

Horāsāra of Prithuyasas, son of Varah Mihira

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Ch. 1. Rāśi Vibhaga

There flourishes the divine Sūrya, the lord of the day, who is the sole cause and the soul of the Universe, who illuminates all the worlds, and who daily brings Creation, Destruction and Protection.

The time measured from a second (required for winking the eye once) up to a year and the duration of each (zodiacal) Rāśi have been explained along with astronomical calculations and characteristics of the Grahas.

In the section of Horoscopy the various Dasha divisions have been dealt with. But those with lesser understanding capacity need more scientific explanation, as they cannot grasp all (from Brihat Jataka).

Notes. This implies, that the present work has simplified explanations based on Brihat Jataka. Further additions are made by the author so an average student can grasp more.

In order, that the effects, which were declared by the old masters, who were able to predict the future accurately, are clarified lucidly, I shall state the gist of the ocean of Horary Science.

The names of the twelve Rāśis are Mesh, Vrishabh, Mithun, Kark, Simh, Kanya, Tula, Vrischik, Dhanu, Makar, Kumbh and Meen in their order.

The Rāśi Kanya is described, as a virgin seated in a boat with fire and corn in her hands. Tula is represented by a man holding scales (balance), while Meen resembles a pair of fish. The Rāśi Makar is a deer-faced crocodile, while Dhanu looks like a man holding a bow and having a hip, like that of a horse. The Rāśis Mesh, Vrishabh, Simh, Kark and Vrischik, respectively, have the forms of a ram, ox, lion, crab and scorpion, true to their (Sanskrit) names. Mithun is imagined to be a combination of a male and a female (a couple) holding a staff and lute, respectively.

Vrischik, Meen, Makar and Kark are watery Rāśis. Tula, Kumbh, Vrishabh and Kanya are water resorter Rāśis. Remaining Rāśis are land resorters. Simh's abode is mountain's caves. The habitations for Mesh, Tula, Mithun and Dhanu are in their order plateau, city, village and warfield.

The Rāśis Kark, Vrischik and Meen are reptile Rāśis, especially Vrischik, the scorpion Rāśi. Quadruped Rāśis are the second half of Dhanu, the first half of Makar, the whole portions of Mesh, Vrishabh and Simh. Biped, or human Rāśis are Kumbh, Mithun, Tula, Kanya and the first 15 degrees of Dhanu.

The biped Rāśis are strong, when they house Lagn. Similarly strong are the quadruped Rāśis holding Karm Bhava, the reptile Rāśis having Yuvati and the watery Rāśis, if resided by Bandhu.

Two and a quarter of Nakshatras make one Rasi. Each of the 12 Rāśis is constituted by two and quarter of Nakshatras, or nine quarters with Ashvini in the start in Mesh and Revati at the end in Meen.

One Ghatik each at the junctions of Revati-Ashvini, Aslesha-Magha and Jyeshtha-Mul is called Gandantha. This evil period rules for four years; some say for six years.

Notes: According to Kasinatha's Lagnacandrika the first three Ghatis of Mul, Magha and Ashvini are called Ganda Nadika. Similarly the ending five Ghatis of each of Jyeshtha, Aslesha and Revati. Donation of ghee filled bronze vessel, black cow and gold are suggested to overcome the evil of this Gandanadika. (See Slokas 89-92 of Ch. I of Lagnacandrika) Saravali simply says, that the ending portions of Kark, Meen and Vrischik are called Gandantha. Also see Phala Deepika Ch. I, Sloka 4, which calls such portion, as Bhasandhi. For more information, please see Balabhadra's HoraRatna, Ch.II. The effects of Gandantha may be seen in Ch. V. of the present work.

The first Navamshas of the 12 Rasis from Mesh onwards are, respectively, Mesh, Makar, Tula and Kark, repeating again twice. The rulers of the Navamshas are the same, as the Rāśi lords. The Dwadashamshas begin from the same Rāśi. The lords of Dreshkanas for each Rāśi are in their respective order: the lord of the same Rāśi, the 5th lord there of and the 9th lord there of.

The Trimshamsh degrees allotted to Mangal, Śani, Guru, Budh and Śukr are 5, 5, 8, 7 and 5, respectively, in odd Rāśis. The reverse is true in even Rāśis, (i.e. 5, 7, 8, 5 and 5, respectively).

Notes. The division of Trimshamsh will be more useful to assess the disposition of a female, her luck etc. These have been elaborately dealt with in Ch. 25.

The Rāśis Mesh, Vrishabh, Dhanu, Makar and Kark ascend with hinder part and are known to be strong between sunset and sunrise. The Rāśi Meen rises with its face in opposite direction (in both ways) and is strong in twilight and the rest without Mithun rise with their heads and are strong during the day. All the Rāśis are strong, if they receive a drsihti from their own lords, or from Budh, or from Guru.

Notes: Brihat Jataka says, that Kark is a day Rāśi and Mithun is a night Rāśi. Also see Sloka 14 of Ch. I of Jataka Parijata and Sloka 13, Ch. 7 of Sanketa Nidhi for details of night Rāśis and day Rāśis.

The 12 Rāśis follow classified, as male and female one after the other. These are also known, as movable, fixed and dual Rāśis in their respective order, thus repeated four

times from Mesh onward.

Notes: The Rāśis Mesh, Mithun, Simh, Tula, Dhanu and Kumbh are male. The rest are female. Mesh, Kark, Tula and Makar are movable Rāśis. Vrishabh, Simh, Vrischik and Kumbh are fixed Rāśis. The rest are dual Rāśis.

The Rāśi Mesh and its Konas are Kshatriyas. Brahmin Rāśis are Kark and its Konas. Mithun and its Konas are Vaisyas. Vrishabh and its Konas are Sudras.

Notes: The 5th and the 9th form a Rāśi are called its Konas. The Kshatriya Rāśis are: Mesh, Simh and Dhanu. Brahmin Rāśis are: Kark, Vrischik and Meen. Vaisya Rāśis are: Mithun, Tula and Kumbh. Sudra Rāśis are: Vrishabh, Kanya and Makar. These divisions can be used profitably in Prashn, also.

Face, neck, arms, heart, stomach, (waist/hips), groins, private parts, thighs, knees, shanks and feet are, respectively, assigned to the twelve Rāśis commencing from Mesh.

For a native, the twelve limbs mentioned above are to be counted from Lagn onwards.

The following 12 colours are assigned to the 12 Rāśis in their order: red, white, green, pink, brown, grey, variegated, black, golden, yellow, variegated and thick brown.

Meen and Mesh are of short ascension. Crooked are Vrishabh and Kumbh. Long ascension Rāśis are Makar, Mithun, Kark and Dhanu. The rest are of medium length.

Notes: These can be used particularly to assess the form of a person. If he has Makar on the second house, his face will be long. Suppose Meen, or Mesh ascends, the person will be short statured.

The following are 12 different names given to the 12 Rāśis commencing from Mesh: Kriya, Tavuru, Jituma, Kulira, Leya, Pathona, Juka, Kaurpi, Taukshika, Akokera, Hridroga and Cheththa.

Scholars have given various names to Mesh etc. Among them, "Ali" indicates Vrischik, while "Vanagiri" Simh.

The twelve Bhavas from Lagn are, respectively, called as: Tanu, Dhan (Artha), Sahaj, Bandhu, Putr, Ari, Yuvati (Kalatra), Randhr (Nidhana), Dharm, Karm (Kriya), Labh (Aya) and Vyaya (Vigama).

Notes: The meanings of the 12 synonyms given above are: body, wealth, co-born, relatives, children, enemies, wife, death, righteousness, or good work (one of the four ends of human existence), action, income and loss. Vigama apart from meaning loss, also means death, or departure. The 12th being the terminal house of the horoscope is related to one's departure from the world.

Kendr, Panaphara and Apoklima divide the 12 houses in three groups. Kendras are Tanu, Bandhu, Yuvati and Karm Bhava. Dhan, Putr, Randhr and Labh Bhava are called Panapharas. The Apoklimas are Sahaj, Ari, Dharm and Vyaya Bhavas.

Notes: Panapharas are the next Bhavas to Kendras, while Apoklimas are the next ones to Panapharas.

Kantaka and Chatushtaya are the other names given to Kendras (angles), while Charama means Apoklima. Madhya Kendr is Panaphara.

Bandhu and Randhr Bhava are known, as Chaturasra. Ari and Labh Bhava are otherwise called Shatkona. Sahaj, Ari, Karm and Labh Bhava are known, as Upachayas.

Alternative names given to Yuvati Bhava are: Jamitra, Asta Bhavana, Dyuna, Kama and Chitha. Sahaj Bhava is called Duschikya, Sahaj and Vikrama.

Aspada (place), Ajna (command), Karma (livelihood), Meshurana and Kha-Madhyā (zenith point of the firmament) are all identical with Karm Bhava. Bandhu Bhava is called Hibuka, Sukh (happiness), Vesma (residence), Pathala (underworld), Vari (water) and Bandhu (relatives).

Trikon, or Kon notes Putr and Dharm Bhava, while Tritrikon (Kon of the Kon) indicates Dharm Bhava only. The other names given to Dharm Bhava are: Bhagya, Guru and Subh.

Notes. According to some Jyotishis, Lagn is also to be considered, as a Kon, apart from being a Kendr. However, Phala Deepika Ch I, Sloka 17 and 18 list 1, 4, 7 and 10, as Kendras and specifically mention, that the 5th and the 9th are Konas. Same view is found in Brihat Jataka (Ch. I), Saravali (Ch. I, Sloka 27, Lagnachandika (Ch. I, Sloka 6), Jataka Tatwa (Ch. I, Rule 27 and Jataka Parijata (Ch. I). Thus from these references, only the 5th and the 9th are called Konas and Tanu Bhava is not.

Vyaya Bhava is called, as Rippha, Lopa (void) and Vyaya (loss), while Dhan Bhava is termed, as Vitta (wealth), Kutumba (family), Vak (speech) and Mangala (auspiciousness).

Randhr Nidhana (death), Vinasa (destruction) and Dukh (grief) are the other identifications of Randhr Bhava. All the names Riksha, Bhava, Kshetra, Rāsi mean one and the same thing.

Notes. Bhav also means Rāsi (Brihat Jataka, Ch. I, Sloka 6).

Udaya (rising), Prag Lagn (the point rising in the east), Lekha and Hora are the other names given to Lagn. The various names, as enumerated for the Rāsis are given by the

ancient preceptors.

Hora means also half of a Rāśi. Lalata Rekh. (the line on the forehead, or Brahma Lipi) also indicates Hora. Some Jyotishis depend on the Hora for the knowledge of future.

Notes: The word Kal indicates the present, past and future, as known by Trikala.

Thus ends the 1st Ch. entitled Rāśi Vibhaga in Horāshara of Prithuyasas, son of Varah Mihira.

Ch. 2. Grah Lakshanas

The lords of the 12 Rāśis and that of the 12 Navamashas with the same identity are: Mangal, Śukr, Budh, Candr, Sūrya, Budh, Śukr, Mangal, Guru, Śani, Śani and Guru. The lords of the Horas in odd Rāśis are Sūrya and Candr, while the reverse is true in the case of even Rāśis. The lords of the four directions, viz. East, South, West and North are Mesh, Vrishabh, Mithun and Kark, respectively, with their Konas repeating again in the same order.

Notes: Each Rāśi is divided in two equal parts of 15 degrees. The first 15 degrees of odd Rāśis are ruled by Sūrya and called Solar half. The second 15 degrees are ruled by Candr and called Lunar half. In the case of even Rāśi, the arrangement is reversed. As regards directions, these are clear for Rāśis. See planetary rulerships of the directions, as under: Sūrya, Śani, Śukr, Candr, Mangal, Budh, Rahu, Guru; East, West, South East, North West, South, North, South West and North East, respectively, (as per Brihat Jataka, Ch. II, Sloka 6 and my English translation of Saravali).

These can be profitably used in Horary Astrology also. In this context, C. G. Rajan's Tamil translation of Parasara Hora and Prasna Marga, Slokas 7 to 9 in Ch. II have the following account: Mesh-Vrishabh East, Kark-Simh South, Tula-Vrischik West, Kumbh-Meen North, Mithun South East, Kanya South East, Dhanu North West, Meen North East.

The exaltation Bhavas for the (seven) Grahas from Sūrya onwards are: Mesh, Vrishabh, Makar, Kanya, Kark, Meen and Tula. In these Bhavas, the respective Grahas have the highest exaltation points at 10th, 3rd, 28th, 15th, 5th, 27th and the 20th degrees. The seventh Rāśi from the exaltation Rāśi is the Rāśi of fall, or depression for the respective Grah and similar degree is the point of deepest fall.

Notes: These can be tabulated thus: (Grah, Deep exaltation Rāśi and degree, Deep fall Rāśi and degree); Sūrya, Mesh, 10, Tula, 10; Candr, Vrishabh, 3, Vrischik, 3; Mangal, Makar, 28, Kark, 28; Budh, Kanya, 15, Meen, 15; Guru, Kark, 5, Makar, 5; Śukr, Meen, 27, Kanya, 27; Śani, Tula, 20, Mesh, 20.

For Rahu and Ketu, please see notes Sloka 8 of this Ch..

In Kanya, the portion of 5 degrees following the exaltation zone (i. e. from 15 1' to 20") is Multrikon for Budh and from 20 degrees onwards it is to be treated, as his Swakshetr. Thus it has a triple role for Budh.

The first three degrees of Vrishabh are Candr's exaltation portion, while the rest is her Multrikon. For Šukr up to 20 degrees in Tula are her Multrikon and the rest is her own Bhava, (i.e. Swakshetr).

The first twenty degrees of Simh is Sūrya's Multrikon. The remaining portion is his own Bhava. Šani has the same arrangement in the Rāsi Kumbh, as Sūrya has in Simh.

It is Multrikon upto twelve degrees in Mesh for Mangal, while rest is his Swakshetr. For Guru, the first five degrees in Dhanu are Multrikon and the rest is Swakshetr.

Notes: Readers are referred to Saravali (Ch. 3) for Multrikon, Swakshetr, Deep exaltation etc.

As Rahu, Ketu have not been dealt with, I give below some information in this regard: Vridha Samhita and Jyotishamrita state, that Kumbh and Vrischik are owned by Rahu and Ketu in their order. Veemesaram, a Tamil work calls Kumbh, as Rahu's own Bhava, but nothing is allotted to Ketu. Both are exalted in Vrischik and are in fall in Vrishabh, as per Jatakalankaram (Tamil) and Veemesaram. Jatakachintamani agrees with this, only for Rahu, while it mentions, that Ketu is exalted in Mithun and is in fall in Dhanu. Syama Sangraham says, that Mithun and Dhanu are exaltation and Neech for Rahu and the reverse is true for Ketu. Sarvartha Chintamani gives Vrishabh-Vrischik, as exaltation and debilitation for Rahu and Vrischik Vrishabh, as exaltation and debilitation for Ketu. Bhavartha Ratnakara states, that Rahu is exalted in Vrishabh and Ketu in Vrischik and Rahu has Mithun and Kark, as his Multrikonas, while Ketu's Multrikonas are Dhanu and Makar. Also see Uttara Kalamrita, Slokas 19-20 of Ch. IV, for more information. There are, thus, varied views in this regard.

Take the Multrikon Bhava of a Grah. The lords of the 3rd, the 6th, the 7th, the 10th and the 11th from that Bhava are inimical to that Grah. This rule does not apply, if the said Bhava happens to be the exaltation Bhava. The rulers of other Bhavas than the ones mentioned above are friendly. There are three kinds of relationships of Grahas, viz. friendly, inimical and neutral.

Notes: For example, Mangal has his Multrikon in Mesh. The 10th from there is his exaltation Bhava. Hence, Šani is neutral to Mangal. Also see Phala Deepika, Ch. 2, Sloka 21.

There is temporary friendship between Grahas, if they are mutually in the 3rd and the 11th, or the 12th and the 2nd, or the 4th and the 10th.

The eight quarters commencing from the East are serially lorded by Sūrya, Śukr, Mangal, Rahu, Śani, Candr, Budh and Guru. These quarters have strength at all times.

Notes: See note given under Sloka 2 of Ch. II for details of directions with reference to Rāśis.

The Grahas cast full Drishti on the 7th from their position. The Drishti is 3/4th on the 4th and the 8th Bhavas. It is only half on the 5th and the 9th Bhavas. A quarter glance is made on the 3rd and the 10th Bhavas. From Sūrya onwards, the Grahas have rays thus: 20, 8, 10, 10, 12, 14 and 16. The 12 Rāśi possess the same rays, as their lords do.

Notes: Mangal has special full Drishti on the 4th and the 8th, Guru can effectively lend full Drishti on the 5th and the 9th, while Śani can give a full Drishti to the 3rd and the 10th Bhavas. These are additional Drishtis allotted to these three Grahas. For more information, refer to Ch. II of Jataka Parijata and S. 14 of Ch. II Brihat Jataka.

Sūrya, Guru and Mangal are masculine Grahas, while Rahu, Śukr and Candr belong to female group. Śani and Budh are eunuchs.

Notes: Ketu is also a eunuch, as per Phala Deepika, Ch. 2, Sloka 27.

Brahmins are presided by Guru and Śukr. The royal lot is ruled by Mangal. Candr is Vaisya. Budh is of mixed breed. Śani is considered to be a Sudra (4th caste), while Rahu is an outcaste (5th caste). Rahu, Śani, Ketu, Sūrya, Mangal and the dark fortnight Candr are malefics. Budh, Guru, Śukr and waxing Candr are said to be benefics. Budh and Śukr have Rajo Gun, while Guru, Sūrya and Candr are Sattvic Grahas. Mangal, Śani and Rahu possess Tamo Gun. These qualities are reflected in their actions. The following humours are peculiar to the respective Grahas: Bile Sūrya and Mangal, Wind Candr and Śani, Wind Phlegm Śukr and Candr, Budh has a mixture of the three humours.

Sūrya is of dark red colour. Candr is white. Deep red is the complexion of Mangal, while Budh is of green grass colour. Guru is golden yellowish. Śukr is whitish. Śani's colour is blue mixed with black.

Mandi, the son of Śani, has many colours. Rahu's colour is dark collyrium (blue mix). Although the Rāśis have pleasing colours, these are changed according to the occupants.

Should a Grah be alone in its own Rāśi, or Navamsh, the effects revealed are according to its nature. This is true, when it does not receive a Drishti from, or is not yuti with others. If it be in other's Bhava, or receives a Drishti from, or is yuti with others, the results are influenced accordingly.

Sūrya's body is square; his eyes are pink in colour and he has sparse hair on his body and head. He does not live for a long time in one place. He is of lazy disposition. His knees are weak. He has pleasing face and delivers pleasing speech.

Notes: He has stout legs (Saravali). Dasadhyayi suggests, that these can be profitably used in regard to diseases in Prashn: Sūrya causes damage to eyes, loss of hair and thirst, fever etc. by bilious temperament. See Phala Deepika, Ch. II, Sloka 8, for more information.

Candr is tall, tender-natured, brilliant in mental disposition, kind, skilled in policy, or politics and has mixed humour of wind and bile. She wears white robes and ornaments. Her body resembles a well-drawn circle. (Imagine the full Candr, which is a perfect circle)

Notes: According to Phala Deepika, she has a mix of both youth and old age. She is mainly phlegmatic. She does not have much hair. Vide Saravali, Candr is fickle-minded, phlegmatic and rheumatic in constitution.

Mangal is unsteady in mind. He is capable of wounding. He has blood-reddish eyes. He is bilious and depicted with fire and arms. His voice is rough. His belly is depressed. He is modest.

Notes: Mangal is young. He has curly and shining hair. He is liberal. He rules marrow of the bones. (P- D- Ch. II). According to Saravali, Mangal is short in stature, has green eyes, ever ready for quarrels.

Budh's eyes are dark. He is well-versed in politics (or in policy-making), is of medium height, sometimes firm and sometimes unsteady, jolly natured, in touch with all kinds of news, witty, scholarly and has the composition mixed with the three humours (i. e. bile, phlegm and wind).

Notes: See Phala Deepika, Ch. II: Sloka 11. Budh rules skin and is full of veins, arteries and nerves. He has an even body. According to Dasadhyayi, he is sweet spoken, but stammering in speech.

Guru has stout and tall body; his eyes are neither big nor small, he is intelligent, well-versed in politics, or policy making has prominent bilious composition, is a very eloquent speaker, wears yellow apparels and jewels and is of noble disposition.

Notes: Guru's voice resembles that of a lion. He has broad green eyes. He is mentally steady. He has a fleshy body, (Saravali, Ch. 4). According to Dasadhyayi, he is of virtuous disposition.

The body of Šukr is very bright. He is fortunate, windy and bilious in composition, broad-minded, stout bodied, has a tendency to submit to women, has crooked eyes and is of deceiving nature.

Notes: Śukr has a lustrous body. He is intelligent, broad minded, broad eyed, passionate etc. (Saravali). According to Phala Deepika, Ch. 11, Sloka 13, Śukr has stout body, broad eyes, wind and phlegm in costitution. He has achieved seminal growth.

Śani has hard nails, teeth and hair. He is deceptive. He has long hands and feet. His constitution is bilious. He has prominent veins, is indolent and peaceless.

Notes: Śani is lame, has deeply depressed eyes and is lazy. He rules muscles. He has an emaciated body. (Phala Deepika).

For description of Grahas, also refer to Jataka Parijata Ch. II.

Mangal resembles a boy in appearance, while Budh looks young. The age of Guru is 30, that of Śukr is 16, that of Sūrya is 50 and that of Candr is 70. Rahu is 100.

Notes: Similar view is found in Sloka 14, Ch. II of Jataka Parijata and in which it is additionally stated, that Ketu is also 100. According to Phala Deepika, Mangal is 16, while Budh is 20.

The general rule is, that a person acquires the nature and appearance of the strongest Grah at the moment of birth.

Notes: The strongest Grah is the one, that has the highest rupas in Shad Bal. It should be equally good in the 16 Varg Scheme.

Aditya, Arka, Ravi, Bhanu, Bhaskara. Divakara, Marthanda, Savita, Sūrya, Teekshnamsu and Ina are the other names denoting Sūrya.

Notes: As Divakara, Sūrya causes the day. He is Teekshnamsu, as he has warm rays.

See Slokas 3 and 4 of Ch. II of Jataka Parijata for various names given to various Grahas.

Sasi, Sasanka, Vidhu, Soma, Nisakara, Seethamsu, Uduṇatha and Indu are synonyms of Candr.

Notes: Candr is Nisakara, as she causes the night. She is Seetamsu, as her rays are cool and pleasant. The name Uduṇatha is given to Candr because Candr married the 27 Nakshatras.

The Grah Mangal is otherwise called Aara, Vakra, Maheeja Rudhira, Rakta, Angaraka and Krudradrik.

Budh's other names are: Saumya, Vid, Jna, Somaja, Bodhana, Kumar and Vidhusuta.

Notes: Budh is Candr's son and hence known, as Somaja and Vidhusuta.

Guru's synonyms are: Jeeva, Angirasa, Suraguru, Mantri Vachaspati, Arya, Brihaspati, Suri and Vageesh.

Śukr is called Bhrigu, Bhrigusuta, Ahpujita, Sita, Usanas, Vaitya Pujya, Kavya and Kavi.

Kona, Manda, Sani, Krishn, Sūrya Putr, Yama, Pangu, Sanaischara, Sauri, Kala and Chayasuta: these are other names, by which Śani is called.

Rahu is indicated, as Tamas, Asura, Swarbhanu, Vidhuntuda, Pata, Sainhikeya, Bhujanga and Ahi.

Ketu is called Sikhin, Dhvaja, Dhum, Mrityu Putr and Anala.

These different names (as in the above slokas) have been given to various Grahas by the scholars of olden days.

Notes: Balbhadra in his Hora Ratna, quotes Suka Jataka in this context, giving various names to Grahas, as under: (the day), Tamohanta (destroyer of darkness), Dinakarta (cause of the day) and Dinamani; Ratrisa, Sasi and Kumudinipathi; Kruradhrik (inauspicious in aspect) and Krurakrit (evil doer); Prabhasuta; Sūryau and Brihaspati; Daityapujya, Kaama and Kavi; Sanaischara, Sauri and Chayasuta; Sainhikeya, Bhujanga and Bhujaga; course reads, as Dhumra and Anala in Balabhadra's.

Please also see Sarvarthachintamani (Ch. I) and Jataka Parijata (Ch. II) for more such information in this regard.

This information is supposed to help one to easily interpret Sanskrit names, given to different Grahas in different contexts by different texts.

Thus ends the 2nd Ch., entitled “Grah Lakshanas”, in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 3. Evaluation of Strengths of Grahas

Sūrya has strength in his Uttarayana (northerly) course, when he occupies his own Rāśi, exaltation Rāśi, Navamsh, Dreshkan, or Hora and on Sunday. In a friendly Rāśi, he has medium strength. He is strong in the initial part of a Rāśi; weak in the end and moderately strong in the middle. He is devoid of strength during twilights and eclipses.

Notes: The Shad Bal of a Grah should essentially be encouraging in order, that good results are achieved.

Sūrya is strong in his exaltation Rāśi, in Simh, in own Dreshkan, solar Hora, on Sunday, while in northern declination, while entering in a Rāśi, in the middle portion of the day, in friendly Amshas and in Karm Bhava from Lagn. (Jataka Parijata Ch. II)

Candr has strength in Vrishabh and, when in her southerly course. She is strong in her Rāśi, in Hora, during the night, in her own Navamsh, on Monday and in her own Dreshkan. She is said to possess medium strength in the first ten days of the bright half, exceedingly strong during the next ten days and weak during the remaining ten days. Should Candr be in the north of the Grahas, in clockwise motion around the Grahas, yuti with, or in Drishti to benefics, she gets strength. She is weak in the initial portion of a Rāśi, has medium strength in the middle portion and is strong in the last part. The Full Candr is strong in all Rāśis.

Notes: See Jataka Parijata, Ch. II. Candr is strong in Kark and Vrishabh, on Monday, in her own Dreshkan and Navamsh, at the end of a Rāśi, when receiving a Drishti from benefics, in Bandhu Bhava in the case of a night birth and in her southerly course. The Full Moon, if not occupying any kind of Sandhis (i. e. Rāśi Sandhi, Nakshatr Sandhi, Lagn Sandhi etc.), be strong and receiving a Drishti from other Grahas, makes the native a king.

Mangal is strong, when he wins a war between Grahas, while in retrograde motion, when brilliant (i. e. not combust), when in Makar, Kumbh, Meen, in his southerly course, during night, in his own Amsh, in his own Rāśi, on Tuesday and in the Dreshkan ruled by him. He has full strength, when on the meridian, or Karm Bhava. He is strong in the beginning of a Rāśi, weak in the middle portion and moderately strong at the end.

Notes: Mangal is strong on Tuesday, in his own Amsh, in Dreshkan Meen, Vrischik, Kumbh, Makar and Mesh, during nights, in the south (Karm Bhava), in his retrograde motion, in the initial portion of a Rāśi and in Kark. (See Jataka Parijata. Ch. II)

Mangal is strong even in his enemy's Bhava. See "Bhaumarige Va Bali" (Uttara Kalamrita).

Budh regains strength, as soon as he is past the combustion belt. He is strong in Dhanu, in Kanya and in Mithun, as Rāśi, or Navamsh and by day and night. He is also strong in his retrograde motion except, when eclipsed by Sūrya. Budh is moderately good, exceedingly strong and weak, respectively, in the first, second and third portions of a Rāśi. He is strong in his own Dreshkan and in Mithun.

Notes: Jatak Parijata in its Ch. II has the following in this respect: Budh is strong in Kanya, Mithun, on Wednesday, in Dhanu, but not joining Sūrya; in day and night, in his own Vargasand in Lagn coinciding with the middle of a Rāśi. Guru is exceedingly strong in Dhanu, Meen, Kark, Vrischik and during the time preceding mid day, in his northerly course, in his own Dreshkan, in his own Amsh and, when he succeeds in battle between Grahas. He has medium strength in the initial part of a Rāśi, is quite strong in

the middle and weak at the end. He is considered to be strong in retrograde motion in all Rāśis except in the Rāśi Makar, where he is in fall. Notes: Guru is strong in Meen, Vrischik, Dhanu, Kark, own Vargas, mid-day, his northerly declination, middle of a Rāśi and Kumbh and he is strong even in his fall. He gives plenty of money, if in Lagn, or in Karm Bhava. (Jatak Parijata, Ch. II). Guru in Kumbh gives the same results, as in Kark (Brihat Jataka, Ch. XVIII, Sloka 13) and hence is considered equally strong in Kumbh, as in Kark.

While some say, that a debilitated Grah in retrograde motion is equal to its being in exaltation, our author does not subscribe to such view, as is evident from this Sloka.

Śukr has strength, if he occupies Sahaj, Ari, or Vyaya Bhava form Lagn. He is also strong, when in retrograde motion, when ahead of Sūrya, during the portion of the day, that follows mid-day, when in exaltation Rāśi and in the north of Grahas. Śukr has no strength in the initial portion of a Rāśi, but has it in the middle, while at the end of a Rāśi, he is only of medium strength. He is also strong in the company of Candr, or, when victorious in war between Grahas.

Notes: Śukr is strong in his exaltation Rāśi, his own Vargas, on Friday, in the middle of a Rāśi, in Ari, Vyaya, Sahaj, Bandhu Bhava, in the last third part of day time, when victorious in war, whileyuti with Candr, in retrograde motion and, while ahead of Sūrya. (Jataka Parijata Ch. II).

Śani is strong during the dark fortnight and also from sunset to sunrise. He has strength, when in retrograde motion, also, when in Makar, Kumbh, Tula and in southerly course. Similar is the case with Śani in the rising Rāśi, in his slow movement and, when successful in war between Grahas. He is weak in the first portion of a Rāśi, moderately strong in the middle portion and strong at the end. But, some say he is strong in all places.

Notes: According to Jataka Parijata Ch. II, Śani is strong in Tula, his own Rāśi, in Yuvati Bhava, in southerly course, in own Dreshkan, on Saturday, in the end of a Rāśi, in war between Grahas, in the dark half and in retrograde motion.

Rahu is said to be strong, when posited in Mesh, Vrishabh, Kark, Vrischik, or Kumbh, or, when yuti with Sūrya, or Candr, during Parivesh and at the end of a Rāśi i. e., when he starts his journey in a Rāśi).

Notes: Rahu is strong in Mesh, Kanya, Vrishabh, Vrischik and Kumbh. He is also strong in Karm Bhava. (Jataka Parijata Ch. II)

Ketu has strength in the second portion of Dhanu. He is also strong in Meen, Kanya and Vrishabh and in night, or, when a rainbow, or a meteor is noticed.

Notes: Ketu is strong in Kanya, Meen, Vrishabh and Dhanu and, when a rainbow, or a meteor is noticed (Jatak Parijata).

The Rāśis Mesh, Simh, Dhanu and Meen give strength to Sūrya, if they happen to rise, or be on the meridian simultaneously. In other Bhavas, he is weak.

Notes: Should Sūrya be in the said Bhavas, which happen to be Lagn, or Karm Bhava, he is strong. In other Bhavas, as Lagn, or Karm Bhava, he is not so good.

Slokas 20 to 29 deal with the strength of the Grahas in the various Rāśis, which should simultaneously be that particular Bhava in the Kundali.

Candr is strong, if she is in Mithun, Kanya, or Dhanu coinciding with Lagn. She is strong in Yuvati Bhava, if it is Meen, or the first half of Dhanu. If she is in Vrishabh, or in the latter half of Dhanu, as Yuvati Bhava, or Karm Bhava, as the case may be, she is strong. Similarly, when in Kark, or in Mithun, as Bandhu Bhava, she has strength.

Notes: For Kanya Lagn, Candr in Yuvati Bhava in Meen, or for Vrischik Lagn in Vrishabh in Yuvati Bhava, for Mithun Lagn, in Yuvati Bhava in the first half of Dhanu, for Meen in Bandhu Bhava in Kark, is said to possess strength.

Mangal is strong in Lagn identical with Kumbh, or in Yuvati Bhava, if it is Kark, or Vrischik. He is strong in Karm Bhava in the first half of Makar, or in Mithun and in Bandhu Bhava, if in the second half of Dhanu. He is similarly strong, when his brightness is not obscured, or, when he is in Dharm in his own Bhava.

Notes: Mangal, though in fall in Kark, is good in Yuvati Bhava in the case of Makar natives. Should he in such a case join Śani, he blesses the subject with a beautiful and chaste wife. Further, Bandhu and Yuvati Bhava placement of Mangal, as per the above Sloka shall not give rise to Kuja dosha. For Simh and Meen Lagnas, the Grah is good in Dharm Bhava and will not cause bad effects for the father of the native.

Budh is strong in Lagn, if in Makar, Simh, or Kark. He is also strong in his own divisions. Should Dhanu hold Budh in Bandhu Bhava, then too he is strong. Similarly in Vrishabh, as Yuvati Bhava, or in Meen, as Karm Bhava.

