

Vṛddhagārgīya Jyotiṣa (2)

(Continued from previous issue)

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[Aṅga-1] Karma-guṇa

After introducing the subject matter of *Jyotiṣa* in three chapters VGJ text takes up the first *aṅga* of the *śāstra* namely the *karma-guṇa*³. This can be literally translated as *Action & Quality*. In the first chapter this has been associated with each of the four major temporal parameters *nakṣatra*, *tithi*, *karana* and *muhūrta*⁴ the knowledge of which is said to be essential for carrying out not only Vedic rites but also for religious and worldly activities. The very first verse of the 3rd chapter once again lists the above four parameters and declares *caturvyūham karmaguṇam gargeṇoktam yathāvidhi*. Thus, it is expected that there should be four chapters in the first *aṅga* corresponding to the above four time units. All our manuscripts⁵ contain four chapters and more in this *aṅga*, but does not follow the above order of time units. The fourth chapter of this section (seventh of VGJ) titled *muhūrta-karma-guṇa* combines both the units *karana* and *muhūrta*. After this, two chapters referred to as *prathama* and *dvitīya* appear in all the manuscripts. These chapters expound the earliest form of Hindu astrology based on the natal *nakṣatra*, long before the modern

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³ VGJ (2.41)

⁴ VGJ (1.2)

⁵ To the database of MSS of VGS listed in Vṛddhagārgīya Jyotiṣa (Part 1), one more manuscript from the Itcharam Suryaram Desai Collection (No. 1433) of University of Mumbai denoted henceforth as M2, has been added.

horoscope and *rāśi* came into vogue. The end colophons assign these to VGJ but the starting verse of *prathama* attributes the text to Bhṛgu.

The third chapter after the *nakṣatra-karma-guna*, and *tithi-karma-guna* chapters is the unlisted *graha-karma-guṇa*. This chapter is linked with the seven week days, named after the seven *grahas*, namely; *āditya*, *soma*, *bhauma*, *budha*, *guru*, *śukra* and *śani*; in that order. VGJ does not list *vāra/vāsara* as an astral time parameter in the introductory chapters. While discussing planets and their periods, VGJ does not consider them in the above order of the weekdays. Moreover, later in the section on *vāstuvidyā* the auspiciousness for first entrance of residences considers only *nakṣatra*, *tithi*, *karana* and *muhūrta*, conspicuously omitting weekdays. This ancient cultural practice is in harmony with texts such as *Parāśara Tantra* (PT), *Atharvaveda Pariśiṣṭa* (AVP), *Śārdūlakarṇāvadāna* (SKA), Kauṭilya's *Arthaśāstra*, Bharata's *Nātyaśāstra*, *Nāradaśilpaśāstra*⁶ which do not invoke weekdays named after the planets. This can be safely taken as indication of the existence of ancient Vṛddha-Garga astral tradition, without weekdays, into which the *graha-karma-guṇa* chapter has been added later by the *gārgīya* school. The question of the place and time of the origin of week days and their names remains open, but the text under study contains ancient Indian evidence for such practice being in vogue, probably around 300 CE. It should be mentioned here that the *Gārgya Samhitā* of MSS no. 12 & 13 (P3, B2) cited previously, dateable to c 300 CE, specifically refers to weekdays as the fifth time parameter. This observation raises the possibility of more than two astronomers known as Vṛddha-Garga, Garga and Gārgya having contributed to Hindu astronomy and astrology. Kane, writing about the predecessors of Varāhamihira, also opines that there might have been more than two ancient

⁶ *Nāradaśilpaśāstra*, Sanskrit Text on Architectural Civil Engineering, Iyengar, R.N. et al, Jain University Press, Bangalore, 2018.

authors in the same lineage of Garga contributing to the subject before Varāhamihira⁷.

Nakṣatra-karma-guṇa

The first chapter in this *aṅga* on *karma-guṇa* is about *nakṣatra* referring to the 27 asterisms, each made of one or more member stars that would be visited by Moon in its daily motion. But the *nakṣatra* as a relative but sequential time (day/night) marker has value only when seen to be spatially related to moon as seen from earth. This is easily seen as the fundamental concept for reckoning time in terms of the sidereal month which VGJ mentions in later chapters. But the interesting question is about the name of the *aṅga* and how the prescribed action and quality are attributed to each of the *nakṣatra*. A clue to this seems to be in the *devatā* (*daivatam*) or regent deity given for each of the *nakṣatra*. All the names of the *nakṣtras* and the corresponding *devatā* notations are available in the Vedic *Samhitā*⁸ and *Brāhmaṇa*⁹ texts with some variations. Occasionally some special *karma* and *guṇa* (action and quality) are attributed to a few *nakṣtras* in the Vedic texts. For example, first kindling of the sacrificial fire is prescribed under *kṛttikā*. Some *Grhyasūtra* texts prescribe seed sowing under *rohiṇī* implying thereby that the crops will grow well when moon is associated with *rohiṇī* asterism¹⁰.

The present chapter *nakṣatra-karma-guṇa* reports an already existing inherited practice, evidence for which is available in the 24th *aṅga* known as *Mahāsalila*¹¹. This section is in archaic prose with two chapters, the first being a set of more than 90 questions about creation, sun, moon, stars, planets, comets, rainfall and such other celestial, atmospheric and terrestrial natural

⁷ Kane, P.V., Varāhamihira and Utpala: their works and predecessors. *J. Bombay Branch of the Royal Asiatic Society*, Vol. 24-25, 1948-49; pp1-36.

⁸ *Taittirīya Samhitā* (4.4.10), *Atharvaveda* (19.7), *Maitrāyanīya Samhitā* (2.13.20)

⁹ *Taittirīya Brāhmaṇa* (1.5.1) & (3.1.4)

¹⁰ रोहिण्या कृषिकर्माणि कारयेत्॥ *Sāṅkhāyana Grhyasūtra* (4.13.1)

क्षेत्रं प्रकर्षयेदुत्तरैः प्रोष्ठपदैः फाल्युनीभी रोहिण्या वा॥ *Āśvalāyana Grhyasūtra* (2.10.3)

¹¹ This section is yet to be critically edited comparing all the available manuscripts.

phenomena, followed by a long chapter of answers. In our previous paper¹² we had highlighted the importance of the prose parts scattered in several places of the manuscripts under study to retrieve the most ancient *Vedāṅga Jyotiṣa* tradition. Among such prose parts, *Mahāsalila* occupies the prime place as a compact narration of the Vedic foundations of Indian astronomy and astrology before Common Era. The word *salila* does not mean *Rainfall* as Geslani *et al*¹³ have interpreted. *Salila* is the primordial medium out of which all creation including the celestial bodies have come out. This is a Vedic concept finding mention in the Ṛgveda (RV)¹⁴ and also in the Yajurveda¹⁵. This 24th *aṅga* a speciality of VGJ deserves to be considered the first *aṅga* of *Vedāṅga Jyotiṣa* since it lists and introduces foundational concepts for almost all topics of astronomy and astrology that have occupied later writers. We have to postpone a full account of *Mahāsalila* to a later date. Here we briefly refer to the concept of *karma-guṇa* and *nakṣatra* that is the subject of the 4th Chapter of VGJ. Among the nearly 100 questions put by Viśwāmitra to Vṛddhagarga, questions about *nakṣatra* are:

कति वै तानि नक्षत्राणि। किं वैषां नक्षत्रत्वं कथं सोमे समावसन्ति। किं चैषां
दैवतप्रयोजनम्। कथं सोमसंयुतानि कर्मण्यानि भवन्ति॥

How many nakṣatras are there? What is their characteristic and how does that reside in Moon? What is the use for them with devatā connection? How, nakṣatras conjuncted with Moon become fit for action?

¹² Vṛddhārgīya Jyotiṣa (Part 1), *Tattvadīpah Journal of Academy of Sanskrit Research*, XXV-1 (2019). pp. 60-95.

¹³ Geslani, M., Mak, B., Yano, M. and Zysk, K.G., Garga and early astral science in India. *History of Science in South Asia*, 5(1) 2017.; pp.151-191.

¹⁴ तम आसीत्तमसा गूह्यमग्रेऽप्रकेतं सलिलं सर्वमा इदम्। RV (10.129.03)

यदेवा अदः सलिले सुसंरब्धा अतिष्ठत। RV (10.72.06)

¹⁵ आपो वा इदमग्रे सलिलमासीत्॥ *Taittirīya Saṃhitā* (7.1.5)

The answers are more detailed and read like empirical interpretations of esoteric concepts embedded in some of the prominent astral hymns and Vedic legends. The gist of the answer is as follows.

Nakṣatras are said to be 28 as per some but 27 are recognised by VG. The narration starts with the Vedic legend of *Dakṣa (Prajāpati)* giving away his daughters in marriage to Moon. Moon was partial to *rohiṇī* and did not treat his other consorts equally and hence *Prajāpati* the Creator intervened. As a punishment Moon had to suffer *yakṣma* (Consumption) and had to be cured through a special oblation. The legend proceeds further to say,

सोमो ततःप्रभृति सर्वासु वर्ततेऽहोरात्रम्। सप्तदशकलां प्रजापतिश्चास्मै वैश्वदेवं
चरुं निर्वापयति। अमावास्यां तेनाप्यायितः सन्नाय्यं दर्शपौर्णमास्यावतः कुर्वते।
नत्वेतानि नक्षत्राणि क्षीयन्ते वा तेन नक्षत्रं भवति॥

Sannāyyam is the conjunction together of Sun and Moon ritualistically represented by the offering of *sānnāyya havis*, a mixture of milk and curds. The citation of this Vedic astral rite in the *Mahāsalila* is perhaps to introduce a rationale for Moon to wax and wane again¹⁶ and to highlight that in contrast the *nakṣatras* are so called because they don't decrease in size.

In the next stage *nakṣatravṛtta* is defined as *karmavibhāga*; that is the type of activity suitable to be carried out under a particular *nakṣatra*. This in turn depends on the *nakṣatra's daivatam*, which provides the theoretical basis for its *karma-guṇa* enumeration. It is said that the form by which *Soma*, anomalously (*vikaraṇa-viśeṣena*) approached or stayed with or separated from a *nakṣatra* in ancient times is reckoned as the *daivatam* of that particular *nakṣatra*.

¹⁶ This legend appears in the *Maitrāyanīya* (2.2.7), *Kāṭhaka* (11.3) and *Taittirīya* (2.3.5) *Samhitās* with some differences.

विकरणधर्मैतासां सोनृष्वेले काले समुपगच्छद्यस्यां येन विकार-
वशेनापस्थास्यति स तस्या दैवतमिति सज्जितं भविष्यति। याद्वक् दैवतपरिग्रहो
भविष्यति, तादृशानि कर्माणि भविष्यन्ति ॥

Here we face a difficulty in identifying this *Soma*; it cannot be Moon as a celestial body in the later sense of the term. Also, this is not the *Soma* herb of the Vedic rite *somayāga*. The only option left is to take this *Soma* as the Creator or the creative principle *manas* of Brahman the Creator¹⁷. In the Upaniṣads the *adhyātma* meaning of *soma* (moon) is *manas* (the cosmic mind)¹⁸.

