a person of learning, an artisan, an expert accountant, a devotee of Lord Vishnu, Garuda, a Chataka, a parrot and a cat.

An astrologer, a minister, a Brahmin, a preceptor, a sanyasi, and important personage, a pigeon, a horse and swan belong to Jupiter.

A wealthy man, a songster, a Vaishya (businessman), a sensualist, a dancer, a weaver, a prostitute, a peacock, a cow, a buffaloe and a parrot are represented by

Venus.

Saturn has influence over a seller or buyer of oil, servant, a mean person, a hunter, a blacksmith, an elephant, a crow and a cuckoo.

A Buddhist, a snake catcher, a donkey, a wolf, a camel, a serpent or snake, mosquitoes, a bug, insects, an owl and a place of darkness are signified by Rahu and Ketu.

21-22. In these verses has been described the friendship, enmity and neutrality of the various planets to each other. This is summarized in the table given below:

Planet	Friend	Neutral	Enemy
Sun	Moon, Mars Jupiter	Mercury	Venus Saturn
Moon	Sun Mercury	Mars, Mercury Venus, Saturn	-----
Mars	Sun, Moon, Jupiter	Venus, Saturn	Mercury
Mercury	Sun, Venus	Mars, Jupiter Saturn	Moon
Jupiter	Sun, Moon, Mars	Saturn	Mercury Venus
Venus	Mercury, Saturn	Mars, Jupiter	Sun, Moon
Saturn	Mercury, Venus	Jupiter	Sun, Moon Mars

23. Planets are mutually friendly for the time being when they occupy the 2nd, 3rd, 4th, 10th, 11th and 12th houses from one another. (This means that planets occupying the 1st, 5th, 6th, 7th, 8th, and 9th from one another are mutually inimical). After taking into account the natural friendship and enmity, it should be deduced whether they are friendly, very friendly, neutral, inimical and very inimical to one another.

Note — Apart from the neutral or natural friendship and enmity amongst the planets, account is taken of the for the time being (Tatkalik) enmity and friendship

amongst the planets as posited in a particular birth chart. The planets posited in the 2nd, 3rd, 4th, 10th, 11th and 12th from a particular planet are his friends for the time being. The 1st, 5th, 6th, 7th, 8th and 9th from him become his enemies for the time being. After taking into account the natural relationship, we come to know what their actual relationship is in a particular birth chart. This is done in the following manner :

- | | | |
|--|--|--------------------------------|
| 1. Natural friend
(Naisargik mitra) | + Temporary friend
(Tatkalik Mitra) | = Best friend
(Adhimitra) |
| 2. Natural friend
(Naisargik Mitra) | + Temporary enemy
(Tatkalik Shatru) | = Neutral
(Sama) |
| 3. Natural enemy
(Naisargik Shatru) | + Temporary enemy
(Tatkalik Shatru) | = Bitter enemy
(Adhishatru) |
| 4. Natural enemy
(Naisargik Shatru) | + Temporary friend
(Tatkalik Mitra) | = Neutral
(Sama) |
| 5. Natural neutral
(Naisargik Sama) | + (Temporary Friend)
(Tatkalik Mitra) | = Friend (Mitra) |
| 6. Natural neutral
(Naisargik Sama) | + Temporary enemy
(Tatkalik Shatru) | = Enemy
(Shatru) |

All planets cast a quarter glance at the 3rd and 10th houses, half a glance at the 5th and 9th houses, three-quarters of a glance at the 4th and 8th houses and full glance at the 7th house. However, the aspects of Saturn on the 3rd and 10th houses from him, of Jupiter on the 5th and 9th houses from him and of Mars on the 4th and 8th houses are also treated as full aspects.

24. The following table shows the periods, castes, gunas (Satwa, Rajas, and Tamas) and the seasons governed by the various planets according to this verse.

Planet	Period	Caste	Guna	Season
Sun	Half a year	Kshatriya	Satwik	Grishma
Moon	2 Ghatikas	Vaishya	Satwik	Varsha
Mars	One day	Kshatriya	Tamsik	Grishma
Mercury	2 months	Sudra	Rajsik	Sharad
Jupiter	1 month	Brahmin	Satwik	Hemanta
Venus	15 days	Brahmin	Rajsik	Vasanta
Saturn	One year	Outcaste	Tamsik	Shishir

25. The Sun is signifier of father if the birth is during the day time and uncle if the birth is during night time. He has special influence on the right eye.

The Moon is the indicator of mother if the birth is during night time and of maternal aunt if the birth is during day time. She has special influence on the left eye.

Mars is the signifier of younger brother. Mercury signifies adopted son. Jupiter represents elder brother.

Venus is the signifier of mother if the birth is during day time and of maternal aunt if the birth takes place at night.

Saturn represents the uncle if the birth takes place during the day and of father if the birth is during night time.

26. The Sun represents the soul and the Moon the body. Mars and the other four planets denote the five senses. The Sun and Mars govern Teja and have influence over eye sight. The Moon and Venus rule over the generative organs because they govern the watery element. Mercury governs smell (nose). Jupiter governs sound (the capacity to hear). Saturn, Rahu and Ketu govern the touch.

Rahu, Ketu and Gulik are enemies of the Sun and will cause distress to the body and the soul.

27. The waning Moon, the Sun, Mars, Saturn, Rahu and Ketu are classified as malefic planets. Mercury if associated with them becomes malefic.

Notes — The waxing Moon and Mercury not associated with malefics will be treated as benefic.

Mercury, Ketu and Saturn are eunuchs. The Moon, Rahu and Venus are females. The Sun, Mars and Jupiter are males. The Sun belongs to the fiery element and his ruling deity is Rudra. The Moon belongs to the watery element and her ruling deity is Amba (Parvati). The ruling deities of Mars, Mercury, Jupiter, Venus, Saturn Rahu and Ketu are Kartika, Vishnu, Brahma, Lakshmi and Yama. Serpent Adhishesha and Brahma respectively.

Fire, water, fire, earth, ether, water and air are the constituents respectively of the planets from Sun to Saturn.

28. The grains ruled by various planets are as under :—

Sun - Wheat, Moon – rice, Mars - Dhal, Mercury - Green Gram, Jupiter - Bengal gram, Venus - Cow gram, Saturn – Sesamum, Rahu - Black gram, and Ketu - horse gram.

The countries related to the various planets are —

Sun	Kalinga
Moon	Yavana
Mars	Avanti
Mercury	Magadha
Jupiter	Sindhu
Venus	Keekata
Saturn	Saurashtra
Rahu	Ambara
Ketu	Parvata

29. The gems allotted to the various planets are as under - Sun - Ruby, Moon - Pure spotless pearl. Mars - Coral, Mercury - Emerald shaped like Garuda, Jupiter - Yellow sapphire, Venus - Diamond, Saturn - stainless Sapphire, Rahu - Gomedha and Ketu - Cat's eye.

Notes — The purpose of indicating the gems ruled by the various planets is to use them for alleviating the miseries caused by their malevolence and to accelerate their good effects. For fuller details in this regard refer to our book "Gems and Astrology" published by Rajan Publications.

30-32. The substances assigned to the planets from the Sun to Saturn, articles of their apparel and their tastes are as follows. The clothes will be of the same color as belongs to the planets.

Planet	Substances	Colors of apparel	Tastes
Sun	Copper	Saffron colored	Pungent
Moon	bell-metal	White colored	Saltish
Mars	Copper	Red	Bitter
Mercury	Ore	Green	Mixed
Jupiter	Cold	Yellow	Sweet
Venus	Silver	White	Sour
Saturn	Iron	Black (old)	Astringent

The clothes of Mars are slightly burnt and those of Saturn are like a rag (old

and worn out).

Planets	Side on which the mark will be found	Ages
Sun	Right side	50 years
Moon	Left side	70 years
Mars	Right side	16 years
Mercury	Right side	20 years
Jupiter	Right side	30 years
Venus	Left side	7 years
Saturn	Left side	100 years

Rahu is also to represent the age of 100 years.

Notes — The above information is generally useful in queries.

33. Rahu is blue colored. He has a huge body. He is of a low caste. He has got skin disease. He is irreligious. He suffers from hic-cough.

He speaks falsehood. He is cunning, a leper devoid of Intelligence and defames others.

34. The eyes of Ketu are reddish with a fierce look. He has a venomous tongue. His body is elevated. He wears arms and is an outcaste. His body is of smoky color. He is always inhaling smoke (smoking). He has a body marked with bruises. He is lean and brutal by nature.

35. The substance assigned to Rahu is lead and his clothes are old and worn out. An earthen pot and garments of variegated colors belong to Ketu.

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

36. The planets should be considered adversely disposed, if they are eclipsed (by the rays of the Sun), debilitated (be in a sign of debilitation or Navamsa), if they are in any enemy's house or if they occupy the 6th, 8th or the 12th house from the Ascendant. If they occupy other places, they are said to be well disposed.

If there be a query whether the water in a reservoir (or in an irrigation project) will increase or decrease, increase in water should be predicted if the Moon be in the 12th 11th, 1st, 6th. 5th or the 7th house at the time of the query.

Notes — The Moon is said to be eclipsed if she is 12° away from the Sun.

Mars is eclipsed when he is 17° away from the Sun. Mercury in direct motion is eclipsed when he is 14° away from the Sun. Retrograde Mercury is eclipsed when he is 12° away from the Sun. Jupiter, Venus and Saturn are said to be eclipsed if they are 11°, 10° and 15° respectively away from the Sun. A retrograde Venus is eclipsed if he is 8° away from the Sun.

37. The various kinds of trees and plants signified by the different planets are as follows :—

Sun - Strong and tall, Moon and Venus - Creeping plants, Rahu and Ketu - Clump of a tree or bush Mars and Saturn - Thorny trees, Jupiter - Fruit bearing trees. Mercury - Fruitless trees.

The trees which blossom and which supply some kind of juice belong to the Moon and Venus. The trees which are juiceless or weak come under the jurisdiction of Saturn. Saal trees are ruled by Rahu.

Thus ends the second chapter on "Planets and their Varieties" In Phaladeepika composed by Mantreswara.

Chapter 3

Divisions of a sign

1. The ten-fold division of the Zodiac is known as Dasa vargas (Vargas mean divisions). Under the scheme of Dasavarga the various divisions are as Under :—

(1) Rasi	Each Rasi 30°
(2) Hora	2 parts of a Rasi of 15° each.
(3) Drekkana	3 parts of a Rasi of 10° each.
(4) Trimsamsa	5 parts of 5°, 7° or 8° each. (All parts are not equal)
(5) Saptamsa	7 parts of 4°-17"-8" each.
(6) Navamsa	9 parts of 3°-20' each.
(7) Dasmamsa	10 parts of 3° each.
(8) Dwadasamsa	12 parts of 2°-30' each.
(9) Shodasamsa	16 parts of 1°-16'-52" each.
(10) Shastyamsa	60 parts of 30' each.

Vargottama is the name given to that particular Navamsa in a Rasi which bears the same sign as that of Rasi itself.

2. If amongst the ten vargas only the Rasi, Hora, Drekkana, Navamsa, Dwadasamsa and Trimsamsa are taken into consideration, the divisions are known as Shad vargas. If we add Saptamsa division to them, the 7 kinds of divisions are known as Sapta vargas.

Some learneds have taken the view that the effect emanating from Navamsa is equal to that of Rasi and Bhava.

3. In Rasis the effect is full. In the Shodasamsa, Dasmamsa and Shastyamsa divisions (Vargas) it is one-fourth. In the other vargas it is half. In an odd Rasi, the planets are said to be in 'infancy, in boyhood, youth, in middle age and in very old age (near death), according to first, second, third, fourth and last six degree portions respectively reached by them in a sign. But in an even sign this is in the reverse order.

Notes — In Aries, Gemini, Leo, Libra, Sagittarius and Aquarius there is infancy up to 6 degrees, up to 12° boyhood, from there to 18° it is youth and up to

24° it is middle age and the last 6° comprise the very old age. It is reverse in the case of even signs viz., Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces.

4. Hora is half of a Rasi. In an odd sign, the halves belong, to the Sun and the Moon and to the Moon and the Sun when the sign is an even one.

The Drekkana or third portions of a sign belong to the lords of the sign itself, of the 5th house and of the 9th house.

The owners of the Dwadasamas or 1/12th portion of a sign are counted from that sign.

In an odd sign the Trimsamsas or degrees, that is, 1/30th portions belonging to Mars, Saturn, Jupiter, Mercury and Venus are respectively 5, 5, 8, 7 and 5. In an even sign it is reversed. Then Venus, Mercury, Jupiter, Saturn and Mars have 5, 7, 8, 5 and 5 degrees respectively.

The first Navamsa in the signs from Aries onwards begins respectively with Aries, Capricorn, Libra and Cancer.

5. In an odd sign in Krura Shastyamsas or inauspicious 1/60th portions are 1st, 2nd, 8th, 9th, 10th, 11th, 12th, 15th, 18th, 30th, 31st, 32nd, 33rd, 34th, 35th, 39th, 40th, 42nd, 43rd, 44th, 48th, 51st, 52nd and 59th. The rest are Saumya or auspicious ones. In the case of an even sign it is necessary, that is, the Shastyamsa portions stated Krura in the odd signs are the Saumya ones in the even signs and vice versa.

6. The Saptamsas or the 1/7th portion are in the case of an odd sign, counted regularly from the sign itself. In the case of an even sign, they are counted from 7th sign onwards.

In the case of an odd sign, the Dasamamsas or 1/10th portions are counted from the sign itself. In the case of an even sign, they are counted from the 9th onwards. The lords of the Shodasamsas or the 1/16th portions in the case of an odd sign are those of the 12th sign counted from that sign Brahma, Vishnu, Hora and Ravi. In an even sign this is reversed.

If we have to assess the comparative strength of a planet, we should find out whether he is in a kendra, trikona, in his own sign, in his moolatrikona sign, in his

sign of exaltation or is vargottama. Then we should scrutinize its portion in Dasavarga or Saptavarga. Some make the assessment only from Dasavarga, others assess the strength and auspiciousness of a planet from thirteen vargas.

7. The position of a planet has to be considered with reference to 13 vargas to ascertain whether he is in his friend's house, his own house or in his house of exaltation. The number of such vargas obtained by the planet will result in the attainment of the following kinds of vaiseshikamsas. The combination of 2, 3, 4, 5, 6, 7, 8 and 9 vargas are respectively called Parijat, Uttama, Gopura, Simhasana, Parvata, Devaloka, Suraloka and Airavata.

Shri V. Subrahmanya Sastri in his English Translation and Commentary of this work has given the following example. Suppose Jupiter's position is 8-1°-25'-1" or the 2nd Degree of Dhanus. He occupies his (1) Moolatrikona (2) Drekkana (3) Saptamsa (4) Dasamsa (5) Dwadasamsa and (5) Shodasamsa. Thus Jupiter should be declared to have attained a Parvatamsa.

8-9. The results of a planet attaining various Vaiseshikamsas are as follows:

Parijat amsa — Respectability, good qualities, wealth, happiness, authority and dignity.

Uttamamsa — Modest, clever and well-behaved.

Gopuramsa — Intelligence, wealth, acquisition of lands, cows and house.

Simhasanamamsa — Makes the native friend of a king or equal to him.

Paravatamsa — Acquisition of good houses, elephants, vehicles and other princely appendages.

Devalokamsa — Kingship, renown for good qualities.

Suralokamsa — Endowment with good fortune, acquisition of wealth, grains, and kingship and birth of children.

10. If in a nativity a planet be weak in all the 10 vargas the result will be the death of the native. If the planets be weak in 9, 8, 7, 6, 5, 4, 3, 2, 1 out of the 10 vargas the results will be as follows: —

9 Vargas — Destruction of the native.

8 Vargas — Grief to the native.

7 Vargas — Calamity.

6 Vargas — Unhappiness.

5 Vargas — Love of kinsmen

4 Vargas — Foremost in the family

3 Vargas — Friend of a king

2 Vargas — Wealthy

1 Varga — Kingship

If a planet be strong in all the 10 Vargas, the native will be a king of kings.

A planet in infancy makes the native progressing. If he is in boyhood the native achieves happiness. If the planet be adolescent, he endows the native with kingship. The native suffers from ill health If the planet be in middle age. The planet in old age causes death of the native.

Notes — This means that a planet from infancy to youth gives progressively auspicious results and from middle age to old age the results are inauspicious.

11. If the benefic planets be endowed with strength in the Shadvargas, the native will be wealthy and longlived. If the Ascendant falls in the Krura amsas in the Shadvargas, the native will be shortlived, poor and of wicked disposition but if the lord of Amsas in which the Ascendant falls, be strong, the person concerned will become a king (a person with a high status political or administrative).

If the lord of the Navamsa of the Ascendant be strong, the native will be full of happiness. If the lord of the Drekkana of the Ascendant be strong, the person concerned will achieve the status like that of a king. If the lord of the Ascendant itself be strong, the native will become the ruler of the Earth and will enjoy good fortune.

12. If in any nativity, malefics being in odd signs fall In the Sun's Hora (first 15 degrees), the native will be cruel strong and wealthy. Opposite to this, if the benefics being In even signs occupy the Moon's Hora (first 15 degrees), the native will be lustrous, humble, soft-spoken, graceful and fortunate. If it be otherwise, the results will also be of the same nature. If the dispositions be of mixed nature, the results may be expected accordingly.

If in any nativity, the Ascendant and the Moon be both strong and the lords of the Ascendant and the Moon's sign be also equally strong, the native will be long-lived, happy and renowned.

13. The appearances of the Drekkanas are as under The last Drekkanas or decanats of Leo, Aries, Sagittarius, Libra and Gemini, the first decanates of Sagittarius and Aries and second ones of Virgo and Gemini are called Ayudha Drekkanas or 'armed' decanates. The second decanate of Scorpio is called 'Pasa' (noose). The first decanate of Capricorn is called 'Nigala'. The first decanates of Leo and Aquarius and second one of Libra are vulture faced. The first decanate of Taurus is like a 'Pakshi' (bird) and the first decanate of Cancer has a face like a pig.

14. The first decanate of Scorpio and third ones of Cancer and Pisces are called Serpent decanates. The second decanates of Aries and Taurus, the first of Leo and last of Scorpio are named as quadruped decanates.

The persons born when these decanates are rising will be poor, cruel and unscrupulous.

In a dual sign, the three decanates in their order will be Adhama (bad), Madhyama (moderate) and Uttama (good). In the case of a moveable sign, the order is reversed, that is, the first will be Uttama and the second madhyama and the last Adhama. In a fixed sign the order will be Adhama, Uttama and Madhyama. The effects will be in accordance with the names of the decanates.

15. If the lord of the Lagna Drekkana be in his own varga, be associated with a benefic or be in his sign of exaltation or friendly house; if the rising Trimsamsa, Dwadasamsa or Hora endowed with strength be in a similar position, the native will be gifted with all noble qualities, will be pure, clever, longlived sympathetic and wealthy, will be blessed with children, will be widely renowned and will enjoy royal comforts.

16. Note the Rasi of Mandi at birth and also where the lord of that Rasi is posited. The Ascendant at birth will be in a house 5th or 9th to that of the aforesaid lord or one triangular to the Navamsa occupied by the lord of the Rasi representing the Navamsa occupied by the Mandi. It may be triangular to the Navamsa Rasi

occupied by Gulika. But if the Moon be strong, the Ascendant should be ascertained similarly through the Moon and not through Mandi.

17. The person concerned will be gifted with attractive appearance and good qualities, if the Moon be in his own Drekkana or a friend's decanate. If the Moon has attained an Uttama varga, the native will be fortunate. If she is posited elsewhere, the native will be endowed with qualities belonging to the planet who is the lord of the Moon's sign. Planets that are in their own Trimsamsa will do all that has ascribed to them as Karakas.

The native will be wealthy like a king if there be at least one planet in his own exaltation house aspected by or associated with a friendly planet.

18-19. A planet is called Pradeepta (blazing) when he is in his sign of exaltation. He is Sukhita (happy) when he is in Moolatrikona Rasi. He is called Swastha (healthy) when he is in his own sign. He is Mudita (delighted) in a friendly house. He is Shanta (calm) when he has attained the varga of a benefic planet. He is Shakta (capable) when he shines brightly (not combust by being near the Sun). A planet is Vikala (distressed) when he is combust. He is Nlipidita (troubled-tortured) when he is overcome in the planetary war by another planet. He is Khala (base) when he is in the varga of a malefic. He is Sudukhit (exceedingly unhappy), he is Atibheeta (very afraid) when he is in his sign of debilitation.

20. The planet in Pradeepta Avastha gives good effects in full. They will be nil when he is in Vikala Avastha. In the intervening Avasthas the auspicious effects will be decreasing proportionately and the inauspicious effects will correspondingly increase. The Avasthas of the planet will determine the effects according to the names given to them.

The good or bad effects in various Avasthas are approximately as given below: —

Pradeepta — 100 per cent good. Sukhita — 80 per cent good. Swastha — 75 per cent good. Mudita — 60 per cent good. Shanto — 50 per cent good. Shakta — 40 per cent good. Nipidita—40 per cent bad. Khata—50 per cent bad. Sudukhito—60 per cent bad. Atibheeta—75 per cent bad. Vikala—100 per cent bad.

The planets in good avasthas yield favourable effects in their Dasas and Antardasas. The reverse is the case with planets in adverse avasthas.

Thus ends the third chapter on "Divisions of the Zodiac" in Phaladeepika composed by Mantreswara.

Chapter 4

The various kinds of Strengths of Planets and Houses

This Chapter deals with as to how to assess the strength of the planets and houses (bhavas). In this connection before mentioning the view of Shri Mantreswara, it will be useful to know the views of other ancients.

Six kinds of strength of planets is an important and very instructive contribution of Hindu Astrology. According to our sapient learned the six kinds of strengths are (1) **Sthan Bala**, (2) **Drik Bala**, (3) **Kala Bala**, (4) **Chesta Bala**, (5) **Naisargik Bala**, and (6) **Ayana Bala**.

Sthan Bala — This is of the following twelve kinds:—

(1) **Uchcha Bala** —A planet at his deep exaltation point, is allotted 1 Rupa (60 Shastayamsa). If he is at his deep debilitation point, his strength is nil. At the intervening positions the strength has to be worked out by the rule of three. This is known as Uchcha Bala.

(2) If a planet is in his Moolatrikona Rasi he gets 36 Shastayamsa of strength. In the Rasi of Adhimitra he gets 22.5 Shastayamsa and 15 Shastayamsa if he is in the sign of a friend. He gets 7.5 Shastayamsa in a neutral Rasi, 3.75 in the Rasi of an enemy and 1.875 Shastayamsa in the Rasi of Adhishatru.

(3) He gets 30 Shastayamsa in his own Hora, 22.5 Shastayamsa in the Hora of Adhimitra, 15 Shastayamsa in the Hora of a friend, 7.5 Shastayamsa in the Hora of a neutral, 3.75 Shastayamsa in the Hora of an enemy and 1.875 Shastayamsa only in the Hora of a Adhishatru.

(4) He gets 30 Shastayamsa strength in his own decanate, 22.5 Shastayamsa in the decanate of an Adhimitra, 15 Shastayamsa in the decanate of a friend, 7.5 Shastayamsa in the decanate of a neutral, 3.75 Shastayamsa in the decanate of an enemy and 1,875 Shastayamsa in the decanate of Adhishatru.

(5) He gets 30 Shastayamsa in his own Saptamsa, 22.5 in the Saptamsa of Adhimitra, 15 in the Saptamsa of a friend, 7.5 in the Saptamsa of a neutral, 3.75 in the Saptamsa of an enemy and 1.875 Shastayamsa in the Saptamsa of an

Adhishatru.

(6) He gets 30 Shastayamsa of strength in his own Navamsa. 22.5 in the Navamsa of an Adhimitra, 15 in the Navamsa of a friend. 7.5 in the Navamsa of a neutral, 3.75 in the Navamsa of an enemy and only 1.875 in the Navamsa of an Adhishatru.

(7) A planet gets 30 Shastayamsa of strength if he is in own Dwadasamsa, 22.5 in the Dwadasamsa of his Adhimitra, 15 in the Dwadasamsa of a friend, 7.5 in the Dwadasamsa of his neutral, 3.75 in the Dwadasamsa of his enemy and 1.875 in the Dwadasamsa of his Adhishatru.

(8) A planet gets 30 Shastayamsa in his own Trimsamsa, 22.5 in the Trimsamsa of his Adhimitra, 15 in the Trimsamsa of his friend, 7.5 in the Trimsamsa of his neutral, 3.75 in the Trimsamsa of his enemy and 1.875 in the Trimsamsa of his Adhishatru.

(9) (a) The Sun, Mars, Mercury and Saturn amongst those five whoever is in an Oja Rasi (viz. Aries, Gemini, Leo, Libra, Sagittarius and Aquarius) gets 15 Shastayamsa.

(b) Amongst the Moon and Venus, whoever is in Yugma (Taurus, Cancer, Virgo, Scorpio, Capricorn or Pisces) Navamsa, gets 15 Shastayamsas.

(11) A planet in Kendra Rasi gets 1 Rupa (60 Shastayamsa). That in a Panaphara Rasi gets 30 Shastayamsa and on an Apoklima Rasi gets 15 Shastayamsa.

(12) (a) Amongst the Sun, Mars and Jupiter whoever is in the first Drekkana gets 15 Shastayamsa of strength. In other Drekkanas they get no strength at all.

(b) Amongst Saturn and Mercury, whoever is in the 2nd Drekkana, gets 15 Shastayamsa of strength.

(c) Amongst the Moon and Venus, whoever is in the last Drekkana. gets 15 Shastayamsa of strength.

These 12 combinations are known as Sthan Bala. In Sanskrit they are called, (1) **Uchcha Bala**, (2) — (8) **Saptavarga Bala**, (9) **Oja Yugma Rasi Bala**. (10) **Oja-Yugma navamsa Bala**, (11) **Kendradi Bala** and (12) **Dreshtakana Bala**.

Drik bala (Directional strength)

(a) Amongst the Sun and Mars, whoever is in the 10th Bhava madhya (South) gets 1 Rupa strength. Their strength is nil if they are located in the 4th Bhava madhya. In the intervening locations, the strength has to be calculated proportionately.

(b) Amongst the Moon and Venus, whoever is in 4th Bhava madhya (North) gets 1 Rupa of strength. Their strength is nil if they are located in the 10th Bhava madhya. In the intervening locations their strength has to be calculated proportionately.

(c) Amongst Mercury and Jupiter, whoever is in the Bhava madhya of the 1st Bhava (Lagna) (East) get 1 Rupa of strength. Their strength is nil if located in 7th Bhava madhya (West).

(d) If Saturn is in the 7th Bhava madhya, he gets 1 Rupa of strength. In the 1st Bhava madhya his strength is nil. In the intervening locations the strength has to be calculated proportionately.

Kala Bala

This is admixture of the kinds of strength as described below: —

(1) (a) The Sun, Jupiter and Venus get 1 Rupa of strength exactly at mid-noon. Exactly at mid-night they are devoid of any strength. For the intervening periods the strength has to be calculated proportionately.

(b) The Moon, Mars and Saturn get one Rupa of strength if the birth is exactly at mid-night. Exactly at mid-noon, their strength is nil. For the intervening periods, the strength has to be calculated proportionately.

(c) Mercury gets one Rupa of strength if the birth be at any time during the day time.

(2) (a) When the Sun and the Moon are at a distance of 180° from each other, the benefics get one Rupa of strength. When they are together the benefics get no strength at all. For the intervening distances, the strength has to be calculated proportionately.

The Moon, Mercury, Jupiter and Venus are benefics. Keshavi Jatak is of the

view that Mercury if associated with a malefic becomes a malefic. But some Acharyas are of the view that for determining kala Bala Mercury should be treated as a benefic. We support this view.

(b) When the Sun and the Moon are In the same sign and the same degree, the malefics get 60 Shastayamsa (one Rupa of Kala Bala). If they are (the Sun and the Moon) 180° away from each other, the Kala bala of the malefics will be nil In the intervening distances, the strength is to be worked out proportionately.

The Sun, Mars and Saturn are malefics.

This strength is known as Paksha Bala which comes under the purview of Kala Bala.

(c) The Paksha Bala of the Moon should be doubled (the Moon is never retrograde. Therefore it never gets Chesta Bala. Therefore, Paksha Bala of the Moon is doubled).

(3) (a) Divide the Dinamana (the time between Sunrise and Sunset) into three parts, if the birth is during the day. If the birth be in the first part Mercury will get one Rupa of Paksha Bala. If the birth be in the second part of Dinamana, the Sun will get one Rupa of Paksha Bala. If the birth be in the 3rd part, Saturn will get one Rupa of this strength.

(b) Divide the Ratrimana (the time between Sunset and Sunrise) into three parts, if the birth be during the night. If the birth be in the first part, the Moon will get one Rupa of strength. If the birth be in the second part, Venus will get one Rupa of this strength, and if the birth be in the third part Mars will get similar quantum of strength.

(c) Jupiter will get one Rupa of this strength if the birth be at any time during the 24 hours.

(4) One year is of 360 days and one month is of 30 days Find out the day of the week from which the year commences, the lord of that day becomes the lord of the year. The lord of the year gets 15 Shastayamsa of strength.

(5) Similarly find out the day of the week from which the month commences, the lord of that day gets 30 Shastayamsa of strength.

(6) The lord of the day in which birth takes place, gets 45 Shastayamsa of strength.

(7) The planet in whose hora the birth takes place gets one Rupa of strength.

Ayana Bala

(8) From the centre line of the sky some planets are in the north. Then they are said to have northern declination. If they are in the South they are said to have southern declination. One exactly on the centre line has no declination.

(a) If the Sun, Moon, Jupiter and Venus have 24° of northern declination they get 1 Rupa of Ayana Bala. This strength is nil if they have 24° of southern declination. For the intervening declinations, the strength has to be looked proportionately.

(b) The Moon and Saturn get one Rupa of Ayana Bala when they have 24° of Southern declinations. For the intervening declinations, the strength has to be worked out proportionately.

(c) Mercury has been given special consideration in this respect. He gets 30 Shastayamsa of Ayana Bala if his declination is 0 degree. The strength increases with the increase in declination from 0° - 24° and he will get one Rupa of Ayana Bala when he has 24° of northern declination. He also gets one Rupa of strength when his southern declination is 24° . For the intervening degrees of northern and southern declinations, the strength has to be calculated proportionately.

(d) The Ayan Bala obtained by the Sun is to be doubled because the Sun is always direct and never retrograde. As he does not get any Chesta Bala, his Ayana Bala is doubled.

Yudha Bala

(9) This is the ninth kind of strength under the heading 'Kala Bala'. Besides the Sun and the Moon if amongst the other planets (Mars, Mercury, Jupiter, Venus and Saturn) any two be in the same Rasi, degree and minute, they are considered to be at war. For the method to work out Yudha Bala, refer to Sripati Padhati, Keshavi Jataka or Brihat Parasara Hora Shastra.

Chesta Bala

The Sun and the Moon are never retrograde in their motions. The remaining planets viz. Mars, Mercury, Jupiter. Venus and Saturn have both direct and retrograde motions. The strength which the planets obtain by virtue of their motions is called Chesta Bala (Motional strength). To work out this strength the facts regarding Mandoucha, Kshetra and Kendra etc., have to be worked out. This involves lot of arithmetical calculations. It is not possible to give those details here for lack of space. Still some information in this regard is given below —

- (a) If the planet is retrograde he gets 60 Shastayamsa (one Rupa) of strength.
- (b) If he is Anuvakra he gets 30 Shastayamsa of strength.
- (c) If he is Vikala, he gets 15 Shastayamsa of strength.
- (d) If he is in Samagama, he gets 30 Shastayamsa of strength.
- (e) If he is Manda (This means motion be increasing but be less than the medium motion) and direct he gets 15 Shastayamsa of strength.
- (f) If he is Mandatara (The motion be decreasing but be more than the medium motion) and direct, he gets 15 Shastayamsa of strength).
- (g) If the motion be fast and be direct, he gets 45 Shastayamsa of strength.
- (h) If motion be faster, and direct, he obtains 30 Shastayamsa of strength.

Naisargik Bala (Inherent strength)

This strength is inherent in the planet and never changes.

The Naisargik Bala of the Sun is 60 Shastayamsa, of the Moon 51.3, of Venus 42.85, of Jupiter 34.28, of Mercury 25.70, of Mars 17.14 and of Saturn 8.57 Shastayamsa.

Drig Bala

This kind of strength is derived from aspect. If a planet is aspected by benefics, the aspect is considered as benefic (favourable). To work out the strength of aspect, the difference in degrees etc., of the aspecting and aspected planet has to be worked out arithmetically.

If any planet is aspected by malefics, the aspect is treated as malefic (unfavourable). The strength of the aspect is to be worked out arithmetically. For details see Sripati Padhati.

Bhava Bala (The strength of houses or Bhavas)

In working out the strength of houses the strength of the following has to be calculated —

- (1) The strength of the lord of the house.
- (2) The Dik Bala of the house
- (3) The strength of the benefic aspects.

Bhava Dik Bala

(a) Gemini, Virgo, Libra and first part of Sagittarius are biped signs. If these signs be in the Lagna, they obtain one Rupa of strength. If they be in the 7th, the strength will be nil. For the intervening houses, the strength has to be worked out proportionately.

(b) Aries, Taurus, Leo, the latter half of Sagittarius and the first half of Capricorn are quadruped signs. If they represent the 10th house, they achieve one Rupa of strength. In the 4th house, their strength will be nil. In between other houses the strength has to be calculated proportionately.

(c) Cancer and Scorpio are Keeta signs. If they represent the 7th house, they get one Rupa of strength. In the first house, their strength will be nil. For the intervening houses, the strength has to be calculated proportionately.

(d) Pisces and the latter half of Capricorn are watery signs (Jala Rasis). If they represent the fourth house, they obtain one Rupa of strength. In the 10th house their strength will be nil. For the intervening houses the strength will have to be calculated proportionately.

Auspicious and Inauspicious Drishti (as per Bold)

If there be more of benefic aspect on a house, deduct quantum of malefic aspect from it and the strength of the lord of the house and add Bhava Dik Bala to it. The result will be the total strength of the house.

If the malefic aspects are more than the benefic aspects, deduct the quantum of the latter from that of the former. Further deduct the result from the total of the strength of the lord of the house and Bhava Dik Bala. The net result will be the strength of the house (Bhava) concerned.

Please refer to Jataka Padhati by Bhu Deva for determining the quantum of malefic and benefic aspects. Keshavi Jataka and Sripati Padhati will also be helpful.

Now we come to Shri Mantreswara's views on this subject as given in the following verses in Chapter 4 of Phaladeepika.

1. A planet is said to possess six kinds of strength which are in the following order —

- (1) Kalay or temporal.
- (2) Chesta Bala or motional strength.
- (3) Uchcha or that derived from its exaltation position.
- (4) Dik or directional strength
- (5) Ayana or that derived from declination (north or south).
- (6) Sthana Bala or positional strength.

Mars, the Moon and Venus are strong during the night time. Mercury is strong all the 24 hours. The rest viz., the Sun, Jupiter and Saturn are strong during the day time.

The benefics are strong during the bright half of the month (Shukla Paksha) and the malefics are strong during the dark half of the month (Krishna Paksha).

Planets when they are lords of the year, month, day and house get 1/4, 1/2, 3/4, and 1 Rupa of strength respectively.

2. The Moon gets Chesta Bala when it is full. The Sun gets this strength when he is on the northern course. The other planets get Chesta Bala when they are in retrograde motion.

The planets are victorious in the planetary course when they are in the north and are not combust. A planet is said to possess full Uchcha Bala when he is in deep exaltation position.

As regards directional strength or Dik Bala the Sun and Mars get this strength when they are in the 10th house. Mercury and Jupiter get directional strength when they are in the 1st house (Lagna), Saturn gets this strength in the 7th house and the Moon and Venus in the 4th house.

Mercury, Saturn and the Moon get Ayana bala when they are on the Southern course. The rest are vested with Ayana bala when they are on the northern course.

3. A planet gets Sthana Bala (positional strength) according to position in his sign of exaltation, in his own sign, in his friend's sign or in the six vargas.

A planet obtains one Rupa of strength in a Kendra, 1/2 Rupa in a Panaphara house and 1/4 in an Apoklima house.

The hemaphrodite planets are strong in the middle of the sign (11° to 20°), male planets in the first part of a sign (1° to 10°) and female in the last part of the sign (21° to -30°).

Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun are in their natural or inherent strength (Nalsarglk Bala). This means Mars is stronger than Saturn, Mercury is stronger than Mars, Jupiter is stronger than Mercury, Venus is stronger than Jupiter; the Moon is stronger than Venus and the Sun is stronger than the Moon. The Sun is the strongest and the Saturn is the weakest in inherent strength or Naisargik Bala.

4. Even if a planet be in his sign of debilitation or debilitated Navamsa, he is vested with full strength if he is retrograde and if his rays are full and brilliant.

Like the Moon, a planet will be treated as weak if his rays are eclipsed (on account of being near the Sun) even though he may be posited in his sign of exaltation, in his own or a friend's sign or Navamsa. This means that even if the Moon be in Taurus or Cancer, if she is very near or with the Sun, she will be considered weak. A debilitated Moon when she is full (on Pooran masi night) will be treated as strong. This principle applies to other planets also.

5. All planets are strong when they are posited in their sign of exaltation. The Moon is strong and auspicious when she has her full Paksha Bala. The Sun has his full Dik Bala when he is in the 10th house. The other five non-luminous planets are strong when they are retrograde.

Rahu is strong in Cancer, Taurus, Aries, Aquarius and Scorpio and Ketu is strong in Pisces, Virgo, Taurus and the latter half of Sagittarius and in Partvesha

and Indrachapa when the Sun and the Moon are together in the same sign.

Notes. It will be useful to know at this stage now the position of Partvesha and Indrachapa is worked out.

(1) Add 4 Rasis 13 degrees and 20 minutes to the longitude of the Sun (Surya) Spasta. The result will be Dhooma.

(2) By deducting 12 Rasis from Dhooma we get Vyatipata.

(3) Add 6 Rasis to the longitude of Vyatipata, we will get Partvesha.

(4) By deducting 12 Rasis from the longitude of Parivesha, we will get Indrachapa.

For example at birth the Sun's longitude is 7-26°-11'-38". (1) Longitude of the Sun

	7-26-11-38
+	4-13-20
Dhooma	0-9-31-38
(-)	12-0-0-0
	0-9-31-38
Vyatipata	11-20-28-22
(-)	11-20-28-32
	6-0-0-0
Partvesha	5-20-28-22
(-)	12-0-0-0
	5-20-28-22
Indrachapa	6-9-31-38

6. The first house gets one Rupa of strength if it is a triped sign. If it be Vrischika it gets 1 /4 Rupa as its strength. In any other sign the strength will be 1/2 Rupa.

The strength of the Ascendant (Lagna) is equal to that of its Lord and is very powerful when the lord occupies an Upachaya house (3, 6, 10, 11). It is also very powerful when it is aspected by its lord Jupiter or Mercury or when it is occupied by Venus and is at the same time without the conjunction or aspect of any other planet.

The day signs are strong in births during day time and the night signs in birth during night time.

7. If a planet is in his sign of exaltation he gets one Rupa of positional strength (Sthana Bala). He gets 3/4 of this strength in his Moolatrikona Rasi, 1/2 Rupa in his own sign and 1/4 Rupa in his friend's sign. He gets very little strength when he is in his enemy's sign. If a planet is in his sign of depression or is combust, he gets no positional strength at all.

8. The planets are vested with full positional strength in the Ascendant (first house), 3/4th strength in the 7th house, 1/2 in the 10th house and 1/4 in the 4th house. This is how a distinction has been drawn by the astrologers amongst the four kendras.

9. The aspect from the 7th house is the only one that should be considered as most effective in all cases. But some learneds are of the view that the special aspects of Jupiter (to the 5th and the 9th), of Mars (to the 4th and the 8th) and of Saturn (to the 3rd and the 10th) are equally competent in producing effects in all Yogas and the like.

10. The Naisargik or natural friendship and enmity etc. of the planets is more fully effective and preferable to their corresponding Tatkalik or temporal ones as the latter is only of changing nature and not of permanent one.

11. In warding off evil and in promoting auspicious effects Jupiter is the most powerful of all planets. Venus possesses half of the auspicious effects of Jupiter and Mercury possesses only half of that of Venus. But the Moon's strength is the foundation of the strength of all the planets.

Chandrakriya etc.

Now we will be demonstrating the method to work Chandrakriya, Chandra Avastha and Chandravelas specify their effects. In the assessment of a birth chart, query chart and for Muhurta, full consideration should be given to Chandrakriya, Chandra Avastha and Chandravelas. Chandrakriyas are 60 in number, Chandra Avasthas 12 and Chandravelas 36.

12. Note the Nakshatra at birth, query or Muhurta. The Ghatikas and Vighatikas which have elapsed may be converted into Vighatikas.

Divide this result by (1) 60, (2) 300 and (3) 100. The three resulting

quotients are named (1) Chandrakriya, (2) chandra Avastha and (3) Chandravela respectively. Their effects are described below.

Effects of Chandrakriyas

The following are the effects of the 60 Chandrakriyas:

13-15. (1) Loss of position, (2) One practising austerities, (3) One who has bad intentions towards other persons' wives, (4) Gambler, (5) One who is mounted on a prominent elephant, (6) One who is installed on a throne, (7) A king, (8) Destroyer of enemies, (9) Commander of an army, (10) Equipped with good qualities, (11) One that is dead or without any energy, (12) One whose head is severed, (13) One who has injured head and feet, (14) One who is captured (imprisoned), (15) One who is spoilt, (16) A king. (17) One who studies the Vedas, (18) One who sleeps, (19) Virtuous, (20) One who acts according to Dharma, (21) One who belongs to a good family, (22) One who unearths a treasure, (23) One who belongs to a family of renowned and learned persons, (24) One clever in exposition, (25) Destroyer of enemies, (26) Sickly, (27) Conquered by enemies, (28) One who has left his native land, (29) A servant, (30) One whose all wealth has been destroyed, (31) A number of royal assemblies, (32) A good minister or adviser, (33) One who has become lord of other persons lands. (34) One who is faithful to his wife, (35) One who is afraid of elephants, (36) Coward, (37) One who is very afraid, (38) One who lives in hiding. (39) One who feeds others, (40) One who falls down in a Ore, (41) One who is hungry, (42) One who is eating, (43) Wanderer, (44) Non-vegetarian, (45) One who is wounded by a weapon, (46) Married, (47) One with a ball in his hand, (48) A gambler. (49) A king, (50) One who is unhappy, (51) One who has lying on a couch, (52) One who is served by his enemies, (53) One who has friends, (54) A Yogi, (55) One who is with his wife, (56) One who is fond of sweets, (57) One who drinks milk, (58) One who performs pious deeds, (59) Healthy and (60) Happy.

Effects of Chandra Avasthas

16. The following are declared by the wise as the effects of the 12 Avasthas the Moon:

(1) Absent from one's home, (2) Favourite of a prominent king, (3) Loss of life in slavery, (4) Distinguished for becoming a ruler, (5) Equipped with qualities appropriate for his family, (6) Sickly, (7) Becoming member of a royal assembly, (8) Fear, (9) Bitten with hunger, (10) Marriage with a young maiden, (11) Ambitious to have a luxurious bed and (12) Eating good and delicious food.

Effects of Chandravelas

17-10. The following are the effects of 36 Chandravelas as declared by the wise:

(1) Headache, (2) happiness, (3) performing a yagna, (4) sitting delighted and comfortably, (5) eye diseases, (6) to be happy, (7) amusement with young damsels, (8) high fever, (9) gold ornaments, (10) having tears in the eyes, (11) taking poison, (12) cohabitation, (13) stomach ailments, (14) amusing oneself in water, merriment and painting, (15) anga. (16) dancing, (17) rating gftes, (18) sleeping, (19) to offer charities, (20) dental troubles, (21) quarrel, (22) travelling. (23) intoxication or insanity, (24) swimming, (25) opposition, (26) bathing according to will, (27) hunger, (28) fear. (29) studying shastras, (30) acting according to own will, (31) meeting friends and gossiping with them, (32) fighting, (33) sacred deeds, (34) indulging in sinful deeds, (35) perfect in cruel action, and (36) exaltation.

Notes: Now we give below ready made tables for finding out the Chandrakriyas, Chandra avasthas and Chandravelas.

Chandrakriya

60 parts of a Nakshatra to find out Chandrakriya

The stretch of a Nakshatra is 13°-20'. One sixtieth part of which will be 13'-20"

	D M S		D M S		D M S		D M S
(1)	0-13-20	(16)	3-33-20	(31)	6-53-20	(46)	10-13-20
(2)	0-26-40	(17)	3-46-40	(32)	7-6-40	(47)	10-26-40
(3)	0-40-0	(18)	4-0-0	(33)	7-20-0	(48)	10-40-0
(4)	0-53-20	(19)	4-13-20	(34)	7-33-20	(49)	10-53-20
(5)	1-6-40	(20)	4-26-40	(35)	7-46-40	(50)	11-6-40

(6)	1-20-0	(21)	4-40-0	(36)	8-0-0	(51)	11-20-0
(7)	1-33-20	(22)	4-53-20	(37)	8-13-20	(52)	11-33-20
(8)	1-46-40	(23)	5-6-40	(38)	8-26-40	(53)	11-46-40
(9)	2-0-0	(24)	5-20-0	(39)	8-40-0	(54)	12-0-0
(10)	2-13-20	(25)	5-33-20	(40)	8-53-20	(55)	12-13-20
(11)	2-26-40	(26)	5-46-40	(41)	9-6-40	(56)	12-26-40
(12)	2-40-0	(27)	6-0-0	(42)	9-20-0	(57)	12-40-0
(13)	2-53-20	(28)	6-13-20	(43)	9-33-20	(58)	12-53-20
(14)	3-6-40	(29)	6-26-40	(44)	9-46-40	(59)	13-6-40
(15)	3-20-0	(30)	6-40-0	(45)	10-0-0	(60)	13-20-0

For example in a nativity the longitude of the Moon (Chandraspasta) is 11-20-37-21 and the stretch of Revti Nakshatra being from 11-16-40 to 12-0-0:

Longitude of the Moon 11-20-37

Commencement of Revti 11-16-40

Elapsed portion of Revti 3-57-21

By referring to the above table we will find that the 17th part ended at 3-46-40 and the 18th part will end at 4-0-0. Therefore by the elapsing of 17th part the effect of its Chandrakriya viz one. Who studies vedas' will be taken into account which means that the native will be a learned person.

Chandra Avastha

For finding out Chandra Avastha the stretch of a Nakshatra has to be divided into 12 parts. Thus one part will come to 1-6-40.

D M S	D M S	D M S
(1) 1-6-40	(5) 5-33-20	(9) 10-0-0
(2) 2-13-20	(6) 6-40-0	(10) 11-6-40
(3) 3-20-0	(7) 7-46-40	(11) 12-13-20
(4) 4-26-40	(8) 8-53-20	(12) 13-20-0

For example the elapsed portion of Revti Nakshatra Is 3°-57'-21". The third part ends at 3°-20-0 The 4th part will end at 4°-26'-40". Therefore the effect of 4th part will be taken into account which is 'distinguished for becoming a ruler'.

