

Brihatparāśarahaṇīśāstra

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Ch. 1. The Creation

I prostrate before the lotus-feet of Lord Vighneswara, offspring of Uma, the cause of destruction of sorrow, who is served by Mahābhutas (the five great elements of the universe) etc., who has the face of a tusker and who consumes the essence of Kapitha and Jambu fruits.

1-4. Offering his obeisance to all-knowing Mahārishi Parāśar and with folded hands, Maitreya said: “O venerable Mahārishi, Jyotish, the supreme limb of the Vedas, has three divisions, viz. Horā, Ganita and Samhita. Among the said three divisions Horā, or the general part of Jyotish is still more excellent. I desire to know of its glorious aspects from you. Be pleased to tell me, how this Universe is created? How does it end? What is the relationship of the animals, born on this earth, with the heavenly bodies? Please speak elaborately”

5-8. Mahārishi Parāśar answered. O Brahmin, your query has an auspicious purpose in it for the welfare of the Universe. Praying Lord Brahma and Śrī Sarasvatī, his power (and consort) and Sūrya, the leader of the Grahas and the cause of Creation, I shall proceed to

narrate to you the science of Jyotish, as heard through Lord Brahma. Only good will follow the teaching of this Vedic Science to the students, who are peacefully disposed, who honour the preceptors (and elders), who speak only truth and are godfearing. Woeful forever, doubtlessly, will it be to impart knowledge of this science to an unwilling student, to a heterodox and to a crafty person.

9-12. Śrī Vishnu, who is the Lord (of all matters), who has undefiled spirit, who is endowed with the three Gunas, although he transcends the grip of Gunas (Gunatita), who is the Author of this Universe, who is glorious, who is the Cause and who is endowed with valour, has no beginning. He authored the Universe and administers it with a quarter of his power. The other three quarters of Him, filled with nectar, are knowable only to the philosophers (of maturity). The Principal Evolver, who is both perceptible and imperceptible in Vasudeva. The Imperceptible part of the Lord is endowed with dual powers, while the Perceptible with triple powers.

13-15. The three powers are Śrī Shakti (Mother Lakshmi) with Sattva-Gun, Bhū Shakti (Mother-Earth) with Rajo-Gun and Nīl Shakti with Tamo-Gun. Apart from the three, the fourth kind of Vishnu, influenced by Śrī Shakti and Bhoo Shakti, assumes the form of Shankarshan with Tamo-Gun, of Pradyumna with Rajo-Gun and of Anirudh with Sattva-Gun.

16-17. Mahatatwa, Ahamkar and Ahamkar Murti and Brahma, are born from Shankarshan, Pradyumna and Anirudh, respectively. All these three forms are endowed with all the three Gunas, with predominance of the Gun due to their origin.

18-19. Ahamkar is of three classes, i.e. with Sattvic, Rajasic and Tamasic dispositions. Divine class, sensory organs and the five primordial compounds (space, air, fire, water and earth) are, respectively, from the said three Ahamkaras.

20. Lord Vishnu, coupled with Śrī Shakti, rules over the three worlds. Coupled with Bhoo Shakti, He is Brahma causing the Universe. Coupled with Neel Shakti, He is Shiva, destroying the Universe.

21-24. The Lord is in all beings and the entire Universe is in Him. All beings contain both Jivatma and Paramatmāńśas. Some have predominance of the former, while yet some have the latter in predominance. Paramatmāńś is predominant in the Grahas, viz. Sūrya etc. and Brahma, Shiva and others. Their powers, or consorts too have predominance of Paramatmāńś. Others have more of Jivatmāńś.

Ch. 2. Great Incarnations

1. Maitreya: “O Mahārishi Parāśar, are the incarnations of Vishnu, viz. Śrī Ram, Śrī

Krishn etc., endowed with Jivāńś?

2. Maharishi Parashar: “O Brahmin, the four incarnations, viz. Ram, Krishn, Narasimh and Varah are wholly with Paramatmāńś. The other incarnations (than these, out of the ten) have in them Jivāńś too.

3-4. The unborn Lord has many incarnations. He has incarnated, as the 9 (Nava) Grahas to bestow on the living beings the results due to their Karmas. He is Janardan. He assumed the auspicious form of Grahas to destroy the demons (evil forces) and sustain the divine beings.

5-7. From Sūrya the incarnation of Ram, from Candr that of Krishn, from Mangal that of Narasimh, from Budh that of Buddha, from Guru that of Vaman, from Śukr that of Parashuram, from Śani that of Kurma (Tortoise), from Rahu that of Varah (Pig) and from Ketu that of Meen (Fish) occurred. All other incarnations than these also are through the Grahas. The beings with more Paramatmāńś are called divine beings.

8-13. The beings with more Jivatmāńś are (mortal) beings. The high degree of Paramatmāńś from the Grahas, viz. Sūrya etc. did incarnate, as Ram, Krishn etc. After completing the mission, the Paramatmāńśas (of the respective) Grahas again merge (in the respective) Grahas. The Jivatma portions from the Grahas take births, as human beings and live their lives according to their Karmas and again merge in the Grahas. And at the time of Great Destruction the Grahas as well merge in Lord Vishnu. The one, who knows of all these, will become versed in the knowledge of the past, present and future. Without a knowledge of Jyotish these cannot be known. Hence, everyone should have a knowledge of Jyotish, particularly the Brahmin. The one, who, devoid of knowledge of Jyotish, blames this Vedic Science will go to the hell called ‘Raurava’ and will be reborn blind.

Ch. 3. Grah Characters and Description

1. Maitreya: “O Mahārishi, you have affectionately explained about the incarnations of Grahas. Now kindly detail their characters and dispositions.

2-3. Paraśar: “O Brahmin, listen to the account of placement of the heavenly bodies. Out of the many luminous bodies sighted in the skies some are stars, yet some are Grahas. Those, that have no movements, are the Nakshatras (asterisms).

4-6. Those are called ‘Grahas’, that move through the Nakshatras (or stellar mansions) in the zodiac. The said zodiac comprises of 27 Nakshatras commencing from Ashvini. The same area is divided in 12 parts equal to 12 ‘Rāśis’ commencing from Mesh. The names of the Grahas commence from Sūrya. The Rāśi rising is known, as ‘Lagn’. Based on

Lagn and the Grahas, joining and departing from each other, the native's good and bad effects are deducted.

Addition from Santhanam till Sloka 7. The names of the 27 Nakshatras are Ashvini, Bharani, Krittika, Rohini, Mrigasira, Ardra, Punarvasu, Pushya, Aslesha, Magha, Purvaphalguni, Uttaraphalguni, Hasta, Chitra, Swati, Vishaka, Anuradha, Jyeshta, Mula, Purvashadh, Uttarashadh, Shravana, Dhanishtha, Satabhisha, Purvabhadra, Uttarabhadra, Revati.

Lagn is a very important point in the horoscope. It is the Rāśi, that rises in the East, on the latitude of birth. The apparent rising of a Rāśi is due to the rotation of the earth on its own axis at a rate of motion, causing every degree of the zodiac seemingly ascend on the eastern horizon.

Approximately, two hours are required for a Rāśi to pass via the horizon, thereby every degree taking four minutes to ascend. This duration, however, is actually dependent on the concerned latitude.

Actually Sūrya has no motion. His motion is an apparent one, as viewed from the rotating earth. Other Grahas, including the nodes, have varied rates of motion. The average daily motions of the Grahas, which are not, however standard, are, as follows: Sūrya 1', Candr 13-15', Mangal 30-45', Budh 65-100', Śukr 62-82', Guru 5-15', Śani 2', Rahu/Ketu 3'.

With such different motions, a Grah forms various Drishtis with others. These Drishtis through longitudinal distances have a great deal of utility in Jyotish. This is what Maharishi Parashar suggests to be considered.

7. Details (of astronomical nature) of stars have to be understood by general rules, while I narrate to you about the effects of Grahas and Rāśis.

8-9. The positions of the Grahas for a given time be taken, as per Drikganit. And with the help of Rāśi durations, applicable to the respective places, Lagn at birth should be known. Now, I tell you about the castes, descriptions and dispositions of the Grahas.

10. Names of Grahas. The names of the nine Grahas, respectively, are Sūrya, Candr, Mangal, Budh, Guru, Śukr, Śani, Rahu and Ketu.

11. Benefics and Malefics. Among these, Sūrya, Śani, Mangal, decreasing Candr, Rahu and Ketu (the ascending and the descending nodes of Candr) are malefics, while the rest are benefics. Budh, however, is a malefic, if he joins a malefic.

Addition from Santhanam till Sloka 12-13. When Candr is ahead of Sūrya, but within 120, she has medium strength. Between 120 to 240 she is very auspicious, (see ‘Atishubhapred’). From 240 to 0 she is bereft of strength. This is Yavanas’ view, vide P. 70 of my English

Translation of Saravali. This view is, however, related to Candr’s strength, or otherwise, while waning Candr (Krishna Paksh, dark half) is a malefic and waxing Candr (Shukla Paksh, bright half) is a benefic. Should Candr be Yuti with a benefic, or receiving a Drishti from a benefic, she turns a benefic, even if in a waning state. As regards Budh, we have clear instructions from Maharishi Parashar, that he becomes a malefic, if he joins a malefic. If waning Candr and Budh are together, both are benefics.

12-13. Grah governances. Sūrya is the soul of all. Candr is the mind. Mangal is one’s strength. Budh is speech-giver, while Guru confers Knowledge and happiness. Śukr governs semen (potency), while Śani denotes grief.

14-15. Grah cabinet. Of royal status are Sūrya and Candr, while Mangal is the Army chief. Prince-apparent is Budh. The ministerial Grahas are Guru and Śukr. Śani is a servant. Rahu and Ketu form the Grah Army.

16-17. Complexions of Grahas. Sūrya is blood-red. Candr is tawny. Mangal, who is not very tall is blood-red, while Budh’s hue is akin to that of green grass. Tawny, variegated and dark are Guru, Śukr and Śani in their order.

18. Deities of Grahas. Fire (Agni) (?), Water (Varuna), Subrahmanya (Lord Shiva’s son, following Ganesh), Maha Vishnu, Indra, Shachi Devi (the consort of Lord Indra) and Brahma (?) are the presiding deities of the 7 Grahas in their order.

19. Gender of the Grahas. Budh and Śani are neuters. Candr and Śukr are females, while Sūrya, Mangal and Guru are males.

20. Primordial compounds. The Panchabhutas, space, air, fire, water and earth, are, respectively, governed by Guru, Śani, Mangal, Śukr and Budh.

21. Castes of Grahas. Guru and Śukr are Brahmins. Sūrya is a royal Grah, while Candr and Budh belong to commercial community. Śani rules the Sudras (4th caste).

22. Sattvic Grahas are the luminaries and Guru, Śukr and Budh are Rajasik, while Mangal and Śani are Tamasic.

23. Description of Sūrya. Sūrya’s eyes are honey-coloured. He has a square body. He is of clean habits, bilious, intelligent and has limited hair (on his head).

24. Description of Candr. Candr is very windy and phlegmatic. She is learned and has a round body. She has auspicious looks and sweet speech, is fickle-minded and very lustful.
25. Description of Mangal. Mangal has blood-red eyes, is fickle-minded, liberal, biliary, given to anger and has thin waist and thin physique.
26. Description of Budh. Budh is endowed with an attractive physique and the capacity to use words with many meanings. He is fond of jokes. He has a mix of all the three humours.
27. Description of Guru. Guru has a big body, tawny hair and tawny eyes, is phlegmatic, intelligent and learned in Shastras.
28. Description of Šukr. Šukr is charming, has a splendourous physique, is excellent, or great in disposition, has charming eyes, is a poet, is phlegmatic and windy and has curly hair.
29. Description of Šani. Šani has an emaciated and long physique, has tawny eyes, is windy in temperament, has big teeth, is indolent and lame and has coarse hair.
30. Description of Rahu and Ketu. Rahu has smoky appearance with a blue mix physique. He resides in forests and is horrible. He is windy in temperament and is intelligent. Ketu is akin to Rahu.
31. Primary ingredients (or Sapth Dhatus). Bones, blood, marrow, skin, fat, semen and muscles are, respectively, denoted by the Grahas: Sūrya, Candr, Mangal, Budh, Guru, Šukr and Šani.
32. Abodes of the Grahas. Temple, watery place, place of fire, sport-ground, treasure-house, bed-room and filthy ground: these are, respectively, the abodes for the seven Grahas from Sūrya onward.
33. Grah periods. Ayan, Muhurta, a day (consisting day and night), Ritu, month, fortnight and year: these are the periods allotted to the Grahas from Sūrya to Šani.
34. Tastes of the Grahas. Pungent, saline, bitter, mixed, sweet, acidulous and astringent are, respectively, tastes larded by Sūrya, Candr, Mangal, Budh, Guru, Šukr and Šani.
- 35-38. Strengths of Grahas. Strong in the East are Budh and Guru. Sūrya and Mangal are so in the South, while Šani is the only Grah, that derives strength in the West. Candr and

Śukr are endowed with vigour, when in the North. Again, strong during night are Candr, Mangal and Śani, while Budh is strong during day and night. The rest (i.e. Guru, Sūrya and Śukr) are strong only in daytime. During the dark half malefics are strong. Benefics acquire strength in the bright half of the month. Malefics and benefics are, respectively, strong in Dakshinayan and Uttarayan. The Lords of the year, month, day and Hora (hour of Grah) are stronger than the other in ascending order. Again, stronger than the other in the ascending are Śani, Mangal, Budh, Guru, Śukr, Candr and Sūrya.

39-40. Related to trees. Sūrya rules strong trees (i.e. trees with stout trunks), Śani useless trees, Candr milky trees (and rubber yielding plants), Mangal bitter ones (like lemon plants), Śukr floral plants, Guru fruitful ones and Budh fruitless ones.

41-44. Other matters. Rahu rules the outcaste, while Ketu governs mixed caste. Śani and the nodes indicate ant-hills. Rahu denotes multi-coloured clothes and Ketu rags. Lead and blue gem belong to Rahu and Ketu. Sūrya, Candr, Mangal, Budh, Guru, Śukr and Śani in their order govern red silken, white silken, red, black silken, saffron, silken and multi-coloured robes.

45-46. Seasons of Grahas. Vasanta, Greeshma, Varsh, Sarad, Hemanta and Sisir are the six Ritus (or seasons), respectively, governed by Śukr, Mangal, Candr, Budh, Guru and Śani. Rahu and Ketu denote 8 months and 3 months, respectively.

47. Dhatu, Mool and Jiva Divisions. Dhatu Grahas are Rahu, Mangal, Śani and Candr, while Sūrya and Śukr are Mula Grahas. Budh, Guru and Ketu rule Jivas.

48. Age. Out of all the Grahas Śani is the eldest. He bestows maximum number of years in Naisargik Dasha.

49-50. Exaltation and Debilitation. For the seven Grahas, from Sūrya on, the exaltation Rāśis are, respectively, Mesh, Vrishabh, Makar, Kanya, Kark, Meen and Tula. The deepest exaltation degrees are, respectively, 10, 3, 28, 15, 5, 27 and 20 in those Rāśis. And in the seventh Rāśi from the said exaltation Rāśi each Grah has its own debilitation. The same degrees of deep exaltation apply to deep fall.

51-54. Additional Dignities. In Simh the first 20 degrees are Sūrya's Mooltrikon, while the rest is his own Bhava. After the first 3 degrees of exaltation portion in Vrishabh, for Candr, the rest is her Mooltrikon. Mangal has the first 12 degrees in Mesh, as Mooltrikon with the rest therein becoming simply his own Bhava. For Budh, in Kanya the first 15 degrees are exaltation zone, the next 5 degrees Mooltrikon and the last 10 degrees are own Bhava. The first one third of Dhanu is the Mooltrikon of Guru, while the remaining part thereof is his own Bhava. Śukr divides Tula into two halves keeping the first, as Mooltrikon and the second, as own Bhava. Śani's arrangements are same in

Kumbh, as Sūrya has in Simh.

55. Natural Relationships. Note the Rāśis, which are the 2nd, 4th, 5th, 8th, 9th and 12th from the Mooltrikon of a Grah. The Grahas ruling such Rāśis are its friends, apart from the Lord of its exaltation Rāśi. Lords other than these are its enemies. If a Grah becomes its friend as well, as its enemy (on account of the said two computations), then it is neutral, or equal.

56. Temporary Relationships. The Grah, posited in the 2nd, 3rd, 4th, 10th, 11th, or the 12th from another, becomes a mutual friend. There is enmity otherwise. (This applies to a given Janm Kundali)

57-58. Compound Relationship. Should two Grahas be naturally and temporarily friendly, they become extremely friendly. Friendship on one count and neutrality on another count make them friendly. Enmity on one count combined with affinity on the other turns into equality. Enmity and neutralship cause only enmity. Should there be enmity in both manners, extreme enmity is obtained. The Jyotishi should consider these and declare horoscopic effects accordingly.

59-60. Ratio of Effects. A Grah in exaltation gives fully good effects, while in Mooltrikon it is bereft of its auspicious effects by one fourth. It is half beneficial in its own Bhava. Its beneficence is one fourth in a friendly Rāśi. In an equal's Rāśi one eighth of auspicious disposition is useful. The good effects are nil in debilitation, or enemy's camp. Inauspicious effects are quite reverse with reference to what is stated.

61-64. Non-luminous UpaGrahas (Sub-Grahas). Add 4 Rāśis 13 degrees and 20 minutes of arc to Sūrya's longitude at a given moment to get the exact position of the all inauspicious Dhoom. Reduce Dhoom from 12 Rāśis to arrive at Vyatipat. Vyatipat is also inauspicious. Add six Rāśis to Vyatipat to know the position of Parivesh. He is extremely inauspicious. Deduct Parivesh from 12 Rāśis to arrive at the position of Chap (Indra Dhanus), who is also inauspicious. Add 16 degrees 40 minutes to Chap, which will give Ketu (UpaKetu), who is a malefic. By adding a Rāśi to UpaKetu, you get the original longitude of Sūrya. These are the Grahas, devoid of splendour, which are malefics by nature and cause affliction.

65. Effects of Sub-Grahas. If one of these afflicts Sūrya, the native's dynasty will decline, while Candr and Lagn, respectively, associated with one of these, will destroy the longevity and wisdom. So declared Lord Brahma, the Lotus-Born.

66-69. Calculations of Gulik etc. The portions of Sūrya etc. up to Śani denote the periods of Gulik and others. Divide the day duration (of any week day) into eight equal parts. The eighth portion is Lord-less. The seven portions are distributed to the seven

Grahas commencing from the Lord of the week day. Whichever portion is ruled by Śani, will be the portion of Gulik. Similarly make the night duration into eight equal parts and distribute these, commencing from the Lord of the 5th (by) week. Here again, the eighth portion is Lord-less, while Śani's portion is Gulik. Sūrya's portion is Kaal, Mangal's portion is Mrityu, Guru's portion is Yamaghantak and Budh's portion is Ardhaprahar. These durations differently apply to different places (commensurate with variable day and night durations).

70. Gulik's Position. The degree, ascending at the time of start of Gulik's portion (as above), will be the longitude of Gulik at a given place. Based on this longitude only, Gulik's effects for a particular nativity be estimated.

71-74. Calculation of Pranapad. Convert the given time into Vighatis and divide the same by 15. The resultant Rāśi, degrees etc. be added to Sūrya, if he is in a Movable Rāśi, which will yield Pranapad. If Sūrya is in a Fixed Rāśi, add 240 degrees additionally and, if in a Dual Rāśi, add 120 degrees in furtherance to get Pranapad. The birth will be auspicious, if Pranapad falls in the 2nd, 5th, 9th, 4th, 10th, or 11th from the natal Lagn. In other Bhavas Pranapad indicates an inauspicious birth.

Notes. Ardhaprahar, Yamaghantak, Mrityu, Kaal and Gulik are the 5 Kaal Velas, suggested by Maharishi Parashar. The day duration, according to altitude, is divided into eight equal parts. The eighth portion is unlorded. The first portion is allotted to the weekday Lord. Other portions follow in the order of weekday Lords. We consider 5 portions of Grahas, ignoring that of Candr and Śukr. The portions of Sūrya, Mangal, Budh, Guru and Śani are, respectively, called Kaal, Mrityu, Ardhaprahar, Yamaghantak and Gulik.

In the case of night the durations, or 1/8th parts are allotted in a different order. The first portion goes to the Grah, ruling the 5th weekday Lord, counted from the day in question. The others follow in the usual order. Here again, the 8th part is Lord-less. The portions of Grahas from Kaal to Gulik are the same in nomenclature in the night also.

Keeranuru NataRaja of Jatakalankaram (Tamil version) gives Rāśis of dignities for these UpaGrahas and Gulik etc. (UpaGrah & Gulik etc.: Exaltation, Debilitation, Swakshetra (own Rāśi)) Dhoom: Simh, Kumbh, Makar; Vyatipat: Vrischik, Vrishabh, Mithun; Parivesh: Mithun, Dhanu, Dhanu; Indrachap: Dhanu, Mithun, Kark; UpaKetu: Kumbh, Simh, Kark; Gulik: -, -, Kumbh; Yamaghantak: -, -, Dhanu; Ardhaprahar: -, -, Mithun; Kaal: -, -, Makar; Mrityu: -, -, Vrischik.

From Sūrya to Śani no one is exalted in the above-mentioned exaltation Rāśis, nor debilitated in the above-mentioned debilitation Rāśis.

Out of the 5 Kaal Velas, viz. Gulik etc., four except Kaal (related to Sūrya) have their own Rāśi system in the respective Rāśis, ruled by their fathers. Gulik, son of Śani, has Kumbh, as his own Bhava. Guru's son, Yamaghantak, has it in Dhanu. Ardhaprahar, Budh's son, is in

own Rāśi, if in Mithun. Mrityu, son of Mangal, has Vrischik, as own Bhava. It is not known, why Kaal, a son of Sūrya shifted to Makar, a Rāśi of his brother (Śani), leaving his father's Simh. Obviously, Śani has given his Mooltrikon to his son Gulik, while he gave Makar (a secondary Rāśi) to his 'brother' Kaal.

Ch. 4. Zodiacial Rāśis Described

1-2. Importance of Hora. The word Hora is derived from Ahoratr after dropping the first and last syllables. Thus Hora (Lagnas) remains in between Ahoratr (i.e. day and night) and after knowing Hora the good and bad effects of a native be known. Śrī Vishnu, the Invisible is Time personified. His limbs are the 12 Rāśis, commencing from Mesh.

3. Names of Rāśis. The 12 Rāśis of the zodiac in order are Mesh, Vrishabh, Mithun, Kark, Simh, Kanya, Tula, Vrischik, Dhanu, Makar, Kumbh and Meen.

4-4½. Limbs of Kaal Purush. Kaal Purush (or Time personified) has his limbs, as under with reference to the 12 Rāśis, respectively: Head, face, arms, heart, stomach, hip, space below navel, privities, thighs, knees, ankles and feet.

5-5½. Classification of Rāśis. Movable, Fixed and Dual are the names given to the 12 Rāśis in order. These are again known, as malefic and benefic, successively. Similarly are male and female. Mesh, Simh and Dhanu are bilious. Vrishabh, Kanya and Makar are windy. Mithun, Tula and Kumbh are mixed, while the rest are phlegmatic.

6-7. Mesh described. The Mesh is blood-red in complexion. It has a prominent (big) physique. It is a quadruped Rāśi and strong during night. It denotes courage. It resides in the East and is related to kings. It wanders in hills and predominates in Rajo-Gun (the second of the three constituent qualities and the cause of great activity in living beings). It rises with its back (a Prishtodaya Rāśi) and is fiery. Its ruler is Mangal.

8. Vrishabh described. Vrishabh's complexion is white and it is lored by Śukr. It is long and is a quadruped Rāśi. It has strength in night and resides in the South. It represents villages and businessmen. An earthy Rāśi, Vrishabh rises with its back.

9-9½. Mithun described. The Rāśi Mithun rises with its head and represents a male and a female, holding a mace and lute. It lives in the West and is an airy Rāśi. It is a biped Rāśi as well and is strong in nights. It lives in villages and is windy in temperament. It has an

even body with a green (grass like) hue. Its ruler is Budh.

10-11. Kark described. The Rāśi Kark is pale-red. It resorts to forests and represents Brahmins. It is strong in nights. It has many feet (i.e. it is a centipede Rāśi) and has a bulky body. It is Sattvic in disposition (seen in gods) and it is a watery Rāśi. It rises with its back and is ruled by Candr.

12. Simh described. Simh is ruled by Sūrya and is Sattvic. It is a quadruped Rāśi and a royal Rāśi. It resorts to forests and rises with its head. It has a large, white body. It resides in the East and is strong during daytime.

13-14. Kanya described. This Rāśi is a hill-resorter and is strong in daytime. It rises with its head and has a medium build. It is a biped Rāśi and resides in the South. It has grains and fire

in its hands. It belongs to the business community and is variegated. It relates to hurricanes ('Prabharanjani'). It is a Virgin and is Tamasic (a disposition of demons). Its ruler is Budh.

15-16½. Tula described. Tula is a Seershodaya Rāśi, rising with its head; Tula is strong in daytime. It is black in complexion and is predominant with Rajo-Gun. It relates to the western direction and resorts to land. It is destructive, or mischievous ('Dhatin'). It represents Sudras, or the 4th Varna. It has a medium build physique and is a biped Rāśi. Its Lord is Šukr. Vrischik described. Vrischik has a slender physique and is a centipede Rāśi. It denotes Brahmins and resides in holes. Its direction is North and it is strong in daytime. It is reddish-brown and resorts to water and land. It has a hairy physique and is very sharp (or passionate). Mangal is its ruler.

17-18½. Dhanu described. The Rāśi Dhanu rises with its head and is lorded by Guru. It is a Sattvic Rāśi and is tawny in hue. It has strength in night and is fiery. A royal Rāśi, Dhanu is biped in first half. Its second half is quadruped. It has an even build and adores an arch. It resides in the East, resorts to land and is splendourous.

19-20. Makar described. Makar is lorded by Šani and has predominance of Tamo-Gun (a disposition, seen in demons). It is an earthy Rāśi and represents the southern direction. It is strong in nights and rises with back. It has a large body. Its complexion is variegated and it resorts to both forests and lands. Its first half is quadruped and its second half footless, moving in water.

21-21½. Kumbh described. The Rāśi Kumbh represents a man holding a pot. Its complexion is deep-brown. It has medium build and is a biped Rāśi. It is very strong in daytime. It resorts to deep water and is airy. It rises with its head and is Tamasic. It rules

Sudras, the 4th Varna and the West. Its Lord is Śani, Sūrya's offspring.

22-24. Meen described. Meen resembles a pair of fish, one tailed with the head of the other. This Rāśi is strong at night. It is a watery Rāśi and is predominant with Sattva-Gun. It denotes resoluteness and is a water-resorter. It is footless and has a medium build. It rules the North and rises with both head and back. It is ruled by Guru. This is how the twelve Rāśis, each of 30 degrees extent, are described to evaluate gross and specific effects.

25-30. Nishek Lagn. O excellent of Brahmins, now is a step explained to arrive at the Nishek Lagn, when the natal Lagn is known. Note the angular distance between Śani and Mandi (Gulik). Add this to the difference between the Lagn Bhava (Madhya, or cusp) and the 9th Bhava (cusp). The resultant product in Rāśis, degrees etc. will represent the months, days etc., that elapsed between Nishek and birth. At birth, if Lagn Lord is in the invisible half (i.e. from Lagn cusp to descendant cusp), add the degrees etc., Candr moved in the particular Rāśi, occupied by her, to the above-mentioned product. Then Lagn at Nishek can be worked out and the good and bad, experienced by the native in the womb, can be guessed. One can also guess with the help of Nishek Lagn effects, like longevity, death etc. of the parents.

Ch. 5. Special Lagnas

1. Oh excellent of the Brahmins, I explain below again some special Lagnas, viz. Bhava Lagn, Hora Lagn and Ghati Lagn.

2-3. Bhava Lagn. From sunrise to the time of birth every 5 Ghatis (or 120 minutes) constitute one Bhava Lagn. Divide the time of birth (in Ghatis, Vighatis etc.) from sunrise by 5 and add the quotient etc. to Sūrya's longitude, as at sunrise. This is called Bhava Lagn.

4-5. Hora Lagn. Again from sunrise till the time of birth Hora Lagn repeats itself every $2\frac{1}{2}$ Ghatis (i. e. 60 minutes). Divide the time past up to birth from sunrise by $2\frac{1}{2}$ and add the quotient etc. in Rāśis, degrees and so on to the longitude of Sūrya, as at the sunrise. This will yield Hora Lagn in Rāśi, degrees etc.

6-8. Ghati Lagn (Ghatik Lagn). Now listen to the method of working out Ghati Lagn. This Lagn changes along with every Ghati (24 minutes) from the sunrise. Note birth time in Ghatis and Vighatis. Consider the number of Ghatis past, as number of Rāśis, or Ghati Lagnas. The Vighatis be divided by 2 to arrive at degrees and minutes of arc, past in the said Ghati Lagn. The product so arrived in Rāśis, degrees and minutes be added to Sūrya's longitude, as at sunrise, to get the exact location of Ghati Lagn. So say Maharishis, like Narada.

9. Use of Special Lagnas. Keeping the Grahas at birth, as it is, prepare various Bhava Kundalis with respect to each special Lagn and analyze, as done for the natal Lagn.

10-13½. Varnad Dasha. I now detail Varnad Dasha, just by knowing which one can deal with the longevity of a native. If the natal Lagn is an odd Rāśi, count directly from Mesh to natal Lagn. If the natal Lagn is an even Rāśi, count from Meen to the natal Lagn in the reverse order. Similarly, if the Hora Lagn is an odd one, count from Mesh to Hora Lagn in direct order. If the Hora Lagn is an even one, count from Meen to Hora Lagn in the reverse order. If both the products are odd Rāśis, or even Rāśis, then add both the figures. If one is odd and the other is even, then know the difference between the two products. If the latest product in this process is an odd one, count so many Rāśis from Mesh in a direct manner; if an even one, count so many Rāśis from Meen in reverse order. The Rāśi so known will be the Varnad for Lagn.

14-15. Effects of Varnad. Now listen to the use of the above. Out of the two, viz. natal Lagn and Hora Lagn, whichever is stronger, from there Varnad starts. If the natal Lagn is an odd Rāśi, the counting of Dashas is clockwise, otherwise anticlockwise. Lagn Dasha years will equal the number of Rāśis, intervening between the natal Lagn and Varnad. Similarly for other Bhavas.

16-20. Effects of Varnad (cont.). Should a Kon from Lagn's Varnad be occupied, or disgraced by a malefic, the native will live only up to the Dasha of the said Rāśi. Just, as the Rudra Grah in Sool Dasha is capable of causing evils, the above-mentioned Grahas related to Varnad's Kon be treated. The Varnad Lagn be considered, as natal Lagn, while the 7th from Varnad will denote the longevity of the spouse, the 11th longevity of elder brothers and sisters, the 3rd longevity of younger brothers and sisters, the 5th the longevity of sons, the 4th longevity of mother and the 9th longevity of father. The Dasha of the Sool Rāśi will inflict greater evils.

21-24. Effects of Varnad (cont.). Similar assessments be made with reference to the Varnad of each Bhava, commencing the first, and the evils and goods due to a nativity be known. These Varnad Dashas are only for Bhavas (Rāśis) and not their occupants. The sub period of each Dasha will be one twelfth of the Dasha and the order will also be clockwise, or anti-clockwise, as explained earlier. The natal Lagn is to be calculated according to birth place, while Bhava Lagn, Hora Lagn etc. are common to all places.

Ch. 6. The Sixteen Divisions of a Rāśi

1. O Mahārishi Parāśar, I have known from you about the Grahas, Rāśis and their descriptions. I desire to know the details of various divisions of a Rāśi, will you please narrate.

2-4. Names of the 16 Vargas. Lord Brahma has described 16 kinds of Vargas (Divisions) for each Rāsi. Listen to those. The names are Rāsi, Horā, Dreshkan, Chaturthānś, Saptānś, Navānś, Dashānś, Dvadashānś, Shodashānś, Vimshānś, Chaturvimshānś, Saptavimshānś, Trimshānś, Khavedānś, Akshavedānś and Shashtiānś.

5-6. Rāsi and Horā. The Rāsi, owned by a Grah, is called its Kshetra. The first half of an odd Rāsi is the Hora, ruled by Sūrya. While the second half is the Hora of Candr. The reverse is true in the case of an even Rāsi. Half of a Rāsi is called Hora. These are totally 24, counted from Mesh and repeated twice (at the rate of 12) in the whole of the zodiac.

7-8. Dreshkan. One third of a Rāsi is called Dreshkan. These are totally 36, counted from Mesh, repeating thrice at the rate of 12 per round. The 1st, 5th and the 9th Rāsis from a Rāsi are its three Dreshkanas and are, respectively, lored by Narada, Agasthya and Durvash.

9. Chaturthānś. The Lords of the 4 Kendras from a Rāsi are the rulers of respective Chaturthānś of a Rāsi, commencing from Mesh. Each Chaturthānś is one fourth of a Rāsi. The deities, respectively, are Sanak, Sanand, Kumar and Sanatan.

10-11. Saptānś. The Saptānś (one seventh of a Rāsi) counting commences from the same Rāsi in the case of an odd Rāsi. It is from the seventh Rāsi thereof, while an even Rāsi is considered. The names of the seven divisions in odd Rāsis are Kshaar Ksheer, Dadhi, Ghrith, Ikshu, Ras, Madhya and Suddh Jal. These designations are reversed for an even Rāsi.

12. Navānś. The Navānś calculation are for a Movable Rāsi from there itself, for a Fixed Rāsi from the 9th thereof and for a Dual Rāsi from the 5th thereof. They go by designations Deva (divine), Manushya (human) and Rakshasa (devilish) in a successive and repetitive order for a Movable Rāsi. (Manushya, Rakshasa and Deva are the order for a Fixed Rāsi, while Rakshasa, Manushya and Deva are a Dual Rāsi's order)

13-14. Dashānś. Starting from the same Rāsi for an odd Rāsi and from the 9th with reference to an even Rāsi, the 10 Dashānśas, each of 3 degrees, are reckoned. These are presided over by the ten rulers of the cardinal directions, viz. Indra, Agni, Yama, Rakshasa, Varuna, Vayu, Kuber, Isan, Brahma and Ananth in case of an odd Rāsi. It is in the reverse order, that these presiding deities are reckoned, when an even Rāsi is given.

15. Dvadashānś. The reckoning of the Dvadashānś (one twelfth of a Rāsi, or $2\frac{1}{2}$ degrees each) commences from the same Rāsi. In each Rāsi the presidentship repeats thrice in the order of Ganesh, Ashvini Kumar, Yama and Sarpa for the 12 Dvadashānśas.

16. Shodashānś (or Kalānś). Starting from Mesh for a Movable Rāśi, from Simh for a Fixed Rāśi and from Dhanu for a Dual Rāśi, the 16 Shodashānśas (16th part of a Rāśi, i.e. of $1^{\circ}52'30''$) are regularly distributed. The presiding deities of these repeat in the order Brahma, Vishnu, Shiva and Sūrya four times in the case of an odd Rāśi. It is reverse in the case of an even Rāśi, that these ruling deities are understood.

17-21. Vimshānś. From Mesh for a Movable Rāśi, from Dhanu for a Fixed Rāśi and from Simh for a Common Rāśi: this is how the calculations of Vimshānśas (1/20th of a Rāśi, or $1^{\circ}30'$ each) are to commence. The presiding deities of the 20 Vimshānśas in an odd Rāśi are, respectively: Kali, Gauri, Jaya, Lakshmi, Vijaya, Vimal, Sati, Tara, Jvalamukhi, Sveta, Lalita, Bagalamukhi, Pratyangir, Shachi, Raudri, Bhavani, Varad, Jaya, Tripura and Sumukhi. In an even Rāśi these 20 deities, respectively, are Daya, Megha, Chinnasi, Pisachini, Dhumavathi, Matangi, Bal, Bhadr, Arun, Anal, Pingal, Chuchchuk, Ghora, Vaarahi, Vaishnavi, Sita, Bhuvanesvari, Bhairavi, Mangal and Aparajit.

22-23. Chaturvimshānś. The Chaturvimshānś (1/24th part of a Rāśi, or $1^{\circ}15'$ each) distribution commences from Simh and Kark, respectively, for an odd and an even Rāśi. In the case of an odd Rāśi the ruling deities repeat twice in the order of Skand, Parusdhar, Anal, Vishwakarma, Bhag, Mitr, Maya, Antaka, Vrisha-Dwaja, Govinda, Madan and Bhima. Reverse these from Bhima twice to know the deities for the Chaturvimshānś in an even Rāśi.

24-26. Saptavimshānś (Nakshatrānś, or Bhānś). The Saptavimshānś Lords are, respectively, the presiding deities of the 27 Nakshatras, as under: Dastra (Ashvini Kumar), Yama, Agni, Brahma, Candr, Isa, Adhiti, Jiva, Ahi, Pitar, Bhag, Aryama, Sūrya, Tvasht, Marut, Chakragni, Mitr, Vasava, Rakshasa, Varuna, Vishwadeva, Govinda, Vasu, Varuna, Ajap, Ahirbuddhnya and Pushya. These are for an odd Rāśis. Count these deities in a reverse order for an even Rāśi. The Saptavimshānś distribution commences from Mesh and other Movable Rāśis for all the 12 Rāśis.

27-28. Trimshānś. The Trimshānś Lords for an odd Rāśi are Mangal, Šani, Guru, Budh and Šukr. Each of them in order rules 5, 5, 8, 7 and 5 degrees. The deities, ruling over the Trimshānśas, are, respectively, Agni, Vayu, Indra, Kuber and Varuna. In the case of an even Rāśi the quantum of Trimshānś, Grah lordship and deities get reversed.

29-30. Khavedānś (or Chatvarimshānś, 1/40th part of a Rāśi). For odd Rāśis count from Mesh and for an even Rāśi from Tula in respect of Khavedānśas (each of $45'$ of arc). Vishnu, Candr, Marichi, Tvasht, Dhata, Shiva, Ravi, Yama, Yaksh, Gandharv, Kaal and Varuna repeat successively, as presiding deities, in the same order for all Rāśis.

31-32. Akshavedānś (1/45th part of a Rāśi). Mesh, Simh and Dhanu are the Rāśis, from

which the distributions, respectively, commence for Movable, Immovable and Common Rāśis. In Movable Rāśis Brahma, Shiva and Vishnu; in Immovable Rāśis Shiva, Vishnu and Brahma and in Common Rāśis Vishnu, Brahma and Shiva repeat 15 times the presidentship over these Akshavedāńśas.

33-41. **Shashtiāńś** (1/60th part of a Rāśi, or half a degree each). To calculate the Shashtiāńś Lord ignore the Rāśi position of a Grah and take the degrees etc. it traversed in that Rāśi. Multiply that figure by 2 and divide the degrees by 12. Add 1 to the remainder, which will indicate the Rāśi, in which the Shashtiāńś falls. The Lord of that Rāśi is the Grah, ruling the said Shashtiāńś. In odd Rāśis the names of Shashtiāńśas are 1. Ghora, 2. Rakshasa, 3. Deva, 4. Kuber, 5. Yaksh, 6. Kindar, 7. Bhrasht, 8. Kulaghna, 9. Garal, 10. Vahni, 11. Maya, 12. Purishak, 13. Apampathi, 14. Marutwan, 15. Kaal, 16. Sarpa, 17. Amrit, 18. Indu, 19. Mridu, 20. Komal, 21. Heramba, 22. Brahma, 23. Vishnu, 24. Maheshwara, 25. Deva, 26. Ardr, 27. Kalinas, 28. Kshitees, 29. Kamalakar, 30. Gulik, 31. Mrityu, 32. Kaal, 33. Davagni, 34. Ghora, 35. Yama, 36 Kantak, 37. Suddh, 38. Amrit, 39. PurnaCandr, 40. Vishadagdha, 41. Kulanas, 42. Vamshakshaya, 43. Utpat, 44. Kaal, 45. Saumya, 46. Komal, 47. Sheetal, 48.

Karaladamshtr, 49. Candramukhi, 50. Praveen, 51. Kaalpavak, 52. Dhannayudh, 53. Nirmal, 54. Saumya, 55. Krur, 56. Atisheetal, 57. Amrit, 58. Payodhi, 59. Brahman, 60. CandraRekha (InduRekha). The reverse is the order for even Rāśis in so much, as these names are cased. Grahas in benefic Shashtiāńśas produce auspicious, while the opposite is true in case of Grahas in malefic Shashtiāńśas.

42-53. **Varg Classification.** Maitreya, explained now are the sum effects of classifications of different divisions (or Vargas, so far narrated). These are four kinds, viz. Shad Varg, Sapth Varg, Dasha Varg and Shodasha Varg. In the ShadVarg classification the Varg designations are Kimshuk, Vyanjan, Chamar, Chatr and Kundal, according to a Grah being in 2 to 6 combinations of good Vargas. Next is the Sapth Varg, in which these classifications continue in the same manner up to six combinations of good Vargas, the 7th additional Varg getting classified, as Mukut. In the Dasha Varg scheme the designations commence from Parijata etc., such as 2 good Vargas - Parijatha, 3 Uttama, 4 Gopur, 5 Simhasan, 6 Paravata, 7 Devaloka, 8 BrahmaLoka, 9 Sakravahana and 10 Vargas - Shridham. In the Shodasha Varg scheme the combinations of Vargas go with designations thus: two good Vargas - Bhedak, 3 Kusum, 4 Nagapushpa, 5 Kanduk, 6 Kerala, 7 Kalpa Vriksha, 8 Chandan Vana, 9 PurnaCandr, 10 Uchchaisrava, 11 Dhanvantari, 12 Sūryakant, 13 Vidrum, 14 Chakra-Simhasan, 15 Golok and 16 Vargas - Śrī Vallabh. In these divisions the divisions, falling in the Grah's exaltation Rāśi, Mooltrikon Rāśi, own Rāśi and the Rāśis, owned by the Lord of a Kendra from the Arudha Lagn, are all to be considered (as good Vargas). The divisions of a combust Grah, defeated Grah, weak Grah and a Grah in bad Avasthas, like Sayan, be all ignored to be auspicious, for these destroy the good Yogas.

Ch. 7. Divisional Considerations

1-8. Use of the 16 Divisions. Now I will explain the use of these sixteen divisions. The physique from Lagn, wealth from Hora, happiness through co-born from Dreshkan, fortunes from Chaturthānś, sons and grandsons from Saptānś, spouse from Navānś, power (and position) from Dashānś, parents from Dvadashānś, benefits and adversities through conveyances from Shodashānś, worship from Vimshānś, learning from Chaturvimshānś, strength and weakness from Saptavimshānś, evil effects from Trimshānś, auspicious and inauspicious effects from Khavedānś and all indications from both Akshavedānś and Shashtiānś: these are the considerations to be made through the respective Vargas. The Bhava, whose Lord is in a malefic Shashtiānś, will diminish; so say Garga and others. The Bhava, whose Lord is in a benefic Shodashānś, flourish. This is how the 16 Vargas are to be evaluated.

9-12. After assessing the 20 point strength of the ascending degree, of other Bhavas and of the Grahas, the good and bad effects be declared. I explain below the method of knowing the Vimsopak strength (20 point strength), just by knowing which an idea of the results of actions of this birth and of former birth will clearly emerge. The Grahas from Sūrya on get full strength, when in exaltation, or in own Rāsi and are bereft of strength, when in the 7th (from exaltation). In between the strength be known by the rule of three process. In the case of a Grah, owning two Rāsis, distinction of placement in odd/even Rāsi identical with own Rāsi be made.

13-16. Horā, Dreshkan and Trimshānś Effects. Guru, Sūrya and Mangal give (pronounced) effects in the Hora of Sūrya. Candr, Śukr and Śani do so, when in Candr's Horas; Budh is effective in both the Horas. In the case of an even Rāsi the Hora of Candr will be powerful in

effects, while Sūrya's Hora in an odd Rāsi will be so. Full, medium and nil will be the effects, respectively, in the beginning middle and the end of a Hora. Similar applications be made for a Dreshkan, Turyānś, Navānś etc. As for Trimshānś effects, Sūrya is akin to Mangal and Candr is akin to Śukr. The effects, applicable to Rāsi, will apply to Trimshānś.

17-19. Vimshopak Bal. The Shad Vargas consist of Rāsi, Hora, Dreshkan, Navānś, Dvadashānś and Trimshānś. The full Bal for each of the divisions, respectively, are 6, 2, 4, 5, 2 and 1. This is the Vimshopak Bal, relating to Shad Varg division. Adding the Saptānś to the Shad Vargas, we get Sapt Varg, the Vimshopak Bal for which is 5, 2, 3, $2\frac{1}{2}$, $4\frac{1}{2}$, 2 and 1. These are gross strengths, while subtle ones should be understood by exact positions.

20. Add Dashāńś, Shodashāńś and Shashtiāńś to the said Sapt Varg Divisions to get the scheme of Dasha Varg. The Vimshopak Bal in this context is 3 for Rāśi, 5 for Shashtiāńś and for the other 8 divisions 1½ each.

21-25. When the 16 divisions (Shodash Varg Scheme) are considered together, the Vimshopak score goes thus: Hora 1, Trimsāńś 1, Dreshkan 1, Shodashāńś 2, Navāńś 3, Rāśi 3½, Shashtiāńś 4 and the rest of the nine divisions each a half. The Vimshopak Bal remains as 20, only when the Grah is in own Bhava Vargas. Otherwise, the total strength from 20 declines to 18 in Pramudit Vargas, to 15 in Shant Vargas, to 10 in Svasth divisions, to 7 in Duhkhit Vargas and to 5 in Khal Vargas. (These figures are called Varg Vishwa)

26-27. Vimshopak Proportional Evaluation. Multiply the figure due to full strength for the division by the Varg Vishwa and divide by 20 to get the exact strength of the Grah. If the total is below 5, the Grah will not be capable of giving auspicious results. If it is above 5, but below 10, the Grah will yield some good effects. Later on up to 15 it is indicative of mediocre effect. A Grah with above 15 will yield wholly favourable effects.

28-29. Other Sources of Strength. Maitreya, there are other kinds of sources, as I explain below. Grahas in the 7th from Sūrya will be fully effective. One with an identical longitude in comparison to Sūrya's will destroy the good effects. Rule of three process be applied to the Grah in between these positions.

30-32. Dasha effects with Vimshopak Bal. Maitreya, after assessing the Vimshopak Bal through the various divisions, the rising and setting of the Grahas be considered. The Vimshopak Bal is classified under Purna, AtiPurna, Madhya, AtiMadhya, Heen, AtiHeen, Swalpa and AtiSwalp. Thus should be classified the Vimshopak Bal and the Dasha period results declared accordingly.

33-36. Kendras, Konas etc. defined. O Maitreya, listen to other matters, which I am explaining. The Kendras are specially known, as Lagn (the ascendent), Bandhu Bhava, Yuvati Bhava (the descendant) and Karm Bhava (mid-heaven). Dhan, Putr, Randhr and Labh Bhava are Panapharas (succedents), while Sahaj, Ari, Dharm and Vyaya Bhava are called Apoklimas (cadents). Putr and Dharm Bhava are known by the name Kon (or trine). Evil Bhavas, or Dusthan Bhavas are Ari, Randhr and Vyaya Bhava. Chaturasras are Bandhu and Randhr Bhava. Sahaj, Ari, Karm and Labh Bhava are Upachaya Bhavas.

37-38. Names of Bhavas. Thanu, Dhan, Sahaj, Bandhu, Putr, Ari, Yuvati, Randhr, Dharm, Karma, Labh and Vyaya are in order the names of Bhavas. I explained these briefly and leave

it to you to grasp more, according to your intelligence. As delivered by Lord Brahma,

some further information is added thus (i.e. in the following verses).

39-43. Indications from Bhavas. Dharm Bhava and the 9th from Sūrya deal with one's father. Whatever effects are to be known from the Karm and Labh Bhava, be also known from similar Bhavas, counted from Sūrya. Whatever results are to be known from Bandhu, Tanu, Dhan, Labh and Dharm should also be known from the 4th of Candr, from Kark Rāśi itself and from the 2nd, 11th and 9th from Candr, respectively. Whatever has to be known through Sahaj Bhava, be also analyzed through the 3rd from Mangal. The 6th from Budh be also considered in regard to indications, derivable from Ari Bhava. The 5th from Guru, the 7th from Śukr and both the 8th and 12th from Śani stand for consideration, respectively, in respect of offspring, spouse and death. The Lord of the Bhava is equally important, when estimating the indications of a particular Bhava.

Ch. 8. Drishtis of the Rāśis

1-3. Rāśi Drishtis. O Maitreya, now detailed are the Drishtis, emanating from the Rāśi Mesh etc. Every Movable Rāśi dishties the 3 Fixed Rāśis, leaving the Fixed Rāśi adjacent to it. Every Fixed Rāśi gives Drishti to the 3 Movable Rāśis, barring the adjacent Movable Rāśi. And a Common Rāśi gives a Drishti to the other three Common Rāśis. The Grah in a Rāśi gives the same Drishti, as the Rāśi (in which the Grah is) does.

4-5. Drishtis of the Grahas. A Grah in a Movable Rāśi gives a Drishti to the other 3 Fixed Rāśis, leaving the Fixed Rāśi next to it. A Grah in a Fixed Rāśi does not give a Drishti to the next Movable Rāśi, but the remaining 3 Movable Rāśis. The one in a Common Rāśi gives a Drishti to the remaining 3 Common Rāśis. Simultaneously a Grah in the Rāśi, that receives a Drishti, is also subjected to the Drishti concerned.

6-9. Diagram of Drishtis. As depicted by Lord Brahma, I now narrate the diagram of Drishtis, so that Drishtis are easily understood by a mere sight of the diagram. Draw a square, or a circle marking the 8 directions (4 corners and 4 quarters thereof). Mark the zodiacal Rāśis, as under: Mesh and Vrishabh in East, Mithun in the North-East, Kark and Simh in the North, Kanya in the North-West, Tula and Vrischik in the West, Dhanu in the South-West, Makar and Kumbh in the South and Meen in the South-East.

Addition Santhanam till Ch. 9. The Drishtis (as per the earlier Slokas) can be shown in a square diagram, or circular diagram (as per convenience).

Ch. 9. Evils at Birth

1. O Brahmin, first of all estimate the evils and checking factors thereof through Lagn and then declare the effects of the 12 Bhavas.

2. Evils, causing premature end, exist up to the 24th year of one's age. As such, no definite calculation of life span should be made till such year of age.

3-6. Short-life Combinations (up to Sloka 23). Should Candr be in Ari, Randhr, or Vyaya Bhava and receives a Drishti from a malefic, the child will die soon. If in the process there be a Drishti from a benefic, it may live up to 8. If a benefic is retrograde in Ari, Randhr, or

Vyaya Bhava, receiving a Drishti from a malefic, death will occur within a month of birth. This is true, only when Lagn is not occupied by a benefic. Should Putr Bhava be occupied by Šani, Mangal and Sūrya jointly, (early) death of mother and brother will come to pass. Mangal, placed in Tanu, or in Randhr Bhava and be yuti with Šani, or Sūrya, or receiving a Drishti from a malefic, being bereft of a Drishti from a benefic, will prove a source of (immediate) death.

7-11. If Šani and Mangal give a Drishti to Lagn, as the luminaries are yuti with Rahu (elsewhere), the child will live a fortnight. Immediate death of the child along with its mother will occur, if Šani is in Karm Bhava, Candr in Ari Bhava and Mangal in Yuvati Bhava. One will immediately go to the abode of Yama, if Šani is in Tanu Bhava, while Candr and Guru are in their order in Randhr and Sahaj Bhava. Only a month will be the span of one's life, who had Sūrya in Dharm Bhava, Mangal in Yuvati Bhava and Guru and Šukr in Labh Bhava. All Grahas (any Grah) in Vyaya Bhava will be the source of a short life, specifically the luminaries, Šukr and Rahu. But the Drishti of these four Grahas (on Vyaya Bhava) will counteract such evils.

12. Candr is capable of causing early end, if she is with a malefic in Yuvati, Randhr, or Tanu Bhava and unrelated to a benefic.

13. Early death will come to pass, if there be a birth in the morning, or evening junctions, or in a Hora, ruled by Candr, or in Gandanta, while Candr and malefics occupy Kendras from Lagn.

14. Definition of Sandhya. 3 Ghatis before the sight of the semi disc (half) of the rising Sūrya and a similar duration, following Sūrya's set, are called, as morning twilight and evening twilight, respectively.

15. Early Death. Should all the malefics be in the oriental half, while benefics are in the occidental half, early death of one born in Vrischik, will follow. In this case there is no need of any rethinking.

16. Malefic in Vyaya and Ari Bhava, or in Randhr and Dhan Bhava, while Lagn is hemmed between other malefics, will bring early death.

17. Malefics, occupying Tanu and Yuvati Bhava, while Candr is yuti with a malefic with no relief from a benefic, will also cause premature death.
18. Early death will be inflicted on the native, if decreasing Candr is in Tanu Bhava, while malefics capture Randhr Bhava and a Kendra. There is no doubt about that.
19. Candr in Tanu, Randhr, Vyaya, or Yuvati Bhava and hemmed between malefics will confer premature death.
20. Should Candr be in Tanu Bhava, hemmed between malefics, while Yuvati, or Randhr Bhava has a malefic in it, he will face immediate death along with his mother.
21. Should Šani, Sūrya and Mangal be in Vyaya, Dharm and Randhr Bhava without Drishti from a benefic, the child will face instant death.
22. With a malefic in Yuvati Bhava, or in the rising Dreshkan, while decreasing Candr is in Tanu Bhava, death be experienced early.
23. The life span of the child will be either 2 months, or 6 months only, if all Grahas devoid of strength are relegated to Apoklima Bhavas.
24. Evils to Mother (up to Sloka 33). The mother of the native will incur evils (will die soon), if Candr at birth receives a Drishti from three malefics. Benefics, giving a Drishti to Candr, will bring good to the mother.
25. Should Dhan Bhava be occupied by Rahu, Budh, Šukr, Sūrya and Šani, the child's birth has been after its father's death, while even the mother will face early death.
26. If Candr is in the 7th, or the 8th from a malefic, be herself with a malefic and receives a Drishti from a strong malefic, predict mothers end to be early.
27. The child will not live on mother's milk, but on that of she-goat, if Sūrya is exalted, or debilitated in Yuvati Bhava.
28. Should a malefic be in the 4th, identical with an inimical Rāśi, counted from Candr, while there is no benefit in a Kendra, the child will lose its mother in a premature manner.
29. Malefics in Ari and Vyaya Bhava will bring evils to mother. The child's father will receive similar effects, if Bandhu and Karm Bhava are captured by malefics.

30. Budh in Dhan Bhava, while malefics occupy Tanu and Vyaya Bhava: this Yoga will destroy the entire family.
31. Guru, Šani and Rahu, respectively, posited in Tanu, Dhan and Sahaj Bhava will cause mother's death early.
32. Doubtlessly the mother will give up the child, if it has malefics in Konas, counted from the decreasing Candr. No benefic shall be yuti with the said malefics.
33. If Mangal and Šani are together in a Kendra with reference to Candr and occupy one and the same Navānś, the child will have two mothers. Yet it will be short-lived.
34. Evil to Father (up to Sloka 42). One's father will incur early death, if Šani, Mangal and Candr in their orders are in Tanu, Yuvati and Ari Bhava.
35. The native will at the time of his marriage lose his father, if Guru is in Tanu Bhava, while Šani, Sūrya, Mangal and Budh are together in Dhan Bhava.
36. Early loss of father will take place, if Sūrya is with a malefic, or is hemmed between malefics, as there is another malefic in the 7th from Sūrya.
37. Remote will be the possibility of one's father sustaining, if Sūrya is in Yuvati, while Mangal is in Karm and Rahu is in Vyaya Bhava.
38. Early and troubled will be one's father's death, if Mangal is in Karm Bhava identical with his enemy's Rāsi.
39. Candr in Ari Bhava, Šani in Tanu Bhava and Mangal in Yuvati Bhava: this array of heavenly bodies at birth will not ensure a long span of life for the father.
40. If Sūrya receives a Drishti from Šani and be in Mesh, or in Vrischik Navānś, the father would have given up the family before birth of the child, or would have passed away.
41. If Bandhu, Karm and Vyaya Bhava are all occupied by malefics, both the parents will leave the child to its own fate and wander from place to place.
42. The father will not see the native till his (the native's) 23rd year, if Rahu and Guru are together in an inimical Rāsi identical with Tanu, or Bandhu Bhava.
- 43-45. Parents. Sūrya is the indicator of father for all beings, while the mother is indicated by Candr. Should Sūrya receive a Drishti from one, or more malefics, or be

hemmed between them, this will cause evils to father. Similarly Candr be considered in respect of mother. Malefics in the 6th, the 8th, or the 4th from Sūrya will bring inauspicious results about the father. Malefics in such places from Candr will be adverse for the mother. The strength, or otherwise of the occupants concerned be suitably estimated.

Ch. 10. Antidotes for Evils

1. Those are the evils (due to a native). I now narrate the antidotes for such evils as well, which will be helpful to assess the extent of inauspiciousness.
2. Should one among Budh, Guru and Śukr be in an angle from Lagn, all evils are destroyed, as Sūrya eliminates darkness.
3. Just as a single reverential obeisance before Lord Shiva, the Trident holder frees one from all sins, a single, but strong Guru in Lagn will ward off all the evils.
4. Lagn Lord is singly capable of counteracting all evils, if he is strongly placed in an angle, just as Lord Shiva, the holder of the Bow destroyed the three cities, built of gold, silver and iron for the demons by Maya.
5. All evils are destroyed, if a benefic drishties Lagn of one born during the night in the bright half. Similarly a malefic's Drishti on Lagn of one born during day time in the dark half.
6. Sūrya in Vyaya will confer a hundred-year life span on one born in Tul Lagn.
7. It will prove auspicious for the mother as well as the native, if Mangal joins, or is drishtied by Guru.
8. If malefics are surrounded by benefics, while angles, or trines are themselves benefic-occupied, evils disappear soon. Not only this, evils will not follow from the Bhavas concerned.

Ch. 11. Judgement of Bhavas

1. O Maharishi Parashar, I have come to know of the evils and antidotes thereof from you. Please tell me, what is to be deduced from each Bhava.
2. Indications of Tanu Bhava. Maharishi Parashar replies. Physique, appearance, intellect (or the organ of intelligence, i.e. brain), complexion of the body, vigour, weakness, happiness, grief and innate nature are all to be guessed through the ascending Rāsi.

3. Indications of Dhan Bhava. Wealth, grains (food etc.), family, death, enemies, metals, precious stones etc. are to be understood through Dhan Bhava.
4. Indications of Sahaj Bhava. From Sahaj Bhava know of the following: valour, servants (attending etc.), brothers, sisters etc., initiatory instructions (Upadesha), journey and parent's death.
5. Indications of Bandhu Bhava. Conveyances, relatives, mother, happiness, treasure, lands and buildings are to be consulted through Bandhu Bhava.
6. Indications of Putr Bhava. The learned should deduce from Putr Bhava amulets, sacred spells, learning, knowledge, sons, royalty (or authority), fall of position etc.
7. Indications of Ari Bhava. Maternal uncle, doubts about death, enemies, ulcers, step-mother etc. are to be estimated from Ari Bhava.
8. Indications of Yuvati Bhava. Wife, travel, trade, loss of sight, death etc. be known from Yuvati Bhava.
9. Indications of Randhr Bhava. Randhr Bhava indicates longevity, battle, enemies, forts, wealth of the dead and things, that have happened and are to happen (in the past and future births).
10. Indications of Dharm Bhava. Fortunes, wife's brother, religion, brother's wife, visits to shrines etc. be known from Dharm Bhava.
11. Indications of Karm Bhava. Royalty (authority), place, profession (livelihood), honour, father, living in foreign lands and debts are to be understood from Karm Bhava.
12. Indications of Labh Bhava. All articles, son's wife, income, prosperity, quadrupeds etc. are to be understood from Labh Bhava.
13. Indications of Vyaya Bhava. From Vyaya Bhava, one can know about expenses, history of enemies, one's own death etc.
- 14-16. Prosperity, or Annihilation of a Bhava. Predict prosperity of the Bhava, which is yuti with, or dishtied by a benefic. Also, when its Lord is in Yuvavastha, or Prabuddhavastha, or in Kismaravastha, or in Karm Bhava, the Bhavas well-being is indicated. The Bhava, which is not dishtied by its Lord, or, whose Lord is with a malefic Grah, or with one of the Lords of evil and such other Bhavas (i.e. 3rd, 6th, 8th, 11th and 12th), or is defeated in a war between Grahas, or is in one of the three

Avasthas, viz, Vriddhavastha, Mritavastha and Suptavastha.

Ch. 12. Effects of Tanu Bhava

1-2. Physical comforts. Should Lagn Lord be yuti with a malefic, or be in Randhr, 6th, or 12th, physical felicity will diminish. If he is in an angle, or trine there will be at all times comforts of the body. If Lagn Lord is in debilitation, combustion, or enemy's Rāśi, there will be diseases. With a benefic in an angle, or trine all diseases will disappear. Lagn's angles (i.e. Bandhu, Yuvati, or the 10th), or its trine (Putr, Dharm), containing a benefic, is a powerful remedy for all, related to health.

3. There will not be bodily health, if Lagn, or Candr be drishtied by, or yuti with a malefic, being devoid of a benefics Drishti.

4. Bodily Beauty. A benefic in Lagn will give a pleasing appearance, while a malefic will make one bereft of good appearance. Felicity of the body will be enjoyed, if Lagn is drishtied by, or yuti with a benefic.

5-7. Other Benefits. If Lagn Lord, Budh, Guru, or Śukr be in an angle, or in a trine, the native will be long lived, wealthy, intelligent and liked by the king. Fame, wealth, abundant pleasures and comforts of the body will be acquired, if Lagn Lord is in a Movable Rāśi and be drishtied by a benefic Grah. One will be endowed with royal marks (of fortune), if Budh, Guru, or Śukr be in Lagn along with the Candr, or be in angle from Lagn. If Budh, Guru, or Śukr be in 4th, 7th, or 10th from Lagn, or be in the company of Candr in Lagn, the native will enjoy royal fortunes.

8. Coiled Birth. If there be a birth in one of Mesh, Vrishabh and Simh Lagnas, containing either Śani, or Mangal, the birth of the child is with a coil around a limb. The corresponding limb will be in accordance with the Rāśi, or Navānś, rising.

9. Birth of Twins. The native, who has Sūrya in a quadruped Rāśi, while others are in Dual Rāśis with strength, is born, as one of the twins.

10. To Be Nurtured by Three Mothers. If Sūrya and Candr join in one and the same Bhava and fall in one Navānś, the native will be nurtured by three different mothers for the first three months from its birth and will later on be brought up by its father and brother. ('Bhratri' apart from meaning a brother calls for interpretation, as a near relative in general)

11. Important. The learned in Jyotish should base the effects on Candr also, as are applicable to Lagn. Now explained are clues to know of ulcers, identity marks etc. on one's person.

12-14. Decanates and Bodily Limbs. Head, eyes, ears, nose, temple, chin and face is the order of limbs, denoted (by the various Bhavas), when the first decanate of a Rāśi ascends. In the case of the second decanate ascending the order is neck, shoulder, arm, side, heart, stomach and navel. The order for the third decanate ascending is pelvis, anus/penis, testicles, thigh, knee, calf and foot. The portion already risen indicates left side of the body (while the one yet to rise, i.e. the invisible half, denotes the right side of the body).

15. Limbs Affected. The limb, related to a malefic by occupation, will have ulcers, or scars, while the one, related to a benefic, will have a mark (like moles etc). So say the Jyotishis. (Also see Sloka 6, Ch. 4 of Saravali, which states, that a malefic, or a benefic, if be in own

Rāśi, or Navāńś, the effects will be right from birth. In other cases it will be in the course of one's life, that these effects will come to pass)

Ch. 13. Effects of Dhan Bhava

1-2. Combinations for Wealth. O excellent of the Brahmins, listen to me, speaking on the effects of Dhan Bhava. If the Lord of Dhan is in Dhan, or is in an angle, or in trine, he will promote one's wealth (or monetary state). Should he be in Ari/8th/12th, financial conditions will decline. A benefic in Dhan will give wealth, while a malefic instead will destroy wealth.

3. One will be wealthy, if Guru is in Dhan, as the Lord of Dhan, or is with Mangal.

4. If Dhan Lord is in Labh, while the Lord of Labh in Dhan, wealth will be acquired by the native. Alternately these two Lords may join in an angle, or in a trine.

5. If the Lord of Dhan is in an angle, while Labh Lord is in a trine thereof, or is dishtied by, or yuti with Guru and Śukr, the subject will be wealthy.

6-7. Yogas for Poverty. One will be penniless, if the Lord of Dhan Bhava is in an evil Bhava, while the Lord of Labh Bhava is also so placed and Dhan Bhava is occupied by a malefic. There will be penury right from birth and the native will have to beg even for his food, if the Lords of Dhan and Labh Bhava are both combust, or with malefics.

8. Loss of Wealth through the King. Should the Lords of Dhan and Labh Bhava be relegated to Ari, Randhr, or Vyaya Bhava, while Mangal is in Labh Bhava and Rahu is in Dhan Bhava, the native will lose his wealth on account of royal punishments.

9. Expenses on Good Accounts. When Guru is in Labh, Śukr is in Dhan and a benefic is placed in Vyaya Bhava, while Dhan's Lord is yuti with a benefic, there will be expenses on religious, or charitable grounds.

10. Fame etc. If Dhan's Lord is in own Rāsi, or is exalted, the native will look after his people, will help others and also will become famous.

11. Effortless Aquisition. If Dhan's Lord is yuti with a benefic and is in a good division, like Paravatānś, there will be effortlessly all kinds of wealth in the native's family. ("Paravatānśdau" of the text denotes Paravat, or such other higher Vargas: Dhan's Lord should be in Paravatānś, or in Devalokānś, Brahmalokānś, Sakravahanānś, or Sridhamānś in the Dash Varg scheme)

12. Eyes. If Dhan Lord is endowed with strength, the native will possess beautiful eyes. Should the said Grah be in Ari, Randhr, or Vyaya Bhava, there will be disease, or deformity of eyes.

13. Untruthful Person. If Dhan Bhava and its Lord are yuti with malefics, the native will be a talebearer, will speak untruth and will be afflicted by windy diseases.

Ch. 14. Effects of Sahaj Bhava

1. O Brahmin, I now tell you about Sahaj Bhava. Should Sahaj Bhava be yuti with, or drishtied by a benefic, the native will be endowed with co-born and be courageous.

2. If Sahaj's Lord along with Mangal drishties Sahaj Bhava, the native will enjoy good results, due to Sahaj Bhava. Alternatively these two Grahas may be in Sahaj itself.

3. Destruction at once of co-born will come to pass, if the said 2 Grahas are together with a malefic, or in a Rāsi, owned by a malefic.

4-4½. Female and Male Co-born. If Sahaj's Lord is a female Grah, or, if Sahaj Bhava be occupied by female Grahas, one will have sisters, born after him. Similarly male Grahas and male Rāsīs denote younger brothers. Should it be of mixed nature, co-born of both sexes will be obtained. These effects be declared after assessing the strength and weakness of the concerned.

5-6. Should Sahaj's Lord and Mangal be together in Randhr Bhava, destruction of co-born will result. Happiness in this respect will come to pass, if Mangal, or Sahaj's Lord is in an angle, or in a trine, or in exaltation, or friendly divisions.

7-11. Number of Brothers and Sisters. If Budh is in Sahaj Bhava, while Sahaj's Lord and

Candr are together, as the indicator (Mangal) joins Šani, the effects are: there occurred the birth of an elder sister and there will be younger brothers. Furthermore, the third brother will die. Should Mangal be yuti with Rahu, while Sahaj's Lord is in his debilitation Rāsi, there will be loss of younger brothers and/or sisters, while three elder brothers and/or sisters were attained by the native. If Sahaj's Lord is in an angle, while the signifier (Mangal) is exalted in a trine and be yuti with Guru, 12 will be the number of total co-born. Out of these two elders and the 3rd, the 7th, the 9th and the 12th of the younger co-born will be shortlived, while six of the said twelve will be longlived.

12-13. There will be 1 co-born, if Vyaya's Lord (some texts read, as Labh's Lord) joins Mangal and Guru, while Sahaj Bhava is occupied by Candr. If Candr is lonely placed in Sahaj Bhava with Drishti of male Grahas, there will be younger brothers, while the Drishti of Šukr denotes younger sisters.

14. Adverse Grahas. Sūrya in Sahaj Bhava will destroy the preborn. The afterborn will be destroyed, if Šani is found in Sahaj Bhava. In the same situation Mangal will destroy both the preborn and later-born.

15. After estimating the strength and weakness of such Yogas, the effects, related to brothers and sisters, be announced.

Ch. 15. Effects of Bandhu Bhava

1. O excellent of the Brahmins, thus have been briefly told the effects of Sahaj Bhava. Now listen to the results, related to Bandhu Bhava.

2. Housing Comforts. One will have residential comforts in full degree, if Bandhu is occupied by its Lord, or by Lagn's Lord and be drishtied by a benefic.

3. Miscellaneous. Should Putr's Lord be in his own Bhava, or in own Navānś, or in exaltation, the native will be endowed with comforts, related to lands, conveyances, houses etc. and musical instruments.

4. Housing Comforts. If Karm's Lord joins Bandhu's Lord in an angle, or in a trine, the native will acquire beautiful mansions.

5. Relatives. Should Budh be in Lagn, while Bandhu's Lord, being a benefic, is drishtied by another benefic, the native will be honoured by his relatives.

6. Long-living Mother. If Bandhu Bhava is occupied by a benefic, while its Lord is in his exaltation Rāsi, as the indicator of mother is endowed with strength, the native will

have a long-living mother.

7. Happiness of Mother. The native's mother will be happy, if Bandhu's Lord is in an angle, while Šukr is also in an angle, as Budh is exalted.

8. Quadrupeds. Sūrya in Bandhu, Candr and Šani in Dharm and Mangal in Labh Bhava; this Yoga will confer cows and buffaloes on the native.

9. Dumbness. Should Bandhu Bhava be a Movable one, while its Lord and Mangal are together in Ari, or Randhr Bhava, the native will be dumb.

10-14. Conveyances. If Lagn's Lord is a benefic, while Bandhu's Lord is in fall, or in Labh Bhava and the signifier (Šukr) is in Vyaya Bhava, the native will obtain conveyances in his 12th year. Should Sūrya be in Bandhu Bhava, as Bandhu's Lord is exalted and be with Šukr, one will acquire conveyances in his 32nd year. It will be in the 42nd year, that one will be endowed with conveyances, if Bandhu's Lord joins Karm's Lord in his (4th Lord's) exaltation Navāñś. An exchange between Labh's and Bandhu's Lords will confer conveyances in the 12th year. A benefic, related to Bandhu Bhava (and to its Lord), will bring with him auspicious effects (regarding conveyances), while a malefic will produce only malefic effects (in respect of conveyances). Should a benefic be in Bandhu, drishti Bandhu, or in yuti with the Lord of Bandhu, or a Drishti on the Lord of Bandhu Bhava, then the native will be happy with conveyances and be free from accidents and dangers. A malefic, replacing the said benefic, will cause losses, concerning vehicles and reduce one to severe accidents.

Ch. 16. Effects of Putr Bhava

1-3. O Brahmin, now I tell you the effects, related to Putr Bhava. If the Lords of Lagn and Putr are in their own Rāśis, or in an angle, or in a trine, one will enjoy thorough happiness through his children. Should Putr's Lord be in Ari, Randhr, or Vyaya Bhava, there will be no offspring. Should the Lord of Putr be combust, or be with malefics and be weak, there will be no children; even, if per chance issues are obtained, they will only quit the world soon. The Yuti of Putr's Lord with Lagn's Lord in a good Bhava will ensure early obtainment of children apart from happiness through them. If they join in an evil Bhava, they will prove a defect in this respect.

4. If Putr's Lord is in Ari Bhava, as Lagn's Lord is yuti with Mangal, the native will lose his very first child, whereafter his female will not be fertile to yield an offspring.

5. Should Putr's Lord be in fall in Ari, Randhr, or Vyaya Bhava, while Budh and Ketu are in Putr Bhava, the native's wife will give birth to one child only.

6. If Putr's Lord is in fall and be not in Drishti to Putr, while Šani and Budh are in Putr, the native's wife will give birth to one child only.
7. Should Dharm's Lord be in Lagn, while Putr's Lord is in fall and Ketu is in Putr along with Budh, obtainment of progeny will be after a great deal of ordeal.
8. If Putr's Lord is in Ari, Randhr, or Vyaya Bhava, or be in an inimical Rāśi, or be in fall, or in Putr itself, the native will beget issues with difficulty.
9. Should Putr Bhava be owned by Šani, or Budh and be occupied, or drishtied by Šani and Mandi, one will have adopted issues.
10. Should Sūrya and Candr be together in a Rāśi and in the same Navānś, the native will be brought up by three mothers, or two fathers.
11. Adopted issue is indicated, if Putr is tenanted by six Grahas, while its Lord is in Vyaya Bhava and Candr and Lagn are endowed with strength.
12. There will be many children, if Putr's Lord is strong, while Putr is drishtied by strong Budh, Guru and Šukr.
13. If Putr's Lord is with Candr, or is in her Decanate, the native will beget daughters; so say Jyotishis.
14. If Putr's Lord is in a Movable Rāśi, while Šani is in Putr, as Rahu is with Candr, the child (so born) is of questionable birth.
15. Undoubtedly the native is born of other's loins, if Candr is in the 8th from Lagn, while Guru is in the 8th from Candr. Malefic's Drishti, or Yuti is essential in this Yog.
16. If Putr's Lord is exalted, or be in Dhan, Putr, or Dharm Bhava, or be yuti with, or drishtied by Guru, obtainment of children will be there.
17. One will obtain children, that will indulge in mean deeds, if Putr is occupied by three, or four malefics, while Putr's Lord is in fall. A benefic (including Budh) in Putr is excluded in the said combination.
18. If Putr is occupied by Guru, while its Lord is with Šukr, one will obtain an offspring in his 32nd, or 33rd year.
19. Should Putr's Lord be in an angle along with Guru, the Karak, one will beget a child at the age of 30, or 36.

20. If Guru is in Dharm Bhava, while Šukr is in the 9th from Guru along with Lagn's Lord, one will beget a child at the age of 40.

21. The native will at the age of 32 lose his child, if Rahu is in Putr, Putr's Lord is in Yuti with a malefic and Guru is in debilitation.

22. There will be loss of children at 33 and 36, if a malefic is in the 5th from Guru, while another is in the 5th from Lagn.

23. Should Mandi be in Lagn, while Lagn's Lord is in fall, grief on account of loss of child at the age of 56 will come to pass.

24-32. Number of Children. There will be 10 sons, if Bandhu Bhava and Ari Bhava are occupied by malefics, while Putr's Lord is in deep exaltation, joining Lagn's Lord, as Guru is with another benefic. Nine will be the number of sons, that one will beget, if Guru is in deep exaltation, as Rahu is with Dhan's Lord and Dharm is occupied by its own Lord. There will be eight sons, if Guru is in Putr, or Dharm Bhava, while Putr's Lord is endowed with strength and Dhan's Lord is in Karm Bhava. Šani in Dharm Bhava, while Putr's Lord is in Putr itself, gives 7 sons, out of which twins will be born twice. If Putr's Lord is in Putr in Yuti with Dhan's Lord, there will be birth of 7 sons, out of which 3 will pass away. Only one son is denoted, if there be a malefic in Putr Bhava, while Guru is in the 5th from Šani, or vice versa. If Putr Bhava has a malefic in it, or, if Šani is in the 5th from Guru, the native will beget offspring only through his second, or third wife. Should Putr be occupied by a malefic, while Guru is yuti with Šani in Putr Bhava, as Lagn's Lord is in Dhan Bhava and Putr's Lord is yuti with Mangal, one will live long, but lose his children one after the other, as they are born.

Ch. 17. Effects of Ari Bhava

1. O Brahmin, following are the effects, produced by Ari Bhava, relating to diseases, ulcers etc. Listen to this attentively.

2. Ulcers/Bruises. Should Ari's Lord be in Ari itself, or in Lagn, or Randhr, there will be ulcers, or bruises on the body. The Rāsi, becoming Ari Bhava, will lead to the knowledge of the concerned limb.

3-5. Relatives Affected. The Karak of a relative, or the Lord of such a Bhava, joining Ari's Lord, or being in Ari, or Randhr Bhava, indicates ulcers/bruises to such a relative, like father. Sūrya with such lordship and in such a Bhava denotes such affectionation of head, Candr of the face, Mangal of the neck, Budh of the navel, Guru of the nose, Šukr of the eyes, Šani of the feet and the Rahu and Ketu of the abdomen.

6. Facial Diseases. Should Lagn's Lord be in a Rāśi of Mangal, or of Budh and has a Drishti on Budh, there will be diseases of the face.

7-8½. Leprosy. Mangal, or Budh, having ownership of the ascending Rāśi and joining Candr, Rahu and Śani, will cause leprosy. If Candr is in Lagn, which is not however Cancer, and be with Rahu, there will occur white leprosy. Śani in place of Rahu will cause black leprosy, while Mangal similarly will afflict one with blood-leprosy.

9-12½. Diseases in General. When Lagn is occupied by the Lords of Ari and Randhr Bhava along with Sūrya, the native will be afflicted by fever and tumours. Mangal, replacing Sūrya, will cause swelling and hardening of the blood vessels and wounds and hits by weapons. Budh so featuring will bring in billious diseases, while Guru in similar case will destroy any

disease. Similarly Śukr will cause diseases through females, Śani windy diseases, Rahu danger through low-caste-men and Ketu navel diseases. Candr in Yuti with the Lords of Ari and Randhr Bhava will inflict dangers through water and phlegmatic disorders. Similar estimates be made from the respective signifiers and Bhavas for relatives, like father.

