

Maharishi Parasara's

# BRIHAT PARASARA HORA SASTRA

A Compendium in  
Vedic Astrology

Vol. 1

Girish Chand Sharma

MAHARSHI PARASARA'S

BRIHAT PARASARA  
HORA SASTRA

महर्षि पराशर कृत

ब्रह्मत्याराशार-होराशास्त्रम्

VOL. I

*Translation, commentary  
and annotation  
by*

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## PREFACE

Vedic Astrology like any other branch of Vedic knowledge aimed at enhancing human welfare by ameliorating sufferings.

With this grand mission, sage Parasara (one of those grand eighteen sages like Narada, Vashishta, Jaimini etc.) authored this encyclopedic text in the principles of Vedic Astrology designated as Brihat Parasara Hora Shastra (BPHS in brief). As the name connotes the text comprises of basic principles of Vedic Astrology in a comprehensive way. It essentially deals with delineation of life from conception to death; the cardinal underlying principles being those celestial condition (planetary position and pattern/combination) at birth influence to determine the pattern of whole life of human beings.

In this backdrop profound use has been made of all astrological clues lying scattered in various mythological and allied scriptures including yoga tantra etc., besides all the published material on the subject. Texture difference have been pointed out and appropriate text accepted. Hence efforts have been made to make this publication the most comprehensive as all available text has been included so as to preclude any additional consultation. A detailed glossary of these texts shall be presented at the end of the second & concluding part of the book.

Astrology is like any other science, however its practice would always remain an art as the parameters of man environments and times lead to different interpretation in different parts of the world. I say so on the basis of my experience/practice through two decades over which principles laid down in BPHS progressively became lucid and amazingly true. A lot more is yet to be done especially in the face of the fact that past deeds and predestination have a definite role to play. Hence it is only through the study of Vedic Astrology that the secret of fate and freewill can be deciphered on a logical plane.

The principles of Vedic Astrology are intricate and yet simple. At times during initial interpretation they may seem to be contradictory but really they are not, and at this stage, the teacher (the Guru) plays a key role and no book can replace him. However, a limited effort has been made to present appropriate practical examples (horoscopes) both to illustrate the principles and resolve the text. The fear of the book's becoming bulky has tended to hold me back from giving more examples. But to compensate for this deficiency soon the readers shall have a series of books like the following dealing with special principles so far not published or even deciphered by the common student or practitioner of astrology:

#### 1. Parasara & Harmonic Charts

#### 2. Role of Retrograde Planets in Astrology

These books have included two decades of research and thousands of horoscopes to affirm my belief in replicable techniques of predictive Vedic Astrology.

As I present this English version of BPHS, I must hasten to record my sincere thanks to Prof. DPS Chauhan, but for whose help in making this translation closest to concept, the book may not have been in this form.

Formal thanks to Mr. URS STROBEL & Mr. SIBELT MEYER of MVU would be grossly inadequate for their informal and continuous inspiration propelling me to take up this work. I shall ever remain grateful to them.

I must also thank Pt. Krishan Kant Sharma, Mr. P.K. Vasudeva, N.C. Saxena and H.C. Agarwal who have been helpful and supportive in so many ways. Mr. Anil Tiwari draws special thanks for his help in drawing the birth charts.

If the readers find the book of some use, I think I have thanked Mr. Narinder Sagar (Prop. Sagar Publications) for all his untiring and thoughtful encouragement. May God bless him.

I am aware that the very human touch makes the things imperfect; Hence I shall be grateful to receive suggestions to improve the value of the book by incorporating the necessary changes in future.

12-7-1994

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श्रीगणेशाय नमः

# अथ बृहत्पाराशारहोराशास्त्रम् Brihat Parasara Hora Shastra

[ग्रन्थानन्तं भूतगणादिसेवितं कविष्ठलबूतस्यरथक्षणम् ।।

उपासुतं शोकविनाशकरणं नमामि विज्ञेवरपादपकरजम् ॥।।

I prostrate before the lotus feet of Lord Vighneshwara, the offspring of Uma, the cause of destruction of sorrow, who is served by Bhutaganas (the five Cardinal elements of the Universe) etc; who has the face of tusker and who consumes the essence of Kapithha and Jambu fruits.]

सृष्टिक्रमकथनाऽद्यायः ॥१॥

## Chapter 1

### The Creation

अथेवदा मुनिश्चेष्टं त्रिकालात् पाशराम् ।  
प्रस्तुतोपेत्य वैत्रेयः प्रणिपत्य कृताङ्गात् ॥१॥  
धगवन् ! यज्ञोतिष्ठ होरा - गणतं युहं वेदाङ्गात् ।  
त्रिस्कन्धं एतेष्वपि त्रिषु श्रेष्ठा होरेति संहितिं च ॥२॥  
तत्त्वसां श्रोतुमित्यामि कृपया वद मे प्रभो ॥३॥  
कथं सुष्ठिरियं जाता जगतश्च लयः कथम् ? ।  
खुशानां शूक्ष्मानां च सन्कर्यं वद वित्तरात् ? ॥४॥

1-4 Once upon a time, Offering his obeisance to all knowing Sage Parasara and with folded hands, Maitreya asked him (Parasara), "O Venerable, Astrology, the supreme limb of the Vedas, has three divisions Viz. Hora, Ganita and Samhita. Even amongst the said three divisions, 'Hora' is still far excellent. I desire to know of its glorious aspects from you. Kindly tell them to me." How was this universe created? How will it come to an end? Kindly tell me in detail the relationship between those born on this earth and those existing in the skies.

Notes :

सूर्यः पितामहो व्यासो वासिष्ठोऽदिः पाशः ।  
कश्यपो नारदो गातो परीचर्मपुरुषः ॥  
लोपणः पौत्रिशश्चेव उच्चवनो यवनो श्रुणः ॥  
शौनकोऽयत्रशास्त्रं ज्ञोति शाक्षं प्रखरकः ॥

As stated in the above verse eighteen sages namely i.e. Surya, Pitamah, Vyasa, Vashishtha, Atree, Parasara, Kashyapa, Narada, Garga, Marichi, Manu, Angira, Lomasha, Paulisha, Chayavan, Yavana, Bhrgu and Saunaka, have been recognised as the creators of Astrology. Maitreya was the disciple of sage Parasara. He attained spiritual knowledge in considerable amount. Vidura, the brother of Panu and Dhritarashtra, went to Maitreya to discuss the heavenly matters of theology. Maitreya has been referred to in Mahabharata and Shrimad Bhagavata Mahapurana in this connection.

Among the Sages Parasara is the only one whose voluminous work 'Brihat Parasara Hora Shastra' is available even today and is recognised by all. Sage Parasara was the father of the venerable Ved Vyasa. He was the author of 'Parasara Smriti', 'Parasara Samhita' and the present text 'Parasara Hora Shastra'. It has been mentioned in the ancient classics that Narada, the son of the Absolute Brahma got instructions in Astrology and the Vedas from his father and taught these to Sage Saunaka. Hence Sage Saunaka became well versed in the Vedas and wrote classics like the subveda: 'Rig Veda' Parasara was the learned disciple of Sage Saunaka.

Like several other religious books the present book 'Brihat

'Parasara Hora Shastra' is written in the form of dialogues. Sage Maitreya asks questions which are answered by his learned Guru Sage Parasara. The Guru expounds to him the secrets of Astrology with great felicity.

There are three Skandhas or divisions of Astrology. Samhita, Hora, Siddhdhanta (Ganita).

In the beginning of creation when jeeva (man) with his new experiences enters into his field of actions, he resolves his difficult problems and satisfies his curiosities through a number of ways. It was as a way of compiling these revelations that the Samhita Shastra, Astrology first came into existence. In this branch of science we get a detailed description of good and evil effects through dreams, knowledge of the auspicious and the inauspicious things through sound effects, knowledge of the auspicious and the inauspicious through twitchings of organs or muscles, movements of the planets, good omens, clairvoyance, science of palmistry etc. (Digest and collection of codes or rules of any branch of knowledge is called Samhita). Among the Samhita books available today are Brihat Samhita, Narada Samhita, Garg Samhita etc.

The prediction of happening in the life of a particular individual on the basis of his time, place of birth is studied in the Hora Shastra. The name of Sage Parasara is very illustrious in the context of a book like the present one'. The assessment of placement and movement of planets through cosmic from the beginning to the destruction of the creation is called Sidhdhanta or Ganita.

सूर्यः	पृष्ठः	त्वचा	विश्वः
अश्वाह	परम्	ब्रह्म	तत्त्वजित्त
मूर्खः	नत्वा	ग्रहपति	भारतीं पुनः ॥५॥
वक्ष्यामि	वेदनयनं	यथा	देवमुख्यतम् सत्यवादिने । जगत्प्रतिकरणम् ॥६॥
शान्ताय	गुरुश्वस्ताय		
आस्तिकाय	प्रदातव्यं	ततः	श्रेयो हावास्थाति ॥७॥
न देवं	परिश्वाय	नीतिस्काय	शठाय वा ।
दत्ते प्रतित्वं	दुःखे	जायते	नात्र संशयः ॥८॥

5-8 Parasara said, "O Brahmin, your query (your curiosity with regard to the intricacies of Astrology) has an auspicious

purpose in it for the welfare of the world and has been rightly made. Having offered my obeisance to Lord Brahma, his power Sri Saraswati Devi, and the Sun god, the chief of the planets and the cause of creation, I shall relate to you the science of Astrology as it was heard by me from Brahma. The teachings of this science of Astrology is to be given only to the students who are good and peacefully disposed, who honour the preceptors and elders, who speak only truth and who are God-fearing. It is only in this way that good will follow. The teachings of this science, again, should not be given to an unwilling student, to an atheist and to a crafty person.

एकोऽव्यक्ततामको विष्णुरसादि॒ प्रभुरीश्वरः ।  
शुद्धसत्त्वो जगत्कामी निर्णणिश्चिगुणनिवः ॥१॥  
संसारकारकः श्रीमान्नित्यसत्त्वा प्रतापवर्ण् ।  
एकाशेन जगत्सर्वं शुजत्प्रवति लीलय ॥१०॥  
विषाद् तत्त्वं देवस्य हास्तं तत्तदर्थिनः ।  
विद्वन्ति तत्प्रवाणं च सप्रधानं तथैकपत् ॥१॥  
ब्रह्मतात्प्रवत्तामको विष्णुरसुदेवस्तु गीर्वते ।  
यद्ब्रह्मतामको विष्णुः शक्तिद्वयसमन्वितः ॥१२॥

9-12 Lord Vishnu who is one undescribable, who has no beginning and end, who is the Lord of all matters, who has undefined spirit, who is the Lord of the creation, who is endowed with three gunas, although he transcends the grip of the Gunas (i.e. he is Gunatita), who is the Creator of the universe, who has glory, who is the cause and who is endowed with valour, creates the universe and administers it playfully with a quarter of his power. The other three feet (three quarters) of him filled with nectar are knowable to only the philosophers of maturity knowing the essence of things. The Principal Evolver who is both perceptible and imperceptible is Lord Vasu Deva. The imperceptible part of Lord Vishnu is endowed with dual powers while the perceptible with triple powers.

ब्रह्मतात्प्रवत्तिश्चिर्युक्तः कञ्चेत्तत्प्रवित्पान् ।  
सत्त्वस्त्वाना श्रीशक्तिसुदेवस्तु भूषितश्च रजोगुणा ॥१३॥  
शक्तिसत्त्वीया या प्रोत्ता नीलाभा व्यान्तलिपिं ।  
वासुदेवशक्तयोर्भूषितश्चक्त्या प्रेरितो यदा ॥१४॥  
संकर्षणश्च प्रभुनोनिन्दृ इति मूर्तिधक् ।

तमःशक्त्याऽन्वितो विष्णुरेवः संकर्षणाभिः ॥१५॥

13-15 The perceptible Lord is endowed with three powers and is called the Almighty. The three powers are Shri Shakti (Mother Lakshmi), with Sattvaguna, Bhoo-Shakti (Mother Earth) with Rajoguna and Neela Shakti with Tamoguna. Apart from these three, the Fourth Kind of Vishnu who is moved or inspired by Shri Shakti and Bhoo Shakti assumes the form of 'ShankarShana' with Tamoguna, of Pradyumna with Rajoguna and of Aniruddha with Sattvaguna.

प्रभुनो रजसा शक्त्याऽनिन्दृ भूषया युतः ।  
महान् संकर्षणाभिः प्रद्युमाद्वद्वक्ति ॥१६॥  
अनिन्दृत् स्वयं जातो द्वाहांकाप्रतीत्युक् ।  
संवेषु सर्वशक्तिश्च स्वशक्त्याऽथिक्या युतः ॥१७॥

16-17 Pradyumna is endowed with Rajas' Shakti, and Aniruddha with Sattva Shakti. Maha-tattva, Ahamkara and Ahankara Murthi Brahma are born from 'ShankarShana', Pradyumna and Aniruddha respectively. All these three forms are endowed with all the three Gunas, but have predominance of their own Guna due to their origin.

आंहकारशक्तिः भूत्वा सर्वेषां तामसश्चेदंहक्ति ॥१८॥  
सात्त्विको देवा वैकारिकाज्ञतासौजन्यसदिद्विद्याणि च ।  
तामसाच्चेदभूतानि खदीनि स्वशक्त्याक्षिताः ॥१९॥

18-19 Ahamkara is of three kinds, that is with Sattwika, Rajsika, and Tamsika dispositions and it pervades them all. From Sattwika are born the divine class (Devi), from Rajas the Sensory organs and from Tamas the five primordial compounds. (air, earth, water, fire, and ether). These are endowed with their respective powers.

श्रीशक्त्या सहितो विष्णुः सदा पति जगन्त्यम् ।  
भूषयत्था सज्जते ब्रह्मा नीलशक्त्या शिवोऽति हि ॥२०॥

20 Lord Vishnu, coupled with Shri Shakti sustains and rules the three worlds, coupled with Bhoo Shakti, he is Brahma causing

or Creating the Universe, Coupled with Neela Shakti, he is Shiva, destroying the Universe.

सर्वेषु चैव जीवेषु परमात्मा विरजते ।  
सर्वं हि तदिदं बहुन् ! स्थितं हि परमात्मनि ॥२१ ॥  
सर्वेषु चैव जीवेषु स्थितं हंशदयं क्वचित् ।  
जीवांशो हर्यकास्तद्वत् परमात्माशक्तः किंतु ॥२२ ॥  
स्पर्याद्दोषे ग्रहः सर्वं बहुकामपीडिष्टयः ।  
एते चास्य च बहवः परमात्माशक्तिः ॥२३ ॥  
शब्दशक्तिष्व तदैतेषामधिकाशा । श्रियादयः ।  
स्पर्यशक्तिष्व चात्मासु ज्ञेया जीवांशक्तिः ॥२४ ॥

21-24 O Brahmin, the Lord is in all beings and the entire universe is in Him. The Jeevatma and Paramatma amsha is there in all beings. Some have the predominance of the Jeevatma amsha while others have the predominance of the Paramatma amsha. Thus there is the predominance of Paramatma amsha in the planets (or grahas) like the Sun etc. and Brahma, Rudra (Shiva) etc. and in many other incarnations. Their powers or consorts like Shri Shakti etc. have also the predominance of the Paramatma amsha. Other divine beings and other powers have more of the Jeevatma amsha.

**Notes :** Six schools of philosophy were born in India. One of these is Sankhya Darshana (Sankhya Philosophy). This philosophy is atheistic. It holds two elements or factors in the creation of the world-Prakriti and Purusha (these are female and male). Prakriti is the chief element and the first element of the world. It is Nitya (or everlasting) and inert while Purusha is active. But Purusha is not active in himself, he is the consumer of the effects of Prakriti. The function of Prakriti is to fulfil the desires of Purusha. She has 3 qualities : 1 Sattwa 2. Rajas and 3. Tamas. These three are the factors in joy and pain. Before Creation or at the time of the dissolution of the Universe these three are in the same condition.

The combination of Prakriti and Purusha results in the creation of the phenomenal universe because the combination of these two causes imbalance in the Sattwa, Rajas and Tamas humours present in Prakriti. Prakriti produces that particular

element whose quantity among these three is predominantly increased. Thus Mahatattva is produced when there is the increase of Sattwa. This is the chief germ of the universe. It may be called intellect. The quality of intellect is Ahamkar. Therefore intellect is converted into Ahankar. It is Ahamkar which gives birth to all the senses and the mind. Ahamkar increases Ignorance which symbolizes Tamas. When Ignorance or Tamas increases greatly five Tanmatras are born which are Shabda (word), Sparsha (touch), Roop (shape), Rasa (Juice) and Gandha (smell). These are equivalent to the five senses- the sense of sight, hearing, taste, smell and touch. Panch Mahabhootas- Jala (water), Prithvi (earth), Aakashha (sky), Vayu (air), and Agni (fire). All these tattwas are included in Prakriti. There is no reason of the creation of Prakriti. It has been regarded as without reason. Man has the quality related to the element of which he has the greater quantity in his constitution. His life is directed according to that tattwa. A man having spiritual power can know ones future only by seeing one on the basis of the knowledge and experience of these tattwas. Joy and sorrow and all the events of life are directed as per the ratio of these tattwas.

According to 'Vishnu Purana' the first form of Paramatma Parbrahma is Purusha, Avyakta (Prakriti) and Vyakta (Karya or action). Mahatattva is its another form. 'Kaala' is the supreme form of God. Mahatattva is of three kinds namely Sattwika, Rajiska and Tamsika. Three kinds of Ahamkar is born out of these and these three kinds of Ahamkar give birth to the Panch Mahabhootas and the senses. It is the Ahamkar which gives birth to Tanmatras. The Panch Mahabhootas, of which the body is formed, experience the joys and sorrows, pleasures and pains. Tanmatras do not experience pleasure and pain. The earthly beings have the excess of all the three qualities of Sattwa, Rajas and Tamas. Therefore they experience more pain, are very active and are endowed with the knowledge of things and are energetic in doing.

When the native gets the increase of Ahamkar, he will have to suffer the results of Sattwika Ahamkar, because he is wrapped in

Ahamkar even while doing Sattwika deeds. In the same way man has to suffer due to the increase in him of the Raajsika Ahamkar. And when there is the increase of the Tamiska Ahamkar man stoops to commit wicked deeds, violence, robbery, man-handling etc. and the evil consequences he has to suffer in life and afterwards.

More knowledge about Sattwika, Raajsika and Tamsika qualities can be had from Chapter 3 Slokas no. 22 and its notes and the knowledge about the Panch Mahabhootas can be had from the same Chapter Sloka no. 20 and its notes. The qualities of Sattwa, Rajas and Tamas were responsible in Ancient India for the Varna Vyavastha (the caste system). The Brahmins represented the Sattwika qualities, the Kshatriyas and Vaishyas the Raajsika ones and the Shudras, the Tamsika ones. The division of Varas had therefore a scientific and philosophical basis behind it.

**अथावतारकथनाध्यायः ॥२ ॥**

## Chapter 2

# Great Incarnations of the Lord

रामकृष्णादयो षे ये हृष्टता रापते ।  
तेऽपि जीवाशमस्युक्ता किं का शूहि पुनिक्ष्व ! ॥२ ॥

1. Maitreya asks : O Sage, Kindly tell me whether the incarnations of Vishnu viz Shri Rama, Shri Krishna etc. are also endowed with jeevamsa (जीवांश)
2. Sage Parasara replies : O Brahma, the four incarnations viz. Rama, Krishna, Nara, Simha and Varaha are wholly endowed with Paramatmamsa while the other incarnations have in them jeevamsa too.

रामः कृष्णाद्य षो विष ! नृसिंहः सूक्ष्मस्तथा ।  
ऐ पृणविनाशस्य हन्ते जीवाशकान्तिः ॥२ ॥

अवतारण्येनेकानि हृजस्य परमात्मनः ।  
जीवानां कर्मकलदो ग्रहलभी जनार्दनः ॥३ ॥  
देव्यानां बलनाशस्य देवानां दत्तवृद्धये ।  
धर्मसंस्थापनार्थाय ग्रहान्तताः शुभाः क्रपात् ॥४ ॥

- 3-4 There are many incarnations of the unborn Lord. Janardana or Vishnu has incarnated as the navagrahas or planets to bestow on the living beings the results of their Karmas or actions. He assumed the auspicious form of grahas to destroy the strength of the demons (evil forces), to sustain the strength of the devas (the

divine beings) and to establish dharma (religion or faith).

