

Uttarakalamritam

by Kalidasa



As per English translation by Panditabushana V. Subrahmanya Sastri B.A.

INTRODUCTION

Present is one more addition to existing literature, pertaining to great and celestial science of Astrology. Many ordinary incidents in life, which we pass by and notice not, as well as phenomena of nature, are easily explained with reference to Astrology. There have been indications of it in works which I have previously translated, viz. Brihat Jataka, Jatakaparijata, Sripati Paddhati and Phaladeepika, works by giants of Astrology. As an instance of influence of phenomena of nature on human life, reference may be made to rainbow caused by refraction of Surya's rays through a watery prism, consisting of particles of rain water. Rainbow is produced on a morning or on an evening, i.e. when Surya is at Lagna or Astha Lagna. Then, when Surya is at Lagna (rising Rasi or Ascendant), seventh Rasi is encircled by beautiful circles of seven variegated colors on a watery plane. Even so, rising Rasi is encircled by circles of like nature, when Surya is posited in 7th Rasi. Lagna represents native, while seventh Rasi denotes partner of native. Life of native will be happy, cordial and jovial if there be a sympathetic, loving and understanding support from partner. Seven colors of rainbow represent seven Grahas, who by various combinations produce seven kinds of energy or seven modes of motion that are found common in Universe.

Uttarakalamritam, which is here translated, discloses a treasure house of knowledge on Astrology, so far unrevealed. This work is ascribed to Kalidasa of court of Vikramasurya, itself a proper name suggesting Vikrama of solar race. A part of work is called Kalidasa Krita and indeed Sri V. Suryanarayana Siddhantigarur, who has published original work in Telugu characters, describes this as an astrological work of Maha Kavi Kalidasa, giving a colophon at the end of each chapter in Telugu, that this Uttarakalamritam was work of Sri Kalidasa. It is not possible to say whether any Kalidasa was author of this work. In any case, author of this work, important as it is in field of Astrology, ought not to be confused and mixed up or identified with immortal poet of that name, as even intrinsic evidence is against it.

Value of work will be evident from information available in it, with reference to (1) three births – past, present and future, with detailed references concerning longevity; (2) special kinds of Rajayogas and their Bhangas; (3) solar year and its delineation, effects of Varshika Dasas of several Grahas; (4) importance attached to Rahu and Ketu; (5) Nimita or Muhurta for inauguration post etc., enterprise or a ceremonial – Cf. Khanda VIII.

A new idea is developed in commentaries on this work, that of depicting parts played by Guru and Sani as co-workers. Varahamihira in his Brihat Jataka has described owners of 12 Rasis in following manner:

First Pada mentions owners of first eight Rasis, while a separate Pada has been allotted to mention Lords of remaining four Rasis. The idea contained here is to show the line of demarcation between first eight Rasis and last four Rasis. First eight Rasis signify all aspects of native from birth to death, i.e. material ones. Last four denote following qualities, viz. Dharma / Tapas / fame / gain / Moksha. In fact, these four Rasis represent Dharma, Artha, Kama and Moksha. Here Artha and Kama should not be taken in material sense. They play their part only so far as they help native to attain salvation. Now last four Rasis are owned by Guru and Sani and these two are therefore classed as philosophical Grahas. Eighth Sloka in same Adhyaya is a further support of the same idea.

Guru is a Graha who is supposed to represent Brahmin class, while Sani outcast or Chandala. A mutual Parivartana – interchange, aspect or conjunction between these two Grahas will mean establishment of a cordial relation between Brahmin and outcast. This is a very necessary qualification for a true philosopher. In this connection, it will be apt to quote following Sloka:

Viewing from another aspect, Guru is a Graha representing happiness, while Sani represents misery – II-5, 7. Guru denotes holy places, while Sani stands for filth etc. A cordial relation between two will naturally prove existence of an impartial viewing of all things in native.

Again, Guru is supposed to be Amaraguru or preceptor of Gods, and so can be understood to represent Narayana, that is Vishnu. In every Siva temple in India, idol of Sani – Saniswara is inevitable. Therefore, it will not be mistake if one were to conclude that Sani represents Hara. It is a well known statement in Hindu Philosophy that Hara, last of Hindu Trinity, stands for Destruction, while Hari, middle one, is for Protection. A mutual relationship between two Grahas in a nativity will now mean that native has got capacity to understand

that there is no distinction between Hari and Hara, which otherwise means that existence in, and exit from world are to be treated with same amount of pleasure.

South Indians are only familiar with Kalamrita of about 30 verses, dealing with religious duties and ritual observed in Hindu - more strictly Brahmin - homes.

About 85 charts belonging to people of various ranks and ages have been introduced so as to be educative to reader. Remarks concerning various aspects of life have been freely made in appropriate places.

Second Kanda is published for the first time. Rahu and Budha are identified with Urdu and Telugu respectively.

My thanks are due to (1) authorities of Government Oriental Mss. Library, Madras, for enabling me to obtain manuscript relating to second Kanda; (2) Messrs: C.S. Venkatarama Sastri, B.Sc., Chamarajapet; B.L. Narasimha Sastri, Astrologer, Bangalore City; H.R. Seshadri Iyer, M.A., Shankarpur and Vedamurti V. Padmanabhachariar of Sri Chamarajendra Sanskrit College, Bangalore City, for their ungrudging help tendered in preparation of this work. I may add the loving, unfailing and ungrudging service of my youngest son, Chi K.S. Krishnamurti, B.Sc., Hons, which made this a work of pleasure for me. Lastly, Mr. V.B. Srikantiah of Messrs; V.B. Soobbiah and Sons deserves my heartfelt thanks for quickness and promptness with which he enabled me to get this work printed.

V. Subrahmanya Sastri

ॐ Contents ॐ

INTRODUCTION	2
KHANDA I	
Section I	
Time of birth, Grahas, Bhavas etc.	5
Section II	
Calculation of several kinds of strength etc.	7
Section III	
Ayurdaya – length of Life.....	11
Section IV	
Grahas in several Bhavas and their effects.....	12
Section V	
Relating to action, function or doing.....	20
Section VI	
Dasas and their effects.....	25
Section VII	
On queries.....	34
Section VIII	
Miscellaneous	37
KHANDA II.....	43

KHANDA I

Section I

Time of birth, Grahas, Bhavas etc.

Sloka 1

I bow to elephant-faced God, son of Goddess Bhavani, who is adored at commencement of any undertaking by Brahma, Vishnu, Hara, Indra and Devas, and in whose four hands, weapons Pasa and like, and a sweet cake are gleaming and who is principal Deity of King Vikramarka of Solar race.

Sloka 2

I bow to great Goddess, Sri Kali, who has reserved a snug corner in her left side of body for residence of Cupid, who confers on her devotees all they desire, who holds in her hands Sankha, Chakra, power of protection and granting boons, who is mounted on a lion, who is sporting with Chandra crested God, who is shining brilliantly with her three eyes and who takes a keen interest in welfare and protection of King Vikrama of Solar race.

By the reference to King Vikramarka in above two Slokas, it may be surmised that Kalidasa, author of this work, was under patronage of that King.

Sloka 3

In first half of this work, everything has already been said in detail regarding definitions and the like, and same may be conveniently perused. I now describe in this latter half of Kalamrita, for delectation of wise, treatment of horoscopes, about queries, true and very minute details of effects about past, present and future, couched in verses of Sardulavikriditae metre, and which is capable of attracting wealth in multifarious ways.

Reference here by author relates to work, generally known in South India as Kalamritae. That book will have to be called in future as Purva Kalamrita, to distinguish it from present one. It contains seven Chapters or Bindus and consists of more than 320 Slokas, all in Sardula Vikridita metre.

Sloka 4

Exact time of birth in terms of Ghatikas etc., that have elapsed since sunrise, and gnomonic shadow indicated by instruments and other appliances, should first be ascertained. Then duration of day and night on the day of birth in question. From correct position of Surya, with respect to first point of Mesha, Lagna should be calculated. Next should be ascertained through Guru's blessings exact positions of several Grahas in Zodiac at the time as revealed by Drink system of calculations. Then Bhavas with their Sandhis. All these should be determined with a clear intellect by intelligent Astrologer.

Sloka 5

Multiply Ghatikas and Vighatikas that have elapsed since sunrise by 4 and divide product by 9. Remainder will represent number of asterism (of birth), reckoned from groups of nine beginning with Aswini, Magha or Moola as case may be.

Suppose there was a birth at $53 \frac{3}{4}$ Ghatikas after sunrise on night of Friday, 23rd July 1875. Then according to method above enunciated, we have to multiply $53 \frac{3}{4}$ by 4 and divide product by 9; we get a remainder 8 which shows Nakshatra at time to be Pushya, its Anujanma, Anuradha, or it's Trijanma, Uttarabhadra. Janma Nakshatra (natal star) of native was actually Uttarabhadra.

Or, Ghatikas etc. that have elapsed since sunrise at time of birth, should be converted into Vighatikas and then divided by 225 (Tatva = 25 and Aswin = 2). Divide remainder into following groups of Vighatikas, as may be found possible, viz. 15 - 30 - 45 - 60 - 75.

According to this method, we have to multiply $53 \frac{3}{4}$ Ghatikas by 60 to convert them to Vighatikas, thus $53 \frac{3}{4} \times 60$ or 215×15 . This has to be divided by 225. Thus $215 \times 15 / 225 = 14 \frac{1}{3}$. This falls within 1st group of 15, which shows that sex is male - Vide next Sloka.

Sloka 6

These five groups represent, in their order, male, female, male, female and male respectively.

I.e. any remainder from 0 to 15 will indicate birth of a male; while that exceeding 15 and below 45, a female; any remainder above 45 and below 90 will denote a male; while that over 90 will denote a male; while that over 90 and below 150, a female. A remainder exceeding 150 and less than 225 will signify native to be of male sex.

Again, find out Rasi and Navamsa occupied by Mandi as well as Chandra. Lagna of birth will correspond to Rasi occupied by Mandi or Chandra, whichever of them is stronger. Or, it may be 7th, 5th or 9th from either of above two Rasas. Should Navamsa Rasi occupied by these two (viz. Mandi and Chandra) be found to possess greater strength than their corresponding Rasis, Lagna will correspond to any of the aforesaid Bhavas reckoned from stronger of two Navamsa Rasas.

Method advocated above by author to deduce Lagna at birth through position of Mandi or Chandra at the time of birth does not appear to agree with the one given by Mantreswara in his Phaladeepika (Cf. III-16). Mantreswara says: "Note Rasi occupied by Mandi at birth and note also where Lord of that Rasi is posited. Lagna at birth will be a position triangular to that of aforesaid Lord or one triangular to Navamsa occupied by owner of Rasi representing Navamsa occupied by (Gulika). When Chandra is strong, Lagna should be deduced similarly through Chandra alone instead of through Mandi." Mantreswara's view appears as correct.

Sloka 7

Duration of day in terms of Ghatikas multiplied by 26, 22, 18, 14, 10, 6 and 2, respectively, and divided by 30, will indicate (during the day) time (in Ghatikas elapsed since sunrise) of exact position of Mandi, son of Sani, in seven weekdays counted from Sunday onwards. Period of day or night when divided by 8 will indicate length of a part presided over by each of Grahas. In day time, Lords of first seven parts are seven Grahas reckoned from Lord of weekday chosen in order – Surya, Chandra, Mangala, Budha, Guru, Sukra and Sani.

Sloka 8

8th or last portion is lordless. Sani's portion in each day is called Gulika. In night, Lords of first seven portions or Muhurtas are seven Grahas counted (in same order as aforesaid) from Lord of 5th weekday from the day chosen. Here again, Sani's Muhurta is Gulika. His exact position corresponds to Lagna at the very end of that Muhurta. These two sons of Sani – Mandi and Gulika - are declared by sage Mandavya as two villains, and they cause a lot of injury in Rasi dwelt or tenanted by them.

Distinction between Mandi and Gulika should be carefully noted. Their exact positions on any weekday are not the same. Take for instance a Saturday. Supposing that length of the day to be 30 Ghatikas, we have Mandi's position to correspond with Lagna at 2 Ghatikas after sunrise, while Gulika's position will correspond to Lagna at $3 \frac{3}{4}$ Ghatikas after sunrise.

Sloka 9

If at birth of a child Lagna be Kataka, Mesha, Vrischika, Tula or Kumbha, lying-in-chamber will be in eastern portion of house. If it be Simha or Makara, chamber will be located in southern portion of house. If it be Vrishabha, lying-in-chamber will be in western portion of house. If birth be in Kanya, Dhanus, Mithuna or Meena, lying-in-chamber is in north of house. Place of birth of a child will usually be that corresponding to Lagna or its Navamsa whichever of them is stronger.

Cf. V-20; V-13.

Sloka 10

When Chandra does not aspect Lagna, birth of child will take place when father is absent in another village, is in his own village, or is on his way home, according as Surya is in a moveable, immoveable or in a dual Rasi, and at the same time be also posited either in 9th or 8th Rasi, and not otherwise. If Chandra be in conjunction with malefic Grahas, much distress has to be endured by mother during delivery.

Cf. V-1, 17.

Sloka 11

Females attending on the woman in child-bed are as many as there are Grahas between rising Rasi and Chandra. Those that are without lying-in-chamber will be denoted by the number of Grahas that are away from these two limits. Quantity of oil in the lamp will vary with portion to be traversed by Chandra in Rasi entered upon, while wick has to be guessed from Lagna, i.e. will vary with portion of rising Rasi still below the horizon. Character of the lamp is to be guessed from character of Rasi occupied by Surya, i.e. whether light is moveable, fixed or both, is to be declared from nature of Rasi in which Surya is. Surya, Sukra, Mangala, Rahu, Sani, Chandra, Budha and Guru are, respectively, Lords of quarters – East, Southeast, South, Southwest, West, Northwest, North and Northeast. The door of lying-in-chamber is to be guessed by means of Grahas occupying Kendra position, or rather by means of those that are possessed of strength, i.e. when more than one Graha occupy Kendra position, the door must be guessed by strongest of them; when there are no Grahas in Kendras, find which of Kendras is strongest, and direction faced by the door is guessed accordingly.

Section II

Calculation of several kinds of strength etc.

Sloka 1

All twelve Rasis are ascending, each in its turn from nadir towards Lagna or East. Six Bhavas from Lagna onwards, viz. 1st, 2nd, 3rd, 4th, 5th and 6th, constitute the right side of native, while other six denote his left side. These latter also denote right portion of his partner. Lagna is life or soul of native, while Janma Rasi or Rasi occupied by Chandra denotes his Deha or body. All about these (soul and body) should be predicted through these two significations (Lagna and Chandra) and also with special reference to Grahas owning Bhavas they occupy, particularly Bhavas in which they are in and Bhava Karaka concerned.

Sloka 2

Chandra, Guru and Mangala are friends of Surya. Surya and Budha are friends of Chandra. Friends of Mangala are Surya, Chandra and Guru. Sukra and Surya are friends of Budha. Friends of Guru are Surya, Chandra and Mangala. Budha and Sani are friends of Sukra. Sani's friends are Sukra and Budha. Surya's enemies are Sani and Sukra. Chandra has no enemies. Mangala and Budha have each got only one enemy, and they are Budha and Chandra, respectively. Sukra and Budha are enemies of Guru. Enemies of Sukra are Surya and Chandra. Surya, Chandra and Mangala are enemies of Sani. The rest are neutrals. From a consideration of Tatkaliika friendship (friendliness obtaining for the time being) between two Grahas and Nisarga or natural friendship one has to judge whether two Grahas are exceedingly friendly or exceedingly inimical etc.

Sloka 2 ½ - 3 ½

Mangala, Sukra, Budha, Chandra, Surya, Budha, Sukra, Mangala, Guru, Sani, Sani and Guru are respectively Lords of Rasis from Mesha onwards. Of several kinds of divisions of Zodiac, first is known as Griha or Rasi. A half of a Rasi is termed Hora. A third portion of a Rasi is known as Drekhana or decanate. There are also other kinds of sub-divisions, viz. Saptamsa (1/7th portion of a Rasi), Navamsa (1/9th portion of a Rasi), Dwadasamsa (1/12th portion of Rasi) and Trimsamsa (1/30th portion of a Rasi).

Sloka 3 ½ - 5

Simha, Vrishabha, Mesha, Kanya, Dhanus, Tula and Kumbha are Moolatrikona Rasis of Grahas commencing with Surya. Mesha, Vrishabha, Makara, Kanya, Kataka, Meena and Tula are exaltation Rasis of seven Grahas, respectively, from Surya onwards. When a Graha is posited in his exaltation, he gets one full Rupa as his strength. Strength for a Graha placed in his Moolatrikona Rasi is 3/4 of a Rupa. For a Graha occupying his own Rasi, strength is ½ of a Rupa. In a friend's Rasi, it is 1/4 and 3/8 when in Rasi of a dear friends. In an inimical Rasi, strength is 1/16. It is 1/32 when in a Rasi owned by Graha's inveterate enemy. It is 1/8 of a Rupa in Rasi of a neutral.

Cf. III-2, 3.

Sloka 6

When a Graha is retrograde in his motion, his strength is similar to that when in his exaltation. If a Graha is conjoined with a retrograde Graha, his strength is ½ a Rupa. If a Graha be retrograde in his motion while in his exaltation Rasi, he gets only his Neechabala, i.e. nothing. If a Graha be retrograde while in his debilitation Rasi

(or fall), his strength is similar to that when in his exaltation. A Graha in conjunction with another Graha who is in exaltation, gets $\frac{1}{2}$ of a Rupa. When he is associated with another who is in his debilitation, he gets nothing. A Graha if he be in conjunction with malefics who are his friends, or with benefics who happen to be his enemies, gets only $\frac{1}{2}$ of a Rupa.

All this is new information not contained in Sripati Paddhati.

Sloka 6 $\frac{1}{2}$

Highest exaltation points of Grahas counting from Surya are 10th, 3rd, 28th, 15th, 5th, 27th and 20th degree of several Rasis (mentioned in Sloka 3 $\frac{1}{2}$ – 5 supra), their points of fall being corresponding degrees in 7th Rasi from their exaltation ones. Strength accruing to a Graha derived by (a consideration of) this position applies only to Rasi occupied.

Suppose in a nativity, Guru is in 1st Navamsa of Meena, his exaltation Navamsa. He will not be entitled to get one Rupa, as his strength under Navamsa in Saptavargajabala, but he will be given only what is due to him as occupying a Navamsa belonging to Chandra according to the kind of relationship he holds with him in particular nativity.

Sloka 6 $\frac{1}{2}$ – 7 $\frac{1}{2}$

In the case of an odd Rasi, Horas or halves of a Rasi belong respectively to Surya and Chandra, and in an even Rasi, to Chandra and Surya. Drekhana is owned by Lords of (a) 1st, 5th and 9th with respect to that Rasi in the case of a moveable Rasi, (b) 9th, 1st and 5th, in the case of a fixed Rasi, and (c) 5th, 9th and 1st in the case of a dual Rasi. Owners of Saptamsas or $\frac{1}{7}$ th portions are, in the case of an odd Rasi, to be counted regularly from Lord thereof, while in the case of an even Rasi they are to be reckoned from Lord of 7th onwards. Next, as the order of Navamsas:

There are 3 ways declared to find out Lords of 3 decanates of each Rasi:

I. They are Lords of 1st, 5th and 9th with respect to that Rasi.

(i) 1st, 5th and 9th in the case of a moveable Rasi;

(ii) 9th, 1st and 5th in the case of a fixed Rasi;

(iii) 5th, 9th and 1st in the case of a dual Rasi.

II. They are Lords of 1st, 12th and 11th with respect to that Rasi.

Varahamihira recognizes only 1st of above views. Present author holds second view. Yavaneswara says that 3rd method above cited should be followed only in Prasna or a query.

Sloka 7 $\frac{1}{2}$ – 8 $\frac{1}{2}$

Navamsas of Mesha, Simha and Dhanus belong to nine Rasis from Mesha onwards, and they continue till the end of Meena. Owners of Dwadasamsas or $\frac{1}{12}$ th portion of any Rasi are to be reckoned from that assign. Trimsamsas or degrees, i.e. $\frac{1}{30}$ th portions of a Rasi, allotted in an odd Rasi to Mangala, Sani, Guru, Budha and Sukra are, respectively, 5, 5, 8, 7 and 5. In an even Rasi, Sukra, Budha, Guru, Sani and Mangala have 5, 7, 8, 5 and 5 degrees respectively. Above seven kinds of divisions constitute Saptavargas (see chart in front page).

Sloka 8 $\frac{1}{2}$ – 9 $\frac{1}{2}$

Enter against Rasi column strength in terms of Rupas already obtained for Rasis, and write out against other six Vargas, commencing from Hora, a moiety of strength fixed in Rasi Varga for Graha owning Varga in question. The sum-total of these seven kinds of strength constitute Saptavargajabala of Graha. This process should be gone through in the case of all seven Grahas.

Following will be Saptavargajabala Table of Grahas for horoscope taken as example in my edition of Sripati Paddhati (p. 29-30), according to method prescribed in this book.