13-19½ TIMING OF ILLNESS. The native will be afflicted by illness throughout life, if Śani is with Rahu, while Ari Lord and 6th Bhava are yuti with malefics. One will suffer from (severe) fever at the age of 6 and at the age of 12, if Mangal is in Ari, while Ari Lord is in Randhr. If the Candr is in Dhanu/Meen, while Guru is in Ari from Lagn, one will suffer from leprosy at the age of 19 and 22. If Rahu is in Ari, Lagna Lord is in Randhr and Mandi is in an angle, consumption will trouble the native at the age of 26. Spleenary disorders will be experienced at the age of 29 and 30, if the Lords of 6th and 12th are in exchange of their Rāśis. Śani and Candr together in Ari will inflict blood-leprosy at the age of 45. If Śani is with an inimical planet, while Lagn Lord is in Lagn itself, windy disorders (like rheumatism) will trouble the native at the age of 59.

20-22. UNFORTUNATE YEARS. Should Candr be yuti with Ari Lord, while the 8th Lord is in Ari and the 12th Lord is in Lagn, the native will be troubled by animals at the age of eight. O Brahmin, if Rahu is in Ari, while Śani is in Randhr from the said Rahu, the child will have danger through fire at the age of 1 and 2, while in Sahaj year birds will bring some evils.

23-25. UNFORTUNATE YEARS (continued). Danger through water will have to be feared during Putr and Dharm years, if Sūrya is in Ari, or Randhr, while Candr is in Vyaya from the said Sūrya. Śani in Randhr, as Mangal is in Yuvati, all cause small-pox in Karm year and in 30th year of age. If 8th Lord joins Rahu in an angle/trine from

Randhr Bhava and be in Randhr in Navamsa, the subject will be troubled by swelling of blood vessels, urinary disorders etc. during the 18th year and the 22nd year.

26. LOSS THROUGH ENEMIES. Loss of wealth will come to pass during the 31st year, if Labh and 6th Lords exchange their Rāśis.

27. INIMICAL SONS. One's own sons will be his enemies, if Putr Lord is in Ari, while Ari Lord is with Guru. Simultaneously Vyaya Lord should be in Lagn.

28. FEAR FROM DOGS. There will be fear from dogs during the 10th and 19th year, if the Lagna Lord and the 6th Lord are in exchange.

Ch. 18. Effects of Yuvati Bhava

1. O excellent of the Brahmins, listen to me, detailing the effects of the 7th Bhava. If Yuvati Lord is in his own Rāśi, or in exaltation, one will derive full happiness through his wife (and marriage).

2. SICK WIFE. Should Yuvati Lord be in Ari, 8th, or Vyaya, the wife will be sickly. This however does not apply to own Bhava, or exaltation placement, as above.

3. Excessive Libidinousness/Death of Wife. If Śukr is in Yuvati, the native will be exceedingly libidinous. If Śukr yuti a malefic in any Bhava, it will cause loss of wife.

4-5. THE 7TH LORD. Should Yuvati Lord be endowed with strength and be yuti with, or be dishtied by a benefic, the native will be wealthy, honourable, happy and fortunate. Conversely, if Yuvati Lord is in fall, or is combust, or is in an enemy's Rāśi, one will acquire sick wives and many wives.

6. PLURALITY OF WIVES. If Yuvati Lord is in a Rāśi of Śani, or of Śukr and be dishtied by a benefic, there will be many wives. Should Yuvati Lord be particularly in exaltation, the same effects will come to pass.

7-8½. MISCELLANEOUS MATTERS. The native will befriend barren females, if Sūrya is in Yuvati. Candr therein will cause association with such female, as corresponding to the Rāśi, becoming Yuvati. Mangal, placed in Yuvati, will denote association with marriageable girls (those with menses), or with barren females. Budh indicates harlots, mean females and females, belonging to traders' community. Wife of a Brahmin, or a pregnant female will be in the native's association, if Guru is in Yuvati. Base females and females, having attained their courses, are denoted by Śani, Rahu/Ketu in Yuvati.

8-9½. Mangal denotes a female with attractive breasts. Śani indicates sick and weak spouse. Guru will bring a spouse with hard and prominent breasts. Śukr will bring one with bulky and excellent breasts.

10-13½. Malefics in Vyaya and 7th, while decreasing Candr is in Putr denote, that the native will be controlled by spouse, who will be inimical to the race (or family). If Yuvati Bhava is occupied, or owned by Śani/Mangal, the native will beget a harlot, as his spouse, or he will be attached to other illegally. Should Śukr be in a Navamsa of Mangal, or in a Rasi of Mangal, or receive a Drishti from, or be yuti with Mangal, the native will “kiss” the private parts of the female. If Śukr is so related to Śani, the native will “kiss” the private parts of the male.

14-15. WORTHY SPOUSE. The native will beget a spouse endowed with (the seven principal) virtues, who will expand his dynasty by sons and grandsons, if the 7th Lord is exalted, while Yuvati is occupied by strong Lagna Lord and a benefic.

16. EVILS TO SPOUSE. If Yuvati Bhava, or its Lord is yuti with a malefic the native’s wife will incur evils, especially, if Yuvati Bhava, or its Lord is bereft of strength.

17. LOSS OF SPOUSE. If Yuvati Lord is devoid of strength and is relegated to Ari, 8th, or Vyaya, or, if Yuvati Lord is in fall, the native’s wife will be destroyed (i.e. she will die early).

18. LACK OF CONJUGAL FELICITY. If Candr is in Yuvati, as Yuvati Lord is in Vyaya and the Karaka (indicator Śukr) is bereft of strength, the native will not be endowed with marital happiness.

19-21. PLURALIY OF WIVES. One will have two wives, if Yuvati Lord is in fall, or in a malefic Rāsi along with a malefic, while Yuvati Bhava, or the 7th Navamsa belong to a eunuch planet. If Mangal and Śukr are in Yuvati, or, if Śani is Yuvati, while the Lord of Lagn is in Randhr, the native will have 3 wives. There will be many wives, if Śukr is in a Dual Rāsi, while its Lord is in exaltation, as Yuvati Lord is endowed with strength.

22. TIME OF MARRIAGE (upto Sloka 34). If Yuvati Lord is in a benefic’s Bhava (or in Dharm, as Subha Rāsi so means), while Śukr is exalted, or is in own Rāsi, the native will marry at the age of 5, or 9.

23. If Sūrya is in Yuvati, while his dispositor is yuti with Śukr, there will be marriage at 7th, or 11th year of age.

24. Śukr in Dhan, while Yuvati Lord is in Labh will give marriage at the age of 10, or 16.

25. Marriage will take place during the 11th year, if Šukr is in an angle from Lagn, while Lagn Lord is in Makar, or Kumbh.

26. The native will marry at 12, or 19, if Šukr is in an angle from the Lagna, while Šani is in Yuvati counted from Šukr.

27. Should Šukr be in Yuvati from Candr, while Šani is in Yuvati from Šukr, marriage will be in the 18th year.

28. Marriage will be in the 15th year, if Dhan Lord is in Labh, while Lagn Lord is in Karm.

29. An exchange between the Lords of Dhan and Labh will bring marriage 13 years after birth.

30. Ones 22nd/27th year will confer marriage, if Šukr is in Yuvati from the 8th Bhava (i.e. Dhan from Lagna), while his dispositor is yuti with Mangal.

31. Should Yuvati Lord be in Vyaya, while the natal Lord is in Yuvati in Navamsa, marriage will be in 23rd/26th year of age.

32. Either the 25th year, or the 33rd year will bring marriage, if Randhr Lord is in Yuvati, as Šukr is in Navamsa Lagna.

33. Should Šukr be in Dharm from Dharm (i.e. in Putr Bhava), while Rahu is in one of the said Bhavas (i.e. in Putr/Dharm), marriage will take place during 31st, or 33rd year.

34. The native will marry at 30, or 27, if Šukr is in Lagn, while the 7th Lord is in Yuvati itself.

35-39. TIMING OF WIFE'S DEATH. Loss of wife will occur in the 18th year, or 33rd year of age of the native, if Yuvati Lord is in fall, while Šukr is in Randhr. One will lose his spouse in his 19th year, if Yuvati Lord is in the 8th, while Vyaya Lord is in Yuvati. The native's wife will die within three days of marriage due to snake bite, if the native has Rahu in Dhan and Mangal in Yuvati. If Šukr is in Randhr, while his dispositor is in a Rāsi of Šani, death of wife will take place during the native's 12th, or 21st year of age. Should the ascendant Lord be in his Rāsi of debilitation, as Dhan Lord is in Randhr, loss of wife will occur in the 13th year of age.

40-41. THREE MARRIAGES. Should Candr be in Yuvati from Šukr, while Budh is in Yuvati from Candr and Randhr Lord is in Putr (from the Lagna), there will be marriage

in Karm year followed by another in the 22nd year and yet another in the 33rd year.

42. DEATH OF WIFE. If Ari, 7th and 8th are in their order occupied by Mangal, Rahu and Šani, the native's wife will not live (long).

Ch. 19. Effects of Randhr Bhava

1. Long Life. O excellent of the Brahmins, listen to me speak on the effects of Randhr Bhava. If Randhr's Lord is in an angle, long life is indicated.

2. Short Life. Should Randhr's Lord join Lagn's Lord, or a malefic and be in Randhr itself, the native will be short lived.

3. Šani and Karm's Lord about Longevity. Similarly consider Šani and Karm's Lord in the matter of longevity. Karm's Lord is in Randhr along with a malefic Grah and/or Lagn's Lord.

4-7. Long Life. There will be long life, if Ari's Lord is in Vyaya, or, if Ari's Lord is in Ari, as Vyaya's Lord is in Vyaya, or, if Ari's Lord and Vyaya's Lord are in Lagn and Randhr. If the Lords of Putr, Randhr and Tanu Bhava are in own Navāñśas, own Rāśis, or in friendly Rāśis, the native will enjoy a long span of life. Should the Lords of Lagn, Randhr and Karm Bhava and Šani are all disposed severally in an angle, in a trine, or in Labh Bhava, the subject will live long. Like these, there are many other Yogas, dealing with the issue of longevity. The strength and weakness of the Grahas concerned be estimated in deciding longevity.

8-13. Short Life. One's span of life will be between 20 and 32 years, if Lagn's Lord is weak, while Randhr's Lord is an angle. The native will only be short-lived, if Randhr's Lord is in fall, while Randhr Bhava has a malefic in it and Tanu Bhava is bereft of strength. Death will be instant at birth, if Randhr Bhava, Randhr's Lord and Vyaya Bhava are all conjunct malefics. Malefics in angles and/or trines and benefics in Ari and/or Randhr Bhava, while Tanu Bhava has in it Randhr's Lord in fall: this Yoga will cause immediate end. If Putr and Randhr Bhava and Randhr's Lord are all conjunct malefics, the life span will be very brief. Within a month of birth, death will befall the child, if Randhr's Lord is in Randhr itself, while Candr is with malefics and be bereft of beneficial Drishti.

14-15. Long Life (again). One will be long-lived, if Lagn's Lord is in exaltation, while Candr and Guru are, respectively, in Labh and Randhr Bhava. If Lagn's Lord is exceedingly strong and receives a Drishti from a benefic, which is placed in an angle, the person concerned will be wealthy, virtuous and long-lived.

Ch. 20. Effects of Dharm Bhava

(1) Combinations for Fortunes. O Brahmin, now listen to the effects of Dharm Bhava. One will be fortunate (or affluent), if Dharm's Lord is in Dharm Bhava with strength.

(2) Should Guru be in Dharm Bhava, while Dharm's Lord is in an angle and Lagn's Lord is endowed with strength, one will be extremely fortunate.

3. Fortunate (Affluent) Father. If Dharm's Lord is with strength, as Šukr is in Dharm, while Guru is in an angle from Tanu Bhava, the native's father is fortunate.

4. Indigent Father. If Dharm's Lord is debilitated, while the 2nd and/or the 4th from Dharm Bhava is occupied by Mangal, the native's father is poor.

5. Long-living Father. Should Dharm's Lord be in deep exaltation, while Šukr is in an angle from Tanu Bhava and Guru is in the 9th from Navānś Lagn, the father of the native will enjoy a long span of life.

6. Royal Status for Father. If Dharm's Lord is an angle and receives a Drishti from Guru, the native's father will be a king endowed with conveyances, or be equal to a king.

7. Wealthy and Famous Father. Should Dharm's Lord be in Karm Bhava, while Karm's Lord receives a Drishti from a benefic the native's father will be very rich and famous.

8-9. Virtuous and Devoted to Father. Should Sūrya be in deep exaltation, as Dharm's Lord is in Labh Bhava, the native will be virtuous, dear to the king and devoted to father. If Sūrya is in a trine from Lagna, while Dharm's Lord is in Yuvati in yuti with, or receiving a Drishti from Guru, the native will be devoted to his father.

10. Fortunes etc. Acquisition of fortunes, conveyances and fame will follow the 32nd year of age, if Dharm's Lord is in Dhan, while Dhan's Lord is in Dharm.

11. Inimical to Father. There will be mutual enmity between the father and the native, if Lagn's Lord is in Dharm Bhava, but with the Lord of Ari. Further, the native's father will be of contemptible disposition.

12. Begged Food. If Karm's Lord and Sahaj's Lord are bereft of strength, while Dharm's Lord is in fall, or combust the native will go begging for his food.

13-25. Combinations for Father's Death. The father of the native would have passed away prior to the native's birth, if Sūrya is in Ari, Randhr, or Vyaya Bhava, as Randhr's Lord is in Dharm Bhava, Vyaya's Lord is in Tanu Bhava and Ari's Lord is in Putr Bhava.

Should Sūrya be in Randhr Bhava, while Randhr's Lord is in Dharm, the native's father will pass away within a year of his birth. If the Lord of Vyaya Bhava is in Dharm Bhava, while Dharm's Lord is in its debilitation Navāñś, the native's father will face his end during the 3rd, or the 16th year of the native. Death of father will occur in the 2nd, or the 12th year, if Lagn's Lord is in Randhr Bhava, as Randhr's Lord is with Sūrya. Should Rahu be in the 8th from Dharm, as Sūrya is in the 9th from Dharm, death of father will take place in the 16th, or the 18th year of the native. If Śani is in the 9th from Candr, as Sūrya is with Rahu, the native's father will die in the 7th, or the 19th year of the native. The native in his 44th year will lose his father, if Dharm's Lord is in Vyaya, as Vyaya's Lord is in Dharm. If Lagn's Lord is in Randhr Bhava, as Candr is in Sūrya's Navāñś, the native in his 35th, or 41st year will lose his father. One will lose his father in the 50th year, if Sūrya, being the Lord of Dharm, is conjunct Mangal and Śani. If Sūrya is in the 7th from Dharm Bhava, as Rahu is in the 7th from Sahaj Bhava, the 6th, or 25th year of the native will be fatal for father. If Śani is in the 7th from Randhr Bhava, as Sūrya is in the 7th from Śani, the ages of 21, 26, or 30 will be fatal for the father. If Dharm's Lord is in its debilitation Rāśi, while his dispositor is in Dharm Bhava, the native will lose his father at the age of 26, or 30. Thus the Jyotishis may know the effects.

26. Fortunes. One will enjoy abundant fortunes, if Śukr is in deep exaltation and be in the company of Dharm's Lord, as Śani is in Sahaj.

27-28. Fortunate Periods. Abundant fortunes be acquired after the 20th year, if Dharm has Guru in it, as its Lord is in an angle from Lagn. Should Budh be in his deep exaltation, as Dharm's Lord is in Dharm itself, abundant fortunes will be earned after the 36th year.

29. Should Lagn's Lord be in Dharm, as Dharm's Lord is in Lagn and Guru is in Yuvati, there will be gains of wealth and conveyances.

30. Lack of Fortunes. If Rahu is in the 9th from Dharm Bhava, as his dispositor is in Randhr Bhava and Dharm's Lord is in fall, the native be devoid of fortunes.

31. Food by Begging. Should Śani be in Dharm Bhava along with Candr, as Lagn's Lord is in fall, the native will acquire food by begging.

32. O Brahmin, these are the effects related to Dharm Bhava. I have explained briefly. These may be estimated with the help of the state of the Lords of Lagn and Dharm Bhava and in other manners as well.

Ch. 21. Effects of Karm Bhava

1. I now explain the effects of Karm Bhava. Listen to these, o Maitreya, in the words of

Brahma, Garga and others.

2. Paternal Happiness. If Karm's Lord is strong and in exaltation, or in its own Rāśi/Navānś, the native will derive extreme paternal happiness, will enjoy fame and will perform good deeds.

3. If Karm's Lord is devoid of strength, the native will face obstructions in his work. If Rahu is in an angle, or in a trine, he will perform religious sacrifices, like Jyotishtoma.

4. If Karm's Lord is with a benefic, or be in an auspicious Bhava, one will always gain through royal patronage and in business. In a contrary situation, only opposite results will come to pass.

5. Should Karm and Labh Bhava be both occupied by malefics, the native will indulge only in bad deeds and will defile his own men.

6. If the Lord of Karm Bhava is relegated to Randhr Bhava along with Rahu, the native will hate others; be a great fool and will do bad deeds.

7. If Śani, Mangal and Karm's Lord are in Yuvati, as Yuvati's Lord is with a malefic, the native will be fond of carnal pleasures and of filling his belly.

8-10 Should Karm's Lord be in exaltation and be in the company of Guru, as Dharm's Lord is in Karm the native will be endowed with honour, wealth and valour. One will lead a happy life, if Labh's Lord is in Karm and Karm's Lord is in Lagn, or, if the Lord of Karm Bhava is yuti with the Lord of Labh Bhava in an angle. Should Karm's Lord in strength be in Meen along Guru, the native will doubtless obtain robes, ornaments and happiness.

11. Should Rahu, Sūrya, Śani and Mangal be in Labh Bhava, the native will incur cessation of his duties.

12. One will be learned and wealthy, if Guru is in Meen along with Śukr, while Lagn's Lord is strong and Candr is in exaltation.

13. Should Karm's Lord be in Labh, while Labh's Lord is in Tanu Bhava and Śukr is in Karm, the native will be endowed with precious stones.

14. If the Karm's Lord is exalted in an angle, or a trine and is yuti with Guru, or receives a Drishti from Guru, one will be endowed with deeds.

15. Should Karm's Lord be in Lagn along with Lagn's Lord, as Candr is in an angle, or

in a trine, the native will be interested in good deeds.

16. If Śani is in Karm Bhava along with a debilitated Grah, while Karm Bhava in the Navānś Kundali is occupied by a malefic, the native will be bereft of acts.

17. One will indulge in bad acts, if Karm's Lord is in Randhr Bhava, while Randhr's Lord is in Karm Bhava with a malefic.

18. Obstructions to the native's acts will crop up, if Karm's Lord is in fall, as both Karm Bhava and the 10th from Karm Bhava have malefic occupations.

19-21. Combinations for Fame. One will be endowed with fame, if Candr is in Karm Bhava, while Karm's Lord is in a trine from Karm Bhava and Lagn's Lord is in Lagn's angle. Similar effects will come to pass, if Labh's Lord is in Karm Bhava, while Karm's Lord is strong and gives a Drishti to Guru. Fame will come to the native, if Karm's Lord is in Dharm Bhava, as Lagn's Lord is in Karm Bhava and Candr is in Putr Bhava.

22. O excellent of the Brahmins, thus have been told about the effects of Karm Bhava in a brief manner. Other related effects be guessed by you based on the relationship of the Lords of Lagn and of Karm Bhava.

Ch. 22. Effects of Labh Bhava

1. O excellent of the Brahmins, I now explain effects relating to Labh Bhava, the auspiciousness of which Bhava will make one happy at all times.

2. Should Labh's Lord be in Labh itself, or be in an angle, or in a trine from Lagn, there will be many gains. Similarly, if Labh's Lord is exalted, though in combustion there will be many gains.

3. If Labh's Lord is in Dhan Bhava, while Dhan's Lord is in an angle along with Guru, the gains will be great.

4. If Labh's Lord is in Sahaj Bhava, while Labh Bhava is occupied by a benefic, the native will gain 2000 Nishkas in his 36th year.

5. If Labh's Lord is yuti with a benefic in an angle, or in a trine, the native will acquire 500 Nishkas in his 40th year.

6. The native will own 6000 Nishkas, if Labh Bhava is occupied by Guru, while Dhan Bhava and Dharm Bhava are, respectively, taken over by Candr and Śukr by position.

7. Should Guru, Budh and Candr be in the 11th from Labh, the native will be endowed with wealth, grains, fortunes, diamonds, ornaments etc.

8. One will gain 1000 Nishkas in his 33rd year, if Labh's Lord is in Lagn and Lagn's Lord is in Labh Bhava.

9. If Labh's Lord is in Dhan Bhava, as Dhan's Lord is in Labh Bhava, one will amass abundant fortunes after marriage.

10. If Labh's Lord is in Sahaj Bhava, as Sahaj's Lord is in Labh Bhava, one will gain wealth through co-borns and will be endowed with excellent ornaments.

11. There will be no gains in spite of numerous efforts, if Labh's Lord is in fall, in combustion, or be in Ari, Randhr, or Vyaya Bhava with a malefic.

Ch. 23. Effects of Vyaya Bhava

1-4. O Brahmin, now I tell you about the effects of Vyaya Bhava. There will be expenses on good accounts, if Vyaya's Lord is with a benefic, or in his own Bhava, or exalted, or, if a benefic occupies Vyaya. One will own beautiful houses and beds and be endowed with superior scented articles and pleasures, if Candr happens to be Vyaya's Lord and be exalted, or be in its own Rāśi and/or Navānś, or in Labh/Dharm/Putr Bhava in Rāśi/Navānś. The said native will live with rich clothes and ornaments, be learned and Lordly.

5-6. And, if Vyaya's Lord is in Ari, or Randhr Bhava, or be in enemy's Navānś, in debilitation Navānś, or in Randhr Bhava in Navānś, one will be devoid of happiness from wife, be troubled by expenses and deprived of general happiness. If he be in an angle, or trine, the native will beget a spouse.

7. Just as these effects are derived from Tanu Bhava in regard to the native, similar deductions be made about co-borns etc. from Sahaj and other Bhavas.

8. Grahas placed in the visible half of the zodiac will give explicit results, while the ones in the invisible half will confer secret results.

9. If Rahu is in Vyaya along with Mangal, Śani and Sūrya, the native will go to hell. Similar effect will occur, if Vyaya's Lord is with Sūrya.

10. If there is a benefic in Vyaya, while its Lord is exalted, or is yuti with, or receives a Drishti from a benefic, one will attain final emancipation.

11. One will wander from country to country, if Vyaya's Lord and Vyaya Bhava are with malefics and Vyaya's Lord gives a Drishti to, or receives a Drishti from malefics.
12. One will move in his own country, if Vyaya's Lord and Vyaya Bhava are with benefics and Vyaya's Lord gives a Drishti to, or receives a Drishti from benefics.
13. Earnings will be through sinful measures, if Vyaya is occupied by Šani, or Mangal etc. and is not receiving a Drishti from a benefic.
14. If Lagn's Lord is in Vyaya, while Vyaya's Lord is in Lagn with Šukr, expenses will be on religious grounds.

Ch. 24. Effects of the Bhava Lords

1. Effects of Lagn's Lord in Various Bhavas (up to Sloka 12). Should Lagn's Lord be in Lagn itself, the native will be endowed with physical happiness and prowess. He will be intelligent, fickle-minded, will have two wives and will unite with other females.
2. If the Lagn's Lord is in Dhan, he will be gainful, scholarly, happy, endowed with good qualities, be religious, honourable and will have many wives.
3. If Lagn's Lord is in Sahaj Bhava, the native will equal a lion in valour, be endowed with all kinds of wealth, be honourable, will have two wives, be intelligent and happy.
4. If Lagn's Lord is in Bandhu Bhava, the native will be endowed with paternal and maternal happiness, will have many brothers, be lustful, virtuous and charming.
5. If Lagn's Lord is in Putr Bhava, the native will have mediocre progenic happiness, will lose his first child, be honourable, given to anger and be dear to king.
6. If Lagn's Lord is in Ari Bhava and related to a malefic the native will be devoid of physical happiness and will be troubled by enemies, if there is no benefic Drishti.
7. If Lagn's Lord is a malefic and is placed in Yuvati Bhava, the natives wife will not live (long). If the Grah in question is a benefic, one will wander aimlessly, face penury and be dejected. He will alternatively become a king (if the said Grah is strong).
8. If Lagn's Lord is in Randhr Bhava, the native will be an accomplished scholar, be sickly, thievish, be given to much anger, be a gambler and will join others' wives.
9. If Lagn's Lord is in Dharm Bhava, the native will be fortunate, dear to people, be a devotee of Šrī Vishnu, be skilful, eloquent in speech and be endowed with wife, sons

and wealth.

10. If Lagn's Lord is in Karm Bhava, the native will be endowed with paternal happiness, royal honour, fame among men and will doubtlessly have self-earned wealth.

11. If Lagn's Lord is in Labh Bhava, the native will always be endowed with gains, good qualities, fame and many wives.

(12) If Lagn's Lord is in Vyaya Bhava and is devoid of benefic Drishti and/or Yuti, the native will be bereft of physical happiness, will spend unfruitfully and be given to much anger.

13. Effects of Dhan's Lord in Various Bhavas (up to Sloka 24). If Dhan's Lord is in Tanu Bhava, the native will be endowed with sons and wealth, be inimical to his family, lustful, hard-hearted and will do others' jobs.

14. If Dhan's Lord is in Dhan Bhava, the native will be wealthy, proud, will have two, or more wives and be bereft of progeny.

15. If Dhan's Lord is in Sahaj Bhava, the native will be valorous, wise, virtuous, lustful and miserly; all these, when related to a benefic. If related to a malefic, the native will be a heterodox.

16. If Dhan's Lord is in Bandhu Bhava, the native will acquire all kinds of wealth. If Dhan's Lord is exalted and is yuti with Guru, one will be equal to a king.

17. If Dhan's Lord is in Putr Bhava, the native will be wealthy. Not only the native, but also his sons will be intent on earning wealth.

18. If Dhan's Lord is in Ari Bhava along with a benefic, the native will gain wealth through his enemies; if Dhan's Lord is yuti with a malefic, there will be loss through enemies apart from mutilation of shanks.

19. If Dhan's Lord is in Yuvati Bhava, the native will be addicted to others' wives and he will be a doctor. If a malefic is related to the said placement by yuti with Dhan's Lord, or by Drishti, the native's wife will be of questionable character.

20. If Dhan's Lord is in Randhr Bhava, the native will be endowed with abundant land and wealth. But he will have limited marital felicity and be bereft of happiness from his elder brother.

21. If Dhan's Lord is in Dharm Bhava, the native will be wealthy, diligent, skilful, sick

during childhood and will later on be happy and will visit shrines, observing religious code etc.

22. If Dhan's Lord is in Karm Bhava, the native will be libidinous, honourable and learned; he will have many wives and much wealth, but he will be bereft of filial happiness.

23. If Dhan's Lord is in Labh Bhava, the native will have all kinds of wealth, be ever diligent, honourable and famous.

24. If Dhan's Lord is in Vyaya Bhava, the native will be adventurous, be devoid of wealth and be interested in other's wealth, while his eldest child will not keep him happy.

25. Effects of Sahaj's Lord in Various Bhavas (up to Sloka 36). If Sahaj's Lord is in Tanu Bhava, the native will have self-made wealth, be disposed to worship, be valorous and be intelligent, although devoid of learning.

26. If Sahaj's Lord is in Dhan Bhava, the native will be corpulent, devoid of valour, will not make much efforts, be not happy and will have an eye on others' wives and others' wealth.

27. If Sahaj's Lord is in Sahaj Bhava, the native will be endowed with happiness through co-born and will have wealth and sons, be cheerful and extremely happy.

28. If Sahaj's Lord is in Bandhu Bhava, the native will be happy, wealthy and intelligent, but will acquire a wicked spouse.

29. If Sahaj's Lord is in Putr Bhava, the native will have sons and be virtuous. If in the process Sahaj's Lord be yuti with, or receives a Drishti from a malefic, the native will have a formidable wife.

30. If Sahaj's Lord is in Ari Bhava, the native will be inimical to his co-born, be affluent, will not be well disposed to his maternal uncle and be dear to his maternal aunt.

31. If Sahaj's Lord is in Yuvati Bhava, the native will be interested in serving the king. He will not be happy during boyhood, but the end of his life he will be happy.

32. If Sahaj's Lord is in Randhr Bhava, the native will be a thief, will derive his livelihood serving others and will die at the gate of the royal palace.

33. If Sahaj's Lord is in Dharm Bhava, the native will lack paternal bliss, will make

fortunes through wife and will enjoy progenic and other pleasures.

34. If Sahaj's Lord is in Karm Bhava, the native will have all lands of happiness and self-made wealth and be interested in nurturing wicked females.

35. If Sahaj's Lord is in Labh Bhava, then native will always gain in trading, be intelligent, although not literate, be adventurous and will serve others.

36. If Sahaj's Lord is in Vyaya, the native will spend on evil deeds, will have a wicked father and will be fortunate through a female.

37. Effects of Bandhu's Lord in Various Bhavas (up to Sloka 48). If Bandhu's Lord is in Tanu Bhava, the native will be endowed with learning, virtues, ornaments, lands, conveyances and maternal happiness.

38. If Bandhu's Lord is in Dhan Bhava, the native will enjoy pleasures, all kinds of wealth, family life and honour and be adventurous. He will be cunning in disposition.

39. If Bandhu's Lord is in Sahaj Bhava, the native will be valorous, will have servants, be liberal, virtuous and charitable and will possess self-earned wealth. He will be free from diseases.

40. If Bandhu's Lord is in Bandhu, the native will be a minister and will possess all kinds of wealth. He will be skilful, virtuous, honourable, learned, happy and be well disposed to his spouse.

41. If Bandhu's Lord is in Putr Bhava, the native will be happy and be liked by all. He will be devoted to Śrī Vishnu, be virtuous, honourable and will have self-earned wealth.

42. If Bandhu's Lord is in Ari Bhava, the native will be devoid of maternal happiness, be given to anger, be a thief and a conjurer, be independent in action and be indisposed.

43. If Bandhu's Lord is in Yuvati Bhava, the native will be endowed with a high degree of education, will sacrifice his patrimony and be akin to the dumb in an assembly.

44. If Bandhu's Lord is in Randhr Bhava, the native will be devoid of domestic and other comforts, will not enjoy much parental happiness and be equal to a neuter.

45. If Bandhu's Lord is in Dharm Bhava, the native will be dear to one and all, be devoted to God, be virtuous, honourable and endowed with every land of happiness.

46. If Bandhu's Lord is in Karm Bhava, the native will enjoy royal honours, be an

alchemist, be extremely pleased, will enjoy pleasures and will conquer his five senses.

47. If Bandhu's Lord is in Labh Bhava, the native will have fear of secret disease, he will be liberal, virtuous, charitable and helpful to others.

48. If Bandhu's Lord is in Vyaya Bhava the native will be devoid of domestic and other comforts, will have vices and be foolish and indolent.

49. Effects of Putr's Lord in Various Bhavas (up to Sloka 60). If Putr's Lord is in Lagn, the native will be scholarly, be endowed with progenic happiness, be a miser, be crooked and will steal others' wealth.

50. If Putr's Lord is in Dhan Bhava, the native will have many sons and wealth, be a pater familias, be honourable, be attached to his spouse and be famous in the world.

51. If Putr's Lord is in Sahaj, the native will be attached to his co-born, be a tale bearer and a miser and be always interested in his own work.

52. If Putr's Lord is in Bandhu Bhava, the native will be happy, endowed with maternal happiness, wealth and intelligence and be a king, or a minister, or a preceptor.

53. If Putr's Lord is in Putr Bhava, the native will have progeny, if related to a benefic; there will be no issues, if malefic is related to Putr's Lord, placed in Putr Bhava. Putr's Lord in Putr Bhava will, however, make one virtuous and dear to friends.

54. If Putr's Lord is in Ari Bhava, the native will obtain such sons, who will be equal to his enemies, or will lose them, or will acquire an adopted, or purchased son.

55. If Putr's Lord is in Yuvati Bhava, the native will be honourable, very religious, endowed with progenic happiness and be helpful to others.

56. If Putr's Lord is in Randhr Bhava, the native will not have much progenic happiness, be troubled by cough and pulmonary disorders, be given to anger and be devoid of happiness.

57. If Putr's Lord is in Dharm Bhava, the native will be a prince, or equal to him, will author treatises, be famous and will shine in his race.

58. If Putr's Lord is in Karm Bhava, the native will enjoy a Raj Yog and various pleasures and be very famous.

59. If Putr's Lord is in Labh Bhava, the native will be learned, dear to people, be an

author of treatises, be very skilful and be endowed with many sons and wealth.

60. If Putr's Lord is in Vyaya Bhava, the native will be bereft of happiness from his own sons, will have an adopted, or purchased son.

61. Effects of Ari's Lord in Various Bhavas (up to Sloka 72). If Ari's Lord is in Tanu Bhava, the native will be sickly, famous, inimical to his own men, rich, honourable, adventurous and virtuous.

62. If Ari's Lord is in Dhan Bhava, the native will be adventurous, famous among his people, will live in alien countries, be happy, be a skilful speaker and be always interested in his own work.

63. If Ari's Lord is in Sahaj Bhava, the native will be given to anger, be bereft of courage, inimical to all of his co-born and will have disobedient servants.

64. If Ari's Lord is in Bandhu Bhava, the native will be devoid maternal happiness, be intelligent, be a tale bearer, be jealous, evil-minded and very rich.

65. If Ari's Lord is in Putr Bhava, the native will have fluctuating finances. He will incur enmity with his sons and friends. He will be happy, selfish and kind.

66. If Ari's Lord is in Ari Bhava, the native will have enmity with the group of his kinsmen, but be friendly to others and will enjoy mediocre happiness in matters, like wealth.

67. If Ari's Lord is in Yuvati Bhava, the native will be deprived of happiness through wedlock. He will be famous, virtuous, honourable, adventurous and wealthy.

68. If Ari's Lord is in Randhr Bhava, the native will be sickly, inimical, will desire others' wealth, be interested in others' wives and be impure.

69. If Ari's Lord is in Dharm Bhava, the native will trade in wood and stones ('Pashan' also means poison) and will have fluctuating professional fortunes.

70. If Ari's Lord is in Karm Bhava, the native will be well known among his men, will not be respectfully disposed to his father and will be happy in foreign countries. He will be a gifted speaker.

71. If Ari's Lord is in Labh Bhava, the native will gain wealth through his enemies, be virtuous, adventurous and will be somewhat bereft of progenic happiness.

72. If Ari's Lord is in Vyaya Bhava, the native will always spend on vices, be hostile to learned people and will torture living beings.
73. Effects of Yuvati's Lord in Various Bhavas (up to Sloka 84). If Yuvati's Lord is in Tanu Bhava, the native will go to others' wives, be wicked, skilful, devoid of courage and afflicted by windy diseases.
74. If Yuvati's Lord is in Dhan Bhava, the native will have many wives, will gain wealth through his wife and be procrastinating in nature.
75. If Yuvati's Lord is in Sahaj Bhava, the native will face loss of children and sometimes with great difficulty there will exist a living son. There is also the possibility of birth of a daughter.
76. If Yuvati's Lord is in Bandhu Bhava, the wife of the native will not be under his control. He will be fond of truth, intelligent and religious. He will suffer from dental diseases.
77. If Yuvati's Lord is in Putr Bhava, the native will be honourable, endowed with all (i.e. seven principal) virtues, always delighted and endowed with all kinds of wealth.
78. If Yuvati's Lord is in Ari Bhava, the native will beget a sickly wife and he will be inimical to her. He will be given to anger and will be devoid of happiness.
79. If Yuvati's Lord is in Yuvati Bhava, the native will be endowed with happiness through wife, be courageous, skilful and intelligent, but only afflicted by windy diseases.
80. If Yuvati's Lord is in Randhr Bhava, the native will be deprived of marital happiness. His wife will be troubled by diseases, be devoid of good disposition and will not obey the native.
81. If Yuvati's Lord is in Dharm Bhava, the native will have union with many women, be well disposed to his own wife and will have many undertakings.
82. If Yuvati's Lord is in Karm Bhava, the native will beget a disobedient wife, will be religious and endowed with wealth, sons etc.
83. If Yuvati's Lord is in Labh Bhava, the native will gain wealth through his wife, be endowed with less happiness from sons etc. and will have daughters.
84. If Yuvati's Lord is in Vyaya Bhava, the native will incur penury, be a miser and his livelihood will be related to clothes. His wife will be a spendthrift.

85. Effects of Randhr's Lord in Various Bhavas (up to Sloka 96). If Randhr's Lord is in Tanu Bhava, the native will be devoid of physical felicity and will suffer from wounds. He will be hostile to gods and Brahmins.
86. If Randhr's Lord is in Dhan Bhava, the native will be devoid of bodily vigour, will enjoy a little wealth and will not regain lost wealth.
87. If Randhr's Lord is in Sahaj Bhava, the native will be devoid of fraternal happiness, be indolent and devoid of servants and strength.
88. If Randhr's Lord is in Bandhu Bhava, the child will be deprived of its mother. He will be devoid of a house, lands and happiness and will doubtlessly betray his friends.
89. If Randhr's Lord is in Putr Bhava, the native will be dull witted, will have limited number of children, be long-lived and wealthy.
90. If Randhr's Lord is in Ari Bhava, the native will win over his enemies, be afflicted by diseases and during childhood will incur danger through snakes and water.
91. If Randhr's Lord is in Yuvati Bhava, the native will have two wives. If Randhr's Lord is yuti with a malefic in Yuvati Bhava, there will surely be downfall in his business.
92. If Randhr's Lord is in Randhr Bhava, the native will be long-lived. If the said Grah is weak, being in Randhr Bhava, the longevity will be medium, while the native will be a thief, be blameworthy and will blame others as well.
93. If Randhr's Lord is in Dharm Bhava, the native will betray his religion, be a heterodox, will beget a wicked wife and will steal others' wealth.
94. If Randhr's Lord is in Karm Bhava, the native will be devoid of paternal bliss, be a talebearer and be bereft of livelihood. If there is a Drishti in the process from a benefic, then these evils will not mature.
95. If Randhr's Lord along with a malefic is in Labh Bhava, the native will be devoid of wealth and will be miserable in boyhood, but happy later on. Should Randhr's Lord be yuti with a benefic and be in Labh Bhava, the native will be long-lived.
96. If Randhr's Lord is in Vyaya Bhava, the native will spend on evil deeds and will incur a short life. More so, if there be additionally a malefic in the said Bhava.

97. Effects of Dharm's Lord in Various Bhavas (up to Sloka 103). If Dharm's Lord is in Lagn, the native will be fortunate, will be honoured by the king, be virtuous, charming, learned and honoured by the public.

98. If Dharm's Lord is in Dhan Bhava, the native will be a scholar, be dear to all, wealthy, sensuous and endowed with happiness from wife, sons etc.

99. If Dharm's Lord is in Sahaj Bhava, the native will be endowed with fraternal bliss, be wealthy, virtuous and charming.

100. If Dharm's Lord is in Bandhu Bhava, the native will enjoy houses, conveyances and happiness, will have all kinds of wealth and be devoted to his mother.

101. If Dharm's Lord is in Putr Bhava, the native will be endowed with sons and prosperity, devoted to elders, bold, charitable and learned.

102. If Dharm's Lord is in Ari Bhava, the native will enjoy meagre prosperity, be devoid of happiness from maternal relatives and be always troubled by enemies.

103. O Brahmin, If Dharm's Lord is in Yuvati Bhava, the native beget happiness after marriage, be virtuous and famous.

104. If Dharm's Lord is in Randhr Bhava, the native will not be prosperous and will not enjoy happiness from his elder brother.

105. If Dharm's Lord is in Dharm Bhava, the native will be endowed with abundant fortunes, virtues and beauty and will enjoy much happiness from co-born.

106. If Dharm's Lord is in Karm Bhava, the native will be a king, or equal to him, or be a minister, or an Army chief, be virtuous and dear to all.

107. If Dharm's Lord is in Labh Bhava, the native will enjoy financial gains day by day, be devoted to elders, virtuous and meritorious in acts.

108. If Dharm's Lord is in Vyaya Bhava, the native will incur loss of fortunes, will always spend on auspicious acts and will become poor on account of entertaining guests.

109. Effects of Karm's Lord in Various Bhavas (up to Sloka 120). If Karm's Lord is in Tanu Bhava, the native will be scholarly, famous, be a poet, will incur diseases in boyhood and be happy later on. His wealth will increase day by day.

110 If Karm's Lord is in Dhan Bhava, the native will be wealthy, virtuous, honoured by

the king, charitable and will enjoy happiness from father and others.

111. If Karm's Lord is in Sahaj Bhava, the native will enjoy happiness from brothers and servants, be valorous, virtuous, eloquent and truthful.

112. If Karm's Lord is in Bandhu Bhava, the native will be happy, be always interested in his mother's welfare, will Lord over conveyances, lands and houses, be virtuous and wealthy.

113. If Karm's Lord is in Putr Bhava, the native will be endowed with all kinds of learning, he will be always delighted and he will be wealthy and endowed with sons.

114. If Karm's Lord is in Ari Bhava, the native will be bereft of paternal bliss. Although he may be skilful, he will be bereft of wealth and be troubled by enemies.

115. If Karm's Lord is in Yuvati Bhava, the native will be endowed with happiness through wife, be intelligent, virtuous, eloquent, truthful and religious.

116. If Karm's Lord is in Randhr Bhava, the native will be devoid of acts, long-lived and intent on blaming others.

117. If Karm's Lord is in Dharm Bhava, one born of royal scion will become a king, whereas an ordinary native will be equal to a king. This placement will confer wealth and progenic happiness etc.

118. If Karm's Lord is in Karm Bhava, the native will be skilful in all jobs, be valorous, truthful and devoted to elders.

119. If Karm's Lord is in Labh Bhava, the native will be endowed with wealth, happiness and sons. He will be virtuous, truthful and always delighted.

120. If Karm's Lord is in Vyaya Bhava, the native will spend through royal abodes, will have fear from enemies and will be worried in spite of being skilful.

121. Effects of Labh's Lord in Various Bhavas (up to Sloka 132). If Labh's Lord is in Tanu Bhava, the native will be genuine in disposition, be rich, happy, even-sighted, be a poet, be eloquent in speech and be always endowed with gains.

122. If Labh's Lord is in Dhan Bhava, the native will be endowed with all kinds of wealth and all kinds of accomplishments, charitable, religious and always happy.

123. If Labh's Lord is in Sahaj Bhava, the native will be skilful in all jobs, wealthy,

endowed with fraternal bliss and may sometimes incur gout pains.

12. If Labh's Lord is in Bandhu Bhava, the native will gain from maternal relatives, will undertake visits to shrines and will possess happiness of house and lands.

125. If Labh's Lord is in Putr Bhava, the native will be happy, educated and virtuous. He will be religious and happy.

126. If Labh's Lord is in Ari Bhava, the native will be afflicted by diseases, be cruel, living in foreign places and troubled by enemies.

127. If Labh's Lord is in Yuvati Bhava, the native will always gain through his wife's relatives, be liberal, virtuous, sensuous and will remain at the command of his spouse.

128. If Labh's Lord is in Randhr Bhava, the native will incur reversals in his undertakings and will live long, while his wife will predecease him.

129. If Labh's Lord is in Dharm Bhava, the native will be fortunate, skilful, truthful, honoured by the king and be affluent.

130. If Labh's Lord is in Karm Bhava, the native will be honoured by the king, be virtuous, attached to his religion, intelligent, truthful and will subdue his senses.

131. If Labh's Lord is in Labh Bhava, the native will gain in all his undertakings, while his learning and happiness will be on the increase day by day.

132. If Labh's Lord is in Vyaya Bhava, the native will always depend on good deeds, be sensuous, will have many wives and will befriend barbarians.

133. Effects of Vyaya's Lord in Various Bhavas (up to Sloka 144). If Vyaya's Lord is in Tanu Bhava, the native will be a spendthrift, be weak in constitution, will suffer from phlegmatic disorders and be devoid of wealth and learning.

134. If Vyaya's Lord is in Dhan Bhava, the native will always spend on inauspicious deeds, be religious, will speak sweetly and will be endowed with virtues and happiness.

135. If Vyaya's Lord is in Sahaj Bhava, the native will be devoid of fraternal bliss, will hate others and will promote self-nourishment.

136. If Vyaya's Lord is in Bandhu Bhava, the native will be devoid of maternal happiness and will day by day accrue losses with respect to lands, conveyances and houses.

137. If Vyaya's Lord is in Putr Bhava, the native will be bereft of sons and learning. He will spend, as well as visit shrines in order to beget a son.

138. If Vyaya's Lord is in Ari Bhava, the native will incur enmity with his own men, be given to anger, be sinful, miserable and will go to others' wives.

(139) If Vyaya's Lord is in Yuvati Bhava, the native will incur expenditure on account of his wife, will not enjoy conjugal bliss and will be bereft of learning and strength.

140. If Vyaya's Lord is in Randhr Bhava, the native will always gain, will speak affably, will enjoy a medium span of life and be endowed with all good qualities.

141. If Vyaya's Lord is in Dharm Bhava, the native will dishonour his elders, be inimical even to his friends and be always intent on achieving his own ends.

142. If Vyaya's Lord is in Karm Bhava, the native will incur expenditure through royal persons and will enjoy only moderate paternal bliss.

143. If Vyaya Lord is in Labh Bhava, the native will incur losses, be brought up by others and will sometimes gain through others.

144. If Vyaya's Lord is in Vyaya Bhava, the native will only face heavy expenditure, will not have physical felicity, be irritable and spiteful.

145-148. Miscellaneous. O Brahmin, those are the effects of Bhava Lords, which are to be deduced, considering their strengths and weaknesses. In the case of a Grah, owning two Bhavas, the results are to be deducted based on its two lordships. If contrary results are thus indicated, the results will be nullified, while results of varied nature will come to pass. The Grah will yield full, half, or a quarter of the effects according to its strength being full, medium and negligible, respectively. Thus I have told you about the effects, due to Bhava Lords in various Bhavas.

Ch. 25. Effects of Non-Luminous Grahas

1. Thus I have explained the effects of the seven Grahas, viz. Sūrya, Candr, Mangal, Budh, Guru, Śukr, Śani, Rahu and Ketu. Now I tell you about the effects of non-luminous Grahas.

2. Effects of Dhum in Various Bhavas (up to Sloka 13). If Dhum is in Lagn, the native will be valiant, endowed with beautiful eyes, stupefied in disposition, unkind, wicked and highly short-tempered.

3. If Dhum is in Dhan Bhava, the native will be sickly, wealthy, devoid of a limb, will incur humiliation at royal level, be dull witted and be a eunuch.
4. Dhum is in Sahaj Bhava, the native will be intelligent, very bold, delighted, eloquent and be endowed with men and wealth.
5. If Dhum is in Bandhu Bhava, the native will be grieved on account of being given up by his female, but will be learned in all Shastras.
6. If Dhum is in Putr Bhava, the native will have limited progeny, be devoid of wealth, be great, will eat anything and be bereft of friends and Mantras.
7. If Dhum is in Ari Bhava, the native will be strong, will conquer his enemies, be very brilliant, famous and free from diseases.
8. If Dhum is in Yuvati Bhava, the native will be penniless, be ever sensuous, skilful in going to others' females and be always devoid of brilliance.
9. If Dhum is in Randhr Bhava, the native will be bereft of courage, but be enthusiastic, be truthful, disagreeable, hardhearted and selfish.
10. If Dhum is in Dharm Bhava, the native will be endowed sons and fortunes, be rich, honourable, kind, religious and well disposed to his relatives.
11. If Dhum is in Karm Bhava, the native will be endowed with sons and fortunes, be delighted, intelligent, happy and truthful.
12. If Dhum is in Labh Bhava, the native will be endowed with wealth, grains and gold, be beautiful, will have knowledge of arts, be modest and be skilful in singing.
13. If Dhum is in Vyaya Bhava, the native will be morally fallen, will indulge in sinful acts, be interested in others' wives, addicted to vices, unkind and crafty.
14. Effects of Vyatipat in Various Bhavas (up to Sloka 25). If Vyatipat (also known in short, as Pat) is in Tanu Bhava, the native will be troubled by miseries, be cruel, will indulge in destructive acts, be foolish and will be disposed to his relatives.
15. If Vyatipat is in Dhan Bhava, the native will be morally crooked, be bilious, will enjoy pleasures, be unkind, but grateful, be wicked and sinful.
16. If Vyatipat is in Sahaj Bhava, the native will be firm in disposition, be a warrior, be

liberal, very rich, dear to the king and be head of an Army.

17. If Vyatipat is in Bandhu Bhava, the native will be endowed with relatives etc., but not sons and fortunes.

18. If Vyatipat is in Putr Bhava, the native will be poor, be charming in appearance, will have imbalances of phlegm, bile and wind, be hard-hearted and shameless.

19. If Vyatipat is in Ari Bhava, the native will destroy his enemies, be physically mighty, skilful in use of all kinds of weapons and in arts and be peaceful in disposition.

20. If Vyatipat is in Yuvati Bhava, the native will be bereft of wealth, wife and sons, will subdue to females, be miserable, sensuous, shameless and friendly to others.

21. If Vyatipat is in Randhr Bhava, the native will have deformity of eyes, be ugly, unfortunate, spiteful to Brahmins and be troubled by disorders of blood.

22. If Vyatipat is in Dharm Bhava, the native will have many kinds of business and many friends; he will be very learned, well disposed to his wife and he will be eloquent.

23. If Vyatipat is in Karm Bhava, the native will be religious, peaceful, skilful in religious acts, very learned and far-sighted.

24. If Vyatipat is in Labh Bhava, the native will be extremely opulent, be honourable, truthful, firm in policy, endowed with many horses and be interested in singing.

25. If Vyatipat is in Vyaya Bhava, the native will be given to anger, associated with many activities, disabled, irreligious and hate his own relatives.

26. Effects of Paridhi (or Parivesh) in Various Bhavas (up to Sloka 37). If Paridhi is in Tanu Bhava, the native will be learned, truthful, peaceful, rich, endowed with sons, pure, charitable and dear to elders.

27. If Paridhi is in Dhan Bhava, the native will be wealthy, charming, will enjoy pleasures, be happy, very religious and be a Lord.

28. If Paridhi is in Sahaj Bhava, the native will be fond of his wife, be very charming, pious, well disposed to his men, be a servant and be respectful of his elders.

29. If Paridhi is in Bandhu Bhava, the native will be wonder-struck, helpful to enemies as well, kind, endowed with everything and be skilful in singing.

30. If Paridhi is in Putr Bhava, the native will be affluent, virtuous, splendourous, affectionate, religious and dear to his wife.
31. If Paridhi is in Ari Bhava, the native will be famous and wealthy, be endowed with sons and pleasures, be helpful to all and will conquer his enemies.
32. If Paridhi is in Yuvati Bhava, the native will have limited number of children, be devoid of happiness, be of mediocre intelligence, very hard-headed and will have a sickly wife.
33. If Paridhi is in Randhr Bhava, the native will be spiritually disposed, peaceful, strong-bodied, firm in decision, religious and gentle.
34. If Paridhi is in Dharm Bhava, the native will be endowed with sons, be happy, brilliant, very affluent, be devoid of excessive passion, be honourable and be happy with even a iota.
35. If Paridhi is in Karm Bhava, the native will be versed in arts, will enjoy pleasures, be strong-bodied and be learned in all Shastras.
6. If Paridhi is in Labh Bhava, the native will enjoy pleasures through women, be virtuous, intelligent, dear to his people and will suffer disorders of digestive fire.
37. If Paridhi is in Vyaya Bhava, the native will always be a spendthrift, be miserable, firm and will dishonour elders.
38. Effects of Chap (Indr Dhanus, or Kodanda, up to Sloka 49). If Chap is in Tanu Bhava, the native will be endowed with wealth, grains and gold, be grateful, agreeable and devoid of all actions.
39. If Chap is in Dhan Bhava, the native will speak affably, be very rich, modest, learned, charming and religious.
40. If Chap is in Sahaj Bhava, the native will be a miser, be versed in many arts, will indulge in thieving, be devoid of some limb and be unfriendly.
41. If Chap is in Bandhu Bhava, the native will be happy, endowed with quadrupeds, wealth, grains etc., be honoured by the king and be devoid of sickness.
42. If Chap is in Putr Bhava, the native will be splendourous, far-sighted, pious, affable and will acquire prosperity in all his undertakings.

43. If Chap is in Ari Bhava, the native will destroy his enemies, be happy, affectionate, pure and will achieve plentifullness in all his undertakings.

44. If Chap is in Yuvati Bhava, the native will be wealthy, endowed with all virtues, learned in Shastras, religious and agreeable.

45. If Chap is in Randhr Bhava, the native will be interested in others' [213] jobs, be cruel, interested in others' wives and have a defective limb.

46. If Chap is in Dharm Bhava, the native will perform penance, will take to religious observations, be highly learned and be famous among men.

47. If Chap is in Karm Bhava, the native will be endowed with many sons, abundant wealth, cows, buffaloes etc. and will be famous among men.

48. If Chap is in Labh Bhava, the native will gain many treasures, will be free from diseases, very fiery in disposition, affectionate to his wife and will have knowledge of Mantras and weapons.

49. If Chap is in Vyaya Bhava, the native will be wicked, very honourable, evil in disposition, shameless, will go to other's females and be ever poor.

50. Effects of Dhwaj (Sikhi, or UpaKetu) in Various Bhavas (up to Sloka 61). If Dhwaj is in Tanu Bhava, the native will be skilful in all branches of learning, be happy, efficient in speech, agreeable and be very affectionate.

51. If Dhwaj is in Dhan Bhava, the native will be a good and affable speaker, be splendourous, will write poetry, be scholarly, honourable, modest and endowed with conveyances.

52. If Dhwaj is in Sahaj Bhava, the native will be miserly, cruel acts, thin-bodied, poor and will incur severe diseases.

53. If Dhwaj is in Bandhu Bhava, the native will be charming, very virtuous, gentle, interested in Vedic Knowledge and be always happy.

54. If Dhwaj is in Putr Bhava, the native will be happy, will enjoy pleasures, be versed in arts, skilled in expedients, intelligent, eloquent and will respect elders.

55. If Dhwaj is in Ari Bhava, the native will be ominous for material relatives, will win over his enemies, be endowed with many relatives, valiant, splendourous and skilful.

56. If Dhwaj is in Yuvati Bhava, the native will be interested in gambling, be sensuous, will enjoy pleasures and will befriend prostitutes.

57. If Dhwaj is in Randhr Bhava, the native will be interested in base acts, be sinful, shameless, will blame others, will lack in marital happiness and will take other's side.

58. If Dhwaj is in Dharm Bhava, the native will wear badges, be delighted, helpfully disposed to all and he will be skilled in religious deeds.

59. O Brahmin, if Dhwaj is in Karm Bhava, the native will be endowed with happiness and fortunes, be fond of females, be charitable and will befriend Brahmins.

60. If Dhwaj is in Labh Bhava, the native will ever acquire gains, be very religious, honourable, affluent, fortunate, valiant and skilled in sacrificial rites.

61. If Dhwaj is in Vyaya Bhava, the native will be interested in sinful acts, be valiant, untrustworthy, unkind, interested in others' females and be short-tempered.

62. Effects of Gulik in Various Bhavas (up to Sloka 73). If Gulik is in Tanu Bhava, the native will be afflicted by diseases, be lustful, sinful, crafty, wicked and very miserable.

63. If Gulik is in Dhan Bhava, the native will be unsightly in appearance, miserable, mean, given to vices, shameless and penniless.

64. If Gulik is in Sahaj Bhava, the native will be charming in appearance, will head a village, be fond of virtuous men and be honoured by the king.

65. If Gulik is in Bandhu Bhava, the native will be sickly, devoid of happiness, sinful and afflicted due to windy and billious excesses.

66. If Gulik is in Putr Bhava, the native will not be praise-worthy, be poor, short-lived, spiteful, mean, be a eunuch, be subdued by his wife and be a heterodox.

67. If Gulik is in Ari Bhava, the native will be devoid of enemies, be strong-bodied, splendourous, liked by his wife, enthusiastic, very friendly and helpful in disposition.

68. If Gulik is in Yuvati Bhava, the native will subdue to his spouse, be sinful, will go to others' females, be emaciated, devoid of friendship and will live on his wife's wealth.

69. If Gulik is in Randhr Bhava, the native will be troubled by hunger, be miserable, cruel, very much short-tempered, very unkind, poor and bereft of good qualities.

70. If Gulik is in Dharm Bhava, the native will undergo many ordeals, be emaciated, will perform evil acts, be very unkind, sluggish and be a talebearer.

71. If Gulik is in Karm Bhava, the native will be endowed with sons, be happy, will enjoy many things, be fond of worshipping gods and fire and will practice meditation and religion.

72. If Gulik is in Labh Bhava, the native will enjoy women of class, be a leader of men, be helpful to his relatives, be short stature and be an emperor.

73. If Gulik is in Vyaya Bhava, the native will indulge in base deeds, be sinful, defective-limbed, unfortunate, indolent and will join mean people.

74. Effects of Pranapad's Position with reference to Lagn and in Various Bhavas (up to Sloka 85). If Pranapad is in Tanu Bhava, the native will be weak, sickly, dumb, lunatic, dull witted, defective-limbed, miserable and emaciated.

75. If Pranapad is in Dhan Bhava, the native will be endowed with abundant grains, abundant wealth, abundant attendants, abundant children and be fortunate.

76. If Pranapad is in Sahaj Bhava, the native will be injurious (or mischievous), proud, hard-hearted, very dirty and be devoid of respect for elders.

77. If Pranapad is in Bandhu Bhava, the native will be happy, friendly, attached to females and elders, soft and truthful.

78. If Pranapad is in Putr Bhava, the native will be happy, will do good acts, be kind and very affectionate.

79. If Pranapad is in Ari Bhava, the native will be subdued by his relatives and enemies, be sharp, will have defective digestive fire, be wicked, sickly, affluent and short-lived.

80. If Pranapad is in Yuvati Bhava, the native will be green-eyed, ever libidinous, fierce in appearance, be not worth respect and be ill-disposed.

81. If Pranapad is in Randhr Bhava, the native will be afflicted by diseases, be troubled and will incur misery on account of the king, relatives, servants and sons.

82. If Pranapad is in Dharm Bhava, the native will be endowed with sons, be very rich, fortunate, charming, will serve others and be not wicked, but be skilful.

83. If Pranapad is in Karm Bhava, the native will be heroic, intelligent, skilful, be an

expert in carrying out royal orders and will worship gods.

84 If Pranapad is in Labh Bhava, the native will be famous, virtuous, learned, wealthy, fair-complexioned and attached to mother.

85. If Pranapad is in Vyaya Bhava, the native will be mean, wicked, defective-limbed, will hate Brahmins and relatives and suffer from eye diseases, or be one-eyed.

86-87. O Brahmin, these are the effects for Dhum etc. Before declaring these results, the effects of Sūrya and other Grahas should be wisely conceived by their positions, relations and Drishtis apart from their strength, or weakness.

Ch. 26. Evaluation of Drishtis of Grahas

1. O Glorious, it is said, that Drishtis (of Grahas) and their strengths are to be known in deciding the effects. How many kinds are these? Please clarify doubts.

2-5. Drishtis of the Grahas. O Brahmin, I have earlier stated Drishtis, based on Rāśis. The other kind is between Grahas, which I detail below. 3rd and 10th, 5th and 9th, 4th and 8th and lastly 7th. On these places the Drishtis increase gradually in slabs of quarters, i.e $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$ and full. The effects will also be proportionate. All Grahas give a Drishti to the 7th fully. Śani, Guru and Mangal have special Drishtis, respectively, on the 3rd and the 10th, the 5th and the 9th and the 4th and the 8th. The ancient preceptors have explained these, which ordinary. By subtle mathematical calculations these Drishtis will have to be clearly understood, as under.

6-8. Evaluation of the Drishtis of the Grahas. Deduct the longitude of the Grah (or Bhava), that receives a Drishti, from that of the Grah, which gives the Drishti. If the sum exceeds six Rāśis, deduct the sum again from 10 Rāśis. Convert the latter sum into degrees and divide by two. The resultant product is Drishti Kona (or aspectual angle). If the difference is in excess of 5 Rāśis, ignore the Rāśis and multiply the degrees etc. by 2, which is the value of the Drishti. If the difference is in excess of 4 Rāśis, deduct it from 5 Rāśis, and the resultant degees etc. become the Drishti value. If the difference is in excess of 3 Rāśis, deduct it from 4 Rāśis and (increase 30 by) halve the product to get the Drishti value. If the difference is above 2 Rāśis, ignore the Rāśis and add 15 to the degrees etc. to get the Drishti value. If it is in excess of one Rāśi, ignore the Rāśis and divide the degrees by 2 to get the Drishti value.

9-10. Special consideration for Śani's Drishtis. O Brahmin, if Śani is the Grah, that gives a Drishti, find out the difference between him and the Grah, that receives the Drishti; if the sum is above 1 Rāśi, multiply the degrees etc. by 2 to get the Drishti value. If the sum is above nine Rāśis, the degrees to elapse be doubled to get the Drishti value. If the

sum is above 2 Rāśis, the degrees etc. be halved and deducted from 60. If the sum exceeds 8 Rāśis, add to the degrees etc. a figure of 30 to get the Drishti value. In other cases, the sums be processed, as explained earlier.

11. Special consideration for Mangal's Drishtis. Deduct the longitude of Mangal from that of the Grah, that receives the Drishti. If the sum is 3 Rāśis & c, or 7 Rāśis & c, the degrees etc. be reduced from 60. If it is above 2 Rāśis, the degrees etc. be increased by half of it and superadd 15. If the sum is 6 Rāśis, one Rup is the value.

12. Special consideration for Guru's Drishtis. Deduct the longitude of Guru from that of the Grah, that receives the Drishti from Guru. If the resultant sum is 3 Rāśis & c, or 7 Rāśis & c, halve the degrees etc. and increase it by 15. If the sum is 4 Rāśis & c, or 8 Rāśis & c, the degrees etc. be subtracted from 60. This will be the Drishti value. The sum, being in conformity with others than these, be treated, as stated earlier.

Ch. 27. Evaluation Of Strengths

Shad Bal consists of the following: Sthan Bal (positional), Dig Bal (directional), Kaal Bal (Temporal), inclusive of Ayan Bal (equinoctial), Chesht Bal (motional), Naisargika Bal (natural), Drik Bal (aspectual). These strengths are computed for the seven Grahas from Sūrya to Śani. The nodes are not considered.

Sthan Bal comprises of the following considerations: Uchch Bal (exaltation), Sapt Vargaj Bal (strength accruing out of positions in Rāśi, Hora, Dreshkan, Saptānś, Navānś, Dvadashānś and

Trimshānś), OjhayugmaRāśiānś Bal (acquired by placement in odd, or even Rāśi and in odd, or even Navānś), Kendradi Bal (due to placement in Kon, or Panaphara, or Apoklima Bhava), Dreshkan Bal (due to placement in first, second, or third decanate of a Rāśi).

Kaal Bal comprises of the following subdivisions: Nathonnata Bal (diurnal and nocturnal), Paksh Bal (fortnight), Tribhag Bal (due to day/night being made in 3 parts), Varsh, Maas, Dina and Hora Bal (Varsh - astrological year, Maas - month, Dina - weekday and Hora - planetary hour), Ayan Bal (equinoctial), Yudhdh Bal (due to partaking in war between Grahas).

1-1½. Sthan Bal (up to Sloka 6). Firstly Uchch Bal. Now about the strengths by classes positional, temporal etc. Deduct from the longitude of the Grah its (deep) debilitation point. If the sum is less than 6 Rāśis, consider it, as it is; if it exceeds 6 Rāśis, deduct the same from 12 Rāśis. The sum so got be converted into degrees etc. and divided by 3, which is the Grah's Uchch Bal in Virupas.

2-4. Sapt Vargaj Bal. If a Grah is in its Mooltrikon Rāśi, it gets 45 Virupas, in Svasth Rāśi 30 Virupas, in Pramudit Rāśi 20 Virupas, in Shant Rāśi 15 Virupas, in Din Rāśi 10 Virupas, in Duhkhit Rāśi 4 Virupas and in Khal Rāśi 2 Virupas. Similarly these values occur for the other 6 divisional occupations, viz. Hora, Dreshkan, Saptānś, Navānś, Dvadashānś and Trimshānś. When all these are added together the Grah's Sapt Vargaj Bal emerges.

4½. OjhayugmaRāśiānś Bal. Each of Śukr and Candr in even Rāśis and others in odd Rāśis acquire a quarter of Rupa. These are applicable to such Navānśas also.

5. Kendradi Bal. A Grah in a Kon gets full strength, while one in Panaphara Bhava gets half and the one in Apoklima Bhava gets a quarter, as Kendradi Bal.

6. Dreshkan Bal. Male, female and hermaphrodite Grahas, respectively, get a quarter Rupa according to placements in the first, second and third decanates.

7-7½. Dig Bal. Deduct Bandhu Bhava (Nadir) from the longitudes of Sūrya and Mangal, Yuvati Bhava from that of Guru and Budh, Karm Bhava from that of Śukr and Candr and lastly Lagn from that of Śani. If the sum is above 180 degrees, deduct the sum from 360. The sum arrived in either way be divided by 3, which will be Dig Bal of the Grah.

8-9. Kaal Bal (up to Sloka 17). Firstly Nathonnata Bal. Find out the difference between midnight and the apparent birth time, which is called Unnata. Deduct Unnata from 30 Ghatis to obtain Nata. Double the Nata in Ghatis, which will indicate identical Nata Bal for Candr, Mangal and Śani. Deduct the Nata from 60 to know the Unnata Bal of Sūrya, Guru and Śukr. Budh, irrespective of day and night, gets full Nathonnata Bal.

10-11. Paksh Bal. Deduct from Candr's longitude that of Sūrya. If the sum exceeds 6 Rāśis, deduct the same from 12. The product so obtained be converted into degrees etc. and divided by 3, which will indicate the Paksh Bal of each of the benefic Grahas. The Paksh Bal of benefic should be deducted from 60, which will go to each malefic, as Paksh Bal.

12. Tribagh Bal. One Rupa is obtained by Budh in the first 1/3 part of day time, by Sūrya in the second 1/3 part of the day and by Śani in the last 1/3 part of the day. Similarly Candr,

Śukr and Mangal get full Bal in the first, second and last 1/3 parts of the night. Guru gets this Bal at all times.

13. Varsh-Maas-Dina-Hora Bal. 15, 30, 45 and 60 Virupas are in order given to Varsh

Lord, Maas Lord, Dina Lord and Hora Lord. Naisargika Bal has already been explained.

The Varsh Lord is the Lord of the day, on which the astrological year of birth starts. To calculate this we first need the number of days, past from the beginning of Creation, the Ahargan. According to late Rev. Ebenezer Burgess, who translated Sūrya Siddhanta in English, as on January 1, 1860, the number of days, past from the beginning of Creation are 714,404,108,573. Divide the number of days, past from the day of Creation till the day of birth, by 60. Reject remainder and multiply the quotient by 3. Increase the post-multiplied product by 1 and divide by 7. The remainder will indicate the week day, on which the astrological year, giving birth to the native, opened. Remainder 1 indicates Sunday, 2 Monday and so on.

Maas Lord. Divide the same Ahargan by 30 and the quotient indicates months, passed from Creation to birth. The completed months be multiplied by 2 and increased by 1. The latter sum should be divided by 7 and the remainder indicates, on which day the birth month began. Continuing with the same case, we divide 65295 by 30. Quotient is 2176. This sum multiplied by 2 and increased by 1 denotes 4353. Dividing 4353 by 7, we get a remainder of 6, denoting Friday. That is, the month of birth began on Friday and the Maas Bal goes to Šukr, the Lord of Friday.

Dina Lord. Though the week day of birth can be known from ephemeris, or perpetual calendars, we better adopt the method prescribed, which will confirm, if the Ahargan followed is correct. The number of days, as arrived above, indicating Ahargan, be divided by 7 and the remainder will indicate the week day of birth.

Hora Bal. Hora means planetary hour. Each day from sunrise to sunrise is divided into 24 equal parts of one hour. These Horas are ruled by the 7 Grahas from Sūrya to Šani. The first Hora of the day is ruled by the Lord of the week day. The 2nd one is ruled by the Lord of the 6th week day, counted from the first ruler. The 3rd Hora is ruled by the Lord of the 6th week day, counted from the 2nd Hora Lord. Similarly it proceeds in the same manner, till the first Hora of the next day is taken over by the Lord of that day himself. Whichever Grah rules the birth Hora, gets the Hora Bal. Horas are to be calculated for mean local time and not standard time of births.

14. Naisargika Bal. Divide one Rupa by 7 and multiply the resultant product by 1 to 7 separately, which will indicate the Naisargika Bal, due to Šani, Mangal, Budh, Guru, Šukr, Candr and Sūrya, respectively.

15-17. Ayan Bal. 45, 33 and 12 are the Khandas for calculating Ayan Bal. Add Ayanāñś to the Grah and find out the Bhuja (distance from the nearest equinox). Add the figure, corresponding to the Rāśi (of the Bhuja) to the Bhuja. The degrees etc. of the Bhuja should be multiplied by the figure, corresponding to the highest of the left out Khandas

and divided by 30. Add the resultant product to the sum, obtained earlier. Convert this to Rāśi, degrees, minutes and seconds. If Candr and Śani are in Tula, or ahead, add to this 3 Rāśis and, if in Mesh to Kanya, reduce from this 3 Rāśis. Similarly it is reverse for Sūrya, Mangal, Śukr and

Guru. For Budh 3 Rāśis are always additive. The resultant sum in Rāśi, degrees and minutes be divided by 3 to get the Ayan Bal in Rupas.

Notes. Ayan Bal can be found out on the following simple formula: Ayan Bal = $60*(23^{\circ}27' + \text{Kranti})/(46^{\circ}54') = (23^{\circ}27' \pm \text{Kranti}) * 1.2793$.

The following points have to be remembered in respect of Krantis. When Candr, or Śani have southern Kranti, or, when Sūrya, Mangal, Guru, or Śukr have northern Kranti, take plus. In a contrary situation in respect of these 6 Grahas, take minus. As far as Budh is concerned, it is always plus. Krantis (or declinations) can be ascertained from a standard modern ephemeris.

Sūrya's Ayan Bal is again multiplied by 2 whereas for others the product arrived in Virupas is considered, as it is.

18. Motional Strength for Sūrya and Candr. Sūrya's Chesht Bal will correspond to his Ayan Bal. Candr's Paksh Bal will itself be her Chesht Bal.

19. Drik Bal. Reduce one fourth of the Drishti Pinda, if a Grah receives malefic Drishtis and add a fourth, if it receives a Drishti from a benefic. Super add the entire Drishti of Budh and Guru to get the net strength of a Grah.

20. War Between Grahas. Should there be a war between the starry Grahas, the difference between the Shad Balas of the two should be added to the victor's Shad Bal and deducted from the Shad Bal of the vanquished.

21-23. Motions of Grahas (Mangal to Śani). Eight kinds of motions are attributed to Grahas. These are Vakr (retrogression), Anuvakr (entering the previous Rāśi in retrograde motion), Vikal (devoid of motion), Mand (somewhat slower motion than usual), Mandatar (slower than the previous), Sama (somewhat increasing in motion), Char (faster than Sama) and Atichar (entering next Rāśi in accelerated motion). The strengths, allotted due to such 8 motions are 60, 30, 15, 30, 15, 7.5, 45 and 30.

24-25. Motional Strength for Mangal etc. Add together the mean and true longitudes of a Grah and divide the one by two. Reduce this sum from the Seeghroch (or apogee) of the Grah. The resultant product will indicate the Chesht Kendra (or Seeghr Kendra) of the Grah from 12 Rāśis. The Rāśi, degrees and minutes so arrived should be converted into

degrees, minutes etc. and divided by 3, which will denote the motional strength of the Grah. Thus there are six sources of strength, called Sthan Bal, Dig Bal, Kaal Bal, Drik Bal, Chesht Bal and Naisargika Bal.

26-29. Bhava Balas. Thus I explained about the strengths of the Grahas. Deduct Yuvati Bhava from the Bhava, if the Bhava happens to be in Kanya, Mithun, Tula, Kumbh, or the first half of Dhanu. If Mesh, Vrishabh, Simh, or first half of Makar, or the second half of Dhanu happen to be the Bhava, deduct Bandhu Bhava from it. Should the Bhava be in Kark, or in Vrischik, deduct from it Lagn. Deduct Karm Bhava from the Bhava, happening to fall in Makar second half, or Meen. Convert the product so obtained into degrees etc. and divide by 3 to get Bhava Bal. If the balance in the process of deducting Nadir, Meridian, Lagn, or Yuvati exceeds 6 Rāśis, deduct it again from 12 Rāśis, before converting into degrees and dividing by 3. The product after division should be increased by one fourth, if the Bhava in question receives a benefic Drishti. If the Bhava receives a malefic Drishti, one fourth should

be reduced. If Guru, or Budh give a Drishti to a Bhava, add that Grah's Drik Bal also. And then superadd the strength, acquired by the Lord of that Bhava. This will be the net Bhava Bal.

30-31. Special Rules. The Bhavas, occupied by Guru and Budh will each get an addition of 1 Rupa, while each of the Bhavas, occupied by Śani, Mangal and Sūrya, suffer 1 Rupa reduction. 15 Virupas will have to be added to the Bhavas, falling in Seershodaya Rāśis, if birth happens to be in day time, to the Bhavas, falling in Dual Rāśis, if birth happens to be in twilight and to the Bhavas, falling in Prishtodaya Rāśis, if birth be in night time.

32-33. Shad Bal Requirements. 390, 360, 300, 420, 390, 330 and 300 Virupas are the Shad Bal Pindas, needed for Sūrya etc. to be considered strong. If the strength exceeds the above-mentioned values, the Grah is deemed to be very strong. If a Grah has the required Shad Bal, it will prove favourable to the native by virtue of its strength. However, Śani's extreme strength will give long life as well as miseries.

34-36. Guru, Budh and Sūrya are strong, if each of their Sthan Bal, Dig Bal, Kaal Bal, Chesht Bal and Ayan Bal are, respectively, 165, 35, 50, 112 and 30 Virupas. The same required for Candr and Śukr are 133, 50, 30, 100 and 40. For Mangal and Śani these are 96, 30, 40, 67 and 20.

37-38. Bhava Effects. O Brahmin, thus the various sources of strengths be gathered together and effects declared. Whatever Yogas, or effects have been stated with respect to a Bhava, will come to pass through the strongest Grah.

39-40. Eligibility of Issue Fruitful Predictions. O Maitreya, the words of one, who has achieved skill in mathematics, one, who has put in industrious efforts in the branch of grammar, one, who has knowledge of justice, one, who is intelligent, one, who has knowledge of geography, space and time, one, who has conquered his senses, one, who is skilfully logical (in estimation) and one, who is favourable to Jyotish, will doubtless be truthful.

Ch. 28. Isht and Kasht Balas

1. Now I narrate the benefic and malefic tendencies of the Grahas, based on which the Dasha effects can be decided.
2. Exaltation Rays. Deduct the Grah's debilitation point from its actual position. If the sum exceeds 6 Rāśis, deduct from 12 Rāśis. The said sum should then be increased by 1 Rāśi. The degrees etc. be multiplied by 2, which, when considered along with Rāśis, will indicate the Uchch Rasmi of the Grah.
- 3-4. Chesht Rasmi. Chesht Rasmis are to be calculated from Chesht Kendr similar to Uchch Rasmi computations. The Chesht Kendras of Grahas from Mangal to Śani have already been explained. Add 3 Rāśis to Sayan Sūrya (i.e. with Ayanāñś), which will be the Chesht Kendr for Sūrya. The sidereal longitude of Sūrya should be deducted from Candr to get Candr's Chesht Kendr. If the Chesht Kendr (for any Grah) is in excess of 6 Rāśis, deduct it from 12 Rāśis. Add 1 Rāśi and multiply the degrees etc. by 2, which will indicate the Chesht Rasmi of the Grah.
5. Benefic and Malefic Rays. Add the Uchch Rasmis and Chesht Rasmis together and divide by two. The result will be auspicious rays (Subh Rasmis). Deduct from 8 the Subh Rasmis to obtain inauspicious rays (Asubh Rasmis).
6. Isht and Kasht Tendencies. Reduce 1 from each of Chesht Rasmi and Uchch Rasmi. Then multiply the products by 10 and add together. Half of the sum will represent the Isht Phala (benefic tendency) of the Grah. Reduce Isht Phala from 60 to obtain the Grah's Kasht Phala (malefic tendency).
- 7-9. Isht and Kasht and Sapt Varg Phal. 60, 45, 30, 22, 15, 8, 4, 2 and 0 are the Subhankas (Subha Griha Pankthis, benefic points), due to a Grah's placement, respectively, in exaltation, Mooltrikona, own, great friend's, friend's, neutral, enemy's, great enemy's and debilitation Rāśi. If Subhanka is deducted from 60, Asubhanka (Asubh Pankthi, inauspicious points) will emerge. O Brahmin, in other Vargas these are halved.
10. A Grah is considered auspicious in the first five of the said places. In the sixth place

it is neutral, i.e. neither good nor bad. And in the other three places it is inauspicious.

11-12. Nature of Effects, due to Dig Bal etc. The directional strength of a Grah is itself representative of the effects, due to the direction; and Kaal Bal itself is indicative of effects, due to the day. Whatever quantum of Dig Bal etc. are obtained by a Grah, will be the extent of auspicious effects, acquirable on account of that strength. Deducting those figures from 60, the extent of inauspiciousness is known. If auspiciousness is more in the case of a Grah's strength, the Dasha and Bhavas, related to that Grah will be auspicious. These are converse, if inauspiciousness is predominant.

13-14. Sapt Varg Phal and Isht and Kasht (Continued). The various strengths (i.e. the other 6 Vargas) be multiplied by the respective Grah's Shad Bal Pinda, which will indicate the auspiciousness of the Varg concerned. Auspicious, or inauspicious aspect will be by multiplying the Subh, or Asubh Pankthi. Similarly auspicious, or inauspicious effects will be known by multiplying the auspicious, or inauspicious strength by the respective Pankthi.

