

Vaidyanatha Dikshita's

JATAKA PARIJATA

(जातक पारिजात)

With An

*English Translation and Copious
Explanatory notes and Examples*

BY

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Vol. I



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PREFACE

It is a matter of great pleasure that the publication of the second edition of JATAKA PARIJATA, the monumental work of Sri Vaidyanatha Dikshita with the excellent notes of the Late V. Subramanya Sastri has been possible by God's grace and the same is being placed before the public. This is an exact reprint of the edition that was brought out by Shri Sastri in the year 1932. No words of introduction are required as the works of Sh. Sastri are all masterpieces by themselves and have rightly earned the fame that is their due. The earlier edition was long out of print and there was an ever growing demand for this book and the present edition is intended to fulfill this long-felt demand.

The importance of this work Jataka Parijata cannot be exaggerated. It is a basic text book of Hindu Astrology, studied almost in all parts of the country by students and scholars alike. It is a book invariably prescribed for study in almost all oriental examinations on Jyotisha. As a classical text book of Hindu Astrology it ranks next perhaps only to Brihat Jataka. The fact remains that Brihat Jataka is too brief and difficult and that was why works like Horasara, Saravali etc. were written with a view to supply all that is obscure, hidden and missing therein. Among these works is none that can excel Jataka Parijata in providing a detailed knowledge about all the essential aspects like Ayurdaya, yogas, Bhavaphala, Vimshottari, Ashtakvarga, Stri Jataka, Kalachakra Dasha etc. The work has been translated in most of the regional languages like Malayalam, Hindi etc and is held in high esteem by astrologers as a book of great authority throughout the country.

त्रिस्कन्धं व्योतिषं होरा गणितं संहितेति च ॥

(Parasa a)

The science of Jyotisha, according to tradition is divided into three parts-Hora (predictive), Ganitha (Mathematical) and Samhita (Miscellaneous) Predictive Astrology was origi-

nally written by the ancient sages in the form of works called HORAS. These were very voluminous and detailed and a study thereof was very difficult and time-consuming. It is understood from the quotations found in commentaries that there existed large volumes of Horas called after Parasara, Brihat Prajapatiya, Saunaka, Kaushika, Atri, Garga etc. Today many of these have become rare and almost inaccessible. Later works like Brihat Jataka and Jataka Parijata etc. are all condensations of these Horas as they themselves profess to be. In the opening two verses the author says :

तत्वा गर्ग पराशारादिरचितं सङ्ग्रहं होराकलम् ।
सङ्ग्रहं सारावनिमुख्यतंत्रं करोन्यहं जातक पारिजातम् ॥

From this statement it is clear that the author is summarising all that is important in the ancient Horas of Garga, Parasara etc. and the later works like Brihat Jataka, Saravali etc. And at the end he writes:

होरासिन्धुसमुद्भवामृतमयी मष्टावशाध्याधिनीम् ।
चक्रे जातक पारिजातसरणि गीतोत्सुक इलोकिनीम् ॥

i. e. this work is divided into 18 chapters and is supposed to contain गीतोत्सुक 1763 slokas. But, the work contains in the present form 1918 slokas due to interpolations. Many slokas are verbatim borrowed from the ancient works like Saravali, Brihat Jataka etc. Works like Phaladeepika etc. are indebted to this great work which fact is clear from the slokas that are found in them, borrowed from this book. eg. द्युमणिरमरमन्त्री etc.

The Subject Matter

The topics dealt with in the X V III Adhyayas are briefly as follows :

1. Nature of the signs.
2. Nature of the planets.
3. Birth of beasts and miscellaneous.
4. Arishta-Infantile death etc.
5. Ayurdaya-Longevity.
6. Evil combinations that mar the horoscopes
7. Rajayogas.
8. Combination of two or more Planets.
9. Effects of Mandi, year, month etc of birth.
10. Ashtavarga.
11. Results of I and II houses.
12. Results of III and IV houses
13. Results of V and VI houses.
14. Results of VII, VIII and IX houses.
15. Results of X, XI and XII houses.
16. Female Horoscopy.
17. Kalachakra Dasha.

18. Vimshottari Dasha and other Types of Dashas. Hundreds of yogas are dealt with in chapters VI, VII and VIII and such a detailed treatment is difficult to come across elsewhere. Each chapter is comprehensive book by itself and it is for the reader to verify for himself the contents.

THE AUTHOR

Not much is known about the author except that he was the son of a great scholar Venkatadri and belonged to the Bharadwaja Gotra as he himself says =

श्री विद्याधिक वेङ्गुयद्वितनयः श्री वैद्यनाथसुधीः ।
भारद्वाज कुलोद्भवस्य विवृत्यः श्री वैद्युयद्विरह ।
ज्योतिशास्त्रविशारदस्य तनयः श्रीवैद्यनाथः सुधीः ॥

from the abundancy of quotations found from the work 'Sarvartha Chintamani,' some opine that father of Vaidyanatha Dikshita is none other than Venkatesa the author of 'Sarvartha Chintamani'. But this deserves further investigation and the suggestion appears to be inconclusive. The suggestion that the author was identical with the writer of the celebrated work 'Prataparadriya' on poetics, is totally incorrect, for the latter was Vidyānāthā (विद्यानाथ), the confusion being due to the unfortunate similarity in spelling. The appellation 'Dikshita' clearly denotes that he must have performed some big sacrifices of the type 'Somayaga' etc.

The author belonged to South India and most probably to Karnataka or Andhrapradesh.

Prof. Katva has stated that he belonged to the 14th century and lived in Mysore. As far as we could gather, the family tree is as follows:—

Anniah Dikshita

Venkatadri (Venkatesa Dikshita)

Vaidyanatha Dikshita

If any further details are known to the readers, they are requested to send them to us so that the same can be added for throwing more light about the author of this great work.

His Time

The author has been declared by *Kesava Daivajna*, as his guru, which fact is borne out by the following sloka in his work
मुहूर्त तत्त्व :

उयोतिशास्त्रमहागणवादुदहरन्मीहृततत्त्वं बहु
व्याप्तयं गुरुवेद्यनाथवरण इन्द्रेरतः केशवः

गणेशदेवज Ganesa-Daivajna, the son of Kesava Daivajna wrote his famous treatise Graha Laghava (ग्रह लाघवम्) in 1520 A. D. (Keshava belonged to Nandigram (नन्दिग्राम) in Maharashtra) which is clear from the verse :

नन्दिग्राम इहापगान्तविषयेशिष्यादिगीतस्तुति
योऽमूलकीशिकवंशजः सकलशास्त्रार्थ चित् केशवः ॥

--ग्रह लाघव

So, Kesava Daivajna must have been born about 1456 A. D. Hence Vaidyanatha should have been born between 1425 A. D. and 1450 A.D.

The Translation

It is hardly necessary to dwell upon the merits of this translation as the works of Shri Sastri are too well known to the public for their remarkable clarity erudition and thoroughness. The reader will find that all available parallel passages (more than about a thousand slokas) from authentic works have been freely and fully quoted almost perhaps to superfluity so that the book will serve as a self contained and useful compendium on the subject.

If this book should be received by all the readers interested in this science of Astrology with interest and should it prove useful to our readers, we will consider ourselves amply rewarded for our labour.

THE PUBLISHERS

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- Adhyaya II Nature of the Planets and their Properties**
- Adhyaya III Manifold Births etc.**
- Adhyaya IV Death incidental to childhood**
- Adhyaya V Length of Life**
- Adhyaya V-A Exit from the world.**

विषयानुक्रमः

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॥ श्रीगणेशाय नमः ॥

अथ

जातकपारिजातप्रारंभः

JATAKA PARIJATA

॥ राशिशीलाध्यायः ॥

श्रीकान्ताजशिवस्वरूपमरुज्योतिर्गणस्तामिनं
मायातीतमशेषजीवजगतामीशं दिनेशं रविम् ॥
नत्वा गर्गपराशरादिरचितं संगृह्य ताराफलं
वक्ष्ये जातकपारिजातमस्तिलज्योतिर्विदां प्रीतये ॥ १ ॥

Adhyaya I

THE PROPERTIES OF SIGNS.

Slokam 1. Having bowed to the Sun, the Lord of day, who is of the nature of Vishnu (विष्णु), the beloved of the Goddess Sri (श्री), Brahman (ब्रह्म) and Siva (शिव), who is the Sovereign of the hosts of immortal lights, who transcends Maya (माया) [Prakriti (प्रकृति) i. e., nature] and who rules all animate worlds I am going to expound Jataka Parijata (जातक पारिजात) to the joy of all astrologers epitomising the starry influence treated of by Garga (गर्ग), Parashara (पराशर) and others

भारद्वाजकुलोऽवस्थ विदुषः श्रीवेकठादेहिः
ज्योतिःशास्त्रविश्वारदस्य तनयः श्रीवैद्यनाथः सुघीः ।
होरासारसुधारसज्जविबुधश्रेणीमनःप्रीतये
राशिस्ताननिरूपणादिसकलं वक्ष्ये यथानुक्रमात् ॥ २ ॥

Sloka 2. I, the talented Vaidyanatha (वैद्यनाथ), the son of the learned Venkatadri (वेङ्कटाद्रि), a descendant of the Bharadwaja (भरद्वाज) family and a proficient in the Science of Astrology, set forth in regular order the whole matter (of Astrology) commencing with the definitions of the zodiacal positions to afford mental enjoyment to the multitude of wise men who appreciate the nectareous sweets of astrological truths.

प्रणम्य वन्दारुजनाभिवन्धपदारविन्दं रघुनाथकस्य ।

संगृह्य सारावलिमुख्यतंत्रं करोम्यहं जातकपारिजातम् ॥ ३ ॥

Sloka 3. Prostrating myself at the lotus-feet of the Lord of Raghus which the bard community have to salute (in undertaking anything auspicious) I prepare the work of Jatakaparijata (जातकपारिजात) abridging the important scientific work Saravali (सारावली).

मेषाजविश्वक्रियं तुंबुराद्या वृषोक्षगोत्रवुरुगोकुलानि ।

इँडं नृयुग्मं जुतुमं यमं च युगं दृतियं मिथुनं वदन्ति ॥४॥

कुलीरककर्ट्टककर्कटाख्याः कण्ठीरवः सिंहसृगेन्द्रलेयाः ।

पाथोनकन्यारमणीतरुण्यस्तौलीवणिकज्ञकतुलाधटाश्च ॥ ५ ॥

अल्यष्टमं वृश्चिककौर्पिकीटा धन्वी धनुश्चापशरासनानि ।

मृगो मृगास्यो मकरश्च नक्रः कुंभो षट्स्तोयधराभिधानः ॥ ६ ॥

मीनान्त्यमत्स्यपृथुरोमस्पष्टा वदन्ति ॥

Slokas 4-6 and first quarter of Sloka 7:—The first sign, astrologers style as Mesha (मेष), Aja (अज), Viswa (विश्व), Kriya (क्रिय), Tumbura (तुम्हर) or Adya (आद्य); the second as Vrishabha (वृश्च or वृश), Uksha (उक्ष), Go (गो), Tavuru (तावुर) or Gokula (गोकुल); the third as Dwandwa (द्वन्द्व) Nriyugma (नृयुग्म), Jutuma (जुतुम or जितुम), Yama (यम), Yuga (युग) or Mithuna (मिथुन); the

fourth as Kulira (कुलीर), Karkataka (कर्कटक) or Karkata (कर्कट); the fifth as Kanthirava (कण्ठीरव), Simha (सिंह), Mrigendra (मृगेन्द्र) or Leya (लेय; the sixth as Pathona (पाथोन), Kanya (कन्या), Ramani (रमणी) or Taruni (तरुणी); the seventh as Thuli (तैली), Vanik (वणिक), Juka (जूक), Thula (तुला) or Dhata (धट); the eighth as Ali (अलि), Vrischika (वृश्चिक), Kaurpi (कौर्पि) or Kita (कीट); the ninth as Dhanus (धनुष्), Chapa (चपा) or Sarasana (शारसन); the tenth as Mriga (मृग), Mrigasya (मृगास्य), Makara (मकर) or Nakra (नक्ष) the eleventh as Kumbha (कुम्भ), Ghata (घट) or Thoyadhara (तोयधर); and the twelfth as Meena (मीन), Arithya (अर्थ्या), Mathsya (मृत्यु), Prithuroma (पृथुरोम) or Jhasha (ज्वष).

NOTES.

The author presumes in the student an elementary knowledge of the science, such as the names of the 12 Rasis, the 27 Nakshatras, etc., and begins to give the different names by which each of the signs is known.

In slokas 18 to 25 the Rasis have been more elaborately dealt with, but the following from Skandahora (स्कन्दहोरा) may be noted here regarding Vrishabha (वृषभ) and other Rasis:

वृषभः सौरमेयम् दूषो दृष्टमवाचकः । निशुनं जुतुमे प्रादुर्बुद्धमिति चापरे ॥
कुलीरः कर्कटः कर्की हृषाटकाभिष्ठीयते । सिंहो लेयो मृगेन्द्रश्च कन्याश्ची कन्यकापि च ।
वृश्चिको मधुपः कौर्पी धनुर्धन्वी च तौषिकः । आकोकेरो मृगो नक्षो मकरः संग्रसीयते ॥
कुम्भः कलशनामासौ हृद्रोग हृति चोदयते । अनिमेषाहृदो मीनो बोध शेषाच्चिरित्यपि ॥

The following are the Latin names for the several zodiacal signs from Mesha (मेष) onwards :

Mesha	...	Aries	...	Tula	...	Libra
Vrishabha	...	Taurus	...	Vrischika	...	Scorpio
Mithuna	...	Gemini	...	Dhanus	...	Sagittarius
Kataka	...	Cancer	...	Makara	...	Capricorn
Simha	...	Leo	...	Kumbha	...	Aquarius
Kanya	...	Virgo	...	Meena	...	Pisces

दस्यादिकर्क्षनवपादयुताः क्रियाद्याः ।
चक्रस्थिता दिविचरा दिननाथसंख्याः
क्षेत्रक्षराशिभवनानि भसञ्जितानि ॥ ७ ॥

Sloka 7 (quarters 2 to 4). Kriya (क्रिय) and other zodiacal signs in the heavens consist of nine quarters of stars reckoning from Dasra (दस्य Aswini) and are termed Kshetra (क्षेत्र), Riksha (ऋक्ष), Rasi (राशि), Bhavana (भवन) and Bha (भ).

NOTES

Rasis are usually counted from Mesha and Nakshatras from Aswini (अश्विनी). Each Nakshatra has four quarters and each Rasi consists of nine quarters of the Nakshatras. Thus Mesha is composed of Aswini (अश्विनी), Bharani (भरणी) and the first quarter of Krithika (कृत्तिका) and so on. cf. Garga (गर्ग)

अश्विनी भरणी मेषः कृत्तिका पाद एव च । तत्पादितयं ब्राह्म वृषः सौम्यदलं तथा ॥
सौम्याद्वार्द्धमार्द्धं मिथुनं त्वादित्याश्वरणत्रयम् । तत्पादः पुष्यमाषेषा राशिः कर्कटकः स्मृतः ॥
पितृयं भाग्यमधार्यमः पादः सिंहः प्रकीर्तिः । तत्पादितयं कन्या हस्तश्चित्राद्वैतेव च ॥
तुला निशादलं साती विश्वावाचरणत्रयम् । तत्पादं मित्रदेवत्यं ज्येष्ठा वृश्चिक उच्यते ॥
मूलमाण्यं तथा धन्वी पादो विश्वेश्वरस्य च । तत्पादितयं विष्णुर्मकरो वासवं दलम् ॥
तहलं वारुणं कुंभं तथा जन्मवरणत्रयम् । तत्पादमेकं मीनः स्यादहिरुच्यं च रेवती ॥

The last quarter of the sloka gives the several synonymous terms for Rasi (राशि) or sign.

कालात्मकस्य च शिरोमुखदेशवक्षो-
हत्कुक्षिभागकटिवस्तिरहस्यदेशः ।
ऊरु च जानुयुगलं परतस्तु जंघे
पादद्वयं क्रियमुखावयवाः क्रमेण ॥ ८ ॥

Sloka 8. The parts of the body of the person Kala (काल-Time) beginning with Mesha, are respectively the head, the mouth, the breast, the heart, the belly, the hip, the groins, the private part, the two thighs, the two knees, the two calves and the two feet.

NOTES

c/. वृ. जा. 1-4. The 12 Rasis are supposed to represent the several parts of the body of Kalapurusha (कालपुरुष), Mesha (Aries) representing the head and so on.

c/. सारावली

शीर्षस्थ्यबाहुहृदयं जठरं कठिवस्तिमेहनोरुगम् ।
त्राणू जेहु चरणी कालस्थाक्षानि राशयोऽजात्याः ॥

The object of this division is also distinctly expressed in the same work thus :

कालनरस्यावयवान् पुरुषाणां कल्पयेत्प्रसवकाले ।
सदसद्ग्रहसंयोगात्युद्धान् सोपद्वांश्चापि ॥

i.e., to find out the full growth or otherwise of the different parts of the body of the owner of the horoscope according as the Rasas is typifying them are connected with benefic or malefic planets,

In the case of all horoscopes, the several parts of the body referred to above should be understood to be represented by the signs beginning from the Lagna.

व्यत्यस्तोभयपुच्छमस्तकयुतौ मीनौ सङ्खो नर-
सौली चापधरस्तुरंगजघनो नक्रो मृगासो भवेत् ।
वीणाद्वां सगदं नृयुग्ममबला नौशा ससस्यानला
शेषाः स्वस्युणाभिधानसद्वशाः सर्वे स्वदेशाश्रयाः ॥ ९ ॥

Sloka. 9. Sign Pisces consists of two fishes with their two tails and heads in reversed positions. Aquarius is symbolised by a man with a pot. Libra is a person with a balance; Sagittarius is a man armed with a bow, the hinder part of the body being that of a horse. Capricornus is a shark with the face of a deer. Gemini constitute a pair of human beings bearing a harp and a mace. Virgo is a woman standing in a boat carrying with her corn and fire. The remaining signs correspond to things with properties indicated by their respective names. Each one of them inhabits the region appropriate thereto.

NOTES.

cf. वृ. जा. I. 5. खरेशाश्रयः is another reading.

मेषस्य धातुकररत्नधरातलं स्यात्

उक्षणस्तु सानुक्षणिगोकुलकाननानि ।

दूतक्रियारतिविहारमही युगस्य

वापीतटाकपुलिनानि कुलीरराशेः ॥ १० ॥

कण्ठीरवस्य घनशौलघुहावनानि

षष्ठ्य शाद्वलवधूरतिशिल्पभूमिः ।

सर्वार्थसारपुरपण्यमही तुलायाः

कीटस्य चाश्मविषकीटबिलप्रदेशाः ॥ ११ ॥

चापस्य वाजिरथवारणवासभूमि-

रेणाननस्य सरिदंबुवनप्रदेशाः ।

कुभस्य तोयघटभाण्डगृहस्यलानि

मीनस्य धाम सरिदंबुधितोयराशि ॥ १२ ॥

Slokas 10-12. The abode of Mesha (मेष) or the Ram is the surface of the earth containing precious stones and yielding minerals. The quarters of Vrishabha (वृषभ) or the Bull, is the table-land, farms, the cow station and the forest. The place of Mithuna (मिथुन) or Gemini is the gambling house and pleasure-haunts such as a park or a garden. The seat of Kataka (कट्टक) or the Crab is a lake, a pond or a sand-bank in the midst of water. The region of Simha (सिंह) or the Lion is deep mountain-caves and dense forests. The haunt of the sixth or Virgo is a pasture-land or the pleasure-room of a woman. The locality of Thula (तुला) or Libra is the bazaar of a city abounding in all kinds of valuable things. The lair of Vrischika (वृश्चिक) or the Scorpion consists of a region abounding in flint, or holes of

noxious reptiles. The camp or barrack containing horses chariots and elephants is the place of Chapa (चप) or the Sagittarius. The home of Makara (सकर) or the Deer-faced is a river or other water-abounding region. The seat of Kumbha (कुम्भ) or Aquarius is a water-pot and the receptacles of vessels in a house. The resort of Meena (मीन) or Pisces is a river, the sea and similar collections of water.

NOTES.

These are useful in fixing the nature and the whereabouts of absconded or missing persons, lost things, etc., and seem to have been culled from the works of the Yavanas, from which the following is extracted:—

आद्यः स्मृतो मेषसमानभूमिः कालस्य मूर्द्धा गदितः पुराणैः ।

सोऽजाविका संचरकन्द्रराद्विसेनाप्निधात्वाकररत्नभूमिः ॥

तृष्णाकृतिस्तु प्रथितो द्वितीयः सवक्रकण्डायतनं विधातुः ।

वनाद्विसानुद्विषगोकुलानां कृषीवलानामधिवासभूमिः ॥

बीणागदामृन्मिथुनं सृतीयः प्रजापते: स्कन्धभुजांसदेशः ।

प्रनर्तको गायनशिल्पकल्पी कीडारतिदृयूतविहारभूमिः ॥

कर्की कुलीराकृतिरम्बुद्धस्थो वक्षःप्रदेशे विहितश्च धातुः

केदारवापिपुलिनानि रुस्य देवाक्षानारम्यविहारभूमिः ॥

सिंहस्तु शैले इदयप्रदेशे प्रजापते: पञ्चममाहुरार्याः ।

तस्याटवीदुर्गंगुहावनाद्विभ्याधावनी दुर्गचनप्रदेशाः ॥

प्रवीपिको गृह्ण करेण कन्या नौस्था जले षष्ठमिति ब्रुवान्ति ।

कालार्थधीरा जठरं विधातुः सशाद्वला खीरतिशिल्पभूमिः ॥

वीथ्यां तुला पण्यधरो मनुष्यः स्थितः स नामी कटिवस्तिदेशो ।

शुक्लार्थधीथ्यापणपृष्ठनाध्यसार्थाधिवासोऽन्तस्यभूमिः ॥

श्वरोऽष्टमो वृश्चिकविग्रहस्तु प्रोक्तः प्रभोर्मैदृगुदप्रदेशो ।

गुहाविलक्ष्माविषाशमगुसिर्वल्मीकीटाजगराहि भूमिः ॥

धन्वी मनुष्यो हयपश्चिमार्द्धस्तमाहुरुरुरु भुवनप्रणेतुः ।

समस्यतन्यस्तसमस्तवाजिसुरारम्भश्चरथाश्चभूमिः ॥

सूर्यार्द्धपूर्वं मंकरोर्देशं जानुप्रदेशं तमुषान्ति धातुः ।

वदीवनारण्यसरोऽनूपश्चधिवासो दशमः प्रदिष्टः ॥

स्कन्धे तु रिक्तः पुरुषस्य कुंभो जह्ने स्तेकादशमाहुरार्थाः ।

मुष्कोद्वाधारकुशस्य पक्षी स्त्रीशौणिडको द्युतनिवासमूमिः ॥

जह्ने तु मीनद्वयमन्यराशिः कालस्य पादौ विहितौ वरिष्ठौ ।

सपुण्डदेवद्विजतीर्थमूर्मिर्वदीसमुद्राम्बुद्ध्याधिवासः ॥

एतस्त्वरूपप्रथोजनं हृतनष्टादिषु स्थानपरिज्ञानं । तथा च षट्पञ्चाशिसार्थां 'रा-
सिम्यः कालविग्रेशाः' इति.

न्दस्वा गोजवटास्तमा मृगन्त्रुक्लापांत्यकर्कटका

दीर्घा द्वशिककन्यकाहरितुला मेषादि पुंयोषितौ ।

ग्रागादि क्रियगोन्त्रुक्लक्टकमान्येतानि कोणान्विता-

न्याहुः कूरम्भौ चरस्तिरतरद्वंदानि तानि क्रमात् ॥ १३ ॥

Sloka. 13. The signs Mesha, Vrishabha and Kumbha are short. Makara, Mithuna, Dhanus, Meena and Kataka are of even length while Vrischika, Kanya, Simha and Thula are long. The signs are male and female from Mesha onwards in regular order. Mesha, Vrishabha, Mithuna and Kataka with their trikonas or triangular signs represent the four quarters commencing from the East. Again, the signs from Mesha, taken in order, are to be considered *fierce* and *auspicious*; they are also termed moving, fixed and dual signs respectively.

NOTES.

This sloka is helpful in deciding the sex, appearance, character, etc., of the person concerned. If the Lagna be a male sign and the surroundings lead to the same conclusion, he is surely a male; but if they should be otherwise, he will be a male with feminine appearance and character, etc., or *vice versa*. The student should never venture any prediction unless all the existing conditions are fully and carefully tested and weighed. अब पुरुषसी-
प्रसुतिषु राशिषु लक्षणातिषु जातास्त्वरूपमानो भवतीति प्रबोजनं हेयम्)

c/. सत्त्वानार्थः

ओजाः पुरुषा शेया भेषात् र्णीसंशूका युग्माः ।

उद्यैषुआः पुरुषाः सौम्या युग्मेषु भवनेषु ॥

नरसंज्ञाः स्विरसंज्ञाः द्विप्रकृतिरिति राशयः क्रमशः ।

राशिस्वभावतुल्याजायन्ते प्रकृतेयः प्रसुलानाम् ॥

The sign Meena is stated to be of even length, but it will be seen from *sloka 56 infra* that the sign's length is represented by the number 20 and should therefore be classed as a short sign.

c/. सारावली.

हस्तवस्तिमिगाजघटा मिथुनधनुङ्कर्किमृगमुखाश्च समाः ।

वृश्चिककन्या मृगपतिवणिजो दीर्घाः समास्वाताः ॥

Vidra also notes to that sloka.

दिग्मीशत्प्रयोजनं तु । सूतिकागृहद्वात्सानं, तथा छतनद्यादिपु चौरादेयाने दीर्घवहानं च
तथा च.

यातव्यदिव्युक्तगतस्य सुखेन सिद्धिः व्यर्थश्रमो भवति दिक्प्रतिलोभलम् ॥ इति.

वीर्योपिता निशि वृष्टनृयुक्तकर्कचापाजनका
हित्वा युग्मं भवनमपरे गृष्ठपूर्वोदयाश्च ।
शेषाः शीर्षोदयदिनबलाः श्रेष्ठताराशयस्ते
मीनाकारद्वयमृमयतः काललभं समेति ॥ १४ ॥

Sloka. 14. Vrishabha, Mithuna, Kataka, Dhanus, Mesha and Makara possess strength at night. These excepting the sign Mithuna rise with their rear portion first. The rest appear with their heads and have strength during the day. They are also termed signs characterised by superiority. The rising sign at any given time, if represented by a couple of fish-figures is to come under both the Prishtodaya (पृष्ठोदय) and Seershodaya (शीर्षोदय).

NOTES

c/. पराशरजातक

दिवा शीर्षोदयाश्चैव सन्ध्यायामुभयोदयाः । नक्षं पृष्ठोदयाश्चैव बलाधिक्या उद्दीरिताः ॥

Also शम्भुहेताप्रकाश

मेषो वृषद्वन्द्वकुलरित्यापकुरक्षवत्ताश्च निशाबलाः स्युः ।

तुलाधरो वृश्चिककुम्भमूच्च कन्यालिमीना दिवसात्मिकान्त्युः ॥
 अविर्बृष्टः कर्कधनुर्धराश्च पृष्ठोदयाद्याः समृगाः सदोषाः ।
 कन्यातुलानृयगमधटालिसिहाः शीर्षोदयास्या द्वुभयोदयोऽन्त्यः ॥

For the usefulness of this sloka, cf.

शीर्षोदये समाभिवाङ्गित्कार्यसिद्धिः पृष्ठोदये विफलता बलविद्रंवश्च ॥

Also शस्त्रं दिवा दिग्बले निशि नक्तव्येण रात्री विपर्ययबले गमनं न शस्त्रम् ॥

मीनालिकर्कटमृगाः सलिलाभिघाना-

स्तोयाश्रया घटवध्युगगोपसज्जाः ।

निस्तोयभूतलचराः क्रियचापतौलि-

कण्ठीरवाश्च बहवः प्रवदन्ति सन्तः ॥ १५ ॥

Sloka. 15. Many learned men say that Meena, Vrischika, Kataka and Makara are termed watery signs. Kumbha, Kanya, Mithuna and Vrishabha, represent the water-resorters, while Mesha, Dhanus, Thula and Simha, represent those that traverse (dry or) waterless regions.

NOTES.

Among planets, the Moon and Venus are termed watery planets, Mercury and Jupiter are water-resorters, and the Sun, Mars and Saturn waterless ones. *Vid: Adhyaya II sl. 13.* पर्वा प्रथेजनमुक्तं ५ वगदेण होरारत्ने “ग्राम्यारण्यजलोद्धवराशिषु जाता भवन्ति तच्छिलाः” इति.

चापापराद्वहरिगोमकरादिमेषा

मानास्थिता बलयुताश्च चतुष्पदास्याः ।

कन्यानृयगमधटौलिशरासनाद्या

लग्नान्विता यदि नरा द्विपदा बलाद्याः ॥ १६ ॥

मृगापराद्वान्त्यकुलीरसज्जा जलाभिघाना वेलिनश्चतुर्ये ।

जलाश्रयो वृश्चिकनामधेयः सप्तसमस्यानगतो बली स्यात् ॥ १७ ॥

Slokas. 16—17. The latter half of Dhanus, Simha, Vrishabha, the forepart of Makara and Mesha, when they happen to be the Mana (मान) or the 10th house, possess strength and are called quadruped signs. Kanya,

Mithuna, Kumbha, Thula and the fore-part of Dhanus, when they form the lagna or the rising sign, have abundant strength and are termed the human family of bipeds. The latter part of Makara, Meena and Kataka which are termed watery signs, are strong when they happen to be the 4th house. Vrischika which is a water-resorting sign is strong in the seventh house.

NOTES.

cf. गर्मः० नृयुक्तुला घटः कन्या पूर्वमर्द्दं च धन्विनः०
 लभस्या बलिनो नित्यमेते हि नरराशयः०॥
 चतुर्थे कर्कटो मीनो मकरार्द्दं च पश्चिमे०
 विशेषा बलिनो नित्यमेते हि जलराशयः०॥
 सप्तमे वृश्चिकः कीटो वलवान् परिकीर्तिः०
 धनुषोऽर्द्दजगोसिंहा बलिनः से चतुष्पदाः०॥
 प्राणर्द्दं नकराशेष्व कैश्चिह्निगबलमेव हि०

These are useful in finding the (भाव दिग्बल) *Bhavadigbala*.

Vide श्रीपतिपद्धतिः Ch. III. SI. 21-23

केन्द्रं गतोऽहि द्विपदो बलाद्यः चतुष्पदाः केन्द्रगता रजन्याम् ।

कीटास्तु सर्वे यदि कंटकस्याः सन्धिद्रव्ये वीर्ययुता भवन्ति ॥१८॥

Sloka. 18. A biped sign is strong in a Kendra (केन्द्र) position (1st, 4th, 7th, or 10th house) during the day ; the quadruped signs are strong at night when in the same Kendra (केन्द्र) position. All reptile signs when in the Kantaka (कण्टक) or Kendra (केन्द्र) position possess strength in the two periods of junction between day and night (morning and evening).

NOTES.

cf. हृहज्ञातक
 केन्द्रस्या द्विपदादयोऽहि निशि च प्रोमे च सन्ध्यादये (वीर्योत्कर्ता)

The term कीटः (reptiles) here includes not only Vrischika Rasi, but also the other aquatic signs. *cf.* देवकीर्तिः

मिथुनतुलकुम्भकन्या दिवाबला धन्विनश्च पूर्वार्द्दम् ।

अजसृष्टासिंहा रात्रौ मृगहययोः पूर्वपश्चाद् ।

वृश्चिकमीनकुलीरा मकरान्त्यार्द्दं च सन्ध्यायाम् ।

धातुमूलं जीवमित्याहुरार्या मेषादीनामोजयुग्मे तथैव ।

सर्णाद्वातुर्मृतिकान्तस्तुणान्तं वृक्षान्मूलं जीवकूटः सजीवः ॥ १९ ॥

Sloka. 19. Wise men say in respect of Mesha and other signs taken in order, that they are mineral, vegetable and animal, as also odd and even signs. Mineral comprises things of that class varying from gold to clay. Vegetable includes all plants from a tree down to a grass and the animal includes the whole body of living beings.

मीनालिवृषभा विश्राश्वापाजहरयो नृपाः ।

कुम्भयुग्मतुला वैश्याः शूद्राः स्त्रीमृगकर्कटाः ॥२०॥

Sloka. 21. Meena, Vrischika and Vrishabha are Brahmins. Dhanus, Mesha and Simha are Kshatriyas ; Kumbha, Mithuna and Thula are Vaisyas ; and Kanya, Makara and Kataka are Sudras.

NOTES.

The sign Vrishabha is considered as Sudra (शूद्र) and Kataka Brahmin. This seems to be the correct view. cf. प्रपञ्चसार, चतुर्थ पट्ट-*Sloka 41.*

स्युः कर्कटो वृश्चिकमीनराशी विश्रा नृपाः सिंहकधन्वमेषाः ।

तुला सकुंभा मिथुनं च वैश्याः कर्ण्या वृशोऽयो मकरस्त्रीमृगाः ॥

महानिशान्धाः क्रियगोमृगेशा मध्यन्दिने कर्कटयुग्मकन्त्वाः ।

पूर्वाह्निकाले बधिरौ तुलाली धन्वी मृगाख्यश्च तथा पराह्ने ॥ २१ ॥

Sloka. 21. Mesha, Vrishabha and Simhi are blind at the dead of night. Kataka, Mithuna and Kanya are blind at midday. Thula and Vrischika are deaf in the forenoon. Dhanus and Makara are so in the afternoon.

मृगाननश्चापधरश्चपङ्कू सन्धिद्रये नाशकरौ भवेताम् ।

स्त्रादश्चसन्धिः कट्टालिमीनभन्तं प्रगण्डान्तमिति प्रसिद्धम् ॥२२॥

Sloka. 22: The deer-faced and the bow-bearing signs, i. e. Makara and Dhanus which are lame become fatal in the two periods of twilight. The concluding portion of the signs Kataka, Vrischika and Meena is called Riksha-Sandhi (ऋक्षसन्धि) and is well-known as Pragandantha (प्रगण्डान्थ) i.e.—the end of the elbow—a vulnerable part (a critical period).

NOTES.

For the effect of a birth at ऋक्षसन्धि, cf. सारावली
जातो न जीवति नरो मातुरपद्यो भवेद्स्वकुलहस्ता ।
यदि जीवति गण्डान्थे बहुगजतुरगो भवेद्भूपः ॥

रक्तगौरशुककान्तिपाटलाः पाण्डुचित्ररुचिनीलकाञ्चनाः ।
पिङ्गलः शबलब्रुपाण्डुरास्त्वुरादि भवनेषु कलिपताः ॥ २३ ॥

Sloka. 23. Red, white, green (parrot's hue), pink, pale-white, piebald, black, golden, yellowish or brown, variegated, deep-brown, and white are the colours assigned to the signs from Mesha onwards.

NOTES.

cf. इ. जा. I-20.

cf. संख्यातक

अरुणसितहरितपाटलपाण्डुविचित्राः सितेतरपिशङ्कै ।
पिङ्गलकर्णुरवभ्रूमलिनारुचयो यथासंख्यम् ॥

Also सारावली

लोहितसितशुकहरिताः पाटलपरिभूत्रपाण्डुचित्राद्य ।
कर्णुकनकाभपिङ्गः कर्णुरवभ्रूवजादिवर्णाः स्युः ॥

Also संख्यातक

रक्तः सितः शुकनिमः पाटलोभ्रूपाण्डुः ।
चित्रः फूल्यः स्वर्वर्णारुद्यः पिङ्गलः कर्णुरस्तः ॥
बभ्रुमल्लयनिमः एर्वराशेवर्णाः क्रमात्स्मृताः ॥

प्रयोजने तु सूतिकावस्थवर्तिकादिवर्णज्ञानम् ॥

Also Adhyaya III. Sl. 4, *infra*.

वस्त्राद्यं शालिमुख्यं वनफलनिचयः कन्दलीमुख्यधान्यं

त्वक्सारं मुद्रपूर्वं तिलत्रसनमुखं त्विक्षुलोहादिकं च ।

शस्त्राश्वं काञ्चनाद्यं जलजनिकुसुमं तोयजातं समस्तं

द्रव्याण्याहुः क्रियादिष्वबलबलयुतेष्वल्पताधिक्यभांजि ॥ २४ ॥

Slока. 24 Clothing and other articles of apparel, superior rice, the collection of forest produce, plantain, cereals of the highest sort, bamboo, mudga or kidney bean and other stored articles of trade coming up to sesamum-sacks, sugar-cane, iron and other kindred substances, weapons and horses, gold and other valuable articles, flowers springing in water and all water-born things are said to be the materials represented by Mesha and the remaining signs respectively, their quantity being small or great, according as the signs typifying them are weak or strong.

घराजशुक्लशशीनसौम्यमितारजीवार्कजमंदजीवाः ।

ऋगेण मेषादिषु राशिनाथात्सदंशपाश्वेति वदन्ति सन्तः ॥२५॥

Sloka. 25. Wise men say that Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their amsas.

NOTES.

cf. वृ. जा. I. 6.

“मेषादिकरात्रिनाथाः” is another reading.

cf प्रपञ्चसार - चतुर्थपटल - Sl. 42.

अङ्गारावजवृशिचको बृषत्तुले शुक्रस्य युक्तन्यके

यौधे कर्कटकाहृशो हिमस्त्रः सिंहस्तथा गोपतेः ।

चापाद्यावधिकैषपणो मकरकुम्भाहृशो च मान्दौ ग्रहाः

प्रोक्ता राश्यधिपा बलै च कलशो सोऽयं क्रमो दर्शितः ॥

मूलत्रिकोणा हरितावुरुक्षिया वधूधनुस्तौलिघटा दिवाकरात् ।
 सिता सिताकार्किरसां नखांशकालिकोणमादौ परतः स्वमन्दिरम् ॥ २६ ॥
 वृषादिभागत्रयमुच्चमिन्दोर्मूलत्रिकोणं परतस्तु सर्वम् ।
 मेषादिका द्वादशभागसंज्ञाः कुञ्जस्य कोणं परतः स्वम् स्थात् ॥ २७ ॥
 कन्यार्द्धमुच्चं शशिजस्य कोणं दशांशाकाः स्वक्षेपलं शरांशः ।
 कुंभमिन्दिकोणं फणिनायकस्य तुंगं नृयुग्मं रमणी गृहं स्थात् ॥ २८ ॥

Slokas. 26-28. Simha (सिंह), Vrishabha (वृषभ), Mesha (मेष), Kanya (कन्या), Dhanus (धनुस्), Thula (तुला), and Kumbha (कुम्भ) are the first triangular (Moolatrikona-मूलत्रिकोण) signs of the planets commencing with the Sun. In the case of Sukra (शुक्र), Sani (शनि), Ravi (रवि), and Guru (गुरु), the first 20 degrees of the signs Thula (तुला), Kumbha (कुम्भ), Simha (सिंह), and Dhanus (धनुस्) form the Moolathrikona (मूलत्रिकोण), and the rest Swakshetra (स्वक्षेत्र), i. e., their own house. The first three degrees of Vrishabha (वृषभ) form the exaltation portion of the Moon, and the rest, her Moolathrikona (मूलत्रिकोण). The first twelve degrees of Mesha are called the Moolathrikona (मूलत्रिकोण) of Kuja (कुञ्ज) and the rest, the Swakshetra (स्वक्षेत्र). The first half of Kanya (कन्या) is the exaltation portion of Budha (बुध); the next ten degrees, the Moolathrikona (मूलत्रिकोण); and the last five degrees, the Swakshetra (स्वक्षेत्र). Kumbha (कुम्भ) is the Moolathrikona (मूलत्रिकोण) of Rahu; Mithuna (मिथुन), the exaltation sign and Kanya (कन्या), the Swakshetra (स्वक्षेत्र).

c/. सारावली.

उच्चवलं कन्यायां बुधस्य तुङ्गांशकैः सदा चिन्त्यम् ।
 परतक्षिकोणज्ञातं पश्चमिरसौः स्वरशिजं परतः ॥
 उच्चं भागत्रितयं, बुध इन्दोश्च त्रिकोणमपरेणाः ।
 द्वादशभागा मेषे त्रिकोणमपरे स्वम् तु भौमस्य ॥

दृश्यमागा हृक्षयस्य च त्रिकोणमपरे स्वभं चापे ।
 शुक्रस्य तु त्रिकोणं पञ्चभिरपरे स्वभं जूके ॥
 विंशतिरंशाः सिंहे त्रिकोणमपरे स्वभवनमर्क्ष्य ।
 कुम्भे त्रिकोणनिजभे रविजस्य चाथा रवेः सिंहे ॥-

Also शम्भुहोराप्रकाश

दिशा (10) गुणा (3) गजाधिनः (28) शरेन्द्रवः (15) सर्वीरणा (5)
 मगाधिनः (27) करोन्नवाः (20) रवेस्तु तुङ्गजापराः ।
 हरौ रवेन्नसा (20) लवाञ्जिकोणकं परे (10) गृहं
 शूषे विधोस्तु तुङ्गजा गुणा: (3) परे (27) त्रिकोणजाः ॥
 कुजस्य भास्करा (12) अबौ त्रिकोणजाः परे (18) स्वभं
 धनुधरे गुरो दिशा (10) स्त्रिकोणजाः परे (20) स्वभम् ॥
 घटे भृगीः शरेन्द्रवः (15) त्रिकोणका परे (15) स्वभं
 घटे शनेस्त्रिकोणजा नस्ता: (20) परे (10) स्वगोहजाः ।
 हुधस्य तुङ्गजाः स्त्रियां शरेन्द्रवः (15) परे (5) शंराः
 स्वभं परे त्रिकोणजा दिश (10) सु संस्कृता दुधैः ॥

For the Exaltation and Swakshetra (स्वप्नेत्र) places of Rahu and Ketu, vide the following from Parusara (पराशर)

राहोस्तु शूषमं केतोर्बृद्धिचकं तुङ्गसंज्ञकम् ।
 मूलत्रिकोणकं च युम्भवायं तथैव च ॥
 कन्या च स्वगृहं प्रोक्तं मीनं च स्वगृहं स्मृतम् ।

मेषो वृषो मकरशृष्टकुलीरमीना-
 स्तौली च तुंगभवनानि तदस्तनीचाः ।
 नित्यांगनाहरिमयामनुसारनीर-
 संख्या दिवाकरमृखादतितुंगभागाः ॥ २९ ॥

Slok. 29. Mesha, Vrishabha, Makara, Kanya, Kataka, Meena and Thula are the exaltation signs of the seven planets respectively from the Sun onwards ; their depression signs being the 7th from their exaltation ones. The highest exaltation portion of the planets counting from the Sun are the 10th, the 3rd, the 28th,

the 15th, the 5th, the 27th and the 20th degree of the several signs.

Notes.

These are useful in finding the correct Uchcha (उच्च) balas of the several planets.

The effects of the Sun and the Moon occupying their respective highest exaltation degrees in their exaltation signs (Uchcha Rasi- उच्चराशि) have been separately given thus by Garga:-

स्वोऽग्नौ रविद्वितांशु जनयेतां महीपतिम् ।

उच्चस्थौ धनिनं ख्यातं स्वश्रिकोणगतावपि ॥

and the result of their occupying their extreme depression portions is thus described by the same.

अन्धे दिगम्बरे मूर्कं परपिण्डोपजीवनम् ।

कुर्यात्तमितीचस्थौ पुरुषं शशिभास्करौ ॥

लम्बं होरा द्वगाणं स्वरनवदशक्षद्वादशांशाः कलांशा-
स्त्रिशत्पृष्ठयंशक्षालया व्ययदुरितवयश्रीकरा मानवानाम् ।
होरा राश्यर्घ्यमोजे दिनकरशशिनेरिंदुमार्तडहेते
युग्मे राश्मौ द्वगाणा निजतनयतपःस्यानपानां भवन्ति ॥ ३० ॥

Sloka. 30. Lagna or the whole, Hora (होरा) or half, Drekkana(द्रेक्कण) or 1/3rd, Swaramsa (स्वरांश) or 1/7th, Navamsa (नवांश) or 1/8th, Dasamamsa (दशमांश) or 1/10th, Dwadasamsa (द्वादशांश) or 1/12th, Kalamsa(कलांश) or 1/16th, Thrimamsa (त्रिमांश) or 1/30th , and. Shashtyamsa (षष्ठ्यांश) or 1/60th of a sign (usually called Dasavarga-दशवर्ग) produce loss, danger, long life and prosperity to men. Hora (होरा) means the half of a Rasi; in an odd sign, the halves belong respectively to the Sun and the Moon, and in an even one to the Moon and the Sun. The Drekkana (द्रेक्कण) or the third portions of a sign are owned by the lords of the sign itself, of the son's or 5th house, and of the 9th or the house of Dharma (धर्म)

NOTES.

दुरितचयशीकरा is another reading.

There are sixteen Vargas, but only ten are given here. Even these ten Vargas are but seldom consulted. Six and sometimes seven are usually resorted to and are known as Shadvarga (षड्वर्ग) and Sapthavarga (सप्तवर्ग) respectively. *Vid* slokas 47 & 48 infra.

cf. the following from गणे

क्षेत्रं होराय द्रेष्काणो नवांशो द्वादशांशकः ।
त्रिशांशकश्च वर्गोऽयं सर्वस्य समुदाहृतः ॥
श्यादिप्त्वपि पदार्थेषु स्थितः स्वेषु स्ववर्गंगाः ।
पञ्चवर्गंगतोऽप्त्वेवं मेहो भवति नान्यथा ॥

Also सूर्यजातक for सप्तवर्ग

लम्बं होरा त्रिभागश्च सप्तांशो नवमांशकः ।
द्वादशांशक्षतिलिंशाद्वावः सप्तकवर्गिका ॥

For the names of the 16 Vargas, *cf.* पराशर

वर्गान् षोडशसंख्यकान् ब्रह्मा लोकपितामहः ।
तानां संप्रवक्ष्यामि भैवेय श्रूयतामिति ॥
क्षेत्रं होरा च द्रेष्काणस्तुर्याशः सप्तमांशकः ।
नवांशो दशमांशश्च सूर्याशाः षोडशांशकः ॥
त्रिशांशो वेदवान्हसो भांशलिंशांशक्षतः ।
स्वेदांशोऽक्षवेदांशः पष्ठ्यश्च ततः परम् ॥

That is, (1) Rasi, (2) Hora, (3) Drekkana, (4) Chathurthamsa or षष्ठि (5) Sapthamsa, (6) Navamsa, (7) Dasamamsa (8) Dwadasamsa (9) Shodasamsa (10) Vimsamsa (11) Siddhamsa or one twenty-fourth, (12) Bhamsa or one twenty-seventh, (13) Trimamsa, (14) Khavedamsa or one fortieth (15) Akshavedamsa or one forty-fifth and (16) Shashtyamsa or one sixtieth.

For the uses of the several Vargas, *cf.* होराप्रदीप

लग्नादेहविचारो होरात्मार्थसंपदो ज्ञेयाः ।
द्रेष्काणात्कर्मफलं आत्मविचारस्तु सप्तांशात् ॥
संततिफलं नवांशाद् द्वादशभात्कलशचिन्ता च ।
मूर्त्योर्जनं कथितं त्रिशांशाज्ञातकज्ञैस्तु ॥

According to the Yavanas, the lords of the Horas and Drekkanas are as described in the following sloka :

आद्या तु होरा भवनस्य पत्युरेकादशक्षेत्रपतेद्वितीया ।

स्वद्वादशीकादशराशिपानां द्रेष्काण्संज्ञाः क्रमशः श्वयोऽत ॥

so that, according to this view, the ownership of the Horas is not restricted to the Sun and the Moon, but is shared by all the planets. But this view of the Yavanas is not recognised by Varahamihira, nor even by authorities like Satya who has thus stated.

ओजेषु रवेहोरा प्रथमा युग्मेषु चोतरा शेषा ।

इन्द्रोः क्रमशो शेषा जन्मनि चेष्टौ स्वहोरास्त्वै ॥

राशिपतेद्रेष्काण्सात्पञ्चमनवत्तमभवनपतयः स्युः ।

तेषामधिपतयः स्वस्वेद्रेष्काणे ग्रहा बलिनः ॥

But it may be mentioned here that this convention of the Yavanas has been accepted for Prasna (प्रश्न) purposes (Horary astrology) while the other is recognised for purposes of horoscopy. cf.

रवीन्द्रू विष्मे चन्द्रश्चयी चात्र समो क्रात् ।

होरा स्यालग्रपस्याद्या द्वितीया लाभपत्त्वा तु ॥

आद्या तु जातके प्रोक्ता द्वितीया प्रधकर्मणि ॥

लग्नपुष्टशुभपाश्वरे गृहे पुत्रधर्मतनुपा युगे गृहे ।

धर्मलग्नसुवृत्ताः स्थिरे गृहे जातके खलु द्वाण उच्यते ॥

सर्वराशिषु द्वाण उच्यते लग्नपत्त्वा सुतपत्त्वा चाप्यथ ।

धर्मपत्त्वा सुविधानकर्मणि प्रश्न एव ततुरिःकलाभयः ॥

लग्नादिसप्तमांशेशास्त्वोजे राशौ यथाक्रमम् ।

युग्मे लघ्ने स्वरांशानाभधिपाः सप्तमादयः ॥ ३१ ॥

Sloka 31. The owners of the Sapthamamsas (सप्तमांश) or the 7th portions of Lagna and other houses are in the case of an odd sign to be counted regularly from the lord thereof, while in the case of an even sign, they are to be reckoned from the lord of the 7th house onwards.

NOTES.

This sloka gives the rule for finding out the lord of the Saptaṁamsa in the cases of odd and even signs.

Thus, for example, the Sapthamamsas of Thula, an odd sign, will begin with Thula and end with Mesha, while those of Vrischika, an even sign, will count from Vrishabha (=the 7th sign reckoned from Vrischika) and close with Vrischika. The magnitude of each segment is 47° .

Sapthamamsas are useful to ascertain the character or temperament of the native, he being cruelly disposed if born in a Krura Sapthamsa, or peaceful in nature if his birth happens in a Saumya Saptamamsa. This division is also utilised for seeking information about one's brothers, etc.,

c/. सूर्यजातक

ओजराशौ ल्लरांशाणा तुग्मे सप्तभलो ज्ञातः ।

सहमंशाधिपतयः सम्यक् सूत मयोदितः ॥

Also कृष्णाणवर्मन् ॥

मेषालिभिथुनमृगहीरमीनतुलादृष्टभचापधरकर्ता ।

बृद्धरकन्यापूर्वाः सप्तांशानां भवन्तीशाः ॥

सप्तवर्गीप्रयोजनं तु

कृतेषु जाताभ्य शाठस्त्रावाः सौम्येषु जाताः प्रवदन्ति सौम्याः ।

चापार्जिसहराक्षीनां नवांशास्तुवुरादयः ।

कृष्णकन्यामृगमणां च मृगाणा नव क्षीरिताः ॥ ३२ ॥

नृकुक्तुलाषटानां च तुलाद्याश्रांशका नव ।

कर्किवृथिकमीनानी कर्कटाद्या नवांशकाः ॥ ३३ ॥

Slokas 32-33 The Navamsas of Dhanus, Mesha and Simha respectively belong to the nine signs from Mesha onwards; those of Vrishabha, Kanya and Makara, to Makara and others following it. The nine signs beginning with Thula are the owners of the Navamsas of Mithuna, Thula and Kumbha. The Navamsas of Kataka, Vrischika and Meena respectively appertain to the nine signs from Kataka onwards.

NOTES.

These give the rules for finding out the Navamsas. Each

Navamsa is $3^{\circ} 20'$. The subjoined table gives the nine Navamsas in their order for the several signs.

Navamsa No.	Mesh Simha Dhanus	Vrishabha Kanya Makara	Mithuna Thula Kumbha	Kataka Vrischika Meena
1st	Mesh	Makara	Thula	Kataka
2nd	Vrishabha	Kumbha	Vrischika	Simha
3rd	Mithuna	Meena	Dhanus	Kanya
4th	Kataka	Mesh	Makara	Thula
5th	Simha	Vrishabha	Kumbha	Vrischika
6th	Kanya	Mithuna	Meena	Dhanus
7th	Thula	Kataka	Mesh	Makara
8th	Vrischika	Simha	Vrishabha	Kumbha
9th	Dhanus	Kanya	Mithuna	Meena

चेर चार्यशको ज्येः सिरे मध्यनवांशकः ।
अंत्यांशको द्विसमाने वर्गोत्तम इति स्मृतः ॥ ३४ ॥

Sloka 34 The Vargottama (वर्गोत्तम) or the best Navamsa is the first Navamsa in a moveable sign, the middlemost in a fixed sign, and the last in a dual sign.

NOTES.

It will be seen that the Vargottama (वर्गोत्तम) Navamsas in the several Rasis bear the same names as the signs themselves. For example, the first Navamsa (नवांश) of Mesh is Mesha; the first of Kataka is Kataka and so on. The middlemost Navamsa (नवांश) in Vrishabha is Vrishabha and so on-*et al.*

स्वे स्वे गृहेषु स्वगृहांशका ये वर्गोत्तमाले यज्ञैर्विरुद्धकाः ।

Planets situated in Vargottamamsas (वर्गोत्तमांश) are said to - be productive of immense good-*et al.* शुभज्ञातक

(१) the lords of the several Dwadasamsas of each sign are (1) Ganesa (गणेश), (2) Aswini Kumaras (अश्विनीकुमारौ), (3) Yama (यम) and (4) Ahi (अहि:) recurring in regular order. But this view is not accepted by all.

ओजे कलांशः प्रमुखास्तदीशा विरचिशौरीशदिवाकराश ।

युग्मे विलग्ने सति भास्कराद्या विलोमतः षोडश भागनाथाः ॥३६॥

Sloka 36. The Shodasamsas (षोडशांश) or ^{1/16th} portions of a sign are important. Their lords in the case of an odd sign are Brahma (ब्रह्मा), Vishnu (विष्णु), Hara (हर) and Ravi (रवि) recurring in regular order. When the Lagna is an even sign, the lords of the Shodasamsas (षोडशांश) are to be counted in the inverse order from Bhaskara (भास्कर) or Ravi (रवि)

Notes.

The Shodasamsas (षोडशांश) are thus described in the following works—

फलदीपिका—

स्वादीशाश्च कलांशापा विधिहरीशाकाः समझेऽन्यथा ॥

सर्वार्थविन्तामणि:

ओजे कलामामधिपास्तदीशाश्चतुर्मुखो विष्णुहरै दिनेशः ।

युग्मे क्रमाद्यत्यवसेव राशौ ॥

The Shodasamsa (षोडशांश) division of the zodiacal sign is variously known as Kalamsa (कलांश), Nripamsa (नृपांश), and so on. By this mode of division, the ecliptic is cut up into 192 equal segments of $1^{\circ} 52' 30''$ each in length. The segments are named in regular consecution, in the order of the zodiacal signs, so that the initial segment of the sign Aries takes on the name of that sign, that of the sign Taurus assumes the name of Leo, and so forth. The segment rulers are, in the case of the positive signs Brahma (ब्रह्मा), Vishnu (विष्णु), Rudra (रुद्र) and Aditya (आदित्य) in rotation. In the case of the negative signs, the enumeration of rulership is reversed. Cf. Parasara (परासर)

वाजासिंहादितो देवा नृपोक्तः कमलः सदा ।
वजदिष्ट् दरः स्योऽस्मै युग्मे प्रतीपकम् ॥

But according to some, the count of the segments in the case of an odd sign must follow the order of the zodiacal signs commencing from Aries and be supplemented in the end by the names Brahma (ब्रह्मा), Vishnu (विष्णु), Rudra (रुद्र) and Aditya (आदित्य) to make up the number 16. If the sign is even, the order of enumeration is to be reversed. According to this system, the positive and negative signs are distinguished by the possession of a common disposition of segments.

There are some others whose views are also marshalled below for convenience of reference.

(1). If the sign under segmentation is positive, the count of the segments must follow the order of the zodiacal signs commencing from that sign (as in the case of the द्वादशांश् segmentation), and be supplemented in the end by the names of the planets, Saturn, Mercury, Mars, and the Sun, to make up the number 16. When the sign is negative, the order of the count is reversed.

(2). The method of allocation of the segments is the same as in the previous system ; only, in place of the four planets, Saturn, Mercury, Mars, and the Sun, the names of the divinities mentioned with reference to the first method are put in.

(3). The method of allocation of the segments is in no wise different from that of (2) above, except for the circumstance that in place of the divinities we substitute the names of the 9th, 10th, 11th and 12th signs counted from the positive signs (under segmentation). When the sign under segmentation is negative, the order of naming is, of course, as usual, reversed. This scheme has a certain amount of symmetry about it, as it provides not only for rulers though not wholly planetary, but also for zodiacal names of all segments.

The word विलम्बे (in the 2nd line)=लम्बे. These two words are used in astrological classics not only in the general sense of 'Ascendant' but also (as here) in that of 'a given sign or house' or 'a sign or house under consideration, or from which a count has to be made for a specific purpose.'

The predictive value of the (षोडशांश) segmentation is, as may be expected, involved in considerable obscurity. in the absence of any consensus of testimony among astrological authors as to the affinities of the several segments with the signs and the planets. And the sad part of it is that reputable authors like Varahamihira (वराहमिहिर), Kalyanavarman (कल्याणवर्मन) and Balabhadra (बलभद्र) have nothing to say about the Shodasamsa in their works.

An ingenious interpretation of this somewhat obscure variant of the verse has been offered by Mr. T. V. Sarma of Tanjore on the authority (as he tells me) of Pandit C. Saptarshi Sastry of Tanjore.

"In an odd sign, the lords of the Shodasamsas or the sixteen sub-divisions are those of the twelve signs reckoned from that sign onward, together with those of the 9th, 10th, 11th and 12th signs from the same sign. In an even sign, the lords are to be counted in the reverse order from the 12th sign.

Notes—In an odd sign, the first twelve sub-divisions are ruled by the lords of the twelve signs beginning from that sign and the remaining four sub-divisions are respectively ruled by the lords of the 9th, 10th, 11th and 12th signs counted from the same sign. In an even sign on the other hand, the first four sub-divisions are respectively governed by the lords of the 12th, 11th, 10th and 9th signs from that sign and the remaining sub-divisions are respectively ruled by the lords of the twelve signs but counted in the reverse order.

It is a peculiarity of our ancient Hindu authors to denote numbers by the two well-known notation known as the Kata-payadi (कट्टपयादि), and the Arnavadi (अर्णवादि), Sankhyas. The words Virinchi (विरिञ्जि), Sauri (शौरि), Isa (ईशा), and Diwakara (दिवाकर), are used in accordance with the latter Sankhya.

Virinchi (विरिञ्जि) or Brahman (ब्रह्मन्) represents 9 (the Prajapatis, Marichi, (मरीचि), Bhrigu (भृगु), Angiras (अंगिरस), Pulasthya (पुलस्थ्य), Pulaha, (पुलह), Kratu (क्रतु), Daksha (दक्ष), Athri (अथ्रि) and Vriddhavasishta (वृद्धवसिष्ठ).

Souri (शौरि) or Vishnu (विष्णु) represents 10 (the 10 Avatars).

Isa (ईशा) stands for 11 (the 11 Rudras) and Diwakara (दिवाकर) for 12 (the 12 Adityas)."

But this interpretation presents certain difficulties. Apart from syntactical objections, the compound Virinchi Saurisadivaka-raha (विरिञ्चीशौरिशदिवकरः) will not bear a numerical interpretation as neither the Phaladeepika (फलदीपिका) nor the Sarwartha Chintamani (सर्वधर्मचिन्तामणि), nor even Parasara (पराशर) varies the names of the divinities into those of any other denomination e.g. Nanda (नन्द), Dik (दिक्), and the like, as they could have done if they had the Arnavadi Sankhya (अर्णवादिसंख्या) in view. If numbers were in their mind, one or other of our ancient authors would have ordinary Sankhya Vachaka Subanthaha (संख्यावाचकसुबन्ताः). It is unfortunate that Balabhadra (बलभद्र), such a copious author in other respects, does not so much as even mention the Shodasamsa (षोडशांश) in his Horaratna (होरारत्न). Had he chosen to introduce the topic, it would have put an end to all trouble.

The word Vilagne' (विलग्ने) in the second half of the sloka should be read with Oje (ओजे) in first line also. Vilagne (विलग्ने) can only mean the 'rising sign'. The verse as a whole considers the possibility of a 'rising sign' being 'positive, or negative, or male or female, as they are termed in Western Astrology. The lines quoted above from Parasara (पराशर) tend to confirm this view and the interpretation as given in the translation is almost near the mark. But Phaladeepika (फलदीपिका) and Sarwartha Chintamani (सर्वधर्मचिन्तामणि) interpret the allocation of the Shodasamsa (षोडशांश) rulerships differently. On that account, the language of Jatakaparijata (जातकपारिजात) cannot be forced to bear a meaning which its author did not evidently intend. Jatakaparijata (जातकपारिजात) and Parasara (पराशर) go a good way together as regards Shodasamsa (षोडशांश) rulerships.

आराक्षिजीवशशिनन्दनशुक्रभागा-
स्त्वोजे समीरपवनाष्टकश्चलवाणाः ।
युग्मे समीरगिरिपभगपश्चवाणा-
क्षिशांशुकाः सितविदार्थशनिक्षमाजाः ॥ ३७ ॥

Sloka 37. The Thrimasmsas (त्रिशांश) or degrees, i.e. both portions allotted in an odd sign to Kuja, Sani, Guru, Budha and Sukra are respectively 5, 5, 8, 7 and 5.

In an even sign, Sukra, Budha, Guru, Sani and Kuja have 5, 7, 8, 5 and 5 degrees respectively.

NOTES

Cf. भूतकीर्तिः पञ्चाथं पञ्चं चाष्टौ सप्तं च पञ्चैव चौजमवनेषु ।

धरणिसुतमन्दसुरगुरुबुधगुरुकाणां क्रमेणांश्चाः ॥

पञ्चैव सप्तं चाष्टौ पञ्चं च पञ्चाथं युग्मभवनेषु ।

भागा भारीवशिशसुतसुरेजयशनिभूमिपुष्टाणम् ॥

Each of the planets other than the Sun and the Moon own two signs one odd and the other even. When a planet is in an odd sign, then take the odd Trimsamsa Rasi (त्रिशांश राशि) of the planet in whose Trimsamsa (त्रिशांश) the first planet lies. Thus, a planet in an odd sign in a Guru Trimsamsa (गुरु त्रिशांश) must be placed in the Trimsamsa Kundali (त्रिशांश कुण्डली) in Dhanus (धनुष्) (an odd sign) and not in Meena (मीन), while a planet in an even sign in Guru Trimsamsa (गुरु त्रिशांश) must be placed in Meena (मीन).

Trimsamsa (त्रिशांश) divisions are greatly useful in female horoscopes (*Vidé Adhyaya XVI, infra.*) *Vidé* also notes on Adhyaya II. *sloka 26 infra.*

षष्ठ्यशकानामधिपास्त्वयुग्मे धोरांशकाद्यासुरदेवभागाः ।

य हन्दुरेखादिगुभाष्यभांशाः क्रमेण युग्मे तु यथाविलोमात् ॥३८॥

धोरांशको राक्षसदेवभागौ कुबेरयक्षावालिकिन्नरांशाः ।

अष्टः कुलमो गरलाग्निसंज्ञौ मायांशकः प्रेतपुरीशभागः ॥ ६९ ॥

अपांपतिर्देवगणेशभागः कालाहिभागावमृतांशचन्द्रौ ।

मृद्धशकः कोमलपद्मभानुर्लह्मीशवागीशदिग्बरांशाः ॥ ४० ॥

देवार्द्धभागः कलिनाशसंज्ञः क्षितीशराख्यः कमलाकरांशः ।

मन्दात्मजो मृत्युकरस्तु कालो दावाग्निधोरामयकंटकांशाः ॥ ४१ ॥

मुधामृतांशौ परिपूर्णचन्द्रो विष्णवादिग्निः कुलनाशभागः ।

मुख्यास्तु वैशक्षयपातकांशौ कालस्तु सौम्यो मृदुशतिलांशौ ॥४२॥

देष्टाकरालेदुमुखाप्रवीणाः कालाग्निदण्डायुधनिर्मलाख्याः ।

शुभाकरोऽशेभनशीतलांशौ सुधापयोधिभ्रमणन्दुरेखाः ॥ ४३ ॥

Slokas 38—43. Demonic and divine portions (enumerated in these slokas) whereof the first is Ghoramsa rule the Shashtyamsas or $\frac{1}{6}$ th parts in an odd (sign). Propitious and unpropitious portions reckoned from Indurekha in the inverse order govern the $\frac{5}{6}$ th parts in an even sign. The following are the designations of the several Shashtyamsas:—

Odd Sign	Names of Shashtyamsas	Even Sign	Odd Sign	Names of Shashtyamsas	Even Sign
1	Ghoramsa 60	31	Mrityukaramsa	... 3C
2	Rakshasamsa 59	32	Kalamsa 29
3	Devamsa 58	33	Davagniamsa 28
4	Kuberamsa 57	34	Ghoramsa 27
5	Yakshavalyamsa 56	35	Yamamsa [Amayamsa]	26
6	Kinnaramsa 55	36	Kantakamsa	... 25
7	Bhrashtamsa 54	37	Sudhamsa 24
8	Kulaghnama 53	38	Amrutamsa	... 23
9	Garalamsa 52	39	Purnachandramsa	... 22
10	Agnyamsa	... 51	40	Vishapradigdhamsa	21
11	Mayamsa	... 50	41	Kulanamasma	... 20
12	Prethapurisamsa	... 49	42	Vamsakshayamsa	... 19
13	Apampathyamsa	... 48	43	Uthpathakamsa	... 18
14	Devaganesamsa	... 47	44	Kalamsa	... 17
15	Kalamsa	... 46	45	Saumyamsa	... 16
16	Sarpamsa	... 45	46	Mridvamsa	... 15
17	Amruthamsa	... 44	47	Seethalamsa	... 14
18	Chandramsa	... 43	48	Damshtrakaralamsa	13
19	Mridwamsa	... 42	49	Indumukhamsa	... 12
20	Komalamsa	... 41	50	Pravinamsa	... 11
21	Padmabhanvamsa	... 40	51	Kalagniamsa	... 10
22	Vishnuamsa	... 39	52	Dandayudhamsa	... 9
23	Brahmamsa	... 38	53	Nirinalamsa	... 8
24	Maheswaramsa	... 37	54	Subhakaramsa	... 7
25	Devavusa	... 36	55	Kuramsa	... 6
26	Ardramsma	... 35	56	Seethalamsa	... 5
27	Kalinasmasa	... 34	57	Sudhamsa	... 4
28	Kshitiswaramsa	... 33	58	Payodhyamsa	... 3
29	Kamalakaramsa	... 32	59	Bhramanamsa	... 2
30	Gulikamsa 31	60	Indurekhamsa	... 1

मूलत्रिकोणस्थपुहोचभागवतोत्तमानां दशवर्गजानाम् ।

भयोगजातोत्तमनाथपूर्वा वैशेषिकांशा इति ते वदन्ति ॥ ४४ ॥

Sloka. 44. They (wise men) say that Vaiseshikamsas or parts of great excellence commence with Uttama (*vide* next sloka) which is produced by the combination (of the special characteristics) of Moolathrikona, Swakshetra, Swochcha, Swa Vargottama arising from the ten vargas.

NOTES

If planets be in their Moolatrikona, Swakshetra, Uccha or Vargottama positions and have other benefic positions arising from the Dasa Vargas, then, Uttama and other Vaiseshikamsas referred to in the next two and a half slokas will result and do immense good to the owner of the horoscope.

उत्तमं तु श्चिवर्गवर्णं चातुर्वर्गन्तु गोपुरम् ।

वर्गपञ्चकसंयोगं सिंहासनमिहोच्यते ॥ ४५ ॥

वर्गद्वयं शांतिजातं पञ्चां पारावतांशकः ।

सप्तमं देवलोकं: स्यादष्टमं च तथा भवेत् ॥ ४६ ॥

ऐरावतं तु नवमकृ फलं तेषां पृथक् पृथक् ।

Slokas. 45-46½. The union of three vargas is called Uttama. Four vargas combined constitute a Gopura. The combination of five vargas is called Simhasana. Two vargas united form Parijata. The union of six vargas is called Paravathamsa. When a seventh varga is added to the Paravathamsa, the combination becomes Devaloka. A eighth varga joined to the seven spoken of already will make the combination Devaloka likewise. The combination of 9 Vargas is Iravatha. The effects of the combinations are distinct and separate.

Notas.

c/. पंराशार

सप्तवर्गोऽथ दिग्बर्गे पारिजातादि संज्ञकाः ।
पारिजातं भवेद् द्वाभ्यामुत्तमं त्रिभिरुच्यते ॥
चतुर्भिर्गोप्युराख्यं स्याङ्करैः सिंहासनं तथा ।
पारावतं भवेत् च द्विभिर्देवलोकं च सप्तमिः ॥
चतुर्भिर्वृषभालोकाख्यं नवमिः शक्रवाहनम् ।
निमिः श्रीधामयोगं स्यात् ॥

For the effects of planets in Vaiseshikamsas referred to in sloka 44, see *infra* IV-81, XI-63, XII-5, 58, 81, 92, 95, 146, XIII -19, 68, 82, XIV-102 and XV-62;

c/. Also फलदीपिका

आयनिल्पगुणर्थसौख्यविभवान्यः पारिजातांशकः
स्वाचारं विनाशन्वितं च निषुणं यद्युत्तमांशे स्थितः ।
खेटो गोपुरभागमः शुभमाति स्वक्षेत्रगो मन्दिरं
यः सिंहासनगो नृपेन्द्रदयितं भूपालतुल्यं नरम् ॥
अष्टाशत्रिपवाहनादिविमवं पारावताधिष्ठितः
सम्कीर्तिं यदि देवलोकसहितो भूमण्डलाधीश्वरम् ।
वन्यं भूपतिमिः सुरेन्द्रसहस्रं त्वैरावतांशस्थितः
सन्नामग्यं धनधान्यापुत्रसहितं भूतं विद्ययाह्वः ॥

विलग्नहोराद्रेष्काणनवांशद्वादशांशका ॥ ४७ ॥

त्रिशांशकश्च पद्मर्गः शुभकर्मसु शस्यते ।

सप्तांशयोगः पद्मर्गः सप्तवर्गोऽभिधीयते ॥ ४८ ॥

जातकेषु च सर्वेषु ग्रन्ताणां बलकारणम् ।

Slokas. 46½ – 48½ The Shadvarga consisting of Lagna, Hora, Drekkana, Navamsa, Dwadasamsa and Thrimamsa is recommended in regard to auspicious undertakings. This Shadvarga when combined with Sapthamamsa is called Saptha Varga and is a source of strength to the planets in all horoscopes.

NOTES.

This is useful when the Sapthagargajabala has to be calculated. See श्री. प. Adhyaya III, sl. 2 & 3.

In the example worked out in श्री. प. it will be seen that Jupiter, whose position is given as 8 signs $1^{\circ}25'1''$, occupies his (1) Moolatrikona, (2) Swadrekkana (3) Swasapthamsa, (4) Swavamsa, (5) Swadasamamsa, (6) Swadwadasamsa, and (7) Swakalamsa ; so that Jupiter is said to have attained the Devalokamsa.

Mars (11 signs $27'57'9''$) occupies his (1) own Drekkana (2) a Vargottama Navamsa and (3) own Thrimamsa, and so possesses three vargas. He is therefore said to have attained the Uttamamsa.

अथ स्थाननामानि-

कल्पेदयाद्यतनुजन्मविलग्नहोरा वागर्थभुक्तिनयनस्तुदुवभानि ।
दुश्चिक्यविक्रमसहोदरवीर्यधैर्यकर्णास्तृतीयभवनस्य भवन्ति संज्ञाः ॥

Stoka 49. Kalpa, Udaya (rising), Adya (first), Thanu (body), Janma (birth), Vilagna, and Hora are the names of the Lagna or the rising Sign at the time of birth ; Vak (speech), Artha (wealth) Bhukthi (food), Nayana (eye), Sva (property), and Kutumba (family) are the names of the second house from the Lagna. Duschikya, Vikrama (prowess), Sahodara (brother), Virya (heroism), Dhairyya (firmness), and Karna (ear) are the designations of the third house from Lagna.

पातालवृद्धिद्विबुक्तिक्षितिमातृविद्या यानांशुगेहसुखबन्धुचतुष्टयानि ।
धीदेवराजपितृनन्दनपञ्चकानि रोगांशशस्त्रभयपष्ठिपुक्षतानि ॥५०॥

Stoka 50. Pathala, Vriddhi, Hibuka, Kshiti, (land), Matri (mother), Vidya (learning), Yana (vehicle), Ambu (water), Geha (house), Sukha (happiness), Bandhu (relations) and Chathushtaya are the terms to denote the fourth house. Dhi (intelligence), Deva (deity), Raja (king), Pitrunandana (father son), and Panchaka are the

names of the fifth house. Roga (disease), Amsa (partition), Sasthra (weapon), Bhaya (danger), Shashta, Ripu (enemy) and Kshata (wounds) are the names of the sixth house.

जामित्रकामगमनानि कलत्रसंपत्

द्यूनास्तसप्तमगृहाणि वदन्ति चार्यः।

रेत्रायुरष्टरणमृत्सुविनाशनानि

चर्मो गुरुः शुभतपोनवभाग्यभानि ॥ ५१ ॥

SLOKA 51. Jamithra, Kama (love), Gamana (cohabitation, travelling etc.,) Kalathrasampat (Dower), Dyuna, Asta and Sapthama are, say the elders, the names of the seventh house. Randhra, Ayus (life), Ashta, Rana (battle), Mrityu (death), and Vinasa are the names of the 8th house. Dharma (virtue), Guru (father), Subha (auspicious things), Tapas (penance), Nava (ninth) Bhagya (fortune) are the names of the 9th house.

व्यापारमेषुरणमध्यमानं ज्ञानं च राजास्थदकर्मसंज्ञाः।

एकादशोर्पात्यभवायलाभाः रिफव्यद्वादशकात्यभानि ॥ ५२ ॥

SLOKA. 52. Vyapara (employment), Meshurana, Madhya (zenith), Mana (honour) Gnana (knowledge), Rajaspadada (sovereignty), and Karma (work , are the words to indicate the tenth house. Ekadasa (eleventh), Upamthyia (penultimate), Bhava, Aya (income), Labha (gain) are the expressions for the eleventh house. Riphya, Vyaya (expenditure), Dwadasaka(twelfth) and Anthyabha (last house), are the names of the twelfth house.

NOTES

मेषुरणमेतिगानि is another reading.

मेषुरणोदयकलत्रसातलानि स्युः केन्द्रकंटकचतुष्टयसंशितानि ।

लघुप्रित्रिकोणभवनं नवपंचमं च स्त्रित्रित्रिकोणगृदयाश्वर्मं वदन्ति॥

तनुसुखमदनाज्ञाराशयः केन्द्रसंज्ञाः
 फणपरभवनानि स्वायपुत्राष्टमानि ।
 अयरिपुंगुरुदुष्क्वयानि चापोङ्गिमानि
 प्रभवति चतुरस्त्र मृत्युबन्धुद्वयं च ॥ ५४ ॥

Slokas 53-54. Meshurana (the 10th), Udaya (the 1st), Kalathra (the 7th), and Rasathala (the 4th) are called by any one of the designations Kendra, Kantaka and Chathushtaya. The 9th and the 5th houses from the Lagna are called the Thrikona houses. They (astrologers) call the 9th from the Lagna Thrithrikona. The 1st, 4th, 7th and the 10th are called Kendras. The 2nd, 11th, 5th and the 8th are called Panapara houses. The 12th, 6th, 9th and the 8rd are Apoklima houses. The 8th and the 4th are the Chathurasra signs.

NOTES.

According to some, the biped, the quadruped and the reptile signs become strong when they happen to be in Kendra, Panaphara and Apoklima houses respectively. This view is not accepted by Badarayana (बादरायण), for he says:

केन्द्रस्थातिवलाः स्वर्यमध्यवलाः पण्फराभिता शेयाः ।
 आपोङ्गिमगाः सर्वे हीनवला राशयः कथिताः ॥

According to Balabhadra, the terms Kendra, Panaphara etc. are applied only to Bhavas and not Rasis. For he says.

“ एतेम केन्द्रादिसंज्ञा भावानामेव न राशीनामिति सूचितम् । अन्यथा राशी राशिभ्य विद्वारात्मदेहवाहको द्रष्टा लक्षणदर्शक इत्यादिवत् विलङ्घाती प्रसरेतः । तथा च राशीनामेव केन्द्रादिसंज्ञेति सुन्दरमिश्रोक्तमपास्ता केन्द्रस्था इति शुक्लो वराहम् शब्दात्मरत्वेनार्थात्प्रत्यता स्पृहेत ॥

In this chapter, the terms used to indicate one or the other of the twelve houses or a number of them may be divided into two classes, *viz.*, (1) those which are used as mere conventional names serving no other purpose than that of denoting the particular house or houses they have been specially elected to designate and (2) those which, besides serving such purpose, also connote the functions of the houses they signify.