From this principle, the concordant type of action is derived for each *nakṣatra* depending on the action and quality of the *daivatam*. To illustrate this concept two examples are provided by VG;

सोमः कृत्तिकामध्येऽग्निभूतोपतिष्ठति [...] एवं प्रजापतिर्भूत्वा रोहिणीमुपस्थ
तस्माद्वोहिणी प्राजापत्यः [...] एवमेव येन येन विकरणविशेषेण सोमो
नक्षत्रमुपस्थितवान् तं तस्य नक्षत्रस्य दैवतम् ॥

Soma once stayed with Pleiades in the form of *agni*, hence the *daivatam* of *kṛttikā* is *agni*. Again Soma taking the form of *Prajāpati*, stayed long with *rohiṇī*; hence the latter is *prājāpatya*. On similar lines depending on the anomalous way Soma approached a *nakṣatra*, the *daivatam* of that *nakṣatra* has to be understood.

The first reference to the birth of *agni* in *kṛttikā* asterism can be traced to RV (I.141.2-5; IX.86.36; X.5.5). The birth of this *agni* called *Kārtikeya* and his eventual fall as *Skanda* on earth is described in great detail in the

¹⁷ नेव वा इदमग्नेऽसदासीन्नेव सदासीत, आसीदिव वा इदमग्ने नेवासीत्तद्व तन्मन एवास ॥ SB (10.5.3)

¹⁸ सोमो यत्रातिरिच्यते तत्र सज्जायते मनः ॥ Śvetāśvatara Upaniṣat (2.6)

..ब्रह्मणा ऋत्विजा मनसा चण्ड्रेण; मनो वै यज्ञस्य ब्रह्मा, तद् यद् इदम् मनः, सोऽसौ चन्द्रः ॥ Brhadāranyaka Upaniṣat (3.1.6)

*Mahābhārata*¹⁹. There can be no doubt that this refers to an ancient spectacular celestial phenomenon in the region of the Pleiades that has remained firmly in the collective memory of Indians as an astral event of deep spiritual and religious significance²⁰. The *Śatapatha Brāhmaṇa* (SB) recommends kindling the first fire under *rohiṇī* stars. It further says that *Prajāpati* desirous of progeny once set up his fires in *rohiṇī nakṣatra* and all the creatures thus produced remained fixed of the same form like *rohiṇī* or red cows²¹. There is yet another legend of *Prajāpati*²² taking the form a deer following his own daughter *Uṣas*, when the gods fashioned a fearful form of Rudra to pierce *Prajāpati* with an arrow. As a consequence, *Prajāpati* calmed down and his head got fixed in the sky as the constellation *mṛgaśiras*, also called *invakā*. Hence the *daivatam* is *Soma* (later equated with Moon) and the *nakṣatra* is called *soumyam* (one who is calm). The *daivatam* of the *nakṣatra* *puṣya* (or *tiṣya*) is *Bṛhaspati* (planet Jupiter). This follows from the R̥gveda where *Bṛhaspati* is said to be the first born, high above in the sky²³ and further the *Taittirīya Brāhmaṇa* attesting his birth in front of *tiṣya nakṣatra*²⁴.

In effect VGJ says that *Prajāpati* as *Soma* indicated the 28 or 27 *nakṣatras* as portentous in ancient times due to some unexpected and unusual events happening in the regions of these stars, possibly in association with Moon. *Prajāpati*, in response to a question by *Candra*, answers that for indicating the actions to be carried out on earth, he (Moon) has to approach the *nakṣatras* in similar (anomalous) fashion.

¹⁹ *Mahābhārata* (*Vanaparvan*.Ch.224), (*Śalyaparvan*.Ch.45)

²⁰ Iyengar, R.N., Profile of a Natural Disaster in Ancient Sanskrit Literature, *Indian Journal of History of Science*, 39.1, 2004, pp.11-49.

²¹ एकरूपा उपस्तब्धास्तरस्यु रोहिण्ये इवैव तद्वै रोहिण्ये रोहिणीत्व ॥ SB (II.1.2.6-7)

²² *Aitareya Brāhmaṇa* (13.9), *Maitrāyaṇīya Saṃhitā* (4.2.12), SB (II.1.2.8-9)

²³ बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् । RV (IV.50.4)

²⁴ बृहस्पतिः प्रथमं जायमानः । तिष्यं नक्षत्रमभिसंबभूव । *Taittirīya Brāhmaṇa* (3.1.1.5)

Chapter 4 of VGJ

In the present paper the critically edited version of Chapter 4 of VGJ with 96 verses is given consulting all the MSS in our database. The text in a few places is corrupt and hard to understand. In some places the meaning can be inferred from the context even though the language is irregular and grammatically incorrect. We have produced the best possible reading with almost no emendations except for obvious scribal errors and a few *vibhakti* (case) endings.

The number of constituent stars and the regent deity is given for each *nakṣatra* starting from *kṛttikā*, as in Vedic practice, but no mention of shapes or figures is made. Hence, VGJ expects the readers to know how to identify the star group by its name. The text details the type of activity recommended to be carried out by people and the broad qualities of persons born under each of the *nakṣatra*. All actions are classified into seven groups namely; *dhruva*, *ugra*, *kṣipra*, *sādhāraṇa*, *mṛdu*, *cara*, *dāruṇa* to be associated with seven such groups of *nakṣatras* having the above qualities. This is very similar to the grouping of *nakṣatras* in the *Parāśara Tantra*. Here, after the Sanskrit text, we present a brief summary of the actions and qualities in the form of a table.

The importance of the natal *nakṣatra* and the auspiciousness rating of *nakṣatras* for carrying out special activities have continued to the present day in Indian society. Hence not only for the early history of astronomy and astrology, but also for cultural history the present chapter *nakṣatra-karma-guṇa* is important. A list of selected activities recommended to be carried out under different *nakṣatras* for success, considered important by the society of the times of Vṛddhagarga is given. Among routine activities such as marriage, travel, house building, coronation of kings, tax collection, attacking enemies, chariot construction, herding of cattle, elephant catching, sacrifices and religious rites, mention of *kanyopanayanam* stands apart as special. *Upanayanam* refers to the initiation ceremony prescribed for boys before they start Vedic studies. *Kanyopanayanam*, in VGJ refers to such a ceremony for girls, a custom long extinct. We find that this custom existed in ancient times

as prescribed in the *Dharmasūtra* of Hārīta quoted by a famous later author Devaṇa Bhaṭṭa (c 1200 CE)

यत्तु हारितेनोक्तम् - “द्विविधास्त्रियो ब्रह्मवादिन्यस्सद्योवच्चश्च। तत्र
ब्रह्मवादिनीनाम् उपनयनम् अग्नीन्द्यनं वेदाध्ययनं स्वगृहे च
भिक्षाचार्यति। सद्योवधूनां चोपस्थिते विवाहे कथंचिद् उपनयनमात्रं कृत्वा
विवाहः कार्यः ॥” इति।

Devaṇa Bhaṭṭa further declares that this was a very ancient custom belonging to another *kalpa* (aeon) and quotes author of *Yamasmr̄ti* for evidence²⁵.

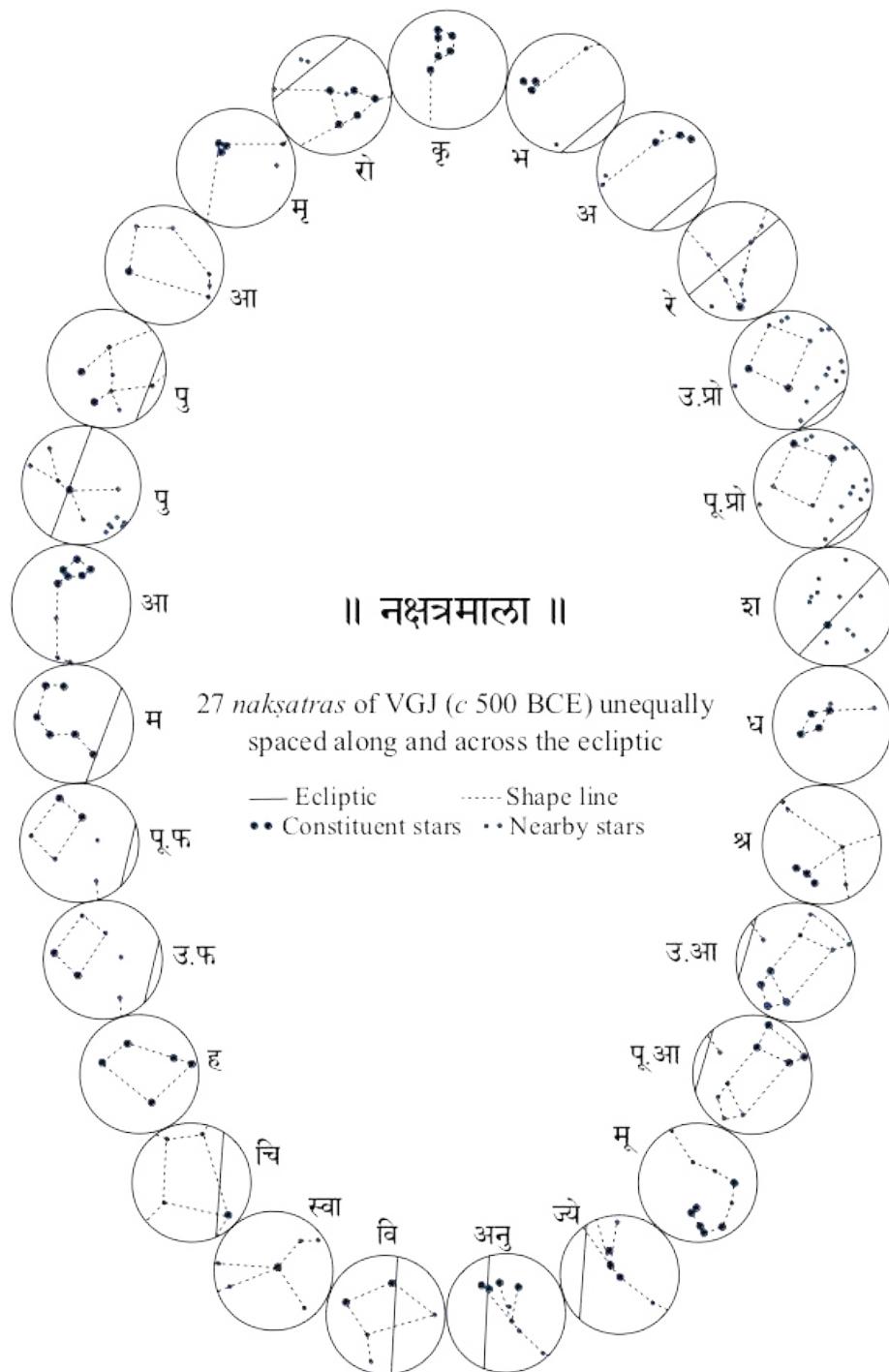
The *Dharmasūtra* texts of Āpastamba, Bodhāyana, Gautama and Vaikhānasa belong to *Kalpa*, one among the six branches of *Vedāṅga*, dateable to 600-400 BCE. All the above authors cite Hārīta by name with Āpastamba and Bodhāyana quoting Hārīta's opinion. This makes Vṛddhagarga's cultural tradition of *kanyopanayanam* under *kṛttikā* to be at least as old as 500 BCE if not more ancient.