	Surya	Chandra	Mangala	Budha	Guru	Sukra	Sani
Rasi	.375	.25	.375	.25	.75	.25	.125
Hora	.125	.125	.187	.187	.187	.187	.125
Drekhana	.187	.125	.375	.375	.157	.187	.375
Saptamsa	.187	.125	.375	.062	.375	.125	.125
Navamsa	.125	.125	.375	.062	.187	.187	.375
Dwadasamsa	.187	.125	.062	.375	.375	.125	.375
Trimsamsa	.375	.375	.187	.062	.187	.375	.125
Total	1.5625	1.25	1.9375	1.375	2.25	1.4375	1.625

Sloka 9 ½ - 10 ½

In the case of a Graha approaching its exaltation, Uchachabala or exaltation strength in terms of a Rupa is represented by a fraction whose numerator is the number of degrees intervening between Graha's depression point and Graha's present position and whose denominator is 1800. The defect of this from unity will denote Graha's Uchachabala when Graha is Avaroha, i.e. when it has crossed exaltation point and is proceeding towards its depression. When a Graha occupies a Kendra, a Panaphara and an Apoklima Rasi, its strength is 1 Rupa, ½ of a Rupa and 1/4th of a Rupa, respectively.

Cf. Sripati Paddhati, III-2, 5.

Sloka 10 ½ - 11 ½

Chandra and Sukra, when they are in an even Rasi or in a Navamsa owned by an even Rasi, get 1/4th of a Rupa as strength. It is reverse in the case of other Grahas, i.e. Surya, Mangala, Guru, Sani and Budha get the same amount of strength (viz. 1/4th of a Rupa) when they are in an odd Rasi or in a Navamsa owned by an odd Rasi. When masculine, hermaphrodite and feminine Grahas occupy, respectively, the initial, middle or last portion of a Rasi, 1/4th of a Rupa is to be assigned as their strength. Total of these 5 kinds of strength constituted Sthanabala or positional strength of Grahas, first of Shadbala or six major divisions of strength.

Vide Sripati Paddhati, III-4.

Sloka 11 ½ - 12 ½

Budha and Guru are strong in Lagna or East. Chandra and Sukra are powerful in 4th of North; Sani in 7th or West; Mangala and Surya in 10th or South. Strength of these Grahas is zero or nil when they respectively occupy 7th place from above. Such directional strength or Digbala in intervening positions must be calculated by rule-of-three process.

Sloka 12 ½ - 14

In the bright half of a month, Pakshabala of benefic Grahas corresponds to the number of Tithis passed in Paksha, while that of malefics to the number of Tithis remaining to be passed or gone through. This process is reversed in the dark half of a month. Pakshabala in the case of Chandra will be doubled. If a birth takes place in middle portion of the day, strength of Rupa accrues to Surya; if it be in last or third portion of day, strength goes to Sani. Chandra gets it if birth be in first portion of the night. If birth be in middle portion of the night, strength goes to Sukra. If birth takes place in third or last portion of the night, Mangala gets this strength. Budha has it during first portion of day. Guru has this strength at all times. This is called Ahoratraja or Dinaratritribhagabala. Nata in Ghatikas multiplied by 2 and divided by 60 will denote Natabala in terms of a Rupa.

Cf. Sripati Paddhati, III-9-14.

Sloka 14 ½

The same subtracted from unity will be strength resulting from Unnata. Chandra, Mangala and Sani have Natabala, while Surya, Budha, Guru and Sukra have Unnatabala.

Cf. Sripati Paddhati, III-10.

Sloka 14 ½ - 15 ½

Ghatikas that intervene between midday and Surya at a birth is termed Nata, while Unnata indicates similar interval, in Ghatikas, between Surya and midnight. These two intervals when divided by 30 express Natonnatabala of Grahas in terms of a Rupa, and form a sub-division of Kalabala. About instruments (such as Sanku) and the like, they have been described in detail in previous half of the work.

Cf. Sripati Paddhati, I-3, III-10.

Sloka 15 ½ - 16 ½

Lord of year, Lord of month, Lord of weekday and Lord of Hora have respectively $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$ and 1 Rupa as strength, when a birth has taken place under their sway. The sum of these four kinds of strength goes to swell Kalabala. To find Lord of Hora at any given time, multiply Ghatikas elapsed since sunrise by 2 and divide the product by 5. Quotient will reveal the number of Horas that have elapsed. Lord of first Hora on any weekday will be Lord of weekday itself; Lords of 2nd and succeeding Horas have to be reckoned from that Graha in following order: Surya, Sukra, Budha, Chandra, Sani, Guru and Mangala.

Sloka 16 ½ - 17 ½

Chandra and Sani are strong in their Southern course. Budha possesses strength always. The rest become strong in their Northern course. Strength accruing from this is known as Ayanabala. Grahas taken in regular order from Mangala should be declared to be strong when in their retrograde motion, their Cheshtabala being calculated from degrees in their respective Sighra Kendras already described (by others). When two Grahas are conjoined in such a way that they happen to be in the same Rasi and their longitudes agree even to degree and minute, they are said to be in war and that Graha which is North of the other is declared to be the conqueror and gains strength of the other in South who is considered as vanquished.

Sloka 17 ½ - 18 ½

Sani casts a full glance over 3rd and 10th Bhava, while other Grahas view two Bhavas only with a quarter glance. Guru aspects 5th and 9th Bhava with a full eye, while the rest see these Bhavas with half a glance. Mangala casts his full eye over 4th and 8th Bhava, while other Grahas aspect them with $\frac{3}{4}$ aspects. All Grahas aspect 7th with a full eye. Grahas do not aspect 2nd, 11th, 12th and 6th Bhava reckoned from the one occupied by them.

Sloka 18 ½ - 19 ½

Subtract aspecting Graha from aspected one. The result will indicate extent in Rasis, degrees etc., of the range of aspect. Drigbala of aspected Graha (in terms of Rupas) can be accurately ascertained from these degrees etc., by rule-of-three process, by the addition to, or subtraction from, as the case may be, of proportionate difference in strength between that fixed for that Rasi and strength allotted for succeeding Rasi. Drigbala thus obtained should be classified under "malefic" and "benefic", according as aspecting Grahas are malefic and benefic, and written in two tables in terms of Rupas. Their algebraic sum will reveal exact Drigbala got for each Graha.

Cf. Sripati Paddhati, II.

Sloka 19 ½ - 20 ½

Surya, Chandra, Sukra, Guru, Budha, Mangala and Sani decrease successively by $\frac{1}{7}$ th of a Rupa in their natural strength. Nisarga Bala of Surya should be put down as one. Several kinds of strength, viz. those derived from (1) Sthana - position, (2) Dik - direction, (3) Kala - time, (4) Nisarga - natural, and (5) Cheshta - motion, should now be totaled up.

Sloka 20 ½ - 21 ½

To this should be superadded rectified Drigbala of Graha. Further, if Graha be victorious in planetary war, one more Rupa should be added to its strength; but if he be vanquished, one Rupa should be taken away. Sum-total thus rectified or several Balas above mentioned will be Graha's Shadbala in Rupas. If this strength be found to be less than 5 Rupas, Graha should be declared as weak. It is said to possess normal strength when it ranges from 5 to 10 Rupas.

Sloka 21 ½ - 22 ½

Anything exceeding 10 Rupas will be Purnabala. And such a Graha will prove auspicious. His Dasa will be an exceedingly favorable one and will confer on native concerned all that he cherishes, viz. wealth, happiness, etc., if he has passed his depression and is proceeding to his exaltation point. In the case of a Graha possessing medium strength and going towards his exaltation, his Dasa period also will be productive of happiness. But

should Graha be on his way to his depression point, Dasa will prove unfavorable. In the case of a Graha whose strength is below normal (i.e. less than 5 Rupas), his Dasa will only cause misery and unhappiness.

Section III

Ayurdaya – length of Life

Sloka 1

The number denoting asterisms from Aswini that have been passed by a Graha, should be divided by 3 and the quotient left out of consideration. Remainder should be multiplied by 4 and the product will denote the number of Navamsas (from Mesha) already traveled by Graha and correspond to the number of years contributed by Graha in Amsayurdaya system. Months, days etc., over and above the years referred to due to Graha's position in the portion of next Pada should be calculated from interval lying between the end of last Nakshatra Pada and position occupied by Graha in next one through the measure in days, Ghatikas etc., taken by particular Graha to pass through its full course. Years thus contributed by several Grahas as well as by Lagna should be similarly obtained and totaled up.

Take for instance the case of Sukra in nativity alluded to in notes under I-5 supra. He is in first quarter of Nakshatra Punarvasu. He entered that Pada on 8th of month Kataka at 14 Gh. 8 Vigh. And left the same for 2nd Pada on 10th Idem at 57 Gh. 40 Vigh. He has therefore proceeded in first Pada for 1 day, 45 Gh. 22 Vigh. Distance traversed by Sukra from beginning of Aswini is 6 stars plus first Pada in 7th star. Stars divided by 3 leaves no remainder. Sukra therefore contributes only a year or 7 months, 22 days etc. Similarly in case of other Grahas.

Sloka 2

When malefic Grahas occupy 6 Bhavas counted backward from 12th, the whole, a half, a third, a fourth, a fifth or a sixth, respectively, of their Ayurdaya is lost. If benefics should occupy such positions, loss is half of that incurred in the case of malefic ones. In case of a malefic Graha occupying Lagna, whole of Ayurdaya contributed by Lagna is lost. When a Graha is in its depression point, period assigned to it is reduced by half. If Graha be posited in an inimical Rasi, he loses a third of his Ayus. When he is eclipsed or defeated in planetary war, his Ayurdaya is further to be diminished by half. This is peculiarity in Amsayurdaya method.

Sloka 3

Number of Ghatikas that have elapsed in Lagna Rasi at birth when multiplied by 9 and divided by the number denoting Ghatikas etc., of the rising period of that Rasi, will reveal the number (in terms) of years contributed by Lagna. From the remainder, months, days etc. may be similarly obtained by suitable multiplication and division by their appropriate factors. When Lagna is strong by presence in it, or aspect over it, of its Lord or a benefic Graha or by its Lord being in his exaltation, number of years contributed by Lagna will be as many years as are signified by Rasis etc., (counted from Mesha) in the figure denoting Lagna. This is the view according to some Astrologers.

Sloka 4

There are two decanates one on each side of Lagna Drekhana. Find out Saptavargajabalas in terms of Rupas before of Lords of these three decanates (or of Grahas occupying them) if be the reading for and take only a fourth. This will represent religious merit (in Rupas) of native. The same subtracted from 4 will signify evil (Papa) portion. These two results should be carefully noted and their difference, if found to be 4 Rupas of Punya, will enable person concerned to attain final emancipation.

Sloka 5

Thus should be obtained the figures for benefic as well as malefic portions of Saptavargajabalas of Lords of three decanates referred to above. Malefic portion should be multiplied by 120 and divided by 7. The result will be number in years. Out of this take away as many 120 year-periods as are possible. The remainder will be less than 120 and reveal Ayus of native in the respective Janma out of the past, present and future. This method has been suggested here only by way of discussion as one simpler than Amsayurdaya method.

Sloka 6

(1) Sukra, Guru and Budha when they are in Kendra and Kona Bhavas, will make native long lived. (2) If they occupy 2nd, 3rd and 11th Bhava, person will have medium life, i.e. 60 years. (3) If these Grahas should be in 6th, 8th and 12th Bhava, native will live below medium life. (4) The rest, i.e. malefics, if posited in 8th, 12th, a Kendra or a Kona position, will invariably not be productive of good to person concerned.

Sloka 7

When Lord of Lagna is not aspected by benefics posited in a Kendra or Kona position, when owner of Rasi occupied by Lord of Lagna and Lagna itself are not aspected by benefics, person concerned will be short-lived. He will further have no issues, no wife, and will be lacking in intelligence. But if it be otherwise, native will be long-lived, fortunate, intelligent and ever renowned for his fame.

Sloka 8

If Lagna (correctly calculated to degree and minute) or Rasi occupied by Chandra, be aspected by Lord of 8th Rasi, or Lord of 8th Rasi, reckoned from Chandra or Lagna, be aspected by Sani or Mangala, and if in both above cases there be no aspect by benefics on Lord of Lagna or on Lord of Rasi occupied by Lord of Lagna, native concerned, through ordinarily (expected to be) similar to Markandeya in matter of longevity, will be entitled to an exceedingly short span of life.

This Sloka as well as previous one are very important. Sloka 7 gives one Alpayuryoga, present Sloka enunciates more than one Yoga, viz.

1. Lord of Lagna and Lord of Rasi occupied by Lord of Lagna should have no benefic aspect. Lagna or Chandra Lagna should be aspected by Lord of 8th Rasi.
2. Lord of Lagna and Lord of Rasi occupied by Lord of Lagna should have no benefic aspect. Lord of Lagna should have no benefic aspect. Lord of 9th Rasi reckoned from Lagna or Chandra Lagna should be aspected by Sani or Mangala.

Section IV

Grahas in several Bhavas and their effects

Sloka 1

Grahas of under mentioned groups, if in any way mutually related, prove auspicious to native and make him a great personage and highly renowned.

- Those occupying their exaltation, own Rasi, a friend's Rasi or a Trikona position;
- those that are posited in a Kendra position and have attained Vargotamamsa;
- those that are aspected by benefics, that are conjoined with benefics, or are posited betwixt benefics;
- those that occupy their Moolatrikona Rasis;
- those that are proceeding towards centre of a Bhava; and
- those that happen to own Kendra and a Kona Rasi at the same time.

Sloka 2

Following sets of Grahas will prove inauspicious and mar the good or Subha Yogas mentioned in last Sloka.

- Grahas in debilitation;
- Grahas vanquished in planetary war;
- Grahas occupying inimical Bhavas;
- those that are aspected by, or are in conjunction with, or are placed between malefics;
- Graha associated with a retrograde Graha, an Astangata or eclipsed Graha or Rahu;
- Grahas posited in a Bhava Sandhi;

- Grahas that are weak;
- Grahas owing Dusthanas, viz. 6th, 8th and 12th, when conjoined with a Lord of a Kendra or of a Trikona.

Sloka 3

(a) When 9th and 10th Bhava are occupied by their respective Lords, (b) when said Lords are placed together in either of these Bhavas or (c) when they interchange places or (d) if they are so posited that they mutually aspect each other, these two Grahas bring on Rajayoga to native. (e) If said two Grahas be in conjunction with any of Lords of 5th, 7th, 1st and 4th or (f) occupy any of these Bhavas, they bring on wealth and happiness to native concentrated, provided said two Lords (of 9th and 10th) do not own 8th or 11th Rasi as well.

Sloka 4

Note following three pairs of Grahas:

- (1) Lords of 9th and 10th Bhava reckoned from Lagna;
- (2) Lords of 9th and 10th counted from 9th Rasi from Lagna;
- (3) Lords of 9th and 10th counted from 10th Rasi from Lagna.

These three respective pairs of Grahas are in their order capable of bestowing a high, medium (or ordinary) and small position in life on native concerned. If any of the three pairs aforesaid (a) are by their position mutually related by any of three kinds of relationships referred to, viz. (i) by being in conjunction or close association (ii) interchange, i.e. each occupying other's Rasi and (iii) mutual aspect, and possess strength, (b) occupy Bhavas which are mutually in Kendra positions or (c) be in conjunction with Graha owing Rasi occupied by Lord of Lagna, person born will become wealthy and a chief among men.

Sloka 5

(a) Lords of Rasi and Amsa occupied by a Graha and Lord of Lagna; (b) Lords of 10th and 9th Bhava; (c) Lords of 5th, 3rd, 4th and 7th Bhava; and (d) Lords of 2nd and 11th Bhavas – these four sets of Grahas, if they are so related that being placed in any of above said Bhavas they

- (1) are together in one Rasi;
- (2) occupy each other's Bhavas;
- (3) have mutual aspect and at the same time occupy a friendly Rasi, own Rasi or an exaltation Rasi, they respectively bestow on native (a) prosperity, (b) elephants, horses and the like, (c) happiness and children and (d) wealth.

Sloka 6

If Lord of a Bhava should occupy 8th Rasi (therefrom), be eclipsed by Surya's rays; be in depression, or posited in an inimical Rasi and not associated with or aspected by benefics, Sages say that Bhava is then completely destroyed. Should Bhava be in conjunction with benefics, even then it will not be effective. Thus should Lagna and other Bhavas be judged.

Sloka 7

If Lord of Lagna occupy first, middle or last decanate of Lagna, person born will turn out a judge, a chief among men, or a headman of a village respectively. If Graha in question be aspected by or conjoined with Sukra, Guru or Budha, or occupy Varga of a benefic or be in his exaltation, native concerned will become an emperor of the whole earth and respected by other Kings.

Sloka 8

If at a birth (a) Chandra with her digits full and endowed with strength be in her exaltation, Swakshetra or a friend's Rasi, identical with 9th, 4th, 10th or 7th and be aspected by or in conjunction with Guru or Sukra or (b) if Mangala and Sani be similarly endowed with strength and benefic aspect and occupy 2nd and 10th Bhava from Lagna, person concerned will be omniscient, will be endowed with all virtues, will be extolled by people and will be a highly munificent and great personage.

Sloka 9

Guru when he owns 3rd and 12th Bhava in a nativity will be productive of good to person concerned. Same remark applies when he holds ownership of 8th Bhava or when he occupies 8th Bhava. Sukra will do good when

in 6th Bhava; Rahu will be favorable when he occupies 7th, 4th, 9th, 11th or 10th Bhava. Ketu will prove auspicious when he is in 3rd Bhava.

Sloka 10

If Lord of a Bhava be posited in any of Dusthanas (6th, 8th, 12th), in his depression or inimical Rasi, or be eclipsed, be devoid of association or aspect of benefics, be in conjunction with or aspected by his enemy, occupy his inimical or debilitation Amsa, be conquered in planetary war with malefics and consequently have rays that have become feeble (or low) in brilliancy, that Bhava should be pronounced as totally destroyed or useless. The case of all Bhavas from Lagna onwards should thus be viewed.

Sloka 11

Whenever (1) Lord of a Bhava is posited in a Trikona Rasi, a Kendra Rasi, in 3rd or 11th Rasi, in a friendly, exaltation, own Rasi or Navamsa and is placed between two strong benefics, while owners of such Kona, Kendra, 3rd or 11th Rasi aforesaid are also in their exaltation, or (2) said Lord is associated with or aspected by benefics, such Lord will bring unsurpassed prosperity to that Bhava and that too in a short time.

Sloka 12

If a Bhava, its Lord, its Karaka Graha, these three, be surrounded by malefics and conjoined with powerful malefics and are weak and have no association or aspect of benefics, and if malefics occupy 9th, 4th, 8th, 5th and 12th Bhava reckoned from each of the said three, and Lords of Navamsas occupied by these malefics be inimically placed, eclipsed or conquered in planetary war in that Bhava, then destruction of Bhava should be declared.

Sloka 13

If a benefic Graha occupy his own exaltation, a friendly or Moolatrikona Rasi or a Vargottama Amsa, it will promote happiness of person concerned. Even if Graha be a malefic one, it will prove auspicious under above conditions. If Grahas owning Rasi and Navamsa occupied by Lord of a Bhava be endowed with strength, that Lord will promote increase of that Bhava. Any powerful benefic occupying friendly Rasi and Amsa in (any) Bhava confers wealth etc. on native.

Sloka 14

Rasi owned by a Graha occupying 12th, 8th or 6th Bhava is inauspicious, while the one containing Lord of such a Rasi or one aspected by such a Lord is lost or fallen. Sukra, Budha and Guru in their order, if they are respectively posited in above three Bhavas, will be productive of happiness. Grahas in 6th, 12th and 8th, if happening (at the same time) to be in their friendly, own or exaltation Rasis, or be aspected by benefics, will prove favorable. If Grahas owning said Bhavas be inimically placed, be in depression, be eclipsed or vanquished in war, Grahas occupying these Bhavas will then prove auspicious.

Sloka 15

A Graha that is in infancy, one in advanced age, one that is eclipsed or one that is vanquished, though aspecting, does not aspect at all. Benefic and malefic Grahas aspect during bright and dark portions of a month towards East and West respectively. Guru is strong in his aspect towards West. Sani is strong while in his direct motion. Sukra and Sani though eclipsed will not lose in strength, Mangala is strong even in his enemy's camp.

Sloka 16

(a) Benefics when posited in a Kendra, 3rd, 2nd, 11th, 5th, 9th and even in 6th Rasi will prove auspicious. (b) Malefics will be so when in Upachaya places. (c) Surya and Sani will be favorable when in 9th, and (d) Budha when in 8th. (e) Sani, when he is in his exaltation, own Rasi, or in a Rasi owned by Guru, will do only good even if he occupies Lagna. (f) Sukra, though placed in 12th, will prove auspicious except when he is in a Rasi or Amsa owned by Sani.