रामेऽवतारः सूर्यस्य चक्रस्य यदुनाशकः।  
रूपिणो भूमिप्रकृत्य बुद्धं सोमप्रकृत्य च ॥५॥  
वापनो विद्युद्ग्रहस्य भारती भारतस्य च ।  
कूर्मः भास्करप्रकृत्य सैन्हिकेयस्य सूकरः ॥६॥  
केतोभासावतारश्च ये चान्ये तेऽपि खेटजाः ।  
परामांशोऽधिको येषु ते सर्वे खेच्छाभिष्ठाः ॥७॥

5-7 Rama is the incarnation of the Sun, Krishna of the moon, Narasimha that of Mars, Buddha that of Mercury, Vamana that of Jupiter, Parashurama that of Venus, Koorma that of Saturn, Varaha that of Rahu and Meena (fish) that of Ketu. The other incarnations are also from the planets or stars. The beings with more of Paramatmamsa are called heavenly beings or divine beings.

जीवांशोऽहृथिको येषु जीवास्ते वै प्रकीर्तिः ।  
सूर्यादिभ्यो ग्रहेभ्यस्च परमात्माशनिःसुतः ॥८॥  
रामकृष्णादिभ्यः सर्वे हृष्टतारा भवति वै ।  
तत्रैव ते विलीयते पुनः कार्यान्तरे सदा ॥९॥  
जीवांशनिःस्तालेषां तेष्यो जाता नरदद्यः ।  
तेऽपि तत्रैव लीयते तेऽव्यक्ते समयन्ति हि ॥१०॥  
इदं ते कथितं विष ! सर्वं यस्मिन् भवेदिति ।  
भूताच्यपि भवित्यन्ति तत्रज्ञानति तदिदः ॥११॥  
विना तज्ज्योतिं नान्यो जाते शक्नोति कहिंचित् ।  
तस्मादवश्यमध्येयं ब्रह्मणेणश्च विशेषतः ॥१२॥  
यो नः शाश्वतमात्मा ज्योतिं खलु निष्ठति ।  
रोरवं नरकं भूकृत्वा चाकृत्वं चान्दजमनि ॥१३॥

8-13 The beings with more jeevatmamsa are called mortal beings, while the beings having high degree of Paramatmamsa did incarnate from the grahas like the Sun etc. After completing their mission on the earth the incarnations: Rama, Krishna etc merge in their respective 'grahas' again. The jeevatma portions from the grahas take births as human beings etc and live their lives according to their karmas and again merge in the grahas. O Brahmin, I told

you of this. At the time of the Great Destruction the grahas as well merge in Lord Vishnu. One who knows of all these will become versed in the knowledge of the past, present and future. No one can know these things without the knowledge of astrology. Hence everyone must study this science, and particularly the Brahmins. One who, devoid of the knowledge of this science, blames it will go to the hell called Raurva, and will be reborn blind.

अथ ग्रहणस्वरूपाद्यायः ॥३ ॥

### Chapter 3

## Planetary Characters And Description

कर्त्तिं	भवता	प्रेणा	ग्रहवत्तरणं	मुेे! ।
तेषां	गुणवत्तराय	कृपया	कञ्चनां	पुरः ॥२ ॥
तानि	नक्षत्रसंज्ञानि	स्थिरसंज्ञानि	स्थिरसंज्ञानि	कामिकित् । कै ॥३ ॥

1. Maitreya says, "O Sage you have affectionately explained about the planetary incarnations. Now kindly tell me in detail their characters and dispositions".

श्रूण् !	विष !	प्रदक्षामि	भग्नाणां	परिस्थितिम् ।
आकाशे	चानि	दुर्घन्ते	ज्योतिर्बिक्षान्तेकशः ॥२ ॥	
तेषु	नक्षत्रसंज्ञानि	ग्रहसंज्ञानि	स्थिरसंज्ञानि	कामिकित् ।
तानि	नक्षत्रसंज्ञानि	स्थिरसंज्ञानि	चानि	कै ॥३ ॥
तदद्वदशविभागात्	राशयः	सततं	ये तु ते	प्रहः ।
प्राप्तिक्षय	नगण्यंशा	अस्त्रियादि-स्पष्टहयः ॥४ ॥		
प्राप्तिक्षय	राशयः	तुल्या	मेषादिसंज्ञकाः ।	
राशीनामुदयो	लग्नं	तद्वदकादिसंज्ञकाः ॥५ ॥		
ग्रहयोग-विदोगच्छायां	फलं	सततं	ग्रहस्त्रकादिसंज्ञकाः ॥५ ॥	जन्मनाम् ।
				शुभाशुभम् ॥६ ॥

4-6 Those bodies that continuously move through the asterisms in the Zodiac are called grahas or planets. The said Zodiac comprises of 27 asterisms commencing from Ashwini. The same area is divided into 12 parts which, commencing from Aries are known as 'signs'. The planets have names like the Sun etc. The sign rising in the East is known as the Lagna or the Ascendant. From the condition of the Ascendant and the planets joining and departing from each other are deduced the native's good and bad effects.

**Notes :** There are countless stars in the heavens. In Sanskrit the stars are called Nakshatras. Among other stars there is a group known as the Solar System. The Solar System has only one Sun of its own around which its members are continuously rotating. Planets and stars (or Nakshatras) have this great difference between them that, while the planets are always rotating, the stars do not seem to be moving and changing their places (although the stars are also moving). The stars are generally twinkling while the planets do not twinkle.

For the purposes of Predictive Astrology, 27 asterisms and 9 planets have been taken. The earth and the other planets revolve around the Sun through a certain path in the heavens. This path is referred to as Ecliptic. On both sides of the Ecliptic there is an imaginary belt of  $9^{\circ}$ - $9^{\circ}$  inside which all these planets revolve. This broad belt of  $18^{\circ}$  is called Zodiac. To facilitate the study of astronomy, Zodiac has been divided into 12 equal parts. Each part is called a Sign or Rashi. Each of these signs has been christened or named as follows.

- 1. Aries (Mesha) 2. Taurus (Vrash) 3. Gemini (Mithuna)
- 4. Cancer (Karka) 5. Leo (Simha) 6. Virgo (Kanya)
- 7. Libra (Tula) 8. Scorpio (Vrishchika) 9. Sagittarius (Dhanu)
- 10. Capricorn (Kumbha) 11. Aquarius (Kumbha) 12. Pisces (Meena).
- (Makara)

This Zodiac has also been divided into 27 equal parts. This division is based on asterisms or Nakshatras. The names according to this division are as follows.

Sl. No.	Hindi name
1.	Aswini
2.	Bharani
4.	Rohini
5.	Mrigasira
7.	Punarvasu
10.	Magha
13.	Hastha
16.	Vishakha
19.	Moola
22.	Abhijit
25.	Sathabhisha
28.	Revati

Abhijit Nakshatra is not counted among the 27 Nakshatras because it is outside the Zodiac. It is used in the consideration of Muhurta or auspicious period of time. This Nakshatra is a little far away from the centre of Uttarashadha and Sravana. The last fourth part of Uttarashadha and the 15th part of the beginning of the Sravana joined together form the sphere of the Abhijit.

**The Ascendant :** This term is the most important factor in a horoscope. Ascendant is the point in Zodiac which rises in the eastern horizon on the latitude of birth. The earth is egg-shaped and rotates once a day on its axis and thus all the Zodical signs are invariably exposed to the solar influence. As the earth is egg shaped certain signs are exposed to a greater extent of time than others. The 12 solar months are named after the 12 signs of the Zodiac. On the first day of Aries the first degree of that particular sign rises on the eastern horizon at sunrise and the remaining signs gradually ascend till the next day at sunrise when the sunrise takes place in the second degree of Aries. The sunrise takes place in the last degree of Zodiac on the 30th day of Pisces when the solar year ends. Thus the Lagna or the Ascendant is that particular point of the ecliptic considered with reference to the particular horizon. Therefore certain periods of time are allotted to each of the Zodiacial signs to rise, the duration of such periods depending upon the latitude of the place.

Actually the Sun has no motion. His is an apparent one as viewed from the rotating earth. Every planet rotates around the Sun

in anti clockwise direction as seen from the Northern celestial hemisphere. Its projection from the earth in Zodiac would look like in a way that it crosses the 1st sign, then enters the second sign, after crossing the 2nd sign, it enters the third one and after crossing each degree of the zodiac upto the 12th sign it enters again in the 1st sign.

Planets including the nodes have varied rates of motion. The average daily angular motion of the planets which are not constant are as follows:

The Sun	: 00° - 59' - 10.68"
The Moon	: 13° - 20'
Mars	: 00° - 31.26' - 46"
Mercury	: 1° - 40'
Jupiter	: 00° - 04' - 59.17"
Venus	: 1° - 36'
Saturn	: 00° - 02' - 00.4"
Node	: 00° - 3' - 11"

A planet has varied aspects with other planets. In Predictive Astrology the inter planetary longitudinal distances of the planets play important role for the prediction of effects.

संज्ञा नक्षत्रवृद्धाना रेत्या: सप्तमांशावताः ।

एषद्वात्रामुरोणं राशि-खट्टकं द्वे ॥७ ॥

7. Details of the conceptual framework and dispositions of stars be known through general literature of astrology. Now I tell about the effects of planets and signs.

**Notes :** 'संज्ञा नक्षत्र वृद्धानो जेयः: साप्तमांश्य शास्त्रः' It is obvious from this line that full knowledge about the dispositions of the stars is of great importance in prediction. Though Sage Parasara has not made Nakshatras the subject of study of this book (Hora Shastra), he has given clear instructions to Maitreya that he should have proper knowledge about them.

यस्मिन् काले चर्याः खेता शान्ति हृणगितैकताम् ।  
तत एव सुन्दराः कार्याः दिक्षकालौ च स्फुटौ विद्या ॥८ ॥  
स्वरवदेशोद्भवैः साध्य लन्तं राशुदद्यैः स्फुटैः ।  
अथादै वच्च खेतानां जातित्वपृणात्महः ॥९ ॥

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

अथ खेट रविचन्द्रो मङ्गलस्व बुधस्या ।  
गुरुः शुक्रः शनी राहुः केतुचते वशाकम्॥१०॥

10. The names of the nine planets respectively are : the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, and Ketu.

**Notes :** The Lunar orbit is inclined at  $5^{\circ}09'$  to the ecliptic (Horizontal plane which passes through the centre of the earth and the Sun) and the ascending and descending nodes of the Moon's orbit, the point at which the Moon crosses the ecliptic into the Northern and Southern celestial hemispheres respectively regress (move clockwise if seen from the North) to complete a whole revolution after 18.6 years. These points are known as Rahu and Ketu in Indian Astrology.

One of the salient features of Hindu Astrology is the importance and recognition that is given to Rahu and Ketu, physically non existent, yet regarded and treated as full fledged planets. The Hindus conceived the Moon's nodes as the cross roads of magnetic influences full of potency and gave them the status of planets in so far as their effects are concerned. The real character of the Indian Astrology can thus be said to be dependant on these two shadowy points. A knowledge of Rahu and Ketu has existed from ancient times, this is apparent from the known fact that our predecessors, thousands of years ago were able to forecast Eclipses. If Astrologers leave out the Moon's node they will miss one of the most important luck areas in any chart. The subtle relationship between the Sun, the Moon and the Earth plays a significant part in the unfolding of each individual's consciousness.

तत्रावेष-शनि-भूपत्रः क्षीणेदु-ग्रह-केतवः ।  
कूरुः शेषगहा सौम्या, कूरु-युतो बुधः॥११॥

11. Among these planets, the Sun, Saturn, Mars, decreasing Moon, Rahu and Ketu, are 'malefics' and the remaining, full Moon, Mercury, Jupiter and Venus are 'benefics'. Mercury, when in conjunction with a malefic, becomes a malefic.

**Notes :** The word 'Saumya' सौम्य can be translated as benevolent and कूरा (Kura) is generally interpreted as malefic. From the 8th day of the dark Moon upto the 8th day of bright Moon, Moon is malefic and is technically called as क्षीण चर (Ksheena Chandra). She is very weak on 14th and 15th days of the dark fortnight. From the 8th day of the bright Moon upto the 8th day of the dark, Moon is benefic. Mercury when conjoined with a malefic is considered as a malefic planet, otherwise he is a, benefic one. If conjoined with both types of planets he shows mixed results. Mercury is the most mutable of planets and most naturally imbibes the quality of the planet he conjoins. If not conjoined with a planets he is a benefic.

#### Planetary Governances.

सर्वतसा च दिवनाथो मरा: कुरुदान्यकः ।  
सर्वतः कूर्जो बुधः प्रोक्तो , दुधो वाणीश्वरःकः ॥१२॥  
देवज्ञो ज्ञानसुखदो भृगवर्णप्रदायकः ।  
क्रमिधः प्रकर्त्ते: प्रोक्तशत्राप्तस्तुत्वं दुष्करः ॥१३॥

12-13. The Sun is the soul of all. The Moon is the mind. Mars is one's strength. Mercury is the speech giver while Jupiter confers knowledge and happiness. Venus governs semen (potency) while Saturn indicates grief.

**Notes :** The Vedas have also declared "Surya Atma Jagatah Tasthu shashncha" (सूर्य आत्मा जगतस्त्रुप्यश्च) the Sun is the soul of all that exists, whether inert or moving. The Sun is vital to the very existence of things. The word Atma (Soul) means Self. Hence the Self of man is studied and considered from the condition and function of the Sun in the birth chart.

In the spiritual domain the body is sustained and enlivened by the Sun. This sense is conveyed through the following Mantra Number 8 of the 33rd Sookta of the First Mandal of Rigveda. चक्रणासः परिहृण्व पृथिव्या हिरण्येन-मणिना शुभमाना: । न हिन्द्वाना सप्तिति तिरुत्तमः परिसर्गे अद्धत् सूर्यो" सूर्येन ये द्विषयेन मणिना शुभमाना acting as

a great gem of immense lustre, चक्रणासः and moving in circular path हिन्दनासः creating all sorts of comforts युध्यत्वा परिस्मृश अदधात् has kept the earth in its position from all sides नति तिरः इत् and does not transgress its laws (of motion etc.) This refers, of course to the pull of gravity, of the Sun that keeps the earth in its position. This is however, an astronomical statement unlocked through the key of symbology. It means that the Sun acts as the soul, the pivot and the support of all that exists. If the Sun is strong in a horoscope one will have a matured soul and will make abundant spiritual progress.

**The Moon :** As per Jataka Parijata Chapter 2 Sloka 1, the Moon represents 'Chitta' 'चित्तमिन्दु' 'The moon is mind. Moon or mind when strong in horoscope gives life and strength as Moon acts as an ascendant and the strength of the Ascendant ensures life and strength. Besides this, "न चशुषा गहीयते नाष्टि वाचा नान्देत्वै तपसा कर्मणा वा ज्ञानं प्रसादेन विशुद्धसत्त्वं ततस्तु ते पश्येत् निकल ध्यायानः (Mundak 3-1-8) i.e. the Supreme cannot be seen with the eyes, nor can be expressed adequately in words. Nor can he be the object of experience by any of the human senses. Nor even can he be realised by austeries or action. It is only through a pure mind that the knowledge of the Self can be had by man. This means that a pure mind can reflect his glory. Such is the capacity of a pure Moon or mind. Most of the Yogas or Planetary combinations in astrology derive their value and validity through the strength of the Moon. For example, please refer to Chandradhi Yoga and Gaja Keshri Yoga etc.

**Mars:** Mars is strength in every field in the body, it is muscular strength. In politics it is the strength of the armed forces. In Psychology it is the strength of the intellect. That is why Mars is called 'Neta – the General, the Military man.'

**Mercury :** This planet is the signifier of speech. What proper, witty answer is to be given to something in proper time, this is the factor of Mercury. In a horoscope if as the Lord of the Second House Mercury is strong and is aspected by a benefic, and at the same time Jupiter is also strong, then the speech, eloquence of the native impresses the intellectuals.

**Jupiter :** Jupiter is the permanent signifier of happiness. If he is the Lord of the 4th House or aspects the Lord of the 4th

House and is strong, the native leads a happy life. Jupiter is signifier also of such knowledge and learning which has all comprehensiveness and wide expanse. It the Lord of the Ninth House is strong and is aspected by Jupiter or Jupiter himself as Lord of the Ninth House is strong then the native has all comprehensive knowledge.

**Venus :** Of all the planets Venus is the most refined one. She is the signifier of semen. Semen is the most refined substance in our body. Whatever we eat and whatever is formed by it, semen is the finest of it, and Venus is the permanent signifier of semen. Therefore, if the Seventh House and Venus are strong, semen is strengthened. On the other hand, the reverse of it causes the weakness of semen and the native loses the ability to reproduce.

**Saturn :** Saturn, if he is the Lord of evil houses or is in his fall, influences the Fourth House, either by its aspect or conjunction, the native is subject to much sorrow, grief and misery in his life. The exalted Saturn is conducive to philosophical thinking and longevity.

रविचन्द्री	मूर्ति	राजनी	नेता	जैयो	ध्रातराजः ।
बुधो	राजकुमारश्व	सचिवी	गुरुभारती ॥१४॥		
श्रेष्ठको	रविपुत्रश्व	सेना	स्वर्भानुपुच्छको ।		
एवं	क्रमण	वै विष !	प्रविचिन्तियेत् ॥१५॥		

**14-15 Planetary Cabinet :** The Sun and the Moon are of royal status and Mars is the army chief; Mercury is the prince apparent and Jupiter and Venus are the ministerial planets. Saturn is servant and Rahu and Ketu form the planetary army. O Vipra, the planets Sun etc. are to be considered in this order.

**Notes :** The Sage has spoken of the Sun and the Moon as royal planets. These are highest in the hierarchy of the Divine government. The strength of these royal planets in horoscope means that the native will be benefitted from the government. But these planets should be related with the concerned houses like 9-10-11-2. Keeping in mind this judgement of the Sage it has been said in slokas 14 and 19 of Ashtak Varga chapter of "Jataka Deshmarg" that the native will be benefitted from a king of that side or direction in which in the Suryashtak Varga there is a more

auspicious line; and in the same way he will get promotion by serving the Queen living in that side in which in the Chandrashtak Varga there is a more auspicious line. The strength of the Sun in a horoscope secures high position, promotion or financial gain from the favour of the governmental authorities; and if the Moon is strong the native, due to favour and affection from the people, through the means of election, may rise to the membership of municipality, Legislature, Parliament and may become even a minister for the Moon is the significator of the people also.

The other planets may also be considered in the same way. Thus, if strong Mars as Lord of the 6th House forms relation with the 10th house, the native may rise to be a high officer in the army, and if as the Lord of the 10th House he has relation with the Ascendant he (the native) will be patronised by military authorities or he should attempt to rush on his interests through such commanders. It should also be understood that if the same planet is weak then difficulties and obstacles in the native's life will also be caused by these authorities of the army.

रक्तस्थामो	दिवायशो	गौरगतो	निशाकरः ।
नात्यच्चाङ्	कुण्डो	त्वर्गत्पामो	बुधस्थामो
गौरगतो	गुरुस्यंपः	शुक्रः	श्वातस्तर्येव
कृष्णदेहो	रवे:	पुत्रो	जायते
			द्विजस्तमः ॥१७॥

**16-17 Planetary Complexions:** The Sun, the Lord of the day, is blood-red, the Moon is tawny. Mars whose stature is not high is blood-red while Mercury's complexion is akin to that of grass. O Brahmin shreshtha, Jupiter, Venus and Saturn should be known as tawny, variegated and dark.

**Notes :** In a horoscope under consideration, the complexion of the native, is to be determined from the planet situated in the Ascendant. Thus if the lord of the Ascendant is the Sun and he is situated in the Ascendant and is not influenced by any other planet, the native's hue will be darkish blood red. If such a Sun has aspect of Jupiter and Moon then the darkness will be diminished i.e. it will be referred to as tawny red, although darkishness will persist in the complexion : But if there is the aspect or combination of Saturn then the darkishness will be increased.

वहयश्चुशिष्ठिजा विष्णविदैजः शचिका ह्रिज !  
सूर्यदीनां खगाना च देवा इया: क्रमण च ॥१८॥

**18. Planetary Deities :** Fire (Agni), Water (Varuna), Kartikeya (Lord Shiva's son following Ganesh), Vishnu, Indra, Shachi (Indrani, Lord Indra's Consort) and Brahma are the presiding deities of the seven planets respectively.

**Notes :** When on the basis of the horoscope there is the judgement that some obstacle is being caused in a particular action due to the Kuruatva or cruelty of a particular planet, the presiding deity of that planet should be worshipped as a measure to remove that obstacle.

कलीवौ द्वौ सौम्यसौरी च युवतीन्दृश्याृ ह्रिज !  
नरा: शेषाश्व विजेता भटुर्भेना गुरुस्तथा ॥१९॥

**19. Sex of the Planets :** O Brahmin, Mercury and Saturn, these two are neuters; the Moon and Venus are females and the remaining three Sun, Mars and Jupiter are males.