15-20. Effects of a Bhava. The strength of a Bhava and its Lord have already been explained. The actual effects will be a combination of Bhava strength and its Lord's strength. If there is a benefic in the Bhava add the same to the auspicious effects and deduct from inauspicious effects, which will denote the inauspicious effects. If a malefic is in the Bhava, reverse the process, i.e. add inauspicious effects and deduct auspicious effects. Similarly Drishtis and Balas. If a Grah is exalted, or with such a dignity, add auspicious effects and reduce inauspicious effects. For debilitation etc. it is converse. In Ashtak Varg add Bindus (auspicious points) and deduct Karanas (inauspicious points). If a Bhava extends to two Rāśis, the rectification will be done, as per both the Lords. In that case, whichever Rāśi has more Bindus, that Rāśi will yield more favourable results, concerning that Bhava. If both the Rāśis have more auspicious Bindus, take the average. Thus the auspicious and inauspicious effects of a Bhava be understood.

Ch. 29. Bhava Padas

1-3. Method of Bhava Calculation. O Brahmin, I shall now tell you about the Padas (Arudhas) for Bhavas and Grahas as well, as laid down by the earlier Maharishis. The Pad of Lagn will correspond to the Rāśi, arrived at by counting so many Rāśis from Lagn's Lord, as he is away

from Tanu Bhava. Similarly Padas for other Bhavas be known through their Lords. The word "Pad" exclusively denotes the Pad for Lagn.

Names of the 12 Arudhas are Lagn Pad - Arudh of Tanu Bhava, Dhan of Dhan, Vikram (Bhratru) of Sahaj, Matru (Sukh) of Bandhu, Mantra (Putr) of Putr, Rog (Satru) of Ari,

Dar (Kalatr) of Yuvati, Maran of Randhr, Pitru of Dharm Bhava, Karm of Karm, Labh of Labh, Vyaya of Vyaya.

4-5. Special Exceptions. The same Bhava, or the 7th from it does not become its Pad. When the Pad falls in the same Bhava, the 10th therefrom be treated, as its Pad.

Similarly, when the 7th becomes the Pad of a Bhava, the 4th from the original Bhava in question be treated, as its Pad. If the ruler of a Bhava be in the 4th from the Bhava, then the very Bhava occupied be noted, as the Pad.

6-7. Padas for Grahas. Note the position of a Grah and see how many Rāśis away is its own Rāśi with reference to its position. Count so many Rāśis from the said own Rāśi and the resultant Rāśi will become the Arudh of the Grah. If a Grah owns two Rāśis, or, if a Rāśi is owned by two Grahas; consider the stronger and declare effects accordingly.

8-11. Pad and Finance (up to Sloka 15). O Brahmin, I now tell you of some effects of Grahas, based on Pad. If the 11th from Lagn Pad is occupied, or receives a Drishti from a Grah the native will be happy and rich; wealth will come through various means, if a benefic is related, as above. A malefic will confer wealth through questionable means. If there be both a benefic and a malefic, it will be through both means. If the Grah in question be in exaltation, or in own Rāśi etc., there will be plenty of gains and plenty of happiness.

12. O excellent of the Brahmins, if the 12th from Lagn Pad does not receive a Drishti, as the 11th from Lagn Pad receives a Drishti from a Grah, then the gains will be uninterrupted.

13-15. O Brahmin, the quantum of gains will correspond to the number of Grahas in, or giving a Drishti to the 11th from Lagn Pad. If there is Argala for the said 11th, there will be more gains, while a benefic Argala will bring still more gains. If the said benefic, causing Argala is in his exaltation Rāśi, the gains will be still higher. If the said 11th receives a Drishti from a benefic from Lagn, the 9th etc., gains will increase in the ascending order. In all these cases, the 12th from Pad should simultaneously be free from malefic association. A benefic, placed in Lagn, giving a Drishti to the 11th from Arudh Lagn will be still beneficial. If the Drishti is from the 9th from Lagn, it will confer much more gains.

16-17. Pad and Financial Losses (up to Sloka 21). If the 12th from Lagn Pad receives a Drishti from, or is yuti with both benefics and malefics, there will be abundant earnings, but plenty of expenses. The benefic will cause through fair means, malefic through unfair means and mixed Grahas through both fair and unfair means.

18. If the 12th from Lagn Pad is conjunct Sūrya, Śukr and Rahu, there will be loss of

wealth through the king. Candr, giving a Drishti to (the said trio in the said Bhava), will specifically cause more such losses.

19. If Budh is in the 12th from Lagn Pad and is yuti with, or receives a Drishti from a benefic, similarly there will be expenses through paternal relatives. A malefic so related to the said Budh will cause loss of wealth through disputes.

20. O Brahmin, if Guru is in the 12th from Lagn Pad, receiving a Drishti from others, the expenses will be through taxes and on the person himself.

21. O Brahmin, if Śani is in the 12th from Lagn Pad along with Mangal and receives a Drishti from others, the expenses will be through one's co-born.

22. Gainful Sources. Whatever sources of expenses are indicated above with reference to the 12th from Lagn Pad, gains through similar sources will occur, if Labh Bhava so features with reference to Lagn Pad.

23. The 7th Bhava from Pad (up to Sloka 27). If Rahu, or Ketu is placed in the 7th from Lagn Pad, the native will be troubled by disorders of the stomach, or by fire.

24. Should there be Ketu in the 7th from Lagn Pad, receiving a Drishti from, or being yuti with another malefic, the native will be adventurous, will have (prematurely) grey hair and a big male organ.

25. Should one, two, or all three of Guru, Śukr and Candr be in the 7th from Lagn Pad, the native will be very wealthy.

26. Whether a benefic, or a malefic, if be exalted in the 7th from Lagn Pad, the native will be affluent and be famous.

27. O Brahmin, these Yogas, as narrated by me with reference to the 7th from Lagn Pad, should also be considered from the 2nd of Lagn Pad.

28. Anyone of Budh, Guru and Śukr being exalted in the 2nd from Lagn Pad and being with strength will make the subject rich.

29. The Yogas so far stated by me with reference to Lagn Pad be similarly evaluated from Karakānś as well.

30-37. General. If Budh is in the 2nd from Arudh Lagn, the native will Lord over the whole country. Śukr in the 2nd from Lagn Pad will make one a poet, or a speaker. If the Dar Pad falls in an angle, or in a trine, counted from Lagn Pad, or, if Lagn Pad and Dar

Pad both have strong Grahas, the native will be rich and be famous in his country. If the Dar Pad falls in the 6th/ 8th/12th from Lagn Pad, then the native will be poor. If Lagn Pad and the 7th therefrom, or an angle, a trine, an Upachaya therefrom is occupied by a strong Grah, there will be happiness between the husband and wife. If Lagn Pad and Dar Pad are mutually in Kendras, or Konas, there will be amity between the couple. If these be in mutually 6th/8th/12th, doubtlessly mutual enmity will crop up. O Brahmin, similarly mutual relationship, or gain, or loss through son etc. be known, based on Lagn Pad and the relative Bhava Pad. If Lagn Pad and Dar Pad are mutually angular, or 3rd and 11th, or in Konas, the native will be a king, ruling the earth. Similar deductions be made with reference to mutual positions of Lagn Pad and Dhan Pad.

Ch. 30. Upa Pad

1-6. O Brahmin, now I tell you about Upa Pad, the auspiciousness of which will confer on the native happiness from progeny, wife etc. The Pad of Lagn, as discussed earlier, is of prime importance. Upa Pad is calculated for the Bhava, following the natal Lagn. This Upa Pad is

also called Gaun Pad. O excellent of the Brahmins, if Upa Pad is yuti with, or receives a Drishti from a benefic Grah, one will obtain full happiness from progeny and spouse. Should the Upa Pad be in a malefic's Rāśi, or receives a Drishti from, or is yuti with a malefic, one will become an ascetic and go without a wife. If (in the said circumstances) there be a benefic Drishti (on Upa Pad, or the related malefic), or a yuti, deprival of spouse will not come to pass. In this case Sūrya, being exalted, or in a friendly Rāśi, is not a malefic. He is a malefic, if in debilitation, or in an enemy's Rāśi.

Notes. Regarding Upa Pad calculations, there are more than two views on the same Sloka of Maharishi Parashar, or an identical Sutra from Jaimini. In this text, the word 'Anuchar' is used, which denotes 'the Bhava, following the Lagn at birth'. Normally this is Vyaya Bhava. However, when we study other commentaries on Jaimini (Chaukhambh Hindi edition), we are taught, that it is Vyaya Bhava in the case of an odd Rāśi ascending and it is Dhan Bhava in the case of an even Rāśi ascending. Accordingly the Pad for the 12th, or the 2nd from Lagn is called Upa Pad. In calculating Upa Pad the rules mentioned in verses 4 and 5 of the previous chapter be kept in mind.

7-12. Effect from the 2nd from Upa Pad. If the 2nd from Upa Pad is a benefic Rāśi, or receives a Drishti from, or is yuti with a benefic, the same good results (as for wife and sons) will come to pass. If there is a Grah in the 2nd from Upa Pad in its debilitation Rāśi, or debilitation Añś, or is yuti with a debilitated, or malefic Grah, there will be destruction of wife. If the said occupant be in its exaltation Rāśi, or Navāñś, or receives a Drishti from another Grah, there will be many charming and virtuous wives. Oh Brahmin, if Mithun happens to be the 2nd from Upa Pad, then also there will be many

wives. O excellent of the Brahmins, if the Upa Pad, or the 2nd therefrom be occupied by its own Lord, or, if the said Lord is in his other own Bhava, the death of wife will be at advanced age.

13-15. Wife from the 2nd of Upa Pad (up to Sloka 22). If a Grah being constant indicator of wife (i.e. the 7th Lord, or Śukr) is in its own Bhava, there will be loss of wife only at a later stage. If the Lord of Upa Pad, or the constant signifier of wife is in exaltation, the wife will be from a noble family. Reverse will be the case, if he is debilitated. O Brahmin, if the 2nd from Upa Pad is related to a benefic, the wife will be beautiful, fortunate and virtuous.

16. Should Śani and Rahu be in the 2nd from Upa Pad, the native will lose his wife on account of calumny, or through death.

17. The native's wife will be troubled by disorder of blood, leucorrhoea (Pradar) etc., if Śukr and Ketu are in the 2nd from Upa Pad.

18. Budh with Ketu in the 2nd from Upa Pad will cause breakage of bones, while Rahu, Śani and Sūrya will cause distress of bones.

19-22. Budh and Rahu in the 2nd from Upa Pad will give a stout-bodied wife. If the 2nd from Upa Pad happens to be one of Budh's Rāśis and is tenanted by Mangal and Śani, the wife of the native will suffer from nasal disorders. Similarly a Rāśi of Mangal, becoming the 2nd from Upa Pad and occupied by Mangal and Śani, will cause nasal disorders to one's wife. Guru and Śani will, if be in the 2nd from Upa Pad, cause disorders of ears and/or eyes to the wife. If Budh and Mangal are placed in the 2nd from Upa Pad other than their own Rāśis, or, if Rahu is with Guru in the 2nd from Upa Pad, the native's wife will suffer from dental disorders. Śani and Rahu together in one of Śani's Rāśis, which is the 2nd from Upa Pad, will cause lameness,

or windy disorders to the native's wife. These evils will not come to pass, if there happens to be a Yuti with, or a Drishti from a benefic (or from another benefic in the case of affliction being caused by a benefic himself).

23-23½. O Brahmin, all these effects be deduced from the natal Lagn, Lagn Pad, the 7th from Upa Pad and the Lords thereof. So say Narada and others.

25-28. About Sons. If Śani, Candr and Budh are together in the 9th from one of the said places (Sloka 23), there will be no son at all, while Sūrya, Guru and Rahu so placed will give a number of sons. Candr so placed will give a son, while a mixture of Grahas will delay the obtainment of a son. The son, caused by the Yuti of Sūrya, Guru and Rahu, will be strong, valorous, greatly successful and will destroy enemies. If Mangal and Śani

are in the said 9th, there will be no son, or a son will be obtained by adoption, or brother's son will come in adoption. In all these cases odd Rāśis will yield many sons, while even Rāśis will cause only a few.

29-30. Many Sons and Many Daughters. O Brahmin, if Simh happens to be Upa Pad and receives a Drishti from Candr, there will be a limited number of children. Similarly Kanya will cause many daughters.

31. Co-born form Lagn Pad (up to Sloka 36). Rahu and Śani in the 3rd, or the 11th from Lagn Pad will destroy the co-born of the native. Rahu and Śani in the 11th will indicate the destruction of elder brothers and/or sisters and in the 3rd younger ones.

32. If Śukr is in the 3rd, or the 11th from Lagn Pad, there would have been an abortion to the mother earlier. Same is the effect, if Śukr is in the 8th from natal Lagn, or from Lagn Pad.

33-36. These are the effects, o Brahmin, as stated by Maharishis for the 3rd and the 11th from Lagn Pad. Should Candr, Guru, Budh and Mangal be in the 3rd, or the 11th from Lagn Pad, there will be many valorous co-born. Should Śani and Mangal be in the 3rd, or the 11th from Lagn Pad, or give Drishtis thereto, younger and elder co-born will, respectively, be destroyed. If Śani is alone in one of the said Bhavas, the native will be spared, while the co-born will die. Ketu in the 3rd, or the 11th will give abundant happiness from one's sisters.

37. Other Matters from Lagn Pad (up to Sloka 43). If the 6th from Lagn Pad is occupied by a malefic and is bereft of a Yuti with, or a Drishti from a benefic, the native will be a thief.

38. If Rahu is in the 7th, or the 12th from Lagn Pad, or gives a Drishti to one of the said Bhavas, the native will be endowed with spiritual knowledge and be very fortunate.

39. If Budh is in Lagn Pad, the native will Lord over a whole country, while Guru will make him a knower of all things. Śukr in this context denotes a poet/speaker (also see Ch. 29, verse 30).

40. O excellent of the Brahmins, if benefics occupy the 2nd from Upa Pad, or from Lagn Pad, the native will be endowed with all kinds of wealth and be intelligent.

41. One will surely become a thief, if the Lord of the 2nd from Upa Pad is in Dhan Bhava and is there yuti with a malefic Grah.

42-43. O Brahmin, if Rahu is in the 2nd from the Lord of the 7th, counted from Upa

Pad, the native will have long and projected teeth. Ketu in the 2nd from the Lord of the 7th, counted from Upa Pad, will cause stammering and Śani in the 2nd from the Lord of the 7th, counted from Upa Pad, will make one look ugly. Mixed will be the effects, if there are mixed Grahas.

Ch. 31. Argala, or Intervention from Grahas

1. O Maharishi Parashar, you have told of auspicious effects, related to Argala. Kindly narrate its conditions and effects.

2-9. Formation of Argala. Maitreya, I explain below Argala to know the definite effects of Bhavas and Grahas. Grahas in the 4th, 2nd and the 11th cause Argalas, while obstructors of the Argala will be those in the 10th, 12th and 3rd from a Bhava, or a Grah. If the Argala causing Grah is stronger than the obstructing one, the former will prevail. Or, if the number of Argalas are more than the obstructing Grahas, then also the Argala will prevail. If there are 3, or more malefics in the 3rd they will cause Vipreet Argala (more effective intervention), which will also be harmless and be very favourable. The 5th is also an Argala place, while the Grah in the 9th will counteract such Argala. As Rahu and Ketu have retrograde motions, the Argalas and obstructions be also counted accordingly in a reverse manner. Maharis say, that the Argala, caused by one Grah, will yield limited effect, by two medium and by more than two, excellent effects. Argalas should be counted from a Rāśi, or a Grah, as the case may be. The Argala, which is unobstructed will be fruitful, while the one duly obstructed will go astray. The Argala effects will be derived in the Dasha periods of the Rāśi, or Grah concerned.

Notes. ‘Argala’ in Sanskrit is figuratively used to denote an impediment, or obstruction. Some suggest, that the Argala obstruction places are countable from the Argala place instead of from the original place, or Grah. This is not logical and a glance into Gochar Vedha (obstructions during transits) will confirm our findings.

10. Special. The Argala, caused by placement of a Grah in the first one fourth part of the Rāśi, is countered by another, placed in the 4th quarter of the respective obstructive Rāśi. Similarly 2nd quarter’s Argala is eliminated by the 3rd quarter placement of another Grah.

Notes. If the Argala causing Grah and the obstructing Grah are in the respective quarters, the obstruction will come to pass. Otherwise not.

11-17. Argala Effects. Should there be Argala for the Arudh Pad, for the natal Lagn and for the 7th from both, the native will be famous and fortunate. A malefic, or a benefic, causing unobstructed Argala, giving a Drishti to Lagn will make one famous. Similarly a malefic, or a benefic, causing unobstructed Argala, giving a Drishti to Dhan Bhava

denotes acquisition of wealth and grains, to Sahaj Bhava happiness from co-born, to Bandhu Bhava residences, quadrupeds and relatives, to Putr Bhava sons, grand sons and intelligence, to Ari Bhava fear from enemies, to Yuvati Bhava abundant wealth and marital happiness, to Randhr Bhava difficulties, to Dharm Bhava fortunes, to Karm Bhava royal honour, to Labh Bhava gains and to Vyaya Bhava expenses. The Argala by benefics will give various kinds of happiness, while benefic effects will be meddling with malefic Argalas. Argala by both benefics and malefics will yield results.

Notes. 1. Argala can be caused by a benefic, which is known, as Subh Argala. This Argala can be from a malefic also, so that the benefic, causing Argala, stalls the malefic role. If the

benefic's Argala is obstructed by another, then the benefic will become ineffective in Argala and the first-mentioned malefic will operate freely.

2. Argala can be by a malefic with reference to a benefic, so that the native does not enjoy good effects, due to the benefic. This is Pap (malefic) Argala. If the Argala is eliminated by a benefic, or a malefic, then the first mentioned benefic will be at liberty to act, according to his own disposition.

18. Should there be (unobstructed) Argala for Lagn, Putr and Dharm Bhava, the native will doubtlessly become a king and fortunate.

Ch. 32. Karakatwas of the Grahas

1-2. I now detail below Atma Karak etc., obtainable from among the 7 Grahas, viz. Sūrya to Śani. Some say, that Rahu will become a Karak, when there is a state of similarity in terms of longitude between (two) Grahas. Yet some say, that the 8 Grahas, including Rahu, will have to be considered irrespective of such a state.

3-8. Atma Karak Defined. Among the Grahas from Sūrya etc. whichever has traversed maximum number of degrees in a particular Rāśi is called Atma Karak. If the degrees are identical, then the one with more minutes of arc and, if the minutes are also identical, then the one with higher seconds of arc, have to be considered. In that case these three are called Anthya Karak, Madhya Karak and Upakheta. In the case of Rahu deduct his longitude in that particular Rāśi from 30. The Karakas will have to be decided, as above and, as per further rules given below. Out of these Karakas, Atma Karak is the most important and has a prime say on the native, just as the king is the most famous among the men of his country and is the head of all affairs and is entitled to arrest and release men.

9-12. Importance of Atma Karak. O Brahmin, as the minister cannot go against the king,

the other Karakas, viz. Putr Karak, Amatya Karak etc. cannot predominate over Atma Karak in the affairs of the native. If the Atma Karak is adverse, other Karakas cannot give their benefic effects. Similarly, if Atma Karak is favourable, other Karakas cannot predominate with their malefic influences.

13-17. Other Karakas. The Grah next to Atma Karak in terms of longitude is called Amatya Karak. Similarly following one another in terms of longitude are Bhratru Karak, Matru Karak, Pitru Karak, Putr Karak, Gnati Karak and Stri Karak. These are Char Karakas, or inconstant signifiers. Some consider Matru Karak and Putr Karak, as identical. If two Grahas have the same longitude, both become the same Karak, in which case there will be a deficit of one Karak. In that circumstance consider constant signifier in the context of benefic/malefic influence for the concerned relative.

18-21. Constant Karakatwas. I narrate below the constant Karakatwas, as related to the Grahas. The stronger among Sūrya and Śukr indicates the father, while the stronger among Candr and Mangal indicates the mother. Mangal denotes sister, brother-in-law, younger brother and mother. Budh rules maternal relative, while Guru indicates paternal grand father. Husband and sons are, respectively, denoted by Śukr and Śani. From Ketu note wife, father, mother, parents-in law and maternal grand father. These are constant Karakatwas.

22-24. Bhavas Related. These constant significances are derivable from the Bhavas, counted from the said constant Karakatwas. The 9th from Sūrya denotes father, the 4th from Candr mother, the 3rd from Mangal brothers, the 6th from Budh maternal uncle, the 5th from Guru sons, the 7th from Śukr wife and the 8th from Śani death. The learned should consider all these and declare related effects accordingly.

25-30. Yog Karakas. O Brahmin, I make below a passing reference to Yog Karakas (mutual co-workers). Grahas become Yog Karakas, if they are in mutual angles identical with own Rāśis, exaltation Rāśis, or friendly Rāśis. In Karm Bhava a Grah will be significantly so. Grahas simply (not being in friendly, own, or exaltation Rāśis) in Lagn, Bandhu and Yuvati Bhava do not become such Yog Karakas. Even, if they be placed in other Bhavas, but with such dignities, as mentioned, shall become Yog Karakas. With such Grahas even a person of mean birth will become a king and be affluent. One born of royal scion, then will surely become a king. Thus the effects be declared, considering the number of such Grahas and the order the native belongs to.

31-34. Bhava Significance. I now narrate the significance of the Bhavas. Tanu Bhava denotes the soul (self), Dhan family, finance, wife etc., Sahaj younger brothers/sisters, Putr progeny and Yuvati wife. It is also said, that a Grah in Putr becomes a Karak for wife. The Karakatwas of the Bhava in order are Sūrya, Guru, Mangal, Candr, Guru, Mangal, Śukr, Śani, Guru, Budh, Guru and Śani.

35-37. O excellent of the Brahmins, after knowing the merits of Tanu Bhava etc. the good and bad effects can be declared. Ari, Randhr and Vyaya are Trikas, Dusthan, or malefic Bhavas. Sahaj, Ari, Karm and Labh are Upachayas. Dhan, Putr, Randhr and Labh are Panapharas and Sahaj, Ari, Dharm and Vyaya are Apoklimas. Association with Trikas will inflict evils. Kendras and Konas (Putr and Dharm) are auspicious Bhavas, the association with which turns even evil into auspiciousness.

(Also see Ch. 34 for more information)

Ch. 33. Effects of Karakāńś

1. O Brahmin, as laid down by Lord Brahma, I now tell you about the effects of Karakāńś identical with Mesh etc. (Karakāńś is the Navāńś, occupied by the Atma Karak Grah)

2-8. Karakāńś in Various Rāśis. If Atma Karak happens to be in Mesh Navāńś, there will be nuisance from rats and cats at all times. A malefic joining will further increase the nuisance. Should Atma Karak be in Vrishabh Navāńś, happiness from quadrupeds will result. Should Atma Karak be in Mithun Navāńś, the native will be afflicted by itch etc. Should Atma Karak be in Kark Navāńś, there will be fear from water etc. If Atma Karak happens to be in Simh Navāńś, fear will be from tiger etc. If Atma Karak happens to be in Kanya Navāńś, itch, corpulence, fire etc. will cause trouble, while, if Atma Karak is in Tula Navāńś, he will make one a trader and skilful in making robes etc. Vrischik Navāńś, holding Atma Karak, will bring troubles from snakes etc. and also affliction to mother's breasts. There will be falls from height and conveyances etc., if it is Dhanu Navāńś, that is occupied by Atma Karak. Makar Navāńś in this respect denotes gains from water dwelling beings and conch, pearl, coral etc. If it is Kumbh Navāńś, holding Atma Karak, the native will construct tanks etc. And in Meen Navāńś the Atma Karak will grant final emancipation. The Drishti of a benefic will remove evils, while that of a malefic will cause no good.

9-11. O Brahmin, if there be only benefics in Karakāńś and the Navāńś of Lagn receives a Drishti from a benefic, the native will undoubtedly become a king. Should the Kendras/Konas from the Karakāńś be occupied by benefics, devoid of malefic association, the native will be endowed with wealth and learning. The combination of benefic and malefic influence will in this context yield mixed results. If the Upakhetra (UpaGrah, vide Ch.32 Sloka 5) is in its exaltation, or own, or friendly Rāśi and is devoid of a Drishti from a malefic, the native will go to heaven after death.

12. If the Atma Karak is in the divisions of Candr, Mangal, or Šukr, the native will go to others wives. Otherwise the contrary will prevail.

13-18. Effects of Grahas in the Karakānś. O Brahmin, if Sūrya is in the Karakānś, the native will be engaged in royal assignments. If the full Candr is there, he will enjoy pleasures and be a scholar, more so, if Śukr gives a Drishti to the Karakānś. If strong Mangal is in Karakānś, he will use the weapon spear, will live through fire and be an alchemist. Should strong Budh be Karakānś, he will be skilful in arts and trading, be intelligent and educated. Guru in Karakānś denotes one, doing good acts, endowed with spiritualism and Vedic learning. One will be endowed with a longevity of 100 years, be sensuous and will look after state affairs, if Śukr is in Karakānś. Śani in Karakānś will give such livelihood, as due to the natives family. Rahu in Karakānś denotes a thief, a Bowman, a machinery maker and a doctor, treating poisonous afflictions. If Ketu be in Karakānś, one will deal in elephants and be a thief.

19-22. Rahu-Sūrya in Karakānś. Should Rahu and Sūrya be in Karakānś, there will be fear from snakes. If a benefic gives a Drishti to Rahu-Sūrya in Karakānś, there will be no fear, but a malefic Drishti will bring death (through serpents). If Rahu and Sūrya occupy benefic Shad Vargas, being in Karakānś, one will be a doctor, treating poisonous afflictions, while the Drishti from Mangal on Rahu-Sūrya in Karakānś denotes, that the native will burn either his own house, or that of others. Budh's Drishti on Rahu-Sūrya in Karakānś will not cause the burning of one's own house, but that of others. If Rahu and Sūrya happen to be in Karakānś and are in a malefic's Rāsi, receiving a Drishti from Guru, one will burn a house in one's neighbourhood, while the Drishti of Śukr will not cause such an event.

23-24. Gulik in Karakānś. Should the full Candr give a Drishti to Gulik, placed in the Karakānś, the native will lose his wealth to thieves, or will himself be a thief. If Gulik is in Karakānś, but does not receive a Drishti from others, one will administer poison to others, or will himself die of poisoning. Budh's Drishti in this context will give large testicles.

25-29. Effects of Drishtis on Ketu in Karakānś. If Ketu is in Karakānś, receiving a Drishti from a malefic, ones ears will be severed, or one will suffer from diseases of the ears. Śukr, giving a Drishti to Ketu in Karakānś, denotes one, initiated into religious order. One will be devoid of strength, if Budh and Śani give a Drishti to Ketu in Karakānś. If Budh and Śukr give a Drishti to Ketu in Karakānś, one will be the son of a female slave, or of a female remarried. With Śani's Drishti on Ketu in Karakānś one will perform penance, or be a servant, or will be a pseudo-ascetic. Śukr and Sūrya together, giving a Drishti to Ketu in Karakānś, will make one serve the king. Thus, o Brahmin, are told briefly the effects of Karakānś.

30-31. Effects of the 2nd from Karakānś. If the 2nd from Karakānś falls in the divisions of Śukr, or Mangal, one will be addicted to others' wives and, if Śukr, or Mangal give a

Drishti to the 2nd from Karakānś, the tendency will last till death. If Ketu is the 2nd from Karakānś in a

division of Šukr, or Mangal, addiction to other's wives will not prevail, while the position of Guru will cause such an evil. Rahu in the 2nd from Karakānś will destroy wealth.

32. Effects of the 3rd from Karakānś. A malefic in the 3rd from Karakānś will make one valorous, while a benefic in the 3rd from Karakānś will make one timid.

33-35. Effects of the 4th from Karakānś. If the 4th from Karakānś happens to be occupied by Šukr and Candr, one will own large buildings, like palaces etc. Similar is the effect of an exalted Grah in the said 4th. A house, made of stones, is denoted by the occupation of the 4th from Karakānś by Rahu and Šani. Mangal and Ketu in the 4th from Karakānś indicate a house, made of bricks, while Guru in the 4th from Karakānś denotes a house, made of wood. Sūrya in the 4th from Karakānś will give a house of grass. If Candr is in the 4th from Karakānś, one will have union with his wife in an uncompounded house.

36-40. Effects of the 5th from Karakānś. If Rahu and Mangal are in the 5th from Karakānś, one will suffer from a pulmonary consumption, more so, if Candr gives them a Drishti. The Drishti of Mangal on the 5th from Karakānś will bring boils, or ulcers, Ketu's Drishti on the 5th from Karakānś will cause dysentery and other diseases, caused by (impure) water. If Rahu and Gulik happen to be in the 5th from Karakānś, there will be fear from mean people and poison. Should Budh be in the 5th from Karakānś, the native will be an ascetic of the highest order, or one, holding staff. Sūrya in the 5th from Karakānś denotes one, using a knife. Mangal in the 5th from Karakānś denotes one, using a spear. Šani denotes a Bowman, if Šani is placed in the 5th from Karakānś. Rahu in the 5th from Karakānś denotes a machinist. Ketu in the 5th from Karakānś denotes a watch maker. Šukr in the 5th from Karakānś will make one a poet and an eloquent speaker.

41-45. Effects of Karakānś and the 5th from there. If Guru and Candr are in Karakānś, or the 5th thereof, the native will be an author. Šukr will make one an ordinary writer, while Budh will indicate, that the writing skills are less than those of an ordinary writer. Should Guru be alone, one will be a knower of everything, be a writer and be versed in Vedas and Vedanta philosophy, but not an oratorian, or a grammarian. Mangal denotes a logician, Budh a Mimamsaka (follower of Karma Mimansa), Šani indicates, that one is dull-witted in the assembly, Sūrya denotes, that one is a musician, Candr denotes a follower of Sankhya philosophy (of Maharishi Kapila, who enumerated 25 true principles with emphasis on final bliss) and indicates, that one is versed in rhetorics and singing and Ketu, or Rahu denotes, that one is a Jyotishi. Should Guru be related to the

positions of Karakānś, or the 5th from there, while the Karakānś is caused by others than him, the effects, as stated, will effectively come to pass. Some say, that the 2nd from Karakānś should also be similarly considered.

46. Effects of the 6th from Karakānś. If the 6th from Karakānś is occupied by a malefic, the native will be an agriculturist, while he will be indolent, if a benefic is in the 6th from Karakānś. The 3rd from Karakānś should also be similarly considered.

47-48. Effects of the 7th from Karakānś. If Candr and Guru are in the 7th from Karakānś, the native will beget a very beautiful wife. Šukr in the 7th from Karakānś denotes a sensuous wife, while Budh in the 7th from Karakānś indicates a wife, versed in arts. Sūrya in the 7th from Karakānś will give a wife, who will be confining domestic core, while Šani in the 7th from Karakānś denotes a wife of a higher age bracket, or a pious and/or sick wife. Rahu in the 7th from Karakānś will bring a widow in marriage.

49. Effects of the 8th from Karakānś. If a benefic, or the Grah, owning the 8th from Karakānś, happens to be in the 8th from Karakānś, the native will be long-lived, while a malefic, placed in the 8th from Karakānś, will reduce the life span. Drishti/Yuti of both benefics and malefics will yield a medium span of life.

50-56. Effects of the 9th from Karakānś. If the 9th from Karakānś receives a Drishti from, or is occupied by a benefic, the native will be truthful, devoted to elders and attached to his own religion. If a malefic gives a Drishti to, or occupies the 9th from Karakānś, one will be attached to his religion in boyhood, but will take to falsehood in old age. If Šani and Rahu, one will betray his elders and be adverse to ancient learning. If Guru and Sūrya, one will betray his elders and will be disobedient to them. Should Mangal and Šukr give a Drishti to, or occupy the 9th from Karakānś and are joining in six identical Vargas, a female, ill-related to the native, will die. Budh and Candr giving a Drishti to, or occupying the 9th from Karakānś and joining in six identical Vargas will cause imprisonment of the native, due to association with a female not of his own. If Guru is alone, related to the 9th from Karakānś by Drishti, or by Yuti, the native will be addicted to females and be devoted to sensual enjoyments.

57-60. Effects of the 10th from Karakānś. If the 10th from Karakānś receives a Drishti from, or is conjoined by a benefic, the native will have firm riches, be sagacious, strong and intelligent. A malefic, giving a Drishti to the 10th from Karakānś, or occupying this Bhava, will cause harm to his profession and deprive him of paternal bliss. Budh and Šukr, giving a Drishti to the 10th from Karakānś, or conjoining this Bhava, will confer many gains in business and will make him do many great deeds. Sūrya and Candr, giving a Drishti to the 10th from Karakānś, or conjoining this place and receiving a Drishti from, or be in Yuti with Guru, the native will acquire a kingdom.

61-62. Effects of the 11th from Karakānś. If the 11th from Karakānś receives a Drishti from, or is yuti with a benefic, the native will enjoy happiness from co-born apart from gaining in every undertaking of his. If a malefic is in the 11th from Karakānś, the native will gain by questionable means, be famous and valorous.

63-74. Effects of the 12th from Karakānś. If the 12th from Karakānś has a benefic, the expenses will be on good account, while a malefic in the 12th from Karakānś will cause bad expenses. If the 12th from Karakānś is vacant, then also good effects will follow. If there happens to be a benefic Grah in exaltation, or in own Bhava in the 12th from Karakānś, or, if Ketu is so placed and receives a Drishti from, or is yuti with a benefic, one will attain heaven after death. One will attain full enlightenment, if Ketu is in the 12th identical with Mesh, or Dhanu and receives a Drishti from a benefic. If Ketu is in the 12th from Karakānś, receiving a Drishti from a malefic, or is there yuti with a malefic, one will not attain full enlightenment. If Sūrya and Ketu are in the 12th from Karakānś, the native will worship Lord Shiva. Candr and Ketu denotes a worshiper of Gauri. Śukr and Ketu of Lakshmi and a wealthy person. Mangal and Ketu of Lord Subramanya. Rahu will make one worship Durga, or some mean deity. Ketu alone denotes Subramanya's, or Ganesh's worshipper. If Śani is in the 12th from Karakānś in a malefic's Rāśi, one will worship mean deities. Śukr and Śani in the 12th from Karakānś in a malefic's Rāśi will also make one worship mean deities. Similar inferences can be drawn from the 6th Navānś, counted from Amatya Karak's Navānś.

75-76. Miscellaneous Matters (up to Sloka 84). O Brahmin, if there are two malefics in a Kon from Karakānś, the native will have knowledge of Mantras and Tantras (formulas for the attainment of super-human powers). If a malefic simultaneously gives a Drishti to two

malefics in a Kon from Karakānś, the native will use his learnings of Mantras and Tantras for malevolent purposes, while a benefic's Drishti will make him use the learnings for public good.

77-84½. If Candr is in the Karakānś, receiving a Drishti from Śukr, the native will be an alchemist and, if receiving a Drishti from Budh the native will be a doctor capable of curing all diseases. If Candr is in the 4th from Karakānś and receives a Drishti from Śukr, the native will be afflicted by white leprosy. If receiving a Drishti from Mangal, the native will have blood and bilious disorders and, if receiving a Drishti from Ketu, the native will suffer from black leprosy. Should Rahu and Mangal be in the 4th, or 5th from Karakānś, the native will suffer from pulmonary consumption and, if simultaneously there happens to be Candr's Drishti on the 4th, or the 5th, this affliction will be certain. Mangal alone in the 4th, or the 5th will cause ulcers. If Ketu is in the 4th, or the 5th, one will suffer from dysentery and afflictions, due to (impure) water. Rahu and Gulik will make one a doctor, curing poisonous afflictions, or will cause troubles through poison.

Should Šani be alone in the 4th, or 5th, the native will be skillful in archery. Ketu lonely placed in the 4th, or the 5th will make one a maker of watches etc. Budh lonely placed in the 4th, or the 5th will make one an ascetic of the highest order, or an ascetic, holding staff. Rahu, Sūrya and Mangal, respectively, in these places denote a machinist, a knife user and a spear, or arrow user.

85-86. Candr and Guru in the Karakāńś, or in the 5th therefrom denotes a writer well versed in all branches of learning. The grade of writership will comparatively descend in the case of Šukr and even further in the case of Budh.

87-92½. Grahas in the 5th from Karakāńś. Should Šukr be in the 5th from Karakāńś, the native will be eloquent and a poet. Guru denotes, that he be an exponent and be all knowing, but be unable to speak in an assembly. He will be further a grammarian and a scholar in Vedas and Upanishads. Šani will make one ineffective in an assembly, while Budh will make him skilful in Karma Mimansa. Mangal in Karakāńś, or the 5th therefrom will make one justice, while Candr in Karakāńś, or the 5th from there denotes a Sankhya Yogi, a rhetoric, or a singer. Sūrya in the 5th from Karakāńś will make one learned in Vedanta and music. Ketu will make one a mathematician and skilful in Jyotish. Should Guru be related to the said Ketu, these learnings will be by inheritance. All these as well apply to 2nd and 3rd from Karakāńś and to the Karakāńś itself apart from applying to the 5th from Karakāńś.

93-93½. Should Ketu be in the 2nd, or 3rd from Karakāńś, the native will be defective in speech, more so, if a malefic gives a Drishti to Ketu, as above.

94-99. If malefics be in Karakāńś, Arudh Lagn and the 2nd and 8th from these places, there will be Kemadrum Yog, the effects of which will be still severer, if Candr's Drishti happens to be there. The effects, due for these Yogas, will come to pass in the Dasha periods of the Rāśis, or Grahas concerned. Kemadrum Yog will operate additionally, if there are malefics in the 2nd and 8th from the Rāśi, whose Dasha will be in currency. The results of such Yog will also be inauspicious. If the 2nd and 8th in the Kundali, cast for the beginning of a Dasha, have malefics, then also Kemadrum prevails throughout the Dasha.

Ch. 34. Yoga Karakas

1. O Brahmin, thus I have told you about the effects, derivable through Karakāńś. Now listen to the effects, arising out of lordships of Grahas over Bhavas.

2-7. Nature due to Lordships of Grahas. Benefics, owning Kendras, will not give benefic effects, while malefics, owning Kendras, will not remain inauspicious. The Lord of a Kon will give auspicious results. The Lord of Lagn is specially auspicious, as Lagn is a

Kendr, as well as a Kon. Putr and Dharm Bhava are specially for wealth, while Yuvati and Karm Bhava are specially for happiness. Any Grah, owning Sahaj, Ari, or Labh Bhava, will give evil effects. The effects, due to the Lords of Vyaya and Randhr Bhava, will depend on their association. In each group the significance will be in the ascending order. Randhr's Lord is not auspicious, as he owns the 12th from Dharm Bhava. If the Lord of Randhr Bhava simultaneously owns Sahaj, Yuvati, or Labh Bhava, he will prove specifically harmful, while his simultaneous ownership of a Kon will bestow auspicious effects. The Grah, owning a predominant Bhava, will stall the effects, due to another, owning a less significant Bhava and will give his own results. Randhr's lordship of Sūrya and Candr is not evil.

8-10. Natural Benefics and Malefics. Guru and Śukr are benefics, while Candr is mediocre in benefice and Budh is neutral (a benefic, when associated with a benefic and a malefic, when related to a malefic). Malefics are Sūrya, Śani and Mangal. Full Candr, Budh, Guru and Śukr are stronger in the ascending order. Weak Candr, Sūrya, Śani and Mangal are stronger (in malefic disposition) in the ascending order. In revealing maleficence, due to rulership of Kendras, Candr, Budh, Guru and Śukr are significant in the ascending order.

11-12. Lordships of Kendras and Konas. If there be an exchange between a Lord of a Kendr and a Lord of a Kon, or, if a Lord of a Kendr is yuti with a Lord of a Kon in a Kendr, or in a Kon, or, if a Lord of a Kon is in a Kendr, or vice versa, or, if there happens to be a full Drishti between a Lord of a Kendr and a Lord of a Kon, they cause a Yog. One born in such a Yog will become a king and be famous.

13. If one and the same Grah gets the lordships of a Kon, as well as a Kendr, or, if a Grah is in a Kendr, or in a Kon, it will prove specially a Yog Karak.

14. Lordship of Kendr. It has been said, that a malefic, owning a Kendr, will become auspicious, which is true, only when it simultaneously Lords over a Kon and not by merely owning a Kendr.

15. If the Lords of a Kendr, or a Kon own simultaneously an evil Bhava, he does not cause a Raj Yog by mere relations stipulated (as per Ch. 34, Slokas 11 and 12).

16. Rahu and Ketu. Rahu and Ketu give predominantly the effects, as due to their yuti with a Bhava Lord, or, as due to the Bhava they occupy.

17. If Rahu and/or Ketu are in Kendr, receiving a Drishti from, or in association with the Lord of a Kon, or of a Kendr, it will become Yog Karak.

18. O Maharishi Parashar, please narrate, according to the Rāśis rising, as to which Grah

is a Yog Karak and which is inauspicious.

19-22. Grahas and Mesh Lagn. O Brahmin, listen to these with examples. Even though Mangal is the Lord of Randhr Bhava, he will be helpful to auspicious Grahas. Śani, Budh and Śukr are malefics. Auspicious are Guru and Sūrya. The mere Yuti of Śani with Guru will not produce auspicious effects (although they own a Kon and a Kendr). If Guru is at the disposal

of a malefic, he will surely give inauspicious results. Śukr is a direct (independent) killer. Śani etc. will also inflict death, if associated with an adverse Grah (Śukr).

23-24. Grahas and Vrishabh Lagn. Guru, Śukr and Candr are malefics. Śani and Sūrya are auspicious. Śani will cause Raj Yog. Budh is somewhat inauspicious. The Guru group (Guru, Candr and Śukr) and Mangal will inflict death.

25-26. Grahas and Mithun Lagn. Mangal, Guru and Sūrya are malefics, while Śukr is the only auspicious Grah. The Yuti of Guru with Śani is similar to that for Mesh Lagn. Candr is the prime killer, but it is dependant on her association.

27-28. Grahas and Kark Lagn. Śukr and Budh are malefics, Mangal, Guru and Candr are auspicious. Mangal is capable of conferring a full-fledged Yog and giving auspicious effects. Śani and Sūrya are killers and give effects, according to their associations.

29-30. Grahas and Simh Lagn. Budh, Śukr and Śani are malefics. Auspicious effects will be given by Mangal, Guru and Sūrya. Guru's Yuti with Śukr (though, respectively, Kon and Kendr Lords) will not produce auspicious results. Śani and Candr are killers, who will give effects, according to their associations.

31-32. Grahas and Kanya Lagn. Mangal, Guru and Candr are malefics, while Budh and Śukr are auspicious. Śukr's Yuti with Budh will produce Yog. Śukr is a killer as well. Sūrya's role will depend on his association.

33-34. Grahas and Tula Lagn. Guru, Sūrya and Mangal are malefics. Auspicious are Śani and Budh. Candr and Budh will cause Raj Yog. Mangal is a killer. Guru and other malefics will also acquire a disposition to inflict death. Śukr is neutral.

35-36. Grahas and Vrischik Lagn. Śukr, Budh and Śani are malefics. Guru and Candr are auspicious. Sūrya, as well as Candr are Yog Karakas. Mangal is neutral. Śukr and other malefics acquire the quality of causing death.

37-38. Grahas and Dhanu Lagn. Only Śukr is inauspicious. Mangal and Sūrya are auspicious. Sūrya and Budh are capable of conferring a Yog. Śani is a killer, Guru is

neutral. Šukr acquires killing powers.

39-40. Grahas and Makar Lagn. Mangal, Guru and Candr are malefics, Šukr and Budh are auspicious. Šani will not be a killer on his own. Mangal and other malefics will inflict death. Sūrya is neutral. Only Šukr is capable of causing a superior Yog.

41-42. Grahas and Kumbh Lagn. Guru, Candr and Mangal are malefics, while Šukr and Šani are auspicious. Šukr is the only Grah, that causes Raj Yog. Guru, Sūrya and Mangal are killers. Budh gives meddling effects.

43-44. Grahas and Meen Bhava. Šani, Šukr, Sūrya and Budh are malefics. Mangal and Candr are auspicious. Mangal and Guru will cause a Yog. Though Mangal is a killer, he will not kill the native (independently). Šani and Budh are killers.

45-46. General. Thus the auspicious and inauspicious effects, derivable through the Grahas, due to their lordship, according to the rising Rāsi, have to be estimated. Apart the effects, due to Nabhash Yogas etc., should also be known, which I narrate, as under.

Ch. 35. Nabhash Yogas

1-2. O excellent of the Brahmins, explained below are 32 Nabhash Yogas, which have a total of 1800 different varieties. These consist of 3 Asraya Yogas, 2 Dala Yogas, 20 Akriti Yogas and 7 Sankhya Yogas.

3-6. Names of Nabhash Yogas. The 3 Asraya Yogas are Rajju, Musala and Nala Yogas. The 2 Dala Yogas are Maal and Sarpa. The 20 Akriti Yogas are Gada, Sakat, Shringatak, Vihag, Hal, Vajr, Kamal, Vapi, Yup, Shar, Shakti, Danda, Nisk, Koot, Chatr, Dhanushi (Chap), Ardh, Candr, Chakr and Samudr Yogas. The 7 Sankhya Yogas are Vallaki, Daam, Paash, Kedara, Sool, Yuga and Gola Yogas. Thus these are 32 in total.

7. Rajju, Musala and Nala Yogas. All the Grahas in Movable Rāsis cause Rajju Yog. All the Grahas in Fixed Rāsis cause Musala Yog. All the Grahas in Dual Rāsis cause Nala Yog.

8. Maal and Sarpa Yogas. If 3 Kendras are occupied by benefics, Maal Yog is produced, while malefics so placed will cause Bhujang, or Sarpa Yog. These Yogas, respectively, produce benefic and malefic results.

9-11. Gada, Sakat, Vihag, Shringatak, Hal, Vajr and Yav Yogas. If all the Grahas occupy two successive Kendras, Gada Yog is formed. Sakat Yog occurs, when all the Grahas are disposed in Lagn and Yuvati Bhava. If all confine to Bandhu and Karm Bhava, then Vihag Yog occurs. All Grahas in Lagn, Putr and Dharm Bhava cause Shringatak Yog,

while all Grahas in Dhan, Ari and Karm Bhava, or in Sahaj, Yuvati and Labh Bhava, or in Bandhu, Randhr and Vyaya Bhava cause Hal Yog. Vajr Yog is caused by all benefics in Lagn and Yuvati Bhava, or all malefics in Bandhu and Karm Bhava. In a contrary situation, i.e. all benefics in Bandhu and Karm Bhava, or all malefics in Lagn and Yuvati Bhava, Yav Yog is generated.

12. Kamal and Vapi Yogas. If all the Grahas are in the 4 Kendras, Kamal Yog is produced. If all of them happen to be in all the Apoklimas, or in all the Panapharas, Vapi Yog occurs.

13. Yup, Shar, Shakti and Danda Yogas. If all the 7 Grahas are in the 4 Bhavas, commencing from Lagn, they cause Yup Yog, if from Bandhu, Shar Yog occurs, if from Yuvati, Shakti Yog occurs and, if from Karm, Danda Yog is formed.

14. Nauka, Koot, Chatr and Chap Yogas. If all the Grahas occupy the seven Bhavas from Lagn, Nauka Yog occurs, if from Bandhu, Koot Yog is formed, if from Yuvati, Chatr Yog occurs and, if from Karm, Chap Yog occurs. Here again the Grahas should occupy seven continuous Bhavas.

Quoted from Saravali. If the seven Grahas occupy continuously seven Bhavas, commencing from a Bhava, which is not angular to the Lagna, the Yoga produced is known, as Ardh Candra Yoga.

15. Chakr and Samudr Yogas. If all the Grahas occupy six alternative Rāśis, commencing from Lagn, Chakr Yog is formed. Samudr Yog is produced, if all Grahas occupy six alternative Rāśis, commencing from Dhan Bhava.

16-17. Sankhya Yogas. If all Grahas are in one Rāśi, Gola Yog is formed, if in 2, Yuga Yog is formed, if in 3, Sool Yog occurs, if in 4, Kedara Yog occurs, if in 5, Paash Yog is formed, if in 6, Daam Yog occurs and, if in 7, Veena Yog is produced. None of these seven Yogas will be operable, if another Nabhash Yog is derivable.

18. Effects of Nabhash Yogas (up to Sloka 50). Rajju Yog. One born in Rajju Yog will be fond of wandering, be charming, will earn in foreign countries. He will be cruel and mischievous.

19. Musala Yog. One born in Musala Yog will be endowed with honour, wisdom, wealth etc., be dear to king, famous, will have many sons and be firm in disposition.

20. Nala Yog. One born in Nala Yog will have uneven physique, be interested in accumulating money, very skilful, helpful to relatives and charming.

21. Maal Yog. One born in Maal Yog will be ever happy, endowed with conveyances, robes, food and pleasures, be splendourous and endowed with many females.
22. Sarpa Yog. One born in Sarpa Yog will be crooked, cruel, poor, miserable and will depend on others for food and drinks.
23. Gada Yog. One born in Gada Yog will always make efforts to earn wealth, will perform sacrificial rites, be skilful in Shastras and songs and endowed with wealth, gold and precious stones.
24. Sakat Yog. One born in Sakat Yog will be afflicted by diseases, will have diseased, or ugly nails, be foolish, will live by pulling carts, be poor and devoid of friends and relatives.
25. Vihag Yog. One born in Vihag Yog will be fond of roaming, be a messenger, will live by sexual dealings, be shameless and interested in quarrels.
26. Shringatak Yog. One born in Shringatak Yog will be fond of quarrels and battles, be happy, dear to king, endowed with an auspicious wife, be rich and will hate women.
27. Hal Yog. One born in Hal Yog will eat a lot, will be very poor, will be miserable, agitated, given up by friends and relatives. He will be a servant.
28. Vajr Yog. One born in Vajr Yog will be happy in the beginning and at the end of life, be valorous, charming, devoid of desires and fortunes and be inimical.
29. Yav Yog. One born in Yav Yog will observe fasts and other religious rules, will do auspicious acts, will obtain happiness, wealth and sons in his mid-life. He will be charitable and firm.
30. Kamal Yog. One born in Kamal Yog will be rich and virtuous, be long lived, very famous and pure. He will perform hundreds of auspicious acts and he will be a king.
31. Vapi Yog. One born in Vapi Yog will be capable of accumulating wealth, be endowed with lasting wealth and happiness and sons, be free from eye afflictions and will be a king.
32. Yup Yog. One born in Yup Yog will have spiritual knowledge and will be interested in sacrificial rites. He will be endowed with a wife, be strong, interested in fasts and other religious observations and be distinguished.
33. Shar Yog. One born in Shar Yog will make arrows, be head of a prison, will earn

through animals, will eat meat, will indulge in torture and mean handiworks.

34. Shakti Yog. One born in Shakti Yog will be bereft of wealth, be unsuccessful, miserable, mean, lazy, long lived, interested and skilful in war, firm and auspicious.

35. Danda Yog. One born in Danda Yog will lose sons and wife, will be indigent, unkind, away from his men and will serve mean people.

36. Nauka Yog. One born in Nauka Yog will derive his livelihood through water, be wealthy, famous, wicked, wretched, dirty and miserly.

37. Koot Yog. One born in Koot Yog will be a liar, will head a jail, be poor, crafty, cruel and will live in hills and fortresses.

38. Chatr Yog. One born in Chatr Yog will help his own men, be kind, dear to many kings, very intelligent, happy at the beginning and end of his life and be long-lived.

39. Chap Yog. One born in Chap Yog will be liar, will protect secrets, be a thief, be fond of wandering, forests, be devoid of luck and be happy in the middle of the life.

40. Ardh Candr Yog. One born in Ardh Candr Yog will lead an Army, will possess a splendourous body, be dear to king, be strong and endowed with gems, gold and ornaments.

41. Chakr Yog. One born in Chakr Yog will be an emperor, at whose feet will be the prostrating kings, heads, adoring gem studded diadems.

42. Samudr Yog. One born in Samudr Yog will have many precious stones and abundant wealth, be endowed with pleasures, dear to people, will have firm wealth and be well disposed.

43. Veena Yog. One born in Veena Yog will be fond of songs, dance and musical instruments, be skilful, happy, wealthy and be a leader of men.

44. Daamini Yog. One born in Daamini Yog will be helpful to others, will have righteously earned wealth, be very affluent, famous, will have many sons and gems, be courageous and red-lettered.

45. Paash Yog. One born in Paash Yog will be liable to be imprisoned, be skilful in work, be deceiving in disposition, will talk much, be bereft of good qualities and will have many servants.

46. Kedara Yog. One born in Kedara Yog will be useful to many, be an agriculturist, be truthful, happy, fickle-minded and wealthy.
47. Sool Yog. One born in Sool Yog will be sharp, indolent, bereft of wealth, be tortuous, prohibited, valiant and famous through war.
48. Yuga Yog. One born in Yuga Yog will be heretic, be devoid of wealth, be discarded by others and be devoid of sons, mother and virtues.
49. Gola Yog. One born in Gola Yog will be strong, be devoid of wealth, learning and intelligence, be dirty, sorrowful and miserable.
50. Ancestors say, that the results, due to said (Nabhash) Yogas, will be felt throughout in all the Dasha periods.
- ### Ch. 36. Many Other Yogas
- 1-2. Benefic and Malefic Yogas. If there be a benefic in Lagn, Subh Yog is produced, while a malefic in Lagn causes Asubh Yog. Benefics in both Vyaya and Dhan Bhava cause Subh Yog. Malefics in both Vyaya and Dhan Bhava cause Asubh Yog. One born in Subh Yog will be eloquent, charming and virtuous, while his counterpart will be sensuous, will do sinful acts and will enjoy (swallow) others' wealth.
- 3-4. Gaj Kesari Yog. Should Guru be in a Kendr from Lagn, or from Candr and be yuti with, or receiving a Drishti from benefic, avoiding at the same time debilitation, combustion and inimical Rāsi, Gaj Kesari Yog is caused. One born in Gaj Kesari Yog will be splendidorous, wealthy, intelligent, endowed with many laudable virtues and will please the king.
- 5-6. Amal Yog. If there be exclusively a benefic in the 10th from Lagn, or Candr, Amal Yog exists. Amal Yog will confer fame, lasting till Candr and stars exist and will make the native honoured by the king, enjoy abundant pleasures, charitable, fond of relatives, helpful to others, pious and virtuous.
- 7-8. Parvat Yog. Benefics in Kendras will produce Parvat Yog, as Yuvati and Randhr Bhava are vacant, or are occupied by only benefics. One born in Parvat Yog will be wealthy, eloquent, charitable, learned in Shastras, fond of mirth, famous, splendidorous and be the leader of a city.
- 9-10. Kahal Yog. Should Bandhu's Lord and Guru be in mutual Kendras, while Lagn's Lord is strong, Kahal Yog occurs. Alternatively Bandhu's Lord, being in his own, or exaltation Rāsi, should be yuti with Karm's Lord. In effect the native will be energetic,

adventurous, charming, endowed with a complete Army, consisting of chariots, elephants, horses and infantry and he will Lord over a few villages.

11-12. Chamar Yog. If Lagn's Lord is exalted in a Kendr and receives a Drishti from Guru, Chamar Yog is formed. This Yog also occurs, if two benefics are in Lagn, or Dharm, or Karm, or Yuvati Bhava. The effects of Chamar Yog are: the native will be a king, or honoured by the king, long lived, scholarly, eloquent and versed in all arts.

13-14. Shankh Yog. If Lagn's Lord is strong, while the Lords of Putr and Ari Bhava are in mutual Kendras, then what is known, as Shankh Yog, is produced. Alternatively, if Lagn's Lord along with Karm's Lord is in a Movable Rāsi, while Dharm's Lord is strong, Shankh Yog is obtained. One born with Shankh Yog will be endowed with wealth, spouse and sons. He will be kindly disposed, propitious, intelligent, meritorious and long-lived.

15-16. Bhairi Yog. If Vyaya, Tanu, Dhan and Yuvati Bhava are occupied, as Dharm's Lord is strong, the native obtains Bhairi Yog. Again another kind of Bhairi Yog is formed, if Śukr, Guru and Lagn's Lord are in a Kendr, while Dharm's Lord is strong. The results of Bhairi Yog are: the native will be endowed with wealth, wife and sons. He will be a king, be famous, virtuous and endowed with good behaviour, happiness and pleasures.

17. Mridang Yog. If Lagn's Lord is strong and others occupy Kendras, Konas, own Bhavas, or exaltation Rāsis, Mridang Yog is formed. The native concerned will be a king, or equal to a king and be happy.

18. Shrinath Yog. If Yuvati's Lord is in Karm Bhava, while Karm's Lord is exalted and yuti with Dharm's Lord, Shrinath Yog takes place. The native with Shrinath Yog will be equal to Lord Devendra (god of gods).

19-20. Sharad Yog. Should Karm's Lord be in Putr Bhava, while Budh is in a Kendr, as Sūrya with strength is in Simh, Sharad Yog is formed. This will again be obtained, if Guru, or Budh is in a Kon to Candr, while Mangal is in Labh Bhava. One born in either kind of Yog will obtain wealth, spouse and sons, be happy, scholarly, dear to the king, pious and virtuous.

21-22. Matsya Yog. Benefics in Dharm and Tanu Bhava, mixed Grahas in Putr Bhava and malefics in Bandhu and Randhr Bhava: this array of Grahas at birth will produce Matsya Yog. In effect the native will be a Jyotishi, be a synonym of kindness, be virtuous, strong, beautiful, famous, learned and pious.

23-24. Kurm Yog. If Putr, Ari and Yuvati Bhava are occupied by benefic Grahas

identical with own Bhava, or exaltation, or friendly Rāśi, while malefics are in Sahaj, Labh and Tanu Bhava, in own Bhava, or in exaltation, Kurm Yog is formed. The results of Kurm Yog are: the native will be a king. be courageous, virtuous, famous, helpful, happy. He will be a leader of men.

25-26. Khadg Yog. Should there be an exchange of Rāśis between the Lords of Dhan and Dharm Bhava, as Lagn's Lord is in a Kendr, or in a Kon, Khadg Yog is obtained. One with Khadg Yog will be endowed with wealth, fortunes and happiness, be learned in Shastras, be intelligent, mighty, grateful and skilful.

27-28. Lakshmi Yog. If Dharm's Lord is in a Kendr identical with his Mooltrikon Rāśi, or own Rāśi, or in exaltation, while Lagn's Lord is endowed with strength, Lakshmi Yog occurs. The native with Lakshmi Yog will be charming, virtuous, kingly in status, endowed with many sons and abundant wealth. He will be famous and of high moral merits.

29-30. Kusum Yog. Šukr in a Kendr, Candr in a Kon along with a benefic and Šani in Karm Bhava: these Grahas thus cause Kusum Yog for one born in a Fixed Rāśi ascending. Such a native will be a king, or equal to him, be charitable, will enjoy pleasures, be happy, prime among his race men, virtuous and red-lettered.

31-32. Kalanidhi Yog. If Guru is placed in Dhan, or Putr Bhava and receives a Drishti from Budh and Šukr, Kalanidhi Yog is caused. In effect the native will be virtuous, honoured by the kings, bereft of diseases, be happy, wealthy and learned.

33-34. Kalpa Drum Yog. Note the following four Grahas: Lagn's Lord , the dispositor of Lagn's Lord (a), the dispositor of the Grah "a" (b), the Navānś dispositor of the Grah "b". If all these are disposed in Kendras and in Konas from Lagn, or are exalted, Kalpa Drum Yog exists. One with Kalpa Drum Yog will be endowed with all kinds of wealth, be a king, pious, strong, fond of war and merciful.

35-36. Trimurthi Yogas. Counted from Dhan's Lord, if benefics occupy the 2nd, 12th and 8th, Hari Yog is formed. If the 4th, 9th and 8th with reference to the Rāśi, occupied by Yuvati's Lord, are occupied by benefics, Hara Yog is obtainable. Brahma Yog is generated, if, counted from Lagn's Lord, benefics are in the 4th, 10th and 11th Rāśis. One born in anyone of the said three Yogas will be happy, learned and endowed with wealth and sons.

37. Lagn Adhi Yog. Should benefics be in Yuvati and Randhr Bhava, counted from Lagn and be devoid of Yuti with and/or Drishti from malefics, Lagn Adhi Yog is produced, making one a great person, learned in Shastras and happy.

38-39. Effects of Lagn's Lord's Division Dignities. Lagn's Lord in Parijatānś will make one happy, in Vargottama will give immunity to diseases, in Gopurānś will make one rich with wealth and grains, in Simhasanānś will make one a king, in Paravatānś will make one a scholar, in Devalokānś will make one opulent and endowed with conveyances and in Iravatānś will make one famous and honoured by kings. (Vargottama indicates a Grah, occupying the same Rāśi and the same Navānś)

Ch. 37. Candr's Yogas

1. If Candr with reference to Sūrya is in a Kendr, one's wealth, intelligence and skill will be little, if in a Panaphara, will be meddling, if in a Apoklima, will be excellent.

2-4. In the case of a day birth, if Candr, placed in its own Navānś, or in a friendly Navānś, receives a Drishti from Guru, one will be endowed with wealth and happiness. One born at night time will enjoy similar effects, if Candr is in its own Navānś, or in a friendly Navānś, receiving a Drishti from Śukr. In a contrary situation, the Drishti from Guru, or from Śukr on Candr will make one go with little wealth, or even without that.

5. Adhi Yog from Candr. If benefics occupy the 8th, 6th and 7th, counted from Candr, Adhi Yog obtains. According to the strength of the participating Grahas, the native concerned will be either a king, or a minister, or an Army chief.

6. Dhan Yog. Should all the (three) benefics be Upachaya, counted from Candr, one will be very affluent. With two benefics, placed in the 3rd, the 6th, the 10th and the 11th, one will have medium effects in regard to wealth. If a single benefic is there, the wealth will be negligible.

7-10. Sunaph, Anaph and Duradhar. If there is a Grah other than Sūrya, in the 2nd from Candr, Sunaph Yog is formed, if in the 12th from Candr, Anaph Yog is formed and, if in the 2nd and 12th from Candr, Duradhar Yog is caused. One with Sunaph Yog will be a king, or equal to a king, endowed with intelligence, wealth, fame and self-earned wealth. One born in Anaph

Yog will be a king, be free from diseases, virtuous, famous, charming and happy. One born in Duradhar Yog will enjoy pleasures, will be charitable and endowed with wealth, conveyances and excellent serving force.

11-13. Kema Drum Yog. Excluding Sūrya, should there be no Grah with Candr, or in the 2nd and/or 12th from Candr, or in a Kendr from Lagn, Kema Drum Yog is formed. One born in Kema Drum Yog will be very much reproached, will be bereft of intelligence, learning, reduced to penury and perils.

Ch. 38. Sūrya's Yogas

1. Vesi, Vosi and Abhayachari Yogas. Barring Candr, if a Grah among Mangal etc. be in the 2nd from Sūrya, Vesi Yog is formed, if in the 12th from Sūrya, Vosi Yog is formed and if in both the 2nd and the 12th from Sūrya, Ubhayachari Yog is caused.

2-3. Effects of Vesi, Vosi and Ubhayachari Yogas. One born in Vesi Yog will be even sighted, truthful, long-bodied, indolent, happy and endowed with negligible wealth. One born with Vosi Yog will be skilful, charitable and endowed with fame, learning and strength. The Ubhayachari native will be a king, or equal to a king and be happy.

4. Benefics, causing Vesi, Vosi, or Ubhayachari Yogas, will give the above-mentioned effects, while malefics will produce contrary effects.

Ch. 39. Raj Yog

1-2. O excellent of the Brahmins, I now narrate below the Raj Yogas, making one entitled to royal honour. These were told to Parvati by Lord Shiva once upon a time, the gist of which is, as follows.

3-5. Raj Yogas are to be known from the Karakānś Lagn and the natal Lagn. On the one hand the pair of Atma Karak and Putr Karak should be considered and on the other hand the natal Lagn's Lord and Putr's Lord should be taken into consideration. The effects, due to such association, will be full, or a half, or a quarter, according to their strengths.

6-7. Maha Raj Yog. Should Lagn's Lord and Putr's Lord exchange their Rāśis, or, if Atma Karak and Putr Karak (Char) are in Lagn, or in Putr Bhava, or in the exaltation Rāśi, or in own Rāśi, or in own Navānś, receiving a Drishti from a benefic, Maha Raj Yog is produced. The native so born will be famous and happy.

8. If Lagn's Lord and Atma Karak are in Tanu, Putr, or Yuvati Bhava, yuti with, or receiving a Drishti from a benefic, a Raj Yog is formed.

9-10. Should there be benefics in the 2nd, the 4th and the 5th, counted either from Lagn's Lord, or from Atma Karak Rāśi, one will become a king. Similarly malefics in the 3rd and 6th from Lagn's Lord, or from Atma Karak Rāśi will make one a king.

11. One will be related to royal circles, if Śukr is the Karakānś, or in the 5th there from, or in Lagn, or in Arudh Lagn, receiving a Drishti from, or yuti with Guru, or Candr.

12. Even, if a single Grah gives a Drishti to the natal Lagn, or Hora Lagn, or Ghatik Lagn, the native will become a king.

13-14. If the Shad Vargas of Lagn are occupied, or receive a Drishti from one and the same Grah, a Raj Yog is doubtlessly formed. Accordingly, if the Drishti is full, half, or one fourth, results will be in order full, medium and negligible.

15. If the 3 Lagnas (natal, Hora and Ghatik) are occupied by Grahas in exaltation, or in own Rāśi, or, if the natal Lagn, the Dreshkan Lagn and the Navāńś Lagn have exalted Grahas, Raj Yog is formed.

16. If Candr and a benefic are in the Arudh Lang, as Guru is in the 2nd from the natal Lagn and both these places are receiving Drishtis from Grahas in exaltation, or Grahas in own Rāśi, there will be a Raj Yog.

17. If Lagn, Dhan and Bandhu Bhava are occupied by benefics, while a malefic is in Sahaj Bhava, one will become a king, or equal to a king.

18. The native will be wealthy, if one among Candr, Guru, Šukr and Budh is exalted in Dhan Bhava.

19. If Ari, Randhr and Sahaj Bhava are occupied by debilitated Grahas, as Lagn's Lord is exalted, or is in own Bhava and gives a Drishti to Lagn, there is a Raj Yog.

20. Again a Raj Yog is formed, if Ari's, Randhr's and Vyaya's Lords are in fall, or in inimical Rāśis, or in combustion, as Lagn's Lord, placed in his own Rāśi, or in its exaltation Rāśi, gives a Drishti to Lagn.

21. If Karm's Lord, placed in his own Bhava, or in its exaltation Rāśi, gives a Drishti to Lagn, a Raj Yog is formed. Similar is the case, if benefics are in Kendras.

22. If the Atma Karak Grah is in a benefic's Rāśi/Navāńś, the native will be wealthy. If there are benefics in Kendras from Karakāńś Lagn, he will become a king.

23. If the Arudh Lagn and Dar Pad are in mutual Kendras, or in mutual Sahaj/Labh Bhavas, or in mutual Konas, the native will doubtlessly become a king.

24. If two, or all of Bhava, Hora, Ghatik Lagnas are receiving a Drishti from exalted Grahas, a Raj Yog is formed.

25. If Bhava, Hora and Ghatik Lagnas, their Dreshkanas and Navāńśas, or the said Lagnas and their Navāńśas, or the said Lagnas and their Dreshkanas receive a Drishti from a Grah, a Raj Yog is formed.

26-27. If Arudh Pad is occupied by an exalted Grah, particularly Candr in exaltation, or by Guru and/or Šukr (with, or without exaltation), while there is no Argala by a malefic, the native will become a king. If the Arudh Pad is a benefic Rāsi, containing Candr, while Guru is in Dhan Bhava, the same effect will prevail.

28. Even, if one among Ari's, Randhr's and Vyaya's Lords, being in debilitation, gives a Drishti to Lagn, there will be a Raj Yog.

29-31. The native will become a king, if a Grah, ruling Bandhu, Karm, Dhan, or Labh, gives a Drishti to Lagn, while Šukr gives a Drishti to the 11th from Arudh Lagn, as Arudh Lagn is occupied by a benefic. The same effect will be obtained, if a debilitated Grah gives a Drishti to Lagn and is placed in Ari, or Randhr Bhava. Again similar result will prevail, if a debilitated Grah, placed in Sahaj, or Labh Bhava, gives a Drishti to Lagn.

32. I now tell you of the Raj Yogas, based on the Grahas with different dignities and on the Drishtis and Yutis of the Grahas.

33-34. Dharm's Lord is akin to a minister and more especially Putr's Lord. If these two Grahas mutually give a Drishti, the native will obtain a kingdom. Even, if these two are yuti in any Bhava, or, if they happen to be placed in mutually 7th places, one born of royal scion will become a king.

35. The native will attain a kingdom, if Bandhu's Lord is in Karm Bhava and Karm's Lord is in Bandhu Bhava and, if these Grahas give a Drishti to Putr's and Dharm's Lords.

36. If the Lords of Putr, Karm, Bandhu and Lagn are yuti in Dharm Bhava, one will become a ruler with fame, spreading over the four directions.

37. Should the Lord of Bandhu, or of Karm Bhava join either the Putr's Lord, or Dharm's Lord, the native will obtain a kingdom.

38. If Putr's Lord is in Lagn, Bandhu, or Karm Bhava, yuti with Dharm's Lord, or Lagn Lord, the native will become a king.

39. Should Guru be in his own Rāsi identical with Dharm Bhava and yuti with either Šukr, or Putr's Lord, the native will obtain royal status.

40. Two and a half Ghatis from mid-day, or from mid-night is auspicious time. A birth during such an auspicious time will cause one to be a king, or equal to him.

41. Should Candr and Šukr be mutually in Sahaj and Labh Bhava and receiving Drishtis from each other, while they are placed elsewhere, a Raj Yog is obtained.

42. Should Candr, endowed with strength, be Vargottānś and receives a Drishti from four, or more Grahas, the native will become a king.

43. One will become a king, if Lagn in Uttamānś receives a Drishti from four, or more Grahas, out of which Candr should not be one.

44. If one, or two, or three Grahas are in exaltation, one of a royal scion will become a king, while another will be equal to a king, or be wealthy.

45. If four, or five Grahas occupy their exaltation Rāśis, or Mooltrikon Rāśis, even a person of base birth will become king.

46. If six Grahas are exalted, the native will become emperor and will enjoy various kinds of royal paraphernalia.

47. Even, if one among Guru, Šukr and Budh is in exaltation, while a benefic is in a Kendr, the native will become a king, or be equal to him.

48. If all benefics are relegated to Kendras, while malefics are in Sahaj, Ari and Labh Bhava, the native, though may be of mean descent, will ascend the throne.

Ch. 40. Yogas For Royal Association

1. If Karm's Lord is yuti with, or receives a Drishti from the dispositor of Amatya Karak, or even, if Karm's Lord is yuti with, or receives a Drishti from Amatya Karak himself, the native will be a chief in the king's court.

2. If Karm and Labh Bhava are devoid of malefic occupation and devoid of Drishti from a malefic, while Labh Bhava receives a Drishti from its own Lord, the native will be a chief in the king's court.

3. Should Amatya Karak and the dispositor of Atma Karak be together, the native will be endowed with great intelligence and will be a king's minister. ('Karakendr' is interpreted here, as the dispositor of Atma Karak. Similarly 'Amatyesa' means the dispositor of Amatya Karak)

4. If Atma Karak is strong and is with a benefic, or Amatya Karak is in its own Bhava, or in exaltation, one will surely become a king's minister.

5. There is no doubt in one's becoming a king's minister and famous, if Atma Karak is in Tanu, or Putr, or Dharm Bhava.

6. If Atma Karak, or Amatya Karak is placed in a Kendr, or in a Kon, the native will beget royal mercy, royal patronage and happiness thereof.

7. Should malefics be in the 3rd and the 6th from Atma Karak, or from Arudh Lagn, or in Sahaj and Ari Bhava, one will become Army chief.

8. If Atma Karak is in a Kendr, or in a Kon, or in exaltation, or in its own Bhava and gives a Drishti to Dharm's Lord, the native will be a king's minister.

9. If the Lord of the Rāsi, where Candr is placed becomes Atma Karak and, if this Lord is placed in Tanu Bhava along with a benefic, the native will become a king's minister at his advanced age.

10. Should the Atma Karak be in Putr, Yuvati, Karm, or Dharm Bhava and happen to be with a benefic, one will earn wealth through royal patronage.

11. If the Arudh of Dharm Bhava happens to be itself the Janm Lagn, or, if Atma Karak is placed in Dharm Bhava, the native will be associated with royal circles.

12. One will gain through royal association, if Labh Bhava is occupied by its own Lord and is devoid of a Drishti from a malefic. The Atma Karak should at the same time be yuti with a benefic.

13. An exchange of Rāsis between Karm's Lord and Lagn's Lord will make the native associated with the king in a great manner.

14. If Śukr and Candr are in the 4th from Karakānś Lagn, the native will be endowed with royal insignia.

15. Should Lagn's Lord, or the Atma Karak be yuti with Putr's Lord and be in a Kendr, or in a Kon, the native will be a king, or minister.

Ch. 41. Combinations for Wealth

1. I now tell you of special combinations, giving wealth. One born to these Yogas will surely become wealthy.

2. Yogas for Great Affluence (up to Sloka 8). Should a Rāsi of Śukr be Putr Bhava and be occupied by Śukr himself, while Mangal is in Labh Bhava, the native will obtain

great riches.

3. Should a Rāsi of Budh be Putr Bhava and be occupied by Budh himself, as Labh Bhava is occupied by Candr, Mangal and Guru, the native will be very affluent.
4. Should Simh be Putr Bhava and be occupied by Sūrya himself, as Śani, Candr and Guru are in Labh Bhava, the native will be very affluent.
5. Should Sūrya and Candr be in Labh Bhava, as Śani is in Putr Bhava identical with his own Bhava, the native will be very affluent.
6. Should Guru be in Putr Bhava identical with his own Rāsi, as Budh is in Labh Bhava, the native will be very affluent.
7. If a Rāsi of Mangal happens to be Putr Bhava with Mangal therein, while Śukr is in Labh Bhava, the native will become very affluent.
8. If Kark happens to be Putr Bhava, containing Candr therein, while Śani is in Labh Bhava, the native will become very affluent.
9. Yogas for Wealth (up to Sloka 15). Should Sūrya be in Simh identical with Lagn and be yuti with, or receiving a Drishti from Mangal and Guru, one will be wealthy.
10. Should Candr be in Kark identical with Lagn and be yuti with, or receiving a Drishti from Budh and Guru, one will be wealthy.
11. Should Mangal be in Lagn identical with his own Rāsi and be yuti with, or receiving a Drishti from Budh, Śukr and Śani, the native will be rich.
12. Should Budh's Rāsi be Lagn with Budh therein and should Budh be yuti with, or receiving a Drishti from Śani and Guru, the native will be rich.
13. Should Guru be in Lagn identical with his own Rāsi and be yuti with, or receiving a Drishti from Budh and Mangal, the native will be rich.
14. If Śukr happens to be in Lagn identical with his own Rāsi and be yuti with, or receiving a Drishti from Śani and Budh, one will be wealthy.
15. If Śani is in his own Rāsi identical with Lagn and receiving a Drishti from, or being yuti with Mangal and Guru, the native will be wealthy.
16. Other Qualified Grahas. Dharm's Lord and Putr's Lord are capable of bestowing

wealth. Similarly Grahas, yuti with Dharm's Lord and/or Putr's Lord are capable of bestowing wealth. There is no doubt, that these Grahas will give wealth during their Dasha periods.

17. The Yogas, mentioned above (up to Sloka 16) should be delineated after knowing favourable, or unfavourable dispositions of the participant Grahas and their strength and weakness.

18-19. Effects of the Divisional Dignities of the Lords of Kendras. If the Lord of a Kendr is in Parijatānś, the native will be liberal, if in Uttamānś, will be highly liberal, if in Gopurānś, will be endowed with prowess, if in Simhasanānś, will be honourable, if in Paravatānś, will be valorous, if in Devalokānś, will be head of an assembly, if in Brahmalokānś, will be a sage and, if in Iravatānś, will be delighted and be celebrated in all quarters.

20-22. Effects of the Divisional Dignities of Putr's Lord. If Putr's Lord is in Parijatānś, the native will take to the branch of learning, befitting his race, if in Uttamānś, will have excellent learning, if in Gopurānś, will receive world-wide honours, if in Simhasanānś, will become a minister, if in also Paravatānś, will be endowed with Vedic Knowledge, if in Devalokānś, will be a Karm Yogi (performer of actions, worldly and religious rites), if in Brahmalokānś, will be devoted to the Lord and, if in Iravatānś, will be pious.

23-27. Effects of the Divisional Dignities of Dharm's Lord. If Dharm's Lord is in Parijatānś, the native will visit holy places, if in Uttamānś, has been visiting holy places in the past births and he will do the same within this life-time, if in Gopurānś, will perform sacrificial rites, if in Simhasanānś, will be mighty and truthful, conqueror of his senses and will concentrate only on the Brahman, giving up all religions, if in Paravatānś, will be the greatest of ascetics, if in Devalokānś, will be an ascetic, holding a cudgel (Lagudi), or he will be a religious mendicant, that has renounced all mundane attachments and carrying three long staves, tied together, in his right hand (Tridandin) and, if in Brahmalokānś, will perform Aswamedh Yagya (Horse Sacrifice) and will attain the state of Lord Indra, if in Iravatānś, will be a synonym of Dharma, or virtues just, as Lord Ram and Yudhishtira.

28. Lords of Kendras and Konas Related. The Kendras are known, as Vishnu Sthanas (Bhavas of Lord Vishnu), while the Konas are called Lakshmi Sthanas. If the Lord of a Kendr establishes a relationship with the Lord of a Kon, a Raj Yog is obtained.

(A sixth kind of relationship can also be extended in this context to Navānś positions, though there is no specific classic sanction for this. For example in the case of a Makar native Mangal in the Navānś of Šukr and Šukr in the Navānś of Mangal will confer a superior Raj Yog. This form of relationship will be equally superior, like the first 3

relationships, mentioned in the earlier paragraph).