Notes: Should Makar be Lagn and be occupied by Budh, his blemish of Ari's lordship is mitigated and similarly Vyaya's lordship, if in Kark Lagn. For Mithun Lagn, though he will be fall in Karm Bhava, he will prove auspicious.

Guru has strength in Simh, Vrishabh, Mesh, Dhanu, Vrischik and Meen, if one of these happens to be Lagn, or Bandhu, or Karm Bhava of the horoscope. Otherwise he is weak.

Notes: Guru rules Randhr Bhava for Vrishabh Lagn. Hence, he is adverse for longevity, if he is in Vrishabh, when it rises in the horoscope. In such circumstances, Śani should

be strong lest the native is short lived. Or otherwise, Śukr should be stronger than Guru.

Dr. B.V. Raman, a powerful Jyotishi has Guru in Karm Bhava in Vrischik.

Śukr possesses strength in Simh, Mesh, Kumbh and Vrischik, if these happen to be Lagn; similarly in Yuvati Bhava, if at the end of Dhanu, or in (the whole of) Vrischik. He is strong in the first half of Dhanu in Karm Bhava. Karm Bhava position in Meen, Simh, or Vrischik is also good. He is strong also in Bandhu Bhava in the second half of Makar. He is strong, if he wins in a war between Grahas.

Śani is strong in Kumbh, or Tula, if they happen to rise, or be Bandhu Bhava. Similarly he is strong in Karm Bhava in Simh, or in Yuvati Bhava in a Rāsi, that does not rise with hind part.

Notes: The risings of Rāsīs have already been explained in the opening Ch.. Now, I give below the details of Grahodaya, or risings of Grahas: 1) Sūrya, Rahu, Mangal and Śani rise with hind part and hence called Prishtodaya Grahas. 2) Candr, Śukr and Budh rise with their heads and hence called Shirshodaya Grahas. 3) Guru rises in both ways and hence Ubhayodaya Grah.

The Dasha of a Grah in that particular class of Rāsi will be beneficial. Suppose a Grah, that rises with its head is in a Shirshodaya Rāsi, then the Dasha concerned will be auspicious.

Śani is strong, if he is in Tula Lagn; see notes under previous Sloka.

Budh and Guru in Lagn, Candr and Śukr in Bandhu Bhava, Sūrya and Mangal in Karm Bhava and Śani in Yuvati Bhava enjoy Dig Bal, or directional strength. According to Yavanas, all the Grahas are devoid of strength in Apoklima Bhavas (Sahaj, Ari, Dharm and Vyaya Bhava), have medium strength in Panaphara (Dhan, Putr, Randhr and Labh Bhava) and are strong in Kendras (Tanu, Bandhu, Yuvati and Karm Bhava).

Notes: Directional strength makes a Grah confer good results during its Dasha Bhuktis. In the opposite Bhava with reference to such Rāsīs, the Grah has no Dig Bal. For example, Sūrya has Dig Bal in Karm Bhava. Should he be in Bandhu Bhava, his Dig Bal is nil. For full details on such calculations, please see Dr. B. V. Raman's Graha and Bhava Balas, or Sripathi Paddhati, English translation by Shri V. S. Shastry.

The strength of Mangal is double of Śani's. Budh is four times stronger than Budh. Guru is eight times stronger than Budh. Śukr has eight times more strength than that of Guru. Candr is sixteen times stronger than Śukr, Sūrya has twice the strength of Candr and Rahu's strength is twice of Sūrya's and hence Rahu is the strongest of the Grahas.

Should Sūrya and Candr be exceedingly strong, all other Grahas, though weak, will yield good effects in their periods.

Notes: The strength of Sūrya is the most important factor to lend strength to the entire natus. Sūrya singly in deep fall, even though other Grahas may be strong, can reduce the vitality of Kundali. Similarly Candr's potentiality is all essential, as it has a notable bearing on the mind of the person. Should Candr be in deep fall, all other Yogas become ineffective (see Jataka Tatwa, Ch. III, Section N). And of course, Lagn's strength forms foundational support. Thus, these are tripod of the horoscope.

Śani, Guru, Mangal, Sūrya, Śukr, Budh and Candr: This is the order of the Grahas starting with the distant-most one, as above (with reference to the earth). Rahu is at the top most of earth's orbit. Grahas are strong (i. e more influencing in nature), if they are on the lower position of the zodiac. Rahu is strong in the South, i. e., when he is on the meridian of the horoscope.

Even, if the Grahas derive strength in the ways mentioned earlier, they become weak, if eclipsed by Sūrya. Such weak Grahas do not give good results in respect of the Bhavas, (Raja) Yogas and Dashas they are connected with.

Notes: Benefic Grahas, if combust, do lose their potency, while malefics become more mischievous. Śani and Śukr are said to retain their rays even in combustion, as per Sloka 15, Ch. IV of Uttara Kalamrita.

Strong benefics make a person fortunate, bright and beautiful. Malefics, when stronger than benefics, make a person sinful and a simpleton.

Notes: It is to be noted, that benefic Grahas should be stronger than malefics for Yog purposes. In any case, the strength of malefics is equally important, as each has its own Karakatwas; for example Śani though a natural malefic should be strong for longevity. If he is weak, the subject cannot enjoy longevity and all Raj Yogas then will be equal to a painting sans canvas.

Thus ends the 3rd Ch. entitled “Evaluation of Strengths of Grahas” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 4. Nisheka Janmadhyaya

Should Candr in her transit pass through an Upachaya Bhava (i.e. other than Sahaj, Ari, Karm and Labh Bhava) in a female's Kundali and come in Drishti to, or in yuti with Mangal, it leads to her menses and is congenial for conception.

Notes: A girl can attain puberty, if Candr transits Lagn, Dhan, Bandhu, Putr, Yuvati, Randhr, Dharm, or Vyaya Bhava from her natal Lagn and receiving a Drishti from transit Mangal. A sexual intercourse in appropriate time, as above can also lead to conception. Candr and Mangal signify water and fire in order and also blood and bile, respectively. Mesh indicates pituitary glands and Vrischik rules ovum; both Rāsis are of Mangal.

When Candr is in Sahaj, Ari, Karm and Labh Bhava, ovum cannot cause conception and hence its position in Anupachaya is indicated. A different condition for conception is, that the same Candr should be in Sahaj, Ari, Karm, or Labh Bhava from the Lagn and receive a Drishti from a male benefic (i.e. only Guru). The female, should of course be in a suitable condition, as laid down in the next Sloka.

In respect of women, thirteen nights after (mensural) bathing (from the 5th day of menses through the 17th day), they become fit to conceive. This does not apply to female children and old women (who have no menstrual course), sickly women and barren women.

Notes: Sixteen nights after the menses are declared fit for conception according to Ch. 3 of Jataka Parijata. First four days are of course unfit, when there will be mensural flow. But western medical researchers feel, that the week preceding a mensural course is more effective for purpose of conception.

To bear an issue, the sexual intercourse should take place, when Candr is in an Upachaya in reference to her Rāsi Kundali and receives a Drishti from a male benefic, or ascend with it.

Notes: As per Sloka 1, the transit Candr should be in Anupachaya from natal Lagn and be in Drishti to Mangal, while, as per this Sloka Candr during intercourse shlould be in Upachaya and receiving a Drishti from a male benefic, Guru. Sūrya and Śukr in own Navamshas and in Upachaya from Lagn/Candr in a male's Kundali and Candr and Mangal in own Navamsh and in Upachaya from Lagn for a female can lead to conception.

Should sexual union take place, when Sūrya, Candr, Śukr and Guru are in own Rāsi, or Navamshas, it leads to the birth of a son. Similar result occurs, if these Grahas bare in Lagn (at the time of intercourse) and receive a Drishti from, or are yuti with Mangal.

Notes: Whatever is being stated in this Ch. is with reference to Nisheka Lagn unless otherwise mentioned to the contrary.

Should Guru be in Lagn, Putr, or Dharm Bhava, or in his own Rāsi, or Navamsh and the week day auspicious, then the conception obtained thus becomes exemplary.

The under mentioned Yogas prevailing at the time of intercourse lead to conception of a male child: a) Yuti of Lagn's lord and Putr's lord; their mutual aspect, or exchange between them; b) Strong Śani in odd Bhavas other than Lagn; c) Budh in Putr Bhava without being in yuti with of, or in Drishti to others; d) All the male Grahas in Ari Bhava and, or Labh Bhava, while Putr's lord is strong; e) All Grahas in odd Rāsis.

Notes: The involvement of an odd Rāsi is essential, as they are male ones, so that a male issue is obtained, vide points b) and e) above. The conceptional Lagn, Guru, the

luminaries and Śukr being strong and in an odd Rāśi can also lead to birth of a son. As the conception time is difficult to be obtained, one can safely depend upon Prashn Kundali, or Jamn Kundali. Should Candr and Śukr be chiefly important, there will be birth of a female.

The following combinations (at the time of intercourse) lead to birth of a female issue: a) Candr and Śukr together in Putr, or Karm Bhava; b) Candr and Śukr in their own Rāśis and, or Navamsh; c) Rahu rising and receiving a Drishti from Candr, or vice versa. d) Śukr in Candr's Hora, or in Kendr from Lagn.

Notes: Śukr should preferably be in Vrishabh Vargas, as it is his female Rāśi. Tula is a male Rāśi.

Should Budh be in a dual Rāśi coinciding with Lagn, or, when a dual Rāśi is Lagn and in Drishti to Budh, or Budh is in Karm Bhava (at the time of intercourse), birth of twins is indicated. The sex of the children can be guessed by the Rāśi and Navamsh involved.

Notes: Budh is an important Grah in the assessment of twin birth. And Mithun Rāśi ascending can lead to twin birth. Further, if Sūrya and Guru are posited in Dhanu, or Mithun in any Bhava, especially, as Putr Bhava, birth of twins is indicated. Candr and Mangal in Meen, or in Kanya receiving a Drishti from Budh lead to the same effect. According to Ramadayalu's Sanketa Nidhi, Ch. 11, Sloka 3, when Sūrya is in a quadruped Rāśi and other Grahas in dual Rāśis with strength it indicates twin birth.

The following positions (at the time of intercourse) doubtlessly lead to birth of twins: a) Both Candr and Śukr in even Rāśis, or in dual Navamshas (in female Rāśis, like Vrishabh, Kark etc., or in Mithun Navamsh and its Kendras); b) Budh in Lagn, while Mangal and Guru are in odd Rāśis.

Notes: The first combination can lead to birth of two female issues, as Candr and Śukr are female Grahas. The latter combination is capable of giving two male issues, as Guru and Mangal are masculine Grahas.

Should Lagn and Candr be in even Rāśis and receive a Drishti from a strong Grah, then there are twins in the womb (one female and one male). Similar results follow, if Candr and Śukr are in even Rāśis, while Guru, Mangal, Budh and Lagn are posited in odd Rāśis, or in dual Rāśis and are with strength, (Slokas 21 and 22, Ch. 8 of Saravali, my English translation) Incidentally, from the said Ch., we see below the combinations of Grahas for birth of triplets: The following Yogas prevailing at the time of Adhana lead to birth of triplets: a) Budh remaining in Mithun Navamsh giving a Drishti to a Grah, who also falls in a dual Navamsh; b) Budh remaining in Mithun Navamsh giving a Drishti to a dual Rāśi, which ascends; c) Budh in Kanya Navamsh giving a Drishti to a Grah falling in dual Navamsh; d) Budh in Kanya Navamsh giving a Drishti to a dual Rāśi, which ascends. e) Budh in Mithun Amsh giving a Drishti to a Grah in Mithun Amsh, or Dhanu Amsh; f) Budh in Mithun Navamsh giving a Drishti to Lagn, which falls in Mithun

Navamsh, or in Dhanu Navamsh; g) Budh in Yuvati Bhava giving a Drishti to a Grah in Kanya/Meen Navamsh, or giving a Drishti to such Lagn Navamsh.

Combinations a) and b) lead to birth of triplets one female and two males. Combinations c) and d) cause birth of triplets consisting of two females and one male. Combinations at e) and f) cause three male children, while Combinations at g) indicate birth of three female issues.

Jataka Parijata, Ch. III quotes more combinations for birth of triplets, which the reader may consult.

For birth of more than three issues, here is a combination: Dhanu Lagn in Vargothama, while all Grahas with strength being in any Rāsi, but in Dhanu Navamsh. The said Lagn should, however, receive a Drishti from Budh and Śani (see Sloka 25, Ch. III, Jataka Parijata).

From the above, we can take a clue, that Budh and Śani are chief Grahas connected with birth of twins, triplets etc. If one of them is strong and auspiciously posited in Putr, or Dharm Bhava at birth, in exaltation, own Bhava and the like, then twins etc. are to be expected. If Śani is adverse, in Putr Bhava, it is not good for issues.

Should Sūrya and Candr be in mutual Drishti in day time or, if Budh and Śani be so in the night (during the time of intercourse), the child born will be neither male nor female.

Notes: According to Shastras, intercourse in day time is not congenial for progeny. Śani and Budh both being neuters will only push such a child.

The (child-yielding) Yogas mentioned will be futile for the couple without virility, just as the blind are devoid of many qualities (i.e. advantages).

Notes: The Sloka is suggestive of the fact, that irrespective of promising combinations of Grahas at the time of intercourse, one should have good Putr-Bhava/Putr's-lord. Unless the promise for progeny is from the natal horoscope, such indications from Adhana are of no effect.

During the first month of conception, the embryo will only be in the form of ogulated blood and (the development) is ruled by Śukr. Mangal presides over the second month, while it takes the form of a seed (like Pingaka, or Pingaksha seed). In the third month it transforms into a sprout and is ruled by Guru; marrow and bones are added in the 4th month ruled by Sūrya; development of skin, fat and blood takes place in the fifth month under the rulership of Candr; Śani takes over the process of growth of limbs in the sixth month; senses occur to the child under the rulership of Budh in the seventh month hunger and thirst are felt in the 8th month, which process is controlled by Lagn's lord of Nisheka (i.e. the Grah ruling the moment of intercourse, that led to conception) and

Candr rules the ninth month, when the child develops excitement and moves in the womb of the mother. The 10th month is ruled by Sūrya preceding the delivery.

The foetus will progress according to the disposition of the months concerned (i.e. the respective lords, as mentioned in 4-15 to 4-19) and the delivery of the child should be predicted after making a thorough study of all the conditions.

Notes: Should the Grah concerned be afflicted in transit, when the foetus is undergoing various developments, the particular process is not safely taking place. For example, if Budh is combust, be eclipsed by Rahu etc., in the fifth month, then the child will not develop its intelligence well. Should Sūrya be afflicted in the 10th month, for example, be caught in an eclipse, the delivery may be delayed beyond due date, or it may be very difficult, as against a normal one (See Sloka 21).

Should any particular month's lord be afflicted, or defeated in war between Grahas, or combust in Sūrya, the particular process will not progress and there may not be smooth delivery.

If the Nisheka Lagn's lord is posited in a movable Rāsi, the child will be born in the 10th month; if it be in a fixed Rāsi, the delivery will be in the 11th month and a dual Rāsi will delay the delivery to the 12th month.

Notes: The number of days in that particular month will depend on the degrees traversed by the said Lagn's lord. Suppose the Nisheka (Prashn) Lagn's lord is in Kark 15 (a movable Rāsi), then delivery may take place around the 15th day in the tenth month. However, Shuka Jataka says, that delivery shall be in the 9th, the 10th, or the 11th month, as Lagn is movable, fixed, or dual.

Whatever have been described earlier in connection with Nisheka Lagn are equally applicable to Lagn prevailing at the time of a query (i.e. Prashn Lagn) regarding the child in the womb. If the Prashn Lagn falls in an odd Rāsi and is yuti with of, or in Drishti to a male Grah, the child in the womb is male.

Should the querist touch the right side of his body, or touch another man, or utter words of masculine gender, then it can be concluded, that the child to be born is male. Should the Prashn Lagn receive a Drishti from, or is occupied by female Grahas, it is a female child.

The following four principles may be noted: 1) Find out, which is stronger between Lagn and Candr at the time of a query and the related Dwadashamsh. When Candr (the month being appropriate for delivery) transits such a Rāsi, as indicated by the number of Dwadashamshas, counted from that particular Dwadashamsh position, delivery will take place. 2) Alternatively, note the Navamsh occupied by Candr at the time of query. Should Candr in transit reach the 7th Bhava there of, delivery may take place. 3)

Delivery may also take place, when Candr transits the Bhava of such Navamsh lord. 4) Ascertain the fraction of the Prashn Lagn with reference to its total duration and note whether it is a day Rāśi, or night Rāśi. If it is a night Rāśi, delivery will take place in the day time after such a time of fraction (past sunrise) and, if it is day Rāśi, delivery will take place after sunset after the lapse of such a fraction of time. Should Bandhu's lord be endowed with strength at the time of query and enjoy auspicious Yogas, predict comfortable position for the child in the womb.

Notes: Rule 1: Note, which is stronger, whether Lagn, or Candr (in Nisheka, or Prashn). Suppose Lagn is stronger and in the 7th Dwadashamsh of Mesh, i.e. between 15 00' - 17 30'. It is in Tula Dwadashamsh. Note the possible month of delivery, as mentioned in Sloka 22 supra. When Candr in transit reaches Tula Rāśi, delivery can be expected. Rule 2: This is simple and is applicable to Prashn. Rule 3: Same, as Rule 2. Rule 4: Instead of proceeding with fraction of duration the Prashn Lagn has completed, we can easily proceed by the longitude the Prashn Lagn Sphuta has obtained. Suppose the Prashn Lagn is 3 degrees in a certain Rāśi. That is, it has completed one tenth of the Rāśi. If it is a night Rāśi, note the day duration on the possible day of birth and predict birth to be after one tenth of it has passed from sunrise. The reverse should be true for a day Rāśi, i.e. birth will be after one tenth of the night following sunset. Mesh, Vrishabh, Mithun, Kark, Dhanu and Makar are night Rāśis and the rest are day Rāśis (Sanketa Nidhi, Ch. 7, Sloka 13). Also see my English translation of Saravali.

Thus ends the 4th Ch. entitled “Nisheka Janmadhyaya” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 5. Arishtas

The evils to the parents and the characteristics of birth time along with circumstances leading to (infant) death are dealt with in this Ch..

The Grahas in the first six Bhavas yield good results (directly to the native), while those in the second half of the zodiac yield indirect results.

Sūrya and Candr represent father and mother, respectively, of the living beings. After assessing strength and weakness of the two Grahas predictions should be made about parents.

Notes: According to Brihat Jataka, Ch. IV, Sloka 5, Sūrya and Śukr indicate father and mother of the native for day birth and Śani and Candr play these parts, respectively, for night birth. The same view is expressed in Phala Deepika (Ch. II, Sloka 22) and also in Saravali.

In this context, an important principle is to be noted from Sanketa Nidhi, Ch. II, Sloka 25. Note the pair of the Grahas concerning the father and the mother in a day birth, or

night birth, as the case may be. The effect will be full, if the birth is in the beginning of day, or night, as the case may be; the effects will be medium, if the birth is in middle portion and almost little in the concluding portion. For example, a person born in the beginning of night, or day will enjoy full results in regard to parents, while a person born at the end of day, or night will have little results in the same respect. (This will also depend to an equal extent on the Grahas concerned).

Should Sūrya receive Drishti from malefics and join them, or remain in their clutches hemmed between them, then evil is portended to the father of the child thus born.

If there are exclusively bad Grahas in the 6th and the 8th, or in the 4th and the 8th from Sūrya, without help from benefics, then evil is indicated to the father.

Should Sūrya in Mesh/Vrischik Navamsh receive a Drishti from Śani (in the Rāśi Kundali), the elder brother, or elder sister, or the father of the child is extinguished.

Notes: Sūrya in Tula in Vishakah first quarter (i.e. Mesh Navamsh) and receiving a Drishti from Śani will cause special effects in regard to father's death. Śani, or Sūrya related to Labh Bhava will have a telling effect on the elder brother, or elder sister of the native, in the combination mentioned in the verse.

The child will not see its father, if Mangal is in Bandhu Bhava, or in Dharm Bhava and falls in the Navamsh of Simh, (Makar, or Kumbh), without receiving a Drishti from Guru, or Śukr.

On the same lines, through Candr, the evils to mother can be known.

If Candr is waning and has only malefics in the 5th, or the 9th from her, but is without benefic's association, the child will be deprived of its mother.

Śani and Mangal in a Kendr of Candr (either jointly, or separately) and in one Navamsh will give two mothers to the child to live with.

Notes: "Two mothers" may be interpreted, as one having a step-mother. Alternatively, he may be brought up by another lady, who is equal to mother.

It is by the strength, or weakness of Śani and Mangal, that the birth takes place in the house of the father and the mother, respectively. Should Lagn's Lord be strong, father's place will be birth place.

Notes: It may further be noted, that, if Pitru Karak Grah is strong, birth would have been in father's place and, if Matru Karak is strong, birth is in the place of the mother. Jataka Tatwa (Vide II, B-21) says, that delivery will take place in the house of the father, the mother, or other relatives, as indicated by the strongest Grah.

If Sūrya occupies a movable Rāśi in Rāśi and in Navamsh Kundali, the father of the child was away (at time of birth). Should Sūrya give a Drishti to Lagn, it is not so. If Candr is in a similar state, the father should be declared to have been away at the time of birth of the child.

If Guru occupies his debilitation Rāśi, while Candr is in a Rāśi Sandhi, or Amsh Sandhi and other benefics join malefics, the child born will be dumb and dull witted.

Notes: Amsh Sandhi is the end of a quarter of Nakshatr. That is, Candr's position should be at an area of 3 20' (or close to it), or multiples thereof, in any Rāśi. The combination cited will more apply fit a Dhanu native, as Guru will be fall in Dhan Bhava. Even, if Guru, or Budh in fall in Dhan Bhava, while the other one of them yuti with Rahu will cause dumbness. Should Dhan's lord in such a case be strong and well placed, then the defect will not come to pass. Note, that Dhan Bhava rules one's speech.

If Dharm and Bandhu Bhava have malefic occupation while Lagn's lord is weak and yuti with Mangal, or receives a Drishti from him, the child's father was sick at the time of its birth.

Should Śani be in Simh Navamsh and receives a Drishti from Sūrya, the father was in a miserable state at the time of the birth of the child. Śani in Randhr, or Vyaya Bhava and in Simh Navamsh simultaneously, gives the same results.

The child should be declared to have been born of others' loins, if Candr, or Lagn is without Guru's Drishti. Should the luminaries be yuti with malefics and receive a Drishti from Guru, then also the same result prevails. Guru, or Candr in mutual Vargas, or luminaries in exchange nullify these Yogas.

Notes: Apart from the above two combinations, indicating illegal birth, the following rules may be noted, as taken out from Parashar Hora (Tamil translation by C. G. Rajan), Saravali, Jataka Parijata and Jataka Tatwa: 1. If Candr is in Bandhu Bhava from Lagn and receives a Drishti from malefics, or inimical Grahas; 2. The lords of Sahaj, Ari, Dhan and Putr Bhava in Lagn (birth through servants); 3. Malefics in Lagn, benefics in Yuvati Bhava and Śani in Karm Bhava; 4. Candr in Lagn and Mangal with Śukr in Sahaj Bhava; 5. Sūrya in Lagn and Rahu in Bandhu Bhava; 6. Sūrya and Candr in Lagn, or Sūrya and Mangal in Yuvati Bhava; 7. Lagn with Mangal and Rahu, while Sūrya and Candr are in Yuvati Bhava; 8. Kendras without Grahas; 9. All Grahas in Dhan, Ari, Randhr and Vyaya Bhava; 10. Lords of Lagn and Yuvati Bhava together; 11. Exchange between Lagn's Lord and Bandhu's lord (which should be considered otherwise a Raj Yog); 12. Lagn, or Candr not falling in the Vargas of Guru; 13. Anyone group of the following, prevailing simultaneously: a) Sunday - 2nd Tithi Swati Nakshatr, b) Wednesday - 7th Tithi Revati, c) Sunday - 12th Tithi Dhanishtha; 14. Sūrya, Candr and Guru in fall, one of them being in Lagn; 15. Karakamsh, related to only malefic Grahas.

These Yogas stand cancelled, if Kendr has a Grah, or benefics give a Drishti to Lagn, or Candr, or Lagn's lord in Lagn, or Guru in Bandhu Bhava, or Mangal giving a Drishti to Guru.

There will be moles, or scars in the particular limb of Kala Purush corresponding to the Rāśi occupied by benefics.

Notes: According to Jataka Muktavali, the following combinations indicate moles, scars etc. on the body of the native: If Yuvati Bhava from Lagn is occupied by Śukr, or Mangal, or Guru, there will be a scar on the head. Śukr, or Mangal, or Candr in Lagn leaves a mark through fire at the age of 12. Rahu in Randhr Bhava, while Śukr is in Lagn causes a scar on the left ear. Guru in Lagn and Rahu in Yuvati Bhava leave a scar on the left hand. Śukr in Randhr, or Vyaya Bhava and Guru in Lagn indicate marks on both the hands. If Mangal is in Sahaj, or Ari, or Labh Bhava along with Śukr, there will be a mark on the side close to the left hand. Should Budh, or Śani be in Lagn, while Sūrya is in Karm Bhava a mark on the right side should be noted. If Mangal, or Budh is in Lagn, while Rahu is in Putr, or Ari, or Dharm Bhava, a mole on genital organ, or anus may be found. Śukr in Putr, or Dharm Bhava, while Yuvati, or Randhr, or Bandhu Bhava is occupied by either Guru, or Budh indicates a mark on the stomach. Should there be Śukr, or Sūrya in Dhan, or Randhr Bhava, while Karm Bhava has Rahu and Śani, declare a scar on the navel. A mark on the waist may be found, if Karm Bhava is occupied by Guru, while Candr is in Dhan Bhava and Rahu with Śukr is in Sahaj Bhava. On the anus will be found a mark, if Vyaya Bhava has Guru, while Budh is in Sahaj, or Ari, or Dharm Bhava and Candr is in Dharm Bhava. Should there be Śukr and Rahu in Bandhu Bhava, while Lagn is occupied by Śani and Mangal, there will be a symbol of fish in the palm, or sole, or ankles, (which according to Samudrika Shastra is a Raj Lakshana denoting a king). Hamsh Yog is supposed to give fish symbols in the palm, or sole, see notes under Sloka 8, Ch.16.

The limbs of human body is divided by 36 Dreshkanas. Any particular Dreshkan occupied by a benefic indicates a mole and a malefic an ulcer on the particular part of the physique, see Sloka 26, Ch. II of Sanketa Nidhi.

The 3 Dreshkanas in each Bhava represent limbs, respectively, as under, vide Sanketa Nidhi: a) Lagn: 1. Head 2. Neck 3. Pelvis. b) Dhan and Vyaya Bhava: 1. Right and left eyes 2. Right and left shoulders 3. Genital organs. c) Sahaj and Labh Bhava: 1. Right and left ears 2. Right and left arms. 3. Right and left testicles. d) Bandhu and Karm Bhava: 1. Right and left nostrils 2. Right and left sides (Pasharva) 3. Right and left thighs. e) Putr and Dharm Bhava: 1. Right and left cheeks 2. Right and left side of the heart 3. Right and left knees. f) Ari and Randhr Bhava: 1. Jaws 2. Right and left sides of chest 3. Right and left calves. g) Yuvati Bhava: 1. Mouth 2. Navel 3. Feet (according to some Vyaya Bhava indicates feet).

The above is from Sanketa Nidhi, Ch. IV, Slokas 124 and 125, in which it is stated, that the limb corresponding to the Dreshkan receiving a Drishti from, or yuti with a benefic

will have a mole, or mark. And a malefic in such a case causes its deformity, or ulcer on it. For example, if Rahu is in Labh Bhava in first Dreshkan, denoting right ear, he can cause either deafness, or an ulcer of right ear. The reader is advantageously referred to Slokas 24, 25 and 26, Ch. V of Brihat Jataka and also my English translation of Saravali. Ch. IV for relevant information.

Given below is a brief account regarding moles etc. from Ch. IV of Mukunda Daviagna's Nashta Jataka (my English translation): Note the Rāśis occupied by Sūrya and Candr. The particular limbs, as represented with reference to Kala Purush, i.e. Mesh etc., will have mole and other marks. The limb represented by the Rāśi occupied by Sūrya, or Mangal will have reddish marks, while Śani and Rahu leave blue marks. Should Śukr give a Drishti to Rahu, the limb indicated by Rahu's Rāśi will have moles etc. Assume Rahu is in Mithun opposed to Śukr in Dhanu. Mithun indicates arms of Kala Purush and hence there will be a mole (or scar etc.) on the arms. More such information may be obtained from Ch. IV of Nashta Jataka.

The information, furnished above, regarding moles etc., will be helpful in rectification of natal Lagn in case of doubts.

The Shastras listed various combinations causing instant, or sudden death of the child. Now only important ones are explained (below).

There are three kinds of infant deaths. Firstly the afflictions due to parents; secondly due to Bal Grahas and thirdly due to evil combinations of Grahas.

Notes: Bal Grahas are evil spirits, which affect only children. See Sloka 130, Ch. 15 of Prashn Marga (J.N. BHASIN English rendering). It is also stated in Jataka Parijata, Sloka I, Ch 4, that till the child crosses 12, it is affected by the fate of his mother and father and by Bal Grahas, i.e. evil spirits. This view is identical with the one mentioned in Slokas 4-6, Ch. 10 of Sarvartha Chintamani. That is why all texts are unanimous, that longevity cannot be definitely decided till the 12th year of age. Now see the following Sloka of the present work.

It is only after a careful assessment of the above, the affliction to the child should be pronounced. It is (however) not possible to decide the longevity till it completes its 12th year of age. The child should be protected (till such age) through Japas and Homas.

Notes: According to C.G. Rajan's Tamil translation of Parashar Hora. Ch. V, note, that longevity cannot be decided till the native is 24. But Jyotisharnava Navaneetam (a Sanskrit work with Telugu translation) suggests that. up to 12 nothing definite can be said about longevity. Phala Deepika (Ch. 13, Sloka 3) and Jataka Parijata (Ch. 5, Slokas 1 and 2), which have similar verses also say, that up to 12, longevity cannot be decided. This is because, the child is covered by its mother's fate in the first four years, by its father's fate in the next four years and by its Purva Karma thereafter up to 12, as per Mantreswara. Only after 12, will the child be governed by the effects of the Grahas

in its own horoscope, as far as its longevity is concerned Also see Slokas 4-6, Ch. X of Sarvartha Chintamani.

The child born, when there is Lagn Sandhi is either born, dead, or short lived (if born). Should such Lagn receive a Drishti from malefics, the said results are sure to follow. Birth in Gandanta Nakshatr is destructive of the whole family. Should such a child, however, live, then it becomes a king with an army of elephants and horses.

Notes: For Gandanta Nakshatra, see Sloka 14, Ch. I, supra. Apart from Lagn Sandhi, there are other Sandhis, as explained in Sloka 36, Ch. V, infra. Sarvartha Chintamani, Ch. I0, s. 26-27, Uttarakalamrita, Ch. 8, Sloka 9 and Saravali also state, that, if a Gandanta native survives, he becomes a king with elephants, horses etc., forming his army.

Luminaries in Sahaj Bhava owned by a malefic and yuti with malefics, make the child sick and live up to 3 years only.

If Candr joins Randhr's lord in a Kendr, while Randhr Bhava is occupied by a Grah, the child leaves this world soon after its birth.

Should the 7th from Candr be occupied by Mangal and Sūrya, while Rahu is in Lagn, death of the child may be expected within ten days of birth.

Notes: Should Rahu be in Mesh, or Vrishabh, or Kark, as Lagn, he contributes good longevity. Refer to Jatakadesa Marga (Ch.4), Saravali (Ch. 12, s. 10), Jataka Parijata (Ch. 4, s. 90), Sarvartha Chintamani, (Ch. 11, s. 16) and Jataka Marthanda, II Part, (Ayurdhayadhyaya). The Slokas of Saravali, Jataka Parijata and Sarvartha Chintarnani are similar. So to say, if Rahu is in Mesh, or Vrishabh, or Kark in Lagn, while the rest of the combination, as per the Sloka under comment is present, there is good longevity.

Malefics in Bandhu, Randhr, Dhan and Vyaya Bhava will cause sickness and death in I0 days. Should a malefic be in Yuvati Bhava from rising Dreshkan (22nd Dreshkan), while the waning Candr is in Lagn the child faces immediate death.

When all the Grahas are weak and positioned in Sahaj, Ari, Dharm and Vyaya Bhava, the child lives either for 2 months, or 6 months. While Lagn's lord is in his debilitation Rāśi, or in Randhr Bhava, or is combust, the child's living becomes precarious and it is equal to a dead one.

A child born under malefic Muhurtas, or, when a Ketu is rising followed by fall of meteors, thunders etc., it hardly lives.

The persons, who are born with severe Yogal indicating adverse results, as explained by Yavanas and others will only bring harm to the family.