**Notes :** The sex of the planets through the Horoscope of the native, imparts a number of important, things and gives us useful information about the native, for example,

1. Manly qualities, womanly qualities; and impotency in a native are determined by the predominance of the influence of a planet in the horoscope. The qualities will be more or less according to the influence of the planets. Thus, if, in the horoscope of a native, there is the special influence on the Ascendant of Mars, Jupiter and Sun, on the basis of their situation or aspect, the native will possess more of the manly qualities; If the Ascendant has relation with Venus and Moon, he will have more of the womanlike qualities and, the influence of Mercury and Saturn will cause the deficiency of these two qualities.

2. If the Seventh House has the aspect of Mercury and Saturn, or if they are situated there (in the 7th House) and the planet Venus is also influenced, like the 7th House, by these two planets, the native will be impotent.

3. The native will have more issues of that sex according to

influence on the fifth House of the planets, male, female and neuter.

4. The native has younger or elder brother or sister, this is also indicated on the basis of the sex of the planets. Thus the influence of Mars, Sun and Jupiter on the 3rd or 11th House will give the native the joy of having younger or elder brother and the influence of Venus and Moon will give him sister.
5. In the horoscope the sex of the thief etc. is also known by the influence of the planets.

The following example will easily explain the application of this Sutra. The date of birth of this native falls on 21.9.1952, the time of birth as per Indian Standard Time is 19.00 hours and the latitude and longitude are  $28^{\circ}43'$ ,  $77^{\circ}13'$  respectively.

In the present Horoscope the Ascendant is Pisces. In the Seventh House are situated: Mercury, Saturn, Sun, Venus and

Lg	Jup			Ketu							
				Rahu							
					Mars						
						Mer	Sat	Sun	Ven	Moon	

Moon. There is no other influence on this House. The Seventh House is related to sex and the planet Venus is the signifier of sex. Here Venus is in her fall and has the combination of two impotent planets, viz Mercury and Saturn. Here the Sun is situated as the Lord of the 6th House, the House of diseases etc. In the combination of, and due to her nearness to the Sun, the Moon will also become a kruka (malefic) planet. Here the greatest disadvantage is being caused to Venus because she is the signifier planet of the 7th House. Due to Venus's combination with an impotent planet her sexual ability or potency has been completely destroyed. The same thing happened with this native.

The cause of being divorced by wife was that the native was impotent due to the sexual impotency of the signifier planet of sex, Venus.

अग्निसूर्यमन्धस्तोयवायवः क्रमते द्विज !  
भौमदीनं ग्रहणं च तत्वानीति यथाक्रमम् ॥२०॥

20. *Primordial compounds* : The five elements (the Panchbhootas), Fire, Earth, Sky (Ether) Water and Air, O Brahmin, are respectively governed by Mars, Mercury, Jupiter, Venus and Saturn.

**Notes :** This verse (Sloka) is of great importance and reveals the deep insight of Sage Parasara. The astrologer who has profound knowledge of these 5 primordial elements can know, only by seeing the native, with regard to the Dasa or period under which he is at some given time. For example, If the teeth, skin, nails, hair looms and the hair of the head of a native are oily and if odour is being oozed out from his body, it indicates that in that period the native has the predominance of the Earth element and the Earth is the element of Mercury, and the native is having the Dasa or Period of Mercury. The period of this planet causes oiliness in the above mentioned organs and it helps us in predictions. Thus, the presence of the Earth Element increases the weight and strength of the body, that is the body grows strong, the native gets wealth and promotion and is inclined towards religion. He grows affection towards such God who sustains the world, for example, Vishnu for the Hindus in India.

Besides this, the relations or terms of the native with the authorities become cordial. Odour (Gandha) is a quality of the Earth and odour is related to the nose whose signifier is Mercury. When Mercury is strong in the horoscope the native grows perfume-loving. He would not like to eat that food material whose odour he does not like. In the Maha Dasa of a strong Mercury he gets perfumed goods.

In this verse, the elements of the Sun and the Moon have not been indicated. Their elements in other Shastras have been referred to as fire and water respectively. The Sun and Mars are related to the fire element. The quality of the Fire is Tej (Light, Illumination). When the quality of Tej is boosted excessively or when the Sun and Mars are strong in horoscope, the native's countenance is

illuminated with Tej (brilliance). The strength of these planets gives the native brilliance like that of fire and gold. This element increases wrath, ensures honour and respect from everyone; there is increase in vigour, strength and brilliance; the native gets success in his keenly desired aims and his longings are obtained soon.

The quality of the sky element is word or speech and speech is governed by Jupiter. Strong Jupiter confers sobriety, seriousness on the native because gravity or sobriety is the essential quality of the sky; gives the ability to speak every word after due consideration and that of speaking enlightening words only. Besides this, the sky element brings good luck, generosity and an aptitude towards good actions.

The quality of water is Rasa. It is under the governance of the Moon and Venus. The dominance of the Element of water ensures the native mothering, for his whole life. This element brings for the native benefits like the mother. The exaltation of the Moon and Venus signifies that there will be many well wishers of the native; he will not have enmity with any and will get great popularity; there will be increase in his good fortune and; there will be entire absence of maleficency in him. This element ensures success in every action or attempt of the native.

The quality of the air element is touch. This element is governed by Saturn. The predominance of this element makes the native light in his body; his body is soft in touch. This element gives promotion in one's field of action and brings profit in trade. The natives having the predominance of this element are plain speaking although it may offend some one. If Saturn is in his fall it is to be understood that the air element has become defective. In such condition there is in the native ugliness, dryness in the body, disease obstacles in the fulfilment of ambition and profit and there is loss of wealth; his involvement in some quarrel brings a situation in which there is possibility of his imprisonment and he has to suffer harassment from high officials.

मुख्यकूर्मे विश्रवार्णं कुजाकूर्मं शत्रियौ द्विज !  
शत्रियसेषामो वैश्यवर्णां शति॒ शद्गृहे॒ द्विजोत्तम ! ॥२१ ॥

**21. Planetary Castes :** The Varna or Caste of Jupiter and Venus is Brahmin, and O Brahmin Sun and Mars are Kshatriyas or royal planets, while the Moon and Mercury belong to Commercial

Community and Saturn belongs to the Shudra Varna.

**Notes :** This verse tells us of the Varnas or Castes of the planets. Now a days the word varna or caste has become traditional while it was not so in the India of ancient times. The caste was determined by a person's qualities and actions. There was so much liberty in this respect that if a person changed his actions, his varna or caste was also changed. Therefore, here, varnas or castes should not be taken to be based on birth.

**Brahmin :** Brahmin means Brahma knowing person that is a person who possesses knowledge and thinking of higher degree about the creator of the Universe, Brahma, and; who has acquired the state of fully enlightened one. There is the word 'विप्र' 'Vipra' for a Brahmin in Sanskrit which means 'a pure one'. A 'Vipra' is one who has devoted and entrusted his life to the Almighty. Brahmin loves knowledge, studying and teaching are his actions. Therefore, the original sources of knowledge is Brahmin. Outside India, where there are no castes, Jupiter and Venus represent those persons who are priests, intellectuals in true sense, who are engaged in inventing new things for the benefit of humanity and who lead a pure life. These qualities arise in a person when in his horoscope Venus and Jupiter are in their exaltation. Brahmin is endowed with Sattvika qualities.

**Kshatriya (क्षत्रिय), the Royal Caste;** क्षत्रिय (Kshatriya) means one who defends, that is those persons who are soldiers and whose function is the internal and external defence of their country and who are capable of punishing the wrong doers. All such persons will be called Kshatriya, in Astrology, they are represented by Mars and Sun. In Kshatriya there is the predominance of the Rajasika quality.

**Vaishya,** the commercial community. The Vaishyas are those whose main function is to execute trade and agriculture. A verse in Sanskrit says, " विशुल्या पृथु यथा दावरचिः शुचि॑ वेदाभ्यन् सम्पन्नः स वैश्य इति संस्कृतः" that is, the person who has interest in trade, rearing cattle and doing agricultural work, who is pure and is well read in the Vedas etc. is named as a Vaishya. Thus, all other persons that are engaged in the work of feeding the world are called Vaishyas. The Moon and Mercury are Vaishya by varna or caste and govern Vaishyas or the people of the commercial class.

**शुद्र** Shudras the Serving Community. Whoever has the

instinct or sense of serving others in an eminent degree and who is content in serving others is shudra. Besides service-loving persons, the flattering and the persons engaged in low level activities also belong to this caste. The representative of such persons is Saturn.

In books on Mundane Astrology it has been pointed out that when a particular planet is debilitated specially and is oppressed, it brings calamity to the persons of that community whose representative he is. The planets have influence on the horoscope also in the same manner. Thus when in a horoscope Jupiter and Venus are strong and the Ascendant is also influenced by them, the native gets in him the rising or boasting of qualities associated with Brahmans. The same rule is to be applied with regard to other Varnas or castes.

जीवसर्वदत्तः सत्त्वं दुष्ट-शक्तौ समस्या ।  
सूर्यपुत्र-शरण्प्राप्नो तमः-प्रकृतिकौ द्विः ॥२२ ॥

22. O Brahmin, the Luminaries, (the Sun and the Moon) and Jupiter are Sattwika Planets, Venus and Mercury are Rajsikas; while Mars and Saturn are Tamsika ones.

**Notes :** Human beings also are endowed with Sattwika, Rajsika and Tamsika tendencies. Three tendencies are predominant in Nature - Sattwa, Rajas and Tamas. All the three tendencies are distinct.

**Sattwika :** Of the three tendencies, the Sattwa Guna is pure and without defects. It is enlightening. Its increase enhances light in the mind, soul and senses. Grief, depression, evil qualities and evil actions are destroyed and peace is obtained. When the Sattwaguna is on increase the frivolity of one's mind is automatically destroyed, he resigns the world and rises above worldly matters and his mind is occupied with the thought of the Absolute Brahma. There is absence in his mind and senses of grief and indolence, and increase of the conscious power. When there is the absence of other qualities and the increase of sattwa guna in a person's body, he gets an increase of consciousness, resignation and enlightenment of the mind and he, becomes peaceful and joyful. When it is found that in a person's body, mind, soul and senses, consciousness; enlightenment and judgement have been roused, it is to be taken as the increase or enhancement of the Sattwaguna.

**Rajsika :** Persons endowed with or having the predominance of Rajo guna are called Rajsika. This tendency is the offspring of desires, longings and attachment with the worldly things. The predominance of this tendency increases the desire of bhogas (or Consumption) and man's efforts are directed towards the attainment of these things. When a Rajoguni gives alms he has also a desire that its effects (फल) should come to him manifolded (in increased amount). Avarice and appetite for worldly things are born of Rajoguna. When in a person's body, having suppressed the qualities of Sattwa and Tamoguna, Rajo guna performs its function in the body, mind, soul and senses of the person concerned, have the longing or keen desire of enjoying worldly things and sexual intercourse and are inclined towards doing varied things and there is in them frivolousness, absence of peace and avarice etc. The desire of wealth and riches is avarice due to which a person is always engaged in or occupied with, thinking and planning of the ways of increasing his wealth. When engaged in earning wealth he gives up the sense of the righteous and the wicked, the moral and the immoral and has the desire of having possession even over the things of others. He feels the need of various kinds of Bhogas and there is the rise in his mind of the feelings of performing various kinds of deeds. His mind becomes unstable and frivolous and then there is the beginning of actions in conformity with these feelings.

**Tamsika :** Persons having the predominance of Tamoguna are called Tamsika. Causing absence of consciousness in the soul and senses and the breeding of attachment in them is the main function of Tamoguna. Tamoguna increases darkness of the intellect which in its turn increases Tamoguna. Tamoguni (man with Tamoguna) suffers the deterioration of the ability to distinguish between what should be done and what should not be done. There is an increase of sleep, indolence lack of light (of the intellect) and Apravriti (अप्रवृत्ति) (lack of the desire of doing the righteous deed, nay, the lack of the desire of beginning it, is called Apravriti). When a person begins to neglect his duty, his mind gets enamoured of things, he does not have the memory of the things, he begins to remain indolent, he has the absence of the power of judging things and, he lacks the power of understanding a thing, then it is to be understood that there is an increase in him of the Tamoguna.

If, in a horoscope, the luminaries; (the Sun and Moon) and Jupiter are strong, the native has the beginning of Satiwika gunas in ample measure. In the Dasas or periods of these planets there is special increase of the Satiwika tendencies. The Rajsika tendencies are increased by the strength of Mercury and Venus and the tendencies that are Tamsika is the function of Mars and Saturn. In the respective Dasas or periods of Rajsika or Tamsika planets the native gets the enhancement of Rajsika and Tamsika gunas respectively.

### Description of the Planets :

मध्यपितृतदस्त्रसंख्यातः  
पित्रकृतिकोऽथ धीमान् पुष्पात्पक्षोऽ  
शुचिर्द्विज ! !

द्विज ! ! ॥२३॥

23. Description of the Sun : The Sun has honey coloured eyes, square body; he is of clean habits, is bilious, intelligent, manly and has limited hair on his head.

**Notes :** The personality and nature of the native is influenced by the Ascendant, Navamamsa, lagna and strong planet.

बहुवातकर्फः प्राप्तश्वन्तो चक्षुले  
शुभदृग्मयवाक्यस्य सदागतः ॥२४॥

24. Description of the Moon : O Brahmin, the Moon is very windy and phlegmatic. She has round body and is learned. She has auspicious looks and sweet speech, is fickle minded and very lustful.

कूरो रक्तेश्वणो भौमप्यचलादारमूर्तिकः ।  
पित्रकृतिकः कोषी कृशप्रवत्तनुद्विज ! ! ॥२५॥

25. Description of Mars : O Brahmin, Mars is Cruel, has bloodred eyes, is fickle minded, liberal hearted, bilious and has thin waist and thin physique.

वृषेष्ठः शिलात्कर्क् च हरितास्यक्षिर्द्विजः ।  
पित्रवान् कफवान् विष ! पास्तप्रकृतिस्था ॥२६॥

26. Description of Mercury : O Vipra, Mercury possesses an attractive physique and the ability to make pun or to speak words having double meaning, sense of humour. He has a blend of all three humours of Bile, Phlegm and wind (vaat).

बहुदग्नो गुरुस्त्वं पितृतो मुर्द्दजेष्ठाणः ।  
कफकृतिको धीमान् सर्वशास्त्रविशदः ॥२७॥

27. Description of Jupiter : Jupiter is large bodied, has honey coloured eyes, and hair, is phlegmatic intelligent and learned in all Shastras (classics).

सुखी कात्तवपुः श्रेष्ठः सुलोचनो धूगोः सुतः ।  
कालवकर्ता कफाद्यिक्षोऽप्तिनिलात्मा वक्षमृद्युः ॥२८॥

28. Description of Venus : O Bhrigusut (the son of Bhrigu)! Venus is joyful, charming in physique, has beautiful brilliant eyes, is a poet, is phlegmatic and windy and has curly hair.

कृशतीर्थतमुः पाणि शौरि: पितृदृश्यनिलात्मकः ।  
स्फूरदत्तोऽलसः पाणुः खरोमकर्ता द्विज ! ! ॥२९॥

29. Description of Saturn : O Brahmin, Saturn has an emaciated and long physique, honey coloured eyes, is windy in temperament, has big teeth, is indolent, lame and has coarse, rough hair.

शूमाकारो नीलतर्तुवनस्त्रोऽपि  
वातकृतिको धीमान् स्वर्भनुस्तस्थः शिखी ! ! ॥३०॥

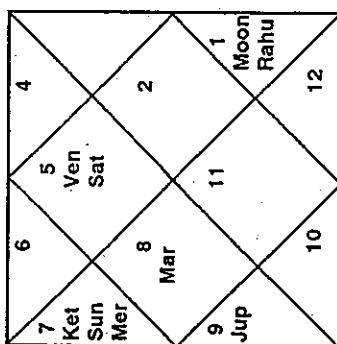
30. Description of Rahu and Ketu : Rahu has smoke like blue body, lives in forests and is horrible. He is windy in temperament and is intelligent. Like Rahu is Ketu.

अतिथ रक्तस्तथा पञ्जा त्वर् वसा वीर्येव च ।  
स्त्रायुरधामधीश्वरः क्रमात् सूर्यादिया द्विज ! ! ॥३१॥

31. Primary Ingredients : Bones, blood, marrow, skin, fat, semen and muscles are the primary ingredients, O Brahmin, and the lords of these are respectively the Sun and the other planets.

**Notes :** In this verse the Sage has described the governance of the planets over the various ingredients of the body. The Sun is related to the bones in the body. He is the central planet in the solar system and the prop of all the planets which revolve round him. Therefore, he represents basic things in all fields. The prop of the body is the skeleton system and the source of the beatings of life is

the heart. So the Sun represents and is Lord of the bones and the heart. In a horoscope, the Lord of the Ascendant represents his primary ingredient or Dhatus. Thus if Laghesh or the Lord of the Ascendant is Sun and is in his exaltation and is strong in other ways also, then the bones of the native will be strong, there will be great amount of Calcium in the body. If, due to the combination of some malefic planet or by his aspect, the native gets his bone fractured, he will be very soon recovered or cured. If Laghesh is the Sun and he is in his fall, the native will have frequent fractures due to accidents and the bones are weakened. If such a Sun is related to Saturn, a factor in delay, the native develops chronic disease of the bones such as Bone T.B. The following illustration will make the point clear.



This native was born on 19.10.1948 at Indian Standard Time 2.15 hours, at latitude 29° 0' longitude 77° 45'.

He got several fractures. Once he suffered from Bone T.B. The reason is quite obvious. The Sun who is the signifier of bones is in his fall, and he has the aspect of Saturn, the Lord of the House of disease. Therefore, it is quite reasonable that he caught a long term or chronic disease. The Sun is in the combination of Mercury who is a factor in frequency. Therefore, the occurrence of frequent fractures is also reasonable. This native is a teacher of physiology in a Medical college. The same conclusion should be drawn with regard to other planets.

देवात्मकता बहिकीर्तीमा तथैव च।  
काणशस्यात्करणा तु नाथः सूर्योदयः क्रमत् ॥३२॥

**32. Planetary Abodes :** Temple, watery place, place of fire, sport ground, treasure house, bed room and spot for filth - the lords of these are respectively the seven planets from the Sun onward.

**Notes :** The Sun has governance over all those places that are meant for worship such as a temple, mosque, church etc. The place in the House where the native performs his prayer or worship regularly is governed by the Sun. The Moon has her dominion in bathrooms, inside the house and outside the house, she has her governance over tanks, wells, seas, rivers etc. Mars governs kitchens, furnaces, the house of the grain roasters and those places where ever fire is used often. Mercury has lordship over sport grounds and places of entertainments. Banks and treasure houses are governed by Jupiter while Venus's governance or lordship is over bed rooms, places of sexual intercourse and other places that are meant for fulfilling lustful actions and Saturn has his lordship over heaps of dirt and filth.

These are used to identify places of birth.

अयनशृणवारतुंमासपश्चस्पा  
सूर्यदिना क्रमज्ञेया निर्विशकं द्विज ! ॥३३॥

**33. Planetary Periods :** Ayana, Muhurtha, a day (day and night) Ritu, month, fortnight and year - O excellent Brahmin, these are the periods allotted to the planets respectively from the Sun onward to Saturn.

**Notes :** A solar year contains two Ayanas : 1. From the Sun's entrance in to the sign of Capricorn to his entrance into the sign of Gemini and his crossing the last amsha of this sign is called the Uttarayana (उत्तरायण). In other words, when the Sun covers six signs, it is the period of Uttarayana. It is called Saumayayana सौम्यायन also. In this period the Sun's movement is towards the North.

2. When the Sun remains in six signs beginning from the sign Cancer this is called Dakshinayana. It is called Yamyayana याम्यायन also.

Saumayayana is the day of the Gods and Yamyayana is that of the Asuras. All auspicious actions are to be done during Saumayayana. In the period of Saumayayana the Sun has bright

and pure rays and is auspicious. During the period of Yamayana he becomes weak due the Sun's defective rays. In this period the movement of the Sun is towards the South. The Lord of Ayana is the Sun.

**Muhurtha :** One Muhurtha is of 2 gharis or 48 Minutes (1Ghari = 24 Minutes) some writers, out of illusion, have divided day duration into 15 parts and one part is regarded as Muhurtha. This has become a blind tradition and it is a very fatal tendency. This has been done by the religious essayists because, due to their ignorance of the mathematics of Time, they have made 15 divisions of the day duration and have made Kutuya and Rantiya etc Muhurthas. This is clearly unreasonable, because on our Earth, day duration goes on getting lesser or greater. What arrangement will these essayists make at such places. Therefore, the muhurtha must be regarded as a period of 2 gharis. The Lord of Muhurtha is the Moon.