29-34 Effects of the Divisional Dignities of Related Lords of Kendras and Lords of Konas. If the Lord of a Kendr and the Lord of a Kon, having a relationship, as indicated in Sloka 28, happen to be in Parijatañś, the native will be king and will protect men, if in Uttamāñś, will be an excellent king, endowed with elephants, horses, chariots etc., if in Gopurāñś, will be a tiger of kings, honoured by other kings and, if in Simhasanāñś, will be an emperor, ruling over the entire earth. With the said Raj Yog relationship of the said Grahas in Simhasanāñś were born Harish Candr, Manu, Bali, Agni Deva and many emperors. In the present Yuga so born is Yudhishtira (Dharm Raj of Mahabharat). Salivahana's birth and that of others will also come with this Yog. With such Lords, placed in Paravatāñś, Manu etc. were born. The Incarnations of Lord Vishnu took place, when such Lords were placed in Devalokāñś. With such Lords, placed in Brahmalokāñś, Lord Brahma was born and, placed in Iravatāñś, the Swayambhu Manu was born. (Manu is the first of the 14 Manus, identified, as the second creator, who produced the Prajapatis. To Manu the code of laws, Manu Smriti is ascribed).

Ch. 42. Combinations for Penury

1. O Lord, you have stated many Yogas, related to acquisition of wealth. Please tell me such Yogas, causing utter poverty.
2. The native will be penniless, if Lagn's Lord is in Vyaya Bhava, while Vyaya's Lord is in Lagn along with the Lord of a Marak, or receives a Drishti from such a Grah.
3. The native will be penniless, if Lagn's Lord is in Ari Bhava, while Ari's Lord is in Lagn, yuti with, or receiving a Drishti from a Marak Lord.
4. Should Lagn, or Candr be with Ketu, while Lagn's Lord is in Randhr Bhava, the person concerned will be penniless.
5. If Lagn's Lord along with a malefic is in Ari, Randhr, or Vyaya Bhava, while Dhan's Lord is in an enemy's Rāsi, or in debilitation, even a native of royal scion will become penniless.
6. If Lagn's Lord is yuti with the Lord of Ari, Randhr, or Vyaya Bhava, or with Śani and, if Lagn's Lord is devoid of a Drishti from a benefic, the native will be penniless.
7. Should Putr's and Dharm's Lords be, respectively, found in Ari and Vyaya Bhava and receive a Drishti from Marak Grahas, the native will be penniless.
8. If malefics, excepting the Lords of Karm and Dharm Bhava, happen to be in Lagn,

associated with, or receiving a Drishti from Marak Grahas, one will become penniless.

9. Note the Grahas, that are ruling the Rāśis, occupied by the Lords of Ari, Randhr and Vyaya Bhava. If the said disporitors are in such evil Bhavas in turn and are associated with, or receive a Drishti from malefics, the native will be miserable and indigent.

10. The Lord of the Navāńś, occupied by Candr, joining a Marak Grah, or occupying a Marak Bhava, will make one penniless.

11. Should the Lord of the natal Lagn and that of the Navāńś Lagn be yuti with, or receive a Drishti from Marak Grahas, one will be penniless.

12. If inauspicious Bhavas are occupied by benefics, while auspicious Bhavas are occupied by malefics, the native will be indigent and will be distressed even in the matter of food.

13. A Grah, associated with one of the Lords of Ari, Randhr and Vyaya Bhava, being bereft of a Drishti from the Lord of a Kon, will in its Dasha periods cause harm to the native's financial aspects.

14. If the 8th/12th from Atma Karak, or Randhr/Vyaya Bhava receive a Drishti from the Atma Karak's Navāńś Lord and the Lord of Janma Lagn, the native will be bereft of wealth.

15. The native will be a spendthrift, if the 12th from Atma Karak receives a Drishti from the disporitor of Atma Karak, or, if Vyaya Bhava receives a Drishti from the Lord of Lagn.

16-18. Now I tell you some Yogas for poverty along with conditions of their nullifications. Should Mangal and Śani be together in Dhan Bhava, the native's wealth will be destroyed. Should Budh give a Drishti to Mangal and Śani in Dhan Bhava, there will be great wealth. There is no doubt in it. Sūrya in Dhan Bhava, receiving a Drishti from Śani, will cause penury, while, if Sūrya is in Dhan Bhava and does not receive a Drishti from Śani, riches and fame will be obtained. The same effects (poverty) will be declared, if Śani is in Dhan Bhava, receiving a Drishti from Sūrya.

Ch. 43. Longevity

1. O Maharishi Parashar, you have dealt with combinations for wealth and poverty. Kindly detail methods of ascertaining the life-span of human beings.

2-3. O Brahmin, for the benefit of mankind I narrate methods of ascertaining longevity.

Knowing that longevity is difficult even for gods. Many exponents have laid down various methods of longevity calculations. Following is the summary of such schools of thought.

4-8. Pidayu. The Grahas contribute to longevity, according to their being in exaltation, or debilitation and also based on their strengths and weaknesses and positions in Ashvini etc. and in the various Rāśis. First of all Pidayu is based on the positions of the Grahas. O Brahmin, listen carefully to what I say: 19, 25, 15, 12, 15, 21 and 20 are the number of years, contributed by the Grahas, from Sūrya etc., when in exaltation. These are half of the above in debilitation. And, if the Grahas are in between exaltation and debilitation, the rule of three process should be used. Deduct the actual position of the Grah from its deep exaltation point. If the product is less than 6 Rāśis, deduct it again from 12 Rāśis. The product concerned should be multiplied by the number of years allotted to the Grah and divided by 12 to get the Grah's actual contribution.

9. Rectifications. Excepting Śukr and Śani, the contributions, made by others, should be halved, if they are eclipsed by Sūrya. One third should be reduced, if the Grah is in its inimical Rāśi. This does not apply to the one in retrogression (see Vakra Charam).

10-11. Deductions for Grahas in the Visible Half of the Zodiac. Full, half, one third, one fourth, one fifth and one sixth are the deductions of contributions, made by malefics, placed in the visible half of the zodiac. Benefics in such cases lose only half of what malefics lose. Should there be more than one Grah in a Bhava, the deduction, due to the strongest, will only

prevail and not deductions, due to other Grahas in that particular Bhava. Waning Candr is a benefic for this purpose.

12-13. Malefics in Lagn. In case Tanu Bhava is occupied by malefics, adopt the following procedure. Convert Lagn's Sphuta into minutes of arc and multiply it by the years etc., contributed by the occupant, and divide by 21600. The years etc. so arrived be deducted from the respective contribution, which will be the net span, donated by the Grah. If there is benefic's Drishti on Lagn, containing malefics, then the loss is only half.

14-15. Lagn's Contribution. The number of years, contributed by Lagn, will correspond to the number of Rāśis it gained (from Mesh), while the degrees Lagn has gained in the particular Rāśi will also correspondingly donate ($30^\circ = 1$ year). If the Lagn's Lord in the Navāńś is stronger than Lagn's Lord, then the contribution should be computed only based on the number of Navāńśas gained (from Mesh), otherwise the computation will be for the Rāśi Lagn.

16-17. Nisargayu. O Brahmin, now I tell you about Nisargayu. 1, 2, 9, 20, 18, 20 and 50 are the years, allotted to Candr, Mangal, Budh, Šukr, Guru, Sūrya and Šani from the period of birth.

18-19. Añśayu. Now I will tell you about Añśayu contributions by Lagn and Grahas. The years correspond to the number of Navāñśas, counted from Mesh. Multiply the longitude in question by 108. If the product exceeds 12, expunge multiples of 12 and consider the final product in Rāśis, degrees etc., as years, months etc.

20-22. The same reductions, as per Pindayu, apply to Añśayu as well; i.e. half for a combust Grah, one third for inimical placement and the ones, due for placements in the half of the zodiac, counted from the 12th backwards. Some scholars suggest further corrections for Añśayu, viz. to increase threefold the contribution of a Grah in exaltation, or in own Bhava and double the contribution, if the contributor is in his own Navāñś, or in his own Dreshkan. If doubling and trebling is warranted, only trebling be done. In case of reductions also only halving is to be done, if both halving and reducing a third are required. That is how the final life-span of men be understood.

23. Longevity for Other Living Beings. For other living beings as well such computations can be made. The said figure should be multiplied by the figure, corresponding to its full span of life and divided by the figure, corresponding to the full span of life for human beings.

24-29. Full Life Span of Various Living Beings. Now I'll tell you about the full life-span figures for various living beings. Gods and sages enjoy endless life-span (in astronomical proportions, as against ordinary mortals). The full life-span of eagles, owls, parrots, crows and snakes is one thousand years. For falcon, monkey, bear and frog the full span of life is 300 years. Demon's full life-span is 150 years, while it is 120 for human beings, 32 for horses, 25 for donkeys and camels, 24 for oxen and buffaloes, 20 for peacocks, 16 for goats and rams. 14 for swans, 12 for cuckoo, dog and dove, 8 for hens etc. and 7 for birds etc.

30-31. Choice of Longevity. I have narrated 3 different methods of longevity. Listen to me about the choice among the three systems. According to which of the three, Lagn, Sūrya, or Candr is stronger than the other two, Añśayu, Pindayu, or Nisargayu should be, respectively, chosen.

32. Doubtful Cases. If two among Lagn, Sūrya and Candr gain equal strength, then longevity should be worked out, as per both systems and the average of both should be considered. If all the three are equally strong, the average of the three should be considered.

33-40. Other Clues to Longevity. O excellent of the Brahmins, I will now give you details of other methods in the matter of longevity, as under. This is based on the positions of Lagn's Lord, Randhr's Lord, Šani, Candr, natal Lagn and Hora Lagn. These six are grouped into three groups thus: the Lords of Lagn and of Randhr Bhava on the one hand, Šani and Candr on the other hand and the natal Lagn and Hora Lagn on yet the other hand. Out of a group of two, if the two are in Movable Rāśis, long life is denoted. One in a Fixed Rāśi and the other in a Dual Rāśi will also bestow long life. One in a Movable Rāśi and the other in a Fixed Rāśi will give medium life. If both are in Dual Rāśis, then again medium life will be obtained. Short life is denoted, if one is in a Movable Rāśi, as the other is in a Dual Rāśi, or, if both are in Fixed Rāśis. The type of life, denoted by three, or two groups be only considered. If the three groups denote different scales, then the one, indicated by the pair of natal Lagn and Hora Lagn should be only considered. In case of three different indications, if Candr is in Lagn, or Yuvati Bhava, then the one, indicated by the Šani-Candr pair will only come to pass.

41-44. Further Clarifications. If long life is denoted by all the said three groups, the span is 120 years, if by two groups, it is 108 years and, if only by one group it is 91 years. If medium life is arrived at by three groups, it is 80 years, if indicated by 2 groups, it is 72 years and, if by one group, it is 64 years. If short life is denoted by the said three groups, it is only 32 years, if indicated by two groups, the life-span is 36 years and, if by one group, the life-span is 40 years. These are rectified, as under.

45-46. Rectifications. If the contributor is in the beginning of a Rāśi, his donation will be full and it will be nil, if he is at the end of a Rāśi. For intermediary placements rule of three process will apply. Add the longitudes of the contributors and the sum so arrived at must be divided by the number of contributors. The latest product should be multiplied by the number of basic years and divided by 30. This will yield the net longevity.

47. Special Rule for Šani. Should Šani be a contributor, the class of longevity declines. Some advocate contrarily an increase of class in this context. If Šani is in its own Rāśi, or in exaltation, change in class will not occur. Even, if he receives a Drishti from, or is yuti with only a malefic, no change occurs.

48. Special Rule for Guru. If Guru is in Lagn, or in Yuvati Bhava and receives a Drishti from, or is yuti with only benefics, the class of longevity will increase.

49-50. Increase and Fall in Class of Longevity. From very short life to short life, from short life to medium life, from medium life to long life and from long life to extremely long life are the increases in the classification of longevity, when Guru warrants an increase. The reverse is true, if Šani warrants a fall in the span of life.

51. (Maitreya says) You have narrated various kinds of longevity computations. Please

favour me by denoting subtle classes thereof and poor and long life-spans.

52. (Maharishi Parashar replies) These are seven-fold, viz. Bal Risht, Yog Risht, short, medium, long, super-natural (Divya) and immortality (Amritayu).

53-54. The life-span in Bal Risht is 8 years, in Yog Risht 20 years, in short, medium and long lives, respectively, 32, 64 and 120 years. Super-natural life-span is 1000 years. Above this super-natural life-span of 1000 years it is Amritayu, which can be acquired only by those, who deserve it.

55. Limitless Longevity. Should Kark be Lagn with Guru and Candr therein, while Šukr and Budh are in Kendras and others are in Sahaj, Ari and Labh Bhava, the native will obtain limitless longevity.

56. Super-Natural Longevity. One having benefics in Kendras and/or Konas, while malefics are in Sahaj, Ari and Labh Bhava will obtain super-natural life-span. Randhr Bhava in this case should be one of the Rāśis, owned by a benefic.

57. Living until the End of the Yuga. One born in Kark Lagn will live till the end of the Yuga, if Guru is in a Kendr and happens to be in Gopurāńś, while Šukr is in a Kon and happens to be in Paravatāńś.

58. Living the Life-Span of a Sage. Guru in Simhasanāńś, being in Lagn, Šani in Devalokāńś and Mangal in Paravatāńś. If these are so, one will enjoy the life-span, as due to a sage.

59. Good Yogas increase the life-span and bad Yogas decrease the same. Hence I tell you such Yogas, as to know of full, medium and short span combinations.

60. If a Kendr contains a benefic, while Lagn's Lord is yuti with, or receives a Drishti from a benefic, or Guru in particular, the native will live a full span of life.

61. Should Lagn's Lord be in a Kendr yuti with, or receiving a Drishti from Guru and Šukr, full life-span will result.

62. If at birth three Grahas are exalted, out of which the Lords of Lagn and Randhr Bhava are inclusive, as Randhr Bhava is devoid of a malefic in it, full life-span will result.

63. Long life is denoted, if three Grahas are in Randhr Bhava, in exaltation, own, or friendly divisions, while Lagn's Lord is strong.

64. If Śani, or Lagn's Lord is yuti with any exalted Grah, long life will result.
65. Long life will be enjoyed, if malefics are in Sahaj, Ari and Labh Bhava, while benefics are in Kendras.
66. If Ari, Yuvati and Randhr Bhava are occupied by benefics, while malefics are in Sahaj and Labh Bhava, full life-span will follow the birth.
67. If Randhr's Lord is friendly to Sūrya, while malefics are in Ari and Vyaya Bhava, as Lagn's Lord is in a Kendr, the native will live the full span of life.
68. O excellent of the Brahmins, if a malefic is in Randhr Bhava, while Karm's Lord is exalted, one will be long-lived.
69. Long life will follow, if Lagn is a Dual Rāśi, while Lagn's Lord is in a Kendr, or in exaltation, or in a Kon.
70. Should Lagn be a Dual Rāśi, while two malefics are in a Kendr with reference to a strong Lagn's Lord, long life is indicated.
- 71-73. If the stronger among Lagn's Lord and Randhr's Lord is placed in a Kendr, long life is indicated and, if in a Panaphara, medium life is indicated, if in Apoklima, short life will come to pass. According to Lagn's Lord being friendly, neutral, or inimical to Sūrya, long, medium, or short life will result.
74. Should Mangal and Sahaj's Lord, or Randhr's Lord and Śani be combust, or be yuti with malefics, or receive a Drishti from malefics, there will be short life.
75. If Lagn's Lord is in Ari, Randhr, or Vyaya Bhava, yuti with malefics and devoid of Yuti with and/or Drishti from a benefic, short life will come to pass.
76. If malefics are in Kendras, devoid of Yuti with, or a Drishti from benefics, while Lagn's Lord is not strong, only short life will result.
77. O excellent of Brahmins, if Vyaya and Dhan Bhava are occupied by malefics and devoid of a Drishti from a benefic, or of Yuti with a benefic, the native will be short-lived.
78. If the Lords of Lagn and Randhr Bhava are bereft of dignities and strength, short life will come to pass. If the Lords of Lagn and Randhr Bhava are helped by others, while being so, medium life-span will come to pass.

Ch. 44. Marak Grahas

1. O Maharishi Parashar, you have mentioned a lot about longevity. Be kind enough to throw light on Marakas, or killers.

2-5. O Brahmin, Sahaj and Randhr Bhava are the two Bhavas of longevity. The Bhavas, related to death, are the 12th from each of these, i.e. Dhan and Yuvati Bhava are Marak Bhavas.

3. Out of the two, Dhan Bhava is a powerful Marak Bhava. The Lords of Dhan and Yuvati Bhava, malefics in Dhan and Yuvati Bhava and malefics, yuti with Dhan's Lord and yuti with Yuvati's Lord are all known, as Marakas. The major and sub-periods of these Grahas will bring death on the native, depending on whether he is a long life, medium life, or short life person.

6-7. The Dasha of a benefic Grah, related to Vyaya's Lord may also inflict death. End may descend on the native in Randhr's Lord's Dasha. The Dasha of a Grah, which is an exclusive malefic, may also cause death.

9. Should Šani be ill-disposed and be related to a Marak Grah, he will be the first to kill in preference to other Grahas.

10-14. O Brahmin, I tell you further about Marakas. Narrated earlier are three kinds of life-spans, viz. short, medium and long. Short life is before 32 years, later on up to 64 it is medium life and from 64 to 100 it is long life. Beyond 100 the longevity is called supreme. O excellent of the Brahmins, it is impossible to decide upon longevity till the native is 20 years old. Till such year the child should be protected by sacred recitations, religious offerings (of Ghī etc.) to consecrated fire, as prescribed in the Vedas etc. and through medical treatments, for premature death may descend on the child due to sins of father and mother, or of its own (in the previous birth).

15-21. I further mention about the Marak Grahas. One born with short life combinations may face death in the Dasha, denoted by Vipat star (3rd from the birth star), one of medium life may die in the Dasha, denoted by Pratyak star (5th from the birth star). In the Dasha, denoted by Vadh star (7th from the birth star), one with long life may obtain his end. The Dasha of the Lord of the 22nd Dreshkan, or 23rd, or 3rd, or 5th, or 7th asterisms may also cause death. The Lords of the 2nd and the 12th, counted from Kark, may bring death. This is true, when Candr is a malefic. If he happens to be a benefic, there will be diseases (not death). Death may come to pass in the Dasha of Ari's Lord and in the subperiods of Ari's, Randhr's and/or Vyaya's Lords. Should there be many Marakas and, if these Marakas are strong, there will be diseases, miseries etc. in major and sub-periods. Thus these are Marakas and are primarily related to bring death upon

the native. According to their dispositions there may be death, or difficulties.

22-24. Rahu and Ketu, as Marakas. If Rahu, or Ketu are placed in Tanu, Yuvati, Randhr, or Vyaya Bhava, or happen to be in the 7th from a Marak Lord, or are placed with such a Grah, they acquire powers of killing in their major, or sub-periods. For one born in Makar, or in Vrischik, Rahu will be a Marak. Should Rahu be in Ari, Randhr, or Vyaya Bhava, he will give difficulties in his Dasha periods. He will not, however, do so, if Rahu receives a Drishti from, or is yuti with a benefic.

25-31. Sahaj Bhava and Death. O excellent of Brahmins, if Sūrya, being with strength, is in Sahaj Bhava, one will obtain his death, due to a king (legal punishments). Candr in Sahaj Bhava will cause death, due to tuberculosis, while wounds, weapons, fire and thirst will cause death through Mangal in Sahaj Bhava. If Sahaj Bhava receives a Drishti from, or is occupied by Śani and Rahu, death will be through poison, water, or fire, or fall from heights, or confinement. Death will surely come to descend through insects, or leprosy, if Candr and Gulik occupy, or give a Drishti to Sahaj Bhava. Budh, giving a Drishti to, or occupying Sahaj Bhava, will bring death, followed by fever. Guru in Sahaj Bhava, or giving a Drishti to Sahaj Bhava, will cause death by swelling, or tumours. Urinary diseases will cause death, if Śukr is in, or gives a Drishti to Sahaj Bhava. Many Grahas, giving a Drishti to, or occupying Sahaj Bhava, will bring death through many diseases.

32. If Sahaj Bhava is occupied by a benefic, death will be in an auspicious place (like a shrine) and, if Sahaj Bhava is occupied by a malefic, death will be in sinful places. Mixed occupation of Sahaj Bhava will yield mixed results with regard to the place of death.

33. Consciousness will prevail at the time of death, if Guru, or Śukr are placed in Sahaj Bhava. With other Grahas in Sahaj Bhava there will be unconsciousness before death.

34. According to Sahaj Bhava being a Movable, a Fixed, or a Dual Rāśi, death will be, respectively, in a foreign place (other than native birth place), in one's own house, or on the way.

35-36. Occupants of Randhr Bhava. Note the occupant of Randhr Bhava. If it is Sūrya, death will be through fire, if Candr is in Randhr Bhava, through water, if Mangal, through weapons, if Budh, through fever, if Guru, through diseases, if Śukr, through hunger and, if Śani, through thirst.

37. If Randhr Bhava is occupied by, or receives a Drishti from a benefic, while Dharm's Lord is yuti with a benefic, the native will die in a shrine. If Randhr Bhava is occupied by, or receives a Drishti from a malefic, while Dharm's Lord is yuti with a malefic,

death will be in a place, other than a shrine.

38-39. Fate of the Human Physical System. Should there be a benefic's Dreshkan in Randhr Bhava (22nd Dreshkan), the body will be burnt in fire (as prescribed in Shastras). If a malefic's Dreshkan happens to be in Randhr Bhava, the body will be thrown away in water. If the Dreshkan in Randhr Bhava is owned by a mixed Grah, the dead body will only dry up. If the Dreshkan in Randhr Bhava is a serpent Dreshkan, the body will be eaten away by animals, crows etc.

40. Serpent Dreshkanas. The 2nd and 3rd Dreshkan in Kark, the initial one in Vrischik and the last one in Meen are designated, as serpent Dreshkanas.

41-42. Pre-natal Abode. O excellent of Brahmins, the stronger of the two luminaries, Sūrya and Candr, occupying a Dreshkan of Guru, denotes the descent from the world of gods. If the stronger of the luminaries occupies the Dreshkan of Śukr, or Candr, the descent is from the world of the Manes, if the stronger of the two luminaries is in the Dreshkan of Sūrya, or Mangal, the descent is from the world of Yama (world of the death) and, if in Dreshkan of Budh, or Śani, the descent is from the hell.

43-45. Ascent after Death. According to the following Grahas in Vyaya, Yuvati, Ari, or Randhr Bhava, the native will attain one of the different worlds after death: Guru heaven, Candr, or Śukr the world of Manes, Mangal and/or Sūrya earth (rebirth), Budh and/or Śani hell. In case the said Bhavas are not occupied, the native will go to the world, indicated by the stronger of the Dreshkan Lords, related to Ari and Randhr Bhava. The relative Grah's exaltation etc. will denote the high, medium and low status the native will obtain in the said world.

46. Other Grahas and Rāśis, becoming Marakas, are being discussed in the chapter, related to Dashas.

Ch. 45. Avasthas of Grahas

1. O Maharishi Parashar, you have earlier stated, that the Avasthas, or states of the Grahas are to be considered in the context of the effects of the Grahas. Be so kind to tell me about this.

2. O excellent of Brahmins, various kinds of Avasthas of the Grahas have been expounded. Out of these, I will give you the summary of Baal (infant) and other states of the Grahas.

3. Baal, Kumar, Yuv, Vriddh and Mrit Avastha (Baal Adi Avasthas). Infant, youthful, adolescent, old and dead are the states of the Grahas, placed in the ascending order at the

rate of six degrees in odd Rāśis. In the case of even Rāśis this arrangement is in reverse order. (Vridhh - Advanced, Mrit - In extremis)

4. Results. One fourth, half, full, negligible and nil are the grades of the results, due to a Grah in infant, youthful, adolescent, old and dead Avasthas.

5. Awakening, Dreaming and Sleeping States. If a Grah is in its own Rāśi, or in exaltation, it is said to be in a state of awakening (alertness). In the Rāśi of a friend, or of a neutral it is in dreaming state, while in an enemy's Rāśi, or in debilitation it is in a state of sleeping.

6. According to a Grah, being in Awakening, Dreaming, or Sleeping states, the results, due to it will be full, medium, or nil.

7. Other Kinds of States. There are nine kinds of other Avasthas, viz. Dipt, Swasth, Pramudit, Shanta, Din, Vikal, Duhkhit, Khal and Kop.

8-10. If a Grah is in its exaltation Rāśi, it is in Dipt Avastha, if in its own Rāśi, it is in Swasth, if in a great friend's Rāśi, it is in Pramudit, if in a friendly Rāśi, it is in Shanta, if in a neutral Rāśi, it is in Din, if a Grah is yuti with a malefic, it is in Vikal, if is in an enemy's Rāśi, it is in Duhkhit, if in a great enemy's Rāśi, it is in Khal and, if a Grah is being eclipsed by Sūrya, it is in Kop. Depending on such a state of the Grah, the Bhava, occupied by it will obtain corresponding effects.

11-18. Yet other Avasthas. Lajjit, Garvit, Kshudhit, Trushit, Mudit and Kshobhit are the other kinds of Avasthas, due to the Grahas. Placed in Putr Bhava, if a Grah is associated with Rahu, or Ketu, or with Sūrya, Śani, or Mangal, it is in Lajjit Avastha. If a Grah is in exaltation, or in Mooltrikon, it is Garvit. If a Grah is in an enemy's Rāśi, or yuti with an enemy, or receives a Drishti from an enemy, or even, if a Grah is yuti with Śani, the Avastha is Kshudhit. If a Grah is in a watery Rāśi and receives a Drishti from a malefic, but does not receive a Drishti from a benefic, the Avastha is called Trushit. If a Grah is in a friendly Rāśi, or is yuti with, or receives a Drishti from a benefic, or is yuti with Guru, it is said to be in Mudit Avastha. If a Grah is yuti with Sūrya and receives a Drishti from, or is yuti with a malefic, or receives a Drishti from an enemy, it is said to be in Kshobhit. The Bhavas, occupied by a Grah in Kshudhit, or in Kshobhit, are destroyed.

19-23. The learned should estimate the effects, due to a Bhava, in the manner, cited above, after ascertaining the strength and weakness. Weak Grahas cause reduction in good effects, while stronger ones give greater effects. If a Grah, posited in Karm Bhava, is in Lajjit, Kshudhit Avastha, or Kshobhit Avastha, the person will always be subjected to miseries. If a Grah in Putr is in Lajjit, there will be destruction of progeny, or there

will be only one surviving child. Surely the wife of the native will die, if there is a Grah in Yuvati in Kshobhit, or in Trushit Avastha.

24-29. Effects of Garvit, Mudit, Lajjit, Kshobhit, Kshudhit and Trushit Avastha. A Grah in Garvit Avastha will cause happiness through new houses and gardens, regalhood, skill in arts, financial gains at all times and improvement in business. A Grah in Mudit Avastha will give residences, clothes, ornaments, happiness from lands and wife, happiness from relatives, living in royal places, destruction of enemies and acquisition of wisdom and learning. A Grah in Lajjit will give aversion to God, loss of intelligence, loss of child, interest in evil speeches and listlessness in good things. A Grah in Kshobhit will give acute penury, evil disposition, miseries, financial debacles, distress to feet and obstruction to income, due to royal wrath. A Grah in Kshudhit will cause downfall, due to grief and passion, grief on account of relatives, physical decline, troubles from enemies, financial distress, loss of physical strength and an

eclipsed mind, due to miseries. A Grah in Trushit Avastha will cause diseases through association with females, leading over wicked deeds, loss of wealth, due to one's own men, physical weakness, miseries, caused by evil people and decline of honour.

30-37. Calculation of Shayan Adi Avasthas. Now I will tell you of the Avasthas, viz. Shayan, Upavesan, Netrapani, Prakash, Gaman, Agaman, Sabh, Agam, Bhojan, Nritya Lips, Kautuk and Nidr and the Chesthas of such Avasthas. Note the number of the star, occupied by the Grah, for which an Avastha is to be calculated. Multiply that number by the number, denoted by the Grah (Sūrya 1 to Śani 7). The figure so arrived at should again be multiplied by the number of the Navānś, where the Grah is in. Add to this the number of the birth asterism (ruling star, the one, occupied by Candr), the number of Ghatis of birth and the number of Rāśis, Lagn gained from Mesh (Mesh 1, Vrishabh 2 and so forth). This figure should be divided by 12 and the remainder will indicate the corresponding Avastha of the Grah. The sub-state in the said Avastha can be found out in the following way. Multiply the figure (Sayan 1 to Nidr 12), denoted by the Avastha concerned, by the same figure and increase it by the figure, denoted by the Anka value for the first syllable of the native's personal name. Divide the product so obtained by 12. The remainder thereof should be further increased by constant additives of the Grahas in the following way: Sūrya 5, Candr 2, Mangal 2, Budh 3, Guru 5, Śukr 3, Śani 3, Rahu (Ketu) 4. The product so arrived at should be divided by 3. In the process of calculation, if it happens, that the remainder is 1, it is Drishti, if 2, it is Chesht and, if 0, it is Vichesht.

Notes. Shayan Adi are of supreme importance, as compared to the other kinds of Avasthas.

In place of Navānś, given above, some translators interpret the word Ańś, as degree,

occupied by the Grah, which is obviously not correct. In this connection the reader's attention is drawn to Balabhadr's Hora Ratna, Ch. 3, wherein the author, Balabhadr himself, gives an example for Sūrya, being in the 7th Navāñś of Simh and thus he considered only 7, as multiplier. He quotes Adhibhut Sagara, as his authority for calculation of Sayan Adi.

Agaman Avastha is known, as Gamanechch by some exponents.

Anka value is 1 for a, ka, cha, ḍ a, dha, bha and va, 2 for i, kha, ja, ḍha, na, ma and sha, 3 for u, ga, jha, ta, pa, ya and śa, 4 for e, gha, ṭ a, tha, pha, ra and sa, 5 for o, ca, tha, da, ba, la and ha.

38-39. Effects of Chesht etc. If the sub-state is Drishti in an Avastha, the results, being stated for the Avastha, will be medium, the effects will be full in Chesht and negligible in Vichesht. The good and bad effects of Grahas should be deciphered, based on the strength and weakness of the Grahas. In exaltation the Grahas reveal effects in a pronounced manner, due to Avasthas.

40-51. Effects of Sūrya's Avasthas. If Sūrya is in Sayan Avastha, the native will incur digestive deficiency, many diseases, stoutness of legs, bilious vitiation, ulcer in the anus and heart strokes; if in Upavesan, will suffer poverty, will carry loads, will indulge in litigations, be hard-hearted, wicked and will lose in his undertakings; if is in Netrapani, will always be happy, wise, helpful to others, endowed with prowess and wealth, very happy and will gain royal favours; if in Prakash, will be liberal in disposition, have plenty of wealth, be a significant speaker in the assembly, will perform many meritorious acts, be greatly strong and endowed with charming beauty; if in Gaman, will be disposed to live in foreign places, be

miserable, indolent, bereft of intelligence and wealth, be distressed, due to fear and will be short-tempered; if in Agaman, will be interested in others' wives, be devoid of his own men, be interested in movements and skilful in doing evil deeds, be dirty, ill-disposed and will be a talebearer; if in Sabh, will be disposed to help others, be always endowed with wealth and gems, be virtuous, endowed with lands, new houses and robes, be very strong, very affectionate to his friends and very kindly disposed; if in Agam, will be distressed, due to enemies, fickle-minded, evil-minded, emaciated, devoid of virtuous acts and intoxicated with pride; if in Bhojan, will experience pains in joints, will lose money on account of others' females, will have strength, declining off and on, be untruthful, will incur head-aches, eat remnant food and will take to bad ways; if in Nritya Lips, will be honoured by the learned, be a scholar, will have knowledge of poetry etc. and will be adored by kings on the earth; if is Kautuk, will always be happy, will be endowed with Vedic Knowledge and will perform Yagyas, will move amidst kings, have fear from enemies, will be charming-faced and be endowed with knowledge

of poetry; if in Nidr, will have a strong tendency towards being drowsy, will live in foreign (distant) places, will incur harm to his wife and will face financial destruction. Sūrya in Upavesan will make one an artisan, black in complexion, devoid of learning and miserable. One will serve others. In Netrapani there will be all kinds of happiness, if Sūrya is in Putr, Dharm, Karm, or Yuvati. In other Bhavas Netrapani of Sūrya will give eye diseases and enmity with all. If Sūrya is in Prakash, the native will be meritorious, religious and liberal, will enjoy pleasures, be equal to a prince and will enjoy the status of Kuber, the God of wealth. However, the Prakash of Sūrya, placed in Yuvati, or Putr will cause loss of the first child and will produce many litigations. If Sūrya is in Gaman, the native will incur disease of the feet and will be very mean. If in Agaman, Sūrya in Vyaya, or in Yuvati will destroy progeny and will give very limited wealth. If in Agam, Sūrya will give many miseries, an ugly appearance and foolishness. However, he will give wealth. Sūrya in Bhojan in Dharm will cause many hindrances to spiritual and religious undertakings. In other Bhavas Sūrya in Bhojan will cause head and ear diseases, apart from joint pains. Though Maharishi Parashar states, that the native with Sūrya in Kautuk Avastha will have fear from enemies, Bal Bhadr exempts such evil effect for the Ari Bhava position. Sūrya in Kautuk in other Bhavas will give a number of daughters, two wives, itch, excellence, liberality etc. If Sūrya is in Nidr, the native will be predisposed to incur piles and elephantiasis, will experience a lack of peace and he will be liable to lose his first child.

52-63. Effects of Candr's Avasthas. If Candr is in Sayan, the native will be honourable, sluggish, given to sexual lust and he will face financial destruction; if in Upavesan, will be troubled by diseases, be dull-witted, not endowed with mentionable wealth, will be hard-hearted, will do unworthy acts and will steal others' wealth; if in Netrapani, will be troubled by great diseases (long lasting in nature), be very garrulous, wicked and will indulge in bad deeds. Should Candr be in Prakash, the native will be famous in the world, will have his virtues exposed through royal patronage, will be surrounded by horses, elephants, females and ornaments, will visit shrines. If Candr is in Gaman with decreasing rays, the native will be sinful, cruel and always troubled by afflictions of sight. If Candr is in Gaman with increasing rays, the native will be distressed, due to fear. If Candr is in Agaman, the native will be honourable, will suffer diseases of the feet, will secretly indulge in sinful acts, will be poor and devoid of intelligence and happiness; if in Sabh, will be eminent among men, honoured by kings and kings of kings, will be very beautiful, will subdue the passion of women and will be skilful in sexual acts, will be virtuous; if in Agam, will be garrulous and virtuous and, if the said Candr is of dark fortnight, the native will have two wives, he will be sick, highly wicked and violent; if in Bhojan, will be endowed with honour, conveyances, attendants, social status, wife and daughters, provided Candr is Full 'Purna'; if in Bhojan and is of dark fortnight,

auspicious effects will fail to come; if in Nritya Lips and is endowed with (fortnightly)

strength, will be strong, will have knowledge of songs and will be a critic of beauty of things; if in Nritya Lips and of dark fortnight, i.e. not endowed with strength, the person will be sinful; if in Kautuk, the native will attain kingship, lordship over wealth and skill in sexual acts and in sporting with harlots. Should waxing Candr, being yuti with Guru, be in Nidr, the native will be quite eminent. If waxing Candr is in Nidr, but devoid of Guru's Yuti, the native will lose his wealth on account of females and female jackals will be crying around his abode (as though it were a cemetery).

64 75. Effects of the Avasthas of Mangal. If Mangal is in Sayan, the native will be troubled by wounds, itch and ulcer. If Mangal is placed in Upavesan, the native will be strong, sinful, untruthful, eminent, wealthy and bereft of virtues. If Mangal is placed in Lagn and happens to be in Netrapani, there will be penury; if placed in other Bhavas, Netrapani will confer rulership of a city. Should Mangal be in Prakash, the native will shine with virtues and will be honoured by the king. Mangal in Prakash in Putr will cause loss of children and of wife. If Mangal is in Prakash in Putr and happens to be there with Rahu, a severe (positional) fall will descend on the native. Should Mangal be in Gaman, the native will be always roaming, will have fear of multiple ulcers, will incur misunderstandings with females, will be afflicted by boils, itches etc. and will incur financial decline. If Mangal happens to be in Agaman Avastha, the native will be virtuous, endowed with precious gems, will adore a sharp sword, will walk with the gait of an elephant, will destroy his enemies and will remove the miseries of his people. If Mangal is placed in Sabh and happens to be in exaltation, the native will be skilful in conducting wars, will hold the flag of righteousness aloft and will be wealthy; if Mangal happens to be in Sabh in Putr, or Dharm, the native will be bereft of learning; if Mangal is in Sabh in Vyaya, childlessness and no wife and no friends will result; if Mangal is in other Bhavas in Sabh, the native will be a scholar in a king's court (poet laureate), be very wealthy, honourable and charitable. If Mangal is in Agam, the native will be devoid of virtues and good deeds, will be distressed by diseases, will acquire diseases of the root of the ears ('Karan Mularogam' & 'Padamulam Urumulam' etc.) and severe gout pains, will be timid and will befriend evil lot. If Mangal is with strength, while in Bhojan Avastha, the native will eat sweet-food; if devoid of strength, will indulge in base acts and be dishonourable. If Mangal is in Nritya Lips, the native will earn wealth through the king and will be endowed with fullness of gold, diamonds and corals in his house; if in Kautuk, will be curious in disposition and will be endowed with friends and sons; if in Kautuk and simultaneously exalted, will be honoured by the king and the virtuous and will be virtuous himself; if in Nidr, will be short-tempered, devoid of intelligence and wealth, will be wicked, fallen from virtuous path and troubled by diseases. Should Mangal be in Upavesan in Lagn, the native will be extremely sinful and he will incur several diseases, will be indigent and not peaceful. If Upavesan occurs for Mangal in Dharm, the native will lose his whole wealth apart from his wife and progeny. Mangal in Netrapani in Lagn will give poverty and will destroy the native's wife and progeny; if Mangal is in Netrapani in other Bhavas, this confers on the native all kinds

of wealth and happiness from wife and children. The Dhan, or Yuvati position of Mangal in Netrapani will cause fear from lions and snakes apart from giving earnings from lands. Furthermore the native's wife will predecease him. Should Mangal be in Prakash in Putr, or in Yuvati, the native will lose his wife and all children. If Mangal is placed in Putr in Prakash and is yuti with Šani, the native will kill cows. Should Mangal be in Gaman in Lagn, the native will be active in his assignments, will incur diseases of the joints, burning pains in the eyes and will obtain dental afflictions and the like, he will have fear from dogs and will adore the guise of a female. In other Bhavas Mangal in Gaman will bring royal favours, leadership and luxuries of life. Mangal in Agaman will cause piles and diseases of the rectum. If Mangal is in Bhojan, or in

Sayan in Putr, or in Randhr, there will be untimely death for the native. In other Bhavas Bhojan of Mangal will confer wealth. Should Mangal be in Nritya Lips and happens to be in Lagn, Dhan, Yuvati, or Karm, the native will receive all kinds of happiness; there will be miseries in abundance, if Mangal is in Nritya Lips and placed in Randhr, or Dharm, apart from incurring untimely death. In other Bhavas Nritya Lips of Mangal will make the native akin to Kuber. Mangal in Yuvati, or in Dharm in Kautuk will give several diseases and death of the first child and wife. In other Bhavas Kautuk will confer scholarship, various kinds of wealth, two wives and more female children. In Nidr Mangal in Lagn, Dhan, Sahaj, Dharm, Karm, or Labh will give scholarship, foolishness and poverty. Putr, or Yuvati placement of Mangal in Nidr will give many miseries and many male children. Should Rahu join Mangal in Nidr in any Bhava, the native will have many wives, be miserable and will suffer from some diseases on the surface of the feet.

76-86. Effects of Budh's Avasthas. Should Budh in Sayan be in Lagn, the native will be lame and will have reddish eyes (like the black bee); if Budh is in Sayan in other Bhavas, the native will be addicted to licentious (disregarding certain rules) pleasures and be wicked. If Budh is in Upavesan in Lagn, the native will possess (the seven principle) virtues; if Budh in Upavesan is in Lagn, receiving a Drishti from a malefic, or Drishtis from malefics, or is yuti with malefics, penury will result; if Budh in Upavesan is in Lagn, receiving a Drishti from a benefic, or Drishtis from benefics, or is yuti with benefics, financial happiness will follow. If Budh is in Netrapani, the native will be devoid of learning, wisdom, well wishers and satisfaction, but he will be honourable; if Budh is in Putr in Netrapani, the subject will be bereft of happiness from wife and sons, will be endowed with (more) female children and will gain abundant finance through royal patronage. If Budh is in Prakash, the native will be charitable, merciful and meritorious, he will cross the boundaries of ocean in respect of many branches of learning, he will be endowed with the great faculty of discrimination and will destroy evil people; if in Gaman, will visit the courts of kings on many occasions and Goddess Lakshmi will dwell in his abode; if in Agaman, the same effects, due to his being in Gaman, will fructify; if in Sabh and happens to be in exaltation, will be affluent and

meritorious at all times, will be equal to Kuber, or will be a king, or a minister, will be devoted to Lord Vishnu and Lord Shiva, will be virtuous and will attain full enlightenment. Should Budh be in Agam, the native will serve base men and will gain wealth thereby, will have two sons and one fame bringing daughter. If Budh is in Bhojan, the native will face financial losses through litigations, will physically lose on account of fear from the king, will be fickle-minded and will be bereft of physical and conjugal felicity; if in Nritya Lips, will be endowed with honour, conveyances, corals (gems etc.), sons, friends, prowess and recognition in assembly, due to his scholarship; if Budh in Nritya Lips Avastha is in a malefic's Rāśi, the native will be addicted to prostitutes and will long for licentious pleasures. If Budh is in Kautuk in Lagn, the native will be skilful in music; if Budh is in Yuvati, or Randhr with Kautuk, the native will be addicted to courtesans; if Budh in Kautuk is placed in Dharm, the native will be meritorious and attain heavens after death. If Budh is in Nidr, the native will not enjoy comfortable sleep, will be afflicted by neck, or neck joint 'Samadhi' diseases, will be devoid of co-born, afflicted by miseries galore, will enter into litigations with his own men and will lose wealth and honour.

87-98. Effects of Guru's Avasthas. If Guru is in Sayan, the native will be strong, but will speak in whispers, he will be very tawny in complexion, will have prominent cheeks and will have fear from enemies; if in Upavesan, will be garrulous and very proud, will be troubled by the king and enemies and will have ulcers on the feet shanks, face and hands; if in Netrapani, will be afflicted by diseases, be devoid of wealth, fond of music and dances, libidinous, tawny

in complexion and will be attached to people of other castes; if in Prakash, will enjoy virtues, will be happy, splendourous and will visit holy places, devoted to Lord Krishna; if Guru in Prakash is exalted, will attain greatness among men and will be equal to Kuber; if in Gaman, will be adventurous, happy on account of friends, scholarly and endowed with Vedic learning and with various kinds of wealth; if in Agaman, serving force, excellent women and the goddess of wealth will never leave the native's abode; if in Sabh, will attain comparability with Guru (God of speech) in the matter of speech, will be endowed with superior corals, rubies and wealth, will be rich with elephants, horses and chariots and will be supremely learned; if in Agam, will be endowed with various conveyances, honours, retinue (many persons will take good care of him), children, wife, friends and learning, will be equal to a king, extremely noble, fond of literature and will take to the path of the virtuous; if in Bhojan, will always beget excellent food and horses, elephants and chariots, while Lakshmi, the Goddess of Wealth, will never leave his house; if in Nritya Lips, will receive royal honours, be wealthy, endowed with knowledge of moral law 'Dharma' and Tantra, will be supreme among the learned and be a great grammarian; if in Kautuk, will be curious in disposition, very rich, will shine, like Sūrya in his circles, be exceedingly kind, happy, honoured by the kings, endowed with sons, wealth and just disposition, will be very

strong and he will be a scholar in the king's court; if in Nidr, will be foolish in all his undertakings, will suffer irredeemable penury and will be devoid of righteous acts.

99-110. Effects of Šukr's Avasthas. If Šukr is in Sayan, the native, although strong, will incur dental disease, he will be very short-tempered, bereft of wealth, will seek union with courtesans and be licentious; if in Upavesan, will be endowed with a multitude of nine gems ('Navamin Vraja') and golden ornaments, be ever happy, will destroy enemies and will be honoured by the king, will have highly increased honours; if in Netrapani in Lagn, Yuvati, or Karm, there will be loss of wealth on account of afflictions of the sense of sight (heavy medical expenses, due to severe eye diseases); if Netrapani occurs, when Šukr is in other Bhavas, the native will own large houses. Should Šukr be in Prakash in its own Rāśi, in its exaltation Rāśi, or in a friendly Rāśi, the native will sport, like a lofty elephant, will be equal to a king and be skilful in poetry and music. If Šukr is in Gaman, the native will not have a long-living mother, will lament over separation from his own people and will have fear from enemies; if in Agaman, will command abundant wealth, will undertake to visit superior shrines, will be ever enthusiastic and will contract diseases of the hand and foot; if in Sabh, will earn eminence in the king's court, will be very virtuous, will destroy enemies, be equal to Kuber in wealth, will be charitable, will ride on horses and will be excellent among men; if in Agam, there will be no advent of wealth, but there will be troubles from enemies, separation from children and relatives, diseases and lack of pleasures from the wife. Should Šukr be in Bhojan, the native will be distressed, due to hunger, diseases and many kinds of fear from enemies; if Šukr is in Kanya in Bhojan, the native will be very rich and will be honoured by scholars. If Šukr is in Nritya Lips, the native will be skilful in literature and intelligent, will play musical instruments, like lute, tabla etc., be meritorious and very affluent; if in Kautuk, will be equal to Lord Indra, will attain greatness in the assembly, be learned and will have Lakshmi always dwelling in his abode; if in Nidr, will be interested in serving others, will blame others, be heroic, garrulous and will be wandering all over the earth.

111-122. Effects of Šani's Avasthas. If Šani is in Sayan, the native will be troubled by hunger and thirst, will incur diseases in boyhood and later on he will become wealthy; if in Upavesan, will be troubled greatly by enemies, will contract dangers, will have ulcers all over the body, will be self-respected and will be punished by the king; if in Netrapani, will be endowed with a charming female, wealth, royal favour and friends, will have knowledge of many arts and

will be an eloquent speaker; if in Prakash, will be very virtuous, very wealthy, intelligent, sportive, splendourous, merciful and devoted to Lord Shiva; if in Gaman, will be very rich and endowed with sons, will grab enemy's lands and will be a scholar at royal court; if in Agaman, will be akin to a donkey (foolish) and bereft of happiness from wife and children, will always roam pitifully without anybody's patronage; if in

Sabh, the native will have surprising possessions of abundant precious stones and gold, will be endowed with great judicial (political) knowledge and will be extremely brilliant; if in Agam, will incur diseases and will not be skilful in earning royal patronage; if in Bhojan, will enjoy tastes of food, will be weak-sighted and will be fickle-minded, due to mental delusion; if in Nritya Lips, will be righteous, extremely opulent, honoured by the king and brave, heroic in the field of war; if in Kautuk, will be endowed with lands and wealth, will be happy, endowed with pleasures through charming females and learned in poetry, arts etc.; if in Nidr, will be rich, endowed with charming virtues and valorous, will destroy even fierce enemies and will be skilful in seeking pleasures through harlots.

123-134. Effects of Rahu's Avasthas. If Rahu is in Sayan, the native will experience miseries in abundance, but, if Rahu in Sayan is placed in Vrishabh, Mithun, Kanya, or Mesh, the native will be endowed with wealth and grains. If Rahu is in Upavesan, the native will be distressed, due to ulcers, will be endowed with royal association, be highly honourable and ever devoid of financial happiness; if in Netrapani, will be troubled by eye diseases, will have fear from wicked people, snakes and thieves and will incur financial decline; if in Prakash, will acquire a high position, will perform auspicious acts and will obtain elevation of his financial state, will be highly virtuous, a chief in the king's court, charming, like freshly formed clouds (that will cause soon rain) and will be very prosperous in foreign places; if in Gaman, will be endowed with numerous children, be scholarly, wealthy, charitable and honoured by the king; if in Agaman, will be very irritable, bereft of intelligence and wealth, crooked, miserly and libidinous; if in Sabh, will be scholarly, miserly and endowed with many virtues, wealth and happiness; if in Agam, will be always mentally distressed, will have fear from enemies and litigations with enemies, be bereft of his own men, will face financial destruction and will be crafty and emaciated; if in Bhojan, will be distressed without food and dull-witted, will not be bold in his acts and will be bereft of conjugal and progenic happiness; if in Nritya Lips, will contract a serious disease, which seems difficult to subdue, will have afflicted eyes and will have fear from enemies, will decline financially and righteously; if in Kautuk, will be devoid of a position (place), be interested in others' females and will steal others' wealth; if in Nidr, will be a repository of virtues, will be endowed with wife and children, be bold, proud and very affluent.

135-146. Effects of Ketu's Avasthas. If Ketu is in Sayan in Mesh, Vrishabh, Mithun, or Kanya, there will be plenty of wealth; if Ketu is in Sayan in other Rāśis, increased diseases will follow. If Ketu is in Upavesan, the native will suffer from ulcers and will have fear from enemies, windy diseases, snakes and thieves. Should Ketu be in Netrapani, the native will contract eye diseases and will have fear from wicked people, snakes, enemies and people of royal family. If Ketu is in Prakash, the native will be wealthy and righteous, will live in foreign places, be enthusiastic and genuine and will serve the king; if in Gaman, will be endowed with many sons and abundant wealth, be scholarly, virtuous, charitable and excellent among men; if in Agaman, will incur many

diseases, will face loss of wealth, will hurt (others) with his teeth ('Danta Ghatin'), be a tale bearer and will blame others; if in Sabh, will be garrulous, very proud, miserly, licentious and skilful in evil branches of learning; if in Agam, will be a notorious sinner, will enter into litigations with his relatives, will be wicked and troubled by diseases and enemies; if in Bhojan, will always be distressed with hunger,

penury and diseases and will roam all over the earth; if in Nritya Lips, will be distressed, due to diseases, will have a floral mark on the eye (white of the pupil), will be impertinent and wicked and will plan evils; if in Kautuk, will seek union with dancing females (prostitutes), will suffer positional displacement, will take to evil paths and will roam all over; if in Nidr, will be endowed with wealth and corns, will be virtuous and will spend his time sportively.

147. General Effects (up to Sloka 155). O Brahmin, if a benefic Grah is in Sayan, there will be benefic effects at all times, according to the learned.

148. If a malefic is in Bhojan, everything will be destroyed and there is no need of a second thought.

149. Should a malefic in Yuvati be in Nidr, auspicious effects will follow, provided, that there is no Drishti from another malefic.

150. Declare without a second thought auspicious effects, following the location of a malefic in Putr Bhava, but only with Nidr, or in Sayan.

151. Untimely death, due to royal wrath, will come to pass, if there is a malefic in Randhr Bhava in Nidr, or in Sayan.

152. If in the case of a malefic in Randhr Bhava in Nidr, or Sayan there happens to be a benefic Drishti, or the Yuti of a benefic, (untimely) death will be in the river Ganges, i.e. Gangetic belt, shrines etc.

153. If there is a malefic in Karm in Sayan, or Bhojan, the native will face many miseries on account of his own deeds.

154. O excellent of the Brahmins, doubtlessly a Raj Yog will come to pass, if Candr is in Karm in Kautuk, or Prakash.

155. Thus the good and bad effects should be guessed, assessing the strength and weakness of the Grahas, concerning all the Bhavas.

Ch. 46. Dashas of Grahas

1. Maitreya said. O Venerable Maharishi Parashar! You are omniscient. There is no subject, with which you are not conversant. Therefore now please favour me with guidance about the different kinds of Dashas (periods) of the various Grahas.

2-5. Maharishi Parashar replied. O Brahmin! Dashas are of many kinds. Amongst them Vimshottari is the most appropriate for the general populace. But the other Dashas, followed in special cases, are Astottari, Shodshottari, Dwadashottari, Panchottari, Shatabdik, Chaturashiti-sama, Dwisaptati-sama, Shastihayani, Shat-trimshat-sama. Our ancients have described these different kinds of Dashas, based on Nakshatras.

6-11. O Brahmin! Some Maharis have made a mention of Kala and Chakr Dasha, but they have recognized the Kala Chakr Dasha, as supreme. The other kinds of Dashas, propagated by the sages, are Char, Sthir, Kendr, Karak, Brahma Grah, Manduk, Shul, Yogardh, Drig,

Trikon, Rāśi, Panchswara, Yogini, Pind, Nausargik, Asht Varg, Sandhya, Pachak, Tara etc. But in our view all these Dashas are not appropriate.

Vimshottari

12-14. Beginning from Kritika, the Lords of Dashas are Sūrya, Candr, Mangal, Rahu, Guru, Śani, Budh, Ketu and Śukr in that order. Thus, if the Nakshatras from Kritika to the Janm Nakshatr are divided by nine, the remainder will signify the Lord of the commencing Dasha. The remaining Dashas will be of the Grahas in the order, given above. In Kali Yuga the natural life-span of a human being is generally taken, as 120 years. Therefore Vimshottari Dasha is considered to be the most appropriate and the best of all Dashas.

15. The periods of Dashas of Sūrya, Candr, Mangal, Rahu, Guru, Śani, Budh, Ketu and Śukr are 6, 10, 7, 18, 16, 19, 17, 7 and 20 in that order.

16. To find out the remainder of the Dasha, operating at the time of birth, first find out the expired portion of the Dasha of the concerned Grah. This is done, as follows. Multiply the Dasha period of the Grah concerned by the period of the stay of Candr in Janm Nakshatr, that has expired and divide that amount by the total period of the stay of Candr in that Nakshatr. The figure in years, months etc. so arrived at will be the expired period of the Dasha. If this figure is deducted from the total period of the Dasha, we will get the balance of Dasha at the time of birth.

Ashtottari

17-20. Maharishi Parashar said. O Brahmin, the sages have recommended the adoption of Ashtottari, when Rahu not being in Lagn, in any other Kendr, or Trikon to the Lord of the Lagn. From 4 Nakshatras from Ardra commences the Dasha of Sūrya, from 3 after that begins the Dasha of Candr, 4 after that will bring the Dasha of Mangal, 3 after that the Lord of Dasha will be Budh, 4 therefrom will have Śani, as the Dasha Lord, 3 thereafter the Lord will be Guru, Rahu will be the Lord of the Dasha 4 Nakshatras after that and then Śukr will take over the lordship of the Dasha 3 Nakshatras from the last one mentioned above. The Lord of the Dasha at birth will be determined by counting in this order up to the Janm Nakshatr. The duration of Ashtottari Dasha for Sūrya, Candr, Mangal, Budh, Śani, Guru, Rahu and Śukr are 6, 15, 8, 17, 10, 19, 12 and 21 in that order. Thus in this Dasha system only 8 Grahas play the role of Dasha Lords, Ketu having been denied this privilege.

21-22. The Dashas of the various Grahas have been specified above. In the case of malefic Grahas the Dasha span of one Nakshatr is $\frac{1}{4}$ of the Dasha of the Grah. It is 1/3rd in the case of benefics. Thus the expired portion of the Dasha is calculated, according to the method, followed for Vimshottari Dasha, by multiplying the Bhayat, i.e. the expired period of the stay of Candr in the Janm Nakshatr, by the Dasha portion of the Janm Nakshatr and dividing it by Bhabhog, i.e. the total period of the stay of Candr in the Janm Nakshatr. Then the balance of Dasha at birth can also be ascertained. If Uttarashadha happens to be the Janm Nakshatr, the duration of its first three Padas is taken, as Bhabhog and the Dasha calculations should be done accordingly. The Dasha and calculations for Abhijit Nakshatr are done by taking the 4th Pad of Uttarashadha plus the 15th part of the beginning of Shravan. For Shravan the Bhabhog would be the total of its duration in Ghatikas minus the 1/15th part of the beginning of Shravan.

Shodshottari

23. It will be advisable to adopt the Shodshottari, if the birth is in the day in Krishna Paksh (dark half of the month), or at night in Shukla Paksh (bright half).

24-26. The Dasha may be adopted, when the Lagn is in the Hora of Candr with birth in the Krishna Paksh, or, when Lagn is in the Hora of Sūrya with birth in the Shukla Paksh. Count the number of Nakshatras from Pushya to the Janm Nakshatr. Divide this number by 8. The remainder will indicate the Dashas of Sūrya, Mangal, Guru, Śani, Ketu, Candr, Budh and Śukr. The Dashas of the above Grahas are of 11, 12, 13, 14, 15, 16, 17 and 18 years.

Dwadashottari

27-28. This Dasha system will be appropriate for one, whose Lagn is in the Navānś of Śukr. Count from Janm Nakshatr to Revati. Divide this number by 8. The remainder will

indicate the Dasha of the Grah concerned. The Dasha order is Sūrya, Guru, Ketu, Budh, Rahu, Mangal, Śani, Candr. The Dashas will be of 7, 9, 11, 13, 15, 17, 19 and 21 years of the Grahas.

Panchottari

(29-30) This Dasha is considered suitable for those, whose Lagn is Kark and also in the Kark Dvadashānś. Count from Anuradha up to the Janm Nakshatr and divide the number by 7. The remainder will indicate the Dasha. The order of the Dasha Lords is Sūrya, Budh, Śani, Mangal, Śukr, Candr and Guru. The Dashas of the Grahas are 12, 13, 14, 15, 16, 17 and 18 years.

Shatabdik

(31-32) This Dasha system has been considered appropriate, if Lagn is Vargottama. This happens, when Lagn in the Rāsi Kundali and the Navānś Lagn are in the same Rāsi.

(33-34) Count from Revati to the Janm Nakshatr and divide this number by seven. The remainder will indicate the Lords of Dashas in this order: Sūrya, Candr, Śukr, Budh, Guru, Mangal and Śani. Their Dashas will be of 5, 5, 10, 10, 20, 20 and 30 years.

Chaturashiti-sama

35-36. Chaturashiti-sama Dasha is considered appropriate in cases, where the Karm's Lord is placed in Karm. Count from Swati to the Janm Nakshatr and divide this number by 7. The remainder will indicate the Dasha Lords in the following order: Sūrya, Candr, Mangal, Budh, Guru, Śukr and Śani. The Dasha period of each Grah is 12 years.

Dwisaptati-sama

37-39. This Dasha system is considered suitable in cases, where the Lord of Lagn is in Lagn, or in Yuvati. Count from Mul to the Janm Nakshatr and divide the number by 8. The remainder will determine the Dasha Lords in the following order: Sūrya, Candr, Mangal,

Budh, Guru, Śukr, Śani and Rahu. In this Dasha system all the eight Grahas have Dashas of 9 years each.

Shastihayani

40-41. This Dasha may be adopted in cases, where Sūrya is posited in Lagn. The order of Dasha Lords in this system is, as follows: Guru, Sūrya, Mangal, Candr, Budh, Śukr,

Śani and Rahu. The following shows the Nakshatras, falling under the various Dasha Lords. The Dashas of Guru, Sūrya and Mangal are of 10 years. The remaining Grahas have Dashas of 6 years each. Guru (Ashvini, Bharani, Kritika, Punarvasu), Sūrya (Rohini, Mrigashira, Ardra, U.Ashadha), Mangal (Pushya, Aslesha, Magha, Revati), Candr (P.Phalguni, U.Phalguni, Hast), Budh (Swati, Vishakah, Anuradha), Śukr (Jyeshtha, Mul, P.Ashadha), Śani (Abhijit, Shravan, Dhanishtha), Rahu (Shatabhisha, P.Bhadra, U.Bhadra).

Shat-trimshat-sama

42-43. Count from Shravan to the Janm Nakshatr and divide the number by 8. The remainder 1 etc. will indicate the Dasha Lords, whose order will be, as follows: Candr, Sūrya, Guru, Mangal, Budh, Śani, Śukr and Rahu. Their Dashas will be 1, 2, 3, 4, 5, 6, 7 and 8 years. If the birth is during the day and Lagn is in the Hora of Sūrya and, if the birth is at night and Lagn is in the Hora of Candr, adoption of this system would be preferable.

Kaal

44-49. 5 Ghatikas before the sight of the semi-disk of the setting Sūrya and 5 Ghatikas after that and 5 Ghatikas before and after the rising of Sūrya, that is 10 Ghatikas in the evening and 10 Ghatikas in the morning, respectively. The total period of both these Sandhyas (twilight) is said to be 20 Ghatikas. The 20 Ghatikas of the night have been given the name Purna and the 20 Ghatikas of the day have been given the name Mugdha. The Sandhya at the time of sunrise is called Khanda and the Sandhya at the time of sunset is said to be Sudh. Both of these Sandhyas are of 10 Ghatikas each. If the birth is in Purna, or Mugdha, its past Ghatikas should be multiplied by 2 and the product should be divided by 15. The figure so arrived at should be converted into years, months etc. By multiplying it by the serial number of Sūrya and other Grahas in their normal order, we will get the Kaal Dasha of these Grahas. If the birth is during Sandhya, then its past Ghatikas should be multiplied by 4 and the product divided by 15. The figure so arrived at in terms of years, months etc. should be multiplied by the serial number of Sūrya and the other Grahas to get the Kaal Dasha of all the nine Grahas.

Chakr

50-51. If the birth is at night, the Dasha will commence from Lagn Rāśi. If the birth is during the day, the Dasha will start from the Rāśi, in which the Lord of Lagn is placed. If the birth is during Sandhya, the Dasha will begin from the Rāśi of the second Bhava. The Dasha of each Rāśi is 10 years. As it is the Dasha system of the 12 Rāśis in the Zodiac, it has been named, as Chakr Dasha.

Kaal Chakr

52-53. Maharishi Parashar said. O Brahmin! Now, after making obedience to Lord Shiva, I shall describe the Kala Chakr Dasha. Whatever was related by Lord Shiva to Goddess Parvati, is being explained by me for the use of sages to be utilized for the welfare of the people.

54-55. By drawing vertical and horizontal lines, prepare 2 Kundalis, Savya and Apsavya, of 12 apartments (Kosthas) each. From the second Kostha in each Kundali fix the Rāśis Mesh, Vrishabh, Mithun, Kark, Simh, Kanya, Tula, Vrischik, Dhanu, Makar, Kumbh, Meen. Then Nakshatras may be incorporated in the manner, indicated hereafter. These Kundalis, indicative of the 12 Rāśis, are called Kala Chakr.

56-58. Write Ashvini, Bharani and Kritika in the Savya Chakr and Rohini, Mrigashira, Ardra in the Apsavya. Then incorporate the three following Nakshatras, Punarvasu, Pushya and Aslesha in the Savya and Magha, Purvaphalguni and Uttaraphalguni in the Apsavya. Then incorporate the three following, Hast, Chitra and Swati in the Savya and Vishakah, Anuradha and Jyeshtha in the Apsavya. Then incorporate Mul, Purvashadha and Uttarashadha in the Savya and Shravan, Dhanishtha and Shatabhisha in the Apsavya. Finally incorporate the last three Nakshatras, Purvabhadrapad, Uttarabhadrapad and Revati in the Savya Chakr. Now there will be 15 Nakshatras in the Savya and 12 Nakshatras in the Apsavya, (because for the 12 Rāśis there are 12 Padas of 3 Nakshatras, the Navāñśas). The Padas of Ashvini, Punarvasu, Hast, Mul, Purvabhadrapad, Kritika, Aslesha, Swati, Uttarashadha and Revati of the Savya should be reckoned in the same manner, as the Padas of Ashvini.

59. Now I shall describe in detail, how the Deha and Jiva should be reckoned in the Padas (quarters) of the Nakshatras.

60. In the first Pad of Ashvini Mesh is indicative of Deha (body) and Dhanu is indicative of Jiva (life). And the Lords of Mesh, Vrishabh, Mithun, Kark, Simh, Kanya, Tula, Vrischik and Dhanu are Lords of the Dashas in the order, as described before.

61. In the second Pad of Ashvini Makar is Deha and Mithun is Jiva and the Lords of the nine Rāśis from Makar to Mithun are Lords of the Dashas.

62. In the third Pad of the ten Nakshatras, beginning from Ashvini, Vrishabh is Deha and Mithun is Jiva. The Lords of the Rāśis Vrishabh, Mesh, Meen, Kumbh, Makar, Dhanu, Mesh, Vrishabh and Mithun are Lords of the Dashas in that order.

63-64. For the 4th Pad of the 10 Nakshatras, beginning from Ashvini, Kark is Deha and Meen is Jiva and the Lords of the nine Rāśis from Kark to Meen are the Lords of

Dashas.

65. In the four Padas of the 5 Nakshatras, Bharani, Pushya, Chitra, Purvashadha and Uttarabhadrapad, Deha and Jiva are the same, as for Bharani.

66. In the first Pad of Bharani Vrischik is Deha and Meen is Jiva and the Lords of the Rāśis Vrischik, Tula, Kanya, Kark, Simh, Mithun, Vrishabh, Mesh and Meen are the Lords of Dashas in this order.

67. In the 2nd Pad of Bharani Kumbh is Deha and Kanya is Jiva and the Lords of Kumbh, Makar, Dhanu, Mesh, Vrishabh, Mithun, Kark, Simh and Kanya are the Lords of Dashas in that order.

68. In the 3rd Pad of Bharani Tula is Deha and Kanya is Jiva and Lords of the Rāśis Tula, Vrischik, Dhanu, Makar, Kumbh, Meen, Vrischik, Tula and Kanya are the Dasha Lords in this order.

69. In the 4th Pad of Bharani Kark is Deha and Kumbh is Jiva and the Lords of the Rāśis Kark, Simh, Mithun, Vrishabh, Mesh, Meen, Kumbh, Makar and Dhanu are the Dasha Lords in this order.

71-72. O Brahmin! I have thus given you the description of Savya Chakr. Now I shall give the description of Apsavya Chakr. Prepare a similar chart of 12 apartments and from the 2nd apartment onwards place the Rāśis from Vrischik onwards in the reverse order. In this chart Deha and Jiva would be the same for Rohini, Magha, Vishakah and Shravan, as for Rohini.

73-76. In the first Pad of Rohini Kark is Deha and Dhanu is Jiva. The Lords of the Rāśis Dhanu, Makar, Kumbh, Meen, Mesh, Vrishabh, Mithun, Simh and Tula will be the Dasha Lords in this order. In the 2nd Tula will be Deha and Kanya the Jiva and the Lords of the Rāśis Kanya, Tula, Vrischik, Meen, Kumbh, Makar, Dhanu, Vrischik and Vrischik will be the Dasha Lords. In the 3rd Kumbh will be Deha and Kanya Jiva. The Lords of the Rāśis Kanya, Simh, Kark, Mithun, Vrishabh, Mesh, Dhanu, Makar and Kumbh will be the Dasha Lords. In the 4th Vrischik will be Deha and Meen Jiva and the Lords of the Rāśis Meen, Mesh, Vrishabh, Mithun, Simh, Kark, Kanya, Tula and Vrischik will be the Lords.

77. In the 4 Padas of the Apsavya Nakshatras Mrigashira, Ardra, Purvaphalguni, Uttaraphalguni, Anuradha, Jyeshta, Dhanishtha and Shatabhisha the Deha and Jiva and the Dasha Lords will be the same, as for Mrigashira.

78-81. In the first Pad of Mrigashira Kark is Deha and Meen is Jiva and the Lords of the

Rāśis Meen, Kumbh, Makar, Dhanu, Vrischik, Tula, Kanya, Simh and Kark will be the Dasha Lords in this order. In the 2nd Vrishabh is Deha and Mithun is Jiva and the Lords of the Rāśis Mithun, Vrishabh, Mesh, Dhanu, Makar, Kumbh, Meen, Mesh and Vrishabh will be the Dasha Lords. In the 3rd Makar is Deha and Mithun is Jiva and the Lords of the Rāśis Mithun, Simh, Kark, Kanya, Tula, Vrischik, Meen, Kumbh and Makar will be the Dasha Lords. In the 4th Mesh will be Deha and Dhanu Jiva and the Lords of the Rāśis Dhanu, Vrischik, Tula, Kanya, Simh, Kark, Mithun, Vrishabh and Mesh will be the Dasha Lords.

82. Maharishi Parashar said. O Brahmin! The description of the Deha and Jiva of the Padas of the Apsavya Nakshatras and the Dasha Lords is the same, as narrated by Lord Mahadeva to Goddess Parvati.

83. Maitreya said. O Venerable Maharishi Parashar! Now please guide me about the Dasha spans of the Dasha Lords, described by you. Please also demonstrate, how the commencement of the Dasha, its expired and the remaining periods at the birth are to be calculated.

84. Maharishi Parashar said. 5, 21, 7, 9, 10, 16 and 4 years are the Dasha spans of Sūrya, Candr, Mangal, Budh, Guru, Śukr and Śani.

85-86. The span of life of a person is determined from the Padas (Añśas) of the Nakshatr at the time of birth, or the time of query and the years allotted to the 9 Rāśis, commencing from it (the Pad of the Nakshatr). Some sages are of the view, that the person will enjoy full span of life (Purna Ayu), if his birth is at the commencement of the Padas, will have middle span of

life (Madhaya Ayu), if the birth is in the middle of the Padas and short span of life ('Alap Ayu'), or will face death-like sufferings, if the birth is at the end of the Padas of the Nakshatr.

87-88. According to this principle, we should be acquainted with the Padas of the Nakshatras. Now I shall tell you, how the calculations are made, according to the proportion of the Padas of a Nakshatr. The number of Ashvini etc., whichever may be the past Nakshatras, should be divided by 3. Thereafter the remainder should be multiplied by 4. To the figure so made available the Pad of the present Nakshatr should be added. The product will be the Navāñś from Mesh onwards.

89. The number of years (Purna Ayu) are, as under. For the Añś in Mesh 100 years, in Vrishabh 85 years, in Mithun 83 years, in Kark 86 years. The number of years will be the same for Rāśis, situated the 5th and 9th to them.

90-91. Multiply the past Ghatikas, Palas etc. of the Pad of the Nakshatr, in which a person is born, by the existing Dasha years and divide it by 15. The result will indicate the expired period of the Dasha in years, months etc. By deducting it from the total number of years allotted, we get the balance of Dasha at birth. The Dasha should be taken, as commencing from that Rāsi.

92. Multiply the past Ghatikas, Palas etc. of the present Pad of the Nakshatr by the number of years and divide the product by the fourth part of Bhabhog. The years etc. so obtained may then be deducted from the total Dasha period. The result will be the balance of Dasha at birth in years, months etc.

93. The past Kalas (minutes) of the Navānś, in which Candr may be placed, should be multiplied by the years, allotted to the Dasha and the product should be divided by 200. The resulting years etc. will be the expired portion of the Dasha. By deducting them from the total number of years the balance of the Dasha at birth is obtained.

94-95. In the Savya Chakr the first Añś is called Deha and the last Jiva. The opposite is the case in the Apsavya Chakr. Therefore the calculations should be based on the Deha etc. in the Savya Chakr and on the Jiva etc. in Apsavya.

We give below the Savya and Apsavya Kaal Chakr Charts. For Example. The birth is in Mrigashira 4th Pad. It is in the Apsavya Kaal Chakr. The Lord of Deha is Mangal and that of Jiva is Guru. The Bhabhog of Mrigashira is 59/31 (59 Ghatikas 31 Palas) and Bhayat is 58/15 (58 Ghatikas 15 Palas). $\frac{1}{4}$ of the Bhabhog comes to 14/52/44. That would be the value of one Pad. Multiplying this by 3 will get Ghatikas of 3 Padas, namely 44/38/15. Deducting this from Bhayat, the past Ghatikas, Palas etc. of the 4th Pad will be 13/36/45. The full Dasha years are 100. Multiplying this by 13/36/45 we get $1300/3600/4500 = 1361/15$. This divided by 15 will give the expired period at birth, namely 90 years and 9 months. See the Kaal Chakr. There we count from Jiva etc. to Deha. In the 4th Pad of Mrigashira Jiva is in Dhanu and Deha in Mesh. Therefore, by deducting the total of years from Dhanu to Mithun, namely 77, from 90 years 9 months, we get the expired period of Vrishabh, namely 13 years and 9 months. By deducting this from the present 16 years of Śukr, we will get 2 years and 3 months, as the balance of Dasha at birth. Accordingly, like Vimshottari Dasha, the order of Dasha will be Vrishabh, Mesh, Dhanu, Vrischik etc.

For Example. Suppose, that at the time of birth of a person in Kritika Nakshatr the longitude of Candr (Candr Spast) is $1r4^{\circ}50'$. This converted into Kalas will be 2090 at birth. The Dasha should be taken, as commencing from that. Divide the Kalas by 800 (1 Nakshatr). The result will be the 2nd Nakshatr, namely Bharini and the remainder will be 490. These will be the past Kalas of Kritika. There are 200 Kalas in one Pad (Navānś). Divide 490, the past Kalas of Kritika, by 200. We will then get 2, as past

Padas and the remainder 90 will represent the past Kalas of the present Nakshatr. By multiplying this by 83, the Dasha years, we will get 7470, which, divided by 200, will indicate the expired portion of the Dasha, as 37 years, 4 months and 6 days. By deducting the years of Dehāńś, commencing from Vrishabh, in the order Vrishabh, Mesh, Meen, Kumbh ($16+7+10+4 = 37$), we will get 0 years, 4 months and 6 days. This will be the expired portion of Makar. Deducting this from 4, the Dasha period of Makar, we get the balance of the Dasha of Makar, namely 3 years, 7 months and 24 days. See in this connection the Savya Kaal Chakr.

Gati of Rāśis in the Kaal Chakr

96-98. There are three kinds of movements (Gati) of the Rāśis in the Kaal Chakr, namely Manduki, Markati and Simhavlokan. The movement of one Rāśi by jumping over one Rāśi is known, as Manduki Gati. Backward movement to the previous Rāśi is called Markati Gati. The movement of a Rāśi to the 5th and 9th Rāśi is said to be Simhavlokan.

99-100. Movement from Kanya to Kark and from Simh to Mithun is Manduki Gati. Movement from Simh to Kark is Markati Gati. Movement from Meen to Vrischik and from Dhanu to Mesh is called Simhavlokan Gati.

Effects of Dashas of Rāśis, as a Result of these Gati

101-102. The effects of the Dasha of the Rāśis with Manduki Gati in the Savya Chakr are distress to friends, relations, parents and elders and there is likely to be cause for trouble from poison, weapons, thieves and enemies. In the Manduki Dasha of the Gati of a Rāśi from Simh to Mithun there is the likelihood of the death of the mother, or self, trouble from Government and possibility of brain fever.

103. The effects of the Dasha of Rāśi with Markati Gati in the Savya Chakr are loss of wealth, agricultural products and animals, death of father, or an elderly close relation and feeling of lethargy.

104-105. The effects of the Dasha of the Rāśis with Simhavlokan Gati in the Savya Chakr are possibility of injury from animals, loss of amity with friends, distress to near relations, drowning in a well, fall from animals, possibility of harm from poison, weapons and diseases and destruction of residential dwelling.

106-108. In the Dasha of the Rāśis with the Manduki Gati in the Apsavya Chakr the effects will be distress to wife and conditions, loss of children, possibility of feverish conditions and loss of position. In the Dasha of the Rāśis with the Markati Gati there may be danger from watery places, loss of position, distress from father, punishment from Government and wandering in the forests; with the Simhavlokan there may be

destruction of the dwelling and death of father etc.

109-111. If the movement is from Meen to Vrischik, the native may suffer from fever; if from Kanya to Kark, there may be loss of brothers and kinsmen; if from Simh to Mithun, there may be ill health of the wife; if from Simh to Kark, the native may die; if from Dhanu to Mesh, there may be death of uncles and similar relations. If the Rāśi is yuti with a malefic, adverse conditions may be expected in the Dasha of the Rāśi. Favourable effects will be felt in its Dasha, if the Rāśi is yuti with a benefic.

112-113. O Brahmin! In the Kaal Chakr Dasha favourable and unfavourable effects may be predicted, after taking into account the directions of the Rāśis and Grahas.

114-119. If the movement is from Kanya to Kark, good results are realized in places, located in the East and at that time journeys to the places in the North prove fruitful. Unfavourable effects will be felt in places, located in the West and the South. It will be advisable not to undertake journeys in those directions in the Dasha of these Rāśis. If the movement is from Simh to Mithun, no journey should be undertaken to places, located in the East. However, the journeys to the South-West will prove fruitful in the Dasha of those Rāśis. If the movement is from Kark to Simh, journeys during that period to the South will prove unfavourable and result in loss and the native has to return from the South to the West. If the movement is from Meen to Vrischik, there will distress, if the native goes to the North. The same would happen, if the movement is from Dhanu to Makar. There may be ill health, imprisonment, or death, if the movement is from Dhanu to Mesh. There may be gains, comforts and property and marriage, if the movement is from Dhanu to Vrischik. It will not be advisable to undertake journeys to the West during the related period, if the movement is from Simh to Kark. Favourable results should be predicted, if the Rāśis are yuti with benefics and adverse, if the Rāśis are yuti with malefics.

120-122. According to the above-mentioned Kaal Chakr, the person, born in the Añśas of the various Rāśis, will be, as under. Mesh Añś brave and a thief, Vrishabh wealthy, Mithun learned, Kark king, Simh respected by king, Kanya learned, Tula minister, or adviser, Dhanu sinful, Kumbh businessman, Meen wealthy.

123-128. If the Deha, or Jiva Rāśis are yuti with Sūrya, Mangal, Śani, or Rahu, the native will die. Worse results may be expected, if the Deha and Jiva Rāśis are yuti with two, or all of them. If there is a malefic in Deha Rāśi, the native suffers ill health; a malefic in a Jiva Rāśi will make the native very timid. If the Deha and/or Jiva Rāśi are yuti with two malefics, there will be distress and diseases. Three malefics in the Deha and/or Jiva Rāśi will cause premature death. Four malefics in the Deha and Jiva Rāśi will cause definite death. If both the Deha and Jiva Rāśis are occupied by malefics, there will be fear from king and thieves and death of the native. If Sūrya is in the Deha, or

Jiva Rāśi, there will be danger from fire. Candr in the Deha, or Jiva Rāśi will cause danger from water, Mangal fear from weapons, Budh fear from windy troubles, Śani fear from Gulma (a disease), Rahu and Ketu fear from poison. If the Deha, or Jiva Rāśis are occupied by Budh, Guru and Śukr, the native will be wealthy, will enjoy all kinds of comforts and will have good health. Mixed results may be expected, if the Deha and Jiva Rāśis are occupied by both benefics and malefics.