A person born under an eclipse, or, when there is Parivesh, or, when a malefic occupies Lagn, or gives a Drishti to Lagn, lives only for three fortnights, or for three months.

Notes: Birth on the day of eclipse is ominous. If the Lagn is connected with many strong malefics by yuti, or association, then also it is adverse for longevity.

Should Lagn's lord, the lord of Candr Rāsi and the Navamsh lord of Candr Rāsi are all eclipsed, the longevity is only for a few days.

Notes: The combustion of three Grahas are indicated, namely that of Lagn Lord, dispositor of Candr and Navamsh lord of Candr. Such combustion will prove fatal to longevity and the child's life is only for a few days.

The four kinds of junctions, or conjunction of Candr with malefics will cause death (infant1) and similar results follow, if Candr is in aspect to malefics without benefic's aspect, or company.

Notes: The four junctions, or Sandhi chathushtayas are: 1) The twilight time, 2) The point, where two Rāsis meet, 3) The point, where two stars meet, 4) The time, when two thithis meet.

Should Candr be in the company of malefics only, or, if she is in the 1st, 5th, 7th, 8th, 9th, or the 12th Bhava and be with malefics without benefic's aspect, or association death of the native will occur.

Notes: The Sloka seems to suggest infant death. Candr, if connected with malefics should be helped by benefics, so that infant death does not occur.

Should the Lagn Lord and Candr's dispositor be in the 6th, 8th, or the 12th, or be combust, the death of the native may be foretold in the year denoted by the Rāsi occupied by the said Grahas.

Should Candr be in the 6th, or the 8th, while the Lagn is occupied by its lord, or, when the decreasing Candris subject to mixed influences of malefics and benefics, the native, if born in day time has short life.

If the lord of Lagn is in Marana Pada along with the decreasing Candrin the company of Rahu, or aspected by Rahu, the native dies in his seventh year.

If Candr is weak and aspected by Rahu associated with malefics, or, if the Lagn Lord (or Candr Rāsi lord) has set in (i.e. the 7th from Lagn), or occupies the 8th, the child lives upto its 6th, or 8th year Notes: The Lagn Lord in the 7th (a Marakasthana), or in the 8th is adverse for longevity unless well aspected. But Phala Deepika says, that the

Bhava occupied by the Lord of Lagn stands to gain. However, the position of Lagna Lord in the 8th shakes the foundation of the horoscope.

The Lagn lord with Rahu in the 7th brings death in 21 years, or 21 months, or (even) in 21 days.

Notes: We may infer, that the above maximum (21 years) longevity can be expected, if other Grahas are considerably strong. Should they be also weak, death may occur in 21 months and utterly weak ones bring death in 21 days. On the whole, the combination of Rahu and Lagn Lord in the 7th should be assessed in the context of the whole horoscope.

Add the Rāśi sphutas of Sūrya and Candr. If the particular Rāśi, or its angle, or the 9th Bhava thereof be occupied by a malefic, death comes to pass due to poison, or water (i.e. drowning, rains, foods etc.).

Notes: Suppose Sūrya's longitude is 175 and that of Candr is 292. Then the sum equals to 467' and after expunging 360, v get 107, i.e. Kark 17. The angles of Kark are: Kark, Tula, Makar and Mesh; and the 9th from Kark is Meen. So any malefic in any of these five Rāśis (around 17 in particular) will cause the said results.

If a malefic planet is in the 8th Bhava, while Lagn lord is in angle in the company of a malefic, without benefic's aspect, death in the 7th year may be predicted.

If Budh and Sūrya be together and aspected by benefics the child will die in its eleventh year even, if it were on the laps of Gods.

Notes: There is apparently something wrong in this Sloka. We do not understand, why Sūrya and Budh, when aspected by benefics should prove harmful to longevity. There are only two other benefics, i.e. Guru and Śukr. Śukr cannot aspect the combination of Sūrya and Budh. The only Grah, that can thus aspect is Guru. His aspect cannot be considered adverse to longevity.

From Mesh onwards, the fateful degrees are: 8, 9, 22, 22, 25, 14, 4, 23, 18, 20, 21 and 10. Births in these degrees invite death soon. The same for Candr from Mesh onwards are: 26, 12, 13, 25, 24, 4, 26, 14, 13, 25, 5 and 12 degrees. Notes: Phala Deepika, Ch. 13, Slokas 10 and 11 quote the above degrees fateful for Lagn and Moon. But it does not state, that birth will accordingly inflict death. Jataka Tatwa, (B-108) states, that the following degrees are, respectively, fateful for Candr: 8, 9, 23, 22, 5, 1, 4, 23, 18, 20, 21 and 10 from Mesh onwards and death will be caused in the year denoted by such degree. Saravali (Ch. 10, Slokas 111 to 113) give the following fateful degrees for Candr, respectively, from Mesh onwards: 8, 9, 22, 22, 25, 1, 4, 23, 18, 20, 21 and 10.

Should Candr be in her fateful degrees, mentioned above and be in the company of a malefic, without relief from benefics, or be in the 8th Bhava, or in angle (in such a fateful degree), the child not only dies itself, but takes away its mother too.

Notes: Candr should be in her fateful degrees along with a malefic without benefic aspect. Alternatively she can be in the 8th, Lagn, 4th, 7th, or 10th. Either combination can cause death of the child and the mother.

Should the Lagn Lord be strong and occupy an angle, or trine, even the ArishtaYogas. indicating infant death can be overcome.

Notes: Following are some of the combinations, that nullify such evils. Guru not combust and in Lagn, or Lagn Lord with strength and in good aspects, or all Grahas in their own Rāsīs, or Candr in deep exaltation, or own Bhava, or friendly Navamsh and in good aspect, or Candr in a friendly decanate along with a friendly Grah, or Candr's kendra occupied by Guru.

A benefic Grah with strength in angle, not joining the 8th Lord, leads to nullification of Arishta Yoga (causing death) in a nativity, or prevailing at the time of a query.

If a strong Grah is in Lagn, the 4th, or the 10th and be not in the company of Sūrya, the malefic Yogas (for short life) will vanish.

Many evil Yogas make the sustaining of the child difficult. But, if Candr, or Lagn receives the aspect of all the Grahas, these Yogas disappear, as darkness does before Sūrya.

Notes: The single aspect of Guru is enough on the Candr, which can act, like a lion throwing away a thousand elephants (see Jatakadesa Marga).

Thus ends the 5th Ch. Arishtas in Horashara of Prithuyasas, son of Varaha Mihira.

Ch. 6. Arishta Yog

The evils causing infant deaths have since been explained. Now, the Arishtas (causing death), arising out of combinations of Grahas are explained (i.e. for elders too), as below. During the period of a Grah capable of inflicting evils, if Bal Arishtas simultaneously exist, then the evil is greater.

Should Lagn's lord, or the dispositor of Candr be yuti with Sūrya and be without Drishti from a benefic, while malefics are in Kendras, the native dies in his 20th year.

The rising of Mangal in Lagn, while Sūrya and Śani in strength are in Kendras, brings about the end of the native within 20 years. If, however, such death does not occur,

there will be danger to his limbs, or he will become sick.

Should Mangal and Sūrya be in Lagn, which is a moveable Rāsi, while Guru is in Karm Bhava and Candr in Putr, or Dharm Bhava, the native will die in his 20th year.

If the decreasing Candr is in Randhr Bhava and in Vrischik Navamsh the native's death will take place. (The longevity span is not mentioned here; but it is said to be short life Yog) He will at the maximum live up to 25 years, if Candr receives a Drishti from Śani and Mangal.

Should malefics be in the 8th from Candr, weak benefics in Sahaj, Ari, Dharm, or Vyaya Bhava, while Candr herself is in Ari, or Randhr Bhava, the life span is at the most 25.

If both, Randhr's lord and the 8th lord from Candr occupy Kendras, while Randhr Bhava and the 8th Bhava from Candr are occupied by a Grah and Candr and Lagn are devoid of strength, the native will not cross thirty.

Should malefics occupy Dhan and Vyaya Bhava along with Guru and Rahu and Candr are in Yuvati, or Randhr Bhava, the longevity of the person is not above thirty.

Should a malefic set along with Sūrya (i.e. being in Yuvati Bhava from Lagn only and not in the 7th Bhava from Candr) and be yuti with Rahu and Guru, while Candr is in Ari, or Randhr Bhava, the life span is 30.

The Yog caused by the position of Śukr and Guru in Lagn, while Mangal and Śani are in Putr Bhava and Candr is waning, produces a person with short life.

Sūrya and Candr yuti with Rahu will cause death at the age of 28. It is more certain, if Guru is also in Vyaya Bhava.

If Randhr's lord from Lagn is in a Kendr along with Candr, while Randhr Bhava is occupied by a Grah and Kendras be devoid of Drishti from benefics, or occupation of benefics, the longevity is only 32.

Should the waning Candr be in Kark, while Randhr's lord is in a Kendr and Randhr Bhava is in turn occupied by a malefic and Lagn's lord is devoid of strength, the span of life is only 30.

Note the longitudes of Lagn's lord and Randhr's lord. When added, if it results in a Kendr, or in Randhr Bhava and a malefic occupies that resultant place, the end comes in the 27th year.

Should Randhr's lord be in a Kon, while Randhr Bhava is occupied by Lagn's lord, who in turn is in Drishti to, or yuti with malefics, the person lives up to 24, even though there is benefic Drishti on Lagn's lord and on Randhr's lord.

If Guru receives a Drishti from Šani, or is yuti with Rahu and a malefic is in Lagn, while Randhr Bhava is occupied, the life span is only 22.

Should Lagn be occupied by its lord, while Sūrya and Candr are in Bandhu Bhava together with malefics and Randhr's lord is in a Kendr, the end of life is at 30.

If Randhr's lord occupies a Kendr, while Lagn's lord is devoid of strength, the subject lives only up to 30, or 32.

Should Candr and Lagn's lord be weak, receiving Drishti from malefics and be in Apoklima Bhavas (i.e. Sahaj, Ari, Dharm, Vyaya Bhava), the life span is just 40.

If Guru and Šukr ar in a Kendr, while Lagn's lord is yuti with malefics in a Apoklima Bhava, a person born before nightfall lives only up to 36.

Should Sūrya be in Lagn, which is an inimical Rāsi to him and be hemmed between malefics, the person will always be sick and his end comes at his 36th year.

Should Sūrya and Candr be in Lagn and benefics be in a Bhava other than a Kendr, or Randhr Bhava, one born in Gulika's Muhurta will live up to 36.

If Lagn falls in a fixed Rāsi and Randhr's lord is in Lagn, while Randhr Bhava has a benefic in it, the life span is only 40.

When Lagn's lord is in the 8th Navamsh and Randhr's lord is in Lagn Navamsh along with malefics, the span of life is only 50.

Should the Kendras be devoid of Grahas and Lagn's lord be not associated with malefics, while malefics are in Putr Bhava, a life span of 60 should be declared.

If Lagn's lord is weak and is in Vyaya Bhava, the person lives for 60 years, provided Guru is not in Lagn.

When the ruler of Randhr Bhava is in a Kendr, Mangal in in Lagn and Sūrya along with Šani is in Sahaj, or Ari Bhava, the person will live up to 44.

Should Candr be in Vargothamamsh, receiving a Drishti from malefics and occupy Lagn, while benefics are without strength, the person lives up to 48 years.

If benefics are in malefic Rāśis and Navamshas other than Kendras, while malefics are in Kendras, the longevity is only medium.

Šani is a dual Rāsi, which is rising, while Candr is in Randhr, or Vyaya Bhava, the life span is 52 years.

Should Sūrya be in Lagn, identical with Kark, or Vrischik along with malefics, while Candr is in Dhan Bhava and Guru is in any Rāsi other than a Kendr, the person lives for 50 years.

If malefics are in Bandhu and Randhr Bhava from Lagn, or in the 4th and the 8th from Candr and do not receive a Drishti from, or are not yuti with benefics, the person had only medium span of life.

Should Guru and Śukr be together, while malefics are in Bandhu and Karm Bhava and Candr is in Vyaya Bhava, the life span is medium.

If Lagn's lord is in a Navamsh of Śani, while Candr along with Randhr's lord is in Ari/Randhr/Vyaya Bhava, the native so born will live 58 years of his life.

A Raj Yog is formed, when all Grahas are posited in Ari, Randhr and Vyaya Bhava. Such Raj Yog gives the native a life span of 58 years.

Should malefics be in the 6th, the 8th, or the 12th Bhava, with reference to Lagn's lord, while there are no benefics in Randhr Bhava the native lives for 60 years.

When the lords of Lagn and Candr Rāsi are combust, or are in Yuvati and Randhr Bhava and Guru is in a Bhava other than a Kendr, the longevity of the person is 65 years.

The Yog of Sūrya, Mangal and Śani in Lagn, while Guru is devoid of strength and Candr is in Putr, or Vyaya Bhava, gives a longevity of 70 years.

Should there be a minimum of four Grahas in the first four Bhavas commencing from Lagn, the native is blessed with long life, wisdom and wealth. If there are four, or more Grahas in the next four Bhavas the longevity is sixty, while a similar disposition from Dharm Bhava onwards in the last four Bhavas makes a person short lived.

If malefics occupy Bhavas owned by malefic Grahas, or Bhavas considered evil, while benefics are in Kendras, the person's longevity will be 80 years. Should there be a mix it is only 60.

When Guru and Candr are in Bandhu Bhava, Lagn's lord is in Labh Bhava with strength and benefics (or Budh) are in Karm Bhava, the person lives up to 80.

Should Sūrya, Mangal and Śani be in Kendras obtaining Dhanu, or Meen Amshas, while Guru is in Lagn and the rest are in any Bhava other than Randhr Bhava, the native lives up to 85.

Should malefics be in malefic Bhavas and benefics be in benefic Bhavas, while Lagn's lord has strength, long life may be predicted.

Mangal in Randhr Bhava, Sūrya in Lagn and Guru in a Kendr: this Yog gives a longevity of 100 years. Should the Kendras, Konas and Randhr Bhava be not occupied by malefics, while Lagn's lord and Guru are in Kendras, the native lives up to 100. Such a person is free from diseases, enjoys all kinds of happiness and strives for a common cause.

Should Sūrya, Mangal and Śani be in moveable Navamshas, while Guru and Śukr are in fixed Navamshas and the rest of the Grahas are in dual Navamshas: this Yog gives a long lease of life, weapons and kingdom.

A person lives for one hundred years remaining free from diseases, if in his nativity benefics are in Bandhu, or Dharm Bhava and in odd Navamshas, malefics are in Lagn and in even Amshas and Candr is in Lagn with full rays (i.e. full Candr in Lagn).

If Lagn's lord has great strength, not receiving Drishti from malefics, but receiving Drishti from benefics only and be in a Kendr, the native has long lease of life and is of virtuous and royal disposition.

If Randhr's lord excels the ruler of Lagn in strength and is in a Kendr, while malefics are in Randhr and Vyaya Bhava, the native is short lived, or in the case of medium life, it is with hardships.

Now, the combinations for extraordinary span of life.

Should Budh, Guru and Śukr be in same Rāsi, or Navamsh, or occupy Lagn, while Śani is in Dharm Bhava, the native lives for a Yuga with the help of chemical tonics, or boosters.

Should Guru, Budh and Śani be disposed anywhere in Bandhu, Ari, Randhr and Vyaya Bhava, but be together in one Navamsh, the native lives for 2000 years.

All the Grahas in the Navamshas of Dhanu and Meen and in Kendras, Dharm, or Dhan Bhava, in the Rāsi Kundali, make a person follow ascetic course in the very boyhood, live for a full Yuga and write many works relating to Shastras.

If Sūrya, Mangal and Guru be in Navamsh owned by Śani and are posited in Kendras, or Dharm Bhava in the Rāsi Kundali, while Candr is at the end of a Rāsi in Lagn, the person lives for a Yuga with wealth.

If the Dharm's lord is in Dharm Bhava in Drishti to Mangal, while Candr is in Vrischik Navamsh, or Mesh Navamsh there obtains a Muni Yog in the nativity and the person becomes a superior sage, writes many works relating to Shastras and lives for a Yuga.

If Candr is not decreasing (i.e. be waxing) and occupies a friendly Rāsi and friendly Navamsh coinciding with Labh Bhava, or Lagn, while Dharm Bhava has Śani in it, the person lives for uncountable years.

If Śani and Guru are together in Dhan, Dharm, or Karm Bhava and in one Navamsh, while Sūrya and Budh rise in Lagn, the native is liked by the sages and has a long lease of life.

Those born with the above mentioned extraordinarily long life combinations will be able to control their senses, just as the sages and chant religious hymns. They live in caves using divine medicines.

I have thus explained these Yogas, as explained by Yavanas with the help of my past deeds. The sum effects of these Yogas should be decided in various Dasha Bhuktis after a careful analysis.

Thus ends the 6th Ch. entitled “Arishta Yog” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 7. Ayurdayadhyā

I shall now explain in a clear and careful way the method of knowing the Dasha periods for those, that are born under the Yogas stated earlier.

The numerous methods of assessing longevity have been clearly stipulated by old scholars Maya, Yavana, Siddhasena, Prabodha, Mandavya and Vishnu Gupta.

Should the Grahas commencing from Sūrya onwards remain in their highest exaltation points, they contribute 19, 25, 15, 12, 1 5, 21 and 20 years for the total longevity of the native.

The Grah, that is at its deepest debilitation degree contributes half of the above mentioned years. Should it be anywhere in between, then the number of years will have to be found by proportional calculations.

Note the difference between a Grah's actual position and deep debilitation point and multiply this figure by the figure of Pindayurdaya year (Sloka 3 supra) and arrive at the Grah's contribution to longevity.

Deduction for Grahas in combustion, inimical Bhavas and the visible half, that are involved in war between Grahas, or, that are close to Rahu etc., should be made only after being suitably taught by a Guru.

Amshayurdaya calculations should be made, as above and the deductions for Grahas posited in Vyaya, Labh, Karm, Dharm, Randhr and Yuvati Bhava should be made, as under: 1, $\frac{1}{2}$, $\frac{1}{3}$ rd, $\frac{1}{4}$, $\frac{1}{5}$ th, $\frac{1}{6}$ th, respectively. This is in the case of malefics. For benefics, only 50% of the reduction, as above applies. Grahas lose half of their contribution, if in fall, or in combustion. In the matter of Vyayadiharana (i.e. position in Vyaya, Labh, Karm, Dharm, Randhr and Yuvati Bhava), if both malefics and benefics

are together in one Bhava, then no deduction applies to benefics. If there are two Grahas in the same Bhava, then the deduction should be only through the strongest of the two.

The Grahas, except Mangal, if they occupy inimical Bhavas, lose a third of their contribution. The eclipsed Grahas lose half of their contribution except Śukr and Śani. Those, that have lost in war between Grahas lose one third. The luminaries lose $\frac{1}{12}$ th, if they join the nodes.

Notes: There is no reduction for Mangal even, if he be in an enemy's Bhava. Sūrya is the Grah, that combusts others. Hence, the half reduction does not apply to him apart from Śukr and Śani (as Śukr and the Śani do not lose their rays even, if they are combust (vide Uttarakalamrita). Lastly, Sūrya and Candr do not involve in war between Grahas; as such no reduction applies to them on this count. Mangal is strong even in his enemy's Bhava.

The contribution in number of years by Lagn equals to the number of Navamshas it has passed, when counted from Mesh. If Lagn is strong and occupied by a benefic, the figure should be multiplied by one fourth and, if it be weak and occupied by malefics, then, the figure should be reduced by one fourth. Thus, the period contributed by Lagn should be computed.

Notes: Suppose Lagn (be it in any Rāśi) falls in Vrischik Navamsh, its contribution is 8 years, as the Rāśi Vrischik is the 8th from Mesh. Further, this figure has to be modified thus:, if benefics are there or, if Lagn is strong (by way of Shad Bal calculations), the contribution 8 becomes 10, when one fourth is increased. Should Lagn be weak, or occupied by a malefic, then, one fourth is to be reduced, i.e the said figure becomes 6 only.

The longevity will be exactly arrived at by assessing a Grah's exact position from its exaltation and debilitation points, if the Grah has benefic company, or, when Lagn is strong and falling in a benefic's Bhava, or, when Yuvati Bhava is occupied.

While the system of calculating longevity by exaltation and debilitation process is common to all human beings, the difference between Dasha (i.e. periods) and Samskara (i.e. process of rectification by proper deductions) should be considered carefully.

The process of rectification, or deduction from Dasha years contributed should be made with the help of the strongest Navamsh. A wise Jyotishi shall do so after assessing the strength of the two.

Note the longitudes of the Grahas in terms of Rāśi, degrees and minutes. Multiply this by 108 and divide by 12 and the remainder will indicate the years contributed.

The multiplier is two, if the Grah is in its own Navamsh, or Dreshkan, or Rāśi, or Vargothama Navamsh. It is to be trebled, if it is in retrograde motion, or in exalted state. It should be halved, if the Grah is in fall.

The reductions for Mangal should be done here too, as explained for Pindayurdaya and, while occupying inimical Bhavas. Lagn will contribute the same number of years, as the Navamshas attained by it.

Amshaurdaya shall be resorted to, if Lagn is the strongest. Should Sūrya be the strongest, then Pindayurdaya is recommended. Naisargikayu is adopted, if Candr is the strongest. If all the Grahas be in own Bhavas, exaltation Bhavas, or in such Navamshas, then also Amshayurdaya is recommended. The same applies, if the Grahas are not yuti with Lagn, Sūrya and Candr.

There is another method of Ayurdaya enumerated by Jeevasarma. I now detail the same in the following verses.

Note the longitudinal distance between a Grah's position and its deep fall degree. Convert this into minutes and divide by 21600. The quotient will reveal the years contributed. The remainder should be multiplied by 12 and divided again by 21, the quotient is months. Again multiply the latest remainder by 21600. The days are represented by the quotient. Multiply the latest remainder by 60 and the quotient will yield Ghaties.

Notes: If the Grah is past its debilitation point and be towards its exaltation, then the longitudinal distance be calculated from deep fall to its position.

Reduce 17 year 1 month 22days 8 Ghaties and 34 Vighaties, if the Grah is close to its exaltation. Should it be close to its debilitation, then add a similar figure.

The deductions do not apply to Śukr and Śani, if they are eclipsed and also to Mangal in his enemy's Bhava.

Lagn's contribution is equal to the number of Navamshas it attained. A malefic there in reduces the figure by one fourth and a benefic there in increases the figure by one fourth.

According to Jeevasarma, Grahas in Dhan and Vyaya Bhava from Lagn and Grahas in the 2nd and the 12th from Candr, all Grahas near their debilitation point, those, that are devoid of strength and those in Lagn, or in Yuvati Bhava will reduce the contribution to one seventh of the total life.

Now, about Trinal reduction (Trikon Shodhana) with reference to Ashtak Vargas. First draw a Kundali of Rāśis, as usual. Mark benefic dots of Ashtak Varg of the Grah required and then Trikon reductions should be made.

Notes: The author now deals with the Bandhu system of assessing longevity. For detailed calculations of Ashtak Varg system refer to works, like Brihat Jataka, Saravali, Dr. B.V. Raman's Ashtak Varg System of Predictions etc. Simultaneously, Ch. 17 infra may also be seen.

For the purpose of deductions take the sets of Mesh and its Konas, Vrishabh and its Konas, Mithun and its Konas and Kark and its Konas In each set, whichever is the least, put the same in the other two. If one of the three is vacant, no change should be made in the other two. If two Rāśis are vacant, then the third one should also be made dotless. Lastly, if all the three Rāśis are equal with dots, vacate dots in all the three Rāśis.

The above is the method of trinal reductions. Now the method of reduction to the pairs of Rāśis, which have common lords is explained below. This is called Ekadhipathy Shodhana. This reduction is applicable, when there are benefic dots in both the Rāśis owned by a Grah. Should there be less number of dots in a Rāśi, while the other Rāśi (of the same Grah) is not occupied, the smaller number of dots shall be used for both the Rāśis. If the occupied Rāśi has more dots than the occupied Rāśi, then make the dots nil in the unoccupied Rāśi. (The occupation can be by any Grah) Similar reduction applies, when there are equal number of dots in both the Rāśis owned by a Grah, but one of them should be free from occupation. Should both the Rāśis be occupied, no reduction shall be made. Should there be the same number of dots in both the Rāśis, which are not occupied, dots should be made nil in both the Rāśis. If one of the Rāśis is vacant in respect of dots, retain dots in the other Rāśi. The rules for Ekadhipathy Shodhana do not apply to Kark and Simh.

Notes: The suggestions given in Slokas 32-37 are for reductions applicable to two Rāśis owned by one Grah and are called Ekadhipathy reductions, which should be done after trinal reductions. Since Candr and Sūrya have each one Rāśi only, there is no Ekadhipathy Shodhana for Kark and Simh.

The final figures in each Rāśi, after effecting trinal reduction as well, as Ekadhipathy reduction, as above, be multiplied by the concerned Rāśi multipliers and, if a particular Rāśi is occupied the figure must be multiplied by the respective Grah's multiplier. The Rāśi multipliers from Mesh onwards are: 7, 10, 8, 4, 10, 5, 7, 8, 9, 5, 11 and 12, respectively.

'The figures of multiplication for Guru, Mangal, Śukr and Budh are 10, 8, 7 and 5, respectively. The multiplier is 5, or other Grahas (i.e. for Sūrya, Candr and Śani). The multipliers for Rāśis and Grahas should be treated separately. The dots in the 12 Rāśis, obtained after Trinal and Ekadhipathy reductions should be multiplied by Rāśi multipliers individually. Should a Rāśi be occupied by a Grah, the dots should be multiplied by Grah Gunakara.

The Rāśi figure and Grah figure (as obtained through process explained in Slokas 38-40½) should be added in respect of each Grah, together. (This can be called Shodya Pinda. This Pinda should be multiplied by 7 and divided by 27. The quotient is years of longevity by the Grah concerned. Multiply the remainder by 27 to get months. The next remainder is multiplied by 30 and divided by 27 to get days. The latest remainder is multiplied by 60 and divided by 27 to get Ghatis. 27 years make one Mandala and so the years in excess of 27 (for each Grah) should be rejected.

Notes: According to Sambhu Hora, if the contribution of years is in excess of 27, but less than 54, then subtract the quotient from 54. If the quotient is more than 54, subtract it from 81 and, if above 81 subtract from 108.

The contribution of each Grah should be worked out, as explained in the Slokas above.

The contribution of a Grah should be halved, if it is yuti with another Grah. Similar halving should be done, if a Grah is debilitated, or eclipsed. For a Grah posited in an enemy's Bhava, the loss is one third. This applies also to those in the visible half of the Zodiac, those, that have lost in war between Grahas and those, that are in the Pata range of the luminaries. When a Grah warrants repeated deductions, then, only the highest should be done. The figures for all the Grahas should be added together and multiplied by 324 and divided by 365. The net longevity is equal to the quotient in the process.

Notes: The above reductions are explained thus. Suppose Budh has contributed 12 years, the reductions are, as under: a) If he is along with another Grah, in the Rāśi Kundali, then his contribution is halved, i. e. only 6 years; b) If Budh is combust, or in Neech, then also half is deduced. (Combustion need not necessarily occur, when Sūrya is in the same Rāśi. Only the longitudinal distance counts. Suppose Budh is in 28 degrees of Simh, while Sūrya is in 2 degrees of Kanya. Even then Budh is combust). c) If Budh in the example is in his enemy's Bhava, then one third reduction should be made, i.e. 12 is reduced to 8. d) If it is in the visible half of the zodiac, then also 1/3rd should be rejected. Visible half means the area from Lagn BhavaMadhya to 7th BhavaMadhya counted backwards. According to Dr. B.V. Raman; the reduction for malefic Grahas in the visible half should be done, as under: 12th Bhava: Full, 11th 1/4th, 10th 1/3rd, 9th 1/4th, 8th 1/5th and 7th 1/6th. He continues to say, that for benefics 50% of the above should be applicable for the 6 Bhavas. e) One third reduction is made, if a Grah is involved in war. (War does not apply to Sūrya and Candr) f) One third reduction should be made, if a Grah is involved in Rahugrasta Sūrya, or Candr Grahanas. Pata means Rahu's path. Hence Pata range of Sūrya and Candr is interpreted, as above. g) Only the highest reduction should be enforced, if a Grah attracts more than one reduction, as mentioned from a toe above. In such case, only half is reduced once. But according to Dr. Raman, there is full reduction in the case of a malefic in Vyaya Bhava from Lagn, which of course can be done only once.

The contribution by each Grah in years etc. should be found, as above and total Dashas should be known accordingly.

Among all the systems of Ayurdaya, Ashtak Varg is the best one. The longevity should be evaluated, through Ashtak Varg system, when Candr is in Kendr and yuti with a Grah, while Karm Bhava has both benefics and malefics in it.

The benefic dots in the seven Ashtak Vargas (i.e. considering the Grahas from Sūrya to Śani) should be added Rāsi wise to get the Sarvashtak Varg figures and then only trinal reductions and Ekadhipathyā reductions should be made.

If any Rāsi has more than 12 bindus, then retain only 12. All the Rāsis should be reduced to such process.

Notes: When the Sarvashtak Varg is subjected to what is called Mandala Shodhana, as explained in this Sloka, we get corrected Sarvashtak Varg Kundali.

The said figures (after reductions) should be multiplied by the Rāsi multipliers and Grah multipliers (as explained in 38 to 40½ supra) and the total should be multiplied by 7 and divided by 27. The quotient will give longevity in years.

Should the quotient cross 100, expunge the multiples of 100 and, if the native is of long life (as per the suggestions of horoscope), then retain only 100. The figure should be then multiplied by 324 and divided by 365.

The rectified longevity of all the Grahas should be collected together. The contribution of each Grah is arrived at, as under: The Dasha periods worked out, as per Bhinnashtak Varg method should be added together and converted into Ghaties. This figure is to be kept, as divisor. The Ashtak Varg Ghatis should be multiplied by various Bhinnashtak Varg Dasha figures and divided by the divisor referred to above. The quotient indicates the years contributed.

The days, months and years should be computed, as above. Thus, exact periods of longevity contributed by each Grah should be calculated.

The method of the calculations af Dasha periods, contributed by each Grah through Ashtak Varg has already been explained. When the Lagn is strong, the years contributed by Lagn is equal to the figures signified by Lagn Rāsi.

The years contributed by Lagn should be known only after ascertaining by both the methods. The Ashtak Varg Dasha system is found acceptable to all.

Should there be any problem in working out Dasha periods due to conjunction of Grahas, then a different method may be adopted. The Grah's exaltation, or depression should be made use of to find out Dasha periods.

If the Grahas occupy inimical, or depression Rāśis, Yavana's school of thought should be followed to calculate the contribution of the Grahas.

Should Candr be yuti with another Grah and be in a Kendr, while all other Grahas are out of Kendras, then according to Manitha, the Samudayashta Varg system is to be resorted to.

Should all Grahas be in one Bhava other than a Kendr, then the effects of Dasha arising out of Ayurdaya contributions cannot be estimated at all.

If a person born is of short life, or long life (unduly long life ?), the longevity cannot be determined through the method of Dasha periods of the Grahas. Malefics in Ari, Randhr and Vyaya Bhava will make one short lived. Benefics in the said Bhavas will give long life. Middle life should be predicted, if there is a mix of good and bad Grahas in these Bhavas.

Thus ends the 7th Ch. entitled "Ayurdayadhyā in Horashara, of Prithuyasas, son of Varah Mihira.

Ch. 8. Dasha Phal Nirupana

The Dasha of the strongest comes first among Lagn, Sūrya and Candr. Then comes the Dasha of the Grah, that is angular, while the third Dasha is of that, which is non-angular. Should all the three be of equal strength, then the order is based on larger number of years contributed. Should even the years be not different, then the one rises after next conjunction will be predominant. Finally, if these risings are similar, then the Dasha of the one, that has risen first will lead the scheme.

Based on the strength of the above mentioned trinity, the three various stages of life will be effective in order. The strength, or otherwise of these three will decide the effects of the three stages of life.

Should the dispositor of Candr be exalted, in a friend's Bhava, in his own Varg/Rāśi and have no Drishti of malefics, then she will powerfully reveal the qualities of Lagn's lord and prove auspicious to the native from the very birth.

Should all the benefics be in Sahaj, Ari and Labh Bhava, the subject will be happy in his early part of life. Malefics in these Bhavas will give issues in the second part of one's life.

Should the Dasha of Lagn be not open at birth, then some other Dasha may occur. However, some do not subscribe to this viewpoint. The right way should be conceived per mercy of the preceptor.

The Dasha of a Grah leaving its exaltation Rāśi is called Avarohini Dasha and the good results gradually diminish. Similarly, when a Grah is approaching its exaltation Rāśi, its Dasha is called “Arohini” and it will give full effects.

As regards the Dasha of a Grah in exaltation, friend’s Rāśi, or own Rāśi, such Amsh, its debilitation, or inimical Rāśi, or, when a Grah is eclipsed, it will give mixed effects and prove auspicious in the second half.