Number of Stars

Several BCE texts namely; PT and AVP of the Vedic tradition, SKA of the Buddhist tradition, *Surya Prajñapati-Candra Prajñapati* (SCP) of the Jaina tradition provide the number of constituent stars making up a given *nakṣatra*. There is broad consensus among the above and VGJ on the names of the 27 *nakṣatras* except for the third one in the list, namely *adhikā* that is widely known as *mrgaśirā* in general literature as also in the later chapters of VGJ. This asterism is known as *invakā* (*invagā*) in the *Maitrāyaṇī Samhitā* and as *sanṭhāṇa* originally in Prākṛt in the SCP. There is variation in the numbers of some *nakṣatras*, conspicuously so in the case of *śatabhiṣak* and *revatī*. For purposes of visible identification, the geometry of a *nakṣatra* is also

²⁵तत्कल्पान्तरभिप्रायम्। तथा च यमः-“पुरा कल्पे तु नारीणां मौञ्जीबन्धनमिष्टते। अध्यापनं च वेदानां सावित्रीवचनं तथा ॥ पिता पितृव्यो भ्राता वा नैनामध्यापयेत्परः। स्वगृहे चैव कन्याया भैक्षचर्या विधीयते ॥ वर्जयेदजिनं चीरं जटाधारणमेव च।” इति। (*Smṛticandrikā, Samskrākānda, of Devana-Bhatta*, Ed. Srinivasacharya, L., ORI, Mysore, 1914)

important. Except for PT the other texts do not provide the shape of the *nakṣatras*. A strand of the above 27 *nakṣatras* with their constituent stars as per VGJ and geometry as stated in PT, is shown in the accompanying schematic figure. It is hoped that this figure would help the readers interested in identifying the ancient *nakṣatra* groupings in the present day sky.



A table is also presented with the list of the number of stars in each *nakṣatra* as per the above five texts including the *devatā* as mentioned in VGJ. For sake of comparison the numbers mentioned in the *Br̥hatsamhitā* (BS)²⁶ of a much later period are also shown in the table. Bhāṭṭotpala while commenting on this section says that the number of stars indicates the length in years of the good or bad effect attributable to the corresponding *nakṣatra*²⁷. Also, the numbers are said to indicate the number of days *jvara* (fever) starting under a particular *nakṣatra* takes to complete its course²⁸.

Table 1 - List of 27 *Nakṣatras* with regent deity and number of constituent stars

Nakṣatra	Daivata	VGJ	PT	AVP	SKA	SCP	BS
Kṛttikā	Agni	6	6	6	6	6	6
Rohiṇī	Prajāpati	5	5	1	5	5	5
Adhikā/Mṛgaśira	Soma	3	3	3	3	3	3
Ārdrā	Rudra	1	1	1	1	1	1
Punarvasu	Aditi	2	2	2	2	5	5
Puṣya	Bṛhaspati	1	1	1	3	3	3
Āśleṣā	Sarpa	6	6	6	1	6	6
Maghā	Pitṛ	6	6	6	5	7	5
P. Phalgunī	Bhaga	2	2	2	2	2	8
U. Phalgunī	Aryaman	2	2	2	2	2	2
Hasta	Savitṛ	5	5	5	5	5	5
Citrā	Tvaṣṭṛ	1	1	1	1	1	1
Svātī	Vāyu	1	1	1	1	1	1
[Viśākhā]	Indrāgni	2	2	2	2	5	5
Anūrādhā	Mitra	4	4	4	4	5	4
Jyeṣṭhā	Indra	3	3	1	3	3	3
Mūla	Nirṛti	6	2	7	7	1	11
P. Aṣāḍhā	Ap	4	4	4	4	4	2

²⁶ BS (Ch 97; v 1-3)

²⁷ सदसत्कलं शुर्पे दुष्टं तत्तारकामितैस्तारकासङ्घैरच्छेभवति॥ UV on BS (97.3)

²⁸ तारकामितैर्दिवसैर्ज्वरस्योत्पन्नस्य नाशो वाच्यो वक्तव्यः॥ UV on BS (97.3)

U. Aśādhā	Viśvedeva	4	4	4	4	4	8
Śravaṇa	Viṣṇu	3	3	3	3	3	3
Dhaniṣṭhā	Vasu	4	5	5	4	5	5
Śatabhiṣak	Varuṇa	1	1	1	1	100	100
P. Proṣṭapadā	Aja	2	2	2	2	2	2
U. Proṣṭapadā	Ahirbudhnya	2	2	2	2	2	8
Revatī	Pūṣan	1	1	1	1	32	32
Aśvayuk	[Aśvin]	3	2	1	2	3	3
Bharanī	Yama	3	3	3	3	3	3
Total number of stars		83	79	77	79	219	240

॥ १-अङ्गम् ; कर्मगुणाः ॥

४ ॥ नक्षत्रकर्मगुणाः ॥

कृतिका^१-स्वग्रिसाध्यानि^२ सर्व-कर्माणि^३ साधयेत्। आपणा^४-शापिवृत्तीनां प्रयोगाश्र^५ गृहाणि च ॥ १ ॥
 गोऽजाविक^६-वृषोत्सर्गानथ^७ सङ्कलना^८-चयम्। भाण्डानि चाश्मसारेभ्यो^९ विविधान्यत्र^{१०} कारयेत् ॥ २ ॥
 पीतलोहितवस्त्रं च भाण्डानि विविधानि च। न कारयेन्न कृणुयात्^{११} सारवन्तान्तवानि^{१२} च ॥ ३ ॥
 कन्योपनयनं कुर्यादभिचारां-स्तथारिषु^{१३}। क्षौरं चात्र न कुर्वीत षड्वारे^{१४} वह्निदैवते ॥ ४ ॥
 स्वाध्यायाभिजनोरूपी^{१५} दीर्घायुः श्रुतिकीर्तिमान्^{१६}। तेजस्वी कृपणः^{१७} क्रोधी यज्ञा दाता च जायते^{१८} ॥ ५ ॥
 रोहिण्यां स्थावरं^{१९} कर्म प्रशस्तं चापि कारयेत्। परस्मा^{२०}-न्नाददेवन्नं प्रयोगांश्च न कारयेत् ॥ ६ ॥
 अभिषिञ्चेच नृपतीन्^{२१} सर्वानधिकृतांस्तथा। अपत्यहेतोः स्त्रीपुंसोः प्रयोगांश्चात्र^{२२} कारयेत् ॥ ७ ॥

^१ A1 कार्तिका, M2 कर्तिका

^२ P2 -स्वातिसाध्यातिथि

^३ A1 -कार्याणि

^४ A1, A2, M2 सम्पदा; P2, U1 सम्पद्

^५ A2, M2 प्रयोग्य

^६ A1, A2, M2, P2, U1 गोजातिक

^७ A1, A2, U1 वृषोत्सर्गो निधिः; M2, P2

दृषोत्सर्गो निधिः

^८ A1, A2, P1, P2, U1 सङ्कलनां

^९ M2 चाश्मस्तरोमो

^{१०} M2 विविधान्यत्र

^{११} M2 कृष्णाद्; P2 कृणुया

^{१२} A1, M2 यारचांतान्तवानि; A2 यारवान्तान्तवा-

नि; K1 भारवान्नातवानि; P1 मारवान्तान्तवानि; P2

यारंचातान्तवानि; U1 यारचां-तान्तवानि

^{१३} K1 -स्तथारिषु; P1 -स्वथारिषु

^{१४} A1, B1 षड्वारं; P1 षट्वारे; M2 षट्वन्ने; U1
षड्वन्ने

^{१५} em following PT (14.40) स्वाध्यायाभि-
जनस्तम्यन्नः; A1 साध्यंयंजायाभिजरो; A2,
M2 साध्यंजंजायाभिजरो; K1, P1 साध्याय-
जायाभिजरो; B1 साध्यायाजाभिजरो; P2

साध्याजार्यभिजनो; U1 साधुजायोभिजातोत्र

^{१६} A1, A2, P1, P2, M2, U1 श्रीकीर्तिमान्

^{१७} A2 कृपणः; A1, K1, M2, P1 कृपणः; U1
कृपया

^{१८} B1 त्र जायते; K1 प्रजायते

^{१९} U1 स्थावर

^{२०} B1 तस्माच्च; A1, A2, M2, P1, P2, U1
यस्मा

^{२१} A2 नृपतिः; M2 वृन्पती

^{२२} P2 प्रयोगांश्चान

प्राजापत्ये तु नक्षत्रे सततं पञ्चतारके। पशुवित्तसुतैश्वर्यै-रायुषा¹ चान्वितः² क्षमी।
 दाता कृतमन्त्रैवात्र³ सानुकोशश्च जायते ॥८॥

त्रितारम्⁴ अधिका सौम्यं प्रशस्तं मृदुकर्मसु। धन्यायुष्यशस्येषु⁵ प्राजापत्य⁶-ब्रतेषु च ॥९॥

ब्रतसूत्रो⁷-पनयनैः⁸-गोदानैर्नामकर्मभिः⁸। गण्यागण्यं चात्र कुर्यात् स्नातकां⁹-शाभि-घेचयेत्¹⁰ ॥१०॥

बीजान्यौषधिवृक्षांश्च क्षीरिणश्चात्र¹¹ वापयेत्। यज्ञानां च समारम्भास्तथा शान्तिक-पौष्टिकाः¹² ॥११॥¹³

प्रासादं चामरं छत्रं यानासन¹⁴-विभूषणम्। नवान्¹⁵ सुधारयेदेतान्¹⁶ प्रस्थान¹⁷ चात्र पूजयेत् ॥१२॥

अलमेव¹⁸ कुलोपेतः¹⁹ सौम्यास्या²⁰-चपलाननः²¹। दीर्घायुः श्रुतवान्²² शास्त्री²³ जायते पुरुषो मृदुः ॥१३॥

आद्रीयां प्रहरेत्²⁴ पूर्वस्तथा²⁵ शान्तिकपौष्टिकम्। खनये²⁶-दुदपानांश्च²⁷ एक²⁸भागेन²⁹ नित्यशः³⁰ ॥१४॥