Of the former class may be mentioned the following:—

Hora (होरा) for the Lagna; Duschikya (दुश्चिक्य) for the 3rd house; Meshurana (मेशूरण) for the 10th; Ripha (रिफ) for the 12th; Chaturasra (चतुरस्र) for the 4th and 8th houses; Kantaka (कण्टक), Kendra (केन्द्र) and Chatushtaya (चतुष्टय) for the 1st, 4th, 7th and 10th houses; Panaphara (पणफरा) for the 2nd, 5th, 8th and 11th houses; and Apoklima (आपोक्लिम) for the 3rd, 6th, 9th and 12th houses.

The following belong to the latter class. Thanu (तनु) for the Lagna, (meaning thereby that everything about the body—its growth or decay—health, etc., has to be ascertained from the Lagna; Kutumba (कुटुम्ब) or Swa (स्व) for the 2nd house, thus indicating that information regarding one's family, dayadins and wealth has to be predicted from the 2nd house; Sahaja (सहज) or Vikrama for the 3rd house; Bandhu (बन्धु), Vesma (वेशम) or Griha (गृह), Sukha (सुख) for the 4th house; Dhi (धी) or Buddhi (बुद्धि), Putra (पुत्र), etc., for the 5th house; and so on.

दुश्चिक्यायारिमानान्युपचयभवनान्याहुराचार्यमुख्याः
शेषाः पीडक्षसंज्ञा नवधनजलधीक्षमर्प्त्रान्त्यहोराः ।
एते भावास्तदीशेन्दुजसितगुरुभिः संयुता वीक्षिता वा
नान्यैर्युक्ता न इष्टा यदि शुभफलदा जन्मतः पृच्छते वा ॥ ५५ ॥

Sloka. 55. Eminent professors of Astrology say that the 3rd, 11th, 6th and the 10th houses are Upachaya (signs of increase or growth) houses. The remaining houses, viz. the 9th, 2nd, 4th, 5th, 7th, 8th, 12th and the 1st are houses of suffering. These houses if occupied or aspected by their several lords, or by Budha, Sukra or Guru, but unoccupied and unaspected by the rest, produce auspicious effects in respect to a birth, or to a person making a query.

NOTES.

First half. In the opinion of some eminent astrologers like Garga, the 3rd, 6th, 10th and 11th houses cease to be Upachaya houses if they are aspected by malefic or other inimical planets. Says Garga

अथोपचयसङ्का सात् तिळाभरिषुकर्मणाम् ।

न वेदवन्मिति हटासे पापस्वामिश तुमिः ॥

That is, the term Upachaya (उपचय) is applied to the 3rd, 6th 10th, and 11th houses provided they are not aspected by malefics or by planets inimical to the lords of those houses. But this view is not accepted by Varahamihira (वराहमिहिर). He would have those houses always as Upachaya ones. And in this, he is supported by Satya and Yavaneswara

cf. सत्य

दशमैकादशाचहतृतीयसंज्ञनि जन्मलग्नाभ्याम् ।

उपचयमनानि स्युः देवोऽप्यूक्ताण्यपचयाख्यामि ॥

Also यवनेश्वर

वहू तृतीयं दशमं च राशिमेकादशी चोपचयक्षमादुः ।

होरागृहस्थानशाश्वत्तुमेभ्यः देवाणि चैभ्योऽपचयाख्यामकानि ॥

Latter half of the Sloka. cf. वराहः

अधिपयुतो रहो वा बुधज्याविनिरीक्षितश्च यो राशिः ।

स भवति बलवान् यदा युक्तो दण्डोऽपि वा देवैः ॥

Also वादरायण

जीवस्वनाथशक्षिपूर्वतद्वा बलवती भवति होरा ।

शैतैवलहीना स्थादेवं मिथ्येस्तु मध्यबला ॥

बलहीना यदि सर्वैर्न वीक्षिता नैव युक्ता वा ।

नखा जिना विंशतिरहयुक्ता रदांगलोका वियर्द्धवाख्याः ।

मेषादि मानं क्रमशो वदन्ति तुलादिष्टदक्ष्य विलोमतस्ते ॥ ५६ ॥

Sloka. 56. Astrologers say that the (lengths) measures of the six signs beginning with Mesha are represented by the numbers 20, 24, 28, 32, 36, and 40 respectively. The same figures taken in the inverse order give the measures of the six signs from Thula onwards.

cf. इहज्ञातक— एवादेवं विषयादयः कृतगुणा मानं प्रतीयं च सत् ॥

Also सत्य— चतुर्हत्तरोत्तराः स्युविशिभाग भवन्ति मेषाद्ये ।

मानमिहादेवं पूर्वे मीमांसे चोत्क्रमाददेवं ॥

It will be seen that the figures given in the sloka in the text

Aggregate 360 and are the measurements in degrees of the 12 signs which they subtend at the centre.

As the whole zodiac is passed over in 24 hours, each degree is finished in $24/360 \times 60 \times 60$ or 240 seconds or $240/24$ or 10 Vighatikas or Chashakas.

भागवद्यज्ञहारश्च क्षेत्रे भागेनैकेन काले दश चक्रका भवन्ति । यसाद्या कलाः
क्षेत्रे सा काले प्राण हृति ।

So that 1 kala or 1 (circular measure) = 1 (प्राण) or Asu
(6 Pranas being = 1(चक्र) Chashaka

1. (घटिका) Ghatika is therefore = 360 (प्राणाः) Pranas

“तत्रैतजातं काले या घटिका सा पष्ठयधिकेन शतप्रयोग गुणिता प्राणा
भवन्ति । क्षेत्रे च ता एव विलिसालासां पष्ठया भागमपहृत्य वह्मागाः क्षेत्रे
भवन्ति । एवं मेषादीनां प्राणभागाः दशगुणिताश्च चक्रका भवन्ति । तेन चक्रशतहृद्य
मेषमीनयोः प्रसाणम् । एवं चत्वारिंशदधिकं शतहृद्य वृषकुभयोः । ”उत्पलः

Thus it is seen that the several measurements mentioned in the sloka in the text when multiplied by 10 give the Chashakas (200, 240, 280 &c. in time) of the several signs. These figures are useful in finding out the relative lengths of the several parts of a human body (see Adhyaya III, sloka 76).

तत्र यस्मिन्द्वये दीर्घरातिर्भवति दीर्घाधिष्ठो वा प्रहसदङ्गे दीर्घं भवति मध्ययोर्भव्यं
द्वयोर्हस्तमिति” उत्पलः

cf. सारावली—हस्तासिमिगोजघटाभिथुनधनुःकर्किमृगमुखाश्च समाः ।

दृश्यककन्याभृगपतिवणिजो दीर्घाः समाख्याताः ॥

यस्मिल्लभाधिगतैः दीर्घप्रभृतीनि सर्वजन्तूनाम् ।

सहशानि च जायन्ते गगनचरैर्ष्वयं तुल्यानि ॥

Also सत्य—दीर्घाधिष्ठितिदीर्घे गृहे स्तितोऽवयवदीर्घकृद्वति ॥

ततुः शरीरारिखराः किरीटिनो घना गुरुर्हेयनस्वानरानुकाः ।

शशांकमागा यदि तुंबुरादिके मुहूर्तजन्मादिषु मृत्युद्वचकाः ॥ ५७ ॥

Sloka. 57. If the degrees attained by the Moon in Mesha and the other signs be respectively 8, 25, 22, 22, 21, 1, 4, 23, 18, 20, 20, 10, they indicate death when a muhurta, a birth or other such points are under consideration,

तत् in this sloka signifies the number 8 (अष्टमृतीः— 8 forms) and not 6.

In this sloka Vaidyanatha Dikshita gives the Moon's Mrityubhasgas (मृत्युभागः) or fateful portions in the several signs. These are more or less identical with those given in Sarwartha Chintamani (सार्वार्थचिन्तामणि) and Saravali (सारावली):

(1) सर्वार्थचिन्तामणी

कुम्भे विश्विभागे लग्नमूर्त्युं दशाविशाकः ।
एकविश्विभागस्तु सिंहे तत्त्वेस्तु गोदूर्षे ॥
अष्टमे वैष्णवमूर्त्युं व्रयोविश्विभागोऽलिङ्गः ।
त्रिविश्विभागिः कुलीरे तु तुलार्थी वेदभागकः ॥
विश्विभागिकरे चन्द्रः कल्पायां प्रथमांशकः ।
धन्विन्यष्टादशो भागो मीने दशमभागयुक्तः ॥
द्वाविश्विभागिन्युम्भे तु चन्द्रोऽप्येवं मृतिप्रदः ।
ये ये निशाकरांशास्तु मृत्युभागा विविहिताः ॥
तावनिर्वैस्तरौजीतो मृत्युमेति न संशयः ।

(2) सारावल्या

कुम्भे विश्विभागे भागो मूर्त्युं तथैवविशाकम् ।
सिंहे च पक्षमेंसो द्वूर्षे च नवमे तथैवोक्तः ॥
त्रिलिनि व्रिविश्वियुक्ते मेषे च तथाष्टमे विश्विभागम् ।
कर्कटके द्वाविश्विभागिनि चतुर्थे सुरो विश्वे ।
कल्पायां प्रथमेषो चन्द्रुर्धेऽष्टादशो क्षेत्रे दशमे ।
मिथुने च द्वाविश्विभागिनि प्रस्तुतस्तु तावनिः ।
मरणे हि अष्टमभाजामप्यन्तकवद्वरक्षाणाम् ॥

But in the two works Brihat prajapatya (ब्रह्मताजापल) and Phaladeepika (फलदीपिका) the Mrityubhagas (मृत्युभागः) of the Moon in the several signs from Mesha are given as 26, 12, 13, 25, 24, 11, 26, 14, 13, 25, 5 and 12 respectively,

cf. ब्रह्मताजापल—चन्द्रो रस्यो छयो मिथु भूरि कर्णं विरे अष्टम् ।

26 12 13 25 24 11 26 14

गोप मार्गा मनो रथ्य मृत्युभागो विष्वोरजात् ॥

13][25 5 12

Also फलदीपिका

चान्द्रं रूपं लोकं शुरो वरशः कुलेषं चित्रं भावय लोके मुखामास् ।

26	12	13	25	24	11	26	14	13	25
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मेने राज्यं मृत्युभागाः प्रविहाः मेषादीनां वर्षसंख्येहि मासोः ॥

5	12
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The (मृत्युभागः) Mrityubhagas of the other planets and of the Rasis in general as stated in other works have been collected and given in the following statement for easy reference :

In the Rasi mentioned hereunder	Mrityu bhagas or fatal degrees of									
	Sun.	Mars.	Mercury.	Jupiter.	Venus.	Saturn.	Rahu.	Ketu.	Mandi.	Rasi.
Mesha ...	20	19	15	19	28	10	14	8	23	1
Vrishabha	9	28	14	29	15	4	13	18	24	9
Mithuna ...	12	25	13	12	11	7	12	20	11	22
Kataka ...	6	23	12	27	17	9	11	10	12	22
Simha ...	8	29	8	6	10	12	24	21	13	25
Kanya ...	24	28	18	4	13	16	23	22	14	2
Thula ...	16	14	20	13	4	3	22	23	8	4
Vrischika ..	17	21	10	10	6	18	21	24	18	23
Dhanus ...	22	2	21	17	27	28	10	11	20	18
Makara ...	2	15	22	11	12	14	20	12	10	20
Kumbha ...	3	11	7	15	29	13	18	13	21	24
Meena ...	23	6	5	28	19	15	8	14	22	10

पुत्रो वदुर्दिव्यजनाधिको घनी विराटयोगेत्रवयोधिको शुना ।

मेषादिके पुष्करभागसंग्रहिका मुहूर्तजन्मादिषु शोभनप्रदाः ॥ ५८ ॥

Sloka. 58. The degrees 21, 14, 18, 8, 19, 9, 24, 11, 23, 14, 19, and 9 attained by the Moon in Mesha and the following signs respectively are called Pushkara and are to be taken as producing auspicious effects when a muhurtha, a birth or other such points are under consideration

NOTES

58. These Pushkarabhagas are referred to in the text in Adhyaya VII, Sloka 25 *infra*.

क्रमात्पाटलकण्ठिचेरबोलवसुन्धरा ।

पाण्ड्यकेरलकोल्लासमलयाबनिसैन्धवा ॥ ५९ ॥

उद्धरपाञ्चालयवनकोशलक्षितिसंश्काः ।

मेषादिसर्वराशीनां वासदेशाः प्रकीर्तिताः ॥ ६० ॥

Slokas. 59-60. The inhabited regions denoted by Mesha and the other signs are respectively (1) Patala (2) Karnata (3) Chera (4) Chola (5) Pandya (6) Kerala (7) Kollasa (8) Malaya (9) Saindhava (10) North Panchala (11) Yavana and (12) Kosala.

खाम्याशाख्यं यत्तदाहुः पूवत्वं भानुकान्ताद्दुसंज्ञाभिजित्सात् ।

हेरातन्ते परिज्ञाताभिधाने संज्ञाध्यायः कीर्तितो राशिशीलः ॥ ६१ ॥

Sloka. 61. The point of the compass which is assigned to the lord of a sign indicates the characteristic of Plava or slope of the sign. The name of the fourth house from that occupied by the Sun is called Abhijit. In the astrological work called 'Parijata,' the chapter defining the "Properties of Signs" has been propounded.

NOTES.

61. यत्तदेवपूवत्वं is another reading.

c). सारांश

भवनाधिपदिकूनाम् प्लव हृति यवनैः प्रयत्नतः कथितः ।
तत्पुरुगो विभिहन्यादस्तिरेण महीपतिः काश्चन् ॥

The meaning is ‘यस्य भवनस्य राशोः स्वामिनो या विकृतस्यां दिशि स राशिष्टुवसंज्ञः । यथा भेषजूषिकयोः स्वामी भौमः तस्य विकृतस्यां अतस्तत्र भेषजूषिकौ प्लवसंज्ञौ इत्यन्यन्तापि शेयम्’ बलभद्रः ॥

These are useful in locating the direction towards which a thief may have absconded in the case of queries regarding things stolen. A King that sets out on an expedition in the direction indicated by the Plava (प्लव) of his Janma Rasi (जन्मराशि) will soon return victorious after subduing his enemy.

इति श्रीनवग्रहकृपया वैद्यनाथविरचितजातकपारिजाते
राशिशीलाध्यायः प्रथमः ॥

Thus ends the 1st Adhyaya on the Properties of Signs in the work Jataka Parijata composed by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते द्वितीयोध्यायः.

ग्रहस्वरूपगुणाध्यायः.

कालस्यात्मा भास्करवित्तमिन्दुः सत्वं भौमः स्याद्वचश्चन्द्रद्वन्द्वः ।
देवाचार्यः सौख्यविज्ञानसारः कामः शुक्रो दुःखमेवार्कद्वन्द्वः ॥१॥

Adhyaya II.

NATURE OF THE PLANETS AND THEIR PROPERTIES.

Sloka. 1. The Sun is the soul of Kalapurusha ; the Moon, his mind ; Kuja, his strength ; Budha, his speech ; Guru, the essence of all his knowledge and happiness ; Venus, his desire or lust; and Saturn, his misery.

NOTES.

In the notes to sloka 8 of Adhyaya I, the several parts of Kalapurusha (कालपुरुष) beginning with the head were stated to be counted from Mesha and those of the owner of a horoscope from the Lagna. This is so far as the external appearance, *etc.* of the several parts of the body are concerned. Now the inherent qualities of the person are to be ascertained from the planets. These planets are then known as Karakas (कारकाः) and appertain to the owner of the horoscope just in the same way as they do to the Kalapurusha.

cf. इहज्ञातक

कालात्मा दिनकृत्मनस्तुहिनगुः सत्वं कुजो ज्ञो वचो
जीवो ज्ञानसुखे सितश्च मदनो दुःखे दिनेशात्मजः ।

Also सरावली

आत्मः रविः शीतकरस्तु चेतः सत्वं धराजः शशिजोऽथ वाणी ।
शान्मुखुः देवगुरुर्मदश शुक्रः शैनिः कालनरस्य दुःखम् ॥

The several constituents of Kalapurusha (कालपुरुष) will be strong or weak in proportion to the strength of the several planets representing them. But Saturn is an exception.

"शनौ बलिनि दुःखाभावः अबले दुःखप्राप्त्यम्" When Saturn is strong, there is less of misery ; when he is weak, misery predominates.
cf. सारावली

आस्मादयो गगनर्वेणिभिर्वलवत्तराः ।
तुर्वलैर्तुर्वलासो तु विपरीतं जानेः फलम् ॥

and the effects of these qualities will reveal themselves during the dasa periods of the planets concerned.

By the word सौख्य used in the text and translated as "happiness" both wealth and progeny are also to be understood in addition to health and knowledge. For it is said

धनस्तु सुखपरसाधनस्वात् सुखशब्देन धनमपि गृहते । सुखशब्देन पुत्रस्तमप्युच्यते । पुत्रजन्मविपत्तिभ्यां च परं सुखमुःख्योः । There is no greater happiness or misery than the birth or death of one's child.

Jupiter is therefore the giver of health, wealth, progeny and that is why his association and aspect are said to be extremely beneficial.

cf. यदनः

गुरुणा देहपुष्टिः स्याद्विद्युत्रार्थसम्पदः ।

By the word 'association' used above, occupation of the planet's house is also to be understood. This will be explained in Adhyaya XIV. *infra*. Saturn is the giver of all sorts of दुःख (misery). cf. यदनः

सम्पदो गुरुस्योगे इग्नियोगे विपत्तयः ।
विशिष्टतम्यं सदा पुंसां सर्वभावानुसारतः ॥

In a horoscope, the Sun and the Moon must—not to say of the Lagna—be strong ; otherwise it is not a satisfactory one. Of these, the Moon is the most important. For, it is said

सम्मुखीं वष्टुक्तौ कुञ्जाद्यः प्रोक्तकालवल्लीकाः ।
सम्मुखदाक्षे सर्वे दक्षात् येऽपु उपचिष्ठाः ॥

Also

अमृतकिरणवीरोद्धीर्यमाश्रित्य सर्वे विदधति फलभेते सेचराः साध्वसाङु ।
निजनिजावेष्येषु व्याप्रियन्ते यथामून्यलमिह मनसैवाधिष्ठितानीन्द्रियाणि ॥

दिनेशचन्द्रौ राजानौ सचिवौ जीवमार्गवौ ।

कुमारो वित्कुञ्जो नेता प्रेष्यस्तपननन्दनः ॥ २ ॥

Slока. 2. The Sun and the Moon are sovereigns. Guru and Sukra are counsellors. Budha is the (heir apparent) young prince; Mars is the commander-in-chief and Saturn is the servant.

NOTES.

In saying that the Sun and the Moon are Sovereigns, it must be understood that the Sun is the King, the Moon being the Queen. Similarly, Jupiter is the Mantri (मंत्रिन्) and Venus his wife cf. (मर्यजातक)

अहं राजा शशी राजी नेता भूमिसुतः स्वगः ।

सौम्यः कुमारो मन्त्री च गुरुस्तद्वलभा चूगुः ॥

प्रेष्यस्तथेव संप्रोक्तः सवर्दा तनुजो मम ।

एषां प्रयोजनम् । ‘जन्मनि प्रश्नलमे वा यो ग्रहः सवर्दः स राजस्त्वा द्रिकं करोति । निर्बलो राजस्वादिनाशकरः । यद्वा जन्मनि प्रश्नकाले वा वल-
कामुपचयस्यो यो ग्रहः स्वातदा तदुक्तो राजादिकलस्य साधकः स्वादन्यथा हानिकरः’ ॥

Further, the Sun is the lord of the six signs from Simha taken in the negative side while the Moon is the lord of the six signs from Kataka counted in the positive side. It is by these two planets that the supremacy over the other 10 signs has been given to Mars and the other planets. For example, the 2nd place from the Sun (negatively) has been allotted to Mercury. The 3rd Rasi has been given to Venus who is the minister. The Vahana Sthana (वाहनस्थान) or the 4th house has been given over to Mars who is the commander-in-chief. The 5th house is the house of knowledge, and has been allotted to Jupiter. To the servant Saturn has been allotted the 6th house or house of ser-

vise. Similar remarks apply in the case of the Moon with respect to the Rasis under her sway.

हैलि: सूर्यस्तपनदिनकृदभानुपूषारुणाकर्ता:

सोमः शीतद्युतिरुद्धपतिग्लौमृगांकेन्दुचन्द्रः ।

आरोवक्रक्षितिजरुधिरांगारककृनेत्राः

सौम्यस्तारातनयबुधविद्रोधनाश्रेन्दुपुत्रः ॥ ३ ॥

Sloka. 3. Heli, Surya, Thapana, Dinakrit, Bhanu, Pusha, Aruna and Arka are synonymous words meaning the Sun, Soma, Seethadyuti, Udupathi, Glou, Mriganka, Indu and Chandra signify the Moon. Ara, Vakra, Kshitija, Rudhira, Angaraka and Kruranethra denote Mars. Saumya, Tharathanaya, Budha, Vid, Bodhana and Induputra are the names of Mercury.

NOTES.

For the several names for each of the planets, *sf.* शुक्रजातक

सूर्यो भानुस्तथादिस्यो उविः प्रभाकरस्तथा ।

दिनेशश्च तमोहन्ता दिनकर्ता दिवामणिः ।

शीतगुरुचन्द्रमाः सोमो रजनीपतिरेव च ।

शीतरङ्गिमनिशानाथः शश्मि कुमुदिनीपतिः ॥

आरो वको महीसूनुः रुधिरो रक्त एव च ।

अङ्गारक इति रूपातः कूरक् कूरकृतथा ॥

सौम्यो ज्ञोऽन्नं बुधश्चेति सोमजो बोधनस्तथा ।

एते सौम्यस्य पर्यायः कुमारश्च प्रभासुतः ॥

मन्त्री वाचस्पतिगुरुसुराचार्यदेवेज्यजीवाः

शुक्रः काढ्यः सितभ्रगुमुताच्छास्फुजिहानवेज्याः ।

छायाद्युत्स्तरणितनयः कोणशन्यार्किमन्दा

राहुः सर्पाद्युरफणितमः सैहिकेयागवम् ॥ ४ ॥

Sloka 4. Manthri, Vachaspathi, Guru, Suracharya Devejya and Jeeva mean Jupiter. Sukra, Kavya, Sitha, Bhrigusutha, Achcha, Aspujit and Danavejya are the names of Venus. Chaya-sunu, Tharani thanaya, Kona, Sani, Aarki, and Manda are used to express Saturn. Sarpa, Asura, Phanin Thamas, Saimhikeya, and Agu are said to be the names of Rahu.

Cf.—शुक्रजातक

गुरजीवो देवमन्ती देवतानां पुरोहितः ।
देवेज्य अङ्गिरासूतुर्द्वृहस्ततिरिति स्मृतः ॥
शुक्रो भृगुर्वृगुसुत आस्फुजिच्च सितस्तथा ।
उशना दैत्यपूज्यश्च कामः कविरिति स्मृतः ॥
कोणो मन्दः शनिः कृष्णः सूर्यपुत्रो यमस्तथा ।
पङ्कुः दैनेश्चरः शौरिः कालङ्घायासुनोऽसितः ॥
राहुस्तमोऽसुरोऽगुश्च स्वभार्तुश्च विधुन्तुदः ।

ज्वजःशिखी केतुरिति ग्रसिद्धा वदन्ति तज्ज्ञा गुलिकश्च मान्दिः ।
उपग्रहा भानुमुखग्रहांशा कालादयः कष्टफलप्रदाः स्युः ॥ ५ ॥

Sloka 5. Dhwaja, Sikhi and Ketu are, as astrologers declare, the well-known names of Ketu. The Son of Manda or Sani is called Gulika. Minor planets Kala and others (to be enumerated in the coming sloka) are portions belonging to Ravi and other planets and produce painful consequences.

Cf.—शुक्रजातक

आता च सैहिकेयश्च भुजङ्गो भुजगस्तथा ॥
शिखी केतुर्ध्वंजो धूत्रो मृत्युपुत्रोऽनिलस्तथा ।

क्रमशः कालपरिधिधूमार्द्धप्रहराद्याः ।

यमकंटककोदण्डमान्दिपातोपकेतवः ॥ ६ ॥

Sloka 6. The Upagrahas in their order are Kala, Paridhi, Dhuma, Ardhaprahara, Yamakantaka, Kodanda Mandi, Patha and Upakethu.

NOTES.

There are nine Upagrahas for the nine planets.

The Sun's Upagraha is (काल)	Kala
" Moon's "	(परिष्ठि) Paridhi
" Mars' "	(भूम) Dhuma
" Mercury's "	(अर्धप्रहर) Ardhaprahara
" Jupiter's "	(यमकण्टक) Yamakantaka
" Venus' "	(कोदण्ड or इन्द्रनाप or कार्मुक) Kodanda
" Saturn's "	(मान्दि or गुलिक) Mandi
" Rahu's "	(पात or व्यतीपात) Pata
" Ketu's "	(उपकेतु) Upaketu

For finding their several positions on any particular day Astrologers have certain conventions which are epitomised in the following quotations:—

(१) फलदीपिका.

चरं रुद्रदास्यं घटं नित्यतानं स्तनिभीन्दिनाच्छः क्रमोणाकेवारात् ।

अहमानवृद्धिक्षयौ तत्र कार्यौ निशाच्छा तु वरेश्वरात्यज्ञमाच्छाः ॥

दिव्याधीनित्यतनुः स्तनीनां चन्द्रे रुहस्याच्छमकण्टकस्य ।

अर्धप्रहारस्य भटानटेन स्तनैखनीचन्द्रस्त्रौजयशः ॥

कालस्य फेनं तरुरुद्रादिदर्थं वन्धो नटस्तेरनुसूर्यवारात् ।

एषां समं मान्दिवदेव तत्त्वाच्छाः स्फुटं लभवदत्र साध्यम् ॥

भूमो वेदगृहैङ्गयोदशभिरप्यशौः समेते रवौ

स्यासमिन् अयतिपातको विगलिते चक्रादथासमिन् च्युते ।

चतुर्मैः परिवेष इन्द्रधनुरित्यासिन् च्युते मण्डलात्

अस्याद्यन्तशयुते ऽन्नं केतुरथं तत्रैकर्क्षयुक्तो रविः ॥

(२) पराशार

नखलिसाधिके भूमे कृतिलिसाविहीनकाः

केतौं कार्या गुरोर्वाक्यारक्षपादावसानकाः ॥

धत्वारो राशयो भानौ युक्तभागास्त्रयोदश ।

भूमो नाम महादोषः सर्वकर्मविनाशकः ॥

भूमो मण्डलतः शुद्धो अयतीपातोन्न दोषदः ।

सप्तद्वेष अयतीपाते परिवेषस्तु दोषहृष् ॥

परिवेषहस्युतचक्रादिकू चापश्वदेषदः ।
 अत्यष्ट्यंशयुते चापे केतुलेष्टः परो विषम् ॥
 एकराशियुते केतौ सूर्यः स्यात्पूर्ववत्समः ।
 अप्रकाशग्रहान्तै वोचाः पापग्रहाः स्मृताः ॥

When the length of day or night is 30 ghatikas, the position of Mandi (मान्दि) on the week days counting from Sunday onwards is at the end of ghatikas 26, 22, 18, 14, 10, 6 and 2 during daytime. These figures have to be proportionately increased or diminished according as the length of day chosen is greater or less than 30 ghatikas. But since the lords of the first 7 muhurtas in the night are counted, not from the lord of the weekday chosen, but from that of the 5th, the position of Mandi at night time will be different on the week days, viz: at the end of ghatikas 10, 6, 2, 26, 22, 18 and 14 respectively.

The position of Yamakantaka during daytime on weekdays is at the end of ghatikas 18, 14, 10, 6, 2, 26, & 22 : of Ardhaprahara, at the end of ghatikas 14, 10 and 6, 2, 26, 22 and 18 ; of Kala, at the end of ghatikas 2, 26, 22, 18, 14, 10 and 6.

The position of Dhuma is found by adding 4 signs, 13 degrees, 20 minutes to the figures for the Sun. Subtract Dhuma from 12 signs. The result is Vyathipatha. This increased by 6 signs becomes Parivesha or Paridhi. When Parivesha again is subtracted from 12 signs, we get Indrachapa. Add to this 16 degrees, 40 minutes ; Kethu is obtained. Kethu increased by one sign will give the figures for the Sun.

Dhanus, Karmuka and Chapa are all synonyms.

For detailed effects of the several Upagrahas occupying one or the other of the 12 bhavas, please refer to Brihatparasarahora.

Six of these (Mandi, Dhuma, Paridhi, Kodanda, Pata and Upaketu) however appear to have been specially noticed. The author has dealt with Mandi almost elaborately in Slokas 1 to 9 of Adhyaya IX. The remaining five are generally known as Dhumadi Panchagrahas (धुमादिपञ्चग्रहाः) and for their effects, see slokas 13-14 of Adhyaya XIV.

मानुः श्यामललोहितघुतितनुशन्द्रः सितांगो युधा
दूर्वाश्यामलकान्तिरिन्द्रतनयः संरक्तगौरः कुजः ।
मन्त्री गौरकलेवरः सितवतुः शुक्रोसितांगः शनि:
चानलिलाकुतिदेहवानहिपतिः केतुविचित्रघुतिः ॥ ७ ॥

Stoka. 7. The Sun possesses a form with dark-red-rays. The Moon is a youth with a white body. Budha (the Moon's son) has the lovely dark-green hue of Durva or bent grass. Kuja is of a pale red colour. Jupiter has a body of yellowish hue. Sukra has a white person. Sani is dark in form. Rahu has a body black in appearance. Ketu has a variegated aspect.

प्रकाशकौ शीतकरप्रभाकरौ ताराग्रहाः पञ्च धरासुतादयः ।
तमः स्वरूपौ शिखिसिंहकासुतौ शुभाः शशिज्ञामरवन्द्यभार्गवाः ॥

Stoka. 8. The Moon and the Sun are luminous. The five planets beginning with Kuja are star planets. Ketu and Rahu are of the nature of darkness. The Moon, Mercury, Jupiter and Venus are auspicious. -

शीर्णेदुमन्दरविराहुशिखिष्ठमाजाः
पापास्तु पापयुतचन्द्रसुतश्च पापः ।
तेषामतीव शुभदौ गुरुदानवेज्यौ
कूरी दिवाकरसुतश्चितिजौ भवेताम् ॥ ९ ॥

Stoka. 9. But the waning Moon, Saturn, the Sun, Rahu, Ketu and Mars are malign. Budha in conjunction with a malign planet is malignant also. Of those (styled benign planets), Jupiter and Venus are exceedingly auspicious (benefic). Saturn and Mars are exceedingly malefic (among the malignant planets),

About the malignity of weak Moon (क्षीणचंद्र) opinions are at slight variance. cf. (स्कन्दहोरा) Skandahora

इन्दुः कृष्णचतुर्दश्यां क्षीणो भवति नान्यदा ।

अथ यावत्कुम्भसावस्समे क्षीणतरो भतः ॥

Also

अमावास्यां चतुर्दश्यां क्षीणचन्द्रो न सर्वदा

The Moon is therefore weak only on the 14th and 15th days of her waning. The Moon is generally a benefic.

cf. यज्ञनेश्वर

कूरप्रहोडकः कुञ्जसूर्यजौ च पापौ शुभाः शुक्रशाश्वत्जीवाः ।

But cf. स्कन्दहोरा

क्षये सोमस्य सर्वे स्युर्बलिनोऽपि बलस्युताः ।

सत्य क्षीणस्वभेतावस्यापत्वे पर्यवस्थति ॥

अतः क्षीणः सपापः स्वाल्कुर इस्वर्यमा पुनः ।

तस्मात्पापतरो शेषस्ताभ्यां भौमस्ताधाविवः ॥

तेभ्यः शानिष्ठ तारश्च इत्येते पापसंक्षिताः ।

Also गुणाकर

कूरप्रहाः कुञ्जविवाकरसूर्यसञ्ज्ञीणेन्द्रवः शाश्वितः सहितस्तु तैः स्थात् ।

पैरेन्द्रजीवभूगुजाः शुभसंक्षिताः स्युतैः संयुतस्तुदिनरस्मिन्सुतोऽपि सौम्यः ॥

Also सारावली

गुरुस्तुधशुक्राः सौम्याः सौरिकुञ्जार्कास्तु विसर्गातः पापाः ।

शक्षिजोऽशुभसंयुक्तः क्षीणश्च निशाकरः पापः ॥

A very weak Moon must therefore be treated as malignant. Mercury is by nature a benefic planet. But his benefic qualities are so weak that he may better be classed as indifferent—neither benefic nor malefic.

cf. स्कन्दहोरा

सौम्यो जहाति तथोगे शुभतामियतैव सः ।

उत्त्वते पाप इत्येव द्वैविदये पर्यवस्थया ॥

He becomes really benefic or malefic according to his association. If he is associated with weak Moon, the Sun, Mars or Saturn, he is a malefic. When associated with the waxing Moon (कृदिव्यं), Jupiter or Venus he is a benefic. When he is alone, he is more a benefic than a malefic.

cf. यवनेश्वर

सौम्यस्तु सौम्यो न्यतिभिश्चितोन्यैवर्णैः स्वतुल्यप्रतिमत्वमेति ॥
(वर्णैस्तु तुल्यप्रकृतित्वमेति is another reading).

Also विसिद्ध

सूर्यभौमशनिराहुकेतवः कूरसंज्ञकचराः अयचन्द्रः ।
पूर्णचन्द्रगुरुकचन्द्रजाः सर्वकर्मसु हि सौम्यसेचराः ॥

शुक्रादिकस्य दशके प्रथमे तु मध्य-
वीर्यो द्वितीयदशके तिशुभप्रदोसौ ।
चन्द्रस्त्रृतीयदशके बलवर्जितस्तु
सौम्येक्षणादिसहितो यदि शोभनः स्यात् ॥ १० ॥

Sloka. 10. In the first period of ten days of the lunar month which consists of bright and dark halves, the Moon is of moderate strength. During the second period of ten days, he is very auspicious. During the third period of ten days he has no strength, but he will prove auspicious if he possesses the advantages such as being aspected by benefic planets.

cf. यवनेश्वर

मासे तु शुक्रप्रतिपत्त्रवृत्तेराथे शाश्वी मध्यबलो दक्षादे ।
अष्टो द्वितीयेऽल्यबलस्त्रृतीये सौम्यैस्तु द्व्यो बलवान् सर्वैव ॥

रव्यारराहुमन्दाश्च पृष्ठे नोद्यन्ति सर्वदा ।
शिरसा शुक्रचन्द्रज्ञा जीवस्तूभयतो ब्रजेत् ॥ ११ ॥

Sloka. 11. The Sun, Mars, Rahu and Saturn always rise with the hinder part appearing in front. Venus, the Moon and Mercury rise with the head foremost. Jupiter goes both ways.

दिवाकरज्ञौ विहगस्वरूपौ सरीसूपाकारयुतः शशाङ्कः ।
पुरन्दराचार्यसितौ द्विपादौ चतुष्पदौ भानुसुतक्षमाज्ञौ ॥ १२ ॥

Sloka. 12. The Sun and Mercury are of the form

of a bird. The Moon has the shape of a reptile. Jupiter and Venus are bipeds. Saturn and Mars are quadrupeds.

जलाशयौ चन्द्रसुरारिवन्द्यौ बुधालयग्रामचरौ गुरुहौ ।

कुजाहिमन्दध्वजवासरेशा भवन्ति शैलाटविसंचरन्तः ॥१३॥

Sloka. 13. The Moon and Venus are resting in water (water-dwellers). Jupiter and Mercury haunt villages which are the seats of learned men. Mars, Rahu, Saturn, Ketu and the Sun haunt mountains and forests

बालो धराजः शशिजः कुमारकस्त्रिशद्रुः षोडशवत्सरः सितः ।

पञ्चाशदका विधुरब्दसप्तिः शताब्दसंख्याः शनिराहुकेतवः ॥१४॥

Sloka. 14. Mars is (indicates) a child. Mercury is a boy. Jupiter is a person 30 years old. Venus is 16 years of age. The Sun is a person of 50 years. The Moon is one of '70 years. Saturn, Rahu and Ketu are each a hundred years old.

cf. शुक्लज्ञातक

बालवयस्को भौमः कुमारवेषो बुधो गुरुस्त्वशत् ।

सुकः षोडशवर्णो रविश्च पञ्चाशदश्च ॥

चन्द्रः सप्तिवर्षः शतवर्षं शनिराहुकेतोः स्वात् ।

येषां प्रसूतिसमये सदसत्फलदायकः खेटः ॥

वलसहितः स्वावस्थाकालस्वरूपं विशेषतः कुर्यात् ।

शाखाधिष्ठिता जीवसितारबोधना धातुस्त्रस्त्वयुचरौ कुजारुणौ ।

मूलग्रथानौ तु हिनाकरार्कजौ जीवौ सितार्यौ तु विमिश्रमिन्दुजः ॥

Sloka. 15. Jupiter, Venus, Mars and Merury are lords of the four Vedas viz Rik, Yajus, Saman and Atharvana. Mars and the Sun are planets of the nature of minerals. The Moon and Saturn mainly partake of the

character of a root. Venus and Jupiter represent the animal kingdom. Mercury represents a mixture.

First half. प्रयोजनम्- शाखेशबले उपनयनादि प्राशास्त्यम्

Last half. But according to पराशर

राहुरपहचन्द्राश्च विजेया धातुखेच्चराः ॥

मूलग्रहैः सूर्यशुक्रावपरा जीवसंज्ञकाः ॥

दीपः खस्यः प्रमुदितः शान्तः शक्तः प्रपीडितः ।

दीनः खलस्तु विकलो भीतोऽवस्था दश क्रमात् ॥१६॥

बोच्चत्रिकोणोपगतः प्रदीपः खस्यः खगेह मुदितः सुहङ्करः ।

ग्रन्तस्तु सौम्यग्रहवर्गयातः शक्तोतिशुद्धः स्फुटरश्मिजालैः ॥१७॥

हायिभूतस्तवतिपीडितः स्यादरातिराश्यंशगतोतिदीनः ।

खलस्तु पापग्रहवर्गयोगान्वितभीतो विकलोऽस्तयातः ॥१८॥

Sloka. 16 Blazing, confident (self-possessed), happy, calm, capable, tortured, dejected, base, failing and afraid are the words describing the ten conditions of a planet in their order.

Sloka. 17. A planet is blazing when he is in his exaltation or Moolatrikona; he is confident in his own house ; happy in a friend's house ; calm, when he has reached the varga of a-benefic planet. He is capable when he shines bright with unclouded splendour.

Sloka. 18. He is tortured when overcome by another planet. He is exceedingly dejected when he occupies an Amsa (अंश) or portion belonging to an enemy's sign. He is base by union with the Varga of a malefic planet. He is greatly afraid when he is in his depression. He is failing when he has set or disappeared.

cf. गुणाकर

दीप्तः स्वाक्षरातः स्ववेशमनि भवेत् स्वस्थसथा हर्षितो
 मिन्नें शुभवर्गंगो गगनगः शान्तः प्रविहो बुधैः ।
 शको राइमावितानभृत्व विकलः सूर्याशुलुप्तयुतिः ।
 दीनो नीचगतः खलोऽरिविजितः खेटार्दिता पीडितः ॥

दीप्ते प्रतापविजितास्तिलशतुपक्षो
 लक्ष्मीयुतः समदकुञ्जरराजकेलिः ।
 स्वस्ये गृहाश्वमणिधान्यकुदुम्बयुक्तः
 सेनापतिभवाति हन्त्यस्तिलारिपक्षम् ॥

कनकयुवतियुक्तो हर्षितो निर्जितारिः
 ससुखधनविलासो धर्मधीयुक्त प्रशान्ते ।
 वसनकुसुमकान्ताकेलिरिष्टस्य शके
 वज्रति गतधनस्वं दैन्ययुक्तस्तु दीने ॥ ३४
 स्थानच्युतः क्षतधनो विकलेऽरिभीतिः
 स्वात्पीडिते गदयुतो बद्धुदुःखशोकः ।
 दुःखान्वितो गतधनो वनितावियुक्तो
 देशान्तरं वज्रति वीतसुहत्त्वलास्ये ॥

Also सारावली

दीप्तः स्वस्त्रो मुदितः शांतः शको निर्पीडितो भीतः ।
 विकलः स्वलक्ष्म कथितो नव प्रकारी ग्रहो हरिणा ॥
 स्वोच्चे भवति च दीप्तः स्वस्थः स्वगृहे सुहद्गृहे मुदितः ।
 दीनिः शुभवर्गस्थः शकः स्फुटकिरणजालश्च ॥
 विकलो रविलुप्तकरो प्रहाभिभूतो निर्पीडितश्चैवम् ।
 पापगणस्थश्च खलो नीचे भीतः समाख्यातः ॥
 श्रीसे विचरति पुरुषः प्रतापविषमाप्निदग्धरिपुर्वर्गः ।
 लक्ष्म्यालिङ्गितदेहो गजमदसंसिक्तभृष्टः ॥
 स्वस्थः करोति जन्मनि रत्नानि सुखानि कनकपरिवारान् ।
 गृहपतेर्दण्डपतिव्यं गृहधान्यकुदुम्बपरिवृद्धिम् ॥
 मुदिते विलसनि मुदितो विलासिनीकनकरत्नपरिष्ठृणः ।
 विजितसकलारिपक्षः समस्तसुखभावान्नरः भवति ॥
 शान्ते प्रशान्तचिन्तनः सुखधनभागी महीपतेः सचिवः ।
 विद्वान् परोपकारी धर्मपरो जायते पुरुषः ॥

शीवस्य मात्यगन्धैर्विलसति पुरुषः सदा विततकीर्तिः ।
 क्षयितः सर्वजनस्य च शक्ताख्ये भवति विरुद्धातः ॥
 हुःसैवार्थाविभिररेभिः प्रपीड्यते पीडिताख्ये हु ।
 देशादेशं विचरति बन्धुवियोगाभिसन्त्वसः ।
 बहुसाधनोऽपि राजा प्रधवस्त्रबलः प्रपीडितो रिपुणा ॥
 नाशमुपयाति विजितो भीते दैन्यं परं प्राप्तः ।
 स्वस्थानपरिभ्रष्टः क्षिणो मलिनः प्रयाति परदेशम् ॥
 विधवस्त्रबलो विकले रिपुवलसंचकितविचरण ।
 शीभरणदुःखतप्तः समस्तधननाशकलुषितमनस्कः ।
 न जहाति शोकभारं कथमपि स्तुतसंक्षिते पुरुषः ॥
वणस्ताप्रसितारक्तहरितपीतकर्तुरा :
कृष्णकान्तिरिनादीनां नष्टादौ च प्रकीर्तिः ॥ १९ ॥

Sloka. 19. Red, white, reddish, green, yellowish, variegated and black are the colours of the planets from the Sun onwards. The same colours are declared to belong to them in queries regarding lost articles, etc.

cf. गुणाकर

तात्रः अते शोणमीलातिपीतः चित्रः कृष्णश्चेति सूर्योदिवज्ञाः ।

Also सूर्यजातक

तात्रः शुभ्राणि रक्तानां तथा हरितपीतयोः ।

विचित्रासितयोः सूत मन्मुखाः स्वामिनः स्तृताः ॥

प्रयोगं तु जन्मयात्राप्रभादौ वलिष्ठप्रहवणद्रव्यलाभः । अन्यथा हारिकराः
अहदौष्ट्ये तत्तद्वृणपुष्पैर्दिक्स्त्रामिपूजा कार्येति

द्रव्याणि ताप्रमणिकांचनमुक्तिरौप्य-

मुक्तान्ययश्च दिननाथमुखग्रहाणां ।

वन्द्यमुष्मास्वहरीन्द्रशचीविरिच-

मुख्या दिवाकरमुखादधिदेवाताः स्युः । २० ॥

Sloka. 20. The substances ascribed to the planets from the Sun onwards are copper, gems, gold, alloy of metals, silver, pearls and iron. Fire, water, Kumara

(Kartikeya), Vishnu, Indra, Indrani, and Brahma are the presiding deities of the planets from the Sun in their order.

c) जातकरत्नमाला

तारं स्थाप्मणिहेमभितमतो रौप्यं तु मुक्तायसी
प्रथे जन्मनि वा बलाधिकतराह्लाभाधिकं चिन्तयेत् ।
अत्र स्वगृहे स्थितगुरुः सुवर्णमपि वेदितव्यम् ॥ पृतुरुं वाद्रायणेन
अर्कस्य तारं मणयो हिमांशाभैर्मस्य हेमेन्दुसुतस्य शुक्षिः ।
जीवस्य रौप्यं स्वगृहे स्थितस्य तस्येव हेमोशानसश्च मुक्ता ॥
तीक्ष्णांशुदेहप्रभवस्य ससि कृष्णायसं च प्रवदान्ति तज्ज्ञाः ।

प्रयोजनं च सूतिकागृहे बलवद्वाह्लासुमता वार्ड्या तच्छुभदशायां तद्व्यालाभः
अथाशुभदशायां तद्व्याहानिश्चेया । *Vide also Adhyaya XVIII-sl. 19. For the deities of the several planets cf. यत्नेश्वर*

देवा ग्रहाणां जलवीढ्विष्णुप्रजापीतस्कन्दमहेन्द्रदेव्यः ।
चन्द्रार्कचान्त्यर्कं जभौर्मीवलुकांश्च यज्ञेषु यजेत शश्वत् ॥
तथा चौरतामानयने यलवद्वाहोत्कर्तवेवतापयायिनाम वक्तव्यः । तथा च यात्रा-
यो गृहदेवतां सपूज्य तद्विंश्यायात् ।

माणिक्यं दिननायकस्य विमलं मुक्ताफलं शीतगो-
महियस्य च विद्रुमं मरकतं सौम्यस्य गारुत्मतम् ।
देवेजयस्य च पुष्परागमसुराचार्यस्य वज्रं शने-
नर्लिं निर्मलमन्ययोश्च गदिते गोमेदवैद्यर्यके ॥ २१ ॥

Slokas. 21. The ruby is the Sun's precious stone; a pure spotless pearl that of the Moon. Coral belongs to Mars. Mercury's precious stone is the emerald shaped like the bird Garuda. Topaz belongs to Jupiter. Venus owns diamond. Saturn's gem is the stainless sapphire. Agate and the lapislazuli or turkois are said to belong to the remaining planets Rahu and Ketu respectively.

स्थूलाम्बरं नूतनचारुचेलं कुशानुतोयाहतमध्यमानि ।
दृढाशुकं जीर्णमिनादिकानां वस्त्राणि सर्वे मृनयो वदन्ति ॥२२॥

Sloka. 22. All the sages say that the articles of apparel appropriate for the Sun and other planets are a thick cloth, a new fine robe, one singed by fire, a cloth washed in water, an ordinary garment, a durable mantle and a rag respectively.

Cf.—**हृष्णजातक**

वस्त्रं स्थूलमभुक्तमग्निकहतं मध्यं इते स्फटितम् (अर्कात्)

Also जातकरत्नमाला

स्थूलं नूतनमेव वद्धिकहतं वस्त्रं जलैराहतं
मध्यस्थं दृढमेव जीर्णकमिदं रघ्यादितमिच्छन्तयेत् ॥

Also. पारावली

वस्त्राणां स्थूलाहतशिखिजलहतमध्यादसुजीर्णनाम् ॥

प्रागादिका भानुसितारराहुमन्देन्दुविदेवपुरोहिताः स्युः ।
शुक्रारचन्द्रज्ञसुरेऽयमन्दा वसन्तमृख्यत्वं विषया इगाणैः ॥ २३ ॥

Sloka. 23. The Sun, Venus, Mars, Rahu, Saturn, the Moon, Mercury and Jupiter are respectively the lords of the quarters East, South-east, South, Southwest, West, Northwest, North and North-east respectively. The lords of the six seasons reckoning from Vasantha are Venus, Mars, the Moon, Mercury, Jupiter, and Saturn according to the Drekkanas or the third portions of a sign presided over by them.

NOTES.

c/. पारावली

भानुः शुक्रः अमापुत्रः सैहिकेयः शनिः शशी ।

सौम्यस्थित्रदशमन्त्री च' प्राच्यादि दिग्धीश्वराः ॥

दिक् स्वामिप्रयोजनं तु केन्द्रस्थो यूहे सूतिकागृहद्वारज्ञानम् । हतनष्टादिषु
प्रयोजनैर्मनीयदिक्ज्ञानम् प्रयोजनं सारावल्यां

पात्रकजलगुहकेशवशकशच्चिवेषसः पतयः ॥

सूर्यादिग्रहदैवतमन्त्रैः समभिपूज्य तामाशाम् ।

करकगजवाहनादीन् प्राप्नोति नृपोऽरितिः शीघ्रम् ॥

ऋतुस्वामिप्रयोजनं तु नष्टजातके ऋतुनिर्देशः स च लग्ने यो ग्रहो भवति
तद्वर्षेन कार्यः । यदि च लग्ने न कोऽपि ग्रहः तदा द्रेष्कणस्वामिवरेण । यदि च
लग्ने शाश्वाः ग्रहाः भवन्ति तदा बलवद्यग्रहवरेण । तथा च मणित्यः

ग्राधैर्लिङ्गोपेतैर्यो ब्रलवान् तद्ग्रहस्तु निर्देशः ॥ इति

The Planets and the seasons indicated by them:—These are useful in finding out the proper seasons (of birth) in the case of lost horoscopes.

If there is a planet in the Lagna, then the season typified by that planet should be predicted. When there are more than one planet in the Lagna, then it is with reference to the strongest planet. If there is no planet in the Lagna, it is only in that case that the season should be predicted with reference to the planet owning the Lagna Drekkana.

The six seasons, their approximate periods and their lords are given in the following statement:—

Name of the Season		Approximate period. From	To	Lord of the Season.
1 वसन्त	(Vasanta)	20th March	19th May	Venus
2 ग्रीष्म	(Grishma)	20th May	19th July	Mars
3 वर्ष	(Varsha)	20th July	19th Septr	Moon
4 शरद्	(Sarat)	20th Septr.	19th Novr	Mercury
5 हेमन्त	(Hemanta)	20th Novr	19th Januy	Jupiter
6 सिसिर	(Sisira)	20th Januy	19th March	Saturn

Application of the principles:—Suppose the Sun (in progression as per any system) to be afflicted by the Moon. The result will be ill-health and bad things to the native in Grishma (ग्रीष्म).

The Moon afflicting Mercury by progression will bring ill-health in Sarat Ritu (शरहतु). Good things may be similarly predicted for the periods if there be good aspects.

Suppose for example the Moon has progressed to Aswini Nakshatra afflicted by Mars square opposition Saturn in a horoscope at the same time. We have then to say that troubles began in February and March (सिंहि-सिंहि-Saturn's) and very badly in May and June (ग्रीष्मा—Mars').

	P.Moon		
		Mars	
		Saturn	

देवतोयतटवहिविहाराः कोशगेहशयनोत्करदेशाः ।
मानुपूर्वनिलयाः परिकल्प्या वेशमक्षोणनिलयावहिकेतु ॥ २४ ॥

Sloka. 24. A shrine, a shore or river-bund, a fire-place, a pleasure-ground, a treasury, a bed-chamber, and a heap of rubbish are to be assigned as the places of the planets from the Sun onwards. Rahu and Ketu have their places in the corners of a house.

NOTES.

of. इहज्ञातक

“देवाम्बविभिविहारकोशशयनक्षिण्युक्तरेताः क्षमात्” (अर्कात्) । प्रथोजनं अक्षवति प्रहो ग्रहोक्तस्याने प्रसवक्षाम-हृतनहृद्वौरादेः तदेवस्याने द्रव्यस्त च ॥

The articles of apparel of the several planets (mentioned in sloka 22), the places assigned to them (Sl. 24) and the substances

scribed to them (sl. 20) are marshalled for purposes of reference in the following statement.

Planets	Their appropriate places	Their articles of apparel	Substances ascribed to them
Sun	Temples, places of worship	Coarse cloths	Copper
Moon	Marshy places	New cloths	Jewel (मणि- Mani)
Mars	Fire places such as Kitchen, Engine rooms, etc.	Burnt cloths	Gold
Mercury	Play grounds	Wet cloths	Alloys
Jupiter	Treasure room	Medium cloths	Silver
Venus	Harems	Excellent cloths	Pearls
Saturn	Hillock:, useless places	Rags, torn cloths	Iron

Application of the above—Suppose the Moon in progression (as per any system) comes in trine to Venus. It has to be predicted that the person will get or wear new and good clothes. Suppose the Sun is square to Mars. We must say that cloths will be set fire to by accidents. In the case of a nativity for example, the Moon, as ruler of the 4th house indicating investments, in conjunction with Saturn means useless marshy lands, etc.

लंकादिकृष्णसरिदंतमारः सितस्ततो गौतमिकान्तभूयः ।
विन्ध्यान्तमार्यः सुरनिभगान्तं शुधः शनिः सातु हिमाचलान्तम् ॥

Sloka. 25. Mars' territory extends from Lanka to the river Krishna. Sukra's sway prevails from the last-mentioned boundary up to the river Gautamika. Jupiter

rules from hence up to Vindhya. From Vindhya to the Ganges lies the region of Mercury. Saturn has his sway over the country from the Ganges up to the Himalayas.

विप्रौ जीवसितौ दिनेशरुधिरौ भूपालकौ वैश्यराद्
इन्दुः शूद्रकुलाधिपः शशिसुतो मन्दोन्त्यजानां पतिः ।
आदित्यामरमन्त्रशीतकिरणाः सत्वप्रधानग्रहाः
शुक्रौ सरजोगुणौ शनिधरापुत्रौ तमस्खामिनौ ॥ २६ ॥

Sloka. 26. Jupiter and Venus are Brahmins. The Sun and Mars are Kshatriyas. The Moon is a Vaisya. Mercury is the lord of the Sudra community. Saturn is the leader of the outcasts. The Sun, Jupiter and the Moon are planets typifying सत्व-Satva (purity, goodness). Venus and Mercury are essentially the planets of passion. Saturn and Mars own तमस्-Tamas or darkness as their distinguishing characteristic.

(1st half) cf. गुणाकर

वागीशशुक्रवय भानुभौमौ शीतयुतिः शीतकागस्मजस्त्र ।

द्विजातिकानामधिपा भवन्ति शनैश्चरः सङ्करस्मभवानाम् ॥

Also वृहज्ञातक

विप्रादितः शुक्रगुरु कुजाकौ शशी शुधश्वेतसितोऽन्त्यजानाम् ॥

But according to पाशर the Vaisya community is represented by the Moon and Mercury and the Sudras by Saturn. cf.

गुरुशुक्रौ विप्रवर्णौ कुजाकौ अश्रियौ द्विज ।

शाशिसौष्ठवौ वैश्यवर्णौ शनिः शूद्रो द्विजोत्तम ॥

प्रयोजनं हननष्टादिषु ग्रहवलात् चौरादीनो जातिशाने तदुक्तं च यो जातिश्च लग्नपादिति-एषामपघातेन वर्णोपघातो व्रात्यः

Just as the four castes have been apportioned to the planets, it has to be inferred that the four Upayas (चतुर्भिषोपाय-चतुर्विधोपाय) viz (1) साम Sama, (2) दान-Dana, (3) भेद Bheda and (4) दण्ड-Danda

have also been allotted to the planets, thus: To Jupiter and Venus-साम-Sama; to Mars and the Sun- दण्ड-Danda; to the Moon-दाना-Dana and to Mercury and Saturn- भेद- Bheda.

cf. संग्रामविजय

साङ्गोभृतवक्षिरसौ दण्डाधीशौ दिवाकरोर्वैज्ञौ ।

दानविष्पः शशाङ्को भेदस्य बुधाकेषुत्रौ च ॥

Further, the division of the planets into (1) biped (2) quadruped (3) winged and (4) reptile is also hinted *cf. कृष्णाय*

सूर्यार्थमजेन्दुपुत्रौ पक्षिसमानौ सरीसृपश्चन्द्रः ।

द्विपदौ भृगुदेवगुरु चतुर्थवौ भूमिपुत्राकौ ॥

(*Latter half*) These gunas should be ascertained after examining the strength of the planets owning, occupying and aspecting the lagna and the Rasi occupied by the Moon. But it must be remembered that the planet in whose Trimsamsa the Sun is situated plays a prominent part in moulding the guna of the native *cf. गुणाकर*

सर्वं शशीजयीष्यकराः सितज्ञौ रजस्तमः इमातनयर्षपुत्रौ ।

यस्याभ्यवन्हाशगतो दिनेशस्तथुवरसत्वादिगुणो नरः स्यात् ॥

दराहोऽपि । स्वरूपजातके

“सर्वं रजस्तमो वा लिंशांशो यस्य भास्करस्तदक्” ॥

अथगुणस्वरूपं

यः सर्विकस्तस्य दयास्थिरत्वं सर्वार्जिवं ब्रह्मणेश्वभक्तिः ।

रजोधिकः काढ्यकलाशतस्त्रीसंसरक्तचित्तः पुरुषोऽतिशूरः ॥

मिश्रेतुणीर्मिश्रगुणस्वभावा भवान्ति सर्वेषि शारीरभाजाः ॥ इति

नन्वकेस्येन्द्रोऽच श्रिंशाशकाभावात् अनयोः सत्वादिगुणस्त्रिरूपणं दद्यै स्थादि ति चेत्प । यतो बलवद्भूवशादपि प्रकृतिर्भवति । तदुक्तं वेषकीतिना “बलवज्जि गुणो भवेत्जातः” इति: अत्र लिंशांशकतो गुणविचारो मुख्यः । यदाह शीतूर्धः “यस्य श्रिंशांशगम्भाहं सुदृगो जानको भवेत्”

नराकारा भानुक्षितिजगुरवः शुक्रशशिनौ

वधूरूपौ षण्डप्रकृतिपुरुपौ मन्दशशिज्ञौ ।

वियत्क्षोणीतेजःपवनपयमामेव पतयः

सुराचार्यज्ञारघुमणिसुतदेवारिसच्चिवाः ॥ २७ ॥

Sloka. 27. The Sun, Mars and Jupiter are males. Venus and the Moon are females. Saturn and Mercury are eunuchs. Jupiter, Mercury, Mars, Saturn and Venus are respectively the lords of Ether, Earth, Fire, Air and Water.

(*Letter half*) cf. वृहज्ञातक

“शिखिभूतवैमहदगानं विशेषो भूमिसु चादयः क्रेण”
प्रयोजनं स्वदशायां महाभूतकृतां छायां वृज्ञ गति । वृद्धति च ।
छायांमहाभूतकृतां च सर्वेऽभिः पञ्चवन्ति स्वदशामवाप्तः ।
कम्बलिनवादवभवजान् गुणांच नासास्यवकूपकृष्णवग्नानुमेयान् ॥

कश्चायां क्रमशो दिनेशतनयाज्ज्योतिर्भवकाशिनाः
छायामूरुगुरुश्चमाजदिनकृत्युकेन्दुपुत्रेन्दवः ।
मजात्क्षायुवपास्थिशुक्रुधिरत्वधातुतायाः क्रमा-
दाराकर्ज्यहिनेशशुक्रशशमृतारामुताः कीर्तिताः ॥ २८ ॥

Sloka. 28. The planets in the zodiac reckoned *seriatim* from Saturn in accordance with the length of their orbits are Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. Mars, Saturn, Jupiter, the Sun, Venus, the Moon and Budha are respectively declared to be the lords of the following constituent elements of the body : marrow, muscle, fat or grease, bone, semen, blood, and skin.

NOTES.

(*First half*) Vide Sloka 71. *infra*.

(*Letter half*) cf. वृहज्ञातक

सात्यवस्थस्त्रक्षयगत्य शुक्रवसे च मरजा
मन्दार्कचंद्रशुक्रसुरेष्यभौमाः ॥

प्रयोजनं तु जन्मकाले यो ग्राहो बलवान् तस्यवृत्तिकः तद्युत्सारश्च तात्काळ जातो भवति—यद्या हतनष्टप्रसे एवं विधरूपाभ्यौरादयः इवाधितप्रसे च करनस्यामि कम्बलवादस्यविवेसनं तदोचोलवा वीडा च वक्ष्येत्वादि भ

All diseases mentioned in Chapter VI are based upon this : e. g. Mercury governs skin diseases. Venus governs venereal diseases. Jupiter governs brain diseases, such as madness, etc. The Moon governs diabetes, menstrual diseases, etc.

लवणकदुक्षायासादुतिकाम्लमिथाः
शशिरविशनिजीवारासुरेज्यह्नाथाः ।
अयनदिवसपश्चत्वच्छ्रभासश्चणेशा
रविकृजसितसौम्या मन्दजीवेन्दवश ॥ २९ ॥

Stoka 29. Saline, pungent, astringent, sweet, bitter acid, and mixed flavours have for their lords the Moon, the Sun, Saturn, Jupiter Mars Venus and Mercury. The Sun, Mars, Venus, Mercury, Saturn, Jupiter and the Moon sway over periods of half a year, a day, half a month, two months, a year, a month and a muhurta (3 ghatikas or 48 minutes) respectively.

NOTES.

Planet		Period	Flavour
The Sun	...	Half a year	Pungent
The Moon	...	ऋण (Kshana— 48')	Saltish
Mars	...	One day	Bitter
Mercury	...	Two months	Mixed
Jupiter	...	One month	Sweet
Venus	...	15 days	Sour
Saturn	...	One year	कषाय—Kashaya

Application of the principle—If illness is indicated by Saturn, it is long-standing: if indicated by Mars, it is of short duration. This should be applied with reference to Chapter VI.

Cf.— हृहजातक

अयनक्षणवासर्वत्वे सासार्द्धं च समाच्च भास्करात् ।

कदुक्लबणतिर्कमिश्रिता मधुरामलौ च कथाय हृत्यपि

(First half) प्रयोजनं—आधानकाले यो बलवान् तदुक्तरसस्व दोहद्वे गर्भिण्या भवति

Also. मारावर्ण।

मासि तृतीये स्त्रीणां दोहेद्वे जायते ऽवश्यम् ।

मासाधिपस्वभावैविंलग्नयोगादिभिर्भान्यत् ॥

भोजनाश्रये च प्रभे गुहोदये तथावांशे वा (तद्दृहलग्ननवांशवशात्) तद्रसान्वितमोजनंवक्तव्यम्

(Latter half) अयनाश्रीस्तमिप्रयोजनमाह मणित्थः (कह्याणवर्मा च)

लग्नांशकपतितुरूप्यः कालो लग्नोदितांशसमतुल्यः ।

वक्तव्यो रिषुविजये गर्भाधानेऽथकायैसंयोगे ॥

अस्यार्थः । लग्ने यावन्तो नवांशः उद्दिता भवन्ति तावत् संस्यः कालोऽशकः स्वामिवशेन वक्तव्यः । तथथा यदि नवांशस्वामी रविर्भवति तदा तावदयनान्तरं कार्यसिद्धिभवति—एवं चन्द्रे सावन्मुहूर्तान्तरं भौमे तावहिनान्तरमित्यादि ज्ञेयम् पैदे प्रश्नलग्नात् प्रसवेऽपि कालो ज्ञेयः केचित्तु प्रभलग्ने यस्य ग्रहस्य नवांशकोदयो भवति स च ग्रहस्याच्चवांशकाद्यावत्संख्ये नवांशे भवति तत्संख्यो नवांशस्त्रामिप्रह वशेनायनादि वा कालो वक्तव्यं हृत्याहुः ॥

Suppose at the time of a query, the Vrischika Navamsa in the Mithuna lagna to have risen (2 signs 4 degrees 12 minutes), and the position of Mars, the lord of Vrischika, to be 9 signs 11 degrees 13 minutes. The period typified by the same planet is a day. According to the first view, Vrischika Navamsa being the 2nd in the Mithuna lagna, the completion or success of the business has to be predicted to happen in 2 days. According to the second view, as Mesha, the Navamsa occupied by Mars, happens to be the 6th when counted from Vrischika, the time in which the success or otherwise is expected to occur will be 6 days.

Find the planet that is strongest at the time of Adhana (आधान). The pregnant woman will desire (long for) food mixed with the flavour typified by this particular planet

पादेक्षणं भवति सोदरमानराश्यो-
रथं त्रिकोणयुगलेऽस्त्रिलखेचराणाम् ।
पादोन्दृष्टिनिचयश्चतुरस्त्रयुग्मे
संपूर्णद्वग्बलमनंगगृहे वदन्ति ॥ ३० ॥
शनिरतिवलशाली पादद्वग्बलीयोगे
सुरक्षलपतिमन्त्री कोणदृष्टौ शुभः सात् ।
त्रितयचरणदृष्ट्या भूकुमारः समर्थः
सकलगगनवासाः सप्तमे द्वग्बलाद्याः ॥ ३१ ॥

Sloka. 30. Astrologers say that all the planets cast a quarter glance at the 3rd and 10th houses; half a glance at the 5th and 9th; three quarters of a glance at the 4th and 8th; and a full eye at the 7th.

Sloka. 31. Saturn is exceedingly powerful when he has his strong quarter-glance. Jupiter is auspicious in his oblique or angular aspect. Mars is potent with his three-quarter-glance. All the planets in general have strength of aspect on the 7th house.

NOTES.

c/o साराजली

संपश्यन्ति स्थानात् सदा ग्रहाश्चरणवृद्धितः सर्वे ।
त्रिवलशिश्चकोणचतुरस्त्रयमानो फलं कमेणव ॥
पूर्णं पश्यति रविजस्तुतीयदशामि त्रिकोणमपि जीवः ।
चतुर्थं भूमिसुतो यन्म च सितारेकशशिशुधाः कमशः ॥

The following from Parasara (पराशर) regarding Rahu drishti (राहुदृष्टि) will be of interest:

सुतमदनवान्ते पूर्णदृष्टि तमस्य युगलदशमग्रे हे चार्द्युदृष्टिं वदन्ति ।
सहजपुरिविपश्यन् पाददृष्टि मुनीन्द्रा विजभवनमुपेतो लोचनान्धः प्रदिष्टः ॥

To calculate the correct Drigbala (द्वग्बल) of planets, please see chapter 2 of Sripatipaddhati (श्रीपति पद्धति)

अथोर्ध्वदृष्टी दिननाथमौग्रै दृष्टिः कटाक्षेण कवीन्दुसूत्वोः ।
शशांकगुर्वोः समभागदृष्टिरधोक्षिपातस्त्वहिनाथशन्योः ॥ ३२ ॥

Stoka. 32. The Sun and Mars look upwards. Venus and Mercury look sideways. The Moon and Jupiter look evenly. The looks of Rahu and Saturn incline downwards.

स्वोच्चतिकोणसुहृद्गाणराश्यंशवैशेषिकवर्गवन्तः ।
आरोहवीर्याधिकविंदुकास्ते स्वेच्छारिणः स्थानबलाधिकाः स्युः ॥ ३३ ॥

नीचारिपापखगयोगनिरीक्ष्यमाणा-
स्तद्वर्गसन्धिलघुविंदुरुंशकाश्च ।
आदित्यरश्मिपरिभूतपराजितास्ते
दृष्टयादशक्त्यसहिताश्च न शोभनाः स्युः ॥ ३४ ॥

Stoka. 33. Planets have predominant strength of position (स्थानबल-*Stthanabala*) when they occupy the Vaisesika Vargas (*Vide Adhyaya I, Stoka. 44. Supra.*) produced by the combination of three or more of the Vargas enumerated below:—

स्वेच्छ-Swochcha (the planet's own exaltation sign), स्वत्रिकोण-Swathrikona (the planet's Moolathrikona), स्वसुहृद-Swasuhrid (the planet's friend's house), स्वद्रेक्कना-Swa-drekkana (the planet's own Drekkana), स्वराशि-Swa Rasi (the planet's own house), स्वाश-Swa-amsha (the planet's own Navamasa), and being in the ascendant possess numerous benefic dots (more than 4, *vide Adhyaya 10, on Ashtaka Varga*).

Stoka. 34. Planets which do not possess benefic aspect or other such good influences may not prove auspicious when they are in their depression, or in conjunction with inimical or malefic planets or aspected

by them or in their Vargas or in the Sandhis or have fewer points (in the Ashtaka Varga) or when they occupy the bad portions of a sign, or when they are eclipsed by the Sun's rays or overcome in planetary war.

NOTES.

The positional strength of planets will be better understood by a reference to Sripati's rules on the subject, *Vide Sripatipad-dhati श्रीपति पद्धति Adhyaya IV-sl 8*

**विलग्पपातालवधूनभोगा बुधामरेज्यौ भृगुष्टुचन्द्रौ ।
मन्दो घरास्तुदिवाकरौ चेत् क्रमेण ते दिग्बलशालिनः स्युः ॥३५॥**

Sloka. 35. Mercury and Jupiter have their दिग्बल-
Digbala or strong quarter in the East or Lagna. Venus
and the Moon have it in the North or 4th bhava.
Saturn has it in the West or 7th bhava; the Sun and
Mars in the South or the 10th bhava.

cf. वरनेशर-

गुर्विष्टुजौ पूर्वविलग्नस्थौ नमःखलस्थौ च दिवाकरारौ ।
सौरोऽस्त्वा शुक्रग्निशाकरौ तु जले स्थितावन्यबलौ भवेताम् ॥

Also साराबली

लग्ने जीवबुधौ दिवाकरकुञ्जौ इष्टेभिः सरे भासकारै-
वंचाविष्टुसितौ दिवाकृतामेदं

Also श्रीपतिपद्धति, *Adhyaya III, sl. 7 and 8.*

निश्चन्दुमन्दावनिजाः परेहनि खकीयहोरादिनमासवत्सराः ।

सितादिष्वद्यगाः शुभाऽशुभा बुधः सदा कालजीर्यशालिनः ३६ ।

Sloka. 36. The Moon, Saturn and Mars have कालवल-Kalabala or temporal strength at night; the rest during the day. Each planet is strong in his hour, day, month and year. The benefic and malefic planets have strength in the bright and dark halves of the month respectively. Mercury is always strong.

cf. शुहज्ञातक

निशि शशिकुरसौराः सर्वदा शोऽह्नि चान्ये
वद्धुलसितगताः स्युः कूरसौम्याः क्रमेण ।
व्ययनदिवसहोरामासपैः कालवीर्यम्

The reader will see that the author has referred to six of the sub-divisions of Kalabala (कालबल) in this sloka, Viz. (1) Natonnatabala (नतोन्नतबल), (2) Pakshabala (पक्षबल), (3) Varshapabala (वर्षपबल) (4) Masapabala (मासपबल), (5) Dinapabala (दिनपबल), (6) Horapabala (होरापबल) cf. Sripatipaddhati (श्रीपतिपद्धति), Adhyaya-III, Slokas-9-14.

Also cf. साराबली

जीवार्कांस्फुजितोऽह्नि विच सततं मन्देन्दुभौमा निशि
होरामासदिनाऽङ्गपाश्च बलिनः सौम्याः सितेऽन्येऽसिते ।

जैत्रा वक्रसमागमोपगसितज्ञारामरेज्यासिता

दिव्याशायनगेन्दुतिगमकिरणौ चेष्टबलांशाधिकाः ।

सौम्याक्षेपयुता महीसुतमुखाश्वेष्टबलाद्याः क्रमाद्

नैसर्गस्य बलाधिकाः शनिकुञ्जज्ञाचार्यशुकेन्द्रिनाः ॥३७॥

Sloka 37. Venus, Mercury, Mars, Jupiter and Saturn, when in their retrograde motion or in conjunction with the Moon, are considered to be victorious (in planetary war). The Sun and the Moon are strong in the Uttarayana or Northern course. The motional strength of the planets taken in regular order from Mars is additive in the northern course. Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun rise successively in natural strength (नैसर्गकबल—Naisargikabala) -

cf. साराबली

रुद्राये जयिनो विलोमगतयः संपूर्णगाथो ग्रहाः
सूर्येन्दु पुनरुत्तरेण बलिनौ सत्योक्तचेष्टबले ॥
उत्तरमयनं प्राप्ताः शुक्रकुञ्जकेन्द्रमंत्रिणो बलिनः ।
व्याघ्रं शशिराविद्युत्रौ हृथेऽपि शशिजः स्ववर्गस्थः ॥

Also एहमात्रक

उदगश्चे रविशीतमयूखौ वक्षसमागमगाः परिशेषाः ।
विपुलकरा युधि चोत्तरसंस्थाश्चेष्टितवीर्ययुताः परिकल्प्याः ॥

The words समागमेऽप्य in the text have been used in a purely technical way, the meaning being "when in conjunction with the Moon" cf. "समागमगाः चन्द्रेण सहिताः बलिन एव, चन्द्रेण संयोगे ग्रहाणां समागम-शब्दो वाच्यः" (उत्पलः)

cf. श्रीपतिपद्मति Adhyaya-III-15 & 16.

Also शम्भुहोराप्रकाश

वक्षो रणे चोत्तरगो विषये चेष्टावलं षड्ग्रसमागमेऽप्य ॥

For details regarding the effects of the several kinds of balas, please refer to Saravali (सारावली) Ch. V. Slokas-28-46.

क्रमेण दृक्स्थाननिसर्गचेष्टादिककालवर्याणि च षड्वलानि ।
सुधाकरेष्विन्दुश्चेन्दुश्चैलभेदानि तानि प्रवदन्ति सन्तः ॥ ३८ ॥

Sloka. 38. Professors of Astrology say that the six kinds of strength (षट्वल-Shadbala) taken in the following order namely दृग्बल-Drigbala (strength of aspect), स्थानबल-Sthanabala (positional strength), निसर्गबल-Nisaragabala (natural strength), चेष्टाबल-Cheshtabala (motional strength), दिग्बल-Digbala (directional strength), कालबल-Kalabala (temporal strength) have varieties indicated by the numbers 1, 5, 1, 5, 1, 7.

NOTES.

Here the author wants to mention the number of sub-divisions of the several kinds of balas, viz.,

- (1) Drigbala (दृग्बल) is by itself one;
- (2) Stthanabala (स्थानबल) consists of 5 sub-divisions, viz; (i) Uchchabala (उच्चबल) (ii) Sapthavargajabala (सप्तवर्गजबल) (iii) Yugmabala (युग्माबल) (iv) Kendradibhala (केन्द्रदिभल) and (v) Drekkanabala (द्रेक्कणबल)
- (3) Nisargabala(निसर्गबल)is by itself one and has no sub-division.
- (4) Cheshtabala (चेष्टाबल) is said to consist of 5 sub-divisions; what these are, it is not exactly known. [i] Vakra (वक्र), ii Samagama

(समागम), iii 'Udagayanabala (उदगयनभल) iv Ayanabala (अयनभल), and v Yuddhabala (युद्धबल). *Vide Slokas 16½ to 18, Ashyaya III of Sripatipaddhati.*

(5) Digbala (दिनबल) is by itself one.

(6) Kalabala (कालबल) is composed of (i) Natonnatabala (नेतोन्नतबल) (ii) Pakshabala (पक्षबल) (iii) Dinarathritribhagabala (दिनरात्रीत्रिभगबल) (iv) Varshapabala (वर्षबल), (v) Masapabala (मासपबल), (vi) Dinapabala (दिनपबल) and (vii) Horapabala (होरापबल).

सूर्यपृथिविपष्टिकांशा मृगादिवीर्योपगद्यलाद्याः ।

क्षेण तद्योगभवं ग्रहाणां बलं हि पूर्णं त्रिपदं दलं वा ॥ ३९ ॥

Sloka 39. 60th parts and 360th parts (of a Rupa) joined to certain Rupas or whole numbers represent the shadbalas of planets as following the strength of their position in the signs Makara etc (अयनभल-Ayanabala). The strength of planets is full, three-quarters or half according to the varying intensity of the forces making up the aggregate of षट्बल-Shadbala

अधीर्विकं पद्ममिनस्य स्त्रे: शुक्रस्य पञ्चाधिकमर्धरूपम् ।

सप्तसन्दुपुत्रस्य बलं पदिन्दोः सौरारयीः सायकरूपसंरूपा ॥ ४० ॥

Sloka. 40. The Sun and Jupiter have $6\frac{1}{2}$ Rupas each ; Venus has $5\frac{1}{2}$ Rupas ; 7 are assigned to Mercury; the Moon gets 6 ; Saturn and Mars have 5 Rupas as their पूर्णबल Purnabala

५८. फलदीपका

सार्द्धानि पट् तीक्ष्णकरो बलीयान् चन्द्रस्तु पट् पञ्च असुम्भराजः ।

सप्तसन्दुपुत्रो तविवद्वरोस्तु सार्द्धानि पञ्चाश सितो बली स्यात् ॥

मंदस्तु पञ्चैव हि पद्मलानां संयोग एवापरथाऽन्यथा स्युः ।

पूर्वं ग्रहाणां स्वबलो बलानि विचिन्त्य सम्यक् कथयेत्कलानि ॥

अन्योन्यतः सोदरलाभमानपातालवित्तव्ययराशिसंस्थाः ।

तत्कालभित्राणि खगा भवन्ति तदन्ययाता यदि शत्रवस्ते ॥ ४१ ॥

Sloka. 41. Planets are mutually friendly for the time being when they occupy the 2nd and the 12th, the 3rd and the 11th, or the 4th and the 10th places from one another. They are inimical if they occupy other positions.