**Ahoratra (Day and Night).** Duration of a day and a night is termed as Ahoratra i.e. 24 hrs or 60 gharis make an Ahoratra. Its Lord is Mars.

#### Ritu (Seasons) The Ritus are six

Ritu	Situation of the Sun	Lunar Month
1. Shishir	Capricorn, Aquarius	Magh, Phalgun
2. Basant	Pisces, Aries	Chaitra, Baisakh
3. Greeshma	Taurus, Gemini	Jyeshta, Ashadha
4. Varsha	Cancer, Leo	Shravan, Bhadrapada
5. Sharad	Virgo, Libra	Ashwina, Kartika
6. Hemant	Scorpio, Sagittarius	Marg Shishha, Pausa

Therefore, Ritu is of about two months, because Ritu is the time taken by the Sun in crossing two signs. The Lord of Ritu is Mercury.

**Masa :** The time from one sunrise to another sunrise is called one sawan day. In the same way 30 sawan days make one Sawan Masa. Its Lord is Mercury.

**Paksha :** Paksha is equal to the half of the Sawan Masa. From Shukla Pratipada (the first day of the Moon rise) to Amavasya

tithi - this period is called one Lunar Month. In one Lunar month the Moon completes her one rotation in all the 27 Nakshatras. One lunar month has two Pakshas : Shukla and Krishna. From the Pratipada of Shukla Paksha to its Pauranmashi (Full Moon) remains the Shukla paksha, and from (Pratipada of the Krishna paksha) to Amavasya remains the Krishna paksha. The Lord of the Paksha is Venus.

**Varsha :** It is quite obvious what Varsha is. Its Lord is Saturn.

The use of these time periods of the planets may be made in **Horary Astrology** (प्रश्न ज्योतिः) and in Dasha and Antardasha of the planets. These may be related to the maturity of the occurrence of an event. For example, if the planet Sun is a factor in the occurrence of an event, then the fruition of that event will occur in or with in 6 months. We ourselves make use of these time periods as per method of **Astrological Magazine**. Thus, first the lagan and navamatrik of the prashna samaya (Hora) is determined. From the Navamanshi Lagna is found out by counting the situation in House of Navamanshi pati. This number will give the number of the Ayana. Now, suppose the Sun is Navamanshi pati and the Sun is in the third house from Navamanshi then the success with regard to the question will be got after 3 Ayanas or within 3 Ayanas (180 days).

कटु - क्षार - तिक्त - मिश्र - मधुराम्ल - कमण्डलः ।  
क्रमेण सर्वं विसेयः सूर्यदिनां रसा इति ॥३४ ॥

34. **Planetary Tastes :** Pungent, saline, bitter, mixed, sweet, aciduous and astringent should be known as the tastes of the planets respectively from the Sun onward.

**Notes :** The tastes of the native will be according to the tastes of that planet who is strong in his horoscope or in the period of the strong planet he will like the taste of the planet.

बुद्धेज्ञो बलिनौ पूर्वे गवि-भौमी च दर्शणे ।  
परिच्छमे सर्वपत्रशब्दे सिर-चक्रौ तथोत्तरे ॥३५ ॥  
बलिनश्चक्र-कुञ्ज-सोरा भवन्ति हि ।  
निशाया बली जैयो दिने शेषा द्विजोत्तम ! ॥३६ ॥  
सर्वदा जो बली जैयो दिने शेषा वीर्यवतः त्विते ।  
कृष्णे च बलिनः कृष्णा संग्रामा वीर्यवतः त्विते ।

सौम्यायने सौम्यखेटो बली याम्यचेनपः ॥३७॥  
वर्षप्रसाहितोरणा पत्तया बलनस्था ।  
शम्पुष्टुशुचरणा वृद्धितो वौर्यवत्ता ॥३८॥

### 35-38. Planetary strengths : Mercury and Jupiter are strong

In the East, the Sun and Mars are so. In the South, Saturn in West while the Moon and Venus have strength in the North. And O Brahmin Shrestha! the Moon, Mars and Saturn are endowed with strength during night, whereas Mercury is strong during both day and night. The rest (i.e. the Sun, Venus and Jupiter) are strong only in day time. During Krishna Paksha (the dark half of the Month) the malefics are strong. While the benefics acquire strength in the Shuklapaksha (the bright half of the month). And during Saumayayana are strong the benefics while the malefics are so in Yamayayana. The lords of the year, month, day and hora (planetary hour) are stronger than the other in ascending order. Again Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun are also stronger than the other in the ascending order.

**Notes :** The 35th verse tells us of the Directional strengths or Digbala of the Planets. At another place, the situation of the planets in the Houses of a horoscope has been called as Digbala; because The First House or the Ascendant - East

The 4th House or the Nadir - North

The 7th House or the Descendant - West

The 10th House or the Meridian - South

is the relation of the Houses with the Directions and the planets get the strength of Direction or Digbala when they are situated in this way :

Mercury and Jupiter - Ascendant (East)

Venus and the Moon

Saturn

The Sun and Mars

If a planet has Directional strength or Digbala, he will benefit the native in his direction in his Dasa or Antar Dasa. Suppose Saturn is situated in the 7th House in the West, he will benefit the native in his Dasa or antardasa from the Western direction and the commercial activities will be completed fruitfully and without obstacles in that direction.

मूर्यो जनयति स्थूलान् दुर्भगान् मूर्यपुत्रकः ।  
क्षीरोपेतास्तथा चक्रं कटुकाशान् धरासुः ॥३९॥  
पुष्पद्वृक्षं शूगोः पुंजो गुरुस्तो सफलाकर्तौ ।  
नीरसान् सूर्यपुरुषवं त्रेया खण द्विज ! ॥४०॥

**39-40 Relation of the Planets to Trees :** The Sun rules the growth of the strong, tall trees having stout trunks. Saturn, useless thorny trees, the Moon milky trees (like rubber yielding trees), Mars bitter ones (like lemon plants); Bhriguputra Venus floral plants, Jupiter fruitful ones and, O Brahmin, Mercury is to be known as governing the growth of fruitless ones.

राहुश्चण्डालजातिश्च केतुजात्पत्तस्तथा ।  
शिवाद्यस्त्वर्पुदानां बल्मीकं स्थानपुच्छते ॥४१॥  
तित्रकन्या फणीद्रस्य केतोश्चिदयुतो द्विज ! ॥  
सींसं गहोरात्मणिः केतोश्चिदयुतो द्विजोत्तम ! ॥४२॥  
गुरोः पीताबर विष ! शूगोः शौमं तथैव च ।  
सर्वत्रश्चोमं भासकस्य इन्द्रोः शौमं सिंतं द्विज ! ॥४३॥  
बुधस्य कृष्णाक्षेमं हु रक्तवर्त्तं कुजरय च ।  
वर्षं सिंतं शमनिष्ठ ! पटुवर्णं तथैव च ॥४४॥

**41-44 Other Matters :** (Caste, Cloth, Metal etc.) O Brahmin, Rahu is of the outcaste while Ketu is of mixed caste. Ketu, Rahu and Saturn have their place as anthills. The clothes of Rahu are multicoloured and those of Ketu are rags. (Clothes having holes). The metals of Rahu and Ketu are respectively lead and blue gem. And O Vipra, Jupiter has Saffron, Venus Silken, the Sun red silken, the Moon white silken, Mercury black silken, Mars red and Saturn multicoloured robes.

**Notes :** These verses mention clothes related to planets. In the ancient times people often wore unstitched clothes and males too wore jewels like women. Therefore, coloured clothes were preferred. The planets cause profit to the Native in their Dasa and Antar Dasa with clothes related to them or the Native likes to wear clothes related to the planets.

शूगोक्त्वंसत्तश्च कुजश्चावेष्व  
चक्रस्य वर्षा विस्याः शरच्चैव तथा विदः ॥४५॥

शूगोक्त्वंसत्तश्च कुजश्चावेष्व  
चक्रस्य वर्षा विस्याः शरच्चैव तथा विदः ॥४५॥

हेमन्तोऽपि गुरोऽयः शनेस्तु शिशिरे द्विज !  
आं नासाश्व स्वर्णीः कैतोमस्त्रय द्विज !॥४६॥

45-46 *Planetary Seasons* : The Season of Venus is Basant, of Mars and the Sun Greesham , of the Moon Varsha, of Mercury Sharad, of Jupiter Hemant and of Saturn Shishir. And O Dwija (Brahmin) Rahu has 8 Months while Ketu 3 Months.

गद्यापंगुच्छश्व  
मूलयही पूर्वशुक्रो  
अपरा विशेषा धातुखेचरः ।  
जीवसंस्कारः ॥४७॥

47. *Dhatu, Moola and Jeeva Divisions* : Rahu, Mars and Saturn and the Moon are lords of Dhatu, the Sun and Venus of Moola. While the remaining planets Mercury, Jupiter and Ketu rule over Jeevas.

**Notes :** The Dhatus, Moolas (roots) and Jeevas (living beings) of the planets are of particular importance in **Horary Astrology** (प्रश्न ज्योति). For example, suppose the lord of the Ascendant at the time of the Prasha is Jupiter, he is debilitated and is situated in an evil house, say in the 6th House, then it is to be concluded that the person concerned has asked about living beings Jeevas and the debilitation of Jupiter is indicative of the illness of the person.

गद्यु यदो वृद्धोऽस्ति  
नैसर्गिके बहुसमार् ददाति द्विजसम !॥४८॥

48. Of all the planets Saturn is the eldest. But he is the bestower of O Dwijasattam (Excellent Brahmin) of greater number of years of life in Naisargika Dasha.

मेषो वृषो मूणः कन्या कक्षों पौन्तस्तथा हुला ।  
सूर्यदीनां क्रमदेते कथिता उच्चराशयः ॥४९॥  
भागा दश क्रोधश्वस्त्रियोऽशा भ्रमता नखः ।  
उच्चात् सप्तमश्च नीर्वं तेरवाणीं प्रकीर्तिम् ॥५०॥

49-50. *Exaltation and Debilitation of Planets* : Aries, Taurus, Capricorn, Virgo, Cancer, Pisces and Libra have been spoken of, respectively from the Sun on, as the signs of exaltation of the seven planets. The deepest exaltation degrees in these planets are respectively 10, 3, 28, 15, 5, 27 and 20. And in the 7th sign from the said exaltation sign each planet has its debilitation to the same degrees.

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Exalted Signs	Aries	Taurus	Capricorn	Virgo	Cancer	Pisces	Libra
Deepest Exaltation Degrees	10	3	28	15	5	27	20
Debilitated signs	Libra	Scorpio	Cancer	Pisces	Capricorn	Virgo	Aries
Deepest debilitation Degrees	10	3	28	15	5	27	20

रे: स्त्रिहे नवांशाश्व त्रिकोणमपरे स्वभम् ।  
उच्चमिन्दैविष्ट ऋयंशास्त्रिकेणमसेऽशक्तः ॥५१॥  
मेषेऽकशास्तु शैमस्य त्रिकोणमपरे स्वभम् ।  
उच्च दुधस्य कल्याणमुक्तं पञ्चदशशक्तः ॥५२॥  
पञ्चांशकाः प्रोक्तं त्रिकोणमपरे स्वभम् ।  
क्षेमे दशाश जीवस्य त्रिकोणमपरे स्वभम् ॥५३॥  
मुते शुक्रस्य त्रियंशास्त्रिकोणमपरे स्वभम् ।  
शेनः कुम्भे नवांशाश्व त्रिकोणमपरे स्वभम् ॥५४॥

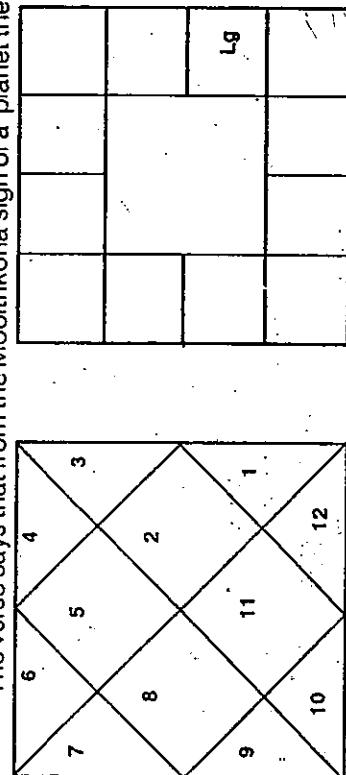
51-54. *The Mool Trikona Signs of Planets* : In the sign Leo the first 20 degrees are the Sun's Mooltrikona while the rest portion is called his own house. In the same way, In Taurus sign the first 3 degrees are the Moon's exaltation portion and the rest is her Mooltrikona. In Aries, the first 12 degrees are the Mooltrikona of Mars and the rest portion is his own house. For Mercury, in Virgo the first 15 degrees form his exaltation zone, the next 5 his Mooltrikona and the last 10 his own house. In the sign Sagittarius, the first 10 degrees are Jupiter's Mooltrikona and the rest, his own house. In the sign Libra the first 15 degrees are Venus's Mooltrikona, the rest his own house and Saturn has his Mooltrikona in the sign Aquarius upto 20 degrees and in the rest his own house.

त्रिकोणात् त्रिवश्चात्ये  
सुहसो रिपवश्चात्ये ।  
स्वात्-सुख-स्वान्तर्धीशमधिः-स्वतुद्द्याः ।  
सप्तश्चोपायतश्चाणः ॥५५॥

55. *Natural Relationships* : The lords of the signs which are the 4th, 2nd, 12th, 5th, 9th and the 8th from the Mooltrikona sign of a planet and the Lords of the exalted sign of each planet are the

friend of a particular planet. Lords of the signs other than these are his enemies. The planets which have got the features of both (of a friend and of an enemy) are neutral to the said planet. These should be taken as the natural relationships of the planets.

**Notes.** This verse tells us of the mutual relationship of the planets. An example will make it quite clear:



shown in the table that follows:

Planet	Friends	Enemies	Neutrals
Sun	Moon, Mars, Jupiter	Venus, Saturn	Mercury
Moon	Sun, Mercury	—	Mars, Jupiter, Venus, Saturn
Mars	Sun, Moon, Jupiter	Mercury	Venus, Saturn
Mercury	Sun, Venus	Moon	Mars, Jupiter, Saturn
Jupiter	Sun, Moon, Mars	Mercury, Venus	Saturn
Venus	Sun, Mercury, Saturn	Moon, Sun	Mars, Jupiter
Saturn	Mars, Jupiter, Venus	Sun, Moon	Jupiter

The relationship of Bahui and Ketui is as follows:

**Rahu** : Jupiter, Venus and Saturn are Rahu's friends. The Sun, the Moon and Mars are his enemies while Mercury is his neutral.  
**Ketu** : Mars, Venus and Saturn are Ketu's friends. The Sun, the Moon are his enemies while Mercury and Jupiter are his neutrals. But there are differences of opinion about their relationship.

4th, 2nd, 12th, 5th, 9th and 8th sign is the sign of the friend of the said planet and the rest 3,6,7,10,11, are the signs of his enemies. Let us find as to who is the friend of the Sun. The Sun's Mooltrikona sign is Leo. The fourth place from Leo is that of Scorpio. Here Scorpio is the sign of Mars. Thus Mars is Sun's friend. The second sign of Mars is Aries which falls in the Ninth House from Leo. So here also Mars is friend of the Sun. Being a friend from both signs Mars is called the Sun's friend. From the Mooltrikona sign of the Sun the 2nd sign Virgo is that of Mercury. Therefore, Mercury is here the Sun's friend. The second sign of Mercury i.e. Gemini falls in the 11th House from Leo. This is the House of the Sun's enemy. Thus, being a friend from one place and an enemy from another place the relationship of the Sun with Mercury is that of an equal or Neutral. The 3rd House from Leo is the House of an enemy Venus. Therefore, here Venus is Sun's enemy. The second sign of Venus is Taurus which falls in the 10th House. This place is also of the enemy. Therefore, both the signs of Venus are situated in the Enemy Houses so the Mooltrikona sign of Leo. So Venus is Sun's enemy. The relationship of the planets according to this formula is called the natural relationship of the planets. This relationship of the planets is

दशबन्धवाय सहज खान्तवस्थाते परस्परम्।  
तुक्काले मिठां याजि यिवोऽन्यु ब्रह्मिष्ठाः ॥५६॥

**56: Temporary Relationship or Horoscopic Relationships:** The planets Sun etc. situated in the 10th, 4th, 11th, 3rd, 2nd or the 12th from another are mutual friends (or friends to that planet). If they are situated in other than these places they act as his enemies.

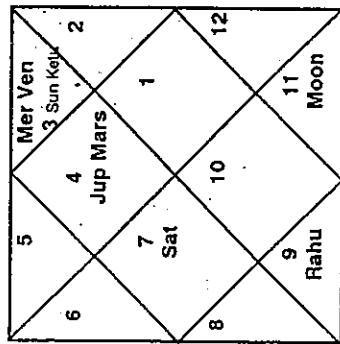
**Notes :** According to this formula the relationship of the planets (of temporary nature) will be different. Here is a table for this relationship.

Temporary (Taikaiika) Relationship or friendship

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu
FRIEND	Mars, Jupiter	Rahu	Sun Mercury Venus Saturn Ketu	Sun Moon Jupiter	Sun Mercury Venus Saturn Ketu	Mars Jupiter Rahu	Moon Saturn	Mars Jupiter Rahu	Mars Jupiter
ENEMY	Moon, Mercury Venus Saturn Rahu Ketu		Sun Mercury Mars	Moon Jupiter Rahu	Mercury Venus Saturn	Sun Moon Mercury Venus Saturn Rahu Ketu	Mars Rahu Ketu	Sun Moon Mercury Venus Saturn Rahu Ketu	Sun Moon Mercury Venus Saturn Rahu Ketu

In this horoscope Mercury, Venus and Ketu are situated in the 12th House with the Sun. Therefore, in the temporary friendship these will be Sun's enemies. Jupiter and Mars are in the 2nd House from the Sun. Therefore, they will be Sun's friends. Saturn is in the Fifth House from the Sun. He will also be Sun's enemy. The Moon is in the 9th House from the Sun. Therefore, the Moon will also be considered as Sun's enemy.

Ascendant Chart



			Lg	Mer Ven Sun Ketu							
			Jup	Mars							

तत्काले च निर्माणं च पित्रं वेदधिप्रियकम् ।  
पित्रं प्रियसमवै तु शत्रुः शत्रुः शत्रुः सत्रुः ॥५७॥  
सप्तो निष्ठिपुत्रं तु त्वयिशत्रुता ।  
एवं विविक्ष्य देवको जातकस्य फलं वदत् ॥५८॥

57-58Compound Relationship : The planet who is friendly both naturally and temporally, is called extremely friendly. On the other hand, if he is friendly in one place and neutral in another he is friendly; If he is enemy in one place and neutral in another, he is enemy; If he is enemy in both ways he has extreme enmity with the planet concerned. The astrologer should predict the effects of the native after considering the relationship in this way.

Notes : In this way, on the basis of Naisargika and Tatkalika maitree (Natural and Temporal Relationship) we find that the planets have among themselves five fold relationship. The following chart will make it easy to understand it.

## Speculum of 5 Fold Relationship

One relation ship	Another relation ship	Net Relationship
Friendship	+ Friendship	= Extreme friendship
Neutrality	+ Friendship	= Friendship
Enmity	+ Enmity	= Extreme enmity
Neutrality	+ Enmity	= Enmity
Enmity	+ Friendship	= Neutrality

The horoscope, given to illustrate verse 56, in the notes, is to be re-examined. The 5 fold relationship as per this formula will be obtained in the following way.

## 5 Fold Relationship or Compound Relationship

Planet	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Extreme Friendship	Mars Jupiter	—	Sun	—	Sun	—	—
Friendship	—	—	Venus Saturn	Jupiter Mars	Saturn	Mars Jupiter	—
Neutral	Moon	Sun Mercury	Moon Mercury Jupiter	Sun Venus	Moon Mars Mercury Venus	Mercury Saturn	Mars Mercury
Enmity	Mercury	Mars Jupiter Venus Saturn	—	Saturn	—	—	—
Extreme Enmity	Venus Saturn	—	—	Moon	—	Sun Moon	Sun Venus

Here in the temporary relationship Mars and Jupiter are friendly and they are also friendly in the natural relationship. Therefore, Mars and Jupiter are extremely friendly. The Moon is enemy in the temporary relationship and friendly in the natural relationship; therefore, the Moon is neutral to the Sun. Mercury is enemy in temporary relationship and neutral in natural relationship; therefore, Mercury remains enemy to the Sun. Again, Venus and Saturn are enemy in temporary relationship and they are enemy in the natural relationships. Therefore, these two planets become extreme enemy to the Sun.