¹ K1 -चिरायुषा

² A1, M2, P2 तान्वितः; A2 तान्वितं; K1 न्वित; P1, U1 तान्वित

³ M2 कृतमन्त्रैवात्र; कृतज्ञः would be better

⁴ B1 विधारं

⁵ B1, K1 धन्यायुष्यशस्तेषु

⁶ P2 प्राजापत्ये

⁷ A1, K1 ब्रतस्तत्रो

⁸ A1, P2, M2 -नामकर्मभिः; U1 -

भनैर्नामकर्मभिः

⁹ P2 स्नातको

¹⁰ A1, A2, M2, P2, U1 -पिञ्चयेत्

¹¹ A1, P2, U1 क्षीरिणश्चापि

¹² A1, U1, P2 -पुष्टिकाः

¹³ M2 missing verse

¹⁴ A1 यानास; U1 यानामन

¹⁵ K1 नवन्

¹⁶ P2 सुधारयेदेश्यं; U1 सुधारयेदत्र; M2 mt

from here to end of v13

¹⁷ P2 स्थानं

¹⁸ A1 फलमेव; P1 -लमेव; A2, P2, M2, U1 फलमेव

¹⁹ A1, B1, K1, P1, U1 कुलोपेता

²⁰ A1, A2, M2, P1, P2, U1 सौम्यश्च; K1 सौम्यास्यो

²¹ B1 चपलानतः:

²² A1, A2, B1, P1, P2, U1 सुतवान्

²³ A1, B1, K1, M2, P1, P2, U1 सास्त्री

²⁴ K1, P2 प्रहरात्

²⁵ A1, M2 पूर्वस्तथा; A2, B1, P1 पूर्वास्तथा

²⁶ A1, A2, P1, M2, U1 खानये; B1 खानये

²⁷ B1 दुपदानांश्च

²⁸ K1 एषा; A1, A2, M2, P1, P2, U1 एका

²⁹ B1, K1 भागम

³⁰ P2 हित्यशः

जन्मकर्म तदीयज्ञा¹(?) पण्यश्व² क्रयमेव³ च। वैरदकालुव्यकाश्च⁴(?) मुनिका-परिवाधिकम्⁵(?) ॥ १५ ॥
 प्रस्थानं च⁶ प्रकुर्वीत सेनां चात्र प्रदापयेत्। अरीणाम-भि⁷-घातांश्च प्रकुर्याद्गृद्गैवते ॥ १६ ॥
 अदाता⁸ च ऋज्ञः कोधी हिंसाप्रियरतः सदा। एणमांस-रत्स्तेनो⁹ विक्रान्त¹⁰श्व+अदयो भवेत्¹¹ ॥ १७ ॥
 पुनः¹² पुनर्यद्यादिच्छेत्¹³ ततः कुर्यात् पुनर्वसौ¹⁴। कुर्वीत¹⁵ पुंसां¹⁶ सततमुपगच्छेत्¹⁷ पुनर्भुवम्¹⁸ ॥ १८ ॥
 स्त्रीणामरिषु¹⁹ वेशमानि तथा पुंसवनानि च²⁰। शान्तिकं पौष्टिकं युक्तं²¹ गोदानं सूत्रकर्म च ॥ १९ ॥
 चिकित्सां न प्रयुज्ञीत तथा जयपराजयौ। अध्वानं प्राञ्छुखो गच्छेदादित्येऽस्मिन् द्वितारके ॥ २० ॥
 यशोभाग्य-प्रजाप्राज्ञो²² नित्यकल्यो²³ मृदुर्धनी²⁴। निष्ठाधिगन्ता²⁵ स्त्रीलोलो²⁶ जायतेऽत्र²⁷ नरेश्वरः ॥ २१ ॥
 पुष्टे²⁸ द्विजातिकर्माणि सर्वे कुर्युद्दिजातयः। पुष्टिशान्तिकमाङ्गल्यम्+उद्वाहालभनानि²⁹ च ॥ २२ ॥
 रथप्र³⁰-सादयन्त्राणि ध्वजाच्छत्रा³¹-युधानि च। विजयान्य³²-भिषेकांश्च प्रस्थानं च नराधिपः ॥ २३ ॥

¹ A1, P1, P2, U1 नदीयज्ञा; M2 नदीयता² A2, B1 पण्यश्व³ A2, B1 क्रमएव; P2 क्रयमेव⁴ A1 वैरादिकालुव्यकोश; M2 चौरादिलुप्यकाश्च;
P2 वैरादिकालुव्यकाश्च; A2 चैरादिपलुव्यकाश्च; K1
वैरदीकालुव्यकाश्च; U1 वैरादिकालुव्यकाश्च⁵ A2 -परिचाधिकः; A1, P2, U1 -परिचाधिकम्;
M2 -परिचाधिकम्; परिखादिकम् would be
better⁶ A1, U1, P2 प्रस्थापनं⁷ A1, M2 -पि⁸ M2 दाता⁹ M2, P2 -नत्स्तेनो¹⁰ P2 विज्ञात; A1 निक्रात¹¹ A1 *mt*¹² A1 नपुनः¹³ M2 यदिच्छेत्¹⁴ K1, P1, M2 पुनर्वशी¹⁵ P2 कुर्यात्तत्¹⁶ M2 यस्ता¹⁷ M2 सततमुपगच्छेदादित्येऽस्मिन्¹⁸ B1 पुनर्भवं¹⁹ A1, A2, P1, K1 स्त्रीणामरिषु; M2 स्त्रीणां
प्रारिषु; P2 स्त्रीणामादिषु; U1 स्त्रीणामारिषु²⁰ A2 का²¹ *em; all* युक्ता²² A2, P2, M2 -प्रक्षाप्राज्ञो²³ A2, K1, P1 नित्यकाल्यो²⁴ K1 मृदुर्धनि; A1, A2, M2 मृदुर्धनी²⁵ A1 तनिष्ठाधिगन्ता; A2, M2 तनिष्ठाधिगन्ता;
P1, U1 तनिष्ठाधिगतो²⁶ A1, M2 स्त्रीलो²⁷ A1, M2 जायेतत्र²⁸ P2 पुष्टे²⁹ *em; all* प्रायोद्वालभनानि³⁰ A1 रथिप्र; A2, P2, M2, U1 रथप्र³¹ P2 ध्वजाष्टवा; K1, B1, P1 ध्वजाच्छत्रा; M2
प्रजाच्छत्रा; U1 ध्वजाष्टत्रा³² A1, A2, P2, M2, U1 विजयान

प्रस्थापयेत्तथा स्वान्तं¹ शिष्यान् स्वाध्यायि²-नोर्थितः³। गुरुवेशम उदेच्याच्च⁴ विद्याशि⁵-ल्पार्थिनो
नरा:⁶ ॥ २४ ॥

वितत्यमवनह्यं⁷ च मद्यकर्म च वर्जयेत्⁸। बाह्यस्य-त्यैक⁹-तारेऽस्मिन् गृहकर्मणि कारयेत् ॥ २५ ॥
बलोत्साह¹⁰-धरापत्यै¹¹-ज्ञानविज्ञा¹²-नकीर्तिभिः। संयुक्तो¹³ जायते श्रीमान् श्रेष्ठो वंशविवर्धनः ॥ २६ ॥
आश्लेषा¹⁴ स्वायुधागारं धन्वन्त¹⁵-दुर्गमेव¹⁶ च। देहबन्धनदीवन्ध-सन्ध्यानं¹⁷ शेष्मणानि च ॥ २७ ॥
विषागदानहिग्राहान्¹⁸ हिंसार्थानभिचारकम्। अन्याध्यान्तांश्च¹⁹ षट्करे²⁰ प्रकुर्यात् सर्पदैवते²¹ ॥ २८ ॥
यानप्रियो²² दीर्घसूत्रो नृशंसो व्यसनी शठः²³। जायते क्रोधनो²⁴ वैरी²⁵ मेधायुर्वित्तवान् नरः ॥ २९ ॥
मघासु²⁶ सर्वधान्यानि²⁷ वापयेत् संहरेत²⁸ च। सद्यः²⁹ पुण्यं च संघाश्च कोषागारांश्च³⁰ कारयेत् ॥ ३० ॥

¹ em; A1 श्वन्वौ; B1 snc; P1 स्वान्वौ; P2 त्वन्वौ; M2 शत्वौ; U1 शत्रौ; A2, K1 स्वात्वै

² A1, K1, P1 स्वाध्याय; M2 स्वाध्यायन; P2 स्वाधाय

³ A1, A2, B1, P1, U1 -नोर्थिनः; M2 -
नोर्थितः; P2 -नोर्थिनः

⁴ irr; उदयेत् would be better

⁵ A1, A2, B1, M2, P1, U1 विद्याच्छि; P2 विद्याशि

⁶ P2 नरः

⁷ A1 चैतन्यमवनूद्य; K1, M2 वित्यतमवनह्यं; P2 चितन्यमवनत्यं

⁸ B1 वर्ययेत्

⁹ A1 -त्येत्रि; A2 -त्येत्रि with -त्येक in margin;
M2 -त्येत्रिस्; P1 -त्येक with -त्येत्रि in
margin; P2 -चि; U1 -त्रिस्

¹⁰ B1 बालोत्साह

¹¹ B1 धरापात्ये

¹² A1, M2, P2, U1 -ज्ञानं विम; K1 -ज्ञानविज्ञा

¹³ A1 सायुक्तो; M2 सांयुक्तो; P1 सांयुक्तो

¹⁴ M2 आश्लेषा

¹⁵ A1, M2, P1, U1 धन्वत्; B1 धन्वन्तं

¹⁶ A1 दुर्गमेव

¹⁷ A2, B1, K1 सन्ध्यानं

¹⁸ A1 विषागदान; A2 विषांगदानहिग्राहान; M2 विषांगदान; P2, U1 विषादानि

¹⁹ A1 अन्याच्छतांश्च; A2, P1 अन्याच्छातांश्च;
B1 अन्यांच्छातांश्च; M2 अमाच्छतांश्च; P2 अन्याशातां; U1 अन्यछातांश्च

²⁰ A1, B1, U1 षट्करे; M2 षट्कारे; P2 वषट्करे

²¹ P2, U1 सर्पदैवते

²² A2 ज्ञानप्रियो ; M2 यातप्रियो

²³ A1, M2, P2 सवः

²⁴ A1, A2, B1, K1, M2, P1 क्रोधनी; U1
क्रोधने

²⁵ P2 वैनी; U1 विरो

²⁶ U1 मघासु

²⁷ A1 सर्वसुधान्यानि

²⁸ A1, M2, P2 संहरेति; K1 संहरेव; U1
संहतेति

²⁹ A1, M2 संब्ब; A2, B1, P1, P2, U1 संघ

³⁰ U1 काषागारांश्च

प्रहरेत रिपोः पूर्व दारुणानि¹ च कारयेत्। श्राद्धं कर्म² च षष्ठारे³ प्रकुर्यात्⁴ पितृदैवते⁵ ॥ ३१ ॥
 चतुष्पा-द्वन्धान्यानां⁶ भोगी⁷ मेधा-यशोबलैः⁸। संयुक्तो जायते चात्र सुहच्छुद्धा-कारो⁹ ऋजुः ॥ ३२ ॥
 द्वितारं फाल्नुनी पूर्वा नक्षत्रं भगदैवतम्। तत्र मन्त्रौषधैः स्नानं विवाहोद्बाहकर्म¹⁰ च ॥ ३३ ॥
 सर्वपण्यापणा-वेशास्त्त¹¹-थेक्षुलवणाकराः। क्रूरकर्मभिचारांश्च सौभाग्यार्थानि चारभेत् ॥ ३४ ॥
 सुभगः क्षीरसङ्काशो¹² बहुष्ट्रीकोऽत्प-सूनुमान्¹³। वित्तघन्यत्प¹⁴-वित्तश्च¹⁵ शठ¹⁶-श्रैवात्र जायते ॥ ३५ ॥
 द्वितारमुत्त-रार्यम्णोः¹⁷ फल्नुनी पूर्वकर्मसु। प्रशस्तं वा विवाहे च¹⁸ पुरवेशमक्रियासु च ॥ ३६ ॥
 सर्वकर्मप्रधाने च वासे यानविभूषणे¹⁹। यशः²⁰-कीर्त्या च संयोगे²¹ शान्तिमङ्गलपुष्टिषु ॥ ३७ ॥
 दानदैवतयोर्वित्तैर्युक्तो भोक्ता च जायते। विहारशीलः सुभगो मित्रस्थः पण्डितः स्थिरः ॥ ३८ ॥
 हस्तेन बलकर्माणि राज्ञां चैवाभिषेचनम्²²। सूत्रव्रतोपनयनं गोदानं²³ यज्ञकर्म च ॥ ३९ ॥
 ध्रुवक्षिप्र-यशोर्थानि²⁴ कर्माणि च समारभेत्। शान्तिपुष्टिकरं²⁵ कर्म प्रस्थानं चात्र पूजनम्²⁶ ॥ ४० ॥