129-130. In the Dasha of the Rāśis, owned by malefics, the body and soul will be in distress. The effects will be favourable in the Dasha of the Rāśis, owned by benefics. If a malefic Rāśi is occupied by a benefic Grah, or, if a benefic Rāśi is occupied by a malefic Grah, the effects will be of a mixed nature.

Effects of Kaal Chakr Dasha of the Rāśis in Lagn and other Bhavas.

131-132. In the Kaal Chakr Dasha of the Rāśi in Lagn the body remains healthy and the native spends a life with many kinds of comforts. If the Lagn Rāśi is a benefic one, the good effects are realized fully. If the Lagn Rāśi is a malefic Rāśi, there is likelihood of ill health. If a Grah in exaltation, or in its own Rāśi occupies Lagn, the native is respected by the king, or government and acquires wealth.

133-134. In the Chakr Dasha of the Rāśi in Dhan the native receives good food, enjoys happiness of wife and children, gains wealth, achieves progress in the educational sphere, becomes a clever conversationalist and moves in good society. If the Rāśi be a benefic, good effects are realized in full, otherwise the effects would be of a mixed nature.

135-136. Happiness from co-borns, valour, patience, comforts, acquisition of gold, ornaments and clothes and recognition by the king, or government, are the effects in the Kaal Chakr Dasha of the Rāśi in Sahaj. If the Rāśi is a benefic, the good results are realized in full, otherwise adverse effects may also be experienced.

137-138. Good relations with kinsmen, acquisition of land, houses, or a kingdom, conveyances and clothes and enjoyment of sound health, are the effects of the Chakr Dasha of the Rāśi in Bandhu. If the Rāśi is a benefic one, the good effects are realized in full. If it is a malefic Rāśi, adverse results are also experienced.

139-140. Being blessed with wife and children, favours from Government, enjoyment of sound health, good relations with friends, achievement of fame, good progress in the educational sphere, patience and valour are the effects of the Chakr Dasha of the Rāśi in Putr. If the Rāśi is a benefic one, the good results are enjoyed in full. If the Rāśi is a malefic one, adverse effects are also experienced.

141-142. Danger from the king, fire and weapons and the possibility of suffering from diabetes, Gulma and jaundice are the effects in the Chakr Dasha of the Rāśi in Ari. If the Rāśi is a malefic one, the above adverse effects will be experienced in full. There will be some mitigation of the evil effects in the case of a benefic Rāśi.

143-144. Marriage, conjugal happiness, being blessed with children, gain of agricultural products, cows and clothes, favours and recognition from the king and achievement of fame, are the effects in the Chakr Dasha of the Rāśi in Yuvati. The beneficial results will be experienced in full, if the Rāśi is a benefic one. Meagre good effects will be realized in the case of a malefic Rāśi.

145-146. Destruction of a residential house, distress, loss of wealth, poverty and danger from enemies are the effects of the Chakr Dasha of the Rāśi in Randhr. The adverse effects will be realized in full, if the Rāśi is a malefic one. Some mitigation in evil effects may be expected in the case of a benefic Rāśi.

(147-157) ...

...Char

158-166. Now I will tell you about the working out of the Dasha years of Vrischik and Kumbh. If both the Lords of the two Rāśis, Vrischik and Kumbh, are placed in their own Rāśis, their Dasha will be of 12 years. Otherwise the Dasha will be of the number of years, indicated by the number, counted from that Rāśi to the Rāśi, occupied by its Lord. If one Grah be in his own Rāśi and the other in any other Rāśi, the Dasha will be of the number of years counted, from the above first Rāśi to the other. If the Lords are in different Rāśis, the counting is to be done up to the Rāśi, which is stronger. The Rāśi, which has a Grah, placed in it, is considered more powerful than the Rāśi without a Grah in it. If both are with Grahas in them, the one with more Grahas would be considered more powerful. If both Rāśis are occupied by an equal number of Grahas, the strength of the Rāśi itself should be taken into account. The principle for considering the Bal of the Rāśi is, that the Fixed Rāśi is considered stronger than the Movable one and the Dual Rāśi is considered more powerful than the Fixed Rāśi. If there is equality in the strength of the Rāśis, then to determine the number of years of Dasha counting should be done up to the Rāśi with bigger number. If one Rāśi is occupied by a Grah in exaltation, the counting should be done up to that Rāśi only. In addition 1 should be added in the number of years in the case of a Rāśi with an exalted Grah and 1 should be deducted from the number of years in the case of a Rāśi with a Grah in debilitation. The prediction should be made after calculating the Dashas in this manner.

167. If the Rāśi in Dharm Bhava is in an odd Pad, the counting should be from the Rāśi in the Lagn onwards. The counting would be in the reverse order, if the Pad is even. The

Dashas of Rāśis have to be fixed, keeping this in view.

For Example. In the above Tula is the Rāśi in Dharm Bhava in an odd Pad. Amongst the Lords of Lagn, Śani and Rahu, Rahu is associated with a Grah. Therefore Rahu is more powerful than, Śani. Therefore counting should be done up to Rahu. Kumbh is in even Pad, therefore counting has to be done from Kumbh up to Rahu in the reverse order, by which the Char Dasha for Kumbh would come to 8 years. Mesh is in odd Pad. Therefore the Char Dasha for Mesh will be one year. The Dasha of other Rāśis should be calculated in the same manner.

Sthir

168-169. Maharishi Parashar said. Now I am going to describe the Sthir Dasha. In this Dasha system 7, 8 and 9 years are the Dasha spans of the Movable (Char), Fixed (Sthir) and Dual (Dvisva Bhava) Rāśis. In this system the Dasha of the 12 Rāśis begins from the Brahm Grah Ashrit Rāśi. The Dashas are counted onwards from the odd Rāśis and in the reverse order from the even Rāśis.

170-173. Maitreya said. O great Sage! Now please enlighten me how the Brahm Grah is picked out in a chart. Maharishi Parashar said. From amongst the Lords of Ari, Randhr and Vyaya the Grah, who may possess the greatest strength and is placed in Lagn, or in Yuvati with strength, the one, placed in an odd Rāśi within sixth Bhava from the Bhava concerned, is called the Brahm Grah. The Lord of Randhr in Randhr is also accepted, as Brahm Grah. If Śani, or Rahu/Ketu obtain Brahmatva (qualifications of Brahm Grah), they become Brahm Grah. If a number of Grahas obtain Brahmatva, the one with the largest number of degrees would become Brahm Grah. If there is parity in the degrees of such Grahas, the most powerful amongst them would become Brahm Grah.

Yogardha

174. The spans of Dashas of the Rāśis in the Yogardha Dasha system are half of the total of the spans of Char and Sthir Dashas. The Dasha will commence from the Rāśi of Lagn, or Yuvati, whichever is stronger. The order of the Dashas of the 12 Rāśis will be counted onwards, if the opening Dasha Rāśi is an odd one. If it be an even Rāśi, the Dashas will be in reverse order.

Kendradi

175-176. In this system there are Dashas of Fixed Rāśis in the Kendr etc. from Lagn, or from Yuvati, whichever is stronger. If Lagn, or Yuvati with strength is placed in an odd Rāśi, the Kendr etc. are counted in the onward order. If it be in an even Rāśi, the counting will be in the backward, or reverse order. In them also the Dashas would be in

the order of comparative strength of the Rāśis. The order of Dashas would be the same, as reckoned from the Atma Karak. The spans of Dashas would be the same, as they are in the Char Dasha. In calculating the years of Dashas of Grahas, counting is done from the Grah to his own Rāśi. The years of Dashas would be the number, arrived at by counting up to the Rāśi of the Grah, which is stronger, or more in number.

177. If a Grah owns two Rāśis, the Dasha years will be equal to the number, which is greater, when counted from the Rāśi, occupied by him.

Notes. Under this system Dashas are of two kinds, namely Lagn Kendradi and Atma Karak Kendradi. There are also Kendradi Rāśi Dasha, or Kendradi Grah Dasha in both the Dasha systems, mentioned above.

Karak

178. The system, under which the first Dasha is of the Atma Karak and the subsequent Dashas are of the remaining 7 Karakas in their order is known, as Karak Dasha. In this system the Dasha years are equal to the number of Rāśis, counted from Lagn up to the Karak concerned.

Manduk

179-180. Under the Manduk Dasha system the Dasha commences from Lagn, or Yuvati Bhava, whichever is stronger. If the Rāśi of commencement is an odd Rāśi, the Dashas of 3 Movable, 3 Fixed and 3 Dual Rāśis will be counted in the onwards order. They will be in the reverse order in the case of an even Rāśi. In this system the Dasha years will be the same, as in Sthir Dasha. In this system every Dasha is of the next 3rd Rāśi.

Shula

181-182. Some sages have designed the Shula Dasha for determining the time of death. In this system the Dasha commences from Dhan, or Randhr, whichever is stronger. If the Rāśi is an odd one, the order of the Dasha Rāśis will be onwards. It will be backwards in the case of an even Rāśi. The Dasha years in this system are, as adopted for the Sthir Dasha. There is a possibility, that death appears in the Dasha of the Marak Rāśi, which has greater strength.

Trikon

183-184. In this system the first Dasha commences from the strongest amongst the Rāśis in Kon (Trikon) to Lagn (Tanu, Putr and Dharm). This system is similar to the Char Dasha. Here also the Dashas of the Rāśis will be in the onwards order in the case of odd

Rāśis and in the reverse order in the case of even Rāśis. The Dasha years will be similar to that of Char Dasha. It has been named Trikon because of the commencement of the Dasha from the Rāśis in Konas.

Dirga

185-187. In this system the order of the Dashas is, as follows: the Rāśi, occupying Dharm, the Rāśis, receiving a Drishti from the Rāśi in Dharm, the Rāśi in Karm, the Rāśis, receiving a Drishti from the Rāśi in Karm, the Rāśi in Labh and the Rāśis, receiving a Drishti from the Rāśi in Labh. As this system is mostly based on Drishtis, it has been named, as Dirga Dasha. Three different processes are adopted for the Movable, Fixed and Dual Rāśis from Dharm, Karm and Labh. According to them, Rāśi, which receives a Drishti from the Movable Rāśi, is counted backwards and the Rāśi, receiving a Drishti from the Fixed Rāśi, is counted onwards. In the case of the Dual Rāśi, if it is odd, the counting is onwards and the order is backwards in case of an even Rāśi for the Rāśis, receiving a Drishti.

Notes. The intention is, that from the point of view of Drishti the process of Rāśi, receiving a Drishti, should be started from the Rāśi, which is nearest. In this connection readers may refer to Rāśi Drishtikathan Adhyaya, Ch. 8, Verse 9 and the table after that.

Lagnadi Rāśi Dasha

188-189. In this system there are Dashas of all the 12 Rāśis, including Lagn, in every Nakshatr. Consequently the Bhayat at birth may be multiplied by 12 and then the product should be divided by Bhabhog. The Rāśi, degree etc. so available may be added to the longitude of Lagn. From the Rāśi, becoming available by doing so, will start the Dashas of the 12 Rāśis. (If that Rāśi is odd, the counting will be onwards. It will be in the reverse order, if the Rāśi is even)

190. For finding the balance of Dasha at birth, multiply the expired degree etc. by the Dasha years of the first Dasha Rāśi and divide it by 30. The years etc. so arrived at may be deducted from the Dasha years. The result will indicate the balance of Dasha at birth in years, months etc.

Panch Swar Dasha

191-194. Beginning from Akaradhi 5 Swaras (a, i, u, e, o), write underneath them the Varnas in 6 lines. Leave out the letters ‘ña’, ‘ñia’ and ‘ña’, because they are not used in names. If they are found in any name, ‘ga’ may be substituted for ‘ña’, ‘ja’ for ‘ñia’ and ‘da’ for ‘ña’ for working out the Dashas and making predictions. In this manner the Swar, under which the first Varna of the name of the native is found, will determine the

order of the Dashas of the five Swaras. Dashas are of 12 years for all the five Swaras. In the Dasha of every Swar there will be Antar Dashas of all the five Swaras in the same order.

Yogini

195-199. Maharishi Parashar said. O Brahmin! I have already given you the description of Panch Swar Dasha. Now I will acquaint you with the Yogini Dasha, as described by Lord Mahadeva. There are 8 Yognis, namely Mangal, Pingal, Dhanya, Bhramari, Bhadrika, Ulka, Siddha and Sankat.

Candr, Sūrya, Guru, Mangal, Budh, Śani, Śukr and Rahu are born from them. Add 3 to the Janm Nakshatr and divide it by 8. The remainder will indicate the Yogini Dasha of Mangal, etc. The Dashas are of 1, 2, 3, 4, 5, 6, 7 and 8 years. The balance of Dasha at birth should be worked out from the Bhayat and Bhabhog etc., as already explained earlier.

Pind, Añś and Nisarg

201-202. The Pind, Añś and Nisarg Dasha will be the same, as Pidayu, Añśayu and Nisargayu, the method of determination of which has already been explained previously. The order of Dashas will be, as follows. The first will be of Lagn, Sūrya, or Candr, whoever is stronger. The subsequent Dashas will be of Grahas in Kendr to them, then of Grahas in Panaphara Bhavas and lastly in Apoklima Bhavas. The Dashas and Antar Dashas of Lagn and the seven Grahas will also be in the same order.

203. The effects of these Dashas will be in accordance with Ashtak Varg Bal, which subject will be dealt with later. These Dashas are also called Ashtak Varg Dashas.

Sandhya

204. Sandhya is the Dvadashāñś Ayurdaya of the Param Ayurdaya (maximum possible life-span). In Sandhya Dasha the Dasha of all the Rāśis from Lagn onwards is of 1/12 the years of Param Ayurdaya.

Pachak Dasha in Sandhya Dasha

205-206. By multiplying the Dasha years of Sandhya Dasha by 6 and dividing the product by 31, the years, months etc. so arrived at may be put in one apartment of a Table. Thereafter half of these years, months etc. may be written in the next three apartments. The remaining 8 apartments may be filled in by one third of the aforesaid years, months etc. In this manner Pachak Dasha in Sandhya Dasha of every Bhava can

be worked out and predictions may be made from it.

Tar

207-209. O Brahmin! Some sages have given consideration to Tar Dasha, which is like Vimshottari. In this Dasha Janm, Sampat etc. in their order replace Sūrya, Candr etc., placed in Kendras. This Dasha is applied in those cases only, where there are Grahas in Kendras. If there are a number of Grahas, the first Dasha will belong to the strongest amongst them.

210. O Brahmin! I have now completed the description of the different kinds of Dashas. I will give the description of their Antar Dashas (sub-periods) later.

Ch. 47. Effects of Dashas

1. Maitreya said. O Maharishi Parashar! You have told me about the different kinds of Dashas. Now be kind enough to enlighten me with the effects of Dashas.

2. Maharishi Parashar replied. O Brahmin! There are two kinds of effects of Dashas: general and distinctive. The natural characteristics of the Grahas cause the general effects and the distinctive effects are realized by their placements etc.

3-4. The effects of the Dashas of the Grahas are in accordance with their strength. The effects of a Grah in the first Dreshkan are realized at the commencement of the Dasha. The Grah in the second Dreshkan makes its effects felt in the middle of the Dasha. The effects of the Grah in the third Dreshkan are experienced at the end of the Dasha. If the Grah is retrograde, these effects would be in the reverse order. The Dasha effects of Rahu and Ketu, who are always retrograde, will always be realized in the reverse order.

5-6. The effects are favourable, if at the commencement of the Dasha the Dasha Lord is in Lagn, in his exaltation, own, or a Shant Rāśi. The results are unfavourable, if the Dasha Lord is in Ari, Randhr, or Vyaya Bhava, in his debilitation, or in an inimical Rāśi.

7-11. During the Dasha of Sūrya there is acquisition of wealth, great felicity and honours from the Government, if at the time of birth Sūrya is in his own Rāśi, in his exaltation Rāśi, in a Kendr, in Labh, be associated with the Lord of Dharm, or the Lord of Karm and strong in his Varg. The native will be blessed with a son (children), if Sūrya is with the Lord of Putr. The native will acquire elephants and other kinds of wealth, if Sūrya is associated with the Lord of Dhan. The native will enjoy comforts of conveyances, if Sūrya is associated with the Lord of Bandhu. He attains a high position, like that of Army Chief, by the beneficence of the king and enjoys all kinds of happiness. Thus during the Dasha of a strong (and favourable) Sūrya there are acquisitions of clothes,

agricultural products, wealth, honours, conveyances etc.

12-15. During the Dasha of Sūrya there will be anxieties, loss of wealth, punishment from Government, defamation, opposition by kinsmen, distress to father, (in)auspicious happenings at home, distress to paternal and maternal uncles etc., anxiety and inimical relations with other people for no reason whatsoever, should Sūrya be in his Rāśi of debilitation, be weak in Ari, Randhr, or Vyaya, or be associated with malefic Grahas, or with the Lord of Ari, Randhr, or Vyaya. There will be some favourable effects at times, if in the above situations Sūrya receives a Drishti from benefic Grahas. The effects will always be unfavourable, when malefic Grahas give a Drishti to Sūrya.

16-22. O Brahmin! After describing the effects of the Dasha of Sūrya in brief, I will now come to the effects of Vimshottari Dasha of Candr. During the Dasha of Candr from its commencement to the end there will be opulence and glory, good fortune, gain of wealth, auspicious functions at home, dawn of fortune, attainment of a high position in Government, acquisition of conveyances, clothes, birth of children and acquisition of cattle, should Candr be in her exaltation, in her own Rāśi, in Kendr, in Labh, Dharm, or Putr, be associated with, or receives a Drishti from benefics, be fully powerful and is associated with the Lord of Karm, Dharm, or Bandhu. There will be extraordinary gains of wealth and luxuries, if such a Candr is in Dhan Bhava.

23-26. Should Candr be waning, or in her debilitation Rāśi, there will be loss of wealth in her Dasha. If Candr is in Sahaj, there will be happiness off and on. If Candr is associated with malefics, there will be idiocy, mental tension, trouble from employees and mother and loss of

wealth. If waning Candr is in Ari, Randhr, or Vyaya, or is associated with malefics, there will be inimical relations with Government, loss of wealth, distress to mother and similar evil effects. If a strong Candr is placed in Ari, Randhr, or Vyaya there will be troubles and good times off and on.

27-32. If Mangal is in his exaltation, in his Multrikon, in his own Rāśi, in Kendr, in Labh, or Dhan Bhava with strength, in a benefic Añś (Navāñś) and is associated with a benefic, there will be during his Dasha acquisition of kingdom (attainment of a high administrative, or political position in Government, gain of wealth and land, recognition by Government), gain of wealth from foreign countries and acquisition of conveyances and ornaments. There will also be happiness and good relations with co-borns. If Mangal with strength is placed in a Kendr, or in Sahaj, there will be gain of wealth through valour, victory over enemies, happiness from wife and children. There will, however, be a possibility of some unfavourable effects at the end of the Dasha.

33. If Mangal is in his debilitation Rāśi, weak, in an inauspicious Bhava, or is associated

with, or receives a Drishti from malefics, there will be in his Dasha loss of wealth, distress and similar unfavourable effects.

34-39½. In order to clarify the effects of the Dasha of Rahu I shall first mention the exaltation and debilitation Rāśis of Rahu and Ketu. The exaltation Rāśi of Rahu is Vrishabh. The exaltation Rāśi of Ketu is Vrischik. The Multrikonas of Rahu and Ketu are Mithun and Dhanu. The own Rāśis of Rahu and Ketu are Kumbh and Vrischik. Some sages have expressed the view, that Kanya is the own Rāśi of Rahu and Meen is the own Rāśi of Ketu. Should Rahu be in his exaltation Rāśi etc., there will be during the Dasha of Rahu great happiness from acquisition of wealth, agricultural products etc., acquisition of conveyances with the help of friends and Government, construction of a new house, birth of sons (children), religious inclinations, recognition from Government of foreign countries and gain of wealth, clothes etc. If Rahu be associated with, or receives a Drishti from benefics, be in a benefic Rāśi and be in Tanu, Bandhu, Yuvati, Karm, Labh, or Sahaj, there will be during his Dasha all kinds of comforts by the beneficence of the Government, acquisition of wealth through a foreign Government, or sovereign and felicity at home.

40-43. If Rahu is in Randhr, or Vyaya Bhava, there will be during his Dasha all kinds of troubles and distress. If Rahu is associated with a malefic, or a Marak Grah, or is in his debilitation Rāśi, there will be loss of position, destruction of his residential house, mental agony, trouble to wife and children and misfortune of getting bad food. There will be loss of wealth at the commencement of the Dasha, some relief and gain of wealth in his own country and distress and anxieties during the last portion of the Dasha.

44. Now I am going to describe the effects of the Dasha of Guru, the great benefic and preceptor of the Gods.

45-48. If Guru is in his exaltation, his own Rāśi, his Multrikon, in Karm, Putr, or Dharm Bhava, in his own Navānś, or in his exalted Navānś, there will be during his Dasha: acquisition of kingdom, great felicity, recognition by Government, acquisition of conveyances and clothes, devotion to deities and Brahmins, happiness in respect of his wife and children and success in the performance of religious sacrifices (oblations).

49-51. If Guru is in his debilitation Rāśi, combust, associated with malefics, or in Ari, or Randhr, there will be during his Dasha loss of residential premises, anxiety, distress to children, loss of cattle and pilgrimage. The Dasha will give some unfavourable effects at its commencement only. During the later part of the Dasha there will be good effects, like gain of wealth, awards from and recognition by Government.

52. Now I will describe to you the effects of the Dasha of Śani, who is considered the vilest and most inferior amongst all the Grahas.

53-56. If Śani is in his exaltation, in his own Rāśi, or in Multrikon, or friendly Rāśi, in his own, or exalted Navānś and in Sahaj, or Labh, there will be during his Dasha recognition by Government, opulence and glory, name and fame, success in the educational sphere, acquisition of conveyances and ornaments etc., gain of wealth, favours from Government, attainment of a high position, like Commander of an Army, acquisition of a kingdom, benevolence of goddess Lakshmi, gain of property and birth of children.

57-60. If Śani is in Ari, Randhr, or Vyaya, in his debilitation Rāśi, or combust, there will be during his Dasha ill effects from poison, injury from weapons, separation from father, distress to wife and children, disaster, as a result of displeasure of Government, imprisonment etc. If Śani receives a Drishti from, or is associated with a benefic, is placed in a Kendr, or in a Trikon, in Dhanu, or in Meen, there will be acquisition of a kingdom, conveyances and clothes.

61. Now I am going to describe the effects of the Dasha of Budh, who is called a Kumar (in his teens) amongst all the Grahas.

62-65. If Budh is in his exaltation, in his own, in a friendly Rāśi, or in Labh, Putr, or Dharm, there will be during his Dasha acquisition of wealth, gain of reputation, improvement in knowledge, benevolence of Government, auspicious functions, happiness from wife and children, good health, availability of sweetish preparations, profits in business etc. If Budh receives a Drishti from a benefic, is in Dharm, or is the Lord of Karm, the aforesaid beneficial results will be experienced in full and there will be great felicity all-round.

66-70. If Budh is associated with a malefic, there will be during his Dasha punishment by Government, inimical relations with kinsmen, journey to a foreign country, dependence on others and the possibility of urinary troubles. If Budh is in Ari, Randhr, or Vyaya, there will be loss of wealth, due to indulgence in lascivious activities, possibility of suffering from rheumatism and jaundice, danger of thefts and malevolence of Government, loss of land and cattle etc. At the commencement of the Dasha of Budh, there will be gains of wealth, betterment in the educational sphere, birth of children and happiness. In the middle of the Dasha, there will be recognition from Government. The last part of the Dasha will be distressful.

71. Now I will tell you about the Dasha of Ketu, who is a headless trunk (Kabandha) amongst all the Grahas.

72-77. If Ketu is in a Kendr, a Trikon, or in Labh, in a benefic Rāśi, in his exaltation, or in his own Rāśi, there will be during his Dasha cordial relations with the king, desired

headship of a country, or village, comforts of conveyances, happiness from children, gain from foreign countries, happiness from wife and acquisition of cattle. If Ketu is in Sahaj, Ari, or Labh,

there will be in his Dasha acquisition of a kingdom, good relations with friends and opportunities for the acquisition of elephants. At the commencement of the Ketu Dasha there will be Raj Yog. During the middle portion of the Dasha there will be possibilities of fearfulness and in the last part there will be sufferings from ailments and journeys to distant places. If Ketu is in Dhan, Randhr, or Vyaya, or receives a Drishti from a malefic, there will be imprisonment, destruction of kinsmen and residential premises and anxieties, company of menials and diseases.

78. Now I will describe the effects of the Dasha of Šukr, who is the incarnate of intoxication, ecstasy, delight and pride amongst all the Grahas.

79-82. If Šukr is in his exaltation, in his own Rāši, or in a Kendr, or a Trikon, there will be during his Dasha acquisition of fancy clothes, ornaments, conveyances, cattle and land etc., availability of sweet preparations every day, recognition from the sovereign, luxurious functions of songs and dances etc. by the benevolence of Goddess Lakshmi. If Šukr is in his Multrikon, during his Dasha there will definitely be acquisition of a kingdom, acquisition of a house, birth of children and grandchildren, celebration of marriage in the family, attainment of a high position, like the Commander of an Army, visits of friends, recovery of lost wealth, property, or kingdom.

83-84½. If Šukr is in Ari, Randhr, or Vyaya, there will be during his Dasha inimical relations with kinsmen, distress to wife, losses in business, destruction of cattle and separation from relations.

85-87. If Šukr is in Bandhu, as Lord of Dharm, or Karm, there will be during his Dasha attainment of rulership of a country, or village, performance of pious deeds, like building of reservoirs and temples and giving grains etc. in charity, availability of sweet preparations every day, vigor in work, name and fame and happiness from wife and children.

88-89. Similar are the effects of Šukr in his sub-periods. If Šukr is Lord of Dhan, or Yuvati, there will be during his Dasha physical pains and troubles. To get alleviation from those troubles the native should perform Shatarudriya, or Mrityunjaya Japa in the prescribed manner and give in charity a cow, or female buffalo.

Ch. 48. Distinctive Effects of the Nakshatr Dasha, or of the Dashas of the Lords (Vimshottari) of various Bhavas

1. If the Lord of Karm is placed in an auspicious Bhava in his exaltation Rāśi etc., his Dasha effects will be favourable. The effects will be adverse, if the Lord of Karm is in his debilitation Rāśi and occupies an inauspicious Bhava. This proves, that an inauspicious Grah in his exaltation Rāśi etc. will not produce unfavourable results, if placed in an auspicious Bhava and a benefic, being in his debilitation Rāśi and being placed in an inauspicious Bhava, will produce adverse effects. Now I will describe the effects of the Dasha of the Lords of various Bhavas, who are related to each other.

2-4. There will be physical well-being in the Dasha of the Lord of Lagn, distress and possibility of death in the Dasha of the Lord of Dhan, unfavourable effects in the Dasha of the Lord of Sahaj, acquisition of house and land in the Dasha of the Lord of Bandhu, progress in

educational sphere and happiness from the children in the Dasha of the Lord of Putr and danger from enemies and ill health in the Dasha of the Lord of Ari.

5-8. There will be distress to wife and the possibility of the death of the native in the Dasha of the Lord of Yuvati, the possibility of death and financial losses in the Dasha of the Lord of Randhr, improvement in the educational sphere, religious-mindedness and unexpected gains of wealth in the Dasha of the Lord of Dharm, recognition from and awards by the Government in the Dasha of the Lord of Karm, obstacles in gains of wealth and the possibility of diseases in the Dasha of the Lord of Labh and distress and danger from diseases in the Dasha of the Lord of Vyaya. A Grah, placed in an auspicious Bhava, like Trikon etc., at the commencement of the Dasha, produces favourable results in his Dasha. The Grah, placed in Ari, Randhr, or Vyaya at that time, yields only adverse results during his Dasha. It is therefore essential, that the placement of a Grah at the time of birth and at the commencement of the Dasha should both be taken into account for the assessment of the Dasha effects.

14-17½. The Dasha of Ari's, Randhr's, or Vyaya's Lord also becomes favourable, if they get associated with the Lord of a Trikon. If the Lord of a Kendr is in a Trikon, or the Lord of a Trikon is in a Kendr, the Dasha of the Grah, yuti with either of them, becomes favourable. The Dasha of a Grah, receiving a Drishti from the Lord of a Kendr, or Trikon is also favourable. If Dharm's Lord is in Lagn and Lagn's Lord is in Dharm, the Dashas of both of them will produce extremely beneficial results. There will be acquisition of a kingdom in the Dashas of Lagn's Lord and Karm's Lord, if Karm's Lord is in Lagn and Lagn's Lord is in Karm.

18-20. The Dasha of Sahaj's, Ari's and Labh's Lord, of the Grahas, placed in Sahaj, Ari and Labh and of the Grahas, yuti with the above, will prove unfavourable. The Dasha of the Grahas, associated with the Lords of Marak Bhavas, namely Dhan and Yuvati, in Dhan, or Yuvati and the Dashas of the Grahas, placed in Randhr, will produce

unfavourable effects. Thus the Dashas should be considered favourable, after taking into account the placement of a Grah and his relationship of one Grah with the other. (Rahu and Ketu give favourable results in Sahaj, Ari and Labh).

Ch. 49. Effects of the Kaal Chakr

1-5. Maharishi Parashar said. O Brahmin! I am now going to describe to you the effects of the Kaal Chakr Dasha.

During the Dasha of the Rāsi, owned, or occupied by Sūrya, there will be ill health, due to the blood, or bile troubles; ... Candr, there will be gain of wealth and clothes, name and fame and birth of children; ... Mangal, there will be bilious fever, gout and wounds; ... Budh, there will be acquisition of wealth and birth of children; ... Guru, there will be increase in the number of children, acquisition of wealth and enjoyment; ... Śukr, there will be acquisition of learning, marriage and gain of wealth; ... occupied by Śani, there will be all kinds of adverse happenings.

The Effects of the Dashas on the Basis of the Navānś of each Rāsi

6-7. In the Kaal Chakr Dasha of Mesh in Mesh Navānś there will be distress, due to troubles, caused by the pollution of blood. In the Dasha of Mesh in the Navānś of Vrishabh there will be increase in wealth and agricultural product. In the Navānś of Mithun there will be

advancement of knowledge. In the Navānś of Kark there will be acquisition of wealth, in the Simh Navānś danger from enemies, in the Kanya distress to wife, in the Tula kingship, in the Vrischik death and in the Dhanu acquisition of wealth. Such will be the effects of the 9 Padas of Mesh. In assessing the net effects the nature of the Grah, occupying the Rāsi, should also be taken into account.

8-10. In the Dasha of Makar Navānś in Vrishabh there will be tendency to perform undesirable deeds along with more adverse effects. In the Kumbh Navānś there will be profits in business, in the Meen success in all ventures, in the Dasha of Vrischik Navānś danger from fire, in the Dasha of Tula Navānś recognition from Government and reverence from all, in the Dasha of Kanya Navānś danger from enemies, in the Dasha of Kark Navānś distress to wife, in the Dasha of Simh Navānś diseases of eyes and in the Dasha of Mithun Navānś obstacles in earning livelihood. Such will be the effects of the 9 Navānśas of Vrishabh. Similar interpretation should be made of further verses on this subject.

11-12. In Mithun in the Dasha of the Vrishabh Añś there will be acquisition of wealth, in the Dasha of Mesh Añś attacks of fever, in the Dasha of Meen Añś affectionate relations

with maternal uncle, in the Dasha of Kumbh Añś increase in the number of enemies, in the Dasha of Makar Añś danger from thieves, in the Dasha of Dhanu Añś increase in the stock of weapons, in the Dasha of Vrishabh Añś injury by some weapon and in the Dasha of Mithun Añś enjoyment.

13-15. In Kark in the Dasha of Kark Añś there will be distress, ... Simh displeasure of the sovereign, ... Kanya reverence from kinsmen, ... Tula beneficence, ... Vrischik creation of obstacles by father, ... Dhanu increase of learning and wealth, ... Makar danger from water, ... Kumbh increase in the production of agricultural products and in the Dasha of the Meen Añś acquisition of more wealth and enjoyment.

16-17. In Simh in the Dasha of the Navāñś of Vrischik there will be distress and disputes, ... Tula extraordinary gains, ... Kanya gains of wealth, ... Kark danger from wild animals, ... Simh birth of a son, ... Mithun increase of enemies, ... Vrishabh gains from sale of cattle, ... Mesh danger from animals and in the Dasha of Meen Añś journeys to distant places.

18-19. In Kanya in the Dasha of Kumbh Añś there will be acquisition of wealth, ... Makar financial gains, ... Dhanu mingling with kinsmen, ... Mesh happiness from mother, ... Vrishabh birth of children, ... Mithun increase in enemies, ... Kark love with some woman, ... Simh aggravation of diseases and in the Dasha of Kanya Añś birth of children.

20-22. In Tula in the Dasha of Tula Añś there will be financial gains, ... Vrischik good relations with kinsmen, ... Dhanu happiness from father, ... Makar disputes with mother, ... Kumbh birth of a son and financial gains, ... Meen entanglement with enemies, ... Vrischik disputes with women, ... Tula danger from water and in Dasha of Kanya Añś more financial gains.

23-24½. In Vrischik in the Dasha of Kark Añś there will be financial gains, ... Simh opposition to the king, ... Mithun acquisition of land, ... Vrishabh financial gains, ... Mesh danger from reptiles, ... Meen danger from water, ... Kumbh profits in business, ... Makar profits in business, ... Makar possibility of suffering from diseases and in the Dasha of Dhanu Añś financial gains.

25-27. In Dhanu in the Dasha of Mesh Añś there will be financial gains, ... Vrishabh acquisition of more land, ... Mithun success in ventures, ... Kark success all round, ... Simh increase in the accumulated wealth, ... Kanya disputes, ... Tula financial gains, ... Vrischik affliction with diseases, ... Dhanu happiness from children.

28-29. In Makar in the Dasha of Makar Añś there will be happiness from children, ... Kumbh gain of agricultural products, ... Meen well being, ... Vrischik danger from

poison, ... Tula financial gains, ... Kanya increase in enemies, ... Kark acquisition of property, ... Simh danger from wild animals and in the Dasha of Mithun Añś danger of falling from a tree.

30-32. In Kumbh in the Dasha of Vrishabh Añś there will be financial gains, ... Mesh diseases of the eyes, ... Meen journeys to distant places, ... Kumbh increase in wealth, ... Makar success in all kinds of ventures, ... Dhanu more enemies, ... Mesh loss of happiness and enjoyment, ... Vrishabh death, ... Mithun well being.

33-34½. In the Meen in the Dasha of Kark Añś there will be increase in wealth, ... Simh recognition by Government, ... Kanya financial gains, ... Tula gains from all sources, ... Vrischik fever, ... Dhanu more enemies, ... Makar conjugal disputes, ... Kumbh danger from water and in the Dasha of Meen Añś good fortune all-round. In this manner on the Kaal Chakr, prepared on the basis of Pad of the Janm Nakshatr, the Dashas of the Navāñś Rāśis and their duration can be assessed and prediction can be made for the whole life of the native. Appropriate remedial measures (recitation of Mantras, oblations etc.) should be taken to alleviate the adverse effects, caused by malefic Dashas.

35-37. The effects of Dasha in Raj Yog etc. have already been described in Vol. I of this book. The same should be applied in a judicious manner in the Kaal Chakr. These are in brief effects of Kaal Chakr Dasha.

Ch. 50. Effects of the Char etc. Dashas

1-3. Maharishi Parashar said. O Brahmin! I have already described the Char etc. Dashas. Now I am going to tell you the effects of these Dashas. The effects of the Dashas of the Rāśis should be judged from the strength of the Lords of Rāśis and whether they are benefics, or malefics. If the Lord of a Rāśi possesses full strength, the effects of the Dasha of the Rāśi will be realized in full. The effects of the Dasha will be of medium nature, if the strength is medium. If the Lord of Rāśi possesses little strength, the effects will be experienced accordingly.

4-10. If there are malefics in the 8th, the 5th and the 9th from a Dasha Rāśi, the effects of the Dasha of that Rāśi will be distressful. If there are malefics in the 3rd and the 6th from a Dasha Rāśi, the effects of the Dasha will be victory over enemies and happiness. If there are benefics in the 3rd and the 6th from the Dasha Rāśi, there will be defeat in its Dasha. If there are benefics, or malefics in the 11th from the Dasha Rāśi, there will be conquests and happiness in the Dasha. If the Dasha Rāśi is occupied by, or is owned by a benefic, the effects of its Dasha will be beneficial. If a Dasha Rāśi, owned by a benefic, is occupied by a malefic, favourable effects will be experienced in the first part of the Dasha and they will be adverse in the latter part. If a Dasha Rāśi, owned by a malefic is occupied by a benefic, the effects of the Dasha will be the same. A Dasha Rāśi, owned

and occupied by a malefic will always yield unfavourable results. The reverse will be the case in the case of the Dasha Rāśi, owned and occupied by a benefic. If a Dasha Rāśi, owned by a benefic, is occupied by both benefic and

malefic Grahas, the effects of Dasha will be adverse in its first part and favourable in the latter part.

11-17. The assessment of the effects of the Dasha of the Dasha Rāśi should be made after taking into account the disposition of the Grahas in the Rāśi at birth and the disposition of Grahas during the Dasha. If the Dasha Rāśi is well disposed both at the time of birth and during its Dasha, the beneficial results will be realized in full. If it is ill-disposed during the Dasha, the effects will be of mixed nature. If the Dasha Rāśi is ill-disposed both at the time of birth and during its Dasha, only evil effects will be experienced.

18-19. The effects of the Dasha will be favourable, if it is occupied by a benefic and there is also a benefic in the Rāśi previous to it. If the Rāśi is occupied by a malefic, the effects will be of adverse nature. If there are benefics in Putr and Dharm, the effects of its Dasha will be favourable. The reverse will be the case, if Putr and Dharm are occupied by malefics.

20-21. Kumbh, Vrishabh, Simh and Vrischik are Badhak Bhavas for the four Movable Rāśis: Mesh, Kark, Tula and Makar. In other words the 11th Rāśi to a Movable Rāśi is its Badhak Bhava. If there is a malefic in the Bhava, occupied by its Lord, or in Badhak Bhava of that Rāśi, there will be occasions of great sorrow, imprisonment and diseases during the Dasha.

22. The Dasha of a Rāśi will be favourable, if it is occupied by its own Lord, or an exalted Grah. The Dasha of a Rāśi, not occupied by any Grah, will be adverse.

23-25. There will be great danger, imprisonment during a journey, displeasure of Government and danger from enemies in the Dasha and Antar Dasha of the Rāśi, from which its Badhak Bhava, Vyaya, Ari and Randhr are occupied by Rahu. There will be loss, due to the displeasure of the king and danger therefrom in the Antar Dasha of the Rāśi, that is occupied by Sūrya, Mangal, Rahu and Śani. There will be the possibility of death, if the 5th and the 9th from the Antar Dasha Rāśi are occupied by a debilitated, or malefic Grah.

26-28. There will be enjoyment, acquisition of chiefship of a town, or village, birth of a son, financial gains, well-being, dawn of fortune, attainment of the position of a Commander of an Army and progress all-round, if there is an exalted Grah in the Trikon from the Antar Dasha Rāśi. There will be in his Dasha financial gains, well-being and

birth of a son, if the Grah, who is the Lord of the Dasha, happens to be in a benefic Rāśi and receives a Drishti from Guru.

29-32. Vrishabh, Tula, Makar, Kumbh and Mithun are the inimical Rāśis of Sūrya. The inimical Rāśis of Candr and other Grahas may be reckoned similarly. If a Grah is in an inimical Rāśi, his Dasha will be full of adversities. The effects of the Dasha of Rāśis and Grahas should be judged after taking into account the above rules.

33-34. The Dashas of that Grah will be favourable, who is Raj Yog Karak, who is disposed between two benefics (that is there are benefics in the 2nd and the 12th Bhavas to that Grah) and who has benefics in the 2nd, 3rd and 4th Bhavas from him. A malefic Grah becomes favourable, if he is disposed between benefics.

35-36. The whole of the Dasha of a Grah, who is related to a friendly and benefic Grah at the commencement and the end of the Dasha, will be favourable. In an unfavourable Dasha the Antar Dasha of a benefic (Grah, or Rāśi) becomes favourable. The Dasha of a Grah, or Rāśi,

who has benefics in the 5th, or the 9th from it, is also favourable. In this manner the effects of the Dasha should be judged, after taking into account the dispositions of the Grah, or Rāśi at the commencement and at the end of the Dasha.

37-39. The Dasha of the Grahas and Rāśis, who have benefics in the Trikon from them is favourable. If the Dasha of a benefic Rāśi commences in a benefic Rāśi, it will be very favourable. If an evil Dasha commences in a benefic Rāśi, it is also favourable. Therefore the commencement of a Dasha should always be kept in view in assessing the results of the Dasha. There will be loss of fortune, if at the commencement of the Dasha there is a malefic Rāśi, or, if the Lord of the Dasha Rāśi is in debilitation.

40-41. There will be loss of fortune, wealth and agricultural products and infliction with disease during the Dasha of the Rāśi, occupied by a debilitated Grah, or, if there is a debilitated Grah in the 5th from it, or in the 9th from it, or whose Lord is debilitated, or related to a debilitated Grah.

42. Four Rāśis from Kumbh and four Rāśis from Vrischik belong to Rahu and Ketu, respectively. If Rahu and Ketu are in any one of the aforesaid Rāśis, the Dasha will be productive of beneficial results.

43-45. If a Grah, whose Dasha is otherwise considered favourable, is placed in a Marak Bhava, or, if the Rāśi, in which his Dasha comes to an end, receives a Drishti from Śukr, or Candr, there will be in his Dasha displeasure of government and loss of wealth.

46-47. There will be loss of everything, imprisonment, death, exile from the country and great distress at the end of the Dasha of Rahu. The above effects will definitely be realized, if there are malefics in the 5th and the 9th from Rahu. Beneficial and adverse effects should be predicted in this manner.

48-50. The same would be the effects in the Dasha of the Rāśi, occupied by malefics, like Rahu etc. The association of a Marak Grah with the Rāśi at the time of commencement of its Dasha is not productive of good effects. If such a Grah is Rahu, there will be imprisonment, or loss of wealth.

51-52. The natural characteristics of the Bhava, occupied by Rahu, are harmed at the commencement of the Dasha. If such a Bhava is Dhan, there will be loss of wealth. If Candr and Śukr are in Vyaya, there will be losses, due to the displeasure of government. If Mangal and Ketu are so disposed, there will be death, or danger from fire. There will be acquisition of a kingdom, if Śukr and Candr are in Dhan at the commencement of the Dasha. This means, that the effects of the Bhava, in which Candr and Śukr are placed at the commencement and end of a Dasha, are strengthened. Thus their disposition in Ari, Randhr and Vyaya will produce only adverse effects.

53-55. Similarly the sages have described the effects of the Bhava with Argal. If there is an auspicious Argal causing benefic, or malefic Grah of a Rāśi and Lagn receives a Drishti from him, that Rāśi will prevail. Here Lagn is the secondary condition. If the Grah, causing uninterrupted Argal, gives a Drishti to a Rāśi, that Rāśi will prevail. In other words good effects will be derived in the Dasha of that Rāśi. The Dasha of the Rāśi, which does not receive a Drishti from an auspicious Argal, or the Dasha of a Rāśi with Vipreet Argal will not

be favourable. The Dasha of that Rāśi, which receives a Drishti from a benefic, will be favourable.

56-59. Financial gains will be derived in the Dasha of the Rāśi, which is occupied by its benefic Lord, or by an exalted Grah, who receives a Drishti from him. There will be loss of wealth, if such a Grah is in the 12th Bhava to the Rāśi (or Bhava). There will be destruction of all good effects, distress to children and father and mental agony in the Dasha of the Rāśi, if there are malefics in the 5th and the 9th from the Rāśi. Evil effects will be experienced in the Dasha of the Rāśi, which is occupied by Randhr's Lord, Vyaya's Lord, Sūrya, Mangal, or Śani.

60-63. The Dasha of the Rāśi will cause distress to children, exile to a foreign country and continuous disturbances in life, if Rahu and Ketu are in the Trikon to the Rāśi. There will be danger from enemies, from the king and disease in the Dasha of the Rāśi, which is so posited, that the 6th and the 8th from it are occupied by malefic, debilitated, or

combust Grahas. There will be destruction of house, land and agricultural fields, if there is a malefic, or debilitated Grah in the 4th from the Rāśi. There will be loss of house, due to negligence, if such a Grah is Mangal. There will be heart pain and danger from government, if the Grah is Śani and there will be losses all round and danger from poison and thieves, if the Grah is Rahu.

64-66½. There will be pilgrimage to holy places in the Dasha of the Rāśi, who has Rahu in the 10th to it. There will be gain of earnings, religious rites, gain of wealth, renown for good deeds and success in efforts and ventures in the Dasha of the Rāśi, which is so posited, that the 10th, the 11th and the 9th from it are occupied by benefics. There will be birth of children, happiness from wife and recognition by the Government in the Dasha of the Rāśi, from which the 5th, the 7th and the 9th are occupied by benefic, or exalted Grahas. During the Dasha of the Bhavas (Rāśis), occupied by Putr's, Labh's, Karm's, Bandhu's, Dharm's and Lagn's Lord, there will be growth of these Bhavas. The good effects will be in proportion to the strength of the Bhavas and the Grahas, occupying them.

67-70. In the Dasha of a Rāśi (Bhava) there will be well-being, increase in opulence and glory and devotion to deities and Brahmins, if it is occupied by Guru, Śukr, or the Lord of a Trikon. There will be acquisition of more conveyances and cattle etc. in the Dasha of the Rāśi (Bhava), which is so posited, that the 4th from it is occupied by an exalted Grah, or Lord of a Trikon. Candr there will give things, like grains, Ghī etc. Full Candr will favour with a treasure and jewels etc. Śukr there, will provide enjoyment from music etc.

71-72. There will be enjoyment of the palanquin-like conveyance in the Dasha of the Rāśi (Bhava), from which the 4th is occupied by Guru. There will be success in all ventures, great opulence and glory, acquisition of a kingdom during the Dasha of a Rāśi (Bhava), which has the Yog of the Lord of Lagn, Dharm's Lord, Karm's Lord, an exalted Grah, or benefics. The effects of the Dashas of various Bhavas should be judged in this manner.

73-77. The effects of the Dashas of each Rāśi, or Grah (Nakshatr Dasha) depend on their 18 different kinds of conditions. They are deep exaltation, exaltation, dispositions on their either side, Multrikon, own, Adhimitr, Tatkalik Mitra's, neutral, enemy's, Adhisatru's Rāśi, deep debilitation, debilitated, or enemy's Varg, own Varg, disposition in a Kendr, disposition in a Trikon, defeated in war between Grahas, deep combustion.

78-83½. Acquisition of kingdom, enjoyment and acquisition of more property are the effects of the whole Dasha of the Grah, who is in deep exaltation and is fully equipped with all the six kinds of strength, great opulence and glory with some possibility of affliction with disease are the effects of the Grah, placed in his Rāśi of exaltation. The

Dasha of a Grah in deep debilitation is called Rikt. Diseases, loss of wealth and danger of death are the effects of the Dasha of such a Grah. The Dasha of the Grah, who is in a condition in between deep exaltation and deep debilitation is known, as Avrohini (descending). The Dasha of the Grah in exaltation, or in a friend's Rāśi is called Madhya (of middle order). This Dasha also yields moderately good effects. The Dasha of a Grah, placed in a condition in between deep debilitation and deep exaltation, is called Rohini (ascending). The Dasha of a Grah, placed in between the debilitated and enemy Navānśis is called Adham (evil). Dangers of various kinds, distress and sorrows are the results of the Dasha of such a Grah. These Dashas give results, according to their nomenclature.

84-87. The Dashas of other Grahas become auspicious and augment the fortune, if the Lord of Dharm and Guru are in any way related with Yog, Kendr, or the Bhava concerned etc. The Grah with Yog of good fortune at birth produces good effects, when he is free from retrogression and becomes direct. The weakness, inabilities and Yogas of other Grahas should also be taken into account in judging their effects. All those Dashas give full, medium and little effects in accordance with the disposition of the Grahas in the Kendr, Panaphara and Apoklima.

88-89½. The Grahas in Shirshodaya, Ubhayodaya and Prishthodaya Rāśis, yield their results, respectively, at the commencement, in the middle and at the end of the Dasha. All the Grahas yield auspicious results in the Antar Dasha of Naisargik (natural, constant) and Tatkalik (according to position) friends. The results will be adverse in the Antar Dasha of inimical Grahas.

Antar Dashas of Rāśis

90-96. There are Antar Dashas of the 12 Rāśis, commencing from the Rāśi, in which the Lord of the Dasha is placed. There will be auspicious results, like acquisition of kingdom in the Antar Dasha of a Rāśi, which is occupied by its own Lord, or a friendly Grah. There will be inauspicious results, like loss of wealth, disputes, danger from diseases etc. in the Antar Dasha of the Rāśi, which may be Ari, Randhr, or Vyaya, or is occupied by a malefic, debilitated Grah, or a Grah, placed in an inimical Rāśi. The Rāśi, which contained more auspicious marks in the Ashtak Varg will yield benefic effects in its Antar Dasha. Adverse will be the effects of the Antar Dasha of the Rāśi, which contains more inauspicious marks. For assessing the results the Rāśi, from which the Dasha commences, should be treated, as Lagn and the Bhavas thereafter should be assumed to have the characteristics, as if they are so from Lagn. Thus the 2nd Bhava from that Rāśi will be the Bhava of the wealth, the 3rd of co-borns and so on. There will be gains, or losses of Dhatus etc., assigned to the Rāśis and the Grahas, in the Antar Dasha of the Rāśis concerned. In judging the effects of the Antar Dashas of the Grahas their benefic and malefic nature, relations with the malefic, or benefic, Drishtis on them and their disposition in Ari, Randhr, or Vyaya etc. should all be kept in view.

97. The results of the Antar Dasha's Pratyantar Dashas of the Rāśis should be assessed in the manner, explained in this chapter.

Ch. 51. Working out of Antar Dashas of Grahas and Rāśis in Vimshottari etc. Dasha systems

1. For finding out the span of the Antar Dasha of a Grah in the Dasha of the same, or another Grah multiply the Dasha years of the former with the Dasha years of the latter and divide the product by the total Dasha years of all the Grahas. For finding out the span of the Pratyantar Dasha of the same, or any other Grah in the Antar Dasha of another Grah multiply the years etc. of the Antar Dasha with the Dasha years of the other Grah and divide the product by the total Dasha years of all the Grahas. The figure so available in months etc. will represent the Pratyantar Dasha of the former.

2. In every Dasha the first Antar Dasha belongs to the Lord of the Dasha. Then the further Antar Dashas belong to the other 8 Grahas in the same order, as followed for the Dashas. The same applies to Pratyantar Dasha.

The Antar Dashas of Char Grahas in Char etc. Dasha

3-4. The Antar Dashas of the Charadi Kendradi Dasha of the Grahas are worked out by dividing the Dasha years by 9. The first Dasha will invariably be of the Lord of the Dasha. Thereafter there will be Antar Dashas of Grahas, placed in Kendras, Panapharas and Apoklimas, respectively, according to their strength.

Antar Dashas of Rāśis

5. The Antar Dashas of Rāśis is worked out by dividing the Dasha years by 12. Pratyantar Dashas of the Antar Dashas are also calculated in the same manner.

6. The Antar Dashas will start from the Dasha Rāśi, or from the Rāśi 7th therefrom, whichever is stronger. The Antar Dashas are in the onwards order, if the Dasha Rāśi is odd and in the reverse order, if it is even.

7-12. O Brahmin! Now I will acquaint you with the special characteristics of the order of the Antar Dashas of the Rāśis. If the Dasha Rāśi is a Movable one, the Antar Dashas of the 12 Rāśis are in the onwards, or reverse order. If the Dasha Asraya Rāśi is a Fixed one, the Antar Dashas will start from it and thereafter there will be an Antar Dasha of every sixth Rāśi. If the Dasha Ashraya Rāśi is a Dual one, the first Antar Dasha will belong to it. Thereafter there will be Antar Dashas of Rāśis in Kendr to it, Rāśis in Kendr to the 5th from it and Rāśis in Kendr to the 9th from it. In the case of all kinds of

Rāśis, namely Movable, Fixed, or Dual, the order will be onwards, if the Dasha Asraya Rāśi is an odd one and in the reverse order, if it is an even one. The so called Dasha Asraya Rāśi is known, as Pak Rāśi. In the first order Rāśi, which is Pak Rāśi, is also called Bhog Rāśi. Later, if the Dasha Prad Rāśi is even, then the Bhog Rāśi will be that, which is at the same Rāśi distance, as the Dasha Asraya Rāśi is from the Dasha Prad Rāśi. For the Char, Sthir and Trikon Dasha, the Pak and Bhog should be determined in this manner. If Pak and Bhog Rāśis are associated with malefics, there will be pain in the body and mental agony. There will be enjoyment, if they are associated with benefics. In the Kaal Chakr Dasha, like the Vimshottari Dasha system, the span of Dasha should be multiplied by the span of the Dasha of the Rāśi, whose Antar Dasha is required and the product should be divided by the total Dasha years of (all) the Rāśi(s). The years, months etc. as arrived at will represent the Antar Dasha of the Rāśi concerned.

13-16. Now I will tell you the method of working out the Antar Dashas in the Pinda, Añś and Nisarg Dashas. The Lord of Dasha is Dasha Pachak of full part, the Grah, associated with, is Pachak of $\frac{1}{2}$ part, the Grah in Trikon from him is Pachak of $\frac{1}{3}$ part and the Grah in the 4th and 8th from him are Pachak of $\frac{1}{4}$ part, the Grah in the 7th from him is Pachak of $\frac{1}{7}$ part of the Dasha. No Grah in any other Bhava is Antar Dash Pachak. In this manner there are Antar Dasha Pachakas in the above-mentioned Bhavas from the various Bhavas, including Lagn. In any of such Bhavas, if there are more than one Grah, then the one, who is the strongest amongst them will be the Pachak. Take the fractions and reduce them in equivalent fractions with a common denominator. Add up the aliquot parts of the Dasha, representative of the various numerators, leaving out the denominators. The Antar Dashas will be arrived at, when the various aliquots are converted into years, months etc. within the main Dasha and divided by the above sum. (The calculations, given above, are not the literal translation of the text in the verses concerned, but their actual meaning and sense. This has been got confirmed by checking up with similar information, given in Kalyana Varma's Saravali and Varamihir's Brihat Jatak)

Ch. 52. Effects of the Antar Dashas in the Dasha of Sūrya (Vimshottari)

1-3. Good effects, like acquisition of wealth and grains etc., are derived in the Antar Dasha of Sūrya in his own Dasha, if Sūrya is exalted, in his own Bhava, in Labh, in a Kendr, or in a Trikon. Adverse results will be experienced, if Sūrya is debilitated, or in an inauspicious Bhava, or Rāśi. Medium effects will be realized, if Sūrya is in other houses. If Sūrya is the Lord of Dhan, or Yuvati, there will be danger of premature death, or death-like sufferings. The remedial measures to be adopted are Mrityunjaya Japa, or the worship of Sūrya (by recitation of appropriate Mantras, charity etc.).

4-6. Functions, like marriage etc., gain of wealth and property, acquisition of a house, of land, cattle and conveyances etc. will be the effects of the Antar Dasha of Candr in the

Dasha of Sūrya, if Candr is in a Kendr, or in a Trikon. There will be marriage of the native, birth of children, beneficence of and favours from kings and fulfillment of all ambitions, if Candr is in his exaltation Rāśi, or in his own Rāśi.

7-10. Distress to wife and children, failures in ventures, disputes with others, loss of servants, antagonism with the king and destructions of wealth and grains will be the effects, if Candr is waning, or is associated with malefics. Effects, like danger from water, mental agony, imprisonment, danger from diseases, loss of position, journeys to difficult places, disputes with coparceners, bad food, trouble from thieves etc., displeasure of the king, urinary troubles, pains in the body will be experienced, if Candr is in Ari, Randhr, or Vyaya.

11-12½. Luxuries, comforts, pleasures, dawn of fortune (Bhagyodaya), increase in the enjoyment from wife and children, acquisition of kingdom, performance of marriage and religious functions, gain of garments, land and conveyance and birth of children and grandchildren will be the auspicious effects, if there are benefics in the 1st, the 9th, or a Kendr from the Lord of the Dasha.

13-14. Unpalatable food, or course food, exile to outside places etc. will be the effects in the Antar Dasha, if Candr is in the 6th, the 8th, or the 12th from the Lord of the Dasha, or, if Candr is weak. There will be premature death, if Candr is the Lord of a Marak Bhava. To acquire

peace and comfort, the remedial measure is giving in charity of a white cow and a female buffalo (Mahishi).

15-18. Auspicious effects, like acquisition of land, gain of wealth and grains, acquisition of a house etc. will be derived in the Antar Dasha of Mangal in the Dasha of Sūrya, if Mangal is in his exaltation Rāśi, in his own Rāśi, in a Kendr, or in a Trikon. All-round gains, attainment of the position of a Commander of the Army, destruction of enemies, peace of mind, family comforts and increase in the number of co-borns will be the effects, if Mangal is yuti with the Lagn's Lord.

19-20. Brutality, mental ailment, imprisonment, loss of kinsmen, disputes with brothers and failure in ventures will result, if Mangal is in the 8th, or in the 12th from the Lord of the Dasha, if Mangal is associated with malefics, or, if Mangal is without dignity and strength.

21-22. Destruction of wealth by the displeasure of the king will be the effect, if Mangal is in his debilitation Rāśi, or be weak. Diseases of the mind and body will result, if Mangal is the Lord of Dhan, or Yuvati Bhava. Recovery from ill health, increase in longevity and success in adventures are possible, if remedial measure, like recitation of

Vedas, Japa and Vrashotsarg are performed in the prescribed manner.

23-26½. In the Antar Dasha of Rahu in the Dasha of Sūrya, if Rahu is in a Kendr, or in a Trikon from Lagn, there will be in the first two months loss of wealth, danger from thieves, snakes, infliction of wounds and distress to wife and children. After 2 months inauspicious effects will disappear and enjoyment and comforts, sound health, satisfaction, favours from the king and government etc. will be the favourable effects, if Rahu is yuti with benefics, or, if Rahu is in the Navāñś of a benefic. Recognition from the king, good fortune, name and fame, some distress to wife and children, birth of a son, happiness in the family etc. will be derived, if Rahu is in an Upachaya from Lagn, if Rahu is associated with a Yog Karak, or is placed auspiciously from the Lord of the Dasha.

27-29. Imprisonment, loss of position, danger from thieves and snakes, inflection of wounds, happiness to wife and children, destruction of cattle, house and agricultural fields, diseases, consumption (Gulma - enlargement of the skin), dysentery etc. will be the results, if Rahu is weak, or is in the 8th, or in the 12th from the Lord of the Dasha.

30-31. Adverse effects, like premature death and danger from snakes will be derived, if Rahu is in Dhan, or Yuvati, or, if Rahu is associated with the Lords of either of these Bhavas. Worship of Goddess Durga, Japa, giving in charity of a black cow, or female buffalo are the remedial measures for alleviation of the above evil effects, or total escape from them.

32-33½. Marriage of the native, favours by the king, gain of wealth and grains, birth of a son, fulfillment of the ambitions by the beneficence of the sovereign and gain of clothes will be the auspicious effects, derived in the Antar Dasha of Guru in the Dasha of Sūrya, if Guru is in a Kendr, or in a Trikon to Lagn, in his exaltation Rāsi, in his own Rāsi, or in his own Varg.

34-36. Acquisition of a kingdom, comforts of conveyance, like palanquin (motor car in the present times), gain of position etc. will result, if Guru is the Lord of Dharm, or Karm. Better fortune, charities, religious inclinations, worship of deities, devotion to preceptor, fulfillment of ambitions will be the auspicious effects, if Guru is well placed with reference to the Lord of the Dasha.

37-39. Distress to wife and children, pains in the body, displeasure of the king, non-achievement of desired goals, loss of wealth, due to sinful deeds, mental worries etc. will result in his Antar Dasha, if Guru is in the 6th, or in the 8th from the Lord of the Dasha, or is associated with malefics. Giving in charity gold, a tawny-coloured cow (Kapila Gaya), worship of Isht Lord (Isht Dev) are the remedial measures to obtain alleviation of the evil effects and to achieve good health and happiness.

40-42. Destruction of foes, full enjoyment, some gain of grains, auspicious functions, like marriage etc. at home will be the good effects, derived in the Antar Dasha of Śani in the Dasha of Sūrya, if Śani is in a Kendr, or in a Trikon from Lagn. Well-being, acquisition of more property, recognition by the king, achievement of renown in the country, gain of wealth from many sources will be the effects, if Śani is in his exaltation, in his own, in a friendly Rāśi and, if Śani is yuti with a friendly Grah.

43-44. Rheumatism, pains, fever, dysentery-like disease, imprisonment, loss in ventures, loss of wealth, quarrels, disputes with coparceners, claimants etc. will be the effects in the Antar Dasha, if Śani is in the 8th, or the 12th from the Lord of the Dasha, or is associated with malefics.

45-47. There will be loss of friends at the commencement, good effects during the middle part and distress at the end of the Dasha. In addition to other evil effects there will be separation from parents and wandering, if Śani be in his Rāśi of debilitation. If Śani is the Lord of Dhan, or Yuvati, there will be danger of premature death. Giving in charity black cow, buffalo, goat and Mrityunjaya Japa, are the remedial measures for obtaining relief from the evil effects of the Antar Dasha. These measures help to achieve happiness and gain of wealth and property.

48-49½. Acquisition of a kingdom, enthusiasm and vivacity, happiness from wife and children, acquisition of conveyance through the beneficence of the sovereign, gain of clothes, ornaments, pilgrimage to holy places, acquisition of a cow etc. will be the good effects in the Antar Dasha of Budh in the Dasha of Sūrya, if Budh is in a Kendr, or in a Trikon from Lagn.

50-51½. Budh becomes very beneficial, if he gets associated with the Lord of Dharm. Reverence from and popularity amongst people, performance of pious deeds and religious rites, devotion to the preceptor and deities, increase in wealth and grains and birth of a son, will be the auspicious effects, if Budh is in Dharm, Putr, or Karm.

52-53½. Marriage, offering of oblations, charity, performance of religious rites, name and fame, becoming famous by assuming another name, good food, becoming happy, like Indra, by acquiring wealth, robes and ornaments will be the effects, if Budh is in an auspicious Bhava, like a Trikon etc. from the Lord of the Dasha.

54-57. Body distress, disturbance of peace of mind, distress to wife and children, will be the evil effects in the Antar Dasha of Budh, if he is in the 6th, the 8th, or the 12th from the Lord of the Dasha (Budh cannot be in the 6th, or the 8th from Sūrya). There will be evil effects at the commencement of the Antar Dasha, some good effects in the middle part of the Antar Dasha and the possibility of displeasure of the king and exile to a

foreign country at the end of the Dasha. If Budh is the Lord of Dhan, or Yuvati, there will be pains in the body and attacks of fever. For relief from the evil effects and to regain good health and happiness the remedial measures are the recitation of Vishnu Sahasranam and giving in charity grains and an idol, made of silver.

58-59. Body pains, mental agony, loss of wealth, danger from the king, quarrels with the kinsmen will be the effects of the Antar Dasha of Ketu in the Dasha of Sūrya. If Ketu is associated with the Lord of Lagn, there will be some happiness at the commencement, distress in the middle part and receipt of the news of death at the end of the Antar Dasha.

60-61. Diseases of teeth, or cheeks, urinary troubles, loss of position, loss of friends and wealth, death of father, foreign journey and troubles from enemies will be the results, if Ketu is in the 8th, or the 12th from the Lord of the Dasha.

62-64. Beneficial effects, like happiness from wife and children, satisfaction, increase of friends, gain of clothes etc. and renown will be derived, if Ketu is in Sahaj, Ari, Karm, or Labh.

If Ketu is Lord of Dhan, or Yuvati (or is in any of those Bhavas), there will be danger of premature death. The remedial measures for obtaining relief from the evil effects are recitation of Mantras of Goddess Durga (Shat Chandi Path) and giving a goat in charity.

65-68. Marriage and happiness, as desired from wife, gain of property, travels to other places, meeting with Brahmins and the king, acquisition of kingdom, riches, magnanimity and majesty, auspicious functions at the home, availability of sweet preparations, acquisition of pearls and other jewels, clothes, cattle, wealth, grains and conveyances, enthusiasm, good reputation etc. are the auspicious effects of the Antar Dasha of Śukr in the Dasha of Sūrya, if Śukr is placed in a Kendr, or in a Trikon, or, if Śukr is in his exaltation Rāśi, in his own Rāśi, in his own Varg, or in a friendly Rāśi.

69-73. Displeasure of the king, mental agony and distress to wife and children will be the effects in the Antar Dasha of Śukr, if he is in the 6th, the 8th, or the 12th from the Lord of the Dasha. The effects of the Antar Dasha would be moderate at its commencement, good during the middle portion and evil effects, like disrepute, loss of position, inimical relations with kinsmen and loss of comforts, will be derived at the end. If Śukr is the Lord of Yuvati (and Dhan), there will be pains in the body and the possibility of suffering from diseases. There will be premature death, if Śukr is associated with Ari's, or Randhr's Lord. The remedial measures for obtaining relief from the evil effects are Mrityunjaya Japa, Rudra Japa and giving in charity a tawny cow, or female buffalo.

1-2½. Acquisition of horses, elephants and clothes, devotion to deities and preceptor, recitation of religious songs in praise of God, acquisition of a kingdom, extreme happiness and enjoyment and name and fame will be the beneficial results in the Antar Dasha of Candr in her own Dasha, if she is placed in her exaltation Rāśi, her own Rāśi, in a Kendr, or in a Trikon, or is associated with the Lord of Dharm, or Karm.

3-6. Loss of wealth, loss of position, lethargy, agony, antagonism towards the king and ministers, distress to mother, imprisonment and loss of kinsmen will be the evil effects in her Antar Dasha, if Candr is in her debilitation Rāśi, if Candr is associated with malefics, or, if Candr is in Ari, Randhr, or Vyaya. If Candr is the Lord of Dhan, or Yuvati, or is associated with Randhr's, or with Vyaya's Lord, there will be pains in the body and danger of premature death. The remedial measures are giving in charity of a tawny-coloured cow, or female buffalo.

7-8½. Advancement of fortune, recognition by the government, gain of clothes and ornaments, success in all efforts, increase in agricultural production and prosperity at home and profits in business will be the favourable effects of the Antar Dasha of Mangal in the Dasha of Candr, if Mangal is in a Kendr, or in a Trikon. Great happiness and enjoyment of comforts will be derived, if Mangal is in his exaltation Rāśi, or in his own Rāśi.

9-12. Distress to the body, losses at home and in agricultural production, losses in business dealings, antagonism, or adverse relations with servants (employees) and the king, separation from kinsmen and hot temperament will be the evil effects in the Antar Dasha of Mangal, if he is placed in Ari, Randhr, or Vyaya from Lagn, be associated with, or receives a Drishti from malefics in the 6th, the 8th, or the 12th from the Lord of the Dasha.

13-14. There will be some auspicious results at the commencement of the Antar Dasha of Rahu in the Dasha of Candr, but later there will be danger from the king, thieves and snakes, distress to cattle, loss of kinsmen and friends, loss of reputation and mental agony, if Rahu is placed in a Kendr, or in a Trikon.

15-16. Success in all ventures, gain of conveyances, garments etc. from the king etc. in the South-West direction will be derived, if Rahu in his Antar Dasha receives a Drishti from benefics, if Rahu is in Sahaj, Ari, Karm, or Labh, or, if Rahu is yuti with a Yog Karak Grah.

17-18. Loss of position, mental agony, distress to wife and children, danger of diseases, danger from the king, scorpions and snakes etc. will happen, if Rahu is weak and is placed in the 8th, or the 12th from the Lord of the Dasha.

19-21. Pilgrimage to holy places, visits to sacred shrines, beneficence, inclination towards charitable deeds etc. will be the results, if Rahu is in a Kendr, in a Trikon, or in the 3rd, or the 11th from the Lord of the Dasha. There will be body troubles (physical afflictions), if Rahu is in Dhan, or in Yuvati. Rahu Japa and giving a goat in charity are the remedial measures for obtaining relief from the evil effects in the Antar Dasha of Rahu.

22-24½. Acquisition of a kingdom, auspicious celebrations at home, gains of clothes and ornaments, recognition from the king beneficence of the Isht Lord (Isht Devata), gains of wealth, land, conveyances, success in all ventures by the beneficence of the king will be the beneficial effects in the Antar Dasha of Guru in the Dasha of Candr, if Guru is placed in a Kendr, or in a Trikon to Lagn, or, if Guru is in his own, or in his exaltation Rāśi.

25-28½. Destruction of preceptor (and father etc.) and children, loss of position, mental agony, quarrels, destruction of a house, conveyances and agricultural land will be the evil effects in his Antar Dasha, if Guru is in Ari, Randhr, or Vyaya, if Guru is combust, in his debilitation Rāśi, or be associated with malefics. Gains of cattle, grains, clothes and happiness from brothers, acquisition of property, valour, patience, oblations, celebrations, like marriage etc., gain of a kingdom etc. will be the favourable effects, if Guru is in 3rd, or in the 11th from the Lord of the Dasha.

29-31. Effects, like unpalatable food, journeys to places away from the homeland, will be derived, if Guru is weak and is placed in the 6th, the 8th, or the 12th from Candr. There will be good effects at the commencement of the Antar Dasha and distress at its end. There will be premature death, if Guru is Dhan's, or Yuvati's Lord. Remedial measures for obtaining relief from the above evil effects are recitation of Shiva Sahasranam Japa and giving gold in charity.

32-34. Effects, like birth of a son, friendship, gain of wealth and property, profits in business with the help of Sudras, increase in agricultural production, gains from son, riches and glory by the beneficence of the king, will be experienced in the Antar Dasha of Śani in the Dasha of Candr, if Śani is in a Kendr, or in a Trikon from Lagn, or, if Śani is in his own Rāśi, in his own Navānś, in his exaltation Rāśi, if Śani receives a Drishti from, or is associated with benefics, or, if Śani is in Labh with strength.

35-35½. Effects, like visits to holy places, bathing in holy rivers etc., the creation of troubles by many people and distress from enemies, will be derived in the Antar Dasha of Śani, if Śani is in Ari, Randhr, Vyaya, or Dhan, or, if Śani is in his debilitation Rāśi.

36-38. Effects, like enjoyments and gains of wealth some times, while opposition, or

quarrels with wife and children at other times, will be realized, if Śani is in a Kendr, or in a Trikon from the Lord of that Dasha, or is endowed with strength. If Śani is in Dhan, Yuvati, or Randhr, there will be physical distress. The remedial measures to be adopted for obtaining relief from the evil effects are Mrityunjaya Japa, giving in charity a black cow, or female buffalo.

39-41. Effects, like acquisition of wealth, recognition by the king, gain of clothes etc., discussions on Shastras gain of knowledge from society with learned and holy people, enjoyments, birth of children, satisfaction, profits in business, acquisition of conveyance and ornaments etc. will be experienced in the Antar Dasha of Budh in the Dasha of Candr, if Budh is in a Kendr, or in a Trikon, if Budh is in his own Rāśi, in his own Navānś, or in his exaltation Rāśi, endowed with strength.

42-43½. Effects, like marriage, oblations (Yagya), charities, performance of religious rites, close relations with the king, social contacts with men of learning, acquisition of pearls, corals, Mani (jewels), conveyances, clothes, ornaments, good health, affections, enjoyments, drinking of Soma Rasa and other tasty syrups etc. will be derived in the Antar Dasha of Budh, if he is in a Kendr, or in a Trikon, or in the 11th, or in the 2nd from the Lord of the Dasha.

44-46. Pains in the body, loss in agricultural ventures, imprisonment, distress to wife and children will be the inauspicious effects, if Budh be in the 6th, the 8th, or the 12th from the Lord of the Dasha, or be in his debilitation Rāśi. If Budh is the Lord of Dhan, or Yuvati, there will be fear of fever. The remedial measures to be adopted for obtaining relief from the evil effects are recitation of Vishnu Sahasranam and giving a goat in charity.

47-48. Effects, like gain of wealth, enjoyment, happiness to wife and children, religious inclination etc., will arise in the Antar Dasha of Ketu in the Dasha of Candr, if Ketu is in a Kendr, in a Trikon, or Sahaj and is endowed with strength. There will be some loss of wealth at the commencement of the Antar Dasha. Later all will be well.

49-49½. Gain of wealth, cattle etc. will be the effects, if Ketu is in a Kendr, in the 9th, the 5th, or the 11th from the Lord of the Dasha and is equipped with strength. There will be loss of wealth at the end of the Antar Dasha.

50-52. There will be obstacles in ventures, due to interference by enemies and quarrels, if Ketu be in the 8th, or the 12th from the Lord of the Dasha, or receives a Drishti from, or is associated with malefics. If Ketu is in Dhan, or in Yuvati, there will be danger of affliction of

the body with diseases. Mrityunjaya Japa will give relief in all the evil effects and will

ensure gain of wealth and property with the beneficence of Lord Shiva.

53-55. Effects, like acquisition of a kingdom, gaining of clothes, ornaments, cattle, conveyances etc., happiness to wife and children, construction of a new house, availability of sweet preparations every day, use of perfumes, affairs with beautiful women, sound health etc. will be experienced in the Antar Dasha of Šukr in the Dasha of Candr, if Šukr is in a Kendr, in a Trikon, in Labh, Bandhu, or Dharm, or in his exaltation Rāsi, or in his own Rāsi.

56. Physical soundness, good reputation, acquisition of more land and houses, will result, if Šukr is yuti with the Lord of the Dasha.

57-57½. There will be loss of landed property, children, wife and cattle and opposition from government, if Šukr is in his debilitation Rāsi, combust, or receives a Drishti from, or is associated with malefics.

58-60. If Šukr is in Dhan in his exaltation Rāsi, or in his own Rāsi, or is there, associated with the Lord of Labh, there will be acquisition of an underground hidden treasure, gain of land, enjoyment, birth of a son etc. Advancement of good fortune, fulfillment of ambitions with the beneficence of the king, devotion to deities and Brahmins, gain of jewels, like pearls etc. will result, if Šukr is yuti with Dharm's, or Labh's Lord.

61. Acquisition of more house property and agricultural land and gain of wealth and enjoyment will be the good effects, if Šukr is in a Kendr, or in a Trikon from the Lord of the Dasha.

62. Deportation to foreign lands, sorrows, death and danger from thieves and snakes will be the results, if Šukr is in the 6th, the 8th, or the 12th from the Lord of the Dasha.

63-64. There will be danger of premature death, if Šukr be the Lord of the 2nd, or 7th. The remedial measures to be adopted for obtaining relief from the evil effects are Rudra Japa and giving in charity a white cow and silver.

65-67. Recovery of a lost kingdom and wealth, happiness in the family, acquisition of villages and land with the kind assistance of one's friends and the king, birth of a son, beneficence of Goddess Lakshmi, will be the beneficial results in the Antar Dasha of Sūrya in the Dasha of Candr, if Sūrya is in his exaltation Rāsi, in his own Rāsi, in a Kendr, or in Putr, or in Dharm, or in Labh, or in Dhan, or in Sahaj. At the end of the Antar Dasha there is the likelihood of attacks of fever and lethargy.

68-70. Danger from the government, thieves and snakes, affliction with fever and troubles in foreign journey are the likely results, if Sūrya is in the 8th, or 12th from the

Lord of the Dasha. If Sūrya is the Lord of Dhan, or Yuvati, there will be sufferings from fever in his Antar Dasha. Worship of Lord Shiva is the remedial measure to obtain relief from the above evil effects.

Ch. 54. Effects of Antar Dashas in the Dasha of Mangal

1-2½. Effects, like gains of wealth by the beneficence of the king, beneficence of Goddess Lakshmi, recovery of a lost kingdom and of wealth, birth of a son, will arise in the Antar

Dasha of Mangal in his own Dasha, if he is in a Kendr, in Putr, in Dharm, in Labh, in Sahaj, or in Dhan, or be associated with the Lord of Lagn.

3-4. Fulfillment of ambitions by the beneficence of the king and acquisition of a house, land, cow, buffalo etc. will be the effects, if Mangal is in his exaltation, in his own Rāśi, or in his own Navānś and is endowed with strength.

5-5½. Urinary troubles, wounds, danger from snakes and the king will be the results, if Mangal is in Randhr, or Vyaya, or is associated with, or receives a Drishti from malefics.

6-8. There will be mental agony and body pains, if Mangal is the Lord of Dhan, or Yuvati. Lord Shiva will give relief by restoring health and providing gains of wealth and happiness, if the person concerned performs Rudr Japa and gives a red-coloured bull in charity.

9-10½. Effects, like recognition from government, gain of house, land etc., happiness from son, extraordinary profits in business, bathing in holy rivers, like Ganges and foreign journeys, will be the auspicious effects in the Antar Dasha of Rahu in the Dasha of Mangal, if Rahu is in his Multrikon, in his exaltation Rāśi, in a Kendr, in Labh, Putr, or Dharm and is associated with benefics.

11-14. Danger from snakes, wounds, destruction of cattle, danger from animals, diseases, due to imbalance of bile and wind, imprisonment etc. will be the results, if Rahu is in Randhr, or Vyaya, or receives a Drishti from, or is associated with malefics. There will be loss of wealth, if Rahu is in Dhan and great danger of premature death, if he is in Yuvati. The remedial measure to be adopted to obtain relief from the above evil effects are Naga Puja, offering food to Brahmins and Mrityunjaya Japa. They will help in the prolongation of longevity.