This sloka gives only the तात्कालिक friendship of planets due to their occupying certain houses.

c). शम्भुहोरप्रकाश

10 3 11 4 2 12

१ तात्कालिकाः स्युः सुहदौ नभोगाः का विक्रमायास्मुधबन्धय ख्याः ।

२ १ ७ ८ ९ ५ ६

एकक्षससाहम धर्मे पुश्चोपगरिगास्ते रिपवो निरुक्ताः ॥

मैत्रिकां भावतः कैतच्छुकं नैतच्छुक्ष्यादिकानां भर्तं हि ।

लग्ने नैसर्गाद्यथा स्थानसंस्थैः स्तैर्देवैश्वायोगपूर्वं विचिन्त्यम् ॥

मित्राणि भानोः कुजचन्द्रजीवाः शत्रुः सिताकाँ शशिजः समानः
चन्द्रस्य मित्रे दिननायकज्ञौ समा गुरुक्ष्याजसितासिताः स्युः ॥४२॥
आरस्य मित्राणि रवीन्दुजीवाधान्द्री रिपुः शुक्रशनी समानौ ।
द्यर्यासुरेज्यौ सुहदौ बुधस्य समाः शनीज्यावनिजास्त्वरीन्दुः ॥४३॥
द्यर्यारचन्द्राः सुहदस्तु द्वरः शत्रु सितज्ञौ रविजः समानः ।
मित्रे शनिज्ञौ भृगुनन्दनस्येन्द्रिनावरी ब्रीवकुजौ समानौ ॥ ४४ ॥
मन्दस्य द्यर्येन्दुकुजाश शत्रवः समः सुरेज्यः सुहदौ सितेन्दुजौ ।
तत्कालनैसर्गिकतश्च पंचधा पूनः ग्रकल्प्यास्त्वतिमित्रशत्रवः ॥४५॥

Sloka. 42. The Sun's friends are Mars, the Moon and Jupiter. Venus and Saturn are his enemies. Mercury is neutral towards him. The Moon's friends are the Sun and Mercury. Jupiter, Mars, Venus and Saturn, are neutral.

Sloka. 43. Mars' friends are the Sun, the Moon, and Jupiter. Mercury is his enemy. Venus and Saturn are neutrals to him. The Sun and Venus are friends of

Mercury, Saturn, Jupiter and Mars are his neutrals, and the Moon is his enemy.

Sloka. 44. The Sun, Mars and the Moon are the friends of Jupiter. His enemies are Venus and Mercury; Saturn is neutral to him. Saturn and Mercury are the friends of Venus. His enemies are the Sun and the Moon. Jupiter and Mars are his neutrals.

Sloka. 45. The enemies of Saturn are the Sun, the Moon and Mars. Jupiter is neutral towards him. Venus and Mercury are his friends. The planets are to be deemed exceedingly friendly or inimical by their being friendly or inimical both naturally and for the time being. Thus planets are divided into 5 classes, viz., (1) मित्र—Mithra, (2) अधिमित्र—Adhimithra, (3) शत्रु—Sathru, (4) अधिशत्रु—Adhisathru and (5) सम—Sama.

NOTES.

In order to find out the natural friendship or otherwise of planets with respect to any one of the rest, the following general rule is laid down by सत्याचार्य - Satyacharya: *Vis.*,

सुहृदस्त्रिकोणभवनाद्वयस्य सुतमेऽप्येऽथ धनभवने ।
स्वजने निधने धर्मे स्वोच्चे च भवन्ति नो शेषाः ॥

Planets are friendly to any given planet when they happen to own the 5th, 12th, 2nd, 4th, 8th, and 9th houses counted from the planet's Moolatrikona Rasi, or when they happen to own the planet's exaltation Rasi. The rest are his enemies.

Place the planet in its Moolatrikona and mark the 2nd, 12th, 5th, 9th, the planet's exaltation Rasi, the 8th and the 10th. Planets twice invited become friends; planets once invited become acquaintances and planets that are uninvited become enemies. But the Sun and the Moon become friends on a single invitation (as each owns only a single sign in the Zodiac).

The Sun invites Mars twice, Jupiter twice, the Moon once and Mercury once. Venus and Saturn are uninvited. Therefore Mars,

Jupiter, and the Moon are the friends of the Sun, and Mercury his acquaintance. Venus and Saturn are his enemies. Similarly in the case of other planets. cf. शुहजातक

सत्यार्थे सुहृदक्षिणभवनात् स्वात् स्वाम्यधीर्घर्मपाः

स्वोषायुःसुखपाः स्वलक्षणाविधेनान्यैविरोधादिति ॥

But Yavaneswara holds the following view:

रवेर्गुरुस्यमित्रमतोऽन्यथान्ये गुरोस्तु भौमं परिहस्य सर्वे ।

चाम्ब्रेशकां शृगुनन्दनस्य त्वकेन्दुवर्जं सुहृदः प्रदिष्टाः ॥

भौमस्य शुक्रः शशिजश्च मित्रे हन्दोर्बुधं देवगुरुं च विद्यात् ।

सौरस्य मित्राण्यकुजेन्दुसूर्याः शेषान् रिपून्विद्वि नृणां च तद्वत् ॥

Only some authorities hold the above view and not all, says Varahamihira

cf. शुहजातक

जीवाः जीवबुधौ सितेन्दुतत्त्वायौ अयका विभौमाः क्रमा-

द्विन्द्रकां विकुक्तेन्दुनाश्च सुहृदः केषांचिदेवं मतम् ॥

For friends of Rahu and Ketu, the following is stated in सर्वार्थचिन्तामणिः—Sarwarthachinthamani :

राहोस्तु मित्राणि कवीर्यमंदाः केतोस्तथैवात्र वदन्ति तज्ज्ञाः ॥

द्वयोः सुहृत्वं त्वतिमित्रता भवेदूद्विधारयते तु सदातिशत्रवः ।

सुहृत्समत्वं सुहृदेव केवलं रिपुः समारिस्त्वरिमित्रतासमः ॥ ४६ ॥

Sloka. 46. If there is friendliness both naturally and temporarily on the part of a planet, he is a great friend. Those that are enemies both ways are deadly foes invariably. That planet is but a friend which has the character of being friendly and neutral from the two points of view, while the one which has the character of being neutral and inimical is an enemy. A planet that is inimical in the one case and friendly in the other is to be taken as neutral.

रविः स्थिरः शीतकरधरः सादुग्रः छुजश्चन्द्रसुतस्तु मित्रः ।

मृदुः सुरेज्यो शृगुलो लघुध शनिः सुतीक्ष्णः कथितो शुनीन्द्रः ॥४७॥

Sloka. 47. Sages say that the Sun is steadfast; the Moon is wandering (unsteady); Mars is violent; Mercury has a mixture of diverse qualities; Jupiter is gentle; Venus is light or easy and Saturn is harsh.

ऋग्वरागद्विशरीरभानाषुपान्त्यधर्मसरगास्तदीशः ।
खरेशमान्दितराशिनाथा षष्ठीव वाधाकरखेचराः स्युः ॥ ४८ ॥

Sloka. 48. In the case of moveable, immoveable and dual signs, planets occupying respectively the 11th, 9th and the 7th houses from them or their lords will prove exceedingly troublesome planets if they happen to own at the same time the houses occupied by the lord of Khara (खर) or Mandi (मान्दि).

Vide infra Adhyaya XVIII sl.30. For (खर) Khara, Vide V-56 infra.

मर्यादात्मपितृप्रभावनिरुजाशक्तिश्रियश्चिन्तयेत्

चेतोबुद्धिनृपप्रसादजननीसंपत्करथन्द्रमाः ।

सत्त्वं रोगगुणानुजावनिरिपुज्ञातीन्धराद्यनुना

विद्याबन्धुविवेकमातुलसुहडाकर्मकद्वोधनः ॥ ४९ ॥

Sloka. 49. A person ought to divine about his own self, father, influence, health, vigour and fortune from the Sun. It is the Moon that determines the character of one's heart, understanding, royal favour, mother and affluence. It is through Mars that a person can ascertain his own courage, disease, characteristic qualities, younger brother, lands, foes and blood-(parternal) relations. It is Mercury that influences one's learning, relatives in general, discrimination, maternal uncle, friends, speech and action.

प्रज्ञावित्तशरीरपुष्टितनयज्ञानानि वागीश्वरात्

पत्नीवाहनभूषणानि मदनव्यापारसौर्यं सुगोः ।

आयुर्जीवनमृत्युकारणविपत्संपत्प्रदाता शनिः
सर्वेषैव पितामहं तु शिखिना मातामहं चिन्तयेत् ॥५०॥

Sloka. 50. One ought to conjecture about one's own genius, wealth, physical development, sons and knowledge by referring to Jupiter. Information regarding one's wife, vehicles, ornaments, love affairs and pleasures is to be sought through Venus. It is Saturn that settles a person's period of life, livelihood, the cause of death, his adversity and prosperity. One ought to guess about one's paternal grand father through Rahu and about the maternal grandfather through Ketu.

द्युमणिरमरमन्त्री भूसुतः सोमसौभ्यौ
गुरुरिनतनथारौ भार्गवो भानुपुत्रः ।
दिनकरदिविजेज्यौ जीवमानुद्धमदाः
सुरगुरुरिनद्यतुः कारकाः स्युर्विलग्नात् ॥ ५१ ॥

Sloka. 51. The Karakas of the Bhavas beginning with the Lagna or the rising sign are (1) The Sun (2) Jupiter (3) Mars (4) The Moon and Mercury (5) Jupiter (6) Saturn and Mars (7) Venus (8) Saturn (9) The Sun and Jupiter (10) Jupiter, the Sun, Mercury and Saturn (11) Jupiter and (12) Saturn.

cf. पाण्डग

स्थौर्यो गुरुः कुजः सोमो गुरुभौमः सितः शनिः ।
गुरुचन्द्रसुतो जीवो मन्दश्च भावकारकाः ॥

कामावनीनन्दनराशियाताः सितेन्दुपुत्रामरवन्धमानाः ।
अरिष्टदास्तेऽस्खिलजातकेषु सदाष्टमस्थः शनिरिष्टिदः सात् ॥५२॥

Sloka. 52. Venus, Mercury and Jupiter when they occupy respectively the 7th, the 4th and the 5th houses from the Lagna are indeed harmful in all horo-

scopes. Saturn in the 8th house from the Lagna gives invariably what is agreeable.

NOTES.

The harmful yogas as given by Manthreswara in his फलशीषिका are as follow:

धर्मे सूर्यः शीतगुर्वन्धुभावे शौर्ये भौमः पञ्चमे देवमन्त्री ।
कामे शुक्रभ्वाष्टमे भानुपुष्ट्रः कुर्यात्स्य लेशमित्याहरन्ये ॥

प्रतापशाली चतुरसदेहः श्यामारुणाङ्गो मधुपिङ्गलाक्षः ।
पित्तात्मकः स्वल्पकचामिरामो दिवाकरः सत्त्वगुणप्रधानः ॥ ५३ ॥

Sloka. 53. Possessed of energy, of a square-built body, black-red in mien, of eyes bright as wine, of a biliary nature, lovely with his limited quantity of hair, the Sun consists chiefly of the quality of goodness.

c.f. सारावली

साल्याकुञ्चितभूर्धजः पदुमतिरुख्यस्वरूपस्वनो
नास्युंचो मधुपिङ्गचारुनयनः शूरः प्रचण्डः स्थिरः ।
रक्षहयामतनुर्निर्गृहचरणः पित्तास्थिसारो महान्
गम्भीरश्चतुरस्तःकः पृथुकरः कौसुमवासा रविः ॥

संचारशीलो मृदुवाग्विवेकी शुभेक्षणश्चारुतरस्थिराङ्गः ।
सदैव धीमांस्तनुवृत्तकायः कफानिलात्मा च सुधाकरः स्यात् ॥५४॥

Sloka. 54. The Moon has phlegm and wind in his composition, and is given to rambling. His speech is soft; he is discriminating. He has fine eyes; his limbs are firm and exceedingly lovely. He is always sensible, with a figure slim, but round.

c.f. सारावली

सौम्यः कान्तविलोचनो मधुरवाग्नौरः कृशाङ्गो तुवा
प्रांग्नुः सूक्ष्मनिकुञ्चितासितकचः प्राज्ञो मृदुः सात्विकः ।
चारुर्वातकफात्मकः प्रियसखो रक्षैकसारो शृणी
शुद्धलीलु रत्नलोकतिसुभगः छुम्बाम्बरश्चन्द्रमाः ॥

कूरेक्षणस्तरुणमूर्तिरुदारशीलः
 पित्तकात्मकः सुचपलः कृशमध्यदेशः ।
 संरक्खगौरश्चिरावयवः प्रतापी
 कामी तमोगुणरतस्तु धराङ्गमारः ॥ ५५ ॥

Stoka. 55. Mars has fierce eyes, a youthful appearance and generous disposition. He has bile in his composition; he is exceedingly fickle. He has a slender waist. His limbs are fine and of a reddish hue. He is energetic and lustful; and his tendencies are towards the quality of Thamas (तमस्) or darkness.

cf. सारावली

इत्यः पिङ्गलोचनो दृढ्रपुर्वीप्ताविनकानितश्चलो
 मज्जावानसुणाम्बरः पदुतरः शूरश्च निष्पञ्चवाक् ।
 इत्याकुप्तिवतदीतकेशतरुणः पित्तात्मकस्तामस-
 अण्डः साहसिको पिघातकुशलः संरक्खगौरः कुजः ॥

दूर्दिलथुतितनुः स्फुटवाक् कृशमः
 स्थामी रजोगुणवतामतिहासलोलः ।
 हानिप्रियो विषुलपित्तकफानिलात्मा
 सद्यः प्रतापविभवः शशिजश्च विद्वान् ॥ ५६ ॥

Stoka. 56. Mercury has a person green as the blade of Durva or panic grass. He has a distinct articulation. He is spare and thin. He is the sovereign of those who are endowed with the quality of रजस्-Rajas or passion. He is exceedingly fond of fun. He delights in damage. He has plenty of bile, phlegm and wind in his composition; he has a wealth of ready energy and is a sage.

cf. सारावली

रक्तान्तायतकोचनो मधुरवामूर्वादिलक्ष्याभल-
 त्वस्वसारोऽतिरजोधिकः स्फुटवाकः स्फीतस्त्रिष्ठोषास्त्रः ।

इष्टो मध्यमरूपवान् सुनिषुणो वृत्तः शिरामिस्तः
सर्वेस्यानुकरोति वेषवच्चनैः पालाशवासा कुधः ॥

वृहदुदरशारीरः पीतवर्णः कफात्मा
सकलगुणसमेतः सर्वशास्त्राधिकारी ।
क्षयिलरुचिक्नाक्षः सात्विकोत्तीव धीमान्
अलघुनृपतिचिह्नः श्रीधरो देवमन्त्री ॥ ५७ ॥

Stoka. 57. Jupiter possesses a big-bellied body ; his colour is yellow. He is of a phlegmatic temperament. He possesses all virtues ; is endowed with an aptitude for every science. His eyes and hair are brown. He possesses the quality of goodness or purity. He is exceedingly intelligent. His person is graced with marks of royalty not to be despised.

cf. सरावकी

ईष्टपिङ्गललोचनश्रुतिधृः सिंहाश्चनादः स्थिरः
सर्वाक्षः सुविशुद्धकाष्ठचनवृत्तु पीनोक्तोरस्थलः ।
इस्तो धर्मरतो विनीतनिषुणो बद्धोक्ताक्षः क्षमी
स्वात्पीताम्बरधृक्फात्मकतनुमेघःप्रधानो गुरुः ॥

असितकुटिलकेशः इयामसौन्दर्यशाली
समतररुचिराङ्गः सौम्यद्वक्कामशीलः ।
अतिपवनकफात्मा राजसः श्रीनिधानः
सुखबलसुगुणानामाकरश्चासुरेज्यः ॥ ५८ ॥

Stoka. 58. Venus has black curled hair. He is dark-brown and handsome. His limbs are very symmetrical and lovely. He has soft eyes and an amorous disposition. He has much wind and phlegm in his composition and is endowed with Rajas (रजस्) or the quality of passion. He has an amplitude of grace, ease, vigour and all kinds of excellence.

cf. साराखली

वारुदीर्धभुजः पृथूस्ववनः शुक्राचिकः कान्तिमान्
 कृष्णाकुञ्चितसूक्ष्मलम्बिचिकुरो दूर्वादलश्यामलः ।
 कर्मा वासकफात्मकोऽतिसुभगचिक्षेप्राप्तरो राजसो
 लीलादाम्मतिमान्विश्वालनयनः स्थूलांसदेशः सितः ॥

काठिन्यरोमावयवः कृशात्मा दूर्वासिताङ्गः कफमारुतात्मा ।
 पीनद्विजश्वरुपिशंगदृष्टिः सौरिस्तमोऽुद्दिरतोलसः स्यात् ॥ ५९ ॥

Stoka. 59. Saturn has stiff hair and limbs ; he is lean. His body is dark as Durva grass. His composition has phlegm and wind in it. He has large teeth and eyes of a fine reddish brown. He is intent on dark designs and disposed to inactivity.

cf. साराखली

पिङ्गो निम्नविलोचनः कृशतनुदीर्घः सिरालोऽलसः
 कृष्णाङ्गः पदनात्मकोश्तिपिशुनः स्त्राव्याततो निष्ठृणः ।
 मूर्खः स्थूलनखद्विजोऽतिसलिनो रुक्षोऽशुचिस्तामसो
 रौद्रः क्रोधपरो जरापरिणतः कृष्णाम्बरो भास्करिः ॥

अर्केण मन्दः शनिना महीसुतः कुजेन जीवो गुरुणा निशाकरः ।
 सोमेन शुक्रो सुरमन्त्रिणा बुधः बुधेन चन्द्रः खलु वध्यते सदा ६०

Stoka. 60. In planetary war, Saturn is over-powered by the Sun ; Mars by Saturn Jupiter by Mars ; the Moon by Jupiter ; Venus by the Moon ; Mercury by Venus ; and the Moon by Mercury.

स्वोच्चस्वकीयभवनस्वदगाणहोरा
 वारांशकोदगयनेषु दिनस्य मध्ये ।
 राशिप्रवेशसमये सुहृदंशकादौ
 मेषूरणे दिनमणिर्बलवानजस्मम् ॥ ६१ ॥

Stoka. 61. The Sun is invariably strong in the following positions :— his exaltation, his own house, his

Drekkana, his Hora, his week day, his Navamsa, his northern passage, the middle of day, the time of his entering a sign, the initial portion of the Navamsa of a friendly planet, and the tenth house.

चन्द्रः कर्किणि गोपतौ निजदिनद्रेककाणहोराशके
राश्यन्ते शुभवीक्षणे निशि सुखे याम्यायने वीर्यवान् ।
इन्दुः सर्वकलाधरो यदि बली सर्वत्र सन्धि विना
सर्वव्योमचरेक्षितस्तु कुरुते भूपालयोगं नृणाम् ॥ ६२ ॥

Sloka. 62. The Moon has strength in Cancer, Taurus, his week day, his Drekkana, his Hora, his Navamsa, the end of a sign ; when aspected by benefic planets ; at night ; in the 4th house ; in his passage to the south of the Equator. The Moon with all the digits complete is strong in all positions except the Riksha Sandhis (i. e. the last quarters of Aslesha, Jyeshta and Revati). The same when aspected by all the planets bring to men a royal destiny

आरः खवारनवभागद्वगाणवर्गे
मीनालिङ्कंभृगतुंबरयामिनीषु ।
वक्रे च याम्यदिशि राशिमुखे बलाढ्यो
माने कुलीरभवने च सुखं ददाति ॥ ६३ ॥

Sloka. 63. Mars has abundant strength in his own weekday, in his Navamsa, in his Drekkana, in the signs Meena, Vrischika, Kumbha, Makara and Mesh, during night time, in his retrograde movements, when he is in the southern quarter, and also in the intial portion of a sign. He gives prosperity when he is in the 10th house from the Lagna and also when he is in Kataka

कन्यानुभुग्मवने निजवारवर्गे
 चापे विना रविमहर्निशमिन्दुष्टुः ।
 सौम्यायने च बलवानपि राशिमध्ये
 लग्ने सदा यदि यशोबलवित्तदः सात् ॥ ६४ ॥

Sloka. 64. Mercury is mighty in Kanya and Mithuna, in his weekday, in his own Varga, in Dhanus, when without the Sun, by day as well as by night, in his northern passage (that portion of the ecliptic which lies to the north of the Equator) and in the middle of a sign. He invariably promotes fame, strength and prosperity if he be in the rising sign.

मीनालिचापक्षटके निजवर्गवारे
 मध्यंदिनोदगयने यदि राशिमध्ये ।
 कुमे च नीचमवनेपि बली सुरेज्यो
 लग्ने सुखे च दशमे बहुवित्तदः सात् ॥ ६५ ॥

Sloka. 65. Jupiter is powerful in Meena, Vrischika, Dhanus and Kataka, in his own Varga and weekday, at mid-day, in his passage to the north of the Equator, in the middle of a sign, in Kumbha, as also in his depression sign. He gives much wealth when in the rising sign, in the fourth as well as in the 10th house from the Lagna.

स्वोब्रह्मवर्गदिवसे यदि राशिमध्ये
 इत्रुद्ययानुजगृहे हिंडुके पराह्ने ।
 युद्धे च शीतकरसंगमवक्रचारे
 शुक्रोरुणास्य पुरतो यदि शोभनः सात् ॥ ६६ ॥

Sloka. 66. Venus is auspicious in his exaltation sign, in his Varga, in his weekday, when in the middle

of a sign, in the 6th, 12th, 3rd and the 4th houses from the Lagna, in the afternoon, in his conjunction with the Moon, in his retrograde motion and when he is in advance of the Sun.

मन्दस्तुलामकरुं नगुहे कलत्रे
याम्यायने निजद्वगाणदिने दशायाम् ।
अन्ते गृहस्य समरे यदि कृष्णपक्षे
वक्रे समस्तभवनेषु ब्रुलाधिकः स्थात् ॥ ६७ ॥

Stoka. 67. Saturn is predominant in Thula, Makara, Kumbha, in the 7th house from the Lagna, in his passage to the south of the Equator, in his own Diekkana, weekday and Dasa, in the concluding portion of a sign, in planetary war, in the dark half of a month, and in all the twelve signs when retrograde.

Notes.

But according to Garga, Saturn in Tula, Dhanus or Meena identical with the Lagna is capable of conferring royalty on the native; for he says.

तुलाकोदण्डमीनानां लघसंस्खः शैवज्ञरः ।
करोति भूपतिं जातमन्यरात्रौ गतायुषम् ॥

मेषालिङ्कुं भतस्त्रणीवृषफकटेषु
मेषूरणे च बलवानुरगाधिपः स्थात् ।
कन्यावसानवृष्टचापक्षे निशाया-
ग्रुत्पातकेतुजनने च शिखी बली स्थात् ॥६८॥

Stoka. 68. In Mesha, Vrischika, Kumbha, Kanya Vrishabha, Kataka, and in the 10th house from the Lagna, Rahu has strength. Ketu dominates over the concluding portion of Kanya, Vrishabha, Dhanus, the night-time generally and over a birth occurring at a period of any striking phenomenon such as an eclipse.

प्रोत्तप्रकारप्रबलान्विता ये मूलंगताते विवला भवन्ति ।
भावेषु योगेषु दशाकरुद्धु न सम्प्रयुक्तानि कुलानि भवन्ति ॥६९॥

Stoka. 69. Those planets which possess the strength described above become unavailing when they happen to be in the initial portion of a भाव-bhāva or house as ascertained by भावस्फुटः-bhāvā sphuta (correct calculations). Accordingly, none of the effects already described in so far as they relate to Bhāvas, yogas and the various fortunes of a person's life can be expected to hold good in this case.

N. B. This interpretation is only tentative V. S.

अधोमुखा दिनेशस्य एवष्टुस्थिता ग्रहः ।

अपराद्धस्थिता भानोर्ध्वाःस्युः सुखचिदाः ॥ ७० ॥

Stoka. 70. Planets in the six signs before the Sun are called *Prone*: Those in the six behind the Sun are *supine* and are productive of happiness and wealth.

भानामवस्थानगताः क्रमेण मन्दार्यमौमार्कसितज्ञन्द्राः ।

तेषामवस्थानगतो बलीयान् राहुर्महीमङ्गलपूर्वे संक्ष ॥ ७१ ॥

Stoka. 71. Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon are the planets arranged *seriatim* according to the length of the time they abide in the zodiacal signs. Rahu whose position is at the topmost point of the Earth's orbit (ascending node) has predominating strength when he occupies a position below the planets above-mentioned i. e. when he is before or to the east of them

(This meaning is only tentative.)

सभातुर्दुःशशिजश्चतुर्ये गुरुः सुरे भूमिसुतः कुदुवे ।

सूर्यः सप्तते रविजः कलत्रे विलग्रतस्ते विफला भवन्ति ॥७२॥

Sloka. 72. The Moon in conjunction with the Sun, Mercury in the 4th house from the Lagna, Jupiter in the 5th, Mars in the 2nd, Venus in the 6th, and Saturn in the 7th become barren of effect.

Notes.

Saturn is said to have his full (दिग्बल) Digbala in the 7th house, *Vide sloka 35 supra.* It is therefore difficult to reconcile with the above the statement made in this sloka that he becomes barren of effect when in the 7th house.

राहुदोषं बुधो हन्यादुभयोस्तु शनैश्चरः ।

श्रयाणी भूमिजो हन्ति चतुर्णा दानवाचितः ॥ ७३ ॥

पंचानां देवमन्त्री च षण्णां दोषं तु चन्द्रमाः ।

सप्तदोषं रविर्हन्याद्विशेषादुत्तरायणे ॥ ७४ ॥

Slokas 73-74. Mercury (when in strength) can counteract the evil caused by Rabu. Saturn (in a similar position) can counteract the evil influences of the former two combined; Mars (when in a position of advantage) can remove the evil caused by the three foregoing planets put together. Venus has power to nullify the evil caused by these four. Jupiter can destroy the evil worked by the previous five. The Moon can obviate the malefic influence of the six preceding. The Sun can remove the evil effects of the foregoing seven. This he does more effectually when he is in his northward course.

सदा शिरोरुद्ध्वज्वरवृद्धिदीपनक्षयातिसारादिकरोगसंकुलैः ।

नृपालदेवावनिदेवकिंकरैः करोति चित्तव्यसनं दिवाकरः ॥ ७५ ॥

Sloka. 75 The Sun (when malefic) invariably produces mental incompetence through the instrumentality of the servants of a king, of Gods and of Brahmins—in aggravation of such ailments as an aching head, raging fever, wasting consumption and dysentery.

पाषुदोषजलदोषकामिला पीनसादिरमणकृतामयैः ।

कालिकासुरसुवासिनीगणैराकुलं च कुरुते तु चन्द्रमाः ॥ ७६ ॥

Stoka. 76. The Moon (when malefic) causes trouble by means of diseases generally brought on by venereal indulgence, such as pallor, catarrh, jaundice and inflammation of the nose, and also with the aid of numerous female goblins and demonesses.

पीनवीजिककशसपावकग्राण्थिरुग्रगदर्दिजामयैः ।

बीरशैवगणमैरवादिभिर्मीतिमाशु कुरुते घरासुतः ॥ ७७ ॥

Stoka. 77. Mars (when malefic) quickly causes fear by a swelling of the scrotum, phlegm, weapons, fire, knotty tumours, boils and such diseases as are born of indigence; and also through the instrumentality of Siva's heroic hosts and the terrific forms of that deity.

गुणोदराद्यसमीरकुष्ठमंदाग्निशूलग्रहणरुगादैः ।

बुधादिविष्णुप्रियदासभूतैरतीव दुःखं शशिजः करोति ॥ ७८ ॥

Stoka. 78. Mercury (when malefic) works much misery by producing wind imperceptibly in the regions of the privities and the stomach, by bringing on leprosy, indigestion, colic, diarrhoea and other diseases; and also through the instrumentality of spirits, the devoted servants of Vishnu of whom the leader is called Budha.

आचार्यदेवगुरुभूसुरशापदोषैः शोकं च गुलमरुजमिन्द्रगुरुः करोति ।

कान्ताविकारजनिमेहरुजासुरादैः स्वेष्टागनाजनकृतैर्मयमासुरेज्यः ॥

Stoka. 79. Jupiter (when malefic) causes sorrow due to the evil effects of maledictions uttered by preceptors, Gods, parents and such other venerable people and Brahmins, as well as the disease of the spleen.

Venus produces peril through such causes as drink and diabetes arising from the diseases of the beloved women associated with a result induced by addiction to females endeared by excessive gallantry.

दारिद्र्यदोषजनिकर्मपिशाचचौरैः

क्षेत्रं करोति रविं जः सह संधिरोगैः ।

कंहमस्तरिपुङ्गत्रिमकर्मरोगैः

साचारहीनलघुजातिगणेष्व केतुः ॥ ८० ॥

Slока. 80. Saturn occasions distress, by leading to acts which the evils of poverty breed by means of fiends and thieves as also by diseases affecting the joints.

And Ketu causes the affliction by the itch, by an outbreak of smallpox, by machinations of enemies, by diseases in general and by the instrumentality of low outcast hordes.

करोत्यरात्मस्तरिरजुशुराङ्गिष्ठेतपिशाचभूतैः ।

उद्धन्वनाचारुचिह्नुरोगैः विद्युतुदशातिभयं नरणाम् ॥८१॥

Sloka. 81. Rahu causes great fear to men by means of epilepsy, smallpox, halter, flies, worms, ghosts, fiends and goblins; also by leading to suicides by hanging, because of diseases resulting in want of appetite and leprosy.

आङ्गतमध्यभवनोपगता नमोगा-

शादित्यभूमितनयौ शनिशीतरश्मी ।

जीवासुरेन्द्रसचिवौ फलदाः क्रमेण

तारासुतः सकलकालफलप्रदः स्यात् ॥ ८२ ॥

Slok. 82. The planets shown in the following three pairs—the Sun and Mars, Saturn and the Moon,

Jupiter and Venus - respectively produce effect when they are in the beginning, the end and the middle of a sign. Mercury produces effect at all times

cf. यद्यत्क

दिन करहिंरो प्रदेशकाले गुरुभृगुजी भवदस्त मध्यात्मौ ।

रविसुसशसिनौ विनिर्गमस्त्रौ शशितनयः फलदस्तु सर्वकाळम् ॥

Also पराशर

आवौ फलप्रदौ भैमरवी मध्ये सितार्यकौ ।

सर्वदा जः शशीमन्दस्त्ववसाने फलप्रदौ ॥

यदातुक्षोपजनिताखिलरोगशान्त्ये

तथाथमाशु जपतर्पणहोमदानैः ।

संपूज्य रोगभयशोकविमुक्तचित्ताः

सर्वे नराः सुखयशोबलशालिनः स्युः ॥ ८३ ॥

Sloka. 83. Whenever diseases are caused by irritation of particular constituents of the body, people should, in view to allay all such diseases, propitiate the lord of the irritated constituents in question, by means of prayers, libations of water, oblations (thrown in the fire) and by liberal gifts. When their minds are by these means freed from apprehensions of disease and sorrow, they will become possessed of health, happiness fame and strength.

बालः कुमारोऽथ युवा च वृद्धो मृतश्च राशाबयुजि क्रमेण ।

श्रिंशुष्ठुवैर्व्यस्थयतः समे स्युः एकैकशोषाः पुनरेव कार्याः ॥ ८४ ॥

Sloka. 84. In an odd sign, according to the number of degrees advanced, a planet is said to be in infancy, in boyhood, in adolescence, in advanced age and *in extremis*. But in an even sign, these several divisions have to be again made regularly in the reverse order.

NOTES,

cf. अथ प्रहाणो बालाद्यवस्थाकलानि परापरहोरायाम्
 बालो रसा॑ (6) औरसमे प्रदिष्टस्तः कुमारो हि युवाभूदः ।
 सूतः कुमादुत्कल्पतः समझे बालाद्यवस्था कथिता प्रहाणाम् ॥
 कलं तु किञ्चिह्नितनोति बालाद्वै कुमारो यससे न युसाम् ।
 युवा समग्रं स्वचरोऽयश्चूदः कलं च तु हृषे मरणं सूताम्यः ॥

In some of the astrological works, these states or conditions of a planet are described as due to the nature of the Rasi occupied by it ; thus, a planet is Bala-बालः or in a state of infancy when it is placed in the house of a friend——some subdivide this condition into Athibala-अधिबाल and Bala-बाल. It is in a state of Kumara-कुमार or boyhood when in its own house (or in a Trikona Rasi according to some). It is said to be in Yuvan-युवन् or a state of adolescence when it occupies a Trikona-त्रिकोण or Ucha Rasi-उच्चराशि; some recognise these as two distinct conditions and call them Yuva-युवा and Raja-राजा respectively——, and so on. Separate effects are ascribed to each of these conditions and are declared to be felt during the dasa period of the planet concerned. cf.

अतिबालः समझस्यो बालो बन्धुगृहे स्थितः ।
 कुमारः स्वगृहस्थः स्वात्स्वत्रिकोणे युवा भवेत् ॥
 दृष्टस्थानगतो राजा बूदः शाश्रुगृहे स्थितः ।
 सूतमामातिनीचस्यो दशैवं स्थानतो भवेत् ॥
 सूर्यादुदितमाश्रोतावतिबालः प्रकीर्तिः ।
 बालः सहस्रकादूर्ध्वं कुमारस्तु ततः परम् ॥
 वक्षारमे युवा प्रोक्तो वक्षकाले नरविषयः ।
 आसासासमये बृद्धो मृतोऽस्त्रकृत ईरितः ॥
 अतिबालदशाकाले जडो रोदनतत्परः ।
 बालस्य तु दशाकाले ऋद्वासरः प्रहर्षिः ॥
 कुमारस्य दशाकाले विद्यासरक्षरेत्तरः ।
 यौवनस्य दशाकाले कामी भोगपरायणः ॥
 बृद्धसेष्ठदशाकाले बलहीनो जडासकः ।
 सूतमाहवशाकाले मरणं याति विभ्ववात् ॥

Also सारावली

४८

स्वामिग्रक्षेश्वरस्त्वानां गृहाणां बालसंक्षिका ।
 स्वात्रिकोणगतानां च कुमारो नाम संक्षितः ॥
 ग्रहाणां स्वोर्जसंस्थानां युवराजः प्रक्षीर्तिः ।
 पालुक्तेभ्रगतानां च शूद्रो नाम तथेरितः ॥
 लीचयानां ग्रहाणां च दशा मरणसंक्षिता ।
 तत्सरक्षलसमायुक्ता ग्रहाणां तु दशा भवेत् ॥
 वाईः सुखो सुकृतीलभ्व योवनैरवनीश्वरः ।
 वृद्धिर्व्याधिक्रमे वृद्धिर्मरणे मरणं व्ययम् ॥
 धुराशिगौः शुभस्त्रैर्वर्धिराः सङ्गमरक्षिणो वलिनः ।
 विश्वेषैः सुकठोराः क्लूरा मूर्खाभ्व जात्यन्ते ॥
 युवतिभवनस्थितेषु च मृदवः सङ्गममीरुकाः पुरुषाः ।
 जलकुसुमवस्थानिरताः सौम्याः करुद्याः स्वजनहृष्टाः ॥

उच्चांश्च सनवांशं च जागरूकं वदन्ति हि ।
 सुहृष्ववांशकं स्वमं सुतं नीचारिभांशकम् ॥ ८५ ॥

Sloka. 85. That portion of a zodiacal sign in which a planet is in its exaltation and that Navamsa which is owned by it, they say, is its waking state. The Navamsa belonging to a friendly planet is its dreaming state, while its sleep is that portion wherein it is in its depression as also that which is owned by an enemy.

c.f. पराशर—ज्येष्ठावृद्धी त्रिभागं च कल्याणित्वा पृथक् पृथक् ।

विषमादि क्रमेणैव समे वै विपरीतकम् ॥
 विज्ञाय प्रथमं षुसां जाग्रत्स्वमसुषुप्तिः ।
 विशेषतः परीक्षा स्याजागरः कार्यसाधकः ॥
 स्वप्नावस्था भध्यफला उपदेष्टा गुरुर्विदि ।
 निल्फला चरभावस्था ज्ञातज्या मुनिसत्तम ॥

Besides the ten Avasthas (अवस्थाः) or conditions described in slokas 16-18 *supra* and the three ones mentioned in the present sloka, there are some more Avasthas (अवस्थाः) which have been ascribed to the several planets due to their being placed in certain

positions. An accurate knowledge of these appears to be very essential for making correct predictions. It has often been seen that, in the case of 2 or more persons born at one and the same time (say in the same Lagna, in the same day, month and year), the phalas or effects are not at all similar but quite different. This is mostly due to the entire change in their Avasthas (अवस्था) in which the planets are situated in these horoscopes. For instance, one ought to naturally expect Santhanavridhi (सन्तानवृद्धि) if a benefic planet occupies the 5th house and Puthranasa (पुत्रनाश) if a malefic one should occupy the same. But it is stated that benefic planets in the Cheshta (चेष्टा) state in the Sayana (शयन) and Nidra Avasthas (निद्रा अवस्था) occupying the 5th house do more harm than good for progeny, while malefics in the same position and in the same conditions are capable of helping the Santhanavridhi (सन्तानवृद्धि) of the native. As the several Avasthas (अवस्था) of the planets are thus seen to play a very important part in moulding the nature of their effects during any birth, a detailed description of the same here will not be considered out of place.

अद्भुतसागरे

ग्रहाणां पञ्चविद्या भावाः शश्मुना गदितः पुरा ।
 ग्रतरसर्वं प्रयत्नेन लिङ्घते च मयाऽधुना ॥
 लज्जितो गर्वितश्चैव क्षुधितस्तुषितस्थथा ।
 मुदितः क्षोभमतश्चैव ग्रहभावाः प्रकीर्तिताः ॥
 पुत्रगेहगतः सेष्टो राहुकेतुयुतो भवेत् ।
 रविमन्दक्यज्ञेयुक्तो लज्जितो ग्रह एव च ॥
 तुङ्गस्थानगतो बाऽपि लिङ्कोणेऽपि भवेत्पुनः ।
 गर्वितः सोऽपि गदितो मुनिभिः कृतनिश्चयैः ॥
 शश्रुगेही शश्रुयुक्तो रिपुदृष्टो भवेद्यदि ।
 क्षुधितः स च विजेयः शनियुक्तो यथा तथा ॥
 जलराशौ स्थितः सेष्टः शश्रुणा चावलोकितः ।
 क्षेत्रग्रहा न पश्यन्ति तृष्णितः स उदाहृतः ॥
 भित्रगेही भित्रयुक्तो भित्रेण चावलोकितः ।
 शुरुणा सहितो यश्च मुदितः स प्रकीर्तितः ॥
 रविणा सहितो यश्च पापाः पश्यन्ति सर्वथा ।
 क्षेत्रभित ते विजानीयास्त्रश्श्रुणा यदि वीक्षितः ॥

देषु देषु च भावेषु ग्रहास्तेष्टन्ति सर्वथा ।
 शुभितः क्षोभितो वाऽपि स नरो दुःखभाजनः ॥
 पूर्वं कलेण बोद्धयं सर्वभावेषु पण्डितैः ।
 वलावल्लिपत्तरेण वक्तव्यः फलनिर्णयः ॥
 लक्ष्मोव्यं च मुदा युक्तं फलं मिथ्यं वदेत्पुनः ।
 वलहीने तथा हानिः सर्वले च महाफलय् ॥
 कर्मस्थाने स्थितो यस्य लज्जितस्तृप्तितस्था ।
 शुभितः क्षोभितो वाऽपि स नरो दुःखभाजनः ॥
 सुतस्थाने भवेत्यस्य लज्जितो गृह एव च ।
 क्षोभितस्तृप्तितश्च व सप्तमे यस्य वा भवेत् ।
 श्रियते तस्य नारी च सत्यमाह दिग्भ्वरः ॥

Six varieties have formerly been declared, by Sambhu regarding the conditions of planets, viz., (1) Lajjitha-लज्जित ashamed or abashed, (2) Garvitha-गर्वित (haughty or conceited), (3) Kshudhitha-शुष्कित (hungry), (4) Thrushitha-तृष्णित (thirsty or greedy), (5) Muditha-मुदित (pleased or delighted) and (6) Kshobhitha-क्षोभित (agitated or excited).

(i) A planet is said to be in a Lajjitha-लज्जित condition when it occupies the 5th house in conjunction with Rahu, Ketu, the Sun, Saturn or Mars.

(ii) It is said to be Garvitha गर्वित when it is in its exaltation position or in its Moolatrifhikona.

(iii) It is in a Kshudhitha-शुष्कित state when it occupies an inimical house or is in conjunction with Saturn or an inimical planet or aspected by an inimical planet.

(iv) If the planet being in a watery sign be at the same time aspected by an inimical planet and unaspected by benefic ones, it is said to be in a Thrushitha-तृष्णित state.

(v) But if it occupies a friend's house and be in conjunction with a friendly planet, or Jupiter or be aspected by another friendly planet, it is in a Muditha मुदित condition.

(vi) Lastly, its condition will be Kshobhitha क्षोभित when it is eclipsed by the Sun and has on it the aspect of malefics or that of an inimical planet.

अन्ये द्वादश भावाभ्यं प्रोक्तव्यासे प्रयत्नतः ।
 गृहाणां च वलं तुदा फलं वद्ये यथाक्रमम् ॥
 सायनं चोपवेशं च नेत्रपाणि प्रकाशनम् ।
 गमनेच्छा च गमनं सभावी वसतिसाधा ॥
 आगमो मोजनं धैव नृत्यलिप्सा च कौतुकम् ।
 निद्रा गृहाणां चेष्टा च कथिताः पूर्वसूरिभिः ॥
 अस्मिन्नृष्टे भवेत् खेटस्तेन तं परिपूर्येत् ।
 पुनरंशेन संपूर्वं स्वनक्षत्रं नियोजयेत् ॥
 यातदण्डं तथा लप्तमेककृत्य सदा तुच्छेः ।
 रविणा हरते भागं शेषं कार्यं नियोजयेत् ॥
 नाक्षत्रिकदशाक्रमेण पुनः पूरणमाचरेत् ।
 नामाक्षरेण संयुक्तं हर्त्तचं रविणा ततः ॥
 रवौ पञ्च तथा देयं चन्द्रे दशात्पूर्वं तथा ।
 कुञ्जे द्वयं च संयुक्तं तुच्छे शीणि नियोजयेत् ॥
 इष्टप्रचेष्टा विचेष्टा च कथिता मुनिषुगच्छेः ॥
 इष्टौ स्वस्यफलं ज्ञेयं चेष्टायां विपुलं फलम् ।
 विचेष्टायां फलं न स्यादेवं इष्टफलं विदुः ॥
 शुभाशुभं गृहाणां च समीक्ष्याथ बलावलम् ।
 तुङ्गस्थाने विचेषणं वलं ज्ञेयं तथा तुच्छेः ॥

There are twelve other conditions of planets which have also to be specially noticed. They in their order are (1) Sayana शृणु (lying down), (2) Upavesa उपवेश (sitting), (3) Nethrapani नेत्रपाणि (with the hand on the eye), (4) Prakasana प्रकाशन (making bright or irradiating) (5) Gamanechcha गमनेच्छा (desire to go), (6) Gamaṇa गमन (going), (7) Sabhayam Vasati सभावी वसति (dwelling or being in an assembly), (8) Agama आगम (coming), (9) Mōjana (eating), (10) Nrutyalipssa नृत्यलिप्सा (desire to dance) (11) Kauthuka कौतुक (delight, joy, pleasure) and (12) Nidra निद्रा (sleep).

To find the particular अवस्था of any planet, the following is the method to be adopted:—

Find the product of the following three numbers:

(1) The number representing the order of the planet (counted from the Sun whose Avastha-अवस्था has to be found. (2) the number representing the order of the Nakshatra (counted from Aswini) in which the planet is situated; and (3) the number representing the actual degree in which the planet is at the time under consideration. To this product must be added (1) the number indicating the order of the person's Janma Nakshatra-जन्मनक्षत्र (2) the number representing the order of the Jananatalagna-जननलग्न (counted from Mesha) and (3) the number representing the ghatikas that have elapsed since Sunrise till the time of birth. Divide the result by 12. The remainder will indicate the order of the Avastha अवस्था (counted from शुक्ल) of the planet.

Again, multiply the remainder above obtained by itself. To this add the number given in the marginally noted table under the initial letter of the name of the person concerned. Divide the result by 12. To the remainder add the Kshepa- $\tilde{\text{sh}}$, which is also

ओ न त द व ल द 1
प ल ट थ क द ल 2
क ल ल ल ल ल 3
द ल ल ल ल ल 4
म ल ल ल ल ल 5

Sun's	Kshepa	is	5
Moon's	"		2
Mars'	"		2
Mercury's	"		3
Jupiter's	"		5
Venus's	"		3
Saturn's	"		3
Rahu	"		4
Kethu	"		4

appended in the margin, belonging to the planet, and divide this by 3. The remainder will indicate in which of the three Drishti, Cheskha or Vicheskha दृष्टि, चेष्टा, or विचेष्टा conditions in the Avastha अवस्था already found, the planet actually is at the time.

Take for example the case of the horoscope given in the notes to Sripathipaddhathi. Suppose it is required to find the particular Avastha अवस्था of Jupiter. The birth is stated to be at half a ghatika before Sunrise or in the 60th ghatika from the previous Sunrise. The position of Jupiter is 8 signs, 1 degree, .25 minutes, 1 second. Jupiter is in

the star Moola-मूला, and in the 2nd degree of Dhanus-धनुस्. Jupiter is the 5th when counted from the Sun. Moola-मूला is the 19th from Aswini-अश्विनी.

Therefore multiplying $5 \times 19 \times 2 = 190$.

To this must be added the number represented by the Janana-lagna-जननलग्न (which is Mesha-मेष in this horoscope), the number representing the Janmanakshatra-जन्मनक्षत्र (which is Sravana-श्रवण or 22nd from Aswini-अश्विनी) and the number representing the ghatikas that have elapsed since last Sunrise (which is 60 in the present case).

The result is $190 + 1 + 22 + 60$ or 273. Dividing this by 12, we have 9 as the remainder which means that Jupiter's Avastha-अवस्था at the time is Bhojana-भोजन.

Again squaring 9, we get 81. The name of the native begins with the letter व and the number given for that letter is 1. So we have $81 + 1$ or 82. Dividing this by 12, there is a remainder 10. To this must be added the Kshepa-शेष of Jupiter, viz. 5. Total is therefore 15. When this is divided by 3, there is a remainder 3 which means that Jupiter is in Vicheshta-विचेष्टा in the Bhojana Avastha-भोजनावस्था.

The following table shows the particular Avastha-अवस्था and the sub-state or condition therein in which the several planets are placed in the horoscope under reference.

Planets	Actual position in the Ecliptic. S. D. M. S.	Name of the Avastha (अवस्था)	The Sub-state or condition
Sun	10—17—43—30	Kauthuka (कौतुक)	Drishti (दृष्टि)
Moon	9—14—29—39	" "	" "
Mars	11—27—53—9	" "	" "
Mercury	11—24—13—44	" "	" "
Jupiter	8—1—25—1	Bhojana (भोजन)	Vicheshta (विचेष्टा)
Venus	0—14—2—51	Kauthuka (कौतुक)	Cheshta (चेष्टा)
Saturn	0—27—55—46	" "	" "

For further details see Hora Ratna.

शीर्षोदयगतः स्वेटः पाकादौ फलदो भवेत् ।
पृष्ठोदयस्थः पाकाते सदा चोभयराशिगः ॥ ८६ ॥

Sloka. 86. A planet in a Sirshodaya sign (*Vide* Adhyaya 1. Sloka. 14) yields fruit at the initial portion of the period of life influenced by him. But the same planet in a Prishtodaya sign does it at the final stage. But if he should be in a sign which has both the characteristics, he becomes fruitful at all times.

c.f. ब्रह्मजातक

पृष्ठोभयकोऽरक्षगाल्पवन्तेन्सः प्रथमेषु पाकदाः ॥

Also गार्गः

आद्यन्तमध्यफलदः शिरःपृष्ठोभयोदये ।

दशाप्रवेशे समये तिष्ठन्वादयो दशापतिः ॥

Also. सारावली

आदौ दशासु फलदः शीर्षोदयराशिसंस्थितो विहगः ।

उभयोदये च मध्ये स्वान्तर्ये पृष्ठोदये च नीचमें ॥

समस्तहोराफलसारसान्दविराजिते जातकपरिजाते ।
ग्रहक्रियारूपगुणप्रभेदः संकीर्तिः स्वेटकृपाकटाक्षात् ॥ ८७ ॥

Sloka. 87. By the special favor of the planets, the diversity of their work, form and properties has been set forth in the Jataka Parijata which has therefore become abundantly illuminated with the pith of planetary effects treated of in all astrological works.

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते
जातकपरिजाते ग्रहस्वरूपगुणाध्यायो द्वितीयः ॥

Thus ends the second adhyaya upon the 'Nature and Properties of the Planets' in the work 'Jataka Parijata' composed by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते तृतीयोऽध्यायः

॥ वियोन्यादिजन्माध्यायः ॥

Adhyaya III.

MANIFOLD BIRTHS, etc.

Out of the 80 slokas in this Adhyaya, 46 have been taken from Brihat Jataka, Viz., Slokas 1-4,7-15, 21-25, 38-40, 43-44, 46-47, 58, 60-79.

The first 10 slokas of this chapter deal with Viyonijanma (वियोनिजन्म). The words Amsa (अंश) and Bhag (भाग) have been used to imply Dwadasamsas (द्वादशांश) and not Navamsas (नवांश) as will be seen by the word Dwirasa bhaga (द्विरसभाग) in the opening sloka. The information contained in these ten slokas can be used with advantage for horary purposes, when a thing is lost or an animal is lost, or to enable the agriculturist and breeders of animals to find out the best season for cultivation or for breeding purposes. It can also be applied to an ordinary horoscope to see how much of animal nature the Jataki (जातकी) has or to see if the horoscope indicates human activity or becomes useless like inanimate beings. Further, it can be utilised for ascertaining if the native is fortunate or not with respect to animals or cultivation and if so to what extent.

कूरग्रहैः सुबलिभिर्विलैश्च सौम्यैः
कूर्वे चतुष्टयगते तदवेक्षणाद्वा ।
वन्द्रोपगद्विरसभागसमानरूपं
सत्वं वदेद्यदि भवेत्स वियोनिसंज्ञः ॥ ? ॥

Sloka 1. If, at the time of the birth of any living creature or of a query regarding it, the malefic planets are found to be strong and the benefic ones weak, and

if a neutral planet (Saturn or Mercury) be in a kendra position or aspect the rising sign, the astrologer may declare the birth of a living being similar in form to that indicated by the Moon's Dwadasamsa provided this Dwadasamsa belongs to what is called a वियोनि (Viyoni) sign (Mesha, Vrishaba, Kataka, Simha, Vrischika, first half of Dhanus, Makara, or Meena).

NOTES.

Vyonijanma (वियोनिजन्म) means a living being inferior in status to man, whether of the animal or vegetable kingdom.

For an animal to be born, determine whether the Dwadasamsa occupied by the Moon belongs to a Viyoni Rasi (वियोनिराशी). These are the Rasis where an animal is likely to be born. Along with the above, the benefics should be weak, and the malefics should be strong. One of the neutral planets like Mercury or Saturn should be in an angular house with respect to the Lagna or aspect the Lagna. Then only we must predict that an animal indicated by the house owning the Dwadasamsa occupied by the Moon will be born.

Mer.	Lagna Sun Venus Moon 2°			Mer.	Lagna Sun Venus Moon 2°		
	Moon 2° Mesha Dwadasamsa			Saturn			
Mars Jupiter Saturn	Example I			Mars Jupiter	Example II		

Suppose a person comes and puts a question (Horary) and such positions of the planets in the zodiac as above are shown at the time. Then we have to judge that the person has lost an animal and of the kind indicated by the 4th house from the Moon.

Suppose we come across such a position in the nativity of any person. We have to judge that the man is fortunate in animals.

Another interpretation for (चन्द्रोपगदिरसभागसमानरूपं) (Chandro-pagadvirasabhasamanarupam). A form typified by the Drekkana amsa (दिरसभाग) = $2 \times \frac{1}{2}$ or $\frac{1}{3}$ rd occupied by the Moon. In queries of theft, etc., these are useful to predict the form of the thieves, etc.

c/. सारावली—क्रैः सुबलसमेतैः सौम्यैर्विश्वलैर्विशेषिलभ्ये वा ।

सौम्याकिभ्यां केन्द्रे तदीक्षिते वा वियोनिः स्यात् ॥

पापा बलिनः स्वभागगाः पारक्ये विवलाश शोभनाः ।

लथं च वियोनिसंभवं दृष्टात्रापि वियोनिमादिशेत् ॥ २ ॥

Sloka. 2. Finding that the malefic planets are strong and in their own Dwadasamsas while the benefic planets are strengthless and in Dwadasamsas not their own; and finding also that the rising sign is a वियोनि (Viyoni), the astrologer may announce the birth of a वियोनिजन्म (Vyonijanma) as before (*i. e.* corresponding in form to that indicated by the 12th portion of the sign occupied by the Moon, provided the Rasi owning the 12th portion in question is a वियोनि (Viyoni) one.

NOTES.

In the undermentioned example, Moon 4° indicates Vrishabha Dwadasamsa. The man, we judge, will be prosperous in cows. In horary figure as above, breeding of cows, etc., indicated by

	Moon 4°		
Mercury 28°	Sun 12°		
	Venus 2°		
Mars 9°	Jupiter 2°	An Example	
		Saturn 9°	

Vrishabha will be prosperous or we may judge according to the question, that a cow has been lost. In the above figure, suppose the Moon was in 29¹ of Mesha. He will then be in Meena Dwadasamsa. This will be very good for fishing.

Bhattotpala interprets स्वभग्ग (Swabhagga) to mean 'in his Navamsa'.

क्रियः शिरोवक्त्रगले द्वितीयः पादांसके पृष्ठमुरोऽथ पार्श्वे ।

इविस्त्वपानांश्च्यथ मेदमुखौ स्फक्षपुच्छमित्याह चतुर्थदाङ्गे ॥३॥

Sloka. 3. In the body of a quadruped, Aries signifies the head; Taurus, the mouth and the dewlap; Gemini, the forelegs and the shoulders; Cancer, the back; Leo, the breast; Virgo, the sides; Libra, the belly; Scorpio, the anus; Sagittarius, the hind legs; Capricornus, *Membrum virile* and the Scrotum; Aquarius, the buttocks; and Pisces, the tail.

cf. मारावती

मेषद्वृष्टौ मुम्भगलयोरंसकप्रादेपु मिथुनमानौ स्तः ।
पृष्ठोदयपार्श्वेषु च निवेशितौ कर्किङुमधरौ ॥
सिंहसूगौ जघनस्यौ पश्चिमचरणे त्वितौ युवसित्वापौ ।
गुड्डाशृणप्रदेशस्फक्षपुच्छौ जूककीटकौ ।
मिथुनादचस्तुलान्ता सब्ये भागे चतुर्थदाना च ।
वामे शशधटधरमृगकामुकमृद्धिकाश्चिन्त्यतः ॥

लग्नांशकादग्रहयोगेक्षणाद्वा वर्णान्वदेद्वलयुताद्वियोनौ ।

दृष्ट्या समानं प्रवदेत्खंसरख्यया रेखां वदेत्सरसंसैश्च पृष्ठे ॥ ४ ॥

Sloka. 4. By putting together all the strong points whether derived from the rising sign or the rising Dwadasamsa, the presence therein or the aspect thereon of certain planets, the astrologer should be able to give out the colours that may be found in the creature born (विवोनि); the number of the prevailing hues, he should declare suitably to the planets on the Lagna; and as to

the streaks on the animal's back, if any, he may guess them in accordance with the planet in the 7th bhava.

NOTES.

बलयुक्त्यावियोर्जी is another reading. प्रवंचसंख्या is another reading भग्न प्रवंदत्त्वमस्त्यया.

Find out how many planets are posited in the Lagna or spect the Lagna. If these planets are strong, then only they just be taken into consideration. If not, find out the rising Dwadasamsa and predict the colour of the animal as described in I, 23 and, II 19). The greater the number of planets in the Lagna or specting the Lagna, the greater will be the varieties of colours n the animal. The colour on the back of the animal (natural tripes of the animal at its back) should be predicted through the planets placed in the 7th bhava from the Lagna.

cf. मारावली

मेषादिभिरुद्यस्थैरंशेवा ग्रहयुतैश्च दृष्टेष्वा ।
 स्वं स्वं वर्णं वृथाद्वात्रे चिह्नं वर्णं वाऽपि ॥
 स्वगृहांशकसंयोगाद्विशाशूर्णान् परांशके ऋक्षान् ।
 सप्तमसंस्थाः कुर्युः पृष्ठे रेखां स्ववर्णं समाप्त् ॥
 वीक्षन्ते यावन्तो वियोनिवर्णाश्च तावन्तः ।
 बलदीसो गग्नचरः करोति वर्णं वियोनीनाम् ॥
 पीतं करोति जीवः शशी सितं भारं वो विचित्रं च ।
 रक्ते दिनकररसधिरौ रविजः कृष्णं तुष्टः शबलम् ॥
 स्वं राशौ परभागे परराशौ स्वांशके तिष्ठन् ।
 पश्यन् ग्रहोऽपि लग्नं सुवर्णवर्णं तदा कुरुते ॥
 परिघपरिवेषजलदैः शङ्ककवेष्वैर्ध्वजैश्च वृक्षाश्च ।
 वृषभृगदण्डैः सर्पैः शक्वधनुः पासुभिर्वाऽपि ॥
 यद्योर्णन वृतः स्वाद्वहस्तमिह वर्णमादिशेन्मतिमान् ।
 स्वाभाविकैश्चाणां वर्णवर्णा भवन्ति जातानाम् ॥

Gunakara (गुणाकर) and Bhattacharya (भट्टात्पल) interpret the word Amsa (अंश) in the sloka as Navamsa-

देहांबुगौ सुखाङ्गेशौ चतुष्पाजननं भवेत् ।
 देहेष्वे सुखपे वाहिकेत्युक्ते पशोर्जनिः ॥ ५ ॥

Sloka. 5. Grant that the lords of the 4th and the 1st bhavas occupy respectively the 1st and the 4th Bhavas ; the birth of a quadruped may be possible ; the birth of a brute may likewise happen when the lord of the Lagna and the ruler of the 4th (मात्र) bhava, are in conjunction with Rahu and Ketu.

मुकेक्षिते गोजननं महिष्यार्कियुतेक्षिते ।

राहुकेतुयुते मेषः पापाद्वेऽन्यपशोर्जनिः ॥ ६ ॥

Sloka. 6. If (in a वियोनिजन्मयोग-Viyonijanma Yoga) the rising sign be aspected by Venus, the birth will be of an animal of the cow kind ; when the Lagna is in conjunction with or aspected by Saturn, the animal born is of the buffalo kind ; it is of the sheep or goat kind when there is Rahu or Ketu in the Lagna. An animal unlike all these takes birth when the rising sign abounds with malefic planets.

c.f. सर्वार्थचिन्तामणि

मुकेक्षिते गोजननं महिष्याः सूर्यात्मजेनापि युतः सदृष्टः ।

राहुध्वजाभ्यां सहितोऽथ दृष्टे मेषस्तु जातोऽन्यपशुस्तथान्यैः ॥

खगे हगाणे बलसंयुतेन वा ग्रहेण युक्ते चरमांशकोदये ।

बुधांशके वा विहगाः स्थलांबुजाः शनैश्चरेन्द्रीक्षणयोगसंभवाः ॥७॥

Sloka. 7. When the rising decanate is a पक्षिक्रेक्काण (Pakshi Drekkana) or when the rising Dwadasamsa is that of a moveable sign or of Mercury and has a strong planet in it, land or water birds may, come into existence according as the rising decanate and the Dwadasamsa in the three cases are occupied, if not aspected, by Saturn or the Moon.

NOTES.

For Pakshi drekkanas *vide* Adhyaya 5, Sloka 55 *infra*. But

according to Varahamihira, the Pakshi Drekkanas are the 2nd in Mithuna, 2nd in Thula, 1st in Simha and 1st in Kumbha.

If a Pakshi Drekkana as above is rising on the Lagna and be aspected or occupied by Saturn or the Moon, then birds are born or indicated as the case may be.

If Makara, Mesha, Kataka and Tula (moveable signs) Dwadasamsas are rising on the Lagna aspected or occupied by Saturn or the Moon, then birds are born or indicated as the case may be.

If the Dwadasamsas of Mercury (Mithuna or Kanya) are rising on the Lagna occupied or aspected by Saturn or the Moon, then birds are born or indicated as the case may be.

In the above, Saturn indicates birds who live on earth as opposed to birds living in water. The Moon indicates birds on water.

The previous sloka holds good for predicting the colour of the bird. Bhattacharya and Gunakara interpret अंश Amsha in the sloka as Navanisa.

cf. भारतवर्णी

विहगोऽस्तु दृष्ट्वा ग्रहेण बलिता युते च चरन्ति ।

बौद्धेशो वा विहगः स्थलाभ्युजाः शशिनिरीजिताः कमशः ॥

होरेन्दुस्मृरिरविभिर्विवर्लैस्तरुणा
तोयस्त्वले तरुणोशकृतप्रमेदाः ।
लग्नाद्दृष्ट्वलजलर्क्षपतिस्तु यावां-
स्तावन्त एव तर्वः स्वलतोयजाताः ॥ ८ ॥

Sloka. 8. With the Lagna, the Moon, Jupiter and the Sun, all devoid of strength, the astrologer may announce the springing of trees. Whether they spring in land or water is to be decided from the character of the rising Dwadasamsa; i. e. from the fact of its belonging to a land or watery sign. The trees growing in land or water will be as many as there are Rasis from the Lagna up to the next land or water-sign.

NOTES.

The Lagna, the Moon, Jupiter and the Sun must be powerless. Find the Dwadasamsa of the Lagna. If it be a Viyoni (वियोनि) sign and at the same time be a land or watery Rasi, then we may say that the trees are either in land or watery places. Suppose it is Makara Dwadasamsa (first half) that is rising. This will indicate a tree in a garden or park. Suppose the Lagna to be 17° in Kanya. Then the rising Dwadasamsa is that of Meena. This will indicate a tree near the river.

If the तरुपति (Tarupati)—the ruler of the Lagna Dwadasamsa is away from the Lagna, predict the number of the trees by the signs intervening the Lagna and the तरुपति (Tarupati). According to दशध्यायी (Dasadhyayee), the following is the rule. "Find out the Ayurdhya of the कुण्डली (Kundali). Convert the years, months and days into days. The number arrived at will indicate the number of trees or plants."

Suppose the 14th degree of Mithuna to be rising. Then the rising Dwadasamsa is the 6th in Mithuna Rasi, i.e., Vrischika which is only a watery sign. If at the time the position of Mars (the lord of Vrischika) be Kumbha, the number of trees will be the number of Rasis separating Mars from the Lagna i.e., from Mithuna to Kumbha i.e., 9. Again, from the slokas of Saravali quoted below, the following has also to be noted: If the lord of the rising Dwadasamsa either occupy his exaltation sign or be retrograde in his motion, the number already obtained should be trebled. If he be in his Vargottamamsa, or his own Dwadasamsa, Navamsa or Drekkana, such number should be doubled. For example, if Mars in the instance cited be retrograde in his motion, or instead of occupying Kumbha be in Makara, his exaltation sign, the number (Makara being the 8th from Mithuna) should be trebled. We shall thus have 24. But if Mars should occupy Mesha Navamsa or Mesha Dwadasamsa of Kumbha, i.e., his own sign, the number of trees will be only 9×2 or 18 and so on.

c.f. सारावली

लग्नार्कजीवशष्ट्रैरबलैः सेषम्भवं मूलयोनिः स्यात् ।
स्पर्शजलभवनविभागा तृक्षादीर्णां प्रभेष्वकराः ॥

स्थलजलयोगो लभाद्यावति राशौ तु तेऽपि सावन्तः ।
द्वित्रिगुणवं देषामायुर्दायप्रकारोत्तम् ॥

It should thus be understood that in order that a human being should be strong and powerful, the Lagna, the Moon, Jupiter and the Sun should possess strength. Else, the native becomes powerless like a tree and becomes a dependant on others.

अन्तःसारान् जनयति रविर्दुर्भगान् सूर्यस्तुः

क्षीरोपेतांस्तुहिनकिरणः कण्टकाद्यांश्च मौमः ।
वागीशज्ञौ सफलविफलौ पुष्पवृक्षांश्च शुकः
खिर्घानिन्दुः कट्टकविटपान् भूमिपुत्रस्तु भूयः ॥९॥

Sloka. 9. The Sun generates trees that are inwardly strong (massive); Saturn produces such as are unsightly. The Moon gives birth to those that are sappy; Mars brings forth thorny ones. Jupiter and Mercury produce respectively fruit-bearing and fruitless trees. Venus ushers into the world those that merely blossom but bear no fruit. We have to say again that the Moon makes his trees oily and those produced by Mars have strong-scented boughs.

NOTES.

This must be applied to the horoscope of every landlord. The Sun governs timber and other trees which are inwardly strong. Saturn indicates useless trees; Moon, sappy trees; and Mars, thorny trees or plants. Jupiter governs trees bearing fruits. Mercury governs good trees but not bearing fruit. Venus will produce flowery trees or plants, Moon represents oily trees while Mars denotes ugly ones.

The land investments are indicated by the 4th bhava and its lord. Some people are unfortunate in land investment, because the 4th bhava and its lord are weak. Coming to progression (by any system), progressed Moon in any aspect to planets in radix good or bad, will indicate good or bad fortune in the trees or plants indicated as above.

c/. सारावली

अन्नः सारान् वृक्षान् भानुर्दुर्गान् करोति तद्वपान् ।
क्षीरज्ञेहसमेतान् शशी गुहः फलसमेतान् ॥
कदुकण्टकिनो संधिरः सुर्भगांस्तरणिजस्था शुकः ।
कुमुमफलज्ञेहसुतान् बुधम्च बलवार्जितं जनयेत् ॥

Also ग्राशर

स्थूलान् जनयति सूर्यो दुर्भगान् सूर्यपुत्रकः ।
ओरोपेतांस्तथा चन्द्रः कदुकाण्डान् धरासुतः ॥
गुरुज्ञी सफलान्विप्र पुष्पवृक्षान् भृगोः सुनः ।
नरिसान् सूर्यपुत्रम्च पदं शेयाः खगा द्विज ॥

शुभोऽशुभर्थे रुचिरं कुभूतले
करोति वृक्षं विपरीतमन्यथा ।
परांशके यावति विच्छ्युतः स्वभावौ
भवन्ति तुल्यास्तरवस्थाविधाः ॥ १० ॥
॥ इति वियोनिजन्माघ्यायः ॥

Sloka. 10. When the planet presiding over the birth of a tree, being benefic, is in the house of a malefic one, it generates a good tree in a bad place. The result is reversed when the condition is reversed. That is, if the tree-producing planet, being malefic, occupy the house of a benefic one, a bad tree will spring up in a good soil. The number of trees of the kind spoken of before will be the number of Dwadasamsas reckoned from the planet's own Dwadasamsa last occupied by it up to the alien one which it now occupies.

NOTES

c/. सारावली

करः सौम्यगृहस्थो वृश्चनिष्ठं करोति शुभदेशे ।
सौम्यम्च पापभवने कुसितदेशे शुभं चापि ॥
स्वामिनीः शुभभूमौ भवन्ति मिथाः सदा वृक्षाः ।

स्थलजलपतश्चेष्टां स्थलजलजामां तु संभवे दक्षाः ॥
 स्वांशात्पराशगामिषु यावत् संख्या भवन्ति तावन्तः ।
 स्थलजा वा जलजा वा तरयः प्राक् संख्यया प्रवदेन् ॥

N.B.—The reader will do well to go through Chapter 53 of सारावली (Saravali) for detailed information on वियोनिजन्म (Viyonijanma)

॥ अथ निषेकविधिः ॥

कुजेन्दुहेतुप्रतिमासमार्तवं गते तु पीडर्क्षमनुष्णदीधितौ ।
 अतोन्यथाख्ये शुभपुण्ड्रहास्थिते नरेण संयोगमुपैति कामिनी ॥ ११ ॥

Sloka. 11. The menses of a woman which are due to the interaction of Mars and the Moon, i. e., of bile and blood, set in every month when the Moon is in an अपचयस्थान (Apachayasthana, i. e., 1st, 2nd, 4th, 5th, 7th, 8th, 5th or 12th) from the Lagna. But if the Moon occupies a different position, i. e., is in an उपचयस्थान (Upachayasthana, 3rd, 6th, 10th or 11th) and is aspected by a benefic male planet, the woman lovingly unites with a man

• NOTES

The Moon governs fluid matter of a woman. Mars signifies the blood of a woman. A combination of the two causes menstruation

नरेण (Narena) The word means a man in the true sense, that is one capable of procreating कामिनी. Kamini means a female who can menstruate. **पीडर्क्षा** (Peedarksha) Rasis are अनुपचय (Anupachaya) places i. e. 1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th houses, उपचय (Upachaya) places are 3rd, 6th, 10th and 11th houses.

By the word शुभपुण्ड्र (Subhapumgraha), Jupiter is here meant as he is the only benefic male planet. If the Moon in his transit occupies an उपचय (Upachaya) place and be aspected by Jupiter on the 5th day after menstruation, the woman joins her husband and conceives.

The उपचय (Upachaya) and अनुपचय (Anupachaya) places are to be counted from the Lagna and not from the जन्मराशि (Janma Rasi - Moon's place). It is necessary that Jupiter must throw his aspect on the Moon on the 5th day after menstruation for conception to be possible. Along with this, should any hermaphrodite planet strong in position aspect the Moon in transit, the conception cannot take place. The position of all planets except the Moon should be with reference to the radix, (nativity at birth).

If we take a woman's horoscope, it will be seen that there will only be 3 houses where Mars afflicts the Moon. But 2 of them are likely to be पादक्षण (Peedarksha) houses.

In the following horoscope Mars aspects Kumbha, Vrishabha and Mithuna which happen to be the 7th, 10th and 11th houses respectively. Leaving off the 10th and 11th which are उपचय (Upachaya) places, Kumbha is the only Rasi where when the Moon comes in his transit that menstruation is capable of effect in giving or causing conception.

Saturn	Radix of a woman			Moon
Jupiter	Mars	Venus	Mercury	Sun Lagna

For conception to take place on the 5th or the following nights, the Moon by transit on the 5th day after menstruation must receive the aspect of Jupiter without their being any other aspect from a hermaphrodite planet. From the above principle it is possible to deduce whether a woman will have issues or not.

The following additional information is found in other works :—

If, in the case of a woman as soon as she bathes after the stoppage of the menses, the Moon in her orbit should occupy an

Upachaya Rasi and be at the same time aspected by powerful Jupiter, she will have sexual intercourse with her husband. If the Moon in the above said Upachaya position be aspected by the Sun, she will have sexual union with an officer of the King. If the aspecting planet be Mars, the union will be with a voluptuary. If it be Mercury, the intercourse will be with a fickle-minded person. If Venus be the aspecting planet, it will be with a beautiful lover. If it be Saturn, she will have criminal intimacy with an ordinary servant. If the Moon be aspected by several malefic planets, the woman will leave her own house and become a prostitute.

गुणाकरः

शशिक्षितिजहेतुकं जगुरिहार्तवं योचितः
शशिन्यपचयर्क्षणे धरणिसूनुना वीक्षिते ।
अपत्यजननक्षमं श्वपचयाभिते प्रेयसो
दृहस्पतिविलोकिते स्वपतिसङ्गमाभोति सा ॥
भीमेन युक्ते विटसाक्षिनी स्थात् तिग्मांशुना राजजनानुरक्ता ।
मध्देन चृत्याद्वितचित्तवृत्तिः सर्वैऽथ दृष्टे हिमभासि वेहया ॥

Also साराकली

अनुपचयराशिसंस्थे कुमुदाकरवान्ववे रुधिररृष्टे ।
प्रतिमासं शुबतीनां भवतीह रजो शुवन्त्येके ॥
इन्दुज्ञेलं कुजोऽग्निर्जलमसृगथवाग्निरेव पितॄं स्थात् ।
एवं रक्ते हीने पितॄन रजः प्रवर्तते श्वीकु ॥
एवं चन्द्रवति रजो गर्भेस्य निभित्तमेव कथितं तत् ।
उपचयसंस्थे किंपुलं प्रतिमासं दर्शनं तंस्येऽ ॥
उपचयमवने शाश्वतदृष्टो गुरुणा सुहङ्गिरथवासी ।
पुंसा करोति योगं विशेषतः शुक्षसंरटः ॥
चन्द्रे कुजेन दृष्टे पुष्पवती सह विटेन संयोगम् ।
राजपुरुषेण रविणा रविजेनाभोति भृत्येन ॥
एकैकेन फलं स्थाद् दृष्टेनान्येः कुजादिभिः पापैः ।
सर्वैः स्वगृहं द्यक्त्वा गच्छति वेश्यापदं शुश्रितिः ॥

यथास्तराशिर्मिथुने समेति तथैव वान्यो मिथुनप्रयोगः ।

असवृग्रहालोकितमंयुतेऽस्ते सरोपदृष्टेः सविलामहासः ॥ १२ ॥

Sloka 12. The kind of copulation that the native can have is such as it is with the creature typified by the 7th Rasi. If the अस्तराशि (Asta Rasi) or the 7th house from the आधान (Adhana) Lagna be aspected or occupied by a malefic planet, the union will be in wrath; but if the अस्तलग्न (Asta Lagna) be aspected or occupied by benefic planets, the union will abound in amorous play and laughter.

NOTES

It should be noted that the twelve Rasis are Night and Day Signs. Night signs represent enjoyment in darkness and Day signs enjoyment in the presence of light either of a lamp or of the Moon.

Further, Mesha and Vrishabha represent the enjoyment of a quadruped of the ram and buffalo kind. Mithuna, Kanya, Tula, Dhanus' first half and Kumbha represent the enjoyment of a human being. Vrischika and Makara (latter half), Kataka and Meena—कीट (Keeta)—represent copulation among centipeds, which is bad. Simha (Lion) represents an enjoyment by force. Why? Because, the lion is a forcible animal. Makara (1st half) is very good for enjoyment; and so on. A combination of the above two ideas will come to this: consider that Mesha represents the 7th house at the time of enjoyment. A man and woman under such circumstances enjoy each other like a quadruped in darkness. Similarly for the rest.

If malefics aspect or occupy the 7th house from the आधानलग्न (Adhana Lagna), then the enjoyment takes place much against the wish of one of the two.

Another interpretation—If malefics aspect or occupy the 7th, the woman concerned gets into anger *after satisfaction* if Mars should be the planet concerned: *without satisfaction or enjoyment* if Saturn be the occupying or aspecting planet. If the Sun be the malefic concerned, there is a *repulsion at the outset itself*. If benefics aspect or occupy the 7th, then the union will be followed by विलास (Vilasa) and हसा (Hasa), i. e., real conjugal bliss.

cf. सारावली

द्विपवादयो विलगनास्युरतं कुर्वन्ति सप्तमे यद्वत् ।

तद्वत्स्त्रीयुरुच्याणां गर्भाधाने समादेश्यम् ॥

भस्ते शुभयुतद्वेषे सरीषकलहं भवेहाम्यम् ।

सौर्यं सीर्वैः सुरतं वास्याधनसेप्रयोगेकाख्यातम् ॥

रवन्दिगुक्रावानिजैः स्वभागगैर्गुरुरौ त्रिकोणोदयसंस्थितेऽपि वा ।

भवत्यपत्य हि विवीजिनामिमे करा हिमांशोर्विदशामिवाफलाः ॥१३॥

Stoka. 13. When the Moon and Mars (in the case of a woman) or the Sun and Venus (in the case of a man) occupy their own house or their Navamsas, there will be a conception of an offspring. Conception will equally take place when Jupiter occupies the Lagna or one of the Thrikona houses. These planetary conjunctions fail of effect with regard to people void of virility, just as the Moon-beams in the case of the blind.

NOTES.

The commentator Bhattotpala explains that it is not necessary that all the four foregoing planets should be simultaneously in their Navamsas ; for conception to take place, it is enough that the Sun and Venus are in their Navamsas in the उपचय (Upachaya) houses of the male, or the Moon and Mars occupy their own Navamsas in the उपचय (Upachaya) places of the female.

If Jupiter is trine to the आधान (Adhana) Lagna, the union is likely to bear fruit. विवीजिनां (Vibeejinam) here means of those who have lost their seed or potentiality on account of old age, accident or operation.'

cf. शुणाकर

स्वक्षीशानौ रविकवी सबलौ नरणां

चन्द्रासूजायुपचये यदि चाङ्गनानाम् ।

चाचस्पतायुपचयात्मजधर्मेण वा

गर्भायं संभवति तत्र रतिप्रयोगः ॥

य एते कथिता योगा गर्भसंभवहेतवे ।

विष्फलास्ते विवीजानामुद्योगे विद्यामित्र ॥

Also सारावली

उपचयगौ रविशुक्रौ बलिनौ पुंसः समांशसंप्राप्तौ ।
शुब्लेभ्रा कुञ्जचन्द्रौ यदा तदा गर्भसंभवो भवति ॥

Also लघुनातक

बलयुक्तौ सवृहांशेष्वर्कसिताबुपचयश्चंगौ पुंसाम् ।
शीणां वा कुञ्जचन्द्रौ यदा तदा गर्भसंभवो भवति ॥

The above combinations need not necessarily be with respect to the male or female. They may also be with respect to the time of conception or Adhana Lagna (आधानलग्न).

cf. सारावली

शुक्रार्कमौमशाश्विभिः सांक्षोपचयस्थितैः सुरेष्ये वा ।
धर्मोद्यात्मजस्य वलवति गर्भस्य संभवो भवति ॥

Also शीनक

आधानलग्नावकेन्द्रुसित मौमा निजांशकाः ।
कुर्वम्युपचयं प्राप्ता निवेकं सफलं मुने ॥

Another meaning can also be attributed to the sloka as follows:—

इदायां चन्द्रमाः प्रोक्ताः पिङ्गलायां च भास्करः ।

So रवि-Ravi in the sloka means (पिङ्गल) Pingala and इन्दु-Indu means इडा (Ida). These are the winds passing through the right and left nadis नाडि (arteries and veins—). शुक्रावनिज-Sukravanija will mean semen and blood or the male and female energy. The sloka will then mean

(i) If the author of conception has, at the time of connection, strong wind passing through the right नाडि, then the female will conceive a male child and if in the left a female child.