¹ A1 दानुणानि¹⁵ A1, A2, B1, K1, P1, P2, M2 -चिन्तश्च;² A1, A2, B1, P1, P2, M2, U1 श्राद्धकर्म

U1 -वित्तश्च

³ A1, P1 षष्ठारे; B1 च षष्ठारे; M2 षष्ठारे; U1 च षष्ठारे;¹⁶ P2, M2, U1 शैव⁴ P2 अकुर्यात्¹⁷ K1 -रमर्यम्णोः; M2 -रार्यस्मे⁵ K1 पितृदैवतं¹⁸ em; A1, M2, P2 चाहवावाह; A2⁶ B1 -द्वन्धान्यानि

चाहवीवाह; B1 शेवाहवैवाह; P1 वाहवीवाह; K1

⁷ A1, A2, B1, K1, P1, P2, M2 भागी

वा विवाहश्च

⁸ A1, B1, P1 -यशोबलैः; M2 -यशोबल¹⁹ A1, A2, K1, M2, P1, P2, U1⁹ A1, A2, B1, P1, P2, M2, U1 -करो

वासयानविभूषणे

¹⁰ A1 विवाहोद्बाहकर्म²⁰ M2 यत्रा¹¹ A1, P1, P2, M2, U1 -वेशास्त्; K1 -वेशात्²¹ K1, A1, P2 – संयोगो¹² A1, M2 क्षीवशेकाश; P1 क्षीवसंकाशो; P2²² M2 चैवाभिषेचनम्

क्षावसंकाशो; U1 क्षीरसंकाशो

²³ A1, P2, U1 mt¹³ M2, U1 -सुतवान्²⁴ A1, A2, B1, K1, M2, P2, U1 -यशोर्थानि¹⁴ em; A1 विपत्कन्यात्प; K1 वित्तकन्यात्प;²⁵ A1, B1, K1 शान्तिःपुष्टिकरं; P1

P1, P2, M2, U1 विपत्कन्यात्प; B1

शान्तिपौष्टिकरं

वित्तकन्यात्प; A2 वित्तकन्यात्प

²⁶ B1, K1, P1 पूजितम्; M2 प्रजनम्

धनुर्गहो लिपिकारान्¹ करांश्चात्र² प्रयोजयेत्। हस्त्यारोहं हस्तिशालां सावित्रे³ पञ्चतारके॥४१॥
 सुभगो दर्शनीयश्च विद्वान् सिद्धान्तवित्तमः⁴। प्राज्ञश्च शिल्पकुशलो महोत्साहश्च जायते॥४२॥
 चित्रा मृद्गी⁵ चैकतारं⁶ नक्षत्रं त्वाष्टौदैवतम्⁷। कुण्डलं⁸ चाप्यलङ्कारं⁹ भूषणानि च कारयेत्॥४३॥
 गृहाणि राजधानीश्च शिल्पं हैरण्यकापणाः¹⁰। प्रकुर्वीत¹¹ चिकित्सां च पुष्टिकर्ममृदूनि च॥४४॥
 नटनर्तकरूपांश्च¹² लिपिकाः¹³ सर्वशिल्पिनः¹⁴। प्रयोजयेदलङ्कृत्य¹⁵ सेनां¹⁶ पश्येन्नपस्तथा॥४५॥
 सुभगस्त्रिपुत्रो¹⁷ मेधावी रूपालङ्कारवान् मृदुः। कुतूहली¹⁸ मृगाभाये¹⁹ चित्राक्षश्चैव²⁰ जायते॥४६॥
 एकतारेऽथ वायव्ये²¹ स्वाति-र्निष्ठाच्चकर्मणि²²। गृहप्रवेशे शस्तानि²³ विवाहे ध्रुवकर्मणि॥४७॥
 सर्वकर्मान्²⁴ प्रकामांश्च²⁵ वायुभक्षांश्च²⁶ योजयेत्। वादित्र-मवनह्य²⁷ स्यात् स्वचन्दनं विमानयेत्²⁸॥४८॥

¹ A2, B1, K1, P2, U1 लिपिकारात्; M2 लिपि करान्

² A1, B1 काराश्चात्र; A2, K1, P1 कराश्चात्र;

M2, P2 कश्चात्र; U1 कारश्चात्र

³ A1, K1, P1 सवित्रे; M2, U1 सावित्रि

⁴ M2 सिद्धन्तिवित्तकः; P1 सिर्धतिवित्तकः; U1 सिद्धान्तवित्तकः

⁵ B1 वृद्धा

⁶ B1 वेकतारं

⁷ B1 त्वाष्टौदैवतं

⁸ A1, A2, M2, P1, U1 असनं; B1 अधानं; P2 असुरं

⁹ A1, A2, M2, P2, U1 चात्रलंकारं; K1 वाथलंकारं; P1 चाथलंकारं

¹⁰ B1 हिरण्यकापणाः; P2 हेणपणाः

¹¹ A1, M2, P2, U1 प्रकुर्वन्ति

¹² A1, M2, P1, P2, U1 नटनर्तकरूपाणि

¹³ B1 पीतकाः; K1 पीनकाः

¹⁴ A1, M2, P1, P2, U1 सर्वशिल्पिषु

¹⁵ U1 प्रयोजयेजलंकृत्य

¹⁶ P2 श्येनां

¹⁷ A1, A2, M2, P2, U1 सुभगस्त्रिपुत्रो

¹⁸ K1 कुतूहले

¹⁹ A1 मृमाना; A2 मृगानाप्ये; M2 मृगानामपि; P1, P2 मृगानाम; U1 मृगाभायेम

²⁰ em following PT 14.40 चित्राक्षश्चित्रायां; A1, P2, M2 पित्ताक्षश्चैव; A2 प्येपित्ताक्षश्चैव; P1 mt; K1, B1, U1 पित्राक्षश्चैव

²¹ P2, M2, U1 वायवो

²² em; A1 -नेष्ठाच्चकर्मणि; A2, B1, M2, P1, U1 -नेष्ठाच्चकर्मणि; K1 -र्निष्ठाच्चकर्मणि; P2 -नेष्ठाच्चकर्मणि

²³ A1, A2, K1, M2, P1, P2 शस्तापि

²⁴ A1, B1, M2, P2 सर्वकामान्; P1 सर्वकान्

²⁵ A1 प्रकामांश्च; K1 प्रकामश्च; M2 प्रकामंश्च

²⁶ A1 वायुनक्षांश्च

²⁷ M2 -मवनत्वं; अवनद्वं would be better

²⁸ A1, M2, P1, P2 स्यातासूचनंविमानयेत्; A2 स्यात् नविमानयेत्; B1 नचनविमानयेत्; U1 स्याना सूत्रं न विमानयेत्

चपलो¹ बलवान् वाग्मी विविक्त²ज्ञानमाश्रितः। धर्मिष्ठः शक्तिसम्पन्नो जातश्चात्र बहुश्रुतः॥४९॥
 अथ द्वितारमैन्द्राश्यं बलयोगे³ प्रशस्यते⁴। विभागे नीपयूपत्वे⁵ वृक्षगुल्मप्रवापने⁶॥५०॥
 शुद्धो मृद्वत्र⁷ कर्तव्यं पश्चिमेषु च दासुणे⁸। यवगोधूम-कार्पासतिल⁹-माष¹⁰-प्रवापनम्॥५१॥
 नृपो¹¹ नृपाश्रितो वापि¹² सोमपो¹³ दीप्तवान्नरः¹⁴। मनस्वी¹⁵ पशुमांश्चात्र स्त्रीलोलश्चात्र जायते॥५२॥
 अनुराधा चतुस्तारं मृदु मित्रोऽत्र दैवतम्। तत्र मित्राणि¹⁶ कुर्वीत¹⁷ सहायाः सुहृद¹⁸-स्तथा॥५३॥
 कुर्याच्चात्र मृदूनर्थान् शान्तिपौष्टिकभेषजम्¹⁹। यानकिया ह्यलङ्काराः क्षुरमध्व²⁰-क्रियाणि तु॥५४॥
 दुष्टान् दम्यांश्च²¹ दमयेन्नावं²² चात्रा-वतारयेत²³। अनुराधाप्रयातस्य चक्षुर्न प्रतिहन्यते²⁴॥५५॥
 सुहृन्मित्रकरः²⁵ सौम्यो रत्नार्थी²⁶ सुखभेगवान्। वीरो यशस्वी धर्मिष्ठः कुलश्रेष्ठोऽत्र²⁷ जायते॥५६॥