15-16. Effects, like good reputation and renown, honours by government, increase in wealth and grains, happiness at home, gain of property, happiness from wife and children etc. will be realized in the Antar Dasha of Guru in the Dasha of Mangal, if Guru

is in Dharm, or Putr, in a Kendr, or in Labh, or in Dhan, or, if Guru is in his exalted, or own Navāńś.

17-19½. Acquisition of a house, land, well-being, gain of property, sound health, good reputation, gains of cattle, success in business, happiness to wife and children, reverence from government, gain of wealth etc. will be beneficial effects, if Guru is in a Kendr, in a Trikon, or in the 11th from the Lord of the Dasha, or, if Guru is associated with the Lord of Dharm, Karm, or Bandhu, or Lagn, or, if Guru is in a benefic Navāńś etc.

20-22. Danger from thieves, snakes, wrath of the king, bilious diseases, oppression by goblins (Prot), loss of servants and co-borns, will be evil effects, if Guru is in Ari, Randhr, or in Vyaya, or, if Guru is in his debilitation Rāśi, or, if Guru is associated with, or receives a Drishti from malefics, or, if Guru is otherwise weak. There will be suffering from fever, or danger of premature death, if Guru is the Lord of Dhan. The remedial measure to be adopted to combat the above evil effects is recitation of Shiva Sahasranam.

23-25. Effects, like recognition from the king, increase in reputation, gain of wealth and grains, happiness from children and grandchildren, increase in the number of cows etc. will be experienced in the Antar Dasha of Śani in the Dasha of Mangal, if Śani is in a Kendr, in a Trikon, in his Multrikon, in his exalted, or his own Navāńś, or, if Śani is associated with the

Lord of Lagn, or, if Śani is associated with benefics. Results will generally fructify on Saturdays in the month of Śani.

26-26½. Danger from Yavana kings (foreign dignitaries), loss of wealth, imprisonment, possibility of affliction with diseases, loss in agricultural production will result, if Śani is in his debilitation Rāśi, or in an enemy Rāśi, or, if Śani is in Randhr, or in Vyaya.

27-29½. Effects, like great danger, loss of life, wrath of king, mental agony, danger from thieves and fire, punishment by the king, loss of co-borns, dissensions amongst members of the family, loss of cattle, fear of death, distress to wife and children, imprisonment etc. will be felt, if Śani is Dhan's, or Yuvati's Lord and is associated with malefics.

30-32. There will be journeys to foreign lands, loss of reputation, violent actions, loss from sale of agricultural lands, loss of position, agony, defeat in battle, urinary troubles etc., if Śani is in a Kendr, in the 11th, or in the 5th from the Lord of the Dasha.

33-35. Effects, like death, danger from the king and thieves, rheumatism, pains, danger from the enemy and members of the family, will be experienced, if Śani is in the 8th, or the 12th from the Lord of the Dasha and is associated with malefics. There will be relief

from the evil effects by the beneficence of Lord Shiva, if Mrityunjaya is performed in the prescribed manner.

36-37½. Effects, like association with pious and holy persons, performance of Ajaya Japa, charities, observance of religious rites, gain of reputation, inclination towards diplomacy, availability of sweetish preparations, acquisition of conveyances, clothes and cattle etc., conferment of authority in the king's retinue, success in agricultural projects etc., will be experienced in the Antar Dasha of Budh in the Dasha of Mangal, if Budh is in a Kendr, or in a Trikon from Lagn.

38-39. Diseases of heart, imprisonment, loss of kinsmen, distress to wife and children, destruction of wealth and cattle etc. will result, if Budh is in his debilitation Rāsi, if Budh is combust, or, if Budh is in Ari, Randhr, or Vyaya.

40-40½. There will be journeys to foreign lands, increase in the number of enemies, affliction with many kind of ailments, antagonism with the king, quarrels with kinsmen etc., if Budh be associated with the Lord of the Dasha.

41-43½. Fulfillment of all ambitions, gain of wealth and grains, recognition by the king, acquisition of a kingdom, gain of clothes and ornaments, attachment to many kind of musical instruments, attainment of the position of a Commander of an Army, discussions on Shastras and Puranas, gain of riches to wife and children and beneficence of Goddess Lakshmi will be the very auspicious results, if Budh is in a Kendr, or Trikon from the Lord of the Dasha, or, if Budh is in his exaltation Rāsi.

44-45½. Effects, like defamation, sinful thinking, harsh speech, danger from thieves, fire and the king, quarrels without reason, fear of attacks by thieves and dacoits (armed robber bands) during travels, will be derived, if Budh is in the 6th, the 8th, or the 12th from Mangal, or is associated with malefics.

46-47. There will be a possibility of critical illness in the Antar Dasha of Budh, if he is Dhan's, or Yuvati's Lord. Remedial measures to obtain relief from these evil effects are recitation of Vishnu Sahasranam and giving a horse in charity.

48-49½. Beneficence of the king, gain of wealth, little gains of land at the commencement of the Dasha and substantial later, birth of a son, conferment of authority by government, gain of cattle etc. will be the results in the Antar Dasha of Ketu in the Dasha of Mangal, if Ketu is in a Kendr, in a Trikon, in Sahaj, or Labh, or, if Ketu is associated with, or receives a Drishti from benefics.

50-51½. Birth of a son, increase in reputation, beneficence of Goddess Lakshmi, gains of wealth from employees, attainment of the position of a Commander of an Army,

friendship with the king, performance of oblations, gains of clothes and ornaments etc. will be the beneficial effects, if Ketu is a Yog Karak and is endowed with strength. (Ketu assumes the role of a Yog Karak, if he is yuti with a Yog Karak Grah (Lord of a Kendr and a Trikon)).

52-54. Effects, like quarrels, tooth trouble, distress from thieves and tigers, fever, dysentery, leprosy and distress to wife and children etc. will be experienced, if Ketu is in the 6th, the 8th, or the 12th from the Lord of the Dasha. If Ketu is in Dhan, or in Yuvati, there will be diseases, disgrace, agony and loss of wealth.

55-56½. Effects, like acquisition of a kingdom, great enjoyment and comfort of luxuries, gain of elephants, horses, clothes etc., will be derived in the Antar Dasha of Śukr in the Dasha of Mangal, if Śukr is in a Kendr to Lagn, if Śukr is in his exaltation, or in his own Rāśi, or, if Śukr is Lagn's, Putr's, or Dharm's Lord. If Śukr is related to Lagn's Lord, there will be happiness to wife and children, opulence and glory and increased good fortune.

57-60. Gain of property, celebrations on the birth of a son, gain of wealth from the employer, acquisition of a house, land, villages etc. by the beneficence of the sovereign, will be the results, if Śukr is in the 5th, the 9th, the 11th, or the 2nd from the Lord of the Dasha. In the last part of the Dasha there will be functions of songs and dances and bathing in holy water. If Śukr is connected with, or related to the Lord of Karm, there will be construction of wells, reservoirs etc. and performance of religious, charitable and pious deeds.

61-62. There will be sorrows, physical distress, loss of wealth, danger from thieves and the king, dissensions in the family, distress to wife and children and destruction of cattle, if Śukr be in the 6th, the 8th, or the 12th from the Lord of the Dasha, or be associated with malefics.

63. If Śukr be the Lord of the 2nd, or the 7th, there will be pains in the body in his Antar Dasha. For regaining good health the remedial measure to be adopted is giving a cow, or female buffalo in charity.

64-66. Effects, like acquisition of conveyances, gain of reputation, birth of a son, growth of wealth, amicable atmosphere in the family, sound health, potency, recognition by the king, extraordinary profits in business and audience with the king etc. will be experienced in the Antar Dasha of Sūrya in the Dasha of Mangal, if Sūrya is in his exaltation, in his own Rāśi, or, if Sūrya is in a Kendr, in a Trikon, or in Labh along with Karm's Lord and with Labh's Lord.

67-67½. Distress to the body, agony, failure in ventures, possibilities of suffering from

troubles in the forehead, fever, dysentery etc. will be the effects, if Sūrya is in the 6th, the 8th, or the 12th from the Lord of the Dasha, or, if Sūrya is associated with malefics.

68-69. There will be attacks of fever, danger from snakes and poison and distress to son, if Sūrya be the Lord of the 2nd, or the 7th. The remedial measure to gain good health and wealth is to perform worship of Sūrya in the prescribed manner.

70-73. Acquisition of more kingdom, gain of perfumes, clothes, construction of reservoirs, shelters for cows etc., celebrations of auspicious functions, like marriage etc., happiness to wife and children, good relations with parents, acquisition of property by the beneficence of the sovereign, success in the desired projects will be the effects in the Antar Dasha of Candr in the Dasha of Mangal, if Candr is in her exaltation Rāśi, or in her own Rāśi, or in a Kendr, or in Dharm, or in Bandhu, or in Karm, or in Lagn along with the Lords of those Bhavas. The good effects will be realized in full, if Candr is waxing. Waning Candr will reduce the impact of the effects to some extent.

74-76. The effects, like death, distress to wife and children, loss of lands, wealth and cattle and danger of a war etc. will be experienced, if Candr is in his debilitation Rāśi, or, if Candr is in his enemy Rāśi, or, if Candr is in Ari, in Randhr, or in Vyaya from Lagn, or from the Lord of the Dasha. There will be the possibility of premature death, distress to the body and mental agony, if Candr is Dhan's, or Yuvati's Lord. The remedial measures to be adopted to obtain relief from the above evil effects, are recitation of Mantras of the Goddess Durga and the Goddess Lakshmi.

Ch. 55. Effects of the Antar Dashas in the Dasha of Rahu

1-4. Effects, like acquisition of a kingdom, enthusiasm, cordial relations with the king, happiness from wife and children and increase in property, will be derived in the Antar Dasha of Rahu in the Dasha of Rahu, if Rahu is in Kark, Vrischik, Kanya, or Dhanu and is in Sahaj, Ari, Karm, or Labh, or is yuti with a Yog Karak Grah in his exaltation Rāśi.

5-6. There will be danger from thieves, distress from wounds, antagonism with government officials, destruction of kinsmen, distress to wife and children, if Rahu is in Randhr, or Vyaya, or be associated with malefics.

7. If Rahu is Dhan's, or Yuvati's Lord, or is in Dhan, or Yuvati, there will be distress and diseases. To obtain relief from the above evil effects Rahu should be worshipped (by recitation of his Mantras) and by giving in charity things, connected with, or ruled by Rahu.

8-12½. Effects, like gain of position, patience, destruction of foes, enjoyment, cordial relations with the king, regular increase in wealth and property, like the growth of Candr

of the bright half of the month (Shukla Paksh), gain of conveyance and cows, audience with the king by performing journey to the West, or South-East, success in the desired ventures, return to one's homeland, doing good for Brahmins, visit to holy places, gain of a village, devotion to deities and Brahmins, happiness from wife, children and grand children, availability of sweetish preparations daily etc. will be derived in the Antar Dasha of Guru in the Dasha of Rahu, if Guru is in his exaltation, in his own Rāśi, in his own Navānś, or in his exalted Navānś, or, if Guru is in a Kendr, or in a Trikon with reference to Lagn.

13-14½. Loss of wealth, obstacles in work, defamation, distress to wife and children, heart disease, entrustment of governmental authority etc. will result, if Guru is in his debilitation Rāśi, is combust, is in Ari, Randhr, or Vyaya, is in an enemy Rāśi, or is associated with malefics.

15-17. There will be gains of land, good food, gains of cattle etc., inclinations towards charitable and religious work etc., if Guru is in a Kendr, in a Trikon, the 11th, the 2nd, or the 3rd from the Lord of the Dasha and is endowed with strength.

18-20. Loss of wealth and distress to body will result, if Guru is in the 6th, the 8th, or the 12th from the Lord of the Dasha, or, if Guru is associated with malefics. There will be danger of premature death, if Guru is Dhan's, or Yuvati's Lord. The person will get relief from the above evil effects and enjoy good health by the beneficence of the Lord Shiva, if he worships his idol, made of gold.

21-24. Effects, like pleasure of the king for devotion in his service, auspicious functions, like celebration of marriage etc. at home, construction of a garden, reservoir etc., gain of wealth and cattle from well-to-do persons, belonging to the Sudra class, loss of wealth caused by the king during journey to the West, reduction in income, due to lethargy, return to homeland, will be derived in the Antar Dasha of Śani in the Dasha of Rahu, if Śani is in a Kendr, in a Trikon, in his exaltation, in his own Rāśi, in his Multrikon, in Sahaj, or in Labh.

25-26. Danger from menials, the king and enemies, distress to wife and children, distress to kinsmen, disputes with the coparceners, disputes in dealings with others, but sudden gain of ornaments, will result, if Śani is in his debilitation Rāśi, in his enemy's Rāśi, or in Randhr, or Vyaya.

27-29. There will be heart disease, defamation, quarrels, danger from enemies, foreign journeys, affliction with Gulma, unpalatable food and sorrows etc., if Śani is in the 6th, the 8th, or the 12th from the Lord of the Dasha. Premature death is likely, if Śani is Dhan's, or Yuvati's Lord. Remedial measure to obtain relief from the above evil effects and to regain good health is giving a black cow, or a she-buffalo in charity.

30-33. Auspicious effects, like Raj Yog, well being in the family, profits and gain of wealth in business, comforts of conveyances, marriage and other auspicious functions, increase in the number of cattle, gain of perfumes, comforts of bed, women etc., will be derived in the Antar Dasha of Budh in the Dasha of Rahu, if Budh is in his exaltation Rāśi, in a Kendr, or in Putr and, if Budh is endowed with strength. Good results, like Raj Yog, beneficence of the king and gain of wealth and reputation, will be realized particularly on Wednesday in the month of Budh.

34-35. Sound health, Isht Siddhi, attending discourse on Puranas and ancient history, marriage, offering of oblations, charities, religious inclination and sympathetic attitude towards others will result, if Budh is in a Kendr, in the 11th, 3rd, 9th, or 10th from the Lord of the Dasha.

36-38. There will be opprobrium (Ninda) of deities and Brahmins by the native, loss of fortune, speaking lies, unwise actions, fear from snakes, thieves and the government, quarrels, distress to wife and children etc., if Budh is in Ari, Randhr, or Vyaya, or, if Budh receives a Drishti from Śani.

39. If Budh is Dhan's, or Yuvati's Lord, there will be fear of premature death. Remedial measure to obtain relief from the above evil effects is recitation of Vishnu Sahasranam.

40-41. During the Antar Dasha of Ketu in the Dasha of Rahu there will be journeys to foreign countries, danger from the king, rheumatic fever etc. and loss of cattle. If Ketu is yuti with Randhr's Lord, there will be distress to the body and mental tension. Enjoyment, gain of wealth, recognition by the king, acquisition of gold etc. will be the results, if Ketu is associated with, or receives a Drishti from benefics.

42-42½. There will be Isht Siddhi, if Ketu is related to the Lord of Lagn. If he is associated with the Lord of Lagn, there will definitely be gain of wealth. There will also definitely be increase in the number of cattle, if Ketu is in a Kendr, or in a Trikon.

43-45. Effects, like danger from thieves and snakes, distress from wounds, separation from parents, antagonistic relations with kinsmen, mental agony etc. will be derived, if Ketu is without strength in Randhr, or Vyaya. If Ketu is Dhan's, or Yuvati's Lord, there will be distress to the body. The remedial measure to obtain relief from the above evil effects is giving a goat in charity.

46-47½. Effects, like gains of wealth through Brahmins, increase in the number of cattle, celebrations for the birth of a son, well-being, recognition from government, acquisition of a kingdom, attainment of a high position in government, great enjoyment and comforts etc. will be experienced in the Antar Dasha of Śukr in the Dasha of Rahu, if

Śukr is with strength in a Kendr, in a Trikon, or in Labh.

48-50½. Construction of a new house, availability of sweet preparations, happiness from wife and children, association with friends, giving of grains etc. in charity, beneficence of the king, gain of conveyances and clothes, extraordinary profits in business, celebration of Upasayan ceremony of wearing the sacred thread (Janou) etc. will be the auspicious results, if Śukr be in his exaltation, in his own Rāśi, in is exalted, or in his own Navānś.

51-53½. There will be diseases, quarrels, separation from one's son, or father, distress to kinsmen, disputes with coparceners, danger of death to oneself, or to one's employer, unhappiness to wife and children, pain in the stomach etc., if Śukr is in Ari, Randhr, or Vyaya, in his debilitation, or in an enemy's Rāśi, or, if Śukr is associated with Śani, Mangal, or Rahu.

54-55½, Enjoyments from perfumes, bed, music etc., gain of a desired object, fulfillment of desires will be the results, if Śukr is in a Kendr, in a Trikon, in the 11th, or in the 10th from the Lord of the Dasha.

56-59. Effects, like danger from the wrath of Brahmins, snakes and the king, possibility of affliction with diseases, like stoppage of urine, diabetes, pollution of blood, anaemia, availability of only coarse food, nervous disorder, imprisonment, loss of wealth, as a result of penalties, or fines, imposed by government, will be derived, if Śukr is associated with malefics in the 6th, 8th, or 12th from the Lord of the Dasha. There will be distress to wife and children, danger of premature death to oneself, if Śukr is Dhan's, or Yuvati's Lord. Remedial measures to obtain relief from the above evil effects are worship of Goddess Durga and Goddess Lakshmi.

60-61½. Effects, like cordial relations with the king, increase in wealth and grains, some popularity/respect, some possibility of becoming head of a village etc., will be experienced in the Antar Dasha of Sūrya in the Dasha of Rahu, if Sūrya is in his exaltation, in his own Rāśi, in Labh, in a Kendr, or in a Trikon, or in his exalted, or own Navānś.

62-63½. There will be good reputation and encouragement and assistance by government, journeys to foreign countries, acquisition of the sovereignty of the country, gains of elephants, horses, clothes, ornaments, fulfillment of ambitions, happiness to children etc., if Sūrya is associated with, or receives a Drishti from Lagn's, Dhan's, or Karm's Lord.

64-65. Fevers, dysentery, other diseases, quarrels, antagonism with the king, travels, danger from foes, thieves, fire etc. will be the results, if Sūrya is in his debilitation Rāśi,

or, if Sūrya is in the 6th, 8th, or 12th from the Lord of the Dasha.

66. Well-being in every way and recognition from kings in foreign countries will be the results, if Sūrya is in a Kendr, in a Trikon, in the 3rd, or in the 11th from the Lord of the Dasha.

67. There will be danger of critical illness, if Sūrya is Dhan's, or Yuvati's Lord. Worship of Sūrya is the remedial measure, recommended to obtain relief from the above evil effects.

68-70. Effects, like acquisition of a kingdom, respect from the king, gains of wealth, sound health, gains of garments and ornaments, happiness from children, comforts of conveyances, increase in house and landed property etc., will be derived in the Antar Dasha of Candr in the Dasha of Rahu, if Candr is in his exaltation, in his own Rāsi, in a Kendr, Trikon, or in Labh, or, if Candr is in a friendly Rāsi, receiving a Drishti from benefics.

71-72. Beneficence of the Goddess Lakshmi, all-round success, increase in wealth and grains, good reputation and worship of deities will be the results, if Candr is in the 5th, 9th, in a Kendr, or in the 11th from the Lord of the Dasha.

73-75. There will be the creation of disturbances at home and in the agricultural activities by evil spirits, leopards and other wild animals, danger from thieves during journeys and stomach disorders, if Candr is bereft of strength in the 6th, 8th, or 12th from the Lord of the Dasha. There will be the possibility of premature death, if Candr is Dhan's, or Vyaya's Lord. The remedial measure to obtain relief from the above evil effects is to give in charity a white cow, or a female buffalo.

76-77½. Effects, like the recovery of a lost kingdom and recovery of lost wealth, property at home and increase in agricultural production, gain of wealth, blessings by the household deity (Isht Dev), happiness from children, enjoyment of good food etc., will be derived in the Antar Dasha of Mangal in the Dasha of Rahu, if Mangal is in Labh, Putr, or Dharm, or, if Mangal is in a Kendr, if Mangal receives a Drishti from benefics, or, if Mangal is in his exaltation, or in his own Rāsi.

78-79½. There will be acquisition of red-coloured garments, journeys, audience with the king, well-being of children and employer, attainment of the position of a Commander of the Army, enthusiasm and gain of wealth through kinsmen, if Mangal is in a Kendr, in the 5th, 9th, 3rd, or in the 11th from the Lord of the Dasha.

80-82. Distress to wife, children and co-borns, loss of position, antagonistic relations with children, wife and other close relations, danger from thieves, wounds and pain in

the body etc. will result, if Mangal is in the 6th, 8th, or 12th from the Lord of the Dasha, receiving a Drishti from malefics.

83. There will be lethargy and danger of death, if Mangal is Dhan's, or Yuvati's Lord. The remedial measure to obtain relief from the above evil effects is giving a cow, or a bull in charity.

Ch. 56. Effects of the Antar Dashas in the Dasha of Guru

1-3½. Effects, like sovereignty over many kings, very well endowed with riches, revered by the king, gains of cattle, clothes, ornaments, conveyances, construction of a new house and a decent mansion, opulence and glory, dawn of fortune, success in ventures, meetings with Brahmins and the king, extraordinary profits from the employer and happiness to wife and children, will be experienced in the Antar Dasha of Guru in his own Dasha, if Guru is in his exaltation Rāśi, in his own Rāśi, in a Kendr, or Trikon.

4-5½. Association with the menials, great distress, slander by coparceners, wrath of the employer, danger of premature death, separation from wife and children and loss of wealth and grains will be the results, if Guru is in his debilitation Rāśi, in his debilitated Navānś, or in Ari, Randhr, or Vyaya.

6-7. There will be pains in the body, if Guru is the Lord of Yuvati (or of Dhan). The remedial measure to obtain relief from the above evil effects and to get fulfillment of ambitions is recitation of Rudr Japa and Shiva Sahasranam.

8-11½. Effects, like acquisition of a kingdom, gain of clothes, ornaments, wealth, grains, conveyances, cattle and position, happiness from son and friends etc., gains specially of a blue-coloured horse, journey to the West, audience with the king and receipt of wealth from him, will be derived in the Antar Dasha of Śani in the Dasha of Guru, if Śani is in his exaltation, in his own Rāśi, in a Kendr, or Trikon endowed with strength.

12-14. Loss of wealth, affliction with fever, mental agony, infliction of wounds to wife and children, inauspicious events at home, loss of cattle and employment, antagonism with kinsmen etc. will be results, if Śani is in Ari, Randhr, or Vyaya, if Śani is combust, or, if Śani is in an enemy's Rāśi.

15-15½. There will be gain of land, house, son and cattle, acquisition of riches and property through the enemy etc., if Śani is in Kendr, Trikon, the 11th, or in the 2nd from the Lord of the Dasha.

16-17. Effects, like loss of wealth, antagonistic relations with kinsmen, obstacles in industrial ventures, pains in the body, danger from the members of the family etc. will be

realized, if Śani is in the 6th, 8th, or 12th from the Lord of the Dasha, or, if Śani is associated with a malefic.

18-19. There will be fear of premature death, if Śani is Dhan's, or Yuvati's Lord. The remedial measures to obtain relief from these evil effects and to enjoy sound health are recitation of Vishnu Sahasranam and giving in charity a black cow, or a female buffalo.

20-21½. Effects, like gains of wealth, bodily felicity, acquisition of a kingdom, gain of conveyances, clothes and cattle etc., will be derived in the Antar Dasha of Budh in the Dasha of Guru, if Budh is in his exaltation, in his own Rāsi, or in Kendr, in Trikon, or, if Budh is associated with the Lord of the Dasha.

22-22½. There will be increase in the number of enemies, loss of enjoyment and comforts, loss in business, affliction with fever and dysentery, if Budh receives a Drishti from Mangal.

23-24 Gains of wealth in his own country, happiness from parents and acquisition of conveyances by the beneficence of the king will result, if Budh is in a Kendr, in the 5th, or 9th from the Lord of the Dasha, or, if Budh is in his exaltation Rāsi.

25-26. There will be loss of wealth, journeys to foreign countries, danger from thieves while traveling, wounds, burning sensations, eye troubles, wanderings in foreign lands, if Budh is in the 6th, 8th, or 12th from the Lord of the Dasha, or, if Budh is associated with a malefic without receiving a Drishti from a benefic.

27-28. Distress without reason, anger, loss of cattle, loss in business, fear of premature death etc. will be the results, if Budh be associated with a malefic, or malefics in Ari, in Randhr, or in Vyaya.

29-29½. There will be enjoyment, gains of wealth, conveyances and clothes at the commencement of the Antar Dasha, even if Budh is associated with a malefic, but receives a Drishti from a benefic. At the end of the Dasha, however, there will be loss of wealth and bodily distress.

30-31. Premature death may be expected, if Budh is Dhan's, or Yuvati's Lord. The most effective and beneficial remedial measure for prolongation of longevity and to obtain relief from other evil effects is recitation of Vishnu Sahasranam.

32-32½. Moderate enjoyment, moderate gain of wealth, coarse food, or food, given by others, food, given at the time of death ceremonies and acquisition of wealth through undesirable means will be the results, in the Antar Dasha of Ketu in the Dasha of Guru, if Ketu is associated with, or receives a Drishti from a benefic.

33-34. Effects, like loss of wealth by the wrath of the king, imprisonment, diseases, loss of physical strength, antagonism with father and brother and mental agony, will be experienced, if Ketu be in the 6th, 8th, or 12th from the Lord of the Dasha, or be associated with malefics.

35-36½. Acquisition of a palanquin, elephants etc., beneficence of the king, success in the desired spheres, profits in business, increase in the number of cattle, gain of wealth, clothes etc. from a Yavana king (Muslim dignitary) will be the auspicious effects, if Ketu is in the 5th, 9th, 4th, or 10th from the Lord of the Dasha.

37-38. There will be physical distress, if Ketu is Dhan's, or Yuvati's Lord (or, if Ketu is in Dhan, or in Yuvati. The remedial measure to obtain relief from the above evil effects is performance of Mrityunjaya Japa in the prescribed manner.

39-43. Effects, like acquisition of conveyances, like palanquin, elephants etc., gain of wealth by the beneficence of the king, enjoyment, gain of blue and red articles, extraordinary income

from journeys to the East, well-being in the family, happiness from parents, devotion to deities, construction of reservoirs, charities etc., will be derived in the Antar Dasha of Šukr, if Šukr is in a Kendr, Trikon, or in Labh, or, if Šukr is in his own Rāsi and receives a Drishti from a benefic, or from benefics.

44-44½. Evil effects, like quarrels, antagonism with kinsmen, distress to wife and children, will be felt, if Šukr is in the 6th, 8th, or 12th from the Lord of the Dasha, or Lagn, or, if Šukr is in his debilitation Rāsi.

There will be quarrels, danger from the king, antagonism with the wife, disputes with the father-in-law and with brothers, loss of wealth etc., if Šukr is associated with Šani, or Rahu, or with both.

45-47½. There will be gain of wealth, happiness from wife, meeting with the king, increase in the number of children, conveyances and cattle, enjoyment of music, society with men of learning, availability of sweetish preparations, giving help and assistance to kinsmen etc., if Šukr is in a Kendr, Trikon, or in the 2nd from the Lord of the Dasha.

48-50. Loss of wealth, fear of premature death, antagonism with wife etc. will be experienced, if Šukr is Dhan's, or Yuvati's Lord. The remedial measure to obtain relief from these evil effects is giving a tawny-coloured cow, or a female buffalo in charity.

51-53. Gain of wealth, reverence, happiness and acquisition of conveyances, clothes,

ornaments etc., birth of children, cordial relations with the king, success in ventures etc. will be the auspicious results in the Antar Dasha of Sūrya in the Dasha of Guru, if Sūrya is in his exaltation, in his own Rāśi, in a Kendr, Trikon, or in Sahaj, Labh, or Dhan and be endowed with strength.

54-55½. Effects, like nervous disorder, fever, laziness, or reluctance in the performance of good deeds, indulgence in sins, antagonistic attitude towards all, separation from kinsmen and distress without reasons, will be experienced, if Sūrya is in Ari, Randhr, or Vyaya, or, if Sūrya is in the 6th, 8th, or 12th from the Lord of the Dasha.

56-57. There will be physical distress, if Sūrya is Dhan's, or Yuvati's Lord. The remedial measure to obtain relief from the above evil effects and to enjoy good health is recitation of Adhitya Hridaya Path.

58-60½. Effects, like reverence from the king, opulence and glory, happiness from wife and children, availability of good food, gain of reputation by performance of good deeds, increase in the number of children and grandchildren, comforts by the beneficence of the king, religious and charitable inclinations etc., will be derived in the Antar Dasha of Candr in the Dasha of Guru, if Candr is in a Kendr, Trikon, or in Labh, or, if Candr is in her exaltation, or in her own Rāśi and, if Candr is full and strong and in an auspicious Bhava from the Lord of the Dasha.

61-63. There will be loss of wealth and kinsmen, wanderings in foreign lands, danger from the king, thieves, quarrels with coparceners, separation from a maternal uncle, distress to mother etc., if Candr is weak, or is associated with malefics, or, if Candr is in Ari, Randhr, or Vyaya, or, if Candr is in the 6th, 8th, or 12th from the Lord of the Dasha.

64. Physical distress will be experienced, if Candr is Dhan's, or Yuvati's Lord. The remedial measure to obtain relief from the above effects is Durga Saptashati Path.

65-66. Effects, like the celebration of functions, such as marriage etc., gain of land, or villages, growth of strength and valour and success in all ventures, will be derived in the Antar Dasha of Mangal in the Dasha of Guru, if Mangal is in his exaltation, in his own Rāśi, or in his exalted, or own Navāńś.

67-68. There will be gain of wealth and grains, availability of good sweetish preparations, pleasure of the king, happiness from wife and children and other auspicious effects, if Mangal is in a Kendr, Trikon, in Labh, or Dhan and is associated with, or receives a Drishti from benefics.

69-71. Loss of wealth and house, eye trouble and other inauspicious effects will be the results, if Mangal is in the 8th, or 12th from the Lord of the Dasha, or, if Mangal is in his

debilitation Rāśi, associated with, or receiving a Drishti from malefics. The effects will be particularly adverse at the commencement of the Antar Dasha. There will be some mitigation of evil effects later. There will be physical distress and mental agony, if Mangal is the Lord of Dhan, or Yuvati. The remedial measure to obtain relief from the above evil effects and to get gains of wealth and property is to give a bull in charity.

72-75. Effects, like attachment to Yog, gain of wealth and grains during the first five months, sovereignty over a village, or country, meeting with a foreign king, well-being in the family, journeys to distant lands, bathing in holy places, will be derived in the Antar Dasha of Rahu in the Dasha of Guru, if Rahu is in his exaltation, in his own Rāśi, in his Multrikon, or, if Rahu is in a Kendr, or Trikon, or, if Rahu receives a Drishti from the Lord of a Kendr, or, if Rahu is associated with, or receives a Drishti from a benefic.

76-78. Danger from thieves, snakes, the king, wounds, troubles in domestic affairs, antagonism with co-borns and coparceners, bad dreams, quarrels without reason, danger from diseases etc. will result, if Rahu is associated with a malefic, if Rahu is in the 8th, or 12th from the Lord of the Dasha.

79-80. There will be physical distress, if Rahu is in Dhan, or in Yuvati. The remedial measures to obtain relief from the above evil effects are Mrityunjaya Japa and giving a goat in charity.

Ch. 57. Effects of the Antar Dashas in the Dasha of Śani

1-3. Effects, like acquisition of a kingdom, happiness from wife and children, acquisition of conveyances, like elephants, gain of clothes, attainment of the position of a Commander of the Army by the beneficence of the king, acquisition of cattle, villages and land etc., will be derived in the Antar Dasha of Śani in the Dasha of Śani, if Śani is in his own, in his exaltation Rāśi, or in deep exaltation, or, if Śani is in a Kendr, or Trikon, or, if Śani is a Yog Karak.

4-5½. Fear, or danger from the king, getting inflicted with injuries with some weapon, bleeding gums, dysentery etc. will be the evil effects at the commencement of the Dasha, if Śani is in Randhr, or Vyaya, or, if Śani is associated with malefics in his debilitation Rāśi. There will be danger from thieves etc., going away from the homeland, mental agony etc. in the middle portion of the Dasha. The last part of the Dasha will yield beneficial results.

6-7. There will be danger of premature death, if Śani is Dhan's, or Yuvati's Lord. Lord Shiva will afford protection and render relief, if Mrityunjaya Japa is performed in the prescribed manner.

8-11. Effects, like reverence from the people, good reputation, gain of wealth, comforts of conveyances etc., inclination towards performance of religious sacrifices (Yagyas), Raj Yog, bodily felicity, enthusiasm, well-being in the family, pilgrimage to holy places, performance of religious rites, listening to Puranas, charities, availability of sweetish preparations etc., will be derived in the Antar Dasha of Budh in the Dasha of Śani, if Budh is in a Kendr, or Trikon.

12-13½. Acquisition of a kingdom, gain of wealth, headship of a village will be the effects at the commencement of the Dasha, if Budh is in Ari, Randhr, or Vyaya from Lagn, or from the Lord of the Dasha, or, if Budh is associated with Sūrya, Mangal and Rahu. Affliction with diseases, failure in all ventures, anxiety and feeling of danger etc. will be experienced in the middle portion and in the last part of the Dasha.

14-15. There will be physical distress, if Budh is Dhan's, or Yuvati's Lord. The remedial measures to obtain relief from the above evil effects and to regain enjoyment in life are recitation of Vishnu Sahasranam and giving grains in charity.

16-18. Evil effects, like loss of position, dangers, poverty, distress, foreign journeys etc., will be derived in the Antar Dasha of Ketu in the Dasha of Śani, even if Ketu is in his exaltation, in his own, in a benefic Rāsi, or in a Kendr, or Trikon, or, if Ketu is associated with, or receives a Drishti from benefics. If Ketu is related to the Lagn's Lord, there will be gain of wealth and enjoyment and bathing in holy places and visit to a sacred shrine at the commencement of the Antar Dasha.

19-19½. Gain of physical strength and courage, religious thoughts, audience with the king (high dignitaries of government, like president, prime minister, governor, ministers) and all kinds of enjoyments will be experienced, if Ketu is in a Kendr, in a Trikon, in the 3rd, or 11th from the Lord of the Dasha.

20-21½. Fear of premature death, coarse food, cold fever, dysentery, wounds, danger from thieves, separation from wife and children etc., will be the results, if Ketu is in Randhr, or Vyaya from Lagn, or from the Lord of the Dasha.

22-23. There will be physical distress, if Ketu is in Dhan, or Yuvati. Remedial measure to obtain relief from the above evil effects and to regain enjoyments of life by the beneficence of Ketu is giving a goat in charity.

24-27½. Effects, like marriage, birth of a son, gain of wealth, sound health, well-being in the family, acquisition of a kingdom, enjoyments by the beneficence of the king, honours, gain of clothes, ornaments, conveyance and other desired objects, will be derived in the Antar Dasha of Śukr in the Dasha of Śani, if Śukr is in a Kendr, Trikon, or in Labh, associated with, or receiving a Drishti from benefics. If during the period of

Antar Dasha of Śukr Guru is favourable in transit, there will be dawn of fortune and growth of property. If Śani is favourable in transit, there will be Raj Yog effects, or the accomplishment of Yog rites (Yog Triya Siddhi).

28-29. Distress to wife, loss of position, mental agony, quarrels with close relations etc. will be the results, if Śukr is in his debilitation Rāsi, if Śukr is combust, or, if Śukr is in Ari, Randhr, or Vyaya.

30-31½. Fulfillment of ambitions by the beneficence of the king, charities, performance of religious rites, creation of interest in the study of Shastras, composition of poems, interest in Vedanta etc., listening to Puranas, happiness from wife and children will be experienced, if Śukr is in Dharm, Labh, or Kendr from the Lord of the Dasha.

32-34. There will be eye trouble, fevers, loss of good conduct, dental problems, heart disease, pain in arms, danger from drowning, or falling from a tree, antagonism towards relations with the officials of government and brothers, if Śukr is in the 6th, 8th, or 12th from the Lord of the Dasha.

35-36. There will be physical distress, if Śukr is Dhan's, or Yuvati's Lord. The remedial measures to obtain relief from the above evil effects and to regain enjoyment and good health is by the beneficence of Goddess Durga and the performance of Durga Saptashati Path and giving a cow, or a female buffalo in charity.

37-38½. Effects, like good relations with one's employer, well-being in the family, happiness from children, gain of conveyances and cattle etc., will be derived in the Antar Dasha of Sūrya in the Dasha of Śani, if Sūrya is in his exaltation, in his own Rāsi, or, if Sūrya is associated with Dharm's Lord, or, if Sūrya is in a Kendr, or Trikon, associated with, or receiving a Drishti from benefics.

39-41. There will be heart disease, defamation, loss of position, mental agony, separation from close relatives, obstacles in industrial ventures, fevers, fears, loss of kinsmen, loss of articles, dear to the person, if Sūrya is in Randhr, or Vyaya, or, if Sūrya is in the 8th, or 12th from the Lord of the Dasha.

42. There will be physical distress, if Sūrya is Dhan's, or Yuvati's Lord. The worship of Sūrya is the remedial measure to obtain relief from the above evil effects.

43-45. Effects, like gains of conveyance, garments, ornaments, improvement of fortune and enjoyments, taking care of brothers, happiness in both maternal and paternal homes, increase in cattle wealth etc., will be derived in the Antar Dasha of Candr in the Dasha of Śani, if Candr is full, in her exaltation, or in her own Rāsi, or in a Kendr, or Trikon, or in the 11th from the Dasha Lord, or, if Candr receives a Drishti from benefics.

46-48½. There will be great distress, wrath, separation from parents, ill health of children, losses in business, irregular meals, administration of medicines, if Candr is waning, if Candr is associated with, or receives Drishti from malefics, or, if Candr is in his debilitation Rāśi, or, if Candr is in malefic Navānś, or, if Candr is in the Rāśi of a malefic Grah. There will, however, be good effects and some gain of wealth at the commencement of the Antar Dasha.

49-50½. Enjoyment of conveyances and garments, happiness from kinsmen, happiness from parents, wife, employer etc. will be the results, if Candr is in a Kendr, Trikon, or in the 11th from the Lord of the Dasha.

51-52. Effects, like sleepiness, lethargy, loss of position, loss of enjoyments, increase in the number of enemies, antagonism with kinsmen, will be experienced, if Candr is weak and is in the 6th, 8th, or 12th from the Lord of the Dasha.

53-54. There will be lethargy and physical distress, if Candr is Dhan', or Yuvati's Lord. The remedial measures to obtain relief from the above evil effects and prolongation of longevity are Havan and giving jaggery, Ghī, rice, mixed with curd, a cow, or a female buffalo in charity.

55-57. Effects, like enjoyments, gain of wealth, reverence from the king, gain of conveyances, clothes and ornaments, attainment of the position of a Commander of the Army, increase in agricultural and cattle wealth, construction of a new house, happiness to kinsmen, will be derived from the very commencement of the Antar Dasha of Mangal in the Dasha of Śani, if Mangal is in his exaltation, in his own Rāśi, or, if Mangal is associated with Lagn's Lord, or with the Dasha Lord.

58-60. There will be loss of wealth, danger of wounds, danger from thieves, snakes, weapons, gout and other similar diseases, distress to father and brothers, quarrels with copartners, loss of kinsmen, coarse food, going away to foreign lands, unnecessary expenditure etc., if Mangal is in his debilitation Rāśi, or combust, or in Randhr, or Vyaya and associated with, or receiving a Drishti from malefics.

61-62. Great distress, dependence on others and fear of premature death, may be expected, if Mangal is in Dhan, or, if Mangal is Yuvati's, or Randhr's Lord. The remedial measures to obtain relief from the above evil effects are performance of Havan and giving a bull in charity.

63-64. Effects, like quarrels, mental agony, physical distress, agony, antagonism with the sons, danger from diseases, unnecessary expenditure, discord with close relations, danger from the government, foreign journeys, loss of house and agricultural lands, will

be derived in the Antar Dasha of Rahu in the Dasha of Śani, if Rahu not be in his house of exaltation, or any other auspicious position.

65-67. Enjoyment, gains of wealth, increase in agricultural production, devotion to deities and Brahmins, pilgrimage to holy places, increase in cattle wealth, well-being in the family will be the results at the commencement of the Antar Dasha, if Rahu is associated with Lagn's Lord, or a Yog Karak Grah, or, if Rahu is in his exaltation, or in his own Rāśi, or, if Rahu is in a Kendr, or Labh from Lagn, or from the Lord of the Dasha. There will be cordiality with the king and happiness from friends in the middle portion of the Antar Dasha.

68-68½. There will be acquisition of elephants, opulence and glory, cordial relations with the king, gains of valuable clothes, if Rahu is in Mesh, Kanya, Kark, Vrishabh, Meen, or Dhanu.

69-70. There will be physical distress, if Rahu is associated with Dhan's, or Yuvati's Lord. The remedial measures to obtain relief from the above evil effects are Mrityunjaya Japa and giving a goat in charity.

71-73½. Effects, like success all-round, well-being in the family, gain of conveyances, ornaments and clothes by the beneficence of the king, reverence, devotion to deities and the preceptor, association with men of learning, happiness from wife and children etc., will be

derived in the Antar Dasha of Guru in the Dasha of Śani, if Guru is in a Kendr, or in a Trikon, or, if Guru is associated with Lagn's Lord, or, if Guru is in his own, or in his exaltation Rāśi.

74-75½. Results, like death of the near relations, loss of wealth, antagonism with the government officials, failure in projects, journeys to foreign lands, affliction with diseases, like leprosy etc., will be experienced, if Guru is in his debilitation Rāśi, or, if Guru is associated with malefics, or, if Guru is in Ari, Sahaj, or Vyaya.

76-78. There will be opulence and glory, happiness to wife, gains through the king, comforts of good food and clothes, religious-mindedness, name and fame in the country, interest in Vedas and Vedanta, performance of religious sacrifices, giving grains etc. in charity, if Guru is in the 5th, 9th, 11th, 2nd, or Kendr from the Lord of the Dasha.

79-80. Antagonism with kinsmen, mental agony, quarrels, loss of position, losses in ventures, loss of wealth, as a result of imposition of fines, or penalties by government, imprisonment distress to wife and son will be the results, if Guru is weak and is in the 6th, 8th, or 12th from the Lord of the Dasha.

81-82. There will be physical distress, agony, death of the native, or any member of the family, if Guru is Dhan's, or Yuvati's Lord. Remedial measures to obtain relief from the above evil effects are recitation of Shiva Sahasranam and giving gold in charity.

Ch. 58. Effects of the Antar Dashas in the Dasha of Budh

1-3½. Gain of jewels, like pearls etc., learning, increase in happiness and performance of pious deeds, success in the educational sphere, acquisition of name and fame, meeting with new kings, gain of wealth and happiness from wife, children and parents will be the effects in the Antar Dasha of Budh in his own Dasha, if Budh is placed in his exaltation Rāśi, or is otherwise well placed.

There will be loss of wealth and cattle, antagonism with kinsmen, diseases, like stomach pains, piety in discharging duties, as a government official, if Budh is in his debilitation Rāśi etc., or, if Budh is in Ari, Randhr, or Vyaya, or, if Budh is associated with malefics.

4-5. Distress to wife, death of members of the family, affliction with diseases, like rheumatism and stomach pains etc. will result, if Budh is Dhan's, or Yuvati's Lord. Remedial measure to obtain relief from the above evil effects, is recitation of Vishnu Sahasranam.

6-8½. Effects, like physical fitness, little gain of wealth, affectionate relations with kinsmen, increase in cattle wealth, income from industries, success in the educational sphere, acquisition of name and fame, honours, audience with the king and joining a banquet with him, comforts of clothes etc., will be experienced, if Ketu is associated with benefics in a Kendr, or Trikon, or, if Ketu is yuti with Lagn's Lord, or with a Yog Karak. The same will be the results, if Ketu is in a Kendr, or in the 11th from the Lord of the Dasha.

9-11. Fall from a conveyance, distress to son, danger from the king, indulgence in sinful deeds, danger from scorpions etc., quarrels with the menials, sorrow, diseases and association with menials etc. will be the results, if Ketu is yuti with malefics in the 8th, or 12th from the Lord of the Dasha.

12. There will be physical distress, if Ketu is Dhan's, or Yuvati's Lord. The remedial measure to obtain relief from the above evil effects, is giving a goat in charity.

13-15½. Effects, like inclination to perform religious rites, fulfillment of all ambitions through the help of the king and friends, gains of agricultural lands and happiness etc. will be derived in the Antar Dasha of Śukr in the Dasha of Budh, if Śukr is in a Kendr, in Labh, in Putr, or in Dharm. There will be acquisition of a kingdom, gain of wealth and

property, construction of a reservoir, readiness to give charities and to perform religious rites, extraordinary gain of wealth and gains in business, if Śukr is in a Kendr, in the 5th, 9th, or 11th from the Lord of the Dasha.

16-17½. Heart disease, defamation, fevers, dysentery, separation from kinsmen, physical distress and agony will result, if Śukr is weak in the 6th, 8th, or 12th from the Lord, or the Dasha.

18-19. There will be fear of premature death, if Śukr is Dhan's, or Yuvati's Lord. The remedial measure to obtain relief from the above evil effects is to recite Mantras of Goddess Durga.

20-22. Effects, like dawn of fortune by the beneficence of the king, happiness from friends etc., will be derived in the Antar Dasha of Sūrya in the Dasha of Budh, if Sūrya is in his own, or in his exaltation Rāśi, or in a Kendr, or Trikon, or in Dhan, or Labh, or in his exalted, or own Navāńś. There will be acquisition of land, if Sūrya receives a Drishti from Mangal and comforts of good food and clothes, if such a Sūrya receives a Drishti from Lagn's Lord.

23-24. Fear, or danger from thieves, fire and weapons, bilious troubles, headaches, mental agony and separation from friends etc. will be the results, if Sūrya is in Ari, Randhr, or Vyaya from Lagn, or from the Lord of the Dasha and, if Sūrya is weak and associated with Śani, Mangal and Rahu.

25. There will be fear of premature death, if Sūrya is Dhan's, or Yuvati's Lord. Worship of Sūrya is the remedial measure to obtain relief from the above evil effects.

26-27. The Yog becomes very strong for beneficial effects, if in the Antar Dasha of Candr in the Dasha of Budh Candr is in a Kendr, or Trikon from Lagn, or, if Candr is in her exaltation, or in her own Rāśi, associated with, or receiving a Drishti from Guru, or, if Candr is a Yog Karak herself. Then there will be marriage, birth of a son and gain of clothes and ornaments.

28-29½. In the circumstances, mentioned above, there will also be construction of a new house, availability of sweetish preparations, enjoyment of music, study of Shastras, journey to the South, gains of clothes from beyond the seas, gain of gems, like pearls etc.

30-31½. There will be physical distress, if Candr is in her debilitation, or in an enemy's Rāśi. If Candr is in a Kendr, Trikon, in the 3rd, or 11th from the Lord of the Dasha, there will be at the commencement of the Antar Dasha visits to sacred shrines, patience, enthusiasm and gains of wealth from foreign countries.

32-33. Danger from the king, fire and thieves, defamation, or disgrace and loss of wealth on account of wife, destruction of agricultural lands and cattle etc. will be the results, if Candr is weak and is in the 6th, 8th, or 12th from the Lord of the Dasha.

34-35. There will be physical distress, if Candr is Dhan's, or Yuvati's Lord. There will be relief, prolongation of longevity and restoration of comforts by the beneficence of Goddess Durga, if the Mantras of the Goddess are recited in the prescribed manner and clothes are given in charity.

36-38½. Effects, like well-being and enjoyments in the family by the beneficence of the king, increase in property, recovery of a lost kingdom etc., birth of a son, satisfaction, acquisition of cattle, conveyances and agricultural lands, happiness from wife etc., will be derived in the Antar Dasha of Mangal in the Dasha of Budh, if Mangal is in his exaltation, in his own Rāsi, in a Kendr, or Trikon, or, if Mangal is associated with Lagn's Lord.

39-40½. Physical distress, mental agony, obstacles in industrial ventures, loss of wealth, gout, distress from wounds and danger from weapons and fever etc. will be the results, if Mangal be associated with, or receives a Drishti from malefics in Randhr, or in Vyaya.

41-42. There will be gain of wealth, physical felicity, birth of a son, good reputation, affectionate relations etc. with kinsmen etc., if Mangal receives a Drishti from benefics in a Kendr, Trikon, or in the 11th from the Lord of the Dasha.

43-44½. If Mangal be associated with malefics in the 8th, or 12th from the Lord of the Dasha, there will be distress, danger from kinsmen, wrath of the king and fire, antagonism with the son, loss of position at the commencement of the Antar Dasha, enjoyments and gains of wealth in the middle portion of the Antar Dasha, danger from the king and loss of position at the end of the Antar Dasha.

45-46. There will be fear of premature death, if Mangal is Dhan's, or Yuvati's Lord. The remedial measures to be adopted to obtain relief from the above evil effects are Mrityunjaya Japa and giving a cow in charity.

47-49. Effects, like reverence from the king, good reputation, gain of wealth, visits to sacred shrines, performance of religious sacrifices and oblations, recognition, gain of clothes etc., are derived in the Antar Dasha of Rahu in the Dasha of Budh, if Rahu is in a Kendr, or Trikon, or, if Rahu is in Mesh, Kumbh, Kanya, or Vrishabh. There will be some evil effects at the commencement of the Antar Dasha, but all will be well later.

51. There will be an opportunity to have conversation, or a meeting with the king, if

Rahu is in Sahaj, Randhr, Karm, or Labh. In this position, if Rahu be associated with a benefic, there will be a visit to a new king.

52-53. Pressure of hard work, as a government functionary, loss of position, fears, imprisonment, diseases, agony to self and kinsmen, heart disease, loss of reputation and wealth, will be the results, if Rahu is associated with a malefic, or malefics in the 8th, or 12th from the Lord of the Dasha.

54-55. There will be fear of premature death, if Rahu is in Dhan, or in Ari. The remedial measures to obtain relief from the above evil effects, are recitation of Mantras of Goddess Durga and Goddess Lakshmi in the prescribed manner and giving a tawny-coloured cow, or female buffalo in charity.

56-58½. Effects, like physical felicity, gain of wealth, beneficence of the king, celebration of auspicious functions, like marriage etc., at home, availability of sweetish preparations, increase in cattle wealth, attending discourses on Puranas etc., devotion to deities and the preceptor, interest in religion, charities etc., worship of Lord Shiva etc., will be derived in the Antar Dasha of Guru in the Dasha of Budh, if Guru is in a Kendr, Trikon, or in Labh, or, if Guru is in his exaltation, or in his own Rāśi.

59-61. Discord with king and kinsmen, danger from thieves etc., death of parents, disgrace, punishment from government, loss of wealth, danger from snakes and poison, fever, losses in agricultural production, loss of lands etc., will be the results, if Guru is in his debilitation Rāśi, is combust, or is in Ari, Randhr, or in Vyaya, or, if Guru is associated with, or receives a Drishti from Śani and Mangal.

62-63½. There will be happiness from kinsmen and from one's son, enthusiasm, increase in wealth and name and fame, giving grains etc. in charity, if Guru is in a Kendr, Trikon, or in the 11th from the Lord of the Dasha and, if Guru is endowed with strength.

64-64½. Agony, anxiety, danger from diseases, antagonism with wife and kinsmen, wrath of the king, quarrels, loss of wealth, danger from Brahmins will be the results, if Guru is weak and, if Guru is in the 6th, 8th, or 12th from the Lord of the Dasha.

65-66. There will be physical distress, if Guru is Dhan's, or Yuvati's Lord, or, if Guru is in Dhan, or Yuvati. The remedial measures to obtain relief from the above evil effects are recitation of Shiva Sahasranam and giving a cow and gold in charity.

67-68½. Effects, like well-being in the family, acquisition of a kingdom, enthusiasm, increase in cattle wealth, gain of a position, visits to sacred shrines etc., will be derived in the Antar Dasha of Śani in the Dasha of Budh, if Śani is in his exaltation, his in his own Rāśi, or in a Kendr, or Trikon, or in Labh.

69-70½. Danger from enemies, distress to wife and children, loss of thinking power, loss of kinsmen, loss in ventures, mental agony, journeys to foreign lands and bad dreams will be the results, if Śani is in the 8th, or 12th from the Lord of the Dasha.

71-72. There will be fear of premature death, if Śani is Dhan's, or Yuvati's Lord. The remedial measures to obtain relief from the above evil effects and to regain sound health are performance of Mrityunjaya Japa and giving a black cow and female buffalo in charity.

Ch. 59. Effects of the Antar Dashas in the Dasha of Ketu

1-2½. Effects, like happiness from wife and children, recognition from the king, but mental agony, gain of land, village etc. will be derived in the Antar Dasha of Ketu in his own Dasha, if Ketu is in a Kendr, or Trikon, or, if Ketu is related to Dharm's, Karm's, or Bandhu's Lord.

3-4. Heart disease, defamation, destruction of wealth and cattle, distress to wife and children, instability of mind etc. will we be the results, if Ketu is in his debilitation Rāśi and, if Ketu is in Randhr, or Vyaya along with a combust Grah.

5-6. There will be danger from diseases, great distress and separation from kinsmen, if Ketu is related to Dhan's, or Yuvati's Lord, or, if Ketu is in Dhan, or Yuvati. The remedial measures

to obtain relief from the above evil effects are performance of Durga Saptashati Japa and Mrityunjaya Japa.

7-9½. Effects, like beneficence from the king, good fortune, gain of clothes etc., recovery of lost kingdom, comforts of conveyances etc., visits to sacred shrines and gain of lands and villages by the beneficence of the king, will be derived in the Antar Dasha of Śukr in the Dasha of Ketu, if Śukr is in his exaltation, in his own Rāśi, or, if Śukr is associated with Karm's Lord in a Kendr, or Trikon and there will be dawn of fortune, if in such position he is associated with Dharm's Lord also.

10-11. Sound health, well-being in the family and gains of good food and conveyances etc. will be the results, if Śukr is in a Kendr, Trikon, or in the 3rd, or 11th from the Lord of the Dasha.

12-14. There will be quarrels without any cause, loss of wealth, distress to cattle, if Śukr is in the 6th, 8th, or 12th from the Lord of the Dasha. If Śukr is in his debilitation Rāśi, or, if Śukr is associated with a debilitated Grah, or, if Śukr is in Ari, or Randhr, there will

be quarrels with kinsmen, headaches, eye troubles, heart disease, defamation, loss of wealth and distress to cattle and wife.

15. Physical distress and mental agony will be caused, if Śukr is Dhan's, or Yuvati's Lord. The remedial measures to obtain relief from the above evil effects are performance of Durga Path and giving a tawny-coloured cow, or female buffalo in charity.

16-17. The effects, like gains of wealth, beneficence of the king, performance of pious deeds and fulfillment of all ambitions, will be derived in the Antar Dasha of Sūrya in the Dasha Ketu, if Sūrya is in his exaltation, in his own Rāśi, or, if Sūrya is associated with, or receives a Drishti from a benefic in a Kendr, Trikon, or in Labh.

18-19½. Danger from the king, separation from parents, journeys to foreign lands, distress from thieves, snakes and poison, punishment by government, antagonism with the friends, sorrows, danger from fever etc. will be the results, if Sūrya is associated with a malefic, or malefics in Randhr, or in Vyaya.

20-21. There will be physical fitness, gain of wealth, or the birth of a son, success in performance of pious deeds, headship of a small village etc., if Sūrya is in a Kendr, Trikon, in the 2nd, or 11th from the Lord of the Dasha.

22-24. Obstacles in availability of food, fears and loss of wealth and cattle will be the results, if Sūrya is associated with evil Grahas in the 8th, or 12th from the Lord of the Dasha. There will be distress at the commencement of the Antar Dasha with some mitigation at its end. There will be fear of premature death, if Sūrya is Dhan's, or Yuvati's Lord. The remedial measure to obtain relief from the above evil effects and to regain comforts by the beneficence of Sūrya is to give a cow and gold in charity.

25-28. Effects, like recognition from the king, enthusiasm, well-being, enjoyments, acquisition of a house, lands etc., abnormal gains of food, clothes, conveyances, cattle etc., success in business, construction of reservoirs etc. and happiness to wife and children, will be derived in the Antar Dasha of Candr in the Dasha of Ketu, if Candr is in her exaltation, in her

own Rāśi, in a Kendr, Trikon, in Labh, or in Dhan. The beneficial results will be realized fully, if Candr is waxing.

29-30. Unhappiness and mental agony, obstacles in ventures, separation from parents, losses in business, destruction of cattle etc. will be caused, if Candr is in her debilitation Rāśi, or in Ari, Randhr, or Vyaya.

31-33. There will be the acquisition of a cow, or cows, land, agricultural lands, meeting

kinsmen and the achievement of success through them, increase in cows milk and curd, if Candr is in a Kendr, Trikon, or in the 11th from the Lord of the Dasha and, if Candr is endowed with strength. There will be auspicious results at the commencement of the Antar Dasha, cordial relations with the king in the middle portion of the Antar Dasha and danger from the king, foreign journey, or journeys to distant places at its end.

34-36. Loss of wealth, anxiety, enmity with kinsmen and distress to brother, will be the results, if Candr is in the 6th, 8th, or 12th from the Lord of the Dasha. If Candr is Dhan's, Yuvati's, or Randhr's Lord, there will be fear of premature death. The remedial measures to obtain relief from the above effects are recitation of Mantras of Candr and giving in charity things, connected with Candr.

37-39. Effects, like acquisition of land, village etc., increase in wealth and cattle, laying out of a new garden, gain of wealth by the beneficence of the king, will be derived in the Antar Dasha of Mangal in the Dasha of Ketu, if Mangal is in his exaltation, in his own Rāśi, if Mangal is associated with, or, receives a Drishti from benefics. If Mangal is related to Dharm's, or Karm's Lord, there will definitely be gain of land and enjoyment.

40. There will be recognition from the king, great popularity and reputation and happiness from children and friends, if Mangal is in a Kendr, Trikon, or in the 3rd, or 11th from the Lord of the Dasha.

41-42. There will be fear of death/disaster during a foreign journey, diabetes, unnecessary troubles, danger from thieves and the king and quarrels, if Mangal is in the 8th, 12th, or 2nd from the Lord of the Dasha. In the above circumstances amidst evil effects there will be some auspicious effects also.

43-44. High fever, danger from poison, distress to wife, mental agony and fear of premature death will be the results, if Mangal is Dhan's, or Yuvati's Lord. By the beneficence of Mangal there will be enjoyment and gain of property, if, as a remedial measure, a bull is given in charity.

45-47. Effects, like increase of wealth and gain of wealth, grains, cattle, lands, village from a Yavan king, will be derived in the Antar Dasha of Rahu in the Dasha of Ketu, if Rahu is in his exaltation, his own, in a friends Rāśi, or in a Kendr, or Trikon, or in Labh, or Sahaj, or Dhan. There will be some trouble at the commencement of the Dasha, but all will be well later.

48-50. Frequent urination, weakness in the body, cold fever, danger from thieves, intermittent fever, opprobrium, quarrels, diabetes, pain in stomach will be the results, if Rahu is associated with a malefic in Randhr, or in Vyaya. There will be distress and danger, if Rahu is in Dhan, or in Yuvati. The remedial measure to obtain relief from the

above evil effects is Durga Saptashati Path.

51-54. Effects, like increase in wealth and grains, beneficence of the king, enthusiasm, gain of conveyances etc., celebration, like birth of a son at home, performance of pious deeds, Yagyas, conquest of the enemy and enjoyments, will be derived in the Antar Dasha of Guru in the Dasha of Ketu, if Guru is in his exaltation, in his own Rāśi, or is associated with Lagn's, Dharm's, or Karm's Lord in a Kendr, or Trikon.

55-56. Danger from thieves, snakes and wounds, destruction of wealth, separation from wife and children, physical distress etc. will be the results, if Guru is in his debilitation Rāśi, or in Ari, Randhr, or Vyaya. Though some good effects may be felt at the commencement of the Antar Dasha, there will be only adverse results later.

57-58½. There will be gains of many varieties of garments, ornaments by the beneficence of the king, foreign journeys, taking care of kinsmen, availability of decent food, if Guru is associated with a benefic in a Kendr, Trikon, in the 3rd, or 11th from the Lord of the Dasha.

59-60. Fear of premature death will be caused, if Guru is Dhan's, or Yuvati's Lord. The remedial measures to obtain relief from the above evil effects are Mrityunjaya Japa and recitation of Shiva Sahasranama.

61-62½. Effects, like distress to oneself and one's kinsmen, agony, increase in cattle wealth, loss of wealth, as a result of imposition of fines by government, resignation from the existing post, journeys to foreign lands and danger of thieves during travelling, will be derived in the Antar Dasha of Śani in the Dasha of Ketu, if Śani is deprived of strength and dignity. There will be loss of wealth and lethargy, if Śani is in Randhr, or Vyaya.

63-65. Success in all ventures, happiness from the employer, comforts during journeys, increase in happiness and property in ones own village, audience with the king etc. will be the results, if Śani is in a Trikon in Meen, in Tula, in his own Rāśi, or, if Śani is in an auspicious Navāñś, or is associated with a benefic in a Kendr, Trikon, or in Sahaj. (According to Brihat Jatak, Śani in Tula, Meen, Dhanu, Makar and Kumbh in Lagn gives Raj Yog).

67-68. There will be physical distress, agony, obstacles in ventures, lethargy, defamation, death of parents, if Śani is associated with a malefic, in the 6th, 8th, or 12th from the Lord of the Dasha. Fear of premature death may be expected, if Śani is Dhan's, or Yuvati's Lord. The remedial measures to obtain relief from the above evil effects are performance of Havan with sesame seeds (Til) and giving a black cow, or female buffalo in charity.

69-71. Effects, like acquisition of a kingdom, enjoyments, charities, gain of wealth and land, birth of a son, celebration of religious functions and functions, like marriage suddenly, well-being in the family, gain of clothes, ornaments etc., will be derived in the Antar Dasha of Budh in the Dasha of Ketu, if Budh is in a Kendr, or Trikon, or, if Budh is in his exaltation, or in his own Rāśi.

72. There will be association with men of learning, dawn of fortune and listening to religious discourses, if Budh is associated with Dharm's, or Karm's Lord.

73-74½. Antagonism with government officials, residing in other people's houses, destruction of wealth, clothes, conveyances and cattle will be the results, if Budh is associated with Śani, Mangal, or Rahu in Ari, Randhr, or Vyaya. There will be some beneficial effects at the commencement of the Dasha, still better results in the middle, but inauspicious at the end.

75-76. There will be good health, happiness from one's son, opulence and glory, availability of good food and clothes and abnormal profits in business, if Budh is in a Kendr, Trikon, or in the 11th from the Lord of the Dasha.

77-79. Distress, unhappiness and troubles to wife and children and danger from the king may be expected at the commencement of the Antar Dasha, if Budh is weak in the 6th, 8th, or 12th from the Lord of the Dasha. There will, however, be visits to sacred places in the middle of the Dasha. Fear of premature death will be caused, if Budh is Dhan's, or Yuvati's Lord. The remedial measure to obtain relief from the above evil effects is recitation of Vishnu Sahasranam.

Ch. 60. Effects of the Antar Dashas in the Dasha of Śukr

1-2½. Effects, like gain of wealth, cattle etc. through Brahmins, celebrations in connection with the birth of a son, well-being, recognition from the king, acquisition of a kingdom, will be derived in the Antar Dasha of Śukr in his own Dasha, if Śukr is in a Kendr, Trikon, or in Labh and, if Śukr is endowed with strength.

3-6. Construction of a new house, availability of sweet preparations, happiness to wife and children, companionship with a friend, giving grains etc. in charity, beneficence of the king, gain of clothes, conveyances and ornaments, success in business, increase in the number of cattle, gain of garments by performing journeys in the western direction etc. will be the results, if Śukr is in his exaltation, in his own Rāśi, or, if Śukr is in his exalted, or own Navānś.

7-8. There will be acquisition of a kingdom, enthusiasm, beneficence of the king, well-

being in the family, increase in the number of wives, children and wealth etc., if Śukr is associated with, or receives a Drishti from a benefic and is in a friendly Navānś, in Sahaj, Ari, or Labh.

9-10. Danger from thieves etc., antagonistic relations with government officials, destruction of friends and kinsmen, distress to wife and children may be expected, if Śukr is associated with, or receives a Drishti from a malefic in Ari, Randhr, or Vyaya.

11. There will be fear of death, if Śukr is Dhan's, or Yuvati's Lord. Remedial measures to obtain relief from the above evil effects are Durga Path and giving a cow in charity.

12. There will be a period of agony, wrath of the king, quarrels with the coparceners etc. in the Antar Dasha of Sūrya in the Dasha of Śukr, if Sūrya is in any Rāśi, other than his exaltation, or debilitation Rāśi. (This verse does not appear to be correctly worded, because Sūrya does produce good effects in a position, other than exaltation, or debilitation. The position is correctly stated in the Chowkambh version of this verse)

13-15. Effects, like acquisition of a kingdom and wealth, happiness from wife and children, happiness from employer, meeting with friends, happiness from parents, marriage, name and fame, betterment of fortune, birth of a son etc., will be experienced, if Sūrya is in his exaltation, in his own Rāśi, in a Kendr, Trikon, in Dhan, or Labh, or in Kendr, Trikon, in the 2nd, or 11th from the Lord of he Dasha.

16-18. Distress, agony, distress to members of the family, harsh language, distress to father, loss of kinsmen, wrath of the king, danger at home, many diseases, destruction of agricultural

production etc. will be the results, if Sūrya is in Ari, Randhr, or Vyaya, or, if Sūrya is in his debilitation, or in an enemy's Rāśi.

19-20. There will be evil influence of the Grahas, if Sūrya is Dhan's, or Yuvati's Lord. Worship of Sūrya is the remedial measure to obtain relief from the above evil effects.

21-22. Effects, like gain of wealth, conveyances, clothes by the beneficence of the king, happiness in the family, great opulence and glory, devotion to deities and Brahmins, will be derived in the Antar Dasha of Candr in the Dasha of Śukr, if Candr is in her exaltation, or in her own Rāśi, or is associated with the Lord of Dharm, benefics, or with Karm's Lord, or, if Candr is in a Kendr, Trikon, or Labh.

23-23½. In the above circumstances there will also be association with musicians and men of learning and receiving of decorations, gain of cows, buffaloes and other cattle, abnormal profits in business, dining with brothers etc.

24-26½. Loss of wealth, fears, physical distress, agony, wrath of the king, journeys to foreign lands, or pilgrimage, distress to wife and children and separation from kinsmen will be the results, if Candr is in her debilitation Rāśi, is combust, or is in Ari, Randhr, or Vyaya, or, if Candr is in the 6th, 8th, or 12th from the Lord of the Dasha.

27-29. There will be sovereignty over a province, or village by the beneficence of the king, clothes etc., construction of a reservoir, increase in wealth etc., if Candr is in a Kendr, or Trikon, or in the 3rd, or 11th from the Lord of the Dasha. There will be physical fitness at the commencement of the Antar Dasha and physical distress in its last portion.

30-31½. Effects, like acquisition of kingdom, property, clothes, ornaments, land and desired objects, will be derived in the Antar Dasha of Mangal in the Dasha of Śukr, if Mangal is in a Kendr, or Trikon, or in Labh, or, if Mangal is in his exaltation Rāśi, or is in one of his own Rāśis, or is associated with the Lagn's, Dharm's, or Karm's Lord.

32-34. There will be fever from cold, diseases (like fever) to parents, loss of position, quarrels, antagonism with the king and government officials, extravagant expenditure etc., if Mangal is in Ari, Randhr, or Vyaya, or, if Mangal is in the 6th, 8th, or 12th from the Lord of the Dasha.

35. Physical distress, losses in profession, loss of village, land etc. will be the results, if Mangal is the Dhan's, or Yuvati's Lord.

36-37½. Effects, like great enjoyment, gain of wealth, visits of friends, successful journeys, gain of cattle and land etc., will be derived in the Antar Dasha of Rahu in the Dasha of Śukr, if Rahu is in a Kendr, or Trikon, or in Labh, or, if Rahu is in his exaltation, or in his own Rāśi, or is associated with, or receives a Drishti from benefics.

38-39. Enjoyments, destruction of enemy, enthusiasm and beneficence of the king will be the results, if Rahu is in Sahaj, or Ari, or Karm, or Labh. Good effects will be experienced up to 5 months from the commencement of the Antar Dasha, but at the end of the Dasha there will be danger from fevers and indigestion.

40-41½. In the above circumstances, except for obstacles in ventures and journeys and worries, there will be all enjoyment, like those of a king. Journeys to foreign lands will bring success and the person will return safely to his homeland. There will also be blessings from Brahmins and auspicious results consequent to visits to holy places.

42-44. There will be inauspicious effects on oneself and one's parents and antagonism with people, if Rahu be associated with a malefic in the 8th, or 12th from the Lord of the

Dasha. Physical distress will be caused, if Rahu is Dhan's, or Yuvati's Lord. The remedial measure to obtain relief from the above evil effects is Mrityunjaya Japa.

45-48. Effects, like recovery of the lost kingdom, acquisition of desired grains, clothes and property etc., reverence from one's friend and the king and gain of wealth, recognition from the king, good reputation, gain of conveyances, association with an employer and with men of learning, industriousness in the study of Shastras, birth of a son, satisfaction, visits of close friends, happiness to parents and son etc., will be derived in the Antar Dasha of Guru in the Dasha of Šukr, if Guru is in his exaltation, in his own Rāsi, or in a Kendr, or Trikon to Lagn, or to the Lord of the Dasha.

49-50. There will be danger from the king and from thieves, distress to oneself and to kinsmen, quarrels, mental agony, loss of position, going away to foreign lands and danger of many kinds of diseases, if Guru is in the 6th, 8th, or 12th from the Lord of the Dasha and be associated with a malefic.

51. There will be physical distress, if Guru is Dhan's, or Yuvati's Lord. The remedial measure to obtain relief from the above evil effects is Mrityunjaya Japa.

52-54. Effects, like great enjoyments, visits of friends and kinsmen, recognition from the king, birth of a daughter, visits to holy places and sacred shrines, conferment of authority by the king, will be derived in the Antar Dasha of Šani in the Dasha of Šukr, if Šani is in his exaltation, in his own Rāsi, in a Kendr, Trikon, or in his own Navānś.

55-57. There will be lethargy and more expenditure than income, if Šani is in his debilitation Rāsi. Many kinds of distresses and troubles at the commencement of the Antar Dasha, like stress to parents, wife and children, going away to foreign lands, losses in profession, destruction of cattle etc., will be the results, if Šani is in Randhr, or Labh, or Vyaya, or, if Šani is in the 8th, 11th, or 12th from the Lord of the Dasha. There will be physical distress, if Šani is Dhan's, or Yuvati's Lord.

58-59. The remedial measures to obtain relief from the above evil effects, are Havan with sesame seeds (Til), Mrityunjaya Japa, Durga Saptashati Path (by oneself, or through a Brahmin).

60-62. Effects, like dawn of fortune, birth of a son, gain of wealth through judgement of court, listening to stories from the Puranas, association with persons, competent in poetry etc., visits of close friends, happiness from employer, availability of sweetish preparations etc., will be derived in the Antar Dasha of Budh in the Dasha of Šukr, if Budh is in a Kendr, or Trikon, or in Labh (from Lagn, or from the Lord of the Dasha), or is in his exaltation, or in his own Rāsi.

63-65. If Budh is in the 6th, 8th, or 12th from the Lord of Dasha, or, if Budh is weak, or is associated with a malefic, there will be agony, loss of cattle, residence in other people's

houses and losses in business. There will be some good effects at the commencement, moderate in the middle portion and distress from fever etc. at the end of the Antar Dasha.

66. There will be physical distress, if Budh is Dhan's, or Yuvati's Lord. The remedial measure to obtain relief from the above evil effects is the recitation of Vishnu Sahasranam.

67-68. Auspicious effects, like availability of sweetish preparations, abnormal gains in profession and increase in cattle wealth, will be derived from the very commencement of the Antar Dasha of Ketu in the Dasha of Śukr, if Ketu is in his exaltation, or in his own Rāśi, or is related to a Yog Karak Grah, or, if Ketu is possessed of positional strength. (It is not laid down anywhere, in which Bhava Ketu does get positional strength).

69-69½. In the above circumstances there will be definite victory in war at the end of the Antar Dasha. Moderate results will be experienced in the middle portion of the Antar Dasha and sometimes there will also be the feeling of distress.

70-72. There will be danger from snakes, thieves and wounds, loss of power of thinking, headache, agony, quarrels without any cause, or reason, diabetes, excessive expenditure, antagonism with wife and children, going away to foreign land, loss in ventures, if Ketu is in the 8th, or 12th from the Lord of the Dasha, or, if Ketu is associated with a malefic.

73-74. There will be physical distress, if Ketu is Dhan's, or Yuvati's Lord. The remedial measures to obtain relief from the above effects are Mrityunjaya Japa and giving a goat in charity. Remedial measures for appeasing Śukr will also prove beneficial.

Ch. 61. Effects of Pratyantar Dashas in Antar Dashas

1. By multiplying the years etc. of the Antar Dasha of the Grahas separately by the Dasha years of each Grah and by dividing the product by the total span of the Vimshottari Dasha, namely 120 years, we will arrive at the Pratyantar Dasha of each Grah.

2. Sūrya-Sūrya (Pratyantar Dasha of Sūrya in the Antar Dasha of Sūrya). Argument with other persons, loss of wealth, distress to wife, headache etc. The above are general effects. Such inauspicious effects will not be produced, if Sūrya is in a Trikon etc., if Sūrya is the Lord of an auspicious Bhava, or is in a auspicious Bhava and in a benefic

Varg. All other Pratyanta effects should be judged in this manner.

3.-Candr. Excitement, quarrels, loss of wealth, mental agony etc.

4.-Mangal. Danger from the king and from weapons, imprisonment and distress from enemies and fire.

5.-Rahu. Disorder of phlegm, danger from weapons, loss of wealth, destruction of a kingdom and mental agony.

6.-Guru. Victory, increase in wealth, gains of gold, garments, conveyances etc.

(7)-Śani. Loss of wealth, distress to cattle, excitement, diseases etc.

8.-Budh. Affectionate relations with kinsmen, availability of good food, gains of wealth, religious-mindedness, reverence from the king.

9.-Ketu. Danger to life, loss of wealth, danger from the king, trouble with enemies.

10.-Śukr. Moderate effects, or some gains of wealth may be expected.

11. Candr-Candr. Acquisition of land, wealth and property, reverence from the king and availability of sweetish preparations.

12.-Mangal. Wisdom and discretion, reverence from the people, increase in wealth, enjoyments to kinsmen, but there will be danger from an enemy.

13.-Rahu. Well-being, gain of wealth from the king and danger of death, if Rahu is yuti with a malefic.

14.-Guru. Enjoyments, increase in dignity and glory, gain of knowledge through the preceptor, acquisition of a kingdom and acquisition of gems etc.

15.-Śani. Bilious troubles, loss of wealth and name and fame.

16.-Budh. Birth of a son, acquisition of a horse and other conveyances, success in education, progress, gain of white garments and grains.

17.-Ketu. Quarrels with Brahmins, fear of premature death, loss of happiness and distress all-round.

18.-Śukr. Gain of wealth, enjoyments, birth of a daughter, availability of sweet

preparations and cordial relations with all.

19.-Sūrya. Gain of happiness, grains and garments, victories everywhere.

20. Mangal-Mangal. Danger from enemies, quarrels and fear of premature death on account of blood diseases.

21.-Rahu. Destruction of wealth and kingdom (fall of government), unpalatable food and quarrels with the enemy.

22.-Guru. Loss of intelligence, distress, sorrows to children, fear of premature death, negligence, quarrels and no fulfillment of any ambition.

23.-Śani. Destruction of the employer, distress, loss of wealth, danger from enemies, anxiety, quarrels and sorrows.

24.-Budh. Loss of intelligence, loss of wealth, fevers and loss of grains, garments and friends.

25.-Ketu. Distress from diseases, lethargy, premature death, danger from the king and weapons.

26.-Śukr. Distress from Chandal, sorrows, danger from the king and from weapons, dysentery and vomiting.

27.-Sūrya. Increase in landed property and wealth, satisfaction, visits of friends, happiness all-round.

28.-Candr. Gains of white garments etc. from the southern direction, success in all ventures.

29. Rahu-Rahu. Imprisonment, disease, danger of injuries from weapons.

30.-Guru. Reverence everywhere, acquisition of conveyances, like elephants etc., gain of wealth.

31.-Śani. Rigorous imprisonment, loss of enjoyments, danger from enemies, affliction with rheumatism.

32.-Budh. Gain in all ventures, abnormal gain through wife.

33.-Ketu. Loss of intelligence, danger from enemies, obstacles, loss of wealth,

quarrels, excitement.

34.-Śukr. Danger from a Yogini, danger from the king, loss of conveyances, availability of unpalatable food, loss of a wife, sorrow in the family.

35.-Sūrya. Danger from enemies, fevers, distress to children, fear of premature death, negligence.

36.-Candr. Excitement, quarrels, worries, loss of reputation, fear, distress to father.

37.-Mangal. Septic boil in the anus (Bhagandhar), distress, due to a bite and pollution of blood, loss of wealth, excitement.

38. Guru-Guru. Acquisition of gold, increase in wealth etc.

39.-Śani. Increase in lands, conveyances and grains.

40.-Budh. Success in the educational sphere, acquisition of clothes and gems, like pearls etc., visits of friends.

41.-Ketu. Danger from water and thieves.

42.-Śukr. Several kinds of learning, gain of gold, clothes, ornaments, well-being and satisfaction.

43.-Sūrya. Gain from the king, friends and parents, reverence everywhere.

44.-Candr. No distress, gain of wealth and conveyances, success in ventures.

45.-Mangal. Danger from weapons, pain in anus, burning in the stomach, indigestion, distress from enemies.

46.-Rahu. Antagonism with menials (Chandaldhi) and loss of wealth and distress through them.

47. Śani-Śani. Physical distress, quarrels, danger from menials.