Sloka 17

The following, viz. (1) waxing Chandra, (2) Budha, (3) Sukra, (4) Full Chandra and Guru, become auspicious in proportion of $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$ and 1 respectively. Guru and Sukra become fully favorable when in Rasi of a benefic and in conjunction with Lord of the same. Following four groups, viz. (1) waning Chandra and Budha when he is a malefic, (2) Surya, (3) Rahu and Mangala and (4) Ketu and Sani are productive of evil in the same proportion already stated.

Sloka 18

If Phala Karaka and Bhava Karaka of any Bhava, as also Lords of Rasi and Navamsa occupied by Lord of Bhava and Bhava itself be hostile, effect of Bhava is lost.

Whenever a malefic Graha occupies a Rasi functioned by a Karaka, it will destroy effects produced by that Karaka Graha. Bhava Karakas owing to their occupation of Bhavas to which they are Karakas, will only produce a very small fraction of (otherwise usual) effect.

Sloka 19

Full Chandra, Guru, Sani and [??] are termed Chadakas for two Bhavas (2nd and 12th) adjacent to each of them. If Guru (owing to his owning a Dusthana) even should turn out as hostile to native, he will be a Chadaka only for 12th. The rest are Chadakas for 2nd only. Lords of several Bhavas and their respective Karakas bring luck to native concerned by a sort of Sambandha between them through aspect, occupation, conjunction or mutual exchange.

Sloka 20

A Graha in 2nd Rasi from a Bhava is called Chadaka for that Bhava, while that in 3rd is called Vedhaka. He who is placed in 4th is termed Bandhaka. The one in 8th is known as Pratibandaka. From this Graha in 8th should be predicted all about increase and destruction of Bhava. Lords of 2nd and 7th Bhava with respect to any Bhava are termed Marakas of that Bhava.

Sloka 21

The aspect cast on a Graha by malefics who are friendly is known as Swadhena Vedha. While the one by malefics who are also inimical is termed Paradheena Vedha. Effect caused by benefics will be similar and felt at the beginning, while the same arisen through malefics will be a bit untoward and felt at the end. Native's general luck and longevity will also be similar to preponderance in strength of benefic and malefic Grahas.

Sloka 22

If any of following three Yogas, viz. (a) Lord of 8th occupying 12th or 6th, (b) Lord of 6th being placed in 8th or 12th, (c) Lord of 12th being posited in 8th or 6th, (d) said three Lords being connected in any way, by mutual interchange of places, mutual aspect or conjunction and are at the same time free from such relation with other Grahas, person born will become a great King lording over other Kings and blessed with fame and wealth.

Sloka 23

If malefics be debilitated, and benefics endowed with strength occupy Kendra and Trikona Bhavas, and if Lords of 10th, 9th and 4th Bhava be all grouped either in 9th or 10th, person born will be a King, highly intelligent, wealthy, famous, endowed with great valor and long-lived. He will be revered by other Kings, be virtuously disposed and almost omniscient.

Sloka 24

1st, 4th, 7th and 10th Bhava are known by terms Kendra, Kantaka and Chatushtaya. Bhavas next to Kendras, that is 2nd, 5th, 8th and 11th are known as Panaphara. Those next to Panapharas, viz. 3rd, 6th, 9th and 12th are called Apoklima. 5th and 9th Bhava are termed Trikona. 3rd, 6th, 10th and 11th are called Upachaya. Rasi occupied by Chandra is called Janma Rasi, while Lagna is known as Audi or 1st Rasi.

Sloka 25

Surya is of character of God Siva and is the soul and father, while Chandra is of Goddess Shakti and is the mother (of all beings). Remaining 5 Grahas, viz. Mangala, Budha, Guru, Sukra and Sani have their origin from 5 elements, Prithivi, Ap, Tejas, Vayu and Akasa; from Satva have risen Guru, Sukra and Budha; Mangala has come out of Rajas or passion, while Sani is from Tamas or darkness. Surya and Chandra are not death-giving Grahas, but when they happen to own 6th or 8th Rasi, they become harmful and cause much evil.

Sloka 26

With benefic Grahas occupying 6th, 7th and 8th Bhava reckoned from Chandra and with no malefics in these Bhavas, a person born becomes a King or one equal to a King, enjoying all kinds of happiness. He will be long-lived, victorious, widely renowned, learned, commands all pleasures, will be blessed with wife, children, friends, houses, vehicles and other similar luxuries.

Sloka 27

Numbers 30, 16, 6, 8, 8, 10, 12 denote Kalas (measures of power of brilliance) of seven Grahas from Surya onwards. Add Kalas of Lords of 9th Rasi reckoned from Lagna as well as from Chandra. Divide the sum by 12. Rasi counted from Chandra indicated by this remainder, if occupied by a benefic singly without conjunction of any malefic, will make native a Koteswara (millionaire); if by a malefic only, his wealth will be in thousands. If said malefic be exalted, then also native will be a Koteswara.

Note: This is also called Dhana Lagna or Indu Lagna like Part Fortuna of Western Astrology.

Sloka 28

If two or more out of Lords of 2nd, 5th, 11th and 9th Bhava are so posited in a nativity that they become mutually related by any of three kinds of Sambandhas and are also strong, person concerned will be a master of 3 Lakh. Should Lords of any of three Dusthanas happen to be one of partners in above Sambandha, result will be destruction of the whole wealth and contraction of debts and also trouble from enemies. All these will occur during Dasas of Lords of above said four Bhavas.

Sloka 29

If all Grahas be placed in four Kendras from Lagna onwards and in four Panaphara Rasi, all Apoklima Bhavas being left unoccupied, person born becomes a King or leader of men. If in above case benefic Grahas and full Chandra be not in conjunction with or aspected by malefics and be also strong, person born will be a Lord and extolled by the good. If otherwise, i.e. Grahas are not powerful, person concerned will be comparatively lacking in above mentioned status.

Sloka 30

If there be a birth at about 2 Ghatikas after midnight or midday, a King who will subjugate all his enemies and who will always observe religious rules of conduct and who is endowed with good learning, will be ushered into the world.

If in above case an exalted Graha be in 2nd Rasi and be aspected by another similarly exalted, Yoga will usher a Koteswara - a very rich man. But should aspect in last case be by a Graha occupying only his own Rasi, person born will be a Lakshadhikare - owner of Lakhs and be happy.

Sloka 31

An immoveable Rasi is stronger than a moveable one. A dual Rasi is much stronger than an immoveable one. In the case of three Grahas occupying three Bhavas, two aspects cast by two of Grahas over third due to their being placed in a Chadaka or Vedhaka position (IV-20 supra) will be increasing in power according as aspecting Graha in each case is posited in a Chara (moveable), a Sthira (immoveable) or a Dwandwa (dual) Rasi. The same rule also holds good with regard to effects caused by Grahas from three Bhavas. In case of three decanates of which a Rasi is composed, if said 3 Grahas are all in (a) 1st decanate of a Chara, (b) the middle one of a Sthira, and (c) last one in a Dwandwa, effect will be full. It will be medium when they are all in middle decanate of a Chara, last one in a Sthira and 1st in a Dwandwa. Effect will be very little when Grahas are all in last decanate in a Chara, first decanate in a Sthira and middle one in a Dwandwa Rasi.

Sloka 32

Of two Grahas that cause a Yoga, good or bad – which will be the case only when they are within 12° of each other, if the one which is slower in motion is in advance and the other which is faster is behind, Yoga will come into effect and it will be full when interval is zero, and nil when interval is 12. It will be proportionate in intermediate positions. If Graha that is faster is 12 or more behind the other which is slower, effect of Yoga will not come to pass.

Sloka 33

If Chandra possessed of strength should cast any applying aspect (as per II-18 ½ – 19 ½ supra) on one at least of two Grahas causing Yoga referred to (in previous Sloka) within prescribed limits, effect will be specially marked. This will not, however, be the case of aspecting Chandra be quartered in any of Dusthanas. Grahas cast their aspect on all Bhavas. Aspect will have the best effect when Graha aspecting is in his exaltation or own Rasi. It will be medium when aspecting Graha occupies a very friendly Rasi. In other Bhavas, effect will only be very defective.

Sloka 34

Find Rasi where Lord of a Bhava is posited. Pada of that Bhava will be so many Rasas distant from that Lord as Lord is from Rasi signifying Bhava. It is with reference to this Pada and the good and bad Grahas posited therein, that prosperity and decay of Bhava is to be predicted. Thus, should 8 Padas be determined in the case of 1st, 2nd, 4th, 5th, 7th, 9th, 10th and 12th. Pada for 12th Rasi from any Bhava is known as Upa Pada for that Bhava, and that for 7th as Dara Pada.

Here author explains what is meant by Arudha or Pada. Arudha of a Bhava falls in Rasi which is so much distant from Rasi occupied by Lord of Bhava under consideration, as Lord himself is removed from said Bhava. Take an example.

Chart 77 - Male - Born on 19.6.1907 at 33 Gh. after sunrise.

Sa		Sk	Sy Gu Bu		Sk Ch	Gu	Lg Bu
	Rasi		Ra		Navamsa		Ra
Ke				Ke			Sa
Lg			Ch		Sy Ma		

Balance of Chandra's Dasa - 9 years, 11 months and 15 days.

Let us now prepare the Arudhachakra. Guru, Lord of Lagna is in Mithuna, i.e. in 7th Rasi from Lagna. Hence the Lagna Pada falls in 7th Rasi from Mithuna, i.e. Dhanus. Hence No. 1 is marked there. Take 7th Bhava; its Lord, Budha, is in 1st Rasi from 7th and therefore Saptama Pada or Pada of 7th Bhava is placed in 1st Rasi from Budha, i.e. again in Mithuna. Figure 7 is therefore placed there. Now take 5th Bhava. Its Lord Mangala is placed in 9th Rasi from it, and 9th Rasi reckoned from Mangala is Simha, and here you see No. 5 entered. Similarly work up for all Bhavas and you will see 12 Padas scattered as shown in Chakra. Author has taken only 8 Padas, belonging to 1st, 2nd, 4th, 5th, 7th, 9th, 10th and 12th and has left out four other, 3rd, 6th, 8th and 11th. But Jaimini has generalized this to all 12 Bhavas and this seems to be correct.

10	3	2	7
	9	6	
	Arudha or Padachakra		
12			5
1	8		4
11			

It will be observed from an outwards glance at Arudha Chakra that all odd Padas are situated in odd Bhavas reckoned from Lagna, while even ones are in even Bhavas. This may appear a mystery at beginning, but it will be found out that this is after all result arising out of very definition of Pada. Mathematically this theory may be proved that it cannot be otherwise.

For suppose we consider Arudha or Pada or any Bhava. Assuming that Lord of Bhava under consideration is n Rasis away from Bhava, Pada of Bhava falls in Rasi which is n Rasis removed from said Lord. This means Pada falls in a Rasi which is $n + (n - 1)$ or $2n - 1$ Rasis removed from Bhava. When n is an integer, $2n - 1$ is always odd. Therefore Pada will fall in an odd or even Rasi reckoned from Lagna according as Bhava under consideration is odd or even.

In the usual Chakra, Bhavas are situated successively in order, but Padas are scattered here and there and sometimes two or more are in conjunction. Bhava Pada will be situated in same Bhava only when Lord of Bhava is placed either in same Bhava or in 7th from it.

It will further be seen that, in Arudha Chakra, Bhavas are distributed and consequently effects too might vary. For example in ordinary diagram, Dhana Bhava falls in Makara, and Sani, its Lord, is Graha to cause its effects. But from a glance at Pada Chakra, it will be seen that Dhana Pada is in Vrishabha; in other words, Rasi of wealth is shifted from Makara to Vrishabha, and its Lord Sukra will be cause for its effect. In course of Dasa, Bhukti readings based on general principles of horoscopy, one will find that effects of certain nature not concerning with Graha happen actually and he fails to ascribe proper reasoning for happening of event. For example, in above horoscope, Sukra is Lord of 2nd Pada and 6th Pada and is placed in Vrishabha. This gives result that Sukra is capable of giving wealth with much difficulty as he owns 6th also. From general principles of Astrology, his lordship over Dhana Bhava cannot be at a glance said. Again, under general principles, Budha has no connection with 4th Rasi other than mere association with Guru, Lord of 4th, but under Arudha Chakra, Budha is Lord of 4th and it is he who gave native high education, especially in mathematics. Arudha Chakra will thus explain all such discrepancies.

In usual diagram, each Graha owns at least one Bhava. But under Arudha Chakra a Graha may own even more than two and sometimes none at all. It has been definitely stated that a Graha cannot cause effect of a Bhava unless it owns it or aspects it, etc., applying same principle, it may be generalized that Graha will certainly cause effect of Padas that are owned by it, aspected or occupied by it. If a Graha does neither own, nor is situated in any Pada, it will have no individual power to cause any effect. It seems that during period of this Graha, nothing will happen in particular.

Sloka 35

If Lagna Pada be benefic and occupied by a benefic, person concerned will enjoy all comforts. If benefics be posited in Kendras and Konas with respect to Lagna Pada, person will be a King and a very learned one. If malefics should occupy Lagna Pada, its Kendras and Konas, effect will be otherwise. The same remark holds good of malefics occupy 6th, 8th and 12th places from Lagna Pada. Thus should the good and bad effect be carefully investigated for all 8 Padas.

Sloka 36

Similarly should information regarding issues be predicted with the help of 5th, 2nd and 9th Pada after a careful scrutiny of Bhavas, Guru and Lord of Lagna and Upa Padas, and conjunction and aspect of benefics. If there be

no aspect or conjunction of malefics, native will have a good number of children. The sex of the issues should be determined by preponderance in strength of several Grahas concerned.

Sloka 37

If Budha, Sani and Mangala be conjoined with Lords of three Upa Padas referred to in previous Sloka, and if same three Grahas mutually occupy each others Rasis and Amsas, or if Sani and Guru be together in a single Rasi, there will be loss of children. 10th Bhava and its Lord, if occupied or aspected by Sani, will cause native to have adopted sons. Thus have declared the wise in various ways.

Sloka 38

All about first wife should be predicted from 7th Bhava from Lagna, about 2nd wife from 8th Bhava therefrom, and successive wives found out in a similar manner. If malefics should occupy these Bhavas, death of wife or wives should be declared and not so, if benefics be placed there. It is through conjunction or aspect of Guru and other benefics also that number of wives living, their respective issues, their character and other qualities should be ascertained.

Sloka 39

Thus, if benefics occupy Upa Pada of 7th, wife may be declared to be beautiful, long lived and possessing good qualities. If malefics occupy Upa Pada and be in debilitation, native concerned will lose two wives. But if malefic be exalted and conjoined with or aspected by a benefic, person will have many wives living. If there be no such benefic aspect or conjunction, person may not remarry.

In this Sloka, Saptama Pada is being considered, as this Sloka is in continuation of previous Sloka where Kalatra Bhava is mentioned. Author describes here effects of Kalatra Pada and its Upa Pada, i.e. Pada of the one previous to Saptama, i.e. Shasta Pada. This is in harmony with general principles of Astrology that whenever a Bhava is considered, positions of Graha situated in previous Bhava have to be reckoned, as such Grahas have power of Achchadana, as is declared by author. A question may then be raised as to why previous Rasi is referred to and not the next one. Reader will find an answer to this when he reads Sloka on Achchadana, where it is stated that generally Grahas have a tendency to have an advance Achchadana and not a receding one.

Take horoscope given above. Here Upa Pada of 7th Pada, i.e. 6th, falls in Vrishabha and Sukra is placed there in Swakshetra. His wife, i.e. his first wife is beautiful, of good conduct and is blessed with long life. When Pada is considered, all general principles of Astrology must be used and results predicted. But when Upa Pada is considered, prediction must be based only on Grahas conjoined with Upa Pada. This point is not clearly explained by author, but a logical reasoning from general principles and by wordings, this can be elucidated.

Sloka 40

All about first wife should be divined through Dara Pada and its Upa Pada. Information about second wife should be sought for through 8th Rasi from these two Padas. Sages say that number of wives that would be lost should be declared through the amount of Papatva, if any, in Pada over and above that in Dara Pada. Where Pada concerned is highly Subha, there it indicates that particular wife will be promoter of the family, the giver of happiness, one endowed with long life and affording enjoyment.

Sloka 41

Number of Navamsas elapsed in 3rd Bhava counted backwards from Lagna will indicate the number of elder-borns, while the number of Navamsas still to rise in 3rd Bhava counted in regular order from Lagna will denote the number still to be born, the number of males and females among them should be guessed according to rules on the subject while the number of those surviving or otherwise should be judged from strength of benefic and malefic Grahas respectively.

Sloka 42

Out of Grahas from Surya onwards, find which has traveled highest number of degrees in Rasi occupied. He is designated as Adhikagraha or senior Graha in nativity. If Surya should conjoin with this Adhikagraha, person concerned will be an adviser in palace. If full Chandra and Sukra should be together with Adhikagraha, native concerned will be very rich, learned and enjoy all pleasures. If Mangala be such a Graha, a worker in metals and a rogue.

Sloka 43

If Graha in question be Budha, person will be skilled in sculpture, or a dealer in earthen jars and cloths. If it be Guru, he will be a sacred Brahmin engaged in Vedic duties, and versed in Vedas and works auxiliary to the

same. If Sukra be such a Graha, he will be long lived, prone to indulge in sexual pleasures. If it be Sani, he will engage himself in all sorts of vocations. If it be Rahu or Ketu, person will be clever in preparing medicines from poison, metals and the like.

In these two Slokas (42 - 43), author describes about Adhikagraha. He seems to have taken this idea from Jaimini who calls this Graha as Atmakaraka and he has attached much importance to Amsa occupied by this Atmakaraka and has very elaborately dealt with on this subject. Readers may find these in Jaimini Sutras. In these two Slokas, author has described effects of Graha joining Atmakaraka in Rasi Chakra. For example, exact planetary positions in Chart 77 (given in p. 120) are in order as follows:

Surya - Chandra - Mangala - Budha - Guru - Sukra - Sani - Rahu - Lagna 40° 36', 100° 56', 250° 4', 280° 26', 240° 7', 110° 7', 40° 34', 20° 17', 90° 58', Adhikagraha or Atmakaraka is Budha as he is Graha that has advanced most in Rasi occupied by him.

Here Graha should be in conjunction with Atmakaraka and not otherwise. But Jaimini reads these effects from conjunction of Grahas placed with this Atmakaraka in Navamsa Rasi for this, please see notes under Sloka 45.

Sloka 44

If 2nd place reckoned from that Adhikagraha be aspected or occupied by Surya and Sukra, he will serve in a palace. If a malefic be in 3rd Rasi from Adhikagraha, person will possess valor. If a benefic be there instead, he will be a timid person. If Chandra be in 4th Rasi from Adhikagraha and be aspected by Sukra, person concerned will be a great pilot or sailor. If 4th Rasi in question be occupied or aspected by Chandra and Sukra, native will be endowed with stored buildings (mansions) and similar comforts.

In this Sloka, effects of Grahas situated or aspecting Bhavas, readers should note that he has described effects applying same general principles considering Janma Lagna, Arudha Lagna and Adhikagraha Lagna or Atmakaraka Lagna and Jaimini has gone even further.

Sloka 45

If Chandra and Sukra be posited in or aspect 4th Rasi from Adhikagrahapada, native will be Lord of very big mansions. If said 4th place be occupied by a Graha in exaltation, effects will be similar, but native will also be troubled by white and black leprosy. Thus should be divined everything as above from a consideration of Rasi, Navamsa and Dwadasamsa occupied by Adhikagraha. Profession and manliness of a person should be divined through Graha that is next junior to Adhikagraha.

This is a very important Sloka. Author has in brief exhausted all details elaborated by Jaimini. He wants us to read similar effect from Navamsa Rasi occupied by this Atmakaraka and Dwadasamsa too, but Jaimini has taken only Navamsa. Then he describes that Graha next in degrees and minutes has also to be considered and native's profession to be predicted out of that Graha, valor and courage from Graha next to it. In this connection, I may say that this is nothing but an abstract of what Jaimini has elaborated and discussed in his Jaimini Sutras. He calls Graha foremost in Kalas degrees in any Rasi a Atmakaraka, next in degree to Atmakaraka as Atmatyakaraka and next as Bhratrukaraka, next as Matrutaraka and next as Putrakaraka, next as Jhatikaraka and next as Darakaraka. With this he stops and bases his prediction on these. This theory of attributing Karakatva is like attributing a Lagna to Atmakaraka and successive Bhavas till 7th to successive Grahas. In fact, this is how he has dealt with the subject. For details, please refer to Jaimini Sutras.

Section V

Relating to action, function or doing

Sloka 1 - 1 ½

Following are what first Bhava represents: (1) body, (2) limbs (happiness and misery), (4) old age, (5) knowledge, (6) birth place, (7) fame, (8) dream, (9) strength, (10) dignity, (11) politics, (12) longevity, (13) tranquility, (14) age, (15) hair, (16) appearance, (17) pride, (18) livelihood, (19) gambling for others, (20) stigma, (21) honor, (22) skin, (23) sleep, (24) proficiency, (25) appropriating other's money, (26) tendency to insult other men, (27) freedom from disease, (28) discontent, (29) nature, (30) agency, (31) perseverance in breeding of cattle, (32) loss of decorum, and (33) blame from one's castemen.