Chandravela

For finding out the Chandravela the stretch of a Nakshatra viz 13°-20' has to be divided into 36 parts. One part will thus come to 13'-13"-20"

	DMS		DMS		DMS
(1)	0-22-13-20	(13)	4-48-53-20	(25)	9-15-33-20
(2)	0-44-26-40	(14)	5-11-6-40	(26)	9-37-46-40
(3)	1-6-40-0	(15)	5-13-20-0	(27)	10-0-0-0
(4)	1-28-53-20	(16)	5-55-13-20	(28)	10-22-13-20
(5)	1-57-6-40	(17)	6-17-46-40	(29)	10-49-26-40
(6)	2-13-20-0	(18)	6-40-0-0	(30)	11-6-40-0
(7)	2-35-33-20	(19)	6-2-13-20	(31)	11-28-53-20
(8)	2-57-46-40	(20)	7-24-26-40	(32)	11-51-6-40
(9)	3-20-0-0	(21)	7-46-40-0	(33)	12-13-20-0
(10)	3-42-13-20	(22)	8-8-53-20	(34)	12-35-33-20
(11)	4-4-26-40	(23)	8-31-6-40	(35)	12-57-46-40
(12)	4-26-40-0	(24)	8-53-20-0	(36)	13-20-0-0

For example if the elapsed portion of Revati Nakshatra is 3°-57'-21". Part 10 ends 3°-42'-13"-20". Part 11 ends 4°-4'-26"-40". Therefore it falls in 11th part. The effects of this 'taking poison' which means the nature is fed up with life and wants to get rid of it.

20. The Chandrakriya, Chandra Avastha and Chandravela described above will be found very useful and effective in the case of a birth, muhurta and a quary. One ought therefore to pay particular attention to them before making any prediction.

21. Paksha Bala (fortnightly strength) is of special importance to the Moon and Sthana Bala is of some importance to the other planets. When this strength added to other kinds of strength of a planet, it will add more strength to that planet. There are many such types of strength.

Number of Bala Pinda

22. The Sun is said to be strong where he obtains 6.5 Rupas of strength. The Moon is strong with 6 Rupas, Mars with 5 Rupas, Mercury with 7 Rupas, Jupiter with 8.5 Rupas, Venus with 5.5 Rupas.

23. Saturn is declared strong with 5 Rupas of strength. If Shadbala Pinda of

planet be less than the strength number given above, he will be considered weak. In this manner the strength of each planet should be taken into account before making prediction.

Notes: It has already been indicated above what should be the strength of a planet under Shad Bala scheme, to be declared strong. Now we consider it useful to describe the views of other authorities as to when he should be declared strong on the basis of the five kinds of strength viz. (1) Sthan Bala, (2) Dik Bala, (3) Chesta Bala, (4) Kala Bala and (5) Ayana Bala. We have not mentioned Naisargika Bala because it is always the same in every birth chart. The following table shows how much strength is required for the various planets to be declared strong:

Planet	Sthan	Dik	Chesta	Kala	Ayana	Total
	RS	RS	RS	RS	RS	RS
Sun	2-45	0-35	0-50	1-52	0-30	6-32
Moon	2-13	0-50	0-30	1-40	0-40	5-53
Mars	1-16	0-30	0-40	1-7	0-20	4-13
Mercury	2-45	0-35	0-50	1-52	0-30	6-32
Jupiter	2-45	0-35	0-50	1-52	0-30	6-32
Venus	2-13	0-50	0-30	1-40	0-40	5-53
Saturn	1-36	0-30	0-40	1-7	0-20	4-13

24. To ascertain the strength of the Lagna and other house add one Rupa to the strength of the lord of the Bhava concerned. Further add to them the Dik Bala and Drig Bala of that house. The sum total would be the Bhava Bala required.

Notes: If the Bhava is aspected or associated with its lord, Jupiter. Venus or Mercury or be aspected by Jupiter or Mercury, the strength so obtained should also be taken into account in determining the strength of a house (See verse 6 of this Chapter).

Thus ends the fourth chapter on "Determination of Shadabalas" in Phaladeeplka composed by Mantreswara.

Chapter 5

Source of livelihood

1. Which planet helps to acquire wealth? Which planet is in the 10th to the Lagna or Moon whoever is stronger? The source of acquisition of wealth will be father if the planet be the Sun. mother if the planet be the Moon, an enemy in case of Mars, a friend in case of Mercury, a brother in case of Jupiter, a wife in case of Venus and a servant in case of Saturn.

The profession of the native will be that assigned to the lord of the Navamsa occupied by the lord of the 10th house from the Lagna, from the Moon and the Sun (severally) whoever is the strongest.

Notes — It will be seen in the verse that the source of acquisition of wealth has been limited to relations and some other persons. In ancient times when this work was written, the sources of income were limited. In modern times the situation is quite different. For example, it is stated that in case of the Sun the accrual of wealth could be from father. No doubt, the Sun governs and is significator should be taken into consideration for determining the source of income. The same could apply to other planets. For example, if there be a strong Moon in the 10th from the lagna. the income can be predicted from white coloured articles (milk, pearls, silk, white clothes etc.), from articles coming out of water, from silver, from business with foreign lands etc.

For the other part of the verse we will try to explain its meaning through a chart.

The Lagna is Leo. The Sun is in Scorpio. The Moon is in Pisces. Taurus is the sign 10th to the Lagna. Suppose the lord of this house Venus is in Libra 5 degrees. Then Venus would be in Scorpio Navamsas in Libra. The Navamsa of Scorpio falls between 3°-30' to 6°-40'. The lord of Scorpio Navamsa is Mars. Therefore, we will take that the source of livelihood (profession) would be in any of the significations of Mars.

Moon			
			Lag.
	Sun	Merc.	Jup.

If the Sun be the strongest Leo will be the 10th sign and its lord is the Sun. Suppose the Sun is in Scorpio-26 degrees, he will be in Aquarius navamsa (because Aquarius Navamsa falls in 23°-20' to 26°-40' of Aquarius). Saturn will, thus, be the lord of the Navamsa of the Sun. Therefore the sources of livelihood will be in accordance with any of the characteristics and significations of Saturn.

If the Moon be stronger than the Lagna and the Sun, Sagittarius will be the sign 10th to the Moon whose lord is Jupiter. If Jupiter is in 15 degrees of Virgo, he will be in Taurus Navamsa (because in Virgo, Taurus Navamsa falls in 13°-20' to 16°-40'). The lord of this Navamsa is Venus. Therefore, the sources of livelihood will be in accordance with the characteristics and significations of Venus.

A question arises why should only the lord of the 10th house from the Lagna, the Sun and the Moon Whoever be the strongest, should be considered and why not assessment should be made from all the three Vis., the lord of the Lagna, lord of the Moon sign and the lord of the Sun sign. Many learneds are of the view that equal importance should be given to all the three lords because there are some who have only one source of income while others have varied sources of income.

2. The sources of livelihood of the native will be through fruit bearing trees, by the recitation of mantras, by fraud and cunningness, by gambling, by speaking lies, through wool, medicines and the like, by working on metals or through service under a king or respectable person, if the lord of the 10th house be placed

in the Navamsa of the Sun.

3. The sources of income or livelihood will be through trade in water-products (pearls, corals etc.), agriculture and cattle breeding, pilgrimage to holy places, service under a woman and trade in drapery. If the Navamsa occupied by the lord of the 10th house is that of the Moon.

4. The sources of income or livelihood will be through metals, serving for fighting battles, cooking, lands, gold, causing troubles to others, weapons, adventure, association with wicked men, spying or through theft if the lord of the 10th house occupies the Navamsa of Mars.

5. In a nativity where the lord of the 10th house is posited in the Navamsa owned by Mercury, the earning will be through composition of poem, study of sacred scripture, by being a writer, or through clerical work or through tricks, through the knowledge of astrology, through the study of Vedas, by recitation of Mantras, through priesthood or by some pretext.

6. If the Navamsa be that of Jupiter, the sources of livelihood or earning will be through dependence on Brahmins, or through dependence on temples (serving as priests etc.) or religious Ashramas, through the beneficence of the king (Government), through study of Puranas, Shastras, or Vedas, through practicing of righteous paths and actions, or by religious instruction.

7. If the Navamsa be that of Venus, the sources of earning will be through dependence, serving a woman (she may be wife, prostitute, queen, a film actress or any other woman), through cows, buffaloes, elephants, horses, etc., through teaching music or through musical performances, by singing or dancing, through silver (sale and purchase), scents, milk, curd etc., ornaments, through silken and other expensive dress materials, by being a companion or aides of a lady of high standing, or by his poetic talents.

8. If the Navamsa be that of Saturn, the sources of income or livelihood, will be through dealing in roots and fruits, by hard physical labour, through servants or menials, rogues and through the earnings of men of low morality, through grains of bad quality, by carrying loads, by following low kind of professions, through

sculpture, wooden materials, and by serving under a butcher.

9. If the lord of Navamsa be strong, there will be accrual of wealth without any obstacle or exertion. If it be weak, very little earning may be expected. The country from which the accrual of wealth will be Indicated by the sign representing the 10th house or the Navamsa occupied by the lord of the 10th house. If the sign be occupied or aspected by its lord, the source of income will be found in his own country. The same will happen when the Navamsa occupied by the lord of the 10th house by a fixed sign. If the sign of the 10th house be occupied or aspected by planet other than its lord, the person concerned will earn in the place other than his native land.

Thus ends the fifth chapter an "Profession & Livelihood" in Phaladeepika composed by Mantreswara.

Chapter 6

YOGAS

1. If Mars occupies Aries or Scorpio (his own signs), or Capricorn (his sign of exaltation), identical with a kendra, the yoga so formed is known as Ruchaka.

If Mercury occupies Gemini (his own sign) or Virgo (his sign of exaltation) identical with a kendra, the Yoga so formed is called Bhadra Yoga.

If Jupiter occupies Sagittarius or Pisces (his own sign) or Cancer (his sign of exaltation) identical with a kendra, the Yoga arising from such a disposition is known as Hamsa Yoga.

If Venus occupies Taurus or Libra (his own sign) or Pisces (his sign of exaltation) identical with a kendra, the Yoga so formed is called Malavya Yoga.

If Saturn occupies Capricorn or Aquarius (his own sign) or Libra (his sign of exaltation), the Yoga so formed is known as Sasa Yoga.

Nates - These five Yogas have been named as Pancha Mahapurusha Yogas. Jataka Parijata has defined these Yogas as under :-

"According as Mars, Mercury, Jupiter, Venus or Saturn possessing the greatest strength and occupying a kendra is in Moolatrikona, Swakshetra or Swochcha, the resulting Rajayogas will be named Ruchaka, Bhadra, Hamsa, Malavya and Sasa the beautiful"

According to Saravali "Venus, Mars, Saturn, Jupiter and Mercury remaining in their respective own houses or exaltation signs, identical with kendra cause Malavya, Ruchaka, Sasa, Hamsa and Bhadra Yogas respectively"

But it is imperative that Yogas will give the promised effects only when the Lagna or the Moon and the Yoga forming planets are without blemish. In other words they are vested with strength and are not associated with or in conjunction with malefics, are not combust and not placed between malefics.

As the names of Yogas denote the persons with such Yogas at birth become Mahapurushas or illustrious persons. We have also found that the many of the noted politicians and administrators had one or more of such yogas present in their

birth charts, some illustrative birth charts are given below :

2. The person born in Ruchaka Yoga has a long face. He acquires wealth by performing courageous deeds. He will be full of valour and powerful, will conquer his enemies and will be arrogant. He will become famous by virtue of merits and will be commander of an army and will be successful in all his ventures.

The person with Bhadra Yoga at birth will be longlived. He will be intelligent, will be clean (pure thoughts and clean body), praised by learned persons, very rich and prosperous and eloquent in his speeches.

Moon Saturn	Mars		Ketu
Jupiter	Stalin Ruchaka and Malavya Yogas		
Sun Rahu	Mercury	Venus Lagna	

3. The person born with Hamsa Yoga at birth, will be a king, a high political or government dignitary respected by good people. He will have in his hands and feet marks of Conch, Lotus, Fish and Ankusha. His body will be beautiful, will eat delicious food and will be virtuous.

The person born in MaJavya Yoga will have strong limbs, will be very rich, blessed with wife and children and good fortune. He will be prosperous, will enjoy pleasures of life, will possess good vehicles and become renowned and learned. He will have imperturbed senses.

4. The person with Sasa Yoga at birth will be acclaimed by all, have good servants, will be strong, will be the head of a village or a king. He will be wicked by nature and will associate with women not his own. He will be inclined to use

other's wealth and will be happy.

These five yogas reckoned from the Lagna as well as from the Moon and will be found effective from both the places. They bestow on the native an empire and perfection. The person with one such yoga will be fortunate, with two such yogas will be equal to a king, with three he will be a king, four such yogas will make him a sovereign of sovereigns (Emperor) and with five such yogas the person will be superior to an Emperor.

	Dr. Radha Krishnan		Rahu Venus
Ketu			Sun Moon
	Mars	Mercury Jupiter Saturn	

Moon	Sun Mercury Venus	Mars	Ketu
	Moti Lal Nehru Hamsa Yoga		Lagna Jupiter
			Saturn
Rahu			

5. Three yogas, viz, Sunapha, Anapha and Durudhara are formed when the

planets occupy the 2nd and 12th houses reckoned from the Moon. There will be Kemadruma yoga if the above three Yogas are absent. Some learneds are of the opinion that there will be Kemadruma Yoga if (1) When a Kendra or the Moon is associated with a planet (2) When there is a planet in a Kendra from the Moon.

Notes — According to Saravali Kemadruma Yoga is formed if at least one of the said three yogas (viz., Sunapha, Anapha and Durudhara) is not present or if the Moon's angles (Kendras) are devoid of angles or if she is unaspected by all the planets. Such yoga causes extreme difficulties.

			Rahu
	Jawahar Lal Nehru Malavya Yoga		Moon
			Saturn
Jupiter Ketu	Sun	Mercury Venus	Mars

According to Hora Sara (an ancient treatise on Astrology by Prithuyasas) the Anapha, Sunapha and Durudhara Yogas will not 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. To explain this further it may be said that for obtaining Kemadruma, the Moon should not have a planet on either side or with it. The Sun's presence and of course that of nodes, will not nullify the Kemadruma Yoga. But if there is a planet in any of the Moon angles or from the angles of Lagna, or if the Moon herself angular to the Lagna, the Kemadruma Yoga does not exist.

Rahu	Lagna	Moon	
	Sardar Patel Sasa and Ruchaka Yogas		
Mars Saturn			
		Sun Merc. Jup. Ven	Ketu

There are other kinds of Kemadruma Yogas mentioned in Jataka Parijata 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 less Bindus in Ashtakavarga.
- (3) The Moon in 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. As regards Anapha, Sunapha and Durudhara Yogas according to Saravali by all possible permutations and transmutations, one can see 30 kinds of Sunapha yoga, 30 kinds of Anapha and 180 kinds of Durudhara yogas. For details please consult English translation and commentary of Saravali published by Ranjan Publications.

6. The person with Sunapha Yoga at birth will be a monarch or his equal with self acquired property and respected and renounced for his intellectual ability and riches. The person born with Anapha Yoga will be powerful, will enjoy good health and will have sweet temperament. He will be famous and all worldly comforts will be available to him. He will be well dressed contented and happy.

7. The native with Durudhara Yoga will enjoy all comforts of life as may become available to a ruler and will own abundant wealth and vehicles. He will be

generous and will be attended to by faithful servants.

One born under Kemadruma Yoga even if he belongs to a royal family, will become unknown and will lead a miserable life. He will be addicted to immoral ways, will face poverty, will be a menial and will be wickedly disposed.

8. If benefic planets other than the Moon (and the nodes) are posited in the 2nd, the 12th and both the Bhavas from the Sun, the Yogas so formed are known as Subhavesi, Subhavasi and Subhobhayachari respectively. But if the planets forming the Yogas are malefics, the yogas so formed are called Papavesi, Papavasi, and Papobhayachari respectively.

When the 12th and 2nd from the Lagna are occupied by benefics, the Yoga so formed is called Subhakartari. If these houses are occupied by malefics the resultant yoga is called Papakartari.

If benefics without being aspected by malefics occupy the 2nd house from the Lagna, the Yoga so arising is known as Susubha.

Notes — In most of the authoritative works of Hindu Astrology differentiation has been made between malefics and benefics in forming Subhavesi, Subhavasi and Subhobhayachari Yogas. According to them —

(1) The yoga is called Subhavesi if amongst Mars, Mercury, Jupiter, Venus and Saturn, any of them is in the 2nd to the Sun.

(2) The Yoga is known as Subhavasi if any amongst the planets mentioned above is in the 12th to the Sun.

(3) If any or more of the above planets are in the 2nd and 12th the Yoga is known as Ubhayachari Yoga.

But as will be seen from verse 8, Shri Mantreswara has made a definite and clear distinction between the Yogas formed by benefics and those formed by malefics. We feel that Mantreswara's views are very logical and therefore correct.

9. The person with Subhavesi Yoga at birth will be very good looking, happy, meritorious, valiant, a king and virtuous. The person with Subhavasi Yoga will be renowned, dear to all, and very rich and prosperous. He will be governed and will be liked by the king. The native having Subhobhayachari Yoga in his birth

chart will have an attractive body, will be soft spoken, will delight the world, will be eloquent, renowned and wealthy.

10. The person with Asubhavesi Yoga at birth will unfairly defame others, will not be beautiful and will move in the company of low and wicked people. The person with Asubhavasi Yoga will be dishonest, harsh and abusive in speech and will associate with wicked people. He will be unvirtuous though he will have knowledge of Shastras and Scriptures. The person born in Asubhobhayachari yoga will suffer mentally due to dishonour in public and will be devoid of wealth and fortune.

11. Subhakartari Yoga at birth will make a person longlived, fearless, healthy and without enemies. Papakartari Yoga will make the person miserable, bereft of wife and children. He will have defective limbs and will have a short life.

Notes — Saravali which makes no differences between Subhavesi and Subhavasi and Asubhavesi and Asubhavasi Yogas has given effects of different planets forming Vesi and Vasi and Ubhayachari Yogas. According to Saravali should Jupiter cause Vesi Yoga, the native will accumulate money, be learned and be good-treated. If Venus produces this yoga, the person will be timid, will face obstacles in his missions, will have pleasant (swift) movements and will be defeated. Mercury's participation Indicates that native will be a servant, will suffer penury, be soft-spoken and be modest. He will be bashful. Mars denotes that native will resort to base means but will be helpful to others. If it is Saturn that causes vesi yoga, one will join others' wives, will be wicked, will resemble an old person in appearance, will be fraudulent in disposition and be contemptuous. He will, however, have wealth.

If Jupiter should cause vasi yoga, the native will possess courage, strength and wisdom. He keeps up his word. In the case of Venus, the person will be valorous, famous, virtuous and reputed. Mercury emanating this Yoga will make one speak sweetly. He will be beautiful and will obey other's orders. The Vasi Yoga caused by Mars indicates that the subject will be victorious in war, will be famous and will own fortunes. If the Yoga is caused by Saturn, the native will be

businessman, wicked, will steel others' money, will hate elders and will be husband of a pious woman.

12. The person born with Amala Yoga at birth will be virtuous, will have faith in religion, will be happy, fortunate, will be honoured by the king, have an amiable nature and will always have a smile on his face.

Notes — Amala Yoga is formed when there is a benefic planet in the 10th house from the Lagna or the Moon.

13. The effects of Susubha, Subha Kartari and Subha Vest and other Yogas would be the same as they are caused by benefics in case of Suhapha and other Yogas. The reverse would be the effects in case of Asubha, Papakartari and other Yogas caused by malefics.

14. Mahabhagya Yoga is caused In the case of a male if the birth is during the day (between sunrise and sunset). If the Ascendant, the Sun and the Moon are In odd signs (viz., Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius).

Mahabhagya Yoga will arise in the case of a female if the birth is during the night time (after sunset and before sunrise) when the Ascendant, the Sun and the Moon are in even signs (viz., Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces). In this connection see the horoscope of Indira Gandhi who was born at night.

Kesari Yoga is caused when in a birth chart the Moon is in a Kendra position to Jupiter.

The Moon in the 12th, 8th or 6th house from Jupiter causes Sakata Yoga. The Sakata Yoga is cancelled if the Moon be in a Kendra position from the Ascendant (lagna).

		Jupiter	Ketu
			Lagna Saturn
Moon			Mars
Venus Rahu	Sun Mercury		

The Adhama, Sama and Varishtha Yogas are formed when the Moon is respectively in a Kendra, a Panaphara and an Apoklima house reckoned from the Sun.

15. The person with Mahabhagya Yoga will be immensely popular In the public, will be very generous in giving gifts and will possess a very high reputation. He will be a ruler of the earth, will have a life span of 80 years and will be of spotless character. A female born with this Yoga will be exceedingly fortunate and possess sweet manners.

Notes — In the case of Shrimati Indira Gandhi whose horoscope we have given above, all the above effects were experienced by her in her life time except that her husband was longlived. That was due to other adverse planetary dispositions in her horoscope.

16. The person with Kesari Yoga will destroy his enemies like a lion. He will address assembly with wisdom and in a noble manner. He will be passionate and emotional in his behaviour. He will enjoy a long life and will attain a high reputation and will be intelligent. He will achieve every thing by his own valour.

17. The person with Sakata Yoga at birth will be unhappy and unfortunate. He will be unable to achieve any fame and will lead an ordinary life. Sometimes his luck dawns and at other times it fades away.

This is the horoscope of Pt. Jawahar Lal Nehru. There is Sakata Yoga as the

Moon is in the 6th house from Jupiter but Sakata Yoga gets cancelled as the Moon is in a Kendra from the Lagna (in the Lagna itself).

			Rahu
			Lagna Moon
			Saturn
Jupiter Ketu	Sun	Venus Mercury	Mars

18. The person born with Varishta Yoga, will be wealthy, will possess vehicles, will achieve fame, will enjoy happiness, will acquire knowledge and will have intellectual equipment, modesty, ability, learning and will be generous. The effects will be of a medium nature in Sama Yoga and very little in Adhama Yoga.

19. Vasumati Yoga is formed when all the benefic planets occupy upachaya houses (3, 6, 10, 11) from the Lagna or the Moon.

Amala yoga is formed when benefics occupy the 10th house reckoned from the Lagna or the Moon.

If the lords of the signs occupied by the Lagna and the Moon be together in a Kendra or be in the house of an Adhimitra and a planet endowed with strength aspects the Lagna, the planetary disposition so formed is known as Pushkala yoga.

20. The person born with Vasumati yoga will always remain at his house (perhaps this means that he will not go out of his native land) and he will be very wealthy.

The person born with Amala yoga will possess lands, will be wealthy, will be blessed with sons and will be famous, prosperous and wise.

The native of Pushkala yoga will be revered by kings, will be renowned and

wealthy and will wear expensive clothes and ornaments. He will be fortunate, will be a lord of many men and achieve a high status.

21. If all the planets in regular order are in the 5th, 6th and 7th houses, the yoga is known as Subnamala. If the planets should occupy the 8th, 6th and 12th houses, the yoga will become Asubhamala.

If Venus and the lord of 9th occupy their own or exaltation houses identical with Trikona or Kendra, the yoga so formed is called Lakshmi Yoga. If the Moon be in his own or exaltation house identical with Kendra or Trikona and be aspected by Jupiter, the resulting Yoga is called Gouri Yoga.

22. The person with Sumala Yoga at birth will be an administrator or high official, will be revered by king and will indulge in pleasures of life. He will be generous, will be helpful to others and will be devoted to his kinsmen. He will be brave and will be blessed with a virtuous wife and sons.

23. The person with Asubhamala Yoga at birth will be way ward, will be unhappy, will torture or kill others, will be timid and ungrateful, will not pay respect to Brahmins, will be unpopular and quarrelsome.

24. The native with Lakshmi Yoga will be constantly engaged in enjoyment with a woman of noble temperament. He will be brilliant. He will be capable of providing protection to his men and will be a favourite of Goddess Lakshmi (very wealthy). He will be free from diseases. He will enjoy rides in beautiful palanquines, horses or elephants (He will have the privilege of travelling in luxurious conveyances). He will be generous in gifts and will be a capable ruler favourite of his subjects.

25. The native with Gouri Yoga will have a beautiful body and will be a friend of the king. He will possess good qualities and will be blessed with sons. He will belong to an illustrious family. His face will be like a lotus. He will be praised for his successes (over enemies).

26-27. If Mercury, Jupiter and Venus be in Kendra or Trikona from the lagna or be in the 2nd house and Jupiter be in his own sign, friend s sign or in his sign of exaltation, the planetary combination so formed is called Saraswati yoga. The

horoscope of Moti Lai Nehru illustrates Saraswati Yoga.

Moon		Mars	Ketu
			Lagna Jupiter
Sun Mercury Venus			Saturn
Rahu			

In this Jupiter, Mercury and Venus are in Kendra and Jupiter with Digbala is exalted in Lagna, forming a perfect Saraswati Yoga.

The Native with Saraswati Yoga at birth will be highly Intelligent. He will be very competent in composing prose, drama, poetry and will be learned in Alankar Shastra and Mathematics. He will be skilled in poetry, in narrative composition and in the exposition of sacred texts'. His fame will spread over the three worlds. He will be extremely wealthy and will be blessed with wife and children. He will be fortunate and will be revered by the greatest of the kings.

28. If the Lord of the Lagna. the Sun and the Moon being in their sign of exaltation, own sign or a friend's sign, occupy kendra or trikona, the yoga so formed is called Srikantha Yoga.

If Venus, the lord of the 9th and Mercury be in similar position, the yoga formed is known as Srinatha Yoga.

If Jupiter, the lord of the 5th and Saturn be similarly disposed, the yoga so formed is termed as Virinrhi Yoga.

29. The person with Srikantha Yoga at birth will wear Rudraksha rosaries and his body will look white shining by besmearing the sacred ashes. He will be very liberal and will be constantly in meditation of Lord Shiva. He will regularly

and rigidly perform the prescribed rites and will submerge himself in the worship of Lord Shiva. He will be a friend of the virtuous and will have no animosity against any other religious belief. He will become influential and his heart will be enlightened by the worship of Lord Shiva.

30. The native of Srinatha Yoga will be wealthy, splendid and soft spoken. His Manner of speaking will be pleasant and witty. He will have in his body marks of Lord Narayana (such as conch, chakra, etc.). He will, along with other devotees or virtuous persons, be engaged in the recitations of religious songs about greatness of Narayana. He will be devotee of Vishnu. He will be respected by other persons. He will be very handsome and attractive and others are pleased in coming in contact with him. He will be blessed with a virtuous wife and noble sons (children).

31. The person with Virinchi Yoga at birth will be extremely intelligent. He will be fully absorbed in the knowledge of Brahman. He will never deviate from the code of conduct prescribed by the Vedas. He will be full of good qualities and will always be happy at heart. He will have many distinguished disciples. He will be sweet and noble in his speech and will be blessed with much wealth, wife and children. He will shine with spiritual luster. He will be long-lived, will have complete control over his senses and will be revered by kings.

32. When two lords of different houses mutually interchange places, that is, they occupy the house of each other, such a disposition of planets is known as Parivartana yoga. The interchanges of the pairs of the bhava lords will number 66 beginning from the Lagna and ending with the 12th. Out of these 66 parivartana Yogas, 30 are caused by the lords of the 6th, 8th and 12th and are called Dalnya yogas. 8 such Parivartana Yogas are caused by the lord of the 3rd and are termed as Kahala yogas. The remaining 28 are known as Maha Yogas.

Notes — Following are the details of the yogas mentioned above.

28. Maha Yogas: (1) The lord of the Lagna in the 2nd and the lord of the 2nd in Lagna, (2) the lord of the Lagna in the 4th and the lord of the 4th in Lagna, (3) the Lord of the Lagna in the 5th and the lord of the 5th in Lagna, (4) the lord of the

Lagna in the 7th and the Lord of the 7th in Lagna, (5) the Lord of the Lagna in the 10th. and the Lord of the 10th in the Lagna, (7) the lord of the Lagna in the 11th and the lord of the 11th in the Lagna, (8) the lord of the 2nd in the 4th and the lord of the 4th in the 2nd, (9) the lord of the 2nd in the 5th and the lord of the 5th in the 2nd, (10) the lord of the 2nd in the 7th and the lord of the 7th in the 2nd, (11) the lord of the 2nd in the 9th and the lord of the 9th in the 2nd. (12) the lord of the 2nd in the 10th and the lord of the 10th in the 2nd, (13) the lord of the 2nd in the 11th and the lord of the 11th the 2nd, (14) the lord of the 4th in the 5th and the lord of the 5th in the 4th (15) the lord of 4th in the 7th and the lord of the 7th in the 4th. (16) the lord of the 4th in the 9th and the lord of the 10th in the 4th, (17) the lord of 4th in the 11th and the lord of 11th in the 4th, (19) the lord of the 5th in the 7th and the lord of the 7th in the 5th, (20) the lord of the 5th in the 9th and the lord of the 9th in the 4th, (17) the Lord of the 4th in the 10th and the lord of 9th in the 5th, (21) the lord of the 5th in the 10th and the lord of the 10th in the 5th. (22) the lord of the 5th in the 11th and the lord of the 11th in the 5th. (23) the lord of the 7th in the 9th and the lord of 9th in the 7th. (24) the lord of the 7th in the 10th and the lord of 10th in the 7th. (25) the lord of 7th in the 11th and the lord of the 11th in the 7th, (20) the lord of the 9th in the 10th and the lord of the 10th in the 9th, (27) the lord of the 9th in the 11th and the lord of the 11th in the 9th (28) the lord of the 10th in the 11th and the lord of the 11th in the 10th.

30. Dainya Yogas:

(1) The lord of the 6th in the Lagna and the lord of Lagna in the 6th, (2) the lord of the 6th in the 2nd and the lord of the 2nd in the 6th, (3) the lord of the 6th in the 3rd and lord of the 3rd in the 6th, (4) the lord of the 6th in the 4th and the lord of the 4th in the 6th, (5) the lord of the 6th in the 5th and the lord of the 5th in the 6th, (6) the lord of the 6th in the 7th and the lord of the 7th in the 6th, (7) the lord of the 6th in the 8th and the lord of the 8th in the 6th, (8) the lord of the 6th in the 9th and the lord of the 9th in the 6th, (9) the lord of the 6th in the 10th and the lord of 10th in the 6th, (10) the lord of 6th in the 11th and the lord of the 11th in the 6th, (11) the lord of the 6th in the 12th and the lord of the 12th in the 6th. (12)

The lord of the 8th in Lagna and the lord of Lagna in the 8th. (13) the lord of the 8th (14) the lord of the 8th in 3rd and the lord of the 3rd in the 8th, (15) the lord of the 8th in the 4th and the lord of the 4th In the 8th, (16) the lord of the 8th in the 5th and the lord of the 5th In the 8th. (17) the lord of 8th In the 7th and the lord of 7th in the 8th, (18) the lord of the 8th In the 9th and the lord of the 9th in the 8th, (19) the lord of the 8th in the 10th and the lord of the 10th in the 8th, (20) the lord of the 8th in 11th and the lord of the 11th in the 8th, (21) the lord of the 8th in the 12th and the lord of 12th in the 8th, (22) the lord of the 12th in the Lagna and the lord of the Lagna in the 12th, (23) the lord of the 12th in the 2nd and the lord of the 2nd in the 12th, (24) the lord of the 12th in the 3rd and the lord of the 3rd in the 12th. (25) the lord of the 12th in the 4th and the lord of the 4th in the 12th, (26) the lord of the 12th in the 5th and the lord of the 5th in the 12th (27) the lord of the 12th in the 7th and the lord of the 7th in the 12th, (28) the lord of 12th, (29) the lord of 12th in the 10th. and lord of the 10th in the 12th, (30) the lord of the 12th in the 11th and the lord of the 11th in the 12th.

8. Kahala Togas:

(1) The Lord of the Lagna in the 3rd and the lord of the 3rd in the Lagna, (2) the lord of the 2nd in the 3rd and the lord of the 3rd in the 2nd. (3) the lord of the 4th in the 3rd and the lord of the 3rd in the 4th (4) the lord of the 5th in the 3rd and the lord of the 3rd in the 5th, (5) the lord of the 7th in the 3rd and the lord of the 3rd in the 7th. (6) the lord of the 9th in the 3rd and the lord of the 3rd in the 9th, (7) the lord of the 10th in the 3rd and the lord of the 3rd in the 10th. and (8) the lord of the 11th in the 3rd and the lord of the 3rd in the 11th.

33. The person with Dainya Yoga at birth will be a fool, will revile others and indulge in sinful deeds. He is always in trouble from his enemies. He will speak harshly and will not have a stable mind. He will encounter obstacles in all his ventures.

The native with Kahala Yoga will occasionally be haughtily and sometimes sweet in his speech. There will be occasions when he will be very prosperous and then will be driven to poverty, unhappiness and misery.

34. Person born with Mahayoga will have the beneficence of the Goddess Sri and will be adorned with expensive and beautiful clothes and ornaments. He is revered and honoured by the king. He will hold a high position and will be rewarded of authority by the king, He will be blessed with sons and fully enjoy wealth and conveyances.

Here is the horoscope of Smt. Indira Gandhi. Here there are interchanges of houses: —

- (1) The lord of the Lagna is in the 7th and the lord of the 7th is in the Lagna.
- (2) The lord of the 2nd is in the 5th and the lord of the 5th is in the 2nd.
- (3) The lord of the 11th is in the 6th and the lord of the 6th is in the 11th.

		Jupiter	Ketu
			Lagna Saturn
Moon			Mars
Rahu Venus	Sun Mercury		

(1) and (2) are Maha Yogas and (3) is Dainya Yoga The effects of these Yogas were fully realised by the native in her life.

Notes - Here it would be relevant to mention that in khand 4 sloka 22 in Uttarakalamrit, the exalted results given for mutual interchange of lords of the 6th, 8th and 12th houses are quite reverse of the effects given in Phaladeepika. The sloka in Uttarakalamrit is as under.

This means that (1) If the lord of the 8th is in the 12th or 6th, (2) if the lord of the 6th is in the 8th or 12th. (3) if the lord of the 12th is in the 8th or 6th. (4) the three lords may be in the signs of each other or be aspected by each other and (5) if

they are not associated with or aspected by the lords of any other houses (in other words they may have nothing to do with the lords of any other houses), the person born in such a Yoga will be very prosperous and a king of kings.

This is known as Vipareeta Raja Yoga which means that the planets who normally give adverse effect, give excellent results.

However, there is some difference between the Yogas given above and those mentioned in Phaladeepika. In Phaladeepika Dainya Yogas (by the lords of the 6th, 8th and 12th) are caused by interchanges of two planets only amongst the lords of the 6th, 8th and 12th, while in Uttarkalamrita the effects are given of the placement of the lords of the 6th, 8th and 12th in Dusthanas or of their association with or aspect by each other and be unrelated to lords of any other houses.

Lagna			
Sun			
			Mars
		Saturn	

35. Note in the birth chart where the lord of the Lagna is posited, and where the lord of the sign occupied by the lord of Lagna is placed. If the lord of this sign is in his sign of exaltation or own identical with kendra or trikona, the Yoga so formed is termed as Kahala Yoga See this birth chart as an example.

In this example horoscope lord of the Lagna is Mars. He is in Leo (5th house) Lord of 5th house (Leo) the Sun is in the 1 It in Aquarius. Saturn, the lord, of Aquarius, is in 7th a kendra, in his own sign of exaltation. This is how Kahala Yoga is formed.

If the lord of the sign in which the Lord of Lagna is posited, be in his sign of exaltation, of own sign identical with kendra or trikona, the Yoga so arising is known as Parvata Yoga.

In this example horoscope the lord of the Lagna. Mars is posited in Sagittarius (9th house). Lord of the 9th house Jupiter is in the 4th (a Kendra) in his sign of exaltation causing Parvata Yoga.

	Lagna		
			Jupiter
Mars			

36. The person with Kahala Yoga at birth will be prosperous, noble, benevolent, kind and propitious. He will be very popular in the public.

The person born with Parvata Yoga will always be wealthy and happy. He Will perfrom acts which will afford by lasting benefit to others (like construction of Dharmashalas, hospitals, temples, reservoirs, etc.). He will become the ruler of the Earth.

			L
Sun Rahu			Jup
Ven Mars Mercury			Moon Ketu
		Sat	

This is the horoscope of Shri Morarji Desai former Prime Minister of India. The Lord of the Lagna Mercury is in Capricorn (8th House). The Lord of the 8th house Saturn is exalted in the 5th causing Parvata Yoga.

37. The conjunction or association of the lords of 9th and the 10th house in any auspicious house constitutes Raja Yoga.

If the lords of a Kendra and Trikona are similarly placed (that is, they occupy together an auspicious house), the Yoga so formed is called Shankha Yoga.

38. The person with Raja yoga will be a king or equal to a king. When sets out on a journey he will be greeted by bands like Bheri and sounds of Conch etc. He will have a Royal Umbrella over his head and will be accompanied by elephants, horses, and palanquins etc. Bards and minstrels will recite poems in his praise, He will be presented gifts by eminent persons.

The person born with Shankha Yoga will enjoy all comforts in the company of many beautiful women.

39-41 (1) When the seven planets from Sun to Saturn occupy seven separate signs the Yoga so arising is known as Vallaki. This is also called Veena Yoga. The person born in this Yoga is fond of dancing, singing and playing on musical instruments and is wealthy.

(2) When all the seven planets are in six signs, they form Dharma Yoga. The person born with this Yoga will be generous, a king and benefactor.

(3) When all the seven Planets are confined to five signs only, they give rise to Hasha Yoga. The person born with this Yoga indulges in enjoyment of life, is wealthy and of good conduct and has relatives.

(4) When all the seven planets are placed in four signs only, they form Kendra Yoga. The person with this yoga at birth will acquire wealth and agricultural lands.

(5) When all the planets are disposed in three signs only, the resulting yoga is known as Shula Yoga. The person with this yoga at birth is wrathful, of violent disposition and poor.

(6) If all the seven planets are posited in two signs only, they give rise to Yuga Yoga. The person with this Yoga In his birth chart will be heretical and without wealth.

(7) If all the seven planets are disposed in one sign, they form Gola Yoga. The person born with this Yoga will be Indolent, shortlived, without wealth, sinful and will associate with low type of persons. Such a person will not be a skillful artisan.

42. When the benefic planets occupy the 6th, 7th and 8th places from the Lagna or the Moon, the Yoga so formed is called Adhiyoga.

The person born with Adhiyoga is a commander (Superintendent of Police or Commander of an army), a minister or a ruler (of a District or State). He will be renowned, prosperous, wealthy, longlived and large souled.

This is the horoscope of Sardar Patel. In this Mercury, Jupiter and Venus are in the 7th from the Lagna and in the 6th from the exalted Moon.

There is both Lagnadhiyoga and Chandradhiyoga.

Rahu	L	Moon	
Mars Sat			
		Sun Merc Jup Ven	Ketu

Notes— Some authors are of the view that for the Adhiyoga (from the Moon or the Lagna) all the three houses viz., the 6th, 7th and 8th should be occupied by Mercury, Jupiter or Venus. None of them should be vacant but this is not correct. Shruti Kirti has pronounced that according to Vyas and other ancient sages Mercury, Jupiter and Venus may be separately in the three houses or two may be in one house and the third may be in any other house (amongst 6,7 and 8) and all the three may be together in any of these three houses to meet the requirements of these three houses to form this yoga.

43. The further effects of the Adhiyoga are that the native will become lord of men, will always be wealthy, will have a large number of kinsmen and whom he will feed and will be victorious over his enemies.

44-56. (1) benefics occupy or aspect the Lagna and the lord of Lagna not being combust be posited in an auspicious house in his sign of exaltation or own sign, the resulting planetary disposition is called Chamara Yoga. The person with this yoga at birth grows (progresses) in prosperity like the Moon of the bright half of the month and well behaved. He is wealthy, renowned, longlived and lord of men.

(2) If the 2nd house is occupied or aspected by benefic planet and the lord of 2nd house not being combust is posited in an auspicious house in his sign of exaltation or in his own sign, the resulting Yoga is Dhenu Yoga, the person born

with this yoga will be well equipped with gold, wealth, grains, and precious stones, and will be equal to king of kings.

(3) If the third house is occupied or aspected by benefic planets and the lord of the third house not being combust, is in an auspicious house, in his sign of exaltation or in his own sign, the yoga so formed is known as Shaurya yoga.

The person born with Shaurya Yoga has younger brothers devoted to him. The younger brothers will attain glory and will be brave and valiant and will be endowed with admiration of others. His nature will be adorned like Shri Rama, he will be engrossed in state affairs, will be loved by everybody and will be very renowned.

(4) If the fourth house is similarly disposed the Yoga formed is known as Jaladhi. The person born with this Yoga will be rich in cattle wealth and grains. He will own a beautifully constructed mansion full of relatives. He will have an excellent wife, gems, clothes, ornaments and will attain a high and respectable status. He will be blessed with everlasting happiness. He will own elephants, horses, palanquins etc., and will be revered by the king. He will be devoted to Brahmins and gods and construct wells and reservoirs by the road side for the benefit of others.

(5) Similar disposition of the 5th house gives rise to Chhattra Yoga. The person born with Chhattra yoga will lead a very happy family life, will be very fortunate and will enjoy happiness from children, will be wealthy and renowned with eloquent speech. He will possess a sharp intellect and will become a minister of the king. He will be honoured by the king and will be respected by others.

(6) Similar disposition of the 6th house causes Astra yoga. The person born with Astra yoga will be capable of conquering very powerful enemies. He will be cruel in his disposition and arrogant. He will have bruised limbs but a strong body. He will be quarrelsome.

Notes — Normally the 6th house is treated as Dusthana (bad house); but if the lord of the sixth be in the sixth, he improves the effects of the 6th house. It is generally said by the astrological pandits that malefics do good if they are posited

in the 6th house. The reason for this can be that the 6th house is 'Shatru sthana'. Malefics will destroy the enemies. It is also believed that Mars, Saturn and Rahu are good in the 3rd, 6th and 11th. The reason for this is also the same, namely, the malefic will destroy enemies and diseases. Now we come to Shri Mantreshwarar's views. According to him the lord of a house gives good effects when he is vested with strength. This is unobjectionable but he has also expressed the opinion that if lord of a Dusthana is posited in another dustnana he does good. This has been described in Verse 57 of this very chapter. Another thing is that benefics do good to the house where they are posited. Similarly the aspect of benefics improves the effects of the aspected house.

(7) If there be similar disposition of the 7th house, the Yoga arising is called Kama yoga. The person with Kama yoga at birth will have nothing to do with other people's wives. His good qualities will enable him to surpass his father and he will be very prosperous.

(8) With similar disposition of the 8th house, the yoga-formed is known as Astra yoga. The person with this yoga will disturb others in their work and will become a talebearer. He will be selfish, poor and have forbidden cravings. He will indulge in mean doings and will ultimately suffer for his unwanted doings.

(9) The 9th house disposed in the same manner gives rise to Bhagya Yoga. The person who has his birth in the Bhagya yoga will move in palanquins (excellent vehicles) in the midst of sounds of musical instruments (bands, drums etc.) and with chowries waving to and fro. He will always be equipped with wealth and will observe a righteous code of conduct. Gods and Brahmins will be pleased with him for his devotion and virtues. He will make his family illustrious and will have a lowering disposition.

(10) The disposition in similar manner in the 10th will cause Khyati Yoga. The person born with Khyati yoga at his birth will become a king who will protect his good subjects by following a code of conduct approved by all. He will have sons, friends, wife and will be very wealthy, prosperous and famous.

(11) The disposition in the same way of the 11th will give rise to Parijata

Yoga. The person born with the Parijata Yoga will always be celebrating on some account or other. He will become a king and will also be the owner of much hoarded wealth. He will have a large family and will be fond of hearing songs of great people. He will be learned and always engaged in performing auspicious functions.

(12) The 12th house so disposed will cause Musala Yoga. The person born with Musala Yoga will accumulate wealth with great difficulty. He will suffer humiliation. His wealth will be unstable. His expenditure will be only for legitimate purposes. He will be stupid and of unsteady mind and he will go to heaven after his death.

57. If the lords of the houses from the Lagna onwards are in the 6th, 8th or the 12th. or If the houses are occupied or aspected by malefics, 12 kinds of yogas are formed from the houses commencing from the Lagna. They are respectively—

(1) Ava Yoga, (2) Nisswa Yoga, (3) Mriti Yoga, (4) Kuhu Yoga, (5) Pamara Yoga, (6) Harsha Yoga, (7) Dushkriti Yoga, (8) Sarala Yoga, (9) Nirbhagya Yoga, (10) Duryoga,

(11) Daridra Yoga, and (12) Vimala Yoga.

58. The person born with Ava yoga will be of no significance (He will be unknown and will be of no importance to others). He will be exceedingly poor and will have a short life (Alpa ayu). He will suffer humiliations, will remain in company of the wicked and will be deformed and of ill behaviour. His position will remain unsteady.

59. The person with Nisswa yoga at birth will be harsh in speaking. His wife will not bear children. He will remain in bad company and will have ill formed teeth and eyes. He will be bereft of intelligence, children, learning and power. His wealth will be taken away by his enemies.

60. The person with Mriti Yoga will be annihilated by his enemies, will be devoid of brothers, shame, strength and wealth. He will get tired by indulging in unseemly actions and will be of excitable temperament.

61. Kuhu Yoga will make the native be bereft of mother, conveyances,

friends, happiness, ornaments, relations. He will be unemployed and without a place of living having lost the one already owned by him and will have association with women of low caste.

62. Pamara Yoga which affects the 5th house, will give the native a miserable living and he will be indiscriminate. He will be liar and a cheat. He will suffer from loss of children or will be childless. He will associate with mean and wicked persons. He will have no faith in God or religion and will be a glutton.

63. Harsha Yoga concerns the 6th house. According to this yoga if the lords of the 6th, 8th and 12th occupy the 6th house, the native will be blessed with happiness and good fortune and a strong constitution. He will conquer his enemies and will hesitate in indulging in sinful deeds. He will become a friend of illustrious and men with class. He will be wealthy, splendourous, famous and will have friends and sons.

64. Dushkriti Yoga involves the 7th house. The person with this yoga at birth, will be deprived of his own wife and will indulge with other persons' wives. He will wander about to and fro unnoticed and will suffer from venereal diseases. He will be punished by the king (Government). He will be hated by his relations and will remain unhappy in consequence.

65. Sarala Yoga concerns the 8th house. The yoga is formed if the lords of the 6th, 8th or 12th are posited in the 8th house. This yoga in spite of the house being a Dusthana gives excellent results. The yoga enables the native to be longlived, resolute, fearless, prosperous, learned, blessed with children and wealth. The native with this yoga will achieve success in all his ventures, will be victorious over his enemies and will be a great celebrity.

66. The Nirbhagya Yoga which concerns the 9th house (the house of Bhagya) causes the native to lose all his paternal property such as lands, house etc. He will have no regard for good people and elders and will be irreligious. He will be dressed in old and worn out clothes, will be poor and miserable.

67. All the physical efforts will prove fruitless for the person born with Duryoga involving the 10th house. He will be of no importance, a traitor and very

selfish only earning to satisfy his own hunger. He will be constantly away from his home and live abroad.

68. The yoga involving the 11th house is known as Daridrya Yoga. Incoming debts constantly will be the way of life for the person with this yoga. He suffers from diseases of the ear. He will be deprived of good brotherhood and will be engaged in cruelty and sins. He will be indecent in speech and work like a menial.

69. The person with his birth in Vlmla Yoga (which concerns the 12th house) will be frugal in his expenses and clever in saving money. He will be equipped with good behaviour towards others, will enjoy happiness, will be independent, will follow a respectable profession or conduct and will be well known for his good qualities.