48.-Budh. Loss of intelligence, quarrels, dangers, anxiety about availability of food, loss of wealth, danger from enemy.

49.-Ketu. Imprisonment in the camp of the enemy, loss of luster, hunger, anxiety and agony.

50.-Śukr. Fulfillment of ambitions, well-being in the family, success in ventures and gains therefrom.
51.-Sūrya. Conferment of authority by the king, quarrels in the family, fevers.
52.-Candr. Development of intelligence, inauguration of big a venture, loss of luster, extravagant expenditure, association with many women.
53.-Mangal. Loss of valour, distress to son, danger from fire and enemy, distress from bile and wind.
54.-Rahu. Loss of wealth, clothes, land, going away to foreign lands, fear of death.
55.-Guru. Inability to prevent losses, caused by women, quarrels, excitement.
56. Budh-Budh. Gain of intelligence, education, wealth, clothes etc.
57.-Ketu. Coarse food, stomach troubles, eye troubles, distress from bilious and blood disorders.
58.-Śukr. Gains from a northern direction, loss of cattle, acquisition of authority from government.
59.-Sūrya. Loss of splendour and distress through diseases, distress in the heart.
60.-Candr. Marriage, gain of wealth and property, birth of a daughter, enjoyments all-round.
61.-Mangal. Religious-mindedness, increase in wealth, danger from fire and enemies, gain of red clothes, injury from a weapon.
62.-Rahu. Quarrels, danger from wife, or some other woman, danger from the king.
63.-Guru. Acquisition of a kingdom, conferment of authority by the king, reverence from the king, education, intelligence.
64.-Śani. Bilious and windy troubles, injuries to the body, loss of wealth.
65. Ketu-Ketu. Sudden disaster, going away to foreign lands, loss of wealth.
66.-Śukr. Loss of wealth through a non-Hindu king, eye troubles, headache, loss of

cattle.

67.-Sūrya. Antagonism with friends, premature death, defeat, exchange of arguments.

68.-Candr. Loss of grains, physical distress, misunderstanding, dysentery.

69.-Mangal. Injury from weapons, distress from fire, danger from menials and enemies.

70.-Rahu. Danger from women and enemies, distress, caused by menials.

71.-Guru. Loss of friends, wealth and garments, opprobrium in the house, troubles from everywhere.

72.-Śani. Death of cattle and friends, physical distress, very meagre gain of wealth.

73.-Budh. Loss of understanding, excitement, failure in education, dangers, failure in all ventures.

74. Śukr-Śukr. Gains of white clothes, conveyances, gems, like pearls etc., association with beautiful damsel.

75.-Sūrya. Rheumatic fever, headache, danger from the king and enemies and meagre gain of wealth.

76.-Candr. Birth of a daughter, gain of clothes etc. from the king, acquisition of authority.

77.-Mangal. Blood and bile troubles, quarrels, many kinds of distresses.

78.-Rahu. Quarrels with wife, danger, distress from the king and enemies.

79.-Guru. Acquisition of kingdom, wealth, garments, gems, ornaments and conveyance, like elephants etc.

80.-Śani. Acquisition of donkey, camel, goat, iron, grains, sesame seeds, physical pains.

81.-Budh. Gains of wealth, knowledge, authority from the king, gain of money, distributed by others.

82.-Ketu. Premature death, going away from homeland, gains of wealth at times.

Ch. 62. Effects of Sukshmantar Dashas in Pratyantar Dashas

1. The Sukshmantar Dasha is arrived at by multiplying the periods of Pratyantar Dasha separately for each Grah by the Dasha years of that Grah and then by dividing the product by 120.
2. Sūrya-Sūrya (Sukshm Dasha of Sūrya in Pratyantar Dasha of Sūrya). Going away from homeland, danger of death, loss of position, losses all-round.
3.Candr. Devotion towards deities and Brahmins, interest in pious deeds, affectionate relations with friends.
4.Mangal. Indulgence in sinful deeds, distress from cruel enemies, bleeding.
5.Rahu. Danger from thieves, fire and poison, defeat in war, religious inclination.
6.Guru. Recognition by government, respected by government employees, becoming favourite of the king.
7.Śani. Causing trouble to respected persons and Brahmins by theft and by other bold deeds, going away from ones own place, mental agony.
8.Budh. Gains of fancy garments, association with a beautiful damsel, sudden success in ventures.
9.Ketu. Achievement of glory through wife and employees, loss of wealth, comforts from servants.
10.Śukr. Happiness from son, friends and wife, acquisition of many kinds of properties.
11. Candr-Candr. Gain of ornaments and land, reverence, recognition from the king, anger, glory.
12.Mangal. Distress, antagonism with the enemy, stomach troubles, death of father, troubles, due to imbalance of wind and bile.
13.Rahu. Disharmony with friends and kinsmen, going away from homeland, loss of wealth, imprisonment.
14.Guru. Opulence and glory with royal symbols, birth of a son, gain of property,

enjoyments all-round.

15.-Śani. Wrath of the king, loss of wealth in business dealings, danger from thieves and Brahmins.

16.-Budh. Reverence from the king, gain of wealth, gain of conveyance from a foreign land, increase in the number of children.

17.-Ketu. Loss in the livelihood, earned by sale etc., grains, medicines, cattle etc., danger from fire and the sun's rays (sun-stroke).

18.-Śukr. Marriage, gain of a kingdom, land, garments, ornaments, reputation etc.

19.-Sūrya. Troubles, losses in ventures, destruction of grains and cattle, physical distress.

20. Mangal-Mangal. Sorrows on account of loss of lands, epilepsy, imprisonment, unhappiness.

21.-Rahu. Physical distress, danger from the people (due to unpopularity), loss of wife and children, danger from fire.

22.-Guru. Devotion towards deities, Mantra Siddhi, reverence from the people, enjoyments.

23.-Śani. Release from imprisonment, happiness on account of wealth, gains of clothes and servants.

24.-Budh. Comforts of Chatr, Chamar etc. (receiving respect, as that of a king), breathing troubles.

25.-Ketu. Indulgence in undesirable deeds at the instance of others, one always remains filthy.

26.-Śukr. Enjoyment with women of choice, gain of wealth, food etc.

27.-Sūrya. Wrath of the king, distress through Brahmins, failure in ventures, odium in public (Loka Nindha).

28.-Candr. Piousness, gain of wealth, devotion towards deities and Brahmins, danger from diseases.

29. Rahu-Rahu. Tendering to create turbulence by people, lack of wisdom in performance of duties, affliction of the mind.
30.-Guru. Affliction with a chronic disease, poverty, but revered by the people and the religious-mindedness.
31.-Śani. Gain of wealth through unfair means, wicked, or mean nature, performing other person's duties, undesirable association.
32.-Budh. Increase in desires for sexual acts with women, eloquence, hunger, physical distress.
33.-Ketu. Politeness, loss of reputation, imprisonment, cold heartedness, loss of public money.
34.-Śukr. Freedom from imprisonment, gain of position and wealth.
35.-Sūrya. Settling down in foreign lands, affliction with Gulma, even temperament, comforts of conveyances.
36.-Candr. Gain of gems (money), wealth, education, attachment to prayers, good behavior and devotion towards deities.
37.-Mangal. Fleeing after defeat, anger, imprisonment, indulgence in thefts and stealing.
38. Guru-Guru. Banishment of sorrows, increase in wealth, performing Havan, devotion to Lord Shiva, gains of conveyance, marked with royal symbols.
39.-Śani. Obstacles in fasting, agony, foreign journeys, loss of wealth, antagonism with kinsmen.
40.-Budh. Success in education, increase in intelligence, reverence from the people (popularity), gains of wealth, all sorts of enjoyments and comforts at home.
41.-Ketu. Knowledge, glory, learning, study of Shastras, worship of Lord Shiva, Havan, devotion toward preceptor.
42.-Śukr. Recovery from diseases, enjoyments, gain of wealth, happiness from wife and children.
43.-Sūrya. Troubles of wind and bile, stomach pains through imbalance of phlegm

and Rasas.

44.-Candr. Glory with umbrella with royal symbols, celebrations on the birth of a son, distress in eyes and stomach.

45.-Mangal. Administration of poison by wife, imprisonment, danger from diseases, going away to foreign lands, confusion and misunderstandings.

46.-Rahu. Danger from thieves, snakes and scorpions, diseases and distress.

47. Šani-Šani. Loss of wealth, diseases, like rheumatism etc., destruction of the family, taking meals separately from the family, full of sorrows.

48.-Budh. Profits in business, progress in education, increase in wealth and lands.

49.-Ketu. Turbulence by thieves, leprosy, loss of livelihood, physical pains.

50.-Šukr. Opulence and glory, learning the use of weapons, birth of a son, coronation, good health and fulfillment of all ambitions.

51.-Sūrya. Wrath of the king, quarrels in the family, physical distress.

52.-Candr. Development of intelligence, inauguration of a big project, loss of luster, extravagance, happiness from wife and children.

53.-Mangal. Loss of luster, excitement, burning in the stomach, misunderstanding, quarrels and wind and bile disorders.

54.-Rahu. Death of parents, agony, extravagance, failure in ventures.

55.-Guru. Acquisition of gold coins, reverence from the public, increase in wealth and grains, acquisition of Chatr with royal symbols.

56. Budh-Budh. Dawn of fortune, reverence from the king, increase in wealth and property and affectionate relations with all.

57.-Ketu. Danger from fire, agony, distress to wife, coarse food and immoral tendencies.

58.-Šukr. Gain of conveyances, wealth, grains, produced in water, good repute and enjoyments.

59.-Sūrya. Injuries, wrath of the king, confusion in the mind, diseases, loss of wealth, ridicule in public.

60.-Candr. Good fortune, stability of mind, reverence from the king, gains of property, visits of friends and the preceptor.

61.-Mangal. Danger from fire and poison, idiocy, poverty, confusion of mind, excitement.

62.-Rahu. Danger from fire and snakes and the victory over an enemy (with difficulty), opprobrium from goblins (evil, mischievous spirit).

63.-Guru. Construction of a house, interest in charities, comforts and enjoyments, increase in opulence, gain of wealth from the king.

64.-Śani. Profits in business, progress in education and increase in wealth, marriage, circumambience of comprehensiveness.

65. Ketu-Ketu. Happiness from wife and children, physical troubles, poverty, begging.

66.-Śukr. Freedom from diseases, gains of wealth, devotion towards Brahmins and the preceptor, union with members of the family.

67.-Sūrya. Quarrels, loss of land, residence in foreign lands, disaster upon friends.

68.-Candr. Promotion in service, victory in war, good reputation in public.

69.-Mangal. Danger of falling down from a horse etc., distress from thieves and the wicked, suffering from Gulma and headache.

70.-Rahu. Destruction of wife, father etc., defamation, due to association with a wicked woman, vomiting, blood pollution, bilious diseases.

71.-Guru. Antagonism with the enemy, increase in property and opulence, distress, due to losses in cattle, wealth and agricultural production.

72.-Śani. Imaginary distress, little comfort, fasting, antagonism with wife, indulgence in falsehood.

73.-Budh. Union and separation from many kinds of people, distress to the enemy, increase in wealth and property.

74. Šukr-Šukr. Destruction of enemies, enjoyments, construction of temples of Lord Shiva etc. and reservoirs.

75.-Sūrya. Agony in mind and heart, confusion of mind, wanderings, both losses and gains at different times.

76.-Candr. Sound health, increase in wealth, success in ventures through business dealings, progress in education and increase of intelligence.

77.-Mangal. Idiocy, danger from an enemy, going away from one's homeland, danger from diseases.

78.-Rahu. Danger from fire and snakes, destruction of kinsmen, resignation from position (service etc.).

79.-Guru. Success in ventures, increase in wealth and agricultural production, abnormal profits from purchase and sale business.

80.-Śani. Distress from an enemy, sorrows, destruction of cattle, loss of persons, belonging to the Gotra of the native and elders (preceptors).

81.-Budh. Increase in wealth with the assistance of kinsmen, gain of wealth through business, happiness from wife and children.

82.-Ketu. Danger from fire, distress from diseases, distress in mouth, eyes and forehead, loss of accumulated wealth, mental agony.

Ch. 63. Effects of Prana Dashas in Sukshma Dashas

1. If we multiply the Sukshma Dasha spans by the Dasha years of each Grah and divide the product by 120, we will get the Prana Dasha.

(2) Sūrya-Sūrya. Interest in unnatural sexual intercourse, danger from thieves, fire and the king, physical distress.

3.-Candr. Enjoyments, availability of good food, development of intelligence, opulence and glory, like that of a king, by the beneficence of generous people.

4.-Mangal. Antagonism with the king with the connivance of others, dangers and great losses.

5.-Rahu. Hunger, danger from poison, loss of wealth, as a result of punishment by the

king.

6.-Guru. Success in many educational spheres, gain of wealth, success in ventures, as a result of the exchange of visits with the king and Brahmins.

7.-Śani. Imprisonment, death, excitement, obstacles and losses in ventures.

8.-Budh. Feeding from the kings kitchen, acquisition of Chatr and Chamar with royal symbols, attainment of the position of a high dignitary in government.

9.-Ketu. Loss of wealth, due to quarrels with the preceptor (elders), wife and kinsmen.

10.-Śukr. Recognition, or reverence from the king, increase in wealth, happiness from wife and children, enjoyments from eating and drinking.

11. Candr-Candr. Happiness from wife and children, gain of wealth and clothes, Yog Sidhi.

12.-Mangal. Consumption, leprosy, destruction of kinsmen, bleeding, creation of turbulence by friends and goblins.

13.-Rahu. Danger from snakes, creation of turbulence by evil spirits, weakness of eyesight, confusion of mind.

14.-Guru. Growth of religious-mindedness, forgiveness, devotion towards deities and Brahmins, good fortune, meeting with near and dear ones.

15.-Śani. Unexpected and sudden physical distress, creation of troubles by enemies, weakness of eyesight, gain of wealth.

16.-Budh. Gift of Chamar and Chatr by the king, acquisition of a kingdom, even-mindedness in people.

17.-Ketu. Danger from weapons, from fire, from an enemy and from poison, stomach troubles, separation from wife and children.

18.-Śukr. Acquisition of friends and wife, gain of wealth from foreign lands, all kinds of enjoyments.

19.-Sūrya. Brutality, increase in anger, fear of death, agony, going away from the homeland, dangers.

20. Mangal-Mangal. Quarrels with the enemy, imprisonment, bilious and blood pollution troubles.
21.-Rahu. Separation from wife and children, distress, as a result of oppression by kinsmen, fear of death, poison.
22.-Guru. Devotion towards deities, gain of wealth, competence in Mantra rituals.
23.-Śani. Danger from fire, death, loss of wealth, loss of position, but good relations with kinsmen.
24.-Budh. Gains of splendid garments, ornaments, marriage.
25.-Ketu. Fear of falling down from a high place, eye troubles, danger from snakes, loss of reputation.
26.-Śukr. Gain of wealth, reverence amongst people, enjoyment of many kinds of luxuries.
27.-Sūrya. Fevers, lunacy, loss of wealth, wrath of the king, poverty.
28.-Candr. Comforts of good food and garments, distress from heat and cold.
29. Rahu-Rahu. Loss of taste in eating, danger from poison, loss of wealth through rashness.
30.-Guru. Physical well-being, fearlessness, gain of conveyance and quarrels with menials.
31.-Śani. Danger from fire, diseases, loss of wealth through menials, imprisonment.
32.-Budh. Devotion towards the preceptor and increase of wealth through his beneficence, good qualities and well cultured.
33.-Ketu. Antagonism with wife and children, going away from home, loss of wealth through rashness.
34.-Śukr. Acquisition of Chatr, Chamar, conveyances etc., success in all ventures, worship of Lord Shiva, construction of a house.
35.-Sūrya. Affliction with piles, wrath of the king, loss of cattle.

36. ...-Candr. Development of mental powers and intelligence, popularity, visits of preceptors, danger of committing sins.

37. ...-Mangal. Dangers from menials and fire, loss of position, disaster, filthiness and meanness.

38. Guru-Guru. Happiness, increase in wealth, performance of Havan, worship of Lord Shiva, acquisition of Chatr and conveyances.

39. ...-Śani. Failure in fasting, unhappiness, going away to foreign lands, loss of wealth, antagonism with kinsmen.

40. ...-Budh. Progress in education, increase in intelligence, happiness to wife and children, popularity, gain of wealth.

41. ...-Ketu. Opulence and glory, learnedness, gain of knowledge of Shastras, worship of Lord Shiva, performance of Havan, devotion towards preceptor.

42. ...-Śukr. Freedom from diseases, enjoyments, increase in wealth, happiness from wife and children.

43. ...-Sūrya. Disorders of wind, bile and phlegm, pains, due to disorders of juices in the body.

44. ...-Candr. Acquisition of Chatr with royal symbol, opulence and glory, increase in children, eye and stomach troubles.

45. ...-Mangal. Danger of administration of poison by wife, imprisonment, foreign journeys, confusion of mind.

46. ...-Rahu. Distress from diseases, troubles from thieves, danger from snakes, scorpions etc.

47. Śani-Śani: Loss of luster, due to fevers, leprosy, stomach troubles, danger of death from fire.

48. ...-Budh. Gain of wealth and grains, profits in business, reverence, devotion towards deities and Brahmins.

49. ...-Ketu. Death-like distress, creation of turbulence by evil spirits, insult from a woman, other than one's wife.

50.-Śukr. Enjoyments through wealth, son and beneficence of the king, performance of Havanas, marriage etc.

51.-Sūrya. Troubles in the eyes and forehead, danger from snakes and enemies, loss of wealth, distress.

52.-Candr. Sound health, birth of a son, relief, thriving strength, devotion towards deities and Brahmins.

53.-Mangal. Affliction with Gulma, danger from enemy, danger of death during hunting, danger from snakes, from fire and from poison.

54.-Rahu. Going away from the homeland, danger from the king, bewitchment, taking of poison, troubles from wind and bile.

55.-Guru. Attainment of the position of a Commander in the Army, gain of land, association with ascetics, reverence from the king.

56. Budh-Budh. Increase in enjoyments, wealth and religious-mindedness, even-mindedness in all living beings.

57.-Ketu. Danger from thieves, from fire and from poison, death-like suffering.

58.-Śukr. Supremacy over others, increase in wealth, reputation and religious-mindedness, devotion to Lord Shiva, happiness from son.

59.-Sūrya. Agony, fevers, lunacy, affectionate relations with wife and kinsmen, receipt of stolen property.

60.-Candr. Happiness from wife, birth of a daughter, gain of wealth and enjoyments all-round.

61.-Mangal. Tendency to indulge in nefarious activities, pain in eyes, teeth and stomach, piles, danger from death.

62.-Rahu. Gain of clothes, ornaments and wealth, separation from one's own people, antagonism with Brahmins, delirium.

63.-Guru. Sublimately, progress in education, increase in wealth and good qualities, profits in business.

64.-Śani. Danger of death from thieves, poverty, beggary.
65. Ketu-Ketu. Danger of fall from a conveyance, quarrels with the enemy, committing a murder inadvertently.
66.-Śukr. Gain of land and conveyance, happiness, destruction of enemy, increase in cattle wealth.
67.-Sūrya. Danger from fire and enemy, loss of wealth, mental agony, death-like suffering.
68.-Candr. Devotion towards deities and Brahmin, journeys to distant places, gain of wealth and happiness, eye and ear troubles.
69.-Mangal. Biliary troubles, enlargement of veins, delirium, antagonism with kinsmen.
70.-Rahu. Antagonism with son and wife, going away from home, loss in ventures, due to rashness.
71.-Guru. Injuries from weapons, wounds, heart disease, separation from wife and children.
72.-Śani. Confusion of mind, tendencies towards nefarious deeds, imprisonment on account of addictions (in drugs etc.), distress.
73.-Budh. Enjoyments of bed, perfumery, ornaments and sandal, good food and availability of all kinds of comforts.
74. Śukr-Śukr. Learning, devotion to deities, satisfaction, gain of wealth, increase in the number of children.
75.-Sūrya. Good reputation in public, loss of happiness in respect of children, heat troubles.
76.-Candr. Devotion towards deities, competence, relief by the application of Mantras, increase in wealth and fortune.
77.-Mangal. Fevers, wounds, ringworms, itches, devotion towards deities and Brahmins.
78.-Rahu. Distress from an enemy, eye and stomach troubles, antagonism with

friends.

79.-Guru. Good longevity, sound health, happiness from wealth, wife and children, acquisition of Chatr and conveyances.

80.-Śani. Danger from the king, loss of happiness, critical disease, controversy with menials.

81.-Budh. Satisfaction, reverence from the king, gains of land and wealth from many directions, increase in enthusiasm.

82.-Ketu. Loss of life, wealth and reputation, only some money is left for charities and sustenance.

Ch. 64. Effects of Antar Dashas in the Kala Chakr

1. Maharishi Parashar said. Now I am going to describe to you the effects of Antar Dashas in the Kala Chakr Dasha, as related by Lord Shiva to the Goddess Parvati.

2. Dasha of Mesh Añś. There will be wounds and fever in the Antar Dasha of Mangal in the Dasha of Mesh Añś. In the same Dasha and Antar Dasha of the Rāśis, owned by Budh, Śukr, Candr and Guru, all kinds of happiness will be enjoyed. Danger from an enemy will be experienced in the Antar Dasha of Sūrya.

3-5. Dasha of Vrishabh Añś. Effects, like quarrels and diseases, will be experienced in Antar Dasha of Śani. There will be gains of education and physical felicity in the Antar Dasha of Guru, going away from home, death, or distress from fevers in the Antar Dasha of Mangal and gains of garments, happy association with women in the Antar Dashas of the Rāśis, owned by Śukr and Budh. Danger from the king and violent animals may be expected in the Antar Dasha of Rāśi, owned by Sūrya.

6-10. Dasha of Mithun Añś. The effects in the Antar Dashas of the Rāśis concerned will be, as follows. Śukr - gain of wealth and garments. Mangal - death of parents, danger, fever, wounds and travels to distant places. Guru - increase in intelligence, success in education, opulence and glory, popularity and affection towards others. Śani - foreign journeys, diseases, fear of death, loss of wealth and kinsmen. Budh - success in education, gains of garments etc., happiness from wife and children and reverence from all quarters.

11-16. Dasha of Kark Añś. The effects in the various Antar Dashas of the Rāśis concerned will be, as follows. Candr - happiness from wife and children, gain of wealth and reverence from the public. Sūrya - danger from enemies, animals and the royal

family, mental agony and fear of diseases. Budh and Šukr - happiness from wife, children and friends, increase in wealth, popularity and name and fame. Mangal - danger from poison, weapons and diseases, like fever. Guru - gains of wealth, physical felicity, honours from the king. Šani - rheumatism, danger from snakes and scorpions and distress of all kinds.

17-21. Dasha of Simh Añś. ... Mangal - diseases of the mouth, bilious fever and danger from weapon. Budh and Šukr - gain of clothes, happiness from wife and children. Candr - danger from fall from some height, meagre gains of wealth, foreign journeys. Sūrya - danger from enemies, fevers, loss of wisdom, fear of death. Guru - gains of wealth and grains, beneficence of the king and Brahmins, progress in education.

22-26. Dasha of Kanya Añś. ... Šani - many kinds of troubles, travels to distant places, fevers, distress from hunger. Guru - gains of wealth through the beneficence of the king, arrival of friends and kinsmen and success in education. Mangal - bilious fever, travels to distant places,

danger from fire and from weapons. Budh, Šukr and Candr - gains of wealth through sons and employees, many enjoyments. Sūrya - travel to distant lands, danger from diseases, quarrels with kinsmen, danger of assaults by weapons.

27-31. Dasha of Tula Añś. ... Šukr - wisdom, comforts, happiness from wife and children and from wealth, garments etc. Mangal - distress to father, enmity with friends, danger from disease of forehead, fevers, poison, weapons etc. Guru - gain of wealth, acquisition of a kingdom, performance of religious rites, honours from the king and happiness all-round. Šani - travels to distant places, critical diseases, loss in the agricultural sphere, danger from enemies. Budh - birth of a son, gain of wealth, happiness from one's wife, joy, dawn of fortune.

32-33. Dasha of Vrischik Añś. The following effects will be experienced in the Antar Dashas of the Rāsis concerned. Candr, Budh and Šukr - gain of wealth and grains in different ways, freedom from diseases, enjoyments of many kinds. Sūrya - danger from enemies, loss of wealth, distress to father, danger from wild and violent animals. Mangal - troubles from wind and bile, wounds, danger from fire and from weapons. Guru - gains of wealth, grains, and gems, devotion towards deities and Brahmins, beneficence of the king. Šani - loss of wealth, separation from kinsmen, mental anxiety, danger from enemies, diseases.

34-40. Dasha of Dhanu Añś. The following effects will be derived in the various Antar Dashas of the Rāsis, owned by... Mangal - heart burn, fevers, cold, diseases of the mouth, many kinds of troubles. Šukr, Budh and Candr - increase in wealth and property and fortune, progress in education, destruction of enemies, happiness from the king.

Sūrya - loss of wife and wealth, quarrels, danger from the king, travels to distant lands. Guru - charity, self-mortifications, honours from the king, increase in religious-mindedness, happiness from wife, gain of wealth.

41-44. Dasha of Makar Añś. The following effects will be experienced in the various Antar Dashas of the Rāśis, owned by... Śani - wrath of Brahmins, deities and the king, loss of kinsmen, abandonment of the homeland. Śukr, Budh, Candr and Guru - devotion towards deities, self-mortification, honours from the government. Mangal - disease of the forehead, assaults on hands and feet, danger from dysentery, blood pollution and biliary troubles. Śani - loss of father and kinsmen, fevers, danger from the king and the enemies.

45-49. Dasha of Kumbh Añś. ... Śukr - many kinds of educational attainments, gains of property, happiness from wife and children, sound health and increase in wealth. Mangal - fevers, danger from fire and from enemies, distress from enemies and mental agony. Śani - danger of troubles from wind, bile and phlegm, quarrels, foreign journey, danger of suffering from tuberculosis. Guru - freedom from ill health, happiness, honours from the king and joy. Budh - happiness from wife, children and wealth, joy, increase in good fortune.

50-55. Dasha of Meen Añś. ... Candr - increase in wisdom and educational attainments, happiness from wife, freedom from disease, association with friends, joy and happiness. Sūrya - quarrels with kinsmen, danger from thieves, mental agony, loss of position. Budh and Śukr - victory in war, birth of a son, gains of land and cattle, increase in wealth. Mangal - biliary troubles, dissension with members of the family, danger from enemies. Guru - gain of wealth and grains, happiness from wife, honours from the king, name and fame. Śani - loss of wealth, mental agony, abandonment of the homeland on account of associations with prostitutes.

56-58. Maharishi Parashar said to Maitreya. O Brahmin! The effects of Antar Dashas in the Kala Chakr, which have been described above, are based on Savya Chakr. The effects of Antar Dashas in the Dashas of the Rāśis in the Apsavya Chakr have to be assessed, after taking into account the benefic and malefic natures of the Lords of the Rāśis. People have to enjoy the good, or suffer the bad results, according to their good, or bad actions in the previous births. Everybody suffers, or enjoys accordingly. The peculiarity in this respect is, that inauspicious results have been ascribed to malefics. But, if during the Antar Dasha the Grah concerned is a friend of the Lord of the Dasha, the results of the Antar Dasha will be favourable. If the Grah concerned is a benefic, but an enemy of the Lord of the Dasha, his Antar Dasha effects will not prove favourable. This is how the Antar Dasha effects have to be analyzed and conclusions arrived at.

Ch. 65. Effects of Dashas of Rāśis in the Añśas of the Various Rāśis

1-3. The following will be the effects in the Dashas of Rāśi in Mesh Añś. Mesh - distress from diseases, caused by blood pollution, Vrishabh - increase in grain production, Mithun - dawn of knowledge (Gyanodaya), Kark - increase in wealth, Simh - danger from enemies, Kanya - happiness from wife, Tula - ministership, Vrischik - danger of death, Dhanu - gains of wealth.

4-5½. ... Vrishabh Añś. Makar - tendency to indulge in sinful actions, Kumbh - profits in business, Meen - success in all ventures, Vrischik - danger from fire, Tula - honours from the king, Kanya - danger from enemies, Kark - distress to wife, Simh - eye troubles, Mithun - danger from poison.

6-8. ... Mithun Añś. Vrishabh - gains of wealth, Mesh - fever, Meen - affectionate relations with maternal uncle, Kumbh - increase in enemies, Makar - danger from thieves, Dhanu - progress in education, Mesh - assaults from enemies, Vrishabh - quarrels, Mithun - happiness.

9-10½. ... Kark Añś. Kark - enjoyments, Simh - danger from the king, Kanya - happiness from kinsmen, Tula - good reputation, Vrischik - distress from father, Dhanu - gain of knowledge and wealth, Makar - disgrace in public, Kumbh - loss in business, Meen - travels to distant lands.

11-13. ... in Simh Añś. Vrischik - quarrels, distress, Tula - gain of wealth, happiness, Kanya - increase in wealth and grains, Kark - danger from animals, Simh - both happiness and sorrows, Mithun - increase in enemies, Vrishabh - gain of property, happiness, Mesh - distress, Meen - long journey.

14-15½. ... Kanya Añś. Kumbh - gain of wealth, Makar - increase in wealth, Dhanu - happiness from brothers, Mesh - happiness from mother, Vrishabh - happiness from sons, Mithun - danger from enemies, Kark - affectionate relation with wife, Simh - increase in ill health, Kanya - birth of a son.

16-18. ... Tula Añś. Tula - gain of wealth, Vrischik - happiness from brothers, Dhanu - happiness from brothers and uncles, Makar - distress to mother, Kumbh - profits in business, Meen - gain of property, happiness, Vrischik - distress to wife, Tula - danger from water, Kanya - increase in property and happiness.

19-20½. ... Vrischik Añś. Kark - loss of wealth, Simh - danger from government, Mithun - gain of lands, Vrishabh - increase in wealth, Mesh - distress on account of blood pollution, Meen - happiness, Kumbh - profits in business, Makar - loss of wealth, Dhanu - gain of property, happiness.

21-23. ... Dhanu Añś. Mesh - gain of wealth, Vrishabh - gain of lands, Mithun - success in all ventures, Kark - gain of property, happiness, Simh - all comforts, Kanya - quarrels, Tula - profits in business, Vrischik - danger from diseases, Dhanu - happiness to sons.

24-25½. ... Makar Añś. Makar - birth of a son, Kumbh - increase in wealth, Meen - well-being, Vrischik - danger from animals, Tula - gain of wealth, Kanya - danger from enemies, Kark - gain of wealth, Simh - danger from enemies, Mithun - danger from poison.

26-28. ... Kumbh Añś. Vrishabh - increase in wealth, Mesh - eye troubles, Meen - travels to distant lands, Kumbh - increase in wealth, Makar - success in all ventures, Dhanu - increase in knowledge and learning, Mesh - loss of happiness, Vrishabh - danger of death, Mithun - gains of property, happiness.

29-31. ... Meen Añś. Kark - increase in wealth, Simh - assistance from the king, Kanya - increase in wealth and grains, Tula - profits in business, Vrischik - distress from fever, Dhanu - increase in knowledge and wealth, Makar - antagonism with wife, Kumbh - danger from water, Meen - all kinds of enjoyments.

32. There is no doubt, that observance of remedial measures in the form of prescribed Maharishi Yagyas destroys the evil effects of the inauspicious Dashas and yield happiness.

Ch. 66. AshtakaVarg

1-4. Maitreya said: "O Venerable Sage! You have described many kinds of effects, relating to the Grahas and Bhavas, after incorporating the views of many sages and Acharyas, but it is not possible to say with certainty, if a particular effect is quite correct, after considering the contradictions in the effects by the movements of the various Grahas. As because of sinful deeds, committed by people in Kaliyuga, their minds have become blunt, be kind enough to describe a method, which would enable even the shallow minded persons to ascertain their happiness and sorrows and determine their longevity on the basis of the positions of the Grahas in transit."

5-6. The sage replied: "O Brahmin! You have put a very intelligent question. I will now describe the Shastra for the benefit of all, the Shastra, in which there will be no contradictions in judging the effects of happiness and sorrows and for determination of the longevity. You now listen to me carefully.

7-11. If the 12 Bhavas, including Lagn, are occupied by, or aspected by benefic Grahas, they yield auspicious results, according to their characteristics, but this happens, where the Grahas concerned are in their exaltation Rāśi, own Rāśi, or posited in a benefic

Bhava. There will be no good effects, if such Grahas are in depression, or posited in an inauspicious Bhava. Similarly the Bhavas, associated with, or aspected by malefics in depression, or posited in malefic Bhavas, yield adverse results, according to their characteristics. If such Grahas be in their exaltation Rāśi, the effects will not be adverse. This is how the general effects have been described by the Daivajnas. I have only repeated those effects. The main purposes of this

Jyotish Shastra are to determine the longevity and joys and sorrows of the people, but because the movements of the Grahas are so subtle, even sages, like Vashista and Brihaspati, have not been able to be quite definite in this respect. Then how can a common man, particularly in Kaliyuga, do so.

12. There are two divisions, or parts of the Jyotish Shastra, namely general and particular. I have already dealt with the general part. I now come to the other part, which deals with this subject in particular.

13-15. As the effects of the twelve Bhavas are judged from Lagn and Candr, effects of the twelve Bhavas and the various Grahas are judged in the same manner. Therefore the inauspicious places from the seven Grahas, named, as Karan, beginning from Sūrya and Lagn (total 8), should be marked by dots (Bindus) and auspicious places, named, as Sthan, by small vertical lines (Rekhas) and on the basis of their assessment should the judgment of the horoscope and predictions be made.”

Notes. The above arrangement is known, as AshtakaVarg. The meaning of AshtakaVarg is literally the group of eight things. In other words it is the combination of the good and bad positions of a Grah with reference to the seven Grahas and Lagn. So it is the combination of the benefic and malefic marks (the Rekhas and the Bindus) in a planet’s chart with reference to the position of the eight Grahas (here Lagn is to be treated, as a Grah).

16. Five Grahas in 1st, 2nd, 8th, 3rd and the 12th Bhavas from Sūrya are Karanprad (dot signifiers). Similarly four Grahas in the 7th and 4th, three Grahas in the 6th and 9th, six Grahas in the 5th, 2 Grahas in the 10th and one Grah in the 11th are dot signifiers.

17-19. Thus Lagn, Candr, Guru, Śukr and Budh in the 1st, 2nd and 8th from Sūrya; Sūrya, Mangal, Śani, Candr and Guru in the 12th; Budh, Candr, Śukr, Guru in the 4th; Lagn, Candr, Śukr in the 9th; Sūrya, Śani and Mangal in the 6th; Lagn, Budh, Guru and Candr in the 7th; Śukr in the 11th; Sūrya, Śani, Śukr, Guru and Mangal in the 3rd; Guru and Śukr in the 10th; Sūrya, Śani, Candr, Lagn Mangal and Śukr in the 5th are Karanprad, or dot indicators.

20-22. In Candr’s AshtakaVarg 6 Grahas in the 9th and the 2nd, 5 Grahas in the 4th, 8th

and the 1st, one Grah in the 10th and the 3rd, 4 Grahas in the 5th, 3 Grahas in the 6th and the 7th and 1st, eight in the 12th are Karanprad. Thus Lagn, Sūrya, Mangal, Śani and Śukr, these five in the 1st; Lagn, Budh, Sūrya, Candr, Śani and Śukr, these 6 in the 2nd; Guru in the 3rd; Sūrya, Śani, Candr, Lagn and Mangal, these 5 in the 4th; Śukr, Budh, Guru, these 3 in the 6th; Mangal, Lagn and Śani, these 3 in the 7th; Mangal, Lagn, Śani, Śukr and Candr, these five in the 8th; Lagn, Sūrya, Mangal, Śani, Budh and Guru, these 6 in the 9th; Śani only in the 10th; none in the 11th; all the eight in the 12th from their own places are Karanprad. These Grahas in the other Bhavas are Rekhaprad (line signifiers).

23-27. In the AshtakaVarg of Mangal 6 Grahas in the 12th, 4th and 7th, 5 Grahas in the 5th, 6 Grahas in the 2nd, 7 Grahas in the 9th, 5 Grahas in the 1st and 8th, 4 Grahas in the 3rd, 3 Grahas in the 10th and 2 Grahas in the 6th are Karanprad. In the 11th no Grah is Karanprad. In other words all the Grahas in the 11th from their own places are Rekhaprad. Thus Sūrya, Candr, Budh, Guru and Śukr, these five in the 1st; Lagn, Sūrya, Candr, Budh, Guru and Śani, these 6 in the 2nd; Śukr, Mangal, Guru and Śani, these 4 in the 3rd; Sūrya, Candr, Budh, Guru, Śukr and Lagn, these 6 in the 4th; Candr, Mangal, Guru, Śukr and Lagn, these 5 in the 5th; Mangal and Śani, these 2 in the 6th; Budh, Candr, Sūrya, Śukr, Guru and Lagn, these 6 in the 7th;

Budh, Candr, Sūrya, Lagn and Guru, these five in the 8th; Sūrya, Candr, Mangal, Budh, Guru, Śukr and Lagn, these 7 in the 9th; Śukr, Candr and Budh, these 3 in the 10th; none in the 11th; Sūrya, Śani, Budh, Candr, Lagn and Mangal, these 6 in the 12th from their own places are Karanprad.

28-30. In the AshtakaVarg of Budh 3 Grahas in the 1st, 2nd, 4th, 10th, 6th and 9th, 2 Grahas in the 8th, 6 Grahas in the 3rd and the 7th, none in the 11th, 5 Grahas in the 5th and 12th are Karanprad. Thus Sūrya, Candr and Guru, these 3 in the 1st; Guru, Sūrya and Budh, these 3 in the 2nd; Lagn, Sūrya, Mangal, Śani, Candr and Guru, these 6 in the 3rd; Budh, Sūrya and Guru, these 3 in the 4th; Guru, Mangal, Candr, Śani and Lagn, these 5 in the 5th; Śukr, Śani and Mangal, these 3 in the 6th; Budh, Candr, Lagn, Sūrya, Śukr and Guru, these 6 in the 7th; Budh and Sūrya, these 2 in the 8th; Guru, Candr and Lagn, these 3 in the 9th; Sūrya, Guru and Śukr, these 3 in the 10th; none in the 11th; Lagn, Candr, Mangal, Śani and Śukr these 5 in the 12th from their own places are Karanprad.

31-34. In the AshtakaVarg of Guru one Grah in the 2nd and 11th, 2 Grahas in the 10th, 7 Grahas in the 12th, 4 Grahas in the 6th, 5 Grahas in the 8th and 3rd, 3 Grahas in the remaining Bhavas are Karanprad. Thus Śukr, Candr and Śani, these 3 in the 1st; Śani in the 2nd and 11th; Lagn, Mangal, Candr, Budh and Śukr, these 5 in the 3rd; Sūrya, Guru and Mangal, these 3 in the 5th; Śukr, Śani and Candr, these 3 in the 4th; Budh, Śukr and Śani, these 3 in the 7th; Guru, Mangal, Sūrya and Candr, these 4 in the 6th; all except

Śani, these 7 in the 12th; Candr and Śani, these 2 in the 10th; Śani, Mangal and Guru, these 3 in the 9th; Lagn, Śani, Śukr, Candr and Budh, these 5 in the 8th from their own places are Karanprad.

35-38. In the AshtakaVarg of Śukr 2 Grahas in the 5th, 8th and 3rd, 5 Grahas in the 1st, 2nd, 12th, 10th, 8 Grahas in the 7th, 6 Grahas in the 6th, one in the 9th, 3 in the 4th, none in the 11th are Karanpradas. Thus Sūrya, Mangal, Budh, Guru and Śani, these 5 in the 1st and the 2nd; all the 8 Grahas in the 7th; Guru and Sūrya, these 2 in the 3rd; Sūrya and Mangal, these 2 in the 5th; Sūrya in 9th; Sūrya, Budh and Guru, these 3 in the 4th; Mangal and Budh, these 2 in the 8th; Śukr, Sūrya, Candr, Śani, Lagn and Guru, these 6 in the 6th; none in the 11th; Lagn, Śani, Budh, Śukr and Guru, these 5 in the 12th; Lagn, Mangal, Budh, Candr, Sūrya, these 5 in the 10th from their own places are Karanpradas.

39-42. In the AshtakaVarg of Śani 7 Grahas in the 2nd, 7th, 9th, 6 Grahas in the 8th, Lagn and 4th, 4 Grahas in the 10th, 3rd and 12th, one Grah in the 6th, 5 Grahas in the 5th, none in the 11th are Karanpradas. Thus Candr, Mangal, Budh, Guru, Śukr and Śani, these 6 in the 4th and the 1st; Candr, Mangal, Budh, Guru, Śukr, Śani and Lagn, these 7 in the 2nd and the 7th; Sūrya, Candr, Mangal, Guru, Śukr, Śani and Lagn, these 7 in the 9th; Candr, Guru, Śukr and Śani, these 4 in the 10th; Guru, Sūrya, Budh and Śukr, these 4 in the 3rd; Sūrya in the 6th; Lagn, Candr, Śani, Sūrya, these 4 in the 12th; Śukr, Sūrya, Candr, Budh and Lagn, these 5 in the 5th; Candr, Mangal, Guru, Śukr, Śani and Lagn, these 6 in the 8th; none in the 11th from their own places are Karanpradas. The remaining places are Rekhapradas and are auspicious.

43-45. The sage said. Now I will describe the auspicious Bhavas for the benefit of the Acharyas. In the AshtakaVarg of Sūrya: Śani, Mangal and Sūrya in the 2nd, 8th and 1st; Guru and Budh in the 5th; Budh, Candr and Lagn in the 3rd; Lagn, Sūrya, Śani and Mangal in the 4th; Lagn, Sūrya, Śani, Mangal, Budh and Candr in the 10th; Sūrya, Candr, Mangal, Budh, Guru, Śani and Lagn in the 11th; Lagn, Śukr and Budh in the 12th; Lagn, Śukr, Budh, Guru and Candr in the 6th; Sūrya, Mangal, Śani and Śukr in the 7th; Sūrya, Mangal, Śani, Budh and Guru in the 9th from their own places are Rekhapradas.

46-48. In the AshtakaVarg of Candr: Budh, Candr and Guru in the 1st; Guru and Mangal in the 2nd; Budh, Sūrya, Candr, Mangal, Śani, Śukr and Lagn in the 3rd; Guru, Śukr and Budh in the 4th; Mangal, Budh, Śukr and Śani in the 5th; Sūrya, Candr, Mangal, Śani and Lagn in the 6th; Sūrya, Candr, Guru, Budh and Śukr in the 7th; Sūrya, Budh and Guru in the 8th; Śukr and Candr in the 9th; Sūrya, Budh, Guru, Śukr, Candr, Lagn and Mangal in the 10th and all the 8 Grahas in the 11th from their own places are Rekhapradas. No Grah is Rekhaprad in the 12th.

49-50. In the AshtakaVarg of Mangal: Lagn, Śani and Mangal in the 1st; Mangal in the

2nd; Lagn, Budh, Candr and Sūrya in the 3rd; Śani and Mangal in the 4th; Budh and Sūrya in the 5th; Budh, Candr, Guru, Sūrya, Lagn and Śukr in the 6th; Śani and Mangal in the 7th; Śani, Mangal and Śukr in the 8th; Śani in the 9th; Mangal, Sūrya, Guru, Śani and Lagn in 10th; all in the 11th and Guru and Śukr in the 12th from their own places are Rekhapradas.

51-52. In the AshtakaVarg of Budh: Lagn, Śani, Mangal, Śukr and Budh in the 1st; Lagn, Mangal, Candr, Śukr and Śani in the 2nd; Śukr and Budh in the 3rd; Lagn, Candr, Śani, Śukr and Mangal in the 4th; Budh, Śani and Śukr in the 5th; Guru, Budh, Sūrya, Candr and Lagn in the 6th; Mangal and Śani in the 7th; Mangal, Śani, Lagn, Candr, Śukr and Guru in the 8th; Śani, Mangal, Sūrya, Budh and Śukr in the 9th; Lagn, Śani, Mangal, Budh and Candr in the 10th; all in the 11th and Guru, Budh and Sūrya in the 12th from their own places are Rekhapradas.

53-55. In the AshtakaVarg of Guru: Lagn, Mangal, Sūrya and Budh in the 1st and 4th; Guru, Lagn, Mangal, Sūrya, Budh, Candr and Śukr in the 2nd; Śani, Guru and Sūrya in the 3rd; Śukr, Candr, Lagn, Budh and Śani in the 5th; Śukr, Lagn, Budh and Śani in the 6th; Lagn, Mangal, Guru, Sūrya and Candr in the 7th; Guru, Sūrya and Mangal in the 8th; Śukr, Sūrya, Lagn, Candr and Budh in the 9th; Guru, Budh, Mangal, Sūrya, Śukr and Lagn in the 10th; all except Śani in the 11th and Śani in the 12th from their own places are Rekhapradas.

56-58. In the AshtakaVarg of Śukr: Lagn, Śukr and Candr in the 1st; Lagn, Śukr and Candr in the 2nd; Lagn, Śukr, Candr, Budh, Śani and Mangal in the 3rd; Lagn, Śukr, Candr, Śani and Mangal in the 4th; Lagn, Budh, Candr, Guru, Śani and Śukr in the 5th; Budh and Mangal in the 6th; none in the 7th; Śukr, Sūrya, Candr, Guru, Lagn and Śani in the 8th; all except Sūrya in the 9th; Śukr, Guru and Śani in the 10th; all in the 11th; Mangal, Candr and Sūrya in the 12th from their own places are Rekhapradas.

59-60. In the AshtakaVarg of Śani: Sūrya and Lagn in the 1st; Sūrya in the 2nd; Lagn, Candr, Mangal and Śani in the 3rd; Lagn and Sūrya in the 4th; Guru, Śani and Mangal in the 5th; all except Sūrya in the 6th; Sūrya in the 7th; Sūrya and Budh in the 8th; Budh in the 9th; Sūrya, Mangal, Lagn and Budh in the 10th; all in the 11th; Mangal, Budh, Guru and Śukr in the 12th from their own places are Rekhapradas.

61-64. In the AshtakaVarg of Lagn 3 Grahas in the 1st and 4th, 2 Grahas in the 3rd, 5 Grahas in the 2nd, 6 Grahas in the 5th, 8th, 9th and 12th, one Grah in the 10th, 11th and 6th and all except Guru in the 7th are Karanpradas. Thus Lagn, Sūrya and Candr in the 1st; Lagn, Mangal, Candr, Sūrya and Śani in the 2nd; Guru and Budh in the 3rd; Lagn, Candr, Mangal, Budh, Śani and Sūrya in the 5th; Lagn, Candr and Mangal in the 4th; Śukr in the 6th; all except Guru in the 7th; Lagn, Sūrya, Candr, Mangal, Guru and Śani in the 8th; Lagn, Sūrya, Candr, Mangal, Budh and Śani in the 9th; Śukr in the 10th and

11th; Lagn, Mangal, Budh, Guru, Śukr and Śani in the 12th from their own places are Karanpradas.

65-68. In the AshtakaVarg of Lagn: Śani, Budh, Śukr, Guru and Mangal in the 1st; Budh, Guru and Śukr in the 2nd; Lagn, Sūrya, Candr, Mangal, Śukr and Śani in 3rd; Sūrya, Budh, Guru, Śukr and Śani in the 4th; Guru and Śukr in the 5th; all except Śukr in the 6th; Guru in the 7th; Budh and Śukr in the 8th; Guru and Śukr in the 9th; all except Śukr in the 10th; all except Śukr in the 11th and Sūrya and Candr in the 12th from their own places are Rekhapradas.

69. In the charts of AshtakaVarg Karan is signified by a Bindu, or dot (0) and Sthan by a Rekhapradas, or line (1). Karan is inauspicious, while Sthan is auspicious.

70-72. To identify the auspicious and inauspicious Bhavas in the AshtakaVarg a chart should be prepared with 14 horizontal lines and ten vertical lines. The form of the chart so prepared will consist of 117 apartments. In this chart in the first line incorporates the names of the seven Grahas and Lagn. In the first column write the numbers of all the 12 Bhavas. After this mark dots under the Grah and against the Karanprad Bhavas. By doing so the Karanprad Bhavas of all the 8 Grahas, including Lagn, will become known clearly and whenever the AshtakaVarg Grah will pass in transit the dot-marked Bhavas, he will yield unfavourable results. In his transit to other Bhavas he would give favourable effects. The following table shows the dots in the AshtakaVarg of Sūrya.

Ch. 67. Trikon Shodhana in the AshtakaVarg

1-2. The sage said. O Brahmin! After preparing the AshtakaVarg of all the Grahas, including Lagn, Trikon Shodhana has to be done for each Rāśi. A Trikon is made of three Rāśis equidistant from each other. Thus Mesh, Simh and Dhanu, Vrishabh, Kanya and Makar, Mithun, Tul and Kumbh, Kark, Vrischik and Meen form the Trikonas of the Rāśis.

3-5. The Trikon Shodhana (rectification) should be done by writing the Rekhas in the AshtakaVargas of Sūrya etc. under the Rāśis Mesh etc. Amongst the Trikon Rāśis the Rāśi, which has lesser number of Rekhas, should be allotted Rekhas, arrived at by deducting its number of Rekhas from the greater number of Rekhas of the three Trikon Rāśis. No Trikon Shodhana is necessary, if any of the Trikon Rāśis has no Rekha.

Shodhana should be done, if all the three of them have equal number of Rekhas, that is a zero should be written against all of them. Thereafter Ekadhipaty Shodhana should be done in the same manner, described later. (For Shodhana of the AshtakaVarg of a Grah the first thing to be done is to see, in which Rāśi the Grah is posited. Beginning from that Rāśi, the names of the 12 Rāśis should be written and then the names of the Grahas, posited in them, should be mentioned against them. Thereafter the Rekhas, gained by

that Rāśi, should be written below them and the number, arrived at by Shodhana, below it)

Ch. 68. Ekadhipatya Shodhana in the AshtakaVarg

1-5. Ekadhipatya Shodhana is done after writing the numbers for Rāśis, arrived at by Trikon Shodhana. Ekadhipatya Shodhana is done, if both the two Rāśis, owned by a Grah, have gained a number after Trikon Shodhana. Ekadhipatya Shodhana is not to be done, if one Rāśi has got a number and the other is bereft of any number. The following are the rules for Ekadhipatya Shodhana. If both the Rāśis are without a Grah and the Trikon Shodhana numbers are different, both should be given the smaller number. If both the Rāśis are with Grahas, no Shodhana is to be done. If amongst the two Rāśis one is with a Grah and a smaller Trikon rectified number and the other is without Grah with a bigger number, deduct the

smaller number from the bigger number and the number of the Rāśi with Grah should be kept unchanged. If the Rāśi with the Grah has a bigger number than that of the Rāśi without Grah, the Shodhana should be done of the number of the Rāśi without Grah and the number of the Rāśi with Grah should be kept unchanged. If both the Rāśis are without Grahas and possess the same numbers, Shodhana of both the numbers should be done and the rectified numbers should be reduced to zero. If one Rāśi is with Grah and the other is without any Grah, the number of the latter should be reduced to zero. Sūrya and Candr own one Rāśi only, their numbers should be kept unchanged.

6. After doing Ekadhipatya Shodhana, Pinda Sadhana should be taken in hand.

Ch. 69. Pinda Sadhana in the AshtakaVarg

1-4. The Sage said. O Brahmin! After completing the Trikon and Ekadhipatya Shodhana in the AshtakaVargas of all the Grahas, the rectified number should be multiplied by the measure of the Rāśi. If there be any Grah in any Rāśi, the rectified number should be multiplied by the measure of the Grah also. Then, after multiplying the rectified number of each Rāśi, the products should be added up. The total so arrived at will be Pinda of that Grah. The multiples of Rāśis are 10 for Vrishabh and Simh, 8 for Mithun and Vrischik, 7 for Mesh and Tul, 6 for Makar and Kanya. The multipliers of the remaining Rāśis are the same, as their numbers. (Rāśiman Chakr. Mesh 7, Vris 10, Mith 8, Kark 4, Simh 10, Kany 6, Tula 7, Vrsk 8, Dhan 9, Maka 5, Kumb 11, Mina 12) The multipliers of Grahas are 10 for Guru, 3 for Mangal, 7 for Śukr, 6 for Budh, Sūrya, Candr and Śani. (Grahman Chakr. Sūrya 5, Candr 5, Mangal 8, Budh 5, Guru 10, Śukr 7, Śani 5)

Ch. 70. Effects of the AshtakaVarg

1-6. The matters to be considered from Sūrya and other Grahas are, as follows. Sūrya - the soul (Atma), nature, physical strength, joys and sorrows and father. Candr - mind, wisdom, joy and mother. Mangal - co-borns, strength, qualities and land. Budh - business dealings, livelihood and friends. Guru - nourishment of the body, learning, son (children), wealth and property. Śukr - marriage, enjoyments, conveyance, prostitution and sexual intercourse with women. Śani - longevity, source of maintenance, grief, danger, losses and death. The following procedure should be adopted to ascertain the effects of a house. Multiply the number of Rekhas with the Yog Pinda (Rāśi Pinda plus Grah Pinda), connected with the AshtakaVarg of that Grah and divide the product by 27. The remainder will denote the number of the Nakshatr. During the transit of Śani in that Nakshatr the Bhava concerned will be harmed.

7-9. The 9th house from Sūrya at the time of birth deals with father. The Rekhas of that Rāśi, as marked in Sūrya's AshtakaVarg, should be multiplied by the Yog Pinda and the product be divided by 27. The remainder will denote the number of Nakshatr. The father will be in distress, or he will otherwise suffer, when Śani in transit passes through the Nakshatr. Even, when Śani passes in transit the Trikon Nakshatras, father, or relatives, like father, may die, or suffer.

Notes. By dividing the 27 Nakshatras in three equal parts, the 1st, 10th and 19th fall in Trikon from each other. Sūrya is PitraKarak (significator of father). Therefore all about father is ascertained from the Sūrya's AshtakaVarg.

10-11. If the AshtakaVarg Rekha number is multiplied by the Yog Pinda and the product is divided by 12, the remainder will denote the Rāśi, through which, or through the Rāśis in Trikon to it, the transit of Śani will cause harm, or unfavourable effects to father. Death of the father may occur, if the Dasa prevailing at that time be unfavourable. If the Dasa be favourable, father will face only adverse effects.

(12-15 Arishta to Father) 12-14. The death of the father may be expected, if Rahu, Śani, or Mangal are in the 4th from Sūrya at the time of transit of Śani through any of the above three Rāśis (Trikon Rāśis). The death of the father will come to pass by such transit, if at that time Śani, associated, or aspected by a malefic, be in the 9th from Lagn, or Candr and/or the Dasa of the Lord of the 4th from Lagn be in operation. The death does not take place, if a favourable Dasa be in force at the time of Śani's transit. This should be kept in mind by the Jyotishis, while making predictions.

15. If the Rāśi of Lagn of the native be the 8th Rāśi from Lagn of the father, or, if the Lord of the 8th from father's Lagn be in Lagn of the native, he takes over all the responsibilities of his father after the latter's death.

16-18. The father enjoys happiness in the Dasa of the Lord of the 4th from Lagn. The

native is obedient to his father, if the Lord of the 4th be in Lagn, or the 11th, or in the 11th, or 10th from Candr. If the birth be in the 3rd Rāśi from Lagn, or Candr of the father, the native makes proper use of the wealth, inherited from his father. If the birth be in the 10th Rāśi from Lagn, or Candr of the father, the native will inherit all the good qualities of his father. If the Lord of the 10th be in Lagn, the native will be more distinguished than his father.

19-20. No auspicious functions, like marriage etc., should be performed in the month of Rāśis (that is, when Sūrya transits that Rāśi), which has more number of dots in Sūrya's AshtakaVarg. The same applies to the Samvatsar of that Rāśi (that is, when the mean Guru transits that Rāśi). Auspicious functions should be performed, when Sūrya, or the mean Guru transits the Rāśi, which has more Rekhas in Sūrya's AshtakaVarg.

21-23. In the same manner no auspicious functions should be performed during the transit of Candr in the Rāśi, which has larger number of dots in Candr's AshtakaVarg. Consideration, regarding mother, house and village, should be done from the 4th Bhava from Candr. Therefore multiply the number of Rekhas in the AshtakaVarg of Candr by the Yog Pinda of that AshtakaVarg and divide the product by 27. The death of, or distress to mother may be expected, when Śani passes in transit through the Nakshatr, denoted by the remainder. Then divide the product by 12. The death of the mother may occur, when Śani transits the Rāśi, denoted by the remainder. Distress to mother may be predicted, when Śani transits the Nakshatras, or Rāśis in Trikon to Nakshatr and Rāśi, indicated above.

24-27. Consideration of brothers (co-borns), valour and patience is done from Mangal's AshtakaVarg. If the number of Rekha is larger in any Rāśi after Trikon Shodhana, there will be gains of land, happiness from wife and great happiness to brother, when Mangal passes through that Rāśi in transit. If Mangal be weak, the brothers will be short lived. There will be distress to brothers, when Mangal transits a Rāśi without Rekhas. Here also the Yog Pinda of Mangal should be multiplied by the number of Rekhas in the AshtakaVarg and the product be divided separately by 27 and 12. The remainders will denote the Nakshatr and Rāśi. The brother will suffer, whenever Śani transits that Nakshatr, or Rāśi (or the Trikon Nakshatras, or Rāśis).

28-29. Consideration in regard to family, maternal uncle and friends should be done from the 4th Bhava from Budh. The family etc. will enjoy happiness during the transit of Budh's AshtakaVarg. After performing Trikon and Ekadhipatya Shodhana in Budh's AshtakaVarg, the happiness, or distress of the family should be predicted from the transit of Śani through the resultant Nakshatr and Rāśi (and those in Trikon to them).

30-33. All about knowledge, religious inclinations of the native and son (progeny) is to be ascertained from the 5th Bhava from Guru. If the Rekhas in the 5th Bhava from Guru

are larger in number in the AshtakaVarg, there will be great happiness in respect of progeny. If the dots are larger in number, the happiness in respect of progeny will be meagre. The number of children are equal to the number of Rekhas in the 5th Bhava (from Guru), provided it is not the Rāśi of debilitation of Guru, or his enemy's Rāśi. In that case the number of children will be very limited. The number of children is also equal to the number of Navams, in which the Lord of the 5th from Guru is posited. Multiply the Yog Pinda of Guru by the number of Rekhas in the AshtakaVarg and divide the product separately by 27 and 12. The remainders will denote the Nakshatr and Rāśi. Transit of Śani through that Nakshatr and its Trikon Nakshatras and of that Rāśi and its Trikon Rāśis will be inauspicious. During that period the knowledge, learning and religious activities of the native will also be adversely affected.

34-36. There will be gain of wealth, land and happiness and marriage, whenever Śukr passes in transit through the Rāśis, which have larger number of Rekhas in the AshtakaVarg of Śukr. These gains will be from the directions of the 7th Rāśi from Śukr and of its Trikon Rāśis. The effects should be judged in the manner, already explained earlier, after multiplying the Rekhas in the 7th Bhava from Śukr by the Yog Pinda.

37-40. The 8th Bhava from Śani signifies death, as well as longevity. Assessment about longevity should be made from that Bhava through the AshtakaVarg. Therefore predict distress to the native in the year, equal to the number of Rekhas in the AshtakaVarg from Lagn up to Śani. The year, equal to the number of Rekhas from Śani up to Lagn, will also be of distress. If in the year, equal to the total of the above Rekhas, Arishta Dasa be also in operation, there can be possibility of death of the native.

41-42. Multiply the Yog Pinda by the number of Rekhas in the AshtakaVarg and divide the product by 27. The death of the native will take place, when Śani passes in transit through the Nakshatr, denoted by the remainder, or its Trikon Nakshatras. Again, divide the product by 12. The native will face danger of death, when Śani passes in transit through the Rāśi, denoted by the remainder, or through its Trikon Rāśis.

43-44. The results will be favourable, when Śani passes in transit through Rāśis, which have larger number of Rekhas in Śani's AshtakaVarg. Śani's transit through Rāśis, which have larger number of dots, will produce only evil effects.

Ch. 71. Determination of Longevity through the AshtakaVarg

1-4. The sage said. I will now describe the method of determining longevity from the AshtakaVarg. For this purpose the AshtakaVargas of Lagn and all the Grahas have to be studied. The Rekhas in all the Rāśis have been allotted specific spans of life. The Rāśi, which has no Rekhas, has been allotted 2 days, that with one Rekha gets $1\frac{1}{2}$ days, one day for Rāśi

with 2 Rekhas, half day for Rāśi with 3 Rekhas, 7½ days for Rāśi with 4 Rekhas, 2 years for Rāśi with 5 Rekhas, 4 years for Rāśi with 6 Rekhas, 6 years for Rāśi with 7 Rekhas and 8 years for Rāśi with 8 Rekhas. In this manner the spans of life should be worked from Rekhas in all the AshtakaVargas. Half of the sum total of all will be the longevity, based on AshtakaVarg.

Ch. 72. Aggregational AshtakaVargas

1-2. The sage said. O Brahmin! Write down a Rāśi Kundali with 12 Bhavas, including Lagn. Then insert the total of the Rekhas in all the AshtakaVargas of the Grahas in the Rāśi concerned. The AshtakaVarg with such Rekhas is called the Samuday AshtakaVarg, or the aggregational AshtakaVarg. From this should be judged good and adverse effects of the Rāśi Kundali.

3-5. In the aggregational AshtakaVarg the Rāśi, which has more than 30 Rekhas, gives favourable effects, that, having between 25 and 30 Rekhas, produces medium effects and that Rāśi, who has less than 25 Rekhas, yields adverse effects. Auspicious functions, like marriage etc., should be performed, when the Grah, on whose basis the time and date of functions are performed, moves into the Rāśi with favourable effects. The Rāśi, which is productive of adverse effects should be avoided for these purposes. For example, the strength of Candr (CandraBal) is generally acceptable for all auspicious functions. Therefore auspicious functions should be performed, or started, when Candr is in the Rāśi with maximum number of Rekhas. The Grah in the Rāśi with favourable number of Rekhas produces auspicious effects and the Grah in the Rāśi with unfavourable number of Rekhas yields evil results.

6-6½. Amongst the 12 Bhavas more than 30 Rekhas advance the effects of a Bhava, between 25 and 30 Rekhas produce medium effects and the effects of the Bhava, which contains less than 25 Rekhas, get damaged.

Notes. From the above rules it can be interpreted, that, if there are less than 25 Rekhas in 6th, 8th and 12th Bhava, their effects become favourable. The effects will become adverse, if these Bhavas contain more than 25 Rekhas.

7-8. If in a Rāśi Kundali there are larger number of Rekhas in the 11th than those in 10th and there are smaller number of Rekhas in the 12th than those in the 11th and Lagn contains largest number of Rekhas, the native will be wealthy and will enjoy all kinds of comforts and luxury.

9-10. Divide the 12 Bhavas in 3 sections. There will be sufferings and distress in that part of the life, which is represented by the section of the Rāśi Kundali with more

malefics. There will be happiness etc., in the part of the life, represented by the section of the Rāsi Kundali, containing more benefics. There will be mixed results in that area of life, when the relative section of the Rāsi Kundali has equal number of benefics and malefics. The Bhavas from Lagn up to the 4th signify childhood, those from 5th to 8th youth and those from the 9th to 12th represent old age.

11-28. There will be danger of death in the month of the Rāsi (period of Sūrya's transit in that Rāsi), which has 7, or less than 7 Rekhas in the Samudaya AshtakaVarg. To ward off this evil effect 20 Tolas of gold and 2 heaps of sesame seeds, resembling the shape of a mountain, should be given in charity. ... possibility of death ..., ... 8. Tuladan of camphor is recommended to obtain relief from this evil effect. ... danger of snakes ..., ... 9. A chariot

with 7 horses should be given in charity danger from weapons ..., which contains 10 An armour together with Vajra should be given in charity to ward off danger of disgrace for no cause ..., ... 11. An idol of the moon, made of 10 Tolas of gold, should be given in charity danger of death from drowning ..., ... 12. Land full of crops should be given in charity danger of death from wild and violent animals ..., in which there are 13 A Shaligram Shila should be given in charity danger of death ..., ... 14. A Varah Murti, made of gold, should be given in charity danger of the wrath of the king ..., ... 15. An elephant should be given in charity danger of Arishta (calamity, disaster, or misfortune) ..., ... 16. A Kalpa Vriksha, made of gold, should be given in charity danger from diseases ..., that has 17 A cow and jaggery should be given in charity danger of conflict ..., ... 18. A cow, jewels, land and gold should be given in charity possibility of banishment from the homeland ..., which has 19 Family deity should be worshipped loss of intelligence ..., ... 20. Goddess Saraswati should be worshipped distress from diseases ..., that has 21 A heap of grains, shaped, like a mountain, should be given in charity distress to kinsmen ..., ... 22. Gold should be given in charity The native will be in distress ..., ... 23. An idol of the sun, made of 7 Tolas of gold, should be given in charity death of the kinsmen ..., ... 24. 10 cows should be given in charity loss of wisdom ..., ... 25. Goddess Saraswati should be worshipped loss of wealth ..., ... 26. Gold should be given in charity loss of wealth ..., ... 27. Sri Sukta Japa should be performed losses in several ways ..., ... 28. Havana of Sūrya should be performed anxieties all-round ..., ... 29. Ghī, clothes and gold should be given in charity gains of wealth and grains etc. ..., ... 30.

29. There will be all-round increase in wealth, happiness in respect of children and enjoyments in the Samvatsar, month and Nakshatr of the Rāsi, which has more than 30 Rekhas. ... increase in wealth, property, children and good reputation, if the Rāsi has more than 40 Rekhas.

30-31. The Rāśi, which is auspicious in AshtakaVarg Samudaya, is considered auspicious for all auspicious functions. Consequently the auspiciousness of AshtakaVarg should be got checked before performing any function, like marriage etc. If a Rāśi is not auspicious in AshtakaVarg, then its auspiciousness should be checked from transit effects. It is not necessary to check transit effects, if a Rāśi is auspicious in AshtakaVarg. Thus the auspiciousness of the Rāśi in the AshtakaVarg should be considered, as paramount.

Ch. 73. Effects of the Rays of the Grahas

1-2. The sage said. O Brahmin! Now I am going to tell you about the number of rays of the Grahas. When Sūrya etc. are in their deep exaltation point, their rays are: Sūrya 10, Candr 9, Mangal 5, Budh 5, Guru 7, Śukr 8 and Śani 5. The rays are nil, when these Grahas are in deep debilitation, the number of rays would be proportionate with the number of Rāśi. The following method is to be adopted for ascertaining the proportionate number of rays. Deduct the debilitation Rāśi etc. of the Grah, whose rays are to be ascertained, from his longitude. If the remainder is less than 6 Rāśis it should be multiplied by the number of rays of that Grah, mentioned above and the product should be divided by 6. The result will denote the number of rays of that Grah. In case after deduction the remainder is more than 6 Rāśis, then it should be deducted from 12. The other procedure will remain the same.

3-7. The Sage said. O Maitreya! Other Acharyas have recommended further correction of the number of rays, worked out in the manner described above. The corrections have to be made,

as follows. If the Grah be in his exaltation Rāśi, the number of rays ascertained should be trebled. ... Mooltrikon, ... doubled. ... own Rāśi, ... multiplied by 3 and the product be divided by 2. ... Rāśi of his Adhimitr (great friend), ... multiplied by 4 and the product be divided by 3. ... Bhava of a friend, ... multiplied by 6 and the product be divided by 5. The number of rays ascertained should be halved, if the Grah be in the Bhava of his enemy. If he be in the Bhava of his Adhi-Shatru (great enemy), the number of rays ascertained should be multiplied by 2 and the product be divided by 5. No correction is to be made, if the Grah is in the Bhava of a neutral. The effects should be declared after computation of the net number of rays of each Grah.

8-18. The effects, produced by the number of rays of Grahas, are given below. Between 1 and 5 poor and unhappy, even if born in an eminent family. Between 6 and 10 poor, carrier of loads and without wife and children. 11 meagre wealth and few children. 12 meagre wealth, idiot and wicked. 13 thief. 14 wealthy, protector and maintainer of several families, learned and observer of the traditions of the family. 15 head of the family, achieves proficiency in many kinds of learnings, good qualities. This is what

Lord Brahma has said. 16 most distinguished in the family. 17 employer of many servants. 18 maintainer of large family. 19 possessor of name and fame. 20 blessed with a large family and kinsmen. 21 maintainer and protector of 50 persons. 22 charitable and kind. 23 well cultured and happy. Between 24 and 30 healthy, powerful, favourite of the king, splendourous, possessor of a large family. Between 31 and 40 minister and maintainer and protector of 100 to 1000 persons. Between 40 and 50 king. 51 and above powerful sovereign.

19. The effects should be predicted, according to the number of rays of the Grahas at the time of birth, after taking into account the status of the native.

20. For example, if the rays are more than 50 in number, one born a Kshatriya king's family will become a powerful sovereign, one born in a Vaishya family will become a king (or high dignitary), one born in Sudra family will become wealthy and one born in a Brahmin family will become very learned and will observe all religious norms.

21. The effects of the Grahas, moving from their debilitation to exaltation, are full. The effects of the Grahas, moving from their exaltation to debilitation, will be lesser than described above.

22-23. Auspicious and inauspicious effects of all the Grahas are according to the number of rays they possess. The prediction will not be correct without the knowledge of the effects of the rays. Therefore it is imperative, that in the judgment of Rāsi Kundalis and declaring results the effects of the number of rays of the Grahas be taken into account.

Ch. 74. Effects of the Sudarshana Chakr

1-3. Maharishi Parasara said to Maitreya. O Brahmin! Now I will impart to you the knowledge of a great secrecy and superior importance, which was communicated to me by Lord Brahma himself for the benefit of the world. This is a Chakr by the name of Sudarshana, through which Devajnas will be able to predict the favourable and unfavourable results for every year, every month and every day from the time of birth to the time of death of a person. Listen to this very intently.

4. O Brahmin! Take a point and from it draw three circles. Within the circles draw 12 lines, so as to provide 12 Bhavas within each circle. This is how Sudarshana Chakr is drawn.

5-6. In the first circle (innermost) place the 12 Bhavas from Lagn with Grahas, posited there. In the circle next to the innermost circle place the 12 Bhavas from the Rāsi of Candr with the Grahas in them. In the third circle place the 12 Bhavas from the Rāsi of Sūrya with Grahas in them. Thus there will be 3 Rāsis in each Bhava of the Chakr.

7-9. The significant aspect of this Chakr is, that Lagn, Candr and Sūrya represent the first Bhava. The 2nd, 3rd etc. up to 12th from Candr and Sūrya will deal with the same subject, as they do, when reckoned from Lagn. Then the results should be assessed, according to the Grahas in each Bhava. In this form of Rāśi Kundali Sūrya is considered auspicious in the first Bhava and inauspicious, or malefic in other Bhavas. The malefics do not produce evil effects, if they are in their exaltation Rāśi. In this manner predictions should be made, after considering the benefic and malefic natures of the Grahas, their disposition and aspects from and on them.

10. A Bhava gets advancement, if it is occupied, or aspected by the Lord, or a benefic. The Bhava, which is occupied, or aspected by a malefic, is harmed.

11-13. The effects of a Bhava will be in accordance with the Grah occupying it, or in accordance with the Grah aspected, if no Grah is in occupation of the Bhava. The effects of a Bhava, occupied by a benefic, will be auspicious and the Bhava, occupied by a malefic, will be inauspicious. Effects of the aspects will be the same. If a Bhava is influenced both by benefics and malefics, the results will depend on the majority amongst the benefics and malefics. If the number of benefics is larger than the number of malefics, the results will be auspicious. If reverse is the case, inauspicious, or evil effects may be expected. If there are equal number of malefics and benefics, those with greater strength will influence the results of that Bhava. Mixed results should be declared, if there be no difference in the strength of malefics and benefics. The same would apply to aspects.

14. The effects should be declared, according to its Lord, if the Bhava is neither occupied, nor aspected by a Grah.

15-16. A natural benefic loses his benevolence, if he is in more malefic Vargas. Similarly a natural malefic loses his malevolence, if he is in more benefic Vargas (SaptaVarg). A Grah's own Rāśi, his exaltation Rāśi and benefic Vargas are considered auspicious. And malefic and the Vargas of an enemy and debilitated Rāśi are considered inauspicious.

17. The sage said, that the results should be declared only after assessing the auspiciousness and inauspiciousness of all the Bhavas.

18. Maitreya asked. O Venerable sage! Kindly enlighten me on one point. If all the Bhavas are judged in accordance with the Sudarshana Chakr, why many learned sages have advocated declaration of effects from the Bhavas, reckoned from Lagn in Rāśi Kundali?

19-20. The sage replied. The results should be declared in accordance with the

Sudarshana Chakr, only when Sūrya and Candr being in separate Rāśis different from the Rāśi of Lagn. If amongst Lagn, Sūrya and Candr, all the three, or two of them are in the same Rāśi, the judgment of effects should be made from the Rāśi Kundali only.

(21-23) The sage said. O Brahmin! Now I will tell you about the effects, produced every year and every month by the twelve Bhavas in their Dasas and Antardasas, according to Sudarshana Chakr. Under this system every one of the twelve Bhavas, beginning from the 1st, is allotted a Dasa period of one year. Thus every year in 12 years a Bhava becomes Lagn of the year and the remaining become 2nd, 3rd and so on. Every year every Bhava will have Antardasa of one month. By following the method of Lagn of the year here also, there will be a Lagn of the month. The first Antardasa will be of the first Bhava and then will follow for 12 months the Antardasas of the other Bhavas, every Bhava assuming the role of Lagn by turn. Every Bhava gets Pratyantar Dasa of $2\frac{1}{2}$ days and Vidasa of $12\frac{1}{2}$ Ghatikas. The same method is to be adopted for judging the effects of Bhavas in Pratyantar Dasas and Vidasas.

24-26. At the time of commencement of a Dasa, if there be benefic in the 1st, 4th, 7th, 10th, 5th, 9th and 8th, favourable effects will be experienced in the concerned year, month etc. The Bhava, which is occupied by only Rahu, or Ketu, becomes harmful. The same will be the fate of the Bhava, which is occupied by a larger number of malefics. If there be benefics in Bhavas other than the 12th, or 6th, the Bhava concerned will produce favourable effects. In other words, if the benefics be in the 12th, or 6th from the Bhava concerned, unfavourable effects will be derived in the related year, month etc. If there be malefics in the 3rd, 6th and 11th from the Bhava, assuming the role of Lagn, then these three Bhavas will produce auspicious results. The effects can be ascertained for every year, month etc. in this manner. The total number of years in Vimsottari Dasa are 120 years. After every 12 years the same method of determining the Dasas, Antardasas etc. has to be repeated for Lagn and other Bhavas.

27-28. After ascertaining the effects of the years, months etc. in accordance with the Sudarshana Chakr, assessment of effects for the years, months etc. should be made on the basis of AshtakaVarg. The benefic, or malefic effects will be full, if the assessment from both produces the same results. If they are different, the comparative strength of both should be taken into account to declare the final results.

Ch. 75. Characteristic Features of Panchmahapurushas

1-2. The sage said. O Maitreya! Now I will relate to you the characteristic features of Panchmahapurushas. When Mangal, Budh, Guru, Śukr and Śani, being in their own, or exaltation Rāśi, be in Kendra to Lagn, they give rise to Ruchaka, Bhadra, Hamsa, Malavya and Sasa Yogas. These Yogas are called Panchmahapurusha Yogas and the persons, born in these Yogas, are known Panchmahapurushas.

3-7. The Ruchaka native possesses a long face, he is very enthusiastic, has spotless lustre, is powerful, has attractive brows, black hair and is fond of all things. He loves to fight wars, is of dark-red complexion, is victorious over enemies, is discriminating, is protector of thieves and has cruel temperament and slender thighs. He is a devotee of Brahmins, has marks of Veena, Varg, Dhanus, Pasha and Vrasha Rāśis in his hands along with Chakr Rekha. He is well versed in occult sciences. He is 100 Anguls in height, his waste has the circumference, equal to the length of his face and is 1000 Karshas in weight. He, as ruler of Sahyachala and Vindhya Pradesh, dies, after attaining the age of 70, by fire or weapons.

Notes. The old Rupee had the weight of 1 Karsha. 4 Karshas are equal to one Pala and 300 Palas make one Tula, according to Amarkosha. 20 Tulas are equal to one Bhara.

8-12. The Bhadra native is splendid, like a lion, has very developed chest (or chest with well developed muscles), has the gait of an elephant, has long and thick arms, is learned in all respects. He is well versed in Yog performance, is Sattva-Guni and has beautiful feet, moustaches and head. He is fond of luxuries and comforts and has marks of Sankha (conch), Chakr, Gada, arrow, elephant, Dhwaja (flag) and Hala (plough) in his hands and feet. He is well versed in Shastras, has black and curly hair, possesses independent nature and is protector of his family. His friends share in the enjoyment of his wealth. He is 20 tulas in weight. He lives happily with his wife and children and, as ruler of Madhya Desha, lives for one hundred years.

13-16. The Hamsa native has voice, like a Hamsa, has a handsome appearance and well developed nose. He is a king with phlegmatic temperament, honey-like tawny-coloured eyes, red-coloured nails, sharp intelligence, sturdy cheeks, round forehead and beautiful feet. He has marks of Matsya (fish), Ankush (the iron hook, with which elephants are driven), Dhanus (bow), Sankh, Kamal (lotus) in his hands and feet. He is very passionate and his lust remains unfulfilled. He is 96 Anguls in height. He is fond of swimming and playing games in watery places. He enjoys life fully and, as ruler of a land, situated between the Ganges and Yamuna, dies after attaining the age of 100 years.

17-19. The Malavya native has beautiful lips and a slender waist. He is lustrous, like Candr, and has fragrance in his body. He is of ordinary red complexion, has a medium stature and clean and beautiful teeth. His voice is like that of an elephant and his arms are long enough to reach up to his knees. His face is thirteen Anguls in length and ten Anguls in breadth. He lives happily for seventy years, as ruler of Sindhu and Malwa, and then leaves for his heavenly abode.