(ii) If semen be greater, the female will conceive a male child and if blood, a female child.

In the case of equality of wind in the right and left nadis or of the semen and blood, the female will conceive a eunuch.

cf. सन्दहोरा

वामया संचरन्वायुनार्द्धा जनयति खियम् ।
पुर्णांशमन्यया वायुराधान हस्ति केचन ॥

Also संहिता

रकेऽधिके शीघ्रुरवज्ञ शुष्ठे नपुंसकं सोमितशुक्लसाम्य ।

प्रसादतः शुक्लविशुक्लदानि निरेवितस्वानि रसायनानेऽम्

2nd quarter, cf. शीनक

तत्रस्वांचगते जीवे तन्त्रिकोणगतेऽपि वा ।

सफलं तद्विजानीहि सुतभस्ये विशेषतः ॥

दिवाकरेन्द्रोः सरगौ कुजार्कजौ गदप्रदौ पुंगलयोषितोस्तदा ।

ब्ययस्वगौ मृत्युकरौ युतौ तथा तदेकदृष्ट्या मरणाय कल्पितौ ॥१४॥

Stoka. 14 Mars and Saturn in the 7th place from the Sun bring illness upon the husband. The two planets in the 7th place from the Moon afflict the wife with disease. They bring on death if they be in the 12th and the 2nd place of the Sun in the one case and of the Moon in the other. If one of them be in conjunction with the Sun or the Moon and the other aspect the Sun or the Moon, they likewise cause death.

NOTES.

(1) If Mars and Saturn occupy the 7th place from the Sun at the time of copulation, the man is likely to suffer very much from venereal complaints.

	Saturn	
		Mars
Sun		
		Moon

(2) If Mars and Saturn occupy the 7th place from the Moon at the time of copulation, it is the woman that would suffer.

Another meaning—(3) If Mars occupy the 7th from the Sun, and Saturn, the 7th from the Moon, the man and woman will respectively fall ill. [See chart in the previous page.]

In other words the above cases can be briefly put thus :

- (a) Sun opposition Mars and Saturn ;
 - (b) Moon opposition Mars and Saturn ;
 - (c) Sun opposition Mars : and Moon opposition Saturn.

If any such yoga as mentioned above happens to be in the radix of a native, we may safely say that the native is bound to suffer from venereal diseases. This is exactly the western principle also.

If Mars and Saturn at conception be on both sides of the Sun, i.e., 12th and 2nd from the Sun or 12th and 2nd from the Moon the death of the man or the woman should be predicted. In the above principle, Mars should be in the 12th and Saturn in the 2nd; it is an important principle that Saturn in the visible half of the zodiac will increase the life. Hence, in the present instance if the life is to be cut short, Saturn should be in the 2nd alone. कुजर्कजौ युती तथा तदेकदृष्ट्या (Kujarkajau yutau tatha tadeka drishhya) means Mars must be in conjunction with the Sun and Saturn in opposition or in the 4th from the Lagna. Then it will cause death. This amounts to

(1) Sun conjunction Mars square Saturn or (2) Sun conjunction Mars opposition Saturn causes death of male.

Saturn						Saturn
	(1)					(2)
Mars				Mars		Sun
Sun				Sun		

(3) Moon conjunction Mars square Saturn etc.

(4) Moon conjunction Mars opposition Saturn causes death of female.

(5) Sun conjunction Saturn square Mars or

(6) Sun conjunction Saturn opposition Mars causes death of male.

							Mars
	(5)					(6)	
Saturn Sun			Mars	Saturn Sun			

(7) Moon conjunction Saturn square Mars or

(8) Moon conjunction Saturn opposition Mars causes death of female.

c.f. गुणाकर

मौमशनी स्वरगौ शक्तिभान्वोः स्वीमरयोर्गददौ क्षमतः स्तः ।

मध्यगतौ सूतिदौ कुजशन्योस्तौ च तथैकतरे क्षितियुक्तौ ॥

For some more similar yogas, c.f. also मीमांसाज्ञातक

मन्दारयोः सप्तमराशिसंस्थयोर्यदा निषेके भरणं तदा पितुः ।

रवे: शशाङ्कात्यथ तज्जनम्बा एकेन रोगाः पुरुषप्रवादाः ॥

यदा हिमांशुर्क्षयगो दिवाकरभिञ्छं गतो भूतनयमनुर्धः ।

सृस्युलदा संभवते लाभान्यां शस्त्रेण सौरेण तु बन्धनेन ॥

मृत्युंकरः सीतकरः स्तारिःके सुखस्थितः सूर्यसुतः सनीमः ।

नगभेसंभूतिरहि प्रविष्टा योगैः ससीम्यैः प्रवदन्ति कृच्छ्रात् ॥

मूर्खस्थितसीक्षणकरः कुजो वा सक्षीणमूर्खिर्विधुरिःफगो वा ।

बृथा फलं स्वात्सुरतोपचारे नीचाश्रेत्तैस्यादिभिरत्र पुंसाम् ॥

दिवार्कमूकौ पितृमातृसंशितौ शैनश्वरेन्द्र निशि तद्विपर्ययात् ।

पितृव्यमातृप्रसुसंशितौ तु तावथौजयुग्मर्क्षगतौ तयोः पूर्मौ ॥१५॥

Sloka. 15. The Sun and Venus are termed father and mother respectively of the seed sown during the day; Saturn and the Moon during the night. Failing to play the role of parents each of these pairs of planets get the designation of paternal uncle and maternal aunt. They become propitious to the pair they represent when they occupy the odd and even signs (the male among them being in the odd, the female in the even).

NOTES

The Sun represents the father at *day* time, and Venus, the mother; Saturn, the paternal uncle ; and the Moon, the mother's sister. At *night* time, Saturn represents the father, Moon, the mother ; the Sun, the paternal uncle : and Venus, the mother's sister. If the Sun is in an odd sign, and Venus in an even one, it is good for both the man and the woman. Similarly, Saturn in an odd sign and the Moon in an even one is good for paternal uncle and maternal aunt.

The Sun and Saturn are planets that stay tolerably for a long period in a sign, *Viz.*, 30 days and 30 months respectively. If the above principle is applied, it becomes fallacious as there cannot be so many deaths among those born during the periods when the planets in their transits complete their passage in that sign. It should therefore be taken as ओजभाव (Ojabhava) and not ओजराशि (Ojarasi). Then it will prove correct.

Cf. सारावली

दिवसे मातापितरौ शुक्ररवी शशिशानी निशायां च ।

मातृभगिनीपितृष्टी विष्णव्याल्कीतिती यदनैः ॥

दिवसे निविक्षस्य जातस्य खेति शेषः । पूर्वं निशायाभिस्थापि ।

लग्नाद्विष्टमर्क्षगतः पितुः पितृष्टव्यस्य खेतरः शस्तः ।

मातृभगिनीजनन्योः समगृहगोडन्ये तथा भेषु ॥

प्रथमोक्तवैपरीत्येषु मातृष्टिवादिषु अन्यः विपरीतकः । अशस्त इत्यर्थः ।

श्रीतज्योतिषि योषितोनुपचयस्ताने कुञ्जेनेश्विते

जातं गर्भफलप्रदं त्वद्व रजः स्यादन्यथा निष्फलम् ।

द्वेष्टसिन् गुरुणा निजोपचयगे कुर्याचिषेकं पुमान्
अत्याज्ये च समूलमे शुभगुणे पर्वादिकालोजिज्ञते ॥१६॥

Sloka. 16. If a woman's menses set in when the Moon is in an अनुपचय place and aspected by Mars, they become favourable to conception and not otherwise. The husband should sow the seed when the Moon occupies an उपचय house and is aspected by Jupiter. This is to be done at an unexceptionable Lagna with many good points in its favor and unconnected with पर्व and other objectionable periods of time.

NOTES.

The last quarter of this sloka reads thus in फलशीपिना
अत्याज्ये समये शुभाधिकयुते पर्वादिकालोजिज्ञते.

But the reading in the text is the more generally accepted one.

A few of the objectionable periods are

- (a) Nakshatras भरणी, छत्तिका, आर्द्रा, भाष्मेषा, पूर्वाशाढा and पूर्वाभाद्रपदा.
- (b) अष्टमी and other Vishtirikta, and

(c) Sankrama and such other sacred days, fasting days, birth days, anniversary days and their previous ones. For detailed information, see Muhurtha Sastras.

विमावरीषोऽशमामिनीना॑ क्रतूदमाद्या॒ क्रतुकालमाहुः ।
नाद्याश्वतस्रोत्र॑ निषेकयोग्याः॒ पराश्य युग्माः॒ सुतदाः॒ प्रशस्ताः॒ ॥१७॥

Sloka. 17. The first 16 nights from the menstruation of a woman are termed the season. The first 4 are not fit for impregnation. The other nights—those that are even—are recommended as conducing to the conception of a male offspring

NOTES.

There is a difference of opinion for discarding the first four-days as unfit for impregnation. Some hold 'क्रतुस्तु योदशनिशा' while others hold 'क्रतुस्तु दादशनिशा'. For impregnation, purity of the womb is desired.

असूक्ष्मोर्व विशुद्धं तस्त्वनिष्ठां तस्वधारिणीम् ।
यसेशक्तिमतो योनिविद्वता योषिता भवेत् ॥

At this time the female is supposed to attain the following qualifications:

c/. Vahata:

शामप्रसन्नवदना॑ स्फुरःश्रोणिपयोधराम् ।
ज्वलाक्षिकुर्वी पुंस्कामां विद्याटतुमसीं चित्रम् ॥

For this and the following sloka, see अष्टाङ्गसङ्कृह for more information.

पुत्रोल्यायुर्दारिका वंशकर्ता॒ वन्ध्या पुत्रः सुन्दरीशो विरूपा॑ ।
श्रीमान् पापा॑ धर्मशीलस्थथा॒ स्त्री॑ सर्वज्ञः सात् तुर्यरात्रे॑ः क्रमेण॥१८॥

Sloka. 18: The offspring conceived during the 13 nights commencing with the 4th after menstruation, will be of the following description: If conceived on the 4th night, it will be a short-lived son; if on the 5th, a girl; if on the 6th, a founder of a family; if on the 7th, a barren female; if on the 8th, a son; if on the 9th, a beautiful female; if on the 10th, a lord; if on the 11th, a deformed female; if on the 12th, a fortunate son, if on the 13th, a sinful female wretch; if on the 14th, a virtuous son; if on the 15th, the very goddess of fortune; and if on the 16th, an all-wise son.

अष्टमाष्टमगे॑ सूर्ये॑ निषेकक्षर्त्॑ सुतोऽद्वचः ।
अथवाऽस्त्राधानलग्नात्॑ त्रिकोणस्ये॑ दिनेश्वरे॑ ॥ १९ ॥

Sloka. 19 When the Sun is in the 3rd place from the Nisheka Lagna निषेकलग्न, there will be the birth of an issue. The same result may be expected when the Sun occupies a Trikona Rasi त्रिकोणराशि from the Adhana आधान or Nisheka Lagna निषेकलग्न.

असिन्नाधानलग्ने॑ तु शुभदृष्ट्युतेऽथवा॑ ।
दीर्घायुर्भाग्यवान् जातः सर्वविद्यान्तमेष्यति॑ ॥ २० ॥

Slока. 20. When this आधानलग्न Adhana Lagna is aspected or occupied by a benefic planet, the son born will be long-lived and prosperous and will attain proficiency in all branches of knowledge.

ओजस्ये पुरुषांशकेषु बलिभिर्लभार्कगुर्विन्दुभिः

पुंजन्म प्रवदेत् समांशकगतैर्युग्मेषु तैर्योषितः ।

गुर्वकौ विषमे नरं शक्तिसिनौ वक्रश्च युग्मे लियं

अंशस्था बुधवीक्षणाश्च यमलौ द्वर्वन्ति पक्षे स्वके ॥२१॥

Sloka. 21. With the Lagna, the Sun, Jupiter and the Moon strong in an odd sign and in a Navamsa owned by an odd sign, the astrologer should declare the birth of a male child. If the Lagna and the planets above-named be in an even sign and in a Navamsa owned by an even sign, the birth of a female child is announced. Jupiter and the Sun in an odd sign (irrespective of the Navamsas occupied) produce a male child. The Moon, Venus and Mars in an even sign (irrespective of the Navamsas they may be in) make for a female child. These five planets occupying a Navamsa owned by a dual Rasi, and at the same time aspected by Mercury, produce twins corresponding to the character of the dual Rasi to which the Navamsa may happen to belong; that is to say, both males if the Navamsa belongs to a male dual Rasi, Mithuna or Dhanus; both females if the Navamsa be owned by a female dual Rasi, Kanya or Meena; male and female when the Navamsas are of both kinds.

NOTES

If male as well as female planets occupy Navamsas of dual signs, one being an odd dual sign and one even, for instance,

Mithuna and Meena, or Dhanus and Kanya, a twin is likely to be born, one being a male and the other a female.

cf. साराचली

विषमे विषमांशगता होराशशिजीवभास्करा बलिनः ।

कुर्वन्ति जन्म पूसो समे समांशे मुवतिनरजन्मम् ॥

योजक्षेण गुरुसूर्यो बलिनौ पूसः समे सितेन्द्रुकुण्डः ।

कल्यानां जन्मकरा गर्भाधाने स्थिता बलिनः ॥

मिथुने आपेऽर्कगुरु बुधरहौ दारकद्वयं कुरुतः ।

स्त्रीयुम्बं कन्यांशो सितशशिभौमा इषे च बुधरहौः ॥

Also लघुजातक

॥३५॥ विषमक्षेण विषमांशे सस्थितात्र गुरुशशाङ्कलग्नार्काः ।

पुंजन्मकरा समभेषु योगितां समनवांशगताः ॥

बलिनौ विषमेऽर्कगुरु नरं स्त्रियं समगृहे कुञ्जनुसिताः ।

पमलं द्विशरीराभेषिण्डुजदृष्ट्या स्वपक्षसमौ ॥

विहाय लग्नं विषमर्क्षसंस्थः सौरोपि पुंजन्मकरो विलग्नात् ।

प्रेक्षग्रहाणामवलोक्य वीर्यं वाच्यं प्रस्तौ पुरुषोऽन्ना वा ॥ २२ ॥

Sloka 22. Saturn not being in the rising sign but occupying an odd house therefrom, also brings about the birth of a male child. Thus the issue should be declared to be male or female upon ascertaining the preponderance in strength of the several planets above mentioned influencing birth.

NOTES

The latter half of the sloka is applicable not only to the first half but also to the previous sloka.

cf. साराचली

समरं मुक्तवा विषमे शनैश्चरः पुरुषजन्मदो भवति ।

प्राप्ति वैगे विहगस्य बलं संवीक्ष्य वदेश्चरं स्त्रियं वाऽपि ॥

It may here be observed that these slokas viz. 21 & 22 profound fourteen male and fourteen female yogas, viz:

8 of each in the first half of sloka 21

- 3 of each in the 3rd quarter thereof
 2.....Do 4th quarter thereof, and
 1.....Do in sloka, 22

Before making any prediction in this connection both the yogas should be carefully weighed and that which has a preponderating influence predicted.

अन्योन्यं यदि पश्यतः शशिरवी यद्याकिंसौम्यावपि
 वक्षो वा समग्रं दिनेशमसमे चन्द्रोदयी चेत् स्थितौ ।
 युग्मौजर्खं गतावपीन्दुशशिजौ भूम्यात्मजेनाक्षितौ
 पुंभागे सितलमशीतकिरणाः पद्म्भीब्योगास्त्वमे ॥२३॥

Sloka. 23. The following are the six planetary positions tending severally to the production of a eunuch:—

- (1) The Sun and the Moon in opposition and therefore mutually aspecting.
- (2) Mercury and Saturn in opposition and so mutually aspecting.
- (3) Mars in opposition to the Sun, the Sun being in an even sign; or the Sun in an even sign, being aspected by Mars (Mars being in any sign); or, in other words, the Sun in an even sign in opposition or square to Mars or in quincunx aspect.
- (4) The Moon and the Lagna being in odd signs and aspected by Mars (which means affliction by Mars being in square to one and in quincunx to another).
- (5) The Moon in an even sign and Mercury in an odd sign both being aspected by Mars; and
- (6) Venus, the Moon and the Lagna occupying Navamsas belonging to odd signs.

NOTES.

		Sun				Sun	
		3(1)		Mars		3(2)	
	Mars						

	Lagna			Lagna		
	4(1)			4(2)		
Mars		Moon				Mars

					Mercury		
Mercury	5 (1)				5(2)		Moon
		Mars	Mars				

The above six yogas at the time of copulation will result in nothing. In other words, the coition will be fruitless and if any of the above yogas are found in the horoscope of a male or female the native will not be capable of producing or bringing forth issues. (This is the real meaning of शुक्र-kleeba).

A closer examination of this sloka will lead us to the following conclusions:—

- (1) The Sun and the Moon in opposition (or पूर्णिमा-Poornima),
 - (2) Saturn in opposition to Mercury (Two hermaphrodite planets in opposition),
 - (3) Mars afflicting the Sun in an even sign,
 - (4) The Moon and the Lagna both in odd signs in affliction with Mars,
 - (5) Mars afflicting the Moon in an even sign and also Mercury in an odd sign, and
 - (6) Venus, the Moon and the Lagna occupying Navamsas belonging to odd signs or male Rasis
- are most unfavorable and detrimental to conception.

Also साराबली

अन्योन्यं रविचन्द्रौ विषमक्षेत्रौ निरक्षेते ।
 इन्दुजरविपुत्रौ वा इष्टौ बलिन्द्रौ नपुंसकं कुरुतः ॥
 पश्यति वक्षः समभे सूर्यं चन्द्रेणदयौ च विषमर्थः ।
 यथेवं गर्भस्थः कृष्णो मुग्निभिः समादिष्टः ॥
 ओजस्समराशिसंस्थौ शेन्द्रू पष्ठं कुर्जेक्षितौ कुरुतः ।
 नरभे विषमनवर्तने होरेन्द्रुधाः सितार्किटष्टा वा ॥

These eunuch yogas take effect only in the absence of male and female yogas. They are to be predicted from the आधान (Adhana) Lagna or प्रश्लाम (Prasha Lagna) and not from horoscopes. And if they be predicted from horoscopes of the last child and if these yogas should exist therein, then the mother will bear no more. The author of the दशाव्यायी (another commentary for Brihat Jataka) after commenting on the sloka says: एव षट्कूर्वयोगा उक्ताः नकेवलमाधानप्रश्लाम्भां नपुंभकजन्मसूचकाः जातस्य जन्मकाले मानि चेत् सन्ततिहनिकराः शतिकेनित् ।

The commentator of Brihatjataka twists this sloka so as to bring it in line with the slokas he quotes from Badarayana which are given below:—

अन्योन्यं रविशशिनैविषमां विषमक्षेत्रौ निरक्षेते ।
 इन्दुजरविपुत्रौ वा तथैव नपुंसकं कुरुतः ॥

विष्णो विष्वे सूर्ये: समग्रैषै परस्परालोकात् ।
 विष्वमध्ये लग्नेन्द्रू समराशेगः कुञ्जेवलोकयति ॥
 बुधंचन्द्री कुजहर्षी विष्वमध्ये समर्कर्णी सैयदोर्लौ ।
 औजनवीशकसंस्था लग्नेन्द्रुसितासैयदोर्लौः ॥

The English rendering in accordance with the commentator would then be as follows:

The following are the six planetary positions tending severally to the production of a eunuch :—

- (1) The Moon and the Sun respectively in an even and an odd sign mutually aspecting;
- (2) Saturn in an even sign and Mercury in an odd one aspecting each other;
- (3) Mars in an odd sign aspecting and being aspected by the Sun in an even sign;
- (4) Mars in an even sign aspecting the Moon and the Lagna in an odd sign;
- (5) The Moon in an even sign and Mercury in an odd sign being aspected by Mars; and
- (6) Venus, Lagna and the Moon occupying male Navamsas.

युग्मे चन्द्रसितावथौजभवने स्युर्हारजीवोदया
 लग्नेन्द्रू नृनिरीक्षितौ च समग्री युग्मेषु वा प्राणिनः ।
 कुर्युस्त मिथुनं ग्रहोदयगतान्द्यंगाशकान्पश्यति
 स्वाशे श्वे त्रितयं इगांशकवशाद्युग्मन्त्वमिष्ठैः समम् ॥२४॥

Sloka 24. The Moon and Venus in even signs with Mars, Mercury, Jupiter and the Lagna in odd signs cause the formation of a twin embryo. The rising sign and the Moon being in even signs and aspected by any male planet cause also twins. Mercury, Mars, Jupiter and the Lagna being in even signs and possessed of strength likewise lead to a twin fetus being conceived in the womb. There will be a trio of embryos con-

ceived when Mercury in his own Navamsa aspects all planets and the Lagna, or if the Lagna and all the planets occupy Navamsas belonging to dual signs. Two out of these triplets will have their sexes determined by the character of the Navamsa occupied by Mercury—being males if the Navamsa is that of Mithuna, and females if the Navamsa is owned by Kanya. The triplets will be of one and the same sex if all the Navamsas concerned are owned by dual signs of the same sex ; i.e., the trio will be all males when the Navamsas are those of Mithuna and Dhanus ; females, when the Navamsas are those of Kanya and Meena.

NOTES.

There are three yogas mentioned in this sloka for the birth of twins. In the first yoga two female planets are in even signs, while Lagna, Mercury, Mars and Jupiter are in odd signs. In the second yoga, a male planet (the Sun, Mars or Jupiter) must aspect the Lagna and the Moon, both these being in even signs. In the third yoga, Mercury, Mars, Jupiter and the Lagna must be powerful in even signs.

fc. मारावली.

लग्ने समरांशिगते चन्द्रे च निरीक्षिते बलयुतेन ।
 गगनसदा वक्तव्यं मिथुनं गर्भस्थितं नित्यम् ॥
 समराशौ शशिसितयोर्विष्पमे गुरुवक्सौभ्यलग्नेषु ।
 द्विशरीरे वा बलिषु प्रवदेत् स्त्रीपुरुषमत्रैव ॥
 द्विशरीरांशक्युक्तान् ग्रहान्विलग्नं च पश्यतीन्दुसुते ।
 मिथुनांशे कन्यका द्वौ पुरुषौ खितयमेवं स्थान् ॥
 द्विशरीरांशक्युक्तान् ग्रहान्विलग्नं च पश्यतीन्दुसुते ।
 कन्यांशे द्वे कन्ये पुरुषश्च निषिद्धयते गर्भे ॥
 मिथुने धनुंशगतान् ग्रहान्विलग्नं च पश्यतीन्दुसुतः ।
 मिथुनांशस्थश्च यदा पुरुषत्रितयं तदा गर्भे ॥
 कन्यामीनांशस्थान् विहगानुदयं च युवतिभागागतः ।
 पश्यति शिशिरगुतनयः कन्यात्रितयं तदा गर्भः ॥

In the first line of the sloka in the text, some books read 'युग्मे चन्द्रसितौ तथौ जम्बवने' for 'युग्मे चन्द्रसितावथौ जम्बवने.'

धनुर्धरस्यान्त्यगते विलये ग्रहेस्तदंशोपगतैर्वलिष्टैः ।

ज्ञेनाकिंणा वीर्ययुतेन द्वै सन्ति प्रभूता अपि कोशसंस्थाः ॥२५॥

Sloka. 25. Many are the embryos encased in the embryonic bag when the rising sign is the last Navamsa of Dhanus and the planets are strong in the Navamsa owned by Dhanus and when the Lagna is aspected by Mercury and Saturn in their strength.

NOTES.

(त्रुधाकिणा is another reading for ज्ञेनाकिणा.

If the last Navamsa of Dhanus is rising, then more than three children are possible in the case of dogs, etc. The commentator, Bhattotpala is of opinion that the word प्रभूतः (Prabhutah) may mean 5, 7 or 10 "पञ्च सप्त दृशा वा गोप संभवन्ति."

द्विशरीरांश्चसंयुक्तान् ग्रहान् लग्नं च पश्यति ।

कन्यांशकगतश्चान्द्रिर्गर्भस्यं त्रितयं वदेत् ॥ २६ ॥

युग्मांशकस्तु कन्यैका द्वौ पुमांसौ च गर्भजाः ।

युग्मांशगान्विलग्नं च गर्भस्थाः पुरुषात्मयः ॥२७॥

कन्यायुग्मांशकोपेतांस्तथा युग्मांशगो बुधः ।

कन्यानवांशकः सौम्यस्तिस्रो गर्भगताङ्गनाः ॥ २८ ॥

Sloka. 26. When Mercury in a नवांश-Navamsa owned by कन्याKa-nya aspects the other planets and the rising sign, each of which is in a नवांश-Navamsa owned by a dual Rasi, the astrologer should declare a trio to be in the womb.

Sloka. 27. If Mercury occupying a Navamsa belonging to Mithuna aspects the other planets and the rising sign, in the position described in the previous Sloka, a female and two males are in the womb.

Mercury in a Mithuna Navamsa should aspect the planets and the rising sign every one of which also occupies Mithuna Navamsa, there will be three males in the embryo.

Sloka. 28. Mercury in a Mithuna Navamsa aspecting the other planets, and the rising sign occupying the Navamsas owned by any of the two signs Kanya and Mithuna will tend to produce the same result. But if Mercury be in a Navamsa owned by Kanya and aspect the other planets and the rising sign in the positions described in the foregoing sloka, there will be three females in the womb.

NOTES.

These are mere repetitions of what has already been stated in sloka 24 *supra*.

द्विसभावगतावर्कगुरु बुधनिरीक्षतौ ।

पुंयुग्मं कुरुतस्तद्व शशिशुक्रमहीसुताः ॥ २९ ॥

कुर्वन्ति स्त्रीयुगं तत्र बलावलविशेषतः ।

स्त्रीनपुंसकरश्चान्द्रः पुनपुंसकरोर्कजः ॥ ३० ॥

Slokas. 29 and 30. The Sun and Jupiter in a dual sign aspected by Mercury generate male twins. The Moon, Venus and Mars in a similar position produce twin females. In such cases, according to his peculiar strength or weakness, Mercury tends to produce a female hermaphrodite while Saturn produces a male one.

c). शुक्रजातक

रात्रिजीवो युग्मवनुर्वाशस्थौ बुधेभितौ ।

पुंयुग्मं मीनकन्यांशस्त्वितौ पुंस्युगं वदेन ॥

भीमेन्दुशुक्रा मीनस्त्रीनवांशस्था बुधेभिताः ।

स्त्रीयुगं चापयुगमाशे गर्भे पुंस्त्रीयुगं भवेन ॥

निषेककाले चन्द्राकारवन्योन्यं यदि पश्यतः ।
तथैव चन्द्रमन्दौ वा कुम्भजन्मग्रदौ तथा ॥ ३१ ॥

Stoka 31. If at the time of impregnation the Moon and the Sun aspect each other, they tend to produce a eunuch. The Moon and Saturn aspecting mutually at such a time, do likewise.

निषेके आतूलग्रेशयोमे यमलसंभवः ।
लघेशे आतूपश्चस्थे स्वोषे वा यमलोद्धवः ॥ ३२ ॥

Stoka 32. When the lords of the 3rd and the 1st bhavas are in conjunction, twins will become possible. When the lord of the rising sign is in a Varga-vyaya owned by the 3rd bhava or in his own exaltation, twin issues become equally possible.

पष्टेशो देहसंबन्धी बुधः पष्टगतो यदि ।
बुधघक्षेत्रे च जननं यस्य स ल्हीनपुंसकः ॥ ३३ ॥
बुधस्थानेन शनिना पुंनपुंसकता भवेत् ।

Stoka. 33. If a house owned by Mercury be the Lagna at a birth and if the lord of the 6th bhava be in the Lagna and Mercury be in the 6th bhava, the person born will be a female hermaphrodite. If Saturn be in the place occupied by Mercury (*i. e.* be in the 6th bhava) in the previous case, the person born will be a male hermaphrodite.

निषेकलग्रेशतृतीयनाथौ लग्नस्थितौ चेद्यमलोद्धवः सात् ।
तृतीयनाथेन युते निषेके भोगीशयुक्ते यदि पादजातः ॥ ३४ ॥

Stoka. 34. There will be twin issues if in the rising sign there be its own lord as well as the lord of the 3rd bhava at the time of निषेक Nisheka. If the Lagna

be occupied by the lord of the 3rd bhava in conjunction with Rahu, the child will be born with the legs foremost.

NOTES.

The reading of the second half of this sloka is different in सर्वार्थचिन्तामणि viz.,

तृतीयनाथेन युतो निष्पक्लेशभरस्तसद्ये तथेव and appears to be the correct one.

राहूदये लग्ननाथे कर्मस्थे पादपूर्वजः ।

सराहौ रन्ध्रपे लग्ने जातः स्यात् सर्ववैष्टितः ॥ ३५ ॥

Sloka. 35. When Rahu is in the Lagna and its lord is in the 10th bhava, the child will be born with the legs foremost. When the lord of the 8th house is in the Lagna in conjunction with Rahu, the person born will have a cord coiled round his body.

NOTES.

c.f. सर्वार्थचिन्तामणि

लग्नेश्वरे कर्मगते विलग्ने भोगीन्द्रयुक्ते सति पादजातः ।

As a matter of fact, this ought to be the first half of the next sloka. It is difficult to account for the omission.

रन्ध्रेश्वरे पापयुते विलग्ने जातोरगैवेष्टिदेहवान् स्यात् ।

केन्द्रे सराहौ गुलिकेन युक्ते लग्नेश्वरे वा निधनेशयुक्ते ॥ ३६ ॥

क्रूरग्रहाणां च दग्धाणलग्ने जातोरगैवेष्टिदेहवान् स्यात् ।

Sloka. 36 When the lord of the 8th bhava occupy the Lagna in conjunction with a malefic planet, the person born will have a caul wound about his body. When a Kendra is occupied by Rahu in conjunction with (गुलिक) Gulika, or the lord of the rising sign is in conjunction with the lord of the 8th bhava and when the rising sign happens to be a Drekkana of a malefic planet, the person born will have a cord coiled round his body.

रुद्रत्रिभागे बुधसर्पकोलात्मावयुक्तस्तु तथा त्रिभागः ।
द्वुमप्रहाणां च इष्टा विहीने जातोरगेवेष्टितदेहवान् स्यात् ॥३७॥

Stoka. 37 When Mercury, Rahu and Saturn are in the rising (द्रेक्कण) Drekkan and when this last is occupied by its lord, having no aspect of benefic planets upon it, the person born has a cord wound about his body.

NOTES.

This also appears in सर्वार्थचिन्तामणि. The reading of the first half there is slightly different : viz.,

रुद्रत्रिभागेऽण्डजसर्पकाले तथाययुक्ते तु तथा त्रिभागे ।

शशाङ्के पापलभे वा शूब्धिकेश्वत्रिभागे ।
शूभ्रैः स्यायस्थितैर्जातिः सर्पस्तद्वेष्टितोऽपि वा ॥३८॥

Stoka. 38. When the Moon occupies a decanate owned by Mars and benefic planets are in the 2nd and the 11th houses from the Lagna, the issue will be a (serpent) reptile; or a child will be born with a navel cord round its body. Again, when the rising sign is that of a malefic planet and is in the decanate of Mars and benefic planets are in the 2nd and 11th bhavas, the person born will have a cord coiled round his body.

cf. गुणाकर

पापोदये पापद्वये विद्धी वा त्रिभागे शूब्धिकराक्षिभृत्यः ।

शूभ्रैर्धनोपायत्यगतैः प्रसूतः फणी भवेत्सायरिवेष्टितो वा ॥

Also सारावली

मौमध्यनिवेदकाणे पापे क्षेत्रे स्विते काशिद्वये वा ।

त्रेकादशार्द्धैः सौन्दर्यरभिर्भैर्हितको शुद्धेन ॥

Also गर्भ

मौमद्रेक्कणे चन्द्रे सौन्दर्यरात्मकस्तितैः ।

सर्पकाङ्गेष्टितस्तद्वापक्षे विभिर्द्वये ॥

Neither in the text, nor in the slokas above quoted, the position of the malefics is specified. But they are to be either with the Moon or the Lagna and for this purpose सपणे (Sapapé) has to be added on by the grammatical process of (अध्याहरण) Adhyaharana.

Cf. स्कन्दहोरा

समसौम्यैर्गतः सेन्द्री इगाणेऽङ्गारकेष्वरे ।
तारशस्य च लग्नस्य स्वायस्थैरखिलैः शुभैः ॥
उरगोवेष्टितसेन शिशुर्वेति विभावयेन् ।
चन्द्रेणोरग आख्यातो लग्नोरगवेष्टिः ॥

Also शृहत्प्राजापत्य

शशिनः सकलैः पापैः सङ्गतस्य महीसुते ।
इगाणाधिपतावायधनस्थैरखिलैः शुभैः ॥
जातं सर्पं विजानीहि लग्नं वेच्छशिनः पदे ।
योगेऽन्नं तेन जानीहि जातं सर्पेण वेष्टिम् ॥

And चौनक

सर्वैः पापैः समेतस्य लग्नस्य शशिनोऽथवा ।
खस्थैरायश्चितैर्यदा सौम्यैः पञ्चगवेष्टिः ॥

चतुष्पदगते भानौ शेषैर्वीर्यसमन्वितैः ।
द्वितनुस्थैश्च यमलौ भवतः कोशवेष्टितौ ॥ ३९ ॥

Sloka. 39. When the Sun is in a quadruped sign and the other planets are possessed of strength and in dual or mutable signs (or Navamsas), there will be twins born wrapped in one sheath (secundines).

NOTES.

Cf. सारात्रली

सूर्यशतुष्पदस्थः शेषा द्विशरीरसंस्थिता बलिनः ।
कोशैर्वेष्टितदेहौ यमलौ खलु संप्रजायेते ॥

Also गुणाकर

चतुष्पदे स्थिते रवौ पौरद्विमूर्तिवर्तिभिः ।
बलेन संयुतैर्यमौ स्त एककोशवेष्टितौ ॥

Also गर्भ

चतुष्पदर्क्षेगे सूर्ये द्विस्वभावर्क्षेगैः परैः ।
सबलैर्यमलौ स्यात्समेककोशाभिवेष्टितौ ॥

Here is an illustration for the birth of twins (both males) :—
1932 January 19, Tuesday, one at 11-19 P. M. and the other at
11-50 P. M. Madras Time. Place of birth—Madras.

The Moon is in the 3rd Pada (पद) of the star Rohini (रोहिणी).

Rahu		Moon		Mars Jupiter Ketu			Moon
Venus		Rasi Chakra	Jupiter	Sun		Navamsa Chakra	
Saturn Mars Sun				Saturn			Merc
Merc			Ketu	Venus			Rahu

Lagna or Ascendant for the First child—5—24°—36'—30"
 " " Second child—6—2°—19'—30".

From the above chart it will be observed that almost all the planets occupy either a dual Rasi or a dual Navamsa.

The Sun is in the first half of Makara and therefore in a quadruped sign.

The Moon is in his exaltation sign, in the bright half of the month and is therefore strong.

Mars is in his exaltation and in a dual Navamsa.

Mercury is in Dhanus, a dual sign.

Jupiter is in exaltation and in Meena Navamsa, a Rasi of dual nature. Further, he is retrograde.

Venus is in a Navamsa owned by Dhanus, a dual sign.

Saturn is strong being in his Vargottamamsa. Rahu and Ketu are in dual Rasis.

छागे सिंहे वृषे लग्ने तत्स्ये सौरेऽथवा कुजे ।

राश्यंशसहशे गात्रे जायते नालवेष्टितः ॥ ४० ॥

Sloka. 40. When the rising sign is Mesha मेष, Simha सिंह or Vrishabha वृषभ, and when Saturn or Mars occupies it, the person born will have a cord coiled

round that part of the body signified by the rising sign or by the sign owning the Lagna Navamsa.

cf. सारावली

सिंहाजगोभिहृदये जातो नालेन देहितो जम्भुः ।

जाने कुञ्जेऽथ सौरे राश्यंशसमानगात्रम् ॥

'छागसिंहे वृषे लग्ने' is another reading. It will then mean "If Mesha or Simha be the Lagna and be at the same time occupied by Saturn, or if Mars occupy Vrishabha identical with the Lagna, and no other planet occupies the Lagna in either case, then the effect said in the text will happen."

cf. स्फन्दहोरा

उदये मेषतां प्राप्ते सिंहत्वमधवा गते ।

तत्र चेस्सौर एकाकी वृषे तत्र कुञ्जस्थाया ॥

Also इत्यात्रापल

अजे लग्ने मूरगन्दे वा मन्दूकात्र स्थितो यदि ।

अजे लग्नाशकात्त्वे ये नालेनोद्दैहनं वरेत् ॥

वृषे स्याद्धिषुक्षेत्रं स्थितो कन्त्यमीद्युपि ।

तदा च द्विमौ तत्र स्थितावेकाकिनौ यदि ॥

लग्ने सपापे बहुपापद्ये राहुच्छजाभ्यां सहितेऽथवात् ।

पापग्रहाणां तु विलम्बे वा जातो नरो नालविवेष्टिताङ्गः ॥ ४१ ॥

Sloka. 41. When the rising sign has a malefic planet in it and is either aspected by many malefic planets or occupied by Rahu or Kethu in addition, the person born has a cord coiled round his body. Again, when the Lagna belongs to a malefic planet and the other conditions mentioned previously obtain, the same result follows.

कुरान्तरे लग्नगते सराहौ लग्ने कुजे वाऽसुरनाथद्ये ।

लग्ने क्षनौ भूमिसुतेन द्ये जातो नरो नालविवेष्टिताङ्गः ॥ ४२ ॥

Sloka. 42. When a malefic planet other than Mars is in the Lagna in conjunction with Rahu, or when

Mars occupies the Lagna being aspected by Rahu, or when Saturn is in the Lagna and is aspected by Mars, the person born will have a cord coiled round his body.

NOTES.

Venkatesadaivagna reads 'वासुरनाथ' Vasaranatha instead of 'वासुरनाथ' Vasurana in his सर्वर्थचितामणि Sarwarthachintamani.

तत्कालमिन्दुसहितो द्विरसाशकोय-
सत्तुल्यराशिसहिते पुरतः शश्चेत् ।
यावानुदेति दिनरात्रिसमानभाग-
स्तावद्ग्रते दिननिश्चोः प्रवदन्ति जन्म ॥ ४३ ॥

Sloka. 43. Find the particular Dwadasamsa (द्वादशांश) of a sign which the Moon occupies. Find the Rasi to which this Dwadasamsa belongs. Count from this sign as many Rasis as the number represented by the Dwadasamsa in question. When the Moon is in the Rasi thus found in the month of delivery, the birth of the child in the womb may be expected. *Secondly*, find what fraction of the Dwadasamsa has been passed by the Moon at the time of the query or आधान-Adhana (impregnation). When this much of the Rasi is passed by the Moon in the month of delivery, the birth may be predicted. This gives the (नक्षत्र) Nakshatra of birth. *Thirdly*, find whether the rising sign at the time of the query or आधान-Adhana, is a day or night sign (*vide* जातकपारिजात. Jathakaparijatha Adhyaya. I. Sl. 14) and also what fraction of the Lagna is passed. When so much of the day or the night is passed, the birth in question should be declared to happen.

६० शीमकहोरा

उल्ली

आधाने प्रभकाले या यतिमेऽकाशके शशी ।

मेषतक्षदिमं रात्रि प्राते भित्र प्रसबो मधेत् ॥

तस्मादकांशतस्यिंस्तदिमं वा गते गृहम् ।
 दिनराशिगतश्चन्द्रो यथासौ लेयतोऽपि वा ॥
 रात्रिराशिगते तत्र विपरीतेन बल्मना ।
 तदिमं राशिभापञ्चे प्रसवं कर्कितो वदेत् ॥
 तज्जागभं गते वेन्द्रौ सूर्ति केचन मन्वते ।
 इन्दुनाश नवांशं वा गृहण बलयोगतः ॥
 स्वनवांशकम् प्राप्ते तस्मिन्वा प्रसवो भवेत् ।
 स्वनवांशं नवांशक्षमथवाऽस्मिन्पेयुषि ॥
 अथ साधारणं वक्ष्ये सर्वव्रातं महामते ।
 दिनराशिविभागार्थं तन्मे निगदतः शृणु ॥
 अथ नैषेकलग्नस्य श्रिंशांशे यावती स्थितिः ।
 तावस्यत्र गते रात्रौ दिवा वा प्रसवो भवेत् ॥
 तत्कालचन्द्रश्चिंशांशे यावतीस्याद्वस्थितिः ।
 तावस्यत्र गते रात्रौ दिवा वा प्रसवो भवेत् ।
 रात्रिराशिगते लग्ने चन्द्रे वा रात्रिकल्पना ।
 दिनराशिगते लग्ने चन्द्रे वा दिनकल्पना ॥
 अथ नैषेकलग्नस्य षष्ठ्यंशे यावती स्थितिः ।
 नार्थां गतायां तावस्यां वदेह्नाऽहनि वा निशि ॥
 सूर्यस्योदयतः पूर्वे पक्षेऽस्तमयतोऽपरे ।
 यस्मिन्नाधानमारभ्य तस्मिन्नाहनि धारया ॥
 इत्याख्यात इन्दुनैषेकलग्नेनैव मत्रा मुने ।
 एवं द्विष्टुसंवादात् सर्वं विद्धि द्विजोत्तम ॥
 अथ गर्भाधानलग्नात् प्रसवमासङ्गानं शुक्कजातके
 गर्भाधानं चरे रात्रौ तदमे मासि सूयते ।
 स्थिरभे दशमे मासि छाङ्गे चैकादशे च सः ।
 कस्मिन् रात्रौ चन्द्रे सति प्रसवो भविष्यति हत्येतउक्तानार्थं आह गार्गीः ।
 यावत्संख्ये द्वादशांशे शतरहिमर्यदा स्थितः ।
 तत्संख्येवस्तो राशिर्जन्मेन्द्रो तदते भवेत् ॥

अस्यार्थः । मेषादिगणनया यावत्संख्ये द्वादशांशे चन्द्रमा इवस्थितसद्वा
 शिशावत्संख्यो यो राशिस्तत्र वर्तमाने जन्म वक्तव्यमिति । अत्र चन्द्रद्वादशां-
 शप्रमाणेन २-३० कलात्मकेन १५० सकलचन्द्रराशिरष्टदशशतकला १८००
 कल्पयते तदा भूक्षद्वादशकलाप्रमाणे किमित्यनुपातलक्षं चन्द्रराशिभ्रुक्त कला

स्वरक्षे त्रये । ततोऽष्टशतकलाक्ल्यनया चन्द्रनक्षत्रं ज्ञेयमिति विशेषः । अन्ये तु तत्कालेनुजा यावत्संख्यो द्वादशाभाग अव्येक्तितस्तावत्संख्याराशिस्ये । चन्द्रे सति प्रसवकाले प्रसवो वरक्षयः । तथा च सारावल्याम् ।

बस्तिन्द्रादशाभागे गर्भाधाने व्यवस्थितश्चन्द्रः ।

तत्संख्यक्षेपे प्रसवं गर्भस्य समाप्तिदेवप्राप्तः ॥

समुद्रजातकेऽपि

यतमे द्वादशार्णेतः सूतिस्तसंख्यगे विधौ । इति

अत्र चन्द्रलग्नयोर्मध्ये यो बलवान् तस्य द्वादशांशक्वशेन चन्द्रराशिर्ज्ञेयः । एतुकुं शुक्जातके ।

लग्नेन्द्रूपो बलवान् तस्य हिरसान्वितो राशिः ।

यावत्समात्परतो राशिः स्थिते विधौ प्रसवः ॥ इति.

अत्र गर्भाद्युक्ताचार्ययोरेकवाक्यस्तावत्सारावलीसमुद्रजातकादिमते भूलं शृण्यम् ।

Suppose the आधानलग्न (Adhanalagna) or प्रश्नलग्न (Prasnalagna) to be 3 signs $8^{\circ} 12' 20''$ and the position of the Moon at the time 4 signs $10^{\circ} 25' 35''$. As the Moon is in the 5th Dwadasamsa of Simha, the Dwadasamsa is Dhanus. The birth has to be predicted when the Moon passes through the 5th Rasi counted from Dhanus, i.e. Mesha. This is the view of some.

According to others the birth should be predicted thus :—
Find by counting from Mesha the order of the Rasi representing the Dwadasamsa ; when the Moon traverses through so many Rasis from the Dwadasamsa Rasi, birth will happen. According to this view, Dhanus happens to be the 9th from Mesha ; the birth will happen when the Moon is in the 9th Rasi from Dhanus, i.e. Simha. The former view seems more rational.

Then, to find the exact position of the Moon, we have $\frac{25' 35''}{150'}$ of (मेष) Mesha as having been traversed by the Moon at birth time, or $5^{\circ} 11'$ or the second quarter of the star Aswini.

To know the time, we proceed thus :

The Lagna is $8^{\circ} 12' 20''$ in कटक (Kataka) which is a night sign. The exact time will therefore be at $\frac{8^{\circ} 12' 20''}{30'} \times 30$ ghatikas (the period of night) or at 8 ghatikas, $12\frac{1}{2}$ Vighatikas in the night.

Balabhadra also adds that only in the case of the Moon and the lord of the 5th bhava at the time of query or (आधान) Adhana occupying one and the same Rasi, it has to be predicted that the pregnant woman will be delivered of her child at that very instant, and not otherwise.

The converse process of deducing the time of conception (आधानकाल-Adhanakala) from the data given for any birth has not been definitely stated in any of our astrological works as far as I have seen.

But the following general principles enunciated in Sepharial's "Manual of Astrology," and which have been found to be true after elaborate tests will be found to be very useful :—

(1) When the Moon at birth is waxing and visible, or waning and invisible, the period intervening between आधान (Adhana) and birth will be less than the time taken for 10 lunar revolutions or 9 Solar months.

(2) If the Moon at birth be waxing and invisible (अदृश्यम्-Adrisyadha), or waning and visible, the interval between conception and actual time of birth will be more than 10 lunar revolutions.

(3) The actual number of days—less or more—is obtained by finding the distance of the Moon from the horizon, the distance being counted from the Lagna when the Moon is invisible, and from the 7th house (अस्तलम्-Asta Lagna) when the Moon is visible. Convert this distance to degrees and divide the result by 12. The quotient will represent the number of days required.

(4) If the birth takes place in सुक्लपक्ष (Suklapaksha—bright half of a month), the sign denoting the Lagna will represent the Moon's position at the time of आधान (Adhana).

(5) If the birth be in कृष्णपक्ष (Krishnapaksha—dark half of a month), the sign denoting the 7th bhava will contain the Moon at आधान (Adhana).

(6) The Rasi occupied by the Moon at birth will be rising or setting at the time of आधानकाल (Adhanakala) according as the said Moon is waxing or waning.

Let us take the following example :—

There was a birth at 4 a.m. on 8th January 1900 (अवनीश्वर)

Ayanamsa, $22^{\circ} 26' 4''$)—Vikari year, Dhanur month—25th, Sunday night and Monday morning, Lat. 13° N.

Moon ... 11 signs $21^{\circ} 15'$

Sun ... 8 signs $24^{\circ} 22'$

Lagna ... 7 signs $21^{\circ} 51'$

The Moon is waxing and below the horizon (invisible). The interval between conception time and birth time is therefore more

Moon	Ketu		Lagna Sun	Merc.		Ketu
Venus	Chart at birth, 8th Jan. 1900, 4 a. m.		Venus	Chart at conception time 1899 April, 1st		Mars
Saturn Sun Mars Mercury	Lagna Jupiter Rahu		Saturn Rahu	Moon		

than 10 lunar months (Rule 2 above). The distance of the Moon from the horizon is—

$11 - 21^{\circ} - 15' \text{ minus } 7 - 21^{\circ} - 51' \text{ (Lagna) or } 3 - 29^{\circ} - 24'$
which when converted into days at an average rate of 12° per day
(*Vid: Rule 3*) is $\frac{119^{\circ} 4'}{12}$ or 9.95 days.

The conception should therefore have taken place $10 \times 27' 32305$ (period of one revolution of the Moon is $27' 32305$ days) + 9.95 or roughly 283.180 days prior to birth. The Moon being in the 22nd degree of मीन (Meena) at birth, the अधनलग्न (Adhana Lagna) must have been Meena 22^o. Looking at the Panchanga for that time, we deduce that the time of conception should have been at about the early hours of the morning on the 1st April 1899 when Meena had not fully risen.

[The child died at 3-30 P. M. on Friday the 22nd March 1901 when the Moon was transiting (Aswini 2nd Pada, गुड्डूपदा) the 6th house from the Lagna.]

उदयति मूरुमांशे सप्तमस्ये च मन्दे
 यदि भवति निषेकः सूतिरब्दत्रयेण ।
 शशिनि तु विधिरेवं द्वादशाब्दैः प्रकृया-
 भिगदितभिह चिन्त्यं सूतिकालेऽपि युक्त्या ॥ ४४ ॥

Sloka. 44. If, at the time of conception, the rising Navamsa belongs to Saturn and that planet occupies the 7th house (भाव) the child will take 3 years to be born. If the conception takes place when the Moon is under similar circumstances, i. e. when the rising Navamsa belongs to Kataka and the Moon occupies the 7th house (भाव) the birth will happen after 12 years. The effects that have been described in this Chapter as due to planetary conjunctions at the time of the (आधान) Adhana must also be predicted in regard to the time of the birth when the same planetary conjunctions are found to exist.

NOTES.

cf. समुद्रजातक

लग्ने यमांशे मन्देऽस्ये निषेकश्चेत् समाप्तयात् ।
 सूतिः कर्कांशर्गङ्गस्थे चन्द्रेऽस्ये द्वादशाब्दकः ॥

Also शुणाकरः

मन्दस्य भांशे तनुगेऽर्कजेऽस्ये वर्षत्रयेण प्रसवसंवानीम् ॥
 मन्दभांशगे विधौ तनुगेऽर्कजे सथा ।
 द्वादशे च हायने सूतिरब्र जायते ॥

Also सारावली

लग्ने शनैऽर्कांशे शनैश्चरे थनगे यदि निषेके ।
 वर्षत्रयेण सूतिर्द्वादशभिः साच्छशिग्ने वैष्वम् ॥

The third quarter of the Sloka is interpreted in दशाध्यायी (Dasa-dhyayi) to mean "If the Navamsa Rasi of the Moon at the time of conception be one of Saturn's houses and if Saturn be in the 7th bhava from the Moon, then the birth will happen in the twelfth

"year" and in support thereof, the following sloka from बृहत्प्रजापत्य (Brihatprajapathy) is quoted :

अथ नैवेकसप्तमस्य मन्दोद्यो सप्तमं गतः ।
मन्दो वा दिनुकं स्यादेत्सूति द्वादशवत्सरैः ॥

In बृहत्प्रजापत्य (Brihatprajapathy) it is said " सप्तमं दिनुकं वा Sapthamam hibukam va and in the text सप्तमस्ये च (Sapthamasthecha) is used. This च (cha) should be taken to mean सप्तमस्ये दिनुकस्ये च सति (Sapthamasthe Hibukasthe cha sathi.) The object of Varahamihira in putting Saturn in the 7th house is not only to secure his full aspect on the Lagna or the Moon, but also to give him his full Digbala (directional strength) as Saturn's Digbala in the 7th house is full.

c.f. सम्बद्धोर्णा

नैवेकलग्नस्येन्द्रोर्वा नैवेऽस्यांशकः शनैः ।
केन्द्रस्थितिर्व इष्टश्च त्रयं सूतिर्विष्टम्बहृष्ट ॥

It is also opined that if these yogas exist, the female will bear no more.

c.f. शौनकद्वारा

आद्यानलग्ने शन्यंशो तस्सप्तमगतः लक्षणिः ।
वेभ्मस्थो वा ततः कुर्याद् प्रसूति वस्त्रैस्त्रिभिः ॥
इन्द्रुरेवं विधः कुर्याद्दावशास्त्रे डिजोत्तमः ।
एवं प्रसूतिकालेन तस्कालशीशना तथा ॥
भूशानपि च भूयिष्ठो विलम्बः प्रसवे पुनः ।
प्रसूतिकालं ह विद्धि यदः गमादेकः लक्षणिः ॥

पितृकर्मेश्वरै दुःखी देहेशे बलसंयुते ।
विना सीमन्तकर्मादिजातः पुत्रो न संशयः ॥४५॥
लामे पापे पापगृहे न सीमन्तसुतो भवेत् ।

Sloka. 45. When the lords of the 9th and 10th bhavas are in bad positions, and the lord of the rising sign is strong, the issue has undoubtedly been born without सीमन्त (Seemantha) and other purificatory cere-

monies. When there is a malefic planet in the 11th bhava and that is owned by a malefic planet also, there will be no issue with the purificatory सीमन्त (Seemantha) ceremony performed upon it.

cf. सर्वार्थचिन्ताणि

दुःस्थानगौ कर्मचुमाधिनायै बली विकल्पाधिपतिस्त्रव्यानीम् ।
सीमन्तकर्मादि विवैव जातो भवेष्वरः प्राथमिकोऽपि तत्र ॥
हामे सपापे तथ तद्गृहे वा जातो नरः प्राथमिकोऽपि तत्र ।

पितुर्जर्तिः परोक्षस्य लभमिन्दात्रपश्यति ।
विदेशस्य चरमे मध्याद्धृष्टे दिवाकरे ॥ ४६ ॥

Slока. 46. When the Moon does not aspect the Lagna, the birth of a child is out of the father's sight. And he is at the time absent in a foreign country, if the Sun be in a moveable sign and has fallen out of the मध्य (Madhya) or the 10th bhava i. e. is in the 8th or 9th bhava.

NOTES

cf. सारावली

होरामनीक्षमाणे शक्षिनि परोक्षस्थिते पितरि जातः ।
मेषूरणाद्युते वा चरमे भानौ विदेशगते ॥
चरताविगते सूर्ये दिनबन्धनि वांकिते कुपुत्रेष्व ।
कथयति विदेशयातं जातस्य शरीरकर्तारम् ॥

Also. शूद्रवन

वार्षं शिशोर्जन्म पितुः परोक्षे अपाकरः पश्यति वेष्ट लग्नम् ।
चरस्थितेऽकेऽहमधर्मगे वा विदेशसंस्थे पितरीह वार्ष्यम् ॥

If the rising sign is unaspected by the Moon and the Sun is either in the 8th or 9th bhava, then the father is not present at the place of birth of the child. If the above Sun be in a moveable sign, the father will be in a foreign country. If he be in an immovable sign, the father will be in the same town but away from

where birth took place. If the Sun be in a dual sign, then the father will be on his way home. The Yoga depicted is a day scenery.

For the second yoga given in the latter half of the sloka (in the text), the condition that the Lagna is not aspected by the Moon is necessary ; cf. (सुकजातक) Sukajathaka:

चराशिंगते भानौ नवमाहमसंस्थिते ।

शिशोः पिता विदेशस्ये छन्नं चन्द्रेण नेत्रितम् ॥

उदयस्येऽपि वा मन्दे कुञ्जे वाऽस्ते समागते ।

स्थिते वान्तः क्षपानाथे शशाङ्कसुतशुक्रयोः ॥ ४७ ॥

Sloka. 47. When Saturn is to rise on the Lagna or Mars is setting (occupies the 7th भाव bhava) or if the Moon be between Mercury and Venus, then also the father will be away at the time of the birth of the child.

Balabhadra slightly differs—He says

छन्नस्थिते वासरनाथपुत्रे यामिनसंस्थेऽप्यथवा महीये ।

चन्द्रेयवा सूर्यमहीजमध्ये विदेशसंस्थे अनेक बभूष ॥

where the Moon if between Mars and the Sun is said to cause the same effect.

In the previous sloka, the day scenery was depicted. In the present sloka the night scenery (birth at night time) is described, since Saturn (the Karaka of the father at a night birth) is taken into consideration instead of the Sun as in the previous sloka.

cf. सारावली

आनिशोरकांसितयोः कुञ्जेन संरक्षयोः पितुरभावः ।

चराशी परवेशे युक्तेक्षितयोस्तु तत्र मृतः ॥

The Sun at a day birth and Saturn at a night birth, if aspected by Mars, indicate the absence of the father. And if the sign that is occupied and aspected respectively by the above-mentioned two planets be a moveable one, the yoga indicates demise of the father in a foreign place at the time. The author of Saravali further says :

चराशिंगतं सौरं यद्यको राशिजन्ममीथेत ।

अन्नायि विदेशस्ये कथमवि पितारं प्रसूतस्म ॥

स्थिते वा यदि शीतांशो शुभर्वगेचरराशिगे ।
औरसोयं भवेजातो गुरुर्वर्गसमन्विते ॥ ४८ ॥

Sloka. 48. If the Moon be in a sign owned by a benefic planet or in a वर्ग (Varga) of Jupiter, the child born is legitimate.

e.g. शुक्रजातक

सौम्यराश्येशांगे चन्द्रे गुरुराश्येशांगोऽपि वा ।
जारजातस्य योगेऽपि न परेजात इच्छते ॥

Vide also sloka 59 infra

जीवो न भौमसंदृष्टः स्ववर्गे चार्कशीतिगृ ।
क्षेत्रजोयं भवेजातः सहौम्यो वा बलान्वितः ॥ ४९ ॥

Sloka. 49. When Jupiter is not aspected by Mars, and the Sun and the Moon are in their वर्ग (Varga), the child born is a क्षेत्रज (Kshethraja). The same is the case also when Jupiter is strong and in conjunction with Mercury.

मन्दर्वगगते चन्द्रे मन्दयुक्ते तु पंचमे ।
भानुभार्गवसंदृष्टे पुत्रः पौनर्भवो भवेत् ॥ ५० ॥

Sloka. 50. When the Moon is in the वर्ग (Varga) of Saturn and the 5th भाव (bhava) is occupied by Saturn and also aspected by the Sun and Venus, the son born is a पौनर्भव (Pounarbhava), i.e. the son of a remarried woman.

ब्यये भास्करसंदृष्टे वर्गे भास्करचन्द्रयोः ।
चन्द्रसूर्ययुक्ते वायि कानीनोयं भवेत्तरः ॥ ५१ ॥

Sloka. 51. When the 12th भाव-bhava is aspected by the Sun, or the Sun and the Moon are in the वर्ग Varga of the Moon and the Sun, the person born is a bastard.

चन्द्रदृष्टियुती मान्दिर्मनुपुत्रसमन्वितः ।

तद्वीक्षणयुतो वा पि दत्तपुत्रो भवेत्तरः ॥ ५२ ॥

Slока. 52. When मान्दि (Mandi) is aspected by the Moon and is in conjunction with Saturn or aspected by him, the child born will be given away by the parents to another to adopt.

शन्सङ्कारकसंयुक्ते सप्तमे वाऽथ पञ्चमे ।

अन्यैरवीक्षिते स्तैः कृत्रिमं तु विनिर्देशेत् ॥ ५३ ॥

Sloka. 53. When the 7th or the 5th मात्र-bhava is occupied by Saturn and Mars and is unaspected by other planets, the son born should be marked out as कृत्रिम Krithrima (*i. e.* to be adopted by others)

परस्परक्षेत्रगतौ तु होरारसातलेशौ यदि जन्मलग्नात् ।

लघेश्वरो वा हिंसुकेश्वरो वा ध्वजाहियुक्तो जननं परेण ॥ ५४ ॥

Sloka. 54. If the lords of the होरा (Hora) and the 4th मात्र-bhava counted from जन्मलग्न (Janmalagna) occupy each other's houses or if either of them be in conjunction with Rahu or Ketu, the child born was begotten by another.

लग्नशशाङ्कसुरराजभन्त्री न वीक्षते नैकगृहस्थितो वा ।

व अविवर्गेण युतं सदानीं जातं वदेदन्यसमागमेन ॥ ५५ ॥

Sloka. 55. If Jupiter does not aspect the Lagna or the Moon, or be not in one and the same house with either, and if the Lagna or the Moon be not in a वर्ग Varga of Jupiter, then the astrologer should declare the child to be born in consequence of the mother's congress with another.

खाती द्वितीया रविवारसुक्ता सप्तमी सोमजेरेवती च ।
सद्गादशी भानुयुतश्विष्ठा चैतेषु जातः परतो बदन्ति ॥ ५६ ॥

Sloka. 56. A child born in any of the three following combinations of द्वितीया-Thithhi, वार-Vara and नक्षत्र-Nakshatra is declared to be the result of the mother's congress with another: (1) द्वितीया-Dwitheeya, रविवार-Sunday and खाती-Swathee, (2) सप्तमी-Sapthami, शुक्रवार-Wednesday and रेवती-Revathee, (3) द्वादशी-Dwadasee, भाद्रवार-Sunday and श्रविष्ठा-Sravishttha.

Notes.

Balabhadra in his होरारथ (Horarathna) states that this sloka is from तातमिश्र (Thatthamisra.) The reading given is as follows—

खातीद्वितीयारविवारयोगे सोमास्मजे सप्तमिरेवतीषु ।
स्याद् द्वादशीवासवमन्दकारे जारेण जातं ग्रवदन्ति वाढम् ॥
मद्राख्यतिथियुक्तेषु त्रिपादक्षान्विनेषु च ।
मन्दार्कभौमवारेषु जातमन्योऽन्द्रवं विषुः ॥ ५७ ॥

Sloka. 57. When any one of the 3 week-days, viz Saturday, Sunday and Tuesday, is associated with a भद्रतिथि-Bhadra thithhi, (*i. e.* द्वितीया-Dwitheeya, सप्तमी-Sapthami, or द्वादशी-Dwadasi) and a त्रिपादनक्षत्र-tripada nakshatra, (*i. e.* शुनर्वसु-Punarvasu, विशाखा-Visakha or इक्ष्यामांग-पक्ष), the child born is declared to be begotten by another.

Notes.

The following are some more yogas for illegitimate offsprings:

जीवास्थिताऽन्नदिवाकरेषाः कुर्वन्नयमी जन्मनि जारजातम् ।
लग्नेऽथवा सूर्यसुतेन इष्टाः सौम्यैश्च शुक्रोदयशीलभासः ॥ गुणकरः ॥

नवमस्यो गुरुर्यन्त्र धने अग्नोऽकेमण्डले ।

अन्यजातः स विजेयो योगेऽस्मिन्यतते श्रवदम् ॥

चतुर्द्वारभानवः चहो गुरुः पञ्चमगो यदि ।

योगेऽस्मिन्नान्न सम्बद्धान्यजातः स उच्चते ॥ तातमिश्रः ॥

Also जातेन्द्रमे

अर्थम्बन्धसे स्याक्षिप्तासरेऽहमीकिसे चतुर्थंगुणवाहारं च ।
दिव्युप्सने भौमदिने चतुर्दशी स्यामातजारस्य च जन्मकाले ॥
दिवारन्ते च तिथिप्राप्ते छप्प्राप्ते प्रसूतिषु ।
बारस्वान्ते च चो जातः सोऽन्यजातः प्रकीर्तिः ॥
भगवान्दक्षेसंयोगाद्वितीया द्वावदशी यदि ।
सप्तमी चाक्षमन्दारे जारजो जायते भ्रवम् ॥

न लभमिन्दुं च गुरुर्निरीक्षते न वा शशाङ्कं रविणा समागंतम् ।
सपापकोऽकेण युतोऽथवा शशी परेण जातं प्रवदन्ति निश्चयात् ॥५८॥

Sloka 58. When Jupiter does not aspect the rising sign and the Moon, or the Moon in conjunction with the Sun; or when the Moon is in conjunction with the Sun and a malefic planet; the offspring is positively declared to have been begotten by another.

NOTES.

For a child to be declared as legitimate (1) Lagna or the Moon must receive an aspect of Jupiter; (2) the Sun in conjunction with the Moon should be aspected by Jupiter; or (3) there should not be any malefic along with the Moon in conjunction with the Sun.

c/. सारावली

पश्यति न गुरुः इष्टविनं लग्नं च शिवाकरं सेन्युम् ।
पापयुतं वा सार्वांश्च यदि जारजातः स्यात् ॥

But it has to be stated here that if the Lagna and the Moon be in a Navamsa belonging to Jupiter, then the child should not be declared as illegitimate.

c/. यवनेश्वर

असीवभागेऽन्यवाकिसे वा जीवेन चन्द्रेऽव विलङ्घये वा ।
जातं परोऽनुतमिति ब्रुवन्ति वाऽदे जनेनाय बलावलोकात् ॥

वा वा शशाङ्को रविणं समागतः Nava Sasanko Ravina Samagathaba is another reading. The whole sloka is capable of being interpreted thus:

यदा गुरुः छम्भं इन्द्र्यं च न विरीक्षते तदा शक्ताहृः रविणा समागतः
न यदि अकेऽन्युतः शासी सपापकः यदि वा मुनयः प्रसूतं परेण जातं विश्वायात्र
विवृतिः ॥

That is, if Jupiter does not aspect the Lagna and the Moon, and at the same time the Moon be not in conjunction with the Sun, and secondly, the Lagna and the Moon being unaspected by Jupiter, if the Moon in conjunction with the Sun be also associated with a malefic planet, then the child should—in the absence of any restricting (अपवाद-Apavada) yogas—be declared illegitimate.

Cf. स्कन्दहोत्रा

न यदा अप्नभिमुङ्गं च चहे वाचस्पतिशता ।
मेन्तुसूर्येण संबन्धो यथसावथ तथतः ॥
सपापको वा मुनयः प्रवदेशुक्तमन्यजम् ।
गुरोः क्षेत्रस्थितिर्योगासद्व्रेक्षणे तदंशके ॥
स्थितिर्योगापवादान्वै चतुरोऽस्य वदान्यहम् ।
तपसैष विजानन्तु प्राप्येव मुनयो परान् ॥

It would appear that 44 अपवाद (Apavada) yogas were after great penance observed one after another by Sages as stated below:

Brahma, Subrahmanya } and Surya ... , ... }	4	Garga	1
Vyasa ... , ... , ...	3	Marichi	12
Vasishta ... , ... , ...	1	Manu	1
Attri ... , ... , ...	2	Angiras	5
Parasara ... , ... , ...	2	Lomasa	1
Kasyapa ... , ... , ...	3	Paulasa	3
Narada ... , ... , ...	2	Chyavana	1
		Saunaka	3

Vide Srutis.

गुरुक्षेत्रगते चन्द्रे तद्युक्ते चान्यराशिगे ।
तद्युक्तेकाणे तदेत्ये वा न परैर्जाति इत्यते ॥ ५९ ॥

Sloka 59. When the Moon is in a राशि (Rasi) owned by Jupiter or is in another राशि (Rasi) in conjunction with Jupiter or is in Jupiter's द्रेष्काण (Dreshkana)

or नवांश (Navamsa), the child born has not been begotten by a paramour.

NOTES.

This sloka is from Garga. Please see *sloka* 48 and the note thereto. वान्यरशिगे (Vanyarasige) is another reading and seems to be the correct one.

कूरक्षगताव्योमनौ सूर्यद्यूननवात्मजस्थितौ ।

बदस्तु पिताविदेशगः स्वे वा राशिवशादथो पोथा ॥६०

Sloka 60. If the two malefic planets Saturn and Mars be in malefic signs Mesha, Simha and Kumbha and occupy the 7th, the 9th or the 5th place from the Sun, the father of the child born is in a state of forced seclusion confined in a foreign place, in his own or on his way to his own country, according as the sign occupied by the Sun is moveable, inmoveable or a dual one.

NOTES.

	Saturn		
Mars			
		Sun	

c.f. सारावली.

पञ्चमनवमध्यने पापैरकात् पापसंहृष्टः ।

बदः पितान्यदेशे राशिवशात् स्वेऽथवा मार्गे ॥

From the plural numbers used in the above quotation, it would appear that the term "malefics" need not necessarily be confined to Saturn and Mars, but may be extended to weak Moon, Rahu and Ketu. But it is not so. And by "कूरक्ष" Krurarksha

In the five houses of malefics, viz. Mesha, Simha, Vrischika, Makara and Kumbha are not meant, but only Mesha, Simha and Kumbha. Here the difference between the terms Paparksha (पापक्ष) and Krurarksha कूरक्ष may be noted.

The one means "all the houses owned by malefics" while the other confines them to "their odd signs." cf. इहत्वानापत्ति

सिंहाजघटगौ (कुरमन्दौ) सूर्याद् चतुभाग्यसुखसिंहात् ।

सातां यदि त्रया चतुर्व्वा जातस्य पितुरादिशत् ॥

Vivaran adds "If the Sun in the above case be in मुडग or निगलद्रेक्काण (Nigala drekkana), the father is forcibly (illegally) confined; and if any other Drekkana, on account of business or legally."

शूर्यं शशिनि स्वराशिगे सौम्ये लग्नगते शुभे सुखे ।
लम्बे जलजेऽस्तगेऽपि वा चन्द्रे पोतगता प्रस्थयते ॥६१॥

Sloka 61. When the Moon is full and in his own sign i.e. Kataka, and when Mercury is in the rising sign and Jupiter occupies the 4th house, the pregnant woman is delivered of her burden in a boat. This may happen also when the rising sign is a watery one and the Moon (whether full or not) is in the 7th bhava.

NOTES.

The word सौम्ये (Saumye), may also be interpreted as benefic. The meaning will then be "If the Moon be full and in Kataka and if benefic planets be in the lagna and the 4th house, then the birth takes place in a boat.. If the Lagna be a watery sign and the Moon be in the 7th being also full, then also the birth takes place in a boat."

cf. सारावली

सौम्ये उग्ने एवेऽस्वगृहागते शाशिनि सफिलसुखाते ।

पातालस्तुभुम्भर्जसे उग्नेऽस्तगे शाशिनि ॥

The word शुभ (Subha) in (Subhe Sukhe) 'शुभे सुखे' in the text has been understood to mean only Jupiter by the commentator as there is not always a possibility of Venus occupying the 4th place

from Mercury in the Lagna. “अथ तु धात् शुक्रस्य च तु रुद्रगत्वासौभवात् च तु रुद्रं गुरुर्हेण्यः” (वलभद्रः) cf. समुद्रजातक

पूर्णन्दीः संशुद्धगो ते जीवे तुर्येतरीगते हति.

cf. Also गुणाकर

विलङ्घनग्रे ते सुखगे शुभार्थे स्वर्के हिमाशौ परिपूर्णगेहे ।

लग्ने जलेऽस्ते हिमरौधितौ वा प्रसूयते नावि तदाऽन्न गर्भः ॥

But the word Swarasigé स्वाशिगे may apply to (Sasini) शशिनि or (Saumye) सौम्ये in the text. For the latter view. cf. वृहत्प्राजापत्ये

लग्ने तृषुगमे कृष्णायामयवा तद्वते तुष्टे ।

पूर्णः शशी धनस्यदेवतने नैगती वदेत् ॥

Also स्कन्दहोरा

पूर्णन्दी स्वरशिस्ये तथा सौम्ये च रुद्धनो ।

बलवत्यम्भसः पृष्ठे नौकाया प्रसवं वदेत् ॥

According to the above, the word तृष्टे (Subhē) may also include Venus and (Poorne Sasini) पूर्णे शशिनि will mean the Moor during the ten days from शुक्रकार्दशी to कृष्णपक्षपञ्चमी.

आप्योदयमाप्यगः शशी संपूर्णः समवेष्टतेऽथवा ।

मेषूरणवन्बुलभगः स्वात् त्रुतिः सलिले न संशयः ॥६२॥

Sloka 62. If the Lagna be a watery sign with the full Moon in it, or if such Moon be in opposition to the Lagna, or in the 10th or in the 4th bhava from the Lagna, then the child will be born near water.

NOTES.

Another interpretation. When the rising sign is a watery one and the Moon occupies a watery sign, the delivery takes place in the vicinity of water. The same happens when the full Moon aspects a watery sign; or the Lagna being a (Jalarasi) जलराशि, the Moon occupies the 10th, the 4th or the 1st bhava.

भाष्यादिय आप्यगः is another reading.

cf. सारावली

सहित्यभलग्ने चन्द्रो जलराशी वीक्षते तथा पूर्णः ।

प्रसवं सक्षिके विन्द्यादृश्यदशमगत्य यदा ॥

उदयोङ्गपयोवर्यग्यस्थिते गुप्त्यां पापनिरीक्षिते यमे ।
अलिककिंयुते विलग्गे सौरे शीतकरेधितेऽवटे ॥६३॥

Sloka 63. When the rising sign and the Moon happen to be in one and the same राशि (Rasi) and when Saturn is in the 12th भाव (Bhava) and aspected by a malefic planet, the delivery will take place in a secret spot. (Probably widows delivering children secretly is hinted here).

Again, when the Lagna is वृश्चिक (Vrischika) or कटक (Kataka) and Saturn occupies it and is aspected by the Moon, the delivery will take place in a pit.

cf. वृहत्प्राजापत्य

लग्नस्थेऽद्वयस्थाने मन्दः सूर्यार्द्धीक्षितः ।
गुरुं प्रसूतिमाच्छ्रै तरकालेनोपपादितम् ॥
लग्ने कर्कटके यद्वा द्वोणे तत्र स्थिते शानौ ।
तरससमस्थः शीतांशुरवटे प्रसंब वदेत् ॥

Also स्कन्दहोरा

उदयेन्द्रोऽर्थयस्थाने मन्दः पापनिरीक्षितः ।
प्रसंब वन्धनागारे स्पृहं वदति योगितः ॥

Also शीनकहोरा

लग्नस्थेऽद्वयस्थाने सौरः सूर्येण वीक्षितः ।
भैमेन वा वदेष्वार्याः प्रसंब वन्धनालये ॥

Also सारावली

वृश्चिककुकीरलग्ने सौरे चन्द्रेभिते त्वचटे ।
भवति प्रसंबः खीर्णा वदन्ति यदनाः सह मणिरथः ॥

मन्देऽर्जगते विलग्गे बुधस्थैर्येन्दुनिरीक्षिते क्रमात् ।
क्रीडामवने सुरालये प्रसंब सोषरभूमिष्ठृदिशेत् ॥ ६४ ॥

Sloka 64. According as Saturn, occupying a watery rising sign, is aspected by Mercury, the Sun or the Moon, the delivery will take place in a pleasure house, a temple, on a saltish ground or on a sandy place.

cf. सारावली

रविजे जलजविलगने काढेशाने बुधेक्षित प्रसवः ।
रविणा देवागारे तथोष्ठे चैव चन्द्रेण ॥

In the yoga described in the sloka in the text, the aspecting as well as the aspected planets must be strong.

cf. स्कन्धेश्वर

शनिर्जलभलमनस्थो बुधेन यदि वीक्षितः ।
क्रीढानिलय आचष्टे देवागारे दिवस्वता ॥
अपरे शाश्वता दृष्टो बलिना बलवानपि ।

नृलग्नं ग्रेह्य कुजः इमशाने रम्ये सितेन्दू गुरुरामिहोत्रे ।
रविन्नरेन्द्रामरणोकुलेषु शिल्पालये छः प्रसवं करोति ॥५५॥

Sloka 65. If the rising sign be a human Rasi, and Saturn occupying it be aspected by Mars, the delivery will be in a cemetery, cremation ground or kitchen. If Venus and the Moon aspect Saturn in the position described, the place of delivery will be a lovely one. If Jupiter be the aspecting planet, the delivery will take place in the house dedicated to the sacred fires. If the Sun should aspect, the place of delivery will be a palace, a temple or a cow house. And lastly an art-gallery will be the place of delivery when Mercury is the aspecting planet.

NOTES

cf. सारावली

आरण्यभवनलग्ने शिरिवनकुर्मे तथा रनी लग्ने ।
हृषिरेक्षिते अमशाने शिल्पकलिलयेषु सौम्येन ॥
मूर्येक्षिते गोनृपंदववासे बुकेन्दुजाम्यां रमणीयदेशो ।
शक्रेक्ष्यदष्टे द्विजवद्विष्टोत्रे नरोदये सम्प्रवद्यन्ति सूतिभ् ॥

Also ममुद नानक

युलग्नं अमं पश्येदकोदिश्वत्यगोकुले ।
चरे अमशाने शिल्पीययूहे बहिगृहे चरे ॥

राश्यशसमानगोचरे मार्गे जन्माचरे स्थिरे गृहे ।

खक्षांशगते खमन्दिरे बलयोगात्कलमंशफर्भयोः ॥ ६६ ॥

Sloka 66. The place of birth of a child is usually that corresponding to the rising sign or its Navamsa whichever of them is stronger. If the stronger of the two be moveable, the birth will be in a building far away from the native place of the father. If immovable, the birth will be in father's own house; if in a dual sign, it will be in an out-house. If the rising Navamsa be a Vargottama one, then the birth will be in the child's maternal grand-father's house.