Notes — We would like to make some comments on the three yogas vis., Harsha, Sarala and Vimla involving the 6th, 8th, and 12th, the three Dusthanas or inauspicious houses of a horoscope. As will be seen from verses 63, 65 and 69, if the lords of these three houses are posited in their own houses or in any of the other two houses, they produce excellent results. Every planet in his own house is deemed to be good and strong even if the house concerned is 6th, 8th or 12th; but how is it that lord of an inauspicious house produces good results when he is posited in another inauspicious house. The reason given for such an opposite effect is that the lord of an inauspicious when disposed in another inauspicious becomes so weak that it loses its evil character and assumes the role of a strong benefic to enable him to produce excellent opposite results. Why these three yogas have been called as Vipareeta Raja Yogas? As stated in our notes on verses 33-35 Uttarakalamrit supports this view; but Parashara in his Brihat Parashara Bora Shastra has accorded no recognition to this yoga. The effects given there of disposition of the lords of the 6th, 8th and 12th in each other's houses are described below :-

(1) 6th lord in the 6th - The native will have enmity with the group of his kinsmen but. he will be friendly to others and will enjoy mediocre happiness in matters like wealth.

(2) 6th lord in the 8th - The native will be sickly, inimical, will desire others' wealth, be interested in other's wives and be impure (or degraded).

(3) 6th lord in the 12th - The native will always spend on vices, be hostile to learned people and will torture living beings.

(4) 8th lord in the 6th - The native will win over his enemies, be afflicted by diseases and during childhood, will incur danger through snakes and water.

(5) 8th lord in the 8th - The native will be longlived. If the said planet be weak being in the 8th the native's longevity will be medium, he will be a thief, be blameworthy and will blame others as well.

(6) 8th lord in the 12th - The native will spend on evil deeds and will have a short life. More so, if there be additionally a malefic in the said house.

(7) 12th lord in the 6th - The native will incur enmity with his own men, be given to anger, be sinful and, miserable.

(8) 12th lord in 8th - The native will always gain, will speak affably, will enjoy a medium span of life and be endowed with qualities.

(9) 12th lord in the 12th - The native will face heavy expenditure, and will not have physical felicity, be irritable and spiteful. It will be seen from the above that according to Parasara the lords of the 6th, 8th and 12th are not good enough even when they occupy their own houses. According to him only the 12th lord in the 8th produces some good effects.

Dr. B.V. Raman also has not been kindly to the Harsha, Sarala and Vimala yogas laid down by Shri Mantreswara. In his book Three Hundred Important Combinations while commenting on these three yogas he says boldly, "These three yogas furnish us with a clue as to how lords of Dusthanas by occupying another Dusthana can overcome the evil due to such malefic ownership. Even though the author of the above yogas has ascended very pleasant results to these three combinations yet in actual practice, quite contrary have been the results. Parashara and Lomasa do not seem to favour the conception that the sting arising from an evil lordship can disappear entirely as a result of the lord occupying another Dusthana. On the other hand, the intensity will be somewhat modified. This is

evident from the fact that according to Parashara, when the 6th lord is in the 6th, the native's relatives become enemies while he would be friend of the outsiders; and when the 6th lord is in 8th or 12th, the person becomes sick, hates learned men,, goes after others' women and takes pleasure in causing violence. Therefore, in interpreting the three yogas given above, one should have an eye on the intrinsic evil nature of the ownership"

It is also stated in verse 57 of Phala Deepika that Harsha, Sarala and Vimala Yogas will also be formed if the 6th, 8th or 12th houses be associated with or aspected by malefics. In the context of the general principles of Hindu Astrology, we find it difficult to believe that such dispositions or combinations can yield any auspicious effects.

We have not found mention of any such yogas In Brihat Jataka, Saravali and Jataka Parijata.

70. If the lords of the 6th, 8th and 12th houses vested with strength are posited in Kendra or Trikona and the lords of 1st, 10th, 4th and 9th houses be weak or combust, and occupy the 6th, 8th and 12th houses, the yoga so arising is named Duryoga. If, however, the above dispositions are in the reverse order, viz., the lords of the 6th, 8th and 12th houses being weak or combust occupy those houses and the lords of the 1st, 4th, 9th and 10th being strong are posited in the kendra or trikona house, the native will become a king, fortunate, wealthy, happy and virtuous.

Thus ends the sixth chapter on "Yogas" in Phaladeepika composed by Mantreswara.

Chapter 7

RAJA YOGAS

1. The native becomes a widely renowned king if at birth he has three or more planets in their signs of exaltation or in their own signs posited in a kendra. Even one born in an ordinary family becomes a ruler of the earth possessing bands of elephants and horses, if five or more planets be posited in a kendra in their signs of exaltation or in their own sign*.

2. A person born in a royal family becomes a king if he is not born under any Duryoga nor any planets at the time of his birth are eclipsed by the Sun's rays. A person born in a royal family becomes a king if in his nativity three or more planets posited in a kendra are in their signs of exaltation or in their own signs but if such a yoga exists in the nativity of a person born in an ordinary family, he becomes influened and prosperous like a king. He can also become a king.

3. Even a single planet, even if he be in debilitation, is capable of making a person equal to a king, if not being posited in Dusthana (6th. 8th or 12th) or combust and be possessed of brilliant rays and be in retrograde motion. If three or more planets be so disposed, the native becomes a king. If there are many planets posited in auspicious houses and Navamsas. the native will become a king endowed with the inslgnias of royalty such as crown, umbrella and waving chowries.

4. The native belonging to royal family becomes victorious every where if at his birth two or more planets are endowed with Digbala.

Notes — The Sun and Mars have full Digbala in the Bhava madhya of the 10th house. The Moon and Venus have full Digbala in the Bhava Madhya of the 4th house. Mercury and Jupiter have full Digbala in the Bhava madhya of the first house. Saturn has full Digbala in the Bhava madhya of the first house. Saturn has lull Digbala in the Bhava madhya of the 7th house.

Should there be five such planets (excepting Saturn) or at least 4 planets possessing Digbala, even the person born in an ordinary family, becomes a king.

5. When the Lagna and the Moon both be In Vargottama Navamsas and when the Lagna be aspected by four planets other than the Moon, the person belonging even to a low family becomes a king.

6. Should at birth the lord of the Lagna being Vargottama be posited in a kendra or Trikona and the lord being Vargottama be posited in a kendra or the 9th in his own sign or his sign of exaltation, the native will become a king who will occupy a beautiful golden vehicle on the back of an elephant, with chowries adorning the two sides.

7. When at birth the Moon is brilliant with white luster and is aspected by planet disposed in his own sign or his sign of exaltation, even the person whose legitimacy is questionable, will become a king.

When the full Moon is placed in Kendra other than the Lagna the native will become a king owning elephants and horses.

8. When at birth Venus being placed in Aswini Nakshatra occupies the Lagna and is aspected by three planets, the person concerned becomes a powerful king capable of overcoming his enemies.

When the lord of Lagna is powerful and occupies the 2nd house with Venus in a sign which is not his sign of depression nor an enemy's sign, the person concerned will become a king.

9. Should Mars be in Aries or Sagittarius identical with the lagna and be aspected by a friendly planet, the person concerned becomes a king.

Should the lord of the 9th be in the 10th and vice versa, the person born becomes a king who is extolled by all (This is a very powerful Raja Yoga).

10. Should the Sun in conjunction with the Moon be posited in the middle of Sagittarius, Saturn be occupying the Lagna and a very powerful Mars be in his sign of exaltation, the native will become an extremely valourous king who will be offered salutations out of fear by his enemies from a distance.

Notes - It will be relevant to quote here Varahamihir who in his great work Brihat Jataka has specified that Saturn is capable of conferring royalty if were to rise with the ascendant identical with Libra, Sagittarius, Capricorn, Aquarius or

Pisces.

11. If the Moon brilliant with disc resembling nectar and lotus stalk in color (i.e. the full Moon) occupies a Navamsa owned by the Sun and benefics unassociated with malefics occupy kendra, the person born will become a king owning many elephants.

12. Should the Moon be brilliant and as white as milk or conch (i.e. full) and three other planets not being in depression sign or vargas or inimical sign or inimical vargas, be in their own Navamsas and be receiving the aspect of benefics, the person born becomes lord of the Earth (king) and Vanquishes his enemies.

13. Should the Moon having attained Vargottamsa be aspected by a strong planet and no malefic be posited in the Lagna the person will become an emperor and possess a well formed body.

14. When Jupiter, Mercury and Venus or the Moon are posited in 9th with brilliant rays uneclipsed and are also aspected by or associated with friendly planets, the person born will become a great king and will be worshipped by his subjects like a deity.

15. Should Jupiter and Venus be in Meena, Saturn be exalted, the full Moon be aspected by Mars and the Sun be in Aries identical with the Lagna, the native concerned will become a king owning a vast army by whose marching so much dust is raised that Sun becomes invisible and as a consequence the lotus flowers begin to contract under the impression that the Sun has set.

Notes — This verse appears to be somewhat confusing and complicated and has led to commentators to interpret it in more than one way. The translation given above is that based on the interpretation by Shri V. Subrahmanya Shastri.

According to him this is the only possible combination the author could have had in view as otherwise a full Moon in exaltation with the Sun in Aries is an impossibility, the Moon to be in exaltation, she should be placed in Taurus. If the Sun were to be in Aries the Moon cannot be full. In further explaining the combination Shri Shastri has said that planetary position as per his translation will be as follows:

Venus and Jupiter are in Pisces. Aries is rising with the Sun in it, the Moon is in Libra and Saturn is exalted there. Mars placed in Cancer aspects the Moon (This is in view of the phrase Teevraivilochana Mars Is strong in his 4th glance). The reader should see for himself that in the above combination, Venus, the Sun and Saturn are exalted Jupiter is In his own sign. The Sun, Mars and Saturn are in Kendra. Saturn has got full Digbala. Mars though devoid of Digbala has got Neechabhanga Raja Yoga, as per verses 27 to 30 of this Chapter with the above combination, the lord of Ascendant with Neechabhanga Raja Yoga through the Moon definitely confers kingship on the native.

Jup Ven	Sun L		
			Mars
		Moon Sat	

However, according to the interpretation of the well known author and commentator Pt. Gopesh Kumar Qjha, the disposition of planets should be as under :— Venus, Jupiter and Saturn are in Pisces. The Moon is full and is placed in Taurus in her sign of exaltation. The Sun is aspected by Mars and the Lagna is identical with Aries.

The Sun has to be in Scorpio for the Moon to be full and Mars has been in Taurus or Leo to be able to aspect the Sun. We feel that Shri Ojha's interpretation is not correct as the combination formed according to it is not strong enough to form a Raja Yoga and confer kingship on the native.

Jup Ven Sat	L	Mars Moon	
			Mars
	Sun		

16. (a) The birth be at night (b) the Moon be in Cancer identical with 10th house, (c) benefics being in depression or inimical signs be posited in the 3, 6, 11 houses or be in deep exaltation or be all posited in kendras uneclipsed. When the native has such a disposition of planets at birth, he becomes, a great king ruling the three worlds under one umbrella.

17. If the full Moon be in Vargottamamsa, the person born becomes a powerful King of the Earth and is highly renowned. He will possess an army with horses, the dust raised by whose hoofs overshadows the light of the Sun and it resembles that of the Moon in the morning.

18. Should Jupiter and the Moon be in kendra aspected by Venus with no planet in his sign of debilitation, the person born becomes king with unequalled fame.

19. If at birth the Moon be in a watery sign and Navamsa identical with Lagna and also be in his own or benefic Varga, with no malefics in Kendra. the native becomes a King owning many elephants.

20. Five Yogas are described in this Verse which are as follows —

(a) If Venus is aspected by Jupiter a person born in a royal family becomes a

King.

(b) If Jupiter occupies a sign other than Capricorn identical with Lagna, the native becomes a King with many elephants under his charge.

(c) A King will be born if in a nativity the lord of the Lagna vested with full strength occupies a Kendra.

(4) If at birth Mercury with full strength is posited in Kendra and is aspected by Jupiter, the native becomes so influential that the Kings act according to his advice.

21. Two Yogas are described in this Verse as described below —

(1) Even one planet posited in his sign of exaltation aspected by a friendly planet enables the native to become a king. If such a planet be also associated with a friendly planet, the native will become extremely rich and prosperous.

(2) If the Sun be in his own Navamsa and the Moon be in his own sign, the native becomes a King possessing many horses and elephants.

Note — In the Yoga mentioned at (2) above, it should be necessary for the Rasi of the Sun and the Navamsa of the Moon to be strong. The strength of a horoscope depends to a great extent on the strength of the Sun and the Moon.

22. There are again two Raja Yogas in this verse as described below: —

(1) Should the Moon with full rays be in Pisces aspected by a friendly planet, the native will become a king with pre-eminent position and delighting the world.

(2) Should the Moon be full and be in his sign of exaltation the native will become a very generous, charitable and praiseworthy King.

23. Should the Moon be in the Navamasa of an Adhimitra aspected fully by Venus. The native will become a very wealthy King.

Should the Moon in the above position be aspected by Jupiter, the person born will become a King reigning over the entire Earth.

24. The following are 4 Raja yogas declared by those versed in the science of Astrology —

(1) Malefics posited in the 3rd, 6th and 11th house counted from

The house occupied by the lord of Lagna, Moon or from the Lagna.

(2) Mars and Mercury occupying the 2nd house from the Lagna.

(3) The Sun and Venus located together in the 4th house.

(4) Mars, Saturn and Jupiter be housed respectively in the 10th, 11th and the Lagna.

25. Should one out of the lords of the 11th, the 9th and the 2nd houses occupies a Kendra with reference to the Moon and should Jupiter own the 2nd, the 5th or the 11th house, the Yoga so formed enables the person born to become the lord of a full fledged empire.

26. A planet in debilitation is considered adverse in effect. But there arise circumstances when the debilitation of such a planet is cancelled giving rise to Neechabhang Raja Yoga. These circumstances are explained below.

I at birth a planet is posited in sign of debilitation and the lord of the sign of debilitation be in Kendra from the Moon or Lagna or the planet that is exalted in the sign be in Kendra to the Moon or the Lagna, the debilitation of the Planet concerned gets cancelled and a Raja Yoga is formed enabling the native to become a very powerful King.

Note — There is some difference of opinion about the interpretation of the word Uchchanatha. Suppose Saturn is in the Aries in debilitation who will be Uchchanatha of Saturn? According to one view Saturn is exalted in Libra. Therefore lord of Libra, namely, Venus is the Uchchanatha. Another view is that Saturn being in Aries and the Sun is exalted in Aries. Therefore the Sun is the Uchchanatha. In our view the second view is more appropriate. There is also difference of opinion whether the conditions mentioned above have to be fulfilled before debilitation gets cancelled. Shri V. Subrahmanaya Shastri has taken the view that any of the two conditions should be enough for the cancellation of the debilitation. Pt. Gopesh Kumar Ojha has taken the view that both the conditions have to be fulfilled. We are of the view that it should be enough for any of the two conditions to be fulfilled for the cancellation of the debilitation. Our view and that of Shri Shastri is supported by Jataka Parijata.

Jup	Sat Ketu		
Mars			
			L Moon
Ven	Sun Merc	Ketu	

Saturn is in his sign of debilitation. His debilitation gets cancelled as Mars the lord of the sign in which Saturn is posted, in Kendra to the Lagna and the Moon. Sun who is exalted in Aries is also in Kendra to the Lagna.

Illustration

27. Should at birth a planet be posited in his sign of debilitation, and the lord of that depression sign and the lord of the planet's exaltation sign are in Kendra positions mutually, the debilitation gets cancelled The Neechabhanga Raja Yoga so formed produces a powerful King of Kings.

28. If a planet is in his sign of debilitation, and is aspected by the lord of that sign, the debilitation gets cancelled and by the Neechabhanga Raja Yoga so formed the native becomes a ruler of the Earth and famous. And if in the above Yoga if the planet be placed in an auspicious case still better effects may be expected.

29. When the planet is posited in his sign of debilitation, if the lord of the sign so occupied or the lord of the planet's exaltation sign be in a Kendra position with reference to the Lagna or the Moon, the person so born will become very wealthy emperor. He will perform virtuous actions and will be very powerful, famous and affluent.

30. If a planet in his sign of debilitation be in a Kendra position with

reference to the Moon or the Lagna, the debilitation gets cancelled and the Neechabhanga Raja Yoga so formed will produce an emperor revered by other Kings.

Nates — Thus there are five kinds of Neechabhanga Raja Yogas as described below:—

(1) The lord of the depression sign or the planet that is exalted in that sign, is in a Kendra position from the Lagna or the Moon.

(2) The lord of the sign of debilitation and the lord of the exaltation sign of the debilitation planet are mutually in Kendra positions.

(3) The planet in the sign of debilitation is aspected by the lord of that sign.

(4) The lord of the sign of debilitation or the lord of the exaltation sign of the planet in debilitation, is in Kendra from the Lagna or the Moon.

(5) The planet in his sign of debilitation is in Kendra with reference to the Lagna or the Moon.

Thus ends the seventh chapter on "Maharaja Yogas" in Phaladeepika composed by Mantreswara.

Chapter 8

Effects of planets in different houses

The Sun

1-4. If the Sun be In the 1st house at birth, the native will have scanty hair. He will be lazy, of hot disposition, impetuous and tall In stature. He will have soiled eyes and a lean and thin body. He will be cruel, impatient and valourous. The Sun in the 1st house with Cancer as the Lagna will give the native cataract in the eyes with the Lagna as Aries, the Sun in the 1st house will cause eye disease. In Leo Lagna the Sun will cause night blindness. If the Lagna be Libra and the Sun occupies it, the native will be devoid of wealth and suffer from loss of children.

When the Sun is in the 2nd house at birth, the person concerned will be without any learning; he will be shameless and will be stammering.

Should the Sun occupy the 3rd house, the native will be powerful, valiant, wealthy and generous. He will have inimical relations with his kinsmen.

If the Sun be in 4th house, the native will be bereft of happiness and comfort, relations, lands, friends and house. He will be in Government service and will squander away his ancestral property.

When the Sun is in the 5th house from the Lagna, the person concerned will be short tempered and will be deprived of happiness, wealth and children. He will be intelligent and wander in forest regions.

If the Sun be in the 6th house, the native will become a king. He will earn renown and will be equipped with praiseworthy qualities. He will be wealthy and capable of overcoming his enemies.

When the Sun is in the 7th at birth, the person concerned will suffer from the wrath of the king. He will have deformed body and will have no wife. He will suffer humiliation from others.

With the Sun in the 8th house, the person born will be deprived of his wealth and friends. He will be short-lived and suffer from defective eyesight. He can be blind also.

Notes — From the 8th house the Sun will aspect the 2nd house which represents the right eye. Thus the Sun's placement in 8th house should certainly affect the right eye. The Sun represents light and when he is placed in the 8th the worst dusthana, he can deprive the native of his eyesight.

Should the Sun be In 9th house at birth, the person concerned is likely to suffer from the loss of his father, but he will not be deprived of children and relations. He will have due respect for gods and Brahmins.

With the Sun in the 10th house, the native will be blessed with sons and will enjoy the comfort of conveyances. He will receive praise for his good conduct and will have Intelligence, wealth, strength and fame. He will be a king.

Notes — Sun has Digbala in the 10th. For the above very good effects, the Lagna should be Aries, Taurus, Cancer, Leo, Libra, Scorpio, Sagittarius and Aquarius. In other Lagnas the Sun Will not own any auspicious house and will not be capable of producing the good effects described above.

The Sun in the 11th house makes the native very wealthy and long lived. He will be a king with ever lasting happiness.

Should the Sun be in the 12th house at birth the native will have inimical relations with his father. His eyesight will be defective and he will be devoid of wealth and children.

The MOON

5-7. If at birth the Moon be waxing and be posited in the first house (the lagna), the native will possess a strong constitution and will be longlived. He will be powerful, fearless and wealthy. The effects will be quite reverse if the Moon be waning.

If the Moon be posited in the 2nd house, the person born will be a man of learning, sweet in speech and wealthy. He will have a defective limb and be sensuous.

If the Moon be in the 3rd house at birth the person born will have brothers. He will be lascivious, powerful and strong but very miserly.

Should the Moon be placed in the 4th house, the person concerned will be

happy, will be indulging in sensual pleasures He will be generous in gifts, will have good friends, will have comforts of conveyances and will enjoy a high reputation (Moon gets Digbala in the 4th).

If the Moon be in the 5th house at birth the person will walk gently, will be brilliant and will have good sons. Such a person becomes Minister of a king.

If the Moon be in the sixth house the person born will be short lived, will be stupid and sufferer of stomach ailments. He will also face humiliation.

Should the Moon be housed in the 7th at birth, the person concerned will be beautiful in his looks, and will be loved by a faithful and illustrious wife.

When the Moon occupies the 8th house at birth, the person concerned will be sickly and shortlived.

Should the Moon happen to be in the 9th house, the person born will be wealthy, virtuous and will be blessed with children.

The Moon in 10th house at birth makes the native victorious over his enemies, and achieve success in all his ventures. He will be engaged in pious deeds and will be a supporter of good people.

Should the Moon occupy the 11th house at birth, the person concerned will be high minded, longlived and wealthy and will be blessed with children. He will also have comforts of servants.

When the Moon is placed in the 12th house, the native is indolent, humiliated and unhappy. Others have animosity against him.

MARS

8-10. If Mars occupies the 1st house or the Lagna, the native will be very cruel but valourous. He will be short lived and his ~~body~~ will get bruised.

When Mars is posited in the 2nd house at birth, the native will not be good looking and will not be clever in speaking. He will have tearing and will be devoid of wealth. He will be serving low people.

Should Mars be in the 3rd house at birth, the person concerned will be equipped with qualities, will be powerful, happy and brave. He will be not subdued by others. But he will be deprived of the happiness of brothers.

When Mars is placed in the 4th house, the native will be bereft of mother, friends, happiness, conveyances and lands.

The person concerned will have no children and will face many disasters, should the Mars happen to occupy the 5th house at birth. The native will be a talebearer and without enough intelligence.

Should Mars happen to occupy the 6th house at birth, the person concerned will be wealthy, generous, capable of vanquishing his enemies and will have splendour like that of a king. Mars in the 6th makes the native very sensuous.

When Mars is in the 7th, the person born will indulge in undesirable actions, will be afflicted by diseases and will have a wife who will die prematurely.

Note — Mars in the 7th produces very strong Manglik Dosha. If the native is a man he loses his wife. If the native is a woman she becomes a widow. It is, however, widely believed that if both the husband and wife are Manglik, the Dosha gets cancelled. There is Manglik Dosha when Mars occupies the 1st, 2nd, 4th, 7th, 8th and 12th houses.

Mars in the 8th house gives the native a diseased body, deprive him of wealth and makes him shortlived and reviled by others. Should Mars occupy the 9th house, the native will face animosity from others even if he be a favourite of the king. He will not enjoy the happiness of his father (i.e. he will lose his father prematurely), and will oppress other people.

If Mars be in the 10th house the person though cruel by nature will be charitable and will be like a king. He will be valiant and will be extolled even by great personalities.

When Mars occupies the 11th house the native will be powerful, wealthy, valourous, of good conduct, and happy.

Mars in the 12th house makes the native a talebearer and cruel. He will be devoid of wife, and mean by nature. He will suffer from eye diseases.

MERCURY

11-13. Should Mercury be posited in the 1st house or the lagna, the native will be learned in all Shastras, will be soft spoken and longlived.

If Mercury happens to occupy the 2nd house at birth the person earns his livelihood by his intelligence. He will compose poems and will be cultured in his speech. He will get sweetish preparations to eat.

If Mercury be in the 3rd house, the person born will be brave but will have a medium span of life. He will have good brothers and sisters, but he will suffer from fatigue and be dejected.

When Mercury occupies the 4th house, the person born will be learned and witty. He will be possessed of friends, wealth and happiness.

With Mercury in the 5th, the native will be learned, happy and courageous. He will be blessed with children and will be well versed in Mantras.

Should Mercury happen to occupy 6th house, the native will be indolent, harsh in speech and will be capable of overcoming his enemies. He will become adamant when people enter into arguments with him.

Mercury occupying the 7th house makes the native learned, decently dressed. He will have all greatness and a wealthy woman as his wife.

When Mercury is in the 8th house at birth the person concerned will be widely renowned and longlived. He will be the supporter of his family, a lord and a commander of army.

With the Mercury occupying the 9th house, the native will be learned, wealthy, religious minded and observer of virtuous conduct. He will be well versed in everything and will not be reserved in speaking.

If Mercury be posited in the 10th house at birth, the native will be learned, powerful, wise, happy, virtuous and will stick to his word. He will be successful from the very beginning in all his ventures.

Should Mercury occupy the 11th house, the person will be longlived. He will keep his word, and will be very wealthy and nappy. He will enjoy the comforts of servants.

Mercury in the 12th makes the native poor and helpless, indolent and cruel and without any education. He will also suffer from humiliation JUPITER

14-16. If Jupiter be in Lagna at birth, the person concerned will be

handsome and attractive, virtuous, longlived and fearless. He will be blessed with the grace of God.

Notes — It is said that if Jupiter is in Lagna, the native is blessed with the grace of God because from there he aspects the 5th, 7th and 9th house i.e. houses of children, wife and bhagya. Jupiter is the greatest natural benefic amongst all the planets and by his occupation of the 1st house, he makes the native healthy, happy, wealthy, fortunate and wise.

Should Jupiter occupy the 2nd house at birth, the person concerned will be learned and wealthy, will possess a beautiful face and will be eloquent in speech. He will enjoy food of high standard.

If Jupiter be placed in the 3rd house, the person born will be sinful, wicked and miserly. He will suffer humiliation but one of his brothers will attain a position of honour and will be renowned.

With Jupiter posited in the 4th, person will be happy and will live with mother, friends, sons and servants. He will have plenty of grains.

Should Jupiter be in the 5th house, the native will suffer from distress from sons (children). He will be learned and a minister of the king.

If Jupiter occupies the 6th house at birth, the native will destroy his enemies but he will be lazy and will be humiliated. He will be clever and well versed in the recitation and utility of Mantras.

When Jupiter is posited in 7th house at birth, the native will be blessed with a decent wife and children. He will be handsome and more liberal than his father.

With Jupiter in the 8th house at birth, the native will be poor and helpless and earns his livelihood through servants or menials. He will indulge in mean action, but will be longlived.

If Jupiter be in 9th house at birth, the native, will be wealthy and will be blessed with sons (children). He will be famous and will be eager to perform virtuous deeds and religious rites. He will become a minister of the king.

Should Jupiter be occupying the 10th house at birth, the native will be very wealthy and a favourite of the king. He earns a high reputation and is virtuous.

Jupiter in 11th house at birth makes the native wealthy, longlived and fearless. He gets few children; but enjoys the comforts of conveyances.

When Jupiter occupies the 12th house, the native will earn animosity of others, and will himself use abusive language. He will be childless, sinful, indolent and a person who serves others.

VENUS

17-19. If Venus be posited in the lagna at birth, the native will have a beautiful and attractive body, and will be happy and longlived.

Notes—Venus is the benefic No. 2. He can never be as beneficial as Jupiter in the Lagna because he possesses one lull aspect only and that will fall on the 7th house only.

Should Venus occupy the 2nd house at birth, the native will be a poet and will enjoy riches of various kinds.

If Venus be In the 3rd house at birth, the native will be miserly, unpopular, devoid of wealth, happiness and wife.

With Venus occupying the 4th house, the person born, the native will be endowed with good conveyances, a decent house, ornaments, clothes and scents.

When Venus be in the 5th house at birth, the native will be endowed with wealth and will be as influential and renowned as a king. He will be learned and will be blessed with the happiness of children.

With Venus posited in the 6th house at birth, the native will have no enemies, but he will be devoid of wealth. He will develop illicit relations with several young girls, but will not enjoy happiness.

Should Venus be placed in 7th house at birth, the native will enjoy the company of a faithful and beautiful wife and he may lose his wife. He will be wealthy and will have intrigues with bad women.

Venus posited in the 8th house at birth, will make the native wealthy, longlived and a landlord.

If Venus occupies the 9th house at birth, the native will draw his fortune through the beneficence of the king. He will be blessed with wife, sons and

friends.

With Venus occupying the 10th house at birth, the native will perform virtuous deeds. He will enjoy happiness from friends, will be greatly honoured, will enjoy high reputation and will attain a high status. Should Venus occupy the 11th house at birth, the native will be wealthy, but will have connections with other people's wives. He will enjoy all kinds of happiness.

If Venus occupies the 12th house at birth, the native will enjoy sexual relationships with many women (bed comforts). He will be rich and prosperous.

SATURN

20-24. If at birth Saturn is in the Lagna in his sign of exaltation (Libra) or in his own sign (Capricorn and Aquarius), the person concerned will be equal to the king, a chief or mayor of a city. If Saturn be in the Lagna in any other sign, the native will suffer from sorrow and misery from his very childhood and will be poverty stricken. He will be living shabbily and will be inactive.

Notes — According to Brihat Jataka if Saturn occupied the Lagna at a person's birth, he will be poor, sickly, love-stricken, very unclean, Suffering from diseases during his childhood. However, if any of the signs Sagittarius, Pisces, Aquarius, Capricorn and Libra be the Lagna and Saturn should occupy it at birth, the person concerned will be equal to king, the headman of a village or the mayor of a city, a great scholar and will be handsome. Uttarakalamrit and Mansagari have supported this view.

Should Saturn be in the 2nd house at birth, the face of the native will be unattractive. He will not take the righteous path and will be devoid of wealth but in the latter part of his life he will quit his native place and will then possess wealth, conveyance and all enjoyments of life.

If Saturn should happen to occupy the 3rd house at birth, the native will be very intelligent, wise and liberal and will live with his wife. However, he will be indolent and unhappy.

If Saturn be in the 4th house at birth, the native will be bereft of house, respect and mother. He will be sickly in his childhood. He will also be unhappy.

If Saturn occupied the 5th house the person concerned will be evil minded and wicked. He will be bereft of learning, children, wealth and happiness. He roams about aimlessly.

Should Saturn occupy the 6th house at birth, the person concerned will be glutton, wealthy and will vanquish his enemies. He will also be arrogant.

When at birth Saturn is posited in the ~~7th~~ house, the native develops relations with women of questionable character. He will be poverty stricken, a wanderer and unhappy.

Saturn occupying the 8th house at birth will make the native unclean afflicted with piles, devoid of wealth, of cruel disposition, hungry and will be avoided by his friends.

Should Saturn occupy the 9th house, the native will be devoid of good fortune, wealth, children father and will be irreligious. He will also be wicked.

Notes — A View has been taken that as the 9th house is the house of Dharma, Saturn occupying it will bring about a revolution in this sphere. If there be a Saturn endowed with strength in the 9th house and be aspected by Jupiter, the person will follow Dharmic principles strictly and will be a tapasvi. In Ma Ananamayee's birth Saturn is exalted in the 9th (Aquarius Ascendent). In Swami Karpatri's birth chart Saturn is in the 9th and the Sun, Jupiter, Venus and Mercury are in the lagna identical with Cancer.

This is horoscope of Swami Ramakrishna Paramahansa. Saturn is exalted in 9th.

Saturn in 10th house enables the native to be king or equal to the king. He will be valiant, renowned and will be engaged in agricultural pursuits.

Ven		Ketu	Jup
L Sun Moon			
Mars			
	Rahu	Sat	

Saturn in the 11th makes the native devoid of ill health and enables him lasting income and wealth.

Should Saturn occupy the 12th house at birth, the native will be impudent, poor, childless, defective of some limb, stupid and defeated by his enemies.

RAHU

25-27. When Rahu is in the occupation of the 1st house at birth, the native will be shortlived, wealthy and strong and suffer from diseases in the higher limbs (Face, head etc.).

The person who has Rahu in the 2nd house at birth, will be insincere in speech and his words will carry double meaning. He will suffer from disease of the mouth or the face. He will be tender hearted and will receive wealth through the beneficence of the king. He will be of an angry disposition and happy.

When Rahu is in the 3rd house at birth, the native will be proud, inimical towards his co-born, wealthy, longlived and strongwilled.

With Rahu in the 4th house at birth, the native will have a short span of life and will be seldom happy.

When Rahu occupies the 5th house at birth, the native will have nasal touch in his speech. He will be childless, hard hearted and will suffer from pain in the stomach.

Should Rahu occupy the 6th house at birth, the native will be troubled by the

enemies and will be oppressed by malefic planets. He will be wealthy and longlived and will suffer from ulcer in the anus.

Rahu in the 7th house at birth makes the person concerned independent, but without intelligence. He squanders away his money by associating with women. He will become a widower and also impotent.

If Rahu be posited in the 8th house the native will become miserable, will suffer from rheumatism, will have few children and will indulge in impure actions.

If Rahu occupies the 9th house at birth, the native will be harsh in speech and will indulge in unrighteous actions but he will become head of a clan, city or a village.

If Rahu be in the 10th house, the person born will have a limited number of issues, engaged in working for others, will not perform any rightful deeds, will be fearless and famous.

With Rahu occupying the 11th house at birth, the native will be wealthy and longlived, will have a limited number of issues, and will suffer from some disease of the ear.

Rahu in the 12th house at birth makes a man squanderer of money, will indulge in sinful deeds and suffer from diseases like dropsy etc.

KETU

28-33. When Ketu occupies the 1st house or the Lagna, the person born will be ungrateful, unhappy and tale bearer, will associate with unsociable elements, deformed in his body, fallen from position and outcaste.

With Ketu in the 2nd house at birth, the native will be bereft of learning and will have a harsh manner of speaking. He will have a sinister look and be dependent for food on others.

Should Ketu occupy the 3rd house at birth, the native will be longlived, powerful and renowned. He will live happily with his wife and will eat good food; but he will be deprived of a brother.

With Ketu occupying the 4th house at birth, the native will live in another man's house and will lose his lands, mother and happiness. He will be forced to

leave his native land.

Ketu in the 5th house at a person's birth deprives the native of his children. He will be evil minded and will be oppressed by goblins (evil spirits).

If Ketu occupies the 6th house at birth, the native will be magnanimous, full of best qualities, firm, renowned and will be vested with high authority. He will vanquish his enemies and will be successful in obtaining Ishta Siddhi.

Ketu's occupation of the 7th house at birth will make the native suffer humiliation. He will associate with fallen women and will be separated from his own wife. He will suffer from diseases of the bowels and may lose his potency.

With Ketu occupying the 8th house at birth, the native will suffer from separation from his nears and dears. He will be quarrelsome and shortlived. He will get injury from some weapon and will be unsuccessful in all his ventures.

Ketu In the 9th house at birth, makes the native indulge in sinful and unrighteous actions. He will be deprived of his father, will be unfortunate, poverty stricken and will defame others.

If Ketu occupies the 10th house at a person's birth, he will face obstacles in performing good acts. He will be impure and indulge in wicked actions. He will be very bold and famous for his valor.

If Ketu should occupy the 11th house, the person born will accumulate wealth and will be equipped with good qualities. He will enjoy himself and all items of luxuries and comforts will be available to him. He will achieve success in all his undertakings.

When Ketu occupies the 12th house at birth, the native will commit sinful acts secretly. He will squander away all his money for undesirable purposes. He will destroy his wealth and take to forbidden conduct. He will suffer from diseases of the eyes.

34. The effects produced by a planet of the house, will be realized in full when he has traversed the number of degrees from the commencement of the Rashi equal to that traversed by the Lagna point in the Lagna Rashi.

It is the view of the authorities that Rahu is similar to Saturn and Ketu is

similar to Mars in giving effects (Shani-vat Rahu, Kuja-vat Ketu).

Notes—For example (1) if the Lagna point (Lagna Bhava-Madhya) is 1 degree and the longitude of the Saturn posited in the 5th house is also 1 degree, Saturn will give the full effect of the 5th house.

(2) If the Lagna point is 29 degrees and Saturn's longitude in the 5th house is 1 degree, Saturn will produce very little effect of the same house.

35. This verse is Intended to further explain the principle laid down in verse 34. Find out how far away is the planet in the house whose effects are to be assessed, from the Bhavamadhya of that house. The more it is nearer to the Bhava-Madhya, the lesser will be the effects produced.

Notes — Described above are the general effects of planets in different houses. These effects get modified by several factors such as the houses they own, aspects on them, conjunction of other planets with them, the signs in which they are posited, the position of their disposition etc.

For detailed information in this respect please refer to our English translation of 'Bhrigu Sutras' published by Ranjan Publications.

Thus ends the eighth chapter on "The Effects of the Planets in 12 Bhavas" In Phaladeepika composed by Mantreswara.

Chapter 9

Effects of different Ascendants

1. If the Ascendant falls in Aries, the native will have round eyes. His knees will be weak and he will have aggressive temperament but he will be afraid of water. He will be active and will always be moving about. His limbs will be bruised. He will eat sparingly and will be passionate. He will speak falsehoods.

2. The person born with Taurus as the Ascendant, will have plump thighs and a big face. He will be engaged in agricultural ventures. He will be happy in the middle and last portions of his life. He will be fond of enjoying young women. He will be of sacrificing and forgiving nature, will be capable of enduring hardships and will possess cattle. He will have marks or moles on the back, face and sides.

3. When the Ascendant is Gemini, the native will have black eyes and curly hair. He will enjoy association with women and will have thick neck and many friends. He will be intelligent and mind reader. His nose will be elevated and he will be fond of music and dancing. He will like to remain indoors.

4. Person with Cancer as the Ascendant will be henpecked. He will have a thick neck and will be fond of making friendships. He will possess many houses and will be wealthy. His waist will be thick but he will be short statured. He will be intelligent and fond of watery sports like swimming etc. He will walk fast and will have few sons. He will be crooked.

5. A person whose Ascendant is Leo will have reddish eyes, large chin and broad face. He will be arrogant, Powerful valiant, firm minded and obedient to his mother. He will be fond of roaming about in forests and hills. He will get angry on trifles.

6. The person born with Virgo as the Ascendant, will be truthful and will speak kindly. His eyes will be full of bashfulness and will be immediately liked by others. He will be well versed in Shastras and will take advantage of other people's houses and wealth. His arms and shoulders will be drooped and will possess few sons.

7. If the Ascendant be Libra, the person born will rever gods, and Brahmins but he will be active and will possess a lean and thin body. He will be tall in stature, deft in trading, patient and intent on being first. He will often have two names. He will have few children and he will be fond of wandering. He will be brave, merciless and impartial In his arguments.

8. The person with Scorpio Ascendant at birth, will have rounded thighs and knees. His chest will be broad and eyes expansive. He will suffer from diseases from an early age. He will be separated from his parents and preceptor. He will indulge In cruel actions and will be honoured by the king. His feet will bear marks of lotus.

9. The person with Sagittarius Ascendant at birth — His face and neck will be long and his nose and ears will be big. He will always keep himself engaged in some work or the other. He will be eloquent in speech and self sacrificing. He will have a short stature. He will be courageous and will overcome his enemies. He will be wealthy and favourite of the king. He can be won over by persuasion and kindness.

10. When Capricorn is the Ascendant at birth, his lower limbs will be weak. He will have vitality. He will accept other people's advice but will be lazy by nature. He will indulge in affairs with old women of the forbidden category. He will be a religious hypocrite. He will be fond of wandering. He will be fortunate but shameless. He will suffer from wind-diseases.

11. The person at whose birth Aquarius is the Ascendant, will commit sinful actions secretly. He will have little wealth, will be greedy and eager to usurp or utilise other people's money. He will endure long marches on road and will be clever in causing hurt to others. He will have a body like a water pot. He will be fond of perfumes and flowers. His financial position will be of a fluctuating nature.

12. The Pisces ascendant native will have a beautiful and symmetrical body. His eyes will be very attractive. He will be learned, grateful, satisfied with his wife and fortune. He will have financial gains from selling produce of the seas. He will overcome his enemies.

13. After examining the native place, form, colour etc., of any particular sign, its effects should be judiciously assessed. Whatever have been declared the effects arising out of a particular Ascendant, the same should also be said to come to pass, if the sign happens to be occupied by the Moon.

14. If at a birth a planet be in his sign of exaltation, the person concerned will become a ruler of the Earth and will receive praises from the kings. He will possess valuable treasures. He will be equipped with excellent qualities and will shine like king Vikramaditya in his administrative policies, fame, valour generosity, courage and dexterity.

Notes - Our view is that with exaltation of one planet in a birth chart, the native cannot shine like king Vikramaditya or become a ruler of the Earth. The planet in exaltation to give extraordinarily good effect should be placed in an auspicious house saved from any malefic influence and supported by other helpful planetary combinations and dispositions.

In this horoscope Sun lord of the 11th is exalted in the 7th house. He is associated with Mercury and Venus and aspected by Jupiter who is posited in his own. The Moon the lord of the 10th is in his own house. According to verse 14, the native should be more than a ruler of the Earth, but he happens an ordinary person belonging to middle class. The reason for this is that the exalted Sun is placed between malefics (Mars and Rahu on one side and Saturn on the other). According to Parasara Sun being lord of the 11th is a papi. According to Jataka Parijata Sun being lord of 11th is Badhaka.

Mars Rahu	Sun Merc Ven	Sat	
			Moon
Jup		L	Ketu

He is aspected by Sun lord of the 3rd and the 6th. Therefore the Sun is deprived of auspiciousness. Although the Moon lord of the 10th is in his own sign, she is aspected by Saturn from the 8th house. Thus no good can be expected from the Moon. For these reasons the native could not become a great men equal to a king.

Jup Ven	Ketu		
L Sun Merc.			
Moon			
	Sat	Mars Rahu	

This is the horoscope of Abraham Lincoln former President of the United States of America. He was a great man, very learned and a political leader with all the name and fame one can achieve. He held the most powerful position of the Head of State of the United States of American. In his horoscope Venus lord of the

4th and 9th (a yoga karaka) is exalted in the 2nd and is associated with Jupiter lord of the 2nd and the 11th in his own house (2nd). There is no malefic aspect on them. Lord of lagna Saturn is in the 10th with evil aspect or influence on him. These planetary combinations and dispositions made him such great and powerful man.

15. Should a planet occupy his own sign in a birthchart, the native will during the dasa of such a planet acquire power and strength through the beneficence of a wealthy and high dignitary and he will himself achieve that status. He will remain in his residence, acquire a new house and lands capable of producing every kind of crops. He will receive reverence from the people and may even get back his lost articles.

16. When a planet happens to be in the house of a friend at birth, the person concerned will achieve success through the help of his friends in all his ventures. His new friends will be blessed with good sons, wealth, grains and other fortunes and will get full support and cooperation from the people.

17. If a planet gets posited in an inimical sign, the person born will have an evil bent of mind. He will live in other people's houses and will eat their food. He will be without any means of livelihood and will be oppressed by enemies. Even his friends will become his enemies in the dasa of such a planet.

18. If a planet occupies his sign of debilitation in a nativity, the person concerned will, during the dasa of such a planet, be demoted from his position, will suffer actions, will become indebted and will depend on support of low people. He will live in insanitary auditions, will perform menial tasks, will walk long distances on foot and will do disastrous acts.

19. If a planet be combust (eclipsed by the Sun's rays), the native will during his Dasa, will die within a short period. His wife, children as well as his wealth will also be destroyed. He involved in quarrels without cause or reason and suffer from the others. He will also be insulted by others.

A planet posited in a netural sign will not produce any significant effect and maintain status quo.

20. When a planet happens to be retrograde in motion, he will produce the

same effect as if he is posited in exaltation sign, even if he may be in his enemy's sign or in the sign of his debilitation. A planet who is vargottama produces effects as if he is in his own sign.

Chapter 10

Matters relating to the 7th House

1. The 5th and 7th houses from the lagna or the Moon be flourished if they are associated with or aspected by benefics or their lords, if it is not so, they will not be fruitful.

If there be malefics in the 12th, 4th and 8th houses or if Venus be hemmed in between two malefics or if Venus be associated or aspected by malefics the native will lose his wife (his wife will die).

2. If the lord of the 7th house occupies the 5th, the native will lose his wife or he will become sonless. If the lord of the 5th or the 8th be in the 7th, the wife of the native does not survive. If the weak Moon be in the 5th and the malefics occupy the Ascendant, 7th and 12th houses the person concerned will be without wife and children. If the Sun and Rahu occupy the 7th house, the native will suffer loss of wealth through association with women.

3. The native loses his wife if there are any of the following disposition of planets present at birth:—

- (a) Venus in Scorpio in the 7th house.
- (b) Mercury in Taurus in the 7th house.
- (c) Jupiter in Capricorn in the 7th house.
- (d) Saturn in Pisces in the 7th house.
- (e) Mars in Pisces in the 7th house.

However, if Mars and Saturn occupy the 7th house identical with Cancer the native will be blessed with a wife who is beautiful and of good character.

4. The native is deprived of his wife if the 7th house or its lord be associated with or aspected by malefics, hemmed in between malefics, be in his sign of debilitation or an inimical sign or be eclipsed by the Sun's rays.

The native will lose his wife or will have a crippled wife, when Venus in conjunction with malefic occupies the 7th, 5th or 9th house.

The native will have illicit relations with other people's wives if Venus be in

the Varga of Mars or Saturn or be aspected by these planets.

5. If Mars and Saturn be in the 7th from the Venus and Moon in any nativity, the person concerned will be wifeless and childless.

If there be a hermaphrodite planet in the 7th house, and the 11th house is occupied by two planets, the person concerned will have two wives.

A person will have two wives in the event of both the lord of the 7th and Venus being posited in a dual sign or amsa.

The number of wives should be generally ascertained from the number of planets that are in conjunction with the lord of 7th house and Venus.

6. The native will associate with as many women as is the number of planets posited in the 7th house. The number of women, who will die, will be equal to the number of malefics, and the number of benefics will represent the number of women who will survive.

Should the lord of the 7th house be a benefic endowed with strength, the native will have a wife who will be of good character and will bear children.

Even a malefic if he being lord of 7th be posited in the 7th will bless the native with a good wife.

Benefics in the 7th house will produce good effects unless they happen to be lords of the 6th, 8th or 12th house.

7. Loss of wife will result if the 2nd and 7th houses are associated with or aspected by malefics. The result will invariably be untoward in the case of malefic aspects.

Similar results may be declared from the wife's nativity if the 7th and 8th houses are similarly afflicted.

But should the above two houses be associated with or aspected by benefics, the couple will enjoy good luck and comforts.

8. If in a female's birth chart, the Moon and Saturn be together in the 7th house, the native marries again (after the first marriage).

If there be such a planetary disposition in man's nativity, he will be wifeless or childless.

If malefics in their signs of debilitation be posited in the 2nd, 7th and 8th, in female's nativity the disposition will make her a widow and in a man's chart, it will render him a widower.

9. If the 7th house from the Ascendant be an even sign and the lord of the 7th and Venus be also posited in even signs, and if the lord of the 5th and 7th possessed of strength be not eclipsed by Sun's rays, the native will be blessed with wife and children.

10. The native will be happy and will be blessed with wife and children, if the lords of the 2nd, 7th and 12th be posited in kendra or trikona aspected by Jupiter and there be benefics in the 2nd, 7th and 11th to the lord of the 7th wherever he may be.

11. Note the sign and navamsa in male's nativity. The signs in which the lords of the ascendant and 7th are posited, the Janma Rashi (Moon sign) of the wife will be triangular to such sign or navamsa, or it may be the exaltation or depression sign of the lords of the 1st and 7th or it be that sign which contains the largest number of benefic dots in the Moon's Ashtakavarga of the husband.