Sloka 1 ½ - 3

Following are to be determined from second Bhava: (1) speech, (2) wealth, (3) belief in sacred tradition, (4) supporting others, (5) nails, (6) enjoyment, (7) truth and falsehood, (8) tongue, (9) eyes, (10) garment, (11) diamond, (12) copper, (13) gem, (14) pearl, (15) determination, (16) perfume (incense), (17) family relationship, (18) trade, (19) softness of speech, (20) liberality, (21) effort in acquisition of wealth, (22) friendship, (23) friend, (24) splendor, (25) miserliness in spending, (26) clear oratorical ability, (27) scholarship, (28) gold, (29) good silver, (30) corn, (31) modesty, (32) nose, (33) firmness of mind, (34) a close dependant, (35) rules of going and coming, and (36) living power.

Sloka 4 - 4 ½

(1) Courage, (2) after-borns, (3) battle, (4) ears, (5) legs, (6) roadside place, (7) confusion of mind, (8) fitness, (9) heaven, paradise, (10) causing sorrow, (11) dream, (12) soldier, (13) heroic valor, (14) one's own relations, (15) friend, (16) wandering, (17) throat, (18) eating unspoiled or pure food, (19) partition of property, (20) ornaments, (21) good quality, (22) learning, (23) pastime, (24) bodily strength, (25) gain, (26) bodily growth, (27) noble descent, (28) servant, (29) part of hand between forefinger and thumb (sacred to Manes), (30) female servant, (31) journey in a small good vehicle, (32) a large undertaking, and (33) one's own religious duty, these are to be divined from third Bhava.

Sloka 4 ½ - 7

Following are to be investigated through 4th Bhava: (1) learning, (2) kingdom, (3) house, (4) travel, (5) vehicle similar to rickshaws, small boats and the like, (6) oil bath, (7) mother, (8) relation, (9) friend, (10) caste, (11) garment, (12) a small well, (13) water, (14) milk, (15) perfume, (16) a happy being, (17) good name, (18) a medicine of great supernatural efficacy, (19) trust, (20) false allegation, (21) a tent or pavilion, (22) victory, (23) wearisome work, (24) land, (25) a garden, (26) digging of a pond or well, (27) and their installation for the use of public, (28) mother's side, (29) a pure intellect, (30) father, (31) wife, (32) hoarding of one's savings, (33) a mansion, (34) art, (35) entrance into a house, (36) conclusion, (37) disposition, (38) loss of one's dwelling, (39) paternal property, (40) celestial food, (41) art of giving clues to places where stolen property is kept etc., (42) an anthill, (43) development of Vedic and sacred texts, (44) buffaloes, (45) cows, (46) horses, (47) elephant in rut, and (48) abundance of corn, grain produced from wet-lands.

Sloka 8 - 9 ½

(1) Progeny, (2) virtuous act done by father, (3) a King, (4) a minister, (5) good morals, (6) mechanical art, (7) mind, (8) learning, (9) pregnancy, (10) desertion, (11) umbrella, (12) moral stories, (13) auspicious letters, (14) garments, (15) a great action desirable in various ways, (16) paternal property, (17) foresightedness, (18) property derived through wife's luck, (19) liaisons with courtesans, (20) profundity, (21) firmness, (22) secret, (23) decorum, (24) writing of news, (25) well-being, (26) friendship, (27) a long literary production, (28) engaging oneself in any business, (29) belly, (30) prayer by incantations, (31) riches similar to that of Kubera, (32) gift of cooked rice, (33) discrimination between virtue and sin, (34) chanting of Vedic hymns, (35) wisdom, (36) deep pondering, (37) ways for earning money, (38) a festive occasion when drum or tabor is played, (39) intense satisfaction, (40) profound learning, and (41) hereditary post of minister, these are to be determined from 5th Bhava.

Sloka 9 ½ - 11 ½

Following are to be investigated from 6th Bhava: (1) disease, (2) obstacle, (3) fighting in combat, (4) maternal uncle, (5) phlegm, (6) swelling in body, (7) cruel actions, (8) insanity, (9) a boil, (10) enmity, (11) miserliness, (12) sickness, (13) venereal wound, (14) cooked rice, (15) weariness, (16) debt, (17) reproach, (18) enemy's satisfaction, (19) consumption, (20) heat, (21) a wound, (22) mental worry, (23) intense anguish, (24) enmity with many people, (25) incessant eye-trouble, (26) receiving alms, (27) untimely meals, (28) a fall from a boat, (29) trouble and fear from one's Dayadins, (30) gain, (31) exertion, (32) poison, (33) a severe colic or gout, (34) fetters, (35) guarding of one's own credit, (36) urinal trouble, (37) dysentery, (38) six flavors, (39) severe reproach, (40) service, (41) theft, (42) calamity, (43) prison house, and (44) misunderstandings with brothers and the like.

Sloka 11 ½ - 13 ½

It is from 7th Bhava that following should be predicted: (1) marriage, (2) unchastity, (3) winning of a love, (4) enmity with a debauched female, (5) deviation from right path, (6) good perfume, (7) music, (8) flower, (9) eating of savory food and good drinks, (10) chewing betel leaves with area, (11) break in a journey, (12) curd, (13) loss of memory, (14) acquisition of clothes and the like, (15) semen virile, (16) purity of husband, (17) a pair

of wives, (18) male of female organ, (19) urine, (20) anus, (21) trade, (22) sweet drink, (23) eating of nectar, soup, ghee etc., (24) gift, (25) destruction of power, (26) overthrow of enemy, (27) money that is locked up in another place, (28) controversy, (29) sexual union, (30) adopted son, (31) tasting of things prepared in ghee, (32) foreign place, (33) wife, (34) all secret pleasures arising from sexual union, and (35) theft.

Sloka 13 ½ - 15 ½

(1) Longevity, (2) happiness, (3) defeat, (4) insurance bonus, (5) an afflicted face, (6) urinary disease, (10) calamity, (11) brother's enemy, (12) teasing a wife, (13) a tuft of braided hair, (14) enemy's fortress, (15) misery, (16) idleness, (17) punishment from Government, (18) fear, (19) loss of money, (20) giving a debt, (21) other's money received out of ignorance, (22) long-standing property, (23) appearance of a wicked man, (24) sin, (25) killing of a living being, (26) mutilation of a limb, (27) decapitation, (28) formidable affliction, (29) a story that causes anxiety to mind, (30) trains of misfortune, (31) over diligence in doing cruel acts, (32) battle, (33) intense mental trouble, all these are to be judged from 8th Bhava.

Sloka 15 ½ - 17

(1) Giving, (2) virtue, (3) resorting to holy waters, (4) penance, (5) reverence to elders and the like, (6) medicinal drug, (7) conduct, (8) purity of mind, (9) divine worship, (10) exertion for acquisition of learning, (11) splendor, (12) a conveyance, (13) affluence, (14) policy, (15) dignity, (16) moral story, (17) travel, (18) religious bathing, (19) nourishment, (20) association with good people, (21) happiness, (22) paternal wealth, (23) son, (24) daughter, (25) wealth of all kinds, (26) horses, (27) elephants, (28) buffaloes, (29) coronation hall, (30) regulating Brahminic faith, (31) a Vedic sacrifice, and (32) circulation of money, these are to be divined through 9th Bhava.

Sloka 18 - 18 ½

(1) Trade, (2) honor from sovereign, (3) riding on a horse, (4) athletics, (5) Government work, (6) service, (7) agriculture, (8) doctor, (9) fame, (10) depositing of a treasure, (11) sacrifice and the like, (12) preeminence, (13) elders, (14) talisman, (15) incantations, (16) mother, (17) magnitude of moral merits, (18) medicine, (19) thigh, (20) Gods, (21) accomplishment of a spell, (22) prosperity, (23) adopted son, (24) a Lord, (25) road, (26) honor, (27) honorable living, (28) a prince, (29) fame, (30) teaching and the like, (31) seal, (32) supremacy, (33) subjection, and (34) an intention to command, these should be determined from 10th Bhava.

Sloka 18 ½ - 20 ½

(1) Gain in every way, (2) bad or wicked desire, (3) all kinds of receipts, (4) dependency, (5) eldest brother, (6) paternal uncle, (7) worshipping of deities, (8) worshipping of virtuous, (9) learning, (10) acquisition of gold and wealth, (11) surpassing cleverness, (12) paternal property, (13) knee, (14) a preeminent place, (15) love of ornaments and pearls, (16) masters wealth, (17) loss of interest on capital, (18) making of ornaments out of gold and sovereigns on behalf of ones lady-love, (19) wisdom, (20) ministership, (21) brother-in-law, (22) gain, (23) dawn of fortune, (24) realization of one's wish, (25) easy gain, (26) cooking, (27) desire, (28) mother, (29) longevity, (30) ear, (31) shank, (32) lovely painting, and (33) skill in practical arts, these are to be looked into from 11th Bhava.

Sloka 20 ½ - 22 ½

(1) Awakening from sleep, (2) mental pain, (3) two feet, (4) fear from enemy, (5) imprisonment, (6) liberation from pain, (7) discharge of debts, (8) elephants, (9) horses, (10) paternal wealth, (11) enemy, (12) entry into heaven, (13) left eye, (14) people's enmity, (15) mutilation of a limb, (16) gallantry, (17) loss by marriage, (18) renouncing ones couch, (19) termination of one's appointment, (20) place of enemy's imprisonment of chains, (21) mental agitation, (22) wretchedness, (23) harm, (24) a blow to the thought of happiness of ones parents and brothers, (25) discussion or dispute, (26) anger, (27) bodily injury, (28) death, (29) ongoing to another place, (30) expenditure in all ways, and (31) loss of wife, these are to be deduced from 12th Bhava.

Sloka 22 ½ - 25 ½

(1) Soul, (2) power, (3) intense severity, (4) fortress, (5) good strength, (6) heat, (7) splendor, (8) fire, (9) worship of Shiva, (10) courage, (11) thorned trees, (12) being in royal favor, (13) bitterness, (14) old age, (15) cattle, (16) wickedness, (17) land, (18) father, (19) taste, (20) self-realization, (21) skyward look, (22) one born to a timid woman, (23) world of mortals, (24) square, (25) bone, (26) velour, (27) grass, (28) belly, (29) strenuous effort, (30) forest, (31) half a year, (32) eye, (33) roaming over mountains, (34) quadruped, (35) King, (36) traveling, (37) dealing, (38) bile, (39) scorch, (40) circular shape, (41) eye disease, (42) body, (43) timber, (44) mental purity, (45) lordship of whole country, (46) freedom from disease, (47) rulership over Sourashtra country, (48) ornament, (49) disease in head, (50) pearls, (51) Lord of the sky, (52) short like a dwarf, (53) Lord of East, (54) copper, (55)

blood, (56) kingdom, (57) a red cloth, (58) a stone, (59) activity in public, (60) river bank, (61) coral, (62) strong at midday, (63) East, (64) mouth, (65) long-standing anger, (66) capture of the enemy, (67) genuineness, (68) saffron, (69) hostility, and (70) thick cord, all these relate to Surya.

Sloka 25 ½ - 29

Following belong to Chandra: (1) intelligence, (2) flower, (3) good perfume, (4) going to a fortress, (5) disease, (6) Brahmin, (7) idleness, (8) phlegmatic, (9) epilepsy, (10) enlargement of spleen, (11) disposition of mind, (12) heart, (13) woman, (14) good or bad, (15) sourness, (16) sleep, (17) happiness, (18) anything watery, (19) silver, (20) thick sugarcane, (21) typhoid, (22) travel, (23) well, (24) tank, (25) mother, (26) impartiality, (27) midday, (28) pearls, (29) consumption, (30) whiteness, (31) waistband, (32) bell-metal, (33) salt, (34) short in stature, (35) mind, (36) ability, (37) pond, (38) diamond, (39) Sarad Ritu, (40) an interval of 48 minutes, (41) facial luster, (42) white color, (43) belly, (44) reverence to Goddess Gowri, (45) honey, (46) favor, (47) joking, (48) nourishment, (49) wheat, (50) pleasure, (51) splendor, (52) face, (53) quick in thought, (54) love of curd, (55) mendicant, (56) fame, (57) beauty, (58) strength at night, (59) Westward-faced, (60) learned, (61) saline, (62) getting a job, (63) love towards West, (64) middle world, (65) nine gems, (66) middle age, (67) life, (68) eating, (69) going to distant counties, (70) disease of shoulders, (72) umbrella or other royal insignia, (73) good fruits, (74) good blood and vital energy, (75) fish and other water-born creatures, (76) serpent, (77) silk garment, (78) good budding, (79) shining, (80) clean crystal, and (81) delicate cloth.

Sloka 30 - 33 ½

(1) Prowess, (2) land, (3) strength, (4) wearing arms (for battle), (5) Kingship, (6) loss of virility, (7) thief, (8) battle, (9) hostility, (10) enemy, (11) generosity, (12) fondness for things which are of deep-red color, (13) master of a garden, (14) sound of a trumpet, (15) affection, (16) quadruped, (17) King, (18) fool, (19) anger, (20) going to a foreign place, (21) firmness, (22) supporter, (23) fire, (24) controversy, (25) bile, (26) heat, (27) wound, (28) service under a King, (29) day, (30) sky, (31) seeing, (32) shortness, (33) disease, (34) fame, (35) tin, (36) sword, (37) lance or spear, (38) minister, (39) breaking of a limb, (40) jewel, (41) God Subrahmanya, (42) youth, (43) pungent, (44) Durbar hall, (45) earthen, (46) hindrance, (47) flesh-eater, (48) culminating others, (49) conquest of enemy, (50) bitter, (51) strong at the end of night, (52) gold, (53) Grishma Ritu, (54) velour, (55) enemy's strength, (56) profundity of character, (57) strength, (58) man, (59) tendency, (60) God Brahma, (61) axe, (62) forester, (63) headman of a village, (64) royal aspect, (65) painful discharge of urine, (66) square, (67) goldsmith, (68) rogue, (69) burnt place, (70) good dinner, (71) leanness, (72) cleverness in archery, (73) blood, (74) copper, (75) a beautiful cloth, (76) facing South, (77) inclination towards South, (78) desire, (79) anger, (80) scandal, (81) house, (82) commander of an army, (83) weapon caned - Sataghni, (84) a tree, (85) Sarna Veda, (86) brother, (87) iron spade or hatchet, (88) management of wild animals, (89) independence, (90) persistency, (91) land, (92) magistrate, (93) serpent, (94) world, (95) speech, (96) fickleness of mind, (97) mounting a vehicle, (98) appearance of blood, (99) drying of blood, these and other various makings have been credited by the wise as belonging to Mangala - enough of these.

Sloka 33 ½ - 37

Budha presides over (1) education, (2) horses, (3) treasury, (4) mathematics, (5) wisdom, (6) speech, (7) Brahmin, (8) infantry, (9) writing, (10) new garment, (11) palatial building, (12) green color, (13) sculpture, (14) Astrology, (15) pilgrimage to holy places, (16) wise lectures, (17) temple, (18) trading, (19) best ornament, (20) soft words, (21) Vedanta philosophy, (22) maternal grand-father, (23) bad dream, (24) eunuch, (25) Northern-faced, (26) skin, (27) wet, (28) bell-metal and the like, (29) renunciation, (30) Ritu-season, (31) beautiful mansion, (32) doctor, (33) neck, (34) exorcising, (35) child, (36) crooked aspect, (37) heaven, (38) modesty, (39) paternal relation, (40) fear, (41) dancing, (42) devotion, (43) jocular disposition, (44) strong in the morning, (45) Hemanta Ritu, (46) rubbing (scratching), (47) tranquility, (48) navel, (49) flourishing of family, (50) mixture of things, (51) one that has mastered Telugu language, (52) worship of Vishnu, (53) Sudra, (54) bird, (55) after-born, (56) admiration of language, (57) directions, (58) Atharvana Veda, (59) religious action, (60) flower, (61) dust, (62) garden, (63) pudendum, virile, (64) evil, (65) benefic, (66) moving in villages, (67) impartial, (68) fond of Northwest quarter, (69) one versed in good legends of the past, (70) one versed in grammar, (71) one clever in testing of precious stones, (72) a learned man, (73) maternal uncle, (74) sacred prayer, (75) an amulet, and (76) spells of a high order.

Sloka 38 - 41

(1) Brahmin, (2) one's preceptor, (3) one's ???, (4) chariot, (5) cow, (6) infantry, (7) savings, (8) Meemamsa, (9) treasure, (10) horse, (11) curd etc., (12) big body, (13) valor, (14) fame, (15) logic, (16) Astrology, (17) sore, (18) grand-son, (19) dropsy, (20) richness in elephants, (21) philosophy, (22) elders like great grand-father, (23)

mansion, (24) gem, (25) eldest brother, (26) grand-father, (27) hydra, (28) cold season, (29) wrath, (30) jewel, (31) merchant, (32) physical health, (33) a beautiful mansion, (34) royal honor, (35) thigh, (36) Gods, (37) penance, (38) giving, (39) religious duty, (40) help to others, (41) impartiality, (42) facing North, (43) circular, (44) yellow color, (45) moving in villages, (46) North, (47) dear friend, (48) swinging, (49) oratorical talent, (50) fat, (51) a used garment, (52) a new house, (53) happiness, (54) old, (55) Manthra, (56) twice-born, (57) holy water, (58) knee, (59) movement in heaven, (60) a house bestowing full happiness, (61) intellect, (62) proficiency in learning, (63) literature, (64) tower, (65) pleasing an audience, (66) throne, (67) inauguration of God Brahma, (68) strong at all times, (69) month, (70) vessels, (71) Lapis Lazuli, (72) fruits arising from an Agnithoma Rite, (73) sweet juice, (74) quality of goodness, (75) happiness, (76) misery, (77) length, (78) gentleness, (79) guessing thoughts of others, (80) gold, (81) ornamentation, (80) device, (83) wind, (84) phlegm, (85) topaz, (86) Vedic text, (87) brilliancy, (88) softness, (89) a stone, (90) worship of Siva, (91) engaged in one's religious duties, and (92) traveling in a carriage bordered on all sides, all these are doings of Guru.

Sloka 42 - 45 ½

(1) White umbrella, (2) a good cowrie, (3) garment, (4) marriage, (5) income, (6) a biped (man), (7) woman, (8) Brahmin, (9) benefic, (10) whiteness, (11) wife, (12) sexual happiness, (13) short, (14) sour, (15) flower, (16) command, (17) fame, (18) youthful valor, (19) vehicle, (20) silver, (21) South-east quarter, (22) saltish, (23) ogling dance, (24) scratching, (25) half a month, (26) quality of passion, (27) strong, (28) pearl, (29) Yajur Veda, (30) Vaisya, (31) beauty, (82) buying and selling, (33) love making, (34) watery place, (35) elephant, (36) horse, (37) variegated color, (38) poetry, (39) dancing, (40) middle age, (41) singing, (42) enjoyment, (43) happiness from wife, (44) gems, (45) fond of joking, (46) swimmer, (47) servant, (48) luck, (49) variegated luster, (58) a beautiful youth, (51) kingdom, (52) scents, (53) garland, (54) Veena, (55) flute, (56) amusement, (57) lovely gait, (58) eight kinds of wealth, (59) lovely-limbed, (60) sparing in meals, (61) spring season, (62) ornament, (63) inclined towards supporting many women, (64) eye, (65) truth-speaking, (66) proficiency in art, (67) semen, (68) sporting in water, (69) profundity of character, (70) pre-eminence, (71) sharp-witted, (72) musical instrument, (73) decoration for stage, (74) indulging in amorous sports, (75) deteriorated body, (76) one whose chief business is love, (77) being entitled to great respect or esteem, (78) fond of white garments, (79) art of dancing as propounded by Bharata, (80) Government seal, (81) a Lord, (82) worship of Goddess Parvati and Lakshmi, (83) sexual pleasure, (84) gentleness, (85) much emaciated, (86) one who plays role of mother during day time, (87) literary composition at beginning of a poem, (88) black hair, (89) auspicious, (90) mystery, (91) urine, (92) moving in serpent region, (93) afternoon, (94) a knowledge of sexual organ and secrets, these are to be ascribed to Sukra.