NOTES

cf. स्कन्दहोरा

अथवा उत्तरांशाद्वा समाने सूतिरात्रये ।
चरस्थिराभ्यां तत्रापि वर्षांशस्थमिण्ययः ॥
असदेवोभयाकारमिहक्षमवधारय ।
यथाद्वृमभितो योगादम्यत्रोमयभागयोः ॥
तत्स्वाभिना वा भेनोक्तं तद्वतेऽप्रहणे वा ।
मांशाभिपेन वा वृयान्नस्य द्रष्टा प्रहेण वा ॥
एषामभावे केव्यस्यस्वचरेण वकेत्कलम् ।

Also इहत्त्वाजापत्ति

चरे स्थिरे वा ग्रहे वा लग्ने स्वर्णांशकस्थिते ॥
तत्स्वाभिम्यथवा तत्स्थे स्वक्षणे स्वांशगोडपि वा ।
जननं स्वगृहे वाच्यमुद्देशे राजमन्दिरे ।
वाचुक्तेन्नगृहेवम्भक्तेस्वाम्यहिषाऽनया ॥
पूर्वोऽपि सर्वथा प्राणाः सोकादेस्विरक्षेष्वतः ।
इमं विभागमस्सूत्रा प्रकुञ्जानोऽपराम्यति ॥

For the last quarter of the sloka cf. स्कन्दहोरा

राश्यशाखलयोर्भेदे प्रहांशफलयोस्तत्त्वा ।
वक्षयोगात्कलमोकात्ता यात्कलमं वक्षेऽप्तिके ।

Also तुहस्याजापत्र

बलयुक्तस्यैव वरकद्यं बहुधा फलसंभवे ।
वलाधिकावाहाद्यान्ते वलहीनानिर्यं हि सा ॥

The consideration of the stronger of the two, viz., Rasi and Navamsa is important and should always be borne in mind. Suppose the effect of the Rasi taken is directly contrary to the one given for the Amsa occupied by the Lagna or the Moon. We must first decide which of the two is stronger and then only proceed. Varahamihira urges this principle throughout his work Brihat Jataka. Mere consideration of the Rasi alone will not therefore suffice.

आरार्कजयोद्धिकोणगे चन्द्रेऽस्ते च विसुज्यतेऽम्बव्या ।
इष्टमरराजमन्त्रिणा दीर्घायुः सुखभाव च सत्कृतः ॥६७॥

Slока 67. If the Moon be in trine to Mars and Saturn and occupies at the same time the 7th house, the child born is abandoned by its mother. But if the Moon be aspected by Jupiter, the child becomes long-lived, happy and well-cared for.

NOTES.

Another interpretation. "When the Moon occupies the 5th, the 9th or the 7th house in respect to Mars and Saturn occupying one and the same house, etc." cf. सारावली

कुञ्जसौरयोद्दिक्कोणे चन्द्रेऽस्तागते विषुव्यते मात्रा ।
इष्टे सुरेश्वरगुणा सुखान्वितो दीर्घजीवी च ॥

Also समुद्रजातक

एकस्थाकर्यारथोः कोणेऽस्ते चन्द्रे विसुज्यतेऽम्बव्या ॥

Chandre Arké चन्द्रेऽस्ते is another reading for (Chandre Asthé) चन्द्रेऽस्ते and the meaning will then be "If the Moon or the Sun be trine to Mars and Saturn etc."

अस्ते (Asthé) may also be interpreted as 'eclipsed,' i.e., in conjunction with the Sun. cf. स्वन्दहोरा

आरसूर्यजयोर्मूढे जातश्वन्दे त्रिकोणगे ।

सूर्ये चा स्वप्यते मात्रा सत्र एव विष्वेष्वकाल् ॥

The sloka quoted above distinctly says that the Moon should be मूढ़ (Moodha) i.e., eclipsed by the rays of the Sun and so the words (Asthagathé) अस्तगते and अस्ते Asthè in the quotations from Saravali and Samudrajataka do not mean "the 7th house" but mean eclipsed."

For alleviating the effects of the yoga described in the text, Jupiter must be strong.

cf. स्कन्दहोरा

विष्णवा गुरुणा इडे भासमङ्गे तथ कर्त्तरि ।

सूर्ये वा सोऽपि दीर्घायुः स्थात्मुखेन च संयुतः ॥

पापेक्षिते तुहिनगावुदये कुजेऽस्ते
त्वको विनश्यति कुजार्कजयोस्तथाऽस्ये ।
सौम्येऽपि पश्यति तथाविधहस्तमेति
सौम्येतरेषु परहस्तगतोऽप्यनायुः ॥ ६८ ॥

Sloka 68. When the Moon is in the Lagna and aspected by a malefic planet and Mars occupies the 7th place, the child perishes being abandoned by its mother. The same happens when Mars and Saturn are in the 11th घण्ट. When a benefic planet aspects the Moon, the child passes into the hands of a person of a class corresponding to the aspecting benefic planet. If another malefic under the above yoga aspects the Lagna, then the child bereft of the mother will fall into the hands of bad people and will die. Even if cared for by others, the child lives not.

NOTES

cf. सारावली

क्रियते पापैर्हटे शशिनि विलग्ने कुजेऽस्ते त्वकः ।

कल्पनात्स्वलाभगतयोर्बन्धुधासुतमन्दयोरेवम् ॥

पश्यति सौम्यो बलवान्यादगृह्णाति सारशो जातः ।

शुभपापग्रहहे परैर्गृहीतोऽपि स क्रियते ॥

सर्वेष्वेसेषु यदा चोगेषु शशी सुरेष्वसदृष्टः ।

भवति सदा दीर्घायुहस्तगतसर्ववर्णेषु ॥

Balabhadra adds एवोक्तयोगद्वये चन्द्रे सबले शुभप्रदर्शे तारणा
द्विष्णवर्णे मान्मा त्वरं बालं गृह्णाति । उर्कं च भौमजातके
मातृसंत्वक्योगेषु चन्द्रं पश्यति ये शुभाः ।
ग्रहवर्णसमो बालं गृह्णाति नियमं नरः ॥
शुभपापद्वे चन्द्रे परहस्तगोडपी बालो विषपते द्रुतिः ॥

Also शुभाजापत्र

शुभप्रदे निशानये लग्नस्येऽस्तगते कुञ्जे ।

तमाच गतयोरार्थं यद्वा मन्दार्थीर्द्युयीः ॥

तथा स्थिते निशानाये जातो मान्मा विसृज्यते ।

यादशोऽस्य शुभोवृहस्तादृशस्य करं गतः ॥

स्थाजीवेष्वाय पापेन वीक्षितेऽन्नं तथा स्थिते ।

आरस्यारक्षसुतयोरपि वा तादृशस्थितौ ॥

Lagna Moon			Saturn	Lagna Moon			
	I (1)				I (2)		
			Saturn				
		Mars					Mars

Lagna Moon			
			5(3)
			Mars Saturn

पितृमातृगृहेषु तद्वलात् तरुगालादिषु नीचैः शुभैः ।
यदि नैकगतैस्तु चीकितो लग्नेन्द्र विज्ञने प्रसूयते ॥ ६९ ॥

Sloka 69. The delivery will take place in the house of the father, mother, paternal uncle or maternal aunt according to the strength of the planet representing these relatives (vide Sloka 15 *Supra*). It will happen in an exposed place such as a grave, a rampart or a river bank, if the benefic planets be in their depression houses. If the Moon occupying the Lagna be not aspected by the benefic planets occupying one and the same sign, the child will be born in a lonely place.

NOTES.

cf. सारांशी

भवनांकसदादेशे प्रसवो ज्ञेयः सदाऽन्नं युक्तीनाम् ।
मिथगृहादेशे वर्त्मनि चराहयंदेशे तथाऽन्यगृहे ॥
स्वगृहनवादेशे लग्ने स्वगृहेऽन्यमित्यतिहन्ते ।
पितृमातृग्रहबलतसात्स्व जनगृहेषु बलयोगात् ॥
प्राक्षरतदमदीनु च सूतीर्णचाश्रितैः सौम्यैः ।
नेत्रेष्टे छर्नेन्द्र एषेकस्या ग्रहा महाट्याम् ॥

Also शानकदोषा

पित्रादेषु बक्षिष्ठेषु सूतिः पितृगृहादिषु ।
तरुमूलादिषु जेया भीष्मस्यैष शुभैस्त्रिभिः ॥

cf. स्कन्ददोषा

सर्वथा लग्नमिन्दुं च च कवित्पि पश्यति ।
तदा वै प्रसवं जातं विज्ञने निर्दिशेत्पदे ॥

And इत्प्राजापत्य

न कवित्पि यं वहे प्रकोरणापि केनचित् ।
शुभोऽशुभो वा पूर्ण वा विकलं वोदयं च तम् ॥
शम्नं च यदि जानीयाज्ञन्मलक्षणचिन्तने ।
वाचक्ष विज्ञने शूर्ति तदा नारद निश्चयात् ॥

मन्दक्षेत्रे शशिनि हितुके मन्दद्वेष्ट उज्जेवा
 तद्युक्ते वा तमसि शशनं नीचसंस्थैश्च भूमौ ।
 यद्वद्राशिर्वजिनि हरिजं गर्भमोक्षस्तु तद्वत्
 पौपैश्चन्द्रात् सारसुखगतैः क्लेशमाहुर्जनन्याः ॥ ७० ॥

Sloka 70. When the Moon is in a Navamsa owned by Saturn or in the 4th(भाव)Bhava from the Lagna or is aspected by Saturn, or occupies a watery sign, or is in conjunction with Saturn, the accouchement is in darkness. The same takes place on the ground when 3 or more planets are in their depression signs. The coming out of the child from the womb is exactly like the emergence of the rising sign from the horizon ; i. e. if it is a शीर्षोदय (Seershodaya) sign, the child appears with the head foremost; and if a पृष्ठोदय (Prushtodaya) sign, with the legs foremost; and if an उभयोदय (Ubhayodaya) sign, with the hands foremost. If malefic planets be in conjunction with the Moon or occupy the 7th or the 4th भाव (Bhava) therefrom, much distress, it is said has to be endured by the mother.

NOTES.

Another interpretation. "When the Moon in the 4th bhava is in a Navamsa owned by Saturn or is aspected by Saturn, etc."

In this sloka अजगे (Abjagē) should be taken to mean (Abjam-sagē) अजांशगे; for Varahamihira says: (balayogathphalamamsa-karkshayoh: बलयोगात्कलमंशकर्क्षयोः Vidae sloka 66 supra. Also

cf. स्फन्दहोरा

स्पैरांशकिनि सौरेण वृष्टे सौरेण वा युते ।
 अक्षांशकिनि वा चन्द्रे वेष्मस्थे प्रसदो यदि ॥
 तथा शशनमाल्येयमन्धकारे न संशयः ।
 इन्दुः सूर्येण वृष्टेत्तेजस्येव तदादिषेव ॥

चन्द्रास्तमरगतैः पापैर्मातुः क्लेशानुगैहत ।
अथेमं केचिदिष्वन्नन्ति पापैश्चन्द्रमसा युतैः ॥

And इहायाजापत्ति

सौरांशकस्थः सौरेण वृष्टः सौरयुतोऽपि वा ।
जलराशी जलाशो वा वदीन्दुर्वेश्मानि स्थितः ॥
तदा शयनमाचक्षव तस्यास्तमसि नारद ।
स हन्तुः सूर्यवृष्टेतेजस्येव तदादिता ।
चन्द्रास्तसमग्नैः पापैर्मातुः क्लेशमुदीरय ॥
एतौ द्वौ बलिनौ योगो चन्द्रयुक्तस्तु दुर्बलः ।
क्षिमिर्धरणां नीचस्थैः स्वैर्लंगनस्थितेन वा ॥
भीचेन शशिना भूमौ यद्वा हितुकमीयुषा ॥

Also सारावली

सौरांशेऽथजलांशो चन्द्रेऽकंजसंयुतेऽथवा हितुके ।
तद्वृष्टे वा कुर्यात्तमसि प्रसवं न सन्वेहः ॥
हेत्वा मातुः क्रैर्कन्दवस्तगतैः शशाङ्कयुक्तवौ ।
चन्द्रास्तसमराशी पापा मरणाय वक्तसंदृष्टाः ॥

खेहः शशाङ्कादुदयाच वर्तिदीर्पोऽक्युक्तर्क्षवशाच्चरायः ।

द्वारं च तद्वास्तुनि केन्द्रसंस्थैर्ज्ञेयं ग्रहैवीर्यसमन्वितैर्वा ॥ ७१ ॥

Sloka 71. The quantity of oil in the lamp will vary with the portion to be traversed by the Moon in the sign entered upon. The wick is to be guessed from the Lagna, i.e. will vary with the portion of the rising sign still below the horizon. The character of the lamp is to be guessed from the character of the sign occupied by the Sun, i.e. whether the light is moveable, fixed, or both, is to be declared from the nature of the Rasi in which the Sun is. The door of the lying-in-chamber is to be guessed by means of the planets occupying the Kendra positions; or rather by means of those that are possessed of strength; i.e. when more than one planet occupy the Kendra positions, the door must be guessed

by the strongest of them ; when there are no planets in the Kendras, find which of the Kendras is strongest, and the direction faced by the door is guessed accordingly.

NOTES.

The Moon determines the oil in the lamp ; the wick in the lamp is determined by the Lagna and the Sun determines the character of the lamp.

If the Moon is waning, there will be little oil in the lamp. If the Moon is at the beginning of a sign, the lamp will be full of oil. If she be in the middle of a sign, the oil in the lamp will be moderately full ; if in the end of a sign, little oil. The same holds good in the case of a wick.

If the Sun be in a moveable sign, the lamp is not a fixture but can be moved about. If in an immovable sign, the lamp is a fixture and not capable of being moved about. If in a dual sign, the lamp can be separated from its place (removeable).

If the Sun be in a fiery sign, we may say that the light is lit by electric power ; if fiery and also moveable (sign), the electric lamp is moveable, and so on.

cfo. मार्गावली

द्वादशभागच्छसे वासगृहे वस्थिते सहस्राही ।
दीपभरस्थिरादिशु तथैव धार्यः प्रसदकाले ॥
यावलग्ननादुदितं घर्तिदंगधा तु तावती भवती ।
दीपः पूर्णे पूर्णः शशिनि क्षीणे अयस्तु तैलस्य ॥
बलवति सूर्ये दृष्टे बहुप्रदीपान्वदेत्कुपुणेण ।
अन्यैरपि गतवीर्यैः सूर्ती ज्योतिस्तृणैभवति ॥

जर्णि संस्कृतमर्कजे क्षितिसुते दग्धं नवं शीतगी
काष्ठाद्यं न दृढं रवौ शशिसुते चानेकशिल्प्युद्धवम् ।
रम्यं चित्रयुतं नवं च भूगुजे जीवे दृढं नन्दिरं
चक्रस्थेस्तु यथोपदेशरचनां सामन्तपूर्वा वदेत् ॥ ७२ ॥

Sloka 72. The lying-in chamber will happen to be old but repaired when Saturn is strong. It will be

a building spoiled by fire when Mars is powerful; a new building when the Moon is in strength; a structure abounding in timber, but flimsy, when the Sun is powerful; an edifice built by the combination of several artisans when Mercury is strong. When Venus is predominant, the chamber will be lovely, possessing works of art and quite new. It will be strong and durable when Jupiter is powerful. The astrologer may guess the structure, in the manner indicated, of other houses beginning with those which are immediately around the lying-in-chamber by means of the planets in the Zodiacal circle.

NOTES.

With this Compare II—24, & II—22 regarding the places and cloths indicated by the several planets.

c.f. सारावली.

विश्वं नवं भूगुण्डे च वृष्टं गुरो च दर्शकं कुजे दिवकरे पारेष्णंकाहम् ।
चन्द्रे नवं च बहुशीस्थिकृतं कुधे च जीर्णं भवेद्गुह्मिहोण्णकरात्मजे च ॥

मेषकुलीरत्नुलालिष्टैः प्रागुत्तरतो गुरुसौम्यगृहेषु ।
पश्चिमतश्च वृषेण निवासो दक्षिणभागकरो मृगसिंहौ ॥७३॥

Stoka 73. The direction of the lying-in chamber is determined by the sign owning the planet that is strongest in the Kendras. If the sign in question be Mesha, Kataka, Tula, Vrischika or Kumbha, the lying-in-chamber will be in the eastern portion of the house. If it be owned by Jupiter or Mercury, the lying-in-chamber is in the north of the house. If it be Vrishabha, the lying-in-chamber is in the western portion of the house. If it be Makara or Simha, the chamber will be located in the southern quarter of the house.

NOTES.

Suppose Jupiter is the strongest; then the lying-in-chamber will be in the northern portion of the house.

N	E	S	W	N	E	W	N
W	Directions of Rasis according to 1—13	N	E	Directions of Rasis as per this Sloka	E		
S		E	S			S	
E	N	W	S	N	E	E	N

गुणाकरः— कियकुलीरतुलालिष्टैर्भवेन्मृगमृगोक्तयोदृष्टमेण वा ।

शुष्ठनुप्रमदामिश्रुनाभिधैरमरनाथकुप्कमतः स्थितिः ॥

The commentator Bhattotpala is of opinion that the direction of the lying-in-chamber is determined by the rising sign at birth (and not by the sign owned by the strongest of the planets in Kendras; *vide* sloka 18 *supra* where it is stated that powerful planets in Kendras will indicate the doors of the lying-in-chamber and the character of the building where birth has taken place). His view is not acceptable.

प्राच्यादिगृहे क्रियादयो द्वौ द्वौ कोणगताद्विमूर्तयः ।

शुष्ठास्पि वास्तुबद्देत् पादैः पद्त्रिनवान्त्यसंस्थितैः ॥७४॥

Sloka 74. The four pairs of moveable and immovable signs beginning with Mesha represent the East and other principal points of the compass in order in the lying-in-chamber. The four dual signs, *viz.*, Mithuna, Kanya, Dhanus and Meena, signify the four intermediate points, *viz.*, S. E., S. W., N. W., and N. E. The astrologer should make, in regard to the bed of the confined woman, statements of facts such as have been made in respect to the lying-in-chamber, the legs of the couch

being represented by the 6th, the 3rd, the 9th and the 12th bhavas from the Lagna. The head and face of the lying-in-woman are in the direction indicated by the Lagna and the 2nd bhava. And the 3rd and the 12th bhavas represent the fore-legs of the couch (the 3rd being the right leg); the 4th and the 5th bhavas, the right side; the 6th and the 9th, the hind legs (the 6th being the right leg) of the couch. The 7th and the 8th bhavas from the Lagna represent the legs of the lying-in-woman. The 10th and the 11th represent the left side.

NOTES.

This is the principle of Directions as per केरलचार्य (Kerala-charya) also.

N.E.	E	E	S.E.
N	Directions of the Rasis as per this Sloka	S	
N			S
N.W.	W	W	S.W.

The four corners of the couch are indicated by the 3rd, the 6th, the 9th and the 12th houses from the Lagna. The 1st and 2nd houses from the Lagna indicate the head and face of the mother and consequently the direction in which she is lying. The left part of the body of the mother is indicated by the visible half of the zodiac at birth and the invisible half indicates the right part of the body.

f. सारावला—ग्राष्यादिगृहद्वितयं भद्रितयं राशयश्च गान्धाणि ।
 आजानुशिरः ज्ययनं ग्राहतुरुद्यं लक्षणं तत्र ॥
 ग्रहयुक्तं वा नियतं विनतत्वं च द्विमूर्तिराशिषु च ।
 चट्टिनवान्यान् पोदाः पर्युद्धेऽङ्गाणि राशयः दोषाः ॥

चन्द्रलग्नान्तरगतैर्गैः स्थुरपद्मिकाः ।
बहिरन्तश्च चक्रादेव दृश्यादश्येऽन्यथापरे ॥७५॥

Sloka 75. The females attending on the woman in childbed are as many as there are planets between the rising sign and the Moon. Such of these as are in the visible hemisphere are without the lying-in-chamber. Those that are in the invisible portion represent the attendants in the interior of the lying-in-chamber. Others assert the contrary.

NOTES.

In the following example, there are 5 planets between the Lagna and the Moon. We have therefore to predict that five were in attendance upon the woman. Of these 5, 4 are in the visible half of the zodiac. Therefore we have to say that they were *outside the room* where the actual delivery took place and could be seen. This is applicable only to females and not males.

			Merc. Venus Sun
Jupiter			Mars
			Moon Saturn
Lagna			

Note.—The earlier slokas will indicate the presence of a male attendant on the woman provided the following conditions are fulfilled:—

- (1) Lagna with Saturn in it should be in opposition to the Sun.
- (2) The Sun in the Lagna should be in opposition to Saturn.
- (3) Mars in the Lagna should be in opposition to Saturn.
- (4) Mars in the Lagna should be in opposition to the Sun.
- (5) The Sun in the Lagna should be in opposition to Mars.

(6) Saturn in the Lagna should be in opposition to Mars.

That is two of the three malefics should be in opposition, one in the Lagna and the other in the 7th.

c). सारावला

शशिलग्नविवरतुरुक्षप्रहतुरुल्याः सूतिका शेषाः ।

अनुदितचक्राद्युतैरन्तर्बहिरन्यथा वदन्यथेऽप्ते ॥

Also लघुजातक

शशिलग्नान्तरसंस्था प्रहतुरुल्याः सूतिकाश्च वक्तव्याः ।

उदगर्द्देऽभ्यन्तरगां वाहावक्तव्यस्य दृश्येऽप्ते ॥

For visible and invisible portions of the Zodiac at any time शीनक (Saunaka) says—

भागो लग्नोदितो रे: के आयः कर्म तपो सृतिः ।

यने लग्नेभ्यतुल्यांश्च इति दृश्यत्वं सुध्यते ॥

The text gives the generally accepted rule for ascertaining the actual number of persons present at the time of confinement. Some authorities view it otherwise, viz., that the number of persons within the lying-in-chamber should be guessed by the number of planets in the visible hemisphere, while the number without should be reckoned by the number of planets in the invisible portion of the zodiac.

c). गतिहारा

उदयेऽनुभ्यवर्तिप्रहतुरुल्याशोपसूतिका वाच्याः ।

दृश्येऽप्तेऽभ्यन्तरगां वाहास्ताश्च ग्रहैरत्रुदृश्येऽप्ते ॥

Also वीवशर्मा

उदयशशिमध्यस्त्रैष्ट्यर्हैः स्युरुपसूतिकालत्र ।

उदगर्द्देऽस्त्रैर्वाहो दक्षिणैरन्तरे शेषाः ॥

This view is not accepted by Varahamihira and that is why he said परेऽन्यथा (Parenyatha) in the sloka in the text.

But when the Lagna and the Moon are in one and the same house, the number will be as stated in चन्द्रिका (Chandrika) Viz., योषितो लग्ने चन्द्रे तित्रः स्युः सूतिकोद्धवाः ।

Balabhadra adds in his होरारत्न (Horaratna)

लग्ने तदीशपार्श्वे वा यावन्तः स्युः सूतिकामिनः ।

भवन्यथा अव्यग्या ये च तावतीः सूतिका वदेत् ॥

लग्नवांशपतुल्यतनुः सादीर्ययुतग्रहतुल्यतनुवा ।
चन्द्रसमेतनवांशपर्णः कादिविलग्नविभक्तभगात्रः ॥ ७६ ॥

Stoka 76. The native will correspond in mien to the lord of the rising Navamsa, or his appearance will be like that of the planet that has the greatest strength. His hue will be that of the lord of the Navamsa occupied by the Moon. His body and limbs will be commensurate in their proportions with the rising sign and other Rasis which are described as forming the head and other portions of कालपुरुष (Kalapurusha). [Vide Adhyaya I, slokas 8, 13 and 56, *Supra*.]

Short and long signs are thus described in Jatakaparijata 1—13.

NOTES.

Even	Short	Short	Even
Short			Even
Even			Long
Even	Long	Long	Long

Remembering that the Lagna represents the head; the 2nd house, the face; the 3rd, the neck; and so on, one can predict whether the several parts of the body are long or short, or disproportional, by the length, shortness or otherwise of the signs typifying the particular part of the body as well as by the planets occupying the particular Rasi.

In the following example, Lagna being Mesha, a short sign, the native has a small head. The 3rd house is governed by Mithuna and must indicate a fairly long neck controlled by planets therein, viz.,

Sun indicating medium

Mercury „ „

Venus „ „

Moon and Saturn indicate long form or stature and Mars short stature.

Lagna		Sun Merc Venus
Jupiter		Mars
		Moon Saturn

c. सारांशी

लग्ननवभागातुल्या मूर्तिर्वक्षसंयुताद्भाष्टार्थे ।

नवभागाद्भूषणोऽक्षः शशियोगात्त्र सूतस्य ॥

Also आतकातिलक

लग्ननायनवमासेऽजो यादृशवा सबलो ग्रहः ।

तदून्मूर्तिर्वेद्धर्णश्वद्युक्तांशनाथवत् ॥

कन्दकश्चोत्रनसाकपालहनवो वक्त्रं च होरादय-
स्ते कण्ठांसकक्षाहुपार्श्वहृदयक्रोडानि नामित्था ।
बस्तिः शिश्रगुदे ततश्च वृषणामूर्त ततो जानुनी
जङ्घाद्वीत्युभयत्र वाममुदितैर्देक्षाणभागैस्तिर्था ॥ ७७ ॥

Stoka 77. The Lagna and other bhavas every one of which is divided into three parts (Drekkanas) represent the three divisions of the body as detailed below: The first decanates of the Lagna and other houses indicate the head, the eyes, the ears, the nostrils, the cheeks, the jaws and the mouth. The second drekkanas of the same twelve bhavas correspond to the neck

shoulders, the arms, the sides, the heart, the chest and the navel. The third drekkanas specify the pelvis, the organs of generation and the anus, the testicles, the thighs, the knees, the calves and the legs. Of the two sides of the body, the left is signified by the drekkanas risen already, i. e., drekkanas of the signs in the visible hemisphere. Thus, the first drekkana of the rising sign is the head. The first drekkana of the 12th, the 11th, the 10th, the 9th and the 8th houses from the Lagna represent the eye, the ear, the nostril, the cheek and the jaw on the left side. The first drekkanas of the 2nd, the 3rd, the 4th, the 5th and the 6th houses correspond to the eye, the ear, etc., on the right side. And the first drekkana of the 7th is the mouth.

The 2nd drekkana of the Lagna indicates the neck. The left shoulder, left arms, left ribs, left side of the heart and the left side of the chest correspond to the 2nd drekkanas of the 12th, the 11th, the 10th, the 9th and the 8th signs, respectively, from the Lagna. The 2nd decanate of the 7th sign is the navel; and so on.

Notes

Left <

Cheek	Nos-tril	Ear	Eye
Jaw	I Kataka Lagna 1st Decanate	Head Lagna	
Mouth			Eye
Jaw	Cheek	Nos-tril	Ear

Left >

Heart	Side	Arm	Shoulder
Chest	II Kataka Lagna	Lagna Neck	
Navel	2nd Drekkana	Drekkana	Shoulder
Chest	Heart	Side	Arm

Right <

Right >

Note.—If the first decanate of the Lagna happens to be the first decanate of the Rasi, then the usual order I, II and III is to be followed. If the first decanate of the Lagna happens to be

Left <

Knee	Thigh	Testi- cle	Anus
Calf		III Rataka	Lagna Pelvis
Legs		Lagna 3rd Drekkana	Gene- rating organ
Calf	Knee	Thigh	Testi- cle

Right <

the 2nd decanate of the Rasi, the order is II, III and I. If the first decanate of the Lagna is the last decanate of the Rasi, the order is III, I and II. This is the meaning of उदितद्रेक्कनभगाहि: (Uditair. drekkana bhagaihi).

गुणकरः—

शिरो हौसी कर्णनसात्र पोलौ हन् तथास्य प्रथमे दुग्गाणे ।

कण्ठांसकौ वानुषुणं च पार्वे द्रुक्कोदमाभ्यः कविता द्वितीये ॥

बसिस्तथा शिशगुदे च मुक्काषुख्यां जानुषुणं च जंघे ।

पादौ लृतीयेश्युदितं हि वामं विलम्पतो वक्षिणमन्थदर्ढम् ॥

तस्मिन् पापयुते व्रणं शुभयुते दृष्टे च लहमादिशेत्

स्वक्षर्षये स्थिरसंयुते च सहजः स्यादन्यथागन्तुकः ।

मन्देशमानिलजोऽग्निश्वविषजो भीमे दुधे भूभवः

सूर्ये काष्ठचतुष्पदेन हिमगौ श्रृंग्यबज्जोन्यैः शुभम् ॥७८॥

Sloka. 78.—When a drekkana is occupied by a malefic planet, there will be an ulcer or wound in the part of the body indicated by the drekkana. But when it is also occupied or aspected by a benefic planet, the astrologer should declare the existence of a spot

there. When the planet happens to be in its own Rasi or in conjunction with Saturn, the ulcer, wound or mark should have been in the portion of the body indicated from the very birth. If the planet be in positions other than those described above, the ulcer, etc., will crop up later on. If Saturn be the planet to cause such ulcer, etc., it will be due to a hurt caused by a stone or some wind disease. If Mars be the planet destined to inflict an injury, it will arise from fire, a missile, poison or serpent bites. If Mercury be the malefic planet, the injury will arise by a fall on the ground from a height or by a blow received from a clod or some such earthy substance. If the Sun be the malefic planet, the injury will be inflicted by some piece of timber or a quadruped. Lastly, if the Moon be the malign planet, the hurt will come from a horned creature or by liquids, such as acids. If other planets than these, viz., Jupiter, Venus, the waxing Moon and Mercury not in conjunction with malefic planets occupy a drekkana, there will be no mark or moles and the result would be all favourable.

NOTES.

स्थिरसंयुतेषु (Sthira samyuteshu) has been interpreted as "in conjunction with Saturn." In the following nativity, all the

	Lagna 25°		Ven 7° Sun 25° Mer. 29°
Jupiter 25°			Mars 2°
			Moon 19° Sat. 21°

malefics are in the invisible portion of the Zodiac. Therefore, if at all there should be marks or moles, they must be on the right side of the body. In the above figure, to determine the decanates of the various bhavas according to the principles laid down in Sloka 77, we proceed as follows:—

Now Lagna is Mesha 25° . It is the 3rd decanate of Mesha. The first decanate of the Lagna rules from 25° of Mesha to 5° of Vrishabha. The 2nd decanate of the Lagna begins from 6° of Vrishabha. The 3rd begins from 16° of Vrishabha and extends to 25° of Vrishabha.

As the 1st decanate of the Lagna happens to be the 3rd decanate of Mesha, Table III applies. Therefore the 1st decanate of the Lagna symbolises the pelvis. The 2nd decanate of the Lagna happens to be the 1st decanate of Vrishabha, order being III, I and II throughout; the first figure (I) applies. Therefore the 2nd decanate of the Lagna symbolises the head. Similarly, the 3rd decanate of the Lagna (2nd decanate of Vrishabha) symbolises the neck (Fig. II); and so on with respect to the other bhavas. In the same horoscope, the order with respect to every bhava being III, I and II, the Sun's position represents the right shoulder; Saturn, the right side; Mars, the right testicle; Moon, the right side; Mercury, the right testicle; Venus, the right eye.

Bhattotpala interprets शरसंयुते (Sthira samyute) in the text as "in an immoveable sign or Navamsa."

समनुपतिता यस्मिन् भागे त्रयः समुद्धा ग्रहाः

भवति नियमात्तस्यावासि: शुभेष्वशुभेषु वा ।

बणकृदशुभः पष्ठो देहे तनोर्मसमाश्रिते

तिलकमसकृदृष्टः सौम्यैर्युतश्च सलक्ष्मवान् ॥ ७९ ॥

Sloka 79. When four planets whereof Mercury should be one, come together in a decanate of a sign, that part of the body indicated by the drekkana will invariably get an ulcer or wound or some mark according as the planets coming together are benefic or malefic. The part of the body indicated by the decanate occupied

by Venus (in case Venus becomes an अशुभ Asubha) will have an ulcer, wound or mark. [This applies if Venus is alone.] If Venus be aspected by benefics, a mole or mark will be caused. If he be in conjunction with benefics, the person will possess an auspicious mark in the portion of the body indicated.

NOTES.

Venus becomes an अशुभ (Asubha) if he be in combustion (that is within 5° from the Sun) or if he be weak in Navamsa or be in inimical house, etc. Some books read the 3rd quarter of the sloka thus: व्रग्नकृशुभः पष्ठे लग्नातनी भसमाश्रिते. The translation will then be "A malefic planet in the 6th bhava from the Lagna brings on the ulcer or wound in that part of the body which the Rasi indicates.". The reading पष्ठो देहे is better. पष्ठ here means the 6th planet or Venus.

In the example given in the previous sloka, Venus is in a neutral house (सूर्य) less powerful than स्वगृह (Swagriha) or उच्च (Uchcha). He is going to the operative conjunction—hence weak. He is in शत्रुनवांश (Satru navamsa). Hence he is an अशुभ (Asubha). He will therefore cause a mark on the right eye.

This sloka indicates permanent marks caused from birth. The time when the ulcers, etc., indicated as above occur will be during the Dasas and Antardasas as mentioned in Ch. VIII—sl.21 of Brihat gataka.

cf. जातक तिलक.

यदा ज्ञायाच्च यः खेटोः शुभाः करञ्च तेषांपि ।

यो बलो स्वदशार्था स निष्टुप्ताणो व्रग्नादकृत् ॥

लग्ना १ पष्ठो व्रग्नस्त्र॑ इण्डक्षाय षष्ठ्यम् ।

कालाङ्गोत्त्वा यन्नाङ्गे तथा वा नद्विषो ज्ञाः ॥

शुभाष्टु पष्ठोऽसौ कुर्वद्वा तिलकं मशम् ।

लक्ष्मीरुद्रयुक्तेष्वे यत्र स्वातां च संगता ॥

कालपूरुषतुल्येऽप्ते यत्र स्वातां च संगता ।

पश्चात्काँ तथा लक्ष्मीपि मशकाद्यमिहादिशेष ॥

वियोनिजन्मविज्ञानं निषेकोदयञ्च फलम् ।

जन्मकालपरिज्ञानं यत्तदाचार्यभाषितम् ॥ ८० ॥

इति नवग्रहकुपया वैद्यनाथविरचिते जातकपारिजाते
आधानजन्माध्यायस्त्रृतीयः ॥

Sloka. 80. A knowledge of miscellaneous births, the effect due to conception under various lagna and planetary positions, the ascertainment of the time of birth of a child, all this has been treated of in this Chapter as declared by the आचार्य वराहमिहिर (Acharya Varahamihira).

Thus ends the 3rd Adhyaya, on Conception and Birth in the work जातकपारिजात (Jatakaparijata) compiled by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते चतुर्थोऽध्यायः

॥ बालारिष्टाध्यायः ॥

Adhyaya IV.

DEATH INCIDENTAL TO CHILDHOOD.

In this Adhyaya, Stokas 17-18, 32 to 39 and 99 have been taken from Brihat Jataka.

आद्वादशब्दान्तरयोनिजन्मनामायुः कलानिश्चयितुं न शक्यते ।
 मात्रा च पित्रा कृतपापकर्मणा बालग्रहैर्निशमुपैति बालवः ॥ १ ॥
 आद्ये चतुर्ष्के जननीकृतादैर्मध्ये तु पित्राजिंतपापसङ्कृः । ॥ २ ॥
 बालतदन्त्यासु चतुःशरत्सु स्वकीयदोषैः समुपैति नाशम् ॥ ३ ॥
 अष्टौ बालारिष्टमादौ नराणां योगारिष्टं प्राहुराविशति स्यात् ।
 अल्यं चाद्वाक्षिंशतो मध्यमायुरासमत्याः पूर्णमायुः शतान्तम् ॥ ४ ॥

Sloka 1. In the case of viviparous creatures, it is not possible to determine the period of life within the first twelve years. In consequence of the sinful acts of the parents (whether in this or in a previous birth), the child meets with destruction being seized by demons called बालग्रह (Balagrahas).

Sloka 2. If the child dies in the first 4 years, it is because of the mother's sins. If in the middle 4 years, it is owing to the accumulated sins of the father. If it comes by its death in the last 4 years, it must be due to its own sins (in a previous birth).

Sloka 3. The first 8 years in men's lives is the period of बालरिष्ट (Balarishta—ills that afflict children). Till the 20th year, they say, it is the योगरिष्ट (Yogarishta) period (evil brought on by planetary conjunctions). It is called अल्पायुस् (Alpayus) or short life when the period extends up to 32. It is called मध्यमायुस् (Madhyamayus) or middle age when the period of life extends to 70 years. It is पूर्णायुस् (Purnayus) when the period of life extends to 100 years.

NOTES

Mantreswara in whose work Phaladeepika also (फलदीपिका) these three slokas appear *verbatim* suggests in the following sloka the methods to be adopted for palliating the evil effects described.

सहोषशान्त्यै प्रतिजन्मतारमाद्वादशाब्दं जपहोमपूर्वम् ।

आयुष्करं कर्म विद्याय तातो बालं चिकित्साद्विभेद रक्षेत् ॥

Regarding the three divisions of Ayus mentioned in Sloka 3 he adds

नरोऽस्यायुयोगे प्रथमभगणे नश्यति शने-

द्वितीये मध्यायुर्येदि भवति दीर्घायुषिः सति ।

तृतीये नियांनं स्फुटज्ञानेगुर्वक्त्विमगूर्

दशां भुक्ति कष्टामपि वदति निवित्य सुमारीः ॥

Vide also the following from प्रश्नमार्ग

परागपर्ययेष्वाकेऽस्यमध्यचिरायुषाम् ।

मरणं निदिशेषाणां चतुर्थोऽप्यमितायुषाम् ॥

Also सर्वोर्धचिन्तामणि

आद्वादशाब्दाज्ञन्मतामायुर्हर्तुं न शक्यते ।

जपहोमचिक्षाद्याद्यार्थालरक्षां तु कारयेत् ॥

पित्रोदर्शैर्दृताः केचिकोषेष्वालग्रहैरपि ।

अपरे रिष्यागात्र श्रिविद्या बालमृत्युः ॥

विलग्यातस्त्वपि देवमन्त्री विनाशारिःकारिगते शशाङ्के ।

विलोकिते पापविद्यवरेण विभानुना मृत्युमुपैति बालः ॥ ४ ॥

Sloka 4. Even Jupiter may occupy the Lagna; but if the Moon be in the 8th, the 12th or the 6th bhava and be aspected by the malefic planet Rahu, the child meets with death.

cf. कश्यपः

वद्धाद्विरिःकगान्त्रः कूर्म सह वीक्षितः ।

जातस्य मृत्युदः सच्चस्वष्ट्वर्थेः शुभेक्षितः ॥

गण्डान्ततारासहिते मृगाङ्के पापेक्षिते पापसमन्विते वा ।

बालो लयं याति समृत्युभागे चन्द्रे तथा पापनिरीक्षिते वा ॥ ५ ॥

Sloka 5. When the Moon is in the (Gandantha) गण्डान्त portion of a Nakshatra नक्षत्र and is aspected by, or in conjunction with, a malefic planet the child meets with early death. The same thing happens when the Moon happens to be in the (Mrityu) मृत्यु or fateful portions of the several Rasis (Vide Adhyaya I. Sloka 57, *supra*), or is aspected by a malefic planet.

NOTES

cf. फलदीपिका

वायोसेक्षितराशिसम्बद्धजन्मे सद्यो विजातां ध्रुवं

गण्डान्ते पिण्डमातृहा शिष्ठुमृतिर्जविद्यदि इमापतिः ।

जातः सम्बद्धतुष्ट्येऽप्यशुभसंयुक्तेक्षिते स्यान्मृतिः

शुल्पोभागगते च सा सति विधौ केन्द्रेऽप्यमे वा सूतिः ॥

For Gandantha (गण्डान्त), vide Adhyaya I-22 *supra*.

तातोविकासोदरमातुलाभ मातामही मातृपिता च बालः ।

सूर्यादिकैः पञ्चमधर्मयातैः कूर्मरूपैराशू इताः क्रमेण ॥ ६ ॥

Sloka 6. The father, the mother, the brother, the maternal uncle, the mother's mother, the mother's father or the child itself will die soon when the 5th or the 9th (आष) Bhava from the Lagna be a (Krurarasi) कूर्मराशि (malefic sign) and occupied respectively by the Sun, the Moon,

Mars, Mercury, Jupiter, Venus or Saturn.

NOTES.

This is evidently taken from वृद्धगर्जातक. The reading in that work is slightly different, viz.,

तातास्त्रिकामातुलसोदरांश मातामहीमातृपितुष्ट सूनुम् ।

सूर्यादिलेष्टः स्वलु पञ्चमस्थाः निश्चिन्ति सर्वे क्रमशः प्रसूती ॥

रसातलस्थौ यदि भानुचन्द्रौ शनिः सरस्तो मरणाय मातुः ।
यदा यदा क्ररखगो विलभात् अरातिगः सोदरनाशहेतुः ॥ ७ ॥

Sloka 7. When the Sun and the Moon are together in the 4th भाव (Bhava) from the Lagna and Saturn is in the 7th, they all conspire to bring about the mother's death. Whenever a malignant planet is in the 6th भाव (Bhava), it may occasion a brother's death.

NOTES:

(First half) cf. वृद्धगर्जातक

लग्नाद्वतुर्थगः पापो यदि स्याद्वक्तव्यः ।

सदा मातृवधं कुर्यात्तरकेष्वे हापरो यदि ॥

प्रतीक्षा

(Latter half.)

For the same effect, i. e., सादरनाश, the following sloka from भावकुतुहल will be found useful.

यदा पापसेचारिणो जन्मकाले धरानन्दमाकान्तभावात्सहोत्ये ।

तदैवाशु नाशं सहोत्यस्य धीरा मणित्थादयः प्राहुरात्मार्थमुख्याः ॥

क्रोक्षेतौ चन्द्रविलभराशी सौम्यग्रहैर्वीक्षणयोगहीनौ ।

केन्द्रच्युतो यथमरेशमन्त्री जातस्य माता समुपैति नाशम् ॥ ८ ॥

Sloka 8. If the rising sign and the Moon be aspected by malefic planets and at the same time be not aspected by or connected with benefic ones, and if Jupiter be not in the Kendra, the mother of the new-born infant will die.

cf. शूद्रगर्जातक

शूद्रमा यदि पापानां ग्रितयेन प्रहृष्टयेत् ।

मातृनाशो भवेत्तस्य शुभदण्डे शुभं वदेत् ॥

समानुजे शीतकरे विलग्नात् दिवाकरे रिःफगृहोपयाते ।

धरासुते बन्धुगते तदानीं विपद्यतेऽसौ जननी सगर्भा ॥ ९ ॥

Sloka 9. When the Moon is in conjunction with Saturn and the Sun is in the 12th house from the Lagna and Mars in the 4th, the mother perishes with the child.

विलग्नचन्द्रौ शुभदण्डिहीनावशोभनव्योमचरान्तरस्यौ ।

विनाशमेति प्रमदा सगर्भा वदन्ति सर्वे युगपत् पृथग्वा ॥ १० ॥

Sloka 10. If the rising sign and the Moon be devoid of benefic aspects and be betwixt two malefic planets, the young woman and her child die together or separately, say all the astrologers.

NOTES

Lagna or the Moon to be in the midst of two malefics should be within a distance of 5° on either side.

Sat. 13°			
Lagna 9°			
Mars 5°			
Moon 2°			
Sun 29°			
Merc. 20°			
Venus 16°			
	An example.		Jupiter 6°

cf. सरावली

क्षुरान्तरस्यः सूर्यान्तरो वा युगपदेव मरणाय ।

सौन्धरेष्टमूर्तिर्युवतीनां गर्भसहिताम् ॥

अब्र लग्नेन्द्र पापान्तःस्थौ श्वेती इति वराहः । सद्यथा
पापद्वयमध्यसंस्थितौ लग्नेन्द्र न च सौन्धर्यवीक्षितौ ।
युगपत्त्वयोगव वा वदेश्वारी गर्भयुता विपश्यते ॥

Also गुणकर

कूरान्तस्थौ युगपत्त्वयोगवा विलग्नचन्द्रौ भवतो नियेके ।
शुभग्रहालोकनवर्जितौ चेत् तदा सगर्भेव विपश्यते श्वी ॥

पष्टावसानाष्टमभावगप्ते कूरेषु सौन्धर्यग्रहवर्जितेषु ।

पापान्तरस्ये भृगुजे गुरौ वा नारी सपुत्रा प्रियते तु सद्यः ॥ ११ ॥

Stoka 11. When malefic planets occupy the 6th, the 8th and the 12th भाव (Bhava) from the Lagna and are not in conjunction with benefic planets, and when Venus or Jupiter is between two malefic planets, the lying-in woman and her child die forthwith.

लग्नास्त्यातौ यदि पापखेचरौ
शुभैरयुक्तौ शुभदृष्टिवर्जितौ ।
शत्रुण मृत्युं समुपैति गर्भिणी
मासाधिपो निष्टकरो यदा भवेत् ॥ १२ ॥

Stoka 12. When the lord of a month of advanced pregnancy is malefic and evil planets occupy the Lagna and the 7th भाव (Bhava) being neither in conjunction with benefic planets, nor aspected by them, the pregnant woman meets with death in consequence of an operation.

NOTES.

१. शुद्धज्ञातस्य—

उदयास्त्वगयोः कुजार्क्योनिधनं शस्त्रकृतं वदेस्था ।

मासाधिपती निधीजिते तत्कालं स्वर्णं समादिशेत् ॥

If it be before 7 months, the death is by an abortion and the after effects of abortion. The month of death of a pregnant woman can be easily determined in the following manner: The several

planets ruling over the ten months (in embryo) are given in the 17th sloka *inf.* 3. Whichever planet is weakest will cause the death of the woman in his month. The day also may be similarly determined as per sloka 39 *etc.*

चन्द्राच्चतुर्थोपगतैरसद्विर्वा नस्थितैः शोभनदृष्ट्युक्तैः ।

व्यापारगैर्वा यदि वासरेशो जातस्य माता निधनं प्रयाति ॥ १३ ॥

Sloka 13. When evil planets occupy the 4th place from the Moon and are not aspected by or in conjunction with benefic planets, the mother of the new born child will die. The same event happens when evil planets occupy the 10th place from the Moon and the Sun is among them

NOTES.

मातस्थितैः शोभनदृष्ट्युक्तैः is another reading in the 2nd quarter of the sloka

शुक्राद्रवौ विक्रमगे बलाढ्ये मन्देक्षिते मन्दसमन्विते वा ।

श्रीणे शशङ्के यदि वा सपापे माता सपुत्रा श्रियैउत्तर्जचिरेण ॥ १४ ॥

Sloka 14. When the Sun possessing abundant strength occupies the 3rd place from Venus and is aspected by or is in conjunction with Saturn, and the Moon is either on the wane or in conjunction with a malefic planet, the mother and her child die quickly.

लप्तादिने वाष्टमगे धराजे पापेक्षिते सौभ्यदशा विहीने ।

ताराधिपे वृद्धिरुलादिने माता कृतान्तस्य पदं समेति ॥ १५ ॥

Sloka 15. When the Sun or Mars occupies the 8th place from the Lagna, and the Moon is on the wane and is aspected by malefic planets, and is void of benefic aspects, the mother will die.

शुक्रात्कुजेऽहनि तपःसुतराधियाते

चन्द्रात् श्रिकोणगृहगे रविजे रजन्याम् ।

पापेभिते च शुभयोगदृशा विहीने

नाशं समेति जननी विवले शशाङ्के ॥ १६ ॥

Sloka 16. If Mars occupy the 9th or the 5th place from Venus during the day, if Saturn occupy the same position with respect to the Moon during the night and the Moon be weak and aspected by malefic planets and devoid of all benefic aspects, the mother meets with death.

NOTES.

I cf. गुणाकर

मातुर्मृतिं दिनकरः सखलं विधोः क्षे
शुक्रात्करोति तनये शनिदृष्टयुक्तः ।
राशौ त्रिकोणगृहगो रविजः शशाङ्कात्
कुर्याद्भृगोस्तु कुसुतोऽहि खलेक्षितंश्वद् ॥

Also सारावली

चन्द्रात् त्रिकोणराशौ रविजो मातुर्वधं विशति रात्रौ । १५
शुक्रात्तथैव दिवसे भौमः पापेन सदृष्टः ॥ १६
निशि चन्द्रात् त्रिकोणस्थे भन्दे पापनिरीक्षिते । १७
दिवा शुक्रात्तथा भौमे जननी त्रियते भ्रुवम् ॥ १८

But according to Garga, if Mars and Saturn be in the 5th or the 9th house from Venus and unaspected by Jupiter and Venus, the child does not promote the well-being of the father.

भौमसूर्यात्मजौ शुक्रात्सुतभे धर्मभेत्पि वा ।
नेक्षितौ गुरुशुक्राभ्यां नेक्षते पितरं शिश्युः ॥

कललघनाङ्कुरास्थिचर्माङ्कुजचेतनताः ॥

सितकुजजीवसूर्यचन्द्राकिंबुधाः परतः । १९

उदयपचन्द्रसूर्यनाथाः क्रमशो गदिताः ॥

मवति शुभाशुभं च मासाधिपतेः सदृशम् ॥ २० ॥

Sloka 17. From the time of conception of the

embryo to the time of delivery of the child from the womb in the 10th month, there are several stages of development. In the 1st month, the semen will be in a liquid state still and the lord of the month is Venus. During the 2nd month, the embryo hardens and becomes more solid, and the lord of the month is Mars. The lord of the 3rd month during which the limbs sprout up is Jupiter. In the 4th month, the bone is formed and the Sun is the lord. In the 5th, the skin appears and the lord of the month is the Moon. In the 6th month the hair begins to grow. The lord of the month is Saturn. In the 7th month whereof the lord is Mercury, consciousness appears. The lords of the remaining three months, viz., the 8th, the 9th, and the 10th, during which the fetus becomes palpable, feels thirst and hunger, draws sustenance from the mother through the umbilical cord, moves about (shakes) and becomes fit for delivery—the lords during these months are respectively the lord of the (Adhana Lagna) अधानलग्न, the Moon and the Sun. The good or evil happening to the child during each month is dependent on the condition of its lord; i. e. if the lord of the month is strong and occupies benefic positions, the child is happy; if the lord of the month is weak, in its depression sign, conquered in planetary fights and troubled, the child suffers and there will be miscarriage, etc.

NOTES.

Jupiter is the planet that gives brain and head in the 3rd month. The Sun rules the 4th month as he governs the bones. That is why after three months miscarriage is not possible. If, at the time of conception, the Sun is strong, the issue will resemble the father. If the Moon is strong, the issue will resemble the

mother. If any planet at the time of conception be weak, then the fetus will suffer in health in the month governed by that planet.

गुणाकरः

कल्लघनताशाखास्थित्वक्तनूहृसंभव-
अरणमसत्तोद्रेगो सूतिक्षेण निषेकतः ।
लितकुजगुरुव्यतीन्द्रार्किंश्चलमपतीन्द्रवो
रविरिति पृथग्नासाधीशः स्मृता यवनादिभिः ॥

Also सारावली

सास्त्रधारानादिषु गर्भस्य यथाक्षेण जायन्ते ।
सप्तसु कलिलाण्ड मशाखास्थित्वग्रोमधेतनताः ॥
मासेऽष्टमे च तृष्णा शुधा च नवमे तथेऽद्वेगः ।
दशमे त्वथ संपूर्णः पक्षानेत्र फलं पतति गर्भः ॥
शुक्रार्जीवीरावेदादिसंनिवृत्तिलिप्तपोदुरादिल्याः ।
मासपतयः स्युत्तैर्गर्भस्य शुभाशुभे विन्यस् ॥

According to Yavanacharya, the lords of the first and second months are Mars and Venus respectively; for he says

कुमास्फुतिज्जीवरवीन्दुसारथशाङ्कुरानेन्दुदेवाकरणाम् ।
मासाधिपत्यव्यभवो न ऐपां जयो यथा तेऽग्रं द्वद्वयशान्ते ॥

Vasishta holds the former view, of

सितावनेयमरपूर्वसूर्यचन्द्रार्किंतोऽग्रोदस्येन्दुसूरीः ।
मासाधिपाः स्युः क्रमशो दैत्ये निर्णितिः नाशयति स्वमालि ॥

Balabhadra says with regard to the above two contradictory views

“ अत्रान्योन्यविनाशोद्दृश्यनयिष्यते केवाक्षता कथमद्विति । परं तु गृहसमस्त्वात् वसिष्ठोक्तव्य एव प्रमाणम् । तथा च गांगः

कल्लं प्रथमे मासि तस्य मासाधिपो भृगुः ।
द्वितीये मासि भृसूर्णाभिपिगाक्षवीजवद् ॥
गर्भाक्तुरस्तु तीये स्यात्तस्य मासाधिपोऽङ्गिराः ।
मज्जास्थिसंभवो मासि चतुर्थे भास्करोऽधिष्ठिः ॥
पञ्चमे मासि सोमेशस्त्वचस्त्रापि संभवः ।
सर्षाङ्गसंभवः षष्ठे तस्य मासाधिपः शति ॥

०३२०७ : ज्ञानेन्द्रिययुतः पश्चात्सप्तमे स्त्रीभरो बुधः ।
 आधोनश्चोऽष्टमे मासि क्षुत्त्वासंभवो भवेत् ॥
 अष्टव्यूहो गग्नेसंस्थश्च मासेशो नवमे शशी ।
 प्रसूतिर्दशमे मासि मासेशो भास्करो मतः ॥
 यस्य मासाविषयो रिक्तो नीचो वाऽस्त्रंगतोऽपि वा
 तस्मिन्चार्भक्षयं याति प्रसवोऽथ भविष्यति ॥

शशाङ्कलभ्रोपगतैः शुभग्रहैत्तिकोणजायार्थसुखास्पदस्थितैः ।
कृतीयलाभर्क्षगतैरशोभनैः सुखी च गर्भो गुरुणा निरीक्षितः ॥१८॥

Sloka 18. If benefics occupy the Lagna or be in conjunction with the Moon and be aspected by Jupiter and the malefics occupy the 3rd and the 11th, safe delivery is assured. If benefics occupy any of the following houses, viz., the 5th, the 9th, the 7th, the 2nd, the 4th and the 10th, reckoned from either the Moon or the Lagna and be at the same time aspected by Jupiter, then also safe delivery may be predicted

NOTES.

Some books read रविणः निरक्षितः (Ravina Nireekshitaḥ).

There are two distinct yogas in this sloka as stated above. The commentator Bhattotpala does not however accept the reading given in the text but would have the other reading and would interpret it thus: "When benefic planets are in the rising sign, or in conjunction with the Moon, or occupy one or more of the following places, viz., the 5th, the 9th, the 7th, the 2nd, the 4th and the 10th; and when the malefic planets are in the 3rd or the 11th or in both, the fetus is happy if the Moon or the rising sign in the positions described be aspected by the Sun." He quotes in support the following from सारावला:

होरेन्दुयुतैः सौम्यं खिकोणजाया सुखारबरार्थस्थैः ।

पर्पस्त्रिलाभयतैः सुखी च गर्भो निरक्षितो रविणा ॥ १५०

॥ This is further supported by the following sloka from युग्माकृष्ण
 लग्नेन्द्रुम्यां वित्तकेन्द्रुप्रिकोऽ प्रासैः सौभैस्यायदिक्षं पर्पते ।
 गर्भः सौख्येनाचितः स्यात्तदानीं द्विर्योपेतस्योणारभेदं रथ्या ॥

But the other reading is supported by the following works.

स्कन्दद्वेषारा

समीयिवन्निरेणाङ्कं लग्नं वा विहर्णः शुभैः ।
पापैरायत्तोश्चस्थैस्तस्समगते गुरुः ॥
अथवा सुतभाग्यक्षेकमर्याधमदनस्थितैः ।
सौभैः प्राप्तवृस्थितैः पुण्डि तथा गम्भेय निर्दिष्टैः ॥

Also वृहत्प्राजापत्य

अक्षीण इन्द्रौ लेनैव युतयोर्बुधशुक्रयोः ।
लग्नेऽथपेन्दुनानेन ताम्यामपि समन्विते ॥
१० पापाधिप्रितोर्ब्राह्मलाभयोश्च तयोर्मदे ।
तस्थित्वानथवा सौभैस्तत्त्विकोणर्थबन्धुषु ॥
आधिष्ठितेष्वथज्ञायां तयोर्बां ससमे गृहे ।
पापेष्वायमृतोयस्थेष्वाभ्यां मदमधीयिवात् ॥
जीवस्त्राहितं गर्भं संपुण्णियादनुक्रमात् ॥

In the light of the above quotations, गुरुणा निरीक्षितः (Guruna Nireekshithaha) would appear to be the original and correct reading; and रविणानिरीक्षितः (Ravina Nireekshithaha) must be an interpolation in Varahamihira's work and must have been followed by later authors like कल्याणवर्मन् (Kalyanavarman) and गुणाकर. (Guna-kara). Varahamihira has used अशोभनैः (asobhanaihi)—पापकैः (Papakaihi) is another reading—which means more than two malefics, i. e., three or more. Rahu and Ketu are not reckoned as forming part of the malefics in this yoga, for, at the end of the निषेकाद्याय (Nishekadhyaya) Skanda has said—

एते सप्तसुविश्रान्ता योगाः सर्वे भयोदिताः ।
तेनात्र नेतरापेक्षा क्वचिदत्यवधारय ॥

The three malefics can therefore be none other than the Sun, Mars and Saturn.

व्ययस्थितेऽके समुते विलग्नादपि क्षयेन्दौ मदनोपयाते ।
पितुर्वियोगं प्रवदन्ति सद्यः शुभोक्षिते तु त्रिभिरब्दमानैः ॥ १९ ॥

Slok 19. When the Sun and Saturn occupy the 12th place from the Lagna, and the waning Moon, the

7th place, they predict the loss of the father quickly. In case the Moon is aspected by benefic planets, this event takes place in 3 years.

चरोपगे चन्द्रमसि क्षापायां तुषेक्षिने दूरादिशं प्रयाता ।

चरे शनौ भानुयुते निशायां विदेशगो याति पिता विनाशम् ॥२०॥

Slока 20. If the birth takes place at night when the Moon occupies a moveable sign, being aspected by Mercury, the father of the new-born child has to go on a journey to a far region. If Saturn and the Sun occupy a moveable sign at the time of birth in question, the father goes to a foreign country and there meets with death.

NOTES.

For the latter half, cf. शुक्रजातक

सूर्यमन्दौ चरक्षस्थी भैमेन युतवीक्षितौ ।

परदेशोऽप्य वा तस्य मृतो वाच्यो विनिश्चयात् ॥

Also सारावली

चरराशिगतं सौरं यदर्को रात्रिजन्मनीक्षेत् ।

अन्नापि विवेशस्थं कथयति पितरं प्रसूतस्य ॥

खिरसहितस्तु सौरचरभवने रात्रिजन्मनिरस्य ।

कथयति पितरमतीतं परदेश नात्र संदेहः ॥

Vide also III—47 *Supra*.

क्षीणे शशिन्युदयगे यदि कण्टकस्थः

पापोऽथ वा निधनगो म्रियते तु बालः ।

रन्धारिगैरशुभस्त्रटदशा समेतैः

सौम्यैः कृतान्तनगरं समुपैति मासात् ॥ २१ ॥

Slока 21. When the waning Moon occupies the rising sign and a malefic planet is in the केन्द्र (Kendra) or in the 8th place from the Lagna, the child dies. If benefic planets occupy the 8th or the 6th from the Lagna

and be aspected by malefic ones, the child goes to Yama's city in a month.

c. सारावली.

क्षीणे शशिनि विलम्बे पापैः केन्द्रेषु मृत्युसंस्थैर्वा ।

भवति विपत्तिरवश्यं यवनाविपत्तेर्मतं चैतत् ॥

क्षीणे शशिनि विलम्बे कण्टकनिधनाश्रितैस्तथा पापैः ।

सौम्याद्वैते मृत्युः सद्यः सत्यस्य निर्देशः ॥

सौम्याः षष्ठाष्टमगाः पापैर्वक्रोपसङ्गैर्द्वैष्टाः ।

मासेन मृत्युदास्ते यदि न शुभैस्तत्र संवृष्टाः ॥

d. Also यदनजातक

सप्तमस्यो भूमिपुत्रो लम्बे भवति चन्द्रमाः ।

आत्माम वितरं हन्ति मातरं च न संशयः ॥

सप्तमे च यदा राहुर्मूर्तौ भवति चन्द्रमाः ।

वर्षेन्वतुर्ये मरणं जातस्य च न संशयः ॥

अष्टमे द्वादशे जीवः लम्बे भवति चन्द्रमाः ।

अष्टमे मङ्गलश्वैव स याति यममन्दिरम् ॥

एकत्र मन्दावनिनन्दनाकार्य रन्धस्थिता वा रिपुराशियाताः ।

सौम्यैरयुक्ता न विलोकितास्ते जातस्य सद्यो मरणप्रदाः स्युः ॥२२॥

Sloka 22. Saturn, Mars and the Sun being together in the 8th or the 6th house from the Lagna and being neither in conjunction with benefic planets, nor aspected by them, bring about the death of the new-born child at once.

चन्द्राशे सप्तमे भौमे सौम्यद्वैष्टिविवाङ्गिते ।

सप्तसप्ततिरायामूर्पैति मरणं शिशुः ॥ २३ ॥

Sloka 23. When Mars occupies a Navamsa owned by the Moon in the 7th place from the Lagna, and is

not aspected by benefic planets, the death of the new-born child happens on the coming of the 77th Nakshatra (from the star of the nativity).

मन्दावनिजमार्तण्डैः पुत्रस्थानसमन्वितैः ।
सप्तसप्ततिनक्षत्रे जातस्य मरणं वदेत् ॥ २४ ॥

Sloka 24. When Saturn, Mars and the Sun occupy the 5th place from the Lagna, the astrologer may predict the death of the new-born infant upon the coming of the 77th star reckoned from that of the nativity.

धरासुते चन्द्रनवांशकस्ये लग्नांशके वा न च जीवहृष्टे ।
सुषाकरे नन्दनराशियाते समेति याम्यं पदमाशु चालः ॥ २५ ॥

Sloka 25. When Mars is in a Navamsa owned by the Moon or the rising sign, and is not aspected by Jupiter and when the Moon is in the 5th place from the Lagna, the child dies quickly.

नीचे गते लग्नपतौ विलग्नात् नाशं गते वा राशिजे तथाऽस्ते ।
जातो मृतश्चायकलेघरः सन् कुच्छुण वैवस्ततलोकमेति ॥ २६ ॥

Sloka 26. When the lord of the rising sign is in his depression, and when Saturn is in the 8th or 7th house from the Lagna, the child almost still-born dies after much suffering.

c.f. शुक्रजातक

विलग्नाधिपतौ नीचे निघने चार्कनो भवेत् ।

कुच्छुण जीवितं विद्याहणपायो विनश्यति ॥

आपोक्लिमस्थानगता नभैगा विधूतवीर्या यदि मानुमुख्याः ।
मासद्वयं तस्य ग्रहत्रयं वा जातस्य चायुः कथयन्ति तज्ज्ञाः ॥ २७ ॥

Sloka 27. When the Sun and other planets occupy the आपोक्लिम (Apoklima) places (3rd, 6th, 9th, 12th) and

are strength-less, the life of the child, say those that know the science of astrology, is either a couple of months or six months.

Cf. शुक्लातक

आपोक्षिमे विथितः सर्वे ग्रहा बलविर्विनिताः ।

षष्ठ्मासं वा द्विमासं वा तत्सायुः समुदाहृतम् ॥

लग्नारिन्ध्रव्ययगे शशाङ्के पापेन हृषे शुभदृष्टिहीने ।

केन्द्रेषु सौम्यग्रहवर्जितेषु प्राणैर्विंयोर्गं व्रजति प्रजातः ॥ २८ ॥

Sloka 28. When the Moon occupies the rising sign, the 6th, the 8th or the 12th place from it, and is aspected by a malefic planet, but has no benefic aspect and when the Kendra places are unoccupied by benefic planets, the new-born infant will die.

NOTES

This sloka appears to have been taken from सारावली (Saravali). In that work the first half reads thus :

व्ययाष्टष्ट्रीदयगे शशाङ्के पापेन शुक्रे शुभदृष्टिहीने ।

व्ययाष्टसप्तादयगे is another reading. *Vide also sloka 34 infra.*

सौरे मदस्ये यदि वा विलग्ने जलोदयेऽङ्गे यदि क्षीटगे वा ।

सौम्येषु केन्द्रोपगतेषु सद्यो जातस्य नाशो यवनोपदिष्टः ॥ २९ ॥

Sloka 29. When Saturn occupies the 7th place from the Lagna, or is in the Lagna itself, and when the rising sign is a watery one and the Moon occupies the Lagna or वृश्चिक (Vrischika) and when benefic planets are in the Kendras, the Yavanas say that the new-born child will die quickly.

भौमक्षेत्रगते जीवे नीचराशिगते थ्वा ।

सन्ध्यात्रये च संजातो मासान्मृत्युमुपैति सः ॥ ३० ॥

Sloka 30. When Jupiter occupies a राशि (Rasi) owned by Mars or is in his depression and when the

birth takes place precisely in any one of the 3 Sandhyas, i. e., the point of junction between night and day, day and night or mid-day, the child will die in a month.

c/. सर्वार्थचिन्तामणि

नीचस्य देवपूर्ये तु भौमक्षेत्रगतेऽथवा ।

सन्ध्यायेऽपि जातस्तु मासान्धूस्युं प्रयत्नति ॥

रन्धे धराद्युदिनेशसौरा जातस्तु मृत्युं समुपैति मासात् ।

केतुस्तु यसिन्द्रुदितेऽत्र जातो मासद्वयैनव यमं प्रयाति ॥ ३१ ॥

Stoka 31 If Mars, the Sun and Saturn occupy the 8th house from the Lagna, the new-born child will die in a month. If Ketu occupies the Lagna, the child will pass off in 2 months.

c/. सारावली

भौमविवाकरसौराभिष्ठदे जातस्य भौमगृहे ।

श्चियतेऽवश्यं स नरो यमकृतरक्षोऽपि मासेन ॥

केतुर्यस्मिन्दृक्षेऽभ्युदितस्मिन् प्रसूयते यो हि ।

मासद्वयेन भरणं विनिर्दिशेत्स्य जातस्य ॥

पापाद्युदयात्सगतौ क्रूरेण युतश्च शशी ।

षष्ठ्य शुर्मैन यदा मृत्युश्च भवेदचिरात् ॥ ३२ ॥

Stoka 32. If two malefic planets occupy one the Lagna and the other the 7th place from it, and if the Moon be in conjunction with a malignant planet and be not aspected by benefic ones, the death of the new-born child will soon happen.

NOTES.

If one malefic in the Lagna be in opposition with another malefic in the 7th bhava and the Moon is in conjunction with a malefic unaspected by benefics, it will lead to death.

The word क्रूर (Krura) may mean Mars only. If the Moon be with Mars while the Sun and Saturn are in opposition in the 1st and the 7th houses, then it will be twilight.

		Moon Mars			Moon Saturn		
Sun							Lagna Mars
Venus Merc.			Lagna Saturn	Sun Venus Merc.			
		Jupiter					Jupiter

५१. सारावणी

चनगतेऽर्के लगे यमे कुजे वा विपर्यये वापि ।

अन्यतरथुते वेन्द्रावशुभैर्हेऽचिरान्मृत्युः ॥

Also स्तनदहोरा

चदा लगनगतः पापस्तथैवास्तगतोर्पिरः ।

करुक्ष्य चन्द्रं वेन्द्रुभद्रष्ट्या च वर्जितः ॥

तदा जातस्य सद्यः स्यान्मरणं नान्यथा भवेत् ।

धीणे हिमगौ व्ययगे पापैरुदयाष्टमगौः ।

केन्द्रेषु शुभाश्च न चेत् क्षिप्रं निधनं ग्रवदेत् ॥ ३३ ॥

Stoka 33. If the waning Moon occupy the 12th place from the Lagna and all the malefic planets be in the Lagna and the 8th place from it, and the benefic ones be not in the Kendras, the astrologer may predict the death of the new-born child at once.

NOTES

When the waning Moon is talked of as being in the 12th house, then the Sun must be in the Lagna. Therefore two malefics in the first and one in the 8th, or all the three malefics in the Lagna are possible. Three malefics rising in the Lagna at twilight time is bad for life. Two malefics in the Lagna in quincunx aspect with a malefic in the 8th house or the Sun rising in the Lagna in

quincunx aspect to two malefics in the 8th house in conjunction is also bad.

Moon	Lagna Sun	Mercury Venus	Jupiter
	Mars Saturn		

c). सारावली

होरानिधनास्तगैते पापैः क्षीणे व्ययस्थिते चम्द्रे ।

आतस्य भवेत्मरणं सप्तः केन्द्रेषु चेदशुभाः ॥

Also गार्णि:

क्षीणे चम्द्रे व्ययगते: पापैरष्टमलग्नरौः ।

केन्द्राशाश्वगतैः सौम्यजीतस्य निधनं भवेत् ॥

कूरेण संयुतः शशी सरान्त्यमृत्युलग्नः ।

कष्टकाद्विः शुभैरनीक्षितश्च मृत्युदः ॥ ३४ ॥

Sloka 34. When the Moon in conjunction with a malefic planet occupies the rising sign, the 8th, the 7th or the 12th place from it, and be not aspected by benefic planets, these latter being in positions other than the Kendras, the death of the new-born infant will happen quickly.

NOTES

कूरसंयुतः शशी is another reading. Cf. the sloka quoted from सारावली (Saravali) in the notes to sloka 28, *supta*.

Also स्कन्दहोरा

दृष्टुः पापेन संयुक्तो मदरश्चान्त्यलग्नः ।
अकेन्द्रस्थेषु सौभेषु तैराद्यम् मृत्युदः ॥

The word कूर (Krura) may mean Mars who unfailingly causes death, and as he is one of the planets governing childhood in the नौरीगंकदशा (Naisargika dasa). Then the Moon in conjunction with Mars in the 12th or the Lagna will mean that the Moon is just risen or rising. Note that the Moon in the 12th, 1st, 7th and 8th houses is bad (*Vide Brihat Jataka XX—4 & 5*). The Moon in the 1st, 7th, 8th or 12th, that is, the rising or setting position for Moon in conjunction with Mars is bad when benefics are not in angular positions. This is also the western principle.

शशिन्यरिविनाशगे निधनमाशु पापेष्ठिते
शुभेरथ समाष्टकं दलमतश्च मिश्रेष्ठिते ।
असक्षिरवलोकिते बलिमित्र मासं शुभे
कलत्रसहिते च पापविजिते विलग्नाधिपे ॥ ३५ ॥

Sloka 35. When the Moon occupies the 6th or the 8th place from the Lagna and is aspected by malignant planets, the death of the new-born infant follows quickly. If the Moon in the position described be aspected by benefic planets, the child will live 8 years. If aspected by benefic and malefic planets mixed together, it will live only 4 years. If the lord of the lagna be benefic and in the 7th in operating conjunction with a malefic and in affliction with three malefics, then the child dies in a month.

NOTES.

The Moon in the 6th or 8th is generally bad (*Vide Brihat-jataka Chapter XX*). If she is also afflicted in opposition by the Sun, Mars and Saturn (malefics becoming oriental), it is bad for life.

When such Moon is in opposition with benefics (all the three),

it is bad for life before 8th year. According to the Naisargika Dasa, it is Mercury that governs the period from the 4th to the 12th year of a child.

When the Moon is in opposition with malefics and benefics it will shorten the life by 4 years.

In the above, if the combination be of—

- (1) three benefics and 1 malefic, the child will live 7 years;
- (2) three benefics and 2 malefics, the child will live 5 years;
- (3) one benefic and 3 malefics, the child will live 1 year;
- (4) two benefics and 3 malefics, the child will live 2 years.

सारावली—

वर्षन्मारयति शशी चष्टाष्टमराशीसंस्थितो लग्नात् ।

सप्तः क्षेरर्षष्टः सौम्येरब्दाष्टकाष्टव ॥

अग्नुभज्ञुमैः सर्वेष वर्षचतुष्कणे निर्दिशेशुभ्यतम् ।

अनुपातः कर्तव्यः प्रोक्तादूनप्रैर्हैरद्वे ॥

Latter half.

As interpreted by me i.e., कलत्रसहिते विलग्नाधिपे शुभे पापविजिते सति (Kalathrasahithé Vilagnadhipé Subhé papavijithé sathi), the following is an example:—

Lagna Sun Mercury	Venus		
Mars	Mars may be in Kumbha, Meena or Mithuna. Jupiter and Saturn are in the same degree		
		Jupiter Saturn	

The lord of the Lagna, i.e., Jupiter is in the 7th in operating conjunction with Saturn, a malefic. He is further afflicted by 3 malefics, viz., Mars, Sun, and Mercury (who should be considered as a malefic when in conjunction with a malefic planet). The ruler of the Lagna, (the benefic Jupiter in this case) is setting in the 7th house in operating conjunction with a malefic while it is in

affliction with three other malefics, which are rising. This will lead to death within a month.

		Jupiter
Moon Sat.	Another example	Lagna Sun Merc.
		Venus
		Mars

N. B.—In these two cases, Mercury should be taken as a malefic as otherwise the *yoga* will not be complete.

The commentator Bhattotpala says in connection with this sloka :

“ अर्धादेव पष्टाष्टमस्ये चन्द्रमसि न केनचिद् दृश्यमाने रिहयोगाभावः ।
चन्द्रमा यदि पष्टाष्टमस्थः सौम्यक्षेत्रगतो भवत्यथवा पापक्षेत्रगतः सौम्ययुक्ते
भवति तदा न मरणप्रदः ॥ ”

That is, if the Moon in the 6th or the 8th place be not aspected by any planet, the child will not die. Again, when the Moon in the 6th or the 8th *bhava* happens to be in a house owned by a benefic planet, or, being in a Rasi of a malefic planet, be at the same time in conjunction with benefic ones, then too, the child will not die. In support of the above he quotes from Yavaneswara the following sloka :—

लग्नाष्टक्षी नैधनगोऽज्ञुमर्क्षे षष्ठेऽथवा पापविशेषितः ।
सर्वायुराहमिति शुभैर्विमिश्रसदीक्षितोऽज्ञाष्टकमर्द्धं क वा ॥

He also adds that the Moon in the 6th or the 8th house from the Lagna and aspected by planets whether benefic or malefic does not cause death to the native when the birth happens to be in the day time during the dark half of a month, or in the night time during the bright half of a month (i.e. अशुभकृद्दुपोऽहिंदृश्मूर्तिः, etc. Brihat Jataka, Chapter XIII. Sloka 8) and quotes in support of this the following sloka (IV-75.) from Mandavya's (*मण्डन्य*) work.

पहे सिते भवति जन्म यदि क्षपायां लृष्टेऽथधाहनि शुभाशुभरहस्तिः ।
तं चन्द्रमा रिपुविनाशयतोऽपि गृहमापल्सु रक्षते वित्तेद लिङ्गे व तापि ॥

The commentator adds—“अन्नास्त्रेव पहेऽहमे वा स्थाने शुभे
स्त्रैम्यग्रहे स्थिते तास्त्रिश्च वर्णयुक्तैः पापैऽहे जातस्य मासं स्थितिर्जीवितं वर्क्षयम् ।
ततो भरणमिति अब निर्देष्योगस्थे चन्द्रमसि शुभरहे रिपुविनाशावः । चन्द्रादे-
नेव स्वल्पजातके उक्षम् ।

शक्षिवरस्त्रौम्याः पापैवैक्षिप्तिरवलोकिता व शुभरहाः ।
मासेन भरणदाः स्युः पापसितो लभ्यत्वास्ते ॥

Also शीनकाहोरा

इणेन्द्रौ रिपुरभ्रस्थे सद्यः पापेक्षिते शृतिः ।
स्यात्प्रजातस्य बालस्य शुभदृष्टे समाइक्षम् ॥
जीवेत्तनिध्रृष्टेऽक्षित् जातो वर्षचतुष्वर्षम् ।
अश्रीणेऽप्यहिरन्ध्रस्थ इन्द्रौ बलिभिरीषिते ।
पापैजातस्य बालस्य मासमायुः परं सुनेत् ।
तत्त्विवेद विलग्नेशो पापेन विजिते युधि ।
सप्तमस्थे च जातस्य मासमायुरुदीर्तिम् ॥

Note.—The 6th and the 8th bhavas are considered bad, because, one is setting and the other has already set. (Bad planets in those bhavas are better there than good ones. cf. विप्रेत्तम् रिपुविनाशमेषु Vipareestham rihppha Shashatashtameshu. (Brihat Jataka XX—10). Opposition of benefics to the Moon in these two places only hastens death.

Again, some take the words अरिविनाश (Arivinash) to mean the 8th from the 6th house, i.e., the Lagna, and आशुपापेक्षिते (Asupapekshite) when aspected by the Sun (also called आशुगामी (Asugamee) or शीघ्रगामी (Seeghragamee) and in support of the above quote the following from शीनक (Sauhaka).