स्वोच्चे शुभं फलं पूर्णं त्रिकोणे पादवज्जितम् ।  
स्वक्षेप्य चित्रगोहे तु पादवात्रं प्रकोटितम् ॥५९॥

पादर्थं समये प्रोक्तं शून्यं नीचाश्रुः।  
तद्विषयं तूष्यत् व्याप्तेयन् विचक्षणः॥६०॥

**59-60 Ratio of Effects :** When in his exaltation, a planet gives fully good effects, in his Mool Trikona sign; three fourth or 75%, in his own sign half or 50%, in his friendly sign one fourth or 25%, in the sign of his neutral planet half of one fourth or 12.5% and when he is in his fall, or is set or is in enemy house, it should be predicted by the wise astrologer that his effects are nil. Inauspicious effects are quite reverse with reference to these houses.

**Notes :** This verse may be shown in table form in the following way :

Auspicious Effect					Inauspicious Effect				
Exaltation	Mooltri kona	Own House	Friendly Sign	Equal Sign	Exaltation	Mooltri kona	Own Sign	Friendly Sign	Equal Sign
1	.75	.50	.25	.125	0	0	.50	.25	.125

अंशाड्यविक्षधारेश्वरं चतुर्थं सहितो रथिः । शून्यं नाम महादेवः सर्वकर्मविनाशकः॥६१॥	सर्वतुलनग्रेष्वर्णं इति शूभादिदेषाणं स्थितिः । केऽपुरुषोऽप्याद्युपरात् ॥६२॥
शून्यं पाण्डलतः शुद्धो व्याप्तिपतोऽज्ञ दोषदः । सप्तड्योऽज्ञ व्याप्तिपतः परिवेषोऽप्तिदोषकृतः॥६३॥	सूर्येन्दुलनग्रेष्वर्णं इति शूभादिदेषाणं स्थितिः । पद्मासनोदिता ॥६५॥
परिवेषक्षुद्रकर्मविनाशकः दोषदः । विक्षंशालाहिष्पाठद्युपरात् ॥६४॥	सूर्येन्दुलनग्रेष्वर्णं इति शूभादिदेषाणं स्थितिः । पद्मासनोदिता ॥६५॥
एकराशप्राप्ते केतुः सर्वतुलः प्रजायते । अप्रकाशप्राप्ते पापा दोषप्रदः सूर्याः॥६६॥	सूर्येन्दुलनग्रेष्वर्णं इति शूभादिदेषाणं स्थितिः । पद्मासनोदिता ॥६५॥

**61-64 Non-Luminous Upgrahas :** (Sub planets) From the addition of 4 signs 13 degrees and 20 kalas (minutes) to the Sun's longitude at the moment of birth is obtained the all inauspicious Dhooma. When Dhooma is reduced from 12 signs we arrive at Vyatiptata which is also inauspicious. By adding 6 signs to Vyatiptata is known the exact position of Parivesha which is extremely

inauspicious. And the deduction of Parivesha from 12 signs gives the exact position of Indra chapa. When 16 degrees 40 minutes are added to Indra chapa we arrive at the position of Ketu. And when 1 sign is added to Ketu we arrive at the longitude of the Sun at the time of birth. All these planets are known as planets devoid of splendour, they are malefics and cause affliction.

**Notes :** The Non luminous subplanets may be known on the basis of these 4 verses in the following way : Suppose the Sun's position is  $3^{\circ} 21' - 26'$

Sun  $3^{\circ} 21' - 26'$

+  $4^{\circ} 13' - 20'$

Dhooma

$8^{\circ} 04' - 46'$

Vyatiptata

$0^{\circ} 0' - 0$

Indra chapa

$0^{\circ} 0' - 0$

Parivesha

$12^{\circ} 0' - 0$

Ketu

$0^{\circ} 0' - 0$

Sun's Longitude at birth

$0^{\circ} 0' - 0$

व्याप्तिपता

$0^{\circ} 0' - 0$

पद्मासनोदिता

$0^{\circ} 0' - 0$

गुलिकादि

$0^{\circ} 0' - 0$

निस्त्वते

$0^{\circ} 0' - 0$

क्रमत् ॥६६॥

$0^{\circ} 0' - 0$

गुलिकादि

$0^{\circ} 0' - 0$

निरीशः

$0^{\circ} 0' - 0$

स्थाच्छयंशो

$0^{\circ} 0' - 0$

गुलिकादि

$0^{\circ} 0' - 0$

निस्त्वते

$0^{\circ} 0' - 0$

गुलिकादि

रात्रिप्रथमा कृत्या वरेशात् पञ्चमदिवः ॥६७ ॥  
 गणेष्वद्दृष्ट्यः खण्डो नियतिः पारकीर्तिः ।  
 शन्यशो गुलिकः शेषक्तो रत्यशः कालसंप्रकः ॥६८ ॥  
 बौमांशो पृथुरादिष्ठो गुर्वशो यमधण्टकः ।  
 सोमांशोऽप्तिरहकः स्वस्वदेशोद्धवः स्फुटः ॥६९ ॥

66-69. Calculation of *Gulika* etc. : From the Sun etc. up to Saturn is determined the periods of *Gulika* and others. Day duration divided by 8 gives the seven planets commencing from the *Vāresh* (the day on which *Gulika* and others are to be considered) onwards. The 8th portion is lordless. The portion ruled over by Saturn is termed (called) as *Gulika*. Similarly, the night duration, when divided by 8 gives the portions of the seven planets commencing with the 5th House from the *Vāresh* (the week day on which *gulika* etc. are to be considered). Here also the 8th portion is Lordless. and Saturn's portion is *Gulika*, Sun's *Kalvela*, Mars *Mityu*, Jupiter's *Yamaghantaka* and Mercury's *Ardhaprahara*.

गुलिकेष्टवशाल्लन्तं स्फुटं यत् खस्वदेशज्ञम् ।  
 गुलिकं शेष्वते तस्माज्ञातकस्य फलं वेदत् ॥७० ॥

70. *Gulika's position* : The degree ascending at the time of *Gulika's* portion will be the longitude of *Gulika* at a given place. From this longitude of *Gulika* are to be estimated the effects of a particular nativity.

**Notes :** The period between the sunrise and the sunset is called *Dinmana* (day duration); that between sunset and sunrise is called *Ratrimana* (Night duration). The day duration of a particular place is given in the Indian Panchangas. But it is not given in hours and minutes; instead it is given in ghatis and palas (घण्ठी, पल).

*Gulika* is not a planet. It is imagined as a shadowy planet. The method of knowing *Gulika's* position is quite easy. The day duration at the place of birth is divided by 8 gives the seven planets commencing from the *Vāresh* (the Lord of day on which *Gulika* and others are to be considered.) onwards the portion of the Lord of each planet respectively is imagined. The portion in which Saturn is imagined or Saturn's portion is called *Gulika*. The method of imagining every portion is as below. The calculation is respectively made from that *Vāresh* (when the birth falls in the-

day time) on which *Gulika* is to be determined. For example, if we have to know the *Gulika* on Sunday in the day time, the Lord of the first portion will be the Sun, that of the second Moon, of the third Mars, of the Fourth Mercury, of the 5th Jupiter, of the sixth Venus and of the 7th Saturn. The 8th portion will be Lordless. Therefore, on this day, the seventh portion of the *Dinmana* is the portion of *Gulika*. If the *Gulika* of the day of Mercury is to be known, then the Lord of the first portion will be Mercury, that of the Second Jupiter, of the 3rd Venus, of the 4th Saturn, of the 5th Sun, of the 6th Moon and of the 7th Mars. On Wednesday, in the day time, *Saturn*, is the Lord of the 4th portion, therefore the Lord of the fourth portion is *Gulika*. In the same way, *Saturn*'s portion of all the other days will be considered as the portion of *Gulika*. But when the time of birth falls in the night the portion of *Gulika* is arrived at by a different method. In that case the night duration (*Ratrimana*) is divided by 8. Then the Lord of the 5th day from the day of birth is taken to be the Lord of the First portion. Counting in this way respectively, the *Gulika* of the night of birth will be that portion the Lord of which is *Saturn*. To know the *Gulika* of the night of Sunday, the *Ratrimana* (night duration) is to be divided by 8. The Lord of the First portion will be Jupiter instead of the Sun, for he is the 5th from the Sun. In the same way, the Lord of the 2nd will be *Venus*, that of the 3rd *Saturn* and so on. The 8th portion is Lordless in the night too. In this way on the night of Sunday the portion of *Gulika* falls on the 3rd portion of *Ratrimana* (night duration)

### Lord of the Portion of Day's *Gulika*

Day	1	2	3	4	5	6	7
Sunday	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Monday	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Tuesday	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
Wed.	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
Thurs.	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
Friday	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
Sat.	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

### Lord of the Portion of Night's Gulika

Day	1	2	3	4	5	6	7
Sunday	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
Monday	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
Tuesday	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
Wed.	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Thurs.	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Friday	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
Sat.	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

### Gulika-Dhruvanka (CONSTANT)

Planet	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Day	7	6	5	4	3	2	1
Night	3	2	1	7	6	5	4

The method of preparing Gulika lagna may be described in this way:

The number of that portion, the Lord of which is Saturn, is the Dhruvanka. The 8th portion of the day or the night is multiplied by that number (Dhruvanka) and the time arrived at by multiplying it is the time of Lagna spashta (Longitude of the Ascendant). Whatever the Lagnaspashta comes in this way will be the Lagnaspashta of the Gulika. It should be noted here that if the time of birth is the day, the Gulika spashta is found out at that time which is arrived at by multiplying by the 8th portion, while, if the time of birth is night, the Ratrimana is divided by 8 and the number arrived at is multiplied by the Dhruvanka of the Lord of the day and is added to the day duration (Dinmara).

For instance, the Dinmara (Day duration) is 33 ghatis and 52 palas; 1 ghati = 60 palas, 1 ghati = 24 Minutes). Deduce Dinmara

$$\begin{array}{r} 60 - 0 - 0 \\ - 33 - 52 - 0 \\ \hline 26 - 08 - 0 \end{array}$$

from 60 ghati, it gives Ratrimana (The total mana of day and night is 60 Ghatis). Divide it by 8 which gives 3-16. This is the mana of every portion. Suppose the birth time

is on the night of Wednesday. Then on the night of Wednesday the Gulika portion is the 7th one which means that the Dhruvanka of this night is 7. Now multiply by 7, the 8th part of the Ratrimana (Night Duration) (3-16)  $7 = 22\frac{52}{60}$  and by adding in it Dinmara. (Day duration)  $33-52$  gives  $56-44$ . This (56-44) is the Ishta (Time). The ascendant rising on it will be the Gulika Ascendant.

Sri V. Surya Narayana Rao, an eminent learned Astrologer has expounded a different method of knowing Gulika's position in his English translation of 'Sarvartha Chintamani'. According to him number of days is supposed for each day commencing from Saturday. Suppose the day of birth is Saturday, then the number of Saturday is 1, of Sunday 2, of Monday 3, of Tuesday 4, of Wednesday 5, of Thursday 6 and of Friday 7. This number of the day multiplied by 4 and from the resultant is deduced 2. That which remains is the Ishta (Time) of the Gulika. When the Ascendant is ascertained from this time, that will be Gulika Lagna.

Generally learned astrologers are of the view that Gulika and Mandi are one and identical. But according to 'Sarvartha Chintamani' these are different. Gulika is called (शनिपुत्र) (offspring of Saturn) while Mandi मान्दि is called 'यमपुत्र' (offspring of Yama).

There is a verse to this effect 'शने सतुस्यादपुलिकेष मान्दि यमादत्तज्ञाणं होतिष्ठै' Here Mandi has been spoken of as yamatmajा (Yama's son) Pranhara (Destroyer of Prana or being) and Atipapi (extremely malefic.) Like Gulika, he is also an imaginary or a shadowy planet. The method of knowing him is as below. The Dhruvanka of Ravi has been regarded as 26, of Moon as 22, of Mars 18, of Mercury 14, of Jupiter 10, of Venus 6, and of Saturn 2. The Dinmara or day duration of that day the Mandi of which is to estimated is multiplied by the Dhruvanka of that day and then the obtained number is divided by 30, that which is arrived at in this day is the Ishta (Time) of Mandi. If the ascendant is known at this time, that will be the Mandi Lagna, (Mandi Ascendant).

In 'Phala Deepika', a famous book from the South, there is stated that the Dhruvanka of the Mandi of the night time will begin from the 5th day of the day of birth, that is, if the birth is in the night of Sunday, the Dhruvanka will be taken as the 5th from the Sun and thus it will be 10th.

### Mandi Dhruvanka:

Day	Sun	Mon	Tues	Wed	Thurs	Fri	Sat
Day	26	22	18	14	10	6	2
Night	10	6	2	28	22	18	14

The Tamil Version of JataKalanKaram indicates the signs of Exaltation and Debilitation and the own signs of these Upagrahas (Subplanets). These are :

Upgraaha	Exaltation	Debilitation	Own Sign
Dhooma	Leo	Aquarius	Capricorn
Vyatipata	Scorpio	Taurus	Gemini
Parivesha	Gemini	Sagittarius	-
Indra chaap	Sagittarius	Gemini	Cancer
Upketu	Aquarius	Leo	Cancer
Guilkha	-	-	Aquarius
Yamaghantika	-	-	Sagittarius
Ardhaprahara	-	-	Gemini
Kala	-	-	Capricorn
Mrityu	-	-	Scorpio

Convert the time from the sunrise to the Janameshta Kala (to the time of birth) into palas and divide it by 15. The resultant sign etc, if the Sun is in movable sign, be added to the Sun and that which is yielded is called Pranapada. If the Sun be in a fixed sign then in the 9th sign from that (i.e. by adding 8 signs to the already obtained Pranapada), and if he be in a dual sign, then in the 5th sign from that (or by adding 4 to the already obtained Pranapada) is yielded Pranapada.

If the Pranapada happens to fall in the 2nd, 5, 9, 4, 10 and 11th from the Natal Ascendant, then the birth will be auspicious and the native should be understood as a happy one, otherwise his birth is to be understood as inauspicious.

Notes : 6 Prana = 1 Pala or 15 Pala = 90 Prana, that is 1/4 of 1 ghati is the Maana of each Lagna.) The use of Pranapada is made in knowing the auspiciousness or inauspiciousness of the Lagna or birth. Through the above verse the Pranapada is obtained in the following manner.

Suppose the birth occurs at 20 ghati and 25 pala. It is converted into pala:  $20 \times 60 + 25 = 1225$ . It is divided by 15 which gives 81.66 Rasi. 81.66 means 81 signs and 20 degrees. The Rasi is more than 12, therefore it is divided by 12 which yields 9 sign 20 degrees.

Now if the Sun is in a movable sign then 9 signs 20 degrees is added to the Sun of the time of birth. Suppose the Sun is on 8 degrees in Aries. Then it will be  $290^\circ + 8^\circ = 298^\circ$  or 9 signs 28 degrees will be the Lagna or Ascendant of Pranapada.

Again, suppose the Sun is in a fixed sign, then we shall have to add 8 Rasi's (signs) or 240 degrees more. Thus if the Sun is in Taurus at 15 degrees, then the calculation will be  $45^\circ + 240 + 290 = 575^\circ$ . Then  $575 - 360 = 215^\circ$  or 7 signs 5 degrees will be the Pranapada.

Then, if the Sun is in a dual sign, the calculation will be made in the following manner. Suppose the Sun is on 12 degrees of the sign Gemini, then  $120^\circ$  instead of  $240^\circ$  are added. The Pranapada will be obtained in this way  $72 + 120 + 290 = 482^\circ$ . 360 is deducted from it  $482 - 360 = 122$ . Then Pranapada falls in Leo at 2 degrees.

प्राणेश्वरादर्किकोणशत् ।  
उदयादिष्ट कालान्ते यद्यं प्राणपदं हि तद् ॥७१ ॥  
स्वेष्टकालं पलीकूल्य तिक्ष्णाते भादिकं च यत् ।  
चराहिभसंस्तेकं शानौ युड् नवमे सुते ॥७२ ॥  
प्राणपदार्थं तत्त्वानं ज्ञेयं द्विजोत्प !  
सुन्दरं द्विकोणे तुर्यं च सज्जे प्राणपदं तदा ॥७३ ॥  
तमगद् जन्म विजनीयतथैकादशेऽपि च ।  
शुभं अवस्थाने स्थितं चेत् स्थाप तदा जमाशुभं वदेत् ॥७४ ॥

71-74. Calculation of Pranapada : From the Pramana (Mantra) of the 1/4th part of  $36^\circ$  or 90 or 15 pala, if the Sun is situated in movable sign etc, from the Sun to the signs in the order of Trikona (1,5,9 Houses) from the sunrise to the Ishta Kala, that Lagna is called Pranapada.

4-4 1/2. The 12 signs beginning from Aries are respectively the head, face, arms, heart, stomach, hip, space below navel, the private parts, thighs, knees, ankles and feet, of the Kalapurusha.

**Notes :** The Zodiac represents the body of the Kalapurusha (the Time Eternal). Kalapurusha is the Sanskrit word used by the ancient Hindu Astrologers for Eternal Time. The ancient Sanskrit Texts contain a number of learned and philosophical dissertations on Time. The Eternal Time which has no beginning or end and thus endless is identified with God, i.e. Time is God, the Almighty, the Lord of the Universe. The hours hand, the minute hand and the second hand of a watch are tokens or indicators of the divisions of time in it. In the same way Earth's movement on the ecliptic is regarded as the hand of the watch of the Time Eternal. In the Hindu Mythology this Ecliptic is referred to as the Sudarshana Chakra, (the splendid wheel in the hand of Vishnu) the Weapon of Janardana.

The Conception of Zodiac as representing the body of the Eternal Time or Kala purusha is of great importance in the practice of Astrology. The Sanskrit text 'Swalipajataka' refers to its importance in the following way:

“कालनस्यावश्वानं पुरुषाणां चित्तोयते प्रसवकाले ।  
सद् ग्रहसंयोगात् पुष्टः सोप द्रवस्ते च ॥”

That is, the consideration should be as to which sign has the yoga of benevolent planets and which has that of malefic ones. The signs that have the presence of benevolent planet in it or is aspected by a benevolent planet will strengthen that limb of the native in which it is situated in the body of the Kala Purusha; and the sign which has the presence or aspect of a malefic planet in it will weaken or will give disease to the limb of the native which is related to that sign in the body of the Kalapurusha. Thus Aries represents head. Therefore, if Saturn is situated in Aries and he does not have the aspect of any benevolent planet, nor has he the combination of any benevolent planet, then the native will be subject to headache and injuries in the head. If Aries has the effect of other malefic planet besides that of Saturn, it will cause more and serious problems in the cavity of head, such as giddiness, paralysis, wounds, derangement, brain fever, monomania etc.

## अथ राशिस्वरूपाध्यायः ॥४॥

### Chapter 4

## Zodiacal Signs Described :

अहोरात्रः	पूर्वोत्तरलोपदः	होराजवाणिष्ठते ।
तस्य	विज्ञानमात्रेण	जातकमप्तते वदत् ॥१॥
यद्यवक्तव्यत्वको	विष्णुः काललूपो	जनर्दनः ।
तस्याकृति	निवेद्य त्वं	क्रमान्वयाविराशयः ॥२॥

**1-2 Importance of Hora :** The dropping of the first and the last Syllable of the word 'अहोरात्र' leaves behind it the word होरा (Hora), [or Hora is derived from the word 'Ahoratra' And Hora (the 12 signs) remains in between Ahoratra, i.e. day and night.] The good and the bad effects of the native are to be spoken only after knowing Hora. O Brahmin, know that the Zodiacal signs beginning from Aries are the limbs of the Indescribable Vishnu, the Time Personified, Janardana.

भेषो	वृषस्त्रं	मिथुनः कक्षे-सिंह-कुमारिकः ।
तुलाऽलिङ्गच	धनुर्मिकः	कुम्भो मीनस्तः परम् ॥३॥
चरणौ	तथा येषात्मेयाः	हक्षेऽक्षिर्बस्तः ।
गुह्योरुद्यगते	जानुयुमे वै तथा	जहृके तथा ॥४॥
		शीर्षादयः क्रगात् ।

3. Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces are the 12 Signs of the Zodiac in order.

Therefore, the underlying idea is that if sign number 1 one (Aries) is afflicted by a malefic planet then the first part of the body i.e. the head will be diseased or injured. Similarly, if the sign Taurus is under malefic influences then the face may get injury or disease. In the like manner the affliction by the influence of malefic planets of any number of a sign will bring injury, disease, want of growth or deformity to the corresponding part of the body, and if any sign is occupied by auspicious planets or aspected by them the corresponding parts of the body will be healthy, strong and beautiful.