Sūrya gives vitality to the Dasha effects, while Candr regains the same. All other Grahas are known, as starry Grahas and remain under the influence of Sūrya and Candr.

In the system of Nisargika Dasha, the Dashas of Grahas follow, as under: Candr, Mangal, Budh, Śukr, Guru, Sūrya and Śani and these prove auspicious in their turns.

Though a Grah may be in evil Rāśi, or evil Amsh, or eclipsed by Sūrya, he will yield good results, if he has potency to bestow. If he is in enemy’s Bhava, or Amsh, he will under the circumstances, yield kingdom.

Notes: “Nisarga” means bestowing, or granting and hence a liberal translation, as above is made. It has also been translated, as Naisargika Dasha elsewhere. The reader is the best judge.

The Grah placed in the Hora, or Navamsh of Sūrya will give full effects, while the one in Candr’s Navamsh, or Hora, it is only in a pipe dream, that the results mature.

Notes: Refer to Brihat Jataka, Ch. XXI, Slokas 4 and 5. Malefic in solar Horas in odd Rāśis make one famous, engaged in big undertaking, powerful, wealthy and bright. Similarly benefics in lunar Horas in even Rāśi make the person mild in disposition, brilliant in form, happy, lucky, intelligent and sweet spoken. If malefics are in lunar Horas in odd Rāśis, or benefics in solar Horas in even Rāśis, the native is devoid of the respective effects.

The Dasha of a Grah in Lagn, exaltation Bhava, own Rāśi, or own Dreshkan will be fully beneficial. The effects of such a Grah placed in any Navamsh, as above will only be mixed.

If at the start of a Dasha, Candr is posited in Kark, the person will be harmed by a lady and kill cattle. In the Bhava of Mangal, he will kill the landlord.

Notes: The details to work out the starting movements of Dasha, or Bhukti are elaborately dealt with in the notes under Sloka 18 of this Ch..

Should Candr (at the time of a commencement of a Dasha) be in a Rāśi owned by Budh, learning, proficiency in Shastras and making new acquaintances are indicated. If it is Guru’s Rāśi, one begets comforts, residence and respect.

In the Bhava of Śukr, Candr gives (at the time of commencement of a Dasha) enjoyment of food and drink galore, comforts and destruction too. Should Śani be the owner of such a Bhava, the person derives pleasure through the woman he married and does menial acts.

If Candr (at the time of commencement of a Dasha) be in Simh, the native lives in impeccable forests, feels inclined to torture others and quarrel with wife and son.

At the commencement of a Dasha, if the Dasha lord is in a friendly Bhava, or exalted, or in an Upachaya Bhava, in a Kon, or in Yuvati Bhava, there will be generally good results.

If Candr is in adverse Bhava (at the commencement of a Dasha) the lord of the Dasha, though placed in exaltation (in the natal horoscope) will not give good effects.

Authors, like Manitha, Keshava Daivagna, Mahadeva etc., suggest, that Candr's good position at the moment of the starting of a Dasha is necessary, in order that the Dasha Lord, Bhukti Lord etc. bestow good results. This is in spite of the fact, that the Grah concerned in the natus may not be that good. Conversely, if Candr is not well placed at Dasha Prarambha Kala, or Bhukti Prarambha Kala (i.e. commencement of Dasha, or Bhukti), with well placed Dasha·Lord/Bhukti·Lord with reference to the nativity, only adverse results will be felt. Keeping this in mind, Prithu Yasas also suggests, that Candr should be well placed at the commencement of a Dasha period. Unfortunately, direct and sufficient stress is not made in this work on Udu Dasha, or Vimshottari Dasha, as the Ch. concerned has only a couple of Slokas and is placed at the end of the work. However, Mantreswara attaches more and due significance to Udu Dasha and places the particular Ch. at the head of the various Dashas in his Phala Deepika. Does Prithu Yasas also feel otherwise, that Udu Dasha is the most reliable, vide ch.31, Sloka 11? As Udu Dasha is found more useful and is very popular, we ought to know the mechanism of Dasha bhuktis and the method of finding out Dasha/Bhukti Prarambha Kala. After finding out the exact moment, when a Dasha, or Bhukti starts, a chart mapping the Grahas should be erected, which should be read with the natus to get more informative clues. Hence, I explain the same in this Ch. itself, so that the reader can couple it with instructions from all other sources. Without knowing commencing time of a period, one cannot arrive at exact results.

Only after analysis of the said rules, a wise person should predict good, or bad results.

Thus ends the 8th Ch. called Dasha Phala Nirupana in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 9. Sūrya's Dasha

During the period of Sūrya, the person lives in foreign places, moves in forests and mountains and fortresses. Wealth will be obtained through the sources of Brahmins, Gods, fire, kings, Shastras and medicines.

The subject becomes proficient in pronouncing Mantras, expert in obstruction, a king and heads an army. He will be intent upon doing famous deeds, remains intelligent, has clear speech and is undesirable. (“anishta” also means unlucky).

He becomes a killer of animals, snakes etc. The Dasha will deprive him of his wife, son and place of dwelling. He is fickle-minded and will be contracting debts; rash, eye disease and disorders of abdomen, teeth and ears are indicated.

Danger from the king and thieves, enmity with relatives, destruction of people of one's own sect and of wealth are the results of the Dasha of Sūrya. The consequences out of Sūrya occupying various Rāśis are explained below in the context of his Dasha.

Should Sūrya be exalted, in such Dasha, the person becomes very courageous, intent upon doing such deeds, as attributed to his birth (i.e. suitable to his own religion), will be troubled by king's men, inherits property from father and becomes popular in the country.

When Sūrya has departed from his exaltation, in such Dasha, he will cause abdominal disorders, diseases in head, enmity with one's own people and danger from quadrupeds.

Notes: “Uchchatikranta” has been interpreted, as above because the author has specifically covered all the Rāśis. “Neechatikranta” has been interpreted as “departed from the Rāśi of fall” in Sloka 13 of this Ch.. We may take them, as different from deep exaltation and deep fall, respectively.

When Sūrya is in Vrishabh, his Dasha will deprive the native of agriculture, cattle, son and wife. It gives trouble to the physical heart, reproductive organs and eyes. Terms with relatives will be strained. In any case, one's prestige will not be affected in such Dasha.

Sūrya in Mithun in his Dasha will confer deep interest in Shastras, arts, poetry and sculpture. The subject will be blessed with agriculture, cattle, money and grains and wealth through his cousins.

When Sūrya occupies Kark, his Dasha will bring about fame and royal money. He will be defeated by women. feeding himself on the wind, i.e. fasting, separated from father and relatives and be sharp in speech.

When Sūrya is in Simh, his own Rāśi, this gives in his Dasha all kinds of wealth and equals the subject to a king. The subject lives in forts and forests, does agriculture, lives with children and wife and earns fame in abundance.

The Dasha of Sūrya in Kanya gives income through cattle, Brahmins and Gods. Female issues are indicated. The subject becomes world famous.

Notes: Female issues are specifically noted here, because the Rāsi Kanya is feminine.

Should Sūrya be in his extreme debilitation, his Dasha will bring about destruction in agriculture, issues, friends, wealth and wife. The subject will go to foreign countries. Fear from thieves and fire are also indicated.

The Dasha of Sūrya, that has departed from his fall, gives wealth from kings and comforts there of. Grief caused out of woman's (wife's) enmity and acquisition of wealth by cheating others will also follow.

If Sūrya is in Vrischik, in such Dasha, there will be listlessness (in all affairs), danger from poison, water and weapons and restriction (inaccessibility) to reach one's parents.

Should Sūrya be in Dhanu, such Dasha begets pleasure from one's children and wife and gives plenty of money. The subject is worshipped by Brahmins and kings and is happy through Shastras, Vedas, music and musical instruments.

The Dasha of Sūrya in Makar will make the person engaged in other's work, deprived of one's money and children and cause misery through wives fault (or bad luck). The person suffers from jaundice and loses a limb.

Notes: The loss of a limb will correspond to the one indicated by Makar with reference to the natal Lagn. For example:, if Lagn is Dhanu, the second Rāsi indicates face, eyes etc.

Heart diseases and loss of children will be caused by Sūrya in Kumbh, when his Dasha operates. The native will also be a tale bearer, eater of other's foods and be hated by his wife and relatives.

If Sūrya is posited in Meen, his Dasha will give respect, money and comfort, through one's wife's affection. The native will suffer from remittent fever, will always think of children and live, like a king.

The Dasha of Sūrya in Randhr Bhava, though in exaltation, will only increase afflictions. Sūrya in Ari Bhava will give in his Dasha ulcer, or wounds and no benefits through parents.

Notes: The exaltation in Randhr Bhava for Sūrya occurs, only when Kanya ascends. For Kanya, Sūrya is the lord of Vyaya Bhava and his exaltation will increase his malefic tendencies.

During the opening Dasha for a man, the good, or bad results should be predicted (as it is). If, however, there are combinations indicative of his death, the results for the Dasha

will not come to pass.

The results for the Dasha are subject to variation because of the malefic deeds of parents. It is only after careful evaluation of all the Yogas, should any predictions be given.

If the native's Sūrya is unfavourable to the parents the Dasha of Sūrya will cause paralysis to the native. Similarly with Lagn, when unfavourable to the parents, grief is caused to the native in Lagn Dasha. Candr, when unfavourable to the parents will obstruct the native's learning in Candr's Dasha. This is true, only when any of the said Dashas is the first one to the native.

Notes: Take the case of a Kumbh Lagn native, who has his Sūrya in fall in Dharm Bhava. This is unfavourable to the father. Such Dasha of Sūrya, according to this Sloka, will cause paralysis to the native. Or a Simh native with Candr in Bandhu Bhava is adverse to his mother. Such Candr's Dasha will cause hindrance to the native's education. Or one of the parents with Tula Lagn, while the son has Vrischik ascending are mutually incompatible. And such Lagn will cause grief. In any case, all the conditions in the Kundali should be taken into consideration before asserting any results.

Thus ends the 9th Ch. entitled “Sūrya’s Dasha” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 10. Candr's Dasha and its Effects

Sage Manitha and others have normally classified the Dasha of Candr in six categories. It is called (Arohini) (increasing), when Candr is proceeding from the first day of the bright half. It is Avarohini (or decreasing), when the period of the second day of the dark half through New Candr prevails. Again it is Arohini, when the birth takes place, if the waves of the ocean are rising. Should the waves be depressed at the time of birth, such Candr's Dasha is Avarohini. It is also called Arohini, when Candr has left his debilitation Rāśi.

Should Candr be departing from his exaltation Rāśi, it is called Avarohini Dasha. The ancient people have shown three kinds of difference between Arohini and Avarohini.

Notes: The three kinds each of Avarohini are already explained, from Slokas 1 to 4. Simultaneously, the three kinds of Aroha Dashas are also explained. Thus, six categories are made for Candr's Dasha.

The three Aroha Dashas will bring about all-round success. The person will become famous in the entire world. The three kinds of Avaroha Dashas will only cause destruction. When Candr has minimum strength, while all the Grahas are in lunar half of

the Rāśis (though malefics in nature) good results should be predicted. Sūrya in such a condition will prove auspicious. Candr's Dasha will make one a king's minister and acceptable to the king. He will be highly respected and will acquire money through Gods, Brahmins and Mantras. He will be modest and become expert in arts.

The native will acquire good and fragrant flowers, fruits and trees (or fruit yielding trees), become famous, be very valorous, will be on move at all times and will acquire wife and children. He will be intelligent and wealthy.

He will worship Gods and Brahmins, help others and have good mentally. He will be expert in dance and other arts. He will be phlegmatic and windy in constitution.

The subject will have physical strength, will be hated by his relatives, sleepy, lazy, intoxicated and without vigour. The foregoing are the results for Candr's position in various Rāśis (in her Dasha).

The Dasha of Candr in Mesh will give gains of wife and children. The native is intent on serving in foreign countries. Loss of brother, acquisition of money through fair means and disorder of head are also indicated.

If Candr is exalted, such Candr's Dasha leads to acquiring a kingdom. The subject will have sons, diamonds and be controlled be wife (or women). He will also possess elephants, horses and cows.

Should Candr be in Multrikon portion, the native in such Dasha lives in foreign countries, gets money through agriculture, or sales, hates his relatives and suffers from diseases arising out of phlegmatic and windy defects.

If Candr is in the middle area of Vrishabh, in such Dasha, highest happiness and lot of wealth will obtain. The native will be among Brahmins, Gods and ministers and be liked by his wife.

In the first half of the Dasha, death of mother will take place and the native will indulge in sins. Should Candr be in Vrishabh, in the second half of the Dasha, death of the father will take place.

In the Dasha of Candr in Mithun, the person will be engaged in pleasing Brahmins and Gods, will be intelligent, will acquire money, clothes and enjoyments. He will move from one place to the other.

Should Candr be in Kark, in her Dasha, the native will earn through lands, water, agriculture, cows and grains. He will become well versed in Jyotish, will suffer from diseases in rectum and will roam in forests, hills and forts.

When Candr is in Simh, in such Dasha, the native will acquire knowledge and money. His desires will be fulfilled. He will be considered superior among his men and be

intelligent. He will have loss of limbs and will not acquire many children. He will be fortunate.

Notes: Simh being a dry Rāśi, the progeny is limited, depending on other conditions.

In Candr's Dasha, when she is in Kanya, the native goes to foreign countries. He acquires other women (or gains through other women) and he will become expert in literature and arts. He will achieve his objects and have little money.

When Candr is in Tula, her Dasha will cause afflictions through wife, or women and loss of self respect. There will be obstructions to his enthusiasm and he will become fickle-minded. He will suffer from poverty and grief.

Should Candr be in her debilitation Rāśi, she may cause death in her Dasha, or various kinds of illness. The subject may also lose his wife. His enthusiasm will be broken and he will regret for his own thoughts.

When Candr has just left her debilitation point, in such Dasha, the native will lord a woman, who has limited wealth. He will get money from sales and purchase. He will suffer from diseases related to private parts. He will be attacked by paralysis.

In the Dasha of Candr in Dhanu, the subject lords over elephants and horses and acquires many dwelling places. Destruction to ancestral property will come to pass. The subject will be happy in regard to his sons and become very rich.

Candr's Dasha, when she is in Makar, will make the native jealous, poor, live in a dancer's house and will deprive of wife and land. The native will become learned in Vedic Science, but he will not have money and children.

In the Dasha of Candr placed in Kumbh, one will resort to menial professions, incur lot of debts, be fickle-minded and contact a women of bad character. He will suffer from diseases in anus and stomach.

When Candr is in Vargothamamsh, she, in her Dasha, will cause enmity with a mighty person and loss. The native will suffer from diseases relating to teeth, eyes and ears. He will be deserted by his sons and wife.

Notes: In the above Sloka, the Vargothamamsh refers to Candr in Kumbh Rāśi and Navamsh because after dealing with Meen Rāśi, Vargothamamsh in Meen is referred to in Slokas 27 and 28 infra.

In the Dasha of Candr in Meen, the native will enjoy money through products of river and sea. He will be always on the move and will be intelligent. He will have cows and buffaloes and be in the company of his wife and children. He will conquer his enemies.

Should Candr be in Vargothamamsh in Meen, in such Dasha, the subject will gather treasures and have comforts. He will obtain daughters and get some limbs damaged and lose his parents in childhood.

Notes: The treasures may be specifically hidden under water, as the Rāśi Meen is a watery Rāśi. Should the Dasha occur in one's childhood, he will lose his parents. Meen is a feminine Rāśi and hence stress on female issues is made. For Vrischik Lagn natives, more daughters are possible depending upon the conditions in the Kundali.

In the Dasha of Candr, who is in Vargothamamsh, the desires relating to the previous Rāśi will duly come to mature. The subject will be chief of his men, intelligent, strong, virtuous and very learned.

Notes: Suppose Candr is Vargothamamsh in Vrischik, then the objects indicated by Tula, which is the previous Rāśi, will mature. So the subject will become a merchant, poet etc., as indicated by Tula. This is a very important clue and should be made best use of wisely.

Should Candr be full and in Vyaya Bhava, in her Dasha, money will be acquired in all ways. If, however, she be waning inimically placed, or debilitated, the results mentioned will decrease every moment.

Notes: Even though in Vyaya Bhava, if Candr is full, the effects are good. Should she be in waning state, or placed in inimical Bhava, or in fall, the results mentioned will mature in a little way. These two rules can be applied to not only Candr's Dasha, but to general predictive purpose.

Should Candr be waning and in Randhr Bhava, in such Dasha, the native will be troubled with diseases. etc. Due to the lapses of his wife (or women), he will face absolute penury.

In the period of Candr in fall in Randhr Bhava, the subject will die, or frequently be sick. Should Candr, as above be yuti with malefics, the subject will die, or be expelled from his caste.

Should Candr be combust, in such Dasha, the subject is deprived of his kingdom (or expelled from his country), faces destruction and is subjected to grief. He suffers from diseases, like jaundice and is subject to danger from water.

If the sixth Dasha belongs to waning (weak) Candr, the subject destroys his own people. Should the said Candr be, however, full, the person will get wealth only.

Notes: As per Sloka, the sixth Dasha lored by Candr, who is full, will lead only to financial upliftment and nothing else, note the word Kevala in the text.

Should Candr occupy Lagn, in her Dasha, the person acquires kingdom. In Karm Bhava, the person is blessed with daughters and wealth. These are the results of Candr's Dasha. Same effects will be revealed, when she is in several Amshas.

Thus ends the 10th Ch. entitled “Candr’s Dasha and its Effects” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 11. Mangal’s Dasha and its Effects

Grahas placed in the first six Rāśis, counted from Sūrya, keep their faces downwards whilst those in the remaining six Rāśis keep their faces upwards. The latter are capable of yielding good results.

The Dasha of Mangal will yield results in a medium way, as though in exaltation, notwithstanding him having his face downwards, or upwards, or his being in retrograde motion, or Anuvakr (progressive). Results should be predicted after knowing whether Grah is Vakr, or Anuvakr. For the five Grahas from Mangal to Śani (i.e. the starry Grahas) such evaluations should be made.

In the Dasha of Mangal, the earning will be through fire, lands, conveyances, medicines, indulging in lies, cheating and carrying out various cruel activities. The person will suffer from bilious diseases, bloody defects and fever. He will serve a mean lady and be deserted by his sons, wife, relatives and preceptors. He will have his eyes on the wealth of others.

If Mangal is in his Multrikon Bhava, in his Dasha, the native will maintain to be in his caste and will acquire wife, children and wealth. He will become valorous, fond of sexual acts and intelligent.

When Mangal occupies Mesh, in his Dasha, the native will become famous and enthusiastic. He will suffer from troubles caused out of bile, will face risk of thefts and will be subjected to much mental anguish.

In the Dasha of Mangal occupying Vrishabh, one will lose his position, will contract diseases, grief and be fond of talking. He will concentrate on other's money and will have scant regards for preceptor and Gods.

In the Dasha of Mangal in Mithun one will live in foreign countries, or cities, will be very libidinous, will hate his own relatives, will be subjected to much mental strain and will have windy complaints.

In the Dasha of Kark, the person will gain from water, gardens and fire. He will be virtuous, deprived of wife, son and relatives and he will lose his limbs and will cheat the public.

When Mangal emerges from his depression region (in Kark) in such Dasha, the person will become famous for his singular virtues. He will be strong and chief against his enemies. He will suffer from diseases in the anus. He will enjoy the wealth of elephants and horses.

In the Dasha of Mangal posited in Simh, one will become leader of masses and one will be enthusiastic. One will be deprived of sons, wife and wealth and one will be troubled by weapons and fire.

In the Dasha of Mangal in Kanya, the native gets position, money and comforts. He will be an expert in organizing yagya's etc. He will be squint eyed; he will possess lands, wife and children.

In the Dasha of Mangal posited in Tula, one will become expert in knowing all facts and philosophies. He will get wealth and grains from agriculture and he will hate his friends. He will be killed by poison, fire, or weapons.

When the Dasha of Mangal posited in Dhanu starts, the person gets wealth through Brahmins, Gods, kings etc. He does undo things, promotes quarrels and enjoys great respect.

In the Dasha of Mangal, occupying his deep exaltation area, the native commands comforts through vehicles, kingdom and diamonds etc. His combat is not controllable (i.e. his eagerness of purpose will be forceful, like that of a warrior) and he will be chief of his folk.

If the Dasha of Mangal, who has departed his deep exaltation zone and be in Makar, progresses, the subject will make serious efforts to gather wealth and he will have troubles from reptiles, animals and weapons. He will help the downtrodden and will keep them happy.

When the Dasha of Mangal posited in Kumbh rules, the subject will forsake his religious conduct, he will be proud, be subjected to misery caused due to penury, he will take to bad ways and also lose his issues.

Should Mangal be in Meen, in such Dasha, the native will be sick, lose children and he will be troubled by heavy expenditure. He will fall into debts, live in foreign places and he will be afflicted by wounds etc.

When Mangal occupies the same Rāsi and Navamsh, the native will become world famous. The results of the Bhava, as occupied by Mangal will be doubly felt. He will be a noted person in the army and become strong.

Mangal, if in debilitation Amsh, makes the native in his Dasha wander and unhappy. The good results, that are likely to mature will be burnt. The person will give up good things and run after bad ones.

In the Dasha of combust Mangal one will be worried with all sorts of troubles and will be intent on destruction. Should Mangal be otherwise (i.e. not eclipsed, not fallen etc.) or, if Mangal is placed in Bhavas relating to good Yogas, the effects of the concerned Rāśi will come to pass.

Should Mangal be in Randhr Bhava, there will be misconception with one's enemies, death and litigations. All kinds of hindrances will occur for the sake of relatives, one's prestige will be at stake.

In the Dasha of Mangal facing upwards, posited in exaltation, or in Karm, or in Labh Bhava, the native acquires kingdom. He will gain over his enemies, he will have many conveyances, army (or followers) conquering neighbouring kingdoms and he will enjoy wealth.

Thus ends the 11th Ch. entitled “Mangal’s Dasha and its Effects” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 12. The Effects of Budh Dasha

In the Dasha of Budh, one will distribute his knowledge (i.e. be engaged in teaching etc.), one will be with relatives, earn wealth through agriculture, yagya's etc. and one will do his own professing (befitting his birth).

He will be an expert sculpture and will master other allied arts and will know music and enjoy vocal and instrumental music. He will acquire all domestic vessels (i.e. he will be well-equipped), conscientious and be an enthusiastic speaker.

He will love his partner, be modest, learned, acceptable to his preceptors and he will suffer only to small extent from diseases. He will be amidst his relatives and friends and be prone to danger from weapons and the like.

He will be fortunate, he will not have wealth amassed, he will be troubled by wind, phlegm and bile and he will be distressed.

Following verses explain the results of Budh Dasha with specific reference to individual Rāśi and Amsh, as described by the masters of the yester years.

Should the Dasha of Budh, who is in Mesh be in progress, the native will have enthusiasm towards science, be intelligent, valorous, indulge in lies, have no wealth, but have an eye on other's money.

When Budh is in Vrishabh, in such Dasha, the person will prove unfavourable to his mother (or he will prove unlucky to his mother). He will enjoy wealth and fame. He will also incur debts for his relatives, he will have an ill-disposed wife and children and he will suffer from throat diseases.

Should Budh be in Mithun, in his Dasha, the person acquires many kinds of wealth and enjoys various pleasures. He will have many children and wives. He will have two mothers, be dear to his cousins and intelligent.

The person will be troubled by his relatives, keen to live in distant countries and will have less comforts. He will acquire money through poetry and arts.

These are the results for Budh Dasha, when the Grah is in Kark.

When Budh is in Simh and his Dasha is in progress, the person will be deprived of wisdom and wealth, will have no pleasure through his brothers and relatives, he will hate women (or wife), but he will be a celebrated person among the public.

During the Dasha of Budh, who is in exaltation, one will acquire wisdom and wealth. He will become a writer and he will be interested in poetry. He will know politics and overcome his foes.

In the Dasha of Budh, who is in a Multrikon Bhava, one will be famous and be interested in living in foreign countries and will acquire wealth by virtue and vigour.

When Budh is in his own Rāsi, or Navamsh, the subject will become defective of a limb, he will have enmity with his men and he will be deprived of pleasures, cattle and wealth.

In the Dasha of Budh, who is in Tula, the native will become a good speaker and will develop deformity of the eyes. He will not be peaceful. He will become an expert in sculpture etc. His means of livelihood will be trading, or marketing. He will be put to grief by elephants and horses.

When Budh is in Vrischik, in such Dasha, the subject will be ready to accept whatever will be given (or donated) and will be pleased even with an iota. He will develop illicit relationship with an domestic servant. He will have troubles in this household and he will suffer from penury.

In the Dasha of Budh in Dhanu, the subject will become leader of a group and Minister. He will acquire two names, i.e. titles etc. He will gather through agriculture, cattle and grains.

Should Budh be in Makar, the native will in such Dasha incur debts, be inclined to do other's work (i.e. at the disposal of others), live in other countries, be on the move, be in the company of mean people, be in the grip of illusions and have physical pains.

When Budh is in Kumbh, in such Dasha, the brilliance of the native will be affected and he will have limited food. He will be penniless and he will be put to grief by his relatives. He will have a wicked wife (or he may be head of a band of mean women) and he will live in distant places.

In the Dasha of Budh in Meen, the native will widely master the meanings of the Ved, he will be inclined to give donations and gifts and he will be chief of men and be dear to them.

When Budh is in his Neech Rāśi, in such Dasha, one will have mental agitation and will be deprived of his vitality and relatives. He will earn his bread by husbandry, he will live a trifling life, he will be afflicted by diseases and he will live in other's abodes.

Should Budh be in fall in the 8th Rāśi, in such Dasha, one will be troubled by poison, weapons and quadrupeds. He will be intent on causing harm to the public at all times and doing vicious deeds and he will have little vitality.

In the Dasha of the combust Budh one will give up his landed property, be subjected to mental depression, differ from jaundice, cough etc. and one will destroy his wealth.

Should Budh be in his Vargothama position there will be both auspicious and inauspicious events These effects may become two, or three folds. Always there will be a mixture of good and bad.

In the Dasha of Budh, which is in Karm, or in Labh, or in Bandhu Bhava, the results will be of mixed nature. The native will get the leadership over his folk men. He will possess knowledge, comforts, wealth etc. The Dasha of Budh (notwithstanding his placement) will produce mixed results.

Thus ends the 12th Ch. entitled "The Effects of Budh Dasha" in Horashara, the work of Prithuyasas, son of Varah Mihira.

Ch. 13. The Effects of Guru Dasha

In the Dasha of Guru one will be engaged in widely knowing the meanings of the four Vedas; one will be intent upon fulfilling the four Purusharthas (i.e. Dharm, Arth, Kama, Moksh), one will be the chief of men and one will be extremely intelligent.

During Guru Dasha, one will earn through education, worship of Gods, medicines and performing of yagya's. Due to the effect of his birth, he will be blessed with the mercy of the king.

He will acquire horses and other conveyances, lands, clothes, wife and children; he will be in the company of good men, chief in his caste and he will get royal status.

He will minutely think before acting; he will be capable of knowing the past, present and future; he will be apt in doing wise acts and will suffer from diseases of the spleen, abscess etc. and also disease relating to the upper limbs of the body.

The foregoing results apply to Guru's Dasha relating to his position in various Rāśis. Over and above, one should predict the results after assessing individual Rāśi positions of Guru.

When Guru is in Mesh, in such Dasha, one will lead a group of men, be wise, a king and one will have plenty of money.

Should Guru be in Vrishabh, in such Dasha, the native will be troubled by his enemies and will suffer a lot of grief. He will live in countries other than his own and his earnings will be by means of little enthusiasm.

When Guru is in Mithun in his Dasha, one will hate women, be wealthy and live through agriculture. He will hate his own relatives and will prove and evil to his mother. He will also become disabled in regard to some limb.

In the Dasha of the exalted Guru, the native will undertake a profession suitable to his birth; he will be endowed with kingdom, comforts and pleasure in an increasing manner and he will have a spotless name. He will also be wealthy.

In the Dasha of Guru, that has crossed his exaltation zone (i.e. in Kark itself), the native will always roam; he will have a wicked wife, his parents will be subjected to grief and the native will sell away all his ancestral properties.

Should the Dasha of Guru, who is in Simh, be ruling, the native will become a religious head and he will acquire wealth through the sovereign. Due to his singular qualities, he will get cattle, sons, wife etc.

During the Dasha of Guru in Kanya, there will be money through the king as well, as one's own wife. He will have quarrels with Sudras (the fourth caste) etc. and he will be displaced. He will earn through cattle and increase his wealth. He will have education, clothes and conveyances.

In the Dasha of Guru in Tula, one's enthusiasm will be reduced; he will destroy his own wife and children (i.e. he may not protect his wife and children); he will have severe ulcer and day by day his eating will dwindle.

During the Dasha of Guru in Vrischik one will be engaged in divine work; one will be wandering, enthusiastic, indebted in several ways and one will be interested in public and will be principled.

Should the Dasha of Guru place in its Multrikon Rāśi be in progress, one will be important in the public, a wise minister, a ruler of an area and acquire wealth through women and be happy.

Should the Dasha of Guru posited in Dhanu be ruling, one will get money through travels, be happy and be engaged in yagya's; one will possess cows and one will

gather money from husbandry.

In the Dasha of Guru in his (deep) debilitation zone, one will be grieved of his relatives, or vice versa, one will do other's jobs, suffer from poverty and from diseases relating to belly, ears and private parts.

When the Dasha of Guru in Makar is in progress one will live in forests and gain through hunters. He will also live by agriculture and cheat Brahmins.

During the Dasha of Guru in Kumbh, the native will earn money by his own name and valour; he will be tale-teller, will live by mean professions, will hate his people and will incur loss of wealth.

During the Dasha of Guru posited in Meen, one will be principal among his men, will earn through education and religious discourses; he will be liked by women and be humble.

During the Dasha of Guru in Vargothama Navamsh, one will be worshipped by the public, acquire plenty of wealth and live in the company, or his wife and sons. He will have an emaciated physique.

In the Dasha of combust Guru, grief and happiness will be equal. When the Grah in question is in fall, or is placed in inimical Rāśis, one will, in such Dasha, lose children, wife and wealth and suffer from many diseases.

Thus ends the 13th Ch. entitled “The Effects of Guru Dasha” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 14. The Effects of Śukr Dasha

Now, the results of Śukr Dasha, when the Grah is occupying anyone of the various Rāśis. The person will, in the Dasha of Śukr, acquire wife, ornaments, clothes, happiness, pleasure, respect, honour and wealth.

He will become expert in the science dealing with sex, many kinds of learning and he will be very intelligent. He will be adept in dancing and singing, courteous in nature and disposed to poor feeding.

He will be capable of buying and selling and have cows. He will have many wives, sons and wealth; he will enjoy ancestral property and become famous for his virtues. He will keep engaged in his work.

He will be disposed to diseases arising our of windy, phlegmatic and biliary shortfalls. He will derive great worries our of his association with his brother's son. He will have enmity with mean people and be pitiable because of his departure from the right path.

Now, the effects of the Dasha of Śukr posited in Mesh in each Rāśi are described below. The auspicious results should be mentioned only after knowing whether the Rāśis/Navamshas are inimical, or fallen.

When the Dasha of Śukr posited in Mesh is in progress, one will derive pleasure from his wife (or women). He will lose money and honour. He will be on the move, intolerant, live with little means, be of lordly nature and a favourite of a princess.

The person, who has the Dasha of Śukr posited in Vrishabh, will be engaged in husbandry, possess cattle and wife and be intelligent. He will be versed in many Shastras (Vedic sciences) and a donor to good causes. He will get female issues and he will be favoured by the king.

In the Dasha of Śukr, who is posited in Mithun, one will be busy with many activities in surprising tales and very enthusiastic. He will be interested in surprising tales and living abroad. He will be wealthy.

During the Dasha of Śukr in Kark, the subject will be engaged in his work; he will have two wives, be virtuous and he will have many kinds of living.

When Śukr is in Simh, in such Dasha, one will acquire wealth through a distinguished woman and one will aim at others' money. He will be intelligent, have limited issues and his cattle will be destroyed.

Should Śukr be in Kanya, in such Dasha, one will not have happiness in pursuing his ancestral professions and his enthusiasm will diminish. He will be fickle-minded, intent on living abroad and he will be given up his wife.

During the Dasha of Vargothama Śukr, one will be troubled by kings and thieves. He will be unhealthy and weak. His food will be by begging and he will be roaming.

In the Dasha of Śukr in Tula, the native will acquire a name of high order. He will gain through agriculture, cattle, grains etc. and wealth from the wise.

In the Dasha of Śukr posited in Vrischik, the subject will be wandering, uttering too much, interested in other's work; he will promote disputes and incur debts in large scale.

When Śukr is in Dhanu, in such Dasha, the native will eradicate his enemies, become the chief among his caste men and will be respected. He will be an adept poet, dear to the sovereign and he will be happy with his wife and sons.