12. The direction of the country of the wife will be indicated by the sign owned by the strongest of the three planets, namely (1) the planet posited in the 7th house, (2) the lord of the 7th house and (3) Venus.

The marriage of the native should take place when the Venus or the lord of the 7th transits through a sign which is trine to the sign or navamsa occupied by the lord of the ascendant.

13. The marriage is likely to take place during the dasha of the planet (1) occupying the 7th house, (2) which aspects the 7th house or (3) the lord of the 7th house. It can also take place when the lord of the ascendant transits through the sign representing the 7th house.

14. Find out who amongst (1) the lord of the sign in which lord of the 7th is posited and the lord of the navamsa which the lord of the 7th occupies and (2) Venus and Moon, is stronger. The marriage will take place in the dasha of this stronger planet when Jupiter in transit passes through the sign triangular to the sign

or navamsa occupied by the lord of the 7th.

15. If the lord of the 7th be posited in his sign of debilitation, be in an inimical sign, be combust or be aspected by a malefic and the 7th house be occupied or aspected by a malefic, there will be loss of wife. So say the men well versed in the science of Astrology.

Thus ends the tenth chapter on "Kalatra Bhava" in Phaladeepika composed by Mantreswara.

Chapter 11

Female Horoscopy

1. Whatever effects have been declared for men, they are entirely applicable to women too, or to their husbands. The woman's prosperity and happiness have to be deducted from the 8th house (from the Lagna or the Moon whichever is stronger). Consideration of children should be made from the 9th house and matters relating to her appearance, looks etc., should be examined from the Lagna. It is from the 7th house that her welfare (power of influencing the husband) and the (nature of the husband) should be assessed, while her association with other men and chastity should be assessed from an examination of the 4th house. Benefics in these houses produce good results while malefics in the above houses are productive of evil unless they happen to own the house in which the effect will be good.

Notes — This is a very important verse of this chapter. It will, therefore, be useful for the readers to know what other authorities have said in this regard.

Saravali

From the 8th house her widowhood can be deducted while the ascendant deals with her physique, the 7th house with her husband's good fortunes and the 5th house with her offspring.

Brihat Jataka

Of the effects that have been described till now in the case of male horoscopes, all those that may be found in (female horoscope) suitable to females should be declared as applicable to them alone; the rest should be ascribed to their husbands. The death of the husband is to be declared through the 8th place (from the Lagna or the Moon whichever is stronger). Matters relating to her appearance, beauty etc., should be determined from the Lagna and the sign occupied by the Moon. It is from the 7th place (from the Lagna or the Moon whichever is stronger) that her welfare (happiness) and the (nature of the husband) should be ascertained.

Jataka Parijata

Whatever effect may accrue from the horoscope of female that is applicable only to men, should be ascribed to the husband. The good and evil affecting their person should be calculated from the Moon and the Lagna whichever of them is stronger. It is from the 7th place from the Lagna or the Moon that all that is worthy or unworthy in the husband should be ascertained and the death of the husband is foretold through the 8th bhava (from the Lagna or the Moon). All this should be well weighted by the strength or weakness of the planets, benefic and malefic, before an announcement is made.

Of the Lagna and the Moon, find which is stronger. It is well reference to the luck, beauty and strenght of women should be announced. Children and wealth in abundance should be declared through the 9th bhava therefrom. Wedded happiness or otherwise should be gathered from the 8th bhava; husband's fortune from the 7th. Some astrologers opine that the well being or the reverse of the husband can be determined from the 9th bhava.

Some hold that widowhood is found out through the 8th bhava. Beauty, fame and fortune through the Lagna, the son through the 5th, ascertain as well exceeding tranquility of women through the planets occupying the 9th bhava. All else whether due to the bhavas or yogas are the same in regard to both men and women.

Brihat Parasara Hora Shastra

The physique of the woman should be ascertained from the Lagna, offspring from the 5th, happiness of the husband from the 7th and widowhood from 6th. Those effects which are not applicable to women should be ascertained to their husbands.

We would like to comment on two of the various matters described above.

(1) Whether the effects not applicable to women should be ascertained to their husbands.

(2) From which house should we examine matters relating to children.

As regards (1) the time have now completely changed and women now enjoy equal opportunities in all fields. Now women are holding high posts in the

scientific, engineering, financial and administrative spheres. We are, therefore, of the view that the effects of Raja Yogas, Adhiyogas, etc., present in their horoscopes should be applicable to them and not to their husbands. They can apply to husbands in case they are entirely dependent on them.

As regards (2) the most appropriate and logical house from which the matter of children should be examined, is the 5th house and in this sphere no distinction should be made between male's and female's horoscope. The view of Parasara as given in the Brihat Parasara Hora Shastra should be treated as the most authoritative. Birhat Jataka is silent about this which means that it makes no differentiation between a male's horoscope and female's horoscope about this matter. Saravali has followed the view expressed in Brihat Parasara Hora Shastra.

2. If in a female's nativity both the Ascendant and the Moon are in even signs and be aspected by benefics, the native will be blessed with good sons and husband will be of good character and will wear ornaments. She will be prosperous and will possess praiseworthy qualities. If, however, both the Ascendant and the Moon be in odd signs and be aspected by malefics, the woman concerned will be masculine in bearing, of wicked disposition, beyond the control of the husband, insincere, wrathful and poor.

3. If the 7th house or the setting navamsa be owned by a benefic, the woman born will be blessed with a husband who will be handsome, well reputed, learned and wealthy. If it be otherwise, the husband will be deformed, stupid, deceitful and poor and the native will be separated from her husband. If Mars be posited there, she will become a widow, both benefics and malefics occupy the 7th house, she will remarry. If there be a malefic or malefics in the 8th house, she will get a shortlived husband. If the 2nd house is occupied by malefics, the native dies with her husband.

Note-it is believed that if the mischief of Mars, Saturn, Rahu, Ketu and the Sun be similar in the horoscopes of both husband and wife, they are not harmed in any way.

4. If in a female's nativity, the Moon is in Taurus, Leo, Virgo or Scorpio

identical with the 5th house, the native will have a limited number of Issues. If the 7th house or the setting navamsa belongs to Saturn, Mars or the Sun, the native will have a diseased sexual organ. If the 4th house be occupied by malefic planets, the native will be unchaste.

If the Ascendant, the Moon and Venus be in a sign or navamsa of Saturn or Mars, the native will become a prostitute.

5. If the 7th house or the setting navamsa belongs to be benefic, the female born, will have beautiful hips and will be very fortunate.

If the Moon, the Ascendant and the 4th house be connected with benefics (by conjunction, lordship or aspects), the woman concerned will be chaste and will possess excellent qualities.

If benefics be posited in trikonas, the native will be happy, will be blessed with sons (children), full of good qualities and wealthy. If there be malefics in the above mentioned houses, she will either be barren or she will give birth to still born children.

6-8. Find out which of the Moon and the Lagna is stronger. The one which is stronger if (i) in Aries or Scorpio and in the trimsamsa of Mars the woman concerned will be ill-behaved. If it be in the trimsamsa of Saturn she will be maid servant. If it be in trimsamsa of Jupiter she will be cultured and wealthy. If it be in the trimsamsa of Mercury, she will be deceitful and if it be in the trimsamsa of Venus she will be of bad character.

If the Moon or Lagna, whichever is stronger, is in Taurus or Libra in the trimsamsa of Mars, the woman concerned will be of bad character, in the trimsamsa of Saturn she will resort to another husband, in the trimsamsa of Jupiter, she will be respected, in the trimsamsa of Mercury, she will be learned and in the trimsamsa of Venus she will be famous.

If the Moon or the Lagna, whichever is stronger, be in Gemini or Virgo, in the trimsamsa of Mars she will be deceitful, in the trimsamsa of Saturn she will be eunuch, in the trimsamsa of Jupiter, she will be chaste, in the trimsamsa of Mercury she will be full of good qualities and in the trimsamsa of Venus she will

be repining.

If the Moon or Lagna, whichever is stronger, be in Cancer, in the trimsamsa of Mars she will be self willed and uncontrolled, in the trimsamsa of Saturn she will kill her husband, in the trimsamsa of Jupiter, she will be endowed with distinguished qualities, in the trimsamsa of Mercury, she will be skilled in arts and in the trimsamsa of Venus, she will be full of virtues.

If the Moon or the Lagna, whichever is stronger, be in Sagittarius or Pisces in the trimsamsa of Mars, she will be maid servant, in the trimsamsa of Saturn she will be enamoured of persons other than her husband. In the trimsamsa of Jupiter she will possess many good qualities, in the trimsamsa of Saturn she will have little desire for sexual intercourse, in the trimsamsa of Jupiter, she will be endowed with many good qualities, in the trimsamsa of Mercury she will be skilled in the arts, and in the trimsamsa of Venus she will be very chaste.

If the Moon or the Lagna, whichever is stronger, be in the Capricorn or Aquarius, in the trimsamsa of Mars, she will be a maid servant; in the trimsamsa of Saturn, she will be enamoured of persons other than her husband; in the trimsamsa of Jupiter, she will keep her husband under her control; in the trimsamsa of Mercury she will be unchaste and in the trimsamsa of Venus she will be issueless and poor.

If the Moon or the Lagna, whichever is stronger, be in Leo, in the trimsamsa of Mars she will be a wicked wife; in the trimsamsa of Saturn she will be without any character; in the trimsamsa of Jupiter she will be wife of king or landlord; in the trimsamsa of Mercury she will be masculine in her behaviour and in the trimsamsa of Venus she will have attachment for a person other than her husband.

9. The elder brother of the husband, the mother-in-law, father-in-law and younger brother will die (soon after the marriage), if the girl is born in Jyestha, Ashlesha, Moola and Vishakha nakshatras respectively.

The girls born in Chitra, Ardra, Satabhisha, Jyestha, Moola, Kritika or Pushyami nakshatras will become, barrens, widows, mothers whose children do not survive, cast away by husbands or poor.

10. If the Moon, lords of the Ascendant, the 7th and the 9th house associated with benefics be posited In good houses and be of brilliant rays (not eclipsed), the woman concerned will be held in high esteem by her relations. She will do many good deeds, will be very pretty and be prosperous. She will please her husband, bear good sons and be virtuous in her disposition, the period of this happy life with depending on the strength derived by the eighth house from benefics through association or aspect.

11. If a woman's menses commences when the Moon is in an Anupachaya house (1, 2, 4, 5, 7, 8, 9 and 12) and is aspected by Mars, they (menses) become favourable to conception and not otherwise.

The husband should sow the seed when the Moon occupies an Upachaya house (3, 6, 10, 11) in respect of the female's nativity and is aspected by Jupiter. This is to be done at an auspicious Lagna with many good points in its favour and unconnected with (Parva) and other objectionable period of time.

Thus ends the eleventh chapter on "Women Horoscopy" in Phaladeepika composed by Mantreswara.

Chapter 12

Matters relating to the birth of Children

(The 5th house)

1. The native will assuredly be blessed with children as an effect of any of the following planetary dispositions:

(1) If Jupiter and lords of the 5th with reference to the Lagna and the Moon be well placed and the 5th house has the aspect of a benefic planet or a planet owning an auspicious house (i.e. other than the 6th, 8th or 12th). or

(2) If the lords of the Lagna and the 5th house are placed together in a house or have mutual benefic aspect and have interchanged positions amongst themselves.

2. The native will have no issue in the following circumstances:

(1) When the 5th house reclined from Lagna, the Moon and Jupiter are associated with or aspected by malefics without any benefic association or aspect.

(2) When the above houses are hemmed in between malefics.

(3) When the lords of these houses are in 6th, 8th or 12th.

3. If a malefic lord of the 5th house, occupies it. the native will be blessed with children.

When the 5th house is occupied by a malefic, the person concerned will have sons in plenty.

If a benefic lord of the 5th house occupies his own house or be in his sign of exaltation in that house, there will be loss of children.

The signs Scorpio, Leo and Virgo when they represent the 5th house are termed as childless signs and will give a limited number of children and that also after a long interval.

Notes: We find it difficult to believe that a benefic planet as lord of the 5th will destroy the progeny when he happens to occupy his own house. According to Shri Gopesh Kumar Ojha that if a benefic lord of the 5th occupies the 5th alongwith a malefic, there is loss of children. Even this has not been found correct

in our experience. Please see in this connection the following horoscope.

Here the 5th lord Venus is a benefic. He occupies his own house with Mars and Moon (waning) both malefics. The native is blessed with children.

			L
Rahu			
Sat			Ketu
		Moon Mars Ven	Sun Merc Jup

4. The native will have a child late to life after a great effect under the following circumstances:

(1) When the Sun be in the 5th in a childless sign and Saturn and Mars be in the 8th and the Ascendant respectively.

(2) When the 5th house falls in a childless sign and Saturn, Jupiter, and Mars be to the Ascendant, the 8th and 12th respectively.

(3) When there be the Moon in the 11th, a malefic the 5th from Jupiter be occupied by a malefic and the several planets occupy the Ascendant.

(2) When the 5th house falls in a childless sign and Saturn. Jupiter, and Mars be in the Ascendant, the 8th and 12th respectively.

(3) When there be the Moon in the 11th. a malefic in the 5th from Jupiter be occupied by a malefic and the several planets occupy the Ascendant.

5. The native will have children after second marriage if Mars or Venus alone occupies the 5th house identical with Cancer.

Saturn alone in Cancer in the 5th house gives many sons. Mercury alone in Cancer in the 5th house gives very few sons.

The Moon alone in his own sign in the 5th house gives a limited number of sons.

Jupiter singly in his sign of exaltation gives many daughters.

6. The following four planetary combinations led to the extinction of the family:—

(1) A malefic in the 4th, Venus in the 7th and the Moon in the 10th.

(2) Malefics in the Ascendant, the 5th, 8th and 12th.

(3) Mercury and Venus in the 7th, Jupiter in the 5th and malefics in the 4th.

(4) The Moon in the 5th and malefics in the Ascendant, the 8th and 12th.

7. If the malefics occupy the Ascendant, the lord of the Ascendant be in the 5th. the lord of the 5th in the 3rd and the Moon in the 4th, the native will be devoid of any issue.

Should the Moon occupy the 5th house in an odd sign or an odd navamsa and be aspected by the Sun. the native will either be issueless or will be distressed on account of issues.

8. The native will have a son by adoption under the following planetary dispositions:—

(1) If the 5th house be identical with Gemini. Virgo, Capricorn or Aquarius and be occupied or aspected by Saturn or Mandi.

(2) If the lord of the 5th house be weak and be in no way connected with the lords of the Ascendant and the 7th.

9. The native will have to suffer loss of children in the following circumstances:—

(1) If the lord of the 5th be in his sign of debilitation or in an inimical sign or be associated with any of the lords of the 6th, 8th or 12th.

(2) The lord of the 5th is in the 5th without receiving any benefic aspect.

10. If the lord of the 5th house. Jupiter. Mars and the Sun (they may be anywhere) are posited in male navamsas, the native will be blessed with many sons. So say the sages. The nature good or otherwise of the sons will depend on the strength of the 5th house.

11. If the 5th house or its lord be in a male sign or navamsa or be associated with and aspected by male planets, the native will have all male issues. There will be birth of daughter if the 5th or its lord be in a female sign or navamsa or be associated with or aspected by female planets.

12. Conception may take place when the Sun and Venus in a male's nativity and Mars and Venus in the case of a female's nativity are vested with adequate strength and pass their signs or navamsas identical with an upachaya house.

13. The number of issues is to be ascertained by examining the number of planets in the 5th house and at the sometime that are not (1) inimical (2) in their sign of debilitation and (3) in inimical navamsa. The same could also be ascertained by study of the number of planets similarly situated but in conjunction with the lord of the 5th house.

The study of benefic dots of planets in the 5th house from Jupiter or the navamsa occupied by the Sun, also enables one to guess the number of issues. In this verse is explained the method of ascertaining female and male nativities whetor they are physically capable of producing children.

14. In the case of a female nativity add the longitudes (spast) of the Moon, Mars and Jupiter. If the result comes to an even sign and even navamsa, the strength of fecundity in the female for producing issues is assured. If it is mixed (i.e. sign male and navamsa female or vice versa), she will be able to produce children after great effort.

In the case of a male nativity if the sum total of the longitudes of the Sun, Venus and Jupiter denotes an odd sign and an odd navamsa, it is Indicative of the strong physical capacity of the male to produce children and in case one of the two (sign and navamsa) be even, the result will be mixed.

Notes — If in the case of female nativity the sum total denotes odd sign and odd navamsa, and in a male's nativity the result signifies even sign and even navamsa, their physical capacity to produce children will be almost nil or very weak.

15. Subtract five times the longitude of the Sun from five times the

longitude of the Moon. If the Tithi represented by the result be an auspicious one in the bright half of the lunar month, the native will definitely have progeny without much effort. But if the resulting Tithi be one of the dark half of the month, the effect will be taken to be negative. It is by close examination of the Tithi-whether it is auspicious or is auspicious in both the Pakshas — bright and dark — that one has to ascertain whether the native will have issues or not. During an Amavasya, a Chidra Tithi, the Vishti karana or any of the Sthlra karanas, there will be no Issue at all.

Notes—The Chidra Tithis are (1) Chaturthi, (2) Shasti, (3) Ashtami, (4) Navami, (5) Dwadashi and (6) Chaturdashi. These days are generally avoided for any auspicious function.

There are 11 karanas distributed over the 30 Tithis of the lunar month at the rate of 2 karanas for each Tithi. The four of these (1) Chatuspada, (2) Nagava. (3) Kirnstugne and (4) Sakune are called Sthira karanas and are so named as they permanently hold two over the four half Tithis commencing from the second half of Krishna Paksha Chaturdashi. The other seven viz.. (1) Bava (2) Balava, (3) Kailava, (4) Tatthila, (5) Garaya, (6) Vaniya and (7) Vishta or Bhadra are called Char or movable karanas and occur In 8 cycles to preside over the remaining 56 half — to this of the lunar month beginning the later half of Shukla paksha prathama.

Remedial Measures

16-18. Should, however, the result happen to be one of the Chidra Tithis, the Vlshtl Karana or a Sthir Karana, the remedial measure to worship lord Krishna by recitation of Purusha Sukta Mantras to ward off the barrenness threatening the fainty. If the resultant Tlthl comes out to be Shastl, the native ought to offer prayers to God Subramanya. If it be Chaturthi the lord of the Serpents has to be appeased. If It be navami, the recitation of Ramayana and listening to Ramayana is the remedy. If it is Ashtami, the Sravana Vrata by fasting has to be observed. If it be Chaturdasi the native should worship God Rudra (Shiva) by Rudraparayana. If the Tithi be Dwadashi he should appease the gods by feeding the needy. If it be

Amavasya or Poornamasi the Manes have to be propitiated. These measures are absolutely essential to be observed with greater care and attention when the Tithi happens to be one among the last five, namely after Krishna paksha Dasami. Generally, In the dark half of a month to which so ever of the three division a Tithi may belong, worship ought to be resorted to: the particular deity to be propitiated being Nagaraja in the first division, namely 1-5Tithi, Skanda in the second (next five Tithis i.e. 6-10) and Hari in the third or last five.

19. If in any nativity, the lord of the 5th house be in his inimical or sign of debilitation, be combust or be posited in 6th, 8th or 12th house there is no possibility of native getting an issue. If the planet in the 5th house be in his inimical sign or sign of debilitation or be the lord of the 6th, 8th or 12th. childlessness will be the definite consequence. He ought to divine the source of the same by an examination of the particular deity, tree and animal represented by the sign occupied by the planet.

20-22. If the obstacle causing planet is the Sun, the person concerned will be sonless due to disrespect shown to God Shiva and Garuda and the consequent curse of the Manes. If such a planet be the Moon, it will be due to displeasure and anger of the mother, Sumangli or other respectful woman owing to her feelings having been hurt. If the planet concerned be Mars, it will be due to some fault due to the village deity, to God Kartikeya, to an enemy or one's Dayadins. In the case of Mercury, the sonlessness will be due to crimes of youngster or to the killing of spawns (eggs of fishes and similar creatures), or the displeasure of God Vishnu. If the cause of sonlessness be due to Jupiter, it will be due to harm caused to the hereditary Brahma family priest or the destruction of a tree full of fruits. If the childlessness causing be Venus, it will be due to cutting of a tree full of flowers or harm to a virtuous woman or to the cows or a sinful deed to people that ought to be revered. If Saturn be the planet responsible for causing childlessness, it will be due to the destruction of an Aswatha or Peepal tree or on account of wrath of yama or through departed spirits, goblins and the like. If Rahu should occupy the 5th house or be associated with the lord of that house, it will be due to the curse of a serpent.

In the case of Ketu, it will be owing to the curse of a serpent. In the case of Ketu, it will be owing to the curse of a Brahmin. If Mandi be the cause of obstruction, it will be due to the curse of departed spirits. If Venus and the Moon in conjunction with Mandi should cause childlessness, it will be on account of the killing of a woman or a cow. If Jupiter or Ketu in conjunction with Mandi be in the 5th house, the sonlessness will be due to the killing of a Brahmin.

23. The sins accrued by one's actions in many previous births have been described in nativity which lead to childlessness and to ward off which and to secure a son, the learned in Astrology have recommended particular Japs, Charities and such other good action prescribed for several planets.

24. A holy bath in Rameshwaram, engaging oneself in reciting holy scriptures, worship of God Shiva, observation of holy austerities with reference to (propitiate) God Vishnu, Charities, ceremonies in honour of departed souls, installation of the serpent deity — these are various remedial measures recommended by which one can be blessed with sons (children).

25. The birth of a son should possibly take place in the dasha or antar dasha of any of the following planets:-

(1) The lord of the ascendant, (2) the lord of the 7th house, (3) the lord of the 5th house, (4) Jupiter, (5) the planet aspecting the 5th house, (6) the planet occupying the 5th house.

When Jupiter passes through in transit the triangular sign to the sign occupied by the lord of the 5th or yama kantaka, birth of a son may also be expected.

26. The birth of a son is likely to take place, when the lord of the ascendant during his transit (1) gets into conjunction with the lord of the 5th house, (2) passes through his sign of exaltation or (3) occupies his own sign passing through in his transit of the ascendant through the 5th house or the sign occupied by the lord of the 5th is also an opportune period for the birth of children.

27. Add the longitudes of (1) the lord of the ascendant, (2) the lord of the 7th house, and (3) the lord of the 5th house. During the course of the major period

represented by the owner of the nakshatra resulting from the sum total of the longitudes of the above planets and in the sub-period of any of the following planets will the birth of a son (children) take place—

- (1) The planet occupying the 5th house,
- (2) the planet aspecting the 5th house and
- (3) the lord of the 5th.

28. Find out which amongst the (1) lord of the 5th house, (2) the lord of the sign occupied by the lord of the 5th house and (3) the lord of the navamsa of the lord of the 5th house (4) the lord of the sign occupied by Jupiter and (5) the lord of the navamsa occupied by Jupiter is a strong planet. The birth of a son (children) may be expected in the major or sub-period of this strong planet.

29. Find out the sign of 5th from Jupiter and the sign and navamsa of its lord. When Jupiter in transit is triangular to that sign or navamsa, the birth of a son (children) may be predicted.

According to other authorities on the subject, a learned man ought to investigate indications of the birth of children from the positions of the planet at the time of the birth of the native.

30. Find out the lord of the nakshatra occupied by the Moon and that of the 5th from it. Add the longitudes of the two planets. When Jupiter passes in transit through the sign represented by this result or through one of its triangular ones, the birth of a son is possible.

31. The birth of a son (child) is likely to take place when the Sun in his transit passes the third sign representing the Nishkeka Lagna or transits a sign triangular to the Adhana Lagna.

32. If the birth of a son takes place in a Lagna which is 5th or 9th to the Adhana, it should be understood that such a birth is due to virtuous deeds performed in the previous births.

If the Adhana Lagna is occupied or aspected by benefics, the person born will be longlived, wealthy and happy.

33. Find out the exact Dwadasamsa of the Mars at the time of Adhana and

the sign in which he was posited (count from Aries or from this sign as many signs as the number represented by Dwadasamsa in question). When Moon Is In the sign so found in the month of delivery, the birth of the child to the womb may be protected.

34. The prediction should be made from the consideration of the positions of the serveral planets with reference to the Moon and the Lagna at the time of a query, adoption of a son. investiture of sacred thread, the gift of a girl, the first maturity or the time of conception, as he would if a birth had taken place at the time.

Thus ends the twelfth chapter on "Progeny "in Phaladeeplka composed by Mantreswara.

Chapter 13

Determination of Longevity

1. The first thing to be considered after the birth of the child is the examination of his longevity. The other effects should be judged later. If the nativity indicates some merits like Raja Yoga etc., their effects should be assessed in consultation with those who are proficient in the knowledge of Astrology.

2. There is difference of opinion about the actual time of birth of the child. The various views are —

(1) The time of birth is that when the head (of the infant) emerges.

(2) The time of birth is that when the body of the infant emerges and touches the ground.

(3) The time of birth is that when the body of the infant is completed, separated from the mother's womb.

3. In the case of human beings, it is not possible to determine the longevity of a child within the first twelve years. Even if the nativity shows good longevity, the child meets his death owing to the sinful actions of the parents (during this or previous births).

4. If the child dies within the first four year it will be due to the mother's sins. Death taking place between four to eight year will be due to the sins of the father. If the death takes place between eight and twelve years, it will be due to the native's own sinful actions in the previous births.

5. With a view to escape from the evil effects described above the father should resort to remedial measures mentioned below to promote the longevity of the child and for his protection. The father should arrange for the performance of religious rites preceded by the incantations of mantras and offerings of oblations by the pouring of ghee etc., in the holy fire on every, birth day of the child (according to lunar month) till the 12th year. This should be supplemented by appropriate medical treatment where necessary.

6. The first eight year's period of a man's life is treated as Balarishta. Thus

that afflict him till the 20th year are said to be due to Yogarishta (evils produced by planetary dispositions). When the longevity extends to 32, it is called alpayus or short life. It is called Madhyamayus or middle age when the span of life extends to 70 years. It is Poornayus when the period of life extends to 100 years.

7. A hundred years is generally recognised as the span of life for human beings. The division of this period into three portions constitutes respectively the Alpayu, Madhyamayu and Poornayu and this is recognised universally.

8. If the birth occurs in the evil yogas - Dinamrityu, Dinaroga or Vishaghatikala, the child will die immediately after birth.

Notes— Described below are the Dinamrityu, Dinaroga and Vishaghatikala Yogas.

Dina mrityu— There is this yoga when the birth is during the day in the first quarter of Dhanishta and hasta, in the 2nd quarter of Uttarabhadra and Ashlesha, and the fourth quarter of Bharani and Moola. These yogas do not cause any evil effect if the birth is during the night.

Dinaroga — There is this yoga when the birth occurs during the day in the first quarter of Ashlesha and Uttarabhadra, in the second quarter of Bharani and Moola, in the third quarter of Uttaraphalguni and Sravana and in the fourth quarter of Swati and Mrigashira. These yogas will cause no evil effects if the birth occurs during the night.

Vishaghatikala — Every nakshatra has ghatikas of Vishaghatikala as under —

Aswin 50-54, Bharani 24-28, Krittika 30-34, Rohini 40-44, Mrigashira 14-18, Aridra 21-25, Punarvasu 30-34, Pushyami 20-24, Ashlesha 32-36, Makha 30-34, Poorvaphalguni 20-24, Uttaraphalguni 18-22, Hasta 21-25, Chhitta 20-24, Swati 14-18, Visakha 14-18., Anuradha 10-14, Jyestha 14-18, Moola 56-60, Poorvashada 24-28, Uttarashada 20-24, Saravana 10-14, Dhanista 10-14, Shatabhisha 18-22, Poorvabhadra 16-20, Uttarabhadra 24-28 and Revati 30-34.

If the birth occurs in the first quarter of Pushyami, Poorvashada and Chhitta, the father of the native dies. If it be in the second quarter, the mother dies. The child will himself die if the birth takes place in the third quarter. The maternal

uncle will die if the birth be in the fourth quarter of these nakshatra.

If the Ascendant is not connected with benefic planets and birth takes place in Moola or Ashlesha nakshatras the results will be as follows:—

Moola first quarter	Ashlesha fourth quarter	Death of the father
Moola second quarter	Ashlesha third quarter	Death of the mother
Moola third quarter	Ashlesha second quarter	Extinction of the family
Moola fourth quarter	Ashlesha first quarter	Wealthy and prosperous.

9. If the birth takes place at the time of Sandhi (junction) of the signs and if the signs be not aspected by or associated with benefics the child born dies soon after birth.

If the birth occurs in Gandanta the death takes place either of the parents or the native himself. If, however, the native survives he becomes splendourous like a king (The sandhis between Pisces and Aries, Cancer and Leo and Scorpio and Sagittarius are called gandanta). The person, who is born in Sandhi associated with or aspected by malefics will not see Sunrise. The same result may be expected if the Moon at birth attains the fateful degree in any sign and is at the same time posited in a Kendra or the 8th house.

10. If the degrees attained by the Moon in Aries and the other sign be respectively 26, 12, 13, 25, 24, 11, 26, 14, 13, 25, 5 and 12, they indicate death.

11. The following are (also) respectively deemed as Mrityubhagas or fateful degrees of the Lagna in the several signs from Aries onwards 8, 9, 22, 22, 25, 14, 4, 23, 18, 20, 21, and 10.

12. The child born dies soon after birth in the following planetary dispositions :—

(1) If malefics be in the Kendra or the 8th.

(2) If the Ascendant and the 8th are occupied by malefics.

- (3) If the Ascendant and the 7th are occupied by malefics.
- (4) If the Moon and the Ascendant be hemmed in between malefics.
- (5) If the waning Moon be posited in 6th, 8th or 12th.
- (6) If the waning Moon alongwith malefics occupies the 1st, 5th, 7th or the 9th house.
- (7) If the malefics be posited in the 7th and 8th houses.

If, however, there be aspect of benefics on the Lagna, the Moon or malefics or there be benefics in Kendra, the evil effects described above do not come to pass.

13. If the lord of the Ascendant or the lord of the sign occupied by the Moon being weak is placed in 6th, 8th or 12th, the native survives for the number of the years as are indicated by the number of the sign (counted from Aries) in which the Lord of Lagna or the lord of the Moon sign is posited.

If the lord of the Lagna decanate or the lord of the Moon decanate being weak be placed in the 6th, 8th or 12th, the number of the sign in which such lord is posited will indicate the number of days of the survival of the child.

If the lord of the Lagna Navamsa or the lord of the Moon Navamsa being weak be placed in 6th, 8th or 12th, the sign of the Lagna Navamsa or the Moon Navamsa will indicate the number of days of the survival of the native.

After carefully taking into account which of the above planetary dispositions are more predominant and after considering the nature of the malefics occupying the 5th and 8th house from the Lagna, a final decision should be taken about the longevity of the native.

14. Note the following 3 pairs (A) the decanate signs of the Lagna and the Moon. (B) the Navamsa signs of the lord of the Lagna and lord of the sign occupied by the Moon and (C) the Dwadasasmas signs of the lord of the Lagna and of the lord of the 8th house.

The life of the child should be pronounced as Deergha, Madhya and Alpa according as (a) when one of the signs in the said 3 pairs is a moveable sign and the other is a moveable fixed or dual sign, (b) when one of the signs is fixed and

the other is a dual, moveable or fixed sign and (c) when one of the signs is a dual sign and the other is a fixed, dual or moveable sign respectively.

A		
Lagna Decanate sign		Moon Decanate sign
B		
Sign of the Lagna		Sign of the Moon's
Navamsa		Navamsa
C		
Dwadasamsa sign of the		Dwadasamsa sign of
lord of the Lagna.		the lord of 8th.

A Moveable	Moveable	Deergha
Moveable	Fixed	Madhya
Moveable	Dual	Alpa
B Fixed	Dual	Deergha
fixed	moveable	Madhya
fixed	fixed	Alpa
C Dual	Fixed	Deergha
Dual	Dual	Madhya
Dual	Moveable	Alpa

15. If the lord of the Lagna and all the benefics be in Kendra the native will have Deerghayu

If they be in Panphara house the native will have Madhyayu.

If they be in Apoklima house, the native will have Alpayu.

If the lord of the 8th house and all malefics be posited in Kendra house the native will have Alphyu.

If they be posited in Panaphara house, the native will have Madhyayu.

If they be posited in Apoklima house, the native will enjoy Deerghayu.

Find out if the following 3 pairs of planets are mutually friends, neutrals or enemies:—

(a) The lord of the sign in which the Moon is posited and the lord of the 8th house from the Moon sign.

(b) The lord of the Lagna and the lord of the 8th house.

(c) The lord of the Lagna and the Sun.

The native will enjoy Deerghayu if they are mutually friends. He will have Madhyayu if they are mutually neutrals and will have Alpayu if they are mutually enemies.

16. The native will be longlived (enjoy Deerghayu) if —

(1) The lord of the Lagna be stronger than the lord of the 8th house,

(2) The lord of the rising Navamsa be stronger than the lord of the 8th from Navamsa Lagna,

(3) If the lord of the sign occupied by the Moon be stronger than the lord of the 8th from the Moon,

(4) If the lord of the Moon's Navamsa be stronger than the lord of the 8th from it.

If otherwise, the reverse will be the result.

17. If the lord of the 8th house endowed with greater strength than the lord of the lagna, be posited in Kendra and malefics occupy the 8th and the 12th, the native will be shortlived even if he gets medicum life or prolog his life to the full period, his life will be the vicissitudes of happiness and misery.

18. Add the longitudes of the Sun, the Moon, Jupiter and Saturn. For example the following are the longitudes given in a horoscope.

Sun - 7-26, Moon - 11-20, Jupiter - 6-14, Saturn - 0-17, 26 or 2-7 that 7 degrees of Gemini.

If the native has alpayu the end of his life will come when Saturn in transit reaches the first cycle of 7 degrees of Gemini.

19. If the lord of the Lagna be associated with a malefic and be eclipsed by the Sun's rays, or be in his sign of debilitation or in an inimical sign, the death of the native will have to be pronounced, when the same lord in his transit happens to occupy the 6th, 8th or 12th or the Lagna or be some how connected with it. The same event may also be deduced from the Navamsa Lagna, the decanate Lagna or the sign in which the Moon be posited.

20. If the Moon, the lord of the sign occupied by her and the lord of the Lagna be all well placed by being associated with or aspected by benefics and passed many points of strength, the birth at that time should be treated very auspicious and will make* the native happy in every way.

21. If the lord of the Lagna possesses great strength and be unaspected by (or associated with) malefics and be aspected by (or associated with) benefics, occupies a kendra house, the death is warded off and the native secures a long life with good qualities, wealth and an illustrious or powerful sovereignty

22. If Jupiter, the Minister of Gods, possessed of great strength and with brilliant rays be posited in Lagna, he can singly ward off many of the evils which otherwise would be difficult to overcome, just as a humble salutation placed with all sincerity before lord Vishnu demolishes all evils.

23. If the birth be in bright half of the lunar month (Shukla Paksha) and the Moon be posited in 1st, 4th, 5th, 7th, 9th, 10th or the 11th in Cancer, Leo, Sagittarius or Pisces Navamsa, many evils endangering life of the native are demolished and the birth becomes very auspicious.

24. If in any nativity, there be no malefics in kendra, trikona and the 8th house and the lord of Lagna and Jupiter posited in kendra, the native performs virtuous actions, enjoys all kinds of happiness and remains in good health with a life span of 100 years.

25. Through the Dasas enunciated by Spripati, through Ashtakavarga, through Kalachakra Dasa and through the Vimsottari Dasa system, a Wiseman ought to predict the longevity of the native by following suitable rules after a correct calculation of several planetary positions, careful working and minute scrutiny.

Thus ends the thirteenth chapter on "Life Span" in Phaladeepika composed by Mantreswara.

Chapter 14

Diseases, Death, Past and Future births

This chapter deals with planetary dispositions about diseases, death, previous births and future births.

1. All matters relating to diseases should be ascertained from (a) the planets in the 6th house, (b) the planets in the 8th house (c) the planets in the 12th house, (d) the lord of the 6th house and (e) the planets associated with the lord of the 6th house. The particular disease may be predicted if the same happens to be indicated by two, three or more independent planetary dispositions.

2. The Sun is the significator for following diseases and troubles (1) bile, (2) high fever, (3) burning in the body, (4) epilepsy, (5) heart diseases, (6) eye troubles (7) stomach troubles, (8) skin diseases (9) leucorrhea, (10) danger from enemies, (11) danger from wood, fire, weapon and poison, (12) distress from wife and sons, (13) danger from thieves or quadrupeds, (14) danger from snakes (15) danger from the king, the God Yama and God Shiva.

3. The Moon's significations in this chapter are (1) Excessive sleepiness or sleeplessness, (2) laziness, (3) phlegmatic affliction, (4) dysentery or diarrhoea, (5) carbuncle, (6) typhoid fever, (7) danger from horned or watery animals or creatures, (8) loss of appetite, (9) indigestion (10) tastelessness, (11) trouble from women (12) jaundice, (13) impurity of blood, (14) danger from water, (15) mental fatigue (16) fear from Balagrahas, the Goddess Durga. kinnaras, the God yama, snakes, and female Yaksha.

4. Mars can be the cause of following diseases and troubles (1) Excessive thirst, (2) morbid irritation due to bilious fever, (3) fear or danger from fire, poison or weapon, (4) leprosy, (5) eye troubles, (6) appendicitis, (7) epilepsy, (8) injury to the marrow, (9) itch in the body, (10) roughness of the body, (11) bodily deformities, (12) fear from the king, fire and thieves, (13) quarrels with brothers, sons or enemies, (14) fighting with the enemies, (15) diseases in the upper part of the body and (16) fear from evil spirits, gandharva and frightful demon.

5. Mercury is concerned with the following diseases and troubles (1) mental confusion (2) harsh speech or trouble in vocal organs, (3) eye troubles, (4) diseases of the throat, (5) trouble in the nose or nasal affliction, (6) fever caused by imbalance of the three humours — wind, bile and phlegm, (7) ill effects from poisoning (like food poisoning), (8) skin diseases, (9) jaundice, (10) itching and bad dreams, (11) fear from fire. (12) hard labour, (13) diseases or evil caused by gandharvas etc.

6. Jupiter is responsible for the following diseases and troubles (1) Appendicitis, (2) fever due to infection in intestines, (3) fainting, (4) diseases of the ear, (5) troubles in connection with temple matters, (6) Distress due to curse of Brahmin (7) troubles due to hoarded wealth, (8) oppression caused by Vidyadhara, Yakhsa, kinnaras, Gods, Serpents etc. (9) Punishment due to show of disrespect to preceptor, respected and elderly persona and deviation from duty towards them. This is suffered during the Antar Dasa of Jupiter. This is so determined by the Divine.

7. The diseases and troubles caused by Venus are as follows-(1) Pale complexion due to Anaemia, (2) Eye troubles, urinary obstruction, diabetes, diseases of the generative organs due to imbalance of phlegm and wind, (4) lack of vitality, (5) inability to have sexual intercourse (impotency), (6) Pale complexion, lack of lustre and weakness due to excessive indulgence in sexual intercourse, (7) rickets, (8) fear from witches, female ghosts and female deities (9) break in friendship with dear friends.

8. Saturn is likely to be the cause of the following diseases and troubles (1) diseases caused by wind and phlegm, (2) Pain in the legs or becoming lame, (3) fatigue due to excessive labour, (4) mental aberration, (5) Stomach ache, (6) Excessive heat in the body, (7) troubles from servants, (8) distress due to wife and children, (9) injury to some part of the body, (10) mental anguish (11) oppression by ignominious goblin and the like, (12) injury from a blow from a piece of wood or stone (13) misfortune.

9. The diseases and troubles attributed to Rahu are as follows : (1) Heart

diseases, (2) theart of burning, (3) leprosy, (4) abarration of mind, (4) diseases caused by poisoning, (5) pain in the legs or injury, (6) distress from wife and children or distress caused on their account, (7) trouble from goblins, serpents or enemies.

Ketu is the cause of (1) Trouble through dispute with Brahmins and Kshatriyas.

The troubles due to Gulik are (1) fear from seeing dead bodies (2) poison, (3) bodily pain, (4) sorrow due to the death of a near relation, (5) fear from evil spirits.

10. If the Moon and the Sun occupied the 2nd and 12th houses associated with or aspected by Mars and Saturn, the native will suffer from eye diseases.

Notes - If the planetary disposition described above is concerned with the 12th house, the left eye will be affected. Similarly if any amongst the Sun and the Moon is posited in the 2nd or the 12th house and is aspected by Saturn or Mars, such Sun or Moon is in the 2nd house, the right eye will get afflicted. The left eye will be adversely affected if their disposition be in the 12th house. If the Sun be in the 2nd aspected by or associated with Mars or Saturn and the Moon be in the 12th aspected by or associated with Mars or Saturn, both the eyes will get afflicted and may even make the native blind.

If the 3rd and 11th houses and Jupiter be associated with or aspected by Mars or Saturn, the native will suffer from diseases of the ears.

The native will suffer from stomach ache if the Mars be posited in the 5th house and be associated with the lord of the 6th or the 8th house.

Rectal disease, will be caused to the native if the lords of the 6th or the 8th house be posited in the 7th with a malefic or the lord of the 6th be in the 8th alongwith a malefic.

Venus under the above condition will make the native suffer from a disease in the private parts (venereal diseases).

11. If the 6th or 8th house be occupied by the Sun, there would be fear of fever, if by Mars or Ketu, the danger will be from injury or ulcer; if by Venus, it

will be through a disease in the private parts, if Jupiter should occupy the 6th or the 8th house, the native will be afflicted with consumption; if Saturn be in such a position, the native will suffer from nervous diseases. If Rahu aspected by Mars be in the 6th or the 8th, the person concerned will suffer from carbuncle. Should Saturn alongwith the Moon posited in 6th or the 8th, native will suffer from enlargement of the spleen. If the waning Moon should occupy the 6th or the 8th house identical with watery sign, in conjunction with malefic; the person will suffer from watery diseases or consumption.

12. I now proceed to explain the manner in which a person meets with his death and the cause of the same.

The death is caused through the diseases caused by the strongest of the planets occupying or aspecting the 8th house.

If there be no planet occupying or aspecting the 8th house, the death will be caused by the diseases signified by the 8th house or those indicated by the house in which the lord of the 8th house is placed.

If any of the planetary disposition do not exist, it may be declared with certainty that death will be caused by the diseases caused by the lord of the 8th house, or by the lord of the 22nd decanate (counted from the Lagna decanate).

13. When the 8th house is occupied or aspected by a planet, death should be declared to be caused by diseases relating to that planet. When there are no planets occupying or aspecting the 8th house, death is caused through diseases arising from the nature of the sign representing the 8th house.

14-15. The diseases or means through which death is caused by the various planets are as under :—

- (1) The Sun — fire, high fever, bile or weapon
- (2) The Moon — Cholera, watery diseases or pulmonary disease
- (3) Mars — fire, magical spells, witchcraft and weapons.
- (4) Mercury—Anaemia, bloodlessness, and similar diseases and giddiness.
- (5) Jupiter — Causes death without much trouble or through phelgm.
- (6) Venus — Venereal diseases or similar ones caused by association with

Women.

(7) Saturn — Wind diseases or a dangerous fever like typhoid.

(8) Rahu — Leprosy, food poisoning, venomous bites, smallpox and the like.

(9) Ketu — Unnatural death like suicide, assassination as a result of hatred of enemies or through worms etc.

16. The death should be predicted through the evil effect arising from the 8th house reckoned from the Lagna or through the evil effect of the sign representing Navamsa occupied by the lord of the 8th house.

17-19. The diseases caused by the planets have already been described earlier. Now are detailed the diseases and troubles caused by the various signs which may ultimately become the media of death of the native.

(1) Aries — fever due to excess of bile, diseases caused by heat like stroke etc., liver or gastric trouble.

(2) Taurus — Diseases caused by the imbalance of the three humours bile, phlegm and wind, injury by weapon or fire.

(3) Gemini — Catarrh, asthma, or sharp pain such as colic.

(4) Cancer — Insanity, windy diseases, loss of appetite etc.

(5) Leo — fatal injuries caused by wild animals, fever, boils, enemies.

(6) Virgo — Troubles caused by women, venereal diseases, fall from a height.

(7) Libra — Brain fever and typhoid.

(8) Scorpio — Diseases of the spleen, dyspepsia and jaundice.

(9) Sagittarius — Injury caused by fall from a tree (or by tree falling on or
varga

(10) Capricorn — Stomach-ache, loss of appetite or aberration of mind etc.

(11) Aquarius — cough, fever, consumption etc.

(12) Pisces — Watery diseases such as Cholera, drowning, etc.

20. If the lord of the 8th house be a malefic and 8th house be a malefic the death will be by weapon, fire, tiger or snake.

If two malefics posited in kendras aspect each other, the death will be due to

displeasure of the king, through a weapon, poison or fire.

21. If In any nativity, the lord of the 12th house be In a sign or Navamsa of a benefic or be associated with a benefic or the 12th house be occupied and owned by a benefic, the native will meet with his death without any anguish or suffering. The death will be painful if the lord of the 12th be posited in the sign or Navamsa of a malefic and be associated with a malefic, or the 12th may'be occupied or owned by a malefic.

22. If the lord of 12th house be posited in his sign of exaltation, a friendly sign or a varga of a benefic planet or be associated with a benefic planet, the native after his death goes upwards to heaven. If he is posited in his sigh of debilitation, in an inimical sign or in the varga of a malefic planet, he after his death goes to hell. Some interpret this as a result of the native of the sign (of the 12th house) i.e. heaven if the sign is a shirshodaya one and hell if it be a prishtodaya one.

Notes - Gemini, Virgo, Libra, Scorpio and Aquarius are Shirshodaya signs. Aries, Taurus, Cancer, Sagittarius and Capricorn are Prishtodaya signs. Pisces is an Ubhayodaya sign.

23. The refuge after death is indicated by (1) the planet or planets posited in the 12th house, (2) the planet occupying the Navamsa of the 12th house, or the palnet or planets with which the lord of the 12th be connected.

If the Sun or the Moon be such planet the abode of the soul after death will be Kailash. If Mars be the planet concerned, the native takes birth on the Earth immediately after death. If Mercury be the planet In question, the next world for the native will be Vaikuntha. Jupiter takes the native's soul to Brahmaloaka, Saturn to the abode of Yama, Rahu to other islands and Ketu to hell.

24. It is from the lord of the 9th that all is ascertained about the native's past birth and all information about his future birth is signified by the lord of the 5th house. The particular caste, country and the direction of the person concerned in his past and future births should be deduced from the lords of the 9th and the 5th houses respectively.

25. If the planets referred to above be in their sign of exaltation, the abode

should be declared as that of Gods (Devaloka). If they be in their sign of debilitation or in an inimical sign, the abodes of past and future birth should be declared to be foreign islands. If the above planets be in their own sign, friend's sign or a neutral's sign, such place would be India alone.

26. The parts of India covered by the various planets are as under:—

- (1) The Sun — Mountains and forests.
- (2) The Moon — Tracts watered by the holy rivers (like Ganga, Yamuna, Narmada, Godavari, etc.).
- (3) Mars — Keekat Desha now known as Bihar.
- (4) Mercury — All scared places.
- (5) Jupiter—Aryavarta bordered in the North by Himalayas, in the South by Vindhya, and which extends to oceans in the East and the West
- (6) Venus —The same places as have been indicated for the Moon.
- (7) Saturn — Prohibited places like those inhabited by Mlechhas (non-Hindus).