वर्तिष्यद्विस्वधावः  
पित्तान्तिरियादेक्षस्तेष्यिकाश्च  
क्रियादयः ।

**5 - 5 1/2** Beginning from Aries the 12 signs are of movable, fixed and dual nature, malefic and benefic, male and female and, of bilious, windy, tridhatu and phlegmatic disposition.

**Notes :** Sage Parasara has classified the nature of the 12 signs from different angles. Thus Aries, Cancer, Libra and Capricorn are movable signs, Taurus, Leo, Scorpio and Aquarius are fixed ones, and Gemini, Virgo, Sagittarius and Pisces are of dual nature. Again, Aries, Gemini, Leo, Libra, Sagittarius, Aquarius are cruel and male signs while Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces are Saumaya (Beneficial) and female signs. And Aries, Leo and Sagittarius are of bilious nature, Taurus, Virgo and Capricorn of windy nature, Gemini, Libra and Aquarius of tridhatu nature and Cancer, Scorpio, Pisces of phlegmatic nature.

All the signs of cruel nature are male signs and those of beneficial nature are female ones. The nature of the signs has great significance in a horoscope. If the sign of the Ascendant is of cruel nature and is a male one the native will have more of the manly qualities. On the contrary the occupation of the Ascendant by Saumaya or beneficial signs and the influence of the female planets will give the native womanly qualities like delicacy, gracefulness, humility and sense of yielding. It will be seen in all fields of life.

The usefulness of movable, fixed and dual nature is also manifold. These may be used in Prasnatyotisha and Hora. It has been said in ancient books on astrology that if the Ascendant is

occupied by a movable sign and the Lord of the Ascendant is also in a movable sign, the native concerned earns his living from some foreign land. The meaning is that the place of earning his livelihood will not be one and a fixed place. He will be fond of wandering and moving. If there are more planets in a movable sign, then he will be more active and practical and less reflective and thoughtful. On the other hand, if there are more planets in a fixed sign, he is more reflective and thoughtful and less practical and active. If of movable nature he will be more prone to wrath, ready to take offence which however is of short duration. If of fixed nature, he is slow to take offence but anger may remain for longer duration.

The theory of Dhatus (Vata, Pitta and Kapha) is the foundation of Ayurvedic science. Its embryological, anatomical, physiological, pathological and therapeutical conceptions rest upon this foundation. It has been the product of the genius of this country and has not been borrowed from outside. There are references specially of tridhatu in Vedic literature also.

The three Dhatus known as Vata, Pitta and Kapha are the three elementary and fundamental units or principles on which the building and sustenance of the body depends. Hence it is that they are called Dhatus which literally means supporters. When they are in normal equilibrium, it is health, and ill health when they are not, in which case these Dhatus are technically known as Doshas literally meaning faults.

Vata, Pitta and Shleshma (or Kapha) come from the Sanskrit root va, Tapa and Shlish and indicate their action in the body. By some 'Vata' is translated as wind, Pitta as bile and Shleshma as phlegm or foetid sputum, which is evidently misleading. The meaning of the root 'Va' is gati (motion or movement) and gandhana (initiation and enthusiasation). This means that the natural attributes of Vatas or vayu are motion, sensation and power of imparting that motion and sensation to other bodies along with initiation and enthusiasation. Similarly, the meaning of Tapa is santap (heat) and that of Shleshma is Alingana (to embrace). This means that the natural attributes of Pitta are to produce heat and bio chemical attributes in the body. Similarly the attributes of Shleshma is cohesion, union and integration.

According to Charaka (Sutrasthan Chapter 18) Pitta, Kapha

and Vata are respectively responsible for the following :  
 Vision (as opposed to perception which is due to vayu), digestion lead to production of hunger, thirst, softness, and suppleness of the body; lustre, cheerfulness and intelligence are due to Pitta in its normal state. Snehnam smooth working of joints, general stability of the body, general build, potency, strength, forbearance, courage and greedlessness are due to Kapha in its normal state. Enthusiasm, inspiration and expiration, voluntary actions like talking and walking the due circulation throughout the body of its supporting elements like chyle, blood etc., Ayurveda speaks of the circulation not only of the blood as in Modern Western Medicine but also of other Dhatus used as the seven Dhatus and the due discharge from the body of its excretory products, are due to Vata in its normal state.

The classification of Dhatus in the signs or Rashis is of great importance. The equilibrium of the Dhatu in the body which is related to the sign or Rashi present in the 6th house depends upon as to what kinds of planets are situated in this house (the 6th House) or have their aspect on it. If on the Sixth House there is aspect of malefic planets and there is no influence of benefic planets, the body will have diseases related to that Dhatu. In the reverse case, the Dhatu will remain in equilibrium or balance and diseases related to it will not occur.

The inauspicious influences falling on the sign in the Ascendant have evil effect on the constitution of the body. This influence is based on the sign present in the Ascendant. And the same influence on the 4th House will have its relation with the psychological plane of the native.

रक्तवाणी	बुहुद्रस्वतुपादानिविकमी ॥६॥
पूर्ववासी	तृप्ताति शेत्वारी रोगणी ।
पृष्ठोदयी	पावकी च मेषाशि कुञ्जिधः ॥७॥

6-7 Aries described : The sign Aries has blood-red complexion, huge bulky body is a quadruped sign and is strong during night. It resides in the east, is of royal caste and wanders in hills. It has the predominance of Rajoguna, rises with its back and is fiery; its lord is Mars.

ऐते:	शुक्राखियो	दीर्घस्वतुपादानिविकली ।
याम्बैर्	शास्त्री	पृष्ठोदयो वृष. ॥८॥

8. Taurus described : Taurus is white in complexion and is lored by Venus. It is long, is a quadruped sign and is strong in the night. It resides in the South and represents villages. It is of Vaishya caste, its element is the earth, it is Rajoguni and it rises with its back.

शीर्षोदयी	उचिष्टन्	सर्वीणकम् ।
प्रत्ययायुर्द्विपादानिविकली		ग्रामजोडनिती ॥९॥
सप्तांशो	हरिद्वारो	मिथुनाङ्गो बुधाखियः ।

9-9 1/2 Gemini described : The sign Gemini rises with its head, it is represented by a couple (male and female) holding a mace and a lute; it resides in the West and its element is air, it is biped, is strong in the night, resides in villages and is windy in temperament; it has an even body and its hue is grass green. Its Lord is Mercury.

पाटलो	वक्षवारी	च ब्राह्मणो निशि वीर्यवान् ॥१०॥
बहुणदत्तः	स्थोल्यतनुः	स्त्रवाणी जर्णी ।
पृष्ठोदयी	कर्कराशिर्पांगोकारिधिष्ठिः	स्मृतः ॥११॥

10-11 Cancer described : The sign Cancer is pale red in hue, resides in forests, brahmin by caste and is strong in the night. It is many footed and has a bulky body, it is Sattwika in disposition, its element is water; it rises with its back and the Moon has been regarded as its Lord.

सिंहः	सूर्याखियः	सत्त्वी चतुष्पात् शक्रियो द्वर्णी ।
शीर्षोदयी	बृहदतः पाण्डुः	पृदेव द्विवीर्यवान् ॥१२॥

12. Leo described : The sign Leo is of Sattwika disposition and lorded by the Sun; it is four footed and kshtriya (martial) by race and resides in forests; it rises with its head, has a bulky body and is pale in hue; it resides in the east and is strong in the day.

पार्वतीयाख	कन्याङ्गा	राशिदिवत्तत्त्विता ।
शीर्षोदया	च मध्यांशो	द्विपादायवरा च सा ॥१३॥
सा	सप्तदहना	वैश्या कित्तवर्णी प्रभक्षिनी ।
कुपासी	तमसा	युक्ता बहुशावा बुधाखिया ॥१४॥

**13-14 Virgo described :** The sign Virgo has been spoken of as Parvatiya or hillresorer and is strong in the day. It rises with its head and has a medium sized body. It is biped and resides in the South. It has grains and fire in its hands. It is of Vaishya Varna (race) and is variegated. Its element is air; it is virgin and is Tamoguni; its lord is child like nature and its lord is Mercury.

शीर्षोदयी द्विवीर्याद्यस्तुतः कृष्णो स्त्रेगुणी ।  
परिच्छमो भूवरो धाती शूद्रो मध्यतर्तुर्दिपत् ॥१५॥  
शुक्राऽधिष्ठात्र खल्पतांगो बहुपदद्वाहणो विनी ।  
सौम्यस्थो दिनवीर्याद्यः पिण्डगो जलशुभ्रहः ॥१६॥  
रोमवाहयोऽतिरिक्षणायो वृश्चक्षवच कृजायथः ।

**15-16 1/2 Libra and Scorpio described :** The sign Libra rises with its head, is strong in day, has black Complexion, is Rajoguni in nature; it resides in the West and wanders on the earth; it is violent, is of Shudra Varna (race) and has medium sized body and is biped. Its lord is Venus. The Sign Scorpio has slender physique and is multi footed (Centipede). It is Brahmin by Varna (race) and resides in holes. Its direction is north and it is strong in day. Its hue is reddish brown and it resides in both water and land. It has hairy body, very sharp forepart (very sharp sting), and its ruler or Lord is Mars.

प्रक्षेदयी त्वय धनुगुरुक्षवामी च सात्त्विकः ॥१७॥  
पिण्डो निशिवीर्याद्यः याकः सत्रियो द्विष्ट्रै ।  
आदवन्ते चतुष्पदः समग्रो धनुषः ॥१८॥  
पूर्वस्थो वस्त्रावारी तेजस्वी बहणा कृतः ।

**17-18 1/2 Sagittarius described :** The sign Sagittarius rises with its back, and its Lord is Jupiter. It is Sathwika. Its hue is pale and it is strong in night; its element is fire and its Varna (race) is Kshatriya (royal or martial). It is biped to 15° and afterwards quadruped. It has even body, and bears a bow and arrow. It resides in the east and wanders on the earth. Brahma (the creator God) has made it splendidorous.

मद्वाधिष्ठात्री शौमी यायद्र च त्रिश कीर्त्तेवन् ॥१९॥  
पूर्वोदयी बृहद्गायः कर्वी वस्त्रवतः ।  
आदो चतुष्पदोन्ते तु विषदो जलो मतः ॥२०॥

**19-20 Capricorn described :** This sign is lorded by Saturn, is Tamoguni and its element is earth. It resides in the south and is strong in night. It rises with its back, has an unwieldy or huge body is variegated and wanders on land and in forests. It is quadruped in the first half and is foot less in the Second half and glides in Water.

कृष्णः कुरुषी नरो ब्रह्मणो मध्यतनुर्दिपत् ।  
शुब्लीयो जलप्रक्षस्थो वातशीर्येत्यनी तमः ॥२१॥  
शूद्रः पश्चिमदेशस्य खामी देवाकरः सूरः ।

**21-21 1/2 Aquarius described :** The sign Aquarius is represented by a male holding a pot. It has brown complexion and medium sized body and is biped. It is strong in day, resides in deep water and its element is air. It rises with its head and is Tamoguni. Its varna (race or Caste) is Shudra (low born). It is the Lord of the western direction. It is lorded or ruled by Saturn.

मीनो पुच्छात्प्रसंस्तानै मीनशीर्यिवावली ॥२२॥  
जली सत्त्वागुणाहयश्च स्वस्थो जलत्रयो द्विजः ।  
अपेदो मध्यदेही च सौम्यस्थो हृष्पयेत्यनी ॥२३॥  
सुराचार्याधिपरवेति राशीना गदिता गुणः ।  
निश्चद्वागात्मकाना च स्थूलसूक्ष्मताय च ॥२४॥

**22-24. Pisces described :** The sign Pisces has the appearance of a pair of fish, one tailed with the head of the other and is strong in day. Its element is water and it is Satwaguni and healthy. It glides in water and its Varna (race) is Brahmin. It is footless, has medium sized body, resides in the northern direction and rises with both head and back. Its Lord is Brahaspati or Jupiter, the teacher of gods. It is in this way that the 12 signs each having 30° have been described to assess gross and specific effects.

**Notes :** The description of the nature, appearance etc of the signs has given us a number of new things. Thus it has been said that the signs Aries, Taurus, Gemini, Cancer, Sagittarius, Capricorn are specifically strong in the night time and the remaining signs gain specific strength in the day time.

This quality is to be considered specially in connection with making journeys. If the journey is to be made during night time, it will be more useful and successful if it is made when there is the rise

of a sign that gains special strength during night. There is also the concept that the signs that gain specific strength during day time influence the native's vigour, courage and splendour, while those that are strong during night give him gracefulness and softness. When the signs that are strong in night rise in the Ascendant and the Lord of the Ascendant is also strong in the-night time, the native attaches great importance to secrecy.

Again, the signs have been classified as rising with back, with head and with both back and head. 'Krishniyam' says in this connection :

पुष्टेदद्युम्      सिद्धयश्च      मूर्धेदद्युम्      शुभशुक्लम् !  
उथयोदये      विमश्च      ग्रहहितेभ्यः      पतं      वाच्यम् ॥

If in a horoscope a house or sign is without any planet in it, then the sign which rises with its head is to be regarded as beneficial, that which rises with its back is malicious or cruel and, that which rises with both head and back as giving both auspicious and inauspicious effects. Malefics in a sign which rises with its back grow more inauspicious effects giving, while its malicious effect will be somewhat diminished in a sign which rises with its head, although he will remain inauspicious effects giving even then. On the contrary, if the natural benefics are present in a sign which rises with its head, their auspiciousness will be augmented; and if they are in a sign which rises with its back, their auspiciousness will suffer diminution. These signs have relation with time of fruition also. Thus planets in a sign which rises with its head give their effects earlier. On the other hand, planets in a sign which rises with its back give their effects in a longer duration of time and, those in a sign which rises with both its head and back become effectual neither very soon nor very late, they give their effects in mid duration.

The elements of these signs have also been determined. Elements are five: water, fire, earth, air and sky. These have been spoken of as Mahabutas also. Rudra Bhatta says: "तत्र यस्मिन्कुरु विलङ्घयन्ति सम्बवति तत्र तथाचिथो सोगो वाच्यः" that is, the limb which has the combination of opposite bhutas (elements) will be subject to the growth of various diseases.

Thus, if there is the mixture of the elements of earth and water,

these elements are not opposite to each other, but fire and water are elements that are mutually opposite. In a horoscope, if a planet is situated in a sign whose element is opposed to the element of the planet, then in the limb represented by a house and a sign will get disease; and if the planet is situated in a sign whose element is the same as that of the planet, then the limb represented by a house and a sign will be strengthened.

The Varnas (castes or races) of the planets are made use of at the time of comparing the horoscopes of the bridegroom and the bride. The tradition is that the bridegroom should be a person belonging to higher varna in comparison to the varna of the bride or both should be of the same varna.

The sign or planet falling in the House of Enemy (the 6th House) begets enmity with the person having that sign or planet in his Ascendant. Besides this, the sign or planet which indicates profit or loss, the native will be benefitted or harmed by the person of that varna (race)

अथातः	सप्त्रवक्ष्यामि	शुण्ठच	मुनिपुंगव !
जन्मलग्ने	च	संशोद्ध्य	निषेकं परिशोधेयेत् ॥२५॥
तदहं	सप्त्रवक्ष्यापि	पैत्रेय	! त्वं लिथारय ।
जन्मलग्नत्	परिज्ञानं	निषेकं	सर्वजननु यत् ॥२६॥
यस्मम्	भावे	स्थितो	पद्मस्त्रम् मानदेवितरम् ।
लग्नशायात्मं	योज्यं	धन्त्र	राशादि जाहते ॥२७॥
मासादि	तन्मात्	ज्ञेयं	जन्मतः प्राक् निषेकजपम् ।
यद्यद्युपदेष्टुक्तादेष्टुक्ताभाग्युक्			॥२८॥
तत्काले	साधयेत्तानं		शोधयेत् पूर्ववत्तमुम् ।
तस्माच्छुभाशुभं	वाच्यं	गर्भस्थस्य	विशेषः ॥२९॥
शुभशुभं	वदेत्	पित्रोर्मिवनं	पराणं तथा ।
एवं	निषेकलग्नं	सम्यां	खक्तपतात् ॥३०॥

25-30. **Nisheka Lagna:** Parasara says to Maitreya " O excellent of all the Sages, listen to me, I tell you that having known the natal Ascendant the Astrologer should determine the Nisheka Lagna (the Lagna at the time of garbhadhan or conception). O Maitreya, consider it, now is explained to you as to how to arrive at

the Nisheka Lagna when the natal ascendant has been ascertained or known. The difference between the house occupied by Saturn and that occupied by Mandi (GuLiKa) is first known. To the resultant is added the difference between the Ascendant and the House of Destiny (the 9th House). The product in Rashis (signs) and degrees etc which results will represent the months, days etc. that elapsed between Nisheka (conception) and birth. If the Ascendant Lord is in the invisible half (6 houses from the Ascendant House anticlock wise), the degrees etc. the Moon moved in the particular Rashi (sign) occupied by her are to be added to the above mentioned product. Having calculated the Nisheka Lagna in the above manner, or taking that resultant to be the Nisheka Lagna of the native, the good and bad effects experienced by him in the womb can be speculated and told. Also, with the help of the Nisheka Lagna, one can know well with one's imagination the effects like the longevity, death etc. of the native's parents.

**Example :**

Suppose the spashta of the House in which Saturn is situated is 1 $-04^{\circ} - 25' - 20''$  and of Mandi (GuLiKa) is 2 $-15^{\circ} - 50' - 26''$ . The difference between the two is 6 $-17^{\circ} - 20' - 17''$ . The spashta of the 9th House is 7 $-28^{\circ} - 30' - 9''$ . The difference between the two is 1 $-4^{\circ} - 25' - 20''$ . The resultant two differences are added + 7 $-28^{\circ} - 30' - 9''$  9 $-2^{\circ} - 55' - 29''$ .

Therefore, the time of conception of the native is 9 months, 2 days ago was at 55 ghati and 29 palas.

## To find out Planetary Position

### Chapter 5

पञ्चाङ्गस्तोः । पिप्राणकालः । पहिन्दुसमाहृष्टः ।  
सूर्योदयावत्कालः । साक्षेनेष्ट । उद्दीरितः ॥१॥

1. The 'Mishramaankaala' in the almanac is called 'Pankti'. The time from the sunrise to the desired time is called 'Savanesta Kaala'.

**Notes :** The Planetary position given in the almanac is of the midnight. This time of the midnight in Ghati, Pala etc. is called 'Mishrakaala'. Therefore, the Mishramaan Kaala is the Ishita Kaala, (the desired time) of the planets given in the almanac. Though in the 'Laghavija' almanacs the position of the planets refers to the time of sunrise. In the almanacs of the modern times, there seems, to be no system that is followed by all. The Mishramaan Kaala may be known in the following way.

Day duration +  $\frac{\text{night duration}}{2}$  = MishramaanKaala.

Suppose the day duration is 34 ghati - 8 pala.  
The whole length of time of day and night is 60 ghati (24 hours). Therefore, the value of night duration will be = 60 - day duration. It will be night duration.  
 $60 - 34 - 8 = 25 - 52$   
Divided by 2, it is = 12 - 56

$$\begin{array}{rcl} \text{Therefore, Mishramaan Kaala} & = & 34 - 8 \\ & + & 12 - 56 \\ & & 47 - 4 \end{array}$$

This is the Ishta or desired time of the midnight. This is the Mishramaan Kaala. The Mishramaan Kaala of every day calculated by mathematical methods is given in the almanacs. The position of the planets at the time of the Mishramaan kaala is also given there. It is this that is called 'Pankti'.

Sawaneshtha : The time from one Sunrise to another Sunrise is called one Sawan day. Any given time from the Sunrise on the Sawan day is called Sawaneshtha (or the desired Sawan time). Suppose on 2-6-1951 the time of sunrise is 5-10-24. The time of birth is 10-59-20 P.M. The difference between the time of sunrise to that of birth is 17-48-56. Multiplied by 2, 1/2 it is converted into Ghati, Pala etc. The resultant is 44 Ghati-32 Pala - 20 Vipala. This is the Sawaneshtha. (24-32-20). This is called Ishta Kaala also (the desired time).