¹ B1, K1 चपले; P2 चेपल्यो² A1, U1 विचित्र; A2 विवित्र; M2 विवित; P2 विचित्त³ K1 बलयो; P2 बलयोगो⁴ K1 प्रशस्यति⁵ A1 विभागेनापद्ययत्ये; B1 विभागी नीपयूपत्वे; M2 विभागेनाधूपत्वे; P2 विभागेनापधूपत्वे; U1 विभागेनापधूपत्व⁶ A1 वृक्षगुल्मप्रवापनौ; A2 दक्षगुल्मप्रवापने⁷ A1 द्वौसुद्वत्र; A2, K1, P1 द्वौमृदत्र; M2 द्वौ-सद्वच्च; P2 द्वौसुद्वत्र; U1 द्वौचूसुद्वच्च⁸ M2 दारणेत; K1 दारुणो⁹ A1 *mt*; B1, P1 -कर्पासं; M2 -प्यसं; P2 -पसं; U1 -कार्पासं¹⁰ U1 -माषमृद¹¹ A1, M2 *mt*¹² M2 *mt*¹³ A1 स्यामयो; U1 स्यामयो; M2 स्यामपादी; P2 स्यामप¹⁴ K1, P1 दीप्तवान्नपम; A1 दीप्तवानृपम; U1 दीप्तवानृपम; A2, P2 दीप्तवानृपः; M2 स्यावानृप¹⁵ P2 नृपस्वी¹⁶ A1, B1, P1, P2, U1 मैत्राणि¹⁷ P2 कुर्वन्ति¹⁸ A1 सुकृद; P2 सुद्वद; A2, K1 सुहृव¹⁹ A1, M2, P2, U1 शान्तिपुष्टिकभैक्ष्यजम्; P1 भैषजम्²⁰ A2, B1, P1 क्षुरमर्द्य; K1, P2 क्षुरमद्य; M2 क्षुरसर्वा; U1 क्षुरंसर्व²¹ A1 शादम्याश्च; A2 तृष्णादम्याश्च; K1 गृष्टीदश्च; M2 गृष्णादसश्च; P1 गृष्टीदम्याश्च; P2 गृह्णादम्याश्च; U1 गृष्णादम्याश्च²² A1, A2, K1, M2, P1, P2, U1 नावश्²³ K1 -च तारयेत²⁴ A1, M2 सिस्तनामन्नभोजने; A2 सिस्तनमान्नभोजने, चक्षुर्नप्रतिहन्यते in margin; P1 शिशूनामन्नभोजने in margin; P2 सिस्तनामान्नभोजयेत; U1 असिस्तनामन्नभोजने²⁵ A1 सुद्वन्मित्रकरः²⁶ A1 *mt*; B1, K1, P1, U1 रत्नार्थः; M2 रत्नार्थ²⁷ K1 कुल्य श्रेष्ठोऽत्र; M2 कुकुलश्रेष्ठोऽत्र

ज्येष्ठा त्रितारमैन्दं च दारुणं चात्र कारयेत्। सङ्ग्रामानभिचारांश्च¹ प्रवर्त²-प्रहरे³ नृपः ॥५७॥
 प्रासादमुपवेशमानि⁴ निवेशान⁵-भिषेचनम्। कुर्यान्नपाणां सर्वेषां क्षत्रियाणां विशेषतः ॥५८॥
 कन्या जाता भवेच्छेष्ठा शूरोभिजायते नर?⁷। वारण⁸-महोत्साहश्च⁹ तेजस्वी रोषणो¹⁰ ऋजुः¹¹ ॥५९॥
 मानी स्थिराव्यो¹² मेधावी दीप्तिमान् अर्ध¹³-उर्जितः¹⁴। प्रशान्तः शत्रुहन्ता च प्राधान्यं
 चाधिगच्छति¹⁵ ॥६०॥
 षट्कार¹⁶ नैऋतं मूलं दारुणं दारुणे हितम्¹⁷। ध्रुवकर्मसु शस्तं च विवाहोद्भानानि च ॥६१॥
 सस्यानि वृक्षानोषध्यो वापयेन्मूलवन्ति च। मौलिकान् मौलिपादांश्च¹⁸ नीपस्थां¹⁹-श्चापि साधयेत् ॥६२॥
 आयुर्यशः सुतान् भोगान् पशुपुत्रान्वितानि²⁰ च। खेयशिल्पानि²¹ विज्ञानं मूलजातोऽधिगच्छति ॥६३॥
 आप्यमुग्रं चतुस्तारं दारुणं²² दारुणे²³ हितम्। आरामकूर्पं²⁴ प्रारम्भे सर्वेष्वेवोदकेषु च ॥६४॥

¹ A1, B1, U1 सङ्ग्रामा अभिचाराश्च² U1 पर्वतः; P1 प्रवत्त³ P1 प्रहरेत्⁴ B1, K1, P1 प्रासादमुपवेशमानां⁵ A1 निवेशमनः; K1 निवेशाम⁶ A1, P2, M2, U1 *mt*⁷ A1, A2, M2, P2, U1 शूद्रोभिजायते नरः; B1

दाता शूरोभिजायते; K1 ततः शूरोभिजायते

⁸ A1 चरणः; B1 वाष्कारणः; M2, P2 चरणः; U1

नरणे

⁹ *em*; A1 -भेक्तश्च; B1 -सहिष्णुश्च; K1, P1 -

सहक्षेशश्च; A2, P1 -सहेक्षश्च; M2, P2 -

महेक्तश्च; U1 -महोत्सासश्च

¹⁰ A1 रोषणे; M2 रोषणे¹¹ K1 द्विजः¹² K1 स्थिराध्यो; A1, A2, P1, P2, U1

स्थिराज्यो; M2 स्थिराजौ

¹³ K1 अर्ध्यः; M2 *mt* from here to end of
v61¹⁴ A1 -सार्जितः; K1 -ज्ञार्जितः; A2, U1 -
ऋर्जितः; P1 -अर्जितः; P2 ऋर्जितः¹⁵ A1, U1 वाथगच्छति; P2 वाथं गच्छति¹⁶ A1 षट्कारः; B1 षट्कारं¹⁷ U1 दरुणो हितां¹⁸ B1, P1, K1 मूलपादांश्च¹⁹ *em*; A1 नापस्था; A2 नायन; K1, P1

नायस्था; M2 नापश्चा; P2 तापस्था; U1 नौकास्था

²⁰ A1, A2, M2, P1, P2, U1 पशुपौत्रान्वनानि;
B1 पशुपोत्रवनानि²¹ B1 स्वयं शिल्पानि²² P2, M2 दरुणो²³ A1, A2, P1, K1, U1 दरुणो; M2, P2

दरुणोसु

²⁴ P2 रौमकूर्पच; A1, A2, B1, K1, M2, P1
रौमकूर्पच

जलजीविनो मार्गणांश्च¹ स्वकांश्च² प्रयोजयेत्। वापयेच्चोलकानन्त्र³ मूलपुष्पफलानि⁴ च ॥ ६५ ॥⁵
 आयुष्मान् पुण्यशीलश्च⁶ चिक्रामो जलप्रियः⁷। मद्यमांसप्रियोऽकल्प्यः⁸ सिद्धकर्मानुजायते ॥ ६६ ॥
 वैश्वदैवं चतुस्त्तारमा-षाढासूत्तरा¹⁰ ध्रुवम्¹¹। ध्रुवैश्वर्य¹²-यशस्तेषु¹³ हितं च भवनादिषु ॥ ६७ ॥
 नृपान्नपात्माधिकृतान् श्रामिकांश्चात्र¹⁴ कारयेत्। श्रेणीबन्धानाणां¹⁵ गण्यान्च्छुल्क¹⁶-शालासभांस्तथा ॥ ६८ ॥
 उग्रभेदं नृणां¹⁷ दूतं¹⁸ वैरं चात्र न कारयेत्। यान-वासोन्य¹⁹-कल्कानामाहारं चात्र कारयेत् ॥ ६९ ॥
 कितवोऽत्र महाशील-प्रगल्भाक्षसमन्ततः²⁰। श्रुतवान् शीलवांश्चात्र सोमपश्चात्र²¹ जायते²² ॥ ७० ॥
 त्रितारं²³ श्रवणं प्रोक्तं वैष्णवं सर्वकर्मसु ॥²⁴ द्विजातीनां सदा शस्तमभिषेकध्रुवेषु च ॥ ७१ ॥
 पुष्टिकर्मविवाहश्च²⁵ यानवाहविभूषणैः²⁶। व्रतविद्योपनयने बलभेषजकर्मसु ॥ ७२ ॥

¹ A1, A2 मार्गणाश्च; K1, P2, U1 मार्गाश्च² B1, P1, P2 धावकांश्च; K1 धावकाश्च; A1, A2 धावकश्च³ em; A1, A2 चापयेच्चैकोयत्र; B1वापयेद्वापकश्चत्र; K1 वापयेच्चोलकावत्र; M2
चापेश्वको; P1 वापायाच्चैकोयत्र; U1 वापयेच्चैकोयत्र⁴ M2 मूले पुष्पफलानि⁵ P2 missing verse v67⁶ P1 पुण्यसूलश्च; K1, A1 पुण्यमूलस्य; M2, P2,
U1 पुण्यस्त्तूलश्च⁷ A2, B1 जनप्रियः⁸ A1, A2, M2, U1 मधुमांसप्रियो; P2
मधुमांसपियो⁹ A2, B1 जल्पः; A1, K1, U1 कल्पः¹⁰ A1, A2, B1, M2, P1, P2, U1 -षाढासूत्तरा¹¹ A1 ध्रुवाम्¹² A1 ध्रुवैश्वर्यम्; P2 कुवैत्स्वर्प¹³ A1 -यस्यस्थेषु; B1, P1 -यशस्येषु; A2, U1 -
यशस्येषु; M2 -यसंस्येषु¹⁴ A1, P2, U1 -क्षामिकांश्चात्र; A2, B1 -कामि-
कांश्चात्र; M2 -मिकाचोत्र; P1 -च्छामिकांश्चात्र¹⁵ A1, A2 श्रेणीबन्धानाणां; P1 श्रेणीबन्धानाणान्;
U1 श्रेणीबन्धानान्या¹⁶ A1 नान्या; A2 नान्याच्छुल्क; B1 गुण्याच्छुल्क;
K1, P1, P2, U1 गण्याच्छुल्क¹⁷ K1, P1 उग्रभेदनृणां¹⁸ धूर्तं would be better¹⁹ B1, K1 वासौम्य²⁰ A1, A2 -प्रगल्भान्तमसम्मतः; P1, U1 -
प्रागल्भक्षमसम्मतः; B1 -प्रगल्भक्षेमसन्ततः; M2
-प्रगल्भक्षसंमतः; P2 -प्रागल्भक्षसमन्ततः²¹ K1, B1 वक्ताचैवात्र; P2 mt²² P2 ex किनचोत्रमहाशीलु²³ P2 वितारं; U1 द्वितारं²⁴ B1 mt v71b,72²⁵ A1, A2, M2, U1 पुष्टिकर्मस्त्रिवरणं; P1
पुष्टिकर्मविवाहश्च, कर्मस्त्रिवरणं in margin; P2
पुष्टिकर्मस्त्रिवरणं²⁶ K1 योनवाहविभूषणैः

मेघाव्यरोगबलवा¹-नाड्यो² यज्ञा³ बहुश्रुतः। दुःस्वरो⁴ निहतामित्रः⁵ श्रीमान्⁶ वाग्मी च जायते ॥७३॥
धनिष्ठा तु चतुस्तारं वासवं⁷ चतुरुच्यते। तत्राभिगच्छेन्मित्राणां सुहृत्सम्बन्धि⁸-वान्धवान् ॥७४॥
श्रेष्ठिनोऽथ पुराव्यक्षान्⁹ वणिज्ये¹⁰-स्थिकृता¹¹-नृपैः। गृहग्राम¹²-निवासांश्च¹³ प्रस्थानं चात्र पूजितम् ॥७५॥
सर्वकर्म द्विजाः कुर्युर्जातकर्मादि दैवतम्। आयुष्यं शान्तिकं¹⁴ पुण्यं बलपुष्टियशस्करम् ॥७६॥
रत्नार्थभागी द्युतिमान् मृष्टदाता¹⁵ ऋजुर्नृपः¹⁶। अङ्गिष्ठे¹⁷-भागीष्टकर्मा¹⁸ यशस्वी चात्र जायते ॥७७॥
एकतारं¹⁹ शतभिषग्वारुणं भेषजादिषु। अभिचारा²⁰-हवे²¹ चैव शस्त्रकर्मणि²² चोदके ॥७८॥
सेनाप्रयाण²³-मायुष्यं न कुर्यात्तत्र²⁴ कर्म च। बीजकर्म सुराकर्म भिषकम्²⁵ च कारयेत् ॥७९॥
बहुमित्रोऽत्र पशुमान् पानमांसप्रियो ऋजुः। अदाता²⁶ मित्रवत्प्राज्ञो²⁷ व्यसनी²⁸ चैव जायते ॥८०॥
आजं प्रोष्ठपदा पूर्वा द्वितारं दारुणे हितम्²⁹। अनृते³⁰ च विभाते च दुष्टकर्म³¹-क्रियासु³² च ॥८१॥