Sloka 45 ½ - 50

(1) Troubles like disease etc., (2) horse, (3) elephant, (4) skin, (5) gain, (6) rule or standard, (7) distress, (8) sickness, (9) misunderstanding, (10) misery, (11) death, (12) happiness through a woman, (13) maid servant, (14) asses and mules, (15) outcaste, (16) one with disfigured limbs, (17) haunting woods, (18) envious, (19) gift, (20) a Lord, (21) a portion of life, (22) eunuch, (23) one born of lowest caste, (24) birds, (25) three sacred, (26) a servile duty, (27) unrighteous conduct, (28) one without manliness, (29) uttering falsehood, (30) lasting long, (31) wind, (32) old age, (33) tendon, muscle, (34) strong at conclusion of day, (35) Sisira Ritu or cold season, (36) excessive anger, (37) exertion, (38) born of a very low woman, (39) Kunda, (40) Golaka, (41) dirty cloth, house, (42) a mind over such things, (43) friendship with wicked, (44) black color, (45) evil, (46) cruelty, (47) ashes, (48) black grains, (49) wrist, (50) iron, (51) nobility, (52) a year, (53) Sudra, (54) Vaisya, (55) one representing father, (56) foreign learning, (57) lame, crippled, (58) severe, harsh, (59) a blanket, (60) West-ward faced, (61) remedies for restoring to life, rejuvenation, (62) downward looking, (63) living by agriculture, (64) a room where weapons are kept, (65) a Dayadin, (66) an external position, (67) fond of North-eastern quarter, (68) serpent world, (69) downfall, (70) battle, (71) wandering, (72) a spear, (73) lead, (74) misdirected strength, (75) a Turk, (76) indigestion, (77) oil, (78) wood, (79) Brahmin, (80) quality of Tamas, (81) wandering in forests and mountains, (82) hard-heartedness, (83) fear, (34) longstanding distress, (85) ugly hair, (86) whole sovereignty, (87) alarm, (88) goats and the like, (89) buffaloes and the like, (90) intent on sexual pleasure, (91) dressing oneself for amorous interviews, (92) worshipper of God Yama, (93) dog, (94) theft, and (95) inclination to commit cruel deeds, all these belong to Sani.

Sloka 51 - 52

(1) Umbrella, (2) cowrie, (3) kingdom, (4) gathering, (5) fallacious argument, (6) a wounding speech, (7) one belonging to lowest caste, (8) a wicked, female, (9) a vehicle bordered on all sides, (10) an (i)religious man, (11) gambling, (12) strong at twilight, (13) intrigue with a wicked female, (14) going to a foreign country, (15)

impurity, (16) bone, (17) enlargement of spleen, (18) falsehood, (19) downward look, (20) perplexity, (21) an emerald, (22) facing Southern quarter, (23) resorting to outcastes or other low people, (24) a bad swelling, (25) a big forest, (26) moving in a contrary direction, (27) mountain, (28) pain, (29) staying outside, (30) inclined towards South-west, (31) wind, (32) phlegm, (33) sorrow, (34) serpent, (35) night wind, (36) severe, (37) long, (38) reptile, (39) reading of dreams, (40) travel, (41) a Muhurta, (42) old age, (43) a vehicle, (14) world of serpents, (45) mother, (46) father or grand-father, (47) air, (48) an acute or sharp pain, (49) catarrh, (50) breathing, (51) great courage, (52) forest, (53) fortress, (54) worshipper, (55) wickedness, (56) cohabitation with quadrupeds, (57) writing of Urdu, and (58) harsh speech, these are ascribed to Rahu.

Sloka 53 - 54

(1) Worship of Goddess Chandee, God Siva, God Ganesa and several other Gods, (2) doctor, (3) dog, (4) a cock, (5) vulture, (6) salvation, (7) all kinds of wealth, (8) consumption, (9) pain, (10) fever, (11) bath in Ganges, (12) great penance, (13) wind, (14) an outcast, (15) friendship, (16) conferring of prosperity, (17) stone, (18) wound, (19) science of witchcraft, (20) inconstancy, (21) knowledge of Brahman, (22) belly, (23) eye pain, (24) stupidity, (25) thorn, (26) deer, (27) knowledge, (28) penance of silence, (29) philosophy, (30) all kinds of luxury, (31) luck, (32) causing trouble to enemies, (33) sparing in eating, (34) indifference to the world, (35) paternal grand-father, (36) hunger, (37) intense pain, (38) a boil, (39) freedom from disease, (40) horned creatures, (41) fig tree (beetle?), (42) revoking order of arrest, and (43) Sudra company, all these are to be sought for through Ketu.

Section VI

Dasas and their effects

Sloka 1

Avasthas or conditions of a Graha are of nine kinds, viz. (1) Deepta - blazing when he is in his exaltation, (2) Stimita - gratified or satisfied when he is in his own Rasi, (3) Mudita - happy when he is in a dear friend's Rasi, (5) Heena - deficient when he is quartered in a neutral's Rasi, (6) Duhkha - dejected when he is in an enemy's Rasi, (7) Vikla - failing when he is associated with a malefic, (8) Khala - base when he is vanquished in war, and (9) Kopa - angry when he is eclipsed by Surya's rays.

Sloka 2

Since fruits of past Karma resulting from either good or bad actions are known through Dasas and Bhuktis of Grahas, it is essential that Dasas of Grahas should be sub-divided and several effects of such sub-divisions should be known in order that one may obtain required happiness by performance of Shantis to overcome the evil.

Sloka 3

Surya, Chandra, Mangala, Rahu, Guru, Sani, Budha, Ketu and Sukra are in their order Lords of Dasa period of years represented by numbers 6, 10, 7, 18, 16, 19, 17, 7 and 20 respectively. Particular Dasa that starts in a nativity is thus obtained - count from Krittika till natal star inclusive and divide result by 9. Remainder will indicate Lord of Dasa counted from Surya onwards.

Sloka 4

Find number of Ghatikas etc., still to pass of asterism at birth, divide the same by total Ghatikas taken by Chandra to pass through that art. Multiply this fraction by appropriate Dasa-years mentioned in previous Sloka. Quotient will be the number of years still to pass in that Dasa. Remainder when multiplied by 12 and 30 will give months and days required.

Sloka 5 - 5 ½

Multiply Dasa years of a Graha by Dasa years of other Graha whose Bhukti or sub-period is required. The product will be in 2 or 3 digits. The number indicated by first or first two digits as the case may be will be number of months contained in Bhukti, and last digit multiplied by 3 will be days to be added etc., thus should period of all Bhuktis in several Dasas be calculated. Convert Bhukti period into days and multiply the same by number indicating Dasa years of a Graha. Take a moiety of the product. This will signify Vidasa or Antara of Graha in terms of Ghatikas etc., and this when divided by 60 will indicate period in days. Similarly should Sukshmadasa etc., be calculated, but there is this peculiarity, i.e. the numbers each below the other in their order will signify sub-period in days, Ghatikas and Vighatikas.

Thus, Budha's Bhukti period in Sani's Dasa is obtained by multiplying 17×19 . The product is 323 which means 32 months and 9 days. Similarly to find out sub-period of Chandra - Chandrantara - in above Budha's Bhukti, we proceed thus:

Convert 32 months and 9 days (period of Bhukti) into days, thus: $32 \times 30 + 9$ or 969. As Chandra's Dasa period is 10 years, this has to be multiplied by 10 and a half of the product is to be taken = $969 \times 10 \times \frac{1}{2}$ or 4845. This will denote number in Ghatikas of Chandra's Antara. This when converted into days will be = $4845 / 60$ or 80 days 45 Ghatikas.

Sloka 5 ½ - 6 ½

Surya's Dasa will, if Surya be auspicious to native, give during his period sons, intelligence, wisdom, good status, knowledge, wealth, fame, valor, happiness and divine favor. If the Surya be inauspicious, native will suffer intense hardships, all his efforts will become useless, there will be much waste of money. He will suffer from disease and there will be trouble from enemy, royal displeasure, ill-health to father and similar other happenings.

Sloka 6 ½ - 7 ½

When Chandra is auspicious, mother's prosperity and building of tanks and the like may be expected. Native will get lands, gardens, houses, blessings of good Brahmins, wealth, prosperity and joyrides. If Chandra be unfavorable, native will suffer from want of food, will be miserly, will become devoid of pleasure and wealth, suffer diseases, will be lacking in wisdom, will be censured, lose his mother, will often get angry and suffer from fevers like typhoid.

Sloka 7 ½ - 8 ½

Dasa of Mangala when Mangala is auspicious will bring to native lands, desired objects, knowledge, clearness of mind, prowess, wealth, destruction of enemies, advent of brothers. If Mangala be inauspicious, there will be distress to brothers, misunderstandings, troubles through lands, danger from fire, wounds, decay of eyesight and the like, trouble from Government, misunderstandings with good people, shortcuts and diseases.

Sloka 8 ½ - 9 ½

If Budha be auspicious, he will give during Dasa clothing, endless wealth, corn, status, prosperity, happiness, house, relations, success and fulfillment of cherished desires and objects. If he be inauspicious, native will go to foreign country; there will be anger, loss of relations, intellectual diminution, trouble from merchant class, misunderstandings, loss of lands and money and other calamities.

Sloka 9 ½ - 10 ½

Guru, if auspicious, makes native headman of a big village, blesses him with children, wealth and prosperity. Native will be a mine of all virtues, will have many dependants, horses, joyrides and other comforts. If Guru be unfavorable, there will be royal displeasure, mental worry, diseases, loss of courage, lack of corn, lack of money, trouble from Brahmins, displeasure of father, trouble for proper meals and consumption.

Sloka 10 ½ - 11 ½

Sukra when favorable will bring all happiness, prosperity, high status, joyrides, eight kinds of wealth, inclination to be virtuous in a very high degree, gold, garden, horses, music and processions. When Sukra is unfavorable there will be trouble to wife. Person will become wicked, wealth will be wasted, there will be a big theft in his house. He will commit serious faults and will suffer diseases arising from his intrigues in a large scale with woman folk.

Sloka 11 ½ - 12 ½

If Sani be favorable, his Dasa will prove prosperous, will bestow native intelligence and will make him perform ????. He will own bonds, will become headman of a village or of a small town. He will turn out to be a big ???, will be very enthusiastic. When Sani is inauspicious, there will be poisoning, loss of wealth, troubles to body etc. and royal displeasure, his work will be frustrated, he will become worried and suffer diseases causing intense trouble.

Sloka 12 ½ - 13 ½

During Dasa of Rahu, when he is favorable, he will confer on native all that is best and desirable, a high position of authority, all kinds of virtues and wealth. Person will resort to holy shrines, will acquire sacred knowledge and power. If Rahu be untoward, person will be liable to danger from reptiles, poison, disease and

trouble all over the body, danger from missiles and fire, worst enmity, a fall from a tree and torments from enemies.

Sloka 13 ½ - 14 ½

During advent of Ketu's Dasa when Ketu is favorable, there will be success in all undertakings, acquisition of wealth through bloody deeds, good fortune through a foreign King, attempts at poetical composition and destruction of enemies. When Ketu is bad, he will cause to native intense miseries, all his efforts will become fruitless, he will be doing only unprofitable things, there will also be loss of position, he will suffer from rheumatism, tuberculosis, shaking all over the body, misunderstanding with Brahmin folk. He will further commit worst follies.

Sloka 14 ½ - 15 ½

(a) If Rahu or Ketu occupy a Trikona - 5th or 9th Bhava, and be conjoined with or aspected by Lord of 2nd or 7th Rasi, they cause death during their Dasas. (b) If they occupy 7th or 2nd Rasi in conjunction with or aspected by Lord of 5th or 9th, they confer wealth and long life on native. If under same condition, viz. Rahu or Ketu occupying 2nd or 7th ? (c) any malefic Graha be in conjunction with Graha owning 2nd or 7th Rasi, his Dasa will bring on death to native.

For (a) see Chart 15 (p. 37 supra), Rahu is posited in 5th Rasi along with Budha, Lord of 7th, and death of native was in Rahu Dasa.

Sloka 15 ½ - 16 ½

(a) If Rahu or Ketu occupy a dual Rasi along with Lord of 1st, 4th, 5th, 7th, 9th or 10th Rasi, or happen to be Lord of any of those Rasis, native will during Graha's Dasa period get wealth power etc. (b) If any of above said be conjoined with or aspected by Lord of 6th, 8th or 12th Bhava, there will not be such benefit to native, but Dasa will bring about the demise of native's mother or other near relation.

Sloka 16 ½ - 17 ½

(a) The same two Grahas if posited in a fixed or a moveable Rasi and conjoined with Grahas owning a Kendra or a Trikona place, will be productive of good fortune during Dasa of one of two occupying an auspicious Rasi. (b) If they be in a malefic Rasi, they will not cause any good effect, some are however in opinion that they will bring happiness. If these two should occupy malefic Bhavas in company with benefics, they become instrumental in causing the demise of native.

Sloka 17 ½ - 18 ½

If Rahu or Ketu be posited in 6th, 8th or 12th Rasi and be conjoined with or aspected by any of Lords of these Bhavas, they begin to afflict native during their Dasas. If they conjoin with Maraka Grahas or with Lords of Dusthanas, they bring about the death of native. If they be associated with Lords of Kendra and Kona Bhavas and be posited in Dusthanas, they cause some happiness and then bring on death through diseases, wounds, misery, sword cuts, drowning or suicide.

Sloka 18 ½ - 19 ½

(a) If said two Grahas be conjoined with strong Yogakaraka Grahas and be posited in 1st, 3rd, 4th, 7th, 9th or 10th Bhava, they confer on native prosperity, happiness, children, wealth, power and superior vehicles. (b) The same, if conjoined with Lords of 7th and 2nd Bhava or aspected by them, will cause entire loss of wealth to native and also bring about his death.

Sloka 19 ½ - 20 ½

Exaltation Bhavas of Rahu and Ketu are Vrishabha and Vrischika respectively. Their Swakshetra Rasis are Kumbha and Vrischika. Mithuna and Kanya are their Moolatrikona Rasis. Simha and Kataka are their inimical Rasis, while Tula and Makara are their friendly Rasis. Mesha and two Rasis owned by Guru are their neutral ones. The said two Grahas are declared to possess maximum strength when they are exalted. At other places, their strength will be proportionate conformably to the nature of their relation to Bhavas they occupy.

Sloka 20 ½ - 21 ½

If these two Grahas, possessed of strength, be posited in any Bhava or have any of Bhava Sambandha with Lord of any Bhava, they cause during their Dasa good and bad effects, overlooking effects, if any, that may be caused by other Grahas. Whichever Rasi they occupy, they will possess strength of Lord of that Rasi, and good and bad effects resulting from Bhava they occupy should be predicted according to strength of Lord of that Bhava.

Sloka 21 ½ – 22 ½

When Dasa of any Graha is ruling at the time, treat Rasi occupied by that Graha as Lagna, and find what Rasi reckoned from this Lagna is occupied by Bhuktinatha. Find also strength of these two Grahas derived through their being conjoined with or aspected by other Grahas. If these two Grahas be not mutually in quincunx aspect, resulting effect will be happy. Otherwise, malefic effect will result according to strength of Graha.

Sloka 22 ½ – 23 ½

Dasa periods and their sub-periods of Grahas owning Kendra Bhavas will prove auspicious, while those of Grahas owning 2nd, 3rd and 11th Bhava will be medium. Dasas etc. of Grahas owing 6th, 8th and 12th Bhava will always prove bad to native. These effects should be predicted in respective Dasas and Bhuktis of Grahas after a scrutiny of Lord of Dasa and Rasi occupied by him.

Sloka 23 ½ – 24 ½

If Bhuktinatha be posited in 12th, 6th or 8th place from Rasi occupied by Lord of a Dasa, he then becomes enemy of Dasa Lord. Graha in 11th, 2nd, 3rd, 4th, 5th, 9th or 10th Rasi from Dasanatha is said to be greatly auspicious to native. Graha in 7th Rasi from Dasanatha and the one in conjunction with him are also productive of good.

Sloka 24 ½ – 25 ½

If Dasanatha be malefic and Bhuktinatha be benefic and not in conjunction with the same, effect will be unfavorable. If Bhuktinatha be benefic and be associated with Dasanatha, effect will be mixed. Bhuktinatha, even if he be a Yogakaraka Graha, will become more unfavorable and distressing if he be not conjoined with Dasanatha.

If Dasanatha has got power to cause both Yoga ??? death, he will give effects of Yoga first in his own Bhukti.

Sloka 25 ½ – 26 ½

If entire period over which above mentioned Yogakaraka rules be fully auspicious, and Bhuktis of various malefic Grahas be likewise favorable, Yogakaraka Graha postpones causing of death to native. Such a Dasanatha will never cause mixed effects. If he does, Dasa will only prove completely fruitless. So opine the wise.

Sloka 26 ½ – 27 ½

Guru and Sukra in their mutual Dasas and Bhuktis confer on native kingship or place of a minister, much wealth and happiness through wife and children. There will be performance of sacrifices, birth of children, celebration of marriages and other similar auspicious functions, provided two Grahas are strong and occupy good Bhavas and are also aspected by or conjoined with benefic Grahas.

Sloka 27 ½ – 28 ½

The same two Grahas if posited in such a way that they are either quincunx to each other or are mutually placed in 2nd and 12th, or if they two be aspected by or conjoined with Lords of these Bhavas, or if they be themselves owners of these Bhavas and be at the same time aspected by or in conjunction with malefics, and are weak in positional strength etc., they will during their Dasas bring separation of wife and sons, displeasure of a high Brahmin-chief, trouble through intrigues with females, royal displeasure and fear of epilepsy.

Sloka 28 ½ – 29 ½

If Sukra and Sani posited in their exaltation, Swakshetra or Vargotamamsa be strong and equally powerful to cause Yoga, they will, in their mutual Dasas and Bhuktis, make native a beggar seeking alms and a powerless being, even if he be born a King or a Kubera. Should however one of two be strong and other weak, stronger one will give Yoga.

Sukra and Sani are natural friends and any student of Astrology will expect good results in their mutual Dasas and Bhuktis. But the sense contained in this Sloka is contrary to above statement. If two Grahas are well placed, Bhukti of Sukra in Sani's Dasa and vice versa will be worst periods native can possibly expect. The stronger the two Grahas are the worse will be effect.

Sloka 29 ½ – 30 ½

If both of them be weak and be so mutually placed that one occupies 12th, 8th or 6th from the other, or happen to be owners of such places, or be conjoined with Lords of these Bhavas, they become auspicious and confer wealth and happiness on native. If one of them own an auspicious Rasi and the other an unfavorable one, even

then, both of them will produce good effects. If they are both malefics, they will prove extremely favorable to native.

Sloka 30 ½ – 31 ½

Sani and Surya if they be placed in their own or exalted Rasis or in corresponding Navamsas and are in Kona or Kendra positions, or be owners of these Bhavas, will bring to person concerned royal favor, wealth and the like, in Surya's Bhukti of Sani's Dasa, and happiness, wealth and victory in Sani's Bhukti of Surya's Dasa. If two Grahas in question be both inauspicious, they cause distress to native.

Sloka 31 ½ – 32 ½

If Mangala and Guru, in the same manner be strong, occupy favorable Rasi and possess aspect or association of strong benefic Grahas, they bring Rajayoga to native, they will bring joy, all kinds of enjoyments and pleasure, sons endowed with long life, marriage and other pleasant functions. If otherwise, they will produce contrary effects.

Sloka 32 ½ – 33 ½

Guru and Budha, similarly strong, will nuke native do good actions, be learned, clever in trading and endowed with wife, children and happiness. Sukra and Budha, Guru and Chandra, Chandra and Sukra, Guru and Surya, Surya and Mangala, Surya and Budha, each of these pairs will produce effects similar to those stated for Guru and Budha.

Sloka 33 ½ – 34 ½

Find exact position of Surya in a nativity. In any required year after birth, find out on what day, hour etc., Surya in his periodical course occupies that exact position. That day is called solar year day of native. Find out Lagna at the time and positions of Grahas, and several Bhavas, also calculate Saptavargaja Bala of Grahas. Results will reveal nature of effects for that year to native. Number of the asterism in which Chandra is at the time when reckoned from natal star should be divided by 9. Remainder will denote order of Dasa reckoned from Surya.

Sloka 34 ½ – 36 ½

From exact position of Chandra at the time, find out how many more Ghatikas Chandra has still to pass in Nakshatra in which she is. This when multiplied by Dasa days mentioned below of Graha concerned and divided by the total Ghatikas taken by Chandra to travel through complete asterism, will reveal number of days, Ghatikas etc. of (first) starting Dasa still remaining at beginning of the new year. 110, 60, 32, 40, 48, 56, 4, 5 and 10 are the numbers in their order representing Dasa period 365 days in a year of 365 days for Surya, Chandra, Mangala, Budha, Guru, Sukra, Sani, Rahu and Lagna respectively. Second and succeeding Dasas during the year have to be reckoned in this order alone. Effects – good or bad – for any of Dasas should be predicted after a full reference to strength – positional etc. – of Graha concerned, Lagna at the entry of the year, Bhava occupied by Graha and several aspects on same Graha.

System that is described in two foregoing Slokas enables reader to have a clear idea as to how his position in life will be in any particular year. System is unique by itself. Horoscope for any particular year depends upon exact time at which Surya, during his transit, comes to position he had occupied at the time of birth. Process of casting such annual horoscopes consists in finding exact time at which Surya arrives at his old position in the year concerned. This time marks beginning of native's new year.