दिनायमसंरं यज्ञं तपोयतीयकं हि तत् ।  
पद्मत्याधिक्षे यातसंज्येष्वप्तिष्ठेऽधिके स्त्रम् ॥२ ॥  
ऋणं धनं दिनार्द तद् गुणितं प्रह्लुकिष्मः ॥  
खरसैर्विहत लक्ष्यगणशब्दं चालनं फलम् ॥३ ॥  
पद्मत्क्षेष्वु संशोष्य योज्य च पाते वक्खोऽपि क्रमशस्तदा ।  
तात्कालिकशहा वामं पाते वक्खोऽपि तत् ॥४ ॥

2-4 The difference between the two Kaalas (Sawaneshtha and Mishra Kaala) in terms of day etc. (that is day, Ghati, Pala etc.) is called Yaata kaala or Aishya kaala. If the Pankti kaala is ahead of the Ishta Kaala (that is, if the clarification of the planets is to be made before the Pankti kaala) then Ishta Kaala is to be deducted from the Pankti Kaala. The remainder in day, Ghati etc. will be called negative or Yaata Sanjaka. If the Ishta Kaala is ahead of the Pankti kaala (that is if the situation of the planets at the time of birth is to be known) then Pankti kaala is to be deducted from Ishta kaala and the remainder in day, Ghati etc. will be called positive or Aishya. The resultant negative positive in day, ghati etc. is multiplied by the movement of their respective planets. The figure so arrived at is divided by 60 and the degree etc. obtained in this way is to be made negative or positive in the planets of the Pankti kaala. In Yaata (Rahu

and Ketu) and in retrograde planets the process is reversed and is made positive negative. Then the planets of that time will be clear.

**Notes :** In the old almanacs the planetary position was given of midnight each after eight days. This is called Pankti. Some Astrologers call it Prahaar also. Along with planetary positions the planetary movement is also given.

The difference between the Ishta Kaala and Mishra Kaala is called Chaalana. This Chaalana is either Aishya (+) or Yaata (-). If the Ishta Kaala is of time before the Mishra Kaala, then the Chaalana is negative (Yaata Sanjaka); and if the Ishta Kaala is of the time after the Mishra Kaala, then the Chaalana is positive (Aishya Sanjaka); because if the Ishta Kaala is of the time before the Mishra Kaala, then the planetary position of the Ishta Kaala will be arrived at by deducting from the planets of the Pankti Kaala; and if it is of the time after the Mishra Kaala then the planetary position of the Ishta Kaala will be arrived at by adding in the planets of Pankti Kaala. But in the case of the retrograde planets the process is reversed.

In the almanacs the Pankti of the Mishra maana Kaala is given in the following manner.

The Ishta of Planets on 8 (Ashtami) Monday 28-5-1951.  
Mishramaana Kaala 47-04

	Sun	Mars	Mer.	Jup.	Ven.	Sat	Rahu	Ketu
01	01	00	11	02	05	10	04	
13	10	23	15	27	03	23	23	
24	57	08	28	21	18	51	51	
36	49	58	10	08	55	07	07	
-	-	-	-	-	-	-	-	
57	42	94	10	64	00	03	03	
18	22	18	51	18	53	11	11	1+

Suppose the birth of the native occurred on Jyeshtha Krishna Trayodashi Samvata 2008. Date of birth 2-6-1951. Place of birth Hapur. The Sawaneshtha or Ishta Kaala of the time of birth is 44 Ghati, 32 Pala and 20 Vipala. The day number of Saturday is Seven. Therefore, the Ishta Kaala may be called 7-44-32-20 day, Ghati etc. Pankti's of Monday dated 28-5-1951. Therefore, the Ishta Kaala of the Planets of Pankti will be 2-47-04 day ghati etc. Here the Ishta Kaala is more than the Pankti Kaala. Therefore, Pankti Kaala is

deduced from Ishta Kaala : The remainder will be called positive or Aishya. It is also called positive chaalana.

Vaar (day)	Ghati	Pala	Vipala	Ishtha Kaala	Pankti Kaala
7	- 44	- 32	- 20		
2	- 47	04	- 00		
(-)	4 - 57	- 28	- 20		

#### Aishya or Positive Chaalana

Now in order to know the Planetary position at the time of birth, first of all the positive Chaalana is multiplied by the motion of the planet. The resultant is added to the planet position of the Pankti Kaala. Suppose the motion of the Sun is  $57' \cdot 18''$  and the position of the Sun in the Pankti Kaala is  $1^{\circ} 13' \cdot 24' \cdot 36''$ . Therefore  $(4-57-28-20) 57-18+1^{\circ} 13' \cdot 24' \cdot 36'' = 1^{\circ} 18' \cdot 8' \cdot 12''$  will be the position of the Sun at the time of birth. In this way the position of all the planets will be known. In the case of the retrograde planets the multiplication of the Positive Chaalana and the movement of the planet is deducted from the movement of the planet of the Pankti Kaala.

इष्टमधिकं नक्षत्रसूनं तदा इष्टादिव्यवेत्तम्—  
 इष्टादिवीत्तम् च दिनर्क्षत्तमादी श्यातसंज्ञा भवतीह तस्य।  
 दिनर्क्षत्तमादी उत्सेषुद्युक्तं निर्जर्बयुतः सहितं भग्नेगः ॥५॥  
 इष्टं चान् नक्षत्राधिकं तथा गतक्षत्तमादेवति ज्ञेयम्—  
 गतक्षत्तमादी खरसपुषुद्वा सूर्योदयादिष्टपटीषु युक्ता।  
 श्यातसंज्ञा भवतीह तस्य निर्जर्बत्तमादेवति भग्नेगः ॥६॥

5-6 Bhayaata Bhabhoga Sadhana. When the Ishtha is more and the Nakshtra is less.

If the Ghati, Pala etc. of the Nakshtra of the day of the birth are deducted from the Ishtha, it is Bhayaata and when the Ghati, Pala etc. of the Nakshtra of the day are deducted from 60 and when the Ghati, Pala etc. of the present Nakshtra are added to it, then it is Bhabhoga.

When the Ishtha is less and the Nakshtra is more.

When the Ghati, Pala etc. of the Nakshtra of the day are deducted from 60 and the Ishtha is added to it, then it is Bhayaata. And when the Ghati, Pala etc. of the Nakshtra of the time of the Ishtha are added to it (i.e. 60) then it is Bhabhoga.

**Notes :** Bhayaata : The term, 'Bh' means Nakshtra and 'Yaata' means 'passing'. It means how much Nakshtra was passed.

Bhayaata = Gatarksha = Bhukta Nakshtra = the Ghati, Pala etc. of the Nakshtra that have passed.

'Bhabhoga' : The term means 'Nakshtra and Bhoga means Poornamaana (full value). In other words, knowing the Poornamaana (full value) of the Nakshtra is called Bhabhoga.

Bhabhoga = Sarvarksha = the Bhoga of the Sampoornamaana (whole asterism) = Poorna Bhoga Kaala (The full period to be covered).

When the Ishtha Kaala is more than the Nakshtramaana, the Nakshtramaana itself should be deducted from the Ishtha Kaala, that will be 'Bhayaata'.

Example :

Date of birth 2-6-1951. Suppose on this date the value of Bharani Nakshtra is 43 ghati, 56 pala. Where as the Ishtha Kaala is 44 ghati, 37 pala and 20 Vipala. Therefore, the ghati, pala etc. of the Nakshtra will be deducted from the Ishtha Kaala itself. In this way we shall be able to know how much of the Kritika Nakshtra has passed.

44	-	32	-	20	-	the ghati pala of Bharani in the
43	-	56	-	00		Almanac Kritika Bhayaata
00	-	36	-	20		

Now according to the formula the Ghati, Pala etc. of the Nakshtra on the date of birth which is Bharani are deducted from 60

(-)	43	-	56	
16	-	04		This is Bhayaata

The Ghati, Pala etc. of the Kritika Nakshtra of the date of birth are added to the remainder

16	-	04	
+ 49	-	18	

This is Bhabhoga

अथ चक्रस्थाणम्  
 गतक्षर्षष्टि गुणितं भग्नेन च भजितम्।  
 दस्तादिवधिगणितेत्क्ष्यं तत्र सुयोजयेत्॥७॥  
 तत्त्वापि द्विष्टुणं कृत्वा हंकेन विमेजेत्पुनः।  
 मूर्धाकलक्षमादीन्मुसाशय

$$\frac{\text{Bhayaata} \times 60}{\text{Bhabhoga}} = 3 \text{ Resultant}$$

$$[(60 \times \text{the number of passed Nakshtra} + 3 \text{ Resultants})] \times 2$$


---

9

**7-8 Knowing the position of the Moon :** Bhayaata is multiplied by 60 and the Quotient is divided by Bhabhoga. The figure so arrived at is added to the Number of the passed Ashwini etc. Nakshtra multiplied by 60. Now this amount multiplied by and divided by 9 (the figure will be in degrees is divided by 30). The figure so arrived at will give us the position of the Moon (Chandra spashtha) in Signs, degrees, minutes and seconds.

**Notes :** The value of Bhayaata and Bhabhoga is In Ghatis and Palas. It has become clear form the above slokas. In order to know the Chandra Spashtha (the position of the Moon), first of all Bhayaata and Bhabhoga are made of similar denomination or they are converted into Pala or Vipala. Then the Palas of Bhayaata are multiplied by 60. Bhayaata multiplied by 60 is to be divided by Bhabhoga. From the division the resultant is taken upto 3 points. The number of the Nakshtra before the Nakshtra whose Bhayaata and Bhabhoga is to be known is found out. This number will be known when we count the number in order from the Ashwini Nakshtra onwards. This number is multiplied by 60 and the multiplied figure is added to the acquired number. The summation (total) is doubled and is divided by 9. The resultant will be got in degrees, minutes and seconds. The degrees are divided by 30. It will give us the position of the Moon in signs, degrees, minutes and seconds.

We have Bhayaata in Palas and Vipalas. Therefore, Bhayaata and Bhabhoga are converted into Vipalas.

$$\text{Bhayaata} = (36 \text{ palas } 20 \text{ Vipalas}) \times 60$$

$$= 2180 \text{ Vipalas}$$

= Moon Position in degrees

$$\frac{2180 \times 60}{235320} = \frac{130800}{235320}$$

$$= 0 - 33 - 21$$

Every time the remainder is multiplied by 60 and divided (the quotient is obtained 3 times)

The serial no. of the passed by the figure that divides and Nakshtra Bharani is 2  
 the quotient is obtained 3 times)

$$\text{Therefore as per formula :}$$

$$\frac{60 \times 2 + 0 - 33 - 21 \times 2}{9}$$

$$= \frac{241 - 6 - 42}{9}$$

$$= 26^{\circ} - 47' - 25''$$

That is  $0 - 26^{\circ} - 47' - 25''$

Will be the position of the Moon at the time of the birth

गतिर्भग्नेणाश्राजिता ।  
 एवं चन्द्रस् विज्ञेया रोति: स्पष्टता बुद्धैः॥९॥

9. To find out the motion of the Moon : In order to know the motion of the Moon the learned should divide the medium motion of the Moon 48000 by Bhabhoga.

**Notes :** There are 12 Signs in the 27 Nakshtras.  
 Sign  $12 \times 30^{\circ} = 360^{\circ}$   
 Because there is 21,600 minutes in 27 Nakshtras

$$\text{So, one Nakshtra will have } \frac{21600}{27} = 800 \text{ minutes}$$

$$800 \times 60 = 48000 \text{ Seconds}$$

Therefore the medium movement of the Moon is 48000

seconds. If 800 minutes or 48000 seconds have been arrived at in the Bhabhoga from proportion then in the Ahoratra (Day and Night) 60 ghatis it will prove to be the motion of the Moon for one day.

$\frac{48000}{3922}$  (Here if 48000 is multiplied by 60, then we shall have

the movement of the Moon in minutes and seconds)

$$\frac{48000 \times 60}{3922} = 734 \text{ Minutes } 19 \text{ Seconds.}$$

मेषादौ साथनावै तु दिनधर्मनिति = हि या ।  
द्वादशांगुलशकोभी पलभेष्टुच्चते बुधः ॥२०॥  
निष्ठा सा, गुणिता दिविधृष्टजंगेदर्थधः क्रमात् ।  
विभिन्नताऽन्तिष्ठात् भवेद्युश्चरथाङ्कः ॥२१॥

**10-11 The Definition of palbha and the finding out of the Charkhanda (ascensional differences) with it :** When the Saayana Sun is in the Signs of Aries etc. (that is when day and night are equal) the 12 Angul (fingers) Shadow of Shanku at midday is called Palbha. That Palbha is placed at three places and is multiplied respectively by 10, 8, 10, and the last factor (10) is divided by 3 also, then three Charkhanda respectively are obtained.

**Notes :** On the day on which the signs, degrees, minutes and seconds of the Saayana Sun are Zero, that is when the Sun is exactly at the equinox, at midday fixed on some open, level space a shanku bar or wood stick of 12 Angul length. The shadow of that shanku exactly at midday is measured in Anguls and Vyanguls. This measurement will be the palbha of that place. Its measurement is expressed in terms of Anguls and Vyanguls.

1 Angul = 60 Vyangul (Prati Angul)

1 Vyangul = 60 Prati vyangul

The palbha of Hapur is 6-34-27.

Therefore the 1st Charkhanda = (6-34-27) 10 = 65-45

The Second Charkhanda = (6-34-27) 8 = 52-36

The Third Charkhanda = (6-34-27)  $\frac{10}{3} = 21-55^{\circ}$

संकेतदया विविका ग्रजभावकांगोऽस्तुप्तः ।  
शिपसंदहना एता कमोलकमाता पुराः ॥१२॥  
कमोलकमस्तैर्हन्तुश्चरद्देशदा ।  
स्वेदया: स्फु क्रमान्येषात्तुद्दरकमपत्तश्च ॥१३॥

**12-13. To find out Swodaya from Lankodaya :** Place 278, 299 and 323 Palas first in direct order and then in reverse order. The Charkhandas are also placed first in direct order and then in reverse order. First these are deducted from the first three places and then these are added in the 2nd three places. In this way the Swodaya Maana (Swodaya value) of the 6 Signs Aries etc will be in the direct order and of the next six signs Libra etc. will be in the reverse order.

**Notes :** The time of rising or Swodaya Rashi maana in Hapur as per above formula :

Aries	Pisces	278 - 65 - 45	= 212 - 15
Taurus	Aquarius	299 - 52 - 36	= 246 - 24
Gemini	Capricorn	323 - 21 - 55	= 301 - 05
Cancer	Sagittarius	323 + 21 - 55	= 344 - 55
Leo	Scorpio	299 + 52 - 36	= 351 - 36
Virgo	Libra	278 + 65 - 45	= 343 - 45

Due to the bias (bending) of the angle of the earth, the value of the rising period of the signs in different latitudes is always changing. This rising period changes according to the charkhanda or the latitudes of that place. It means that the rising period of the signs is different at different places. Therefore, it is necessary that the rising period of the signs should be known at every place. When a sign begins to rise at the certain place on the horizon and its rise is completed and another sign begins to rise, the full period, that is the time taken in the full rising of the sign, is called the rising period of the sign.

On the equator the latitude is zero. Therefore, the equator is called Niraksha Deésha. On the equator, charkhanda (Ascensional differences) is also zero and its period increases gradually according to the latitudes. The value of the rising period of a particular sign and its Charkhanda will remain the same at the places that are on the same latitudes. The Charkhanda of the equator is zero. If the rising period of every sign at the equator is known, then

the rising period of those signs may be known on any latitude and the Charkhanda is also to be known for it.

On the equator the rising period of the signs is counted when the Saayana Sun is on the zero degree of Aries. The rising period of these signs is given in 'Asu'.

$6 \text{ Asu} = 1 \text{ Pala}$ .  $1 \text{ Asu or Pran} = 10 \text{ Vipala} = 4 \text{ Seconds}$ .

For the sake of convenience the rising period is given in palas.

**Lankodaya :** The rising period of the signs does not change on the equator because the Charkhanda there is zero. The rising period of the signs there is called Lankodaya. The value of Lankodaya of the signs Aries etc. in order is as follows: 279, 299, 323, 323, 299, 278, 298, 323, 323, 299, and 278

सूर्योऽर्कं।	सायनः।	कार्योः।	भुक्तं भोगयाशक्तुः।	ये।
स्वीयोदयशुणा॥	स्विण्ठं भूताः॥	कालासदाह्याः॥	१४॥	
अभीष्टन्डीपलतो	भोगकालान्	विशेष्येत्		
तत्क्षमनिमरशीनो	स्वादयाश्चाय	शेषकम्॥१५॥		
निश्चिता	गुणितं	भ्रक्तमशुद्धोदयतः।	फलम्।	
तत्वाद्यं	सहित्	भेषादिकैः।	सुखेत्	राशिष्ठः॥१६॥
शुक्रे	विश्वो	भुक्तकालान्	षष्ठिशुद्धेष्टकालतः।	
विशेष्य,	गताशीरो	स्वोदयांसत्र	शोधेत्॥१७॥	
तत्वाद्यं	तु	फलं	सुद्धमशुद्धजादिराशितः।	
अयनांशविहितं	सत्	स्फुटं	लानं	प्रसादयते॥१८॥
षड्गांशसहितं	तत्त्वं	सप्तमं	भवते	पत्तम्।

14 - 18 1/2 Ayanamsha added to spashita surya (Sun's position) is Saayana Surya. The traversed or the remaining degrees etc. of the Saayana Surya are multiplied by the rising value of that sign (the sign in which the Sun is situated) and the resultant figure is divided by 30. The quotient (will be in Palas) is the period traversed (Bhukta Kaala) or the remaining period (Bhogya-Kaala). When the ascendant is found out by means of the to be traversed period (Bhogya Kaala) this period (the to be traversed one) is deducted from the Ghatis and Palas of the Isha Kaala. From the remainder the rising values (Udayamaanas) of the Aishya signs (the signs ahead of that sign in which there is the Saayana Sun) should be

deducted (to the possible point).

When the ascendant is found out by means of the traversed period (Bhukta), the Sawaneshta Kaala is deducted from 60. From the remaining Ghatis and Palas is deducted the traversed period. From the remainder is to be deducted the rising values (Udayamaanas) of the traversed signs or Gata Rashis (the signs before the Saayana Surya). The remainder so arrived at is to be multiplied by 30 and this is divided by Ashuddhodaya-Maana.

The quotient in degrees etc. that is obtained is to be added to the Shuddha Rashi in the Bhogya kind (or to be traversed kind) and is to be deducted in the Bhukta kind (or traversed kind) from the Ashudh Rashi number. The figure obtained in this way is the Saayana Spashita Lagna. If the Ayanamsha is deducted from it then the figure obtained is Spashita Lagna. If six signs are added to the Spashita Lagna the figure obtained will be the 7th house.

**Notes:-** In order to know the position of the Lagna or the Ascendant it is necessary to find out the Surya Spashita (or the position of the Sun) at the time of birth. If the Ayanamsha of the date of birth is added to the position of the Sun at the time of birth, the figure obtained is the Saayana Spashita Surya (the position of the Saayana Sun). The Sun along with the Ayanamsha is called Saayana Sun. After this on the basis of the Saayana Surya Spashita at the time of birth one can find out the traversed, and to be traversed degrees etc. It is well known that a sign has 30 degrees. In the Surya Spashita the degrees, Kalas (minutes) and Vikalas (seconds) are called the traversed degrees. The traversed degrees deducted from the 30 degrees gives the to be traversed degrees.

It is on the basis of the traversed and to be traversed degrees that we find out the Lagna Spashita (the position of the Ascendant). It is to be remembered here that these traversed and to be traversed degrees are of the Saayana Surya (the Saayana Sun's) because it is the Saayana Sun that is used in getting the Lagna or Ascendant.

From the traversed and to be traversed degrees is found out the traversed or the to be traversed Pala of the time of rising. For this first of all, the rising time of the signs of the place of birth is to

be known. The rising time of the signs is given in Palas. This is to be found out from the proportion as to how many Palas is the full rising of that sign in the full sign, that is, in 30 degrees and then how many Palas will be there in so many traversed and to be traversed degrees.

#### Traversed degrees of the Sun × Swodaya Kaala

30 Palas	30 Palas	To be traversed degrees of the Sun	×	Swodaya Kaala
or				

It is the Swodaya kaala of that sign which is occupied by the Sun by which these degrees (traversed or to be traversed) are multiplied, and the product is divided by 30 which gives the traversed and to be traversed palas. The summation of the traversed and to be traversed Palas is equal to the Swodaya.

To find out the Ascendant from the to be traversed degrees.  
First step : The Surya spashtha is added to the Ayanamsha and so Saayana Sun is obtained.

Second step : The traversed and to be traversed degrees of the Sun are found out.

Third step : The to be traversed period of the Sun is found out.

Fourth step : The Ishta Kaala is converted into Palas and from these are deducted the to be traversed palas of the Sun.