27. If the planets referred to in verse 24 (lords of the 9th and the 5th). are posited in a fixed sign or Navamsa which is Prishtodaya and Adhomukha along with malefics, the past and future births of the native should be taken as trees, plants and the like. If the lords of the 9th and the 5th houses occupy a Shirshodaya and an Urdhvamukha sign or a moveable sign or navamsa, and be associated with benefics, the past and future birth will be of an animal kind.

28. If the lord of the 9th or the 5th be in the sign of exaltation or own sign the lord of the Lagna, it would mean that the native's previous or the future birth (as the case may be) will be that of a human being.

If the lord of the 9th occupied a sign neutral to the lord of the Lagna, the native in the past birth was born as an animal.

If the lord of the 5th be in a sign neutral to the lord of the Lagna. the native in his future birth will be born as an animal.

If the lord of the 9th occupies the sign of debilitation of the lord of the Lagna or in an inimical sign, the native was born as a bird in his previous birth.

If the lord of the 5th be in such a situation, the native will be born as a bird in his next birth.

All these may also be declared with reference to the appearance of the decanates occupied by the lord of the 9th or the 5th.

29. If the lords of the 9th and the 5th be in the same sign, the past birth was in his own country and the future birth will also take place there.

If these two planets be of equal strength, the past and future birth would be in the same caste.

The colour and quality will also be similar to these belonging to the lords of the 9th and the 5th houses.

Prediction regarding all the rest should be similarly made by a reference to what has been stated in the Samgnadhyaya.

Notes — What has been stated about past and future birth in Venus 21-29 are of no practical utility though they make interesting reading because it is impossible to verify the correctness of such conclusions.

Chapter 15

Assessment of houses

1. The houses occupied and aspected by benefic planets or their own lords, or planets owning auspicious houses produce completely beneficiary results provided that they are not associated with or aspected by malefics. The same will be the result in the case of malefics if they happen to be lords of such houses. These good effects will be ensured in the case of all the planets when they are in the signs of debilitation, combust and in inimical signs.

2. It is the view of learned Astrologers that the strength of a house such as the Lagna should be adequate and the house sufficiently beneficial if the 1st, 2nd, 4th, 5th, 7th, 9th and 10th from that house are occupied by auspicious planets or the lord of the house is free from the occupation by and aspect of malefics. The house concerned should be considered to deteriorate in its effects if the above houses are not so occupied and aspected. The effects will be mixed if such positions are influenced by occupation or aspect by both benefics and malefics.

3. If the lord of a house be (1) posited in the 8th house, (2) eclipsed by the Sun's rays, (3) in his sign of debilitation or (4) in an inimical sign and be devoid of association or aspect of benefics, the effects of that house are totally destroyed. Some are of the view that the house in question will also suffer if its lord is in the 8th from the Lagna also.

If any benefic being in his sign of debilitation, is in inimical sign or combust occupied any house, unaspected by any benefic, he will destroy the good effects of the house owned by him. If a malefic being in his sign of debilitation, combust or in his inimical sign unaspected by any benefic will harm the effects of that house. For example see the horoscope —

Here Mars occupies the 5th in his sign of debilitation. In spite of the aspect of Jupiter on Mars on the 5th house the native lost two sons and himself suffered from a serious disease Jalodara.

L Rahu		Venus Sat	Merc Sun Moon
			Mars
	Jup.		Ketu

4. Malefic occupying the 6th, 8th and 12th house with reference to the Lagna or other house under examination cause the destruction of that house.

Notes—For example we have to assess the effects of the 7th house under examination. They are not capable of producing good effects of that house.

X	L	X	
	X	7th	

For example, we have the 7th house under consideration. Suppose Jupiter is posited in the 6th or 8th or 12th from the 7th house. In such a position Jupiter will not be capable of any strength to the 7th house as from any of these places he will be unable to aspect the 7th house.

5. If the lord of the house under examination is in the 6th, 8th or 12th from the Lagna, that house is destroyed. The same will be the results if that house is occupied by the Lords of the 6th, 8th or 12th. The house concerned will, however, flourish if it is aspected by a benefic.

6. A house suffers annihilation in the following circumstances :—

(1) If the house, its lord and karaka be bereft of strength.

(2) If the house, its lord and karaka are hemmed in between malefics or be associated with or aspected by malefics and be devoid of any influence of benefics.

(3) If malefics occupy the 4th, 5th, 8th, 9th and 12th houses from that house.

There will be no doubt about the annihilation of the house if any of the two or three conditions' mentioned above synchronise.

Notes — For example, in a male's nativity we have to examine the 7th house. If the 7th house be without any strength, the lord of 7th be posited betwixt malefics, and malefics occupy the 4th and 8th house from Venus, the first wife of the native will definitely meet with her death.

7. If the lord of the 8th house, the lord of 22nd decanate and lords of 6th, 7th and 8th from a house be without strength, they will cause harm to the house (its effects) in their dasa, and antar dasa.

A house will flourish in the dasa of the following planets :—

(1) Malefics posited in the 3rd, 6th and 11th from that house.

(2) Benefits posited in the 1st, 4th, 5th, 7th, 9th, and 10th from that house.

(3) Planets which are friendly to the lord of that house.

Provided that the planets mentioned above are not devoid of strength.

Notes — For example see the following horoscope — Here if we examine the position of the Lagna we will find that Saturn is an enemy of the Sun (lord of the Lagna). Therefore there will be physical distress in the dasa and antar dasa of Saturn. Jupiter is a friend of the Sun. Therefore there will be physical felicity in the dasa and antar dasa of Jupiter.

	Sat		
			L
Jup	Sun		

8. The following planets in their dasa and antar dasa cause destruction of the house.

- (1) The lord of the 3rd house from the Lagna
- (2) The lord of the 3rd house from the Moon
- (3) The planet occupying the 8th house.
- (4) The planet which aspects the 8th house.
- (5) Saturn
- (6) The lord of the 22nd decanate
- (7) The lord of the house occupied by Mandi,
- (8) The lord of the sign and navamsa in which the above 7 planets are posited.

(9) Rahu, if he be weak by occupying the 8th or 12th house or by being associated with or aspected by malefics.

Notes — In this verse it has not been made clear which house will become the victim of destruction but in the previous verse it has been stated that houses occupied by malefics, those surrounded on both sides by malefics, get damaged. The same principle should apply to this verse.

9. Whichever house is occupied by the lord of the Lagna gains in prosperity and well being i.e. it becomes very beneficent and produces very good effects.

The good effects of only such houses are enhanced if their lords are

associated with or aspected by the lord of the Lagna.

If the lord of any house is posited in dusthana (6th, 8th or 12th), the effects will be reverse. If the planet in the dusthana be weak, the effects will be immensely harmful. If he is strong the damage will be slight.

10. In spite of the lord of Lagna being malefic, he will improve the prospects of the house occupied by him. In addition to being the lord of the Lagna, if a planet happens to own a dusthana (6th, 8th or 12th), the effects of his ownership of Lagna only will prevail and not that of the other house.

For example, Mars owning the Lagna occupy Leo (Aries being the Lagna) or Pisces (Scorpio being the Lagna) identical with the 5th house and be aspected by a benefic, the person concerned will get sons very soon.

	L	Sun Merc Venus	
Rahu			Moon
Sat			Mars Jupt Ketu

For example see the horoscope. Here Mars as the lord of Lagna and the 8th occupies the 5th house with Jupiter and Ketu. In spite of Ketu the native is blessed with sons and daughters.

11. Should a planet own two houses, the effects of the house which is the Moolatrikona will predominate while the effects of his own house will be half.

Notes — For example in a nativity of Leo Lagna Jupiter will be lord of the 5th and the 8th house. The 5th is an auspicious house and the 8th house is evil. As Jupiter Moolatrikona (Sagittarius) falls in the 5th house, he will produce the effects

of the lord of the 5th predominantly and his effects as the lord of the 8th will be half.

In the dasa of such a planet the effects of both the ownerships will come to pass (good and bad both). The effects of first sign counted from the Lagna will be experienced first and the effects of the other sign will be derived later. This is one view. The other view is that a planet posited in an odd sign will produce the effect of that house first while the one that occupies an even sign will have its effect experienced in the second half of the dasa.

12. The distinction of a house from the Lagna onwards during the dasa period of planets which are very inimical (adhishtatu) of the lord of that house or which occupy houses where there are no benefic dots in their ashtakavargas.

Notes — Suppose, the maha dasa of Saturn is in operation and in the Saturn's ashtakavarga there are no benefic dots in the 5th house. Thus in the dasa and an tar dasa of Saturn, the 5th house will be damaged and produce evil effects. The another view in this regard: Suppose the Lagna is Leo and in the Sun's ashtakavarga there are no benefic dots in Pisces in their dasa and antar dasa will cause physical distress (by damaging the Lagna). According to this view, if in the ashtakavarga of the lord of the house under examination, the planet occupying the sign which has no benefic dots, will harm the house concerned in his dasa and antar dasa.

13. Even if a planet be posited in his sign of exaltation or a friendly sign or be enjoying the six kinds of strength (shadabala), he proves in affliction if he is situated in Bhava-Sandhi (junction of two houses). This must be taken into account while predicting the effects of dasas and antar dasas of planets.

14. In the case of various houses, the planets occupy the exact degrees (Bhava-Madhya) signified by any particular house, produce the full effects of that house. The planets situated in Bhava-Sandhi produce no effects. In the case of planets occupying intermediate positions, the effects must be ascertained by a method of three processes.

15. Ascertainment about his ownself, father, influence, health, vitality and

fortune be made from the Sun. The Moon signifies the native's character of heart, understanding, royal favour, mother and prosperity. From Mars one should ascertain his own courage, disease, characteristic, qualities, younger brothers, lands, enemies and paternal blood relations. Mercury is concerned with learning, relatives in general, discrimination, maternal uncle, friends, and speech.

16. The native should ascertain about his genius, wealth, physical development, sons and knowledge through Jupiter. One should seek the jurisdiction of Venus to know about his wife, vehicles, ornaments, love affairs and pleasures from spouse. Saturn will furnish information about native's span of life, livelihood, the cause of death, his adversity and his servants. Rahu signifies paternal grand-father and Ketu maternal grand-father.

17. The signification of the kanaka of the houses commencing from the Lagna are (1) the Sun, (2) Jupiter, (3) Mars, (4) the Moon and Mercury, (5) Jupiter, (6) Venus, (7) Saturn, (8) the Sun and Jupiter, (9) Jupiter, the Sun, Mercury and Saturn, (10) Jupiter and (11) Saturn.

18. If one is to assess the effects of a planet, he should carefully note in which of the 12 houses beginning with the Lagna, he is posited and whether it is his own sign, his sign of exaltation, his friend's sign or is an inimical sign. According to Satyacharya, the benefics occupying a house promote its growth and the malefics so posited cause the decay of the house. This is reversed in the case of the 6th, 8th and 12th houses.

19. If malefics occupy the 6th, 8th or 12th house from the Lagna, they intensify the evil effects of those houses. Benefics in these houses cause the destruction of these houses. In other words the evil effects arising out of these houses are destroyed.

Notes — Although according to Shri Mantreshwara, the benefics destroy or alleviate the evil effects of the 6th, 8th and 12th houses but being posited there they themselves get afflicted and harm the houses they own and do not produce beneficial results in their dasas and antar dasas.

20. In order to assess or judge the effects of a house in the case of nativity,

that house should be treated as the Lagna and the effects of 12 houses reckoned from there such as, (first form, 2nd wealth) should be examined and declared.

Notes: According to the principle mentioned above if we have to consider about the wife of the son, we will treat the 5th house as Lagna and the 7th house from it, that is the 11th, will signify the wife of the son. Similarly we have to examine about the wife's wealth, the 7th house should be treated as the Lagna and the 2nd from the 7th, that is, 8th house will be the house of wealth for the wife on the same basis about the younger brother's wife we will have to ascertain from the 9th house.

21. In the same manner should the effects of the father, the mother, the brother, the maternal uncle, the son, the husband and the servant be determined by treating the signs occupied by their respective Karakas. The meaning of this is that if the effects of the father are to be determined, the sign occupied by the Sun should be treated as the Lagna and the second from that sign all information of the father's brother and the 3rd about mother's brother and so on. For effects of the mother the sign occupied by the Moon, for the effects of the brother the sign occupied by Mercury, for the effects of the son, the sign occupied by Jupiter, for the effects of wife the sign occupied by Venus, for the effects of servant the sign occupied by Saturn, have to be treated as the Lagna.

22 - 24 From the sign occupied by the Sun one ought to determine the appearance of the father of the native. The father's financial position and renown should be ascertained from the 2nd house from the sign occupied by the Sun. His character, brothers etc., should be examined from the 3rd house from that occupied by the Sun. The 4th house reckoned from the Sun will give information about father's happiness and his mother. The intelligence and tranquility of the father has to be determined from the 5th house, his differences, enemies and disease from the 6th house, his love and passion from the 7th house, his longevity and death from the 8th house, his virtues, wealth, father's father from the 9th house, his professional pursuits from the 10th house, his financial gains from the 11th house and his losses and expenditure from the 12th house from the sign occupied by the

Sun.

In the same manner, all matters relating to the mother and brother should be determined from the signs respectively occupied by the Moon and Mars. From Mercury and other planets the assessment of the 12th house from the signs occupied by them should be similarly undertaken.

25. Thus all details about the father, mother, brother, son etc., of a house should be determined by a reference to the Bhava concerned, its lord and its Karaka. When any house, its lord and its Karaka are all strong, the prosperity of that house is definite.

26. But the others say that the Sun in the 9th, the Moon in the 4th, Mars in the third, Jupiter in the 5th, Venus in the 7th, and Saturn in the 8th will cause distress to the houses concerned.

27. The lord of the Lagna produces effects pertaining to the house with whose lord he is conjoined or the one occupied by him. If the house and its lord be strong good results may be expected from the house. If they are weak the results will be adverse.

28. Whatever houses contain longer number of benefic dots in the Ashtakavarga of the lord of the Lagna and if the lords of the houses concerned were strong and be conjoined with the lord of the Lagna, those house will produce beneficial result. If however, the houses concerned contain lesser number of benefic dotes and their lords be devoid of strength and be associated with the lord of the Lagna, those houses will not produce any benefic results. An Assessment of all the houses should be made in this manner.

29. If a planet owns two signs one of which falls In an asuspicious position from the Lagna and the other in a dusth one (6th, 8th or 12th), and if he occupies the auspicious sign himself he produces good results of the auspicious houses and does not produce any adverse effects of the other signs falling in a dusthana.

Notes—For example—Virgo Is the Lagna. Saturn occupies the 5th house Identical with the sign Capricorn. Although Saturn's other sign Aquarius falls in the 6th house (a dusthan), he will produce good results of the 5th house only and the

native will be blessed with children.

30. The following are the five recognised connections or relations between two planets —

- (1) When they occupy mutually each other's sign.
- (2) When they are conjoined.
- (3) When there is mutual aspect between them.
- (4) When they are in Kendra position with respect to each other.
- (5) When they are in Trikona position with reference to each other.

Thus ends the fifteenth chapter on "The Effects of Bhavas in Phaladeepika composed by Mantreswara.

Chapter 16

General Effects of the Twelve Houses

1. The body of the native is built corresponding to the lord of the Navamsa Lagna or the strongest planet in nativity. His complexion will be according to the lord of the house occupied by the Moon. His body and limbs will be in proportion to the rising sign (Lagna) and other signs which are described as forming the head and other portions of Kalapurusha.

2. If the lord of the Lagna occupies a kendra or trikona, be uneclipsed and in his sign of exaltation or own sign and the Lagna be occupied by benefics, while the lord of the 8th be in a house other than kendra, the native will be long lived, wealthy, praiseworthy, equipped with virtues, honoured by the king, fortunate, possesses beautiful limbs and strong body, fearless, religious minded and having a happy family.

3. If the lord of Lagna be related to an auspicious planet, the native will reside in a good village and amidst noble associations. If the lord of the Lagna be associated with a planet vested with strength, the native will live under the patronage of a renowned king.

When the lord of Lagna be posited in his sign of exaltation, the person will become a king (but he should not be in 6th, 8th, or 12th).

If the lord of the Lagna be in a moveable sign, the native will continue to move from place to place.

If the lord of the lagna be in a fixed sign, the native will live permanently at one place.

If the lord of the Lagna be in a dual sign, the native will live for some time at one place while at other times he will move from place to place.

4. If at birth, the lord of Lagna be with brilliant rays, the native becomes famous. If the lord of Lagna occupies an auspicious position, the native will be happy and prosperous. If, however, the lord of Lagna be placed in a dusthana, be in his sign of debilitation or in the sign of a malefic, the native will be miserable and

live in an undesirable place.

If the lord of Lagna be equipped with strength and be posited in an auspicious house, the native will be happy, valiant, prosperous and will come to power and prominence.

If the lord of the Lagna be devoid of strength, the native will be constantly overcome by calamities, be unhappy and will lead a sickly life.

5. If the lord of the 2nd house be posited in the Lagna while the 2nd house be occupied by benefics, the native will be equipped with the best of qualities, wealth, with a handsome face and farsighted and will have a prosperous family.

If the lord of the 2nd be connected with or related to the Sun, the native will be wealthy and utilise his wealth for the good of the whole humanity.

If the lord of the 2nd be related to Saturn, the person concerned will be bereft of learning or it will be of a very low order.

6. If the lord of the 2nd be connected with Jupiter, the native will be well versed in the Vedas and the sacred scriptures. If Mercury be the Planet so associated, the native will specialise in economics and allied subjects, with Venus as the associate the native will be expert in amorous topics. When the lord of the 2nd is connected with Moon, the person concerned will be clever in some kinds of arts. When connected with Mars, the native will be adept in tasks involving cruelty and he will be a back-biter. If the planet associated with the lord of the 2nd be Rahu, the native will be stammering. If he be Ketu, the person concerned will stammer and speak falsehood.

If malefics occupy the 2nd house, the native will be a fool and without wealth.

7. If the lord of the 3rd and the lord of the Lagna be connected with each other by mutual exchange of places, the native will be capable of performing daring acts, patient, valorous and will be affectionate towards his brothers.

8. If the lord of the 3rd house be equipped with strength, be conjoined with a benefic and the karaka of the 3rd house be also strong and posited in a benefic house, the prosperity of brothers is assured. If, however, the lord of the 3rd and its

karaka be weak and be posited in a dusthana, the result will be destruction of brothers.

9. If the lord of the 3rd house and its karaka (Mars) be posited in odd signs and be aspected by Jupiter the Sun and Mars and the 3rd house also falling in an odd sign, the native will have as many brothers as revealed by the navamsa of both the karaka and the lord of the 3rd house.

10. Hie mother of the native dies soon after his birth if in any nativity, the lord of the 4th and the Moon be posited in dusthana unassociated with and unaspected by any benefics, or be hemmed in between malefics and be associated with or aspected by malefics. Should, however, the above two planets be strong, be associated with or aspected by benefics and a benefic occupies the 4th house, the mother's happiness is assured. Mother will also live happily with benefics be posited in auspicious houses reckoned from the Moon.

11. The native will certainly perform the funeral rites of his mother if —

(1) The lord of the 4th be in the Lagna and the lord of Lagna be in the 4th.

(2) The Moon be aspected by the lord of either the lord of the Lagna or the lord of the 4th house.

The native will be unable to perform the funeral rites of his mother if the planetary dispositions be as under —

(i) If the lord of the Lagna and the lord of the 4th be in the 6th and the 8th with reference to each other or be in each other's sign of depression or inimical sign.

(ii) They may not be connected with each other in any way.

12. Just as the fourth house and its karate the Moon have been assessed for Judging the effects of the fourth house, assessment should be made in the same manner in respect of father, brother, sons etc., by taking into account the circumstances of the house concerned, its karaka planets occupying the house, the lord of the house, connection of the planets with the Lagna and the lord of the Lagna.

Notes — If the Lagna and the lord of the Lagna be strong, there will be good

relations between the 5th house, lord of the 5th house and Jupiter, there will be mutual affection between the native and his sons and the sons will be happy and prosperous. If the lord of the Lagna and the lord of the 5th be mutual enemies and be 6th and 8th to each other and be in each other's inimical sign or sign of debilitation, the effects will be quite the opposite.

13. If the lord of the 4th or Venus be well placed in the Lagna or the 4th house (and be uneclipsed in signs of their debilitation), the native enjoys the honour of riding a palanquin, he becomes 4 lord or a king and acquires gold, valuable ornaments, conch, silk, cow, items of luxuries, elephants, horses, etc.

14. If the lord of the 4th house be In dusthana (6th, 8th or 12th) or associated with the Sun and Mars or the Sun and Mars be in the 4th house, the house in which the native was born will be burnt. If the lord of 4th be in the 4th with Rahu and Saturn, the house will be old and dilapidated. If there will be an inimical planet in the 4th, native's belongings such as cow s, lands vehicles, etc., will be misappropriated by others.

15. If the 5th house be in a benefic sign and in the navamsa of a benefic, the native will be intelligent and open hearted. The same will be the result if the lord of 5th be posited in an auspicious house and has attained Vaisheishikamsa.

16. (1) Malefics in the 6th, (2) the lord of the Lagna in association With or aspected by a strong lord of the 6th. (3) the lord of the Lagna posited in the 6th, (4) the lord of the 6th posited in a kendra house and (5) the lord of the 6th in conjunction with or aspected by malefics, will cause the native immense and constant harrassment for which there will be no remedies.

17. If the lord of the Lagna be much stronger than the lord of the 6th, be in the sign or navamsa of a benefic and be aspected by benefics, and a strong lord of 4th occupies a kendra or trikona, the native will be hale and healthy, will not suffer from any disease and will be fortunate.

18. If the lord of the 6th be in the 6th in his sign of depression, in an inimical sign and eclipsed by Sun's rays, and the lord of the Lagna be stronger than the lord of the 6th with the Sun in the 9th, the native destroys his enemies.

Notes — There is another version of this verse according to which, it will read as (...). If this version is adopted it will mean that instead of Sun being in the 9th, there would be benefic in the 6th.

We would also like to mention that the lord of the 6th in 6th can never be in a sign of depression or an inimical sign. He will always in his own sign. He can, however, be eclipsed by Sun's rays.

19. (1) The house, the lord of which is associated with the lord of the 6th. (2) the house occupied by the lord of the 6th. and (3) the house, the lord of which is posited in the 6th. these will always be inimical to the native.

Notes — For example if the lord of 6th is posited in the 5th, the lord of the 5th is in the 6th or the lords of the 5th and 6th be together in any house, his son will be inimical towards the native.

20. If the 7th house be connected with benefics and the lord of the 7th be well equipped with strength, the wife of the native will be devoted to her husband, will be full of virtues and good qualities and will be blessed with sons (children).

21. If in any nativity the lord of the 8th house be posited in any house other than a kendra and the lord of the 8th be weaker than the lord of the Lagna, the native will be longlived and will be free from all kinds of anxieties, obstacles and miseries.

22. If the Sun or Mars be in the 9th and the lord of the 9th be in a dusthana (6th, 8th or 12th) or be hemmed in between malefics, the father dies soon after the native's birth.

Notes — If the death does not take place immediately, it will take place in the dasa antar dasa of the Sun or Mars.

23. If the Sun in the case of day birth and Saturn in the event of a night birth, be posited in an auspicious position and be connected with the benefics, and the lord of the 9th be strong, the father of the native will be longlived.

24. If the Sun and the Moon be in trine with Saturn and Mars, the native at birth will be abandoned by his parents but if the Sun and the Moon be graced by the aspect of Jupiter, the native will be longlived and happy.

25. If Saturn being lord of the 9th, be in a moveable sign unaspected by benefics and the Sun be in a dusthana, the native (the child born) is brought up by a person other than his father.

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

27. If the 10th house be conjoined with a benefic and the lord of 10th with full strength be posited in a kendra or trikona identical with his own sign or his sign of exaltation, or if the lord of the Lagna equipped with strength be posited in the 10th, the native will be fortunate like a king, will be longlived and widely renowned and will perform virtuous actions.

28. If the 10th house is occupied by the Sun and Mars, the native will be a very influential and mighty personage. If at the same time lord of the 10th be posited in an auspicious position, the person concerned will be capable of accomplishing great undertakings with much valour and heroism. If the 10th house be occupied by benefics he will undertake commendable ventures for the good of the people. But the native will indulge in nefarious activities if the 10th is occupied by Saturn, Rahu or Ketu.

29. Predict the acquisition or gain of articles connected with the (1) house the lord of which is conjoined with the lord of the 11th, (2) the house in which the lord of the 11th be posited and (3) the houses lords of which occupy the 11th.

Notes — For example the lord of the 11th is posited in the 5th, or the Lord of the 5th occupies the 11th, or the lords of the 5th and the 11th are conjoined together, with such disposition of the lords of the 5th and 11th, the prediction should be that there will be gain or acquisition of learning and children and profit in speculation because these are all signified by the 5th house.

30. Predict loss of the articles or significations connected with the (1) house the lord of which occupies the 12th house and (2) the house in which the lord of the 12th be posited.

Notes — For example the lord of the 4th occupies the 12th. This will cause

loss of vehicles and lands etc. If the 12th lord occupies the 5th, there may be loss of children, or loss in speculation etc.

Fructification of the houses

31. The acquisition or success of a house should be declared in the following situations :—

(1) When the lord of the Lagna passes in transit in trikona through the sign or navamsa occupied by the lord of the house.

(2) When the lord of the Lagna passes through that house in transit.

(3) When the lord of the house transits in the sign which is trikona to the sign or navamsa occupied by the lord of the Lagna.

(4) When in course of transit the lord of the Lagna and the lord of the house get conjoined or aspect each other.

(5) When the karaka of the house in course of his transit gets conjoined with the lord of the Lagna or the lord of the sign occupied by the Moon.

Similar assessment should be made from the sign in which the Moon is posited (Chandra lagna).

32. Note the position of the sign or navamsa occupied by the lord of the house under consideration. When Jupiter, in course of his transit, is in trikona to that sign and navamsa, the derivation of the good effects of the house may be expected.

33. When in the course of their transit the lord of the Lagna and the 6th house get into conjunction, the native will overcome his enemies, if the lord of the 6th house is weaker than the lord of the lagna. If the lord of the 6th house is stronger than the lord of the Lagna, quite opposite will be the results.

34. If there be natural or temporal enmity between the lord of the lagna and the lord of a house or they be posited 6th and 8th to each other, enmity or jealousy will arise to the native with the person signified by that house, whenever the lord of the lagna and the house concerned get conjoined in the course of their transits. But if there is natural and temporal friendship between the lord of the lagna and the lord of the house in question, there will be new friendships whenever the two lords

conjoin in the course of their transits.

Notes — See the following horoscope as our example in this horoscope the lord of the Lagna is the Sun and the lord of the 6th is Saturn. Both are natural and temporal enemies and or in the 6th and 8th positions with respect to each other. Whenever the Sun and Saturn conjoin in course of their transits, the native will suffer on account of rivalries and enmities. Also note that the Sun is the lord of the lagna and Jupiter is the lord of the 5th. Both are natural and temporal friends. Good effects of 5th house should be derived when the Sun and Jupiter conjoin in course of their transits.

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35. The success of the house under examination may be declared when the lord of the lagna gets into conjunction with the lord of that house in course of their transits provided that the lord of the house concerned is strong, otherwise the result will be different.

Similar assessment should be made with reference to the sign in which the Moon Is posited (Chandra lagna).

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

Chapter 17

Exit from the world

1. When Saturn in course of his transit passes through the sign and navamsa of the lord of 8th or the 12th with respect of any house, that house would be treated as having been destroyed. The same will happen when Saturn transits houses that are triangular to these two houses.

Saturn as the determinator of death

2. Find out the sign and navamsa occupied by (1) the lord of the 8th house, (2) Gulika, (3) Saturn or (4) the lord of the 22nd decanate (counted from that of the lagna). When in the course of his transit Saturn passes that sign or navamsa or its trikona position, death may take place of the native.

3.-4. The death of the native may take place when Jupiter in course of transit passes through the sign or navamsa occupied by any of the following three planets or their triangular position

- (1) The lord of the decanate that is rising
- (2) The lord of the 8th house
- (3) The lord of the 22nd decanate
- (4) Find out the position of
 - (i) Dwadasamsa sign of the Sun,
 - (ii) The navamsa of the lord of the 8th house
 - (iii) The .navamsa of the lord of the Lagna.

Jupiter or the Sun, when in course of his transit, passes through any of these signs or those triangular to them, the death of the native may take place.

Notes — In the above verses it has been indicated that the death may take place when Saturn, Jupiter and the Sun transit certain positions. This does not mean that death will definitely take place at the time specified as Saturn makes a full round of the Zodiac in 30 years, Jupiter in 12 years and the Sun in one year. The intention of indicating the effects of these transits is that if the time of death may have to be determined during the dasa of a maraka planet, these transits

should be taken into account.

5. The death of the native takes place when the Moon in course of his transit passes the sign occupied by the lord of the 8th or the Sun or a sign triangular to them. All that has been stated in the above verses should be examined with reference to the Lagna as well as the sign occupied by the Moon (Chandra Lagna).

6. Subtract the longitude of Yamakantaka from the longitude of the lord of the Lagna, subtract the longitude of Saturn from that of the Moon. The death of the native will take place when Jupiter in the course of his transit passes through the sign and its navamsa indicated by each of these differences or their trikona position.

Subtract the longitude of Mars from that of Rahu. When Jupiter in the course of his transit passes through the navamsa or the sign thus indicate by the difference, the death of the brother may take place.

7. Subtract the longitude of the Sun from that of the Yamakantaka, the remainder may be marked as (A). When Jupiter in the course of his transit passes through the sign and navamsa indicated by (A) and the trikona position from it, the death of the native's father may take place.

Subtract the longitude of Mandi or Gulika from the longitude of the Yamakantaka. Mark the difference as (A). When Jupiter in the course of his transit passes the sign or navamsa indication or its trikona position, the death of the native's father may take place.

Subtract the longitude of the Moon from that of the Sun and Mark it (B). When Saturn in the course of his transit passes through the sign and or navamsa indicated by (B) or the trikona position from them, the death of the native's mother may take place.

Subtract the longitude of Mandi from the longitude of the Moon and mark it (C). When Saturn in the course of his tranist passes through the sign or navamsa indicated by (C) and the trikona position from them, the death of the native's mother may take place.

8. Subtract the longitude of the lord of the nakshatra fifth from the Janma

nakshatra, the longitude of the Yamakantaka. When Jupiter passes through in course of his transit, the sign or navamsa indicated by the difference or the trikona position from them, the death of the native's son may take place.

Determination of Native's Death

9. Add the longitudes of the Lagna, the Sun and Mandi. Find out the location of the lord of the sign indicated by the result. When Jupiter in the course of his transit passes through the sign so occupied by such lord or the trikona position from it, the death of the native may take place.

10. Subtract the longitude of Saturn from that of Mars. When Saturn in the course of his transit passes through the sign or navamsa indicated by the difference or the trikona position from them, the death of the native may take place.

Add the longitudes of the five upagrahas reckoned from Dhuma. When Saturn in the course of his transit passes through the particular drekkana or the sign indicated by the aggregate, the death of the native may take place.

11. Add the longitudes of the Lagna and Mandi. The rasi and its navamsa indicated by the aggregate will give clue to the particular month and the portion thereof in a year in which the death of the native may be expected to happen (i.e. When the Sun arrives at this particular sign and the particular navamsa thereof, the person will die).

Add the longitude of Mandi and the Moon. The Moon will be posited in the sign indicated by the aggregate at the time of death.

Add the longitudes of the Lagna, Mandi and the Moon. The sign of the Lagna at the time of death, will be indicated by the sum total of the above three longitudes.

12. Find out the navamsa, the Dwadasmsa and drekkana indicated by the longitude of Mandi. The death of the native takes places when —

- (1) Jupiter in course of his transit passes through the above navamsa.
- (2) Saturn in course of the transit passes through the above dwadasamsa.
- (3) The Sun in course of his transit passes through the above drekkana and the Trikona position from it, and the Lagna is the sign occupied by the lord of the

sign denoted by the aggregate of the longitudes of the Lagna (at birth), the Moon and Mandi.

13. Multiply separately the longitudes of Mandi and Saturn by 9. Add both the results. When Saturn in course of his transit arrives at the Sign or navamsa indicated by the aggregate, the death of the native may take place.

14. Subtract the longitude of Yamakantaka from the Longitude of the Lagna. The death of the native will definitely take place when Jupiter in course of his transit arrives at the sign or navamsa indicated by the difference.

15. Add the longitudes of the lord of the 6th, 8th and 12th. The death of the native takes place when Saturn in course of his transit passes through the sign or navamsa indicated by the aggregate or in trikona position to them.

16. Find out the Drekkana of the Lagna and where the lord of that Drekkana is posited. There will be danger to the life of the native when Jupiter in course of his transit passes through this position or its trikona.

When Saturn transits the house owned by the lord of the Drekkana of the 8th house or its Trikona, the death of the native may take place.

17. Find the weakness of the following sets of planets—

(1) The lord of the 8th house from the Lagna and the lord of the 8th house from the Moon.

(2) The lords of the 22nd decanate from the Lagna and the Moon.

(3) The Moon and Mandi.

When Saturn in the course of his transit passes through the navamsa of the weakest amongst them or his trikona, the death of the native may take place.

18. See the navamsa in which the lord of the Lagna is posited. Mark it as (A). Similarly mark the sign of the lord of 8th house as (B). When Saturn in the course of his transit passes through the sign as far away from (B) as is (A) from Aries, the death of the native may take place. This is the view of the learned Astrologers who are also versed in many Shastras.

19. Death may also take place when the Moon in the course of her transit passes through the house occupied by the lord of 22nd decanate counted from that

of the Moon at the time of birth or its trikona position or through the Lagna sign, the 8th house or the 12th house.

20. The death of the native may take place when

(1) The Sun in the course of his transit passes through the sign occupied by the lord of the 8th house.

(2) The Moon in the course of her transit passes through the sign occupied by the Sun or through the nakshatra occupied by the lord of the 8th house.

21. If it is a case of night birth find out in which sign Gulika is posited. The death of the native takes place when Saturn in the course of his transit passes through the trikona position of that sign. In the case of day birth the death of the native may take place when Saturn in the course of his transit passes through the sign 7th to that occupied by Gulika.

22. Add the longitudes of Jupiter and Rahu. The native will face danger of death when Jupiter in the course of his transit passes through the sign denoted by the sum of the two longitudes or its trikona position.

23. The death of the native takes place when Saturn in the course of his transit passes through the house occupied by the lord of the decanate of the 8th house.

The death of the native may also take place when Saturn in the course of his transit passes through the navamsa sign occupied by the lord of the 8th house reckoned from the Lagna.

24. There is likelihood of the death of the native when Saturn in the course of his transit passes through the sign and navamsa occupied by him at birth or its trines.

The same may happen when Saturn in the course of his transit passes through the sign or navamsa occupied by the lord of sign in which the Moon is posited or its trines.

Death of the native may also take place when Saturn in the course of his transit passes through the sign or navamsa occupied by the lord of the 6th from the Lagna and its trines.

25. In the case of a night birth death of the native may happen when Saturn in the course of his transit passes through the sign or navamsa occupied by the Moon or the Mandi.

In the case of a day birth, the death may take place when Saturn in the course of his transit passes through the sign occupied by the Sun or through the 5th, 7th, or 9th from the position occupied by the Sun.

26. Find out how far Mandi is removed from the lord of the 8th house. When Saturn in the course of his transit arrives at the sign so far removed from Mandi, death may take place: So say the revered preceptors.

27. The death will definitely take place when the Sun in the course of his transit passes through the 6th, 7th or 12th house reckoned from Venus: this is the verdict of the preceptors.

28. The death may take place when Saturn, Jupiter Sun and the Moon in course of their transits pass through (1) the house occupied by the lord of the 8th, (2) the house occupied by the lord of the 12th, (3) the house occupied by the lord of the 6th, (4) the house occupied by the 8th house decanate i.e. the 22nd decanate and (5) the house occupied by Mandi.

The same may happen when these in the course of their transits pass through the navamsas of the five planets state above or their trikona positions.

Thus ends the seventeenth chapter on "Exit from the World" in Phaladeepika" composed by Mantreswara.

Chapter 18

Aspects of conjunction of two planets

1. If at the birth of a person the Sun be in conjunction with the Moon, he will be skilled in machine and stone work. If the Sun be in conjunction with Mars, he will be sinful. If the Sun be associated with Mercury, the native will be talented, intelligent, renowned and happy. If the Sun be in conjunction with Jupiter the person concerned will be cruel and will intent on helping others. If the Sun and Venus be together at birth, the native will earn through dancing, singing, by acting in theatre or Cinema or by the use of weapons. If the Sun be in conjunction with Saturn; the native will be skillful in the working of metals or in various sorts of pottery.

2. If the Moon be in conjunction with Mars, the person will be a dealer in hammer, ploughs and similar rough instruments, and earthen pots. He will be disobedient to his mother. If the Moon be associated with Mercury, the person concerned will be soft spoken, will be clever in interpretation (or clever in financial matters). He will be fortunate and famous. When the Moon be in conjunction with Jupiter, the person concerned will be victorious over enemies and fickle minded. He will be head of his family and very wealthy. If the Moon and Venus be together, the person concerned will specialise in weaving, tailoring and dying of clothes. If the Moon be in conjunction with Saturn, the person born will be the son of a woman (widow) who remarried.

3. If at birth Mars and Mercury be associated with each other, the person concerned, will be a dealer in herbs, plants, books, oil and drugs. He will be clever in boxing. If Mars and Jupiter be together he will be administrator of a city or town, or a king or a rich Brahmin. If Mars be with Venus, the person born will be owner of court, a wrestler, one who has affairs with other people's wives, gambler, and clever. When Mars and Saturn be together the native will be unhappy, condemned by all and does not stick to his word.

4. When Mercury be in conjunction with Jupiter at birth, the person

concerned will be an actor, fond of singing and well versed in dancing. When Mercury be associated with Venus, the native will be eloquent in speech, owner of lands and will become head of assembly. If Mercury be conjoined with Saturn, the person will be an expert cheat, and addicted to licentious pleasures.

If Jupiter be in conjunction with Venus the person born will be learned, will possess wealth and wife and will be equipped with noble qualities. If Jupiter be associated with Saturn at birth, the person concerned will be a barber, a potter or a cook.

5. If Venus and Saturn be together, the native will be short sighted. Such a person earns wealth and becomes prosperous through a young woman. He will be well versed in painting and writing.

If more than two planets get Into conjunction in a house, the effects should be declared by taking into account the effects described for the various pairs of planets constituting the Yoga.

Effects of aspects on the Moon

6. If the Moon be in Aries the effects of aspect on her by the Sun, Mars, Mercury, Jupiter, Venus and Saturn will respectively make the native (1) poor, (2) a king, (3) learned, (4) equal to a king, and (6) a thief.

If the Moon be in Taurus and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the native will respectively become (1) a servant, (2) poor, (3) a thief, (4) one revered by all, (5) a King and (6) wealthy.

7. If the Moon be in Gemini and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, he will respectively become (1) poor, (2) dealer in iron instruments, (3) a king, (4) learned, (5) courageous and (6) a weaver.

If the Moon be in Cancer and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the effects will be to make him (1) a victim of eye troubles, (2) a warrior, (3) learned, (4) intelligent, (5) a king (6) one who earns his livelihood by dealing in articles made of iron.

8. When the Moon be in Leo and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the native will respectively become (1) a king, (2) one

well versed in astrology, (3) wealthy, (4) a king and (5) a barber.

When the Moon be in Virgo and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person born will respectively become (1) a king, (2) clever, (3) a king, (4) a commander, (5) a land owner.

9. When the Moon be in Libra and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the result will respectively make the native (1) a wicked person, (2) a rouge, (3) a king, (4) a gold smith, (5) a business man and (6) a back biter.

If the Moon be in Scorpio and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the native will respectively become (1) poor, (2) a king, (3) father or mother of twins, (4) a cloth dealer, (5) one with deformed limbs.

10. If at birth the Moon be in Sagittarius and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the native will respectively become (1) arrogant and proud, (2) a cheat, (3) administrator over many persons, (4) a king, or chief of a group of persons, (5) a supporter of many persons, and (6) stupid.

If at birth the Moon be in Capricorn and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person will respectively become (1) poverty stricken, (2) a king, (3) a king, (4) a king, (5) a learned or wise person and (6) wealthy.

11. If at birth the Moon be in Aquarius and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person born will become (1) one revered by people, (2) witty, (3) a land owner, (4) a king, (5) one popular amongst prostitutes, (6) king of kings.

If at birth the Moon be in Pisces and aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person born will respectively become (1) a wicked person, (2) sinful, (3) intelligent, (4) a king, (5) a learned person, and (6) one intent on finding fault with others.

Effects of the Moon Various Navamsas and of the aspect of the different planets on her in that position.

12. When at birth the Moon be in the navamsa of Mars and be aspected by

the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the native will respectively become (1) a watchman, (2) one fond of killing, (3) one skilled in fighting, (4) a king, (5) wealthy and (6) quarrelsome.

When at birth the Moon be in the navamsa of Venus and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person concerned will respectively become (1) stupid, (2) one addicted to other people's wives (3) a talented poet, (4) a talented composer of poems, (5) one engaged in collecting articles of comforts and luxury, (6) one having illicit connections with women.

13. If at birth the Moon be occupying the navamsa of Mercury and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person concerned will respectively become (1) an actor, (2) a thief, (3) a poet (4) a minister, (5) one versed in singing and (6) skilled in arts.

If the Moon at birth he posited in his own navamsa and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person concerned will respectively become (1) short statured, (2) greedy (3) one who practises penance, (4) one who occupies a high position (5) one who works as a subordinate to a woman, (6) one who keeps himself engaged in his work.

14. If at birth the Moon occupies the navamsa of the Sun and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person will respectively become (1) angry, (2) a favourite of the king, (3) owner of a treasure (wealthy), (4) a holder of a high position, (5) childless, (6) violent and cruel.

If at birth, the Moon occupies the navamsa of Jupiter and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn the person will respectively become (1) renowned for his strength and power. (2) commander, (3) witty, (4) minister (5) free from lust, (6) possessing habits and, nature of old and aged persons (another interpretation of the words ...) has been made as Virtuously disposed.

15. When the Moon occupies the navamsa of Saturn and be aspected by the Sun, Mars, Mercury, Jupiter, Venus and Saturn, the person born will respectively become (1) possessor of limited progeny, (2) unhappy, (3) arrogant, (4) involved in his own work, (5) favourite of a wicked woman and (6) angry.

In the same manner should be predicted the effects resulting from the Sun in the several navamsas being aspected by the Moon and other planets.

16. What has been declared in verses 12-15 as effects of navamsa due to the Moon being posited in the navamsas of the Sun and other planets, should be understood to be the effects derived from the navamsa division. The effects that have been mentioned as resulting from the Moon in the several signs being aspected by the different planets should be applicable in the case of Dwadasamsa also.

17. The good effects declared above will be full or medium or little according as the Moon occupies a Vargottama position, his own navamsa or the navamsa of another planet. In the case of bad effects it will be the reverse. Again, if the lord of navamsa occupied by the Moon be strong, the effects described for the Moon in several signs and aspected by the several planets will be multiplied and only their effects due to the Moon occupying the particular navamsa subject to the particular planetary aspect will come to pass.

Thus ends the eighteenth chapter on "Conjunction of two Planets" in Phaladeepika composed by Mantreswara.

Chapter 19

Dasas and their effects

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

2. Count the stars from Krittika in groups of nine. The planets presiding over the dasas belonging to the nine nakshatras composing each group are respectively the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus and the span of their dasa periods are respectively 6, 10, 7, 18, 16, 19, 17, 7 and 20 year.

Notes — The following table clarifies what has been mentioned above:—

Nakshatra	Nakshatra	Nakshatra	Lord of Nakshatra	Dasa period
Krittika	U. Phalguni	U. Ashada	Sun	6
Rohini	Hasta	Sravan	Moon	10
Mrigasira	Chlutra	Dhanista	Mars	7
Aridra	Swati	Satabhlsha	Rahu	18
Punarvasu	Visakha	P. Bhadra	Jupiter	16
Pushyami	Anuradha	U. Bhadra	Saturn	19
Ashlesha	Jyestha	Revti	Mercury	17
Magha	Moola	Aswini	Ketu	7
P. Phalguni	P. Ashada	Bhara	Venus	10

3. Now is described the method of finding the remainder of the dasa of planet at the time of birth. Find out the nakshatra in which the Moon is posited at birth and for how many ghatikas it will remain after birth in that nakshatra. Multiply those ghatikas by the total period of the dasa and divide it by 60. The quotient will represent the period in years still to elapse. Any remainder remaining may be converted into months by multiplying by 30 and dividing by 60 and so on.

Notes — This is clarified below by an example. Suppose at the time of birth

20 ghatikas were still to elapse in Punarvasu nakshatra. Birth in Punarvasu means that the dasa in operation would be of Jupiter. How much of Jupiter remains at the time of birth.

$$20 \times 16/60 = 16/3 = 5 \text{ years } 4 \text{ months.}$$

There is some difference of opinion between the author of Phala deepika and other authorities about the method of above calculation. Accordingly in Shri Mantreshwara every result is to be divided by 60 but according to other authorities the division should be done by the whole measure.

(1) The generally recognised method

Add the ghatikas elapsed of the nakshatra and those still to elapse. Thus we get the total number of ghatikas of the nakshatra. Mark these ghatikas as 'A'.

Mark the ghatikas still to elapse as (B). Now suppose the birth has taken place in the dasa of Jupiter, then the remainder of the dasa of Jupiter at birth will be calculated as under:

: If in A the dasa period is 16 years

: In 1 it will be — $16/A$

: In B it will be — $(16/A) \times (B/1)$

The result of this calculation will indicate the years, months, days etc., of the remainder of the dasa at birth.

(2) Method of calculation according to Shri Mantreshwar —

$(16/A) \times (B/1)$ years.

The difference is that in this method the total number of ghatikas are not taken into account. 'A' or the total number of ghatikas is always taken as 60. The remainder of the dasa only the basis of 'B'.

This in our view is not correct as the total number of ghatikas are not always 60.

Now-a-days the easiest method of the remainder of the dasa accordingly is based on the longitude of the Moon $3-13^{\circ}-12'$ (Cancer $13^{\circ}-12'$). Cancer is composed of one quarter or $3^{\circ}-20'$ of Punarvasu, four quarters of Ashlesha. As the longitude of $13^{\circ}-12'$ in Cancer, it has passed the fourth quarter of Punarvasu in this

sign and is in Pushyami nakshatra. To find out how much it has moved in Pushyami we will deduct $3^{\circ}-20'$ of Punarvasu from the Moon's $13^{\circ}-12'$. Thus the balance will come to $9^{\circ}-52'$. The extent of the whole of Pushyami is $13^{\circ}-20'$. The lord of this nakshatra is Saturn whose total dasa period is 19 years. Therefore $13^{\circ}-20'$ being equal to 19 years, $9^{\circ}-52'$ will be equal to 14 years 0 months of 22 days. This indicates that the 14 years and 22 days are observed over at birth and that would remain at credit at birth will be 19 years minus 14 years 22 days, that is, 4 years 11 months and 8 days.

All these detailed calculations will be avoided if we obtain the balance of dasa at birth on the longitude by referring to ready made tables in Lahiri's annual Ephemeris.

4. Note the exact position of the Sun in the Zodiac at the time of birth when the Sun in his next round arrives at the same position, it is considered as a solar year, which is also the year taken for Udu adasa system (Vimsottari or naksharta dasa system). By subdividing the same, days are calculated.