When the Dasha of Śukr posited in Makar opens, one will have the forbearance to face any grief; one will be happy and overcome his enemies. He will be disposed primarily to windy and phlegmatic bodily temperaments; he will have a wicked wife and will have a condemned family.

During the Dasha of Šukr posited in Kumbh, one will be excited, sick, addicted to other women, will break his religious discipline, will have mean habits and take to mean deeds.

During the Dasha of Šukr in Meen, one will become a principal person in his dynasty, earn wisdom, become a king and be wealthy. He will acquire money through agriculture. He will possess pleasing physique and will come to prominence.

During the Dasha of Šukr, who is Vargothama in Meen, one will possess self-respect, suffer from sickness and establish irrigation facilities for the public.

Should Šukr be in his exaltation Bhava, or in Vyaya, or in Karm, or in Labh Bhava and be not in the company of malefics and be free from such dristhis, in such Dasha, the native will beget various diamonds, be wise, have broad eyes and be the chief of his dynasty.

Thus ends the 14th Ch. entitled “The Effects of Šukr’s Dasha” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 15. The Effects of Šani Dasha

During the Dasha of Šani, the native will acquire fame, intelligence and knowledge of many Shastras. He will become leader of a group, a village, or a city. He will be more famous than his father and will be versed with all religious commandments.

He will have elephants, horses, cows and wealth and he will obtain the wealth of his cousins. He will have respect for Brahmins and Gods and will live in an old house. He can be pleased with an iota of things.

He will be drowsy in disposition and capable of hard work. He will be hated by men and he will be interested in women, who are older than him. He will like to be virtuous, be modest and be interested in the jobs of Gods. i.e. temples etc.

The subject will have windy and phlegmatic deficits. He will incur defect in limbs and become weak. These results, as aforesaid are only general in nature. For each Rāsi and Amsh the following details may be noted.

During the Dasha of Šani in Mesh, one will be taken away from his residence, without a job, independent in nature; one will suffer skin diseases in foot etc.; one will be cunning in nature and will be deprived of his coborn and relatives.

In the Dasha of Šani, who has just left his debilitation zone, one will get grains through agriculture, but will be grieved by fall (from high places); one will be equal to the least and not enthusiastic.

Should Šani be in Vrishabh, in such Dasha, one will get titles, be very intelligent, become a king, or his equal, serve in a war and one will show too much of interest in doing virtuous acts.

During the Dasha of Šani in Mithun, the native will be impatient, will enjoy children, wealth and happiness, but he will lose through women and thieves. He will be keen to do the jobs of others and will be troubled through battles.

During the Dasha of Šani in Kark, one will be worried and dependent upon others; one will be deprives of mother, children and relatives; one will grow short of sight and hearing, but be intelligent.

Should Šani be in Simh Rāši, or in Simh Navamsh, in such Dasha, one will be subjected to various diseases, one will develop misunderstandings with sons, wife and relatives and will command wealth through cows, buffaloes, horses etc.

During the Dasha of Šani posited in Kanya, the native will attain learning and will produce (money) by his labour. He will have fear from Brahmins and water. But he will be dear to preceptors, Brahmins, Yogis etc.

During the Dasha of Šani, who is in his exaltation Rāši, one will gain wisdom and wealth. People will regard his learning. Naturally money will come to him and he will have happiness.

During the Dasha of Šani in Vrischik, one will kill, or capture insects, will wander aimlessly, speak untruth, will not be kind (to others) and will remain at the mercy of mean people for his livelihood.

In the Dasha of Šani posited in Dhanu, one will enjoy health, be respected by the sovereign, or be a king himself; one will acquire money through profession, or creatures; one will be with sons and wife and will be active, as though in a war front.

When Šani occupies Makar, in such Dasha, one will have money by putting abundant labour, will be fortunate, dear to barren, or older ladies and lose money through the confidence he reposes (in others).

Should Šani be in his Multrikon Bhava, in such Dasha, one will derive comforts. He will be chief among his caste men. He will be wise and wealthy through agriculture, cattle and grains. He will have sons.

Should Šani be in Meen, in such Dasha, one will acquire money only with slight enthusiasm. He will head a group of villages in the city and he will be desirous of young women and at the same time final emancipation.

Should Šani be combust, in such Dasha, one's income and expenditure will be in equal ratio; one will be unhappy, sometimes fraudulent, one will be widely famous, but be

afflicted by worries.

The results for Rāsi and Amsh positions have thus been said and the predictions should be based on whichever is stronger. Should they be equal in strength one should assume balanced results.

These are the results of various Dashas of the Grahas. One should fully understand the native before predicting the events and predict accordingly.

Thus ends the 15th Ch. entitled “The Effects of Śani Dasha” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 16. Miscellaneous Dasha Effects

If the Grah is of a mixed nature, in such Dasha, the results relating to one's house, or abode and to one's happiness and money will only be weak. He will have a tendency to live in others' houses, be respected by the public and learned.

During the Dasha of a Grah, that is in his retrograde motion, one will have prestige and valour and be wealthy. Should the Grah be in a good Rāsi, or good Navamsh, avoiding Ari and Randhr Bhava, one will acquire a kingdom of his own.

Should a Grah be in debilitation, or in inimical Bhavas, at the same time being in its retrograde motion, in such Dasha, one will indulge in bad acts; one will be reviled by his relatives; one will live in foreign countries and one will be dependant upon others.

During a sub-period of Rahu Dasha, when Rahu is placed between (malefic) Grahas, there will be extreme grief for 2 years. Should a sub-period and an inter-sub-period be of two mutually inimical Grahas, one will be deprived of his relations and suffer from diseases.

Even though a Grah by nature be auspicious, it yields only inauspicious results, if it is in the company of Rahu. In the end of such Dasha, one will be exposed to diseases grief and displacement.

In the Dasha of a Grah, that is inimical to Lagn's lord, or the lord of Candr Rāsi, one will be wandering, banned from his country (or lose his kingdom) and will be insulted by enemies, when seeking their protection.

Even good Grahas will produce malefic results in their Dashas in the event of their occupying inimical, or debilitational Bhavas, or Ari of Vyaya Bhava from Lagn. The Grahas, that are placed in inauspicious Bhavas will also give bad results.

If Śukr is in his own Bhava identical with Randhr Bhava, he makes one sick, should he also join malefics in such condition, at the end of Śukr Dasha, death is caused. Should

Lagn's lord be in Randhr Bhava, yuti with malefics, he inflicts death in his Antar Dasha.

The Dasha of Randhr's lord posited in a Kendr will prove auspicious. Should he be, while being so, eclipsed, or yuti with Rahu, according to the wise, death is inflicted upon the native.

Should there be doubts about Lagn's lord, or a Grah in Randhr Bhava killing the native, it happens only at the end of the Dasha of the said Grah.

Those, that are in own Rāśis, or in exaltation Rāśis, if in a Kendr, or in the 11th Bhava to another Grah, they become Karakas, or the latter. The Grah, which occupies the 10th Bhava of the Grah referred to, as latter, it assumes special importance.

If the Karm's lord is placed in a Kendr, he becomes a signifier of the earlier mentioned Grah. Lords of Karm and Dharm Bhava, if posited in a Kendr give good results.

The Karakatwa Grah (as above) makes one a principal person in his caste. In such Dasha without doubt, the native's desires would be fulfilled.

Should the lord of Candr Rāśi, or Lagn's lord be in a Kendr along with Guru the native is happy in the middle portion of his life.

In the Dasha of a Grah posited in a malefic's Navamsh, the native faces hindrance to his education in the boyhood. Should the said Navamsh be of a combust Grah, the said effect is undoubtedly certain.

Should the Grahas commencing from Mangal onward be in their respective exaltation Rāśis, or in own Rāśis, coinciding with Kendras and be strong, five kinds of Yogas, viz. Ruchaka, Bhadr, Hamsh, Malavya and Shasha Yogas are produced.

If these are considered, not relating to other Yogas, these are capable of giving repeated and full effects to the persons born in superior families.

Those, that are born with these Yogas (i.e. any of the 5 Yogas mentioned above) enjoy wealth on a perennial basis, fame and are illustrious, meritorious and become king of kings. Such men command elephants, horses, various diamonds and a long life.

Those, who have Sūrya and Candr weak, while others from Mangal are also weak, do not become kings. They shall only have sons and money.

According to Brahma Sounda, one with superior Yogas lives with happiness and wealth. Adverse combinations will only produce inauspicious effects.

Anything started in the Dasha of a Grah, that has been out of its exaltation (i.e. in fall speak to broadly) will only not mature. The Dasha of the Grah ruling the 6th (or the 8th)

counted from the Bhava occupied by Lagn's lord will cause death, if the said Grah is debilitated.

Should a malefic (untoward) Grah be in Ari, or Randhr Bhava and not receiving Drishti from Grahas posited in good Bhavas, he brings death by disease, travel etc.

The Grahas Guru, Śukr, Śani, Mangal and Budh their representative characters of elements (i.e. Panch Bhutas) viz. Akash, Jal, Vayu, Tejas and Prithivi in their Dashas through wind, bile and phlegm. Grahas mixed in nature yield mixed results.

Among men, animals and birds the lustre of the body, indicating both inauspicious and auspicious effects and the good qualities of the inner mind, the brilliant qualities etc. can be seen by the learned, as the flame of a lamp kept in crustal vessel.

Prithivi's lustre gives teeth, skin nail and hair, adds fragrance, satisfaction, money, gain and upward status and makes one virtuous.

Jal is glossy, white (like camphor), green (like grass), pleasing to the eyes and indicates amiable nature and qualities, comforts, growth, protects, like mother, and indicates all-round prosperity.

Tejas is disposed to anger, is, like lotus, gold and burning fire, shining, capable of conferring success and fulfilling of all desires.

Vayu is non-white i.e. black, cloudy, of bad smell, is secretive, dusty, rough and capable of causing grief. It causes sufferance, gives no wealth and destroys one's parental properties.

One born under the influence of Akash, can know the words and meanings and study those deeply. He is conscientious and respected, has loose joints, weak hands and legs and the nature of sky. He is tall in stature.

The effects produced by weak Grahas are only pipe dreams. The effects of Panch Maha Purush Yogas, if the Grahas are weak, should be deduced similarly.

Only after estimating one's physical appearance, caste, qualities etc., the results should be declared according to family, country, age etc. in the order of the Dashas concerned.

Thus ends the 16th Ch. entitled "Miscellaneous Dasha Effects" in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 17. The Effects of Ashtak Varg

The following are the Ashtak Varg places in the several Ashtak Vargas of Sūrya and other Grahas: Benefic dots from Lagn, Sūrya etc. should be marked on the ground

(nowadays on paper) and added together. The Dasha effects arising out of the 12 Rāśis should be determined for the several Grahas. In the Dashas of the Grahas, which contain no benefic dots, or, which are placed in fall, or in an enemy's Bhava will bring about diseases, financial loss, grief etc. If there are one, two, or three dots only, predict loss of money, grains and cattle. With four dots, the effects are medium, i.e. not bad and not good. Should there be five dots, all desires will be fulfilled.

The results relating to a Grah in own Bhava, in exaltation Bhava, or in Upachaya Bhava should be deduced, as told above. The results arising out of benefic dots (in each Ashtak Varg) should be understood, as mentioned earlier.

The goods delivered be good Bhavas will be of twofold auspicious. Should it be otherwise, the results are also otherwise. In such manner, the results of the 12 Bhavas commencing from Lagn should be deduced.

The physical growth, possessing limbs, or otherwise should be known from Lagn. Truthfulness, prudence and wealth are to be known from the second Bhava. One's voice, strength, courage and co-born should be estimated from the third Bhava. One's comforts (happiness), relatives, mental disposition and mother should be assessed from the fourth Bhava. One's nature, extent of mental calibre and sons are to be known from the fifth Bhava. The sixth Bhava helps to know about one's cousins, enemies, wounds etc. The seventh Bhava should be consulted in respect of one's progenic ability, marital success etc. The eighth Bhava reveals diseases, death etc. The ninth Bhava is called Bhagya Sthan (luck), Guru Sthan (elders and preceptors) and Dharm Sthan (virtues). The tenth Bhava speaks of one's profession, living, courage, prowess, learning and fame (seen and heard). One's wealth, monetary gains etc. should be known from the eleventh Bhava. The twelfth Bhava is known, as the Bhava of expenses and sins. This is how a wise Jyotishi should assess the twelve Bhavas.

Whichever Bhavas are occupied by malefics, will yield unpleasant results. Benefics cause fruition of the Bhavas they occupy. Grahas of mixed disposition will give mixed results.

Even though a Grah is bad by nature, should it be in a friendly, or exalted Rāśi, only auspicious results will be felt. Similarly benefics in inimical Bhavas, or in fall, will turn bad and give bad effects.

Only after assessing the effects, as above, one should predict the various events. One's own ability to influence (the matter in the world) and about his father should be known from Sūrya.

His mind, the extent of wisdom and about his mother should be known from Candr. Mangal rules brother, Sattva Gun and landed property.

Awareness, speech, act and wisdom are under Budh. His physical soundness, wisdom, sons and wealth are governed by Guru.

Śukr governs his marriage (and that, which he is bound to perform in his family) and the pleasures out of marriage and conveyances. His longevity, means of livelihood and death are governed by Śani.

Should the Grahas be devoid of strength at birth, the effects they generate will be equally weak. This does not, however, apply to Śani. The reverse holds good in his case.

The effects revealed by the various Bhavas will be in proportion to the benefic dots in the Bhavas occupied by them. The results of the Dashas cannot be estimated without such Ashtak Varg Kundalis.

Take the Ashtak Varg Kundali of Sūrya and find out the benefic dots. The Rāśi, which is ninth from the Rāśi occupied by Sūrya is related to one's father. The Shodhya Pind should be multiplied by the said figure of benefic dots and the resultant figure should be divided by 27. When Śani transits the particular asterism, as denoted by the remainder in the above process will cause death of the native's father. The stars in Kon position to the earlier mentioned star will also function similarly. It should be a Chidra Dasha to cause such an effect.

The transit of Śani in the 9th Rāśi from Candr Rāśi may also cause the native lose his father. For this, either Dasha of Sūrya, or Candr should also be in simultaneous operation.

Note the lord of the Navamsh holding the 4th lord. In the Dasha of the said Navamsh lord, the native's father may die. Alternatively, death of father can occur in the Dasha of the lord of the fourth Bhava.

Note the owner of the eighth Bhava from the ninth Bhava (i.e. Bandhu Bhava). When such Dasha of a Grah posited in Lagn, the native shall and at no time later than that, perform the last rites of his father.

The native's mother has the same fate (of passing away) in the Dasha of the 9th lord posited in the eleventh Bhava, or in Lagn. It has special effect, if this counting is done from Candr Rāśi.

Thus, would the native complete the obsequies of his father (and mother), if any undone. Should one be born in the 3rd Bhava of the father's Lagn, he will inherit paternal money.

One born in a Lagn, which is tenth from that of the father, will acquire such qualities, which are equal to his father's. Even, if the lord of such Rāśi occupies Lagn, the native

will be superior to the father.

Note the Rāsi, which has no Bindus in Sūrya's Ashtak Varg. The month indicated by the particular Rāsi should be avoided for negotiating marriage and other such auspicious functions.

Such months corresponding to the Rāsis without Bindus may give rise to disputes, tiredness, grief etc. One should act after knowing such effects.

The Shodhya Pind of Sūrya's Ashtak Varg should be multiplied by the number of benefic dots in Randhr Bhava and divided by 12. The death of the native may take place in the month counted from Mesh, or its Kon, as represented by the remainder.

If Candr is in transit in a Rāsi, without benefic dots, in her Ashtak Varg, such Nakshatras should be avoided for good events.

When Candr transits the Nakshatras in the 8th from the natal position, or its Konas, she will cause worry, sickness and grief.

The Shodhya Pind should be multiplied by the number of dots in the 4th Bhava from the natal Candr and divided by 27. The remainder represents the asterism, in which Śani's transit proves unfavourable to the mother. Even the Kon stars may cause the event. Should there be Dasha Chidra at that time, the event may take place.

Should Śani be in the 4th from natal Candr, or give a Drishti to it (from the 7th, or the 10th), at a time before noon, it indicates death of the native, or travel to a distant place.

Note the Navamshas occupied by the lords of the 4th and the 8th from Candr. Sūrya's transit in a Kon from there indicates mother's death in that particular month. The same is to be deducted from Lagn of the father. The issues related to one's mother should be evaluated in the same way, as done for the father.

Brother's wealth. etc., are to be understood from the Ashtak Varg of Mangal. Should Mangal be weak, one acquires learning with difficulty.

In the Ashtak Varg of Budh reductions should be made (as suggested). The Rāsi indicated by the remainder, when transited by Śani will guide about loss of sons, friends and such other events without any doubt.

The numbers of issues one can have should be guessed from the Ashtak Varg of Guru. Note the benefic dots in the 5th from Guru and eliminate the dots contributed by Grahas posited in enemy's Bhava and in fall. The net dots there after will reveal the number of issues possible. Again, the number of Navamshas passed by Guru, or the lord of Putr Bhava.

Note the dots in total in the Ashtak Varg of Guru. The dots in the Rāśis occupied by malefics should not be considered. The balance left out equals the number of issues, while the dots in the Vyaya, Randhr and Putr Bhava, if occupied by malefics, will indicate the number of children to die.

Putr Bhava from Lagn and the 5th Bhava from Guru should have more than 3 dots in the Ashtak Varg of Guru. Otherwise, one will be issueless. However, if these Bhavas are receiving Drishtis from, or are occupied by their lords, this rule does not apply and the native will have children.

With these guidelines the question of issues can be answered. Should the Kundali be indicative of children being obtained, it will happen accordingly. The rules for destruction of family, i.e. issuelessness, are separately detailed.

Note the benefic dots (in Sarvastha Varg) of Śukr contributed by various Grahas. Then, the Kon reduction should be done (as per rule explained already) and after that Ekadhipathy reduction (for the Grahas owing two Rāśis each except for Sūrya and Candr) should be made. Time for obtaining lands, wife and wealth should be predicted according to the Rāśis having benefic dots. Wife in particular should be ascertained from Yuvati Bhava with reference to the position of Śukr (at birth).

The Rāśi occupied by the lord of the Navamsh, in which Yuvati's lord is posited will denote Candr Rāśi of the native's wife. It may also correspond to the exaltation, or own Bhava of Yuvati's lord. Some Rishis mention, that the ninth Bhava counted from Candr, or from Lagn may indicate the Janm Rāśi of the wife. The wise should suitably understand the issue.

Should the Janm Rāśi of the wife be other than the ones mentioned above, it is indicative of no progeny. (This is a very important clue to match the horoscopes, when issues are felt to be an essential outcome to follow marriage). The dots in Yuvati and in Dharm Bhava will indicate the number of women one will attain. This is trebled in the case of Rāśi and double in the Navamsh.

One will sexually gain low class women, if Śukr is in a Navamsh of Śani, or in such Rāśi, or in a malefic's company. The person will violate the marital bonds in regard to sexual union, if Śukr is in a Rāśi of Navamsh of Mangal, or yuti with, or Drishti to Mangal.

Should Yuvati Bhava in Navamsh be that of Śani, or Mangal (i.e. Kark, Simh, Vrishabh, or Tula rising in the Navamsh Kundali) the native's wife will be a prostitute, or at least an adulteress. This is doubtless.

One will be displaced through a woman, if Candr occupies Yuvati, or Vyaya Bhava, at the same time in the Amsh of a malefic Grah, while Śukr is yuti with a malefic.

The female of the native will be representative of the Navamsh occupied by Šukr, in complexion, appearance and disposition, or the Navamsh occupied by the lord, or the 9th, or the 7th will also give such clues. One should assess the strength and weakness of such positions and predict about the wife of the native.

The Ashtak Varg of Šani should be prepared by inserting the auspicious dots in all the 12 Rāśis. Add the dots in the Rāśis between Lagn and Šani on one hand, between Šani and Lagn on the other hand. These two figures will reveal the age, at which the subject will have diseases and grief. When these two are totalled, it indicates the possible year of death.

The reductions suggested should be done to arrive at the Shodhya Pind of Šani's Ashtak Varg. This should be multiplied by the number of dots in Randhr Bhava and be divided by 27. The quotient will represent the longevity of the native in years. From the remainder, one can work our the months, days, Ghatikas etc. Should there be Dasha Chidra at the time so arrived, death is certain.

The Rāśis, which have no dots in Šani's Ashtak Varg are productive of destruction. The Shodhya Pind mentioned in S.69 should be divided by 12. When Candr transits the Rāśi represented by the remainder, death of the native will take place.

A diagram should be made by putting the various benefic dots together in their respective Rāśis (i.e. Sarvashta Varg Kundali) and ascertaining from the rising degree the bad, good and neutral (i.e. not bad, but not good) one should know the results of the Dashas and suggest suitable time for journey, marriage etc.

The effects of various kinds may be known through the Sarvashtak Varg etc. Otherwise, it is not possible to ascertain good and bad of the effects.

The Rāśis, which have 30, or more dots are capable of giving good results, while the ones having 25-30 dots are medium in effects.

The Rāśis, or Bhavas with very little number of dots will yield very harmful results. All other Rāśis are good and auspicious acts should be performed (when related Grahas travel in such Rāśis).

One should choose such Rāśis, which have more benefic dots for auspicious acts. Should Lagn have more dots than Vyaya Bhava, one will enjoy life and be wealthy. If it is otherwise, penury will doubtlessly result. Up to 30 his life will have medium good, afterwards it will be indeed good.

The wise Jyotishi should assess the effects of the Bhavas from Lagn through Vyaya Bhava. The more the benefic dots, it is good. If the dots are less, it will only inflict afflictions.

Barring Ari, Randhr and Vyaya Bhava, the results for other Bhavas should be deducted in the above manner.

From Meen to Mithun, it is called first Khanda (or division), while the second Khanda starts from Vrischik and ends with Kumbh. From Kark to Tula, it is the third Khanda. These Khandas are to be kept separately, as functions relating to age will have to be effected at appropriate times.

Whichever Khanda has more benefic dots will give auspicious results, while the one with least number of dots will give inauspicious results. Only after noting this, the Dasha results should be declared. (If a Dasha lord is in a Khanda with maximum dots, good results follow) The Khanda with more malefics will give malefic results, while the one with benefics will give benefic results. If both malefics and benefics are these, mixed results will be felt. Only after examining the 3 Khandas the Dasha results should be declared.

The total number of dots from Lagn to the Rāsi occupied by Śani should be added together and multiplied by 7 and divided by 27. The remainder reveals the year, which will cause grief and sickness to the native.

The same procedure should be applied for the positions, as under: 1. from Śani to Lagn; 2. from Mangal to Lagn; 3. from Lagn to Mangal. In such years, as revealed by the remainders, difficulties, like grief, tiredness and diseases will surely follow.

Add the Navamshas of Śani and Lagn. The year represented by this figure will cause hurt by weapon.

In the way explained above process add the Navamshas of Rahu and Lagn on the one hand and Mangal and Lagn on the other hand. The years indicated thus will cause some accident, wound by weapons, tiredness, grief etc. Thus, Navamsh arrived similarly between an auspicious Grah and Lagn will give good results like, sons, wealth, happiness etc. in particular years without any doubt.

Note in what number of Navamsh the 8th lord is placed. This figure should be multiplied by the benefic dots in Randhr Bhava (Sarvashtak Varg Kundali) and divided by 12. When Sūrya in Gochara touches the Bhava represented by the remainder, the death of the native may take place, or he will be attacked by diseases. Similar results should be guessed from Pitru Sthan and Matru Sthan (Dharm and Bandhu Bhava) for father and mother, respectively.

Add the benefic dots in the 12 Rāsīs, commencing from left to right and group them in four, according to the four directions. There will be good from such direction indicated by the group with the maximum number of dots. A benefic in such position will make the effects intensive. One should always avoid such direction with less dots.

Construction of a cattle shed, dealing in lands, agriculture etc., if done in a good Rāśi, will prove beneficial. Any money invested, or deposited in an inauspicious Rāśi will only vanish. (These are to indicate Sūrya's travel in such Rāśis with more, or less dots in the Ashtak Varg Kundali) In the direction indicated by the lord of Dhan Bhava, there will be gain of wealth. In Randhr's lord's direction, there is bad luck only.

The wise Siddhasena dealt with Ashtak Varg in greater length and I have presented this briefly.

Thus ends the 17th Ch. entitled “Effects of Ashtak Varg” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 18. Effects of Dashas and Antar Dashas of the Grahas

While dealing with the results of sub-periods (or Antar Dashas) in a Dasha, it should be noted, that the results differ from the ones stated for the Dashas already. The results for Dashas and Antar Dashas should be studied before giving prediction on events.

Should the lord of the Dasha be yuti with an other Grah, the latter will possess half of the Dasha of the former one. The ones in the fifth, or the ones in the ninth form the Dasha lord will enjoy one third; the Grah(as) in the seventh from the Dasha lord will have one seventh of the Dasha and the ones in the fourth and the eighth will get one fourth.

The Grahas placed, as stated above with reference to the Dasha lord will only take part (in the rulership) in the whole of the Dasha scheme. If Rahu is in Lagn, the effects of the Dasha will be marred.

If the luminaries (i.e. Sūrya and Candr) are yuti with Rahu, then their sub-period is increased by another half. In such case, Sūrya and Candr give such results, like Śani and none else. This is the view of some earlier writers.

The Dasha period of a Grah should be converted into Ghatis and multiplied by 84. The product should be increased in proportion to the longitude attained by the Grah (in the partient, or Bhava). The results of Antar Dashas will be similar in nature, as applicable to the major lord, i.e. malefic, benefic and medium.

The Antar Dasha results will depend on the Dasha lords, when these belong to Sūrya, Candr, Śani and Guru. As for the rest, the strongest from a Kendr will be a guiding factor.

In the sub-period of Candr in the Dasha of Sūrya, the native will have friends, money pleasures and wealth. Should the Dasha be adverse, one will face risks from water and

suffer, from white leprosy, dysentery and consumption.

In Sūrya's Dasha, when the sub-period of Mangal rules, one will acquire gold, gems etc. He will be famous and courageous and suffer from bilious diseases and also shortcomings of digestive fire of the stomach.

In Budh's sub-period of Sūrya's Dasha, there will be skin diseases. One will become famous and enthusiastic. Penury and series of accidents will also follow.

In the sub-period of Guru in the Dasha of Sūrya, the native will be intent on acquiring knowledge, robes and food. He will render service to Gods and Brahmins and he will become famous and rich.

During the Antar Dasha of Śukr in Sūrya's Dasha, one will like to be away from his homeland, do futile jobs and be argumentative in nature. He will develop diseases of neck (throat), eyes and suffer from fever. He will be independent.

In Śani's sup-period in the Dasha of Sūrya, one will have troubles from men, enemies and thieves. He will be discorded by friends. There will be declination in his wealth, profession and service.

In the Dasha of Candr, in the sub-period of Sūrya, one will be engaged in serving in bad countries (or places) and will desire to be in the company of bad women. His wealth will decrease and he will quarrel with his own relatives.

In the sub-period of Mangal in the Dasha of Candr, the subject will be deprived of his sons and relatives. He will be sick and his personal safety will be at risk. He will be of cunning disposition. He will be displaced in this Bhukti.

During the sub-period of Budh in the Dasha of Candr, the native will be wealthy with a fleet of cows, elephants and horses; he will always be enthusiastic and he will be virtuous. He will derive happiness through cows and elephants (i.e. he will be comfortably placed because of his having such animals at his command) and he will acquire sons etc.

In the sub-period of Guru in Candr Dasha one will be virtuous (or one will be liberal in donating) and enjoy all luxuries. He will be rich in knowledge and possess wealth, acquire fame and live in foreign countries.

In the Antar Dasha of Śukr, in the Dasha of Candr, one will acquire wealth through women (wife etc.) and will earn through water-agriculture, cattle, jewels, boats etc. and one will be happy.

During Śani's Antar Dasha in Candr's Dasha, one will get money through kings, thieves and thefts. He will be deprived of his splendour and lose his wife and sons. He will be subjected to a serious (incurable) disease.

During Sūrya's Bhukti in Mangal's Dasha, one will wander in forts, get knowledge and acquire sovereign's money. He will be given up by his father and relatives and he will be happy to indulge in disputes. But, he will enjoy respect.

During the sub-period of Candr in Mangal's Dasha, one will have excess of bile and phlegm. He will be very enthusiastic and will please many persons. He will have many kinds of livelihoods.

sub-period of Budh, one will be troubled by enemies and diseases. He will receive encouragement from the sovereign. He will face defeats and will not have sons and wife.

During the sub-period of Guru in the Dasha of Mangal, one will be a principal person in the family, acquire learning and riches from the king. He will be adored by his wife, sons and relations. He will have a fleet of cows. He will be intent upon giving donations.

During the sub-period of Śukr in the Dasha of Mangal, one will fall sick, live in an other country, hate women, be deceitful and one will be a shame to his family and will blame others.

During Śani's Bhukti in Mangal's Dasha, one will be always subjected to grief, one will be deprived of his sons, wife and relatives. One will be displaced and will even die.

During Sūrya's Antar Dasha in Budh's Dasha. one will have sexual pleasures throughout, will get unexpected money; one will live close to water and be pious of God and preceptors.

In Candr's Antar Dasha in Budh's Dasha, one will be given birth to dead children and be not happy. He will be after base women, be sick, attacked by leprosy and be troubled by cousins.

During the sub-period of Mangal in Budh's Dasha, one will have troubles in rectum and be without wife and sons. There will be many afflictions to the upper limbs and heavy outflow of money. He will be happy with persons of mean castes.

In the sub-period of Guru in Budh's Dasha, one will be with his wife and sons. His sorrows will end.

In the sub-period of Śukr in Budh's Dasha, one will have money and be wise. He will command robes and jewels and suffer from hunger. (Maybe there cannot be timely eating). He will be pleased to serve Gods.

In the sub-period of Śani in Budh's Dasha, one will be equal to base men and be happy with an iota. He will be weak in mental disposition and be soft. He will suffer from rheumatic attacks. He will be fond of foods and drinks.

During the Dasha of Guru in the Antar Dasha of Sūrya, one will be blessed with sons, wealth and pleasures. He will be famous and will bag a title. He will be respected by all the persons.

In the sub-period of Candr in Guru's Dasha, one will have many wives, be learned and wealthy. He will be dear to the sovereign, famous and gain through the king. He will be highly enthusiastic.

During the sub-period of Mangal in Guru's Dasha, one will be subjected to diseases of the head (i.e. brain etc.), rectum and eyes. he will live in the houses of others, be spiritless and troubled by enemies.

During the Antar Dasha of Budh in the Dasha of Guru, one will leave good path, live in distant countries, be not enthusiastic, be fickle-minded, subject to accidents in water and be argumentative in nature.

During the sub-period of Śukr in Guru's Dasha, one will be subjected to windy and phlegmatic complaints. He will be troubled by deficiencies relating to digestive fire. He will like very much to do virtuous deeds. He will be intent on acquiring knowledge, robes etc.

In the Antar Dasha of Śani in Guru's Dasha, one will acquire money through husbandry and cattle. He will be addicted to women. He will have a 'dilapidated' body. He will be troubled by servants, poison etc.

During Sūrya's Antar Dasha in Śukr's Dasha, one will have troubles in anus and eyes, growth of the spleen to excess etc. He will invite the displeasure of the sovereign, suffer through relatives and lose his money.

In Candr's Antar Dasha in the Dasha of Śukr, there will be danger of animals. The subject will suffer from sickness relating to digestive fire of the stomach, bile etc. He will have uncontrollable combat and acquire money through women.

During the sub-period of Mangal in Śukr Dasha, one will have sexual union with base women; one will have defective teeth, suffer from bilious disease and one will lose his enthusiasm.

During the sub-period of Budh in Śukr Dasha, one will indulge in an unsuccessful business, become proud, acquire money through cattle and trees yielding fruits, be fond of his wife and remain very happy.

During the sub-period of Guru in the Dasha of Śukr, one will get back lost wealth, become expert in performing sacrifices. etc. and will be happy with his sons and wife.

In the sub-period of Śani in Śukr Dasha, on will acquire lands and wife. He will be of odd disposition, will acquire money through the sovereign, be equally valorous and be

wealthy.

In the Antar Dasha of Sūrya in the Dasha of Śani, there will be everything but happiness. One will see danger from foes; one will be wildly disposed with a quarrelling mind; one will be deprived of sons, wife and his own country.

During the Antar Dasha of Candr in the Dasha of Śani, one will lose his mother, suffer from grief, his enthusiasm will be burnt; he will be fickle-minded and he will be reduced to grief on account of his relatives and he will be unkind.

During the Antar Dasha of Mangal in the Dasha of Śani, one will face death, diseases, or grief. There will be destruction of one's residence (position), cattle, wealth, sons and wife.

During the sub-period of Budh in the Dasha of Śani, one will be with his wife and children and one will be wealthy and learned. He will render service to good persons, be dear to the king and be troubled by rheumatic and phlegmatic diseases.

During the Antar Dasha of Guru in the Dasha of Śani, one will be an expert poet and acquire money and be a king. He will be respected by many people, enjoy all luxuries and be very enthusiastic.