इणेन्द्रौ क्षमसंस्थे वा दृष्टे खरगभस्तिः ।
सद्य यद्य प्रजातस्य मस्ते नात्र संशयः ॥

The word अथ (Atha) in the 2nd पाद (Pada) of the text has been understood to mean “with the condition above given (in the first quarter of the stotra)” —i.e., when the weak Moon in the Lagna is

aspected by the Sun and further by शुभैः (Subhaihi) i.e., Mercury, Jupiter and Venus, then the child will live for 8 years.

c.f. शौनक

तस्मिन् दुष्वादिभिः सौम्यैरस्त्वलोकिते ।

आयुरदशष्टकं विद्धि जातस्य परमं मुने ॥

By दलमतश्च मिश्रेक्षिते (dalamathascha misrekshite) is meant "when the weak Moon in the Lagna is aspected by the 3 benefics and also by the 3 malefics, the child will in this case live only for 4 years."

c.f. शौनक

तस्मिन् सौम्यैः शुभैः द्वयैः पौपरव्यवलोकिते ।

लग्नाश्रिते प्रजातस्य प्रायुर्वर्षचतुष्टयम् ॥

In the 3rd पाद (pada) of the sloka in the text, if the पदच्छेद (padachcheda) be made as अबलिभिः (Abalibhihi), the meaning will be "when the full Moon in the Lagna (being benefic) is aspected by 3 weak malefics, the child will live only for one month.

c.f. शौनक.

अक्षीणोऽपि विलग्नस्थ इन्द्रौ बलविवर्जितैः ।

अशुभैरीक्षितेऽर्काण्यस्त्रभिर्मासमुदारयेत् ॥

The 4th quarter may also be interpreted thus: "When the lord of the Lagna is defeated by a malefic planet in planetary war, and the benefic Moon occupies the 7th house being aspected by the 3 weak malefics, the maximum life of the child will be one month.

c.f. शौनक.

अक्षीणोऽस्त्रिष्यते चन्द्रे बलहीनस्त्रभिः खौरैः ।

दृष्टे विलग्ने वेपतौ पापेन विजितेभ्ये च ॥

अशुभसहिते ग्रस्ते चन्द्रे कुर्वे निधनाश्रिते

जननिसुतयोर्मृत्युर्लभे रवौ तु स शस्त्रजः ।

उदयति रवौ शतांशौ वा त्रिकोणविनाशगैः

निधनमशुभैर्वीर्येपितैः शुभैरयुतेक्षिते ॥ ३६ ॥

Sloka 36. When the Moon with Rahu is in conjunction with another malefic (irrespective of its

position) and Mars occupies the 8th, both the mother and the child will die; and the death will ensue from the effect of an operation if the Sun be in the Lagna.

(The force of तु (Thu) can only be brought about as above.)

Again, when the Sun or the Moon occupies the Lagna and malefics be in the 5th, 9th and 8th and benefics in their strength do not aspect or be not in conjunction with the Sun or the Moon in the Lagna, the new-born child (and the mother) will die.

NOTES.

The words ग्रस्त चन्द्रे (Grasthé Chandré) have been interpreted as "Moon in association with Rahu" and not necessarily 'eclipsed' as understood by some.

Mars			Ketu	Mars			Ketu
	जननिसुतयो-				जननिसुतयो रु-	Merc.	
Sun	मृत्युः	I	Lagna		मृत्युः लग्नेरवी तु		
Merc.							
Venus					सशास्त्रजः	Lagna	
Rahu		Jupiter		Rahu	II	Sun	
Moon				Moon			
Saturn				Saturn			
					Jupiter	Venus	

Saturn	Jupiter	Ketu	Mars
	जननिसुतयोर्मृत्युलंगेन		
	रवी तु सशास्त्रजः		
	III		
Venus	Lagna Sun Moon Rahu	Mercury	

The अशुभ (Asubha) in conjunction with this 'प्रस्ता चन्दे' (Grasthe Chandre) may be either Saturn or the Sun, as shown in the preceding examples :—

Lagna Moon Rahu			
	Latter half of the Sloka Example	Sun Saturn	
		Merc. 8°	
Jupiter	Mars	Ketu	

Moon Rahu		Mars Saturn	
	Latter half of the Sloka Example		
		Merc. 19°	
Jupiter	Venus	Lagna Sun Ketu	

The interpretation given above appears more rational and many instances (of the simultaneous demise of mother and child) that are of common occurrence may be brought under the yogas cited in the first half of the Sloka. In the first yoga, the Moon, whatever may be her position, is very much afflicted, being in conjunction not only with Rahu but also with another malefic, and the 8th house is occupied by Mars as well. With the above, the Sun's position in the Lagna is further necessary to cause the demise as a result of operation. Moreover, there was no necessity for Varahamihira to use the word अशुभ (Asubha) if he did not intend any one of the planets, viz., Saturn or the Sun. The word लग्ने (Lagnè) should be taken only with रवौ (Ravow) that is next to it and need not apply to चन्दे (Chandre) in the first line which is far removed, inasmuch as so many words कुजे निधनाभिते जननिसुतयो मृत्युः (Kujè Nidhanasrithè Jananisuthayormrithyu) intervene.

The commentator Bhattotpala takes the word प्रस्ता (Grastha) as referring to eclipse (lunar or solar). According to his view, the translation of the first half of the sloka will be "when the Moon in conjunction with Saturn is eclipsed in the Lagna and Mars occupies the 8th place from it, both the mother and the child will die, and the death will ensue from the effect of an operation if the Sun be in the above position, i.e., if the Sun in conjunction with Mercury and Saturn be eclipsed in the Lagna and Mars be in

the 8th place from it.)" So that such deaths should be expected only in times of eclipses, and those by operation especially in the Solar ones. According to this interpretation the word अशुभ (Asubha) in अशुभसहिते ग्रस्ते चन्द्रे (Asubhasahithè Grasthè Chandré) can mean only Saturn and no other malefic planet. For, an eclipse of the Moon can occur only on a full-moon day and the Sun will then be in the 7th place or in direct opposition. Consequently Mercury will not be near the Moon.

सारावली

प्रहणोपगते चन्द्रे सक्षरे लग्नगे कुजेऽष्टमगे ।

मात्रा साधे श्रियते चन्द्रचदके च शस्त्रेण ॥

क्षगे चन्द्रेऽके वा पापा वलिनस्त्रिकोणनिधनेषु ।

सौम्येरवृष्ट्युक्ताः सधो मरणाय कीर्तिरा यदनैः ॥

असितरविश्वशाङ्कभूमिजैर्व्यर्थनवमोदयनैधनाश्रीतैः ।

मवति मरणमाशु देहिनां यदि बलिना गुरुणा न वीक्षिताः ॥ ३७ ॥

Sloka 37. If Saturn, the Sun, the Moon and Mars occupy respectively the 12th, the 9th, the 1st and the 8th places, they will conspire to bring about the death of creatures born under this combination, unless they be aspected by Jupiter possessed of strength.

NOTES.

In the example given below the Sun is square to Saturn.

The Moon is quincunx to Mars.

Lagna Moon	An example		Mars
Saturn			Sun

The Sun has gone down the midheaven while Saturn ascends it. The Moon is rising. बलिना गुरुणा वीक्षिताः—(Balina Guruna Veekshitaha) may mean only trine aspect (त्रिकोण इष्टिः) (Trikona drishtih).

cf. गुणाकर

स्युः ।

व्ययमुभनिधनाङ्गस्थायिभिः शौरिभास्वत्
कुजशशीभिरदृष्टिरित्वन्वयेन सधः ॥

From the quotation given below from सरावली (Saravali), it will be seen that the same effect is produced if Saturn and the Sun interchange places in the yoga described in the text.

लग्नान्त्यनवमनैधनसंयुक्तव्यन्दस्यैसौररातः ।
जातस्य वधकृतः स्युः सद्यो गुरुणा न चेददृष्टाः ॥

In order that the four planets may be aspected by Jupiter, the latter must occupy the 5th house from the Lagna. If he should aspect only some of them, or be weak though he might aspect all the four planets, the child will die. It will escape death only in case Jupiter in full strength aspects all the four planets.

Also दृहत्प्राजापत्य

लग्नाष्टमतपोरिः प्राणयासवद्विर्यथाक्षमम् ।
शशीभौमाकर्मस्यैस्ते बलिना यदि नेक्षिताः ॥
गुरुणा मरणं ब्रयाहेद्विनामात्मा नारद ।
व्यामोहो मास्तु ताम् सर्वान् प्रयत्नस्तुमगे गुरुः ॥

The planets mentioned in the sloka in the text as respectively occupying the 12th, the 9th, the 1st and the 8th houses may also be taken in the following order, *viz.*, Saturn in the 8th, the Sun in the 1st, the Moon in the 9th and Mars in the 12th.

cf. दृहत्प्राजापत्य

अथवा लग्नरथ्यत्रिशिरिकोणमयसांस्थितैः ।
अर्कोक्तिशशीभूषु त्रैलकादृशैसात्या चेदत् ॥

The sloka is also capable of the following interpretation:—split up अथवा लग्नरथ्यत्रिशिरिकोणमयसांस्थितैः into two, thus: अथवा लग्नरथ्य and त्रिशिरिकोणमय; also असितरथिशशीभूषु त्रैलकादृशैसात्या into two, thus: असितरथि and शशीभूषिज. When

Saturn and the Sun are in the 12th and the Moon and Mars are in the 9th, or when Saturn and the Sun are in the Lagna and the Moon and Mars are in the 8th, unaspected by powerful Jupiter in either case, the result will be the same.

इहत्प्राजापत्य

यदा व्ययगतौ सूर्यमन्दौ चेत्निवं गतौ ।
तदा चन्द्रश्च भौमश्च तथा मरणमादिशेत् ॥
यदा लग्नगतो सूर्यमन्दौ चेत्निवं गतौ ।
तदा चन्द्रश्च भौमश्च तथा मरणमादिशेत् ॥

The inverse order may also be applied in the above view.

Cf. शीनक

अथवा व्ययगौ यावच्चन्द्रभौमौ तदा तपः ।
संप्रासौ सूर्यमन्दौ चेत् तथा मरणमादिशेत् ॥
तथा लग्नगतौ यावच्चन्द्रभौमौ तदाष्टमम् ।
संप्रासौ सूर्यमन्दौ चेत्तथा मरणमादिशेत् ॥

The words अथयनवगोदयनैषन् may also mean the 8th house counted from the 12th, the 9th and the 1st: i.e., the 7th, 4th and the 8th from the Lagna. Cf. इहञ्चीनक—

चतुर्थमदरन्देषु कुत्रचिद्दलशालिना ।
अदृश्यमाना जीवेन वर्तन्ते चेत्तथा मृतिः ॥
बोद्धव्या मन्दसुर्येन्दुभूपुत्राः सहिता मिथः ।
वात्स्यायनान्यथाचेता जानीहि त्वमतोऽन्यथा ॥

Again, the words असितरविशशाङ्कभूमिजाः are capable of being interpreted as असितसहितरविशशाङ्कभूमिजाः; that is Saturn and the Sun, Saturn and the Moon, and Saturn and Mars placed in the 7th, the 4th and the 8th houses from the Lagna. Cf.

चतुर्थे मन्दसंयुक्तश्चन्द्रभाः संसमे तथा ।
सूर्येऽष्टमे स्थितस्तद्वत् भौमश्चाशु मृतिप्रदः ॥
अत्रापि बलयुक्तस्य हष्टिरेका बृहस्पतेः ।
योगेषुक्तेष्विवेतः प्रागपवादाय कल्पते ॥

सुतमदननवान्त्यलभ्रन्वेष्वगुमयुतो मरणाय शीतरात्रिः ।
भृगुसुतश्चिपुत्रदेवपूज्यैर्यदि बलिभिर्युतोऽवलोकितो वा ॥३८॥

Sloka 38. The Moon in conjunction with a malefic planet in the Lagna, in the 5th, the 7th, the 9th, the 8th or the 12th place from it will bring on the death of the new-born infant unless aspected by or in conjunction with, Venus, Mercury and Jupiter in their strength.

Notes

आतकावेश

होगचार्यव्ययमृतिगताः सूर्यचन्द्रार्कजाराः
मृत्युं दर्शुर्यदि बलवता नैव जीवेन दृष्टाः ।
सोऽग्न्यान्दस्ततु सुतनवद्यूनरन्ध्रान्त्यसंस्थो
नाशाय स्वाहूलयुतश्चैर्नेत्रितः संयुतो वा ॥

The Moon here need not necessarily be waning as opined by Bhattotpala. If she be in conjunction with malefics (not one—अशुभयुतो may be interpreted as अशुभेयुतो—) in a setting or culminating horizon, it is enough. Bhattotpala bases his opinion on the following quotation from सारावली—

निधनास्तव्ययलभ्रत्रिकोणगाः क्षीणचन्द्रसंयुक्ताः ।
पापा बलिभिः शुभदैरदृश्यमानां गतायुषं कुर्यात् ॥

योगे स्वानं गतवति बलिनश्चन्द्रे स्वं वा ततु गृहमथवा ।
पापैर्ष्वे बलवति मरणं वर्षस्वान्ते किल मुनिगादितम् ॥ ३९ ॥

Sloka 39. If a child is born under a fateful combination (अरिष्टयोग Arishta yoga) whereof the period has not been specified, the death of the child will take place when the Moon in its periodical courses goes to the house occupied at the time of birth by the strongest of the planets producing the Arishta yoga (अरिष्टयोग). The same event may also happen when the Moon goes to her

place (occupied at the time of birth), or the Lagna (at the time of birth) and is aspected in strength by malefic planets. The sages say this death may be expected to happen within a year.

NOTES.

In the previous yogas find out who the worst malefic planet is that causes early death and the place occupied by it. Find out the Rasis of the Moon and the Lagna.

Now, we know that the time taken by the Moon for making one revolution is 27'32305 days approximately. The Moon therefore makes about 13 revolutions in the course of a year. Whenever the Moon in the course of her orbit comes to any of the three places mentioned above, viz., (1) the Rasi occupied by the Moon, (2) the Raśi signifying the Lagna and (3) the Rasi occupied by the strongest malefic planet causing the Arishṭa yoga (आरिष्टयोग), death will happen.

We thus get 39 probabilities. The Moon must be powerful (बलवति-Balavati) to cause death. That is, she must be weak Moon or be the ruler of the 6th or the 8th house. Thus the number of probabilities is limited to 13. There is another condition, viz., that the Moon should receive strong aspect of all the malefics, the Sun, Mars and Saturn. Then only, death will take place. This reduces to one certainty.

It may be noted here that the general trend of Varahamihira in treating of early deaths refers chiefly to the position, good or otherwise, of the Moon, thus indicating demise within one year, which is the Naisargika (नैसर्गिक) period accorded to the Moon in any one's nativity (Vidh Adhyaya V. Sloka 2, इन्फ्रा); other later periods of demise being alluded to as stray cases.

cf. सारावली

योगे बलिनः स्थानं स्वं वा लभं गतेऽपि वा चन्द्रे ।

बलवति पापैर्दृष्टवर्णान्ते मृत्युकालः स्यात् ॥

Also शीनक

योगकारकस्तेषु बलिनाऽधिष्ठितं गृहम् ।

स्वैनव वाऽथवा लग्नं चन्द्रमाः संशयेददा ॥

पौरीर्निरीक्ष्यमाणश्च बलवांश्च भवेत्तदा ।

प्राक्त्नैर्मुनिभिः प्रोक्तमरिष्टे मरणं भवेत् ॥

सर्वथा तदनिर्दिष्टकालं नात्येति वत्सरम् ।

बलवद्धिर्विनायुष्यैः कर्मभिर्विधिवत्कृतैः ॥

वक्रीशनिभौमगृहोपयातः केन्द्रेऽथवा शत्रुगृहे विनाशे ।

कुजेन संप्राप्तबलेन हृष्टो वर्षद्वयं जीवयति प्रजातम् ॥ ४० ॥

वृहस्पतिभौमगृहे वृष्टमस्थः सूर्येन्दुभौमार्कजदृष्टमृतिः ।

अब्देस्त्रिभिर्भार्गवदृष्टिहीनो लोकान्तरं प्रापयति प्रजातम् ॥ ४२ ॥

Sloka 40. Saturn in his retrograde motion, when occupying a house of Mars, a Kendra position, an inimical house or the 8th house from the Lagna and aspected by Mars in strength, gives a 2 years' lease of life to the new-born child..

Sloka 41. Jupiter in a house of Mars and in the 8th house from the Lagna and aspected by the Sun, the Moon, Mars and Saturn, sends the new-born child to the other world in 3 years, if devoid of Venus' aspect.

मेषालिगः सुरगुहनिधने विशुक्ररात्रोकितो गगनगैर्मृतिकृत् त्रिवर्षात् ।

वर्षद्वयेन रिपुनाशगतस्तथैव वक्रीशनिर्बलवता कुसुतेन हृष्टः ॥

NOTES.

These two slokas as well as slokas 43, 45, 46 and 50 are from सारावली.

षष्ठाष्टमे कर्किणि जन्मलग्नात् सौम्ये सुधारश्मिनिरीक्ष्यमाणे ।

अब्देश्वतुर्भिः समुपैति नाशं जातो नरः सर्वबलान्वितोऽपि ॥ ४२ ॥

Sloka 42. When Cancer happens to be the 6th or the 8th place from the Lagna and Mercury occupies it and is aspected by the Moon, the person born will in 4

years pay the debt of nature although possessed of every kind of strength.

of. सारांशी

कर्कटधामनि सौम्यः षष्ठाष्टमसंस्थितो विलमर्शत् ।

चन्द्रेण दृष्टमूर्तिर्वर्षवतुष्केण मारयति ॥

रविचन्द्रमौमगुरुभिः कुञ्जगुरुसैरेनद्विभिः सहैकस्थैः ।

रविशनिमौमशशाङ्कर्मरणं खलु पञ्चभिर्वर्षैः ॥ ४३ ॥

Sloka 43. If the Sun, the Moon, Mars and Jupiter be together in one sign at the time of birth, the death of the new-born child comes to pass in 5 years. The same happens when the group of planets in one place consists of Mars, Jupiter, Saturn and the Moon ; or the Sun, Saturn, Mars and the Moon.

of. शुणाकर

तिग्मांशुनीहारकरावनीजयुक्तैः क्रमादेकगृहाश्रितैस्तैः ।

सुर्यात्मजेनाङ्गिरसा सितेन स्यात्पश्चता पञ्चभिरेव वर्षैः ॥

यदा सुधारश्चिमनवांशकस्थो निरीक्षितः शतिकरेण मन्दः ।

लग्नाधिपश्चन्द्रदशा समेतो जातस्य षड्वर्षमितं तदाऽऽयुः ॥ ४४ ॥

Sloka 44. When Saturn occupies a Navamsa owned by the Moon and is aspected by that planet, and the lord of the rising sign has also the Moon's aspect on it, the child's life will last for 6 years.

लग्ने यो द्रेक्काणो निगलाहिविहङ्गपाशधरसंज्ञः ।

मरणाय सप्तवर्षैः क्रूरयुतो न स्वपतिसन्दृष्टः ॥ ४५ ॥

Sloka 45. If the rising द्रेक्काण (Drekkana) be one of those styled निगल (Nigala-fetters), अहि-*Ahi*-snake), विहङ्ग (Vihanga-bird), पाशधर (Pasadhara-carrying a noose), and be occupied by a malefic planet and unaspected by

its own lord, it would lead to the child's death in 7 years. [For the names of the Drekkanas in this sloka, refer to ब्रह्मातक-(Brihat Jataka) ch. 27, also आतकपारिजात-(Jataka Parijata) Adhyaya 5, Sloka 55 *infra*].

cf. गुणाकर

द्रेप्काणा लम्भगाः सर्पशृगालपाशपस्तिणाम् ।

सपांपा वृत्तयुदो वर्षैः सप्तभिर्नेशवीक्षिताः ॥

लघु रविशनिमौमाः शुक्रगुहे सप्तमे शशी श्वीणः ।

दृष्टा न देवगुरुणा सप्तभिरष्टभिरन्दकैर्वा स्यात् ॥ ४६ ॥

Sloka 46. If the Sun, Saturn and Mars be in the Lagna and the 7th house from it be a sign owned by Venus and occupied by the waning Moon, and if Jupiter aspect not that Moon, the death of the child may happen in 7 or 8 years.

NOTES.

The last quarter of this sloka reads as सप्तभिरैश्चिन्ताशयति in सारावली.

दिवाकरेन्दुभूपुत्राः पुत्रस्थानसमन्विताः ।

जातो यमपुरं याति नवमान्दे न संशयः ॥ ४७ ॥

Sloka 47. If the Sun, the Moon and Mars occupy the 5th place from the Lagna, the new-born child goes to death's habitation in the 9th year.

cf. सर्वार्थचिन्तामणि

तरणीन्दुकुञ्जाः पुत्रस्थाने युक्ता न सौम्यगाः ।

जातो यमपुरं याति नवमेऽन्दे न संशयः ॥

पापो विलभाधिपतिः शशाङ्कादन्त्यस्थितः क्रूरनिरीक्षितश्चेत् ।

चन्द्रांश्चकस्थो यदि वा तदीशो जातः शिशुर्याति लयं नवान्दैः ॥ ४८ ॥

Sloka 48. If the lord of the rising sign be a malefic planet and occupy the 12th place from the Moon and be

aspected by malign planets, the child will die in 9 years. The same event will happen if the lord of the rising sign be in a Navamsa occupied by the Moon or happen to be the lord of that Navamsa itself.

cf. साराबली

लग्नाधिपतिः पापः शशिनोंशो रिःःकगो यदि च चन्द्रात् ।
क्रूरैविलोक्यमानो मारयति शिशुं नवभिरन्वैः ॥

Also गुणाकर

पापो लग्नपतिर्गतः शशधरः स्वांशो विघोरन्त्यगः
क्रूरदृश्यतनुः करोति नवभिर्वैर्णेः शिशोः पञ्चताम् ॥
मृगांशकस्थिते मन्दे सौम्यदृष्टिसमन्विते ।
जन्मप्रभृति शुत्रत्वं तस्यायुर्दशवत्सरम् ॥ ४९ ॥

Sloka 49. When Saturn occupies a Navamsa owned by Makara and is aspected by Mercury, the child will live 10 years and will have to experience hatred since its birth.

रविणा युक्तः शशिजः सौम्यदृष्टो विनाशयति नूनम् ।
एकादशभिर्वैर्जर्जितं वृपतुल्यभोगसंपन्नम् ॥ ५० ॥

Sloka 50. Mercury in conjunction with the Sun and aspected by benefic planets, destroys the child in 11 years though brought up in the interim in regal comforts.

NOTES.

(This perhaps has reference to an अरिष्टयोग (Arishta yoga). The latter half of this sloka reads thus in साराबली.

एकादशभिर्वैर्देवाङ्गेऽपि स्थितं जातम् ॥

चन्द्रलघ्नाधिपः सूर्यः स्वपुत्रेण समन्वितः ।

लग्नादृष्टमराशिस्थो द्वादशान्वदे सितोक्षितः ॥ ५१ ॥

Sloka 51. If the Sun be the lord of the sign occu-

pied by the Moon and be in the 8th house from the rising sign* in conjunction with Saturn and if Venus aspects them, the child will pass away in the 12th year.

cf. गुणाकर

होरेश्वरो निवनगे बलिभिश्च पापैर्दृष्टः करोति खलु मासि मृतिं चतुर्थे ।
जन्मेश्वरो दिनकरः ससुतस्तथैव दृष्टः सितेन नवमप्रभितैश्च वर्षैः ॥

अल्यश्वकस्थिते मन्दे सूर्येणैव निरीक्षिते ।

पितृद्वेषसमायुक्तो द्वादशाब्दं च जीविति ॥ ५२ ॥

Sloka 52. When Saturn occupies a Navamsa owned by Vrischika and is aspected only by the Sun, the child will live 12 years hated by the father.

तुलांश्वकस्थिते मन्दे जीविद्विषसमन्विते ।

श्रयोदशाब्दे मरणं जातस्य पितृवैरिणः ॥ ५३ ॥

Sloka 53. When Saturn occupies a Navamsa owned by Libra, and is aspected by Jupiter alone, the child will be disliked by the father and die in the 13th year.

कन्यांश्वकस्थिते मन्दे सौम्यद्विषसमन्विते ।

चतुर्दशाब्दे मरणं जातः कोपी समेति च ॥ ५४ ॥

Sloka 54. When Saturn occupies a Navamsa owned by Virgo and is aspected by Mercury, the boy will be ill-tempered and pass away in the 14th year.

सिंहांश्वकस्थिते मन्दे राहुणा च निरीक्षिते ।

शत्रुपीडा भवेत्स्य चायुः पञ्चदशाब्दकम् ॥ ५५ ॥

Sloka 55. When Saturn occupies a Navamsa owned by Leo and is aspected by Rahu, the child will suffer hurt inflicted by a sharp weapon and his life will consist of 15 years.

कर्कशकस्थिते मन्दे केतुहृष्टमन्विते ।
सर्पपीढा भवेचस्य षोडशाब्दान्मृतिर्भवेत् ॥ ५६ ॥

Sloka 56. When Saturn occupies a Navamsa owned by Cancer and is aspected by Ketu, the person will be hurt by a snake and die in his 16th year.

यमांशकस्थिते मन्दे लग्नाथेन वीक्षिते ।
रणशूरो महाभोगी मृतः सप्तदशाब्दके ॥ ५७ ॥

Sloka 57. When Saturn occupies a Navamsa owned by Gemini and is aspected by the lord of the rising sign, the person will be a hero in war, lead a life of great luxury and his death will take place in his 17th year.

परस्यरक्षेत्रसमन्वितौ वा रन्धेशलभाविष्यती न सौम्यौ ।
रिकारिभे वा गुरुणा वियुक्ते त्वष्टादशाब्दे निघनं प्रयाति ॥ ५८ ॥

Sloka 58. If the lords of the rising sign and of the 8th place from it be in each other's places and if they be not benefic, the native dies in his 18th year. The same thing will happen when the lords of the Lagha and the 8th house are not benign and the 12th or the 6th place is unoccupied by Jupiter.

NOTES

The 3rd पाद (Pada) of this sloka reads 'as रिकारिभे वागभिषेन शुक्रे' in सर्वार्थचेतामाणि.

जीवाशकस्थिते मन्दे राहुणा च निरीभिते ।
देहाधिषे शुभाद्वेष्ट जातः सद्यो विनश्यति ॥ ५९ ॥

तदीशस्तुङ्गमागश्चेदायुरेकोनविंशतिः ।

केत्रेषु पापेषु निशाकरेण सौम्यग्रहैरीक्षणवर्जितेषु ।
षष्ठाष्टमे वा यदि शीतरश्मौ जातः सुखी विश्विवन्सरान्तम् ॥ ६० ॥

Sloka 59. When Saturn occupies a Navamsa owned by Jupiter and is aspected by Rahu, and the lord of the Lagna is not aspected by benefic planets, the newborn child dies at once. But if the lord of the rising sign is in his exaltation, the life of the child is 19 years.

Sloka 60. When malefic planets occupy the Kendras and are not aspected by the Moon and other benefic planets and when the Moon is in the 6th or the 8th place from the Lagna, the child born lives happily up to the end of the 20th year.

NOTES

Some more yogas restricting the period of life to within 20 years are extracted below from यवनजातक

होरेश्वरेऽर्कसुक्ते जन्मेशो चापि सौम्यद्वग्नीने ।
 केन्द्रगते: पापैः स्याज्जातस्याविंशतेर्मृतिर्भवति ॥
 कुजरविशुक्ते लघ्ने चरराशौ मध्यसंस्थिते जीवे ।
 सुतधर्मगते चन्द्रे जातस्याविंशतेर्मृतिर्भवति ॥
 चन्द्राष्टमगैः पापैः सौभ्यैराणेकिलमस्थितैर्जन्म ।
 निधनारिगते चन्द्रे तस्यायुर्विशतिः परमम् ॥
 भौमे लग्ने याते रविमन्दौ केन्द्रगौ ब्रलादिक्तौ ।
 आविंशतेर्मृतिः स्याद्द्वंगो वा रोगयुक्तो वा ॥

 जविन सहितः स्यर्यो लग्नस्थः कीटराशिगः ।
 अष्टमाधिपतौ केन्द्रे द्वाविंशत्यब्दके मृतिः ॥ ६१ ॥

Sloka 61. When the Sun in conjunction with Jupiter occupies the Lagna and that happens to be Scorpio, and when the lord of the 8th house from the Lagna occupies a (केन्द्र) Kendra, the person will die in his 22nd year.

NOTES.

The following yogas from यवनजातक (Yavanajathaka) fixing the length of life to a period ranging from 22 to 26 years will be found to be useful :

पापोदये सुसगुरौ शनिहष्टे राहुणा समेते वा ।

यः कश्चिन्निधनगतो मरणं जनयेद्द्विलक्षणसंब्याङ्गे ॥

रन्ध्रेधरो भाग्यलभात्मजस्थो लग्नाधिपे कूरहष्टेऽष्टमस्थे ।

जातश्चतुर्विंशतिवर्षमायुः शुभेक्षितैस्तैरपमृत्युरेषः ॥

नीचांशगतश्चन्द्रोऽप्यष्टमसंस्थः क्षयी च मरणकरः ।

पन्द्रकुञ्जाभ्यां दृष्टस्तस्यायुः पञ्चविंशतिः परमम् ॥

मन्दोदये शत्रुराशौ सौम्यैरापोङ्गिमोपगैः ।

षट्विंशत्यब्दके वा स्यात् सप्तविंशतिवत्सरे ॥ ६२ ॥

रन्ध्रेश्च जीवसंहष्टे पापे पापनिरीक्षिते ।

रन्ध्रस्थे जन्मपे मृत्युरष्टाविंशतिवत्सरे ॥ ६३ ॥

चन्द्रमन्दसहायस्तु सूर्यशाष्टमसंस्थितः ।

एकोनत्रिशके वर्षे जातो यमपुरं ब्रजेत् ॥ ६४ ॥

जन्मरन्ध्रपर्योर्मध्ये निशानाथे व्यये गुरौ ।

सप्तविंशतिवर्षे वा त्रिंशद्वयसि वा मृतिः ॥ ६५ ॥

Sloka 62. When Saturn is in the rising sign and that happens to be an inimical sign and the benefic planets are in आपोङ्गम (Apoklima) places, the end of the person born will come either in the 26th or in the 27th year.

Sloka 63. When the lord of the 8th house is a malefic planet and is aspected by Jupiter and a malefic planet, and the lord of the house occupied by the Moon is in the 8th house from the Lagna, the death of the native will occur in the 28th year.

Sloka 64. When the Sun occupies the 8th house from the Lagna in conjunction with the Moon and Saturn, the person born will go to Yama's abode in the 29th year.

Sloka 65. When the Moon is between the lords of the 8th house from the Lagna and of the जन्मराशि (Janma Rasi), i.e. the sign occupied by the Moon, and Jupiter is in the 12th house, the death of the native will happen either in his 27th or 30th year.

NOTES.

For additional information see the following slokas from यज्ञवल्लभात्मक

होराजन्माधिपयोः स्फुटयोगः केन्द्रमृत्युराशीत्यः ।
तत्र समंतः पापो निवनं स्थातस्सविंशत्वर्षेषु ॥
अष्टाविंशतिवर्षेर्मरणं चन्द्रार्कराहवो युक्ताः ।
कुर्वन्ति लग्नसंस्था जीवे व्ययमे तदा नियतम् ॥
अर्धव्ययसंस्थौ कूर्गै जीवोऽहिना च संयुक्तः ।
सप्ताष्टमकथ्य तदा जातस्यायुः परं त्रिशत् ॥
चन्द्रे क्षीणे स्वक्षेपे निवनेशो केन्द्रगोऽष्टमे पापे ।
लग्नेशो बलहीने जातस्यायुः परं त्रिशत् ।
होरेशो षष्ठगते सक्रूरौ चन्द्रमार्गनौ सुतग्नौ ।
निवनेशो केन्द्रगते जातस्यायुः परं त्रिशत् ॥
अष्टमाधिपतौ केन्द्रे लग्नेशो बलवर्जिते ।
त्रिशत्त्र्युष्मितायुष्मान् द्वात्रिंशद्वत्सरे मृतिः ॥ ६६ ॥
क्षीणे शशाङ्के यदि पापयुक्ते रन्ध्राधिपे केन्द्रगतेऽष्टमे वा ।
पापान्विते हीनवले चिलये द्वात्रिंशदब्दे निवनं प्रयाति ॥ ६७ ॥

Sloka 66. When the lord of the 8th house occupies a Kendra, and the lord of the rising sign is without

strength, the person born will live no fewer than 30 years; perhaps his death may happen in the 32nd year.

Sloka 67. When the Moon is on the wane and the lord of the 8th house from the Lagna occupies a Kendra or the 8th house itself in conjunction with a malefic planet, and the Lagna is without strength and occupied also by a malefic planet, the person born will die in his 32nd year.

NOTES.

Vids also the following from यवनजातक (Yavanajathaka)

आपेक्षितमिस्यते कन्द्रे लग्ने से च तर्हि व हि ।

पापेक्षिते बहै हनि जीवलहवतुर्गुणम् ॥

कन्द्रकल्पाहमपारी केन्द्रगतावहमे यदः कवित् ।

आदार्शिकाभ्यर्थं वात्यच्छुभसंयुते केन्द्रे ॥

Also जातकोदश

अन्धः शीघ्रः सर्वे निधनेसे केन्द्रगोत्तमे पापे ।

उग्नेशे बहै हनि जातसाधुः परं किंशत् ॥

पष्टाहमव्यये पापे लग्नेशे दुर्बलं सति ।

अत्याधुरनपत्यो वा शुभदृग्योगवर्जिते ॥ ६८ ॥

Sloka 68. When a malefic planet occupies the 6th, the 8th or the 12th from the Lagna and when the lord of the rising sign is weak and is not in conjunction with or aspected by benefic planets, the person born is either short-lived or childless.

कूरषष्टुर्थशके वाऽपि रन्ध्रेशो मानुजेऽपि वा ।

पापान्विते पापखेटे चाल्पमायुर्विनिर्दिशेत् ॥ ३९ ॥

व्यथार्थैः पापसंयुक्तौ शुभदृष्टिविवर्जितौ ।

कूरषष्टुर्थशसंयुक्तौ चाल्पमायुर्विनिर्दिशेत् ॥ ७० ॥

द्वार्णिशद्वस्तरन्तर्भूतवालारष्टियागारिष्टस्वल्पाशुर्मेदः समाप्तः ॥

Sloka 69. When the lord of the 8th house from the Lagna is either Saturn or a malefic planet in conjunction with another malefic planet, and this lord of the 8th house occupies an unpropitious षष्ठ्यांश (Shashtyamsa) of a sign, the person born should be pronounced to be short-lived.

Sloka 70. When the 12th and the 2nd places from the Lagna are occupied by malefic planets in unpropitious Shashtyamsas, and are void of benefic aspects, the person born must be declared short-lived.

Now ends the treatment of the different kinds of short-life due to बालरिष्ट (Balarishta) and योगरिष्ट (Yogarishta) comprised within the maximum age-limit of 32 years.

NOTES.

The following is another अल्पायुयोग (Alpayur yoga) mentioned in यवनजातक (Yavanajathaka)

गुणा युक्तः कुक्षो दग्धगतः पञ्चमे कुञ्जार्थसुतौ ।
बलरहितभेदभ्रो जातोऽस्यजीवितो नियतम् ॥

॥ अथारिष्टभद्रः ॥

NULLIFICATION OF EVIL OR COUNTERACTION OF MISFORTUNE

अत्यन्तसत्त्वे यदि लग्ननाथे सौम्यान्विते तादृशादृष्टियोगे ।
केन्द्रास्थिते पापदशा विहीने सद्ग्राम्यवृग् जीविति दीर्घमायुः ॥७१॥

Sloka 71. If the lord of the rising sign possess exceeding strength and be in conjunction with a benefic planet or aspected thereby, and occupy a Kendra position and be free from any malefic aspect, the person born will be very fortunate and be blessed with long life,

cf. दृष्टि

वस्तुपुष्टिर्विलगनस्य पश्यः पर्परदर्शनम् ।
 शुभकेन्द्रस्थितिस्तेवां दशिष्वेति चतुष्टयम् ॥
 प्रोक्तानेतानन्तोऽस्यांश्च सकलानपि नारद ।
 वाधते सम्यगाकोदय तस्यान्मरणमानिङ्गा ॥

चन्द्रः संपूर्णगात्रस्तु सौम्यक्षेत्रांशगोऽपि वा ।
सर्वारिष्टनिहन्ता स्यात् विशेषान्तुभवीक्षितः ॥ ७२ ॥

Sloka 72. The Moon with his digits full or in the house or the Navamsa of a benefic planet becomes a destroyer of all evil; and this all the more when aspected by a benefic planet.

NOTES.

The last¹ पाद (Pada) of this sloka should read as विशेषान्तुक्षेत्रीक्षितः (Viseshatchchukra Veekhithaha). In support of this, we have the following from बृहत्प्रजापत्य (Brihatprajapathy)

परिपूर्णतनुश्चन्द्रः शुभर्खें शुभमध्यगः ।
 अरिष्टं वाधते सर्वं शुक्रद्वाहो विशेषतः ॥

cf. माण्डस्यजातक

चन्द्रः संपूर्णतनुः सौम्यर्क्षेत्रगतः स्थितः शुभस्यांशे ।
 प्रकरोति रिष्टमङ्ग विशेषतः शुक्रसंरहः ॥

Also सारावली

चन्द्रः संपूर्णतनुः शुक्रेण निरीक्षितः शुहराणे ।
 रिष्टहराणां अद्वा शातहराणां यथा वस्तिः ॥

जीवमार्गवसौम्यानामेकः केन्द्रगतो चली ।
पापयुगद्वाइहीनश्चेत् सधो रिष्टस्य भग्नकृत् ॥ ७३ ॥

Sloka 73. If Jupiter, Venus or Mercury occupy a (केन्द्र) Kendra in strength and be free from the aspect of, or conjunction with a malefic planet, the अरिष्ट Arishta is nullified then and there.

c). माष्ठव्यजातक

तु धर्माग्नवज्जीवानामेकतमः केन्द्रमागतो वलवान् ।
यथपि करसहायः सत्रो रिष्ट्य भङ्गय ॥

Also कश्यप

एकोऽपि शार्यं शुक्राणां लग्नात्केन्द्रगतो यदि ।
आरीष्ट विश्विके हन्ति तिरिं भास्करो यथा ॥

Also यवन

एकोऽपि यदि केन्द्रस्थः शुक्रो ज्यो वाऽक्षिरापतिः ।
नवमे वा सुतस्याने सर्वादिष्टं निवारयेत् ॥

स्तोषस्तः स्वगृहेऽथवापि सुहदां वर्गे च सौम्यस्य वा
संपूर्णः शुभवाक्षितः शशधरो वर्गे खक्षीयेऽपि वा ।
शत्रुणामवलोकनादिराहितः पापैरयुक्तोक्षितः
रिष्टं हन्ति सुदूरतरं दिनमाणिः प्रालेयराशि यथा ॥ ७४

Sloka. 74. The full Moon in its own exaltation, in its own house, in a varga of friendly planets or of an auspicious one, or in its own varga, if aspected by a benefic planet but free from the aspect of inimical ones and free from all malefic aspects and conjunctions—the Moon in such a position destroys distress, however difficult it may be to tide over, just as the Sun destroys hoar-frost.

NOTES.

This sloka is taken from सारावली (Saravali)

Also cf. जातकादेश

चन्द्रः पूर्णतनुः शुभेष्टगणगः श्वेते स्वमे वा स्थिते
मित्रैः स्वाश्रितवर्गपैर्बैङ्ग्युतैः सौम्यैश्च वा श्रीक्षितः ।
सौम्यैः स्वान्त्यगतैः स्वरात्रिसूतिगैः केन्द्रश्रिणेऽथवा
सम्प्राप्तिविनिहन्त्यरिष्टमस्तिं ध्वान्ते यथा भास्करः ॥

पक्षे सिते भवति जन्म यदि क्षणायां
कृष्णोऽथवाहनि शुभाशुभदृष्टमूर्तिः ।

तं चन्द्रमा रिपुविनाशगतोपि नूनं
मापत्सु रक्षति पितेव शिर्षु प्रजातम् ॥७५ ॥

Sloka 75. If a birth takes place during the night in the light half of the month (शुक्लपक्ष-Suklapaksha) or during the day in the dark half of the month (कृष्णपक्ष-Krishnapaksha), the Moon at the time though occupying the 6th or the 8th place from the Lagna, if aspected by benefic as well as malefic planets protects, the new-born infant very like a father under all afflictions.

NOTES.

This is from माण्डव्यजातक (Mandavyajathaka). The reading there is as follows :

पञ्चे सिते भवति जन्म यदि कृष्णपक्षात्तदेवाऽहनि शुभमाशुभमहश्यमातः ।
तं चन्द्रमा रिपुविनाशगतोपि वक्षादापत्सु रक्षति पितेव शिर्षु न हन्ति ॥

Vide also notes to sloka 35, Supra.

cf. सर्वार्थचिन्तामणि

कृष्णे च पञ्चे यदि ग्राहिजन्म चन्द्रोपि वहृष्टमरात्रियुक्तः ।
शुभेक्षिते सर्वाह कृष्णपक्षे दृश्यः सपायैरवति प्रसूतम् ॥

Also जातिकामरण

वलक्षणयक्षे यदि जन्म रात्री कृष्णे द्विवाश्वरिगतोपि चन्द्रः ।
क्रमेण दृष्टः शुभपापस्तेष्टः पितेव वालं परिपालयेत्सः ॥

Also कक्ष्यपः

शुक्लपक्षे क्षपां जन्म लेण्ठे सौम्यनिरीक्षिते ।

विष्वरोतं कृष्णपक्षे तथा रिपुविनाशन ॥

केन्द्रोपगोऽतिवलवान् स्फुरदशुभाली

खलोंकराजिसचिवः शुमयेदवश्यम् ।

एको बहूनि दुरितानि सुदुस्तराणि

भक्त्या प्रयुक्त इव शूलघरे प्रणामः ॥ ७६ ॥

Sloka 76. Jupiter in a Kendra position and possessed of exceeding strength, with clear bright rays, can

singly and to a certainty destroy a multitude of evils however difficult they may be to tide over like a salvation humbly and devoutly offered to the trident-bearing Siva.

NOTES.

This is from सारावली (Saravali). The reading of the first half there is different, viz.,

सर्वैतिशास्यतिवकः स्फुरदंशुमाली लग्ने स्थितः प्रसमयेत् सुरराजमन्त्री ॥

Jupiter is considered to be the strongest among the benefics in the matter of warding off all evils and increasing the happiness of the native. Cf. यवन (Yavana)

यिः सोष्ठो षष्ठरणे शुभवर्धने च वीर्यं गुरेरधिकमस्यादिलग्रहेभ्यः ।

षष्ठीर्थ्यादवद्धकाकिभूतौ शशुकौ चान्द्रं वलं तु निस्तिलग्रहवीर्यवीर्यम् ॥

Also जातकादेश

लक्षाद् दोषाद् इन्ति वेदेन्द्रपूर्णः केन्द्रं प्राप्तो दैत्यमन्त्री तथदेश ।

षष्ठीर्थ्येति सोमपुत्रसदर्द्धं चान्द्रं वीर्यं वीर्यवीर्यं ग्रहणाम् ॥

लग्नेशो बलयुक्तेत् त्रिकोणे वा चतुष्टये ।

अरिष्ट्योगज्ञातोऽपि नालो जविति निश्चयः ॥ ७७ ॥

Sloka 77. If the lord of the rising sign be strong in a Kendra or Trikona position, the child though born under an evil producing planetary conjunction survives it of course.

Cf. कहयण

पूर्क एव हि लग्नेशः केन्द्रसंस्थो वलान्वितः ।

अतिष्ठं निस्तिलं इन्ति पिनाकी त्रिपुरं यथा ॥

यस्य जन्मनि तुङ्गस्थाः स्वक्षेप्रस्थानमाभिताः ।

चिरायुषं शिशुं जातं द्वर्चन्त्यत्र न संशयः ॥ ७८ ॥

Sloka 78. If, at the time of the birth of a child, there are planets occupying some of their exaltation signs, others their own Rasis, they will undoubtedly contribute to the long life of the new-born child.

NOTES.

This sloka is taken from कश्यप (Kasyapa)

राहुस्त्रिपृष्ठलाभे लग्नात्सौम्यैनिरोक्षितः सद्यः ।
 नाशयति सर्वदुरितं मारुत इव तूलसहातम् ॥ ७९ ॥
 अजवृष्टकिंविलये रक्षाति राहुनिरन्तरं बालम् ।
 पृथिवीपतिः प्रसन्नः कृतापराधं यथा पुरुषम् ॥ ८० ॥

Sloka 79. Rahu occupying the 3rd, the 6th or the 11th place from the rising sign and aspected by benefic planets dispels all evil then and there as the wind sweeps away cotton.

Sloka 80 Rahu, if occupying the Lagna in मेष (Mesha), वृश्च (Vrishabha) or कट्टक (Kataka) protects the child always as a clement sovereign saves an offender from (the) death (he may have merited).

NOTES.

These are from सरावली (Saravali).

c.f. सर्वार्थचिन्तनामणि

छानात् तृतीयादिभवे सराहो पार्येविमुक्तः शुभस्यमानः ।
 विनाशयत्याशु समस्तरिहं तूले यथा वायुबलस्य वेगात् ॥

Also जातकामरण

मूर्तेस्तु राहुस्त्रिपृष्ठायवर्ती रिहं हरस्येव शुभैः प्रदृष्टः ॥
 शूष्याजक्कार्त्तविलग्नसंस्थो राहुमेवेदिष्टिनाशकत्तो ॥

Also जातकादेश

स्त्रानगाः सर्वनभवेत्तदा निभ्रम्यरिहं स्त्रहतं क्षणेन ।
 सौम्येक्षितः च द्विभवेत् राहुः कुलीरमेषोक्षविलग्नगो वा ॥

Also शानक.

राहुस्त्रियवहे वा कामे वा शुभसंयुतः ।
 तदृष्टो वा तथा रिहं सर्वं क्षमयति प्रदृष्टम् ॥

Also शुणाकर

राहुविलग्नात् त्रिपृष्ठायवर्ती इष्टः शुभै रिहदृष्टः प्रदृष्टः ॥

Also कालप्रकाशिका

सुतजम्बोद्धवान्दोपान्दृष्टिं चास्तं पथा रवि ।

राहुचिपष्ठलाभस्यः सुभग्निरीक्षितः ॥

हृषकर्णाङ्गो चपि सर्वारिष्टविनाशकृ ॥

निश्चाकरः शोभनवर्गयुक्तः सुभेष्मितः पूरितदीसिजालः ।

जातस्य निःशेषमरिष्टमाशु निदन्ति यद्यद् गरुलं गरुत्मान् ॥ ८१ ॥

Sloka 81. The Moon occupying the varga of a benefic planet and aspected by benefic planets and shining with full radiance, averts completely all ills that threaten the new-born child as the Garuda removes poison (threatening to cause death).

The reading of this sloka is slightly different in सर्वार्थीचन्तामणि (Sarwartha Chintamani) viz.,

निश्चाकरे शोभनसेचरांशे सुभेष्मिते पूरितदीसिजालः ।

जातस्य निःशेषमरिष्टमाशु यथा विषं निन्नति वैनतेयः ॥

चन्द्राचिष्टितराशीशे लग्रस्य सुभवीष्मिते ।

सूर्युणा वीक्षितश्वन्द्रे स्वोचे रिष्टं हरेतदा ॥ ८२ ॥

Sloka 82. When the lord of the sign in which the Moon is, occupies the Lagna and is aspected by benefic planets, the evil threatening the child is averted. This is the case also when the Moon is in its exaltation and aspected by Venus.

लग्राचिपोऽतिवलवानशुभैरदृष्टः

केन्द्रस्थिनः सुभस्तौरवलोक्यमानः ।

सूत्युं विहाय विदधाति स दीर्घमायुः

सार्वं गुणैर्हुभिस्तराजलक्ष्म्या ॥ ८३ ॥

॥ इत्यरिष्टभज्ञः ॥

Sloka 83. The lord of the rising sign when possessed of great strength and unaspected by malefic

planets but aspected by benefic ones and occupying a Kendra position wards off death and secures to the child long life graced with the strong virtues of a vigorous sovereignty.

NOTES

This sloka is from माण्डव्यजातक (Mandavyajathaka)

बलहीने विलेपेश जीवे केन्द्रत्रिकोणगे ।

षष्ठाष्टमव्यये पापे मध्यमायुरुदाहृतम् ॥ ८४ ॥

द्वार्तिंशद्वद्वत्सरादुपारि सप्ततिपर्यन्तं मध्यमायुर्योगः ॥

Sloka 84. When the lord of the rising sign is without strength and Jupiter occupies a Kendra or Trikona position, and the 6th, the 8th or the 12th place from the Lagna is occupied by a malefic planet, the person born is declared to possess the mean period of life.

Mean period of life ranges from the 33rd year upto the 70th year (both inclusive).

NOTES.

A few of the Madhyamayur (मध्यमायुर) yogas culled from other works are given below for the reader's information as the same appears to have been either lost or omitted from this work.

सौम्यैः पापांशकर्कस्यैः पापैः केन्द्रगैत्यस्था ।

मध्यमायुरयं योगः सौम्यैः केन्द्रविवर्जितैः ॥

चतुरस्त्रगताः पापा लग्नात्कुर्वन्ति मध्यमायुष्यम् ।

चन्द्रात्तथैव दिवसैः सौम्यैरनवीक्षिता न शुभयुक्ताः ॥

सुतदशमे सौम्यैः स्यान्तिधनै रव्यन्विते व्यये चन्द्रे ।

गुरुशुक्रवेकगतौ जातस्तत्रैव मध्यायुः ॥

चन्द्रे कुजक्षें ततुगे प्रदृष्टे कूरग्रहैः शोभनस्वेच्छेन्द्रैः ।

केन्द्राद्विष्टिर्निधनं प्रयाति वर्षेष्वयद्विशसमानकैस्तु ॥

पापग्रहे रन्ध्रपतौ सचन्द्रे केन्द्रस्थिते वा यदि वा त्रिकोणे ।
 निरीक्षिते पापखर्गैर्नमस्थैर्जातश्चयज्ञिशदुपैति वर्षम् ॥
 लभे शनौ रात्रिकरेण युक्ते भौमे घटस्ये सुरसंव्यवर्णः ॥
 गुरुशुक्रौ च केन्द्रस्थौ लभेशो पापसंयुते ।
 आपोळिमस्ये सन्ध्यायां जातस्यायू रवित्रयम् ॥
 पापमध्यगते सूर्ये लग्रस्ये शत्रुवेशमनि ।
 जातश्च रोगपीडार्त्तः परमायू रवित्रयम् ॥
 भौमेन्दु लग्नगौ यस्य केन्द्राष्टमविवर्णैः ।
 मौम्यैर्गुलिकवेलायां जातस्यायू रवित्रयम् ॥
 कृतान्तरे लग्नगते तदीशो युग्मस्थिते देवगुरौ रिषुस्ये ॥
 जातस्तु मृत्युं मुनिवन्हवर्णैः प्रयाति शाखाहपरैः प्रदिष्टम् ।
 अष्टमपतौ विलभे द्विवराशौ जायते नरो यस्तु ।
 चत्वारिंशद्वर्णरणं रन्ध्रे न शुभयुक्ते ॥
 लभेश्वरे रन्ध्रगते सपापे केन्द्राद्विष्टे यदि सौम्यस्तेऽपि ।
 चत्वारिंशद्वत्सरे मृत्युमेति जातः पुत्रो नान्यथा शास्त्रमेतत् ॥
 सभूषिजे रन्ध्रपतौ विलभे राशौ स्थिरे वा यदि वा घराजे ।
 रिःकेऽष्टमे मृत्युमुपैति जातस्त्वन्दैर्द्विचत्वारिसमानकैर्वा ॥
 केन्द्रे गुरौ कर्मणि सूर्यपुत्रे लभे चरे वेदयुग्मैः समानैः ॥
 अष्टमाधिपतौ केन्द्रे भौमे लग्नं समाप्तिते ।
 अर्कार्कजौ त्रिषष्ठस्यौ जीर्णेदुद्वच्छृण्यम् ॥
 स्वोचे विलभे क्षितिनन्दने च जोवेऽस्तगे कर्मणि सूर्यपुत्रे ।
 जातो धनाद्यो बहुशाखवेता वेदान्विष्वर्णविवर्णं प्रयाति ॥
 जन्माधिपे रन्ध्रगते सपापं पापान्विते लग्रपतौ रिषुस्ये ।
 बलान्विते वा शुभद्विमुक्ते पञ्चान्विष्वर्णविवर्णं प्रयाति ॥
 मेषे शशाङ्के तनुं सुपूर्णे मौम्येक्षिते भूपतिरत्र जातः ।
 पापग्रहाणां च दृशा विहीने नागान्विष्वर्णविवर्णं प्रयाति ॥

वर्गोत्तमांशगे चन्द्रे लग्नस्ये पापवीक्षिते ।
 सौन्धैर्बलविहीनैश्च द्वादशाब्दचतुष्टयम् ॥
 लग्नेशो निष्वन्नांशस्ये लग्नांशो निष्वनेश्वरे ।
 पापयुक्तौ तदा जातः पञ्चाशद्वृष्टजीवितः ॥
 द्विशरीरोदययाते मन्दे चन्द्रे व्ययेऽष्टमे वाऽपि ।
 जातस्तत्र मनुष्यो जीवेद्वृष्टाणि द्विपञ्चाशत् ॥
 शनैश्वरो लग्नगतः सहायस्त्वन्येन चन्द्रो व्ययमेऽष्टमाः स्युः ।
 वेदान्तविज्ञानसुशीलवृत्तो जातस्तु मृत्युं नयनेषु वर्षे ॥
 आपे गुरौ लग्नगतेऽष्टमस्ये भौमे सराहीं सुनिवाणवर्षे ।
 रन् प्रे कामगते शशाङ्के पापान्विते पण्मृतिगेऽष्टमाणे ॥
 शन्त्यंशो लग्नेशो निष्वनेशसमन्विते निशानापे ।
 षष्ठेऽष्टमे व्यये वा जातस्तस्याष्टपञ्चाशत् ॥
 षष्ठ्याष्टमव्ययगतैर्महैः समस्तैर्नृगाल्योगे च ।
 अस्मिन्योगे जातः परमायुष्याष्टपञ्चाशत् ॥
 यस्य केन्द्रे पापयुक्ते लग्ने क्रूरविवर्जिते ।
 षष्ठिवर्षात् परं नास्ति पापैः पञ्चमसंस्थितैः ॥
 लग्नेशो व्ययसंस्थिते क्षीणे पापयुतेऽपि वा ।
 षष्ठिवर्षात्परं नास्ति न लग्ने च वृहस्पतिः ॥
 छमाधीशान्मृत्युषष्ठव्ययस्थाः पापाः सन्तो नैषनं वर्ज्यसंस्थाः ।
 अस्मिन्योगे जायते यो मनुष्यस्तस्यायुः स्यात् षष्ठिवर्षं प्रदिष्टम् ॥
 सौरौ विलग्ने हिवुके शशाङ्के कुञ्जे कलने गगने दिनेशो ।
 कवीन्यसौन्धैविहृते युंतेषु नरेश्वरो जीवति वर्षपष्ठ्या ॥
 छमाधिमाने विकुधारिपूज्ये बुधेन्यचन्द्रैः परिपश्यमाने ।
 भातं नरं भूमिपर्ति धनाळ्यं करोति षष्ठ्या सुतेभेन्द्रपूज्ये ॥
 सिते विलग्ने बुधभास्करात्मजौ चतुष्टयस्थाः परमोच्चतेचराः ।
 तृतीयछाभर्क्षगतास्तु योगे महीपनिः स्यान्निष्वनं च षष्ठ्या ।

सरन्धगे देवगुरौ विल्लने कुम्भे सपापे यदि केन्द्रराशौ ।

सर्वज्ञानां पुण्यवान् शास्त्रवेता जातस्तु षष्ठ्या निघनं प्रयाति ॥

केन्द्रे सपापे तनुपे व्ययस्थे लग्नेश्वरे रन्धगते हि वन्हौ ॥

लोकान्तरं प्रापयति स जातं कुशीलवृत्तं कुलपांसनं तम् ॥

होराजन्माधिपती केन्द्रगतौ मृत्युनाथसंयुक्तौ ।

लग्नचतुष्टयहीने देवगुरौ पञ्चषष्ठिवर्षान्तम् ॥

चन्द्रे विल्लने स्वगृहं प्रयाते नीचे शनौ भास्करे सप्तमे च ।

अस्मिन् जातो मानुषो ज्ञानिमुख्यो जीवेत् षष्ठिः पञ्चभिः संप्रयुक्तः ॥

होराजन्माधिताथी निघनमुपगतौ मृत्युनाथे च केन्द्रे
योगे जातो नरोऽस्मिन् जनयति न परं कीर्तिवित्तान्वितं च ।

षष्ठ्यां षड्मिर्युनाथां निघनमभिहितं नन्दकोक्ते तद्विष्ट

वर्णे त्रिशोऽथवा स्यास्त्वस्विलमिति खगैर्जायते पार्थिवेन्द्रः ॥

मीढे विल्लने बुधसूर्ययुक्ते मीढे शनौ द्वादशे शीतरश्मौ ।

जातो योगे चार्यवान् मृत्युमाक च जीवेत् षष्ठ्या षट्सहायो मनुष्यः ॥

नक्षत्रनाथसहितः सविता नभस्यः सौरिर्विल्लनमहितो हिङ्कुके शुरेन्द्र्यः ।

अस्मिन्योगे जायमानो मनुष्यः क्षोणीपतिर्नैवनमष्टषष्ठ्या ॥

अर्ककुजमन्दगुक्ते चल्यर्जिते देवराग्रपूज्ये ।

चन्द्रो व्यये सुतं वा सप्ततिवर्षाणि जीवति प्रायः ॥

नीचे मन्दे केन्द्रगे वा त्रिकोणे सौम्ये केन्द्रे भास्करे वा सप्तोम्ये ।

योगे जातः पण्डितो धर्मशीलो ज्ञानी प्राज्ञः सप्ततेर्वत्सराणाम् ॥

प्रबले केन्द्रगे सौम्ये निघने सौम्यर्जिते ।

छानाधिपेन इष्टश्वेत्यापैर्जीवति सप्तमिः ॥

पञ्चमस्थे धरासूनौ नीचे मन्देऽस्तगे रवौ ।

अस्मिन् जातो मनुष्यस्तु सप्तत्यां निघनं वजेत् ॥

४५ चतुष्टये शुभैर्युक्ते लग्नेशे शुभसंयुते ।
गुरुणा द्वाष्टिसंयोगे पूर्णमायुर्विनिर्दिशेत् ॥ ८५ ॥

Sloka 85. When the Kendra is occupied by benefic planets and the lord of the Lagna is in conjunction with them or is aspected by Jupiter, the astrologer must pronounce the period of life of the native to be full.

केन्द्रान्विते विलग्नेशे गुरुशुक्रसमान्विते ।
ताभ्यां निरीक्षिते वाऽपि पूर्णमायुर्विनिर्दिशेत् ॥ ८६ ॥

Sloka 86. When the lord of the rising sign occupies a Kendra being in conjunction with or aspected by Jupiter and Venus, the person born must be declared to possess long life.

उच्चान्वितैस्त्रिभिः स्वेटैर्लग्ने रन्धेशसंयुते ।
रन्धे पापविहीने च दीर्घमायुर्विनिर्दिशेत् ॥ ८७ ॥

Sloka 87. When 3 planets are in their exaltation signs and the rising sign is occupied by the lord of the 8th house, and that again is without a malefic planet, the person born will have long life.

रन्धस्थितैस्त्रिभिः स्वेटैः स्वोच्चमित्रस्वर्गमैः ।
लग्नेशे बलसंयुक्ते दीर्घमायुर्विनिर्दिशेत् ॥ ८८ ॥

Sloka 88. When 3 planets are in the 8th house from the Lagna, occupying respectively an exaltation sign, a friend's house and one's own Varga and when the Lagna is possessed of strength, the astrologer is to declare the person born to be long-lived.

स्वोच्चस्थितेन केनापि स्वेच्छरेण समन्वितः ।
शनिर्वा रन्धनाथो वा दीर्घमायुर्विनिर्दिशेत् ॥ ८९ ॥

Slока 89. If Saturn or the lord of the 8th house from the Lagna be in conjunction with any planet in his exaltation sign, the life of the person born must be declared to be long.

त्रिष्टायगताः पापाः शुभाः केन्द्रत्रिकोणगाः ।
लघेशो बलसंयुक्तः पूर्णमायुर्विनिर्दिशेत् ॥ १० ॥

Sloka 90. If malefic planets occupy the 3rd, the 6th, and the 11th places from the Lagna and the benefic planets be in Kendra or Trikona positions and if the lord of the Lagna possesses strength, the person born will have long life.

षट्सप्तरन्धभावेषु शुभेषु सहितेषु च ।
त्रिष्टायेषु पापेषु दीर्घमायुर्विनिर्दिशेत् ॥ ११ ॥

Sloka 91. When benefic planets are together in the 6th, the 7th or the 8th Bhava from the Lagna and when the malefic ones are in the 3rd, the 6th and the 11th places, the person born will live long.

रिःक्षशत्रुगताः पापाः लघेशो यदि केन्द्रगाः ।
रन्धस्थानगताः पापाः कर्मेशः स्वोष्वराशिगः ।
योगद्वयेऽपि दीर्घायुरुपैति बहुसंमतम् ॥ १२ ॥

Sloka 92. Malefic planets are in the 12th and the 6th houses from the Lagna, and the lord of the rising sign occupies a Kendra : this is yōga (1). Malefic planets are in the 8th house from the Lagna ; the lord of the 10th house is in his exaltation sign : this is yoga (2). The majority of astrologers agree that in both these yogas, the person born attains long life.

रन्ध्रेशस्य गृहाधीशो यस्मिन् राशौ व्यवस्थितः ।
तदीशो लग्ननाथश्च केन्द्रगो यदि तादृशम् ॥ ९३ ॥

Sloka 93. Find the Rasi in which is the lord of the sign occupied by the lord of the 8th house from the Lagna. If the lord of the Rasi so found and the lord of the Lagna occupy a Kendra, the life of the person born will be such as has been described.

द्विस्वभावं गते लग्ने तदर्थे केन्द्रगोऽपि वा ।
स्वोच्चमूलत्रिकोणे वा चिरं जीवति भाग्यवान् ॥ ९४ ॥

Sloka 94. When the Lagna is a dual sign and when its lord occupies a Kendra, its own, its exaltation or Moola-trikona sign, the person born will live long and be fortunate.

द्विस्वभावं गते लग्ने लघेशात् केन्द्रगो यदि ।
द्वौ पापौ यस्य जनने तस्यायुर्दीर्घमादिशेत् ॥ ९५ ॥

Sloka 95. When the Lagna is a dual sign, and two malefic planets occupy Kendra positions in respect to the lord of the Lagna, the person born may be pronounced to have long life.

चरांशकस्था रविमन्दभौमाः स्थिरांशकस्थौ गुरुदानवेज्यौ ।
शेषाश्च युग्मांशगता यदि स्यात् तदा समुद्भूतनरः शतायुः ॥ ९६ ॥

Sloka 96. If the Sun, Saturn and Mars be in Navamsas owned by moveable signs, Jupiter and Venus be in those owned by immoveable signs, and the remaining planets in Navamsas owned by dual signs, the person born will live 100 years.

॥ सप्तत्युपरिशतान्तं पूर्णमायुर्योगः ॥

From the 71st year to the 100th year (both inclusive) is called पूर्णायुस Poornayus.

NOTES.

This appears to be from शुक्रजातक (Sukajathaka). The yoga quoted there is slightly different, viz.,

चरांशकस्थाः कविमन्दभौमाः स्थिरांशकस्थौ रविदेवपूज्यौ ।

शेषौ तु युग्मांशकसंप्रयुक्तौ दीर्घायुरसिन् जनने नृपालः ॥

One of the means of finding out the अल्प, मध्य (Alpa, Madhya) and दीर्घायुस् (Deerghayus) in horoscopes has been taken from Parasara and given below in a tabular form for easy reference.

	दीर्घायुः	मध्यायुः	अल्पायुः
I	चरगृहे लग्नेशः चरगृहे अष्टमेशः	चरगृहे लग्नेशः स्थिरगृहे अष्टमेशः	चरगृहे लग्नेशः उभयराशौ अष्टमेशः
II	स्थिरगृहे लग्नेशः उभयराशौ अष्टमेशः	स्थिरगृहे लग्नेशः चरराशौ अष्टमेशः	स्थिरगृहे लग्नेशः स्थिरगृहे अष्टमेशः
III	उभयराशौ लग्नेशः स्थिरगृहे अष्टमेशः	उभयराशौ लग्नेशः उभयराशौ चतुर्थेशः	उभयराशौ लग्नेशः चरराशौ वष्टमेशः

Explanation:—There are three sets of yogas under each of दीर्घ Deergha, मध्य Madhya and अल्पायुस् Alpayus. That particular kind of Ayus will have to be predicted under which both the conditions which constitute each set are satisfied. Thus, taking the first set under each of the heads of Ayus, (i) if the lords of the Lagna and the 8th house are both in moveable Rasis, दीर्घायुस् (Deerghayus) will have to be predicted; (ii) if they occupy moveable and fixed signs respectively, मध्यमायुस् (Madhyamayus) will have to be stated; (iii) if they are in चर (Chara) and उभय (Ubbaya) Rasis, then the native will be अल्पायुस् (Alpayus). Similarly with reference to the remaining two sets.

मन्दांशकस्था रविजीवभौमा धर्मस्थितास्तत्त्ववभागसंस्थाः ।

षलान्वितो लग्नगतो हिमाशुर्युगान्तमायुः श्रियमादधाति ॥ ९७ ॥

Sloka 97. If the Sun, Jupiter and Mars be in the 9th house from the Lagna, and if the Navamsa they occupy be owned by the 9th house from the Lagna and also by Saturn (i.e., if Makara or Kumbha be the 9th place and the Navamsa occupied by the 3 planets be the वर्गोत्तमांश (Vargoththamamsa) and if the Moon occupy the Lagna in strength, the person born will be blessed with a happy life ending with the end of the world.

The reading of this sloka is slightly different in होराप्रकाश (Horapradaksha) viz.,

मन्दोषाकस्था रविभौमजीवा धर्मश्रितः कर्मयुता बलाद्या ।
राश्यावसाने हिमगौ विलम्बे युगान्तमात्र्युः अिष्मादधाति ॥

एकाशभागौ गुरुद्वयपुत्रौ धर्मस्थितौ वा यदि कर्मसंस्थौ ।
अकोदये सौम्यनिरीक्ष्यमाणौ मुनिर्भवेदत्रभवश्चिरायुः ॥ ९८ ॥

Sloka 98. If Saturn and Jupiter being in the 9th or the 10th house from the Lagna occupy one and the same Navamsa and be aspected by benefic planets, and if the Sun be in the Lagna, the person born in this Yoga will be an inspired saint endowed with long life.

गुरुशाश्विसहिते कुलीरलग्ने शशितनये भूगुजे च केन्द्रयाते ।
मवरिपुसहजोपगैश्च श्वेषरमितमिहायुरनुक्रमाद्विना स्यात् ॥ ९९ ॥

Sloka 99. When Cancer is the rising sign and Jupiter and the Moon occupy it, and Venus and Mercury are in Kendra positions and the remaining planets happen to be in the 11th, the 6th and the 3rd bhavas from the Lagna, the person born will have an immensely long life without reference to the order of reckoning treated of in the आयुर्द्याय (Ayurdhaya) chapters.

This sloka gives an exception where the ordinary rules of Ayurdaya are not to be applied at all. cf. सारावली.

	Venus Mercury	Sun	
			Lagna Jupiter Moon
Mars			Saturn

बन्धवास्पदोदयविलम्बगतौ कुलारे गीर्वाणनाथसचिवः सकलज्ञ चन्द्रः ।
जूके रघीन्दुतनयावपरे च लाभे दुश्शिक्षणश्रुभवेनष्वमितं तदायुः ॥

Also किंकिलग्ने गुहः सेन्दुः केन्द्रगो दुधभार्गवै ।

शेषैख्निलाभषष्ट्यैरभितायुभवेन्नरः ॥

Also मुणाकर शीतकरद्विद्वारसावलिङ्गे केन्द्रगतायुशनः शाशीसन् ।

लाभरिपुत्रिगतः परिशेषः प्रोक्तमिहामितमायुरितीदम् ॥

त्रिकोणे पापनिर्मुक्ते केन्द्रे सौम्यविवर्जिते ।

रन्द्रे पापविहीने च जातस्त्वमरसंनिभः ॥ १०० ॥

Sloka 100. When there are no malefic planets in the Trikona places from the Lagna and when the Kendra places are void of benefic ones, and when the 8th is unoccupied by a malefic planet, the person born will be like a celestial being.

This sloka leads to the inference that malefics are worse in Konas than in Kendras—cf.

त्रिकोणस्येषु पापेषु कुष्ठं शुलं मातेभ्रमः ।

स्थानभ्रंशाः कुलभ्रंशाः वैश्वक्रेदोऽथवा भवेत् ॥

The sloka in the text is also capable of being interpreted thus: "When Aries or Pisces happens to be the Lagna with Jupiter or Venus occupying it, and the Moon in the middlemost Navamsa of Taurus, or Mars has gained a सिंहासनाश, (Simhras-namsa), the person &c.,"

शन्यादिभौमपर्यन्तं लग्रादेः खेचराः स्थिताः ।

वैशेषिकांशसंयुक्ता जातस्त्वमरसन्धिभः ॥ १०१ ॥

Slока 101. If the planets reckoned from the Lagna are placed in such a way that Sitoru is the first and Mars the last of them and they occupy the (वैशेषिकांश) Vaisesikamsas (*vide. Adhyaya, I, Sl. 44-47 Supra.*), the person born will resemble an immortal.

मेषान्त्यलग्ने सगुरौ भृगौ वा निशाकरे गोगृहमध्यमाशे ।

सिंहासनांशे यदि वा धराजे जातस्त्वसंख्यात्पूर्णैति मन्त्रैः ॥ १०२ ॥

Sloka 102. When Pisces is occupied by Jupiter and Venus, or the Moon is in the middlemost Navamsa of Taurus i.e., वृषभनवांश (Vrishabhanavamsa) or Mars has gained a सिंहासनांश (Simhasanamsa) the person born will attain to years untold by the recitation of sacred hymns.

देवलोकांशके मन्दे मौमे पारावतांशके ।

सिंहासने गुरौ लग्ने जातो मुनिसमो भवेत् ॥ १०३ ॥

Sloka 103. When Saturn is in Devalokamsa, Mars in Paravathamsa and Jupiter occupies the Lagna and is in Simhasanamsa, the person born will be a saintly personage.

गोपुराशे गुरौ केन्द्रे शुक्रे पारावतांशके ।

त्रिकोणे कर्कटे लग्ने उगान्तं स तु जीवति ॥ १०४ ॥

Sloka 104. When Jupiter has attained a Gopuramsa in a Kendra position and Venus a Paravathamsa in a triangular place and Cancer is the rising sign, the person born will live to the end of the world.

चापाशे कर्कटे लग्ने तस्मिन्देवेन्द्रशुजिते ।

त्रिचतुर्भिर्ग्रहैः केन्द्रे जातो ब्रह्मपदं वजेत् ॥ १०५ ॥

Sloka 105. When the rising Navamsa in Kataka is owned by Dhanus and Jupiter occupies it and when 3 or 4 planets are in Kendra positions, the person born attains to Brahma's seat:

The same yoga is again referred to in Adhyaya. V-122 *infra.*

लग्ने सेव्ये भृगौ कामे कन्यायामुहुनायके ।
चापे मेषांशके लग्ने जातो याति परं पदम् ॥१०६॥

Sloka 106. When the rising sign is Dhanus and is occupied by Jupiter and when the rising Navamsa is owned by Mesha, when Venus is in the 7th house and the Moon is in Kanya, the person born will attain final beatitude.

For the same yoga, see *Adhyaya V sloka-123 infra.*

बालारिष्टं योगसंजातमल्पं तेषां भज्ञा मध्यमं दर्धिमायुः ।
दिव्यं योगाभ्यासमन्त्रक्रियाद्यैराद्युः समृतानि संकीर्तितानि ॥१०७॥
इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिज्ञाते
बालारिष्टाद्यध्यायश्चतुर्थः ॥

Sloka 107. बालारिष्ट (Balarishta-afflictions in childhood), early death due to planetary combinations, their nullification, mean age, long life, divine life due to (1) abstract meditation (2) recitation of sacred hymns, etc., these seven have been treated of in this Adhyaya.

Thus ends the Fourth Adhyaya styled Balarishta बालारिष्ट and other yogas in the work जातकपारिज्ञात (Jāthakaa parijatha) composed by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते पञ्चमोऽध्यायः

॥ आयुर्दायाध्यायः ॥

Adhyaya V.

LENGTH OF LIFE.

In this chapter, slokas 7, 9, 11, 17, 18, 19, 20, 21, have been taken from Brihat Jataka.

निसर्गैष्यांशुकरश्मिचक्रनक्षत्रदायाष्टकवर्गजानि ।

पराशराद्यैः कथितानि यानि संगृह तानि क्रमशः ग्रवच्छिम ॥ १ ॥

Sloka 1. I abridge and give in their order the several methods for finding the lengths of human life under various planetary positions as treated of by पराशर Parashara and other eminent authorities on Astrology under the heads of (1) निसर्गज-Nisargaja (2) पिण्डज-Pindaja, (3) अम्बज-Amsaja, (4) रस्मिज-Rasmija, (5) चक्रज-Chakraja, (6) नक्षत्रज-Nakshatraja, (7) दायज-Dayaja and (8) अष्टकवर्गज-Ashtaka Vargaja (आयुष) Ayus.

नस्ताः शशी द्वौ नवकू द्वृतिश्च कृतिः स्ववाणा रविपूर्वकाणाम् ।

इमा निरूक्ताः क्रमशो ग्रहाणां नैसर्गिके शायुषे वर्षसंख्याः ॥ २ ॥

Sloka 2. 20, 1, 2, 9, 18, 20 and 50 are the figures indicating the number of years prescribed respectively for the Sun and other planets in the Naisargikayurdaya (नैसर्गिकायुर्दाय).

Notes

Vide श्रीपतिपद्मि V.- 28.

Also cf. साराबली

विश्वातिरेकं द्वितयं नव द्वितिरिह विश्वातिः पञ्चाशत् ।

वर्षाणामपि संख्याः सूर्यदीनां निसर्गभवाः ॥

नवेन्द्रवो शाण्यमाः शरक्षमा दिवाकराः पञ्चभूवः कुपक्षाः ।

नसाथ भास्त्रमृतग्रहाणां पिण्डायुषोऽद्वा निजतुंगगानाम् ॥ ३ ॥

Sloka 3. The aggregate number of विश्वायुर्द्य-Pindayurdaya years assigned to the Sun and other planets in their highest exaltation point are respectively 19, 25 15, 12, 15, 21 and 20.

Notes.

Vide श्रीपतिपद्मि V—19.

Also cf. इहज्ञातक

मध्यवनमणित्यशक्तिर्विवसकराविषु वस्त्राः मादिषाः ।

क्षवितियिविषयाक्षिभूतकृददशसहिता दशभिः स्वतुङ्गमेषु ॥

Also साराबली

षट्कोनविश्वातिभानोः शशिनः पञ्चविश्वतिः ।

त्रिष्टयः क्षितिपुत्रस्य ह्रादशौच तुच्छ्य तु ॥

गुरोः पञ्चदशाद्वानि शुद्धस्याप्येकविश्वतिः ।

विश्वती रविपुत्रस्य पिण्डायुः स्तोषसंस्थितेः ॥

The figures given for the several planets in this sloka are also helpful to find out the approximate income or salary of a person.

निजोष्वशुद्धः स्वचरो विष्णोष्यो ममण्डलात् षड्भवनोनक्षेत् ।

यथास्थितः षड्भवनाष्टिकश्चेत् लिप्तीकृतः सङ्कुणितो निजाव्दैः ॥४॥

तत्र स्वाप्नरसचन्द्रलोचनैरुद्धते सति यदाप्यते फलम् ।

र्पमासदिननादिकादिकं ताद्वि पिण्डभवमायुरुच्यते ॥ ५ ॥

Slokas 4 and 5. Subtract the figures of a planet from those denoting its highest exaltation point. If the result is less than 6 signs, subtract it from 12 signs.

But if the exaltation point *minu*: the planet should exceed 6 signs, keep it as it is ; reducing the same to minutes, multiply this by the planet's years. Divide the product by 21,600. The quotient represented by years, months, days etc., is called the पिंडायुस् Pindayus of the planet.

Vide श्रीपतिपद्मि V.—20, 21.

सोबोनस्फुटसेवरं यदि रसादल्पं मनकोदृतं

लितीछुत्य निजायुरब्दगुणितं तत्त्वकलिसाहतम् ।

लुभं वासरनायकादिखचरंदर्शायुरब्दादिकं

नीचार्द्धकमशो वदन्ति मुनयः पैण्ड्ये च नैसर्गिके ॥ ६ ॥

Slok 1. Sages say that in the पिंडायुद्दीय-Pindayurdaya as well as in the नैसर्गिकायुद्दीय-Naisargikayurdaya the working process is as follows : The interval between a planet's actual position and its highest exaltation point, if less than 6 signs, should be subtracted from 12 signs. The result reduced to minutes must be multiplied by the number of years assigned to the planet and divided by 21,600, i.e. the number of minutes in the 12 signs of the zodiac. The years and months thus arrived at correspond to the आयुर्दीय-Ayurdaya of the Sun and other planets obtained upon the application of नीचार्द्ध Neechaardha and similar proportionate reduction.