5. If the Sun be badly placed at the time of birth, he in the course of his dasa causes quarrels and sudden wrath of the king, the relatives will suffer from disease and the native will be wandering about. There will be intense anguish and danger from concealed wealth. The grain will be in danger of being burnt by fire and wife and sons (children) will be in distress.

6. Acquisition of wealth through cruel deeds, journeys and quarrels, roaming through mountains and maintaining, real, renown success in ventures, severity in temper and nature, devotion to duty and happiness, will be the effects during the Dasa of the Sun if he is well placed.

7. Peace of mind, success in all ventures, acquisition of wealth, good food, gains of wife, sons, clothes, ornaments cows, agricultural land and devotion to Brahmins will be the effects during the dasa of the Moon.

8. The effects of the dasa of the Moon described above will be derived in full if the Moon be endowed with full strength. From the first of Shukla Paksha upto the tenth tithi, the Moon is possessed of medium strength. During this period

the effects will be medium. The ten days after, that is, from the 11th Tithi of the shukla paksha to 5th Tithi of the krishna paksha the Moon is of full strength. Therefore, the good effects from such a Moon will be realised in full.

During the remaining ten days i.e. from the sixth tithi of krishna paksha up to Amavasya the Moon begins to wane and becomes weaker and weaker. Very little good effects will be derived from such a Moon.

9. Effects like acquisition of wealth through fire, fighting etc., gain of money by administering falsehood, cheating and cruel actions, suffering always from bilious complaints, impurity of blood and fever, intrigues with low class women, quarreling with his wife, children, relatives and elders and misery caused by it, and enjoyment of fortune of others, will be experienced in the dasa of Mars.

10. Effects like meeting with friends, happiness, admiration from learned persons, acquisition of fame, beneficence by preceptors, eloquency in speech, helping others, happiness to wife, children, friends and relations are experienced in the dasa of Mercury.

11. Effects like involvement in religious affairs, birth of children or happiness in respect of children, honour from the king, praise by distinguished persons, acquisition of elephants, horses and other conveyances, fulfillment of one's ambitions and cordial relations with wife, children and meeting friends, will be experienced in the dasa of Jupiter.

12. Effects like obtaining of materials and facilities for his sport and happiness, acquisition of good vehicles, cows, precious stones, ornaments, a treasure, enjoyment in association with young women, intellectual pursuits. Journey by sea (or river), conferment of honours by the king and celebration of auspicious functions in the house, will be derived in the dasa of Venus.

13. Effects like his wife and children suffering from gout, rheumatism or similar diseases, loss in agriculture, evil talk, intercourse with wicked women, desertion of servants, separation from wealth, will be realised by the native in the course of the dasa of Saturn.

14. There will be during the dasa of Rahu danger from the king, thief,

poison, fire and weapons, distress to children mental tension, loss of kinsmen, humiliation from low caste people, loss of reputation, failure and losses in all ventures and demotion in status.

15. Rahu's dasa will be full of auspicious effects if Rahu be associated with a benefic or be posited in an auspicious house. The native will enjoy the splendour like that of a king. He will achieve success in all his ventures and will live happily in his house. He will accumulate lasting wealth and his fame will spread far and wide on the Earth.

16. It is the view of those learned in Astrology that Rahu in Virgo, Pisces or Scorpio will give the person concerned during his dasa, honour and happiness, lordship of lands, conveyances and servants. All these will, however, be liable to be lost at the conclusion of the dasa.

17. Effects like danger from enemies, thieves, wrath of the king, fear of injury from weapon, diseases caused by heat, a stigma to family of the native, fear from fire, deportation from the native place as a result of some serious accusation.

Notes — In verses 5 to 17 the effects of the dasa of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn in their usual order have been described in a general way.

Now in verses 18 to 26 the effects of the dasa of all the planets have been described again but they are in the order prescribed under the Vimsottari dasa system.

It appears that the effects given in verses 5-17 are such as could be ascribed to the other dasa systems also.

There are some peculiarities in the Vimsottari dasa system, as the effects of the dasas of planets will be governed by the rules laid down by Parasara. Under these rules the lord of the 11th house (the house of gains) has been termed as papi. Not only that the lord of the 3rd and 6th also have been allotted that same title. The lord of the 3rd is the least papi and the lord of the 11th the biggest papi. Another rule is that if a benefic be the lord of a kendra, he does not produce benefic effects, and if the lord of a kendra be malefic, he does not produce inauspicious effects.

Therefore the effects given in verses 5-17 should not apply to Vimsottari dasa system.

18. General effects like acquisition of wealth through cruel actions or through kings or through fighting, buring in eyes, abdominal and dental disorders, serious trouble to wife and children, loses of servants, and wealth, separation from reverred elders and parents, will be dertvded during the dasa of the Sun.

Notes — In our view these effects will be experienced if the Sun is not auspiciously disposed in any nativity. The Sun will definitely produce very good results, if he is well phased. For example, in an Aries Langna nativity Sun as the lord of the 5th or in Sagittarius Lagna chart Sun as lord of the 9th in the 9th or 10th will raise the native to dizzy heights.

19. The general effects that will be experienced during the dasa of the Moon will be gain of wealth through the mantras (hymns) and the beneficance of deities, Brahmins and the king, acquisition of wife, wealth, and agricultural land, gain of flowers, clothes, ornaments, and objects of enjoyment of various tastes. There will be animosity with wicked people, loss of wealth and suffering from Rheumatism.

Notes — In this verse both auspicious and inauspicious effects have been described of the dasa of the Moon. The good effects should be retained if the Moon be endowed with strength, be auspiciously posited and be lord of a favourable house. The adverse effects will be felt if the Moon be weak or be unfavourably disposed.

20. During the dasa of the Mars there will be, on the part of the native, efforts to earn money through lands, litigation and the king. He will acquire agricultural lands and cattle. There will be enmity with his son and brothers and he will be attached to women of ill fame. He will suffer from impurity of blood, diseases arising from heat and loss through fire. There will also be loss of wealth.

21. General effects like becoming wicked in disposition, suffering from a dangerous disease, destruction of wife and children of the native, fear or danger from poison, distress or trouble from enemies, diseases of the eye and heart, animosity with friends and servants working on agricultural land and animosity

with the king, will be experienced when the dasa of Rahu be in operation.

Notes - Rahu and Ketu are shadowy planets. They are said to give effects according to the houses they occupy according to the planets they are associated with According to Laghu Parasari.

That is, if Rahu or Ketu be posited in kendra or trikona and be connected with the lord of kendra or Trikona, they cause yoga which means they become yogakarakas. Rahu or ketu will definitely produce immensely good results when his dasa be in operation. Lagna Parasari goes to the extent of Saying.

This means that if Rahu and ketu are well placed (i.e. in the langa, the 5th or 9th) give the effects of a yogakaraka planet in the an tar dasa of yogakaraka Irrespective of the fact whether they are connected or not with a yogakarka planet.

See also in this connection what has been said about the effects of Rahu if he is well disposed in verse 15th of this Chapter.

22. Acquisition of new clothes, and such other objects, servants, retinue and similar grandeur, commanding great respect and dignity, birth of children, gain of wealth and friends, receipts of admiration for the eloquence of his speech, will be the good effects when the dasa of Jupiter be in operation. The evil effects of dasa will be separation from elders, ear disease and phlegmatic troubles.

23. The general effects during the dasa of Saturn will be acquisition of wealth consequent of the war or disturbances of the country, acquisition of servants and old women, cattle like buffaloes, and bulls, trouble to wife and children, suffering from windy diseases like rheumatism, gout etc., phlegmatic diseases, piles and burning in hand and feet.

24. During the dasa of Mercury the native will get the benefit of learning from preceptors or will himself become a very learned and influential preceptor. There will be gain of agricultural lands, cows and horses and money from Brahmins. He will get into association with persons of high status. He will worship gods and acquire immense wealth. He will suffer from wind, heat and phlegm.

25. During the dasa of Ketu the native will suffer from sorrow and confusion caused by females, trouble from the rich and loss of wealth. He will do injustice to

others. He will be banished from his country (native place). He will suffer from dental trouble, pain in the legs and phlegmatic troubles.

Notes - Please see our comments under verse 21 about the effects of the dasa of Rahu.

26. Acquisition of wife, jewels, cloths, lustrous gems, concealed treasure, wealth, ornaments, horses, conch, etc., gain of money from trade, agricultural pursuits, export and import of goods, separation from elders (like parents), loss of peace of mind and distress to kinsmen, will be the general effects experienced during the dasa of Venus.

Thus ends the 19th Adhyaya on "Dasas and their Effects" in the work Phaladeepika composed by Mantreswara.

Chapter 20

Effects of Dasas of the lords of houses and their Antar Dasas

1. This Chapter deals briefly with the effects of a planet as a result of his lordship of a house, when he is strong, with the effects when he is weak and consequent effects that one has to undergo under circumstances.

2. When the lagna is endowed with full strength, the native will during the dasa of the lord of the lagna attain a position of eminence in the world and live happily. His body will remain sturdy and healthy and he will have lustre in his face. His prosperity will increase and his life will progress just as the Moon's digits in the bright half of the lunar month.

3. During the operation of the lord of the 2nd house, there will be acquisition of family, good daughters, enjoyment of good food and earning of money through lectures, eloquence of speech and consequent appreciation of the audience.

4. If the 3rd house and its lord be equipped with full strength, during the dasa of the lord of the 3rd house, the native will receive full cooperation from his brothers, he will receive auspicious news, he will have opportunity to exhibit his courage and valour, become commander of an army and will attain honour. He will receive support of the people and will become popular for his good quality.

5. If the 4th house be vested with maximum strength, effects like going good to the relation, success in agricultural pursuits, happy relations with wife, acquisition of a conveyance, agricultural lands, houses, wealth, attainment of a higher status, will be experienced by the native during the dasa of the lord of the 4th house.

6. If the 5th house be bestowed with full strength, effects like birth of a son, happy associations and relationship with kinsmen, becoming minister of a king, conferment of honours, involvement in virtuous actions and praise for it from the people and enjoyment of many kinds of delicious preparations shared with others, will be derived during the dasa of the lord of the 5th house.

7. If the 6th be very strongly disposed, effects like overcoming the enemies

by his valour, remaining free from diseases, being generous and powerful, enjoying his wealth, splendour and prosperity will be realised by the native during the dasa of the lord of the 6th house.

8. If the 7th house be endowed with full strength, during the dasa of the lord of the 7th, the native will acquire new clothes and ornaments and will live happily with his wife. His virility or physical strength will increase and auspicious functions like marriage etc., will be celebrated in his house. He will perform pleasure trips.

9. If the lord of 8th house be vested with full strength, during his dasa period the native will be able to clear all his debts. He will achieve progress in his profession and other activities. All disputes with him will come to an end and he will acquire buffaloes, goats and other cattle and servants.

10. If the lord of 9th house be fully strong, during his dasa, the native will enjoy continuous prosperity, happiness and wealth alongwith his wife, sons, grand children and relations, will perform meritorious deeds and receive royal favour and will be respectful to Brahmins and gods.

11. If the 10th house and its lord have full strength, in the dasa of the lord of the 10th house, the native will succeed in every venture he undertakes, and he will live happily. He will earn name and fame and will attain good reputation. He will involve himself in virtuous actions for which he receives humiliations.

12. In the dasa of a strong lord of the 11th there will be continuous growth in prosperity. He will have meetings with his near relatives and will have the comfort of many servants. There will be domestic happiness and great prosperity.

13. During the dasa of the lord of the 12th, the native will spend extravagantly on good causes. He will perform meritorious acts and thus be free from the evil effects of the sins committed. He will also be conferred royal honours.

14. The good effects described above in verses 2 to 13 are derived only when the lord of the house concerned is auspiciously disposed (not placed in the 6th, 8th, or 12th), is posited in his own sign or in his sign of exaltation or is

retrograde. The effects will be adverse if such a planet is inauspiciously disposed, is in his inimical sign, in his sign of debilitation or is eclipsed by the Sun's rays. Now described below are the effects of the planet (lord of a house), who is not well disposed.

15. When the lord of the Lagna is badly placed, the native will be imprisoned during his dasa. He will lead his life in cognito, will suffer fear, diseases and mental anguish, will participate in funeral rites, will incur loss of position and other misfortunes.

If the lord of the 2nd is in a similar position, the person conscemed during his dasa will behave stupidly before an audience, will not stick to his word or family, write objectionable letters, will suffer from eye troubles, will have a harsh tongue, incur lot of expenditure and will face displeasure of the king.

16. If the lord of the 3rd house be weak, there will be loss of brothers and sisters during his dasa. His work will receive adverse criticism and he will be harassed by secret enemies. The native will suffer from reverse and as a result will be humiliated and lose his pride.

If the lord of the 4th house be weak, during his dasa the mother of the native, his kinsmen and his friends will be distressed. There will be danger of destruction of his house, agricultural lands and cattle and also danger from water.

17. If the lord of the 5th lacks strength and is badly placed, during his dasa, the native will lose a son. He will suffer from aberration of mind, will be a victim of deception and will wander here and there aimlessly. He will suffer from stomach disorders, face wrath or displeasure of king and will feel physically weak.

During the dasa of the lord of the 6th house who is deficient in strength, there will be danger from thieves. He will face poverty, will be overpowered by others and will suffer from diseases, will receive shabby treatment or indulge in undesirable actions. He will serve others and suffer humiliation and loss of reputation. He will have injuries in his body.

18. If the lord of the 7th be weak, during his dasa, the son-in-law of the native will be in distress. The native will make separation from his wife and

something untoward will happen through the opposite sex and he will have affairs with wicked women and will suffer from venereal diseases. He will be wandering aimlessly.

When the dasa of a badly placed and weak lord of the 8th house be in operation, the person concerned will suffer from great sorrow, loss of intelligence, intense sexual desire, jealousy, fainting fits, poverty, fruitless rambling, loss of reputation, sickness and humiliation. Even his life may end during the dasa of such a planet.

19. During the dasa of the lord of 9th house who is weak, the wife and children of the native will be in trouble. He will suffer in many ways due to wrath of deity that had been worshipped formerly. He will indulge in undesirable actions and one of his elder brothers and his father may die and he himself may suffer from penury.

When the lord of the 10th house be devoid of strength, during his dasa, the native will face failure in all his undertakings and he will indulge in wicked actions, he may have to live away from his homeland and may suffer distress on that account. He will have to face untoward happenings and will incur loss of honour.

20. If the lord of the 11th be adversely disposed and be weak, the brother (elder) of the native will be in trouble. His son will be sickly, he (the native) will suffer from misery, deception and ear diseases.

During the dasa of a weak lord of the 12th house, the native will suffer from many diseases, dishonour and slavery. All his wealth will disappear like the (waning) Moon in the dark half of the month.

21. Whatever has been stated in the Chapter 1, whatever has been mentioned as belonging to the presiding planets (Chapter 2), whatever calling is declared appropriate in chapter on profession (Chapter 5), whatever diseases have been described as due to the several planets (Chapter 14), whatever has been said as the effects of the aspect or association with the planets (Chapter 18), or of the presence of planets in houses or of the lords of the several houses or the lord being

associated with others (Chapter 15, 16, 17), all this must be duly assigned to the planets concerned in their respective dasas.

22. If a planet occupies Vargottamamsa he produces very favourable effects in his dasa. Mixed effects are derived in the dasa of a planet who being Vargottama is in his sign of debilitation or is eclipsed by the Sun's rays. Adverse results may be when the dasa of any of the lord of the 6th, 8th or 12th house in the an tar dasa of any of them be in operation. Similar will be the effect of the dasa of the planet posited in the 6th, 8th, or 12th and an tar dasa of any one of them.

23. There will be theft in the house of the native, he will be troubled by enemies and he will suffer great misery, during the dasa of a cruel planet (malefic) and the an tar dasa of any of the lords of the 3rd, 5th or 7th nakshatra reckoned from the Janma nakshatra (natal star). The same will be the results in the dasa of a malefic and in the antar dasa of the lord of the Moon sign or of the 8th house there from.

24. The following dasas will bring misery and trouble :-

- (1) The dasa of Saturn if it is the fourth in the order of main dasas.
- (2) The dasa of Jupiter if it is the sixth
- (3) The dasa of the Mars and Rahu if they are fifth.
- (4) The dasa of a planet who is placed in the last degree of a sign.
- (5) The dasas of the lords of the 6th, 8th and 12th houses.

Notes — If any body is born in the dasa of Mars, Saturn's dasa will be the fourth for him. For one born in the dasa of Venus, Rahu dasa will be fifth and Jupiter's dasa the sixth for him. For one born in the dasa of Ketu, Mars dasa will be the fifth for him.

25. If Mars in an Urdhvamukha sign or in his sign of exaltation be posited in the 10th or 11th house, the native will acquire a kingdom in his dasa. He will become a king and cause destruction of his enemies and will possess many vehicles and a huge army and

26. If Venus be in his sign of exaltation or in his own sign and be posited in the 10th, 11th or the 12th house, uneclipsed and free from the influence of a

malefic, the native during his dasa, will become very wealthy, will be full of glory and splendour and will be endowed with gold and precious stones etc., will be widely praised and enjoy all comforts.

27. All benefics if placed in their sign of debilitation, inimical signs or the 6th or 12th house, they will produce only adverse results while malefic similarly placed will cause miseries during their dasa periods.

28. The native will face danger from enemies, suffer loss of position and earn hostility of persons who had been his friends, during the dasa of a planet and the antar dasa of the planet (1) who is inimical to the lord of the dasa, (2) who is in an inimical sign, (3) one who is posited in the 6th or (4) who is inimical to lord of the lagna.

29. Which ever house counted from the lord of the dasa is occupied by the lord of antar dasa, it is the effects arising from that house during the antar dasa is posited in 6th, 8th or 12th with reference to the lord of the dasa. In other positions the effects will be good.

30. If a benefic or a lord of a benefic house is posited in his sign of exaltation, he produces maximum good effects. The effects will be three-fourth if such a planet be in his Moolatrikona sign. It will be half if he be in his own sign. It will be one-fourth in a friend's sign, very little in his inimical sign and almost nil when it is in his sign of debilitation. In the case of malefics or lords of malefic houses the results will be reversed. When a planet is in combustion its effect will be similar to that in his sign of debilitation.

31. Find out which amongst the following is the weakest — (a) Saturn, (b) Mandi, (c) Rahu, (d) the lord of the 22nd decanate from the lagna, (e) lord of the 8th, (f) lords of the navamsa signs occupied by them. It is the dasa of the weakest amongst them that proves fatal for the native and the death takes place when Saturn in the course of his transit passes through an untoward house (6th, 8th or 12th).

32. See who amongst the following pairs of planets is stronger—(a) the lord of the house occupied by the lord of the 8th house and lord of the navamsa sign

occupied by the lord of the 8th house. And the lord of the 22nd decamate from the lagna and the lord of decanate of the lagna. The death of the native takes place when Jupiter in the course of his transit passes through any of the following places —

(1) the sign occupied by the lord of the 8th house, (2) the navamsa occupied by the lord of the 8th house, (3) in trlkona position to (1) and (2).

33. If Jupiter, the lord of the house occupied by the Moon and the lord of the lagna be posited in kendra at birth, the middle portion of the life will be happy. Planets in shirshodaya, ubhayodaya and prishtodaya signs give their results in the beginning, in the middle and in the end respectively.

34. If the lord of the dasa be endowed with strength at the time of birth passes in the course of his transit through his sign of exaltation, his own sign or a friend's sign, promotes the growth of the house reckoned from the lagna.

Notes — Suppose Rahu is endowed with full strength in a nativity, his dasa is in progress when in the course of his transit he will pass through the 11th house counted from the lagna the native will have gains of wealth. When he passes through the 10th in transit, the native will get promotion in his position. When it will pass through the 9th the native will have dawn of fortune.

35. When a planet who's dasa is in progress be weak at birth, be eclipsed by the Sun's rays, be in his sign of debilitation or be in an inimical sign, he will during the course of transit through any house, cause its total destruction.

Notes — Suppose the lagna is Virgo and Saturn is posited in the 8th house in his sign of debilitation. During the dasa of Saturn, if in the course of his transit he passes through the sign Leo which is an inimical sign identical with the 12th house, the 12th house will produce very evil effects during that period.

36. The effects will be good and auspicious, when in the course of his transit, the Moon passes through (1) the exaltation house of the lord of the dasa, (2) the houses friendly to the lord of the dasa and (3) the 3rd, 5th, 6th, 7th, 9th, 10th and 11th houses reckoned from the lord of the dasa.

Notes — If any person wants, to know whether the Moon will give

auspicious effects on a particular day, he should expect good effects if the Moon is in any one of the positions mentioned above with the lord of the dasa in progress.

37. If a planet whose antar dasa is in operation should on the course of his transit at the time pass through his sign of debilitation, an inimical house or become eclipsed, there will be much misery. Should he pass through his own, exaltation house or be retrograde, the effects will then be good.

38. If the antar dasa of a planet is favourable, the good effects will be experienced when the Sun, in the course of his transit, passes through his sign of exaltation. Similar effects will be derived when Jupiter in the course of his transit passes through that sign of exaltation. As regards the planet whose antar dasa is likely to yield inauspicious or adverse effects, such evil effects will be realised when the Sun in the course of his transit passes through the antar dasa lord's sign of debilitation or inimical sign.

39. Rahu will affect the planet with whom he is associated. That planet through good and auspicious by himself will produce evil effects particularly at the end of his dasa.

Notes — In the example horoscope, Rahu is associated with Venus who is posited in his own sign. Rahu will take over the nature and auspiciousness of Venus and produce effects in dasa or antar dasa according to them. Venus on the other hand will become afflicted and produce evil effects during his dasa or antar dasa particularly at their end.

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40. The 2nd and 7th houses are maraka (death producing) houses. If the lords of these houses or planets posited therein, are powerful they cause death during their dasa. If the lord of the 8th or 12th house be very weak, death is likely to take place in the an tar dasa of any of the two.

41. The dasa of a planet who is lord of a kendra will be adverse if he happens to be a benefic natural benefic and auspicious or favourable if he is a (natural) malefic. The dasa of all the planets who are trikona (1,5,9) will be favourable. The lords of the 3rd, 6th and 11th houses, even if benefics, they will always produce evil effects during their dasas. The lord of the 8th house, if he also is the lord of the lagna will be auspicious and will produce good effects in his dasa. The Sun and the Moon even if they own the 8th house give only good effects. (They do not suffer from the stigma of being lords of the 8th house.) These are the effects of several dasas according to Parasara's opinion.

42. If (1) the lord of a trikona be in a kendra, (2) the lord of a kendra be in a trikona, they will both prove auspicious. If the dasa of one and the an tar dasa of the other be in operation, the effects will be very favourable. They will help each other, cooperate to make the period auspicious.

43. No planet produces good or bad effects to the native in accordance with the house he owns during his dasa and his own antar dasa.

44. Find out what all planets are related (Chapter 25, verse 30) to the particular planet whose dasa is under consideration. Note also the planets if any which are similarly circumstanced (whether for good or bad) i.e. holding a position coordinate to the one under reference. It is only in the antar dasas of these planets that the original planet will in his main dasa manifest his effect.

45. The lords of kendras and trikonas, even if they themselves be capable of causing evil (owing to their having lordships of evil house), become yogakarakas by their mere relationship and make the native prosperous.

Notes — For example for the Aries Ascendant both Saturn lord of the 10th a kendra and also of 11th (for which he becomes a papi) and Jupiter is lord of the 9th a trikona and the 6th a dusthana. But they get related with each other (vide Chapter 15, verse 30) they become yogakarakas and thus auspicious in the nature.

46. If out of the lords of the 5th and 9th any one of them gets related to a strong planet owning a kendra, he becomes a yogakaraka, (capable of promoting the property of the native).

47. If the lord of a kendra be associated with any of the lords of the 5th or the 9th, they both become yogakarakas.

If the lord of a kendra while being related to lord of one trikona, be also related to the lord of the other trikona, a most powerful Raja Yoga will be the result.

Notes — Here it will be relevant to point out that if the same planet owns a kendra and a trikona, he becomes a yogakaraka for that ascendant. For the Taurus Ascendant Saturn is lord of 9th and 10th. Therefore he will be a yogakaraka. For the Cancer and Leo Ascendants Mars owns the 5th and the 10th and the 4th and 9th respectively. Thus Mars is a yogakaraka for these Ascendants. Saturn is a Yogakaraka for the Libra ascendant being the lord of the 4th and the 5th. Venus is yogakaraka for the Capricorn and Aquarius ascendants being lords of the 5th and the 10th and the 4th and the 9th respectively.

48. Though the planets may be themselves (natural malefics) but If they are related to a yogakaraka (planet producing prosperity) good effects will be

experienced by the native during their antar dasas leading him to affluence and happiness.

49. The lord of a trikoria house will during his dasa and the antar dasa of the lord of a kendra will produce good effects. Even if the two planets may not be connected the dasa of one and the antar dasa of the other will be productive of good effects.

50-51. If Jupiter and Venus be lords of kendras, they become powerful to cause evil effects. Should they occupy the maraka houses (2nd and 7th), they become powerful marakas (inflictors of death).

Mercury in this respect is less powerful. The Moon comes next to Mercury.

Malefics when they be lords of kendras, become more and more auspicious in their effects.

52. If Rahu and Ketu occupy a kendra or trikona they become yogakarakas if they get connected with the lord of kendra or trikona.

If Rahu or Ketu should occupy the sign of a benefic which is not an inauspicious house and are not connected with any planet, they produce good effects in their antar dasas.

If Rahu and Ketu are not connected with any planet and are posited in an auspicious house (kendra or trikona), they will produce good effects during their dasa and the antar dasa of a yogakaraka.

54. During the dasa of a yogakaraka planet, the Raja Yoga begins when the antar dasa of karaka planets are in progress. The antar dasas of malefics which succeed them in their turn increase the same.

Notes — Another version of this verse as given by Pt. Gopesh Kumar Ojha in his Hindi translation of Phaladeepika is as under :—

This means that if Raja yoga begins with the antar dasa of a maraka planet, the native gets yogakaraka effects in name only. The real prosperity and glorious effects of Raja yoga evade him.

55. The following planets cause great misery to the native —

(1) The planet posited in the 8th house.

- (2) The planet who aspects the 6th house.
- (3) The lord of the 8th house.
- (4) The planet owning the decanate of the 8th house.
- (5) The planet owning the sign occupied by Mandi.

From amongst the weakest will be capable of causing death of the native during his dasa or antar dasa.

56. The dasa of a planet fallen from exaltation is termed Avarohini or descending, while that of a planet in a friend's house is named Madhya or middling. The dasa of a planet proceeding from his debilitation is called Arohini or ascending. The dasa of a planet that is actually in his depression or inimical navamsa is termed, Adhama or worst

Notes — It has already been mentioned earlier at which degree of a sign a planet is in deep exaltation and what degree of a particular sign the planet is in debilitation. For example the Sun is in deep exaltation at 10 degrees of Aries and he is in deep debilitation at 10 degrees of Libra. During the interval the Sun proceeds from 10 degrees of Libra towards to 10 degrees of Aries and until he reaches there, he will be called Arohi or ascending. But the interval, the Sun after reaching 10 degrees Aries proceeds 10 degrees of Libra and until he reaches there, he will be termed as Avarohi or descending. The effects of the dasa of an avarohi planet are bad, while the effects of an Arohi planet are good. But even if a planet be Avarohi his dasa will be ordinarily favourable if he is posited in his exalted or friend's Navamsa, while even if a planet be arohi. If he be posited in his sign of depression, in an inimical sign, in debilitated navamsa or in an Inimical navamsa, his dasa will be Adhama or adverse.

57. Even if a planet be in his sign of debilitation or in his Inimical sign or be eclipsed by the Sun's rays, his dasa will produce mixed effects, if he occupies an auspicious house or Navamsa and will be capable of giving good effects in the latter half of the dasa.

58. Death of the relative signified by a particular house will take place In the main dasa of the planet in the house 12th to that house or of the planet owning it,

whoever is weaker.

59. If the lord of the dasa in the course of his transit passes through the lagna, the 3rd, the 6th, the 10th or 11th house reckoned from him or If the lord of the dasa comes to the sapta varga places of the lagna, or when a friendly planet or a benefic planet comes to the lagna, the Dasa will prove auspicious at that time i.e. during the periods of transits mentioned above.

60. Note which planet's dasa or antar dasa is in progress and where he is situated in the course of his transit with reference to the natal Moon. The dasa or antar dasa will produce good effects during the periods of the lords of the dasa or in the course of his transit comes to auspicious places with reference to the natal Moon and Dasa effects will be adverse if the lord of dasa comes to inauspicious houses from the position of natal Moon.

61. The Moon produces beneficial effects when in the course of her transit, she passes through (1) the friend's house of the lord of the Dasa (2) the sign in which the lord of the dasa is exalted and (3) houses 3, 5, 6, 7, 9, 10 and 11 from the lord of the dasa.

62. In the favourable positions mentioned in the previous verse, the sign occupied by the Moon should represent some one of the 12 house, lagna, wealth etc., at the time of birth. The one of these favourable positions promotes the prosperity in respect of the house represented by the sign occupied. In the unfavourable positions, the house represented by the sign occupied by the Moon suffers damage.

63. While assessing the various effects in a nativity it is admirable to study the principles laid down in Saravali (by Kalyana Varma), Hora Shastra by Varahamihira and the Nakshatra Dasa. While making such an assessment, careful note should be taken of the planets with reference to the lagna at the time of query or janma rasi (Moon sign) or Lagna at birth. There will not be much difference between the Prasna Lagna and the Janma Lagna in the matter of making predictions.

Notes — Sloka 32. — It may be interesting to note why Jupiter has been

particularly mentioned for causing the death of the person when he transits through the Rasi and the Navamsa occupied by the Lord of the eighth house or its triangular position. The reader will note that Jupiter is the only planet who is exalted in the eighth house from his own sign. It only shows the magnanimity of the planet who is defined to exhibit his full lustre even when he is posited in a bad house as the 8th house. This is because he is a Philosopher.

Sloka 41. — The Sun and the Moon are declared to be auspicious even when they own the 8th house. i.e. for the people born in Makara and Dhanus they are respectively auspicious. This is because the Sun becomes the creator for person born in Makara, while the Moon becomes the owner of the house in which lord of Dhauns (Jupiter) is exalted. It is therefore relevant that both these planets should prove auspicious to persons born in Makara Lagna and Dhanus Lagna respectively.

Sloka 54. — The lord of a Kendra and Kona is termed the Yogakaraka.

Thus ends the twentieth chapter on "Dasas of Bhava Lords and their Bhukties" in Phaladeepika composed by Mantreswara.

Chapter 21

Divisions of a sign

1. In this chapter is explained the method of calculating the antar dasa and pratyantar dasa. There are antar dasas of all the nine planets in a dasa. For example, in the dasa of the Sun there will be the antar dasas of the Sun and all the other planets. The first antar dasa is of the same planet who is the lord of the dasa. For example, in the dasa of Jupiter the order of antar dasas will be Jupiter, Saturn, Mercury, Ketu, Venus, the Sun, the Moon, Mars and Rahu. In the dasa of Venus the order of antar dasa will be venus, the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury and Ketu.

As there are nine antar dasas in a dasa, there are nine pratyantar dasas in an antar dasa. The first pratyantar dasa will be of the lord of antar dasa.

Whatever has been here described as effects of any planet, all this should occur in the planet's dasa, in his antar dasa and in his pratyantar dasa.

2. The period of antar dasa in a dasa should be calculated by the rule of three. Suppose if we have to know the duration of antar dasa of the Sun in the dasa of Venus we should proceed as explained below. In 120 years the Sun's portion is of 6years. In 1 year the Sun's portion will be $(6/120)*1$. Therefore, in 20 years the Sun will have Antar Dasa of $(6*1/120)*20 = 1$ year.

The Sun's dasa is of 6 years and the dasa of Venus is of 20 years. Therefore the figures of 20 and 6 have been taken above. The pratyantar dasa in any case can also be calculated in the same manner. We have found out that in the dasa of Venus the duration of Sun's an tar dasa is 1 year. Now let us find out how much will be the duration of pratyantar dasa of the Sun in his antar dasas.

In 120 years the duration is 6 years

In 1 year it will be $(6*1/120) = 1/20$ years

$(1/20)*360$ days = 18 days.

Thus in the dasa of Venus, the duration of the pratyantar dasa of the Sun in his antar dasa will be 18 days.

These informations are available in readymade tables in the various Panchangas which can be usefully utilised.

Notes — Shri V. Subrahmaniam Sastry has explained the method of calculation as under :—

"Multiply the years of maha dasa by the years of the planet whose antar dasa is required. Divide the period by 120. The quotient will represent the years of antar dasa. Multiply the remainder by 12 and divide the result by 120. The quotient will represent the months, multiply the remainder by 30 and divide by 120. The quotient will give the days and so on. The same process should be adopted for calculating the sub-divisions. In any dasa the order of the antar dasa is similar to that in the dasa of the first antar dasa commencing with that of its lord."

There is an easy method by mean of which the antar dasa can be independently calculated. This may be helpful at times when the antar dasa tables are not readily available.

Multiply the number of years of dasa period of the planet by the number of years of dasa of the period of the planet antar dasa is required. The last figure in the product always represents the decimal of a month and the rest represents the total number of months. Then cutting of the last digit of the product, multiply it by 3 and keep that figure as days. Suppose we want to find out the antar dasa of Mercury in the dasa of Saturn. Multiply the dasa period of Mercury 17 years by that of Saturn viz. 19 years i.e. $19 \times 17 = 323$. By adopting the above method the antar dasa of Mercury will be 32 months and 9 days i.e. 2 years 8 months 9 days.

Effects of antar dasas in the dasa of the Sun.

3. During the antar dasa of the Sun in his dasa. the person born will achieve renown by the beneficence of the king. He will acquire wealth and wander about in mountain and forest regions and will suffer from fever and heat troubles. He may lose his father. Notes — The good effects may be expected when the Sun be well placed and the evil effects will occur when the Sun is adversely posited.

4. Effects like destruction of enemies, relief from distress, influx of wealth, acquisition of agricultural lands, building a house and meeting with friends are the

likely effects to be experienced by the native in the antar dasa of the Moon in the dasa of the Sun. If the Moon be adversely placed the native will suffer from consumption, watery diseases and there will be danger 'for the native.

5. Effects like sickness, loss of position, troubles from enemies, animosity with kinsmen, fear from the king, destruction of wealth and ulcers in the body etc., will be derived by the native in the antar dasa of Mars in the dasa of the Sun.

6. Effects like rise of enemies, enmity with others, loss of wealth, theft, disaster, fear from poison, headache, eye troubles and inclination towards enjoyment of material comforts, will be realised by the native in the antar dasa of Rahu and the dasa of the Sun.

7. Effects like destruction of enemies, influx of many kinds of wealth, regular worship of gods. Brahmin, preceptor, entertainment of kinsmen, ear troubles and diseases like tuberculosis, may be expected by the native in the antar dasa of Jupiter in the dasa of the Sun.

Notes — The evil effects mentioned above should arise when Jupiter be adversely disposed.

8. Effects like loss of wealth, separation from the son, diseases to wife, death of an elderly person (preceptor, father, uncle etc.), excessive expenditure, destruction of clothes and other domestic articles, filthiness, and phlegmatic troubles, will be experienced by the native in the antar dasa of Saturn in the dasa of the Sun.

9. Effects like suffering from cutaneous eruptions, boils, leprosy, jaundice, pains in the waist and stomach, and troubles from all the three humours viz., bile, phlegm and wind, will be derived by the native, in the antar dasa of Mercury in the dasa of the Sun.

10. Effects like loss of freinds, misunderstanding with the members of the family, fear from enemies, loss of wealth, illness of an elderly relation and pains in the leg, severe headache, will be felt by the native in the antar dasa of Ketu in the dasa of the Sun.

11. Effects like headache, disorders of stomach, pain in the anus (piles),

carrying out of agricultural venture, loss of house and wealth, shortage of grain and illness of children and wife, will be experienced in the antar dasa of Venus in the dasa of the Sun.

Effects of antardasa in the dasa of the Moon

12. Birth of daughters, acquisition of clean and bright clothes, meeting with respected Brahmin, happiness to mother and enjoyment of comforts of the couch, will be the likely effects in the antar dasa of the Moon in her own dasa.

13. Bilious troubles, troubles from fire, diseases caused by impurity of blood, distress from enemies and thieves, unhappiness, and loss of wealth, will be likely effects that will be derived by the native, in the antar dasa of Mars in the dasa of the Moon.

Notes - In our view for the Cancer and Leo Ascendant for which Mars is yogakarka, the effects of the antar dasa will be excellent in the matter of acquisition of wealth, growth of prosperity and earning name and fame, if Mars be well disposed in the nativity.

14. Occuring of a severe reproach or fault, increase of enemies, illness of kinsmen danger from thunder storms, lightning and illness caused by food, drink or indigestion, will be the likely effects to be experienced by the native, in the antar dasa of Rahu in the dasa of the Moon.

15. Taking great delight in making gifts and other magnificent actions, conferment of honours by the king, meetings with friends, acquisition of new clothes and ornaments, and enjoyment of all kinds of happiness, will be the likely effects to be derived by the native, In the antar dasa of Jupiter in the dasa of the Moon.

16. Affliction with many kinds of diseases, illness of friend, son and wife and danger of a great calamity or death, will be the likely effects for the native, during the antar dasa of Saturn in the dasa of the Moon.

17. Acquisition at all times of elephants, horses, cows, wealth, ornaments and property, happiness and achievement of self knowledge will be the effects for the native in the antar dasa of Mercury in the dasa of the Moon.

18. Effects like loss of mental equilibrium, danger from water, loss of wealth, kinsman and servants, will be experienced by the native in the antar dasa of Ketu in the dasa of the Moon.

19. Embarkation on the sale or purchase of gold, water conveyances, jewels, women, agricultural products etc., acquisition of children, friends, cattle and grains, will be effects for the native in the antar dasa of Venus in the dasa of the Moon.

20. Honour from the king, commission of valourous deeds, relief from diseases, suffering from diseases caused by bile and wind, victory over enemies and the downfall of the latter, are the likely effects that will be realised by the native in the antar dasa of the Sun in the dasa of the Moon.

Effects of the antar dasas in the dasa of Mars

21. Effects like suffering from diseases arising from the excess of bile and heat, danger of wounds, separation from brothers, animosity with the kinsmen the king, danger from thieves and fire, gain of money from agricultural operations and litigation, will be derived by the native in the antar dasa of Mars in his own dasa.

Notes — In our view the results will be excellent if Mars be yogakarka in any nativity. Mars, if strong, overcomes all opposition but Mars be weaker, be afflicted in any way, the native's enemies gain an upper hand.

22. Effects like danger from weapons, fire, thieves, enemies and king, injury from poison, loss of an elderly relation or preceptor, suffering from diseases in the waist, eyes and head, danger of death (of the native himself) or some calamity, will be felt during the antar dasa of Rahu in the dasa of Mars.

23. Effects like worship of Brahmins and gods, pilgrimage to sacred places and shrines, performance of meritorious deeds, showing hospitality to guests at home, birth of children, acquisition of new friends, suffering from ear troubles in a severe form or from phlegmatic trouble, will be experienced by the native in the antar dasa of Jupiter in the dasa of Mars.

24. Effects like trouble after trouble to children, elderly relations, calamities beyond number, loss of money through enemies, fear of sickness through heat and

wind, loss of wealth and happening of events causing mental distress, will be realised by the native during the antar dasa of Saturn in the dasa of Mars.

25. Harassment by king or governor, enmity with Sudras fear from enemies, and thieves, loss of wealth, destruction of cattle, elephants and horses and association with enemies are the likely effects for the native in the antar dasa of Mercury in the dasa of Mars.

26. There will be danger from thunder bolt, sudden trouble from fire and weapons, banishment from the country, destruction of wealth, or occurrence of death (of the native) or loss of wife, in the antar dasa of Ketu in the dasa of Mars.

27. Defeat in battle, residence in a foreign country, theft, trouble in the left eye, and loss of servants are the effects to be expected by the native in the antar dasa of Venus in the dasa of Mars.

28. Honour from the king, enhancement in glory as a result of victory in battle, acquisition of servants, wealth, grains, women and harem, widening of the scope for livelihood and wealth through daring deeds, are what may be expected in the antar dasa of the Sun in the dasa of Mars.

29. Acquisition of various kinds of wealth, birth of a son, gain of clothes, bed, ornaments, gems and other kinds of property, severance from the enemies, trouble to some elder and suffering from enlargement of spleen and excess of bile will be the likely effects for the native in the antar dasa of the Moon in the dasa of Mars.

Effects of antar dasas in the dasa of Rahu

30. Effects like illness through water and poison, snake bite, cohabitation with another man's wife, separation from or loss of one's near and dear ones, speaking harshly, and mental anguish through wicked people, will be the characteristics of the antar dasa of Rahu in the dasa of Rahu.

31. Happiness, worshipping Brahmins and gods, freedom from diseases, association with a woman with attractive eyes and discussion with leameds about the interpretation of sacred scriptures, will be the main features of the antar dasa of Jupiter in the dasa of Rahu.

32. Disputes with wife, sons and brothers, loss of position, destruction of servants, injury to the body and suffering from diseases due to excess of wind and bile, will be the likely effects for the native, in the antar dasa of Saturn in the dasa of Rahu.

33. Acquisition of wealth and children, association with friends, feeling of inferiority in an acute form, and dexterous handling of adornment and skilful Mercury will mark the antar dasa of Mercury in the dasa of Rahu.

34. Effects like danger from fever, fire, weapons and enemies, suffering from headache, trembling of the body, injury to friends, suffering caused by wounds and poison and animosity with friends, will be experienced in the antar dasa of Ketu in the dasa of Rahu.

35. Acquisition of wife (marriage), enjoyment of cohabitation with wife, acquisition of elephants, horses and land and enjoyment thereof, animosity with kinsmen and suffering caused by excess of wind and phlegm, will be the likely effects in the antar dasa of Venus in the dasa of Rahu.

36. Troubles from enemies, many calamities, troubles from poison and fire, injury from weapons, pain in the eyes, great damage from the king or government and distress to wife and children will mark the antar dasa of the Sun in the dasa of Rahu.

37. Loss of wife, quarrel with other people, mental anguish, troubles to friends, danger from water, loss of agricultural products, wealth, cattle and children will be the likely effects in the antar dasa of the Moon in the dasa of Rahu.

38. Danger from the king, fire, thieves, and weapons, one's own death caused through a terrible disease, loss of position, troubles, from heat and eye troubles, will be the likely features of the Antar dasa of Mars in the dasa of Rahu.

Effects of the Antar dasas in the dasa of Jupiter

39. Dawn of fortune, increase in lustre, reverence from all sides, birth of a son, development of good qualities, honour from the king, association with one's preceptor and pious men and fulfilment of all ambitions, will be the characteristics of the antar dasa of Jupiter in his own dasa.

40. Effects like association with prostitutes, taking alcoholic drinks and such other actions, reaching higher eminence, distress to members of the family and cattle, extravagance, excessive fear, distress to children and eye troubles, will be realised by the native in the antar dasa of Saturn in the dasa of Jupiter.

41. Coming to grief through women, gambling and drinking, sickness caused by the imbalance of three humours viz. bile, wind and phlegm will be the effects according to one school of thought, in the antar dasa of Mercury in the dasa of Jupiter. According to view taken by others during this antar dasa, the native will engage himself in the worship of gods and Brahmins and acquisition of children, wealth and happiness.

42. There will be wounds from weapons, animosity with servants, distress to wife and children, trouble from bilious disorders, separation from elders and other kinsmen and danger to one's own life, in the antar dasa of Ketu in the dasa of Jupiter.

43. Acquisition of wealth, cattle, grains, wife, son, food, drinks, ornaments, beads and articles of domestic use and enjoyment thereof and reverence to gods and Brahmins will be the auspicious features of the antar dasa of Venus in the dasa of Jupiter.

44. Effects like victory over enemies, honour from the king, birth of children and grandchildren, gains of wealth, acquisition of palanquin and horses, and residence in a populous city with all comforts, will be derived in the antar dasa of the Sun in the dasa of Jupiter.

45. Acquisition of many women, gain of wealth, worship of gods and Brahmins, achievement of name and fame, gain from agricultural pursuit, profit in trading and destruction of enemies, will mark the antar dasa of the Moon in the dasa of Jupiter.

46. Satisfying the relatives, addition of wealth from a host of enemies, acquisition of good lands, doing charitable acts, celebrity of power, some injury to preceptor or an elder or a severe hurt to the eye, will be the effects that may be expected in the antar dasa of Mars in the dasa of Jupiter.

47. Distress to or from kinsmen, mental tension, sickness, danger from thieves, illness of a preceptor or an elder, stomach disorders, trouble from the king, increase in troubles from enemies and loss of wealth will be likely results in the antar dasa of Rahu in the dasa of Jupiter.

Effects of antar dasas in the dasa of Saturn

48. Gains in agricultural activities, acquisition of more buffaloes and servants, gain of wealth from a person of Sudra community acquisition of a woman old in age, Increase in sinful deeds and lethargy, will be the effects for the native in the antar dasa of Saturn in his own dasa.

49. Increase in good fortune, honour from the king, victory over enemies, company of females, success and company of friends, suffering from diseases caused by the three humours and sickness to brothers and children, will be the characteristic features of the antar dasa of Mercury in the dasa of Saturn.

50. Suffering from trouble caused by wind and fire, trouble from enemies, constant quarrels with wife and children, danger from snakes and inauspicious happenings will be the effects for the native in the antar dasa of Ketu in the dasa of Jupiter.

51. Effects like happiness from wife, children and friends, Increase of wealth due to agriculture and trade by sea voyages and becoming widely renowned, will be experienced in the antar dasa of Venus in the dasa of Saturn.

52. Death or constant danger from enemies, sickness to preceptor or an elder, stomach disorder, eye troubles and loss of wealth and rains will be the features of the antar dasa of the Sun in the dasa of Saturn.

53. Death of the native or loss of wife, troubles, to friends, danger from diseases arising from water and wind and likelihood of falling sick, will be the effects for the native in the antar dasa of the Moon in the dasa of Saturn.

54. Effects like loss of position, quarrels with relations suffering from fever, trouble from fire, weapon and poison, increase in the number of enemies, trouble from hernia and eye disease, will be derived in the antar dasa of Mars in the dasa of Saturn.

55. Deviating from the path of righteousness, loss of life or danger from diabetes, enlargement of spleen, and a continuous fever or wound, will be the main inauspicious effects in the antar dasa of Rahu in the dasa of Saturn.

56. Taking delight in worshipping gods and Brahmins, enjoyment of living in one's own house with children and substantial increase in wealth and grains, will be the likely effects in the antar dasa of Jupiter, in the dasa of Saturn.

Effects of the Antar Dasas in the Dasa of Mercury

57. Following the path of virtuous, association with the learned, having an unbiased mind of clear intellect, acquisition of wealth through Brahmin, great fame through learning and continuous happiness, will be the effects in the antar dasa of Mercury in his own dasa.

58. Loss of peace of mind as a result of unhappiness, sorrow and quarrels, trembling of the body, association with enemies, and loss of agricultural crops and conveyances, will mark the antar dasa of Ketu in the dasa of Mercury.

59. Worship of gods, preceptors and Brahmins, involvement in charitable and virtuous actions acquisition of clothes and ornaments and meetings with friends, may be expected by the native in the antar dasa of Venus in the dasa of Mercury.