Year	Day	Ghatikas	Vighatikas	Tatparai	Year	Day	Hours	Minutes	Seconds
1	1	15	31	30	1	1	6	12	36
2	2	31	3	0	2	2	12	25	12
3	3	46	34	30	3	3	18	37	48
4	5	2	6	0	4	5	0	50	24
5	6	17	37	30	5	6	7	3	0
6	0	33	9	0	6	0	13	15	36
7	1	48	40	30	7	1	19	28	12
8	3	4	12	0	8	3	1	40	48
9	4	19	43	30	9	4	7	53	24
10	5	35	15	0	10	5	14	6	0
20	4	10	30	0	20	4	4	12	0
30	2	45	45	0	30	2	18	18	0
40	1	21	0	0	40	1	8	24	0
50	6	56	15	0	50	6	22	30	0
60	5	31	30	0	60	5	12	36	0
70	4	6	45	0	70	4	2	42	0
80	2	42	0	0	80	2	16	48	0
90	1	17	15	0	90	1	6	54	0
100	6	52	30	0	100	6	21	0	0

Exact time is required and a horoscope for that time should be cast accurately. Find asterism in which Chandra is at the time under consideration. Order of this asterism reckoned from natal star will reveal Lord of Dasa counted from Surya which native is undergoing at commencement of this year. Order of Dasa Lord will be as follows - Surya, Chandra, Mangala, Budha, Guru, Sukra, Sani, Rahu and Lagna. Portion traversed by Chandra at the time in particular asterism will reveal portion of corresponding Dasa elapsed.

Above table is prepared to suit both systems of reckoning, viz. Ghatikas, Vighatikas etc., and hours, minutes, seconds. The numbers 1, 2, 3, 4, 5, 6, 0 under the column 'Day' refer to 7 days of week from Sunday onwards.

Chart 83 - male - born on 9.11.1893, at 5.45 A.M.

Died in June 1930

Ra		Gu			Lg	Sy	Sk
	Rasi			Gu Ra	Navamsa		Ch
							Ke
Sk	Ch Bu	Ma Sy Lg	Sa Ke	Bu		Ma	Sa

Balance of Guru's Dasa - about 3 years.

Birth in question being at sunrise, Surya is posited in rising Navamsa. Three notable features are present in this nativity: (1) Mangala, Yogakaraka, occupies centre of 2nd Dhana Bhava; (2) Surya, Lord of 2nd, is posited exactly in Lagna; (3) Yogakaraka is in 10th Kendra, exactly with respect to Lord of Lagna, and thus aspect of Mangala over Chandra is full. From this, it will be clear that power wielded by native will be immense. Native will have to earn more by wielding power in some administrative capacity in virtue of position of Yogakaraka. So much of stress had to be laid on above statement, because rising Graha is Surya, Rajvakaraka. Inheritance of native will also be good as Guru, Lord of 9th Rasi of Father occupies 2nd in conjunction with Mangala, Yogakaraka, while Surya, Pitrukaraka and Lord of 2nd is in Lagna. Above statement will have to lose some of its force as conjunction of said Grahas has been marred by inclusion of Budha, Lord of 12th.

Regarding position of Chandra, presence of Mangala, Lord of Rasi occupied by Chandra, in Kendra position with respect to her, elevates native to a considerably high position, effect due to depression being nullified (VII-26-28).

Aspect of Sani, Lord of 8th, over Dhana Bhava and 7th is not so good. Conjunction of Lords of 6th and 12th in 2nd Bhava is a very strong Dhana yoga. Presence of two nodes of Chandra in Kendras will surely bring native to prominence.

Guru and Mangala, Lords of 9th and 10th as well as those of 9th and 10th as well as those of 9th are conjoined in 2nd Rasi resulting in a very strong Raja Yoga (IV-4).

Native is an officer in Burman P. W. D. Let us prepare his chart for the year 1938 - 39.

Native has completed 41 years and entered on his 42nd year.

Day - Gh. Vigh. - Tat.

His birth was on Sunday at 30 ½ Vigh. or 1 - 0 - 30 - 30

For 40 years 1 - 21 - 0 - 0

1 year 1 - 15 - 31 - 30

Therefore for 41 years 3 - 37 - 2 - 0

Which means, the time in question was 37 Gh. 2 Vigh. on a Tuesday in month of Kataka in year Bahudhanya, and corresponds to 37 Gh. 2 Vigh. on 9th August 1938.

Lg Sa	Ke			Sk			Ra
Gu	Surya's entry at 37 Gh. after sunrise on 9.8.1938		Ma Sy	Sy Ch Sa	Navamsa		
Ch			Bu				Lg
		Ra	Sk	Ma Ke	Gu		Bu

Chandra is traversing Uttarashadha. Portion of Nakshatra still to be traversed in Ghatikas is 22. The total duration of asterism is 67.4. This star is 4th when counted from Jyeshtha, natal star of native. Hence Lord of Dasa at commencement of the year is 4th from Surya, that is Budha. Balance of Dasa is 22.1 / 67.1 x 40 or 13 days. Several periods of the year ruled by Grahas are shown below:

Grahas	Number in days	Date of commencement	Date of conclusion
Budha	13	9.8.1938	21.8.1938
Guru	15	22.8.1938	8.10.1938
Sukra	56	9.10.1938	3.12.1938
Sani	4	4.12.1938	7.12.1938
Rahu	5	8.12.1938	12.12.1938
Lagna	10	19.12.1938	22.12.1938
Surya	110	23.12.1938	11.4.1939
Chandra	60	12.4.1939	10.6.1939
Mangala	32	11.6.1939	12.7.1939
Budha	27	13.7.1939	8.8.1939
	365		

Nature of year under consideration for native is to be discussed from annual chart given in previous page.

It is to be understood that nature of Lagna will always give an indication as to nature of that particular year. At the outset, the year augurs bad as Lord of Lagna has exchanged place with Lord of 12th. To add to this, we have complete aspect of Sukra, Lord of 8th, over Lagna. Sukra, being Lord of 3rd, is aspected by Sani, Lord of 12th, and is without any benefic aspect. 3rd Rasi also is aspected by Sani. Sani, Lord of 11th, receives aspect of Sukra, Lord of 8th. Surya, Lord of 6th aspects 11th, 3rd Rasi and Budha denote afterborns (V-4, 36), while 11th and Guru, denote eldest brother (V-19, 39). The year under reference will therefore be a bit unfavorable to native's brothers (younger as well as elder).

Surya, Lord of 6th, is posited in 5th, thus indicating that native's children will not be keeping good health. Year is not beneficial to native's partner also, as Lord of 7th has gone to 6th. Sukra, Lord of a Dusthana, is posited in 7th, and 7th is badly aspected by Sani (Lord of 12th). Much of strain of this unfavorableness will have to be borne by native himself, as all these above remarks are made with reference to native's chart. To be short, presence of Sani may cause lot of expenditure mostly unexpected.

Coming to particular periods, year begins with Budha's Dasa. He is gone to 6th which is 12th from Kalatra Lagna. Native will have to pass a difficult time, difficulty being mostly due to his partner. Severity is considerably reduced as Budha is aspected by Guru.

Next period is that of Guru. Native ought to have got the best he could get during this year as Guru governs native's position and body. But position of Guru in 12th will have to cause some disappointment in this direction. To support it, this Guru is badly aspected by Mangala who is conjoined with Lord of 6th. Particularly during Guru's period, native will have to experience a bit of anxiety on account of his eldest brother, as Guru, Graha representing eldest brother, has gone to 12th and is aspected by Budha in 6th.

Nothing good can be expected during period of Sukra as this Graha rules over 8th Rasi and is further aspected by a powerful Sani. Sukra in capacity of ownership of 3rd may cause ill health and some distress to brothers of native during his Dasa.

Sani's period will be an anxious one so far as health of native's elder brother is concerned, as Sani is Lord of 11th and is aspected by Lord of 8th.

But Rahu's Dasa will be certainly better than that of Sani as Rahu is aspected by Guru.

Next comes Lagna Dasa. Nature of this depends much on Guru about whom comment has already been made.

Surya's Dasa may cause ill health to native's children as he is Lord of 6th and is posited in 5th.

Only period during which native will get some peace of mind is that ruled by Graha representing mind, that is Chandra. She is best placed, being aspected by Mangala, her friend Lord of 2nd and 9th. She has escaped Surya's aspect (Chandra is in 6th degree of Makara while Surya is in 24th degree of Kataka). Surya happens to own 6th.

Dasa of Mangala will also be good as he is aspected by Chandra, Lord of 5th, though not so good as that of Chandra as he is eclipsed by Surya's (Lord of 6th) rays.

In conclusion, we shall have to infer that whole year will not be a happy and a peaceful one. Various incidents which native will have to come across during this year will make native put on an appearance of entire resignation towards doings of these various Grahas, as Guru and Sani - two philosophical Grahas - have exchanged positions.

Sloka 36 ½ - 37 ½

In this connection, due consideration should also be given to effects that may be caused by Grahas transiting during their course several Bhavas reckoned from Janma Rasi, radix Chandra, and conjoined effects alone should be predicted. I am now going to describe in a fine and easy manner accurate effects of several Dasas during a year.

Sloka 37 ½ - 38 ½

When Surya is strong, there will be accumulation of wealth, acquisition of ornaments and wearing of new apparel. If Surya be weak, there will be increase of sin and enemies, loss of wealth and springing up of new troubles. When Chandra is strong, there will be royal favor, incessant flowing in of money and a position. When Chandra is weak, more enemies will turn up. Person will suffer from sickness, there will also be change of place, misery and misunderstandings with one's people.

Sloka 38 ½ - 39 ½

If Mangala be endowed with strength, there will be royal favor, success in life and domestic happiness. When Mangala is weak there will be displeasure from sovereign, quarrel with one's own sons, enmity with one's wife and decay of wealth. When Budha is very strong, person concerned will be energetic. He will enjoy more happiness and there will be more gain. If Budha be weak, there will result misunderstandings with one's brothers etc. He will take to bad ways and will do mischief to Brahmin folk.

Sloka 39 ½ – 40 ½

When Guru is fully powerful, person will command good vehicles, and houses. He will be munificent, possess good intellect and much wealth. If Guru be weak, there will be change of place and also loss of wealth. He will further go into bad ways and evil association. When Sukra is possessed of much strength, there will be influx of wealth and fame. Native will have good white robes and female company. When Sukra is weak, there will be loss of wealth, danger from enemies, diseases through female and ill fame.

Sloka 40 ½ – 41 ½

When Sani is strong, person will acquire a good house and be happy, he will become headman or leader of a wild tribe. If Sani be weak, there will be destruction of wealth, emaciation of body, disease and ill fame. When Rahu is strong, he will make native do good and virtuous acts, get good income and rise in his official position. When he is unfavorable, effect likewise will be bad, there may happen demise of father. Person will further befriend base people and associate with his enemies.

Sloka 41 ½ – 42 ½

When Lagna Dasa rules, effect will be good, medium or bad, according to nature of decanate occupied and Sambandha, Yogas etc., formed by that Lord. Thus have been declared in an elegant and concise manner effects of several Dasas in a year. Intelligent men should predict nature of effects with special reference to strength of Grahhas concerned, derived through their association with benefics etc.

Section VII

On queries

Sloka 1

Thus should all effects be predicted in the case of a nativity through position of several Grahhas and Lagna at the time. In absence of horoscope, effects should be divined through Lagna rising at the time of query. There will be no difference between effects derived through horoscope at birth or through the time of query. If day be clouded at the time and exact Ghatikas that have elapsed since sunrise be not be readily available, several Rasis and Navamsas should be determined by further queries (as detailed in next 3 Slokas).

Sloka 2

A querist should approach an Astrologer with fruits and Dakshina and should, when asked, mention a number below 108. The same should be taken as basis and predictions – good or bad – about past, present and future, should be made by Astrologer after salutations to feet of his preceptor.

Sloka 3

The basis number aforesaid should be divided by 9, quotient represents the number of Rasis from Mesha that have elapsed, and remainder represents the number of Navamsas elapsed in Lagna at the time of query. Grahhas and Bhavas at the time should be determined and effects - good as well as bad - should be predicted as before through Karaka, Grahhas and through strongest of them.

Sloka 4

The number of flowers and money units that had been handed over to him by querist, Astrologer should multiply by basis number and divide the product by 12. Remainder will signify Rasi reckoned from Mesha in which Guru was posited in querist's nativity. Through position of Guru at the time of query, Astrologer can easily guess the age by a look at querist and probable number of cycles made by Guru since birth time of querist. Months, days etc. that have elapsed (since last birthday), will be revealed by portion of Rasi traversed by Guru in Rasi occupied by him at the time of query. Total period thus obtained is to be subtracted from present position of Surya to get year, month etc. of birth in question.

Sloka 5

Month, weekday, Ghatikas etc. elapsed on the day, all will be solar. From this, Chandra's position, lunar years, month, Tithi etc., and hence whole horoscope can be obtained. Thus has been described briefly the process of casting a lost horoscope. The method to get at a horoscope has thus been chalked out for delectation of those interested in the science.

Thus ends the method for casting Lost Horoscopes.

Sloka 6

Multiply the basis number by 2 and divide the product by 3. If remainder be 1, query is about a living being, if it be 2, it relates to some mineral. If it be zero, it relates to a plant. When Lagna at query is Mesha, matter relates to bipeds. If it be Vrishabha, it relates to quadrupeds, if Lagna be Mithuna, it is about pregnancy. When Kataka is rising, subject relates to a legal dispute. When Lagna is Simha, matter relates to Government.

Sloka 7

If Kanya be Lagna, query relates to an intrigue with a woman other than one's wife. Subject will be about trading when Tula is rising. If Vrischika be rising, there will be fear from the wicked. It will relate to wealth lost when Rasi Dhanus is rising. Some sinful deed will be subject if Makara be Lagna. If Kumbha is rising, it will be about some religious rites. If Meena be Lagna, it will relate to position and residence. Thus Sages say that it should be declared through stronger of the two - viz. Rasi and Navamsa - rising at the time.

Sloka 8

If at the time of query, Surya occupies his own Rasi or Navamsa, whichever is stronger, query relates to Sovereign and kingdom. If Chandra be in a similar position, it relates to tanks and the like. If it be Mangala, question is about fire and danger from King or enemies. Budha, similarly situated will relate to trade and agriculture. Guru will refer to friends, King and the like. Sukra will point to more happiness, while Sani in such a position will relate to a human being or immoveable property.

Sloka 9

Similarly, if a Graha be exalted, effect will be doubled, if debilitated, effect will be nil. When Graha is in a friend's Rasi, effect will be half, in a neutral's Rasi, it will be very low. If two Grahas are exalted, or be in their Swakshetra Rasis, query should be answered by a wise man after a reference to stronger of two and corresponding Karaka and Bhava occupied by each of them.

Sloka 10

If a Graha be exalted at the time, business will be accomplished in a few Ghatikas, if occupying his own Rasi, business will be done in a few days, if quartered in a friendly Rasi, it will be finished in a few months. Otherwise it will take some years. If Graha be in any other positions, in conjunction with or aspected by a malefic, failure of the object will have to be predicted. If Sani be exalted in Lagna, or if Lords of Lagna and Bhava indicating nature of query be conjoined with or aspected by strong benefics, immediate accomplishment of business should be predicted.

Sloka 11

Horizon is a circle consisting of 360 degrees and there are 12 spokes each at an interval of 30°, and 108 Navamsas are permanently located in the same. Four pairs of moveable and immoveable Rasis beginning with Mesha represent East and other principal points of compass in order. Four dual Rasis, viz. Mithuna, Kanya, Dhanus and Meena signify respectively four intermediate points, viz. SE, SW, NW and NE. Astrologer should enter in concerned Rasis and Navamsas several Grahas according to their exact longitudes at the time.

Sloka 12

If a person, with flowers, fruits etc., (visible) in his hand, should approach Astrologer and standing in a place puts a query, Rasi indicated by that place with respect to Astrologer as per apportionment alluded to in.

Last Sloka is called Arudha Lagna at query, and Astrologer should predict in all such queries effects - good or bad as the case may be - through Grahas owning Arudha Lagna and Rasi representing nature of query with special reference to Grahas conjoined with them or aspecting them.

Sloka 13

Find Ghatikas that have elapsed from sunrise at the time of query. Multiply the same by 9 and divide the product by 20. Quotient in Ghatikas etc., will represent exact position of Chandra at the time and which will be useful for purposes of query. Position of Chandra at the time as revealed in Ephemeris and Chandra above referred to are respectively known as Sthula and Sukshma. Their respective Navamsas should also be determined.

Sloka 14 - 15

When Sthula Chandra is aspected by the Sukshma Chandra, Budha and Guru, query is about an animal. If aspected by Mangala, Rahu and Sani, it is about a mineral. If by Sukra and Surya, it relates to something of vegetable kind. When Sthula Chandra is aspected by Guru, Sukra and Rahu, query relates to something of a mixed nature. If Sthula Chandra be posited in Tula, Kanya or Mithuna Navamsa, query concerns a biped. If in a Navamsa, owned by Kataka, Vrischika or Meena, it relates to some creature of many legs. If Sthula Chandra is quartered in a Navamsa owned by Dhanus or Kumbha, it is about some creature devoid of legs, if in a Navamsa owned by Mesha, Simha, Makara or Vrishabha, it relates to a quadruped. 3 Avasthas of a Graha, viz. Bala Yauvana and Vridha are to be deduced from Graha's position in 1st, 2nd and 3rd decanate respectively of Rasi in which it is at the time of query. So say ancient Sages.

Sloka 16

Rasis from Mesha onwards are respectively moveable, immoveable and dual. Moveable Rasis are also termed Garbha. Immoveable ones are known as Dwara, while dual Rasis are called Bahya. Rasis indicated by two classes, viz. Garbha and Dwara, will denote a thing or object kept in right hand, while a Rasi of Bahya class will indicate the same in left hand. This is the way by which things hidden in the hand should be distinguished.

Sloka 17

Thus should be guessed all about a thing, enclosed in hand. Shortness or longinquity of object should be guessed through measure allotted to Rasi concerned. Shape, color etc. are to be deduced from Navamsas. Benefic or malefic nature of object should be divined through nature of Graha - benefic or malefic - occupying Rasi, so also the place frequented by object - whether on land, sky, water or mountains, and whether it is cruel, wild, tame or domestic etc.

Sloka 18

The basis number already referred to must be divided by 5. Remainder, if it be 1, 2, 3, 4 or 5, will respectively denote whether thing referred to by querist will be accomplished within Ghatikas, Tithi, weekday, month and year. Add quotient already obtained to the basis number. Divide the sum so obtained by 60, 30, 7, 12 and 60 separately. Remainders will respectively denote the number of Ghatikas, Tithi etc. in which desired object will be completed. This is method to be adopted in the case of all kinds of queries.

Sloka 19

If Lords of Lagna and Bhava representing object of query be benefic, occupy good Bhavas and mutually aspect each other by any kind of aspect referred to in Drishtiphala (Khanda II, Sloka 17 ½ - 19 ½), range of applying aspect being within 12°, Astrologer may as before predict successful fulfillment of object in proportion to strength, propitiousness etc. of two Grahas alluded to above, due consideration being given to nature of aspect, viz. best, medium or worst (as defined in IV-33 supra). Strength of Karaka Graha should also be simultaneously considered and effect predicted. Further, if there be any Graha posited between two Lords mentioned above, having an applying aspect with either of two within range of 12°, prediction may also be made through that Graha regarding nature, functions etc., attributed to Graha in Karakatva (Khanda V, Sloka 22 ½ - 54 ½). Period of fulfillment may be guessed as per Sloka 18 above.

This is an important Sloka. Here author has very briefly condensed essential points governing Prasnaphala Nirupana - determining effects of query. When a querist consults an Astrologer on any point, say for example, whether he will have issues, it has been usual with Astrologers to conclude their prediction on the merits of Lagnapa - Graha owning Rasi rising at the time of query, and Lord of Prasnabhava - in this particular case, Lord of 5th Rasi, and Karaka Graha (in this case, Guru, Putrakaraka). It has been found that in many cases, predictions have miserably failed though all three Grahas were very favourably situated and this would perplex Astrologer and make him lose faith in principles. In this Sloka, another important condition is stated in addition to above strength, and this is nothing but importance attached to applying aspect and which has been copied in Western Astrology.

Two cases are to be considered here:

Case I: Lagnapa and Karyapa should have applying aspects of any of kinds described in Drishtiphaladhyaya - i.e. 1st, 3rd, 4th, 5th, 7th, 9th and 10th Rasi aspects, for success of object under query. If all laid Grahas are powerful and there is a separating aspect, good effects need not be predicted. Range of aspect may be taken as 12°.

1. If this range is zero, event will have happened at the time of query.

2. If it is within 12°, shortly.

3. If it exceeds 12°, it may not happen in near future, but may happen at a far off future date.

If conditions stated above for success of Bhava are satisfied, degree of success should be predicted on strength and auspiciousness of Grahas.

If in addition to above conditions, there is another Graha between two, aspecting (applying aspect) anyone of said two Grahas, success of object will be achieved very easily by one's own efforts and through medium of intervening Graha. Nature, caste, relation etc. attributed to this intermediary Graha will guide Astrologer in describing details of intervener.