NOTES.

This is simply a paraphrase of the 2 foregoing slokas.

नीचेत्रोऽद्दं हसति हि तत्त्वान्तरस्येऽनुपातो

होरा त्वंशप्रतिममपरे राशितुल्यं वदन्ति ।

हित्वा वक्तं रिषुगृहगतैर्हीयते स्वत्रिभागः

स्थर्योच्छन्नद्युतिषु च दलं प्रोज्ज्य शुक्रार्कपुत्रौ ॥ ७ ॥

Sloka 7. When a planet is in its depression point, the period assigned to it is reduced by half; but when it occupies an intermediate position, the reduction is to be proportionate. The number of years given by the Lagna correspond to the number of its Navainsas that have risen above the horizon. According to some, the लग्नायुष (Lagnayus) is as many years as there are Rasis reckoned from Mesha up to Lagna. The planets except when their motion is retrograde lose a third of their Ayurdayas when in inimical houses. When they are eclipsed, their आयुर्दीय (Ayurdaya) is to be diminished by half. This last reduction does not apply to Venus and Saturn.

NOTES

First quarter. तत्थान्तरस्ये is the reading adopted in the commentaries of मद्वैतप्ल and विश्वरण but in मिताक्षरी it is तथोरन्तरस्ये which clearly means नीचोब्योरन्तरस्ये.

Second quarter: By the word अपरे (Apare) in this sloka is meant (मणित्थ) Maniththa (some call him Manintha) and men of his school. For, according to them, the number of years contributed by the Lagna is thus found:

क्षमराशिसमाव्याप्ता भासाधाननुपाततः ।
कृत्वा यत्तद्वेष्टकालं वर्षोदिलंगनजीवितम् ॥

Also *vide* slokas 14 and 15 *infra*.

Thus if $15^{\circ} 47' 24''$ of Vrischika have risen at the birth time of a person, the number of years given by the Lagna according to Varahamihira's view will be $947\frac{4}{200}$ or 4.737 years.

But if Maniththa's view be adopted, the Lagnayus will be 7 years (number of rasis that have elapsed counted from मेष) plus $15^{\circ} 79/30^{\circ}$ years or 7.5263 years.

Both the methods of calculating लग्नायुष (Lagnayus) existed from the very beginning. राश्यायुष (Rasyayus) was not a new method found by मणित्थ or men of his school. For, we see in स्कृताहोरा खण्डे छत्रभाष्येव राशिवेष्टपरे विदुः ॥

But माणिक्य and men of his school followed the latter while others preferred the former. Under the two methods, the past Navan is and Rasis and their fractions represent the years months, &c. Brattotpala adds that Manittha's method should be followed if the lord of the rising sign be powerful, and the first method should be adopted if the lord of the rising Navamsa be strong, and quotes in support thereof the following sloka from सारावली

करवदायैशतुल्यः स्यादन्तरे चानुपाततः ।

तत्पत्ती बक्षसंपत्ते राशितुल्यं स्यमाधिषेः ॥

²⁸ This view is not however accepted by Varahamihira.

²⁹ For the latter half of the sloka in the text, cf. श्रीपतिपद्मिति

V-22:

A planet is said to be eclipsed when he disappears within a particular limit from the Sun, his light being then overpowered by that of the Sun. This limit in the case of the several planets is as follows:

The Moon when within 12° from the Sun.

Mars when within	17°	...
Mercury when within	14°	...
but when retrograde	12°	...
Jupiter when within	11°	...
Venus ...	10°	...
but when retrograde	8°	...
Saturn when within	15°	...

Let us consider the following example:—

Mars	Laghu Sun		
Mercury	Venus	Saturn	
Moon	Birth at half a ghatika before Sun-rise on 30th April 1853 A.D.		
Jupiter			

Lagna	...	$0-14^{\circ}-32'$	Mercury	...	$11-24^{\circ}-14'$
Sun	...	$0-17^{\circ}-43'$	Jupiter	...	$8-1^{\circ}-25'$
Moon	...	$9-14^{\circ}-30'$	Venus	...	$0-14^{\circ}-3'$
Mars	...	$11-27^{\circ}-53'$	Saturn	...	$0-27^{\circ}-56'$

1. To find the income or salary.—Find the lord of the 10th house or planet in the 10th house (or that planet which is near the meridian). The figure indicated by the said planet gives the approximate income.

In the example given above, the Moon is in the 10th house and is stronger than the lord of that house. His figures are thus obtained: The Moon's years in depression are $12\frac{1}{2}$ years. He is $7\frac{1}{2}^{\circ}$ removed from his depression point and therefore gets $12\frac{1}{2}$ + $\frac{7\frac{1}{2}}{180} \times 12\frac{1}{2}$ or about $17\frac{1}{2}$ approximately.

The native's income must therefore be 175 approximately.

2. To find the Ayurdaya.—

The Sun's exaltation is ... $0-10^{\circ}$

His present position is ... $0-17^{\circ}-43'-30''$

The Sun therefore contributes $\frac{19}{2} + \frac{9.7425}{6} \times \frac{19}{2} = 18.5923$

years.

The Moon's position is ... $9-14^{\circ}-30'$

His depression is ... $7-3^{\circ}$

His years therefore are $\frac{25}{2} + \frac{25}{2} \times \frac{143}{2 \times 180}$ or 17.465 years

Mars' depression is ... $3-28^{\circ}$

His position is ... $11-27^{\circ}-53'$

His years therefore are $\frac{15}{2} + \frac{15}{2} \times \frac{3}{2}$ or 12.5 years.

Mercury's position is ... $11-24^{\circ}-14'$

His depression is ... $11-15^{\circ}$

He therefore contributes $\frac{12}{2} + \frac{6 \times 9.25}{180} = 6.31$ years.

Jupiter similarly gets $\frac{15}{2} + \frac{15}{2} \times \frac{33}{180} = 8.875$ years

Venus contributes $10\frac{1}{2} + \frac{162.43}{180} \times \frac{21}{2}$ or 19.97 years

Saturn gives $10 + \frac{10 \times 7.93}{180} = 10.44$ years

In the example, there is no planet that is quartered in the house of its enemy. So there is no reduction on that count.

As regards the rule about combustion, Venus and Saturn are eclipsed. Their years should be reduced by half. But they come under the exception and their years are therefore not reducible.

The years for the lagna = $4\frac{72}{200}$ or 4.36 years

भूम्याः पुरुषं वर्जयित्वाऽरिभस्था हन्त्युः सखादायुषस्ते त्रिभागम् ।

अत्यं वाताः सर्वं एवार्द्धहानि कुरुहित्वा दैत्यपूज्यार्द्धपुत्रौ ॥ ८ ॥

Sloka 8. All planets except Mars when in inimical houses destroy a third of their Ayurdayas. When eclipsed by the Sun they lose half their Ayurdaya; the exceptions in this latter case being Venus and Saturn.

NOTES.

The word वक्र (Vakra) in the preceding sloka may be understood in two senses. The first meaning acceptable to the majority is given in the translation. The second has the support of so illustrious an authority as बादरायण (Badarayana) from whose work this sloka has been taken by the compiler Vaidyanatha Dikshita.

व्ययादिहरणम्

सर्वार्द्धत्रिवरणपञ्चवष्टुमागाः क्षीयन्ते व्ययमवनादसत्त्वं वामम् ।

सत्त्वद्वै इसति तथैकराश्चिगानमेकोऽश्च हरति चली तथाह सत्यः ९

Sloka 9. When malefic planets occupy the 6 bhavas counted backward from the 12th, the whole, a half, a third, a fourth, a fifth, or a sixth, respectively of their

Ayurdaya is lost. When benefic planets occupy such positions, the loss is half of that incurred in the case of malefic ones. When several planets are in a bhava, only the strongest of them causes a reduction in the आयुरद्य (Ayurdaya). Satyacharya says so.

NOTES.

The commentator adds that Varahamihira concurs with Satyacharya in this view viz. that when several planets occupy a single sign, the reduction shall be made for the most powerful one.

ef. सरावली

सर्वमदृं तृतीयांशक्षतुर्थः पञ्चमस्तथा ।
षष्ठ्यांशक्षयं याति द्वयाद्वामं प्रहे स्थिते ॥
सौम्ये चाद्यमितो याति नाशं बहुभिरेकगैः ।
एक एव बलो हान्ति स्वायुषः सर्वदा श्रावः ॥

Also सत्यः

एकादशोऽक्षमास्सप्तमादिति श्राव हरणकर्मणि ।
एकर्षगेषु वीर्याधिकः स्वभागं हरेदेकः ॥
अर्जुं तृतीयभागं चतुर्थंकं पञ्चमं च पष्ठं च ।
आयुः पिण्डात्पापा हरमिति सौम्यास्तथार्थानि ॥
द्वादशसंख्यः पापः स्वादायं शोभनस्तोऽर्द्धं तु ।
अपहरति सर्वमायुर्यथा च योगास्तमणि वक्ष्ये ॥

१	२	३	Lagna
४	For malefics		
५			
६			

१	२	३	Lagna
४	For benefics		
५			
६			

The principle to be noted here is that the deduction is enjoined for planets—whether benefic or malefic—if they are in the visible half.

In the present horoscope, according to the above rule, there are two planets in the 12th, *viz.*, Mars and Mercury, of whom Mars is stronger; Mars therefore loses all his years. This reduction is enough and reduction in the case of Mercury is not necessary.

The Moon is in the 10th house. He is benefic and therefore loses $\frac{1}{8}$ th. His years when reduced will be 14'554.

Jupiter is in the 9th. He loses $\frac{1}{8}$ th and his reduced period is 7'766 years.

It should however be clearly understood that the above computations are only rough and not quite accurate inasmuch as no distinction is made between a planet occupying the beginning of a bhava and another occupying the end of it. Both are made to suffer the same amount of reduction which is not correct. Again, suppose there is a planet occupying the beginning of the 12th house and another the end of the 11th, the relative distance between them being say only 2 or 3 degrees. If the rules enunciated above are to be strictly applied, one planet (that is in the 12th house) loses his whole period while that in the 11th loses only one half which is mathematically not correct. To calculate the Ayurdaya periods of the several planets correctly and accurately, readers are requested to refer to the 5th Adhyaya of श्रीपतिपद्धतिः (Sripati-paddhati) and the sample horoscope worked out by me therein.

एकर्द्धोपगताना यो भवति बलाधिको विशेषण ।

क्षपयति तथोक्तमंशं स एव नान्योऽपि तत्रसः ॥ १० ॥

Slока 10. When several planets are in one house, only one planet that is pre-eminently strong and no other causes the loss of आयुर्दाय (Ayurdaya) portion in the way described.

क्रोदयहरणम्.

साद्वैदितोदितेनवांशहतात्समस्ता-
सागोष्ट्युक्तशतसंख्यमुपैति नाशम् ।

करे विलम्बसहिते विधिना त्वनेन

सौम्येक्षिते दलमतः प्रलर्यं प्रयाति ॥ ११ ॥

Sloka 11. Multiply the Ayurdaya found by the number representing the Navamsa portions, whole and fractional, of the Lagna that have emerged from the horizon. Divide the product by 108. The quotient in years, months, etc., is the period to be diminished from the Ayurdaya found in consequence of a malefic planet occupying the Lagna. If the malefic planet in the Lagna be aspected by a benefic planet, the reduction will be only by half of the period above found.

NOTES.

The greatest amount of reduction under this count will be 1/12th of the whole Ayus when the Lagna happens to be the very end of a sign. According to some, the number of years of reduction is obtained by multiplying the total number of years already obtained by the number of Navamsas between the first point of Mesha and the Lagna—whole and fractional—and dividing the product by 108. Thus, should the Lagna be at the very end of Meena, and if a malefic should occupy the same, the whole Ayus is lost. The former view appears more rational. The latter view is not favoured either by Bhattotpala or by Kalyanavarmman.

cf. सारावली

लग्नांशलिंगिका हृत्वा प्रत्येकं विहगायुषा ।

भक्त्वा मण्डललिङ्गमिर्द्धं वर्षांद्विशोषयेत् ॥

स्यायुषो लग्नगे करे लघ्यस्याद्यं शुभेक्षिते ।

एवमेव प्रकर्तव्यं जीवशमोक्तचन्द्रजे ॥

The Commentator also adds “असिन् साहोदितेति कर्मणि लग्ने यदा पाप, सौम्यो भवत्सदा यो लग्नोदितांशकसभीपवतीं स एव याहो नेतस्य इति

When there are two planets one malefic and the other benefic occupying the Lagna, the planet that is nearer to the rising Navamsa is alone to be considered and not the others. If the malefic planet be nearer, then the reduction enjoined has to be

made; but if the benefic be nearer, then no reduction need be made.

The word कर Krura in the sloka does not include the waning Moon, for, says the commentator

स्थाराङ्गारकमन्देष्वेकसिन् लग्नगे भवति हार्निः ।
विधिना त्वनेन सौम्येक्षिते दलं पातयेलघ्घम् ॥ इति

In the example, the Lagna is $0-14^{\circ}-32'$ or $4\frac{3}{8}$ Navamsas. This is to be divided by 108 and multiplied by the Ayurdayas already found. As there are two malefic planets, viz., Saturn and the Sun in the Lagna and aspected by Jupiter, a benefic, the reduction to be made in the Ayus will be $\frac{4\frac{3}{8}}{108} \times \frac{1}{2}$

लिप्तीभूतैर्लभभागैर्विहन्यादायुदर्थं स्वेच्छराणां पृथकस्थम् ।
व्योमाकाशत्विन्दुपक्षैर्भजेत्तत् स्वायुदायाच्छोष्यमब्दादिलघ्घम् ॥ १२
एतत् क्रूरे लग्नगे सौम्यदृष्टे तस्मिन् पापे तत्फलाद्वै विश्वेष्यम् ।
एतद्वाये नाशसंज्ञे विधेयं पिण्डायुर्वत् कर्म नैसर्गिके च ॥ १३ ॥

Slokas 12 & 13. Convert the degrees and portions thereof in the Lagna to minutes (the number representing integral signs being left out); and multiply here-with the आयुर्दाय (Ayurdaya) of the planets separately. Divide the product by 21,600. The quotient representing years, etc. found for each planet must be subtracted from its आयुर्दाय (Ayurdaya). This reduction is enjoined when a malefic planet occupies the Lagna. But if the malefic planet be aspected by a benefic one, only half the result obtained by the above process for each planet is to be subtracted from its आयुर्दाय (Ayurdaya). This reduction does not apply to the अंशायुर्दाय (Amsayurdaya). The process in the नैसर्गिकायुर्दाय (Naisargikayurdaya) is also the same as in the पिण्डायुर्दाय (Pindayurdaya).

Same as श्रीपतिपद्धति (Sripathipaddhati)— V-26, 27.

लम्भायुःसाधनम्.

आयुस्तथैतेषु बलाद्वयलम्बे विद्याय राशीन् कृतलिपिकेऽश्र ।

भक्ते द्विशत्या फलमबद्धूर्व यत्साद्रिलम्भायुषि तच्च योज्यम् ॥१४॥

Sloka 14. When the Lagna is strong (*i. e.*, when the strength exceeds 6 Rupas), convert only the degrees, etc., contained therein into minutes, the integral signs being left out. Divide this by 200; the quotient in the form of years, etc., should be added to the लम्भायुस् (Lagnayus).

NOTES.

This sloka is taken from श्रीपतिपद्धतिः (Sripatipaddhati) ch. V.

(a) The Ayus for the Lagna in the अंशायुर्दय (Amsayurdaya) system is found in the following manner: Reduce the signs, degrees, etc., into minutes and divide it by 2400. The remainder is the आयुष्कला: (Ayushkalaha) of the Lagna. Divide the आयुष्कला: (Ayushkalaha) by 200. The result will be the number of years given by the Lagna.

Thus, if in a nativity the position of the Lagna be $0-14^{\circ}-31'-46''$, the आयुष्कला: (Ayushkalaha) = 871'76. The number of years given by the Lagna = 4'3588. This is the view of Varahamihira. (*Vide* sloka 7 *supra*).

(b) But according to some, since the Lagna in the above instance is ascertained to be strong (its strength being 9'137 Rupas), the Ayus has to be increased by $\frac{14^{\circ} 31' 46''}{30^{\circ}}$ of a year = 4843 of a year.

Thus, the aggregate number of years derived from the Lagna is 4'3588 plus 4843 or 4'843.

(c) In the 3 Ayurdayas, *viz.*, पिंडायुर्दय (Pindayurdaya), निसर्गायुर्दय (Nisargayurdaya) and जीवसर्मायुर्दय (Jeevasarmayurdaya) the Ayus for the Lagna has to be worked out just as in the अंशायुर्दय (Amsayurdaya) [*Vide* (a) above].

Since the Lagna is strong (in the present example), we have to add to 4'3588 years (already obtained), 4'3588 years more. The total number of years derived from the Lagna will therefore be 8'7175. But दिवाकरदैवग्ना (Diwakara Daivagna) in his commentary on the 24th sloka of the केशवपद्धति (Kesavapaddhati) quotes approvingly the following reading of the sloka in the text :—

आयुष्वयैतेष्वबलाद्यलग्ने विहाय राशीन् कृतलिसिकेऽन्न ।

भक्ते द्विशस्या फलमवृद्धूं यत्स्याद्विलग्नायुषि तत्त्वं योजयम् ॥

and explains बलाद्यलग्ने (Abaladhyalagne) अबले बलाद्ये वा लग्ने (Abale baladhye va Lagne), i.e., in a Lagna whether weak or strong. And लग्नायुषि (Lagnayushi) he explains as importing लग्नायुनिमित्तम् (Lagna-yurnimittham), i.e., for the Ayus of the Lagna. The sloka with the above reading as interpreted by दिवाकरदैवग्ना (Diwakaradaivagna) would therefore mean

"In these three Ayurdayas, viz., Pindayurdaya, Nisargayurdaya and Jeevasarma-yurdaya, omit the signs and take only the degrees, etc., in the Lagna; then reduce these to minutes and divide the same by 200. The resulting quotient will represent the number of years due to the Lagnayus."

According to this interpretation, Lagnayus works out only to 4'3588 years. And दिवाकर दैवग्ना (Diwakaradaivagna) adds that the interpretation is largely accepted.

लग्नराशिसमाधान्दात्तन्मासाध्यनुपाततः ।

लग्नायुर्दायमिच्छन्ति होराशालविशारदाः ॥ १५ ॥

Sloka 15. People versed in Astrological Science would have the लग्नायुस (Lagnayus) consist of as many whole years as there are whole Rasis indicated by the figures denoting the Lagna and some months, etc. obtained by proportion (i.e. some months which form the same fraction of a year as the risen portion of the Lagna is of a whole Rasi). *vide ओपतिपद्धति V. 18.*

Notes

See notes to 2nd quarter of sloka 7.

षड्धिघहरणं.

कूरोदयास्तरिपुनीचखगोपगानां

रिःफायमाननवरन्धकलत्रगानाम् ।

कृत्वाऽस्थया हरणषद्कमिनादिकानां

लग्रायुषा सह युते यदि तुल्यमायुः ॥ १६ ॥

Sloka 16. Effect with care which ever may become necessary of the six reductions in the Ayurdayas of the Sun and other planets in respect to their being affected by (1) the presence of a malefic planet in the Lagna (2) the loss of lustre owing to too great a proximity to the Sun (3) occupation of an inimical sign (4) arrival at the depression point (5) conjunction with other planets and (6) position in the 12th, 11th, 10th, 9th, 8th or 7th house from the Lagna. The reduced Ayurdayas of the planets if joined to the लग्नायुस (Lagnayus) will give the proper आयुस-Ayus (in the aggregate).

NOTES

The author here talks of the 6 kinds of reductions alluded to already, viz., (1) कूरोदयहरण (Kurodaya harana) [Sloka 11], (2) असंगतहरण (Asthanga harana)—[Sloka 8], (3) शत्रुक्षेत्रहरण (Sathru kshetra harana) [Sloka 8], (4) नीचार्द्धहरण (Neechardha harana)—[Sloka 7], (5) ग्रहयोगताहरण (Grahayogato harana)—[Sloka 10], and (6) व्ययादिहरण (Vyayadi harana)—[Sloka 9].

अंशकायुः.

स्वमतेन किलाह जीवशर्मा ग्रहदायं परमायुषः स्वरांश्य ।

ग्रहभृक्तनवांशराशितुल्यं बहुसाम्यं सम्मैति सत्यवाक्यम् ॥ १७॥

Sloka 17. Jeevasarman lays down in accordance with his own doctrine that the (maximum) period of

life given by each planet is $\frac{1}{7}$ th of the maximum aggregate period (i. e. 120 years and 5 days). The declaration of जयता (सत्य) that the आयुर्दीय (Ayurdaya) of a planet corresponds in years to the number of the Rasi whose Navamsa is occupied by the planet, is in agreement with the views of the majority of astrological authorities (*vide* the next sloka).

NOTES.

First half. According to जीवशर्मन् (Jeevasarman) each planet when in exaltation gives $1/7$ th of 120 years, 5 days or 17 years, 1 month, 22 days, 8 ghatikas and 34 $\frac{3}{4}$ Vighatikas. Cf. जीवशर्मन्

सप्तदशैकोऽद्वयमौ वस्त्रो वेदाग्नयो ग्रहेन्द्रियाणाम् ।

वर्षाभ्युच्छस्यानां नीचस्थानामतोर्द्धं याव् ॥

अद्वयेऽनुपाततः स्यादानयनं शेषमन्त्र यत्किञ्चित् ।

पिण्डायुधं इदं कार्यं तस्मै गणिततत्त्वज्ञैः ॥

Jeevasarman's Ayurdaya is to be resorted to when the Lagna, the Sun and the Moon are all weak. Cf. श्रापति

लग्नसूर्यसशिनो बलशूभ्याः स्युर्वदाऽन्न परमायुगांशम् ।

सर्वं एवे स्वचरा ददतीदं जीवशर्मगदिते हि तदायुः ॥

It has also to be noted that just as in the पिण्डायुदीय (Pindayurdaya), the several reductions, viz., चक्रपतहरण (Chakrapata harana), नीचार्दहरण (Neechaardhaharana,), शत्रुघ्नेत्रहानि (Sathrukshetra hani), लग्नतहानि (Asthangatahani), कूरोदयहरण (Krurodayaharana) will have to be made and then the resulting length of life ascertained.

By the words स्वमतेन (Swamathena), Varahamihira means that Jeevasarman (of the Bengal School) stands alone unsupported so far as his method of Ayurdaya is concerned.

The Amsayurdaya method has been accurately treated in रिपथिपद्धथि, 5th Adhyaya and the reader will do well to refer to the example worked out by me in the notes to that work. It has to be remembered that there are no years fixed for each planet as in the Pinda, Nisarga and Jeevasarma Ayurdayas. There is also no Krurodayaharana in this system.

सत्योक्ते ग्रहमिष्टं लिपीकृत्वा शतद्वयेनासम् ।

मण्डलभागविशुद्धेऽब्दाः स्युः शेषात् मासाद्याः ॥ १८ ॥

Slokas. 18. According to Satya's rule the signs, degrees, minutes, etc. traversed by a given planet ought to be converted into minutes and divided by 200. If the quotient be a number exceeding 12 subtract from it as many multiples of 12 as you can; the remainder gives the number of years, months, etc.

स्वतुङ्गचक्रोपगतैसिसङ्कुणं द्विरुत्तमस्वांशकमत्रिभागगैः ।

इयान्विशेषस्तु भदन्तभाषितः समानमन्यत्प्रथमेष्युदीरितम् ॥ १९ ॥

Slokas 19. The आयुर्दाय (Ayurdaya) of a planet is to be trebled when it is in its exaltation or in its retrograde motion. The same is to be doubled when the planet is in a Vargottamamsa, in its own Navamsa or in its own house or in its own Drekkana. This is the peculiarity in the method of working out the आयुर्दाय (Ayurdaya) according to सत्याचार्य (Satyacharya). All else is similar to what has been already stated.

किञ्चत्र भाँशप्रतिमं ददाति वीर्यान्विता राशिसमं च होरा ।

करोदये योज्यचयः स नात्र कार्यं च नाब्दैः प्रथमोपादिष्टैः ॥२०॥

Slokas 20. But the Lagna gives its आयुर्दाय (Ayurdaya) corresponding to the character of its rising Navamsa, i.e., as many years, months, etc., as the number of the Rasi owning the rising Navamsa indicates. If the Lagna be strong, it gives in addition as many years as there are Rasis in the figure denoting the Lagna. In this सत्यायुर्दाय (Satyayurdaya) the reduction due to the presence of a malefic planet in the Lagna does not find place. The years assigned to the planets in the previous Ayurdayas are not to be used for calculation.

सत्योपदेशो वरसत्र किन्तु कुर्वन्त्ययोग्यं बहुवर्गणामिः ।
आचार्यकल्पत्र बहुमतायामेकं तु यद्भूरि तदेव कार्यम् ॥ २१ ॥

Sloka 21. The rule of सत्याचार्य (Satyacharya) is preferable (to that laid down by मया-Maya or जीवासर्मा) (Jeevasarma). But some make the process inconsistent and unwarrantable by a series of multiplications. The dictum of the Acharyas (सत्य-Satya and others) is the following:

(1). where several multiplications crop up, only one and that the highest is to be gone through. (For instance, when a planet is in its own house, and in its exaltation, and in retrograde motion, the Ayurdaya is not to be doubled first and then the result trebled, and the second result further trebled. According to the rule, the आयुर्दाय (Ayurdaya), should be trebled once for all).

(2). Again, when there are several reductions applicable, only one and that the greatest should be made. (For instance, a planet may be in an inimical sign and may be eclipsed by the Sun. It is enough if the reduction by half i. e. the अस्थांत (Asthangata) reduction is made).

रश्मिजायुसः.

दशगोश्वरवाणादिवसुसायकरश्मयः ।
दिननायकमुख्येषु निजतुङ्गगतेषु च ॥ २२ ॥

Sloka 22. When the Sun and other planets are in their exaltation, they have respectively 10, 9, 5, 5, 7, 8 and 5 rays.

NOTES.

C. वलभद्र—द्वारारक्ष.

स्वोच्चस्ये दश सूर्ये नव चन्द्रे पंच भूषुत्रे ।
दंतेभूजे तथेऽये सप्तसौ भार्गवे शतौ पंच ॥

Also

दिशा सरोकोहिमयीषितेगौ बाणासाधा सौम्यकुजाकंजानाम् ।

नगासुरेऽयस्य सिंहस्य नागाः प्रमाणतो दीषितयः स्वतुङ्गे ॥

The रश्मिजयुर्दय (Rasmijayurdya) system founded by Mahendra has been in vogue from a very long time and has been recognised by eminent astrologers such as Maniththa, Maya, Yavana and Badarayana. A brief description of the method of obtaining the correct number of रश्मि (Rasmi) or rays of planets is given below :

The seven planets from the Sun onwards have respectively 10, 9, 5, 5, 7, 8 and 5 rays when they are in their full exaltation position, the corresponding number of rays when in their depression being zero in each case. The number of rays which a planet in any intermediate position is entitled to has therefore to be determined by mere rule-of-three.

When a planet has emerged from its नीच (Neecha) or depression and is on its way towards its exaltation, its rays are said to be अभिमुख (Abhimukha) or facing towards the front. These rays are declared to be capable of producing benefic results to the native in a very short time. The reverse is the case with the पराम्भमुख (Parangmukha) or down-looking rays of planets which have fallen from their उच्च (Uchcha) or exaltation and are going towards their depression.

The rays have to undergo some multiplications and reductions, before their utilisation for purposes of prediction.

When a planet occupies a Dwadasamsa which is his own, his exaltation, or that of a friendly planet, his rays are to be doubled. The same remark applies when the planet is retrograde in his motion or is in his स्वक्षेत्र (Swakshetra) Rasi. But if the Dwadasamsa be that of an enemy or the planet's नीचराशि (Neecha Rasi, the rays suffer a reduction by 1/16th portion. All planets—Venus and Saturn excepted—lose their rays when they become अस्थान्त (Asthangatha) or eclipsed. When the retrograde motion of a planet is about to cease, the rays suffer a reduction by $\frac{1}{8}$ th.

The quality of a horoscope varies directly with the total number of rays given by the planets at the time of birth. Persons

with 1 to 5 rays will be very insignificant, miserable, low-minded unlucky, etc.; those born with 6 to 10 rays will be dependants with no permanent home and poor; those with 10 to 15 rays will be somewhat better, being virtuous, of good temper, good specimens of their family &c; those with 15 to 20 rays will in addition be rich, famous and respected by their relations, and so on.

It is also stated that the native should be declared long-lived when the number of rays exceed 25, as one of medium life when it is between 15 and 25, and short-lived when the number falls short of 15.

c). जातकदेश

सर्वेषां रहिमयोगस्य साराधिक्ये विरायुषः ।

स्वस्यायुषो मध्यस्यत्वे मध्यस्यत्वे मध्यमायुषः ॥

For detailed information the reader is referred to the several chapters on the subject in Brihat Parasara-hora, Saravali, &c.

The following horoscope of a distinguished personage, is given as an example :

Planets	Signs	Degrees	Minutes	Seconds	Total Shad-bala	Remarks
Sun	1	2	55	30	8'154	
Moon	11	23	35	24	7'289	
Mars	3	24	1	26	7'354	
Mercury	0	13	10	48	7'550	
Jupiter	6	25	43	23	5'678	
Venus	2	18	15	50	7'719	
Saturn	0	17	59	38	5'053	
Lagna	7	15	47	24	7'345	Jupiter is retrograde.

The position of the Sun is
His नीच (Neecha) position is

1. 2-55-30.
6-10-'0- 0.

The distance of the Sun from his नीच (Neecha) is 5-7-4-30.

His पराङ्मुख (Parangmukha) rays are therefore $\frac{5'2358}{6} \times 10$ or

8'7264.

Moon	Saturn Mercury	Sun	Venus Rahu
	Rasi		Mars
	Chakra		
Ketu	Lagna	Jupiter	

As he is occupying a Dwadasamsa Rasi of a neutral planet, there is no reduction or multiplication of any kind.

The Moon's position is 11-23-35-24.

His नीच (Neecha) is 7- 3- 0- 0.

His अभिमुख (Abhimukha) rays are $\frac{4'6863}{6} \times 9 = 7'0295$.

The Moon is in the Dwadasamsa Rasi of his enemy. He therefore loses $\frac{1}{16}$ th of 7'0295 or '4393.

The Moon's net rays are therefore . 6'5902.

The position of Mars is 3-24- 1-26

His नीच (Neecha) is 3-28- 0- 0

His distance from नीच (Neecha) is 0- 3-58-34

His पराङ्मुख (Parangmukha) rays are $\frac{132537}{6} \times 5$ or '1103475.

He is occupying his own Dwadasamsa. His rays will therefore have to be doubled.

His rays are thus '220695.

Mercury's position is 0-13-10-45

His depression 11-15- 0- 0

Subtracting, we get C-28-10-48

His अभिमुख (Abhimukha) rays are $\frac{0.9393}{6} \times 5 = .7827$.

But as he occupies his own Dwadasamsa, his rays will be doubled.

He will thus have 1.5655 rays.

Jupiter's position is 6-25-43-23

His नीच (Neecha) is 9- 5- 0- 0

His distance from नीच (Neecha) is 2- 9-16-37

His पराङ्मुख (Parangmukha) rays are $\frac{2.30923}{6} \times 7 = 2.6941$

He occupies the Dwadasamsa of a neutral planet, hence there is no reduction on that account. His motion is retrograde. His rays will therefore have to be doubled.

He thus gets 5.3882 rays.

Venus is in 2-18-15-50

His depression is 5-27- 0- 0

His distance from depression is 3- 8-44-10

His पराङ्मुख (Parangmukha) rays are $\frac{3.2912}{6} \times 8$ or 4.38824

As he is occupying the Dwadasamsa of a very friendly planet, his rays will be doubled.

He will thus get 8.7765 rays.

The position of Saturn is 0-17-59-38

His depression is 0-20- 0-0

His distance from depression is 0-2- 0-22

His पराङ्मुख (Parangmukha) rays are $\frac{0.669}{6} \times 5 = .05575$.

Though he is an astangata planet, as he comes under the exception, he suffers no reduction.

Thus the sphuta rays of the several planets are

Sun	8.7264	Parangmukha
-----	--------	-------------

Moon	6.5902	Abhimukha
------	--------	-----------

Mars	0.2207	Parangmukha
------	--------	-------------

Mercury	1°56'55"	Abhimukha
Jupiter	5°38'82"	Parangmukha
Venus	8°77'65"	Parangmukha
Saturn	0°05'57"	Parangmukha

Total 31°32'32" (of which only about 8 are Abhimukha rays).

For persons possessing 31 rays, the following फल (Phala) is stated in जातकाभरण (Jatakabharana,) viz.

येषा नूरं मानादानां प्रसूतवेक्षिशत् संलग्नकाम्बुजमयूखाः ।

विद्युतास्ते राजतुलयाः प्रदाना नाना सेनाखामिनः संभवन्ति ॥

cj. Also सारावली Saravali

एकत्रिंशमिस्तु प्रवरा: स्थाता महीमुजामिष्टाः ॥

This has been verified and found to be true.

Next we come to the रस्मिज (Rasmijia) Ayurdaya. It has to be observed here that this system of ayurdaya has to be adopted only when Mercury possesses the greatest षड्बल (Shadbala) vide (sloka 33 infra).

The Sun's position is 1° 2° 55' 30" and the Sun's exaltation is

$$\underline{0 \cdot 10 \cdot 0 \cdot 0}$$

Subtracting, we get 0° 22' 55" 30"

As this is less than 6 signs, we have to subtract this from 12 signs. The result is 11 signs 7° 4' 30". The number of years given by the Sun is $\frac{11 \cdot 7' \cdot 4' \cdot 30}{12} \times 10$ or $\frac{11'2358}{12} \times 10 = 9^{\circ}363$

years. Similarly for the other planets.

Wherever the (हरण) Harana mentioned in slokas 24 and 25 have to be applied, the same should be made and then only the aggregate Ayus should be determined.

सोषोनमिष्टर् यदि षट्गृहोनं
 चक्रादिशोध्य कृतलिपकंशुमानैः ।
 हत्वा भचक्रकलिकाहतमन्दपूर्वं
 रम्यादिरस्मिजनिवायुरिति त्रुवन्ति ॥ २३ ॥

Sloka 23. A planet diminished by its exaltation, if less than 6 signs, is to be subtracted from 12 signs, and the result reduced to minutes should be multiplied by its rays (mentioned in the preceding sloka) and divided by the minutes contained in the 12 signs. The quotient in years, etc., thus found for the Sun and other planets, represents, they say, the रश्मिजायुस् (Rasmijayus) due to the rays.

हरणम्.

खराशितुज्ञातिसुदृहस्ये वक्रोपगे तु द्विगुणीकृतांशुः ।
वक्रावसानेऽष्टममार्गवज्या सप्तगे द्वादशभागहानिः ॥ २४ ॥

Sloka 24. When the planet is in its own Rasi, in its own exaltation, in the house of a very friendly planet, or in its retrograde motion, it has its rays doubled for आयुर्दय (Ayurdaya) purposes. When the retrograde motion comes to an end, the rays are diminished by an eighth portion. When the planet is in the house of an enemy, the rays become reduced by a twelfth.

अस्तं गतेषु घुचरेषु चार्द्धं हित्वा शनिं दानवपूजितं च ।

तद्रश्मियोगग्रहदत्तमायुर्महेन्द्रशास्त्रोदितमाहुरार्थाः ॥ २५ ॥

Sloka 25. The आयुर्दय (Ayurdaya) is to be halved in the case of all the अस्तंगत (Astangata) planets except Venus and Saturn. Sages say that the आयुर्दय (Ayurdaya) yielded by planets according to their rays is treated of in the Astrological Science founded by Mahendra.

चक्रायुस्.

रव्यादिसप्तग्रहतारकांशभुक्तावशेषाब्दसमूहमायुः ।
सब्याप्सव्योपगवाक्यजं वा वदन्ति चक्रायुरिनादिकानाम् ॥

Sloka 26. The आयुस (Ayus) consisting of the aggregate of the several periods belonging to the untraversed portions of the नक्षत्रपाद (Nakshatrapada) or Navamsas occupied by the Sun and other planets is said to be the चक्रायुस (Chakrayus) of the seven planets reckoned from the Sun (*vide. Adhyaya XVII sloka 6, infra*). The name चक्रायुस (Chakrayus) applies also to what is got by means of the formulas relating to the सव्या (Savya) and अपसव्या (Apasavya) chakras. (*vide. Adhyaya XVII, infra*).

NOTES.

The चक्रयुर्दय (Chakrayurdaya) is to be calculated in the case of a horoscope in which Venus has the greatest (पडबल) Shadbala. The years assigned to the several planets are those mentioned in *Adhyaya XVII*, sloka 6.

Assuming the Sun's position in any nativity to be 1 sign $2^{\circ} 55' 30''$, he is 1975'5 removed from the First Point of Mesha.

As each star covers $13^{\circ} 20'$ or 800 minutes, the Sun is in the second quarter of the Star (कृतिका) Krittika having already traversed there 375'5 minutes. The number of years of Ayurdaya given by the Sun is therefore $\frac{424'5 \times 5}{800} = \frac{84'9}{32} = 2'653$ years. Similarly in the case of the other planets. There is no हरण (Harana) in this Ayurdaya.

दशायुः.

आदित्यमूर्ख्यनवरेचरयोगतारा

मुक्तावशिष्ठटिकाजनि वत्सराघम् ।

आयुर्दशाजनितमष्टकवर्गजितं

यत्प्रोक्तमेव सकलं प्रवदन्ति तज्ज्ञाः ॥ २७ ॥

Sloka 27. The आयुर्दय (Ayurdaya) whose initial portion consists of the years due to the unexpired ghatikas of a योगतारा (yogatara) at a birth, whereof the lord

is one of the nine planets from the Sun onwards—this आयुर्दाय (Ayurdaya) is called दशायुस (Dasayus) or more commonly नक्षत्रदशायुस (Nakshatradasayus). The last is the आयुस (Ayus) derived from अष्टकवर्गे (Ashtakavarga) wherein, say those conversant with it, is treated everything (to be known).

NOTES.

The nine planets referred to in this Sloka are the seven planets from the Sun onwards and the two nodes Rahu and Ketu. The years assigned to them are those mentioned in Adhyaya XVIII, Sloka 3, *infra*.

विलग्ने बलोपेते शुभदृष्टेऽज्ञासंभवय् ।

रवौ पिण्डोद्भवं कुर्याच्चन्द्रे नैसर्गिकं क्रमात् ॥ २८ ॥

Sloka 28. When the lord of the Lagna is strong and aspected by a benefic planet, the अंशायुस (Amsayus) is to be calculated. If the Sun or the Moon be strong and have benefic aspect, the पिण्ड (Pinda) or the निसर्गायुस (Nisargayus) respectively should be reckoned.

NOTES.

This Sloka is from (मणित्य) Manittha's work.

c.f. पराशर

रवीन्द्राराहि जीवार्किञ्चुधकेतुसिताः क्रमात् ।

आप्तेयाद्धगणेशाः स्तुः स्वामिनो वस्सराः क्रमात् ॥

चाहाशाः सप्तद्वतयो नूपा एकोनविशितिः ।

अस्यहिः सप्त च द्वाच उच्चे नीचेऽद्वैतमुद्यते ॥

असिंहस्तु हरणं सप्तात्पूर्वाङ्गिस्तु द्वयं हितम् ।

अनयोः पापदायादावन्ते स्युरपघृत्यवः ॥

उथं गते रवौ चान्ये बलिष्ठाः केन्द्रकोणगाः ।

सर्वेषु स्वोचभावेषु बलिष्ठे शशद्वंसके ॥ २९ ॥

एवं विरायुषां योगेष्वन्येषु गणितेषु च ।

चान्द्रयोगेषु तुर्ये तु चन्द्रे च बलसंयुते ॥ ३० ॥
 महापुरुषयोगेषु वीर्योत्कटयुतेषु च ।
 राजयोगेषु सर्वेषु पैष्ठ्यमाह पराशरः ॥ ३१ ॥

Slokas 29-31. When the Sun is in his exaltation and the other planets are strong occupying Kendra and, Trikona places, when all the planets are in their exaltation, in the strongest शश (Sasa), or हंसयोग (Hamsayoga), in all other yogas reckoned as those of long-lived people, in the Chandra yogas generally (*vide infra* Adhyaya VII Slokas 71-73), in the 4th चान्द्रयोग Chandra yoga i.e. Kemadruma yoga (केमद्रुमयोग) when the Moon is strongest, in the Mahapurusha yogas महापुरुषयोगाः—*vide infra*, Adhyaya VII, 59), and in all Rajayogas where the planets are strongest, Parasara says पिण्डायुस (Pindayus) is to be calculated.

NOTES

The latter half of Sloka 30 reads thus in पराशरहेता (Parasara-hora.)

चन्द्रयोगेषु त्रिषु च चन्द्रे तु बलवत्तरे ॥

and seems to be the correct one.

The translation ought to be: "When the Sun has reached his exaltation and the other planets have attained their maximum strength and occupy Kendra and Trikona positions, when all planets are in their exaltation, in the strongest शश (Sasa) or हंसयोग (Hamsa yoga) (Adhyaya VII, Sloka 59), in all other yogas reckoned as those of long-lived people, in the three चान्द्र (Chandra) yogas सुनफा अनफा दुरुधता Sunapha, Anapha, Durudhata, *vide Adhyaya VII Sloka 83*) when the Moon is very strong, in the महापुरुष (Mahapurusha) yogas, Adhyaya VII Sloka 59) when the yoga-producing planets are possessed of exceeding strength, and in all Rajayogas Adhyaya VII, Slokas 1-58, Parasara says पिण्डायुदय (Pindayus) is to be calculated."

लगे गुरौ कर्मगते च मानौ चन्द्रे सुखे वास्तगते बलाद्ये ।
केन्द्रत्रिकोणोपचये च सौम्ये पापेष्वथापोळ्हिमनेषु पैण्ड्यम् ॥३२॥

Sloka 32. When Jupiter is in the Lagna, the Sun in the 10th, and the Moon full of strength is in the 4th or in the 7th and other benefic planets occupy a Kendra, Trikona or an उपचय (Upachaya) place and when the malefic ones occupy the अंशोळ्हिम (Aङ्गोळ्हिम) houses, the पिंडायुस (Pindayus) is to be reckoned.

NOTES.

This Sloka appears in पराशरहोरा (Parasarahora.) But the latter half there reads as follows:

पूर्णे त्रिकोणोपचये शुभेषु पापेष्वथापोळ्हिमसंस्थितेषु ॥

पैण्ड्यं भानौ निर्सर्गप्रभवपुद्धुपतौ रसिमज्जं सोमपुत्रे
भौमे भिन्नाष्टकर्गेदितमसुरगुरौ कालचक्रोळ्हवायुः ।

देवाचार्ये दशायुद्दिनकरतनये सामुदायं बलिष्ठ

लगे यद्यंशकायुर्मवति बलयुते चाहुराचार्यमुख्याः ॥३२॥

Sloka 33. The leaders among astrological professors say that the पिंडज (Pindaja), निर्सर्गज (Nisargaja), रसिमज्ज (Rasmija), भिन्नाष्टकवर्गज (Bhinnashatakavargaja), कालचक्रज (Kalachakraja), नक्षत्रज (Nakshatraja), सामुदायज (Samudayaja), or अंशज (Amsaja) Ayus is to be reckoned according as the Sun, the Moon, Mercury, Mars, Venus, Jupiter, Saturn or the Lagna possesses the greatest strength.

NOTES.

The following slokas from पराशरहोरा (Parasarahora) giving some more detailed information as to the several cases where पिंडायुर्दय (Pindayurdaya) &c. have to be reckoned will be found to be useful :

शुभाश्च केन्द्रे त्रिष्टायभेदन्ये विपर्यये पैण्ड्यमतः प्रदिष्टम् ।

रिष्टाष्टकष्टेषु सहस्ररथमौ भौमे क्रमाच्छीतकरे तु पैण्ड्यः ॥

पापाह्नमे चाष्टमे सप्तमे वा सौम्याः षष्ठे कर्मभे रिःकमे वा ।
 नीचाभावे पैण्ड्यदायाः प्रदिष्टो मन्दे लग्ने खोच्चगे च ध्रुवाख्यः ॥
 वीणायां कार्मुके चक्रे गदायामर्द्धचन्द्रके ।
 खौं पैण्ड्योशको लग्ने ध्रुवश्चन्द्रे च भूमिजे ॥
 भिक्षाष्टवर्गः सौम्ये तु नक्षत्रांशसमुद्भवः ।
 गुरौ नक्षत्रदायः स्थातप्रक्रमानुगतः सिते ॥
 समुदायाष्टवर्गस्तु मन्दे तु बलवत्तरे ।
 वाष्प्यां पाशे शरे पद्मे समुद्राकार्दिषु क्रमात् ॥
 बलिष्ठेषु नवांशोत्थो ध्रुवः पैण्ड्यः स्वरांशकः ।
 भिक्षाष्टवर्गं अंशोत्थो नक्षत्रांशक ईरितः ॥
 रज्जौ विहङ्गे मालायां नले च मुसले क्रमात् ।
 पैण्ड्यो ध्रुवः क्रमात्प्रोक्तो रव्यादौ तु बलोत्तरे ॥
 गण्डे शक्तौ च शक्टे यूपे केदारशूलयोः ।
 प्रक्रमानुगतश्चाय रश्मिजौ ध्रुवसंज्ञितौ ॥
 अष्टवर्गसमुद्भूतौ क्रमादेवं बलोत्तरे ।
 नैछत्रवज्रदामाख्ये स्वरदायोऽतिनीचगे ॥
 कूटे गण्डे शरे नांगे गोले शृङ्खाटके पुनः ।
 कालकूटे क्रमात्प्रोक्ताः पैण्ड्याद्याः सप्त वै द्विज ॥
 पैण्ड्याख्ययो ध्रुवाश्चांशदायाश्चाष्टवर्गकौ ।
 द्रेष्काणेषु नवांशेषु द्वादशांशेषु च क्रमात् ॥
 कलांशेषु नवं प्रौक्ता दायाश्चैव पुनः पुनः ।
 त्रिशत्सवेदाः स्वरपात्रकाश्च सुराश्च दन्ताः क्षितिपात्रकाश्च ।
 षट्त्रिंशादिष्वग्रय एव भानि छन्दासिमूर्च्छाश्च जिनाः कराश्चेत् ॥
 पैण्ड्यस्तथा द्वादशधा प्रभिनःक्रमेण दायो नियतः प्रदिष्टः ।
 तत्वाग्निनन्दाग्रय एव रबद्वालिदत्ता ध्रवदायभेदाः ॥

एकाख्यगच्छेत्समुदायसंज्ञतस्तत्स्तु वेदा इतरोऽष्टवर्गः ।
 पञ्चादिकेष्वंशकदाय उक्तो रुद्राश्च सूर्या यदि पैण्ड्य आयः ॥
 विश्वे मनुश्चेत्स्वरभागदायो नक्षत्रदायस्तिथिसंज्ञकश्चेत् ॥
 नृपेत्यष्टित्रये प्रोक्ता आद्यपैण्ड्यभिदास्तथा ।
 प्रक्रमानुगतो विंशत्यष्टिंशेषोऽष्टवर्गजः ॥
 चत्वारिंशत्त्रये पैद्यो नक्षत्रांशस्त्रये ततः ।
 शेषेषु पट्टसु वैङ्ग्यः स्यादाद्यो गर्मीयमाह च ॥ ५४
 इष्टरस्म्यधिकप्रोक्तकम् एव कराष्ट्रिके ।
 केन्द्रादिषु ग्रहाणां च बलोत्तरवशात् कमः ॥
 बलोत्तरवशादेव स्थानेतरवशात्तथा ।
 इष्टात्कलक्रमादेव रथ्म्युक्तविधिना क्रमात् ॥
 आयुरब्दादिकं सर्वं निश्चलेन गुणीकृतम् ।
 मातृगेन हृतं लब्धं सौरमानायुरुच्यते ॥ ३४ ॥

Sloka 34. The आयुस (Ayus) in years, months, etc., multiplied by 360 and divided by 365 is termed सौरायुस (Sourayus) i. e., the period of life in solar years.

ये धर्मकर्मनिरता द्विजदेवभक्ता
 ये पध्यभोजनरता विजितेन्द्रियाश्च ।
 ये मानवा दधति सत्कुलशीलसीमा-
 स्तेषाभिदं कथितमायुरुदारधीमिः ॥ ३५ ॥
 ये पापलुभ्याशौरा ये देवब्राह्मणनिन्दकाः ।
 बह्वाशिनश्च ये तेषामकालमरणं नृणाम् ॥ ३६ ॥

Sloka 35. This आयुस (Ayus) has been declared by wise men in respect to those who are engaged in the practice of virtuous actions, who are devoted to the Brahmins and the Gods, who eat wholesome diet, who

keep their senses under control and who preserve the landmarks of character and conduct peculiar to their high families.

Stoka 36. Premature death overtakes those who are sinful, covetous and thievish, who revile Gods and Brahmins, and who are addicted to gluttony.

Vide श्रीपतिपद्धति V-37-38.

धर्मे विकल्पबुद्धीनां दुःशीलानां च विद्विषाम् ।
 ब्राह्मणानां च देवानां परद्रव्यापहारिणाम् ॥ ३७ ॥
 भयंकराणां सर्वेषां मूर्खाणां पिशुनस्य च ।
 खघमचारहीनानां पापकर्मोपजीविनां ॥ ३८ ॥
 शास्त्रेष्वनियतानां च मृढानामपमृत्यवः ।
 अन्येषामुत्तमायुः शादिति शास्त्रविदो विदुः ॥ ३९ ॥

Stokas 37-39. Sudden death seizes those that are sceptical of the force of moral law, that are vicious and are the enemies of Gods and Brahmins, that filch other people's goods, that are a source of dread to all, that are fools and turn informers, that have abandoned their duties and traditional observances, that live by sinful courses, and those that would not out of folly abide by the ordinances of the sacred scriptures. Those that know the sacred sciences regard the आयुस् (Ayus) prescribed as applicable to people other than those that have been declared liable to untimely death.

नानाजातीनामायुः

गृथोल्लक्षक (१) ध्वाक्षसर्पणां च सहस्रकम् ।
 इयेनवानरभलुकमष्टकानां शतत्रयम् ॥ ४० ॥
 पश्चाशादुत्तरशेतं राक्षसानां प्रकीर्तिम् ।

नराणां कुञ्जराणां च विशोत्तरशतं विदुः ॥ ४१ ॥

द्वाश्रिंशदायुरश्वानां पञ्चविंशत् खरोष्टयोः ।

शृण्माहिषयोश्वैव चतुर्विंशति वत्सराः ॥ ४२ ॥

विंशत्यायुर्मयूराणां छागादीनां च षोडश ।

हंसस्य पञ्चनवकं द्वादशाब्दाः पिकाः शुकाः ॥ ४३ ॥

तद्वत्पारावतानां च कुकटस्याष्ट वत्सराः ।

बुल्बुलानामण्डजानां सप्तसंख्याः समाः स्मृताः ॥ ४४ ॥

Slokas 40-41. A thousand years is recognised as the maximum length of life of vultures, owls, cranes, crows and serpents. Hawks, monkeys, bears and frogs live for 300 years. Rakshasas have length of life lasting 150 years. 120 years is known as the maximum life of men and elephants.

Slokas 42-44. The maximum age of a horse is 32 years ; of an ass or a camel, 25 ; of a bull or buffalo, 24 ; of peacocks, 20 ; of a goat or sheep, 16 ; of a goose, 14 ; of a cuckoo or parrot, 12 ; of doves, 12 likewise ; of a fowl 8 ; and of the bulbul or eastern nightingale, the maximum age is 7 years.

cf. सारावली

द्विभाः षष्ठिनीशाः पञ्च परमं नरदन्तिनाम् ।

द्वाश्रिंशद्वाजिनामायुः छागादीनां तु षोडश ॥

खरोष्टयोः पञ्चवर्गे एकोपाण्यं वृषादियु ।

शुनां तु द्वादशं प्रोक्तं गणितं परमायुषम् ॥

तत्सत्परं प्रमाणेन हत्वैषामायुरादिशेत् ।

अरिष्टदशा ॥

In the following ten slokas (*i.e.* slokas 45-54) the author has explained the various clues to find out the अरिष्ट (Arishta) period of the native:

त्रिमण्डलेष्वथैकासिन् पापस्तिष्ठति दुर्बलः ।

न सौम्यग्रहसयुक्तस्तद्वान्ते मृतिं वदेत् ॥ ४५ ॥

Sloka 45. When, in one of the three cyclic divisions (into which the 12 houses may be arranged under certain conditions for आयुर्दीय-Ayurdaya purposes), there is a malefic planet devoid of strength and unassociated with a benefic planet, the astrologer can announce the death of the person affected by this yoga at the conclusion of the दशा (Dasa-Ayurdaya period) of the weak malefic planet in question.

NOTES

The following sloka from ज्ञातकोदश will explain the cyclic divisions referred to :—

लग्नपञ्चमभाग्यादिभावेष्टेकत्र संस्थितैः ।

चतुर्गायैर्ग्रहैर्जाता कीर्धमध्यात्पञ्जीविनः ॥

People have long, medium or short lives according as at the time of their birth four or more planets are grouped together in the 1st, the 2nd or the 3rd of the three groups of 4 consecutive bhavas beginning respectively with the Lagna, the 5th and the 9th.

राशिसन्धिस्थखेदानां दशा रोगप्रदा भवेत् ।

त्रिशङ्खागमनुक्रान्तदशार्यां मरणं नृणाम् ॥ ४६ ॥

Sloka 46. The dasa period of a planet occupying the end of a sign brings on disease. Death may happen in the dasa of the planet in question when the planet has progressed no further than the thirtieth degree of the राशि (Rasi).

c). कलदीपिका

(दशा) कष्टा भवेद्वाहयवसानमागस्थितस्य हुःस्थानपत्तेस्तथैव ॥

षष्ठाष्टमस्यो रिपुदृष्टमूर्तिः पापग्रहः पापगृहोपगच्छेत् ।

स्थानतर्दशार्यां मरणं नराणां वदन्ति युद्धे विजितत्वं दाये ॥४७॥

Sloka 47. If a malefic planet occupying the 6th or the 8th house from the Lagna be aspected by its enemy and if that 6th or the 8th house be itself owned by a malefic planet, the death of the person concerned will take place in the subsidiary dasa period of the planet occupying the 6th or the 8th house when the main dasa belongs to a planet conquered in planetary war.

Cf. गुणकर

दशायां यदि भूसनोर्धिशेदन्तर्दशा शनेः ।
 भवेत्प्राणभृतां मृत्युस्तदा दीर्घायुषामपि ॥
 पष्ठाष्टमगतः करः करसंस्थो विलोकितः ।
 द्विष्ठता करभस्थेन स्वदशायां मृतिप्रदः ॥
 दशारेण जयी युद्धे प्रस्फुरस्किरणोत्करः ।
 अन्तिमोष्ट्रादिस्थितो वाऽपि हीनस्वन्तर्दशाधिषः ॥

पञ्चम्यारदशा मृत्युं दद्यात् पष्ठी गुरोदशा ।
 शनेभृत्यां मृत्यै स्यादशा राहोश्च सप्तमी ॥ ४८ ॥

Sloka 48. If in the order of main dasas the 5th happens to belong to Mars, the 6th to Jupiter, the 4th to Saturn or the 7th to Rahu, every one of these will prove fatal.

Cf. फलदीपिक ।

शनेभृत्यां च गुरोस्तु पष्ठी दशा कुञ्जाष्टोर्धिपि पञ्चमी सा ।
 कष्टाभवेत्
 नीचारातिविभूदस्य विपत्प्रत्यरिनैधनाः ।
 दशा दद्युर्मृतिं तस्य पापयुक्ता विशेषतः ॥ ४९ ॥

Sloka 49. If the 3rd, the 5th or the 7th main dasa happens to be that of a planet in depression, in an inimical house or eclipsed by the Sun, it will prove fatal ; and this will be the case all the more when the fatal dasas are associated with malefic planets also.

तत्तद्वावार्थकामेशदशास्वन्तर्दशासु च ।
तत्तद्वावविनाशः स्यात् तद्युक्तेक्षितकारकैः ॥ ५० ॥

Sloka 50. In the main dasa as well as in the subsidiary dasa of the lord of the 2nd or the 7th place from any bhava there will happen the destruction thereof by (1) the planet occupying the bhava ; (2) the one aspecting it ; or (3) the (bhava Karaka) भावकारक representing it.

NOTES.

c/. फलदीपिका

द्वावर्थकामादिह मारकाल्यौ तदीश्वरस्त्र गतो बडाश्वः ।

इष्टि स्वपाके निधनेश्वरो वा बलेश्वरो वाप्यतिदुर्बलश्वेत् ॥

Also पराशर

जायाकुटुम्बकादीशो मारकौ परिकीर्तितौ ।

अष्टमस्यत्रिभागांशपतिस्थितगृहं शनौ ।

तदीशनवभागक्षं गते वा मरणं भवेत् ॥ ५१ ॥

Sloka 51. When Saturn goes to a house occupied by the lord of a द्रेष्काण (Drekkana) of the 8th house from the Lagna, death may happen. The same event may be expected when Saturn passes through the राशि (Rasi) owning the Navamsa occupied by the lord of the house in which is the owner of the द्रेष्काण (Drekkana) referred to above.

NOTES.

This sloka also appears in फलदीपिका (Phaladeepika), but the reading there is अष्टमस्य (Ashtamasya) for अष्टमस्य (Ashtamastha.)

चिद्रग्रहाः

रन्द्रेश्वरो रन्द्रयुक्तो रन्द्रद्रष्टा स्वरेश्वरः ।

रन्द्राधिपयुतश्चैव चतुःषष्ठ्यंशनायकः ॥ ५२ ॥

रन्नेश्वरातिशयुक्त रस सप्त छिद्रग्रहाः स्मृताः ।
तेषां मध्ये बली यस्तु तस्य दाये मृतिं बदेत् ॥ ५३ ॥

Slokas 52-53. The following seven are termed छिद्र (Chhidra) Grahas or planets of vulnerability : (1) the lord of the 8th bhava ; (2) the planet occupying the same ; (3) the planet aspecting the 8th ; (4) the lord of खर (Khara) i.e., 22nd Drekkana from that of the Lagna, (*vide* sloka 56, *infra*) ; (5) the planet in conjunction with the lord of the 8th ; (6) the lord of the 64th Navamsa from that occupied by the Moon ; and (7) the अतिशयुक्त (Athisathru) of the lord of the 8th house. Whichever of them is strongest, in the dasa of that planet should an astrologer predict death

NOTES.

efo. मन्त्रेश्वर

मन्दमान्यगुरुरेश्वरन्प्रपास्तद्वांशपतयोऽपि ये ग्रहाः ।

तेषु दुर्बलदशामृतिप्रवाः कहमे चरति सूर्यनन्दने ॥

मृतीश्वानाथस्थितभांशकेशयोः खरत्रिभागेश्वरयोर्बलीयसोः ।

दशागमे मृत्युपयुक्तभांशकत्रिकोणगे देवगुरौ तनुक्षयः ॥

Also प्रश्नमार्ग

खजाद्वा यदि जन्मतो मृतिपतिमृत्युस्थितद्वीक्षकौ

मन्दः कररगाणयो गुकिकपसैर्युक्तराइयंशापाः ।

शहुद्वैषु सुदुर्बलो जनुषि यो भावेनभीष्टे स्थितः

पापालेकितसंयुतोऽस्य है दशा वाऽम्तसदैशाः मृत्युदा ॥

पापानां वेहशायामपद्वितिरसतां विन्तनीयोऽत्रमृत्यु-

र्गामासङ्गेश्वराणामपि निजजनिभाहोचदः पाककालः ।

द्विष्यादीनां दशानां युगपदवस्तिर्यक्तालः स कहः

सवांसां वा दशानामवस्तिरङ्गुभा दोषदानां विसेषाद् ॥

Also फलदीपिका

रन्ध्रस्थरन्ध्रकरन्ध्रनाथरन्ध्रदगाणाविप्रमान्दभेशः ।

दुःखप्रदासेष्वपि दुर्बलो यः स नाशकारी स्वदशापहरे ॥

तत्तद्वावाद्ययस्थस्य तद्वावाधीश्वरस्य वा ।

वीर्योपेतस्य खेटस्य पाके मृत्युर्न संशयः ॥ ५४ ॥

Sloka 54. The death of the relative signified by any particular bhava will without doubt take place in the main dasa (1) of the planet occupying the 12th place from that bhava or (2) of the planet owning it whichever is stronger.

NOTES.

The reading of this Sloka in फलदीपिका (Phaladipika) is as follows :

तत्तद्वावाद्ययस्थस्य तद्वावाद्ययपस्य च ।

वीर्यहीनस्य खेटस्य पाके मृत्युमवास्तुयात् ॥

द्रेक्कणस्वरूपम् ॥

कुलीरमीनालिगता दगाणा मध्यावसानप्रथमा भुजङ्गाः ।

अलिद्वितीयो मृगलेयपूर्वः क्रमेण पाशो निगलो विहङ्गः ॥ ५५ ॥

Sloka 55. The middlemost, the last and the first Drekkanas respectively of Kataka, Meena and Vrischika are termed सर्प (Sarpa) Drekkanas. These are also called पाश-*Pasa* (noose) Drekkanas. The 2nd Drekkana of Vrischika is styled निगड (Nigada-fetters) Drekkana. The first Drekkana of Makara as well as of Simha is termed पक्षि (Pakshi-bird) Drekkana.

NOTES.

According to बलभद्र (Balabhadra) the first and second Drekkanas of कट्टक (Kataka), the first and second of वृश्चिक (Vrischika) and the last of मीन (Meena) are सर्प (Sarpa) Drekkanas: For, he says:

“ कक्षस्य प्रथमद्वितीयौ द्वितीक्ष्य प्रथमद्वितीयौ मीनस्थान्यश्चैते पञ्च सर्पद्वेष्टाणाः ”

विलभजन्मद्रेकाणाद्यस्तु द्विंशतिः (कः१) स्वरः ।

सुधाकरोपगांशक्षर्त् चतुषष्ट्यंशको भवेत् ॥ ५६ ॥

Sloka 56. स्वर (Khara) is the 22nd Drekkana from that of the Lagna. The 64th Navamsa is reckoned from that occupied by the Moon.

NOTES

It is evident that the 22nd द्रेक्काण (Drekkana) reckoned from the लग्नद्रेक्काण (Lagnadrekkana) is the first द्रेक्काण (Drekkana) in the 8th house from the Lagna. The 64th नवांश (Navamsa) from that occupied by the Moon means the first नवांश (Navamsa) in the 8th house from the Moon.

लं पञ्चहतं च मान्दिसीहंतं प्राणस्फुटं प्राणिनां
चन्द्रस्य स्फुटमष्टकेन गुणितं देहं समान्दिस्फुटम् ।
सप्तमं गुलिकस्फुटं सह दिवानाथेन मृत्युभवेत्
तसाज्ञिविकलेबरैक्यविपुले जातश्चिरं जीवति ॥ ५७ ॥

Sloka 57. The figures for the rising sign multiplied by 5 and superadded to those for मान्दि (Mandi) will give the exact figures of what is called प्राण (Prana) i.e. life of living beings. The figures for the Moon multiplied by 8 and added to the figures for मान्दि (Mandi) get the designation देह (Deha) or Body. Seven times the figures for मान्दि (Mandi) joined to those of the Sun go by the name of मृत्यु (Mrityu) or Death. Long lives the person born at a time when the sum total of जीव (Jeeva) and देह (Deha) i.e., life and body is in excess of मृत्यु (Mrityu) or Death.

Notes.

In finding the position of मान्दि (Mandi) the following from Parashara पराशर will be helpful.

रविवा रादिशान्यन्तं गुलिकादि निरूप्यते ।
 दिवसानष्टधा हृत्वा वारेशाद्वर्णयेत् क्रमात् ॥
 अष्टमांशो निरीशः स्थात् शन्यंशो गुलिकः स्मृतः ।
 रात्रिरप्यष्टधा भर्ता वारेशात्पञ्चमादितः ॥
 गणयेदष्टमः खण्डो निष्पतिः परिकीर्तिः ।
 शन्यंशे गुलिकः प्रोक्तः गुर्वंशे यमकण्टकः ॥
 भौमांशे मृत्युरादिष्टः रघ्यंशे कालसञ्जकः ।
 सौभ्यांशेऽर्धप्रहरकः ॥

The following is the rule for finding the times of (Gulika) गुलिक and others on the several week-days: Divide the day into 8 parts. The lords of the first 7 parts are the 7 planets counted in order from the lord of the day; the 8th portion is lordless. Saturn's portion in each day is called गुलिक (Gulika).

Nights are similarly divided into 8 portions or muhurtas. The lords of the first 7 muhurtas are the 7 planets counted from the lord of the fifth week-day from the day chosen; the 8th portion is without a lord. Here again Saturn's muhurta is गुलिक (Gulika). Jupiter's muhurta is styled यमकाण्टक (Yamakantaka); that of Mars is termed मृत्यु (Mrityu). The Sun's muhurta is called काल (Kala); Mercury's, अर्धप्रहर (Ardhaprahara). The position of गुलिक (Gulika) and others is assigned at the end of their respective muhurtas.

For the horoscope taken for illustration in page 238, the position of मान्दि (Mandi) is thus found out:

The time of birth was Friday night. The first Muhurta on Friday night belongs to Mars, the lord of the 5th weekday from Friday. Therefore गुलिक (Gulika) i. e. Saturn's muhurta is the 5th. The length of Friday night in question is given to be 129 घ. 5 वि. Therefore each muhurta is 3 घ. 38'125 वि. The 5th muhurta ends at 18 घ. 16'625 वि. Gulika's position is 10 signs, $2^{\circ} 47' 54''$ corresponding to this time. Similarly the positions of अर्धप्रहर (Ardha prahara) etc. may be found. [Vide also notes on II—6 snप्रा.]

In the same example, the Lagna is $0-14^{\circ}-31'-46''$. Multiplying by 5, we get $2-12^{\circ}-38'-50''$. Adding मान्दि (Mandi) $10-2^{\circ}-47'-54''$, we get for प्राण (Prana) $12-15^{\circ}-26'-44''$. (A)

The Moon is $9 - 14^{\circ} - 29' - 39''$. Multiplying by 8, we get $75 - 25^{\circ} - 57' - 12''$. Adding मान्दि (Mandi) $10 - 2^{\circ} - 47' - 54''$, we get for देह (Deha) $85 - 28^{\circ} - 45' - 6''$. (B).

Again multiply (मान्दि) Mandi's position by 7 we get $70 - 19^{\circ} - 45 - 18''$. Adding the Sun $0 - 17^{\circ} - 43 - 30''$ we get for मृत्यु (Mrityu) $71 - 7^{\circ} - 28' - 48''$. (C)

प्राण (Prana) or जीव (Jeeva) plus देह (Deha) = $98 - 14^{\circ} - 11' - 50''$
= (D) This is greater than मृत्यु (Mrityu) (C),

Adding प्राण (Prana), देह (Deha) and मृत्यु (Mrityu), i.e. A + B + C we have $169 - 21^{\circ} - 40' - 38''$. So that when Saturn is in $1 - 21^{\circ} - 40' - 38''$ or transits Vrishabha there is Death. This is found to be correct as Saturn was then retrograde in Rohini.

i.e. प्रश्नमार्गे

लग्नमृत् मात्रदानाम्यां हत्वा मानिदं क्षिपेद्धृयोः ।

प्राणदेहौ क्रमात् स्थातां पुनर्मानिदः सुतादितः ।

भाजुयुक्तो भवेन्मृत्युर्बिलिखेत् श्रीनिमानपि ॥

जीवमृत्युतनुयोगराशिगे गोचरेण रविजे धनक्षयः ।

तत्रिकोणगृहगेऽथवा नृणां तज्जवांशक्युते मृतिं वदेत् ॥ ५८॥

Sloka 58. When Saturn in his progress through his orbit arrives at the sign indicated by the total of देह (Deha), जीव (Jeeva) and मृत्यु (Mrityu), there is waste of money. When Saturn is in a triangular sign from the Rasi referred to above or in a Navamsa owned by the same, the astrologer must predict death.

मावत्रिकोणगे मन्दे भावनाशं वदेद्धधः ।

भावाधिपतिकोणे वा गुरौ प्राप्ते मृतिं भवेत् ॥ ५९ ॥

Sloka 59. When Saturn arrives at a triangular sign from the आयुर्भव (Ayurbhava), the astrologer should predict the loss thereof. The same event, i.e., death will take place when Jupiter arrives at a triangular sign from where the lord of the आयुर्भव (Ayurbhava) is.

लग्नार्कमान्दिस्फुटयोगराशेरधीश्वरे यद्गवनोपगस्तु ।

तद्राशिसंस्थे पुरुहूतवन्द्ये तत्कोणगे वा मृतिमेति जातः ॥ ६० ॥

Sloka 60. Find the house occupied by the lord of the sign indicated by the aggregate of the figures for the Lagna, the Sun and Mandi. When Jupiter arrives in his progress through the orbit at the Rasi found as above or in a triangular sign thereof, the native meets with death.

NOTES.

This as well as the next six slokas are also quoted in फलदीपिका (Phaladeepika).

स्फुटे विलग्नाथस्य विशेष्य यमकण्टकम् ।

तद्राशिनवभागस्ये जीवे मृत्युर्न संशयः ॥ ६१ ॥

Sloka 61. Subtract the figures of the Yamakantaka (यमकण्टक) from those of the rising sign and find out the Rasi and its Navamsa indicated by the difference. When Jupiter comes to occupy this Navamsa in the Rasi thus found, death will take place without doubt.

मान्दिस्फुटे मानुसुतं विशेष्य राश्यंशकोणे रविजे मृतिः सात् ।

धूमादिपञ्चग्रहयोगराशिद्रेक्कण्यातेऽर्कसुते च मृत्युः ॥ ६२ ॥

Sloka 62. Subtract the figures for Saturn from those of मान्दि (Mandi) and find out the Rasi and its Navamsa indicated by the difference. When Saturn arrives at a triangular position from this Navamsa of the Rasi thus found, death will take place. The same event will also happen when Saturn arrives at the particular द्रेक्कण (Drekkana) of the particular Rasi indicated by the aggregate of the figures of the five (पञ्चम) Upagrahas reckoned from धूम (Dhuma), (*vide* Adhyaya II-S.6).

NOTES.

(The five Upagrahas reckoned from धूम (Dhuma) are (1) धूम (Dhuma), (2) अर्द्धप्रहर (Ardhaprahara), (3) यमकण्टक (Yamakantaka), (4) कोदण्ड (Kodanda) and (5) मान्दि (Mandi). For finding their positions, see notes on sloka 57 above and II—6 *sūptra* (page 47).

The figure for मान्दि (Mandi) is $10^{\circ} 2' 47'' - 54''$.

Subtracting Saturn ' $0^{\circ} 27' 55'' - 41''$

we get $9^{\circ} 4' 52'' - 13''$ which means

Makara) Rasi and (Kumbha) Navamsa. When Saturn passes through a Rasi trine to Makara and a Navamsa trine to Kumbha, death may be predicted.

मान्दिस्फुटोदितनवांशगतेऽमरेज्ये
तद्वद्वादशाशसहिते दिननाथसूनौ ।
द्रेक्काणकोणभवने दिनपे च मृत्यु-
लेपन्दुमान्दियुतभांशगतोदये सात् ॥ ६३ ॥

Sloka 63. Ascertain the Navamsa, the Dwadasamsa and the Drekkana indicated by the figures for Mandi. When Jupiter arrives at the Navamsa, Saturn at the Dwadasamsa and the Sun at a triangular sign from the Drekkana in question, and the rising Navamsa is that denoted by the aggregate of the figures for the Lagna, the Moon and Mandi, death will take place.

NOTES.

Mandi is in $10^{\circ} 2' 47'' - 54''$; that is, he is in Tula Navamsa Kumbha Dwadasamsa and Kumbha Drekkana. According to this sloka, death may be expected when Jupiter arrives in a Navamsa trine to Tula; when Saturn arrives in a Dwadasamsa trine to Kumbha and the Sun in a Drekkana trine to Kumbha.

But cf. प्रथमार्ग

आतस्याहिं सच्चप्रहो गतनिशा मान्दिप्रमाणाद्ये
रात्री प्रगिवनमान्दिदेव न परं तद्वाशिनाथालये ।
मन्दोमुत्त्वं नवांशपात्रितगृहे मृत्युप्रदायी गुरुः
मानुद्वादशभागपात्रितगृहे त्रिकांशपर्वे शशी ॥

विलभमान्दिस्फुटयोगभांशं निर्याणमासं प्रवदन्ति तज्ज्ञाः ।
निर्याणचन्द्रो गुलिकेन्दुयोगो रथं विलभार्किसुतेन्दुयोगम् ॥ ६४ ॥

Sloka 64. Find out the Rasi and its Navamsa indicated by the sum total of the figures for the Lagna and मान्दि (Mandi). This Rasi and its Navamsa, say the Astrologers, will give the clue to the particular month and the portion thereof in a year in which a person's death may be expected to happen ; (*i.e.*, when the Sun arrives at this particular Rasi and the particular Navamsa thereof the person will die). The Moon at the time of the decease will occupy the Rasi indicated by the total of the figures for Mandi and the Moon ; and the rising sign will be that denoted by the total of the figures for the Lagna, Mandi and the Moon.

Notes.

First half. But see also the following quotations;

(1) प्रश्नमार्ग

अष्टमेशाश्रितं राशिमावसत्यहिमतिविषि ।

अन्तरारा विलग्नस्थ तारकी वा मृतिर्भवेत् ॥

(2) अनुष्ठानपद्धतिः

आत्माकांशकभाश्रिकोणमगते सूर्ये चरस्थः स चेद्

यथर्कास्थिरमेऽष्टमेशानवभागेशक्षं (नवभागर्धाश्रि) कोणस्थिते ।

लग्नेशास्थनवाशराश्रिसाहिते तस्य श्रिकोणोऽपि थवा

सूर्ये सूर्यमुशन्ति यद्यमयगः सोयं भवेजन्मनि ॥

Last half. cf. प्रश्नमार्ग

सूर्याश्रितर्हागे चन्द्रे रन्ध्रेशाश्रितवैमनः ।

श्रिकोणोपगते खेन्द्रौ राह्तारुद्धोङ्गुनस्तथा ॥

रन्ध्रेशाधिष्ठोङ्गौ वा निर्दिष्टं मरणं नृणाम् ।

धनेशाश्रितराशोर्वा तस्य सहस्रभस्य वा ॥

श्रिकोणस्ये धनेशांशराश्रिगो वा विधौ मृतिः ।

विजजन्मनि यस्तिन् भे गुलिकसुशगे विधौ ॥

गुलिकं रविशूनुं च गुणित्वा नवसंख्यया ।
उभयोरैक्यराशयशगृहगे रविजे मृतिः ॥ ६५ ॥

Slока 65. Multiply by 9 the figures for मान्दि (Mandi) and Saturn. Add the two products and find out the particular Rasi and its Navamsa which the total indicates. When Saturn passes through this, death will happen.

षष्ठावसानरन्ध्रेशस्फुटैक्यभवनं गते ।

तत्त्रिकोणोपगे वाऽपि मन्दे मृत्युभयं नृणाम् ॥ ६६ ॥

Sloka 66. Find out the sign of the zodiac indicated by the sum total of the figures for the lords of the 6th, the 12th and the 3rd bhavas. When Saturn is in this house or in a triangular sign from it, death has to be apprehended.

cf. जातकादेश

रिपुनिधनान्त्यपनीनां लग्नाधिष्ठितगुलिकमानुजानां वा ।

स्फुटयोगजातराशित्रिकोणगे भानुजे भवेन्मरणम् ॥

जीवे नन्दहते विरिच्छिगुणितं मन्दं च मान्दिस्फुटं

संयोजयं पुनरङ्गवृद्धिमिनजं मन्दात्मजं योजयेत् ।

तद्वेशपुरोहितस्फुटचयप्राप्तं नवांशं गते

जीवे गोचरगे यदा यदि नृणां निर्याणकाले भवेत् ॥ ६७ ॥

Sloka 67. Add nine times the figures for Saturn and मान्दि (Mandi) to nine times the figures for Jupiter; repeat this process again. Adding the two sets of figures relating to Saturn, Mandi and Jupiter, find out the Rasi and its Navamsa indicated by the total obtained. When Jupiter progressing through its orbit arrives at the particular Rasi and its Navamsa above found, the person concerned will have his exit from the world.

मानुस्फुटे नवहते रविं च मानिंद
 हत्वा ग्रहैस्तदिनराशिगणेषु योजयम् ।
 मानिंद पुनश्च नवकेन हतं च युज्ज्यात्
 तद्राशिकांशगतपूषणि भृत्युक्तालः ॥ ६८ ॥

Sloka 68. Add nine times the figures for Saturn and मानिंद (Mandi) to nine times the figures for the Sun. To this sum add again nine times the figures for मानिंद (Mandi) joined to nine times the figures for the Sun. When the Sun passes through the particular Rasi and the particular Navamsa indicated by the grand total, the demise of the person concerned will take place.