60. Acquisition of gold, corals, horses and elephants and house, comforts of food and drinks and conferment of honour by the king are the likely expectations in the antar dasa of the Sun in the dasa of Mercury.

61. Effects like headache, severe pain in the neck, eye troubles, leprosy, ring worm and danger to life, may be experienced in the antar dasa of the Moon in the dasa of Mercury.

62. Danger from fire, eye troubles, danger from thieves, continuous unhappiness, loss of position and trouble from windy diseases, will be the likely effects in the antar dasa of Mars in the dasa of Mercury.

63. Headache, eye pain, stomach disorder, weakness caused by affliction with consumption or other diseases, destruction of wealth, danger from fire, poison and water and loss of honour or position may be expected by the native, in the

antar dasa of Rahu in the dasa of Mercury.

64. Destruction of enemies, freedom from diseases, success in gaining self knowledge, honour from the king and great interest in penance and religious activities, will be the likely effects in the antar dasa of Jupiter in the dasa of Mercury.

65. Effects like heavy loss of wealth and righteousness, failure in all ventures and diseases arising from wind and phlegm, will be experienced in the antar dasa of Saturn in the dasa of Mercury.

Effects of antar dasas in the dasa of Ketu

66. Quarrels with enemies, misunderstanding with friends, hearing of bad words, troubles from fever and heat, loss of wealth and taking shelter in another man's abode may be expected in the antar dasa of Ketu in his own dasa.

67. Quarrel with a pious man of lore, misunderstanding with wife and kinsmen, birth of a daughter, loss of reputation and humiliation and annoyance from others will be the features of the antar dasa

68. Death of preceptor or an elder of the family, misunderstandings with relatives, trouble from fever, fighting a rebellion for the king, disease caused by phlegm and wind and gain from foreign trade, should be expected in the antar dasa of the Sun in the dasa of Ketu.

69. Sudden gains or loss of wealth, separation from son, a laboured delivery that engenders much sorrow, acquisition of servants and birth of daughter, will happen during the antar dasa of the Moon in the dasa of Ketu.

70. Quarrels with members of family, loss of brothers and danger from thieves, fire and enemies, will be effects in the Antar Das of Mars in the dasa of Ketu.

71. Quarrels on account of enemies, danger from the king, fire and thieves, hearing of harsh words from wicked persons and indulging in acts to cause harm to others, will be the features of the antar dasa of Rahu in the dasa of Ketu.

72. Birth of a very good son, worship of gods, acquisition of wealth and land, receiving of gifts from many places and honour from the king, will be the

effects in the antar dasa of Jupiter in the dasa Ketu.

73. Loss of servants, annoyance from or to others, quarrels with enemies, loss of a limb, loss of position and wealth, should be expected in the antar dasa of Saturn in the dasa of Ketu.

74. Birth of a good son, praise from employer, acquisition of land and wealth, harassment by a chief of enemies and loss of cattle and agriculture, will be the likely effects in the antar dasa of Venus in the dasa of Ketu.

Effects of the antar dasas in the dasa of Venus

75. There will be plentiful acquisition of clothes, ornaments, conveyance, perfumes and the like, enjoyment of the couch, gain of wealth and splendour of the body, in the antar dasa of Venus in his own dasa.

76. Suffering from diseases in the eye, stomach and cheeks, danger from the king and troubles from elder members of the family, will be the likely effects in the antar dasa of the Sun in the dasa of Venus.

77. Injury to nails, head and teeth, diseases arising from wind and bile, loss of wealth, dysentery, consumption and enlargement of the spleen, will be the characteristic features of the antar dasa of the Moon in the dasa of Venus.

78. Pollution of blood, diseases arising from excess of bile, acquisition and accumulation of gold, copper, and land, dedication of a young woman, loss of profession, are the likely effects in the antar dasa of Mars in the dasa of Venus.

79. Acquisition of wealth, birth of a son, speaking good words, reverence to and from members of the family, overcoming the enemy and imprisonment of the latter and injury from poison, fire and thieves, may be expected in the antar dasa of Rahu in the dasa of Venus.

80. Performance of religious duties, worship of gods, association with wife and children and enjoyments derivable from the position of authority, will be the results in the antar dasa of Jupiter in the dasa of Venus.

81. Honour from the citizens, military or police or from the king, acquisition of a good wife, influx of many kinds of wealth and acquisition of items of comfort and luxury, will mark the antar dasa of Saturn in the dasa of Venus.

82. There will be comfort from sons, acquisition of many kinds of properties and wealth, name and fame, conferment of power and authority, destruction of enemies, and suffering from diseases caused by the three humours, viz wind, bile and phlegm, may be expected in the antar dasa of Mercury in the dasa of Venus.

83. Separation from children or loss of children, unhappiness, disease in some limb, lot of suffering through fire, losses and association with prostitutes, will be the main features in the Antar dasa of Ketu in the dasas of Venus.

84. Predictions about the results of dasa and Antar dasas described above, should be made after taking into account the person's status class, occupation, colour, outward appearance and his sense of hearing.

What applies to dasa and antar dasa, should be applicable to pratyantar, sookshma and prana dasa as well.

Thus ends the twenty first chapter on "Sub-Divisions of Dasas" in Phaladeepika composed by Mantreswara.

Chapter 22

Kalachakra dasa

1. (A) Three nakshatras from Aswini, viz. Aswini, Bharani and Krittika comprise of 12 quarters. Aries, Taurus, Gemini and Cancer are the four navamsa of Aswini. Leo, Virgo, Libra and Scorpio will be the four navamsa of Bharani. Sagittarius Capricorn, Aquarius and Pisces will be the four navamsas of Krittika. In this order (Apasavya or Apradakhina order) divide the three nakshatras by the 12 navamsas.

(B) There will be 12 navamsa of three nakshatras from Rohini viz., Rohini, Mrigasira and Aridra counting them in reverse order from Scorpio i.e. Scorpio, Libra, Virgo, Leo, Cancer, Gemini, Taurus, Aries, Pisces, Aquarius, Capricorn and Sagittarius, divide them by the 12 navamsas. Scorpio will be the navamsa of the first quarter of Rohini, Libra will be the navamsa of 2nd quarter of Rohini and so on ultimately finding that in this order Sagittarius will be the navamsa of the fourth quarter of Aridra. (This is known as Savya—reverse, Apradakhina or anticlockwise order).

2. These are the trends of nakshatras reckoned in their order (from Aswini) to be distinguished as Apasavya and Savya. The years assigned to a planet constitute the dasa period of the sign owned by that planet. This is the peculiarity in the Kalachakra system, say the wise.

3. The Sun's dasa period is 5 years (Leo is the sign owned by the Sun, therefore dasa period of Leo will be 5 years). The dasa period of the Moon is 21 years (the dasa of Cancer owned by the Moon will be the same). The dasa of Mars will be of 7 years (the dasa of Aries and Scorpio will be the same). The dasa of Mercury will be 9 years (the dasa period of Gemini and Virgo owned by Mercury will be the same). The dasa of Jupiter will be 10 years (the dasa of Sagittarius and Pisces owned by Jupiter will be the same). The dasa of Venus will be of 16 years (the dasa period of Taurus and Libra owned by Venus will be the same). The dasa of Saturn will be of 4 years (the dasa period of Capricorn and Aquarius owned by

Saturn will be the same). The effects of kalachakra dasa are to be declared on the basis of the sign whose dasa be in progress and its lord.

4. In this kalachakra system consisting of dasas. An tar dasas, etc., I shall now expound the formula for the several nakshatra padas from Aswini onwards. Every such formula consists of nine syllables indicating by their number (as per katapayadi memories) the particular rasyapaharas composing the dasa of the nakshatra pada under consideration and consequently by total life period appertaining thereto by means of the years allotted to the several owners of the signs.

5. For those born in the first pada of Aswini the following will be the 9 dasas (1) Aries-Mars (2) Taurus-Venus (3) Gemini-Mercury (4) Cancer-Moon (5) Leo-Sun, (6) Virgo-Mercury (7) Libra-Venus (8) Scorpio-Mars and (9) Sagittarius-Jupiter.

For those born in the 2nd pada of Aswini, the following will be the 9 dasas (1) Capricorn-Saturn (2) Aquarius-Saturn (3) Pisces-Jupiter (4) Scorpio-Mars (5) Libra-Venus (6) Virgo-Mercury (7) Cancer-Moon (8) Leo-Sun and (9) Gemini-Mercury.

For those born in the third pada of Aswini, the 9 dasas will be as follows — (1) Taurus-Venus (2) Aries-Mars (3) Pisces-Jupiter (4) Aquarius-Saturn (5) Capricorn-Saturn (6) Sagittarius-Jupiter (7) Aries-Mars (8) Taurus-Venus and (9) Gemini-Mercury.

For those born in the 4th pada of Aswini the 9 dasas will be as follow (1) Cancer-Moon (2) Leo-Sun (3) Virgo-Mercury (4) Libra-Venus (5) Scorpio-Mars (6) Sagittarius-Jupiter (7) Capricorn-Saturn (8) Aquarius-Saturn and (9) Pisces-Jupiter.

6. For those born in the first pada of Bharani the 9 dasas will be as follow (1) Scorpio-Mars (2) Libra-Venus (3) Virgo-Mercury (4) Cancer-Moon (5) Leo-Sun (6) Gemini-Mercury (7) Taurus-Venus (8) Aries-Mars and (9) Pisces-Jupiter.

For those born in the 2nd pada of Bharani, the 9 dasas will be as follow (1) Aquarius-Saturn (2) Capricorn-Saturn (3) Sagittarius-Jupiter (4) Aries-Mars (5)

Taurus-Venus (6) Gemini-Mercury (7) Cancer-Moon (8) Leo-Sun and (9) Virgo-Mercury.

For those born in the 3rd pada of Bharani, the 9 dasas will be (1) Libra-Venus (2) Scorpio-Mai's (3) Sagittarius-Jupiter (4) Capricorn-Saturn (5) Aquarius-Saturn (6) Pisces-Jupiter (7) Scorpio-Mars (8) Libra-Venus and (9) Sagittarius-Jupiter.

For those born in 4th pada of Bharani the 9 dasas will be in the following order (1) Cancer-Moon (2) Leo-Sun (3) Gemini-Mercury (4) Taurus-Venus (5) Aries-Mars (6) Pisces-Jupiter (7) Aquarius-Saturn (8) Capricorn-Saturn and (9) Sagittarius-Jupiter.

7. The formula for Aswini and Bharani are described above. The four formulas given for the four padas of Aswini will also respectively apply to the four padas of Krittika in the Apasavya pradakshina triad. Formulas for Rohini and Mrigasira in the Savya triad are stated in the next two verses and the four formulas given for the four padas of Mrigasira should also be used again for the four padas of Aridra.

8. For those born In the first pada of Rohini the 9 dasas will be in the following order (1) Sagittarius-Jupiter (2) Capricorn-Saturn (3) Aquarius-Saturn (4) Pisces-Jupiter (5) Aries-Mars (6) Taurus-Venus (7) Gemini-Mercury (8) Leo-Sun (9) Cancer-Moon.

For the 2nd pada of Rohini the order of 9 dasas will be as follows (1) Virgo-Mercury (2) Libra-Venus (3) Scorpio-Mars (4) Pisces-Jupiter (5) Aquarius-Saturn (6) Capricorn-Saturn (7) Sagittarius-Jupiter (8) Scorpio-Mars and (9) Libra-Venus.

For those born in the 3rd pada of Rohini, the order of the 9 dasas will be (1) Virgo-Mercury (2) Leo-Sun (3) Cancer-Moon (4) Gemini-Mercury (5) Taurus-Venus (6) Aries-Mars (7) Sagittarius-Jupiter (8) Capricorn-Saturn (9) Aquarius-Saturn.

For those born in the 4th pada of Rohini, the order of the 9 dasas will be (1) Pisces-Jupiter (2) Aries-Mars (3) Taurus-Venus (4) Gemini-Mercury (5) Leo-Sun (6) Cancer-Moon (7) Virgo-Mercury (8) Libra-Venus (9) Scorpio-Mars.

9. For those born in the first pada of Mrigasira the order of the 9 dasas will be (1) Pisces-Jupiter (2) Aquarius-Saturn (3) Capricorn-Saturn (4) Sagittarius-Jupiter (5) Scorpio-Mars (6) Libra-Venus (7) Virgo-Mercury (8) Leo-Sun and (9) Cancer-Moon.

For the 2nd pada of Mrigasira the 9 dasas will be as follow (1) Gemini-Mercury (2) Taurus-Venus (3) Aries-Mars (4) Sagittarius-Jupiter (5) Capricorn-Saturn (6) Aquarius-Saturn (7) Pisces-Jupiter (8) Aries-Mars and (9) Taurus-Venus.

For the 3rd pada of Mrigasira the 9 dasas will be in the following order— (1) Gemini-Mercury (2) Leo-Sun (3) Cancer-Moon (4) Virgo-Mercury (5) Libra-Venus (6) Scorpio-Mars (7) Pisces-Jupiter (8) Aquarius-Saturn (9) Capricorn-Saturn.

For the 4th pada of Mrigasira the order of the 9 dasas will be as follow — (1) Sagittarius-Jupiter (2) Scorpio-Mars (3) Libra-Venus (4) Virgo-Mercury (5) Leo-Sun (6) Cancer-Moon (7) Gemini-Mercury (8) Taurus-Venus and (9) Aries-Mars.

Described an order of dasas for the 4 padas of Aswini, BHarani, Rohini and Mrigasira, there are In all 27 nakshatras. For the remaining 23 nakshatras (each has four padas) the order of their dasas will be the same as for the above four nakshatras as explained below:—

(a) The order of the dasas of the four padas of Krittika. Punarvasu, Ashlesha, Hasta, Swati, Moola, Uttarashada, Poorvabhadra and Revati will be the same as for Aswini.

(b) The order of the dasas of the four padas of Pushyami, Chitra, Poorvashada, Uttarabhadra will be the same as for Bharani.

(c) The order of the dasas of the four padas of Magha, Visakha and Sravana will be the same as for Rohini.

(d) The order of the dasas of the four padas of Aridra, Poorva-phalguni, Uttaraphalguni, Anuradha, Jyestha, Dhanishta and Shatabhisha will be the same as for Mrigasira.

10. The initial Mahadasha of a life belongs to the lord of the sign owning the

nakshatra pada occupied by the Moon at the time of birth, being so much of the sign Mahadasha as corresponds to the Ghatikas that yet remain of the nakshatra pada and the order of Mahadashas follows the natural order of the nakshatra pada reckoned from the aforesaid one. This is the opinion, say the sages, held by some learned in Astrology.

11. There are number of formulas each composed of a number of mnemonic syllables, referring to the several nakshatra padas beginning with the first pada of Aswini and giving signs in a certain order. It is with reference to the order of sign in these formulas that the rasi Mahadashas of which a life is to consist should be determined. The Vakyakrama, men of one school say, should be adhered to.

12. In the order of sign Vakyakrama, the function at the end of Cancer, Scorpio and Pisces give rise to (1) Manduka gati, (2) Aswa or Turaga gati and (3) Simhavalokana respectively and the dasas of those intervals cause woeful effects.

13. The sub-period of any of the planets constituting a Mahadasha is thus obtained. Find out the mnemonic syllable (out of the nine syllables) composing a formula whose sub-period is wanted and find out the owner of the sign signified by that syllable. Multiply the number of years assigned to this planet by the number of years fixed for the planet whose Mahadasha is under consideration and divide the product by the total of years constituting the entire Ayus of the formula chakra. The quotient in years etc., will represent the sub-period required.

14. The total number of years indicated by the Sun of nine mnemonical syllables of any formula represent the number In years of Parama Ayus for that formula. Thus the Parama Ayus in years for the 12 Rasiamsas reckoned from Aries in an Apasavya Chakra will be 100, 85, 83, 86 repeated thrice while those for the 12 Rasiamsas reckoned from Scorpio in a Savya Chakra will be the same but in the reverse order, that is 86, 83, 85 and 100 repeated thrice.

Utpanna, Adhana and Kshema Mahadashas

15. Whatever effects have been declared by me in the case of several Mahadashas (dasas), the same should be stated by wise astrologer in the cases of these dasas also.

16. Which is the 5th nakshatra from the Janma nakshatra? The Mahadasha coming from such counting is known as Utpanna Mahadasha. Count the 8th nakshatra from the Janma nakshatra. The Mahadasha commencing from this nakshatra is known as Adhana dasa. Similarly the dasa commencing from the 4th nakshatra from the Janma nakshatra is known as Kshema dasa.

If all, these three dasas operate at the same time (year, month.etc.), that period may cause the death of the native. The third dasa for the Alpayu class, the 5th dasa for the Madhyayu class and the 7th dasa for Deerghayu class are considered as maraka dasas (death inflicting dasas).

Nisarga dasa

17. The years of dasa allotted in Naisargika dasa to the various planets are as follows—The Moon 1 Year, Mars 2 Years, Mercury 9 years, Venus 20 years, Jupiter 18 years, the Sun 20 years, Saturn 50 years. According to Yavanas the Lagna dasa is included in the 50 years of Saturn dasa. This is not accepted by others. A well placed planet in a nativity produces favourable effects while the effects of the one adversely placed will not be auspicious. The dasas play their part in the order given here according to the natural strength of the planets concerned.

Amsa dasa

18. Convert the rasi, degree and minutes into minutes. Divide that by 2400. The remainder indicates the Ayush kala. yielded by the planet. Divide these Ayuskalas by 200. The quotient will represent the number of years. Multiply the remainder by 12 and divide the product by 200. The quotient = months. The remainder should be multiplied by 30 and the product should be divided by 200. Quotient = days. This is the view of Satyacharya. If a planet is in his sign of exaltation or retrograde the years, months and days yielded by him should be trebled. If the planet be in his own navamsa, decanate or Vargottama the years, months and days yielded by him should be doubled. If the planet be in his sign of debilitation or eclipsed, the years, months and days yielded by him should be reduced to half. But this procedure of reduction of the dasa period of eclipsed planets does not apply to Venus and Saturn.

19. When malefic planets occupy the 6 houses counted backwards from the 12th, the whole, a half, a third, a fourth, a fifth and sixth respectively of their Ayurdaya is lost. When benefic planets occupy such positions, the loss is half of that incurred in the case of malefic ones. When several planets are in a house, only the strongest of them causes a reduction in Ayurdaya. All planets except Mars lose a third of their Ayurdaya when in inimical houses. The number of years contributed by the Lagna according to Satyacharya's view corresponds to the number of navamsas that have risen. Even if the Lagna be strong or of medium strength, the same rule holds.

20. The rule of Satyacharya is preferred (to that laid down by Maya or Jeevasarman). But some make the process inconsistent and unwarrantable by a series of multiplications. The dictum of Acharyas (Satya and others) is the following.

(1) When several multiplications crop up, only one that is the niftiest, to be gone through.

For instance when a planet is in his own house, and in his exaltation and in retrograde motion, the Ayurdaya is not to be doubled first and then the result trebled and the second result further trebled. According to the rule, the Ayurdaya should be trebled once for all.

(2) Again, when there are several reductions applicable, only one, that the greatest should be made.

For instance a planet may be in an inimical sign and may be eclipsed by the Sun, it is enough if the reduction by half i.e. Astangata reduction be made.

(this verse is from Brihat Jataka Chapter 13).

Pindayur Dam

21. If the Sun and other planets are in their deep exaltation, the number Pindayurdaya Year allotted them are as follows — The Sun 19, The Moon 25, Mars 15, Mercury 12, Jupiter 15, Venus 21, and Saturn 20. All the reductions should be gone through as before. When a malefic planet is posited in the lagna, take only the degrees, minutes etc., indicating the lagna leaving out the signs.

Multiply the total ayus by this and divide by 300. The whole Ayurdaya should be reduced by this result. If the lagna be aspected by a benefic, the period to be reduced will be only half of the above result. So say those well versed in Ayurdaya system.

22. In the Pindayurdaya system when Amsa (lagna navamsa) is stronger the lagna ayus (or lagna dasa) corresponds to the lagna navamsa. When lagna (sign) is strong, the number of years for lagna corresponds to the number signified by the sign etc., counted from Aries and not the lagna navamsa.

23. The years assigned to the several planets in verse 21 are to be adopted in full when they are in exaltation. When a planet is in his point of debilitation, the period assigned to him is reduced by half; when he occupies an intermediate position, the reduction is to be proportionate, say the wise.

24. The Pindayurdaya system is advocated as the best by Manitha, Chanakya, Maya and others. But Satyacharya has pronounced this method to be faulty and Varahamihira has also made similar pronouncement.

25. Jeevasharma lays down in according with his own doctrine that the maximum period of life given by each planet from the Sun onwards is 1/7th of the maximum aggregate period (120 years and 5 days). In this Ayurdaya also all the reductions are enjoined. The lagna Ayur should be calculated in the same way as in the other system.

26. The full period of life in the case of men has been declared as 120 years (12 x 10) by some. There are others who have stated that the full period will be the time taken by Saturn to make 3 complete revolution (in his orbit). There is a third school according to which the full life period of man is the time taken by the Moon for making 1000 revolutions. But we are of the opinion that the full period of man's life in this kaliyuga is only 100 years as stated in the Vedas.

27. Of the lagna, the Sun and the Moon whichever is strongest will have his dasa first. Then will come the dasa of the planet in kendra and other position. When several occupy any one these positions the preference will be given to the planet who predominates in strength. When they happen to be equal in strength,

that who gives longer period, in years of Ayurdaya will have his turn first. When there is equality even in regard to the number of years of Ayurdaya of the planets, that who rises first after being eclipsed by the Sun, gets his dasa prior to others.

If such planets should, however, chance to have equal strength, equal Ayurdaya and equal rising after their conjunction with the Sun. then the planet which is anterior in the general order of precedence among the significations would rule the dasa in question, and this general order of procedure is usually taken to be (1) the lagna, (2) the Sun, (3) the Moon, (4) Mars, (5) Mercury, (6) Jupiter, (7) Venus and (8) Saturn.

And the strength of any planet for this purpose is obtained by multiplying his position by the distance of the planet from his nearest Bhava-Sahdhi and dividing the product by the distance between the Bhavamsa and one of its Sandhis.

28. Amsayurdaya is to be calculated upon the predominance in strength of the lagna. Pindayurdaya upon the Sun's superiority in strength and Naisargikayurdaya when the Moon's power is strongest. We shall now state what should be done when the three (lagna, the Sun and the Moon) are of equal strength.

29. Add the three Ayurdays and divide the sum by 3. The quotient will be the Ayurdaya required. If only two of them are strong, add the two Ayurdayas and take half the result. When the three planets are all weak, adopt the method advocated by Jeevasharma for finding out the Ayurdaya.

30. Kalachkra dasa system has to be resorted to only when the lord of the navamsa occupied by the Moon is strong. The dasa calculation as per nakshatra method is always considered as the best.

31. The full period of life in the case of man and elephant is given as 120 years and 5 days while in horses it is 32 years. It is 25 years in the case of asses and camels and 24 for bulls and buffaloes. Twelve years are allotted for dogs and 16 years for sheep and like.

32. This Ayus span of life has been declared by wise men with respect to only those who are engaged in the practice of various actions, who keep their senses under control, who eat wholesome diet, who are devoted to the Vedic class

and the gods and who preserve the landmark of character and conduct peculiar to their high family.

Notes — This chapter is based entirely on the translation of this chapter of Phaladeepika by Shri V. Subrahmanya Sastri.

Thus ends the twenty second chapter on "Kalachakra Dasa etc" in Phaladeepika composed by Mantreswara.

Chapter 23

Ashtakavarga

The planets are always round the orbit influencing persons favourably and unfavourably. These influences are known as transit effects. Generally the transit effects are gauged from the sign in which the Moon is posited, for example, there is inauspicious effect of the transit of Jupiter in the 4th house and 6th house from the Moon while his transit to the 5th house from the Moon produces auspicious effects.

In the consideration of transit effects the planet's natal position remains the same. It is only when the transit effects are to be ascertained their present position is taken into account. This information is available in Panchanga or Ephemeris. As has been said above, it is usual to assess the transit effects of a planet from his position from the Moon. The question arises as to whether Jupiter who gives evil effects from his position from the Moon but if Jupiter is well placed from the other planets in the natal chart, will he still produce the same evil effects. Take the reverse of it. Suppose that Jupiter in his transit is at an auspicious place from the natal Moon but is not in auspicious position from the natal Sun, Mars, Mercury, Jupiter, Venus and Saturn and the Lagna. Will the Jupiter be treated as auspicious? The intention of mentioning all this is that there is a system under which the effects of planets are ascertained by the position in transit not only from their position from the Moon but also with reference to the Lagna and all other planets with reference to their placement in the natal chart. This is called the Ashtakavarga System.

Ashtaka means eight. These eight are the Lagna and the seven planets. The planet which is in an auspicious position from more of the eight viz., Lagna and the seven planets, should be considered beneficial in his effects.

1. In order to ascertain the good and bad effects by the several planets in their transit through the signs of the Zodiac, the Ashtakavarga system has been very highly spoken of by the great sages and I now set forth the mode of

accomplishing it. Notes — The meaning of Ashtakavarga is literally the group of 8 things. In other words, it is the combination of the good and bad positions of a planet with respect to the 7 planets and the Lagna (8 things). So is the combination of benefic and malefic dots in a native's chart with reference to these 8 planets (here Lagna is also treated as a planet).

2. In the ancient times the Rasi chakra etc., were drawn on the ground and the places where dots are to be indicated were shown by placing beads but now we use pen and paper and dots are marked at the places where beads are to be placed. Although in the verses the word 'beads' has been used, we in own translation replace 'beads' with 'dots' or bindus.

Draw a horoscope on a paper and place the all seven planets at their appropriate positions. Suppose we have to prepare Ashtakavarga chakra of the horoscopes given below. Rahu and Ketu being shadowy planets have no place in the Ashtakavarga chart. First we will describe how the Sun's Ashtakavarga is prepared.

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			L
MERC	SUN VEN MARS	JUP KETU	

The Sun's Ashtakavarga

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3. With reference to Ashtakavarga the Sun has been declared highly auspicious in 1-2-4-7-8-9-10-11 position from himself. Mark bindus in 3-2-4-7-8-9-10-11 places. The Sun is auspicious in 3-6-10-11 positions from the Moon, in 1-1-2-4-7-8-9-10-11 positions from Mars and Saturn, in 5-6-9-11 positions from Jupiter, in 6-7-12 positions from Venus, in 6-9-10-11 and 12 positions from Mercury and in 3-4-6-10-11-12 from the Lagna. The other positions may be treated as inauspicious.

By marking bindu at the positions we will get the Sun's Ashtakavarga. The total number of bindus is 48 detailed as under — From the Sun 8, from the Moon 4, from Mars 8, from Mercury 7, from Jupiter 4, from Venus 3, from Saturn 8, and from the Lagna 6.

Moon's Ashtakavarga

4. The Moon is auspicious in 3-6-7-8-10-11 positions from the Sun, in 1-3-6-7-10-11 positions from herself, in 2-3-5-6-9-10-11 positions from Mars, in 3-4-5-7-8-10-11 positions from Mercury, in 1-2-4-7-8-10-11 Jupiter in 3-4-5-7-9-10-11 positions from Venus, in 3-5-6-11 positions from Saturn and in 3-6-10-11 positions from the Lagna. The total of the number of auspicious bindus comes to 49 as detailed below : -

From the Sun 6, from the Moon 6, from Mars 7, from Mercury 8, from Jupiter 7, from Venus 7, from Saturn 4 and from the Lagna 4.

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5. Mars is benefice in 3-5-6-10-11 positions from the Sun, in 3-6-11 positions from the Moon, in 1-2-4-7-8-10-11 positions from himself, in 3-5-6-11 positions from Mercury, in 6-8-11-12 positions from Jupiter in 6-8-11-12 portions from Jupiter, in 6-8-11-12 posidonsfrom Venus, in 1-4-7-8-9-10-11 positions from Saturn and in 1-3-6-10-11 positions from the Lagna.

Mars Ashtakavarga

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0000			L 00000
00	00	0000	0000

The total number of benefic bindus received by Mars are 39 as detailed below. From the Sun 5, from the Moon 3, from himself 7, from Mercury 4, from Jupiter 4, from Venus 4, from Saturn 7, and from the Lagna 5.

Mercury's Ashtakavarga

6. Mercury is benefic in 5-6-9-11-12 places from the Sun, in 2-4-6-8-10-11 places from the Moon, in 1-2-4-7-8-9-10-11 places from Mars, in 1-3-5-6-7-10-11-12 places from himself, in 6-8-11-12 places from Jupiter, in 1-2-3-4-5-8-9-11 places from Venus, in 1-2-4-7-8-9-10-11 places from Saturn and in 1-2-4-6-8-10-

11 places from the Lagna.

The total number of benefic bindus received by Mercury is 54 detailed as under:

0000	0000	000 000	0000
0000			0000
0000			L 00000
00000	00000	0000	00000

From the Sun 5, from the Moon 6, from Mars 8, from himself 8, from Jupiter 4, from Venus 8, from Saturn 8 and from the Lagna 7.

7. Jupiter is benefic in 1-2-3-4-7-8-9-10-11 places from the Sun, in 2-5-7-9-11 places from the Moon, in 1-2-4-7-8-10-11 places from Mars, in 1-2-4-5-6-9-10-11 places from Mercury, in 1-2-4-5-6-9-10-11 places from himself, in 2-5-6-9-10-11 places from Venus, in 3-5-6-12 places from Saturn and in 1-2-4-5-6-7-9-10-11 places from the Lagna.

The total number of benefic bindus received by Jupiter is 56 as detailed below.

From the Sun 9, from the Moon 5, from Mars 7, from Mercury 8, from himself 8. from Venus 6, from Saturn 4 and from the Lagna 9.

Jupiter's Ashtakavarga

000	00000	00000	0000
000			0000
00000			L 00 00000
000 000	00000	00	0000 000

8. Venus is benefic is 8-11-12 places from the Sun, in 1-2-3-4-5-8-9-11-12 places from the Moon, in 3-4-6-9-11-12 places from Mars, in 3-S-6-9-11 places from Mercury, in 5-8-9-10-11 places from Jupiter, in 1-2-3-4-5-8-9-10-11 places from himself, in 3-4-5-8-9-10-11 places from Saturn and in -2-3-4-5-8-9-11 places from the Lagna.

Thus the total number of benefic bindus received by Venus is 52 as detailed below;

Ashtakavarga of Venus

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000 000			00000
0000			L 00000
000	0000	00000	0000

From the Sun 3, from the Moon 9, from Mars 6. from Mercury 5, from Jupiter 5, from himself 9. from Saturn 7 and from the Lagna 8.

Saturn's Ashtakavarga

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000			
000			L 00 00000
	000	0000	000 000

9. Saturn is benefic in 1-2-4-7-8-10-11 places from the Sun, in 3-6-11 places from the Moon, in 3-5-6-10-11-12 places from Mars, in 6-8-9-10-11-12 places from Mercury, in 5-6-11-12 places from Jupiter, in 6-11-12 places from Venus, in

3-5-6-11 places from himself and in 1-3-4-6-10-11 places from the Lagna.

Thus the total number of benefic bindus obtained by Saturn is 39 as detailed below :

From the Sun 7, from the Moon 3, from Mars 6, from Mercury 6, from Jupiter 4, from Venus 3, from himself 4 and from the Lagna 6.

Note - In the above Ashtakavargas where the benefic bindus have been marked the planet will produce good effects while transiting the house concerned. It will produce evil effects when transiting the houses without benefic Bindus. For example, when Saturn in the course of his transit passes through 1-2-4-7-8-10-11 places from the Sun, he produces benefic effects. In the example horoscope, the Sun is in Scorpio, therefore, from the Sun 1 Scorpio, 2 Sagittarius, 4 Aquarius, 7 Taurus, 8 Gemini. 10 Leo and 11 Virgo are favourable places for the transit of Saturn. He will not produce benefic effects while transiting other places viz, Aries, Cancer, Libra, Capricorn and Pisces. The same should apply to the other planets including the Lagna. The number of benefic bindus has also its significance.

The planet will produce full benefic effects while passing through the house with 8 benefic bindus. He will produce adverse effects where there are no benefic bindus. When there are four benefic bindus. In respect of four planets, the effects will be benefic and in respect of the other four, the effects will be adverse (8th include the Ascendant). In the Ashtakavarga of Saturn shown above, there are seven benefic bindus in Leo. That sign proves adverse from Venus for the transiting Saturn. It will be seen from the example birth chart that Venus is in Scorpio and from him the benefic places for Saturn are 6-11-12. Leo is 10th from Scorpio. It is on this account in the Saturn's Ashtakavarga he acquires 10 benefic bindus, as these are benefic dots for the transiting Saturn from the Sun, the Moon, Mars, Mercury, Jupiter, Saturn and the Lagna. Quite good results will accrue because of 7 bindus. The sign which contains only 1 benefic Bindu, the Saturn while in transit to that sign will produce very adverse effects. Medium effects may be expected in case of 4 benefic bindus. Increasingly good effects may be expected when there are 4 or more benefic bindus and increasingly bad effects from signs

containing less than 4 bindus.

10. As explained in the notes above the planets produce good or bad effects as the case may be, which ever may preponderate in the Ashtakavarga calculations from the signs they occupy at the time of birth; but two things are to be kept in mind - (a) If a planet in course of transit passes through his own sign, his sign of exaltation, his friend's sign or an upachaya house, he causes reduction in the evil effects and enhancement of the benefic effects.

Notes — For example in course of his transit a planet in his own sign, sign of exaltation, friend's sign or upachaya house, which contains only 3 benefic bindus the bad effects will be substantially neutralised. If there be 5 benefic bindus, the auspicious results will be enhanced.

(b) If a planet in course of his transit passes through his sign of debilitation, enemy's sign or Anupachaya, producing evil effects because of insufficient benefic bindus, these effects will be enhanced by such a transit. If there are adequate number of benefic bindus or more expected to produce good effects, these good effects will be reduced by such a transit.

11. When all the Ashtakavargas have been prepared it should have been seen how many bindus the various signs contain. The native may suffer loss of his life if the particular planet in course of his transit passes through with no bindu. The effects according to the author in accordance with the number of bindus will be as under :—

1. Bindu	Destruction or loss
2. Bindus	Expenditure
3. Bindus	Fear
4. Bindus	Accomplishment of the desired object
5. Bindus	Acquisition of a beautiful wife
6. Bindus	Gain of wealth or property
7. Bindus	Acquisition of a kingdom or high government position.

12. The various signs occupied by the planets at the time of birth should be treated as Lagnas and benefic bindus should be compounded in 8 ways due to the

countings by houses from the each of the seven planets and the Lagna and effects should be assessed of the various houses counted from that planet on the basis of bindus they contain.

Notes — For example in the Sun's Ashtakavarga, the Sun is in Scorpio. According to the author this should be treated as the Lagna as shown below:

When the Sun in the course of his transit passes through a house containing 4 or more bindus, benefic effects may be expected. Thus when the Sun transits Taurus which contains 7 bindus, excellent results will be produced in respect of that house (which counted from the Sun will be the house of marriage conjugal life etc.). There is only one bindu, in the house 5th from the Sun. The transit of the Sun to that house will cause trouble in respect of children, stomach, disorders, mental worry etc.

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00000			0000
000			00000
0000	L 00000	0000	000

13. This verse explains as to when a planet will reduce good or bad effects of a house according to the number of bindus it contains.

Note the sign and navamsa occupied by a planet at birth. When the planet in the course of his transit passes through so much distance in that house, he produces the effects of that house good or bad as the case may be.

Note — For example in the example horoscope the longitude of Jupiter is 14 degrees. In the Jupiter's Ashtakavarga, Virgo centals 7 bindus. Jupiter in the course of his transit to Virgo will produce good effects due from the number of bindus when he has traversed 14 degrees in that sign.

14. After the preparation of the Ashtakavarga of any planet, it should be seen which house contains the highest number of bindus and what house it is from the house occupied by the karaka planet which is to be treated as the Lagna or the first house. When a planet — malefic or benefic in the course of his transit passes through that house, he enhances its good effects. The reverse will be the case when the planet in the course of his transit passes through a house containing few or no benefic bindus.

15. When a number of planets in course of their transits pass through a house containing a good number of benefic bindus in the Ashtakavarga of a planet, they produce substantially good results of the house, the counting being reckoned from the house occupied by the karaka planet whose Ashtakavarga is under consideration. The previous verse gives the time of position of benefic bindus in a house. We give below the Prastar Ashtakavarga of Saturn

Ashatakavarga chakra of Saturn

	ARS	TRS	GMN	CR	LEO	VRG	LBR	SCP	SAG	CAP	AQR	PSC
Saturn			0		0	0					0	
Jupiter					0	0					0	0
Mars	0				0	0	0			0		0
Sun		0	0		0	0		0	0		0	
Venus	0	0				0	0					
Mercury		0		0	0	0	0	0				
Moon		0			0					0		
Lagna		0	0		0		0	0		0		
	2	4	3	1	7	6	4	3	1	3	3	2

Saturn remains In a sign for 2 1/2 years. When will he produce his good or bad effects. One way to find out this has been given in verse.

16-19. To ascertain the same draw a table of 96 squares and suppose we have to find out the effects of Saturn's transit, prepare a table for Saturn as given above. It has been stated that in preparing Saturn's Ashtakavarga benefic bindus will fall in 1-2-4-7-10-11 house from the Sun. The Sun is in Scorpio, so from Scorpio the 1-2-4-7-10-11 houses will fall in Sagittarius, Aquarius, Taurus, Gemini, Leo and Virgo. Put benefic bindus in these places. Similar benefic bindus

should be placed. Saturn Ashtakavarga has to be prepared in this manner.

Divide sign into 8 divisions. Each division will be of 3 degrees and 45 minutes. Whatever be the sign the first division belongs to Saturn. Thus Saturn is the lord of the first division of 3 degrees and 45 minutes. The 2nd, 3rd, 4th, 5th, 6th 7th and 8th divisions are owned by Jupiter, Mars, the Sun, Venus, Mercury, the Moon and the Lagna. This is why in the above Saturn's Ashtakavarga the order of planets in the table is Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon and the Lagna. It will be seen that in Leo there are benefic bindus of Saturn, Jupiter, Mars, the Sun, Mercury and the Lagna. When Saturn in the course of his transit passes through these divisions, benefic effects will be produced. There will be adverse effects when Saturn passes through the division of Venus because his division is devoid of benefic bindus

This is the sense of the verses 16-19.

20. The Sarvashtakavarga containing the results of Ashtakavargas of all the planets is prepared by putting in each sign the sum total of all the figures in the seven Ashtakavargas. If a sign contains figures exceeding 28, the results of the transit in that sign will be auspicious. If the number of figures be less than 28, it should be understood that effects of transit of planets in the sign will produce danger or sorrow, the intensity of diversity being in proportion in the number.

Notes — We would better clarify this how the sarvashtakavarga is prepared. In accordance with the example the Ashtakavargas of the Seven planets, show the benefic bindus as under:—

1	3	7	4
5	The Sun's Ashtaka- varga		4
3			5
4		4	3

	4	5	4
3	The Moon's Ashtaka- varga		4
6			6 L
3	1		6

2	4	4	3
3	Mars Ashtaka- varga		2
4			5
2	2	4	4

4	4	5	4
4	Mercury's Ashtaka- varga		4
4			L 5
5	5	4	6

3	5	5	4
3	Jupiter's Ashtaka- varga		4
5			7
6	5	2	7

3	4	3	6
6	Ashtaka- varga of Venus		5
4			5L
3	4	5	4

2	2	4	3
3	Saturn's Ashtaka- varga		1
3			7L
1	3	4	6

19	26	33	28
----	----	----	----

27	Sarvashta- kavarga		24
29			40L
24	25	26	36

21. There are two principles laid down in this verse —

(1) If in the auspicious houses reckoned from the Moon, there be more than 28 benefic dots, such houses flourish, the houses are harmed if the benefic dots be less than 28.

(2) Note which houses reckoned from the Moon are occupied by benefic planets. If there be more than 28 benefic dots in such houses, their effects get promoted. The effects of the houses will cause damage if the benefic dots be less than 28.

22. The Ashtakavarga figures are to be computed according to rules prescribed in this chapter with respect to the positions of planets (existing) at the time of birth of any person, is that particular rasi, month, hour etc. signified by the sign containing the greatest number of benefic dots, one ought to get performed anything auspicious when the planets concerned transit those houses.

23. The effects of the house will be promoted even if it be occupied by a malefic if such a planet be in his own house. If a planet be in his sign of debilitation or in his enemy's house, the house occupied by him will be damaged.

24. If a benefic planet happens to own a dusthana (6th, 8th, 12th) will destroy the house occupied by him even if he may be occupying his sign of exaltation. A malefic in exaltation will do good to the house occupied by him if he happens to own good houses.

Thus ends the twenty third chapter on "Ashtakavarga" in Phaladeepika composed by Mantreswara.

Chapter 24

Effects of Ashtakavarga according to Horasara

Note — Horasara is a recognised work on Hindu Astrology written by Prithuyasas, son of Varahamlhira. Its English translation done by Mr. R. Santhanam has been published by Ranjan Publications, the Publishers of this book.

1. The 9th sign reckoned from the sign occupied by the Sun is called the house of lather. Multiply the benefic bindus in that house by the figure denoting the Sodhyapinda

Note — After the trikona and ekadhipatya reductions have been made in any Ashtaka Varga, the sum-total of all the remaining figures is called the sodhyapinda in that Ashtakavarga (vide verse 3 infra).

2. The figure so arrived at should be divided by 27. When Saturn passes through the nakshatra represented by treat figure, in course of his transit, something untoward will happen to the father of the native.

3. Or when Saturn in the course of his transit passes through the nakshatra in trine to the nakshatra aforesaid, the death of the father or a similar elderly relation may be expected. The sum-total of the figures remaining after the 2 reductions is known a sodhyapinda.

4. The death of the father takes place in the dasa of the lord of the navamsa in which the lord of the 4th house is posited. The same may happen to the father or a similar elderly relative of the native in the dasa of the lord of the 4th house.

5-6. Add 8 to the sodhyapinda of the Sun's Ashtakavarga and divide the figure so arrived at by 12. When the Sun passes in the course of his transit through the sign represented by the remainder (counted from Aries) or its triangular sign, the death of the father may be expected. A wise man should thus fix up with the helptof all the other planets the demise in other cases.

7. Multiply the number of benefic bindus in the sign 4th from the Moon. In the Ashtakavarga of the Moon, by the figure of the sodhyapinda in the Ashtakavarga of the Moon. Divide the product by 27. When Saturn in the course of

his transit passes through the nakshatra represented by the remainder (counted from Aswini) or its triangular nakshatra, the death of the mother may be expected.

8. Note the position in navamsas of the lords of the 4th and the 8th houses from the Moon. The death of the mother of the native takes place, when the Sun in the course of his transit passes through a position triangular to those, the death of the mother may be expected.

Note the position of the navamsas of the lord of the 4th and the 8th houses from the Lagna. The death of the father takes place when the Sun in the course of his transit passes through a position triangular to these navamsa signs.

9. In the Ashtakavarga of Mars, note the number of benefic bindus in the sign 3rd to the sign occupied by Mars. The native will have the same number of brothers.

In the Ashtakavarga of Mercury, note the number of benefic bindus in the house 4th to that occupied by Mercury. The native will have the same number of relations or maternal uncles.

10. In the Ashtakavarga of Jupiter, the number of children will be the same as the number of benefic bindus in the house 5th to that occupied by Jupiter. From that number take away as many benefic bindus of planets as are occupying inimical or depression houses. The remainder will represent the number of children the native may expect.

11. In the Ashtakavarga of Jupiter add up all the benefic bindus remaining after the trikona and ekadhipatya sodhana and from this sum deduct the number of bindus in the malefic signs. The number of the children the native will have will be represented by the remainder.

12. In the Ashtakavarga of Venus note the sign containing the largest number of benefic bindus. If the wife of the native be born in the direction of the quarter indicated by that sign, increase of progeny through her is assumed. If the number of benefic bindus be meagre, wealth or progeny through her will be poor.

13. In the Ashtakavarga of Saturn, multiply the sodhyapinda figure by the number of benefic bindus in the house 8th from the Lagna and divide the product

by 27. The death of the native may be expected when Jupiter or Saturn In the course of his transit passes through the nakshatra (counted from Aswini) indicated by the remainder.

14. In the Ashtakavarga of Saturn add up the number of benefic bindus in the houses from the Lagna to that occupied by Saturn both Inclusive. In the same way add up the benefic bindus in the houses from Saturn to the Lagna both Inclusive. The years indicated by these figures will bring distress, danger or disaster to the native.

15. The figure Indicating the sodhyapinda In the Ashtakavarga of Saturn be multiplied by the figure indicated by the number of benefic bindus in the 8th house form the Lagna. Divide the product by 27. The figure so arrived at will indicate total number of years of the longevity of the native. The time of death may be determined according to principles already described (see verse 13).

Tiikona sodhana

16-17. Note — Now we come to the method of working out trikona sodhana. This, is an important part of the ashtakavarga scheme. Before we come to what Shri Mantreshwara has said about it, we will acquaint the readers with some points which will facilitate the clear understanding of the trikona sodhana.

Aries, Leo and Sagittarius are triangular signs: The other triangular signs are Aries, Virgo and Capricorn; Gemini. Libra and Aquarius and Cancer, Scorpio and Pisces.

We have already described how the Ashtakavarga is prepared there are seven Ashtakavargas viz., those of the Sun, the Moon, Mars. Mercury, Jupiter and Saturn. Trikona sodhana (rectification) is carried out in all the seven Ashtakavargas. For example, if we have to carry out trikona sodhana of the Sun's Ashtakavarga, we should note the number of benefic bindus in all the three triangular signs — Aries, Leo and Sagittarius.

There are 3 benefic bindus in Aries, 5 in Leo and 4 in Sagittarius.

There is great difference of opinion amongst the ancient learneds about the method of trikona sodhana. They are given below:

(1) The first view is that amongst the three signs deduct the figure of least number of bindus in a sign from the figures of bindus of the other two signs. In the Sun's Ashtakavarga Aries has 3 bindus, Leo 5 and Sagittarius 4. Amongst these three signs Aries has the least number of bindus. Deduct this from the figures of Leo's bindus viz., 5 i.e. $5-3=2$. Similarly deduct 3 from 4 the figure of bindus of Sagittarius, that is $4-3=1$. In Aries there will be $3-3=0$

Similarly in the next set of triangular signs Taurus, Virgo and Capricorn, Taurus has 7 bindus, Virgo 3 and Capricorn 3. Virgo and Capricorn has the least number of bindus. Thus as result of trikona sodhana Taurus will have $7-3=4$ bindus, Virgo $3-3=0$ bindus and Capricorn $3-3=0$ bindus.

As regards Gemini, Libra and Aquarius, Gemini has 4, Libra 4 and Aquarius 6 in the Sun's Ashtakavarga. Gemini and Libra have the least number of bindus. Therefore as a result of trikona sodhana Aquarius will have $6-4=2$, Libra $4-4=0$ and Gemini $4-4=0$ bindus.

SARVASHTAKAVARGA

Sun	3	7	4	4	5	3	4	5	4	3	5	1	48
Moon	4	5	4	4	6	6	3	1	3	6	3	4	49
Mars	4	4	3	2	5	4	4	2	2	4	3	2	39
Mercury	4	5	4	4	5	6	4	5	5	4	4	4	54
Jupiter	5	5	4	4	7	7	2	5	6	5	3	3	56
Venus	4	3	6	5	5	4	5	4	3	4	6	3	52
Saturn	2	4	3	1	7	6	4	3	1	3	3	2	39
Total	26	33	28	24	40	36	26	25	24	29	27	19	337

In the fourth set of triangular signs in the the Sun's Ashtakavarga, Cancer has 4, Scorpio 5 and Pisces 1. Pisces has the Least number of bindus. Therefore as a result of trikona sodhana. Cancer will be $4-1=3$, Scorpio $5-1=4$ and Pisces $1-1=0$ bindus.