¹ K1 मेघान्यारोग्यबलवा; M2, U1

मेघाव्यरोगबलवा

² A1, A2, B1, K1, M2, P2, U1 -नाड्यो

³ K1 रज्ञा; B1 ज्याय

⁴ K1, P2 दुःखरो; M2, U1 दुखरो

⁵ A1, K1, P1, P2 निहनामित्रः; A2, U1

निहतामित्रः; M2 निहनापित्रः

⁶ A1, M2, P1, P2 श्रीमान्; P2 श्रीमार

⁷ P2 वास

⁸ P2 सुवृट् सर्वधिवान्धवान्

⁹ P2 पुराव्यक्षात्

¹⁰ A1, B1, U1 वणिज्ये; A2 वणिज्यो; P2

वत्मिज्यो

¹¹ B1 -धिता; P2 -षिकृता

¹² P2 गृहान्नामा

¹³ A1, A2, B1, K1, M2, P1, P2 -निवासाश्च

¹⁴ A1, A2, B1, U1, P2 शान्तिदं

¹⁵ A1, M2, U1 मृष्टदनो; A2 मृष्टा दाता; P2

दूमृष्टदनो

¹⁶ P2 ऋजून्; U1 ऋजुनृपः

¹⁷ B1 अङ्गेश; M2 अक्षिष्ठ; P2 अलिकु; K1

अङ्गेश

¹⁸ A1, A2 -भागीष्टकर्मा; B1 -भागीसुकर्मा; M2 -भागिकर्माय; P2 -मार्गीस्वकर्मा; U1 -मार्गीष्वकर्मा;

¹⁹ A1, A2, M2, P2, U1 शततारं; P1 शततारं in margin

²⁰ B1 अविर्वारा

²¹ A1 -ध्रुवे; P2 -द्वेषै; U1 -द्वेषे

²² A1, M2, P2, U1 कर्माणि

²³ B1 सीमाप्रयाण; K1 सेनाप्रमाण; M2, U1 सेनाप्रयाणा

²⁴ B1 कुर्याद्वीज--; K1 कुत्तत्र

²⁵ A1 *mt*

²⁶ A1, A2, M2, P2 आदाता; B1 अदतो

²⁷ A1 मित्रवत्प्राज्ञो

²⁸ K1 व्यसनैश्

²⁹ A1, A2, M2, P2, U1 दारुणोहिता

³⁰ *em; all* अमृते

³¹ B1 विते दुष्टं सर्वकाम

³² M2 कृपासु

न च दक्षिणतो गच्छेत् प्रवासमिति मानवः । धारयेच¹ शिरस्ताथै² निशि³ क्षेत्रे चतुष्पथे ॥८२॥
 दारुणोत्र⁴ पटुर्हन्ता⁵ दारुविदुमयो⁶-धरः⁷ । प्रसद्य हन्ता धनवान् पशुमांश्वै जायते ॥८३॥
 आहिर्बुद्ध्यं⁸ द्वितारं च प्रोष्टपद्युत्तरा⁹ ध्रुवम्¹⁰ । तत्र कुर्याद्वृत्वं कर्म यशस्यं पुष्टिकर्म च ॥८४॥
 गृहद्वार-पुरारभान्¹¹ विवाहान् प्रसवात्मकान्¹² । शयनासन¹³-वस्त्राणि क्षेत्रलाभ¹⁴-शुभानि¹⁵ च ॥८५॥
 राजराजोपमश्चात्र यज्वा वंशविवर्धनः¹⁶ । यशस्वी निहितामित्रो¹⁷ जायतेऽत्र सुखी नरः ॥८६॥
 एकतारं स्मृतं पौष्णां¹⁸ रेवती मृदुसंज्ञकम्¹⁹ । भैषज्यकर्मणि तथा यानवासगृहेषु च ॥८७॥
 प्रवासनं प्रयोगं च कुर्यादत्र चतुष्पदम् । धनधान्यानि²⁰-धानानि कुर्यान्मयं च कारयेत् ॥८८॥
 कर्दयः पशुमानाद्यः²¹ प्रवासी²² बहुलोहवान्²³ । अरोगः सिद्धकर्मा²⁴ च द्रव्यहर्ता²⁵ च जायते ॥८९॥

¹ em; A1, A2, B1, P1, P2 धारात्यत्र; K1

धारन्त्र; U1 धारात्यव

² A1 शिरस्ताये; A2, P2, M2 शिरस्ताये; P1, K1 शिरस्तार्यो; U1 शिरस्ताये

³ A1 त्रश; A2, M2, P2 त्रिश; P1 त्रिशि; K1 त्रिशि; U1 विश

⁴ U1 दारुणोच

⁵ A2 पवृहता

⁶ A1 दासविदुमयो; A2, P2 दासविदुमयो; B1 दासविदुमयो; M2, U1 दासविदुमयो

⁷ A1, B1, K1, M2, P1, U1 वरः

⁸ A1, A2, M2 अहिर्बुद्ध्यं; K1 आहिर्बुद्ध्यं; P2 अहिर्वच्य

⁹ A2, M2, P2 U1 प्रोष्टपद्युत्तरा; B1 प्रौष्टं वा द्युत्तरा; P1, K1 प्रोष्टवाद्युत्तरा

¹⁰ B1 द्वयं

¹¹ A1 -पुराभाव; A2 -पुराभावा; U1 -पराभरो

¹² B1 प्रासवात्मकान्; K1 प्रसवात्मिकान्; P2 प्रैसवान्मकान्

¹³ A1, A2, U1 शयनाशन; K1 शयनाशय; P2

शशटानाशन

¹⁴ P2 क्षेत्रभान

¹⁵ A2, M2 -स्वभानि; P1 -श्वभानि; P2-श्वानि

¹⁶ A2, M2, U1 ध्रुवंशविवर्धनः; P2 त्यावंशविवर्धनः

¹⁷ B1 निहितामित्रो

¹⁸ A2, M2, P2 पौस्तं

¹⁹ B1 संज्ञितं

²⁰ A1, B1, P2, U1 धनधान्यनि; A2 धनत्यति; M2 धनन्यनि

²¹ B1 पशुमानादः; K1 पशुमानाय; U1 पशुमानाद्यो

²² A1, K1, M2, P1 प्रवास; A2 प्रवासन; P2 प्रवासं; U1 प्रकासन्

²³ P2 चहुलोहवान्; U1 वहुलोहवान्

²⁴ A1, A2, B1, K1, M2, U1 अरोगसिद्धकर्मा; P2 असेगसिद्धकर्मा

²⁵ P2 रव्याहत्पा; M2 व्यहर्ता

त्रितारमश्वयुजक्षं¹ शस्तं² भैषज्यकर्मणि³। क्षिप्रकर्मसु च श्रेष्ठमायुष्यं बलकर्मसु ॥१०॥⁴
 यने च⁵ दमने⁶ योग्यं वाजिनां सर्वकर्मसु। द्विजानां चापि सर्वेषां सर्वारम्भेषु पूजितम् ॥११॥
 उपविज्ञानसौभाग्यैर्युक्तो⁷ दाता सहाव्ययः⁸। प्रयोजयेत्तथा चोरं⁹ मृतिं¹⁰ चैवात्र कारयेत् ॥१२॥
 मद्यमांसप्रियः स्तव्यः कलिस्तैन्यानृत¹¹-प्रियः। परदव्यहरः शूरो¹² बहुमित्रश्च जायते ॥१३॥
 शूरो हिंसारतो¹³ वैरी परघातो¹⁴ भयङ्करः।¹⁵ उत्कोचकाश्चोपधिकान्¹⁶ वच्चकान्¹⁷ कूटसाक्षिणः¹⁸ ॥१४॥
 कलाद्यो दीपिमान्¹⁹ प्राज्ञः श्रुतवांश्चात्र²⁰ जायते²¹। त्रितार²² भरणी याम्य²³ दारुण²⁴ दारुणे²⁵
 हितम् ॥१५॥
 इति नक्षत्रवर्गस्य कर्म जन्म च कीर्तितम्। आद्यं कर्मगुणाद्यानां गर्णेणामिततेजसा ॥१६॥

[चतुर्थोऽध्यायः]

¹ A1 त्रितारमश्वयुजक्षं; A2 वितारमश्वयुगलं;

M2, P2, U1 वितारमश्वयुगलं

² A1, A2, P1, P2, U1 लघु

³ A2, P2, U1 भैषजकर्मणि; B1 भैषज्यकर्मणि

⁴ A2, M2, P2 *mt v*91b

⁵ A2, M2 नेत्रा; P2 तेच

⁶ A2, M2, P2, U1 दमनो

⁷ B1 उपविज्ञानसौभाग्ये युक्तो

⁸ K1 सहाव्ययः; P2 सहान्ययः

⁹ B1 चौरं

¹⁰ A1, A2, K1, M2, P1, U1 नृतिं

¹¹ A1, K1, P1, P2 कलिस्तैन्यानृभिः; A2, M2,

U1 कालिस्तैन्यानृभिः

¹² B1 श्वारो

¹³ A1, B1, K1 हंसानृतो; A2, M2, P2, U1

हिंसारतो; P1 हिंसावृतो

¹⁴ P2 वीरघातो

¹⁵ A1 *mt v* 94b,95

¹⁶ *em* following *Mānava Dharmasūtra* (9.258) where a similar phrase

उत्कोचकाश्चोपधिका वच्चकाः is used; B1 उत्कोचकानुंपिका; A2, M2, U1 उत्कोचकान्-पथिका; K1 उत्कोचकरूपपथिक; P1 उत्कोचकान्-पथिका; P2 उत्कोचकारन्पथिका

¹⁷ A1, A2, K1, M2, P2 वच्चकात्

¹⁸ P2 द्यूटसाक्षिणः

¹⁹ A2 किलाद्योदीपिमान्; M2 किलाद्योदीपिमान्; P2 किलाद्योदीपिमान्; U1 कलोद्योदीपिमान्

²⁰ A2 प्रश्रूतवांश्चात्र; P2 श्रुतवांश्चात्र

²¹ P2 तापते

²² U1 वितारं

²³ A2 याश्वां; U1 याम्या

²⁴ A1 *mt*; A2, M2, P2 दारुणी

²⁵ A2, P2, M2, U1 दारुणो

Editorial notation

<i>all</i>	All except defective MSS
<i>att</i>	Attributed to
<i>Ch</i>	Chapter
<i>cf</i>	Compare with
<i>em</i>	Emended
<i>irr</i>	Irregular usage
<i>mt</i>	Missing text
<i>snc</i>	Script not clear
<i>v</i>	Verse
[..]	Editorial addition

Brief Summary

4. Nakṣatrakarmagunāḥ

This chapter lists the 27 *nakṣatras* starting from *kṛttikā*, indicating the number of constituent stars and name of the regent deities, which have been already listed in Table 1. In addition, the text provides some early aspects of Indian astrology based on the *nakṣatra* under which a person is born. Table 2 lists the names of *nakṣatras* (column 1), recommended actions in terms of their qualities (column 2) and characteristics of persons born under the *nakṣatra* (column 3). The list is not a literal translation and hence not exhaustive. In all the manuscripts, stanzas on *aśvayuk* and *bharanī* appear to be mixed up and hence the rendering of verses 91-95 below is tentative.