During the sub-period of Śukr in Śani's Dasha, one will have wife and sons and be very rich. He will be virtuously disposed, destroy his enemies, pursue Vedic Science (or will be a follower of Nyaya) and become a preceptor himself.

Should two, three, or four Grahas be together in one Rāsi, the results mentioned earlier are not revealed. In such case, only difficulties follow.

Should these not be in their own Bhavas, or in exaltation, in such Dasha, one will have grief only. He will be deprived of his courage and affluence and become poor and sick.

The Grahas in Konas will in their periods give happiness, wife, sons and wealth. The ones posited in Bandhu Bhava give friends, health, happiness and wealth.

The period of a Grah in Yuvati Bhava makes one hate women, while that of Grah in Randhr Bhava will give death, or sickness. The results of Dasha Bhukti should be predicted in such a manner.

Lagn Dasha results will be similar to its lord. The Dasha Bhukti of Rahu will be, like that of Śani.

During Rahu Bhukti in the Dasha of Sūrya, or Candr, or Mangal, or Śani, death will happen. Similar is the effecting Rahu Dasha, when the Antar Dasha is that of Sūrya, or Candr, or Mangal, or Śani. In other Dashas, or Bhuktis, i.e. contrary to the said order, there will be mixed results by Rahu.

The Dasha of the lord of the Navamsh occupied by Yuvati's lord will bless the native with a wife.

The mutual periods of the lords of Ari and Randhr Bhava will cause death. Of these two, whoever is stronger, will cause the death.

The Dasha of the lord of Rahu's Navamsh may cause death of the native in a Bhukti whose lord is inimical to him.

In Lagn Dasha, in a Bhukti of an inimical Grah (with references to Lagn), the end of the subject may occur. However, a benefic in Lagn can prevent such an event.

Note the lords of Lagn and Candr Rāśi and the Grahas, that are inimical to these two Grahas. Should any Rāśi in the Ashtak Varg of such Grahas be without benefic dots, death will occur in the Dasha Bhuktis of such Rāśi lords.

If Lagn's lord is in fall, while a malefic is posited in Lagn and Śukr is in Randhr Bhava, one will be troubled by sickness in such Dasha Bhuktis.

The longitudes of the lords of Ari, Randhr and Vyaya Bhava should be added together. When Śani comes in Gochara to the Rāśi thus revealed, death of the native's brother will happen. Its Kon also should be similarly considered.

During the period, when Guru transits the 22nd Dreshkan from Lagn, or Candr's Rāśi, or during the period, when Guru is in Kon to such 22nd Dreshkan in Gochara, the subject himself will die.

The Sphutas of Guru and Rahu at birth should be added. When Guru in transit comes to the Rāśi thus revealed, or, when Guru is in Kon in transit to such Rāśi, death of the native will happen.

Should Sūrya in transit arrive in a Rāśi (or its Konas) represented by the Dwadashamsh Rāśi of Randhr's lord, death of the native will take place. Similar results can be predicted, when Sūrya in transit arrives in the Rāśi occupied by Randhr's lord, or its Konas, or, when Sūrya comes to Vyaya Bhava.

The longitude of Sūrya must be changed into minutes of arc and multiplied by Rahu's longitude converted into minutes. The product should be divided by 21600 and the quotient etc. should be added to the longitude of Sūrya at birth. Should Sūrya in transit arrive such a Rāśi, or its Konas, death of the native will occur. This is Chanakya's school of thought.

When Candr transits the Bhava occupied by the eighth lord counted from the natal Candr (or its Konas) death may occur. Alternatively, add the longitudes of eighth lord and the natal Candr. Should Candr in transit arrive at such a Rāśi revealed by the said

addition, death may happen, or, if Candr in transit arrives at such a Navamsh, the same event may occur.

Should Candr in transit arrive at natal Lagn, natal Candr, such Amshas, Ari Bhava, or Randhr Bhava, death will occur.

Should Randhr Bhava from Lagn, or from Candr, or Lagn, or Candr, or Lagn with a fallen Grah in it be void of Grahas, death of the native will take place.

Grahas, though auspicious, if they are indicative of such death inflicting Yogas, they will only yield adverse results in their periods. Such Grahas cannot be pacified by Yagya's, donations, Homas and Japas.

Thus ends the 18th Ch. entitled "Effects of Dashas and Antar Dashas of Grahas", in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 19. Candr and Nabhash Yogas

Should the 2nd, 12th and both 2nd and 12th from Candr be occupied by Grahas excluding Sūrya, the three resulting Yogas are known, respectively, as Sunapha Yog, Anapha Yog and Durudhura Yog. Should the 7th, 8th and 6th from Candr (or from Lagn) be occupied by benefic, free from a yuti with Sūrya, Adhi Yog results.

One born with Sunapha Yog will enjoy money earned by his own exertion. He will be bestowed with wisdom, be dear to a king and be a king himself. He will be rich in the knowledge of Shastras and be a commentator there of; he will be virtuous and famous.

One born in Anapha Yog will have political wisdom (Naya), moral training (Vinaya), be steadfast, know many Shastras and be with enormous wealth. He will be capable of attracting the fair sex and be honoured.

One born with Durudhura Yog will enjoy luxuries, money and wealth. An eloquent speaker, he will be fond of battles and he himself will become an army chief. He will be in a state of bewilderment. He will be a king and will sacrifice his possessions. He will have cattle.

One born with Adhi Yog will become a Minister, commander, or a king. He will possess wealth, will have courage and will have a long lease of life. He will destroy his enemies.

Should the Adhi Yog causing Grahas be benefic in nature, the results will mature effortlessly. Malefics yield such results only after efforts. One born in Adhi Yog, which is caused by malefic(s) will get only adverse results.

Candr's position with reference to Sūrya, if placed in Kendras etc., the effects will be bad, medium and fine, respectively. In the case of Sunapha, Anapha and Durudhura Yogas, if Candr is waning the effects will be meagre.

Sunapha, Anapha and Durudhura Yogas will not be put to effect, if Candr, or Lagn's Kendras are not occupied. In such case, the Yog arising is called Kema Drum, which makes even a king beg.

Vyaya Bhava, Dhan Bhava and both Vyaya and Dhan Bhava, if occupied by Grahas, with reference to Sūrya, cause three Yogas, respectively called Vasi, Vesi and Ubbayachari. For Vasi and Vesi Yog, Candr is no consideration.

A person born in Vesi Yog will walk slowly, be soft-spoken, have eyes revealing hopelessness, be dear to his men and have balanced income and outflow. The Vasi Yog native will be sinful, defective limbed, present himself sleepy, laborious, if malefics cause the Yog. In the case of good Grahas, which should also be strong, the subject is blessed with all kinds of comforts and wealth. The native born with Ubbayachari Yog will indulge in too much utterances, be wise, strong, be a leader among his men and dear to the king. He will be ever enthusiastic, eloquent and wise. These results follow, if this Yog is caused by benefics.

Should Dhan Bhava, Vyaya Bhava, or both Bhavas with reference to Lagn be occupied by Grahas other than the luminaries, the resulting Yogas are named, as Susubh, Asubh and Karthari, respectively.

One born in Susubh Yog will be wealthy, attached to women, principled, ever active, fickle-minded, luxurious, unreasonable, or unintelligible and be head of some monetary transactions. An Asubh Yog native will have a strong body, be leader of his caste, very enthusiastic, be an able speaker and be helpful to others. He will sacrifice, be dear to all and very famous. One born in Karthari Yog will be disposed to height of angry, grieved, will hate parents and will lack enthusiasm. He will be intent on living in other countries and be subjected to risk by poison, fire and weapons. These results follow due to malefic participants in the Yog.

Benefics in Ari, Yuvati and Randhr Bhava from Lagn, free from Drishti, or yuti of a malefic, cause Lagnadhi Yog. Malefics should not be in Bandhu Bhava.

The person, who has his birth in Lagnadhi Yog will become a minister, army chief, or a king. He will have many wives, be humble, will enjoy a long lease of life, be virtuously disposed and be free from any enemies.

Should there be Grahas in Tanu, Yuvati, Karm and Bandhu Bhava and none in Vyaya Bhava and Randhr Bhava, while Dharm Bhava has an occupant in it, the resulting Yog is called Parvath Yog. A Parvath Yog native will rule the earth, be virtuous and modest. He will create villages, towns and cities. He will have his fame last till the Yuga ends.

If the Grahas are with strength and are placed severally, one of them in another's Rāśi and one at least be posited in Lagn, Dhwaj Yog is produced.

A Dhwaj Yog native will acquire wide fame, courage and wisdom. He will be liked in royal circles and be rich. He will be fickle-minded.

If two strong Grahas are in two different Bhavas, with one, or two Bhavas in between them, while others are in other Bhavas, Kundala Yog results.

One born in Kundala Yog will live on other's money, be easily irritated at the slightest pretext and will remain satisfied with little; he will be versed in literature and arts, be short lived and will have limited number of children.

All the Grahas (i.e. from Sūrya to Śani) disposed in one Bhava cause Gola Yog; in two Rāśis: Yuga Yog; in three Rāśis: Sula Yog; in four Rāśis Kedara Yog; in five Rāśis: Pasha Yog; in six Rāśis: Dama Yog; and in seven Rāśis Veena Yog, causing wide fame.

One born in Veena Yog will be very learned and have various kinds of wealth, luxuries etc. at his disposal. He will be chief among his own men, wise and expert. He will love right things and be very enthusiastic.

A Dama Yog native will be happy, kind and devoted to public welfare (or their work) and a noted scholar. He will be wise and rich and exhibit valour in wars.

One born in Pasha Yog will be burdened with many expenses, be an expert and dear to all. He will be a great intellectual, enthusiastic and be liked in royal circles. He will engage in activities relating to his house.

The native of Kedara Yog will help his relatives, earn money through agriculture, be dutiful, sluggish and honoured.

The native with Sula Yog will be intelligent and will have many means of livelihood. He will be very sick, earn by purchases and sales, will have two wives, but no child.

One born with Yuga Yog will be disabled, harsh in speech and shameless. He will have many debts, be short lives and will have limited relatives.

One born with Gola Yog will have a short lease of life, be not wealthy, be defective in some limb and a killer of his own children. He will have no relations, sons and wife. He will be always on the move and be hungry and banished. The results mentioned do not apply to Karm, Labh, Tanu and Dharm Bhavas.

Should all the Grahas (from Sūrya to Śani) be Kendr to Lagn, Mangala Yog is produced. Should they be (specifically) confined to Karm Bhava, Madhya Yog is produced. If the Grahas are posited in Sahaj, Ari, Dharm and Vyaya Bhava (disposed in

any manner in these four Bhavas), a Yog called Kleeba is produced. These three kinds of Yogas are known, as Kendr Yogas and belong to Yavanas (Greek astrologers).

A Mangala Yog native will be doing auspicious acts for ever. He will be an able orator. He will have issues, be intelligent and be long lived.

A Madhya Yog native will live in other countries, be troubled by relatives and be timid in nature. He won't have lasting wealth, will have few issues and will die through bad ways.

Kleeba Yog native will be grieved, will live in other countries, be in the company of mean women and fond of disputes. He will have no long life and his death will be in a distant country.

Should all the Grahas (from Sūrya to Śani) be in movable Rāśis (i.e. Mesh and its Kendras), the resulting Yog is Rajju. In fixed Rāśis (i.e. Vrishabh and its Kendras), these produce Musala Yog. Lastly, in Ubahya Rāśis (common, or dual Rāśis, i.e. Mithun and its Kendras), Nala Yog is produced by occupation of all the seven Grahas.

One born with Rajju Yog will not be industrious. He will be poor and will go with bad people. He has a medium span of life.

One born in Musala Yog will be energetic blessed with wife, sons and wealth. He will enjoy all kinds of wealth, be wise and dear to his own men.

The person, who has Nala Yog will be intelligent. He will be disabled and be with few issues. He will be intent upon doing acts beneficial to others; he will be rich and will have a medium span of life.

If all the benefics be in Kendr Bhavas, Mala Yog is formed. In a like position malefics cause Sarpa Yog.

The native, who has Mala Yog will be learned and wealthy. Should these benefics be confined to Karm and Tanu Bhava only, his race does not descend.

One born in Sarpa Yog will talk too much and will leave his paternal place. He will be a source of trouble to others and derive pleasure thereby. He will be short lived.

When all the Grahas occupy the first six Rāśis, Shatpad Yog is produced. The person born with this Yog will command leadership over money and gather the essence (of Shastras).

If these Grahas are posited in Tanu, Putr and Bandhu Bhava, Varah Yog follows. Such a native will command land, wealth, happiness and wisdom.

All the Grahas in Dhan, Sahaj and Bandhu Bhava cause Kantaka Yog. One born in such Yog will be wealthy and learned, but short lived. He will have no issue.

Hala Yog is produced, when Lagn and Vyaya Bhava hold all the Grahas. Should they be in Lagn, Putr and Dharm Bhava, Shringatak Yog is formed and, when these are in Lagn and Yuvati Bhava, Sakata Yog is formed. Vihaga Yog is produced, when such Grahas are all in Bandhu and Karm Bhava.

A Hala Yog native will be disposed to angry, be very poor, disabled and short lived. He will be a farmer. A Shringatak Yog native will have wind, as a predominant temperament and be angry. He will be a great man, but poor.

One born in Sakata Yog will be moving, like a cart. He will be bereaved by death of his son and wife. He will be of wicked mentality, idle and have defective sight.

One born in Vihaga Yog will be happy and engaged in amassing wealth in several ways. His valour will be unsurpassed. He will have many places to reside and he will be loved, when in others' places.

When all the Grahas occupy Dharm, Labh, Tanu and Bandhu Bhava, Sankh Yog is produced. Should they occupy the six odd Bhavas, (i.e. Mesh, Mithun, Simh etc.) Chakr Yog is formed. So have the sages mentioned. Should all the Grahas be ranged from Dhan Bhava in six Rāśis, intervened by Bhavas without Grahas, Samudra Yog is formed. (That is Grahas should be in Dhan, Bandhu, Ari, Randhr, Karm and Vyaya Bhava with the other Bhavas having no Grahas; this will cause Samudra Yog). When these Grahas in such condition have two blank Bhavas, Indra Yog is formed.

The effects of Sankha Yog are: the native will be a repository of virtues brave and versed. The one, who has Chakr Yog will be a repository of good qualities, be a king and will attain the throne of a large kingdom. One born in Samudra Yog will be blind right from birth will be dear to all, miser, lord of money and will have issues. One born in Indra Yog (or Mahendra Yog, as called in this Sloka) will be famous and will have many titles. He will be wealthy and also a superior man.

Thus ends the 19th Ch. entitled “Candr and Nabhash Yogas” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 20. Raj Yogas

Should Candr, or Lagn be in Vargothama Navamsh and receives a Drishti from four, or more Grahas, the person born will be a king.

If Śukr is placed in Ashvini Nakshatr identical with Lagn and receives a Drishti from all the other Grahas, one will become a king conquering the entire band of his enemies.

Should Šukr be placed in Dhan Bhava, not being yuti with a debilitated, or inimical Grah and join Lagn's lord with strength, the native rules over the earth.

Should three, or more Grahas be in own, or exaltation Bhavas, without being in fall in Navamsh, one will become a king, who will win the band of his enemies.

If three, or more Grahas be in their own, or exaltation Bhavas, avoiding debilitation Navamshas and at the same time being one of them in Lagn, the person becomes a king.

Should Candr and Mangal be in Lagn, Dharm, or Karm Bhava, while Sūrya and Guru are strong, the native will become a king.

Should Guru give a Drishti to Budh, the native will become a king whose orders will faithfully be obeyed by other kings.

Should Candr, in the case of a night birth, occupy a friendly Navamsh and receives a Drishti from Šukr, one will become a king; Other Grahas giving a Drishti to such Candr will not make him a king.

Should Candr, in the case of a day birth, be in her own Navamsh, or in exaltation Navamsh, or in a friendly Navamsh, or receive a Drishti from Guru, the person will become a king.

If Simh rises, at sunrise, avoiding a Navamsh of Šukr, when Budh is in Kanya, even a mean person will become a king.

Should Šukr be in Meen in Rāsi and Navamsh, while Meen ascends in Rāsi and Navamsh, one will become a king. Mangal and Šani in Lagn, or Putr, or Karm Bhava will give similar results.

Full Candr in Dharm Bhava causes the birth of a king.

Pushkala Yog is formed, if the lord of Candr Rāsi is in a friendly Kendr along with Lagn's lord and, if that lord gives a Drishti to Lagn. The dispositor of Candr should be strong in this Yog.

A Pushkala Yog native will, as a rule, lord over the earth. Should he be of royal scion, he will wear the regal crown and adore a regal umbrella.

Should the lord of Candr Rāsi be in a Kendr with strength, the native will have an empire. If the said lord is in a Drishti to, or yuti with a friendly Grah, even a low born person will become a king.

Should Lagn's lord be in his exaltation Rāsi, giving a Drishti to Candr, one will become a king to command a wide fleet of elephants, horses and such other forces, destroy his

enemies in total and have at his disposal a great paraphernalia.

Should Candr, full of her digits, be in a Kendr, other than Lagn, (i.e. Bandhu, Yuvati, or Karm Bhava) and receives a Drishti from Guru and Śukr, the native lords over the earth.

If the lord of Lagn is exalted, at the same time not being in inimical Bhava, or debilitation Amsh and, when lonely placed in a Kendr, this will make one a king of kings.

Should Mangal be in Lagn, identical with Mesh, Simh, or Dhanu and in a Drishti to a friendly Grah, one will become a king, who with the strength of his own hands destroys the enemies.

Should Mangal be in Karm Bhava in Nakshatr Ashvini, Anuradha, or Dhanishtha, or, if Sūrya is in Lagn other than Tula, the native will become a king.

Counted from Mangal, if Guru is in the fifth, Candr in the third and Sūrya in the ninth Rāśi, the person will become a king and equal himself to Kubera (the controller of Nava Nidhis for Gods).

Even, if one Grah is in exaltation and receives a Drishti from a friend, a king is born. If the said Grah is placed in Lagn, along with a friend, one becomes a king with grains and of wealth.

When even one Grah is exalted, while Candr is in her own Bhava in Lagn, with strength, one born in a royal family will become a king and will be respected by the public.

Benefics in Sahaj, Ari, Karm and Labh Bhava, while malefics are relegated to Lagn and the Zenith, the native will surely become a king of the earth and be saluted (by all). He will be also versed in politics.

A king equal to Devendra is born, if Śukr with strength occupies Labh, or Vyaya Bhava, while Mangal is cleanly posited in Lagn (i.e. well posited) identical with Makar and Śani is in Dharm, or Vyaya Bhava. (The position of Śukr, as above can also be interpreted independent of Mangal/Śani)

Should Candr and Sūrya be in Yuvati Bhava, a fickle-minded king is born.

If malefics are relegated to Labh, Sahaj and Ari Bhava, while the lord of Candr Rāśi receives a Drishti from a benefic, one will be a king, revered by all and will be a virtuous man.

In the case of a male, Bhagya Yog is formed in day birth, if all Grahas are in odd Rāśis (i.e. Mesh, Mithun etc.) and Candr is waxing. Similarly for females born in night time (i.e. after the sunset and before the sunrise). One born in Bhagya Yog will be a scholar,

intent on doing auspicious things, know celestial music and possess elephants and wealth.

Bhagya Yog will be more effective, if there is additionally a benefic in Lagn.

Base men with Raj Yogas will become kings. And those born in royal scion will rule the earth.

Thus ends the 20th Ch. entitles “Raj Yogas” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 21. Results of Grahas in the Several Bhavas

One born at the time of sunrise (Sūrya in Lagn) will not be quiet and calm, neither will he have many sons. He will be unkind, be fond of war and weak-sighted, he will speak less, will live in foreign countries and be happy.

The person born with Sūrya in Mesh will be famous, strong, semi-blind, wealthy and learned.

Should Sūrya be in Tula, the native will be without valour and he will be poor for the most part of his life and he will do base deeds.

The native with Sūrya in Simh will be head of his scion.

One with Sūrya in Kark will be intelligent and firm.

Sūrya in Meen will make one serve females.

Sūrya in Kanya, Sūrya makes one devoted to his wife. The person will be ungrateful.

The native with Sūrya in Dhan Bhava will have facial diseases. He will be wealthy and he will incur royal wrath and have fear of theft.

In Sahaj Sūrya makes one irascible and strong. Such a native's death occurs among his relatives. He will be famous.

One, who has Sūrya in Bandhu Bhava will not have money of his own, will be distressed, wise and valorous.

The one, who has Sūrya in Putr Bhava will be a fast speaker, will have sharp memory, few sons and be not wealthy.

When Sūrya is posited in Ari Bhava, one will be a king's minister, a leader, be learned and famous.

Should Sūrya be in Yuvati, one will be playful, be not attached to his wife and will have an unquiet disposition.

Should Sūrya be in Randhr Bhava, one's eye sight will be maimed. There will not be many children. Sickness and fame will be both present in the life of the native.

Sūrya in Dharm Bhava will make one virtuous. The native will have wife and sons and will dislike his father.

The person, who has Sūrya in Karm Bhava will attend to royal duties at all times; he will be brave and like warring. He will be widely famous.

One with Sūrya in Labh will become very rich, will have amicable servants and be dear to the king.

Should Sūrya be in Vyaya Bhava one will not have money, be disabled, afflicted and one will be in other countries. Sūrya in debilitation Amsh and in inimical Amsh will increase the affliction to the Bhava concerned.

Should Candr be in Mesh, Vrishabh, or Kark, as Lagn, the native will be wealthy, happy and equal to a king. In other Rāśis identical with Lagn Candr does not give speech, wisdom, wealth and strength.

Should Candr be in Dhan, one will be courageous, rich and dear to women and one will be happy with little.

In Sahaj Candr will give calumniating tendency, kindleness and cunningness.

If Candr is in Bandhu, one will have sweet food, be modest, addicted to women and be happy.

Should Candr be in Putr, one will possess wife, wisdom and strength, his wealth will be hard-earned.

The native, who has Candr in Ari Bhava will be idle and poor and will have many foes. He will curb, or overpower his co-borns.

Should Candr be in Yuvati, the native will be close to his wife, be a leading person in the king's employ and will be liberal.

Should Candr be in Randhr, one will be wealthy, will enjoy luxuries, will be wise and very courageous.

In Dharm Candr will make one virtuous, talkative, go after women and preside over money (wealthy).

The native, who has Candr in Karm Bhava will gather money by all (fair) means. He will have an artful and clever wife.

Should Candr be in Labh, one will be rich and a good scholar. He will possess cows, be acceptable to the king and be modest.

One who has Candr in Vyaya will have afflicted eyes, defective limb, sufferings from women and he will be fickle-minded. If Candr is in Vyaya in own Rāsi, or in exaltation, or she is waxing, though in Vyaya, happiness and wealth will follow.

One having Mangal in Lagn will have an injured limb, be brave and strong. He will be respected and mighty. He will also be fickle-minded, short-lived, wild, idle and be troubled by bilious diseases.

The native, who has Mangal in Dhan, will have high incidence of expenses, a limb crippled and be harsh in speech.

Mangal in Sahaj will make one dislike his co-born and earn money with difficulty, he will become rich and be lucky.

Mangal in Bandhu will make one desirous of living in others' houses, will make one sick and wealthy.

In Putr it makes a person grieved, ill-natured and quite intelligent.

Should Mangal be in Ari Bhava, one will be base and idle.

If Mangal is posited in Yuvati Bhava, the native will subdue to his wife and live in foreign countries.

In Randhr Bhava Mangal will make one's existence difficult. The person will be forsaken by his wife and sons.

Should Mangal be in Dharm, one will indulge in killing the people on the way.

If Mangal is placed in Karm, the subject will become dear to the public and be highly intelligent.

If Mangal is posited in Labh, the native will have excellent qualities.

If Mangal is placed in Vyaya, the native will be a befallen person and be disabled.

Budh in Lagn will make one learned, wealthy and kind.

In Dhan Budh makes one rich and lucky.

Should Budh be in Sahaj, the subject will become rich on account of his own good qualities.

In Bandhu he will be scholarly and learned.

Budh in Putr makes one very intelligent, sweet in speech, wise and accepted even by scholars.

If Budh is placed in Ari Bhava, the native will be of argumentative nature, will hate the public and live in foreign countries.

One who has Budh in Yuvati will be a Mimamsaka, knowing the right and wrong course of action, be liberal-minded and widely famous.

In Randhr Budh makes one famous, Lord of money, king and wise.

Should Budh be in Dharm Bhava, one will be very brave, will possess wealth and corn and be very enthusiastic.

With Budh in Karm one will become Lord of money, give donations, be intelligent and famous.

Should Budh be in Labh Bhava, the native will earn in several (fair) ways and be rich, be dear to women and of good qualities.

If Budh is placed in Vyaya, one will be cruel, unkind and will be a spendthrift.

If Guru is placed in Lagn, the native will be long lived, wise and happy. This does not apply, if the Grah is in fall.

In Dhan Bhava, Guru makes one wealthy, a good speaker, kind and interested in worshipping the Gods.

Guru in Sahaj Bhava will give bad disposition, but no wealth. The person will be ominous to his co-born and relatives.

In Bandhu Bhava, Guru makes one happy and gives a good wife. The subject will have good food, residence, conveyances etc.

Guru in Putr Bhava will give a good wife and sons. He will be fortunate, a scholar and an able speaker.

In Ari Bhava, Guru will give no enemies, make him a minister of the king and prudent.

Guru in Yuvati will bless one with a good wife and sons and will make him a better scholar than ever before.

In Randhr Guru contributes to long lease of life. The native will become a king, be learned and have his force of enemies destroyed.

Guru in Dharm will make one enjoy all kinds of happiness. The native will be learned, splendorous, virtuous and wealthy.

In Karm Bhava, Guru will bestow wide fame, engagement in good acts and make one very wealthy.

When Guru is placed in Labh, the person will have gains from various sources, will become head of a treasury, principal member of his clan and be well-versed.

In Vyaya Guru makes a person defective-limbed and spend money in charity and dances.

Śukr in Lagn gives such beauty equal to Manmadha and also qualities. The person will be won by women, be wealthy and versed.

When Śukr is placed in Dhan Bhava, one will be conscientious, have cheerful face and be kind.

One will join base women for the sake of sensual pleasures, if Śukr is placed in Sahaj. He will not have wealth and luxuries.

If Śukr is placed in Bandhu, one will be happy and will tend to pardon others. He will be kind and have wife and sons.

Should Śukr be in Putr, one will be a king's minister, or a leader, he will have female issues and be learned.

In Ari Śukr makes one be without enemies, be of cunning disposition and be sickly, he will also lose his wealth and sons.

Should Śukr be in Yuvati Bhava, the person will be infatuated with passion, will hate his friends and will be close to chief persons.

If Śukr is placed in Randhr, one will be of varied nature, sick, will have wife and children and one will be delighted.

Should Śukr be strong in Dharm, one will possess wisdom, virtues, luxuries, wife and sons.

In Karm Bhava, Śukr will make one dear to women, become a king's minister and will dig wells, tanks etc. for the public.

Śukr in Labh Bhava gives superior knowledge, wealth, kindness, gains and satisfaction.

If Śukr is placed in Vyaya Bhava, it makes a person go after women, otherwise righteous, but undutiful.

If Vyaya Bhava is the own Bhava, or exaltation Bhava of Śukr one will be wealthy and marry a famous lady.

Should Śani be in Lagn, the native will be very sick in his boyhood, be dirty and a wanderer. He will also be wicked in nature. He will not be loyal to the fair sex and he will be windy in temperament; he will be disabled.

If Śani is in its own Bhava or, if Śani is exalted, in Lagn, the person will be principal in his clan, wise, wealthy and be a king.

If Śani occupies Dhan Bhava, the native will not have any money left by his father. He will have self respect, courage, wealth and be learned.

If Śani is placed in Sahaj Bhava, one will be brave, unkind, witty and disrespected.

If Śani is in Bandhu Bhava, one will be troubled by his own relatives, will not have many sons and will be unhappy.

If Śani is posited in Putr Bhava, the native will be dull, will have limited number of sons and will suffer from eye diseases. He will be a wanderer.

If Śani is in Ari Bhava, the native will be helpful, be free from any enemies and diseases and he will be very famous.

Should Śani be in Yuvati Bhava, one will be mean, fickle minded, grieved and one will be fond of his wife though she will be wicked.

If Śani is in Randhr Bhava, one will be wealthy, sick, will not have many sons, will be weak sighted and fickle minded.

If Śani is placed in Dharm Bhava, one will hold the flag of Dharma aloft, be a great expert, be greatly wise and just and one will have sons.

Should Śani be posited in Karm Bhava, one will have good mental disposition, will be wealthy, chief of his caste and happy.

If Śani is placed in Labh Bhava, the native will be of lordly disposition and famous; he will be a scientist and an expert in the use of weapons (and in surgery).

If Śani is in Vyaya Bhava, the native will blame others, be burdened with heavy expenditure and be unhappy.

Should Šani be in a Bhava, along with its lord, the benefic and malefic results will be dependent on both.

A Grah in fall, or inimically placed will adversely affect the Bhava in question. Whatever has been said in regard to the 12 Bhavas with reference to Lagn equally applies, when counted from Candr.

The results of various Bhavas can be predicted from Candr and from Lagn. Such results for every Rāsi can be predicted accurately. The results of Bhavas will be wither, if three, or more Grahas are posited in one Bhava.

Thus ends the 21st Ch. entitled “Results of Grahas in the Several Bhavas” in Horashara, of Prithuyasas, son of Varah Mihira.

Ch. 22. {Implications of Karm Bhava}

One's obtainment of wealth (i.e. one's livelihood) is the product of his own inner nature. Such wealth is acquired through the Grahas posited in Karm Bhava counted from Lagn, Candr and Sūrya, or the respective Navamshas.

Money comes through father, mother, brother, relative, elder (preceptor), wife and low class men according to the Grah concerned be Sūrya etc., as indicated by the position in Karm Bhava from Lagn, or from Candr.

If Karm Bhava is without a Grah, then the strongest among Candr, or Sūrya should be considered. The lord of the Rāsi, in which Karm's lord is posited may also be considered. (That is the said Navamshas will denote the kind of livelihood).

Should the lord of such Amsh be Sūrya, the person earns through fruits, trees, medicines, metals, sculpture, betting, falsehood, cheating and royal sources.

Candr's Amsh in such case indicates: pearls, carriers run in water, husbandry, water, clothes etc., cows, buffaloes, sugar, female's company, chanting Mantras, hymns and the like and worship of Gods.

Such Amsh of Mangal denotes: teaching, Mantras, bravery, weapons (or surgery etc.), fire, medicines, selling in market and through Kshatriyas (i.e. persons of royal scion).

In such Amsh of Budh, the livelihood is through: writings, drawings, literature, mathematics, bets, dancing, donations (i.e. the person will receive donations in marriages, Shraddas etc.), education and loving speech.

Should such Amsh be of Guru, the means of livelihood will be from: education, worship of Gods (i.e. temple priesthood, Mantras, Japas, exposition of Mantras, knowledge of the three periods (i.e. Jyotish), Sakunas and royal favours.

Should Šukr be the lord of such Amsh, the livelihood will be through: cows, buffaloes, horses, elephants etc., the company of women, medicines, beautification, singing etc. and one will be happy through these.

Should the said Amsh be of Šani, the source of living will be: fruits, leaves, carrying loads, labour, base men, servants, sales of grain and inferior grains (Khubhanya) (?) labour carrying loads, base deeds, sesame, salt, grains, vegetables, grass, firewood, water etc.

Should the Grah, owning the Amsh, be very strong, one will earn money effortlessly and, if the Grah owning the Amsh is in deep fall, the results mentioned will manifest in little proportion.

The Jyotishi should advise (the means of livelihood) in the direction of the country indicated (by the study of the Kundali), or the country suitable to Karm Bhava from Lagn.

The sages say, that, if the said Bhavas receive Drishti from their own lords, then, the native will earn in his own country and, if the said Bhavas receive a Drishti from, or are yuti with other Grahas, the livelihood will be in other countries.

If the lord of the said Amsh is posited in a movable Rāśi, or Amsh, the native earns even, when in other countries/places and be happy; if the lord of the said lord of the Amsh is posited in a fixed Rāśi, or Amsh, the earnings will be only in his native country and, if the lord of the Amsh is placed in a dual Rāśi, or Amsh, the earnings will be anywhere.

Should the lord of the said Amsh be in retrograde motion money will be acquired in many ways. And one's earning will be proportionate to one's own luck. The results have already been enumerated in full.

Even one strong benefic in Karm Bhava from Candr, not receiving a Drishti from, or not yuti with malefics, is enough to make a person enjoy fame for him and his family till the end of the Yuga. The counting applies similarly to Lagn also.

Thus ends the 22nd Ch., {Implications of Karm Bhava} in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 23. Conjunctions of Two, or More Grahas and their Effects

The combination of two, or more Grahas always affect the Bhava concerned. The effects of such combinations may also yield a poisonous mixture, as honey and ghee together yield.