Thus the following principles are to be observed in trikona sodhana:—

(a) Of the three triangular signs, the figure of the sign having the least number of bindus, has to be deducted from the figures of all the signs and the remainder will represent the final rectified figure of the signs.

(b) No change is necessary in the figures of the other signs if one of the signs has 0 bindus.

(e) If the figures of all the three signs are the same, then that figure should be deducted from the figures of all the signs, that result having been that all the signs will have Zero as remainders.

Above view is that of Parasara. Now we give another view in regard to trikona sodhana.

Suppose we have to do trikona sodhana in the Sun's Ashtakavarga. Aries has 3 bindus, Leo 5 and Sagittarius 4. The smallest figure is 3. Therefore according to this view the figures of all the three signs should be adopted as 3.

Taurus has 7 bindus, Virgo 3 and Capricorn 3. 3 being the smallest figure, this may be adopted for all the three signs.

In the Sun's Ashtakavarga, Gemini has 4, Libra 4 and Aquarius 5. 4 should be adopted for all these three signs.

Cancer has 4, Scorpio 5 and Pisces 1 bindus. Here the figure 1 should be adopted for all the three signs.

The above is the view of Shri Balabhadra as given in his book Hora Ratna.

Now we give the view of Shri Mantreshwara as laid down in verses 16-17.

(1) Of the three signs in a trikona group, find which sign contains the least number of benefic bindus. The figures in the other two signs should be reduced to that extent. If there be no bindus in any sign, no such reduction will be necessary in the other two signs of the triangular group.

(2) If there be no bindus in two of the signs of a group, remove the figures in the third. When all the three signs of a group have the same number of bindus, remove all.

Notes — Here it will be relevant to quote the views of Jataka Parijat also (1) In the Ashtakavarga of any one of the Sun and other planets take the signs by the triangular groups (i) Aries, Leo, Sagittarius, (ii) Taurus, Virgo, Capricorn (iii) Gemini, Libra, Aquarius and (iv) (Cancer, Scorpio and Pisces; and examine the benefic bindus in the 3 signs composing any group. If in any one sign of a group,

the number of benefic bindus be less than that in each of the remaining two, or equal to that in each of the other two or be zero, the same will have to be subtracted from the number of benefic bindus in each of the three signs of the group chosen.

(2) If a sign in a triangular group has the least number of bindus, the other two signs must have their benefic bindus altered into this least number. If a sign has no benefic bindus, the remaining signs of the same group will keep their figures unaltered. If all the signs of a triangular group have the same number of benefic bindus they must all be removed (i.e., replaced by zero).

Ekadhipatya Sodhana

18. Ekadhipatya sodhana should be undertaken after carrying out the trikona sodhana. When both the houses owned by a planet contain benefic bindus, then only this rectification would be called for.

19. Of the two signs having a common lord, if one alone be occupied and contain a less number of benefic bindus than the number in the other, the figure in the latter is to be made equal to the former.

20. If one of the two signs owned by the same planet be occupied and has more benefic bindus than the other, remove the figure in the latter. If two signs only one of which is occupied, contain the same number of benefic bindus, the figure in the unoccupied sign should be removed.

21. If both the signs owned by a planet be unoccupied and have the same number of benefic bindus, the figures of both should be removed. If both the signs owned by a planet, be occupied by planets, no rectification will be necessary.

22. No rectification is called for if one of the two signs (whether occupied or unoccupied), contain no benefic dots. If both the signs be unoccupied and have an unequal number of benefic bindus the greater figure is to be replaced by the lesser one.

23. The net figure after the two rectifications in the several signs are required to be multiplied each into its sign factors (Rasi mana). The net figures in the signs that are associated with the Sun and other planets are to be multiplied by

the appropriate planetary factors (or Grahamana).

The multipliers of the signs and planets 25. The multipliers of the various signs are as under

Aries	7	Libra	7
Taurus	10	Scorpio	8
Gemini	8	Sagittarius	9
Cancer	4	Capricorn	5
Leo	10	Aquarius	11
Virgo	5	Pisces	12

These are called sign or rasi multipliers. The multipliers in respect of the planets are different.

26. The multipliers of the various planets are as under:

Sun	5	Jupiter	10
Moon	5	Venus	7
Mars	8	Saturn	5
Mercury	5		

The multiplication by the planet or Graha factors should be effected separately and should be treated as distinct from the sign or rasi. Multiplication.

27. After multiplying and then adding the two products, the total should again be multiplied by 7 and divided by 27. The quotient obtained will be the Ayus (span of life) in years contributed by that planet.

28. The remainder multiplied by 12 and divided by 27 will indicate the months. The remainder after this operation should be multiplied by 30 and divided by 27 to get the days and to get the Ghatikas etc., 27 years constitute a mandala. Some reductions have to be made further.

29-30. The period contributed by a planet has to be reduced as follows:

- (1) By half if the planet is in conjunction with another planet.
- (2) By half if the planet is in his sign of debilitation or combust.
- (3) By one third if the planet occupies an inimical sign

(4) By one third if the planet occupies house in the visible half of the horizon.

(5) By one third if a planet gets defeated in planetary war or occupies a position within the Pata range of the Sun and the Moon.

31-32. When several reductions have to be made in the case of a single planet, only one and that the greatest should be made. All the figures should then be added up and the sum total should be multiplied by 324.

The product should then be divided by 365. The quotient will be the correct rectified Ayus contributed severally by the planets and may be shown in years, months, days etc., and will be their dasa periods.

33. The dasa periods of each of the several planets should be calculated in this manner. According to the author the method of calculating the dasa periods by the Ashtakavarga process is the best of all.

34-35. In the sarvashtakavarga the figures indicating the number of benefic Hindus in the 12 houses reckoned from —

(1) The Sun	are 3,3,3,3,2,3,4,5,3,5,7,2	= 43
(2) The Moon	2,3,5,2,2,5,2,2,2,3,7,1	= 36
(3) Mars	4,5,3,5,2,3,4,4,4,6,7,2	= 49
(4) Mercury	3,1,5,2,6,6,1,2,5,5,7,3	= 46
(5) Jupiter	2,2,1,2,3,4,2,4,2,4,7,3	= 36
(6) Venus	2,2,3,3,3,4,4,2,3,4,3,4,3,6,3	= 40
(7) Saturn	3,2,4,4,4,3,3,4,4,4,6,1	= 42
(8) Lagna	5,3,5,5,2,6,1,2,2,6,7,1	= 45
Total Sarvashtakavarga figure		= 537

36. The Ashtakavarga system considered as the most effective for all undertakings. There is no other way to determine the good or bad result of any of the event at any time.

37. The signs which have 30 or more benefic bindus always prove benefic. The effect will be medium or benefic for bindus between 25 and 30. The houses containing less than 25 will cause misery.

38. The native will acquire wealth and will be happy if in his nativity, the number of benefic bindus in the 11th house of the sarvashtaka-varga exceeds the

number of bindus in the 10th house and the figure in the 12th less than that of the 11th, and the figure in the lagna more than that of the 12th.

39. In whichever houses from the lagna to the 12th house the number of benefic bindus are more, good results may be expected in the course of the transits, when the number is less, only adverse effects will come to pass.

40. The principle laid down in the previous verse is applicable only to houses other than the 6th, the 8th and the 12th. All auspicious functions and ceremonies should be performed during the transits through the signs which contain greater number of benefic bindus

41-42 The figures in the houses reckoned from the Lagna to Saturn, both inclusive, should be added up and the figure so arrived at, be multiplied by 7 and the product be divided by 27.

The native will suffer from some calamity or disease in the year signified by the quotient. The same process may be adopted in regard to the houses reckoned from Saturn to the Lagna. This principle would also apply to Mars and Rahu and the years worked out by the method indicated above will bring adverse events for the native.

43. The year indicated by the figure obtained by (1) adding the number of benefic bindus in the houses occupied by benefic planets and (2) then multiplying the same by 7 and (3) dividing the product by 27, will be the year when auspicious events will take place, such as, acquiring of issues, wealth and happiness.

44. In this verse the author concludes to say that in this chapter he has described the effects due to Ashtakavarga. The same have been treated in greater detail in other works by the learneds in this divine science.

Notes—Readers are advised to refer to Brihat Parasara Hora Shastra and Jataka Parijata published by Ranjan Publications.

Chapter 25

Calculation of the positions of Gulika and other Upagrahas and their effects

1. The author in this verse pays obeisance to all the upgrahas viz., (1) Mandi (Gulika), (2) Yamakantaka. (3) Ardhaprahara, (4) Kala, (5) Dhooma, (6) Patha or Vyatipati, (7) Paridhi, (8) Indra Dhanus and (9) Ketu or Upketu.

2. When the duration of the day is 30 ghatikas, the positions of Mandi or Gulika on the week days counting from Sunday onwards is at the end of 26, 22, 18, 14, 10, 6, 2 ghatikas (from Sunrise) during day time. These figures have to be proportionately increased or diminished according to the duration of the day chosen is greater or less than 30 ghatikas. At night (from Sunset) the positions of the lord of the seven muhurtas are counted not from the lord of the week day chosen; but that of the 5th. The position of mandi at night will be different on the week days viz., at the end of 10, 6, 2, 26, 22, 18 and 14 respectively.

3. The position of Yamakantaka during day time on week days is at the end of ghatikas 18, 14, 10, 6, 2, 26 and 22; of Ardhapranara, at the end of Ghatikas 14, 10, 6, 2, 26, 22 and 18.

4. The position of Kala on the week days counting from Sunday onwards is at the end of Ghatikas 2, 26, 22, 13, 14, 10 and 6, respectively during day time. These figures have, as already stated for Mandi, to be proportionately changed and their exact positions fixed as in the case of Lagna.

5. The position of Dhuma is ascertained by adding 4 signs, 13° and 20' to the longitude of the Sun. The position of Vyatipata will be found if the longitude of Dhuma is subtracted from 12 signs. The position of Paridhi (or Parivesha) can be found by adding 6 signs to the figure of Vyatipata. The position of Indra Dhanus (or Indra Chapti) is calculated by subtracting longitude of Paridhi from 12 signs. The position of Upaketu is to be found out by adding 16 degrees and 40 minutes to the figure of Indra Dhanus. Upaketu increased by one sign will give the longitude of the Sun.

Notes — We will illustrate the above by giving an example:

(1)	Sun add	7-26 +	Dhuma
		4-13-20	
		0-9-20	
(2)	Subtract the figure of Dhuma from 12 signs	12-0-0 -	Vyatipata
		0-9-20	
		11-20-40	
(3)	Vyatipata + 6 signs	11-20-40	Paridhi
		6-0-0	
		5-20-40	
(4)	Deduct Paridhi from 12 signs	12-0-0 -	Indra
		5-20-40	Dhanus
		6-9-20	
(5)	Add 16°-40' to India Dhanus	+ 16-40	Upaketu
	Add 1 sign to Upaketu	6-26-0	
		+ 1-00-0	
		7-26-0	Sun

6. In the chapter on 'houses' the effects of these have already been described in a collective manner. It is only the effects on the houses of those that have been left out there, will be described here in detail.

7. Nevertheless, some special effects of Gulika (Mandi) and other Upagrahas which have been described by the ancient learneds, are enumerated here in brief.

8. If Gulika be in the Lagna, the native will be a thief, cruel and devoid of politeness. He will not be very fat. He will have defects in his eyes. He will have few issues and little intelligence. He will not take interest in the study of Vedas and Shastras. He will eat much but will be unhappy. He does not live long. He will be of angry temperament, stupid and a coward. He will be lustful and deprived.

9. If Gulika be in the 2nd house, the native will not have a pleasant manner of speech. He will be quarrelsome and will ever remain short of wealth and grain. He will mostly live away from his native place. He will not stick to his word and will be incapable of discussing things in which the use of intellect is necessary.

10. If Gulika be in the 3rd house, the native will be greedy and voidable. He will generally like to lead a lonely life. He will be very fond of liquors. He will get little happiness from brothers and sisters.

He will be fearless and devoid of sorrow. He exhibits ostentation in the acquisition of wealth.

11. If Gulika be In the 4th house, the native will be without relations and wealth. He is deprived of comforts of conveyances.

If Gulika be in the 5th house, the native will be badly disposed and fickle minded. He will be short lived.

If Gulika be in the 6th house, the native takes interest in demonology. He will be brave and will vanquish his enemies. He will be blessed with a son possessing good qualities.

12. If Gulika be in the 7th house, the native will be quarrelsome and a public enemy. He will be dull minded, some what of angry temperament and ungrateful. He will have many wives.

13. If Gulika be in the 8th house, the native will be short statured.

He will have a deformed face and impaired eyes.

If Gulika be in the 9th house the native will be devoid of elderly relations or preceptor and children.

If Gulika be in the 10th house, the native does not perform auspicious or good deeds and will not be charitable.

If Gulika be in the 11th house, the native will be happy, powerful and lustreful. He will also be blessed with children.

14. If Gulika be in the 12th house the native will have no liking for sexual pleasures. He will be poor and incur heavy expenditure.

The Janma Lagna or Janma Rasi of the native will be a sign that is triangular to that occupied by Gulika or the navamsa indential with the one occupied by Mandi.

15. If Gulika be associated with the Sun, The native will have a father who will be the cause of the death of his father. If Gulika be with the Moon, the mother of the native will be in distress. If Gulika be with Mars, the native will be separated from his brothers. If Gulika be with Mercury, the native will become insane.

16. If Gulika be conjoined with Jupiter, the native will be a blasphemous

heretic.

If Gulika be associated with Venus, the native will enjoy the company of low class women.

If Gulika be with Saturn the native will be afflicted with leprosy and will be short lived.

17. If Gulika be with Rahu, the native will suffer from a disease caused by poison.

If Gulika be with Ketu the native will meet with a fine accident.

If Gulika's time on any week day be synchronous with the Tyajykala on the that day, the person born then, though a king will become a begger.

18. The association of Gulika always causes evil effects. Wherever Yamakantaka is associated good has to be expected.

19. White Gulika is very powerful in causing evil, Yamakantaka is powerful in causing good. All the other upagrahas possess only half the power that Mandi has in causing evil.

20. In producing effects Gulika is similar to Saturn, Yamakantaka is like Jupiter. Ardhaprahara acts like Mercury and Kala is like Rahu.

21. Kala's effects will be just like Rahu, while Gulika is likely to cause death, Yamakantaka will produce beneficial results. Ardhaprahara's effects will be good if it is posited in a house with many benefic bindus. Its effects will be bad if it occupies an inauspicious house.

22. According to Parasara if the other houses along with their lords be conjoined with Dhuma and other upagrahas, these houses will be destroyed.

23. Dhuma will always cause trouble from heat, danger from fire and mental agony. Yamakantaka in the same position will cause danger from horned animals or death through quadrupeds.

24. Paridhi or parvesh will create fear of water and the native will suffer from watery diseases. He will suffer from imprisonment. Indrachapa or Indra Dhanus will get the native hit by a stone and wounded by weapons. He will also suffer humiliation.

25. Ketu or Upaketu will cause hit, a fall etc., and loss in the native's business. He will also be in danger from thunder.

The effects described above will be denried during the dasa period of the planet owning the house occupied by the upagraha.

26. The effects of Upaketu in the 12 houses from Lagna will respectively be (1) short life, (2) ugliness, (3) valour, (4) unhappiness and distress, (5) loss of issues, (6) disturbance of the mind caused by enemies, (7) decay of sexual power, (8) loss of life by indulgence in sinful activities, (9) opposition to virtuous life, (10) wanderings, (11) gains and (12) committing faults.

27. The five upagrahas Dhuma etc., traverse the sky are not visible. If at any time they are visible any where they foreshadow evil to the world.

28. Some say that Dhuma resembles the shape of fume clouds, while others have described it as a star having a tail. Vyatipata is like the fall of a meteor and Parvesha or Paridhi is a halo or disc round the Sun or the Moon.

29. Indra Dhanus is the well known rainbow that is generally seen in the sky during the advent of rain. Ketu is Dhumaketu causes calamity to the world.

30. If the lord of the house occupied by Gullka be endowed with strength and occupies a kendra, a trikona, his own house or his sign of exaltation or a friendly house, the native will enjoy extremely favourable results. He will own chariots (good conveyances), elephants and horses, will be as beautiful as cupid, will be held in great esteem, will be very famous and will rule the world.

Thus ends the twenty fifth chapter on "Upagrahas" in Phaladeepika composed by Mantreswara.

Chapter 26

Effects of transits of the various planets and constellations

1. Among all the Lagnas, the Moon's Lagna (Chandra Lagna or the sign in which the Moon is posited), is most important for assessing the effects of transits (Gocharaphalam). It is, therefore, imperative to make predictions about effects of the transits of planets through various signs from the sign occupied by the Moon.

2. The various planets give results while transiting the following places counted from the Moon.

The Sun - the 3rd, 6th, 10th and 11th.

The Moon - the 1st, 3rd, 6th, 7th, 10th and 11th.

Mars - 3rd, 6th and 11th.

Mercury- 2nd, 4th, 6th, 8th, 10th and 11th.

Jupiter - 2nd, 5th, 7th, 9th and 11th.

Venus - 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th.

Saturn - 3rd, 6th and 11th.

Rahu - 3rd, 6th, 10th and 11th.

Katu - 3rd, 6th, 10th and 11th.

3. In the course of his transit the Sun is auspicious in 11th, 3rd, 10th and 6th if at that the corresponding Vedha place namely the 5th, 9th, 4th and 12th respectively are not affected by the transit of any of the planets except Saturn.

4. The auspicious house for the Moon while in transit are the 1st, 3rd, 6th, 7th, 10th and 11th. The Vedha houses respectively are the 5th, 9th, 12th, 2nd, 4th and 8th. In this case the effect will not be marked if Mercury should transit at that time the corresponding Vedha place.

5. The auspicious houses for Mars while in transit are the 3rd, 6th and 11th, and the corresponding Vedha houses are respectively the 12th, 9th and 5th. The same applies to Saturn, but in this case the effect will not be marred if the Sun should transit at the time of corresponding Vedha places.

6. The auspicious houses for Mercury while in transit are the 2nd, 4th, 6th,

8th, 10th and 11th. The corresponding Vedha houses are respectively the 5th, 3rd, 9th, 8th and 12th. In the case of Mercury the effect will not be marred if the Moon should transit at the time the corresponding Vedha places.

7. During his transit in the 2nd, 11th, 9th, 5th and 7th Jupiter is good if the corresponding Vedha places viz., the 12th, 8th, 10th, 4th and 3rd are without planets.

8. During his transit in the 2nd, 3rd, 4th, 5th, 8th, 12th, and 11th, Venus will produce auspicious effects if the corresponding Vedha places viz., the 8th, 7th, 1st, 10th, 9th, 5th, 11th, 6th and 3rd respectively are without planets.

9-11. When the Sun transits through the sign occupied by the Moon (Chandra Lagna) the native will suffer from fatigue and loss of wealth. He will become short tempered and will be sick. He will perform journey which will tire him. The effects of the Sun's transits through the other houses from the Moon will be as follows :-

1st - wearisome journey, fatigue, diseases.

2nd - Loss of wealth, unhappiness, obstinacy and victim of deceit by others.

3rd - Acquisition of a new position, gain of wealth, happiness, freedom from diseases and destruction of enemies.

4th - Diseases, impediments to sexual enjoyments.

5th - Mental anguish, ill health, humiliation in all possible ways.

6th - Freedom from diseases, destruction of enemies, removal of sorrows and anxieties.

7th - Wearisome journeys, stomach disorders, trouble in the anus and suffering humiliation.

8th - Fear, diseases, quarrels, royal displeasure, suffering from excessive heat.

9th - Danger, humiliation, separation from close relations and mental depression.

10th - Success in a great and important undertaking.

11th - New position, honour, wealth and freedom from diseases.

12th - Sorrow, toss of wealth, quarrels with friends and fever.

12. The Moon's transit through the various houses reckoned from the Moon will yield the following effects:—

1st - Dawn of fortune

2nd - Loss of wealth

3rd - Success

4th - Fear

5th - Sorrow

6th - Freedom from diseases

7th - Happiness

8th - Unhappy and troublesome events.

9th - Sickness

10th - Fulfilment of ambitions

11th – Joy

12th - Expenditure.

13-16. The following effects will be realised from Mars' transit through the various houses reckoned from the Moon:-

1st - Mental Depression, separation from relations and diseases caused by impurity of blood, bile and heat.

2nd - Fear, exchange of hot words and loss, of wealth.

3rd - Success in all undertakings, acquisition of gold ornaments and, happiness caused thereby.

4th - Loss of position, stomach disorders and sorrow through relations.

5th - Fever, unnecessary desires, mental agony through son, quarrel with relations. .

6th - End of strife and withdrawal of enemies, freedom from diseases, victory, gain of wealth and success in all undertakings.

7th - Misunderstanding with wife, eye diseases, stomach-ache and similar disorders.

8th - Fever, anaemia, loss of wealth and honour.

9th - Humiliation through of wealth, difficulty in walking due to weakness and wastage in the several constituent elements of body.

10th - Misbehaviour, failure in efforts and exhaustion.

11th - Gain of wealth, freedom from diseases and increase in landed property.

12th - Loss of wealth, sickness caused by excessive heat.

17. The following effects will be realised by the passage of Mercury through the various houses reckoned from the Moon:-

1st - Loss of wealth

2nd - Gain of wealth

3rd - Fear from enemies

4th - Accrual of wealth

5th - Quarrel with wife and children

6th - Success

7th - Misunderstandings

8th - Gain of wealth and birth of children

9th - Destruction in undertakings

10th - Happiness all round

11th - Increase in prosperity

12th - Fear of humiliation.

18-20 The effects of the transit of Jupiter through the various houses reckoned from the Moon will be as given below:-

1st - Departure from the native place, heavy expenditure and ill will towards others.

2nd - Acquisition of wealth, domestic happiness and influence over others.

3rd - Loss of position, separation from friends, obstacles in business and diseases.

4th - Sorrow through relations, humiliation and danger from quadrupeds.

5th - Birth of children, association with noble persons and royal favour.

6th - Trouble from enemies and cousins and diseases.

7th - Journey for an auspicious work, happiness with wife and acquisition of children.

8th -Tiresome journeys resulting in fatigue, unlucky, misery and loss of wealth.

9th - Prosperity all round.

10th - Danger to property, position and children.

11th - Birth of children, gain of new position and honour.

12th - Grief, fear caused through property.

21. The effects of the transit of Venus through the various houses reckoned from the Moon be as follows: -

1st - Conferment of all kinds of enjoyments.

2nd - Gain of wealth.

3rd - Prosperity.

4th - Increase in happiness and friends.

5th - Birth of children.

6th - Accidents.

7th - Trouble to wife.

8th - Acquisition of wealth.

9th - Happiness.

10th - Quarrels.

11th - Safety.

12th - Acquisition of wealth.

22-23. Saturn in his passage through the various houses reckoned from the Moon, will produce the following effects :—

1st - Diseases and performance of funeral rites.

2nd - Loss of wealth and children.

3rd - Gain of position or employment and acquisition of wealth and servants.

4th - Loss of wife, relations and wealth.

5th - Diminishing of wealth, loss of children and confusion of mind.

6th - Happiness all round.

7th - Suffering to wife and danger during journeys.

8th - Loss of children, cattle, friends and wealth, and suffering from diseases.

9th - Loss of wealth, obstacles to the performance of good deeds, death of an elderly relative equal to father and perpetual sorrow.

10th - Indulgence in sinful actions, loss of honour and suffering from diseases.

11th - All kinds of happiness, gain of wealth and receipt of unique honour.

12th - Engagement in a business bringing no gains, loss of wealth through enemies, and sickness to wife and son.

24. Rahu in the course of his passage through the various houses will cause the following effects :—

1st - Sickness or death. 2nd - Loss of wealth. 3rd - Happiness. 4th - Sorrow. 5th - Financial loss. 6th – Happiness. 7th - Losses (of wealth). 8th - Danger to life. 9th - Losses (of wealth). 10th - Gains (of wealth). 11th - Happiness. 12th - Expenditure.

Note:—The author has not given the effects of the transit of Ketu. Probably they will be the same as those of Rahu.

30. Mars and the Sun produce effects (during their transit) when they are in the first 10 degrees or first decanate of a sign. Jupiter and Venus are effective in middle position of a sign (2nd decanate) while the Moon and Saturn become alive when in the last position. Mercury and Rahu produce effects throughout their passage.

The transit of Nakshatras Saptashalaka

26. Draw seven lines horizontally (from West to East) and over them draw seven lines vertically. The 28 extremities or points reckoned from the north-east are to be ascribed to the 28 stars (including Abhijit) counted from Kritika (as shown in the diagram below :—

30. The planets fail to assert their full effects in the course of their transit in the following circumstances :—

(a) If a planet yielding adverse effects is aspected by a benefic, his evil effects are cancelled.

(b) A benefic planet is deprived of his beneficial effects if he is aspected by a malefic.

(c) A planet loses his capability to do good If he is aspected by an Inimical planet or planets.

31. If a planet in the course of his transit Is placed in an evil house identical with his own or exalted sign, does not yield adverse effects. If he be placed in an auspicious house identical with his own sign or exalted sign, full beneficial results may be expected from him.

32. Favourable planets if in the course of their transh are placed in their sign of debilitation, or in an inimical or be eclipsed by the Sun's rays lose their power to produce good effects. If the planets in the above circumstances get placed in an evil house, they yield very adverse effects.

33. If the Sun, Mars, Jupiter and Saturn happen to occupy, in the course of their transit, the 1st, 8th or 10th house reckoned from the Moon sign, they cause danger to the life of the native, fall from position and loss of wealth.

34. In the course of their transit, the Moon in the 8th, Mars in the 7th, Rahu in the 9th, Mercury in the 4th, Jupiter in the 3rd, Venus in the 6th, Saturn in the 1st and the Sun in the 5th, from the natal Moon, cause loss of honour and wealth, and danger to life.

Planets and Limbs

In the following six verses, the author describes how the 27 nakshatras reckoned from the Janma Nakshatra (birth star) are distributed among the various parts of the body of the native during the course of the transit of each of the planets from the Sun onwards. Their effects have also been mentioned.

35. The following table shows the distribution of the 27 nakshatras reckoned from the Janma Nakshatra and the relative effects in the course of the transit of the

Sun:—

Distribution amongst births	Effects
(a) 1st star - face	destruction.
(b) 2nd, 3rd, 4th and 5th - head	gain of wealth.
(c) 6th, 7th, 8th and 9th - chest	success
(d) 10th, 11th, 12th and 13th - right hand	financial gain
(e) 14th, 15th, 16th, 17th, 18th and 19th - two feet	loss of wealth
(f) 20th, 21st, 22nd and 23rd - left hand	illness
(g) 24th and 25th - the two eyes	gain of wealth
(h) 26th and 27th - the generative organs	danger to life

36. The Moons's transit

Distribution amongst limbs	Effects
(a) The 1st and 2nd - face	great fear
(b) 3rd, 4th, 5th, 6th - head	safety
(c) 7th, 8th - back	victory over enemies
(d) 9th, 10th - two eyes	gain of wealth
(e) 11th, 12th, 13th, 14th, 15th - chest	peace of mind
(f) 16th, 17th, 18th - left hand	quarrels
(g) 19th, 20 th , 21st, 22nd, 23rd, 24th - two feet	going to foreign place
(h) 25th, 26 th , 27th - right hand	acquisition of wealth

37-38. Mars' transit

Distribution amongst limbs	Effects
(a) 1st and 2nd - face	death
(b) 3rd, 4th, 5th, 6th, 7th, 8th - two feet	quarrels
(c) 9th, 10th, 11th - chest	success
(d) 12th, 13th, 14th, 15th - left hand	poverty
(e) 16th, 17th - head	gains
(f) 18th, 19th, 20th, 21st - face	great fear
(g) 22nd, 23rd, 24th, 25th - right hand	happiness
(h) 26th, 27th - two eyes	going to a foreign place

The transits of Mercury, Jupiter and Venus

Distribution amongst limbs	Effects
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(a) 1st, 2nd, 3rd - head	sorrow
(b) 4rd, 5th, 6th - face	financial gain
(c) 7th. 8th. 9th, 10th, 11th, 12th - two hands	success
(d) 13th. 14th, 15th, 16th, 17th - belly	influx of wealth
(e) 18th. 19th - generative organs	loss of wealth
(f) 20th, 21st, 22nd, 23rd, 24th, 25th, 26th 27th two feet	honour and gain of reputation

39-40. The transits of Saturn, Raha and Ketu

Distribution amongst Limbs	Effects
(a) 1st - face	grief
(b) 2nd, 3rd. 4th. 5th - right hand	happiness
(c) 6th, 7th, 8 th - right leg	travel
(d) 9th, 10th, 11th - left leg	loss of wealth
(e) 12th, 13th, 14th, 15th - left hand	acquisition of wealth
(f) 16th, 17th, 18th, 19th, 20th - belly	sexual
(g) 21st, 22nd, 23rd - head	happiness
(h) 24th, 25th - eyes	happiness
(i) 26th, 27th - back	danger to life.

41. The planets who in the course of their transits pass through signs containing more benefic dots (Bindhus) in the Ashtakavarga, always produce good effects, even when such signs happen to be the 6th, 8th or 12th. Effects of Latta and Sarvatobhadra

42-44. In finding out the transit effects at any particular time-(a) The 12th nakshatra from the nakshatra occupied by the Sun,

- (b) the 3rd nakshatra from the nakshatra occupied by Mars,
- (c) the 6th nakshatra from the nakshatra occupied by Jupiter, and
- (d) the 8th nakshatra from that occupied by Saturn, are called lattas.

- (a) the 5th nakshatra from that occupied by Venus,
- (b) the 7th from that occupied by Mercury,
- (c) the 8th from that occupied by Rahu, and
- (d) the 22nd from that occupied by the Moon

are called Prushtalatta or rear lattas. If when thus counting the Janma Nakshatra happens to come as the Latta star, the native will suffer from illness and

mental anxiety.

45-46. During the Sun's Latta there will be financial loss in every venture. There will be grief and unhappiness during the Latta of Rahu. There will be death of the native, destruction of kinsmen and fear during the Latta of Jupiter. Quarrels will take place during the Latta of Venus. Loss of position may be expected during the Latta of Mercury. The native will suffer excessive financial loss during the Latta of the Moon.

47. When two or more Lattas synchronise, the total effects will proportionately increase in intensity being twice or thrice. Only evil effects may be expected as the outcome of such combination.

48. The Vedhas pronounced as auspicious in the Sarvatobhadra Chakra bring happiness while those declared as evil produce only misery. This should also be taken into account while assessing the, transit effects of a planet.

Notes— Mantreshwara makes of the Lattas and Sarvatobhadra Chakra as both having a bearing on the Vedhas.

The Lattas are of two kinds

(1) Forward or puro Lattas and (2) Rear or Prishta Lattas. The Lattas of the Sun, Mars, Jupiter and Saturn belong to the former clan. The rest belong to the latter.

Thus, if the Sun should occupy at any time, say the nakshatra Moola, his Latta nakshatra (which is the 12th from Moola) will be kritika. Suppose at that time Venus occupies Sravana, his Latta nakshatra which is the 5th from Sravana will be Jyestha, the counting in this case being made from Sravana in the reverse order as Venus is a Prishta Latta.

Sarvatobhadra Chakra

Shri V. Subrahmania Sastri in his English translation of Phaladeepika has given extracts from Horaratna on Sarvatobhadra Chakra which we take the liberty of reproducing for the benefit of the readers.

"Draw ten lines verticalry and other ten lines cross wise over the same. You will have 81 squares. Which in regular order the 16 vowels from onwards in the

corner squares commencing from the outer most corner in the North-East, thus filling up in rotation the 4 corners of each of the 4 sets of squares. Fill up the 28 vacant squares of the outermost corner beginning from the North-East by the 28 asterism with kritika, so that each side will contain 7 asterism.

The 5 vacant squares of each side of the next row may be filled by a, ba, ka, ha, da in the East, by ma, da, pa, ra, ta in the South, na, ya, ma, ja, kha in the West and na, sa, ta, ca, la in the North. There now remain 12 squares, 3 on each side in the next Inner row. These may be allotted to the 12 signs beginning with Vrishabha in the East in regular order.

The 5 inner squares still remaining Vacant may be allotted to the 5 groups of Tithy * Nanda, Bhadra, Jaya, Rikta and Purna as shown in the chakra.

नन्दा	-	प्रथमा,	षष्ठी,	एकादशी
भद्रा	-	द्वितीया,	सप्तमी,	द्वादशी
जया	-	तृतीया,	अष्टमी,	त्रयोदशी
रिक्ता	-	चतुर्थी,	नवमी,	चतुर्दशी
पूर्णा	-	पंचमी,	दशमी,	अमावस्या/पूर्णिमा

The seven week days may be entered in the squares thus : Tuesday and Sunday in the square containing the Nanda group, Wednesday and Monday in the Bhadra group; Thursday in the Jaya group; Friday in the Rikta and Saturday in the Purna.

Saturn, the Sun, Rahu, Ketu and Mars are malefics. The rest are benefic. Mercury is malefic wher associated with malefics, so also is the waning Moon.

In whichever aslant a planet may be posited, three Vedhas arise from the same by its aspect - one in the left, one in the first and on in the right.

In the two sides whether in the right or left, the Vedha may be with a star, a consonant, a Rasi or Vowel and not with others. For, it has been clearly stated in the Rajavijaya thus :

A planet posited in Kritika may have Vedha with the following viz., (1) Bharani, (2) the Vowel (3) Vrishabha, (4) Nanda, (5) Bhadra. (6) Tula, (7) the consonant (8) Visakha and Sravana.

Similarly a planet in Rohini will have Vedha with (1) the Vowel (2) Aswini, (3) the consonant (4) Mithuna, (5) the Vowel (6) Kanya, (7) the consonant (8)

Swati and Abhijit.

In the same way a planet quartered in Mrigasira may have Vedha with (1) Kataka (2) the consonant (3) Simha, (4) the consonant (5) Chittra, (6) Revati, (7) the consonant (8) the Vowel (...) and (9) Uttarashada.

When a planet is retrograde in motion, the aspect is towards the right. It is on the left when the motion is direct (swift). When it is mean one, it is towards the front. This is with reierence to the five planets from Mars onwards.

In the case of Rahu and Ketu which are always retrograde the Vedha will be on the right and in the case of the Sun and the Moon which move direct and have no retrograde motion, the Vedha will be on the left.

Owing to there being no uniformity in motion among the other planets, three kinds of vedhas have been mentioned. Malefics when retrograde will cause intense evil if they are in Vedha position, while benefics will do immense good. Malefics and benefics which in rapid motion partake of the nature of the planets they are associated with, when the four asterism Ardra, Hasta Poorvashada and Uttarabhadrapaha which occupy the four central position of the outer most border are passed over (transitted) by a planet the following four triplets viz. (1) (...) (2) (...) (3) (...) and (4) (...) are respectively hit (have Vedhas).

In the case of the pairs (1) (...) (2) (...) (3) (...) and (4) (...) if one letter of any pair be hit (has Vedha), the other'should also be considered as hit. A Saumya Vedha is one that is caused by a benefic.

If there be Vedha in one of the pairs if similar vowels, the other vowel of the pair should also be considered as hit. The same should be made in the case of the Anuswara and Visarga (vowels).

When a planet in transit is in the last or the first quarter of two asterisms (forming the juncture) in any four comers of the square, there is Vedha of the four vowels, (...) and Purna tithi in regular order commencing with that vowel intervening at the particular juncture occupied by the planet, the effects arising from these are: agitation or excitement from the first, fear from the second, loss from the third and disease from the fourth and death for the fifth.

When the Vedha Is with an asterism, there is confusion, when with a letter, loss, with a vowel, sickness, and a very great obstacle when with a Tithi or Rasi.

When there are five Vedhas simultaneously, the individual will not live. A single Vedha will engender fear in battle, two vedhas, loss of money, three some obstacle and four death.

Just as malefics produce evil and benefics cause good, benefics associated with malefics produce only evil effects.

In the Sun's Vedha, there is misunderstanding, in that of Mars, loss of wealth; that of Saturn trouble through sickness; in those of Rahu and Ketu, obstacles. In the Moon's there will be mixed effects, in that of Venus, sexual enjoyment; in that of Mercury, intelligence; in that of Jupiter, all round good effect. When the planet causing Vedha is retrograde, the effect is two fold: it is thrice when he is in exaltation; when the motion is rapid (direct), the usual (natural) effect; and when in depression, the effect is only half. Any Tithi, Rasi or Amsa or Nakshatra hit by a malefic should be scrupulously avoided in all auspicious undertakings; a marriage celebrated during a Vedha will not be happy; and any journey undertaken will not prove prosperous; any treatment given to a patient will not end in cure; and any business started will not be successful. If a Vedha caused by a malefic should occur during the time of sickness, it will culminate in death if the motion be retrograde. If the motion be direct, the sickness will soon subside. If there be Vedha caused by a malefic in one's own week day (of birth), the person will not have peace of mind and he will suffer from mental pain.

During the transit of the Sun in the three Rasis Vrishabha, Mithuna and Kataka in the East (see chakra) the direction is considered as set while the remaining three as existing (or visible).

The vowels (...) in the North-east should be considered as belonging to the East, the Vowels (...) in the South-East; to the South (...) to the West, (...) to the North.

In the particular direction in which the Sun is staying for three months, all the asterism, Vowels, Rasis and Tithis in that direction should be deemed as set.

When an asterism is set and there is Vedha, sickness will be the result. When a consonant is set, there is loss; when a Vowel is set, there is sorrow; when a Rasi is set, there is obstacle; when a Tithi is set and there is Vedha, fear will arise. When all the five are in the set direction and there is Vedha, death will surely result.

Towards the direction deemed as set journey, fight, discussion, fixing of a new door or gate for a place and upper storeys should not be undertaken. Any other similar auspicious action should not be done. Whoever has his initial letter situated in the set direction should consider himself as destined unfortunate for the time.

People whose initial letters are in the set direction should if they desire success, show a poetical contest, a fort, a battle (consisting of elephants, horses, chariots, infantry, etc.), in that particular quarter.

In the case of an asterism situated in any of the other 'risen' direction, if there should be a Vedha, there will be growth. If the Vedha be with a consonant, gain will be the result; if with a Vowel, there will be happiness; if with a Rasi, there will be success; if with a Tithi, there is lustre; if with all, a position is secured.

When there are Vedhas caused by malefics on both the right and left sides with consonants, Tithis, Vowels, Rasas and asterisms at any time, the person concerned will surely meet with his death.

When at the time of a malefic Vedha, there is a fateful upagraha (see next three slokas of this note) synchronising, death is sure to happen to him either through sickness or at battle.

The fifth star reckoned from the one occupied by the Sun is termed Vidyumukha. The 8th is called Sula and the 14th Sannipata; the 18th is known as Ketu and 21st is Ulka; the 23rd is known as Vajraka and 24th is termed Nirghata. These eight are known as Upagrahas and are recognised as causing obstacles to all undertakings when at the time planets transit their respective palces.

Ascertain if there is Vedha with any of the following asterisms; (1) Janmabha, (2) Karma, (3) Adhana, (4) Vinasa, (5) Samudayika, (6) Sanghatika, (7) Jati (8) Desa and (9) Abhisheka and predict good or bad effects according as the Vedha producer by a benefic or a malefic as the case may be.

The star in which the Moon is at the time of birth of a person is known as Janmabha or Janmarksha. The 10th therefrom is called karmabha or karmarksha. The 19th is designed as Adhana, the 23rd is termed Vinasana or Vainsasika, the 18th star is styled Samudayika, the 16th asterism is known as Sanghatika, the 26th, 27th and 28th are known as Jati, Desa and Abhisheka respectively.

If the Janmarksha, the karmarksha and the Vinasarksha be each occupied by malefic planets, death, sorrow, absence from one's place and quarrel with one's relations will respectively result.

When there is gala in the Samudayika Nakshatra, evil or something untoward will arise. There will be loss when the Vedha is in the Sanghatika Nakshatra. Destruction of the family will be the effect when the Vedha is in Jati or the 26th star from Janmarksha. In the 28th star, the Vedha will cause imprisonment.

When the occultation is by a malefic in the asterism known as Desa, the person concerned will be expelled from his country. But Vedha in the above case be by benefics, the result will be auspicious. Should the Vedhas with the Upagrahas (see supra) also occur simultaneously, the result will be death and nothing short of that.

When at the time of a battle, caused by one, two, three, four or five malefics, the corresponding effects will be fear, failure, killing (bloodshed) death and ignominy respectively.

When the Moon happens to be in Vedha simultaneously with a Tithi or Nakshatra, a Vowel, a Rasi and consonant on any day, that day will prove auspicious or otherwise according as the planet causing the Vedha is benefic or malefic.

While the use of the Sarvatobhadra Chakra and the light it may throw on the human cycle of life on the person concerned has fully been explained previously, the technique and the pointers to such deductions (of results) have not had full explanation to make the same handy and useful for easy reference. The same has been explained below.

	1st Pada	2nd Pada	3rd Pada	4th Pada		1st Pada	2nd Pada	3rd Pada	4th Pada
अश्विनी	चु	चे	चो	ल	स्वाती	रु	रे	रो	त
भरणी	लि	लु	ले	लो	विशाखा	ति	तु	ते	तो
कृत्तिका	अ	इ	उ	ण	अनुराधा	न	नि	नु	ने
रोहिणी	ओ	व	वि	वु	ज्येष्ठा	नो	य	यि	यु
मृगशीर्ष	वे	वो	क	कि	मूला	य	यो	ब	बि
आर्द्रा	कु	घ	ङ	छ	पूर्वाषाढा	वु	थ	भ	ड
पुनर्वसु	के	को	ह	हि	उत्तराषाढा	बे	बो	ज	जि
पुष्य	हे	हु	हो	ड	अभिजित्	जु	जो	जे	श
आश्लेषा	ढि	डु	डे	डो	श्रवण	शि	शु	शे	शो
मघा	म	मि	मु	मे	धनिष्ठा	ग	गि	गु	गे
पू० फाल्गुनी	मो	ट	टि	टु	शतभिषा	गो	स	सि	सु
उ० फाल्गुनी	टे	टो	प	पि	पू० भाद्रा	से	सो	द	दि
हस्त	पु	ष	ण	ट	उ० भाद्रा	दु	ख	झ	ञ
चित्रा	पे	पो	र	रि	रेवती	दे	दो	च	चि

There are 1-2 letters (or sounds) belonging to the 28 asterisms at the rate of one letter for each Nakshatra Pada. These are mentioned for ready reference. Person whose name begins with any one of these letters have got a bearing on the corresponding Nakshatra pada and judged accordingly.

49. If planets are adversely posited whether during their transit, Dasa, Antardasa or Ashtakavarga, it will be necessary to propitiate them by performing virtuous deeds, observing fasts, prayers prescribed for them, Japa, Shanti, making gifts and doing appropriate adorations.

50. The planets are favourable to those who do not commit acts harmful or injurious to others, who exercises self control and always follow the path and rules of conduct laid down by Shastras and who are always observing religions discipline.

Thus ends the twenty sixth chapter on "Transits of Planets" in Phaladeepika composed by Mantreswara.

Chapter 27

Yogas leading to ascetism

1. When the lord of the 10th house in association with four planets be posited in a kendra or trikona, the native attains emancipation.

He will also attain emancipation if at the time of his birth, the end of a sign be rising and the same be owned by a benefic and Jupiter occupies a kendra or trikona.

2. If at the time of birth of a person, four or more planets are posited in a single house, he will become an ascetic of the order indicated by the strongest amongst the planets. Some of the learneds are of the opinion that if the lord of the 10th house be one amongst those planets, the person will take to the order of ascetics signified by the lord of the 10th house.

Notes — According to Brihat Jataka if at birth four or more planets possessed of strength occupy a single house, the person born will become a Sakya, a Jeevika, a Bhikshu, a Vriddha or Guru, a Charakha, a Nigrantha or Vivasa, a Vanyasana or vanaprastha, according as Mars, Mercury, Jupiter, the Moon, Venus, Saturn, or the Sun, is the strongest planet of the group. If the strongest planet in question be conquered in planetary war by another planet or planets at the time of birth, the person will relinquish that stage of ascetic life and revert to the previous condition in life.

According to Jataka Parijata, Vanaprastha is a religious man engaged in the practice of rigorous and devout penance. A Vivasa is a naked ascetic dwelling in hills and forests. A Bhikshu is an illustrious ascetic with a single staff for his symbol engaged ever and anon in the contemplation of the truths of the sacred scriptures. A Charaka is a religious mendicant wandering over many countries. A Sakya is an ill-behaved ascetic of the Buddhist class. A Guru is a celebrated teacher endowed with royal splendour. A Jeevaka is a garrulous and gluttonous mendicant.

3. If the Moon be posited in the decanate of Saturn and be aspected by

Saturn and Mars, the native will turn into an ascetic. If the Moon be in the Navamsa of Mars and be receiving the aspect of Saturn the person will take to the order of ascetism signified by Mars.

4. If the lord of the sign occupied by the Moon at birth, be aspected only by Saturn, the native will become an ascetic of the particular class indicated by the Janmadeepa. The remarks made above apply here too.

5. The Sun will make the native a chief or lord amongst contemplative saints or one who has taken to ascetism. The Moon will make the native an ascetic who is travelling to various places of pilgrimage. Mars will cause the native to become an ascetic of the Buddhist order and an expert in base spells. The influence of Mercury will enable the native to become a medicant with no knowledge of the various schools of philosophy. Jupiter will cause the native to become an ascetic of high class possessing knowledge of Vedanta philosophy. Venus will cause to make an ascetic who is a hypocrite, outcaste and public dancer. Saturn will produce an ascetic who is an outcaste or a heretic.

6-7. The Moon is very strong in the Shukla Paksha or bright half of the month. But if the Moon be weak (waning) and be aspected by the lord of the Lagna, the native will become a miserable, distressed and wretched ascetic devoid of wealth and company and one who will get his meals with difficulty.

If, however, in the above yoga, there may exist a Rajayoga, all the bad effects will be removed and the native will become a lord of earth initiated into ascetism and inclined virtuously, receiving respect and reverence from other kings.

8. If four planets including the lord of the 10th be posited in a kendra or trlkona or three planets be quartered in an auspicious house, the native will seek admission to the holy order and will become a successful ascetic.

If there be more benefic in amongst the planets mentioned above occupying auspicious houses, the holy order will be one revered by the great. If it be not so, the holy order will not command reverence.

Thus ends the twenty seventh chapter on "Ascetic Yogas" in Phaladeepika composed by Mantreswara.

Chapter 28

Concluding Chapter

1-4. In these verses the author enumerates the number of chapters and the subjects dealt with in them. This information has been given in full detail in the Table of Contents.

5-6. In these verses the author pays obeisance to Goddess Sukun who bestows on her devotees all that they desire. He says that he has been able to complete this work by her grace. It has also been mentioned that Shri Mantreshwara an astrologer and a Brahmin was born in Tirunveli - a district in the south of present Tamil Nadu State for the enjoyment and benefit of other astrologers.

Thus ends the twenty eighths chapter on "Upasamhara" in Phaladeepika composed by Mantreswara.