Case II: In Jataka Sastra, this point has been elaborately explained. It is said that even if two Grahas do not aspect each other, success, entirely due to the help rendered by a third person, may be predicted if two Grahas have applying non-aspect within 12 degree range and third Graha has an applying aspect with any of them.

For example:

A querist asks whether he will be married or not.

Illustration for Case I. Suppose Lagna falls in Dhanus with Guru 12°, and Budha in Kanya 5°. As he questions about marriage, Prasnabhava is 7th, in this case Mithuna, and its Lord Budha is exalted in Kanya 5°, he is Karyadhipa in this case. Guru, Lagnadhipa, is powerfully placed in Lagna and in his Mooltrikona. Two Grahas have no prescribed aspects, but have 4th and 10th Rasi aspects. As Budha, a faster Graha, is placed (12 minus 5) 7° behind slow Graha Guru (i.e. Budha has an applying aspect on Guru) and as difference does not exceed limit of 12°, it may be safely predicted that he will have marriage with a prosperous girl and that event will happen without much exertion for the same and without help of an outsider.

If in addition, suppose Chandra is placed in Meena 2°, then event will be hastened as Chandra aspects (applying) both Budha and Guru and a third party, i.e. a female having characteristics of Chandra, will accelerate happening of event.

All these results have to be based on position, aspect etc. of these Grahas.

Suppose, in above example, Budha has 12° and Guru 5°, then failure in attempt has to be predicted though all other conditions are satisfactory, as aspect is a separating one.

Illustration for Case II. Suppose Budha is placed in Mithuna 15° and Guru in Kataka 18°. As two Grahas are placed in 2nd and 12th from each other, they do not aspect each other, but they have applying non-aspect within a range of (18 minus 15) 3 degrees. Suppose Chandra is in Meena 16°. As Chandra has applying 4th and 5th aspect to Budha and Guru respectively, object will be accomplished with help of a third party, whose character has to be read out from Chandra.

In addition to these, there are 16 Yogas elaborately described in Tajika Neelakanti on this subject and interested reader may refer to that book.

In this way all queries must be properly answered with due consideration of points stated above.

Section VIII

Miscellaneous

Sloka 1

Ceremony of impregnation is most auspiciously done when Chandra is in Rohini, Mrigasira, Purvaphalguni, Purvashadha, Purvabhadra, Ardra, Punarvasu, Pushya, Hasta, Chitra, Swati, Visakha, Anuradha, Sravana, Dhanishta, Satabisha, Uttaraphalguni, Uttarashadha and Uttarabhadra, Dwiteeya, Saptami, Dwadasi, Panchami, Dasami, Triteeya, Trayodasi and ??? in weekdays of Guru, Budha, Sukra and Chandra, and in an auspicious Lagna unoccupied by any Graha. Tithis Ashtami, Pournima and Amavasya are to be avoided.

Sloka 2

First sexual union of a male and a female soon after a bath after first menses is called Nisheka. That done in a similar manner after ordinary monthly menses is termed Garbhadhana. Nisheka is declared to be most

auspicious when Chandra at the time is in Hasta, Swati, Anuradha, Moola, Satabisha, Sravana, Rohini, Uttaraphalguni, Uttarashadha and Uttarabhadra and Revati, Lagna being auspicious etc. and free from occupation of any Graha as stated before. Thus say the wise.

Sloka 3

If a girl, though in her 16th summer, with well-developed breasts and body is yet not found to have attained her puberty, she must with great affection be made to sit on a decent and beautiful seat on an auspicious day after being clad in white robes and beautifully decked with golden ornaments, and her Sukra-spot smeared with red saffron-powder mixed with rose water and other scents.

Sloka 4

Treating her as one in her real menses for three days, she should be bathed on 4th day. Husband should approach her in auspicious Lagna, as stated before, when 5th Rasi is unoccupied by any Graha. If done in this manner, girl will very soon attain her puberty and prove a happy companion to her husband for propagation. She will also become fit for sexual intercourse and will possess the right to partake with her husband in several religious ceremonies relating to Gods and Manes.

Sloka 5

If a birth happens when Chandra is in Aslesha and Magha, effects will be as stated below:

For a child born in 1st, 2nd, 3rd or 4th Pada of Aslesha, there will be (1) destruction of wealth, (2) loss of brother, (3) demise of mother, or (4) death of father respectively. If the birth be towards very end of Aslesha, child itself may take its departure. To ward off Dosha - harm above alluded to, one must propitiate God Rudra, Gods Kala, Antaka and Mrityu, as per rules, if birth takes place in Magha in 1st, 2nd, 3rd or 4th Pada, effect will be reverse of what has been stated in the case of Aslesha above.

Sloka 6

Effects will be likewise if birth happens when Chandra is in Jyeshtha and Moola or Revati and Aswini. In above said three pairs, last degree of Aslesha, Jyeshtha and Revati and first degree of Magha, Moola and Aswini are called Gandantarala and are supposed as vulnerable points, so that any birth happening therein will soon cause demise of child. Should however child survive, he will be a King or emperor possessing surpassing valor.

Sloka 7

If a girl should attain maturity at such a juncture, she will soon become a widow and will be devoid of issues, wealth, happiness and clothing. She will be of bad disposition and a bane on her father's house. These can be averted and she can soon be made to bring happiness and luck, and bear children too, if proper propitiation to Gods, Brahmins and Grahas be made according to Vedic rites by Japa, Boma and Archana (worship).

Sloka 8

If birth of a girl or her maturity happens in a Tyajyakala consisting of 4 Ghatikas, effect will be (1) demise of father, (2) demise of mother, (3) loss of wealth, or (4) one's own destruction according as birth or maturity has happened in 1st, 2nd, 3rd or 4th Ghatika respectively of Tyajyakala. To ward off evils accruing from these, one should perform (1) worship of God Rudra, (2) worship of God Yama, (3) worship of fire, or (4) worship of God Mrityu respectively. When birth or maturity happens during a solar or lunar eclipse, death of father or mother will respectively happen.

Sloka 9

A precious and divine medicine should be got prepared or taken when Chandra is in Amritaghatika of a star. It will then act like nectar and completely cure disease one is ailing from. It will also totally remove all troubles arising from three humors. It will restore perfect health and give vital energy to native and lengthen his life. Sage Dhanvantari, born of ocean, has thus described in many ways medical cures to be effected for removing various diseases.

Sloka 10

If a person be sonless even at his 60th year, or if his horoscope reveals that he is short-lived and that he has not been blessed with any issue, he must make arrangements to adopt a son in year wished for by him. Boy selected should be endowed with long life, fame, issues, intelligence and prosperity. This function should be done on an auspicious day in Uttarayana and in a forenoon.

Sloka 11

Several Kutas (20) between person concerned and boy proposed to be adopted should agree, and boy should be one of his own Gotra. Chandra should occupy at the time any of following constellations, viz. Swati, Punarvasu, Pushya, Rohini, Anuradha, Hasta, Revati, Aswini, Sravana, Dhanishta, Satabisha, Uttaraphalguni, Uttarashadha and Uttarabhadra. Lagna and 5th Rasi should not be occupied by any malefic Graha. Chandra should possess Tarabala and also be strong, and Lagna should be conjoined with or aspected by benefics.

Sloka 12

Preliminary work leading to a marriage should be got started by Sumangalis when Chandra occupies Punarvasu, Pushya, Aswini, Anuradha, Hasta, Chitra, Swati, Sravana, Dhanishta and Satabisha, and on weekday other than those of Sukra and Mangala. 5th and 9th Bhava should be unoccupied and Lagna at the time should be an auspicious one. Several Grahas should also be propitiated and whole function should be performed accompanied by music, dancing and the like.

Sloka 13

On a day when Chandra is full, on a day of Budha when he is free from malefic aspect and conjunction, on a day of Guru or Sukra, in Bhadra, Puma or Jaya Tithi, and when Chandra is quartered in moveable asterisms – Swati, Punarvasu, Sravana, Dhanishta and Satabisha – and in fast moving asterisms – Aswini, Hasta and Pushya – in a Lagna aspected or occupied by Budha, Guru and Sukra, when 5th Rasi is unoccupied, auspicious invitation letters should be got written couched in soft and sweet language.

Sloka 14

Number of Tithis at the time of erecting a stick or a post (for a marriage Pandal) should be multiplied by 5. To this product should be added the number of the day's asterism counted from Kritika. To this sum again should be superadded 12 and whole sum divided by 9. If remainder be 7, 4 or 1, tortoise King will be in water, which means result will be gain or good. If said remainder be 8, 2 or 5, tortoise will be on land, and effect of the same is loss or destruction. If remainder in question be 3, 9 or 6, he would be in sky, and effect would be death.

Sloka 15

At the time of construction of any new building, write 3 emblems (in form of vertical cylinders). In each of them draw 4 horizontal lines. Beginning from bottom on left side, write out Aswini and other asterisms as shown in figure. Asterisms that are ascending and three on tops are productive of good. But if a malefic Graha be quartered on any star on ascending side, it indicates death. If Graha be benefic, result will be good.

Sloka 16

In the case of any new entry to a house or town or beginning of an undertaking, count from Nakshatra occupied by Surya till Nakshatra occupied by Chandra at the time, Abhijit also being included in reckoning. If Nakshatra happens to be within first 7 asterisms counted from Surya, it indicates evil, if within next 4, good will be result, in next 3, result is bad and in next 14, it is good. This is known as Vrishabha Chakra. In the same way, if Nakshatra falls within first 5 counted from that occupied by Surya, it is bad, if within next 8, it is good. It is bad in succeeding 8, and in last 6 it is again good. This is called Kalasa Chakra. In this manner, good or bad effect of any undertaking may easily be ascertained.

Sloka 17 – 18 ½

This Chakra is named Dasa and is of form of a human being, a male. Count from natal star of servant till that of master. If the number be any of first 3, it is supposed to be on head, and effect will be gain of money, if within next 3, it is on face and denotes destruction. Next succeeding 5 denote chest and signify much accumulation of wealth, if within next 6, it is on two feet and result is poverty or indigence, if any of next 2, it is on back and portends danger to life, next 4 denote abdomen (pelvis) and effect is good. Next 2 are allotted to anus and result is fear. Last 2 belong respectively to right and left hand, their respective effects being wealth and death.

Dasee Chakra is also similar to the above, but is of female sex. In that Chakra, first 3 stars are on head and indicate gain. Next 3 are on face and signify loss, next 2 are on two shoulders and indicate death of master. Next 5 are on back and denote growth. Next 7 are on chest and signify loss. Next one is on secret part and forebodes insult. Next 6 are on two feet, 3 on each and effect will be loss of wealth.

Sloka 18 ½ – 19 ½

When a she-buffalo or a cow is to be purchased or taken as a gift, effect will be as described below:

When counting from Uttaraphalguni to Nakshatra ruling on day of buying or receiving, if the number so got be within first 3, it indicates gain, if within next 2, it denotes loss, next 8 signify gain of money, next 5 happiness, next 8 again gain, and last 1 great fear. Corresponding portions of body indicated by said six groups are (1) head, (2) face, (3) two feet, (4) chest, (5) breasts, and (6) private part. Bulls and other similar quadrupeds should be bought or taken in gift after carefully consulting this Chakra.

Sloka 19 ½ - 20 ½

When mounting a horse, count from Nakshatra occupied by Surya till natal star of person concerned (inclusive of Abhijit). If the number be within first 5, it is on back, if within next 10, it is on hind portion. Next 2 will be on tail, next 4 on legs, next 5 on belly, and last 2 on face. Effects of these in their order are (1) prosperity, (2) gain, (3) loss of wife, (4) obstacles, (5) destruction, and (6) gain of money.

Sloka 20 ½ - 21 ½

When mounting an elephant, count from Nakshatra occupied by Surya to natal star of person. If the number be within (1) first 2, (2) next 2, (3) next 2, (4) next 2, (5) next 2, (6) next 4, (7) next 4, (8) next 4, and (9) last 6, limbs in their order with corresponding effects will be as follows: (1) ears – gain, (2) head – gain, (3) tusk – great gain, (4) tail – destruction, (5) trunk – prosperity, (6) back – wealth, (7) chest – disease, (8) face – indifferent, and (9) feet – gain.

Sloka 21 ½ - 22 ½

To mount a palanquin, count from Surya's star to Nakshatra occupied by Chandra at the time. Allocate in regular order 5 stars for each of four quarters of palanquin beginning from East, last 7 being reserved for centre. Several respective effects will be (1) health, (2) much difficulty, (3) emaciation, (4) disease, and (5) good. When person mounts a palanquin in an auspicious moment, it ensures long life, growth and happiness.

Sloka 22 ½ - 24

In holding a royal umbrella, asterisms (1) Ardra, (2) Uttaraphalguni, (3) Uttarashadha, (4) Uttarabhadra, (5) Rohini, (6) Pushya, (7) Sravana, (8) Dhanishta and (9) Satabisha are always auspicious. Count from natal star to Nakshatra occupied by Surya. First 3 asterisms are to be reserved for bottom or handle of umbrella, and next 7 to stick or holder, next 5 to portion of stick protruding above, next 8 to inside of umbrella and last 4 to its top. Several effects in their order will be (1) destruction, (2) loss of wealth, (3) royal favor, (4) a great and good King, and (5) fame.

Sloka 25

Count from Surya's star to Nakshatra occupied by Chandra at the time. Reserve 4 each for four corners of the cot, and a star each for four knobs of the four legs, and 7 for centre of cot. Corresponding effects will be extreme happiness for centre, fear (?) for four corners, good offsprings and prosperity for knobs. Thus has been described Mancha Chakra.

Sloka 26

Count from Surya's star till natal star of person concerned. Reserve 5 stars for arrow-blade and 5 for arrow-handle, 5 at junction point of arrow and bend of the bow, 2 stars for bow-cane and 5 at each of two ends of the bow. Respective effects will be (1) gain, (2) victory, (3) becoming valorous, (4) discomfiture and (5) destruction. Thus say the wise. This is called Chapa Chakra.

Sloka 27

Count from Nakshatra occupied by Surya till natal star of person concerned. If the number happens to fall within (1) first 3, (2) next 6, (3) next 3, (4) next 6, (5) next 3, (6) next 3, and (7) last 3, they are said to be in the following parts of the car, and their respective effects are as noted against each of them. (1) Danda or central pole – success, (2) wheels – fame, (3) top – death, (4) bottom – happiness, (5) front of the car – gain of money, (6) yoke – failure or obstacle, and (7) all round – yielding happiness.

Sloka 28

Count from Nakshatra occupied by Surya till Nakshatra ruling on the day. If the number happens to fall in any of nine groups of three each, effect will be (1) destruction, (2) prosperity, (3) freedom from disease, (4) destruction, (5) influx of wealth, (6) trouble from Government, (7) poverty, indigence, (8) causing death, and (9) happiness, respectively. This is peculiarity of Ghurna Chakra or oil mill used for extracting oil from sesame, coconut and the like.

Sloka 29

Count from Surya's star to that occupied by Chandra. If the number falls within (1) first 4, (2) next 2, (3) next 2, (4) next 1, (5) next 5, (6) next 5, (7) next 2, and (8) next 6, effects in their order will be (1) prosperity, (2) destruction, (3) much gain, (4) destruction, (5) death, (6) good, (7) emaciation of body, and (8) much wealth. Through this Ghurna Chakra one must make a beginning in the proper time for extracting the juice of sugarcane.

Sloka 30

Count from Surya's star till Nakshatra of the day in question. If the number be within first 3, it is bad, if between 4 and 6, it is good, if between 7 and 9, it is bad, if within next 5, i.e. between 10 and 14, it is auspicious, if within 15 and 17, it is bad, if between 18 and 22, it is good. In next 3, i.e. between 23 and 25, it is bad. In last 2 it is auspicious. This is rule to be observed in Hala - plough Chakra while sowing seeds or starting agricultural operations newly.

Sloka 31

Counting from Nakshatra occupied by Surya (inclusive of Abhijit), place first 6 above boat, 3 on top of prop or support, 3 on bottom of the same, one on back, 6 on both sides at 3 each, and 3 on Sukkanaka - helm of a ship and 6 inside boat. This is a Chakra to be used when building a new boat or plying the same. 6 stars over boat and a like number inside are declared to be propitious, while the rest indicate evil. Arabic: Sukkana.

Sloka 32

Counting from Krittika till Nakshatra ruling on the day, reserve 5 for face, 9 for neck, 8 for centre and 5 for post. Respective effects of these 4 groups are (1) honor, (2) gain, (3) death of the master, and (4) kingship. This is known as Deepika Chakra and is to be used when a lamp is to be newly lit, in order to gain prosperity.

Sloka 33

3 stars from Rohini should be reserved for centre. Remaining 24 in groups of 3 each should be allotted in their order to 8 quarters or directions beginning from East. A well or a reservoir dug when Chandra is in anyone of these groups will reveal chance of finding water or not in that area in following manner. (1) Water will be found very soon, (2) there will be no water, (3) medium, (4) no water, (5) plenty of water, (6) very sweet water, (7) water will be saltish, (8) full of water, and (9) medium.

Sloka 34

At commencement of building a house or digging a well or a reservoir, or while opening a pleasure garden, erection of a pillar or column should be done at a time when effect is declared as good or auspicious out of following effects: counting from Surya's star till that of Chandra, if Nakshatra at the time falls within first 6, it indicates death, if within next 20, effect will be fame and prosperity, if in last 2, decay of wealth. It is only then that work will bring fame, happiness and prosperity to family.

Sloka 35

Count from Surya's star till asterism of the day. Allot 4 stars for upper portion of door-frame, 3 for centre, 8 for 4 corners at 2 each, 8 for top hinges at 4 for each and last 4 for bottom of frame. Respective effects are (1) kingship, (2) kingship again, (3) banishment, (4) 8 kinds of wealth, and (5) death. This is termed Dwara Chakra and is useful to find out auspicious asterism for erecting door frame.

Sloka 36

Find Tithi ruling at the time, add it to the number representing weekday and one more. Divide this sum by 4. If remainder be 3 or 0, it augurs happiness. If it be 1 or 2, it means loss of money. Count from Nakshatra occupied by Surya till the one occupied by Chandra. Divide the number into 9 groups of 3 each and allot them to several Grahas in the following order: Surya, Budha, Sukra, Sani, Chandra, Mangala, Guru, Rahu and Ketu. If Nakshatra corresponds to a benefic Graha, it indicates prosperity, if to a malefic Graha, it forebodes evil. This Chakra is to be used whenever a new oven is to be used or a new fire is proposed for the purpose of propitiation of Grahas or a sacrificial rite.

Sloka 37

Multiply the length by the breadth of a box in terms of inches and Yavas. Divide the product by 9. The remainders thereof, viz. 1, 2, 3 etc. will respectively correspond to 9 Grahas from Surya onwards. Effects are either good or bad according as the remainder concerned refers to a benefic or a malefic Graha. Where it exceeds 2 Yavas, it is a mark. An inch = 8 Yavas.

Sloka 38 – 39

When a person wants to settle in a town or in a country, he should find out proper auspicious time in the manner described below, so that he may be blessed with issues, money and prosperity. Chakra is in the form of a man. Count from asterism of the town or village till natal star of person concerned. If the number be within first 5, it is on head, and effect will be accumulation of money. If within next 3, it is on face and indicates destruction, if within next 5, it is on chest and ensures wealth, if within next 6, it is on 2 feet at 3 per each foot and forebodes loss of wealth, if it be next star, it is on back, and effect is danger to life, if within next 4, it is on pelvis and indicates prosperity. Next 2 stars will be on anus and forebode trouble and fear. Last 2 correspond to two hands – right and left - at one each, and indicate much gain and poverty, respectively.

Sloka 40

Count from natal star of boy who is to be invested with sacred thread, till Nakshatra occupied by Guru. Reserve first 5 for head, next 3 for face, next star for chest, next 8 for 2 feet, 2 stars for boy's Palasa staff, and 8 for antelope skin worn. Respective effects will be (1) happiness, (2) swerving from one's religious duties, (3) a slanderer, (4) sickly or afflicted with diseases, (5) lustrous, and (6) learned.

Sloka 41

In order to find out whether there is any treasure - jewels, money, bones etc., concealed in a house or site, and to ascertain truth or otherwise of its existence by verification, following Chakra named Nidhi Chakra is recommended. Draw five horizontal lines crossed by 8 vertical lines. There will thus be 28 squares and these have to be allotted to 28 asterisms inclusive of Abhijit thus:

Sloka 42 – 43 ½

7 squares in top horizontal line are occupied by Nakshatras Revati, Aswini, Bharani, Krittika, Magha, Purvaphalguni and Uttaraphalguni, respectively. The order of Nakshatras in next horizontal line will be Uttarabhadra, Purvabhadra, Satabisha, Rohini, Aslesha, Pushya and Hasta. Third horizontal row will contain in regular order Nakshatras Abhijit, Sravana, Dhanishta, Mrigasira, Ardra, Punarvasu and Chitra. Last line will consist of Uttarashadha, Purvashadha, Moola, Jyeshtha, Anuradha, Visakha and Swati. Chandra is Lord only for 14 stars, viz. Bharani, Krittika, Aswini, Ardra, Punarvasu, Pushya, Magha, Aslesha, Abhijit, Revati, Sravana, Uttarashadha, Purvashadha and Purvabhadra. Surya is Lord of other 14. Surya and Chandra at the time of query will reveal the kind of treasure hidden (vide Slokas 46 - 47 infra).