The brief results of such combinations of Grahas are explained infra. The results arising out of transits of Grahas should be correlated by the Jyotishi before issuing predictions.

If Sūrya and Budh are together in Bandhu Bhava, or in Randhr Bhava from Lagn, the person born will be equal to a king in qualities and be wealthy.

Sūrya and Budha together in a Bhava, other than the 4th, or 8th, will make one virtuous.

If Sūrya and Candr are together in Dharm Bhava, the native will be wealthy.

If Sūrya and Candr are together in Karm Bhava, he will attain fame.

If Sūrya and Candr are in the 12th, the native will be ousted from his caste. In such a case, he will also be blind.

This combination in other Bhavas does not give wealth.

Should a person of royal family have Candr and Śani in Labh, Ari, Putr, or Karm Bhava, in his Janm Kundali, he will ascend the royal throne. There is no doubt in it.

The combination of Sūrya and Mangal in Karm, Labh, Tanu, or Randhr Bhava, causes one's birth in a great family and bestows great strength, whereas this conjunction in other Bhavas gives no wealth.

If Sūrya and Guru are together in Lagn, Dharm, Karm, or Labh Bhava, the native has strong command and fame and will be inaccessible (i.e. he will be too big a person to be reached by all).

The conjunction of Sūrya and Śukr occurring in Karm, Randhr, or Putr Bhava makes a person equal to a king, famous and mighty.

The conjunction of Sūrya and Śukr occurring in places, other than Karm, Randhr, or Putr Bhava will give only penury and unhappiness.

Should Sūrya and Śani dwell in Dharm, Dhan, or Ari Bhava together, they give widespread fame and happiness.

Sūrya and Śani together in other Bhavas, then 2, 9, or 6 leads to no wealth.

Should Mangal and Candr be together in Karm, Dharm, Putr, or Labh Bhava, one will become wealthy and be equal to a king.

In other Bhavas, one is deprived of his relatives and happiness as well.

The native will be learned in poetry and arts and be wealthy, if he has Budh and Candr together in Sahaj, Vyaya, Ari, or Randhr Bhava in his Janm Kundali.

If in other Bhavas, one will be fearless and indigent.

Should Guru and Candr be not in Dhan, or Ari Bhava, or depressed, the native with a combination of these two, will be wealthy. He will have wife and sons and be well-mannered.

Should Šukr and Candr be together in Karm Bhava, one will be an expert trader, will enjoy good robes and life and will lord over money.

If Šukr and Candr be in Vyaya Bhava, he will obtain money from foreign countries.

If Mangal and Šani be together in Dharm, Putr, Bandhu, Karm, or Dhan Bhava, one will have sons, relatives, virtue and wealth.

One is unlucky and dirty, if one has Mangal and Šani together in the 1st, 3rd, 6th, 7th, 8th, 11th, or 12th.

Candr and Šani together give an emaciated body. Such native will be bent upon doing base deeds, will dislike his mother and will be a fool.

Candra and Šani together in Sahaj, Ari, Karm and Labh Bhava bestow all kinds of wealth.

Should Mangal and Budh be in one Bhava, the native has no steady mind. He will be satisfied with little. He will be dirty and like to eat other's food.

If Mangal and Budh be together in a Kendr, the native will get wealth and be happy.

If Mangal and Guru be in one Bhava, the native will be long lived, will obtain sons, will be well-behaved.

Should Mangal and Guru, be together in a Dushtan Bhava, i.e. Ari, Randhr, or Vyaya Bhava, the person will be addicted to vices, be sick and will have not much wealth.

If Mangal and Šukr are disposed in one Bhava, the native will be fickle-minded, will be at his wife's disposal and will indulge in wicked acts.

Should Mangal and Šukr be together in Lagn, Bandhu, or Karm Bhava, one will be chief of his caste, or head of the village.

Mangal and Šani in one Bhava give windy troubles (i.e. rheumatism etc.) and bilious complaints.

Should Mangal and Šani be together in Sahaj, Ari, Karm, or Labh Bhava, the native will be equal to a king, liked by all and famous.

If Budh and Guru are in one Bhava, one will be deaf, learned and will have eye diseases.

If Budh and Guru are together in Vyaya, Randhr, or Ari Bhava, one will be lucky, famous and virtuously disposed.

Should Budh and Śukr be in one Bhava, the native will be maimed (or spiritless); his welfare (or prosperity) will be checkered. He will have a mean wife and mean sons and yet he will be affectionate to them.

Should Buddha and Śukr be conjunct in Dharm, Putr, or Tanu Bhava, he will earn titles and immense money.

Should Budh and Śani be in Karm, Tanu, or Dharm Bhava, one will have wealth, wife and sons and friends.

Budh and Śani together in other Bhavas, then Karm, Tanu, or Dharm Bhava, will yield inauspicious results.

If Guru and Śukr join in Tanu, Putr, Dharm, or Randhr Bhava, the native will enjoy wife, wealth and sons.

Should Guru and Śukr be conjunct in one Bhava, other than Tanu, Putr, Dharm, or Randhr, one will be troubled by diseases and be sorrowful.

If Guru and Śani are posited in Bhavas, other then Sahaj, Ari, Karm and Labh Bhava, the native will have no self-respect and money.

Should Guru and Śani be together in Sahaj, Ari, Karm, or Labh Bhava, one will be famous and be worshipped by the king.

Should Śukr and Śani be in Lagn, Putr, Dharm, Bandhu, or Karm Bhava, one will be commanded by his wife, be a chief in royal service and wealthy.

Should Śukr and Śani be together in a Bhava, other then Lagn, Putr, Dharm, Bandhu, or Karm Bhava, the native will be deprived one of his strength and money.

With the yuti of Sūrya, Candr and Mangal, the native will be most sinfully disposed. His livelihood will not have much progress. He will be without relative, wife and children. He will be disabled. He will be blamed by the public and be a miser.

Should Sūrya, Mangal and Budh be in one Bhava, the native will be against righteous deeds. He will live in distant countries, be a miser and be unkind. The wealth acquired by him will vanish and he will be sorrowful.

The combination of Sūrya, Candr, Budh and Guru in one Bhava will make a person intelligent, dear to a king, penniless at the end and thus dependent on others even for morsel of food. The native will hurt others' feelings.

If Sūrya, Guru and Śukr ar in one Rāśi, the person will be intent upon giving donations, praised by the public and be a king. He will be cheated by women and in gambling and thus be devoid of his wealth. He will have trouble from enemies. He will suffer from grief.

Should Sūrya, Śukr and Śani be in one Bhava, the native will be devoid of religious codes, be a big cheat and be miserable. He will not have any income. he will be sick. But, in his old age, he will possess some money.

If Candr, Mangal and Budh be in one Bhava, the native will become famous, be worshipped by the public, learned, eloquent in speech, kind and will be penniless in the middle of his life.

If Candr, Budh and Guru are posited in one Bhava, the native will have a widely exalted status. He will be very learned, rich, valorous and a king.

The native will undoubtedly become a king, if Candr, Guru and Śukr are placed in one Bhava. He will have elephants, horses, conveyances, serving force, treasury etc. at his command.

Should Candr, Śukr and Śani be in one Bhava, the native will have self-respect, be rich and kind. He will have luxuries at his disposal. His position in life will be neither great nor significant. He will have sons and cattle and be respected by his relatives.

If Candr, Śani and Sūrya join in one Rāśi, one will not acquire much riches. He will be accosted by diseases and be grieved. He will go begging and be disabled. His means of livelihood will be: service and dance.

Should Mangal, Budh and Śukr join in a single Rāśi, one will be sick right from the childhood, to a small extent. He will be in a position to remain jocularly disposed, be a prince and widely famed.

Should Mangal, Guru and Śukr be in one Bhava, the native will have conveyances and attendants at his disposal. He will attain great fame and wealth. He will possess issues and lands and enjoy greatly.

Should Mangal, Śukr and Śani be in one Bhava, it is ominous for the mother of the subject. He will wander in foreign countries and be addicted to other ladies. He will be base and be insulted bu royal circles.

Should Mangal, Śani and Sūrya be in conjunction, the native will be a sinner. He will deceive others' wives. He will have a short span of life. His end will occur in a foreign

country through poison, fire, or jail.

If Mangal, Sūrya and Budh are placed in one Bhava, one will ever be roaming. From time to time, he will gather some grains and cook them (i.e. he will have to make efforts for every square meal on a day-to-day basis).

The conjunction of Budh, Guru and Śukr will make the native a king. His possessions will be plentiful. He will be modest. His fame will be spread in the (whole) region.

Should Budh, Śukr and Śani be in one Bhava, the native will be ruler of men, wealthy, steady in mind, famous, long lived, acceptable to all and learned.

Should Budh, Śani and Sūrya be together, one will have a very bloody and bilious physique, will hate his own men, be meanly disposed, will live in foreign countries, will have more veins and an emaciated body.

Should Budh, Sūrya and Śukr be in one Bhava, the native will enjoy luxuries, wealth and the kind and be among his parents and relatives. He will have respect and valour.

If the Grahas Budh, Śani and Mangal be together in one Bhava, the native will be a prostitute's husband, be intent on living in distant countries, be inimical to his men, aggrieved, short lived and loses his cattle and wife.

If Guru, Śukr and Śani join in one Bhava, the native will be a principal member of his caste men and be happy with his family. He will have limited gains and luxuries. He will be famous and be liked by all.

Should Guru, Mangal and Sūrya be in conjunction, one will be wealthy, worshipped by the people, learned and be free from sickness and enemies. He will have every kind of happiness.

Should Guru, Mangal and Śani be in conjunction, the native will be a town's head and be strong. He will put up with difficulties. He will be wealthy, jealously disposed, respected and valorous.

Should Guru, Śani and Candr be together, one will be after women. He will have issues and be happy. He will speak sweetly and be friendly to the people. He will respect his parents, preceptors and Gods.

The native, who has three, or more Grahas either in Lagn, or in Karm, or in Dharm Bhava, will engage himself in multifarious activities, will have numerous good qualities, will be extremely intelligent and will enjoy, like a lord of wealth.

Should Candr, Guru and Mangal be in one Bhava, they give vigour and wealth. This is not so in the case of one of them being in depression, or their being in Ari, Yuvati, or Randhr Bhava.

Should Šani, Candr, Mangal and Šukr join in Dharm, Karm, or Tanu Bhava, one will not have any bonds of family and relatives, will live in foreign places and be happy.

If benefics only join in a Bhava, the effects produced will be very superior. Inauspicious results will follow, if malefics join together. Combinations of Grahas, if they are mixed in nature, then the effects will be equally mixed.

If four, or more Grahas join in a Bhava, only mixed effects will follow. The results will manifest in the major and sub-periods, depending on the good and bad disposition of the Grahas.

Thus ends the 23rd Ch. entitled “Conjunctions of Two, or More Grahas and their Effects” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 24. Adverse Combinations for a Janm Kundali

Should Sūrya, Candr and Mangal join in Tanu, Bandhu, Yuvati, Karm, Dharm, or Vyaya Bhava, being devoid of strength, the notorious Jal Yog is produced.

The native, who has Jal Yog will be dunce, unimportant and devoid of any wisdom and wealth. He will have no fixity of mind. He will be stubborn (in the sense, that he will not accept any good thinking) and he will depend on others for food. He will be subject to mental worries.

Kema Drum Yog (of another kind) is produced, when Dharm's lord is pushed to Vyaya Bhava, while Vyaya's lord is in Dhan Bhava without strength. Simultaneously, Sahaj Bhava shall have placement of malefics.

One born with the Kema Drum Yog (mentioned in the above Sloka) will be after other housewives, will always look up to other for his food, will indulge in bad deeds and will contract several debts.

Should Yuvati and Randhr Bhava be occupied by malefic Grahas, while Lagn's lord is in fall in Rāsi, or Navamsh, one born in Gulik Kala will destroy his family.

If all the Grahas are in fall in Rāsi and Navamsh, or, if they are exalted in Bhavas not happening to be Dharm, or Karm Bhava, the native will only get his food by begging.

When Lagn's lord is in Vyaya Bhava, a malefic is placed in Karm Bhava and Candr is with Mangal, Abhi Yog is formed, which makes one wander in distant places and suffer from penury.

Should Sūrya and Candr be in Dharm, Tanu, or Putr Bhava, while Guru is in Sahaj Bhava, or in a Kendr, one born thus will become mad. In such a Yog, essentially, the Kala Hora at birth shall be that of Šani, or Mangal.

Should Candr and Budh join in a Kendr, without Drishti from, or yuti with another Grah, Paishacha Yog is produced. Such a person will be mad.

If Śukr and Candr are in a Kendr, while malefics are in either Randhr, or Putr Bhava, Maha Gada Yog is produced. The result is insanity.

If Lagn is occupied by Mangal and Śani, while its lord is in Dhan, or Randhr Bhava along with Candr and Budh and Śukr are in a Kendr, even a person born in a superior caste becomes a base man (i.e. he will not shine in life).

Should Mangal and Śani be in a Kendr, Rahu in Lagn, while benefics are in Vyaya, or Ari Bhava, Chandal Yog is formed. This Yog will make one shun the duties prescribed for the family he succeeds.

If Budh, Śukr and Candr are relegated to Kendras, while Rahu is rising, again Chandal Yog is produced. The person, who has such Yog will take to mean acts.

Epilepsy is caused to one born in Parivesha Kala, who has simultaneously Śani and Mangal in Ari, or Randhr Bhava with Guru not occupying Lagn, Putr, or Dharm Bhava.

Should Śani and Mangal be in Lagn, while Lagn's lord is in Dhan, Randhr, or Dharm Bhava, with benefics not being in Kendras, one will suffer from diseases throughout his life.

Should Candr, Śani and Śukr be in Kendras, while Sūrya and Mangal are in Vyaya and Randhr Bhava, another kind of Kema Drum Yog is produced. Such native will confine to his birth place only (for his livelihood).

If malefics are in Ari, Randhr, or Vyaya Bhava, one is ousted from his caste. Same is the result, when these Grahas are in Karm and Dhan Bhava, while auspicious Rāśis are not occupied by benefics.

Should Dharm's lord be posited in Vyaya Bhava, while the lord of Candr Rāśi and Lagn's lord are with malefics and combust in Sūrya, the person will damage the fame of his dynasty and will lose his wife and sons.

When Kendras are occupied by malefics and benefics and Candr receives a Drishti from Lagn's lord, or alternatively, is placed in Śani's Amsh, there is formation of Kulapamsana Yog.

The native, who has Kulapamsana Yog will be deserted by his family members, will face acute penury, live in foreign countries, lose his wife and sons and suffer blemishes galore.

If Dharm's lord is in Dhan, or in Putr Bhava along with Sūrya, not receiving a Drishti from benefics, while Sahaj and Ari Bhava are occupied by malefics, one will take to

mean professions, or acts.

Should Candr be in a Bhava of Šani, while Šani is in a Kendr and Guru is in Vyaya Bhava, the person resorts to begging, as profession.

If there are malefic Grahas in the 8th, the 6th and the 12th Bhava counted from the Rāsi occupied by Lagn's lord, one will leave his native place.

If there are malefic Grahas in the 8th, the 6th and the 12th Bhava counted from the Rāsi occupied by the lord of Candr Rāsi, while Dharm Bhava is not occupied by its own lord, one will leave his native place by selling away his possessions and because of blemishes of his own.

Should Budh, Guru (Candr) and Šukr be in their inimical Bhavas, or in fall in Rāsi/Amsh, while Šani is in Lagn, one will suffer on account of blemishes of the family (i.e. his ancestors) and be deprived of wife and sons. The same results can be indicated by Randhr Bhava also.

Sūrya singly in deep fall can nullify the good effects in the Janm Kundali, though the other Grahas may well be in their own, Multrikon and exaltation Bhavas.

Should Sūrya be in Tula Navamsh, in spite of his being in exaltation in Rāsi, even an emperor's son will be jettisoned down to a base position.

Should Sūrya's position be in Tula 10 degrees, even 1000 Raj Yogas are cancelled.

Should Šukr be in Kanya Navamsh, even an unparalleled empire will decline.

The native, though belonging to a royal family, if born at the fall of a meteor, in Vyati Pata, during a roaring thunder, ar at the sight of a comet will live on alms.

Should Lagn fall in Budh's Dreshkan and receive a Drishti from Candr from a Kendr, even a person born in a royal family will become artisan without any doubt, as declared by the sages.

Should Šukr be in fall, or in a Navamsh of Šani and receive a Drishti from Šani, while Candr and Sūrya are in Yuvati Bhava from Lagn, the native along with his mother serves others.

If Candr is in the Navamsh of Sūrya and vice versa, while both of them are in one Rāsi, the native will have an emaciated body.

According to Sūrya, Candr, Mangal and Šani occupying in their order Randhr, Ari, Dhan and Vyaya Bhava, loss of eye sight should be predicted through the strongest of the Grahas, i.e. defect concerning such Grahas' humour will cause loss of eye sight.

Should malefics be in Dharm, Labh, Sahaj and Putr Bhava not receiving a Drishti from benefics, damage of hearing should be predicted.

One's teeth will present unsightly look, if malefics be in Yuvati Bhava (and not receiving Drishti from benefics).

The person will be insane, if Śani is in Lagn, while Mangal is in Yuvati, Putr, or Dharm Bhava and Candr is decreasing.

The person will be insane, if Sūrya is in the 12th from Candr.

Should the 4th and 8th Bhavas from Śukr be occupied by malefics, without receiving Drishti from, or being yuti with benefics, death of the native's wife shall take place by fire, confinement, poison etc.

Should Śukr be placed in the midst of two bad Grahas, be weak and in inimical, or Neech Amsh, the native's wife will die by fire, confinement, poison etc.

in a Kon, while Tanu and Yuvati Bhava are occupied (by some Grahas), the native will have a disabled wife, will be sorrowful and addicted to others' wives.

If Śani is in Lagn, while Candr and Śukr are in the setting Bhava, i.e. the 7th Bhava, one will have a barren wife.

Should Tanu, Vyaya and Randhr Bhava be occupied by malefics, while Candr is in Putr Bhava, the native will not have any children.

When Yuvati's lord is in Putr Bhava, the native's wife is destroyed and he will lose his children.

Should malefics be in Lagn, Putr, Randhr and Vyaya Bhava, one's family is destroyed.

Should Budh and Śukr be in Yuvati Bhava, while Bandhu Bhava is occupied by a malefic Grah and Candr has another malefic in her 8th, the dynasty of the native is destroyed. Even Guru in Bandhu Bhava cannot save one in such a circumstance.

Should Randhr's lord occupy Putr Bhava, while Lagn has a malefic Grah in it and Bandhu Bhava has Candr there in, with Putr's lord being weak, the native will have no descendants.

Should Vyaya Bhava be occupied by weak Candr, or weak Sūrya, one will be one-eyed.

In case Sūrya is in Yuvati, or Randhr Bhava, along with a malefic, there will be eye diseases and tooth decay.

If Bandhu and Putr Bhava contain malefics, Guru is posited in Vyaya Bhava, while Candr is in Ari, or Randhr Bhava, without Drishti from, or yuti with benefics, the native will doubtlessly become blind.

Should Candr be on the meridian, i.e. on the cusp of Karm Bhava, Mangal be in Yuvati Bhava, while Šani is in the 2nd from Sūrya, the native will be disabled and be removes from his caste. (He may change his religion also)

The native will incur leprosy, if Candr is in the Navamsh of Dhanu, Makar, or Meen. Similar results will have to be expected, if Lagn Navamsh falls in Vrischik, Kark, Mesh, or Vrishabh and be yuti with a malefic.

The native will be affected, as far as his private parts are concerned, if Candr being yuti with a malefic, falls in Kark, or Vrischik Navamsh. Should Candr be in the 4th Navamsh and be yuti with a malefic Grah, there will be affliction to the native's chest, belly and ears.

If Candr is shadowed by Rahu and is placed in Vyaya Bhava along with a malefic, the native will become insane, tend to quarrel, or be irritated.

Should Šani, posited in a Kendr with strength, give a Drishti to the lord of Candr Rāši, the person will be disabled, unlucky and become an ascetic.

If the four Grahas, namely Mangal, Sūrya, Guru and Šani be together, avoiding Lagn, Bandhu, Yuvati, Karm, Putr and Dharm Bhava (i.e. join in Dhan, Sahaj, Ari, Randhr, Labh, or Vyaya Bhava, the native will be instrumental for the destruction of his dynasty, will devoid of wife, sons and money and will live in foreign countries.

Should one among Guru, Candr and Sūrya be in Lagn, or Karm Bhava, while a malefic is in Vyaya Bhava, even with ordinary brilliance and receiving a Drishti from an exceedingly strong Šani, the native will lead men and obtain a holy order.

Should Candr be in a benefic's Rāši, or Amsh (or that of Budh in particular) and be in Drishti to Šani, who is with strength and going towards the meridian in his own Bhava, or in his exaltation Bhava, the native will become a Sanyasin and be not happy.

When Candr is waxing and is with exemplary strength and Lagn's lord in Drishti to Mangal, who is devoid of strength, the native will take to penance, will be grief stricken, be devoid of wealth and followers and will obtain his food and drink with difficulty.

Should Lagn's lord be yuti with Sūrya and give a Drishti to Candr, while Lagn is occupied by Šukr, or Guru and receives a Drishti from a malefic, the native causes destruction to the nobility of his birth.

Should Šukr be in depression, or inimical Rāśi and Amsh, a malefic Grah in a Kon and Lagn without good Drishti, the native will give up his domestic responsibilities, be sagely in disposition and throughout life will follow other in the matter of principles (i.e. will not have any of his own).

The several Yogas enumerated, as above should be carefully evaluated along with the Grah's strength and weakness, so that the good, or bad of the Dasha periods are rightly declared.

Thus ends the 24th Ch. entitled “Adverse Combinations for a Janm Kundali” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 25. Strī Jatak

The effects of various combinations and Dashas should be equally applied to both females and males. The effects applicable to women, as denoted by their Janm Kundalis shall be restricted to them alone, if those are of such nature. The rest shall be applicable to their husbands.

The female's widowhood should be deduced from Randhr Bhava. Her husband's luck and happiness are noted from her Yuvati Bhava. Her appearance is indicated by her Lagn. Her children and wealth depend on her Dharm Bhava.

Benefic Grahas, which are strong will produce auspicious results, if they are connected with the said Bhavas. Malefics give bad effects in such cases. The Bhavas, that are not occupied by their lords should be evaluated in such a manner.

Should both Lagn and Candr be in even Rāśi/Amsh (i.e. female Rāśis and Amshas), the girl will possess a true feminine disposition. If benefics lend their Drishtis, or join Lagn/Candr, as above, she will be lucky, chaste and famous.

Trimshamsh effects should be declared with reference to the strongest of Candr and Lagn. The lord of such Trimshamsh should also be strong.

The female born in a Rāśi of Mangal and in the Trimshamsh of Mangal will give birth to a dead child and will not be of good qualities. Should the Trimshamsh be that of Budh (in Mesh and Vrischik), she will be cunning, will follow dirty principles and have few issues.

Should the Trimshamsh (in Mesh, or Vrischik) at birth be that of Guru, she will beget offspring, be burdened by expenses galore and be dear to her partner. Should the said Trimshamsh be of Šukr, she will beget daughters and will indulge in secret (unsanctioned) sexual pleasures.

Being a Mesh, or Vrischik, if born in a Trimshamsh of Šani, the female will be a servant and be vicious in several ways. The position of Sūrya in Trimshamsh in similar manner may also yield similar results.

Should the birth in a Rāsi of Budh fall in Mangal's Trimshamsh area, the female will be addicted to another man. She will have few issues. And in Budh's Trimshamsh she will be supreme of the family and, if in the Trimshamsh of Šukr, she will have cattle, wealth and luxuries.

In the Trimshamsh of Guru, a female born in a Budh's Rāsi will be devoted to her husband exclusively, be dear to him. If Guru is in his own Bhava, or in his exaltation Rāsi, the same effects will prevail. Is she is born in Budh's Rāsi, in Šani's Trimshamsh, she will equal a neuter, will give birth to dead child (or her children will die) and she will not live with her husband.

If a Rāsi of Guru rules at birth, the female born in the Trimshamsh of Mangal will be a domestic servant and will be famous, if in the Trimshamsh of Guru, she will be very rich and in Budh's Trimshamsh she will be adored by all. She will have sons, if the Trimshamsh be of Šukr. She will also be virtuous and dear to her husband. The Trimshamsh of Šani will make her poor, beget daughters and independent at all times.

When birth falls in a Rāsi of Šukr in the Trimshamsh of Mangal, she will be wicked, like quarrels, hate her husband and will have a bad history. If the Trimshamsh is that of Budh, she will take pleasure in poetry, arts, singing and playing instruments; she will be beautiful and virtuous. She will be bestowed with husband, sons and wealth, if the Trimshamsh is that of Guru. Should the Trimshamsh belong to Šukr, she will have all luxuries, be sharp and dear to all. If the birth is in Šani's Trimshamsh, she will remarry. She will beget dead children or lose children and be always sick.

Now a Rāsi of Šani at birth. Should the Trimshamsh belong to Mangal, she will be a servant, an unchaste woman and she will be getting dead children. Budh's Trimshamsh indicates, that she will not be loyal to her husband, be unchaste and cunning. She will be dear to her husband, lucky and widely famous, if born in Guru's Trimshamsh. If born in the Trimshamsh of Šukr, she will be of lordly disposition, be barren and be devoid of good history. She will take to bad traditions and will be very unlucky, if born in Šani's Trimshamsh.

With regard to those females born in Simh: In the Trimshamsh of Mangal, she will be very talkative, unchaste, be in distant places and will resemble men in appearance and qualities. In the Trimshamsh of Budh, she will be devoted to her work, but be not chaste. She will be dear to king, will not have many issues and be always sick, if born in the Trimshamsh of Šukr. She will be healthy and poor, if Šani is the ruler of Trimshamsh. She will be liked by the king, if born in Guru's Trimshamsh.

Now the various Trimshamshas of Kark at birth. She will be self-willed, sensual and will lose children, if the Trimshamsh is that of Mangal. The issues and longevity are limited by Guru's Trimshamsh. Budh's Trimshamsh will make her an artisan. She will be either barren, or have children dead, if it is Śukr's Trimshamsh. Śani's Trimshamsh will deprive of her husband and she will eke out her food with difficulty.

The Jyotishi should predict the effects of Trimshamsh, as detailed above. Such Trimshamsh effects should be predicted through Candr and Sūrya, or through Lagn and Candr.

One's husband will be wretched, if Yuvati Bhava is vacant, be weak and receives a Drishti from malefics, but not from benefics.

Should Budh and Śani be in Yuvati Bhava, she will beget a husband equal to a neuter. She will be barren and unlucky. She will always be away. Should Yuvati Bhava be a movable Rāśi, or its lord is placed in such Navamsh, her husband will like to be away from home; and a fixed Rāśi will make him stick to home.

Should Sūrya be in Yuvati Bhava, she will be given up by her husband. Early widowhood is caused by Mangal in Yuvati Bhava. If Śani is in Yuvati Bhava and receives a Drishti from malefics, she will remain unmarried, or she will become a widow and go to other men.

Another marriage to a woman is indicated, if Yuvati Bhava is occupied by both malefics and benefics. She will become a widow, if both Mangal and Śani are in Yuvati Bhava owned by a malefic.

Should Sūrya and Rahu be in Yuvati Bhava, the lady will have many husbands. If a malefic is in Yuvati Bhava without strength and benefic Drishti, she will be given up by her husband and, if the said Grah be also in depression, she will be inimical to her husband.

Should there be exchange of Navamshas between Mangal and Śukr, the female will be secretly addicted to other men. If she has Candr in Yuvati Bhava simultaneously, her husband also will be so.

If Candr and Śukr be together in Lagn, belonging to Mangal, or Śani, while Putr Bhava is occupied by a malefic, the woman in question will be barren.

If Mangal placed in Yuvati Bhava, or in the 7th Navamsh, receives a Drishti from Śani, or, if Śani receiving a Drishti from Mangal is similarly posited, the female will have diseased vagina. She will also be unfortunate.

Should Yuvati Bhava be owned and receives a Drishti from a benefic and similarly the 7th Navamsh, the female will belong to a supremely classified lot and will be dear to her

husband without any doubt.

If Sūrya is in its own Bhava in Yuvati Bhava, or in the 7th Amsh, the husband of such a lady will be sensually disposed and soft in speech. Candr in similar condition indicates a soft spoken husband, who will be at the disposal of another lady. Mangal in such a case gives a poor husband, who is addicted to other women. Budh in similar position gives a learned and happy husband. A virtuous husband, who has his five senses under control is indicated by Guru. The female gets a lucky and happy husband, who has Śukr in similar position. Śani disposed thus gives an old man and a dunce, as husband. Thus should be guessed about the husband of the female, who has these Grahas in Yuvati Bhava.

Whatever has been said about Yuvati Bhava and Lagn should be combined with the various combinations in Janm Kundalis of the couple and results should be declared accordingly.

If Lagn is owned by a benefic (also means Budh) and is occupied by Candr and Śukr, the female will be happy, but will hate her husband. She will always be on the move.

Should Candr and Budh be in Lagn, she will be a supreme person of the race and will be an exponent of Vedic Science. If Śukr and Budh are posited in Lagn, she will be lucky and a supreme person of the race. Should Budh, Candr and Śukr be in Lagn, the female will have abundant comforts and money. Guru in Lagn gives her exceeding wealth, prosperity and sons.

Should a Grah in Lagn be in its own Bhava, or in exaltation, this will prove auspicious, even though it may be malefic in nature.

Should a malefic be in Randhr Bhava, widowhood is caused. A Drishti from another malefic there to makes it all the more certain. The Dasha of the lord of the Navamsh occupied by Randhr's lord will surely bring forth widowhood to a female.

If a benefic Grah is in Randhr Bhava, the woman predeceases her husband. Both the husband and wife quit the world at a time, if the female has both benefic and malefic in Randhr Bhava. The strength and weakness of the Grahas should be wisely understood.

Though there be malefics in Yuvati, or Randhr Bhava, a benefic in Dharm Bhava in a female's Janm Kundali will give her happiness concerning her husband and issue. She will along with her husband have a long lease of life.

Should Dhanu, Kark, or Meen, rise at birth, the female will be a source of misery to her husband and issue.

If Candr is in Putr Bhava identical with Simh, Vrischik, Vrishabh, or Kanya, the female will have not many issues. This is equally true in regard to males also.

Malefics posited in Lagn, Yuvati, Randhr and Dharm Bhava will give only bad results. Should these Bhavas be devoid of benefics, the female will always be subjected to grievous effects.

Should a malefic be in Bandhu Bhava, the female will deliver many times. At the time of giving a girl away in marriage, whatever ways have been laid earlier, should be consulted.

Thus ends the 25 Ch. entitled “Stree Jatak” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 26. On Death

All the creatures will face death for some reason, or other. To decide the reasons, the several indications are to be known thus: Note the Grah occupying Randhr Bhava. If it is Sūrya, the death is through fire; if it is Candr: fire; if it is Mangal: weapons; if it is Budh: fall; if it is Guru: fever; if it is Śukr: indigestion; and, if it is Śani: hunger. Depending in Randhr Bhava being a movable, fixed, or dual Rāsi, death will be in foreign, in one's own house, or, while on the move.

The death of a native will be due to so many afflictions, as the Grahas are many in Randhr Bhava. The Grahas in Randhr Bhava from the stronger of Lagn, or Candr are to be considered (for purpose of death).

The death of a native may be expected through the humour (wind, phlegm, or bile) belonging to Randhr Bhava, or the Navamsh occupied by Randhr's lord.

Should the Rāsi, or Navamsh referred to above be Mesh, death will be caused by fever, poison, defects of digestive fire and bile. The humour causing death will be according to the Grah joining, or giving a Drishti.

Should such a Rāsi/Navamsh be, the Vrishabh death will be due to the three humours, weapons, thirst etc. This is so, when the Rāsi/Navamsh above is not occupied by any Grah. If occupied, the humour of the Grah concerned will prevail.

Should it be Mithun Rāsi, or Navamsh, death will be due to cough, breathing troubles, diseases generated by heat, colics etc. The Rāsi, or Navamsh of Candr indicates death due to rheumatic pains, mental affliction, diarrhoea etc.

Should the Rāsi, or Navamsh be Simh, death will be through tumor, poison, weapon etc., or fever. Kanya in such case will cause death through defects in digestive fire, or private parts, disputes, or fall.

Should it be Tula, death will be through the blunders committed by his thoughts, fever, delirium, or the effects of the Dasha ruling at that time.

Should it be Vrischik, death will be due to jaundice and defective spleen etc. Should it be Dhanu having a malefic there in, death will be through a tree, water, weapon, wood etc.

If it is Makar Rāśi, or Navamsh, death is due to hit by spear or, while tilling lands, or by mental aberration. Should it be yuti with a malefic, death is through wild animals, like tiger, fever, cough, consumption (pulmonary disease) and in unnatural circumstances i.e. man-made.