Table 2: *Nakṣatrakarmagunāḥ*

<i>Nakṣatra</i>	<i>Karma-guna</i>	<i>Natal nakṣatra character</i>
<i>Kṛttikā</i>	All fire-based activities; construction of smithy shops & residences; making metal utensils; production of yellow & red coloured clothes and vessels. <i>Kanyopanayanam</i> ; herding of cattle; black	Interested in <i>svādhyāya</i> ; well mannered; famous; long lived; attractive; short-tempered; religious (<i>yajvā</i>); charitable.

	magic against enemies. Avoidance of hair cutting.	
<i>Rohiṇī</i>	Long lasting actions; praise-worthy activities; anointment of kings & officials; fertility rites for men & women. Non acceptance of food from others.	Endowed with children, long life, money & cattle; forgiving; grateful; empathetic.
<i>Adhikā (Mṛgaśira)</i>	Prescribed for soft actions, growing grains, herbs & trees with milky sap, religious functions & observances - <i>upanayana</i> ; <i>godāna</i> ; naming & graduation ceremony; start of <i>yajña</i> ; propitiation and nourishment rites ¹ . Acquiring palaces & royal paraphernalia.	Soft natured; of high lineage; pleasant; with steady expression; long lived; scholarly.
<i>Ārdrā</i>	Attacking enemy; <i>S&P</i> ; digging wells day by day; buying & selling; attacking enemies; readying & marching of the army.	Miserly; straight forward; short tempered; sadistic; fond of deer meat; stealthy; swift; merciless (<i>adaya</i>).
<i>Punarvasu</i>	Repetitive actions; approaching an already married woman; house entry and pre-natal rites; <i>S&P</i> ; associated religious rites; <i>godāna</i> . Avoidance of beginning of medical treatment; commence travel towards the East.	Famous; fortunate; knowledgeable; intelligent; disciplined; robust; leader; wealthy; tender; fond of women.
<i>Puṣya</i>	Auspicious activities such as <i>S&P</i> and marriage. Kings to make chariots; palaces; mechanical devices; banners; umbrellas; weapons. Coronation; celebration of victory. Admission of students & others desirous of acquiring knowledge & skill to <i>gurukula</i> . Avoidance of opening & covering, preparation of spirituous drinks.	Enthusiastic; powerful; skilled in theory & practice; kingly; family patriarch.
<i>Āśleṣā</i>	Setting up of armoury, desert forts. Binding activities; check dams on rivers; joinery. Deploying snake catchers adept in antidotes for poison; pain-inflicting black magic; other destructive activities.	Fond of travel; procrastinator; cruel; deceptive; short tempered; hateful; long lived; wealthy.
<i>Maghā</i>	Sowing & harvesting of grains. Propitious actions; organizing groups; construction of cubicles. First attack on enemies; gruesome activities; ancestral rites.	Enjoyer of cattle & agricultural wealth; wise; powerful; straightforward; friendly; has good physique.

¹Śāntikam pauṣṭikam (*S&P*)

<i>Pūrva-phalgunī</i>	Medicinal & <i>māntric</i> baths; marriage; commercial activities in sugarcane & salt; start of cruel work; black magic; welfare work.	Prosperous; milky complexioned. Polygamous; few male offspring.
<i>Uttara-phalgunī</i>	Suitable to conduct rites of passage (<i>pūrvakarma</i>); activities related to civic works, residences, vehicles, clothing, jewellery, <i>S&P</i> .	Has wealth acquired by charity & chance; fond of entertainment; scholarly; stable; with many friends.
<i>Hasta</i>	Strong actions; royal coronation; <i>upanayana</i> ; <i>godāna</i> ; <i>yajña</i> . Start of quick & fixed actions for acquiring fame. <i>S&P</i> ; travel. Employment of bowmen, scribes & imposition of taxes. Riding elephants; construction of stables.	Prosperous; good looking; scholarly; well versed in theory & practice; artistic; enthusiastic.
<i>Citrā</i>	Soft actions; work related to ornaments, houses, capital city, sculpture, jewellery shops, medical treatment, dance, dancers, scribes, army parades.	Prosperous; wise; handsome; ornamented; soft natured curious about animals; has colourful eyes.
<i>Svāti</i>	Travel-related work. Employment of snakes (charmers?). Covering of music instruments. Auspicious for house entry, marriage; other fixed work.	Restless; strong; orator; polymath; righteous; powerful; erudite.
<i>Viśākhā</i>	Suitable for strengthening, division, deep columns, arbouries. Clean and tender work. Cultivation of barley, wheat, cotton, sesame and black gram.	Royal; supported by royalty. Eligible for partaking <i>soma</i> ; bright; determined; wealthy with cattle; fond of women.
<i>Anurādhā</i>	Recommended to make friends; <i>S&P</i> ; delicate actions; work related to medicines, vehicles, decoration, shaving, travel. Quelling miscreants; launching of navy. Travel on this <i>naksatra</i> will be unhindered.	Friendly; soft natured; collector of gems; comfortable; valiant; famous; righteous; scion of his family.
<i>Jyeṣṭhā</i>	Suitable for gruesome activities; war; black magic. Construction of palace other residences. Coronation of kings of royal clan.	Enthusiastic; bright; short tempered; simple; haughty; clever; profits by trading; calm; controller of enemies; attains chief-hood. A girl born in this star will be a leader.
<i>Mūla</i>	Gruesome and fixed actions; marriage rites; sowing seeds for herbs, plants, tuber, trees. Construction of pedestals, capitals, deep footings.	Bestowed with long life, fame, children, wealth. Skilful in underground construction.
<i>Pūrvāṣāḍhā</i>	Gruesome activities; ground-breaking for gardens, wells, water works. Deploying	Bestowed with long life; fond of propitious actions;

	water diviners, boatmen. Cultivation of flowers, fruits, tubers.	successful; lover of art. Fond of water, wine, meat; sickly (<i>akalya</i>).
<i>Uttarāśāḍhā</i>	Fixed activities; construction of buildings, check posts, taxation halls. Promoting kings, vassals, officers, employees, guild heads, important people. Collecting vehicles, clothing, other required materials. Avoid enmity & hatred between kings.	Fond of gambling; vigilant; virtuous; of impeccable character; erudite; eligible for partaking <i>soma</i> .
<i>Śravaṇam</i>	Prescribed activities of twice born; coronation; other regular activities; nourishment rites; marriage. Work related to vehicles & ornaments; starting education, medical treatment.	Knowledgeable; healthy; strong; wealthy; religious (<i>yajvā</i>); hoarse voiced; subduer of foes; eloquent.
<i>Dhaniṣṭhā</i>	Visiting friends, well-wishers, relatives. Selecting suitable persons for commerce & city administration. House construction; travel. All religious rites of birth; S&P.	Royal; wealthy; resplendent; straightforward; capable of achieving intentions; famous.
<i>Satabhiṣak</i>	Black magic in wars; impelling weaponry; work related to seeds, spirituous drinks, medicines. Avoidance of marching of army.	Friendly; wealthy with cattle; straightforward; fond of drinks & meat; stingy (<i>adātā</i>); wise; addicted to vices (<i>vyaṣanī</i>).
<i>Pūrva-proṣṭhapadā</i>	Gruesome activities; work connected to falsehood; evil activities in the evening. To wear head protection during night, in open fields & road intersections. Should not travel towards South (<i>opinion of Mānava</i>).	Cruel; expert hitman; possessor of timber, special wood (<i>vidruma</i>); possessor of cattle.
<i>Uttara-proṣṭhapadā</i>	Fixed activities; Commencement of residential door work & towns; marriage; midwifery. Auspicious work of beds, seats, clothing; acquiring land.	Regal; religious (<i>yajvā</i>); famous; subduer of foes; comfortable (<i>sukhī</i>).
<i>Revatī</i>	Delicate activities; medicinal work; vehicular & residential work; driving & handling of cattle. Collection, frying, grinding of grains; liquor making.	Miserly; possessor of cattle; wealthy; traveller; collector of metal; healthy; successful; wealth grabber.
<i>Aśvayuk</i>	Medicinal work; fast and firm activities; fit for all work connected with vehicles and taming of horses. Auspicious to start all activities. Deployment of thieves; causing of deaths.	Lucky; generous; fond of wine & meat; idle; given to stealing & lying; valiant; friendly.
<i>Bharanī</i>	Gruesome activities.	Knowledgeable in art; bright; intelligent; erudite.

Appendix

The author-attribution in the end-colophon of each of the six chapters in the first *Āṅga* are symbolically shown in this table.

Ch #	Ch Name	A1	A2	B1	U1	F1	K1	P1	P2	M2
4	नक्षत्रकर्मगुणः:	NA	VGJS	VGiJS	VGJS	VGiJS	VGiJS	VGJS	VGJS	VGJS
5	तिथिकर्मगुणाः	NA	VGiJS							
6	ग्रहकर्मगुणाः	NA	VGiJ	VGiJS	VGiJS	VGi	VGiJS	VGiJS	VGiJ	VGiJ
7	मुहूर्तकर्मगुणः	VGiJS	NA	GiJS	VGiJS	VGiJS	GiJS	VGiJS	VGiJS	VGiJS
8	प्रथमः*	GiJS	GiJS	VGiJS	GiJS	GiJS	VGiJS	GiJS	NA	GiJS
9	द्वितीयः*	GJS	GiJS	VGiJS	GJS	GJS	VGiJS	GiJS	GJS	GJS

* These chapters do not have any subject titles and appear to be appendices to *Āṅga* 1.

Legend:

B = Bṛhad, V = Vṛddha, G = Garga, Gk = Gargakṛte, Gy = Gārgya; Gyk = Gārgyakṛte; Gi = Gārgiye/Gārgi, J = Jyotiṣe/Jyotih/Jyotiṣ; S = Śāstre, Sm = Samhitāyām, NA= No attribution.

(To be continued)

Acknowledgement

Thanks are due to Ms. Warija Adiga for having drawn the *Nakṣatramālā* figure.