Revati	Aswini	Bharani	Krittika	Magha	Purva Phalguni	Uttara Phalguni
Uttara Bhadra	Purva Bhadra	Satabisha	Rohini	Aslesha	Pushya	Hasta
Abhijit	Sravana	Dhanishta	Mrigasira	Ardra	Punarvasu	Chitra
Uttara Ashadha	Purva Ashadha	Moola	Jyeshtha	Anuradha	Visakha	Swati

Sloka 43 ½ – 45

Time in Ghatikas taken by Surya to traverse a complete star from its beginning to end is declared to be the divisor. Find interval in Ghatikas taken by Surya from the time of his entry into that star till desired moment and multiply the same by 60 and use divisor above referred to. Remainder multiplied by 27 and divided by 60 will give the number of stars reckoned from Aswini that have been passed by Surya till that time. These with the remainder in Ghatikas and Vighatikas will give position of Surya at the time. Find out interval taken by Chandra in Nakshatra she is occupying to travel Ishta Ghatee or required time. Multiply this by 27 and divide product by 60. Quotient will reveal the number of stars reckoned from Aswini passed by Chandra. The remainder in Ghatikas and Vighatikas will indicate her position at the time.

Sloka 46

Find Chandra at the time (as per previous Sloka). If the same be aspected by Grahas from Surya onwards, treasure concealed will contain (1) golden jewels, (2) silver, (3) copper, (4) brass, (5) gold, (6) bell metal, (7) iron,

(8) tin, and (9) lead. If aspected by many powerful Grahas, treasure will contain many sorts of metals. If aspected by none, there will be no treasure at all concealed.

Sloka 47

If Chandra at the time be aspected by all Grahas, person will get valuable treasure filled in a very big vessel. If above said Chandra be in Simha, treasure will be in a golden vessel. If in Rasi belonging to Sthula Chandra (vide Sloka VII - 13 supra), it will be in a silver vessel, if in Rasi of Mangala, it will be in a copper vessel, if in that of Budha, it will be in a vessel made out of a precious stone, if in Guru's Rasi, it is in a stone vessel; if in Rasi of Sukra, it will be in an earthen pot, if in Sani's, it is in an iron vessel.

Sloka 48

If Surya and Chandra are together in a star ruled by Chandra at the time (vide Sloka 45 supra), it means there is treasure. If two Grahas are in a star ruled by Surya, treasure will contain bones. If Surya and Chandra interchange their places, nothing will be found. If Chandra be conjoined with malefics, person cannot get treasure, if conjoined with benefics, he will get it. The depth of interned treasure is to be guessed in units of a hand's length, by the number of degrees passed by Chandra in Nakshatra.

Sloka 49 - 50

Draw four vertical lines crossed by four horizontal lines. There will thus be 9 squares. Reckoning from Nakshatra occupied by Surya at the time, allot 3 stars for centre, 8 other groups of 3 stars each being reserved for 8 directions beginning from East. Position of Chandra on the day of marriage will be revealed in any of these squares. Several effects of these, beginning from central square are (1) loss of couple, (2) prosperity, (3) destruction of entire family, (4) widowhood, (5) continuance of family, (6) large debt and disease, (7) girl concerned going astray, (8) wealth and corn, and (9) all kinds of prosperity. Thus tree of Chakras has been described by Lord Siva to Sri Nandin.

East

3 All kinds of prosperity	3 Prosperity	3 Destruction of entire family
3 Wealth and corn	3 Loss of couple	3 Widowhood
3 Girl going astray	3 Debt and disease	3 Continuance of family

KHANDA II

Sloka 77

Inscribing the figure of Goddess Saraswati under sacred syllabus (Aum), draw ten vertical lines crossed by ten horizontal lines. Squares formed by even (2nd, 4th, 6th and 8th) columns and similar sets of rows (deleting four such squares round central one) are 12 in number. They represent 12 Rasis from Mesha onwards. I shall now proceed to describe functions of twelve Bhavas from Lagna onwards for ascertainment by the wise of several effects.

Chakra referred to is similar to the one given in margin. See also Sarvatobhadra Chakra described in Phaladeepika p. 308.

3rd Pada of Sloka is missing.

Sloka 78

All Grahas aspect 7th with a full glance, while aspects of Sani, Guru and Mangala are peculiar. Sani aspects 3rd and 10th with a full eye. Guru casts a similar glance over 5th and 9th Bhava, while Mangala over 4th and 8th.

Only a portion of this Sloka is available. For further details, please see II-17 ½ – 18 ½ supra.

Sloka 79

All benefics, if they own Trikona Bhavas, prove auspicious when they occupy 3rd, 2nd, 11th and Kendra Bhavas. A benefic owning a Kendra will not give good results, while on the other hand, a malefic owning a Kendra will not prove inauspicious. Lords of 8th and 12th Bhava reckoned from Lagna, if in conjunction or mutually occupying each other's Bhavas, produce effects as described: Lord of 8th gives auspicious results, while Lord of 12th brings wealth, luck etc.

Sloka 80

If one of two Grahas referred to above (i.e. owning 8th or 12th) happens to own Lagna as well, he will prove auspicious. Guru and Sukra happening to own Kendras are inauspicious, and should they be also posited in Maraka (2nd and 7th) places, they become Marakas. Budha, similarly situated, will prove likewise. Chandra and Surya, if they happen to own 8th, will not prove Marakas. Mangala happening to own 4th as well as 9th (Simha Lagna, for example), will prove auspicious, and not so if he owns only one of said two Bhavas.

Sani, Sukra and Mangala prove auspicious for people born under Kumbha, Tula and Mesha Lagna respectively, though these Grahas are owners of Dusthanas (8th and 12th).

We shall discuss here the position of Mangala in 10th for Mesha Lagna and that of Sukra in 7th for Tula Lagna. In both cases, Lords of respective Lagna are posited in Kendra positions and give their full aspect to Lagna. Mangala in Makara for Mesha Lagna is a draw - so far as longevity of person is concerned. Though Mangala in this position occupies one of best Kendras and is therefore with full Digbala, his Lordship over 8th will also have to be considered. Mangala in Makara will naturally mean his full aspect over Lagna and cases where Mangala and Sani are devoid of benefic aspect, this aspect will mean a very strong Alpayuryoga - vide III-8, Rule 1 supra.

For people born under Tula, Sukra in Mesha is likewise injurious for longevity. When Sukra and Mangala are devoid of benefic aspect, two cases of very strong Alpayuryogas arise, viz. (1) by virtue of Sukra's position in 7th singly (this rule applies only when Sukra is alone), and (2) Sukra's aspect over Lagna as owner of 8th - vide III-8, Rule 1 supra.

For two luminaries owning 8th and not proving Marakas, Ct. IV-25 supra.

Sloka 81

Two nodes - Rahu and Ketu - if endowed with strength, produce effects similar to Graha in whose Rasi they are posited or with whom they are conjoined. Lords of Kendra and Kona Bhavas, if not conjoined with two nodes, produce beneficial results. Effects will be contrary if they be otherwise. These two nodes in spite of their malefic nature become benefics by virtue of their position in certain Bhavas or association with certain Grahas.

Sloka 82

If one of two nodes and Lord of a Trikona be posited in 9th or 10th, or if one of them be in 9th and the other in 10th or vice versa, Yoga will cause prosperity to native. Even a conjunction of either of these with Lord of a Kona will prove beneficial. In above circumstances, Dasas of these two nodes as well as those of Grahas conjoined with them will prove happy. If there were to be a Graha who is inauspicious associated by a sort of Sambandha with either of nodes, then Bhukti of Yoga-producing Graha will prove adverse.

Sloka 83

Two Grahas - Rahu and Ketu, become auspicious when they occupy a Trikona or a Kendra position (vide Chart 44, p. 69 - 70), or when they are associated with Lord of that particular Kendra or Kona Rasi in which they are posited, they prove also beneficial when they conjoin with Lords of any Kendra or Kona Rasi. If, in above circumstance, Lord of 9th were to own 8th or 12th as well, or if Lords of 9th and 10th were to conjoin with Lords of 8th or 12th, then auspiciousness of Yoga is lost. 8th Rasi is termed Rasi of longevity.

Sloka 84

8th Rasi counted from 8th also represents longevity. 12th place reckoned each of these, that is, 2nd and 7th from Lagna are known as Varaka home. 3rd Rasi from Lagna or from its Lord is a Papin - inauspicious. And during Dasa of such an inauspicious Graha or in Dasa of Graha owning 12th Rasi itself will native endure discomfiture.

Sloka 85

Sani, in spite of his being by himself inauspicious, if endowed with power of a Maraka, brings about death of native during his own Bhukti, overlooking claims of other Grahas that may have right to do in Dasas of inauspicious Grahas, as a consequence of his Sambandha with Lord of 12th or of 8th. All Grahas, if invested with Maraka powers, do so in their own Bhuktis in Dasas of (a) Lords of 8th and 12th, (b) Grahas associated with them or (c) Grahas similarly situated.

Sloka 86

In Dasa of a Graha owning a Trikona Rasi, nature of sub-periods of several Grahas is to be guessed after studying relative positions of these Grahas with reference to Dasanatha. In this Dasa, Bhukti of a Graha owning a Kendra will be auspicious. Mere Sambandh with a Kendra Lord will not make a Graha's Bhukti auspicious. If a Graha endowed with Maraka power prove also auspicious, auspicious Yoga will occur first.

Sloka 87

Bhukti of an inauspicious Graha may prove auspicious by virtue of his Sambandha with Grahas aforesaid. A Yogakaraka Graha will be capable of doing good in his Dasa during Bhukti of another Graha, even if latter be not connected with him. Two nodes prove auspicious in their Bhuktis during Dasa of...

Translation cannot be completed as last Pada is missing.

Sloka 88

If said two nodes be conjoined with a benefic and placed betwixt two malefics, then Bhuktis of malefics that are not conjoined with either of nodes will give auspicious effects. If benefic associated with node be a Yogakaraka one, his Bhukti will give mixed effect. If not conjoined, effect will be very adverse. If Rahu or Ketu be a Maraka, then he will bring about demise in Bhukti of benefic Graha in question or in that of his own.

Sloka 89

During Sani's Dasa, Sani gives effect of Mangala in his own Bhukti and that of his own in Mangala's Bhukti. The same is the case in Kuja's Dasa as well. If Lords of Lagna and Chandra Lagna were to exchange places, they bestow Rajayoga on native. Rajayoga will also arise when Lords of 9th and 10th interchange. For benefit of students, I shall now describe, after full investigation, effect of several Lagnas and Grahas' relationship with them.

Sloka 90

For people born in Mesha Lagna, Budha proves inauspicious. Both Guru and Surya prove auspicious when they are conjoined. Conjunction of Guru and Sani is good. Guru's conjunction with other Grahas is inauspicious. Sukra proves a Maraka. Sani and the rest do not prove so, even if they be inauspicious.

Guru, Sukra and Chandra prove inauspicious while Surya and Sani are auspicious for those born in Vrishabha Lagna.

Re: Mesha Lagna: Guru and Sani are Lords of 9th and 10th and hence their conjunction results in a Rajayoga.

Sukra owns two Maraka places and therefore becomes a Maraka. Budha is a Papin, as he owns 3rd and 6th.

Sloka 91

Sani by himself is capable of doing good to native. Guru and the rest, if they prove Marakas, will not cause death if they be alone.

For people born in Mithuna Lagna, Mangala, Guru and Surya are Asubhas. Effect of their conjunction is similar to what has been said before. Chandra by herself will not bring about death, while the rest can do so.

Sukra and Budha are inauspicious while Mangala and Guru are Subhas for people born in Kataka Lagna.

This is an important Sloka.

Re: Vrishabha Lagna: Sani, being Yogakaraka, has got power to do good to native independently. In the case of Guru and others, they will have to get agency of another Graha to cause Maraka. In other words, one of these Grahas in its Dasa will cause death in Bhukti of another Graha and not in its own. Sukra, through owning Lagna is a Papin - inauspicious because he owns 6th Rasi also. Cf. Chart - 82, p. 168.

Re: Mithuna Lagna: Effect of conjunctions of Mangala, Guru and Surya is very tersely expressed. Guru and Mangala when conjoined, bring about Rajayoga to native as they happen to own 10th and 9th Bhava reckoned

from 10th. Conjunction of Surya and Mangala is inauspicious and is a weak point for native as this conjunction will make Lord of 3rd weak. It should be noted that three Grahas are owners of all Upachaya Bhavas.

Chandra as owner of 2nd happens to be a Maraka, but as luminaries do not exercise that power (vide IV-25), work is got done by some other Graha connected with her.

Sloka 92

Mangala by himself causes Yoga. Surya does not kill. The rest (if they have that function) do it. These are effects of Grahas for those born in Kataka Lagna.

Budha and Sukra are auspicious. So also are Mangala and Guru. Combination of Guru and Sukra is not at all auspicious. Budha and others cause death. These are effects for those born in Simha Lagna.

Mangala, Guru and Chandra are Asubha. Sukra is the only Subha.

Re: Kataka Lagna: Mangala causes Yoga as he is Yoga Karaka. Surya does not kill though he is Lord of 2nd (Cf. IV-25 supra). Budha is inauspicious as he owns 3rd and 12th.

Re: Simha Lagna: Budha owns 2nd and 11th and is therefore auspicious. (IV-5) Mangala is Yogakaraka.

Sloka 93

Sukra and Chandra are Yoga-producing Grahas and more so will be their combination. Sukra is a Maraka and not the others. These are effects for people born in Kanya Lagna.

Guru, Surya and Mangala are Asubhas. Sani and Budha are Subhas. Chandra in conjunction with her son, Budha, produces Rajayoga. Kuja proves a Maraka. Conjunction of Guru and Surya does not cause death. These are for people who have their births in Tula Lagna.

Conjunction of Chandra and Sukra is very auspicious for people born in Kanya Lagna as they happen to be Lords of 11th and 2nd (Cf-IV, 5 supra).

Two inferior Grahas – Sukra and Budha – are best friends and therefore Budha is a Subha for Tula Lagna in spite of his ownership of 12th.

Combination of Chandra and Budha is auspicious, because they are owners of 10th and 9th Bhavas from Tula.

Sloka 94

Budha, Mangala and Sukra, these three, are productive of bad results. Chandra is the only Subha. Surya and Chandra produce very good effects and equally so is their combination. Guru by himself will not be a Maraka, while Budha and others, if they function as Marakas, will bring about demise of native. These are effects for a person born in Vrischika Lagna.

Sukra is the only Graha that is Asubha, while Surya and Mangala are highly auspicious.

Re: Vrischika Lagna: Though Mangala owns Lagna, he is inauspicious as he owns 6th. (Cf. Chart 80, p. 162).

Sloka 95

Combination of Surya and Budha will cause good Yoga. Budha proves a Maraka. Sukra and the rest are not so. These are effects for a birth when Dhanus is Lagna.

Mangala, Guru and Chandra are Asubhas, while Sukra and Budha are auspicious. Sani by himself does not kill. Mangala and the rest may do so. Sukra is Yogakaraka. These are effects for people born in Makara Lagna.

Re: Dhanus Lagna: Sukra is Asubha as he owns 6th. Surya and Budha are Lords of 9th and 10th and produce Rajayoga when they conjoin together. Budha owns two Kendra Bhavas and is also a Makara as he is Lord of 7th.

Re: Makara Lagna: Guru is Asubha as he owns 12th, and also because Makara is his Neecha Rasi. Sani though owning 2nd is not a Maraka as he is Lord of Lagna.

Sloka 96

Guru, Chandra and Mangala are Asubhas. Sukra is auspicious. Combination of Budha and Mangala is productive of good Yoga. Guru does not kill. Mangala, Surya and the rest prove Marakas. These are effects for people born in Kumbha Lagna.

Sani and Sukra, otherwise known as Kavi, are Subhas. Mangala and Chandra are inauspicious. Conjunction of Guru and Mangala causes Rajayoga. Budha kills, while Mangala does not. Sani and the rest, if they prove Marakas, cause death.

Re: Kumbha Lagna: It may here be noted that Guru, though he owns 2nd and 11th, is considered as inauspicious for this Lagna, unlike Budha who is classified as a Subha when playing a similar role in the case of Simha Lagna (Sloka 92 above). Probably this may be due to the fact that relationship between Surya and Budha is closer and more intimate than that between Sani and Guru.

Re: Meena Lagna: Sani, though owning 12th, is considered as a Subha. Sukra is a Subha in spite of the fact that he owns 8th. This is so because Meena is his exaltation Rasi.

Budha is Lord of two Kendras and a Maraka Rasi. For Lagnas owned by Guru, Budha invariably proves a Maraka.

Sloka 97

Above are effects of a birth in Meena Lagna. Good or bad effects of any Graha are to be guessed through a study of Grahas that are conjoined with Graha in question and also of position occupied by said Graha. Grahas when they prove auspicious bestow on native issues, wife, happiness to father, gain and other auspicious incidents in their Dasas (i.e. in Dasas of Grahas pertaining to these Bhavas) and in their Bhuktis or in Bhuktis of other Grahas.

Sloka 98

Intelligent and good people, even after having studied this science well, say "Who has understood the science? No one. If there be any, he is the only man, and he keeps it for himself. It has been made known that even asses, dogs and the like are born under similar Yogas, and they also are subject to effects of these Yogas in respective Dasas of Grahas causing these Yogas. These Yogas are also influenced by other forces."

Sloka 99

If there be any malefics posited in their highest exaltation coupled with their duty as Marakas, one need not say the amount of evil caused by them. Sani brings about a good amount of wealth and prosperity when he is posited in Lagna identical with Meena, Tula or Dhanus. If, under above condition, 7th Kendra be not occupied or aspected by Guru or Budha, native will become a King. Death should be predicted in Dasa and Bhukti of Lord of 7th Rasi.

Sani is declared to be capable of conferring royalty on native when he is posited in Tula, Dhanus or Meena identical with Lagna.

Sloka 100

If Guru be posited in 7th from Lagna, and Sukra in 7th from Guru, or if Guru were to occupy 8th Rasi reckoned from Lord of 8th and also be in 12th from a malefic, person concerned will live only for 30 years. If Sani were to occupy 8th Rasi counted from Lord of 9th and be also posited in an odd Navamsa, native's prosperity will not be continuous. If the same Graha be similarly situated with respect to Lord of 4th, native will be deprived of his vehicles.

Sloka 101

If Chandra be conjoined with Sukra, and Lord of Rasi occupied by two Grahas be in a Kendra or a Kona, native will throughout his career command good vehicles and be endowed with prosperity. If Lord of 8th Rasi reckoned from 3rd be posited in 3rd, 6th, 7th, 11th or 1st, something untoward to his brothers should be expected. If 8th Rasi be occupied by a Graha in debilitation, and Lord...

Reading is hopelessly corrupt. Translation could not therefore be completed.

Sloka 102

If Lord of 8th Rasi reckoned from 9th be aspected by Chandra, native will be short-lived. If Sukra be conjoined with Rahu, there will be decline in native's prosperity in period beginning with Ketu's. If Sukra were to be posited in 6th or 8th in conjunction with Ulka and other comet, decrease in longevity is indicated.

Ulka is a comet supposed to be very harmful and his place in Zodiac is in 10th (5th) asterism from the one occupied by Surya.

Sloka 103

Wise men say that life of a person will be reduced when Lords of Chara, Sthira and Ubhaya Rasis are posited in Chara, Sthira and Ubhaya Rasis respectively. Life will be medium when Lords of above said Rasis occupy Sthira, Ubhaya and Chara Rasis respectively. Person will be long lived when said Lords occupy Ubhaya, Chara and Sthira Rasis respectively.

Mangala occupying a Rasi of Sukra or vice versa ushers a Kulata into the world.

Translation given for first half of Sloka is only tentative. A line is missing in Sloka.

Sloka 104

A child born in any of three weekdays – Sunday, Tuesday and Saturday, synchronizing with any of three Tithis – Dwiteeya, Dwadasee and Saptamee, and any of Nakshatras other than Chitra, will have to be declared as a result of mother's congress with a person other than lawful husband.

Sloka is not complete. Two lines are wanting.

For the idea given above, compare following from Jatak Parijat.

Sloka 105

If malefics occupy 4th and 8th Bhava, and Sukra, identical with Lord of 7th, be posited betwixt malefics and be bereft of any benefic aspect in nativities of a couple born in bright half of a month, Yoga is termed Vahninipata – a cruel Yoga.

This Sloka of a different metre in this place appears to be not a genuine one.

Om Tat Sat.