Should it be Kumbh Rāśi, or Navamsh and be with malefic, death will be through tigers, weapons, snakes etc. and cough, fever, consumption etc.

Should it be Meen Rāśi, or Navamsh, death will be due to snakes, journey, wind machinery, collision of a steamer in the mid-waters, or through the roaring thunders.

Death should normally happen due to dysentery, fever, thirst, diseases of the stomach, poison, lack of continued food, breakage and diseases in the body.

Should Candr be in her fateful degrees, as mentioned before identical with Lagn, Vyaya Bhava, or Randhr Bhava, death should be expected through water, machinery etc.

If Candr and Sūrya are posited in Lagn in a dual (common) Rāśi (i.e. Mithun, Kanya, Dhanu, or Meen) and be yuti with, or receives a Drishti from a malefic Grah, the native's life ends surely in the midst of water.

If Śani is in Bandhu Bhava, while Candr is in Yuvati Bhava and Mangal is in Karm Bhava, death will take place by falling down from a tree, or in a well.

If Candr is in Mesh, Vrischik, Makar, or Kumbh, between two malefics and without any Drishti from benefics, death will be by ropes, thunderbolt, weapons etc. The same result follows, if Candr is in Kanya.

Should malefics be in Bandhu and Karm Bhava and benefics in Randhr Bhava, or Lagn, death will be by implement through a spear, or trident, or by rheumatic heart, cardiac arrest etc. (Hridayashula).

Should Śani be in Vyaya, Ari, Randhr, or Bandhu Bhava along with Candr, the native's end occurs in the sea. Two malefics surrounding Randhr Bhava may also bring about such a death.

If there are malefics in the Konas from Lagn, or from Candr, or, if Rahu is in Randhr Bhava, death will be caused by hanging.

If Sūrya and Rahu are in Lagn, while Candr is in Ari/Randhr Bhava and malefics are posited in Vyaya Bhava, death will take place through poison, or weapon.

If Rahu is placed in Bandhu, or Randhr Bhava and receives a Drishti from the lord of Randhr Bhava, or, if Randhr Bhava is occupied by malefic, or receives a Drishti from such a Grah, death is indicated by poison, weapon, or fire.

Death by hanging is indicated, if Sūrya is in Yuvati Bhava along with Rahu, or Ketu, while Śukr is in Randhr Bhava.

Should Lagn's lord be in a Kendr and surrounded by two malefics, while Randhr Bhava is tenanted by a Grah, death is caused by one's own anger.

If Sūrya is in Lagn, while Śani is in Putr Bhava and Mangal is in Dhan, or Dharm Bhava the native's death is caused by a tree, thunderbolt, or a wall.

Death by fall of a log is indicated, if decreasing Candr is in Randhr Bhava, Sūrya is in Bandhu Bhava, Śani in Yuvati Bhava and Mangal in Dhan Bhava.

If decreasing Candr is in Karm Bhava, while Mangal is in Dharm Bhava, Śani is ascending and Sūrya is in Putr Bhava, death will be by fire, or remaining in bondage.

Should Mangal be in Tula, while Sūrya is in Mesh/Vrischik and Candr is in one of the Rāśis of Mangal, or Śani, death will take place amidst filth.

The death of a native will be through royal displeasure, or one's own weapons, if Mangal is in Bandhu Bhava, Sūrya is in Yuvati Bhava, Śani is in Karm Bhava, while Randhr Bhava has some Grah in it.

If Śani is in Dhan, or in Bandhu Bhava, while Candr is in Karm Bhava and Mangal is in Yuvati Bhava, death of the native will be caused by worms.

Should Bandhu and Karm Bhava contain malefics, while the decreasing Candr is in Randhr, Vyaya, or Ari Bhava, the native's end will occur, while he is on journey, or through a thunderbolt.

Should Sūrya and Mangal be in Vyaya Bhava, Candr and Rahu in Yuvati and Guru in a Kendr, the native will die in a distant place, or in a temple, or garden.

Should the lord of Randhr be in Randhr Bhava, identical with a watery Rāśi, or in Ari, or in Vyaya Bhava, the native's death will be through cruel animals, snakes, or through falling in a well or, while in his own abode.

If Ketu is in Randhr Bhava, while Randhr's lord is in a Kendr, malefics in Vyaya Bhava and Lagn's lord is devoid of strength, the native's death will be due to his resorting to bad ways.

Should Lagn be in Visha Ghatika Muhurta, while Randhr Bhava has a malefic in it, the death will be through poison, fire, or weapon. The same results can be expected, if

Randhr's lord is fateful in degree yuti with a malefic.

Should Mangal and Śani exchange their Rāśis, or Navamshas, be in fateful degrees (of those Rāśis occupied by them) and are placed In Kendras (from Lagn), the native's death will be through sovereign wrath, or by being impaled by a spear, or some such killing weapons.

Should Candr be in Lagn, Sūrya in Randhr without strength, Guru in Vyaya Bhava, while a malefic is in Bandhu Bhava, the native's death will take place following the removal of his hands and eyes, or through weapons by mean elements at night.

If Mangal and Budh are posited in Randhr Bhava, while Lagn's lord is in the Rāśi, or Amsh of a benefic Grah, the native's death takes place through flies, venomous reptiles etc.

Should there be many Grahas in Bandhu Bhava, while Randhr's lord and Lagn's lord are together, the death of the native will come to pass along with many persons.

Should Lagn's lord be yuti with Putr's lord and Randhr's lord in any Rāśi, the native will die along with his son. If it is a combination of Lagn's lord, Yuvati's lord and Randhr's lord, the native dies along with his wife.

Naturally, if a Dasha is at its end, the death will occur in a simple way (i.e. not by cruel, or painful means and in the mid of an untoward Grah's Dasha death will be cruel corresponding to Randhr Bhava.

The place of death will correspond to the Rāśi, or Navamsh, or Randhr's lord. According to the Rāśi and Amsh, the place, whether on land, or in water and the direction of death should be guessed.

If Lagn is a Rāśi, which is strong in nights, death will come to pass in a night. And day Rāśis at birth will bring about the end in day time. If Lagn is vacant, these results will come to pass. If, however, there be a Grah, the effects relating to that Grah shall also be weighed.

The state of unconsciousness preceding one's death will correspond to the Navamshas elapsed (i.e. the period in terms of Navamshas passed in the particular natal Lagn), this is, when a benefic is in Lagn. If Randhr's lord is in his own, or exaltation Rāśi, or Navamsh, it has to be trebled.

When Lagn's lord is in a watery Navamsh, or a watery Rāśi, Candr, or Śukr give a Drishti to Bandhu Bhava and Randhr and Vyaya Bhava are occupied by malefics, the native will be killed in the middle of water, i.e. mid-river etc.

Should Lagn's lord be in Randhr Bhava in Navamsh, or be combust, or even in an enemy's Rāśi, one will die in a country, where one has no relatives and in a natural

course.

Note Navamsh's lord occupied by Lagn's lord. If the said Navamsh's lord is posited in Lagn in Janm Kundali along with Lagn's lord, or receiving a Drishti from Lagn's lord, death will occur in a place other than the one of birth. Lagn and its lord can also be replaced with Candr Rāsi lord in the said combination.

Should the natal Lagn be in a Bhava of Guru, or in such Vargas, the soul attains heavens. If a Rāsi of Śukr, or the Rāsi of Candr be Lagn, the departed soul reached the Mane's world. If a Rāsi of Mangal, or Simh be the natal Lagn, mortal's world will receive the soul. Should Ketu ascend, the person goes to Mrityu's Loka, i.e. hell. Should Budh and his Rāsi ascend, one will assume the kind of a brutal animal. Should Śani, or Rahu ascend, or, if Śani's Rāsi is Lagn, the person is destined to take rebirth, as a devil etc.

Should a Rāsi be without any Grah in it, or does not receive a Drishti from a Grah, the effects arising out of the ownership of the Bhava of the Grah (and the effects due to that Grah's nature) will prevail.

Should Guru be at the end of Lagn or, if Sūrya is in Lagn owned by Guru, the native will attain final emancipation i.e. the Lord's Lotus Feet.

Whenever (something) has been stated in works about Jyotish relating to auspicious effects, that has been stated here (in this work).

Thus ends the 26th Ch. entitled “On Death” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 27. Lost Horoscopy

If a querist does not have the knowledge of his birth year, Ayana, Ritu, month etc., Paksh, day, Navamsh, Dwadashamsh, Lagn, Star and Janm Rāsi, he can gain the information from a Jyotishi. The querist should come to the Jyotishi, when the sky is clear (i.e. cloudless) with dakshina, flowers, fruits etc. and declare such a purpose. The clarity of the sky is a good augury for Prashn. One should not give predictions, when there is a state of cloud in the sky, rain, thunder etc. The offerings of flowers etc. are considered to be good omens.

The Jyotishi should work out the Lagn prevailing for the time of query (which is called Arudh Lagn, or Prashn Lagn) after evaluating (the sincerity of the querist and the omens existing around. From these (i.e. from the Kundali cast for the time of query) the birth year, Ayan, month, Nakshatr and the Rāsi can be estimated through several principles.

The Navamsh position of Guru will correspond to the Arudh Lagn Navamsh, or the Udaya Lagn (the strongest of the two), or the Konas from there.

All the above details can be guessed, as explained below after an estimation of the querist's age. Should the Prashn Lagn be in the first half of that Rāśi, the birth should have been in Uttarayan, i.e., when Sūrya is in northern course. Should it be the second half, the birth should have been in Dakshinayan, i.e. during Sūrya's southerly course. That is how an Jyotishi should tell the querist.

The Ritu of birth should be understood through the Grah in Lagn, or the Dreshkan lord from there. The three seasons of Uttarayan are ruled by Śani, Śukr, or Mangal, while in Dakshinayan the three lords are Candr, Budh and Guru. Should Sūrya be in Lagn, or the Hora, or Dreshkan rising at the time of query, the querist was born in Geeshma Ritu. This is true, when the same (i.e Sūrya in Lagn etc.) does not receive a Drishti from, or is not yuti with any other Grah. Should the Ritu not suit the Ayan, the Ritu's of Candr, Budh and Guru should be altered with that of Śukr, Mangal and Śani, respectively.

Should the Prashn Lagn be in the first five degrees of the Dreshkan, the birth should have been in the first month of the Ritu, if in the second half of the Dreshkan, the birth was in the second month of the Ritu. If the querist faces the north-east and touches the right side of the body, the birth was in Uttarayan and, if he touches the left side of the body, the birth was in Dakshinayan. The Ritu can be guessed by the flowers touched in addition to the above. Similarly through the portion of the body touched by the querist, the Ayan can be guessed. Should he touch the upper portion, it is Uttarayan and, if he touches the lower portion, this indicates Dakshinayan. By a repeated touch, the month can be guessed. If two estimations by two different methods coincide, then it is only true.

If the Prashn Lagn is Vrischik, or Kumbh, or Kanya, or Meen, or Simh, or Tula, the birth should have been in the night.

If the Prashn Lagn is among Vrishabh, Kark, Mithun, Makar, or Dhanu, or Ravi Hora, it is a day birth.

If Meen rises in Rāśi, or Navamsh at the time of query, the birth should have been at sunset, or at a time, when day starts (i.e. sunrise), or at mid-day, or at midnight.

The number of degrees past in the Prashn Lagn, or the degrees traversed by Candr at the time of query will correspond to the Ghatis passed from sunrise, or from sunset at birth.

The upper portion of the body represents a movable Rāśi, the middle portion a fixed Rāśi and the lower portion a dual Rāśi.

The Lagn at birth can be determined according to the part of the body, viz. head etc., touched by the querist, or based on the eatables, if bought by the querist, or the appearances, that may be noted at that time, or any hue, heard at that time.

Note the Rāśi occupied by the strongest Grah and its position with reference to Prashn Lagn. So many Rāśis away from that Grah will the natal Lagn be.

Possibly, the Prashn Lagn, or it Konas can also correspond to the natal Lagn, or the Rāśi, from which a Grah lends its Drishti to Prashn Lagn can also be the natal Lagn. Alternatively, the Rāśi owned by the Grah in Prashn Lagn may coincide with Janm Lagn.

Note the number of Rāśis between Prashn Lagn and the lagn at sunrise on the day of the query. So many stars counted from Ashvini will be the natal star.

Multiply by 2 the difference of Rāśis between Prashn Lagn and Udaya Lagn. To this product, add the number denoted by the ruling Nakshatr at the time of query. Divide the final product by 27 and the remainder will represent the birth star counted from Ashvini.

The Prashn Matras (i.e. the value of the words uttered by the querist) should be added twice and thrice and be divided by 27. The remainder counted from Ashvini will reveal the natal star.

The rays for the 12 Rāśis from Mesh are 9, 8, 14, 8, 11, 9, 6, 7, 5, 10, 8 and 14, respectively. For the Grahas from Sūrya these are 20, 18, 12, 14, 8, 18 and 10. Thus, ancient sages say.

The figure denoted by the rays for Prashn Lagn (i.e. the rays for the said Rāśi) should be multiplied by the figure denoted by the rays for the Grah there in. Divide the product by 12. The remainder will indicate the Janm Rāśi counted from Mesh. Similar process to Udaya Lagn will yield the Nakshatr at birth, when divided by 27.

If there is no Grah in the said Rāśi, it should be multiplied by the figure of rays of the Grah and the resultant product be divided by 27. The remainder left thus should be treated, as Nakshatr. Instead of 27 divide by 12 to get the Janm Rāśi.

The figures of the Rāśi, which is Lagn at the time of query should be added to the Grah concerned. The product should be divided by 27; the remainder indicates birth star, when counted from Ashvini.

Thus ends the 27th Ch. entitled “Lost Horoscopy” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 28. Qualities of Constellations

The person born in Ashvini Nakshatr will be scholarly, steady, expert, faithful to his duties and an important personage in his family. He will have self-respect and eat little. He will enjoy a high degree of respect and be of medium status.

One born in the Nakshatr Bharani will have quietly disposed mind. He will be unsteady in thinking, be after women, dear to his brothers, self-respected, courageous, helpful to friends, long lived and with less number of sons.

The person at whose birth the star Kritika rules will have no ability of rectify (wrong course), will be strong, fickle minded, he will have various food stuffs at his disposal and be extremely brilliant. He will have many dwelling places and be very talkative.

Should Rohini be one's natal Nakshatr, one will have plenty of hair on the upper portion of the body, will head a folk, have marks on this back, face and sides, will cheat others, be ominous to his mother, be wealthy and learned.

The person born in Mrigashira Nakshatr will be fickle minded, will have a broad body, will be sickly, prone to several accidents in boyhood, enthusiastic and will have many enemies and miseries.

The native with Ardra, as his natal Nakshatr will have wavering mind, be a crafty speaker and will steal other's money, be self-respected, will have few sons, be long lived and will have royal money.

The native born in Purnavasu will be liberal in giving away donations, be happy, of good qualities, a dunce, sick and suffer from thirst. He will be satisfied with small income and be little wise.

The native of Pushya Nakshatr will be very angrily disposed, be intelligent, bold, talkative, learned in many branches, be helpful to his relatives, a their, wealthy and independent.

The native, who has Aslesha, as ruling Nakshatr will be cruel (or of malefic tendencies), fickle minded, eloquent, will lead mean, be bestowed with wisdom, will have a lot of money, will have income in multiple ways, will have sons and will be cunning.

Should Magha be one's birth Nakshatr, one will be wise, modest, have many persons to serve him, enjoy luxuries, respect Gods and his father and be very industrious.

The native, who has Purvaphalguni, as his natal Nakshatr will be an affable speaker, liberal in donations, mean minded (or depressed), be burdened with varied expenses, have obedient servants, be famous, dear to the king and will fear war.

Should Uttaraphalguni be one's birth Nakshatr, one will be liked by his wife (or women), be fortunate, will lead men, be wise, have income from the sovereign, many wives, will have a liberal mind, be luxuries and will talk much.

Should one be born in Hast, one will be sensually disposed, clever, good in speaking and be disposed thievishly. He will be rich and be intent on living in foreign places. He will show enthusiasm in war, be very expert and will destroy enemies.

If Chitra should be one's birth Nakshatr, one will like bad women, be sinful, enthusiastic in several ways, argumentative in nature, will have luxurious robes, live in foreign countries and be happy.

One born in Swati will be mild, happy, compassionate, affable, virtuous, will incur debts, live in foreign places, be hatefully disposed to his relatives, be simple in dress and will have few sons.

Should Vishakah be one's birth Nakshatr, one will be odiously disposed, will utter too much, have sons, wife, money, any wisdom and be respectful towards the learned, preceptors and Brahmins and be liberal in donations. He will suffer from eye diseases.

The native, who has Anuradha, as his birth Nakshatr will be troubled by hunger and thirst, grievous, kind, virtuous and fortunate. He will wander and live in foreign places.

The native of Jyeshtha Nakshatr will be satisfied virtuous have many sons and friends and be quite angrily disposed. He will be troubled by relatives and be principally placed among his own family.

One born in Mul Nakshatr will be wise, happy, rich, prone to diseases and be a big thief. He will be fortunate, unsteady in mind, eldest among co-born and be a king.

One born in Purvashadha Nakshatr will be firm in friendship, modest, will have many sons, lead men, be intelligent, will consume savoury food, will have pleasure from wife and will be dear to the king.

Should one be born in Uttarashadha Nakshatr, one will like fun, be modest, will have many enemies, be distressed, will have distinguished knowledge, will wander, will have many wives and be kind.

The native of Shravan Nakshatr will have knowledge of Vedas (or be proficient in Pure Knowledge) will live in foreign countries, will have an exalted wife, be wealthy and famous, will have few sons, many enemies, be troubled by several expenses, be a lord and be happy.

One with Dhanishtha, as birth Nakshatr will be wealthy, liberal in donation, courageous, will lose his wife, be happy in foreign countries, be a liar, be talkative and like dancing and singing.

The person born in Shatabhisha Nakshatr will be foul-mouthed, or garrulous, be a cheat, a dependent, will lose his sons and brothers, be wealthy and fickle-minded. He will be of miserly disposition, be cunning and will destroy his enemies.

One born in Purvabhadra Nakshatr will be adulterous, will have no permanent residence, be difficult to be won over, will enjoy, will get money from sovereign, base, dutiful and long-lived.

One born in Uttarabhadra Nakshatr will be a good speaker, be happy, will have children and permanent enemies, be virtuous, timid, greedy and intent upon massing money.

The native of Revati Nakshatr will enjoy full span of life, be fortunate, be at the disposal of women, will have self-respect and pride, will be full of spirit, very courageous and spiteful.

The two Pakshas, viz Shukla and Krishna Pakshas, will yield little results, while the results obtained from the strength of the Nakshatras will confer goods on the native should these Nakshatras receive a Drishti from benefic Grahas, or be in their company, the extent of good is full.

A female born in the following Nakshatras shall be avoided: Ardra, Aslesha, Shatabhisha, Pushya, Mul, Chitra, Jyeshtha and Kritika, as they bring about grief to one's brothers, sons etc., cause death, consumption, or quarrel.

Should the son be of the same Nakshatr of his father, he will promote the death of his mother. Similarly sons with the Nakshatras of mothers will cause the death of fathers. Girls in identical circumstances do not produce such effects.

Thus ends the 28th Ch. entitled “Qualities of Nakshatras” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 29. Results of Candr Rāśis at Birth

One, who has Candr in Mesh will have round eyes, be liked by people, very fickle-minded, will have cows, be troubled by expenses, will wander, be talkative, will eat not much, walk in a crooked way, be wise, respected be a gathering, bilious, dear to women, will have few sons, be angrily disposed, courageous, eldest among the brothers, miserly and be troubled by his relatives.

The native, who has Candr in Vrishabh will be tall, strong, will have prominent thighs and face and enjoy pleasures. He will be happy and wise. He will sit in mountains and caves. He will be an able orator and know many meanings. He will be given up by his sons and relatives. He will have many daughters. He will be disposed to forgive others. From the middle part of his life, he will be happy till the end. He will like his wife and be brilliant.

Should Candr be in Mithun, the native will look, like a cupid, will have broad face, clear voice, be fickle-minded, will be impotent, or otherwise highly sensual, will have few sons, will be fond of betting and music, will hate his relatives, be phlegmatic, windy, self-willed, fond of his wife, liberal in gifts, witty, fond of eating and drinks and courageous.

One with Candr in Kark will be very intelligent, of good qualities, superior of his relatives, will be troubled by windy complaints and fire, be talkative, will possess a

strong body, be steady in quarrels, very strong, will have few issues, many houses, will be a Jyotishi, will be fast (in action), happy, will have declined wealth, will obtain secret sons (i.e. from women other than his wife), be wise, be never lonely, will have lot to speak and acquire wealth through kings.

The native, who has Candr in Simh will be profound, exalted, broad faced, blessed with wisdom, virtues and pleasures, will be cunning, will have lovely appearance, be compassionate, will do his work without fear, will have anger lasting for a short, while, be lean, self-willed, very wealthy, dear to his mother, stubborn, stronger than his enemies, be not with his people and will have few issues.

One born with Candr in Kanya will be dirty, will have limited happiness and wealth, be very intelligent, virtuous, will hate his relatives, be comfortable, phlegmatic and windy in temperament, will have more daughters and few sons, will have beautiful face, will like women, very fickle-minded, dear to his relatives, be wise, long lived, will talk sweetly, be intent on gathering money, will end his life peacefully and will have an eye on others' money.

The native, who has Candr in Tula will be virtuous, will have good qualities, will be broad minded, smilingly disposed, will have wife, be distressed, expert trader, will like fun, will be wise, will help his relatives, will have no sons, will not have a stout body, be rich, will have a name after a god, will like liquid food and be the last issue of the family.

The native, who has Candr in Vrischik will have honey-coloured eyes, be without preceptors, expert in arguments, long-faced, will indulge in vicious deeds, have peaceless end, be dear to sovereign, sick in childhood, short lived, will be unfavourable to his relatives, be a poet, a religious advocate, strong, will suffer troubles of blood tubes of the body and be attached to mean people.

The native, who has Candr in Dhanu will be long-faced, beautiful, will have enemies, will be dark-eyed, will have profound knowledge of Shastras, be self-controlled, will have declined wealth, heavy expenses, will not be well-disposed to his sons, will be highly respected by the learned, self-respected, virtuous, greatly strong, very long lived, miser and will not have wife and sons.

Should Makar be having one's natal Candr, one will be short-statured, expert, very valorous, will move for long distances, be fickle-minded, be subjected to calamities and troubles, be greatly sattvic in disposition, dear to people, have defective organs related to the five senses (viz. touch, taste, smell, sight and hearing), attached to women, will be troubled by his sons, be rheumatic and will have the affection of older ladies.

One born with Candr in Kumbh will have long body, will have an appearance resembling the pot, will do sinful acts covertly, will be talkative, will have many sons, be happy, will not have any ancestral property, be a wanderer, be hated by the virtuous, be

deaf, will suffer cardiac diseases, be lazy and sensual, will be mentally deranged, will be inviting troubles through his own acts and speeches and will have others' money.

One born with Candr in Meen will be beautiful, strong spirited in speech, sick, will live in foreign places, win women and will have many wives.

The effects of the Janm Rāśis will be, as above, when there is no Drishti from, or yuti with any other Grah. Should a Grah give a Drishti to, or be yuti with the Janm Rāśi, then the results peculiar to that Grah will come to pass.

Thus ends the 29th Ch. entitled “Results of Candr Rāśis at Birth” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 30. Effects of Birth in the Several Amshas

The native whose Lagn falls in Mesh Navamsh will be mischievous, mean, will be weak sighted, not peaceful, bilious in temperament and sensuously disposed. Birth in Mesh Amsh will confer malefic results, or diseases in the 12th, 25th, 50th, or 65th year of age.

The native with Vrishabh Navamsh will be wise, will enjoy pleasures and will have a big stomach. He will be strong, long-faced, will walk awkwardly, will have moving eye-balls (from one side to the other) and will possess many daughters. Difficulties and diseases can be expected in the 22nd, 10th, 23rd, or 72nd year of age.

Should the birth be in Mithun Navamsh, one will be brilliant in appearance, eloquent, fickle-minded, proficient in Shastras, will enjoy pleasures, be modest, be unsteady about women, very intelligent and will have no wife. Death can be expected in either the 16th year, or the 24th, 34th, 63rd, or the 40th year.

The native of Kark Navamsh will be angrily disposed, will have grotesque body, be wealthy, will possess crooked sight, will be intent on living in foreign countries. will help his relatives and be emotionally influenced by his own men. Death can be expected in either the 18th, or the 8th, 22nd, 21st, 72nd, or 80th year.

The native, who has Simh Navamsh at birth will live in a manless zone, be very self-respected, will have thin belly, will have knowledge of everything in the world, will have weak teeth, be strong and will be aggrieved. Mentionable evils should be expected in the 20th year, 10th year, 30th year, or the 60th year of age.

One born in Kanya Navamsh will be happy in his boyhood, will have knowledge of arts, be impotent, thievish, have few sons, be fortunate, attached to others' works, liberal and intent on living in foreign places. There will be doubt about life in his 60th year, or 20th year, or the 5th year. He will, however, live up to 108, with progressing wealth.

The native of Tula Navamsh will like to move from one place to the other, will have an emaciated body, will not have many sons, be a miser, will hate his relatives, suffer from phlegmatic diseases and be poor. Evils shall occur in his 3rd year, 23rd year, 46th year, 27th year, 38th year and 76th year of age.

One born in Vrischik Navamsh will not have his elders, be mischievous, wise, weak sighted, cruel, will indulge in sinful acts secretly, long-bodied and round bellied. His 18th, 23rd, 13th, 70th, or the 55th year will be doubtful about longevity.

One born with Dhanu Navamsh will have self-earned money, be virtuous, long-necked, lazy and be satisfied with anything small. He will have a big nose, will talk much and be lord of wealth. There will be danger to his life, or sickness in this 16th, 9th, 4th, 36th, or 72nd year of age.

The native of Makar Navamsh will be short bodied, fickle-minded, mischievous, less bold, unfortunate in regard to wife and enjoy greatly. His 19th, 27th, 34th, 49th and 68th years of age will bring diseases. So have said the sages.

One born in Kumbh Navamsh will be slanderous, not kind, cunning, weak, long-bodied, a wanderer, always troubled by expenses and mentally depressed. At the age of 14, 20, 28, 32, 61, or 7, there will be doubt about his life.

The native of Meen Navamsh will be after women, will have an emaciated body, will live through water (i.e. profession related to water), will be fish bellied, scholarly and will live in others' houses. He will be wealthy and possess many wives. Death can be expected in his 10th, 12th, 21st, 26th, 52nd, or the 61st year of age.

According to sages, normally the 59th year, 32nd year and the 8th year shall bring evils to a native.

During the sub-period of a malefic Grah, if it be also in an evil Rāśi, death, or serious disease should be predicted.

Whatever results have been attributed to birth in various Rāśis, shall equally apply to Dwadashamsh also. Should a Grah be in Vargothama Navamsh, happy and two-fold results are revealed.

Thus ends the 30th Ch. entitled "Effects of Birth in the Several Amshas" in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 31. Nakshatr Jataka

The Dasha periods, in the scheme of Nakshatr Dasha, otherwise known, as Udu Dasha, or Vimshottari Dasha, are: 6, 10, 7, 18, 16, 19, 17, 7 and 20 years, respectively, for Sūrya, Candr, Mangal, Rahu, Guru, Śani, Budh, Ketu and Śukr. These Dashas are lorded by the Grahas in the above order, counted from the Nakshatr Kritika.

The order of the Dashas counts from one's birth Nakshatr (i.e. the one occupied by Candr), or the Nakshatr, in which Lagn is rising at birth. The ending periods of all the Grahas will be normally evil.

During the conclusion of the Dashas of Sūrya, Mangal, Śani and Rahu, there will be diseases, destruction of wealth, disputes and evil incidents. The native's death can occur during the Dasha of a Grah yuti with a malefic, or with Randhr's lord.

The Dasha of the particular Nakshatr, which is occupied by a malefic Grah, will bring about sorrow. The extent traversed in the said Nakshatr by the said cruel Grah will indicate the possible time.

In the three groups of Nakshatras, if there is a weak malefic without Drishti from a benefic, such Dasha will cause death in its end.

In the Dasha of a Grah occupying Rāśi Sandhi (i.e. the area, where one Rāśi ends and the other one starts), there will be diseases. In the end of the Dasha of the Grah, that heads towards the 30th degree of the Rāśi concerned, death will take place.

The portion still to elapse in the Janm Nakshatr should be multiplied by the Dasha years (as mentioned in Sloka 1 of this Ch.) and divided by 60. The quotient will indicate the years to lapse, as yet in the Dasha concerned. Similar calculations should be made through the remainder to ascertain the months etc.

The Dasha effects should be predicted in the same order (from the balance of Janm Dasha obtained, as per Sloka 17). To obtain the Bhukti period of one Grah in the Dasha of another multiply the figure of years mutually and divide by 120. The Bhukti period is years is revealed. The effects of Antar Dashas stated earlier, should be applied.

The results of Ketu will be, like that of Mangal, while Rahu's effects will be, like Śani's. The other Grahas produce even effects due to their nature. Thus, the good and bad of the Dashas should be understood.

The effects of the Nakshatras (i.e. Vimshottari Dasha system) is acceptable to all, as stated. After very minutely examining these, the Dasha results should be predicted.

Should Sūrya in transit reach the Rāśi occupied by the Bhukti lord at birth, the effects will be marked to the particular Dasha.

The effects should be calculated from the stronger of the two, i.e. Candr and Lagn at birth.

Thus ends the 31st Ch. entitled “Nakshatr Jataka” in Horashara of Prithuyasas, son of Varah Mihira.

Ch. 32. Jataka Lakshanas

The Jyotishi should in a clean, lonely place, where there is no movement of people, comfortably be seated and salute his preceptor, Ganesh and all the nine Grahas.

He should maintain silence and have lofty notions. He should face the Sun-God. He should note all the omens, as instructed by Siddhasena.

A weapon's hit, quarrel, fall and cry, or grief are considered ominous. Astrological calculations made at that time portend death, separation and loss of wealth.

A snake, a chameleon, an alligator, a skull of a naked person are all evil, if sighted. A mention about these will indicate evil and danger.

The cry of a lizard on the left and a sneezing on a side other than the left are indicative of evil. Death is hinted, if the sound of a fox, buffalo, or a cow is heard in the near-by area.

The good and evil results should be judged with the help of above omens and the queries can be correctly answered within a limit of two years.

The Jyotishi should calculate the position of the Grahas, after knowing the age, month, natal Nakshatr, Lagn, Hora etc. He should also note the number of days elapsed (on the day of birth etc.) since the beginning of Kali Yuga.

Pita Maha Siddhanta's calculations should be carefully adopted to know the slow and fast motions (preceding and following their retrogressions), retrograde motion, combustion in Sūrya. (heliacal) rising, whether at war etc.

The Jyotishi should make calculations regarding the Dreshkanas, Navamshas, Dwadashamshas, Trimshamshas etc., after ascertaining the minutest details mentioned earlier.

The results due to Sūrya and Mangal will be revealed in the beginning by itself, while Budh, Guru and Śani give effects at the end. Candr reveals, while rising and the effects of Śukr depend on its motion.

The position of Śukr at the time of retrogression and immediately before and after retrogression is not possible to be exactly known. The Jyotishi should correctly work out the same through various systems and ascertain the placement of Śukr in the heavens.

To know the Navamsh position of a Grah, multiply its longitude by (?) and divide by 12 and the Navamsh position is revealed.

The longitude of a Grah should be multiplied by 12. Add to the product the longitude of the Grah and divide by 12. The process will reveal the Rāśi, Amsh sphutas of the Grah.

To Candr's position, add one eleventh of Sūrya's longitude and one fourth for other Grahas. If Śukr and Budh are combust, or are rising after heliacal setting, or are retrograde, then addition of subtraction should be made by doubling Sūrya's longitude and not otherwise.

The Sun-God should be worshipped by offering red flowers, Akshata and Sandal with folded hands and then the Grahas should be worshipped. The querist after doing so shall honour the Jyotishi according to his capacity.

The querist should say: I want to ascertain the span of my life, the past, the future and the present, the auspicious and inauspicious events. I want to hear all these through your mercy.

The Jyotishi should begin in a good Muhurta, when Cindr and her Nakshatr are beneficially disposed and give a written account to the querist of his longevity etc.

The Rāśi Mandala (i.e. the firmaments), the Grahas and the movements are well effective. The Jyotishi and the Kala Purush shall be duly presented.

The entire work is constructed by me after studying the several Shastras of the ancestors. The essence has been abridged for increasing the wisdom of the readers and should there be anything inconsistent, the noble may forgive me.

Just, as Cindr was taken out of the (Milk) ocean by churning with the Mandara mountain, I have produced this essence after riddling the ocean of Jyotish.

Thus ends the 32nd Ch. entitled Jataka Lakshanas in Horāsāra of Prithuyasas, son of Varah Mihira.