20-22. The Sasa native has small sized teeth and face, but his body is not small. He is valorous. He has a slender waist and beautiful thighs. He is wise and enjoys wandering

in forests and mountains. He is well versed in the loopholes of the enemy. He is lively, virile and fond of women. He usurps other people's wealth. He has marks of Mala (garland), Veena, Mridanga (musical instruments) and weapons in his hands and feet. He rules happily over several parts of the earth and then leaves for his heavenly abode at the age of 70.

Ch. 76. Effects of the Elements

1. The sage said. O Brahmin! Now I will tell you about the effects of the five elements: space, air, fire, water and earth.
2. Space, air, fire, water and earth are ruled by Guru, Śani, Mangal, Śukr and Budh. The effects are experienced in proportion to the intensity of the various elements.
- 3-4. The native will have temperament, according to the greater strength of the Grah at the time of birth. Guru, Śani, Mangal, Śukr and Budh will, respectively, give spacial (etheral), airy (windy), fiery, watery and earthy temperament. If all of them, or many of these Grahas have equal strength, the temperament will be of a mixed character.
5. If Sūrya be endowed with strength, the native will have fiery temperament. If Candr be strong, the native will have watery temperament. All the Grahas in course of their Dasa endow the native with bodily lustre, relating to their elements.
6. The characteristic features of the person with fiery temperament are: distressed with hunger, restless, lean and thin body, learned, consumes a large quantity of food, sharp, fair-complexioned and proud.
7. ... earthy: emits fragrance of camphor and lotus, is fond of luxuries, comforts and enjoyments and is permanently happy, forgiving and has a deep voice, like a lion.
8. ... etheral: acquainted with semasiology, expert in diplomacy, brilliant, learned, unmasked face and long stature.
9. ... watery: is lustrous, can sustain burdens, is soft-spoken, king, has many friends and is learned.
10. ... airy: charitable, full of anger, fair complexion, fond of wandering, victorious over enemies, king and has lean physique.
11. When the fire element is predominant in a person, his face and body exhibit lustre, like gold and he has happy-looking eyes. He achieves success in all his ventures, is victorious over his enemies and gets gains of wealth.

12. ... earth, the body of the person emits various kinds of fragrances. His nails, hair and teeth are clean. He gets gains of happiness and wealth and is religious-minded.

13. ... ether, the person is a clever conversationalist and becomes happy by learning to songs etc.

14. ... water, the person's body is slender, he enjoys good health and tasty food and is happy on that account.

15. ... air, the body is filthy. The person becomes an idiot and suffers from rheumatism, sorrows and agonies.

16. The sage said. O Brahmin! The effects of the elements, which I have described above, will be realized in full, if the Grahas concerned are endowed with adequate strength. If they are weak, the effects will be reduced in proportion to their weakness.

17. If the Grah concerned is in his debilitation Rāsi, or be placed in an inauspicious Bhava, the elemental effects will be adverse, that is, opposite to the effects, described above. If a Grah is without strength, his elemental effects will be experienced only in imagination.

18. If a person's time, date and place of birth is not known, he should determine the Dasa of a Grah from the effects, mentioned above and, if he is facing evil effects, he should take appropriate remedial measures to appease the Grah concerned.

Ch. 77. Effects of the Gunas

1-4. The Great Sage Parasara said. O Brahmin! When the Sattva-Guni Grahas are predominant, the person born is Sattva-Guni and of good character. When Rajo-Guna (passion of love and pleasure) is predominant, the person born is Rajo-Guna and intelligent. When the Tamo-Guna (attribute of darkness) is predominant, the person born is stupid. When

at the time of birth all the Grahas are of equal dominance, the person has a mixture of all the attributes. The persons (creatures) so born are classified, as Uttama (most excellent), Madhyama (of intermediate type), Adhama (despicable) and Udaseena (indifferent, or neutral) in that order. Thus there are four kinds of animate beings (Prani). I will relate their attributes, which have been described by Narada and other sages.

5. The natural attributes of persons, belonging to Uttam class, are possession of control over organs of perception and mind, simplicity, truthfulness, patience and satisfaction.

6. Valour, splendour, patience, cleverness, not retreating in war and protecting the holy men are the natural attributes of persons, belonging to Rajo-Guna.
7. Greed, falsehood, idiocy, laziness and doing service of others are the inborn attributes of persons, who belong to Adham class.
8. Engagement in agriculture and business, protection of cattle and speaking both truth and lies are inborn attributes of persons, belonging to Udaseena class.
9. O Maitreya! Classify the people, as Uttama, Madhyama, Adhama and Udaseena after observation of the attributes, described above. A person should be considered appropriate for a job, according to his attributes.
10. If amongst Sattva, Rajas and Tamas any attribute is the most dominant, it is considered the most predominant of all. Otherwise all have equal effects.
11. The affectionate relationship between an employer and employee and man and women will be invariable and stable, if they possess the same attributes.
12. O Maitreya! Amongst the above four classes of persons, if there is any kind of relationship of even Adhama with Udaseena, of Udaseena with Madhyama and of Madhyama with Uttama, there will be mutual affection and happiness.
13. If the bridegroom has better attributes than the bride and the master has better attributes than the servant, there will be mutual affection (regard for each other) and happiness. If the bride, or the servant possesses better attributes, the relationships will be full of bitterness.
14. The attributes of the native are dependent on his father and mother, his time of birth and the persons, he gets associated with. These are the root causes of Uttama etc. qualities, possessed by him. The attributes, endowed by the time of the birth and associations, are stronger than those, received from the parents.
15. Consequently the person is embellished with the attribute Sattva, Rajas, or Tamas, whichever is predominant at the time of birth. The predictions should therefore be made after taking into account the time of birth.
16. The Supreme Lord of the Universe, who is indestructible and omniscient, is the Kal. He is the Creator, Protector and Destroyer of all movable and immovable.
17. These three faculties of Lord Kal are called nature. Divided by these faculties, the

imperceptible Lord Kal is also perceptible.

18. In accordance with the self-created qualities by the Perceptible form of Lord Kal, there are four kinds of limbs, namely Uttama, Madhyama, Udaseena and Adhama.

19. From the Uttama, Madhyama, Udaseena and Adhama parts are created Uttama, Madhyama, Udaseena and Adhama types of creatures.

20. The Uttama part of Lord Kal is the head, Madhyama part both arms and chest, thighs form the Udaseena part and the feet fall in the Adhama part.

21. This is how a differentiation is made between classes of movables and immovables, according to attributes and the parts, from which the creations are made.

22. The Chaturvidha (four sided) Lord Kal has thus created this Chaturvidha universe in consonance with his own attributes.

Ch. 78. Lost Horoscopy

1-2. Maitreya said. O Sage! You have so far described the auspicious and inauspicious effects to be enjoyed, or suffered by a person on the basis of the time of birth, but can the auspicious and inauspicious be ascertained, when the time of birth is not known? Kindly tell me, if there is any way to solve this problem.

3-4. The Sage said. Your question is a good one and is for the benefit of the world at large. Considering your attachment, I will tell you about this problem also. If any, or all amongst the Samvatsar, Ayana, Ritu, month, Paksha, Tithi, Nakshatr, Lagn, Rāsi, or Amsas etc. of the birth are not known, these can be ascertained from Prasna Lagn (Query chart).

5-6. The Samvatsar of the birth of the querist will be the same, as that of the Rāsi in the Dwadasams, in which the Prasna Lagn falls (Guru will be in that Rāsi at birth). Saumyayan (Uttarayan - the northern course of Sūrya) will be in the first Hora of Lagn and Yamyayan (Dakshinayan - the southern course of Sūrya) will be in its second Hora. The Ritu (season) may be determined with reference to the Lord of the Drekkhan, in which Lagn falls. Shishir will be indicated by the Drekkhan of Śani, Grishma by that of Sūrya and Mangal, Vasanta by that of Śukr, Varsha by that of Candr, Sharad by that of Budh and Hemanta by that of Guru.

7. If there be any contradiction in the Ayana and Ritu, the Ritu may be determined from Budh in place of Mangal, from Śukr in place of Candr and from Śani in place of Guru.

8-9. After the Ritu becomes known take the first part of the Drekkān, as its first month and latter part, as the next month of the Ritu. Then from the expired Amsas of the Drekkān determine proportionately the Tithi, or the Amsas of Sūrya. The Istakal, indicated by the Amsas (degrees) of Sūrya, will be the time of the birth of the querist. From the Istakal so calculated have to be worked out the longitudes of the Grahas and Bhavas (Grah Spast and Bhava Spast). Predictions should then be made in accordance with the dispositions of the Bhavas and Grahas.

10. Maitreya asked. O Sage! Guru returns to the same Rāśi after every 12 years. Then from which circle of Guru should Samvatsar be determined.

11-12. The Sage said in reply. O Maitreya! When there is any doubt about the Samvatsar, take the approximate age of the querist and add multiples of 12 to the difference between the Rāśi of the Guru at the time of query and his Rāśi at the time of birth. The figure so arrived at should be taken, as the possible number of years and the Samvatsar should be determined accordingly. If by adding 12 there may appear to be difference in age, the position of Guru should be fixed, according to guessed approximate age, in the Trikon Rāśi, 5th, or 9th of the Prasna Lagn, as may be found feasible. Then, taking that, as the Samvatsar, the Ayana, Ritu etc. should be worked out accordingly in the manner already explained.

13. Maitreya asked again. O Sage! How will the time of birth be known after ascertaining the month and the Amsas etc. of Sūrya. Please explain this for the benefit of the people.

14-16. The Sage said. After ascertaining the Rāśi, Amsas etc. of Sūrya at the time of birth, the longitude of Sūrya (Sūrya Spast) should be worked out for the next day after the number of days, taken by Sūrya after entering into the Rāśi, which will be equal to the expired Amsas of Sūrya. Then the difference between the longitudes of this rising Sūrya and Sūrya at the time of birth should be converted into Kalas and multiplied by 60. The product should be divided by Sūrya Spast, converted into Kalas. The Ghatikas etc. so becoming available will represent the Istakal of the birth before and after sunrise. If the longitude of the Ista Sūrya be more than that of the rising Sūrya, the Istakal of the birth will be so much after the sunrise. If the longitude of the Ista Sūrya be less than that of the rising Sūrya, the Istakal of the birth will be so much before the sunrise.

Ch. 79. Ascetism Yogas

1. The Sage said. O Brahmin! Now I will describe to you the Yogas, leading to ascetism, under the influence of which the persons give up their homes and become initiated in some holy order.

2-3. The Yog for ascetism is formed, when four, or more Grahas, possessed of strength, occupy a single Bhava. The person born will become a Tapasvi, a Kapali, he will be wearing a red robe, be one, who keeps a Danda (staff), Yati, he will be keeper of a Chakr, or he will be a naked Sanyasin, according to the Grah, which is the strongest of the group: Sūrya, Candr, Mangal, Budh, Guru, Śukr, or Śani. If a number of Grahas are endowed with strength, the holy order of the one, strongest amongst them, is accepted.

Notes. There is a similar verse in Varahamihir's Brihat Jatak, which, translated into English reads, as under. "If at birth, four, or more Grahas, possessed of strength, occupy a single Bhava, the person born will become a Shakya, Jeevika, Bhikshu, a Vriddha, or Guru, a Charak, a Nirgrantha, or Visava, a Vanyasana, or Vanaprastha, according to which of the Grahas is the strongest Grah of the group: Mangal, Budh, Guru, Candr, Śukr, Śani, or Sūrya. If the strongest Grah be conquered in planetary war by another Grah, or Grahas at the time of birth, the person will relinquish that stage of ascetic life and review to his previous condition of life." A Vanaprastha is a religious man, engaged in the practice of rigorous and devout penance (i.e. he will be a Tapasvi); a Vivas is a naked ascetic (that is 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 truths of the sacred scriptures. A Charak is a religious mendicant, wandering over many countries. A Shakya is an ascetic of the Buddhist clan. A Guru is a celebrated teacher, endowed with royal splendour. A Jeevika is a garrulous and gluttonous mendicant.

4. If strong Grahas, capable of leading to ascetism, be obscure by Sūrya's rays (that is they be combust), the person born, in spite of having reverence for the holy order, will not become initiated in that holy order.

Notes. Brihat Jatak adds in this connection, that, if the Grahas referred to above be overcome in planetary war and be aspected by other Grahas, the person concerned will seek admission into the holy order without success.

5. If the other Grahas lose their strength (in spite of being in their exaltation Rāśis etc.), as a result of combustion with Sūrya, the native will enter the holy order, as signified by Sūrya, that is, he will become a Tapasvi.

6. If the Lord of the Rāśi, occupied by Candr (Janm Rāśi), having no aspect of other Grahas on himself, aspects Śani, the native gets initiated into the holy order of the Grah, who is stronger amongst the two.

7. If the Lord of the Rāśi, occupied by Candr, be devoid of strength and is aspected only by Śani, the native becomes initiated into the holy order, signified by Śani (Nirgranthas, naked ascetics).

8. If Candr be in the decanate of Šani, or in the Navams of Šani, or Mangal and be aspected by Šani, the native becomes an ascetic and enters the holy order, signified by Šani.
9. There is planetary war, if Mangal, Budh, Guru, Šukr and Šani are together (within one degree of each other), Šukr is the conqueror, whether he is in North, or South, but amongst the other four only one, who is in the North, is the conqueror and that in the South is considered defeated in the planetary war.
10. If the Grah, who leads the native to ascetism, is conquered in planetary war by another Grah, or Grahas at the time of birth, the person will relinquish the holy order, in which he becomes initiated.
11. Maitreya asked. O Venerable Sage! If there be many Grahas, who are signifiers for ascetism, then, which holy order the native will get initiated into?
12. Maharishi Parasara replied. O Brahmin! If all the Grahas be possessed of strength, the native enters into the holy orders of all the Grahas.
13. The native gets initiated into the holy order of the Grah, whose Dasa gets into operation at first. Then he relinquishes this holy order of this Grah at the commencement of the Dasa of the next Grah and accepts the holy order, signified by him.
14. When Guru, Candr and Lagn are aspected by Šani and Guru occupies the 9th, the person, born in the Rajayog, will become a holy illustrious founder of a system of philosophy (holy order).
15. When Šani occupies the 9th from Lagn and is not aspected by any Grah, the person, possessed of Rajayog, will take himself to the holy order, before becoming a Lord of men. If there be no Rajayog the native becomes an ascetic (religious wanderer).

Ch. 80. Female Horoscopy

1. Maitreya asked. O Sage! You have described the effects of many kinds. Now be kind enough to throw light on Strī Jatak (female horoscopy).
2. Maharishi Parasara replied. What a good question! Listen to what I am going to tell you about the Rāśi Kundalis of females. All the effects, that have been described till now in the case of male horoscopies, will apply to females also. Matters, relating to her physical appearance, should be determined from Lagn, those, relating to children, from the 5th Bhava, fortune for the husband from the 7th and death of the husband (widowhood) should be deduced from the 8th. Those effects, which are impossible to

ascribe to the female, should be declared to be applicable to her husband.

Brihat Jatak. "Of the effects, that have been described till now in the case of male horoscopes and those, that may be found in female horoscopes, 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 deduced through the 8th place (from Lagn, or Candr, whichever is stronger). Matters, relating to her appearance, beauty etc., should be determined from Lagn and the Rāśi, occupied by Candr. It is from the 7th place (from Lagn, or Candr), that her welfare (happiness) and the nature of the husband should be ascertained."

Mantreswara's Phaldeepika. "Whatever effects are declared for men, they are entirely applicable to women too. The woman's prosperity and happiness have to be deduced from the 8th place (from Lagn, or Candr, whichever is stronger). Children should be declared from the 9th Bhava and matters, relating to her appearance, beauty etc., should be determined from Lagn. It is from the 7th place, that her welfare (power of influencing her husband) and the nature of the husband should be ascertained, while her association and chastity should be predicted from an examination of the 4th Bhava. Benefics in those Bhavas produce good results, while malefics in the above Bhavas are productive of evil, unless they happen to own the Bhavas, in which case the effects will be good."

Jatak Parijata. Whatever effects may accrue from the horoscopes of females, applicable only to men, should be ascribed to the husband. The good and evil, affecting their person, should be calculated from Candr and Lagn, whichever of them is stronger. It is from the 7th Bhava from Lagn, or Candr, that all, that is worthy, or unworthy in the husband should be ascertained and the death of the husband is foretold through the 8th. All this should be well weighed by the strength, or weakness of the Grahas, benefic and malefic. Before an announcement is made, of Lagn and Candr find, which is stronger. It is with reference to this, that the luck, beauty and strength of the 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 and husband's fortune from the 7th. Some Jyotishis opine, that the well-being, or the reverses of the husband can be determined from the 9th.

5. If at the time of birth of a woman Lagn and Candr are in even Rāśis, the woman will be truly feminine in character. She will possess excellent qualities, be of steadfast character, beautiful and physically fit.

6. If Lagn and Candr are in odd Rāśis, she will be masculine in form and masculine in bearing and, if they be associated with, or aspected by malefics, she will be devoid of good qualities and be sinful.

7. If amongst Lagn and Candr one be in an even Rāśi and the other be in an odd one, the woman concerned should be declared to partake the characteristics of both male and female. The qualities of Lagn, or Candr will be more predominant, according to their strength.

8. O Brahmin! The effects in respect of women would particularly depend on the Rāśi and Trimsams of Lagn, or Candr, whichever is stronger.

9-16. When Lagn, or Candr is in a Rāśi, belonging to Mangal, the woman, born in a Trimsams of Mangal, will have illicit relations with a man before marriage. If she be born in Trimsams of Śukr, she will become unchaste after marriage; if of Budh, she will be full of guile and adept in conjuration; if the Trimsams be of Guru, she will be worthy and virtuous; she will be menial, or slave, if birth be in a Trimsams of Śani. ... in a Rāśi, owned by Budh, the female, born in a Trimsams of Mangal, will be full of guile, will be a hard-worker; if the Trimsams be of Śukr, will be possessed of good qualities; if of Budh, will be of the nature of hermaphrodite; if of Guru, will be chaste. In a Rāśi, owned by Śukr, a female, born in a Trimsams of Mangal, will be deprived; if the Trimsams be of Śukr, will be well known and possessed of excellent qualities; if of Budh, will be skilled in all arts; she will be endowed with all good qualities, if born in a Trimsams of Guru; she will remarry, if born in a Trimsams of Śani. When Lagn, or Candr happens to be in a Rāśi, owned by Candr and the Trimsams of birth is owned by Mangal, the female born will be self-willed and uncontrolled; she will be unchaste and of loose character, if born in a Trimsams of Śukr; will be skilled in arts and handiwork, if of Budh; will be gifted with all excellent qualities, if of Guru; will become a widow, if of Śani. ..., owned by Sūrya and the Trimsams of birth be owned by Mangal, the female born will be very talkative; she will be virtuous, if born in a Trimsams of Śukr; will bear masculine features, if of Budh; will be chaste and virtuous, if of Guru; will be unchaste, if of Śani. When the rising Rāśi, or the Rāśi, occupied by Candr, is owned by Guru, the female, born in a Trimsams of Mangal, will be endowed with many good qualities; she will be Punschali, if born in a Trimsams of Śukr; will be well versed in many sciences, if of Budh; will be endowed with all good qualities, if of Guru; will not indulge much in sexual intercourse, if of Śani. When Lagn, or the Rāśi, occupied by Candr, belongs to Śani, the female, born in a Trimsams of Mangal, will be a maid-servant; she will be learned (barren, according to Brihat Jatak), if born in a Trimsams of Śukr; will be cruel and immoral, if of Budh; will be devoted to her husband, if of Guru; will be unchaste (addicted to men of low caste, according to Brihat Jatak), if of Śani.

17-21. If the 7th Bhava be without a Grah (without strength) and without benefic aspect, the female born will have a coward and contemptible wretch for her husband. When the 7th Bhava is a moveable Rāśi, the husband will always be away from home. If Budh and Śani be in the 7th Bhava, the husband of the woman concerned will be impotent. If Sūrya occupies the 7th Bhava, the woman concerned is abandoned by her husband. If

Mangal be in the 7th, the female concerned becomes a widow in her childhood. If Śani be in the 7th, she lives to an old age, remaining unmarried. If there be a malefic, she becomes a widow, while young. If there be a benefic in the 7th, the female born will enjoy marital happiness and will be chaste. If there be both benefics and malefics in the 7th, both benefic and evil effects will be experienced. If Mangal be in the Navams of Śukr and Śukr be in the Navams of Mangal, the female concerned will have illicit relations with other men. If in this Yog Candr be in the 7th, the female concerned enters into illicit connections at the instance of her husband.

22-25. If at woman's birth the 7th Bhava, or the setting Navams be that of Mangal, the husband will be fond of other women and will be of an irascible temper. If it be a Rāśi, or

Navams of Budh, her husband will be very learned and clever. If it be a Rāśi, or Navams of Guru, the husband of the woman concerned will be of great merit and will have passions under his control. If it be a Rāśi, or Navams of Śukr, her husband will be fortunate, very good-looking and liked by women. If the Rāśi, or Navams belongs to Śani, her husband will be an old man and a fool. If the Rāśi, or Navams be Simh, her husband will be exceedingly soft in his disposition and will be very hard-working. If the 7th Bhava, or the setting Navams be a Rāśi, owned by Candr, the husband of the woman will be love-sick and gentle. If there be different Rāśis and Navamsas in the 7th, the effects will be of a mixed nature. The effects of the Rāśis and Navamsas will depend on their strength.

26-29. If in a female's horoscope Sūrya be in the 8th, the native will be unhappy, poverty-stricken, of deformed limbs and without faith in religion. If Candr be in the 8th, the woman concerned will be of a defective vagina, will have ugly breasts, with sinister eyes, without robes, or ornaments, sickly and will be defamed in the society. If Mangal, the native will be of weak constitution, sickly, widow, ugly-looking and full of sorrows and agonies. If Budh, she will be without faith in religion, timid, devoid of wealth, self-respect and good qualities and she will be quarrelsome.

30-33. If in a female's horoscope Guru be in the 8th, the woman concerned will be shameless and without virtue, will have few children, fatty hands and feet, will be abandoned by her husband and be gluttonous. If Śukr be in the 8th, she will be fond of pleasures, devoid of sympathy, religion, wealth, will be dirty and deceptive. If Śani, the woman concerned will be of wicked disposition, dirty, deceptive and devoid of conjugal harmony. If Rahu, she will be ugly, without marital happiness, cruel-hearted, sickly and unchaste.

34. The woman will be barren, if in her Rāśi Kundali Candr and Śukr be associated with Śani, or Mangal and the 5th Bhava be occupied, or aspected by a malefic.

35. If the 7th be in the Navams of Mangal, the vagina will be diseased. If the 7th be the Navams of a benefic, she will have a well formed female organ and will be beloved by her husband.

36. If Mithun, or Kanya Lagn in a female's horoscope is occupied by Šukr and Candr, the woman concerned lives happily and is equipped with all kinds of comforts in her father's house.

37. If Candr, Budh and Šukr be in Lagn, the woman concerned is endowed with many good qualities and happiness. If Guru be in Lagn, she is happy, wealthy and has children.

38. If the 8th Bhava be Simh, or Kark and Sūrya and Candr be both placed there, the woman concerned will be barren. If the 8th be Mithun, Kanya, or Kark and Budh and Candr be posited there, the female native will have only one child.

39. The woman concerned will be definitely barren, if Lagn be Mesh, Vrischik, Makar, or Kumbh and Candr and Šukr be posited there, aspected by malefics.

40. The woman concerned will give birth to an already dead child, if the 7th be occupied by Rahu and Sūrya, or Guru and Rahu be in the 8th and the 5th be occupied by malefics.

41. The woman concerned will not be able to conceive, if Guru and Šukr be associated with Mangal in the 8th, or Mangal be with Šani in the 8th.

42. The woman concerned becomes a destructor of her husband's family and her father's family, if at her birth Candr and Lagn be subjected to Papa Kartari Yog (direct malefics in 12th and retrograde malefics in 2nd).

43. The woman, whose birth takes place under the following conditions, is named, as Visha Kanya. Day of birth Sunday, Nakshatr Aslesha, 2nd Tithi; Saturday, Krittika, 7th Tithi; Tuesday, Satabhisha, 12th Tithi.

44. The woman will be Visha Kanya, if at birth Lagn be occupied by a malefic and a benefic and two Grahas be in inimical Rāśis.

45. Visha Kanya gives birth to a child already dead. She has a defective generative organ and is bereft of robes, ornaments etc.

46. The evil effects of Visha Kanya are destroyed, if the Lord of the 7th is a benefic, or a benefic Grah be in the 7th from Lagn, or Candr.

47. The woman born becomes a widow, if Mangal be in the 12th, 4th, 7th, or 8th from Lagn, without aspect by, or association with any benefic.

48-49. The Yog, which causes the woman to become widow also causes a male native to become a widower. If the man and woman, possessing this Yog, join in wedlock, the Yog ceases to have any effect.

50-51. If at a woman's birth the rising Rāsi be that of Šukr and the rising Navams be of Šani (Kumbh, according to Brihat Jatak) and, if Šukr and Šani aspect each other, or are occupying each other's Navams, she will be afflicted with too much lust and will allay her fire of passion with the help of other females, acting the part of a male.

52. When Guru, Mangal, Budh and Šukr are strong and, when the rising Rāsi is an even one, the woman born will be learned in Shastras and an expounder of the Vedanta Philosophy.

53. When a malefic Grah is in the 7th and some Grah in the 8th, the woman concerned will become an ascetic.

54. The woman dies before her husband, when in her nativity there is a benefic in the 8th, without aspect by, or association with a malefic.

55. If at the birth of a woman there are equal number of benefics and malefics and they possess the same strength, she without doubt will leave for her heavenly abode along with her husband.

Ch. 81. Effects of Characteristic Features of Parts of Woman's body.

1-2. Maitreya said. O Venerable Sage! I have been fully enlightened by the auspicious and inauspicious effects, described by you with reference to the Janm Lagn in a female's horoscope. Now I request you to favour me with knowledge of auspicious and inauspicious effects with reference to the characteristic features of the various parts of a woman's body. Maharishi Parasara replied. O Brahmin! Now I will tell you what Lord Shiva narrated to Goddess Parvati in this regard.

3-4. A woman, whose soles are even, smooth, soft, well developed, warm and shining in pink colour, without much perspiration, will be enjoying full happiness, befitting her sex. The one, whose soles are without pink colour, hard, dry, coarse, uneven, shaped, like a winnowing basket and bereft of flesh, will suffer misery.

5-6. The woman, who has marks of conch, Swastika, Chakr, lotus, flag, fish, umbrella

and a long line, rising upwards in her soles, becomes a queen and enjoys great happiness and comforts. The one, who possesses marks, like those of snake, rat and crow, is bereft of wealth and suffers misery.

7. The girl, whose nails of toes are shining in pink colour, smooth, raised and round, enjoys great happiness and comforts. Blackish and torn nails denotes misery.

8. Raised, full, well developed, smooth and round great toe indicates happiness. The one, which is small, irregular in shape and flat, denotes misery.

9. The woman's toes, which are soft, thick, round and well developed are considered auspicious. If the toes are long, she will be of loose morals. Thin toes indicate poverty.

10-16. Other effects about the toes are, as under. Short - short life. Short and long and irregular in shape - procurer and guileful. Flat - maid-servant. Spaced more than average - bereft of wealth. Toes, overlapping one over the other - widow and dependent on others. If dust is thrown up, when she walks - unchaste and brings defame to all the three families (her father's, mother's and husband's). If the smallest toe does not touch the ground - she will destroy her husband and marry another; If the middle toe and the one next to it does not touch the ground - widow. First toe (next to great toe) longer than the great toe - she will develop illicit connection with a man before marriage and will be of loose morals.

17. If the back of the feet of a woman is raised, without perspiration, soft and smooth, she will become a queen. If the indications are contrary, she will be poverty-stricken. She will be fond of travelling, if the back part of the feet be veined. Hair on that portion of feet denote, that she will be a maid servant. If the feet be bony, or without flesh, she will have a defective sexual organ.

18. If the heels are even, the woman concerned will have a well formed and desirable sexual organ. If the heels be stout, she will have a defective sexual organ. If the heels be high, she will be unchaste. Long heels indicate misery.

19. Legs (portion below knees). Even, smooth, evenly shaped, round, without hair, good looking and without veins showing up are Rāśis, that the woman will be a queen.

20. Round, smooth, firm knees are auspicious indications. If the knees be bony, the woman concerned will be of loose moral character. If the knees be loose, she will be poverty-stricken.

21. If the thighs are round, like the trunk of an elephant, close to each other, soft and without hair, the woman concerned will be a queen. If the thighs are flat and hairy, she

will be poverty-stricken and a widow.

22-23. Waist. Circumference equal to the width of 24 fingers with well developed hips indicate, that the woman will be fortunate. A waist, which is flat, long, without flesh, caved in, or hairy, forebodes widowhood and misery.

24. Raised, fleshy and widespread hips in a woman are auspicious in effects. If they are contrary, they indicate inauspiciousness.

25-27. Sexual organ. Hidden clitoris, pink-coloured, curved, like the back of a tortoise, soft, hairy, shaped, like the leaf of a Pipal tree and smooth is highly auspicious. If shaped, like the feet of a deer, or opening of an oven with hard hair and with raised clitoris, it indicates evil. If the left side of the sexual organ of a woman is raised, she will beget more female children and, if the right side is raised, more boys. If the organ is shaped, like a conch, she will be barren.

28. Portion below the navel. A soft, spread out and slightly raised Vasti is auspicious. Hairy, veins, showing up and full of lines (folds, or wrinkles) indicates inauspiciousness.

29. A navel deep with right turns is productive of good effects. The navel raised, with left turns and with knots is inauspicious.

30-31. A stomach well spread indicates a well formed sexual organ and many sons. If the stomach of a woman resembles that of a frog, her son will become a king. If a woman has a raised stomach she will be childless. If the stomach is wrinkled, she will become an ascetic. If it has circular folds, she will become a maid-servant.

32. If the portion, covering the ribs, is even, well developed and soft, auspicious effects may be expected. It will be inauspicious, if it is raised, hairy and full of veins.

33. The chest of a woman, which is even and hairless is auspicious. Wide spread and hairy chest is inauspicious.

34-36. The breasts of a woman signify good luck, if they are of equal size, fleshy, round and firm, but close together. They are unlucky, if they are thick in front, are not close together and without flesh. Raised right breast indicates, that she will have sons. Raised left breast indicates, that she will have daughters. If the portion, surrounding the nipples, is round, good-looking and blackish, she will enjoy good luck. Pressed in and unusually small breasts indicate bad luck.

37. Shoulders. Even, well built up and without joints showing up are Rāśis of good luck. Raised, hairy and without flesh are unlucky.

38. The armpits, if soft, with thin hair, well developed and smooth are auspicious. Those, which are deep, without flesh, perspiring and with veins, showing up are inauspicious.

39-40. Arms, in which the bones do not show up and which are soft jointed, hairless without obvious veins, straight and round are auspicious. Those without flesh, hairy, small, with obvious veins and irregular in shape are inauspicious.

41. If the thumbs of the woman are shaped, like a lotus bud, they are auspicious. If they are without flesh and irregular in shape, they are inauspicious.

42-43. If the palms of the woman are pink-coloured, raised in the middle, with fingers close together (with no holes between them), soft and have very few lines, she enjoys happiness and all comforts. If the palms are full of lines, she will become a widow. If there are no lines, she will be poverty-stricken. If the veins show up in the palms, she will live on alms.

44. If the backs of the hands of a woman are well built, soft and hairless, she will enjoy auspicious effects. It will be otherwise, if the backs of the hands are with veins, showing up, deep and hairy.

45-47. Lines on the palm. A woman enjoys happiness and all comforts, if there is a clearly marked, pink-coloured, circular, smooth, full and deep line (perhaps line of life is meant). If there is mark of a fish, she will be very lucky. She will be wealthy with mark of Swastika. She will be a queen with mark of a lotus. She will be the mother of a king, if she has marks of conch, umbrella and tortoise.

48-50. The woman, who has lines, forming the shapes of a balance, elephant, bull, or horse, becomes the wife of a businessman. The woman, who has lines, forming the shape of a house, or Vajra is lucky and gives birth to a son, who becomes learned in Shastras. The woman, who has lines, forming the shapes of a chariot, a plough, or a yoke, becomes the wife of a farmer. She will become a queen, if she has lines, forming the shape of Chamar, Ankush, trident, sword, mace, Shakti, or trumpet.

51-52. If in the palm of a woman there is a line, which, starting from the root of the thumb goes up to the root of the little finger, she becomes a widow. If there are lines, forming the shape of a crow, a frog, a jackal, a wolf, a scorpion, a snake, a donkey, a camel and a cat, the woman concerned suffers misery.

53-54. If the fingers of a woman are tender with good-looking phalanges, tapering at the end and without hair, they are considered auspicious. If they are very small, without flesh, irregular, widely spaced, with hair and with more than usual phalanges, or without

phalanges, they indicate misery.

55. If the nails of the fingers are pink-coloured, raised and shaped well at the top, they are auspicious. Depressed, dirty-looking, or yellow, or white-coloured nails, or nails with spots are inauspicious.

56. If the back of the woman is fleshy and well developed with flesh, it is auspicious. The back with hair, irregular in built and with veins showing up is inauspicious.

57-58. The neck of a woman with three lines (folds), with bones not obvious, round, well developed and tender is auspicious. A thick necked woman becomes a widow. An irregularly built neck indicates, that the woman concerned will become a maid-servant. Flat necked woman will be barren. A woman with a small neck is childless.

59. A straight, well developed, somewhat raised throat is auspicious. One without flesh, with veins obvious, with hair and irregular in built is inauspicious.

60. Pink-coloured, tender and firm chin is auspicious. A broad chin with hair and clefts is unlucky.

61. Raised, firm and round cheeks are auspicious. The ones, which are hard-skinned, depressed and without flesh are indicative of misfortune.

62. If the mouth of a woman is of normal size, firm, round, emitting fragrance, smooth and good-looking, it is indicative of good luck. If otherwise, it will be inauspicious.

63-65. If the lower lip of a woman is red, like a lotus, smooth, divided in the middle and good looking, she becomes a queen. If it be without flesh, coarse, long, dry and blackish, it is indicative of misery and widowhood. If the upper lip of a woman is pink-coloured, smooth and slightly raised in the middle, it is indicative of happiness and good fortune. If otherwise, it will be inauspicious.

66-67. A woman, whose teeth are smooth, milk white, 32 in number and whose upper and lower teeth, though equal in size, are slightly raised, will be lucky. If lower teeth are more in number, are yellow, or black-coloured, fierce looking, widely spaced and double, they are indicative of misfortune.

68-69. If the tongue of a woman is red and soft, she enjoys great happiness and comforts. Caved in the middle and spread out in front indicates misery. White tongue indicates death in water. Dark tongue indicates quarrelsome nature. Thick tongue denotes poverty. Long tongue denotes one, who is omnivorous. Long and broad tongue denotes lunacy.

70-71. Palate red, like lotus, soft and smooth - good luck, white - widowhood, yellow - ascetism, black - barrenness, dry - large family.

72. When a woman laughs, if her cheeks are raised and teeth are not visible, she will be lucky. If it is otherwise, she will not be lucky.

73-74. If the nose of a woman is evenly round and has small nostrils, it is auspicious. If the nose is thick in its front part and flat in the middle, it is inauspicious. If the tip of the nose is red, or shrunken, widowhood is indicated. Flat nose indicates engagement in a menial job. Too small, or too large nose denotes quarrelsome nature.

75-77. Black pupils with cow's milk like white portion of the eye, large and broad, smooth, with black eyelashes are lucky Rāśis. Raised eyes show short life. Round eyes denote loose moral character. Honey-coloured eyes indicate good fortune and happiness. The eyes, like those of a pigeon, indicate wickedness. Eyes, like those of an elephant, indicate misery. If the left eye is blind, adulterous tendency will manifest. Blindness of the right eye indicates barrenness.

78. A woman with soft, black, compact eyelashes with thin hair is fortunate. Eyelashes thick, scattered and with tawny-coloured hair indicate misery.

79. If the eyebrows of a woman are round, shaped, like a bow, smooth, black, not joined and with soft hair, she is blessed with happiness and fame.

80. Ears of a woman long with a round turn indicate children and happiness. Small, unevenly shaped, very thin, with veins, showing up, cause her misery.

81-82. The forehead of a woman without veins, showing through, without hair, shaped, like a half-moon, even, with equal to three fingers are Rāśis of a fortunate woman, blessed with husband and children. Rāśi of Swastika on the forehead denotes a queen. Very long, highly raised and hairy forehead causes misery.

83. Head of a woman high and round, like that of an elephant, is indicative of happiness. A head, which is spread out, flat, big and uneven, indicates misery.

84-85. The hair of a woman are indicative of good fortune. If they are soft, black, long, thin and yellow, they indicate misfortune. But honey-coloured hair of a fair complexioned woman and black hair of a dark complexioned woman are also considered auspicious. Most of the characteristic features, described in this chapter, apply to men also.

Ch. 82. Effects of Moles, Marks, Signs etc. for Men and Women

1. Maharishi Parasara said. O Maitreya! Now I will describe to you the effects of moles, marks, spots and signs, found on the body of women and men.

2-3. A mole, spot, or figure, formed by hair on the left side of a woman and right side of a man is auspicious. If there is mole on the chest of a woman, she will be fortunate. A woman, who has a red mark, like a mole etc., on her right breast, begets many children and she is blessed with all kinds of enjoyments and comforts.

4. The woman, who has a red mark (mole) on her left breast, begets only one son.

5. The woman, who has a mole on her right breast, begets many daughters and sons.

6. There will be gain, or acquisition of a kingdom, if there, as is a red mole etc. on the forehead, or in the middle of (between) the eyebrows. The person will enjoy sweetish preparations, if there is such a mark on the cheeks.

7-10. The woman, who has a red mark (mole etc.) on her nose, becomes consort of a king. If the mark be blackish, the woman concerned becomes an adulteress, or widow. All the marks below the navel are auspicious for both men and women. If there be moles etc. on the ears, cheeks, or neck of a man, his first issue will be male and he will enjoy good fortune and happiness. The man, who has moles etc. in the thighs, suffers misery.

11. The woman, who has the sign of trident on her forehead, becomes a queen. Such a mark on the forehead of a man makes him a king.

12. A right-turned circular hair formation on heart, navel, hands, right part of the back and in the portion between sex organ and navel is auspicious. Left-turned formation is inauspicious.

13-14. Such a hair formation on the waist and private parts proves inauspicious. If such a formation be on the stomach, the woman concerned will become a widow. If it be in the center of the back she will become an adulteress. It will be inauspicious, if it be on the neck, forehead, or center of the head.

15. A man with indications of short life will get his longevity prolonged by marrying a woman with auspicious, or lucky marks/symbols.

Ch. 83. Effects of Curses in the Previous Birth

1-3. Maitreya said. O Venerable Sage! You have acquainted me with effects, experienced

by men and women in a number of ways. According to Shastras, the soul of a person does not rest in peace after his death, if he is not blessed with a son. What sin does a person commit to remain without a son? And what are the remedial measures to be adopted by him to get a son? Kindly enlighten me about this.

4. Maharishi Parasara replied. I will now tell you, whatever Lord Shiva told Goddess Parvati in this respect.

5. Goddess Parvati said to Lord Shiva. O my Lord! What is the sin, which causes destruction of children amongst men. Please tell me, what are the Yogas for such an effect and what are the remedial measures to protect the children?

6. Lord Shiva replied: O Devi! You have asked a very relevant question. Now I will tell you the Yogas for loss of children and the requisite remedial measures.

7. A person will be without a son, if Guru, the Lord of Lagn and the Lord of the 5th are all devoid of strength.

8. The same will happen, if Sūrya, Mangal, Rahu and Śani, endowed with strength, be in the 5th and the signifier for children, namely Guru and Lord of the 5th etc. be bereft of strength.

9-16. There will be no male issue, due to the curse of a serpent, if at birth Rahu is in the 5th, aspected by Mangal; the Lord of 5th is associated with Rahu and Candr is in the 5th and is aspected by Śani; the signifier for children (Guru) is associated with Rahu, the Lord of the 5th is devoid of strength and the Lord of Lagn is with Mangal; the signifier for children is associated with Mangal, Lagn is occupied by Rahu and the Lord of the 5th is in 6th, 8th, or 12th; Budh, as Lord of the 5th, being in the Navams of Mangal, is associated with Mangal and Lagn is occupied by Rahu and Gulika; the 5th is Mesh, or Vrischik and the Lord of the 5th is associated with Rahu, or Budh; the 5th is occupied by Sūrya, Śani, Mangal, Rahu, Budh and Guru and the Lords of the 5th and Lagn are devoid of strength; the Lord of Lagn, or Guru is associated with Rahu and the Lord of the 5th is in conjunction with Mangal.

17-19. Remedial measures should be adopted to obtain protection from the evil effects of the above Yogas. These are getting an idol of Naga (serpent) Raja, made in gold and, after worshipping it in accordance with prescribed procedure, giving in charity a cow, some land, sesame seeds and gold etc. By adopting these measures the Lord of Serpents will be gratified and by his beneficence the person concerned will be blessed with a son and the lineage of his family will be prolonged.

20-30. There will be no male issue, as a result of the curse of the father in the previous

birth, if at birth of the native Sūrya in his debilitation Rāśi and in the Navams of Śani is hemmed in between malefics in the 5th Bhava; Sūrya, as Lord of the 5th, posited in a Trikon with a malefic, is hemmed in between malefics and is also aspected by a malefic; Guru occupies the Rāśi of Sūrya, the Lord of the 5th is with Sūrya and Lagn and the 5th are occupied by malefics; Lord of Lagn, devoid of strength, is in the 5th and the Lord of the 5th is combust and Lagn and the 5th are occupied by malefics; there is exchange of Bhavas between Lords of the 5th and the 10th and Lagn and the 5th are occupied by malefics; Mangal, as the Lord of the 10th, is associated with the Lord of the 5th and Lagn, the 5th and the 10th are occupied by malefics; Lord of the 10th is in the 6th, 8th, or 12th, Guru is in a malefic Rāśi and the Lord of Lagn and the 5th are associated with malefics; Sūrya, Mangal and Śani are in Lagn and the 5th and Rahu and Guru are in the 8th and the 12th; Sūrya is in the 8th, Śani in the 5th, the Lord of the 5th is associated with Rahu and Lagn is occupied by a malefic; Lord of 12th is in Lagn, Lord of 8th in 5th and Lord of 10th in 8th; Lord of 6th is in 5th, Lord of 10th in 6th and Guru is associated with Rahu.

31-33. To get deliverance from the curse of the father the remedial measures are performance of Shraddha at Gaya; to feed ten thousand, one thousand, or 100 Brahmins, as one can afford; Kanyadana (to perform the marriage of a girl); giving a cow in charity. By observing these remedial measures, the person concerned becomes free from the curse and the family lineage is prolonged by the birth of sons, grandsons etc.

Note. In this chapter, where the words ‘childlessness’ and ‘issue-lessness’ are used, they should be interpreted to mean want of male issue, because it is the male issue, who by performing the last rites of his father and mother ensures eternal peace to their souls.

34-50. A person will be without a male issue, as a result of curse of the mother, if at birth Candr, as Lord of the 5th is in her debilitation Rāśi, or is hemmed in between malefics and 4th and 5th are occupied by malefics; Śani is in 11th, 4th is occupied by malefics and Candr is posited in the 5th in her debilitation Rāśi; Lord of 5th is in 6th, 8th, or 12th, Lord of Lagn in his debilitation Rāśi and Candr is associated with malefics; Lord of 5th is in 8th, 6th, or 12th, Candr in a malefic Navams and there are malefics in Lagn and in 5th; Lord of 5th and Candr, associated with Śani, Rahu and Mangal, are in 5th, or 9th; Mangal, as Lord of 4th is associated with Śani and Rahu and 5th and Lagn are occupied by Sūrya and Candr, respectively; Lords of Lagn and 5th are in 6th, Lord of 4th in 8th and Lagn is occupied by Lord of 8th and 10th; Lagn is occupied by the Lords of 6th and 8th, Lord of 4th is in 12th and Candr and Guru, associated with malefics, are in the 5th; Lagn is hemmed in between malefics, waning Candr is in 7th and 4th and 5th are occupied by Rahu and Śani, respectively; there is exchange of Bhavas between Lords of 5th and 8th and the Lord of 4th and Candr are in 6th, 8th, or 12th; Kark Lagn is occupied by Mangal and Rahu and Candr and Śani are in 5th; Mangal, Rahu, Sūrya and Śani are in Lagn, 5th, 8th and 12th, respectively, and the Lords of Lagn and 4th are in

6th, 8th, or 12th; Mangal, Rahu and Guru are in 8th and Śani and Candr are in 5th. For release from this curse and to beget a male issue the person concerned should take bath in the sea with bridge of rocks between India and Sri Lanka, recite one Lakh Gayatri Mantras, give in charity things, connected with evil Grahas, feed Brahmins and go round a Pipal tree 1008 times. By performing these remedial measures, he will not only beget a son, the lineage of family will also be prolonged.

51-61. A person will be without a male issue, as result of the curse of the brother, if at birth Lord of 3rd with Rahu and Mangal is in 5th and Lords of Lagn and 5th are in 8th; Lagn and 5th

are occupied by Mangal and Śani, respectively, the Lord of 3rd is in 9th and Mangal, the signifier for brothers, is in 8th; Guru in his debilitation Rāśi is in 3rd, Śani in 5th and Candr and Mangal are in 8th; Lord of Lagn is in 12th, Mangal in 5th and Lord of 5th, associated with a malefic, in 8th; Lagn and the 5th are hemmed in between malefics and the Lord of Lagn and 5th are in 6th, 8th, or 12th; the 3rd is occupied by the Lord of 10th along with a malefic and a benefic is with Mangal in 5th; the 5th in a Rāśi of Budh is occupied by Śani and Rahu and Budh and Mangal are in 12th; the 3rd is occupied by the Lord of Lagn, the Lord of 3rd occupies the 5th and Lagn, 3rd and 5th are with malefics; Lord of 3rd is in 8th and Guru is associated with Śani in 5th; Lord of 8th is in 5th along with the Lord of 3rd and Mangal and Śani are in 8th.

62-64. The person concerned will, without doubt, get release from the curse, will be blessed with a son and the prolongation of his family lineage will be ensured, if the following remedial measures are adopted. He should observe the Candryana fast after listening to Haribansa Puran. He should plant a sapling of Pipal in front of Saligram on the banks of the Caveri river, or on the Ganga, or Mahanadi and offer prayers to it. He should give 10 cows in charity through his wife. He should give in charity land with mango trees, planted on it.

65-68. A person will be without a male issue, as a result of the curse of the maternal uncle, if at birth the 5th is occupied by Budh, Guru, Mangal and Rahu and Śani is in Lagn; the 5th is occupied by the Lords of Lagn and of 5th along with Śani, Mangal and Budh; Lagn is occupied by a combust Lord of 6th, Śani is in 7th and Lord of Lagn is associated with Budh; Lords of Lagn and 4th are in Lagn and Candr, Budh and Mangal are in 5th.

69-70. To get release from the curse and for being blessed with a son and for ensuring the prolongation of the lineage of the family the following remedial measures are to be adopted. Installation of an idol of Lord Vishnu. Construction of a deep, or ordinary well, dam, or reservoir, or all of them.

71-78. If a person, mad with power and wealth, insults a Brahmin, he remains without a male issue in the next birth. A person will be without a male issue, as a result of the curse of a Brahmin, if at birth Rahu is in Guru's Rāśi and Guru in 5th; Lord of 9th is in 5th and Lord of 5th in 8th along with Guru, Mangal and Rahu; Lord of 9th is in his debilitation Rāśi and Lord of 12th, associated with Rahu, is in 5th; Guru is in his debilitation Rāśi, Rahu in Lagn, or 5th and Lord of 5th in 6th, 8th, or 12th; Lord of 5th and Guru, associated with malefics, are in 8th, or the Lord of 5th, associated with Sūrya and Candr, is in 8th; Guru, being in the Navams of Śani, is associated with Śani and Mangal and the Lord of 5th is in 12th; Guru is associated with Śani in Lagn and Rahu is in 9th, or Rahu is with Guru in 12th. These are Yogas, which reveal the curse of Brahmin in the previous birth.

79-81. To obtain relief from the evil effects of the above Yogas the remedial measures are to observe Candrayana fast and to do penance three times and to give in charity a cow and five gems with gold, after feeding Brahmins, according to one's means and giving them presents in cash. Then the person will be released from the curse and will be endowed with happiness.

82-92. A person does not beget a male issue, as a result of the curse of the wife, if at birth Lord of Lagn is in 5th, Śani in the Navams of Lord of 7th and Lord of 5th in 8th; Lord of 7th is in 8th, Lord of 12th in 5th and Guru is associated with a malefic; Śukr is in 5th, Lord of 7th in 8th and 5th is occupied by a malefic; the 2nd and 5th are occupied by a malefic and Lord of 7th is in 8th; Śukr is in 9th, Lord of 7th in 8th and Lagn and 5th are occupied by malefics; Śukr is Lord of 9th, Lord of 5th is in an inimical Rāśi and Lord of Lagn and 7th and Guru are in 6th, 8th, or 12th;

the 5th is Vrishabh, or Tul, occupied by Sūrya and Candr and 12th, Lagn and 2nd are occupied by malefics; Śani and Śukr are in 7th, Lord of 8th is in 5th and Lagn is occupied by Sūrya and Rahu; Mangal occupies 2nd, Guru is in 12th and Śukr and Rahu are in 5th; Lords of 2nd and 7th are in 8th, Mangal and Śani occupy 5th and Lagn, respectively, and Guru is associated with a malefic; Rahu is in Lagn, Śani in 5th, Mangal in 9th and Lords of 5th and 7th are in 8th.

93-94. The person concerned gets release from the curse and is blessed with a son, if he performs the marriage of an unmarried girl, or, if such a girl is not available, a gold idol of the Lakshminarayana, fertile cow, a bed, ornaments and garments to a Brahmin couple.

Notes. According to our view, 'Kanyadana' does not mean giving a girl in charity, but helping in the performance of the marriage of an unmarried girl, not his own daughter.

95-105. If the person, whose duty is to do so, does not perform Shraddha of his father, or

mother in his previous birth, the departed soul is formed into an evil spirit and he is deprived of a male issue in the next birth. This is revealed by the following Yogas at birth. Śani and Sūrya in 5th, waning Candr in 7th and Rahu and Guru in 12th; Śani, as Lord of 5th in 8th, Mangal in Lagn and Guru in 8th; Malefics are in Lagn, Sūrya in 12th, Mangal, Śani and Budh are in 5th and the Lord of 5th is in 8th; Rahu is in Lagn, Śani in 5th and Guru in 8th; Śukr, Guru and Rahu are in Lagn, associated with Candr and Śani and the Lord of Lagn are in 8th; Lord of 5th and Guru are in their debilitation Rāśis, aspected by debilitated Grahas; Śani is in Lagn, Rahu in 5th, Sūrya in 8th and Mangal in 12th; Lord of 7th is in 6th, 8th, or 12th, Candr is in 5th, Śani and Gulika are in Lagn; Lord of 8th along with Śani and Śukr is in 5th and Guru is in his debilitation Rāśi.

106-108. The person concerned gets release from the curse and is blessed with a son, if he undertakes the following remedial measures. Performance of a Pinda Dana, Rudra Abhisheka, giving in charity a gold idol of Brahma, a cow, a vessel, made of silver and a Neelamani, feeding Brahmins and giving them presents in cash.

109-111. If a person is deprived of a male issue, as a result of malevolence of Grahas at birth, he will be blessed with a son, if he undertakes the following remedial measures. Worshipping Lord Shiva, if the harm is, as a result of the malevolence of Budh and Śukr; reciting of Santan Gopal Mantra, wearing and worshipping appropriate Yantra and taking suitable medicines, if the childlessness is a result of the malevolence of Guru and Candr; Kanya Dana, if the childlessness is due to malevolence of Rahu; worshipping of Lord Vishnu, if it is due to malevolence of Sūrya; Rudriya Japa, if it is due to the malevolence of Mangal and Śani. Listening with devotion to Haribansh Puran removes all kinds of blemishes and blesses the person concerned with a son.

Ch. 84. Remedial Measures from the Malevolence of Grahas

1. Maitreya said. O Venerable Sage! Please describe for the good of mankind the remedial measures for appeasement of the malevolent Grahas.

2. The Sage replied. I have already described the names and characteristic features and qualities of the Grahas. Joys and sorrows of all the creatures in the world are dependent on these Grahas. Therefore persons desirous of peace, wealth and prosperity, rainfall, good

health and longevity should worship the Grahas (by prayers, recitation of Mantras, charity etc.).

3-5. For the purpose of worshipping them the idols of Sūrya, Candr, Mangal, Budh, Guru, Śukr, Śani, Rahu and Ketu should be made of copper, Sphatika (rock crystal), red sandal wood, gold (both Budh and Guru), silver, iron, glass and bell metal, respectively.

Alternatively the sketches of all the above Grahas should be drawn in the colours, belonging to them, on a piece of cloth by sandal etc. and they should be placed in their own directions.

6. Contemplate of Sūrya well adorned with two arms, seated on a lotus, with a lotus flower in one hand, red-coloured, like lotus and aboard a chariot of seven horses.
7. Contemplate of Candr white-coloured, dressed in white robes, with two arms, carrying a mace in one hand and a Vara in the other, adorned with white-coloured ornaments and aboard a chariot of ten horses.
8. Contemplate of Mangal with a red necklace, dressed in red-coloured robes, with four arms, carrying Shakti, Shoola, Gada (mace) and Vara and mounted on a lamb.
9. Contemplate of Budh with a yellow-coloured garland, dressed in yellow robes, with four arms, carrying a sword, a shield, a mace and Vara, mounted on a lion.
10. Contemplate of Guru, as yellow complexion and Śukr of fair complexion, both with four arms, carrying a Danda, Akshasutra, Kamandal and Vara.
11. O Maitreya! Contemplate of Śani with the lustre, like that of Indraneela, with four arms, carrying Shoola, bow, arrow and Vara, mounted on a donkey.
12. Contemplate of Rahu with a hideous face, with four arms, carrying a sword, a shield, a Shoola and a Vara, blue-coloured and mounted on a lion.
13. There are many Ketus. All of them are of smoky colour, with two arms, carrying a mace and a Vara, with a hideous face and mounted on a donkey.
14. All the idols should be so made, that they are 108 fingers tall by one's own fingers.
Notes. Such a measurement is taken from the middle finger.
- 15-16. Dedicate with devotion to the Grah concerned the flowers and garments of the colour, belonging to him, sandal, Deep, Guggul etc., his metal and the grains, dear to him and distribute all these things to Brahmins to appease the Grah.
- 17-20. The Mantras of all the Grahas and the prescribed number of their recitation are given below. The recitation of Mantras should be done after worshipping the Grahas, as indicated in verses 15-16. Grah Mantra prescribed number: Sūrya 7000, Candr 11000, Mangal 11000, Budh 9000, Guru 19000, Śukr 16000, Śani 23000, Rahu 18000, Ketu 17000.

21-22. Havan should be performed with Aak, Palash, Khair, Chirchiri, Pipal, Goolar, Shami wood pieces, Doob and Kush, for Sūrya, Candr, Mangal, Budh, Guru, Śukr, Śani, Rahu and

Ketu, respectively, mixed with honey, Ghī, curd, or milk. The number of offerings to the sacred fire is 108, or 28.

23-24. To appease Sūrya and the other eight Grahas Brahmins should be fed with (cream) of rice cooked with jaggery, rice cooked in milk, Havishya, paddy cooked in milk, curd and rice, rice with Ghī, rice cooked with powder of sesame seeds, rice cooked with meat, rice cooked with cereals, respectively.

25. To appease Sūrya and other Grahas the things to be given in charity are cow with calf, conch, bullock, gold, robes, horse, black cow, weapons made of iron and goat, respectively.

26-27. The Grah, who is the cause of adverse effects to a person at any time, should be handled by worship and appeasing (of the benevolent ones), because Brahma has blessed the Grahas with the boon “Do to the persons, who worship you”. And the development and progress and downfall of the people and the creation and destruction of the universe are all under the administration and authority of the Grahas. Therefore they are most venerable.

Ch. 85. Inauspicious Births

1-4. The Venerable Sage said. O Maitreya! Now I will describe to you the circumstances, in which the births are inauspicious in spite of Lagn and the Grahas being well disposed. Although Lagn may be well disposed, births will be inauspicious, if they take place on Amavasya (last day of the Krishna Paksha), on Chaturdasi (14th Tithi), in Krishna Paksha (dark half of the month), in Bhadra Karan, in the Nakshatr of the brother, in the Nakshatras of father and mother, at the time of entry of Sūrya in a Rāśi, the time of Pata, at the time of solar and lunar eclipses, at the time of Vyati Pata, in Gandantas of all the three kinds, in Yamaghant, Tithikshaya, in Dagdha Yog etc. The birth of a son after three daughters and birth of a daughter after three sons and the birth of a freak are inauspicious. But there are remedial measures for obtaining relief from the evil effects of such births, which are being described in the following chapters.

Ch. 86. Remedies for Amavasya Birth

1-9. The Sage Parasara said. O Maitreya! The person, born on Amavasya, is always poverty stricken. It is therefore essential to adopt remedial measures to obtain relief from

the evil effects of such births, which are, as follows. Take a Kalash (water vessel) and then put in it fresh leaves of Goolar (wild fig), Vata (banyan), Pipal, mango and Neema (mango) trees and cover it with two pieces of cloth. Then install the Kalash in the South-West direction after reciting ... etc. and ... etc. Mantras. Then worship the idols of Sūrya and Candr, ruling deities of Amavasya, made of gold and silver, mixed with copper, respectively, by recitation of ... etc. Mantras for Sūrya and ... etc. Mantras for Candr 16, or 5 times. Thereafter perform Havan with 108, or 28 oblations of the mixture of prescribed fuels (...) and cooked food (Charu) with recitation of Mantras of Sūrya and Candr. Later sprinkle the water on the child, that is born and his parents and offer in charity gold, silver and a black cow together with feeding the Brahmins, according to one's means. By performing these remedial rites the child born gains freedom and protection from the evil effects of the birth on Amavasya.

Ch. 87. Remedies from Birth on Krishna Chaturdashi

1-3. The Sage said. Divide the span of Chaturdashi in 6 parts. The birth in the first part is auspicious. Second part causes destruction, or death of father. Third part causes death of the mother. Fourth part takes away the maternal uncle. Fifth part destroys the entire family (Khula - generation). Sixth part causes loss of wealth, or destruction (death) of the native. Therefore it is essential to take immediate remedial measures to escape these evil effects.

4-5. Have an idol of Lord Shiva, made of one Karsha (equal in weight to the former silver Rupee) of gold, or of weight one can afford. The idol should have a New Moon on the forehead, have a white garland round the neck, have three eyes (one being on the forehead), be dressed in white robes, be seated on a bull, be two-armed and carry Vara and Abhaya.

6-13. Then after invocation with Varun Mantra worship should be performed by chanting ... etc. Mantras. Thereafter a Kalash should be placed in the North-East direction with chanting of 'Imah Mai Varun', 'Tan Tva Yami', 'Tvan Nai Agni' Mantras, followed by Japa of ... etc. and 'Bhadra Agni ...' Suktas and the chanting of ... Mantra. Then, after sprinkling water over the idol of Lord Shiva (Abhisheka), the nine Grahas should be worshipped. This should be followed by Havan, by using Ghī, powder of sesame seeds, Urda, Sarson and wood pieces of Pipal, Pakar, Palas and Khadir trees. 108, or 28 oblations should be made separately for the nine Grahas. Thereafter, along with chanting of ... etc. Mantras, Havan should be performed with sesame seeds for the nine Grahas. Lastly the water of the Kalash should be sprinkled on the native and his parents and the Brahmins should be fed, according to means.

Ch. 88. Remedies from Birth in Bhadra and Inauspicious Yogas

1-2. The Sage said. O Brahmin! Now I am going to describe the remedial measures for relief from the evil effects of birth in Bhadra, Tithi Kshaya, Vyatipata, Paridha, Vajra etc. inauspicious Yogas and Yamaghants etc. The remedial rites should be performed on the day, when the same inauspicious Yog operates again.

3-5. The remedial rites are to be performed in the following order by the parents of the child in the above inauspicious Yogas. Puja of Lord Vishnu and other deities on an auspicious day and auspicious Lagn on the advice of a proficient Jyotishi, burning of Deep with Ghī in a Shiva temple, Abhisheka of Lord Shiva, going round a Pipal tree 108 times prolongs longevity and perform Havan with 108 oblations along with the recital of ‘Vaisneha Raratmachiya’ Mantra of Lord Vishnu and feeding Brahmins to the best of one’s means. The observance of these remedial measures will give deliverance to the native from all the evil effects of his inauspicious birth and he will enjoy happiness.

Ch. 89. Remedies from Nakshatr Birth

1-7. The Sage Parasara said. O Maitreya! If the birth takes place in the Nakshatras of the brother and the parents, death takes place, without doubt, of the brother and the father, or mother, or they have to undergo death-like suffering. Therefore I am going to describe the remedial measures to be adopted to escape from these evil effects. The remedial rites should be performed in a Muhurta, when Candr and stars are favourable on a day, on which there is no Rikta-Bhadra Dosha. The remedial rites should be performed in the following order. Instal an idol of the Janm Nakshatr on a Kalash in the North-East direction from the fire. Cover it with a red piece of cloth and then warp two pieces of cloth round it. Worship the idol by

chanting the Mantras of the Janm Nakshatr. According to one’s Gotra, perform Havan 108 times with the recitation of the same Mantra, facing the fire, with Ghī and other Havan material. Then the priest, performing the Puja, should sprinkle water on the parents and brother (whoever is concerned). Give presents in cash (Dakshena) to the priest and his colleagues, associated with the ceremony, to the best of one’s means and then feed the Brahmins to the best of one’s means.

Ch. 90. Remedies from Sankranti Birth

1-2. The Sage said. O Brahmin! The names of the Sankranti on the seven days of the week, beginning from Sunday, are Ghora, Dhavankshi, Mahodari, Manda, Mandakini, Mishra and Rakshasi. The person, born at the Sankranti (entry of Sūrya in a new Rāsi), is poor and unhappy, but he becomes well-to-do and happy, if remedial measures are undertaken. I am now going to describe the remedial measures to nullify these evil effects.

3-6. The Yagya of the nine Grahas should be performed to obtain relief from the evil effects of the birth at Sankranti. A clean spot in the eastern part of the house should be purified by besmearing with cow dung. Then prepare three separate heaps of the following: 5 Dronas (80 Seers) of paddy (Sadhi), 2½ Dronas (40 Seers) of rice, 1¼ Dronas (20 Seers) of sesame seeds (Til). On these heaps of grains make a figure of lotus with eight leaves (Ashtamdhala) and then decorate them with flowers. After doing this, select and invite a priest, who is well versed in the performance of religious rites and recitation of Mantras.

7-18. The religious rites are then to be performed in the following order. Install Kalashas without any holes on all the three heaps and put in each of them water from holy places, Saptamrattika, Shataushadhi, Panchapallava and Panchagavya. Then wrap the Kalashas with pieces of cloth. Place small earthen pots, wrapped with thin cloth, on the Kalashas. Then install the idol of Sankranti along with the idol of Adhideva and Pratyadhideva. (Here Sūrya is Adhideva and Candr Pratyadhideva). Their idols should be placed on either side of the main idols of Sankranti. Two robes may be given, as offering to each of the idols. Perform worship of all the three idols, according to the prescribed procedure. The main idol should be worshipped with the chanting of ‘Trayambakam’, ‘Yajam Hai’ etc., the idol of Sūrya with Mantra ‘Ut Sūrya’ and the idol of Candr with Mantra ‘Apayayashava’ etc. The worship should be performed with Shodshopchar, or Panchapopchar, as may be possible. After touching the main idol, Mrityunjaya Japa should be recited 1008, 108, or 28 times, as may be possible. Make a small platform in the West of the installed Kalashas, kindle fire on it and perform the prescribed rites. Then perform Havan 1008, 108, or 28 times with Samidha, Ghrit (Ghī) and Charu (powder of Til) within one’s means along with chanting of ‘Trayambakam’ etc. Mantra. 8) Again perform Havan, first with the fuel of sesame seeds along with recitation of Mrityunjaya Mantra. After performing another Svistkrita Havan, sprinkle the holy water on the child born and his parents. Lastly feed as many Brahmins, as one can afford. By performing the remedial rites, described above, the evil effects are nullified and the native and his parents enjoy happiness.

Ch. 91. Remedies for Birth in Eclipses

1-14. The Sage said. O Brahmin! A person, whose birth takes place at the time of solar, or lunar eclipse, suffers from ailments, distress and poverty and faces danger of death. Therefore I am going to describe for the benefit of the mankind the remedial measures, required to be

undertaken to nullify the above evil effects. The remedial rites are to be performed in the following order. The following idols should be got prepared, according to one’s means: in gold an idol of the deity of the Nakshatr, in which the eclipse takes place (regarding deities of Nakshatras, see ‘notes’ of verse 18, Ch. 3, Vol. I); in gold an idol of Sūrya, if

the birth takes place during solar eclipse; in silver an idol of Candr, if the birth takes place during lunar eclipse; in lead an idol of Rahu. Besmear a clean spot on the ground (in the house) with cow dung, cover it with a new (unused) beautiful piece of cloth and install the three idols on it. Make offerings of the following to the idols: in case of birth during solar eclipse all things dear to Sūrya and red-coloured Akshat (Akshata - rice), red sandal, a garland of red-coloured flowers, red clothes etc.; in case of birth during a lunar eclipse all things dear to Candr and white sandal, white flowers, white clothes etc.; for Rahu blackish clothes, blackish flowers etc.; white flowers for the deity of the Nakshatr, in which the eclipse takes place. The worship should be performed, as follows: of Sūrya with the chanting of 'Akrishnim' etc. Mantra; of Candr with the chanting of 'Imadeva' etc. Mantra; of Rahu with Durva (a kind of grass) and with the chanting of 'Kayanshicatra' etc. Mantra. Thereafter Havan should be performed, as follows: with the fuel of Aak wood pieces for Sūrya; with the fuel of Palas tree wood pieces for Candr; with Durva for Rahu; with Pipal tree wood pieces for the deity of the Nakshatr. Sprinkle the holy water of the Kalash on the child born (and his parents). Offer worshipful regards to the priest, performing the remedial rites and lastly feed as many Brahmins, as possible within one's means. By performance of the remedial rites in the manner described above, evil effects of the inauspicious birth are wiped and the native enjoys happiness and is blessed with good fortune.

Ch. 92. Remedies from Gandanta Birth

1. The Sage said. O Brahmin! Gandanta is of three kinds, namely of Tithi, Nakshatr and Lagn. Birth, travelling and performance of auspicious functions, like marriage etc., during Gandanta are likely to cause death of the person concerned.
2. O Maitreya! The last 2 Ghatikas of Purna Tithi (5th, 10th, 15th) and the first 2 Ghatikas of Nanda Tithi (1st, 6th, 11th) are known, as Tithi Gandanta.
3. Similarly the last two Ghatikas of Revati and first two Ghatikas of Ashvini, the last two Ghatikas of Aslesha and first two Ghatikas of Magha and the last two Ghatikas of Jyeshtha and first two Ghatikas of Mula are known, as Nakshatr Gandanta.
4. The last half Ghatika of Meen and first half Ghatika of Mesh, the last half Ghatika of Kark and first half Ghatika of Simh, the last half Ghatika of Vrischik and first half Ghatika of Dhanu are known, as Lagn Gandanta.
5. Amongst these Gandantas the last 6 Ghatikas of Jyeshtha and first 8 Ghatikas of Mula are known, as Abhukta Mula.
- 6-8. Now I will tell you the remedial measures to be adopted to release the child, born during Gandanta, from its evil effects. The father should see the child born only on the

morning next to the end of the days of Sutaka, or on any auspicious day after the performance of the remedial measures. The remedial measures are giving a bullock in charity in the case of Tithi Gandanta, giving a cow with calf in charity in the case of Nakshatr Gandanta, giving gold in charity in the case of Lagn Gandanta, performing Abhisheka of the child along with father, if

the birth is in the first part of Gandanta and along with mother, if the birth is in the second part of Gandanta.

9-11. Performance of Puja on the holy Kalash of the idol of the deities of Tithi (in case of Tithi Gandanta), Nakshatr (in case of Nakshatr Gandanta) and Lagn (in case of Lagn Gandanta), made of 16 Masas, 8 Masas, or 4 Masas of gold, as may be possible, followed by Havan and Abhisheka, according to procedure already described earlier. At the end as many Brahmins, as may be possible within one's means, should be fed. These remedial measures will ensure long life, good health and prosperity for the child.

Notes. Unless one is himself fully conversant with the performance of religious rites, the remedies, recommended in this chapter, earlier and later chapters, should be got performed by and under the directions of a learned priest, because the full effects will be derived, if the rites are performed correctly and according to the procedure, prescribed in the religious scriptures on this subject.

Ch. 93. Remedies for Abhukta Mula Birth

1-2. The Sage Parasara said. The ruling deity of Jyeshta is Indra and the ruling deity of Mula is Rakshasa. As both the deities are inimical to each other, this Gandanta is considered, as the most evil. A boy, or girl, born during the period of Abhukta Mula, should either be abandoned, or the father should not see the face of the child for 8 years. Now I shall describe the remedial measures to obtain deliverance from the evil effects of birth during this extremely inauspicious period.

3-4. In view of the extremely inauspicious effects of birth during Abhukta I shall first describe the remedial measures to obtain relief from Mula. The religious remedial rites should be performed after the 12th day after the birth, the next Janm Nakshatr day, or on an auspicious day, when Candr and the stars are favourable.

5-8. Erect a canopy (Mandap) with four arched gateways, embellished with festoons, on a sacred spot, besmeared with cow dung paste, to the East, or North of the house. Prepare there a pit (Kund), or place there a square vessel of clay, or metal for performing Havan. Then, according to one's means, prepare, or get prepared an idol of Rakshasa of 16, 8, or 4 Masas of gold, as may be possible within one's means. The idol should be with a horrible-looking face, black in colour, with two heads, two arms, carrying a

sword and a shield and seated on a dead body.

9. In the absence of an idol a piece of gold of the weight, mentioned above, should be used for worship, as gold is dear to all the deities.

10-20. Thereafter the remedial rites should be performed in the following order. Select a learned priest to perform the religious rites, according to the prescribed procedure. Install a Kalash and put in it Panchagavya (five articles, yielded by a cow, namely milk, curd, Ghī, dung and urine), Shataushadhi and water of the holy river (Ganga etc.). Then install the idol of the Rakshasa of Mula, facing West, on an earthen pot (Dhata) with one hundred tiny holes. After placing bamboo leaves on it, perform the worship of the idol by offering it white flowers, sandal and clothes etc. Also perform worship of its Adhideva Indra and Pratyadhideva Jal. Then perform Havan to appease the deities. According to one's means, 1008, or 108 oblations should be offered in the Havan. After this to obtain deliverance from

death Mrityunjaya Mantra etc. should be recited and prayers offered to all the deities for the purpose of Abhisheka. The father, mother and the child should thereafter take bath from the water of the two Kalashas. Then the parents, dressed in white clothes and with white sandal paste, besmeared on their foreheads, should give a cow with calf, as a Dakshina to the chief priest and feed the other priests and Brahmins, according to one's means. Lastly, after reciting the 'Yatapapan' etc. (see verse 19) Mantra, the father, mother and the child should see the reflection of their faces in the (melted) Ghī. By the performance of the remedial rites in the manner described all evil effects of the birth during Abhukta Mula are completely wiped out.

Ch. 94. Remedies from Jyeshtha Gandanta Birth

1-5. The Sage said. O Maitreya! Now I will describe to you the remedial measures to be adopted to ensure relief from the evil effects of Jyeshtha Gandanta. The erection of a canopy (Mandhup), installation of Kalash, selection of a priest etc. will be done in the same manner, as has been recommended for the Abhukta Mula in the previous chapter. In this ceremony Indra will be the deity-in-chief, Adhideva will be Agni and the Pratyadhideva will be Rakshasa.

6. Then the remedial rites should be performed in the following order. Install on a Kalash, full of paddy rice, an idol of gold with Indra, seated on Airavat with Vajra Ankusha in his hands. Perform worship of the chief deity Indra along with that of the Adhideva and the Pratyadhideva with the recitation of their appropriate Mantras. Perform Havan, Abhisheka and then feed the Brahmins in accordance with one's means. In addition to the above, after doing Indrasukta and Mrityunjaya Japas, prayers may be offered to Indra. These measures will wipe out the evil effects of the Gandanta.

7. In case the performance of remedial rites, described above, is beyond the means of any person, he should give a cow in charity. This will also appease the deities and promote relief from the evil effects of the Gandanta. Because the giving of a cow in charity has been considered a superior remedial measure than giving in charity all the lands, belonging to a person.

8-9. According to prescribed remedial measures, 3 cows are to be given in charity in the case of Jyeshtha-Mula and Aslesha-Magha Gandantas, 2 cows in Revati-Ashvini Gandantas and 1 cow in other Gandantas, or in any inauspicious Yog. If cow, or cows are not available, their actual value should be given in cash to a Brahmin.

10. A girl, born in Jyeshtha Nakshatr, destroys (is the cause of death of) the elder brother of her husband and a girl, born in fourth quarter of Vishaka Nakshatr, destroys her husband's younger brother. Therefore a cow should be given in charity at the time of the marriage of such girls to wipe out the above-mentioned evil effects.

11-13. A boy, or girl, born in the 2nd, 3rd, or 4th quarter of Aslesha Nakshatr, destroys his/her mother-in-law and a boy, or a girl, born in 1st, 2nd, or 3rd quarter of Mula Nakshatr, becomes the destroyer of his/her father-in-law. Therefore suitable measures, as may be possible within one's means, should be taken at the time of the marriage of such boys and girls. There will be no evil effect, if the husband has no elder brothers.

Ch. 95. Remedies from Birth of a Daughter after Three Sons

1-2. The Sage said. O Brahmin! I will now tell you about other kinds of inauspicious births. The birth of a daughter after the birth of three sons, or the birth of a son after the birth of three daughters is ominous for both the maternal and paternal families of such children. Therefore remedial measures, described below, may be taken to get deliverance from these evil effects.

3-9. The rites should be performed on the morning next to the last day of Sutak, or on any other auspicious day in the following order. After selecting a priest and some Brahmins to perform the remedial religious rites, the priest, after paying obeisance to the nine Grahas, should install four Kalashas on a heap of paddy, place the idols of Brahma, Vishnu, Mahesha and Indra, made of gold, on them and perform their worship in the prescribed manner. A Brahmin (an assistant of the priest), after taking bath etc., should recite four Rudra Suktas and the whole of Shanti Sukta. The priest should perform Havan with Samidha, Ghī and sesame seeds 1008, 108, or 28 times with the recitation of the prescribed Mantras of Brahma, Vishnu, Mahesha and Indra. Svistkrata and Purnahuti and Abhisheka of the child with his family should be done and presents in cash should be given to the priest and his assistants, according to one's means. The Brahmins should

be fed. The father and the mother of the child should see their reflections in the Ghī, kept in a bronze vessel. Lastly grains and clothes should be distributed to the poor and the needy. By the performance of the above remedial rites the evil effects are wiped out and the child and his parents etc. enjoy happiness.

Ch. 96. Remedies from Unusual Delivery

1-3. The Sage said. O Brahmin! I will now tell you about inauspicious and unusual deliveries by women, which are ominous for the village, town and the country. These may be of the following kinds. Delivery of a child 2, 3, or 4 months earlier, or later from the approximate due date. Delivery of a child without hands, feet, or any other limbs, without head, or with two heads. Delivery of an animal-shaped being by a woman, or a human-shaped being by an animal.

4-5. Deliveries of these kinds by women, or cows etc. in a house are ominous for all the members of the family, living there. Therefore remedial measures are essential for obtaining relief from their evil effects. The best remedial measure will be to abandon (turn out from the Bhava) such women and animals (cows, mares etc.).

6-9. It is considered inauspicious for a girl to become pregnant, or to deliver a child in her 15th, or 16th year from birth. If a cow delivers, when Sūrya is in Simh, or a female buffalo delivers, when Sūrya is in Makar, they are disastrous to their owner and the person, who looks after them. Therefore either such cow, or buffalo should be given away to a Brahmin, or suitable remedial measures should be taken to escape from the above-mentioned evil effects. The remedial measures to be adopted are the same, as given in verses 3-9 in Ch. 95.

10. Thus, whenever there is any kind of Aristha, adoption of appropriate remedial measures will ensure long life, happiness and prosperity for the person concerned.

Ch. 97. Conclusion

1-4. Maharishi Parasara said. O Brahmin! I have described to you the Jyotish Shastra, as narrated by Lord Brahma to the Sage Narada and by Narada to Shaunaka and other Sages, from whom I received the knowledge of this Shastra. I have narrated the same Jyotish Shastra, which I learnt from them. Do not impart the knowledge of this Shastra to one, who is insignificant, slanders, or calumniates others, nor to one, who is not intelligent, is wicked and unknown to you. Teach this supreme Vedanga Jyotish Shastra only to one, who is gentle and amiable, devoted, truthful, brilliant and well known to you.

5-6. Only that person, who possesses adequate knowledge of time and the positions of

Grahas and Nakshatras, can understand this Hora Shastra. Only that person, who has complete knowledge of the Hora Sastra and who is truthful, can make correct favourable, or unfavourable predictions.

7. One, who reads, or listens with attention and devotion to this most excellent Hora Shastra, becomes long-lived and is blessed with increase in his strength, wealth and good reputation.

8-9. Thus was narrated by Mahārishi Parāśara to Maitreya this novel Horāśāstra, containing invaluable and uncommon material from ancient scriptures on Jyotish, for the benefit of the world at large. Afterwards it came into usage on the earth and received reverence from all.

10-25. In these verses have been described the subject matters of all the chapters, contained in this book and their importance. This information has been given in detail in the Table of Contents in Volumes I and II of this book.