सुतेशसंयुक्तनमश्चरणां दशाब्दसंख्या दिननायकासाः ।
 तच्छेष्ठिते मासि सृतिं नराणां वदन्ति लग्नेश्च उत्तरहैर्व ॥ ३९ ॥

Sloka 69. Add together the number of years, months, etc. constituting the Dasa period of the planets in conjunction with the lord of the 5th or the 1st bhava and divide the sum total by 12. The remainder will indicate the month in which, astrologers say, the death of the person concerned will take place,

चन्द्रस्फुटे नुष्कसंगुणिते तु मानिंद
 मन्दं च नन्दहतमिन्दुनियोजनीयम् ।
 कुत्वा पुनर्नवहतार्किसुतं समेतं
 यत्तज्ज्वाराशकशशिर्मरणप्रदः सात् ॥ ७० ॥

Sloka 70. Add nine times the figures for Saturn and मानिंद (Mandi) to nine times the figures for the Moon. To this total add again nine times the figures for मानिंद (Mandi) joined to nine times the figures for the Moon. Find the particular राशि (Rasi) and नवांश (Na-

vamsa) indicated by the grand total. When the Moon passes through रुद्र (Rishi) and नवांश (Navamsa) thus found, the death of the person concerned will take place.

जातोऽहि चेदक्षनिस्फूटक्य-
तारादिनिर्याणदशा प्रकल्प्य।
तारेशराहुस्फूटयोगतारा
पूर्वा दशाऽनिष्टक्षा रजन्याम् ॥ ७१ ॥

Sloka 71. If the birth of a person be during day-time, his exit from the world is to be thus determined : Add the figures for the Sun and Saturn ; and find out the asterism नक्षत्र (Nakshatra) and the portion thereof indicated by this total. In the महादशा (Mahadasha) of this asterism (*vide* Adhyaya 18, sloka 3, *infra*), find out which period corresponds to the particular portion of the star already found. The death of the person concerned will occur at this point of time.

If the birth be during night, add the figures for the Moon and Rahu ; ascertain as before the particular period of the Mahadasha corresponding to the portion of the asterism indicated by the total. This will give the time of निर्याण (Niryana).

Notes.

The following sloka from गर्ग (Garga) gives another clue for ascertaining the निर्याण (Niryane) of any person.

यो राशिर्मुलिकोपेतस्तत्त्विक्षोणं गते शनैः।
मरणं निशि जातानां दिन (वि) जातां तद्वके ॥

निर्याणहेतुः ॥

उदयादृदाविंशतितमं द्रेकाणं कारणं मृत्योः।
तस्माद्विपस्य निर्याणं सूचयेद्विवितमः ॥ ७२ ॥

CAUSE OF A PERSON'S EXIT FROM THE WORLD.

Sloka 72. The 22nd Drekkana from the लग्नद्रेक्कण (Lagna drekkana) is the cause of death. An astrologer thoroughly acquainted with the application of the principles of his science should indicate the exit from the world (निर्याण-Niryanī) of the person concerned in reference to the lord of the 22nd Drekkana aforesaid. (*vide Adhyaya 5-A Sl. 11*).

NOTES.

cj. Also सारावलि

उद्याद्वाविशतितमद्रेक्कणो भवति कारणं मृत्योः ।
तस्याधिपतिभवो वा निर्याणं सूचयेत् स्वगुणैः ॥

Also फलशीपिका

लग्नादष्टमराशोः स्वभावदोषोऽव वदेन्मृत्युम् ।
निधनेशस्य नवांशस्थितराशिनिभिस्दोषजनितं वा ॥

Vide also Adhyaya V. A. Sloka 11 infra. For the condition as to when this sloka has to be applied, see latter half of sloka 75 *infra*.

ज्ञेया जन्मनि यन्नवांशकगतो मान्दिस्तदीयात्के
राशी तिष्ठति चेत् शुभस्तु बलवान् सौख्येन नूरं मृतिः ।
भूपुत्रे समरेण सूर्यतनये चोरादिभिर्दानवैः
सप्तर्षीश तथा रवौ नृपभयात्क्षीणोङ्गुष्ठे तोयजातु ॥ ७३ ॥

Sloka 73. If a strong benefic planet occupies the 7th house from the Navamsa where मान्दि (Mandi) is at a person's birth, that person's death is sure to come about happily. But if Mars be in such a position, the death will be in battle. If Saturn should occupy the same position the death would be inflicted by thieves, demons, snakes and other reptiles. If the Sun or the waning Moon hold the above position, the death would

proceed from the dreadful doom of a sovereign or from an aquatic being.

c/ प्रश्नमार्ग

मान्द्यारुदनवांशकामगृहगाः सौभ्याः सुमृत्युप्रदाः

पापास्त्र गतास्तु दुर्भितिकरास्तेष्वर्कं उर्बीपतेः ।

क्षीणन्दुः सलिले युधि क्षितिसुतः सूर्यास्तमजो वद्धना

द्राहुः पञ्चगदेशमानमरणशो यद्वः विषयस्य रीत्यनात् ॥

रन्ध्रं येन निरीक्षितं बलवता तद्वातुकोपान्मृतिः

सूर्यदिग्मिजलायुधज्वरकफक्षुत्तद्कृतैश्चामयैः ।

लग्नादष्टमधामपे तनुगते कालस्य यदेहैः

छिद्रशे च चरस्थिरोभयगते देशान्तरे स्वे पथि ॥ ७४ ॥

Sloka 74. When a strong planet aspects the 8th bhava death results as the effect of the inflammation of the humour belonging to that planet. If the aspecting planet be the Sun, it will be due to an ailment caused by a burn; if the Moon, from a disease caused by water; if Mars, from a disorder arising from a hurt inflicted by a weapon; if Mercury, from fever; if Jupiter, from phlegmatic affection; if Venus, from famine; lastly if Saturn be the aspecting planet, the death will arise from thirst. If the lord of the 8th bhava occupy the Lagna, the disease leading to death will be located in that part of the body of the कालपुरुष Kalapurusha which the sign constituting the 8th bhava represents. If the 8th bhava be a moveable sign, death will happen in a foreign country; if a fixed sign, it will take place in the person's native place; if a dual sign, it will occur on a road.

NOTES

First quarter. cf. सारावली

यो वष्ट्युक्तो निधनं पश्यति तद्वातुकोपजो सृत्युः ।

तस्मयुक्तस्तुजो वद्धुभिर्विलिभिर्वृप्रकारः स्यात् ॥

For the humours of the several planets, see slokas 53-59 of Adhyaya, II. *c.f. Supra.*

Second quarter. c.f. यवन

दिनकरप्रसुखौर्भिन्नाभितैर्भेषति मृत्युरिति प्रबद्धेत् क्रमात् ।

जनस्तो जलतः करवालतो उवरबलेन रुजा सुधया तृष्णा ॥

For the whole sloka, c.f. गुणाकर

शीर्याम्बितः पश्यति मृत्युमं यसद्वातुकोपान्मृतिमामन्ति ।

शूद्रकालाह्यनरस्य गात्रे तस्मिन् प्रदेशे बहुभिर्द्वृनाम् ॥

शूर्यादेभिर्भिन्नधनगौर्भिन्नधनं हुताशतोयायुधउद्वरजमाप्यजं क्रमेण ।

मृत्युत्तरुक्तसं च चरभे परदेशगस्य तस्यस्थिरे स्वविशये पथि च द्विमूर्तौ ॥

शून्यागरे रन्ध्रराशौ बलिष्ठैरादित्याद्यर्वाक्षिते स्वेच्छरेन्द्रैः ।

नो चेच्छिद्रस्थानयातैश्च नो चेत् तद्वदेकाणस्वामिना मृत्युमेति ॥ ७५

Sloka 75. If the sign representing the 8th bhava be an unoccupied house but aspected by the Sun and other planets, death will be brought about by the influence of the strongest of the aspecting planets. If planets do not aspect but occupy it, they will be the authors of death. If neither of these conditions exist, the person will come by his death through the lord of the Drekkana representing the 8th bhava (*i.e.* the 22nd Drekkana).

रघ्यादिस्वेठनिजधातुभवामयेन जातस्तदीयस्वलकिंकरपीडया वा ।

रन्ध्रेऽशुभग्रहयुतेऽतिविलापद्वेतुं सौख्येन मृत्युमृपयाति शुभोपयाते ॥

Sloka 76. If the house representing the 8th bhava be occupied by a malefic planet, the person born meets with very lamentable death either by a disease due to the inflammation of the humours of the planets or by the hurt inflicted by cruel persons who are the vile instruments and agents of the malign planets. But if the 8th bhava be occupied by a benefic planet, the person will die happily. *Cf. Slokas 73 and 74 supra.*

तुलायां रुधिरे याते वृषभस्ये दिवाकरे ।
नन्दे मन्दगृहं प्रासे विष्णव्ये मरणं भवेत् ॥ ७७ ॥

Sloka 77. If at a person's birth Mars occupy Libra and the Sun Taurus and the Moon a sign owned by Saturn, the astrologer may predict such a person's death in the midst of faeces and filth. (*cf. Adhyaya 5 A.-Sl. 8.*)

NOTES

This sloka appears in सारावली (Saravali). But the reading of the second quarter is different, viz. कुजक्षेषं भास्तरे रिथते

बलिना शनिना दृष्टे क्षीणेन्दौ निधनाश्रिते ।
गुदाक्षिरुक्पडिया वा मृत्युः शस्त्रकृतो भवेत् ॥ ७८ ॥

Sloka 78. If the waning Moon occupying the 8th bhava be aspected by Saturn in strength, death will take place through the agony caused by a disease of the anus or the eye, or through an operation by means of an instrument.

लग्नाञ्छिद्रत्रिकोणस्यैरकारार्किनिशाकरैः ।
मृत्युः स्याञ्छैलयोतेन वज्रकुड्यादिभिश्च वा ॥ ७९ ॥

Sloka 79. If the Sun, Mars, Saturn and the Moon occupy the 8th bhava or a triangular position from the Lagna, the death of the person will take place from the effects of a strong mountain storm, the fall of a thunder-bolt, a wall and the like.

NOTES.

A slightly different reading is given in सारावली viz.

बलिना कुजेन दृष्टे क्षीणेन्दौ रन्धरोऽर्कजे मृत्युः ।
गुल्ममहावेदनया किमिदाहायुधकृतो भवति ॥
लग्नाञ्छिद्रत्रिकोणेषु रथ्यारार्किनिशाकरैः ।
मृत्युः स्याञ्छैलपातेन शस्त्रकुड्यादिपाशजः ॥

See also *Adhyaya V-A. sloka 10, infra.*

भौमारुणौ यदि परस्परराशियुक्तौ

॥ केन्द्रियतौ निधननायकरेचरेन्द्रात् ।

जातोऽवसानसमये क्षितिपालकोपात्

शूलादिकायुधवरैर्निधनं समेति ॥ ८० ॥

Sloka 80. If, at a person's birth, Mars and the Sun occupy houses owned by each other and are in Kendra positions with respect to the planet that is the lord of the 8th bhava, the person will at his latter end incur the displeasure of the sovereign and suffer death by being impaled at the stake or by some other instrument of execution.

NOTES.

The following is the reading of the sloka as given in होरासार

भौमार्कज्ञौ यदिपरस्परभागसंस्थौ क्षेत्रे धवा निधनभेशयुते च केन्द्रे ।

तस्यावसानसमये क्षितिपालकोपात् शूलादिनायुधशैर्निधनं समेति ॥

चन्द्रे तनौ दिनकरे विवलेष्टमस्थे

॥ लग्नाद्यये सुखुरौ सुखगे च पापे ।

जातस्य तस्य शयनाच्युतहेतुमृत्युः

शस्त्रेण वा निशि निषादकृतेन वा स्यात् ॥ ८१ ॥

Sloka 81. When the Moon is in the Lagna and the Sun is without strength in the 8th bhava and Jupiter occupies the 12th bhava, and a malefic planet is in the 4th bhava, the person born will die by falling from his couch, or being assassinated at night by a low out-cast.

NOTES

The following is the reading adopted in होरासार.

लग्ने शशी दिनकरे विवलेष्टमस्थे लग्नाद्यये सुखगतेऽपि च पापस्तेष्टे ।

जातस्य हस्तनयनच्युतदेशमृत्युः शस्त्रेण वा निशि निषादकृतेन वा स्यात् ॥

लग्रेशे निधनांशस्ये मृदे पषुगतेऽथवा ।
क्षुद्राधया च मरणं बन्धुहीने महीतले ॥ ८२ ॥

Sloka 82. When the lord of the Lagna occupies the 64th Navamsa from the Lagna or is eclipsed by the Sun or is in the 6th bhava, the death of the person concerned will be by famine on the bare ground with no relation by his side.

आयुर्विंलग्राधिष्ठती वलेन हीनौ धरास्त्रनुरक्षणेशयुक्तः ।
युद्धे मृतिं तस्य वदन्ति तज्ज्ञाः शस्त्रेण जातस्य मृतिं विशेषात् ॥

Sloka 83. If, at a person's birth, the lords of the 8th and the 1st bhava be both weak and Mars be in conjunction with the lord of the 6th bhava, he will die, say the astrologers, in battle, and that too by a blow inflicted by a weapon.

NOTES

The second पाद (Pada) reads as हीनौ धरास्त्रनुवणेशयुक्तौ in सर्वार्थचिन्तामणि.

लग्रेश्वरे वाहननाथयुक्ते वागीश्वरेणापि युते त्वजीर्णात्
दारेश्वरे वाहनवित्तराशिनाथान्विते वा मरणं त्वजीर्णात् ॥ ८४ ॥

Sloka 84. When the lord of the Lagna is in conjunction with that of the 4th bhava as well as of the 2nd bhava, death will result from indigestion. When the lord of the 7th bhava is in conjunction with the lords of the 2nd and the 4th, death will result from the same cause.

NOTES.

क्षेत्रेश्वरे is the reading adopted in सर्वार्थचिन्तामणि for दारेश्वरे in सर्वार्थचिन्तामणि in the latter half of this sloka.

भुक्त्यंशपो भानुसुतेन युक्तो दुःस्थानगो वा विषमक्षणेन ।
सहाहिना वा शिखिना च तस्य मृत्युर्भवेद्रज्ञुनिवन्धनेन ॥ ८५ ॥

Sloka 85. When the lord of the 10th Navamsa from the Lagna is in conjunction with Saturn or occupies a दुःस्थान Dusthana (*i.e.* the 6th, the 8th or the 12th bhava), the person concerned will die by swallowing poison. When the lord of the 10th Navamsa from the Lagna is in conjunction with Rahu or Ketu, death will be by hanging.

NOTES

This sloka reads thus in सर्वार्थचिन्तामणि

भुक्ष्यङ्गपौ भानुसुतेन युक्तौ दुःस्थानगौ वा विषभक्षणेन ।
राहुध्वजाभ्यां सद्वितौ च दुःस्थानुद्धनात्तस्य मृत्यिं वदन्ति ॥

पिशाचपीडायिजले विपत्स्याद् भौमाहिमन्दान्यतमेन युक्ते ।
क्षीणे शशाङ्के निधनस्थिते च दुःस्थे त्वपसारभयान्मृतिः स्यात् ॥

Sloka 86. There will be a trouble due to demoniacal possession or danger from fire or water when the waning Moon in conjunction with Mars, Rahu or Saturn occupies the 8th bhava. If the Moon under the conditions stated above occupies any other bad position, death will follow from a fearful epileptic fit.

NOTES

Vide also Adhyaya XIV, sloka 62 (latter half) infra.

रन्ध्रस्थानगते दूर्ये भौमे वा बलवर्जिते ।
वित्ते पापग्रहैर्युक्ते पित्तरोगान्मृतिं वदेत् ॥ ८७ ॥

Sloka 87. When the Sun or Mars without strength occupies the 8th bhava, and malefic planets are in the 2nd, the astrologer should predict death from a bilious complaint.

जलराशिगते चन्द्रे चाष्टमस्थेऽथवा गुरौ ।
पापग्रहेण संदृष्टे क्षयरोगान्मृतिं वदेत् ॥ ८८ ॥

Sloka 88. If the Moon or Jupiter occupying a watery sign be also in the 8th bhava and aspected by a malefic planet, the astrologer may predict death from consumption.

अष्टमस्थानगे शुक्रे पापग्रहनिरीक्षिते ।

वातरोगात् क्षयाद्वाऽपि प्रमेहाद्वा मृतिं वदेत् ॥ ८९ ॥

Sloka 89. When Venus occupies the 8th bhava and is aspected by a malefic planet, the astrologer can predict death from rheumatism, consumption, or diabetes.

सूर्यस्थानगते सौम्ये पापग्रहनिरीक्षिते ।

त्रिदोषान्मरणं विद्यात् ज्वररोगेण वा वदेत् ॥ ९० ॥

Sloka 90. When Mercury occupies Leo and is aspected by a malefic planet, the astrologer should ascertain that death is to result from a disorder of the three humours ; or he may declare that it will be brought on by fever.

मृत्युस्थानगते राहौ पापग्रहनिरीक्षिते ।

पिटकाद्युष्णरोगाद्वा सर्पदोषान्मृतिर्भवेत् ॥ ९१ ॥

Sloka 91. When Rahu is in the 8th bhava and aspected by a malefic planet, death will occur from a heat-generated disease such as a boil, or from an injury inflicted by a snake.

यराभवगते राहौ पापग्रहनिरीक्षिते ।

मद्विकादिरोगाद्वा पित्तश्रंशान्मृतिं वदेत् ॥ ९२ ॥

Sloka 92. When Rahu is in the 8th bhava and aspected by a malefic planet, death will happen from an attack of smallpox and such other affliction or from a fall brought on by biliousness.

“माङ्गल्यरन्ध्रमलिनाधिपराभवायुः” इति मन्त्रेश्वरः फलदीपिकायाम्.
धर्मे शनौ चाऽथ गुरौ तृतीये करच्छिदा स्याभिधने व्यये वा ।
कर्मस्थिताश्चेद्यादि राहुमन्दसौम्याः करच्छेदयुतोऽत्र जातः ॥ ९३ ॥

Sloka 93. When Saturn is in the 9th bhava and Jupiter in the 3rd, or when the two planets occupy the 8th and the 12th bhavas, there will be an amputation of the hand. If Rahu, Saturn and Mercury occupy the 10th bhava, the person born will have a slit in the hand.

NOTES.

The verse reads thus in सर्वार्थचिन्तामणि

धर्मे शनौ वा सगुरौ तृतीये करच्छिदोऽके निधने व्यये वा ।

विधौ कलंत्रे निधनान्विते वा कुञ्जेन युक्ते यदि वा सजीवे ॥

कर्मस्थिताश्चेद्यादि राहुमन्दसौम्याः प्रदच्छेदयुतोऽत्र जातः ॥

शुक्रेण हृष्टे यदि रन्धनाथे सूर्ये शनौ वा फणिनाथयुक्ते ।

क्रूरादिषष्ठ्यशसमन्विते वा विच्छेदनं तच्छिरसो वदन्ति ॥ ९४ ॥

Sloka 94. If the Sun being the lord of the 8th bhava is aspected by Venus, or Saturn in conjunction with Rahu occupies a malefic 60th portion of a sign such as कर (Krura), the astrologers predict decapitation of the person concerned.

NOTES

This sloka is also in सर्वार्थचिन्तामणि. The eading of the first half is slightly different, viz.

शुक्रेज्यहृष्टे दिवसाधिनाथे सारे शनौ वा फणिनाथयुक्ते ।

मन्दे विलग्ने मदने सराहौ कन्यान्विते भार्गवनन्दने च ।

क्षणे शशाङ्के मदराशियुक्ते विच्छिन्नहस्तश्च पदेन सार्दूष् ॥ ९५ ॥

Sloka 95. When Saturn is in the rising sign and Rahu in the 7th bhava, Venus occupies Virgo and the waning Moon is in the 7th bhava, the person will suffer the amputation of hand and foot.

NOTES

सर्वार्थचिन्तामणि reads कमार्नवे for कन्यान्वते.

भूषु नुलभे यदि वा तदंशे सूर्यान्विते कृष्णनिशाकरे तु ।
कणीश्चन्द्रात्मजसंयुतेऽर्कराशौ यदा तर्हुदरप्रभेदम् ॥ १६ ॥

Sloka 96. When the rising sign or its Navamsa is owned by Mars and occupied by the Sun, and the waning Moon in conjunction with Rahu and Mercury occupies Leo, the person concerned will have his belly ripped.

NOTES

The latter half of the Sloka reads thus in सर्वार्थचिन्तामणि

कणीन्द्रचन्द्रात्मजसंयुतेऽर्करस्याभिभूते तु दरस्य भेदः ।

मन्दोदये सौम्यदशा विहीने सपर्कियुक्ते यदि कृष्णचन्द्रे ।
नाभिप्रदेशोत्तरभेदमाहुः शख्षेण जातस्य पराशराद्याः ॥ १७ ॥

Sloka 97. When Saturn in the rising sign is without benefic aspect and the waning Moon is in conjunction with Rahu and the Sun, the person born, say Parasara and other authorities, will suffer a wound by a weapon in the upper region from the navel.

षष्ठाष्टमव्यये चन्द्रे लग्ननाथेन वीक्षिते ।

मन्दमान्द्यगुसंयुक्ते तस्य दुर्मरणं वदेत् ॥ १८ ॥

Sloka 98. When the Moon in the 6th, the 8th or the 12th bhava is aspected by the lord of the rising sign and is in conjunction with Saturn, Mandi and Rahu, the person born will die an unnatural death.

मेषूरणस्य यदि चित्रमानौ भौमे चतुर्थे न च सौम्ययुक्ते ।

सौम्ये विलग्नोपेगते तु मृत्युं गोशृङ्खतः शुलनिपाततो वा ॥ १९ ॥

Slока 99. When the Sun is in the 10th bhava, Mars in the 4th not in conjunction with a benefic planet and when Mercury is in the rising sign, death will be inflicted by the horns of an ox or cow or by the fall of a dart or spear.

दशमसुखसमेतैः पापद्वैश्च सौम्यै-
रुदयनिधनयातैः शूलपातान्मृतिः स्यात् ।
शशिनि तनुगृहस्ये बन्धुगे भानुषुत्रे
कलहजनितंदोषैरंवरस्थं च भौमे ॥ १०० ॥

Sloka 100. When benefic planets aspected by malefic ones occupy the 10th, the 4th, the 1st or the 8th bhava, the death of the person concerned will be due to the fall of a spear. When the Moon is in the rising sign, Saturn in the 4th bhava and Mars in the 10th, death will result from the bad effects of a fracas.

लग्नं गते दिनकेरे तरुणीगतेऽदौ
पापेक्षिते कलहतोयभयान्मृतिः स्यात् ।
लग्ने दिनेशशशिनो द्विशरीरकेऽन्ये
पापेक्षिता यदि बहूदकशृङ्गिदंष्ट्रात् ॥ १०१ ॥

Sloka 101. When the Sun is in the rising sign and the Moon in Virgo aspected by a malefic planet, the death of the person concerned will result from risk in a quarrel or from water. If the Sun and the Moon be in the Lagna and other planets occupy a dual sign being aspected by malefic planets, death will be caused from the fang of a horned aquatic animal found in large masses of water such as lakes and rivers.

NOTES

c/. होरासार

अर्केन्द्र लग्नगती द्विदेहलग्नेषु पापयुगद्वै ।

कुरुतः प्राणविद्योगं जलमध्ये निश्चयं बूथात् ॥

Vide also V. A.4 *infra*.

तुहिनकिरणलग्नात् पापखेटोपयते

नवमतनयराशौ पापखेटक्षिते वा ।

शुजगनिगडपाशे रन्धजन्मत्रिभागे

जननसमयलग्नान्मृत्युमुद्धन्धनेन ॥ १०२ ॥

Sloka 102. When the 9th or the 5th Rasi from that in which the Moon is, is either occupied or aspected by a malefic planet and when the Drekkana of the 8th bhava (*i.e.* the 22nd from the rising Drekkana happens to be what is termed सर्प (Sarpa), निगड (Nigada) or पाश (pasa), (*vide* sloka 55, *supra*), the astrologer may predict suicide by hanging.

मीनोदये शशिरवी यदि पापयुक्तौ

पापेऽष्टसे च मरणं रमणीकृतं स्यात् ।

भौमे सुखे दिनकरे यदि वा मदस्ये

मन्देऽष्टमे शशिनि चानविशेषजन्यम् ॥ १०३ ॥

Sloka 103. When Pisces is the rising sign, when the Sun and the Moon occupy it in conjunction with a malefic planet and when the 8th bhava is also occupied by a malefic planet, death will be brought on by a mistress. When Mars is in the 4th bhava or the Sun in the 7th and when Saturn and the Moon occupy the 8th bhava, death will be caused by food of a special kind.

मन्दे धने सुखगते शशिनि क्षमाजे

मानस्यिते व्रणकृतेन मृतिं समेति ।

८न्धुस्थितेऽवनिसुते धनगे शशाङ्के

भानौ नभखलगते तु गजाश्वयानात् ॥ १०४ ॥

Sloka 104. When Saturn is in the 2nd bhava, the Moon in the 4th and Mars in the 10th, the person concerned dies from the effects of a wound. When Mars is in the 4th bhava, the Moon in the 2nd and the Sun in the 10th, death will be caused from the effects of riding on an elephant or a horse.

८८ रन्धे शनौ वियति हीनबले शशाङ्के

भानौ सुखे निभृतकाष्ठहतेन मृत्युः ।

पापान्तरे जननलग्नपतौ सकेतौ

लग्नाष्टमे खलयुते सति मातृकोपात् ॥ १०५ ॥

Sloka 105. When Saturn is in the 8th bhava and the Moon in the 10th without strength and the Sun in the 4th, death will happen from the effects of a blow by a piece of timber falling unobserved. When the lord of the rising sign associated with Ketu is in the midst of two malefic planets, and the 8th bhava is occupied by an unpropitious planet, death will be caused by a mother's wrath.

८९ सुखास्पदस्यैरशुभैर्ग्रहेन्द्रैस्त्रिकोणगैर्वाऽथ विलग्राशौ ।

रन्धेश्वरे भूतनयेन सार्द्धमुद्धनाचस्य मृतिं वदन्ति ॥ १०६ ॥

Sloka 106. When inauspicious planets occupy the 4th and the 10th bhavas or Trikona positions, and when the lord of the 8th bhava being in conjunction with Mars occupies the rising sign, astrologers say that the person concerned will commit suicide by hanging.

NOTES

cf. होरासार

चन्द्रात्प्रिकोणस्थैः पापैर्लग्नात्प्रिकोणसंस्थैर्वां ।

उद्गन्धवन्धनायैर्निधने भैमेन संयुक्ते ॥

‘लग्ने रवौ सुते मन्दे रन्ध्रस्थे तुहिनांशुके ।

घर्म गते धराशूनौ वृक्षाशनिभयान्यृतिः ॥ १०७ ॥

Sloka 107. When the Sun is in the Lagna, Saturn in the 5th bhava, the Moon in the 8th and Mars in the 9th, death has to be apprehended from the fall of a tree or thunderbolt.

NOTES

cf. होरासार

अकौदयेऽर्क्षुत्रे सुतये रन्धे विधौ कुजे भान्ये ।

वृक्षाशनिकुद्धयतैर्योगे जंनितस्य निर्दिशेन्मरणम् ॥

पापेष्वाज्ञावन्धुराशिस्थितेषु क्षीणे तारानायके शत्रुराशै ।

लम्नान्तिद्रस्थानराशि गते वा यात्राकाले शत्रुदोषान्यृतिः स्यात् ॥

Sloka 108. When the 10th and the 4th bhavas are occupied by malefic planets and the waning Moon is in the 6th or the 8th bhava from the Lagna, death will happen at the time of pilgrimage to a shrine by the machination of an enemy.

लग्नान्त्यगौ भानुधराकुमारौ दिनेशचन्द्रेन्दुसुता मदस्थाः ।

सुरालयोद्यानवनप्रदेशे प्रवासभूमौ प्रियते तु जातः ॥ १०९ ॥

Sloka 109. When Saturn and Mars occupy respectively the 1st and the 12th bhavas, the Sun, the Moon and Mercury are in the 7th, the person born will meet his end in a temple garden in a foreign land.

NOTES

For the same effect the following yoga is quoted in होरासार

अर्ककुजौ व्यवसंस्थौ राहुः शास्त्री सप्तमे गुरुः केन्द्रे ।

जानस्त्र चृति विन्दात्प्रवासमूमौ सुरालयोदाने ॥

लग्नाष्टमे पापयुतेऽष्टमेशो रिःफोपयाते यदि केन्द्रगे वा ।

लग्नेश्वरे हीनबैलन युक्ते दुर्मार्गदोषात्प्रवदन्ति मृत्युः ॥ ११० ॥

Sloka 110. When a malefic planet occupies the 8th bhava and the lord thereof occupies the 12th or a Kendra and the lord of the rising sign is deficient in strength, death is said to result from the evil effects of pursuing a wicked course of life.

भौमार्कजक्षेत्रगते शशाङ्के पापेक्षिते पापखगान्तरस्थे ।

कन्यागृहे वा हितुकोपयाते मृतिं वदेदग्निजशस्त्रपातैः ॥ १११ ॥

Sloka 111 When the Moon occupying a sign belonging to Mars or Saturn is aspected by a malefic planet and is between two malefic planets, death will arise from exposure to fire arms. The same event may happen also when the Moon occupies the 4th bhava in the sign Virgo and the other conditions hold good as in the previous case.

NOTES

Vide Also Adhyaya V. A. Sloka 3, infra.

cf. होरासार

भौमार्कजभवनेऽष्टमे पापद्वयमध्यगे न सौम्ययुक्ते ।

कन्याया हिमगौ वा उद्गरिनसंपातशस्त्रदोषैर्वा ॥

यदि विष्वटिकायामष्टमे पापयुक्ते

विष्णिलिभवशस्त्रैर्जायते तस्य मृत्युः ।

वहुदिविष्वटयुक्ते लग्ने साष्टमेशे

वहुजनमृतिकाले मृत्युमेति प्रजातः ॥ ११२ ॥

Sloka. 112. If a person be born in विष्वटिका (Visha-

ghatika) when the 8th भाव (bhava), is occupied by malefic planets, his death will be caused by poison or fire-arms. When the lord of the rising sign is in conjunction with several planets whereof one is the lord of the 8th भाव, (bhava) the death of the person concerned will be simultaneous with the death of a large number.

NOTES

For विष्वटिका c. f. मुहूर्तमात्रांड

पञ्चाश १० जिन २४ खामय ३० श्र खकृता ४० आखण्डला १४

मूर्च्छना २१

त्रिश ३० द्विश २० रदा: ३२ खराम ३० नख २० धृत्ये १८ काश्मीनौ
२१ विशति: २० ।

शके १४ द्रौ १४ दश १० वासवा १४ रसशरा: ५६ सिद्धा २४ नखा
२० शा १० दिशो १०

धृत्य १८ ई १६ जिन २४ खामयो ३० श्वितइमान्योऽवेऽविनाञ्जो
विषम् ॥

नक्षत्रस्य गतैष्ययोगगुणितः स्वस्वध्रुवः पश्चिहत्

स्पष्टः स्यादत्तुर्ध्वमन्त्रिविषटिकाः स्पष्टाः स्तुरेषंकृताः ।

Also काल्पकाशिका ch. 30

वापाजवृष्टकन्यासु हरिकुक्कटौलिषु ।

मीनकर्त्तव्यलिङ्गकेषु जादौ अध्येऽन्तिमे विषम् ॥

आथं विष्व भुजङ्गार्थं अथवे गुप्तसंक्षितम् ।

अन्तिमं तु वराहार्थं राशिष्वेषु नवांशकम् ॥

c. f. होरासार

विष्वटिकायां जातो निधनं क्लूरैविष्वाग्निश्वैर्वा ।

निधनेश्वरे विषांशे क्रूरयुते तत्रिमित्तदोषेण ॥

यदि च बहुग्रहयुक्ते रन्धेशो रन्धमेऽत्र संयुक्ते ।

॥ बहुजनमरणे काले निधनं जातस्य निश्चयं बृगात् ॥

लग्नेशस्थनवांशस्थराशिकोपेऽद्वामयैः ।

मृत्युं तस्य वदन्त्येके हौरिका मुनिपुङ्गवाः ॥ ११३ ॥

Sloka. 113. Some eminent sages versed in astrology say that a person's death will be caused by disease arising from the inflammation of the humours of the sign to which the Navamsa occupied by the lord of the rising sign belongs.

होरेशेऽशगते तु तुम्बुरगृहे तापज्वराद्युद्धवै-

रुक्षिणश्वासविकारशूलजनितैर्धुग्मे शिरःशूलैः ।

वातोन्मादभवैः कुलीरभवने सिंहे निषस्फोटकैः ॥

कन्यायां जठरायिगुह्यजनितैर्जातिस्य मृत्युं वदेत् ॥११४॥

Sloka. 114. When the Navamsa occupied by the lord of the Lagna belongs to मेष (Mesha), death is said to be brought on by a burning fever or other such ailments. If the Navamsa in question be owned by वृषभ (Vrishabha), death is produced by an aggravation of asthma and colic. If मिथुन (Mithuna) be the owner of the Navamsa, death will be due to headache. If the Navamsa belongs to कटक (Kataka), rheumatism and insanity will lead to death ; if to सिंह (Simha), virulent tumors will break out ending in death. If the Navamsa is owned by Kanya (कन्या), death will be due to diseases arising from a morbid condition of the gastric juice and the privities.

जूके शोकचतुष्पदज्वरभवैः कटिटेशमशस्त्रादिभि-

श्रापे तीव्रमरुद्धवैर्मृगमुखे व्याधादिशूलामयैः ।

कुम्भे व्याघ्रवधूकैरनिमिषे तोयातिसारैर्मृति

रन्ध्रस्त्राशगता प्रचारधरणी जातत्य मृत्युप्रदा ॥११५॥

Sloka. 115. If the owner of the Navamsa be Tula (तुला), the cause of death will be grief, a quadruped or fever. If वृश्चिक (Vrischika) be the owner of the Navamsa, death will be occasioned by a stone or a weapon or other such missile. If the Navamsa belongs to धनुष (Dhanus), gout of a virulent kind will produce death. If it be मकर (Makara) that owns the Navamsa, the end will come from a beast of prey such as a tiger or from a disease such as colic. When such Navamsa belongs to कुम्भ (Kumbha), death will be inflicted by a tiger or a woman. And lastly if the Navamsa in question be a मीननवांश (Meenanavamsa) water or dysentery will be the cause of death. The place of death will be the haunt of the sign (*vide* Adhyaya 1. SI. 10-12) to which the रन्ध्रनवांश (Randhranavamsa) (= 61st Navamsa from the लग्ननवांश (Lagnanavamsa) belongs. (See Adhyaya 5. A. Sloka. 12).

NOTES

For this and the previous two slokas, *cfr.* हेरासार.

लग्नादृष्टमराशोः स्वभावदोषोद्भवं विजानीयात् ।

निष्वनेशस्त्वं नवांशस्थितराशिनिमित्तदोषजनितं वा ॥

मेषांशे मेषे वा ज्वरविषजठराग्रिपित्तसंभूतः ।

येन ग्रहेण युक्ते दृष्टे वा तत्समानदोषेण ॥

वृषभेष्वभांशे वा त्रिदोषसाङ्कर्यशखदाहादैः ।

प्रहरहिते प्राप्तकां ग्रहयुक्ते तत्समानदोषेण ॥

मिथुने मिथुनांशे वा कासश्वासोद्भवश्च शूलाद्वा ।

चन्द्रगृहे चन्द्रांशे वातान्मान्द्यादरोचकाद्वाऽपि ॥

स्फोटकशखविषाद्यैर्ज्वरैश्च सिंहे तदंशे वा ।

जठराग्रिगुह्यकलहप्रपातनाद्यैश्च कन्यायाम् ॥

जूके तदंशके वा स्वबुद्धिदोषेण हन्यते पुरुषः ।

ज्वरसन्निपातदोप्रैर्मरणं ब्रूयाद्दशाकलयुतैर्वा ॥
 वृथिकराशौ चांशे पाण्डुग्रहणीयहादिरोगहतः ।
 विषशख्नजमलकाष्टशापांशे चापसंयुते मर्त्यः ॥
 मकरे मकरांशे वा स्थूलानाहविद्विसंभवान्मृत्युः ।
 पापयुते व्याघ्राद्यैः सप्तद्वैर्वा न सन्देहः ॥
 कुंभे कुंभांशे वा पापव्याघ्रशख्नभुजगाशौः ।
 श्वासज्वरपक्षिकृत्वृयान्मरणं समादिष्टम् ॥
 मीने मीनांशे वा सर्वेण हतो ध्वानतस्त्रैव ।
 नाभैर्वा जलमध्ये जलधरशब्देन पीडितो मृत्युः ॥

निश्चलयुतराशौ लग्नयातेऽद्वि काले
 यदि दिनचलयुक्ते जन्मलग्ने रजन्योम् ।
 उदयगनवमागम्बामियोगेष्ठिताना॑
 दिशि मृतिमुपयाति स्थानवीर्याधिकस्य ॥ ११६ ॥

Sloka. 116. When the time of birth is during the day and the rising sign is a Rasi strong at night or when the time of birth is during night and the rising sign is a Rasi strong during the day, the person concerned will meet his death in that direction which belongs to the planet predominant in positional strength स्थानबल (Sthanabala) among those that are in conjunction with or aspected by the lord of the rising Navamsa.

होराशेषनवांशमानघटिका मोहः स्वभाशेषिते
 पापैस्तद्विगुणीकृतक्षिगुणितः सौम्यैरवस्थात्मकः ।
 क्रापश्चरसौम्यमिश्रतनुगैर्द्विविशतित्र्यंशके-
 नाशं याति शरीरमिश्रजलसंमिश्रशमुख्यैः कमात् ॥ ११७ ॥

117. Sloka. Find out the rising period of the portion of the Lagna below the horizon at the time of

birth. The duration of unconsciousness prior to death will be measured by this period. If the rising Navamsa be aspected by its lord, and that a malefic planet, the period of unconsciousness will be twice that given above. If that lord be a benefic one, the duration of unconsciousness will be three times the original period. According as the principal Drekkana concerned, viz. the 22nd from the लग्नद्रेक्कण (Lagna Drekkana) is a कर्, (Krura.) watery, benefic, or mixed, (*viz.* Adhyaya 9, Slokas 112 — 115) the body suffers extinction by fire, by water, by absorption with the elements, or by being eaten up by beasts and birds of prey. (See Adhyaya 5 A. SI. 12-13).

NOTES

c/. होरासार अनुदितनवीकाळे मोहो द्विगुणः शुभग्रहो लग्नः ।

क्षेत्रोच्चांशक्युके त्रिगुणं निधने न पापसंयुक्ते ॥

देवमर्त्यपितृनारकालयप्राणिनो गुरुरिनक्षमासुतौ ।

कुर्यादिन्दुभूगुजौ बुधार्कजौ मृत्युकालमवलग्रायदि ॥११८॥

Sloka 118. Jupiter occupying the rising sign at the time of death makes the dying person a denizen of the abode of the Gods. If the Sun or Mars occupy the मरणलग्न (Maranalagna) they procure to the dying the world of mortals. The Moon and Venus in the above-mentioned position send the deceased to the world of the Manes. Lastly, Mercury and Saturn occupying the rising sign at death cast the departed into the infernal regions.

NOTES

C/ होरासार जीवक्षेत्रोदये लग्ने सुरलोकं गमिष्यति ।

सूर्यभैमोदये क्षेत्रे मर्यलोकं गमिष्यति ॥

सौम्यपापयुते लग्ने मर्यलोकेतु जायते ।

बुधोदये तथा क्षेत्रे तिर्यङ्गतिषु संविशेत् ॥

मन्दरात्युदये क्षेत्रे जीवलोकं गमिष्यति ।

Also *Vide* Adhyaya V. A-sloka 14, *infra*.

भूचक्रं स्यात् तुम्बुराद्यं चतुर्थं सिंहागाराद्यं शुवश्वक्रमाहुः ।

चापादिस्यं तत्सुवश्वक्रजन्यं जीवो मृत्युक्षेत्रलोकं समेति ॥ ११९ ॥

Sloka 119. The four Rasis beginning with (मेष) (Mesha) form the region of भूलोक (Bhuloka). Those beginning with सिंह (Simha) are termed भुवर्लोक (Bhuvar-loka). The four commencing with धनुष (Dhanus) constitute the सुवर्लोक (Suvarloka). The soul goes to the लोक (Loka) to which the मरणलग्न (Maranalagna) belongs.

रिःकाधर्शे पापषष्टुञ्चशयाते पापैर्द्वै नारकं लोकप्रेति ।

राहौ रिःके मान्दिरन्देशयुक्ते शत्रस्थानस्तामिष्टे तथा स्यात् ॥ १२० ॥

Sloka 120. When the lord of the 12th bhava occupies a malefic पञ्चम (Shashtryamsa) and is aspected by malefic planets, the dying person goes to the region of hell. The same will be the case when Rahu is in the 12th bhava in conjunction with मान्दि (Mandi) and the lord of the 8th bhava, and is also aspected by the lord of the 6th bhava.

उच्चस्थे शुभखेचरे व्ययर्गते पापग्रहैः शोभनैः

सन्देषे शुभवर्गके च विपुलं स्वर्गादि भोगं वदेत् ।

कर्मस्थानपतौ पुरन्दरगुरौ रिःफोपयातेऽथवा

सौम्यव्योमनिवासदृष्टिसहिते तस्यामरत्वं भवेत् ॥ १२१ ॥

Sloka 121. When a benefic planet in its exaltation occupies a benefic वर्ग (Varga) in the 12th bhava and is aspected by planets both benefic and malefic, the astrologer can predict great celestial happiness. When Jupiter being the lord of the 10th bhava occupies the 12th and is aspected by benefic planets, the dying person will attain to the position of an immortal.

बृहस्पतौ चापनवांशकस्ये बलान्विते कर्कटलग्रयाते ।

त्रिमिश्रतुर्भिः सह कण्टकेषु नमश्चर्वेष्वपदं प्रयाति ॥ १२२ ॥

Sloka 122. When Jupiter in great strength occupies a Navamsa owned by धनुस् (Dhanus) in sign Cancer, and there are three or four planets in the Kendras, the dying person will go to Brahma's region.

c. IV-105 *supra*.

धनुर्विलग्ने यदि तुवरांशके लग्ने गुरी दानवपूजितेऽस्ते ।

कन्यागते शीतके बलान्विते परं पदं लोकमुर्वैति शाश्वतम् ॥ १२३ ॥

Sloka 123. When the rising sign is Dhanus and Jupiter occupies a Navamsa thereof belonging to Meshā, when Venus is in the 7th bhāva and when the Moon in strength occupies कन्या (Kanya), the dying person goes to the region of eternal bliss.

c. IV-106. *supra*

निसर्गदायप्रमुखायुरब्दस्फुटक्रियामृत्युदशाप्रमेदाः ।

निर्याणकालप्रभवाश्च सर्वे सङ्कीर्तिता भानुमुखप्रसादात् ॥ १२४ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
आयुर्दायाध्यायः पञ्चमः ॥

Sloka 124. The accurate process of calculating the years of निसर्ग (Nisarga) and other Ayurdayas and all the different circumstances attending the last portion of one's life and the precise moments of time when the exit from the world may be looked for, have all been fully treated of by the favor of the Sun and other planets.

Thus ends the 5th Adhyaya on the "Length of Life" in the work Jataka Parijata composed by Vaidyā-natha under the auspices of the nine planets.

॥ अथनैर्याणिकाध्यायप्रारंभः ॥

Adhyaya V. A.

EXIT FROM THE WORLD.

This Chapter is no other than the नैर्याणिकाध्याय (Chapter XXV of Brihat Jataka).

The Adhyaya deals with the native's exit from the world. It enables the reader to correctly guess the time when, the place where, and the manner how, death happens. From the first eleven slokas one is also able to fairly divine the particular disease which the native suffers from and which culminates in death. Unnatural deaths—by drowning, by being a prey to wild beasts, by fire, torture, suicide by hanging or falling, decapitation owing to royal displeasure—can also be ascertained. The 12th sloka gives a clue to determine the period of unconsciousness one may have before death.

The next sloka deals with the kind of transformation the body undergoes after death—whether it is burnt or buried or exposed to the Sun and wind to be eaten by beasts and vultures, etc.

The last two slokas enable one to find out what his past birth was and what his future birth will be, whether he will attain final emancipation, etc.

मृत्युमृत्युग्रहेक्षणेन बलिभिस्तद्वातुकोपोऽव-
स्तसंयुक्तभगात्रजो बहुभवो वीर्यान्वितैर्भूरिभिः ।
अन्यम्बवायुधजोज्वरामयकृतस्त्रदक्षुत्कृतश्चाष्टमे
वीर्याद्यैर्निघने चरादिषु परस्पाभ्वप्रदेशेष्विति ॥ १ ॥

Sloka 1. When the 8th house being unoccupied is aspected by a strong planet, the humour belonging

thereto becomes inflamed in that part of the body which the Rasi of the 8th house represents, and death is thereby produced. When there are several strong planets aspecting the 8th house, the humours peculiar to them become morbid and produce death. But if that house be occupied, and the occupying planet be the Sun, death will be due to fire; if the Moon, it will be by water; if Mars, by a weapon; if Mercury, by fever; if Jupiter, by an ailment not accurately ascertained; if Venus, by thirst; and if Saturn, by hunger. And according as the 8th house is a moveable, fixed or a mutable sign, death will be in a foreign place, in one's own house, or on the road.

NOTES

The Sun=bile

The Moon=wind and phlegm

Mars=bile

Mercury=bile, wind and phlegm

Jupiter=phlegm

Venus=wind and phlegm

Saturn=wind

If planets are not posited in the 8th house or are not aspecting it, the 8th house causes diseases as above according to the nature of the ruler of that house. If planets aspect the 8th house or if planets occupy the 8th house, they cause the diseases (the strongest of the planets acting best) in those parts of the body typified by the sign representing the 8th house. The Sun represents fire; therefore it will be by fever, etc. The Moon represents watery diseases such as loose motions, diarrhoea, dysentery, blood impurities, etc. Mars will cause accidental deaths, epidemics as cholera, plague, etc. Mercury will produce fever of brain or smallpox. Jupiter will cause mental worry, or some unknown diseases. Venus will cause thirst by excessive drinks, and Saturn, by starvation or excessive eating. If two or more powerful planets aspect or occupy the 8th house, then two or more diseases

afflict the man. If the 8th house happens to be a moveable sign, the native will die in a foreign place. If it be an immoveable one, he will die in his own place; and if common, very near his birth place. If the planet be powerful, there will be death when he is engaged in good work; if it be weak, then when he is engaged in bad or indifferent work.

c.f. मारावली

शिसि जलशस्त्रज्वरजस्यामयतटसुकृतो भवेन्द्रस्युः ।
सूर्यादांभानिधनगैः परदेशे पथि स्वके चरायैश्च ॥
यो बलयुक्तो निधनं पश्यति तद्वातुकोपज्ञो मृत्युः ।
तृतीसंयुक्तसनुजो बहुभिर्विलिभिर्बहुप्रकारः स्यात् ॥

Also V-74 Supra.

शैलाग्रामिहतस्य सूर्यकुजयोर्मृत्युः स्वबन्धुस्थयोः
कृपे मन्दशशाङ्कभूमितनर्यैर्बन्धवस्तकर्मस्थितैः ।
कन्यायां सजनाद्विमोष्णकरयोः पापग्रहैर्दृष्टयोः
स्यातां यद्युभयोदयेऽर्कशशिनौ तोये तदा मणितः ॥२॥

Sloka 2. When the Sun and Mars occupy respectively the 10th and the 4th house at a person's birth, his death will be caused by the fall of a stone from the top of a mountain. When Saturn, the Moon and Mars are in the 4th, the 7th and the 10th houses respectively, he will die by falling into a well. When the Sun and the Moon are in Virgo and are aspected by malefic planets, death should be traced to the evil deeds of his own relations; (or he may commit suicide owing to differences with them). If the rising sign be a dual Rasi, and the Sun and the Moon occupy it, he will perish by being drowned in water.

NOTES.

Varahamihira here talks of accidental deaths. If the yogas mentioned in this, and the succeeding slokas are found to be

applicable in any horoscope, the effects mentioned in the first sloka need not then be applied.

In the first yoga, it is not necessary that Mars and the Sun should respectively occupy the 4th and the 10th houses; they may occupy any of the houses either singly or together.

c). सारावली

सूर्याङ्गरकयोः स्वास्थ्युगतयोः वैलप्रपातोऽन्नबो
मृत्युर्भूतनयेन्दुभानुतनयैः कृषे खससाम्बुद्धोः ।
पापालोकितयोर्हिमोण्णकरयोः कन्यास्थयोर्बंधतो
लग्ने सूर्यशाश्वयोस्तिमियुगे होये सदा मज्जतः ॥

मन्दे कर्कटगे जलोदरकुतो मृत्युर्मृगाङ्के मृगे
शत्रायिप्रभवः शशिन्यशुभयोर्भव्ये कुञ्जक्षेस्थिते ।
कन्यायां रुधिरोत्थशोषजनितस्तद्वात्स्थिते शीतगौ
सौरक्षेयदि तद्वदेव हिमगौ रज्ज्वयिपातैः कृतः ॥ ३ ॥

Sloka 3. When Saturn occupies Cancer and the Moon Capricorn at the birth of a person, his death will be caused by dropsy. If the Moon be in a sign of Mars between two malefic planets, he will die by a weapon or by fire (or he will die of tetanus or by shortage of blood). When the Moon occupies the same position in Virgo, death will be due to vitiated blood or emaciation. If the Moon be in a sign owned by Saturn in the same position, his death will be by a cord (by hanging), by an accident near fire or by a fall (from a high place).

c). सारावली

कर्किणि मन्दे गकरे चन्द्रे मृत्युर्दोदरकुतः स्वात् ।
पापान्तःस्थ चन्द्रे कुञ्जभवने शस्त्रवड्डिभवः ॥
कन्यायां पश्चिनोशत्रुः पापमध्यगतः सदा ।
रक्तोरथशोषजं मृत्युर्करोति प्रवमेव हि ॥

सौरक्षें शुभयोर्मध्ये शशी रज्वानिपातजय् ।
कुण्डलसूत्युं न सन्देहशाणक्यवचनं तथा ॥

वन्धादीनवमस्थयोरशुभयोः सौम्यग्रहादृष्टयोः
द्रेकाग्निश्च सपाशसर्पनिगडैश्छदस्थितैर्बन्धतः ।
कन्यायामशुभान्वितेऽस्तमयगे चन्द्रे सिते मेषगे
दद्यें लग्नगते च विद्धि मरणं स्त्रीहेतुकं मन्दिरे ॥ ४ ॥

Slokas 4. When two malefic planets occupy the 5th and 9th houses and are not aspected by benefic planets at a person's birth, his death will be in captivity. When the decanate of the 8th house is what is termed सर्प (Sarpa), पाश (Pasa) or निगड (Nigada), the death will be the same as before. When the Moon is in Virgo occupying the 7th house in conjunction with a malefic planet, Venus in Aries and the Sun in the rising sign, the person, concerned will come by his death in his own house through a woman.

NOTES

Slokas 16 of Chapter XXIII and 6 of Chapter XXI of Brihat Jataka deal with the yogas of imprisonment. If in the above yogas, there be a strong malefic in the 5th or 9th, such planet causes death to the person while so imprisoned, provided the malefic planet is not aspected by benefics. If the 22nd decanate (the first decanate of the 8th house) be सर्प (Sarpa), पाश (Pasa) or निगड (Nigada), death will be painful. This refers to the above yoga. If the Moon be in Virgo and in the 7th house in conjunction with a malefic and if the Sun be in the Lagna and Venus in Aries, death is due or can be traced to his wife or woman or lady-love either by being poisoned by her or himself committing suicide on account of her bad conduct, etc.

It may be interesting to note here that of all the zodiacal signs, Virgo (कन्या-Kanya) alone has been prominently mentioned in Slokas 2, 3 and 4 in the 3rd पाद (Pada) of each sloka in connec-

tion with accidental deaths. Western authors also say that Virgo causes accidents when afflicted by malefic planets in squares. (Cf. Arcana.)

Cf. सारावली।

न वमसुतयोरशुभयोः पापग्रहदृष्टयोर्भवेन्मृत्युः ।

त्रेत्याणि: वास्तुजगनिगलैशिष्ठदेऽथवा गुप्त्याम् ॥

मीनोदये दिनकरे चन्द्रे पापान्विसेऽस्त्वं भेदे ।

स्त्रीहितुकं हि मरणं स्वमन्दिरे स्थापदन्त्येके ॥

शूलेऽन्धनतनुः सुखेऽवनिसुते सूर्येऽपि वा खे यमे
सप्रक्षीणाहि मांशुभिश्च युगपत्पापैस्त्रिकोणाद्यगैः ।
बन्धुस्थे च रवौ विषत्यवनिजे क्षीणेन्दुसंबीक्षिते
काशेनाभिहतः प्रयाति मरणं सूर्यात्मजेनेक्षिते ॥ ५ ॥

Sloka 5. If at a person's birth the Sun or Mars be in the 4th house and Saturn in the 10th, he will be impaled. If the three malefic planets named above simultaneously occupy the first, the 5th and the 9th houses in conjunction with the Moon, death will be by impalement. If the Sun be in the 4th house, and Mars be in the 10th and aspected by the waning Moon, the same death will befall the person. If in the yoga last mentioned, Mars be aspected by Saturn* instead of by the waning Moon, the person will die from the effects of a collision with a piece of timber, or death may be caused by his being beaten by wood.;

NOTES.

*Saturn will have to occupy the Lagna, the 4th or the 8th house. In the first two yogas, the death need not necessarily be by impalement. The person may die by accident.

Cf. सारावली

स्थिरे सुखेऽथवाके वियति यमे क्षीणचन्द्रसंयुक्ते: ।

पापैस्त्रिकोणलम्बे शूलप्रोतस्य निर्दिशेन्मरणम् ॥

हितुकेऽकं वियति कुञ्जे क्षीणेन्दुयुतेऽजेन संदर्शे ।
कष्टेनाभिहतः सम्ब्रयते जातो न सन्देहः ॥

रन्ध्रास्पदाङ्गहितुकैलगुडाहताङ्गः
प्रक्षणिचन्द्रलघिरार्किदिनेश्वयुक्तैः ।
तैरेव कर्मनवमोदयपुत्रसंस्थै-
धूमाग्निवन्धनशरीरनिकृष्टनान्तः ॥ ६ ॥

Sloka 6. When the waning Moon, Mats, Saturn and the Sun occupy the 8th, the 10th, the 1st and the 4th houses at a person's birth, he will die being beaten to death by a club. If the same planets occupy the 10th, the 9th, the 1st and the 5th houses, his death will be due to suffocation by smoke, to fire, to imprisonment or to thrashing.

NOTES

Lagna			Saturn
Mars			
Case I			
Sun		Moon	

Lagna			
Mars			
Case II			
Sun	Moon		

The commentator Bhattotpala would place the planets, *vis.*, Moon, Mars, Saturn and the Sun *respectively* in the 8th, the 10th, the 1st and the 4th houses in the first yoga and in the 10th, the 9th, the first and the 5th houses in the second yoga; in that case the Moon cannot be waning as he will be in the 5th house from the Sun in the first case and in the 6th house in the second case.

Cf. सारावली

क्षेणिन्दुभौमरविचन्द्रजसूर्यपुत्रैः
छिद्रास्पदोदयसुखेलंगुडाहतस्य ।
मृत्युर्विवशवमलग्नसुतस्थितैसै—
धूमाग्निबन्धनशरीरनिकुट्टैः स्यात् ॥

बन्धवस्तकर्मसहितैः कुजसूर्यमन्दै—
निर्याणमायुधशिखिक्षितिपालकोषात् ।
सौरेन्दुभूमितनयैः स्त्रियास्पदस्यै—
झेयः क्षतक्रिमिकृतश्च शरीरघातः ॥ ७ ॥

Sloka 7. If at a person's birth Mars, the Sun and Saturn respectively occupy the 4th, the 7th and the 10th houses, his death would be brought about by a weapon, fire or the displeasure of a king. If Saturn, the Moon and Mars be in the 2nd, the 4th and the 10th bhavas respectively at a person's birth, he will perish in consequence of worms in a wound (*i.e.* by an operation or by insect bites).

Cf. सारावली

हित्युकास्तकर्मसहितैः कुजभानुशनैश्वरैर्भवति मृत्युः ।
आयुधहुतभुग्भूपतिकोपप्रभवः सदा युस्माम् ॥
कर्मान्त्रुवित्तसंस्यैः कुजेन्दुमन्दैः क्षतः क्रिमिकृतोऽन्तः ॥

स्वस्येऽकेऽवनिजे रसातलगते यानप्रपाताद्वधो
यन्त्रोस्पदिनजः कुजेऽस्तमयगे सोरेन्द्रिनाभ्युद्रमे ।
विष्मध्ये रुधिराकिंशीताकिरण्जूकाजसौरक्षगै
र्यातैर्वा भलितेन्दुसूर्यरुधिरैव्योमास्तवन्ध्वाह्यान् ॥८॥

Sloka 8. When the Sun is in the 10th house and Mars in the 4th at a person's birth, his death will be by a fall from a vehicle. When Mars is in the 7th house, the Sun, the Moon and Saturn are in the Lagna

the person concerned will be put to death by an instrument of torture. When Mars, Saturn and the Moon respectively occupy Libra, Aries and a sign belonging to Saturn, or when the waning Moon, the Sun and Mars are in the 10th, the 7th and the 4th houses respectively, the person concerned will die in the midst of filth and faeces.

NOTES.

If the Sun be in the 10th, Mars in the 4th, the man will have a fall from a vehicle and die. If the sign on the 4th is a quadruped, death will be caused from a four-footed animal, and so on according to the nature of the Rasi. If Mars be in the 7th and Saturn, the Moon and the Sun are in the Ascendant, the man will have an accident near a machinery and die, or he may undergo an operation and die.

If Mars be in Tula, Saturn in Mesha and the Moon in Makara or Kumbha, the man will die uncared for after badly purging. This yoga arises by the planets being in the Rasis. If weak Moon, the Sun and Mars are placed in the 10th, the 7th and the 4th respectively, the man will die under similar conditions.

c). सारांशी

खस्थेऽकैन्दुकुजे वा सुराप्रपानप्रतापकृतः ।
ससमभवने भौमे क्षीणेन्दुदिवाकरार्किभिर्लग्ने ॥
मरणं जातस्य वदेयन्त्रेत्पीडनभवमवश्यम् ।
तुलायां रुधिरे याते कुजक्षें भास्करे स्थिते ॥
चन्द्रे मन्दगृहं प्रासे विष्मध्ये भैरवं भवेत् ।
गलितेन्द्रकं भूषुत्रैर्गतैऽर्थोमाष्टवन्धुयु ।
विष्मध्ये तु भवेन्मृत्युः सिद्धसेनः प्रभाषते ॥

वीर्यान्वितवक्रवीक्षिते क्षीणेन्दौ निधनस्थितेऽकैजे ।
गुह्योङ्गवरोगपीडया मृत्युः सात् कृमिश्वदाहजः ॥ ९ ॥

Slока 9. When the waning Moon is aspected by Mars in strength and Saturn occupies the 8th house the person concerned will suffer from piles or fistula

and die of worms or an operation or of an application of a caustic substance.

NOTES

The man will die from hernia, piles, kidney diseases after an operation.

cf. सारावली

बलिना कुजेन द्वेषे क्षीणेनदौ रम्भोऽकंजे मृत्युः ।

गुल्ममहावेदनवा किमिदाहायुधकृतो भवति ॥

There is a slight difference in the yoga given in V.—78 *supra*.

अस्ते रवौ सरुधिरे निधनेऽकंपुत्रे
क्षीणे रसातलगते हिमगौ खगान्तः ।
लग्नात्मजाष्टमतपःस्विनभौममन्द-
चन्द्रैस्तु शैलशिखराशनिकुञ्जपतैः ॥ १० ॥

Sloka 10. When the Sun and Mars are in the 7th bhava, Saturn in the 8th and the waning Moon in the 4th at a person's birth, his death will be caused by birds. If the Sun, Mars, Saturn and the Moon occupy respectively the 1st, the 5th, the 8th and the 9th houses, the person concerned will die by falling from a precipice, by the fall of a thunderbolt, or of a wall.

cf. सारावली

रवौ सरुधिरे द्यने निधने रविसंभवे ।

रसातलस्ये हिमगौ मृत्यु पक्षिकृतो भवेत् ॥

लग्नछिद्रत्रिकोणपु रव्याराकिनिशाकरैः ।

मृत्युः स्थाञ्छेलपातेन शस्त्रकुञ्जादिपाशजः ॥

द्वाविशः कथितस्तु कारणं द्रेष्काणो निधनस्य स्फुरिमिः ।

तस्याधिपतिर्भवोऽपि वा निर्याणं संगुणैः प्रयच्छति ॥ ११ ॥

Sloka 11. (Where the foregoing tests do not apply), the cause of death is declared to be the 22nd decanate from that of the Lagna. The lord of this 22nd

decanate or of the sign containing it produces death according to its characteristics.

NOTES.

In the absence of the yogas mentioned in Slokas 2 to 10, we have to apply this principle and not otherwise. The 22nd decanate from the Lagna drekkana causes the disease according to the nature of the ruler of that decanate with certainty. If the ruler of the 22nd decanate be the Sun, he causes fever as stated in Sloka 1. Similarly in the case of the other planets mentioned therein. The ruler of the 8th house modifies the influence of the 22nd decanate. This is implied in भवोपिवा (Bhavopiva).

Take for example—Lagna Aries- 25^2 . The 22nd decanate is the 3rd decanate of Scorpio which is ruled by the Moon. The ruler of the 8th house is Mars. Therefore death is accidental, unexpected or short because it is Mars. The Moon gives water diseases and as Mars modifies the Moon to a certain degree, we may say death will be due to loose bowels, urinal complaints (sudden stoppage of urine, etc).

युग्माकारः—

मृतेन्मित्तं मुनिभिर्दगाणः शरीरिणामाकृतिसंज्ञ उक्तः ।

तदीश्वरो वा मृतिभेद्यरो वीं निर्याणमात्मीयगुणैर्ददाति ॥

Also सारावली

उदयाद्द्वार्तिशतिभद्रेकाणो भवति कारणं मृत्योः ।

तस्याधिपतिभवो वा निर्याणं सूचयेत् स्तुगुणैः ॥

For the cause of death due to each of the 36 Drekkanas happening to be the 22nd Decanate, the following slokas from the same work will be found to be useful:—

मेषाद्ये द्रेकाणे कूरग्रहवीक्षिते च संयुक्ते ।

अम्बव्यहिविषपित्तकृतं मरणं नृणां समादेश्यम् ॥

विद्याद्विद्वितीयभागे मरणं जलकृमिहिमारण्यैः ।

एवं तृतीयभागे तटाककूपप्रपाताद्वा ॥

करभाश्ववरोष्टेष्यो मृत्युर्ज्ञेयावृष्टस्याद्ये ।

पित्ताग्निवातचोराद्वितीयभागे वृषस्यैव ॥

विद्यात् तृतीयभागे यानासनवानिपातकृतम् ।
 पुंसां भवति हि मरणं रणशिरसि महाख्लकृतमेव ॥
 आद्ये मिथुनत्र्यंशे कासश्वासोद्धवो भवति ।
 मृत्युर्महिषविषाद्याद्द्वितीयभागे च संनिपाताद्वा ॥
 वनवासिचतुश्चरणात्पर्वतनागाद्वणात्तथारण्यात् ।
 भवति हि मृत्युः पुंसामन्ते भागे तु जुरुमस्य ॥
 ग्राहेण मध्यपानात् कर्णटकदोषेण वा तथा स्वप्नात् ।
 भवति हि कर्णटकाद्ये मृत्युर्मृणां तृतीयभागे तु ॥
 अभिप्राताद्विषपानान्मध्ये त्र्यंशे भयं सप्तादिष्टम् ।
 विहगप्रमेहगुल्मास्तकृतन्द्रीदोषेण च तथान्त्ये ॥
 सलिलविषपादरोगात्तिसहाद्ये त्र्यंशके भवेत्पुंसाम् ।
 मध्ये तृतीयभागे जलामयकृतो वनोद्देशे ॥
 विषश्लंगोगदोषैरभिशापाद्वा तथा च पाताद्वा ।
 अन्त्ये सिंहत्र्यंशे भवति हि मृत्युर्मृणं सन्देहः ॥
 आद्ये कल्यात्र्यंशे मस्तकरोगात्तथाऽनिलान्मृत्युः ।
 व्यालगिरिदुर्गवनजो मध्ये भूपात्मजादथवा ॥
 करभवरशखतोयादत्तिसातात् खीकृतान्नपानाद्वा ।
 अन्त्ये कल्यात्र्यंशे नृणां मृत्युः सदा दृष्टः ॥
 आद्ये धणिकृत्रिभागे युवतिचतुष्पानिपातदोषेण ।
 मध्ये तु जठररोगैरन्त्ये व्यालाम्बुजातेभ्यः ॥
 आद्येऽलिनस्त्रिभागे विषश्लस्त्रीकृतान्नपानभवः ।
 मध्ये तु वस्त्रभारस्तंसनरोगैर्भवति मृत्युः ॥
 अन्त्ये तृतीयभागे लोष्टकपाषाणजनितवेदनया ।
 भवति हि मरणं हृथवा नृणां जडास्त्रिभज्जकृतम् ॥
 चापस्याद्ये त्र्यंशे गुदानिलसमुद्दौर्वेविषरोगैः ।

मध्ये विषगुरुदोषैरनिलकृतैर्वा भवेन्मृत्युः ॥
 अन्त्ये तृतीयमागे जलमध्ये तत्समुत्थितैर्वाऽपि ।
 मृत्युर्नृणां दृष्टो जठरामयदोषसंभूतः ॥
 मकराद्ये द्रेकाणे नृपहिंसात्यागकारणान्मृत्युः ।
 उरुविनाशादथवा जलचरसत्वाद्विषैकशक्तसर्पात् ॥
 दहनांखतस्करेभ्यो ज्वरादमानुषविभेदनान्मध्ये ।
 अन्त्ये मकरऋणशे स्त्रीणां मृत्युः सदा दृष्टः ॥
 कुम्भे प्रथमऋणशे स्त्रीभ्यस्तोयैस्तथा जठरोगैः ।
 ज्ञेयो मृत्युर्नृणां पर्वतगहनद्विपादैर्वा ॥
 मध्ये स्त्रीकृतदुःखैर्गुह्यजरोगैर्भवति मृत्युः ।
 अन्त्ये मिथुनचतुष्पदमुखरोगकृतैर्भवेत्पुंसाम् ॥
 अंशे मीनयुगाद्ये गुल्मग्रहणीप्रमेहयुक्तीभ्यः ।
 नड्डाजलज्ञे रोगैर्गजग्रहकृतैः समादिशेन्मृत्युम् ॥
 नौभेदाज्जलमध्ये झारे द्वगणाद्वितीयजातानाम् ।
 अन्त्ये भवति हि मरणं कुत्सितरोगैर्न सन्देहः ॥

होरानवांशकपयुक्तसमानभूमौ
 योगेक्षणादीभिरतः परिकल्प्यमेतत् ।
 शोहस्तु मृत्युसमयेऽनुदितांशतुल्यः
 स्वेशेक्षिते द्विगुणितस्त्रिगुणः शुभैश्च ॥ १२ ॥

Slока 12. From all this we have to determine generally this निर्याण (Niryana) or exit from the world as occurring at a place whose surroundings will be indicated by the planet occupying the Lagna or by the planet ruling the rising Navamsa as also by those that are in conjunction with or aspecting these. The unconscious state at the time of death lasts for such time as is

measured by the rising period of the portion of the Lagna below the horizon. This period becomes doubled when the rising sign is aspected by its lord and trebled when aspected by benefic planets generally.

NOTES.

Bhattotpala interprets the first half of the sloka thus : The exit from the world will occur at a place appropriate to the Rasi occupied by the lord of the rising Navamsa, with such circumstances as are the result of occupation or aspecting by planets of the 8th house or the absence of both (*Vidh*: Slokas 1 and 11) and states that the following are the places appropriate to the several signs : Aries, Place frequented by sheep. Taurus, Place frequented by oxen; Gemini, a house; Cancer, a well. Leo—a forest : Virgo—a water-bank ; Libra—a bazaar ; Scorpio—a hole ; Sagittarius—a place frequented by horses ; Capricorn—watery tracts ; Aquarius—a house; and Pisces—watery places.

But the above does not seem to be the correct view. The following view which is advocated by Varahamihira in Chapter II, sloka 12 seems to be the correct one : The Sun—temples ; the Moon—a fertile place (green all round); Mars—operation theatres, kitchens, store houses, factory, etc.; Mercury—play grounds ; Jupiter—treasury rooms ; Venus—well-furnished rooms ; Saturn—dirty places.

The place of death and surroundings will be indicated by the planet in the Lagna or the one ruling its rising Navamsa. If there be no planet in the Lagna, the ruler of the sign occupied by the planet owning the Lagna or the rising Navamsa will depict the surroundings of the place of death. If any planets aspect or occupy the house where the ruler of the Lagna or its Navamsa is situated, they also indicate the place of death *in addition* to what has been stated above. Suppose for example, the Moon indicates the place of death according to the above principles and together with it Saturn as per last principle. We have then to say that death takes place at a spot where it is green (Moon) but dirty (Saturn).

The period of unconsciousness will be the time taken for the portion of the rising sign below the horizon to rise. If the rising sign be aspected by its lord, the period is doubled. If aspected by a benefic, it is trebled. If by two benefics, 6 times and so on. Malefics aspecting the rising sign will not deprive consciousness:

The oblique ascension of the remaining portion of the sign rising on the Lagna corresponds to the time taken by it to rise in the East. Take an example, Aries 25° is rising. The remaining portion is 5° . The time taken for 5° of Aries to rise in the East will be 20 minutes generally (calculating at 2 hours for the whole sign of Aries to rise). The period of unconsciousness undergoes multiplication twice or thrice, etc., because of the ruler and a benefic throwing their aspect on the Lagna. The multiplication should be done once only. Suppose the Lagna is being aspected by its lord. You have to multiply the period by 2. At the same time, say, a benefic is also aspecting the Lagna. By the rule above, the period is to be multiplied by 3. By natural process, the period will thus have to be multiplied by 2×3 . This is not so. It will be enough if it is multiplied once by 5 i.e. $(3+2)$.

Vide also V—117 supra.

cj. सारखली

उदयनवांशाधिष्ठते: समानभूमौ वदामि यवनेन्द्रा: ।

प्रह्योगेश्वरणकार्यैः परिकेश्यं चाभ्यन्यदिपि तज्ज्ञैः ॥

उदितांशसमो मोहः शेषं निरीक्षिते द्विगुणितः सात् ।

श्रिगुणः शुभेश्वरस्ते समस्तमुनयो इथवस्यान्ति ॥

दहनजलविभिर्भृत्यसंकुदशोर्वै-

निधनभवनसंस्थैर्यालवर्गिविडम्बः ।

इति श्रवणरिणामश्रिन्तनीयो यथोक्तः

षुषुप्तिरचितकासाहत्यनूकादि चिन्त्यम् ॥ १३ ॥

Sloka 13. According as the decanate of the 8th bhava (i.e., the 22nd from the Lagna) turns out to be a fiery, a watery or a mixed one, there is a transformation

of the dead body by its being turned into ashes, or being thoroughly wetted and softened in water, or being dried up by exposure to the Sun and wind. If the decanate of the 8th house happens to be a व्यालद्रेक्कन (Vyaladrekkana), the body is eaten by beasts and birds of prey, is assimilated into their bodies and thrown out as excrement. Thus, the final stage of the dead body has to be thought out in the manner stated above. The following is the essence of what has been culled from higher works (such as ज्योतिषकर्मविपाक—Jyotisha Karma Vipaka) regarding past and future life.

NOTES.

For fiery (कर - Krura or दहन-Dahana), watery जल (Jala) and mixed (विश्रमित्रा-Vimisra) decanates, *Vide IX-slokas 112—115 Infra.*

For convenience, they are shown in the following statement.

Drekkanas.

Krura or Malefic	Jala or water-bearing	Saumya or Benefic	Vimisra or mixed
Leo (1)	Cancer (1)	Aries (2)	Capricorn (3)
Aries (1)	Pisces (1)	Sagittarius (2)	Aries (3)
Aquarius (1)	Pisces (2)	Taurus (2)	Cancer (3)
Scorpio (1)	Virgo (2)	Aquarius (2)	Taurus (1)
Capricorn (1)	Taurus (3)	Capricorn (2)	Sagittarius (1)
Pisces (3)	Gemini (3)	Libra (1)	Gemini (2)
Scorpio (3)		Virgo (1)	Libra (2)
Leo (3)		Gemini (1)	Leo (2)
Libra (3)		Sagittarius (3)	
Cancer (2)		Virgo (3)	
Scorpio (2)		Aquarius (3)	
	=11	=6	=8
		Total = 36	

For व्याल (Vyala) or serpent decanates, see notes to Ch. XXIII
—16 of Brihat Jataka.

The 22nd decanate is the cause of cremation, burial or otherwise according to the nature of its ruler or according to planets posited therein. A malefic planet causes cremation. A benefic causes burial. If a mixed planet (like Mercury), then the body will be exposed to dry away. Lagna Aries 25°. The 22nd decanate is owned by the Moon. Therefore as per above rule, the native should be buried.

The following are the exceptions to the above rule:

- (1) If the 22nd decanate be a सर्प (Sarpa) one, the body is eaten by vultures, dogs, etc.
- (2) If there are malefics in the 8th house, cremation must be predicted.

Vide also V—117 *sphra*.

गुरुरुद्धृतिशुक्रौ सूर्यमैमौ यमज्ञौ
विबुधपितृतिरश्चो नारकीयांश्च कुर्यः ।
दिनकरशशिवर्याधिष्ठितञ्चशनाथः
प्रवरसमनिकृष्टस्तुङ्गहासादनूके ॥ १४ ॥

Sloka 14. Of the Sun and the Moon, find out which is stronger. If the lord of the decanate occupied by the stronger of these two planets be Jupiter, the deceased should be made out as a person come from the world of immortals. If the Moon or Venus be the lord of the decanate in question, the deceased came from the world of Manes. If the Sun or Mars be the lord of the particular decanate, the deceased in the previous birth belonged to the world of mortals. If Saturn or Mercury be the owner of the decanate in question, the departed person came from the infernal regions. In the previous birth, the rank of the departed was high, mediocre or low according as the owner of the drekkana under con-

consideration was in his exaltation point, had fallen off therefrom or in the depression point.

NOTES.

Determine the past birth from the ruler of the decanate occupied by the Sun or the Moon (whichever is powerful) and predict accordingly the particular लोक (Loka) from where the soul is come.

The last quarter. Another interpretation. If that planet is in mid heaven, he should have held a good position; if culminating, a bad position, and so on.

गुणकरः—

सुरगुहरमराणां चन्द्रशुक्रौ पितृणां
द्विवसकरमहीजौ स्वामिनैः स्तस्तिरश्चः ।
शशिसुतरविपुत्रौ नारकपिपापनाथा-
विह खलु परिचिन्त्यो गच्छनृकावचोधं ॥

गतिरपि रिपुरन्ध्रयंशपोऽस्तस्थितो वा
गुरुरथ रिपुकेन्द्रचिछिद्रगः स्वोच्चसंस्थः ।
उदयति भवनेऽन्त्ये सौम्यभागे च मोक्षो
भवति यदि बलेन प्रोजिज्ञातासतत्र शेषाः ॥ १५ ॥

Stoka 15. The refuge of the departed is the lord of the Drekkana of the 6th house (*i.e.*, the 16th decanate from the rising decanate) or of the 8th house (*i.e.*, the 22nd decanate from the rising decanate) or the planet occupying the 7th bhava (Bhattotpala adds the 6th and the 8th bhavas also). Whichever of these planets is found to be strongest, to the world thereof does the departed person go. If Jupiter is in his exaltation and occupies the 6th bhava, a Kendra position or the 8th bhava, the departed person will attain final emancipation. The same happens also if the rising sign is Pisces and the rising Navamsa is that of a benefic planet and

Jupiter occupies it, while planets other than Jupiter are without strength.

NOTES.

रिपुरन्ध्रयंशप (Ripurandhratryamsapa) may also be interpreted as the ruler of the decanate of the 6th or the 8th bhava counted from the 7th, i.e., of the 12th or of the 2nd bhava. (This agrees with the western view that the 12th and 2nd houses indicate future births and the 6th and the 8th indicate past birth). Planets placed in the 7th will indicate also future birth.

Exceptions. Exalted Jupiter in the 6th, the 8th or in a Kendra position will make the native attain bliss. If Pisces be rising in a Navamsa of a benefic, it leads to bliss. In the above two exceptions, the other planets must not be powerful as Jupiter.

N.B.—Bliss मोक्ष (Moksha) is higher than देवलोक (Devaloka). This is clearly hinted by Varahamihira talking of Moksha (मोक्ष) as distinct and quite apart from the slokas containing देवलोक (Devaloka), पितॄलोक (Pitrloka), etc.

गुणाकरः—

रथीभुवीयोकटदक्ताश्चवसादतुकं परिक्ल्पनीयम् ।

उक्तदृष्टमध्याधमता च तेषामुच्चात्युते नीचसमाप्तिते च ॥