Fifth Step : From the remainder after deducting, the Swodaya Palas of the signs which are ahead of the Sun are deducted in direct order that is one after the other, of the Second after of the first, of the 3rd after of the 2nd and so on : The sign the Swodaya Palas of which can not be deducted is called the Ashuddha sign.

Sixth Step : Then it is found out by Mathematics that if the full Swodaya of that Ashuddha sign is so many palas in  $30^\circ$  degrees, then how many degrees will be there in the remaining Palas.

The remaining Palas (The Palas in which the Palas of the Ashuddha sign cannot be deducted  $\times 30 \div$  Swodaya Palas of the Ashuddha sign = degrees etc.

The number of that sign which has been deducted is placed before these degrees and it gives the Saayana Ascendant. If the Ayanamsha is deducted from the Saayana Ascendant it gives the Nirayana Lagna Spasha (position of the Nirayana Ascendant).

To find out the Ascendant through the to be traversed degrees :

Suppose Palibha

The first Charkhanda

The 2nd Charkhanda.

The 3rd Charkhanda

6 - 34 - 27

65 - 45

52 - 36

21 - 55

The rising time (Swodaya, maana or Value) of the Signs at the place of birth (Hapur)

Aries - Pisces

Taurus - Aquarius

Gemini - Capricorn

Cancer - Sagittarius

Leo - Scorpio

Virgo - Libra

Nirayana Sun

212 Palas +

246 -

301 -

344 -

351 -

343 -

1 - 18° - 8' - 22"

21° - 46' - 55"

2 - 9° - 55' - 17"

The Saayana Sun

The to be traversed degrees of Gemini =

30 - 0

9 - 55 - 17

20° - 04' - 43"

The Swodaya of the sign of Gemini = 301Palas and 05 Vipalas.

$$\begin{array}{r}
 20^\circ - 4' - 43'' \\
 \times 301 - 05 \\
 \hline
 0 - 100 - 20 - 215 \\
 6020 - 1204 - 903 - 0
 \end{array}$$

Degrees of the Sun to be traversed multiplied by the Swodoya Maana of Gemini

$$\begin{array}{r}
 30 ) 300 ( 10 \\
 30 \\
 \hline
 0
 \end{array}$$

= 201 - 30 - 40 - 13  
or 201 - 31

Palas to be traversed in the Sign of Gemini

$$\begin{array}{r}
 1204 \\
 \hline
 6020 - 1304 - 12963 - 215 \div 60 \\
 + 25 + 216 + 3 (-) 180 \\
 \hline
 1520 12966 35
 \end{array}$$

$$\begin{array}{r}
 120 \\
 \hline
 320
 \end{array}$$

$$\begin{array}{r}
 120 \\
 \hline
 300
 \end{array}$$

$$\begin{array}{r}
 96 \\
 \hline
 20
 \end{array}$$

$$\begin{array}{r}
 366 \\
 \hline
 360
 \end{array}$$

$$\begin{array}{r}
 6 \\
 \hline
 = 6045 - 20 - 6 - 35 \div 30
 \end{array}$$

$$30 ) 6045 - 20 - 6 - 35 ( 201$$

$$\underline{60}$$

$$\underline{45}$$

$$\begin{array}{r}
 30 \\
 \hline
 15 \times 60 = 900 \div 20 = 920
 \end{array}$$

$$\begin{array}{r}
 900 \\
 \hline
 20 \times 60 = 1200 \div 6 = 1206
 \end{array}$$

$$\begin{array}{r}
 30 ) 1206 ( 40 \\
 \hline
 1200
 \end{array}$$

$$\begin{array}{r}
 6 \times 60 = 360 \div 36 = 395 \\
 \hline
 90 \\
 \hline
 5 \times 60 = 300
 \end{array}$$

Ishtha Kaala = Ghati Pala Vipala

$$\begin{array}{r}
 44 \\
 \hline
 12966
 \end{array}$$

Ishtha Kaala converted into palas

$$44 \times 60 = 2640$$

$$\begin{array}{r}
 2672 - 20 \\
 \hline
 2672
 \end{array}$$

$$\begin{array}{r}
 2672 - 20 \\
 \hline
 2672
 \end{array}$$

= Palas and Vipalas of Ishtha Kaala  
= The to be traversed Palas and Vipalas  
of the Sun in Gemini

$$\begin{array}{r}
 2470 - 49 \\
 \hline
 2470 - 49
 \end{array}$$

- 344 - 55 The Swodoya Palas etc of Cancer  
2125 - 54

$$\begin{array}{r}
 1774 - 18 \\
 \hline
 1774 - 18
 \end{array}$$

- 351 - 36 The Swodoya Palas etc of Leo

$$\begin{array}{r}
 1430 - 33 \\
 \hline
 1430 - 33
 \end{array}$$

- 343 - 45 The Swodoya Palas etc of Virgo  
1086 - 48

$$\begin{array}{r}
 735 - 12 \\
 \hline
 735 - 12
 \end{array}$$

- 351 - 36 The Swodoya Palas etc of Scorpio

$$\begin{array}{r}
 390 - 17 \\
 \hline
 390 - 17
 \end{array}$$

- 344 - 55 The Swodoya Palas etc of Sagittarius

$$\begin{array}{r}
 301 - 5 \\
 \hline
 301 - 5
 \end{array}$$

The Swodoya Palas etc of Capricorn

$$\begin{array}{r}
 89 - 12 \\
 \hline
 89 - 12
 \end{array}$$

Now the Swodoya Maana of the Sign of Aquarius cannot be deducted. Therefore, the sign of Aquarius is an Ashuddha sign. The sign of Capricorn is a shuddha sign because the Swodoya Palas of this sign are deducted the last time.

The remainder multiplied by 30

$$\frac{89 - 12}{2670 - 360} \times 30$$

Here 360 are Vipalas

Which is divided by 60, which gives 6 palas

Therefore the total palas =  $2670 + 6 = 2676$

2676 multiplied by 60 will give the Vipalas. The Vipalas will be convenient because the Swodaya manna of the sign of Aquarius is in Patalas and Vipalas and this should also be converted into one denomination (Vipalas)

Therefore  $2676 \times 60 = 160560$  Vipalas.

The Swodaya Manna of the sign of Aquarius =  $246 - 24$

Converted into Vipalas  $246 \times 60 + 24$

$$= 14760 + 24$$

$$= 14784$$
 Vipalas

Therefore  $14784$  )  $160560$  (  $10^\circ$  degrees

$$\frac{14784}{12720 \times 60} = 763200$$

14784 )  $763200$  ( 51 Katas

$$\frac{73920}{24000}$$

$$\frac{14784}{9216 \times 60} = 552960$$

14784 )  $552960$  ( 37 Vikatas

$$\frac{44352}{109440}$$

$$\frac{103488}{5952}$$

14784 )  $5952$  ( 22 Ashuddha

Therefore the Ashuddha Sign is Aquarius, therefore

$$\begin{aligned} & 10 - 0 - 0 - 0 \\ & + 10^\circ - 51' - 37'' \\ & \hline 10 - 10^\circ - 51' - 37'' \end{aligned}$$

Saayana Ascendant  
 $\frac{(-) 21^\circ - 46' - 55''}{9 - 19^\circ - 4' - 42''}$

The Position of the  
 $\frac{9}{45} - \frac{21^\circ - 46' - 55''}{9 - 19^\circ - 4' - 42''}$   
 Nirayana Ascendant

To find out the Ascendant from the traversed degrees : In it are used traversed degrees of the Saayana Sun at the time of the birth, the traversed degrees of the Sun are multiplied by the Palas of the rising time of that sign in which the Sun has traversed. The product is multiplied by 30. In this way the traversed period of the Sun will be known. Then the ghatis and palas of the Ishta Kaala are deducted from 60 and the remainder is converted into Palas. The palas of the traversed period of the Sun are deducted from the Palas of Ishta Kaala. In reverse order from the sign whose traversed period is deducted (if the palas of the Ishta Kaala are remainder) the Swodaya Palas of the signs are deducted. Thus if the Saayana Sun is of the sign of Gemini, in reverse order from Gemini comes Taurus. So the Swodaya Palas of Taurus will be deducted; then of Aries, then of Pisces. Till the Swodaya Palas may be deducted, these are to be deducted in reverse order of one after the other. The sign whose Swodaya Palas cannot be deducted is called Ashuddha sign. Then by mathematics it will be found that if there are  $30^\circ$  degrees in the Swodaya Palas of the Ashuddha sign, how many degrees, Kalas etc. will be there in the remainder palas of the Ishta. The remainder palas of the Ishta are multiplied by 30 and the product is divided by the Swodaya Palas of the Ashuddha sign. The Quotient in degrees, minutes etc. will be traversed degrees etc. of the Ashuddha sign. The sign before the Ashuddha sign will be the sign of the Saayana Ascendant and these covered degrees will be of that sign. This will be the Saayana Ascendant. If the Ayanamsa is deducted from it, Nirayana spashita Ascendant will be obtained. The example given above is used with the medium of the traversed degrees to find out the Lagna spashita (position of the Ascendant) Nirayana Surya :

$$\begin{aligned} & \text{Ayanamsa} \quad + 21^\circ - 46' - 55'' \\ & \hline 2 - 9^\circ - 55' - 17'' \end{aligned}$$

Therefore the traversed degrees of the sign of Gemini

$$= 9 - 55 - 17$$

The rising Palas of the sign of Gemini =  $301 - 05$

$$\begin{array}{r} 9 \\ \times \quad \quad \quad 301 \\ \hline 275 \end{array} \quad - \quad \quad \quad 85$$

$$\begin{array}{r}
 + 2709 - 16555 - 5117 - 0 \\
 2709 - 16600 - 5392 - 85 + 60 \\
 \underline{-} 278 + 89 + 1 60 \\
 \underline{-} 2987 16689 5393 \underline{\overline{25}} \\
 120 480 \\
 \underline{-} 468 593 = \frac{2987 - 9 - 53 - 25}{30} \\
 420 540 \\
 \underline{-} 489 53 \\
 480 \\
 \underline{-} 9 \\
 30 ) 2987 - 9 - 53 - 25 ( 99
 \end{array}$$

$$\begin{array}{r}
 270 \\
 \underline{-} 287 \\
 \underline{-} 17 \times 60 = 1020 \\
 + 9 \\
 30 ) 1029 ( 34
 \end{array}$$

$$\begin{array}{r}
 90 \\
 \underline{-} 129 \\
 120 \\
 \underline{-} 9 \times 60 = 540 \\
 + 53 \\
 30 ) 593 ( 19
 \end{array}$$

$$\begin{array}{r}
 30 \\
 \underline{-} 293 \\
 270 \\
 \underline{-} 23 \times 60 = 1380 \\
 + 25 \\
 30 ) 1405 ( 46
 \end{array}$$

$$\begin{array}{r}
 150 \\
 \underline{-} 0 \\
 120 \\
 \underline{-} 205 \\
 180 \\
 \underline{-} 25 \times 60 = 1500
 \end{array}$$

= 99 - 34 - 19 - 46 - 50 Palas etc. or

99 - 34 - 20 the traversed degrees of the sign of Gemini.

Isha Kaala = 44 - 32 - 20

60 ghatis Isha Kaala

60 - 00 - 00

$\frac{44 - 32 - 20}{15 - 27 - 40}$  The remaining Ghatis etc.

These remaining Ghatis, Palas are converted into Palas.  
Therefore  $15 \times 60 = 900$

900

+  $\frac{27 - 40}{927 - 40}$

Palas vipalas

$$\begin{array}{r}
 927 - 40 \\
 - 99 - 34 - 20 \\
 - 828 - 5 - 40 \\
 - 246 - 24 - \\
 581 - 41 - 40 \\
 - 212 - 15 - 00 \\
 369 - 26 - 40 \\
 212 - 15 - 00 \\
 \underline{-} 157 - 11 - 40
 \end{array}$$

The traversed degrees of the sign of Gemini  
The Swodaya Palas of Taurus  
The Swodaya Palas of Aries  
The Swodaya Palas of Pisces  
The remaining Isha Palas = 157 - 11 - 40 = 157 - 12 (157 - 11 - 40 is taken as 157 - 12).

$$\begin{array}{r}
 = 157 - 12 \\
 \times 30 \\
 \underline{-} 4710 - 360 \\
 \text{Palas} \quad \text{Vipalas} \quad \frac{+ 6}{4716} \text{ Palas}
 \end{array}$$

$4716 \times 60 = 282960$

The rising Palas of Aquarius 246 Palas.  
These are also converted into 24 Vipalas.

Vipalas =  $246 \times 60 + 24 = 14784$  Vipalas  
 $14784 \times 282960 / 19$  degrees

$$\begin{array}{r}
 14784 \\
 \underline{-} 135120 \\
 - 133056
 \end{array}$$

$$\begin{array}{r}
 2064 \times 60 = 123840 \\
 14784 ) 123840 ( 8 \text{ Kalas} \\
 - 118272 \\
 \hline
 5568 \times 60 = 334080 \\
 14784 ) 334080 ( 22 \text{ vikalas} \\
 - 29568 \\
 \hline
 38400 \\
 - 29568 \\
 \hline
 8832 \\
 = 19 \text{ degrees } 8 \text{ minutes } 33 \text{ seconds.}
 \end{array}$$

It is deducted from the number 11 of the sign of Aquarius :

$$\begin{array}{r}
 11 - 0 - 0 - 0 \\
 - 19 - 8 - 22 \\
 \hline
 10 - 10 - 51 - 38
 \end{array}$$

Saayana Ascendant

$$\begin{array}{r}
 \text{Ayanamsha is deducted from Saayana Ascendant.} \\
 10 - 10 - 51 - 38 \\
 \hline
 21 - 46 - 55
 \end{array}$$

$$\begin{array}{r}
 9 - 19 - 4 - 43 \\
 \hline
 \text{Nirayana Ascendant spashtha}
 \end{array}$$

$$\begin{array}{rrrr}
 \text{स्वेष्टकालान्} & \text{संशुद्धये इ} & \text{भूतं भेदार्थं} & \text{यदा तदा} \\
 \text{निश्चितं गुणात्} & \text{स्वेष्ट} & \text{स्वोदयात्} & \text{लवादिकम्} || 19 ||
 \end{array}$$

$$\begin{array}{rrrr}
 \text{यतद्वृन्} & \text{युतं कर्य} & \text{कार्यं तमन्} & \text{भवेत्।}
 \end{array}$$

19-19 1/2 If the traversed or the to be traversed period is not deductible from the Ishta kaala, then the Ishta kaala is multiplied by 30 and divided by Swodaya Palas etc. After dividing, the obtained degrees etc. are respectively deducted and added (-, +) from the spashtha Surya (the Sun's position), it will give the spashtha lagna (or the position of the Ascendant)

Notes : The meaning is that if the Ascendant is to be known on the basis of the traversed degrees, then the obtained degrees etc. should be deducted from the spashtha Surya. And if the Ascendant is to be found out on the basis of the to be traversed degrees, then the obtained degrees etc. should be added to the spashtha Surya. It will give the Lagna Spashtha or the Ascendant's position.

धूरात्रिगतशेषेष्टकायात्मं  
तत्त्वं दिनसिंहोरद्दिनोन्

तदुत्तम् ॥२०॥

20-21 1/2 The passed ghatis and the remaining ghatis of the day and the night, whichever is less is called the unnata kaala. The unnata kaala when deducted from the half of the day or the half of the night gives the Nata Kaala as a remainder.

Notes : Suppose the imagined Sawaneshta kaala is 24-10 and the day duration is 32-52, then the remaining ghatis of the day  $(32-52) - (24-10) = 8 - 42$ . These remaining Ghatis and Palas are less than the Ghati of the passed day. Therefore, this is the unnata kaala. When it is deducted from half of the day  $\left(\frac{32 - 52}{2}\right) = 16 - 26$ .

It gives 7-44. This is the Nata Kaala.

नातासलीकृतास्पूर्वापस्माद्  
तद्वृद्धये: सावते यत्सने चतुर्थ  
सप्तसूर्ये दशमे ज्येष्ठे द्वितीयम् ॥२१॥

21-22 1/2 The Lagna which is found out through Poorvanata on Lankodaya by means of traversed degrees etc., through the Paschimanat on Lankodaya by means of the to be traversed degrees that is the 10th house. 6 signs added to the 10th House gives the 4th House.

Notes : In order to arrive at the Bhava spashtha, first of all the 10th House is found out. To do, the Mathematics of this house the Nata Kaala is to be known, because Nata Kaala is Ishta Kaala in order to know the 10th House. There are the following four ways to know the Nata Kaala :

(1) If the Ishta Kaala is that of before the half of the day, then it is Poorvanata that is obtained by deducting the Ishta kaala from the half of the day.

(2) If the Ishta kaala is that of after the half of the day then it is the Paschimanata that is obtained by deducting the Ishta Kaala from the day duration and by deducting the remainder from the half of the day.

(3) If the Ishta Kaala is that of before midnight, then it is the Paschimanata that is obtained by deducting the day duration from

the Ishta Kaala and by adding the half of the day in the remainder.  
 (4) If the Ishta Kaala is that of after midnight, then it is the Poorvanata that is obtained by deducting the Ishta Kaala from 60 Ghatis and by adding the half of the day in the remainder.

The 10th House is known by means of the to be traversed degrees if it is Pashchimanata, by means of the traversed degrees if it is the Poorvanata on the basis of Lankodayamaana. The Mathematical calculations are done in the same manner as these are done to find out the Lagna or the Ascendant. The Swodaya is not used in it.

Example to know the 10th House position.

	Ghati	Palas	Vipalas
Ishtha Kaala	44	-	32
Day Duration :	34	-	08
Night Duration	25	-	52
Half of the night	12	-	56
44 - 32 - 40	Ishtha Kaala		
(-) 34 - 08	Day Duration		
10 - 24 - 20			
+ 17 - 04	Half of the day added		
27 - 28 - 20	Pashchimanata.		

(As the Ishtha Kaala is that of before the midnight so Pashchimanata is known by rule no.

$$\begin{array}{r} 1 - 18 - 8 - 22 \\ + 21 - 46 - 55 \\ \hline 2 - 9^{\circ} - 55' - 17'' \end{array}$$

The traversed degrees of the Saayana Sun in the sign of Gemini =  $9^{\circ} - 55' - 17''$

To be traversed degrees are found out

$$\begin{array}{r} 30^{\circ} - 0 - 0 \\ 9^{\circ} - 55' - 17'' \\ \hline 20^{\circ} - 04' - 43'' \end{array}$$

Degrees to be traversed.  
 $20^{\circ} - 04' - 43'' \times 323$  (the Lankodayamaana of Gemini)

$$\begin{array}{r} = 6485 - 23 - 29 \\ 6485 - 23 - 29 \\ \hline 30 \end{array}$$

Palas of the sign of Gemini to be traversed

Pashchimanata = Ghati	-	Palas	-	Vipalas
27	-	28	-	20

These are converted into palas

$$\begin{array}{r} 27 - 28 - 20 \\ \times 60 \\ \hline 1620 \end{array}$$

+ 28 - 20	Palas etc of the Pashchimanata
$\frac{1648 - 20}{1648 - 20}$	Palas etc of the Pashchimanata
- 216 - 11	To be traversed Palas etc of Gemini

$$\begin{array}{r} 1432 - 9 \\ (-) 323 \\ \hline 1109 - 9 \end{array}$$

The Lankodayamaana of Cancer

$$\begin{array}{r} - 299 - 0 \\ \hline 810 - 9 \end{array}$$

The Lankodayamaana of Leo

$$\begin{array}{r} (-) 278 - 00 \\ 532 - 09 \\ \hline - 278 - 00 \end{array}$$

The Lankodayamaana of Virgo

$$\begin{array}{r} (-) 278 - 00 \\ 254 - 09 \\ \hline - 254 - 09 \end{array}$$

The Lankodayamaana of Libra  
 Libra is a shuddha sign while Scorpio is an Ashuddha sign.

$$254 - 9$$

$$\begin{array}{r} \times 30 \\ \hline 7620 \end{array}$$

$$\begin{array}{r} + 9 \\ \hline 7629 \end{array}$$

It is divided by the Lankodayamaana of Ashuddha sign.

$$7629 \div 299 = 25^{\circ} - 30' - 54'' - 10'''$$

Therefore

$$\begin{array}{r} 7 - 0 - 0 - 0 - 0 \\ 25^{\circ} - 30' - 54'' - 10''' \\ \hline 7 - 25^{\circ} - 30' - 54'' - 10''' \end{array}$$

Ayanamsha	(-) 21 - 46 - 55	The 10th House
deducted	$\frac{7 - 3^{\circ} - 43' - 59'' - 10''}{30}$	Spashta Nirayana

The 10th House

$$\begin{aligned} &= 7 - 3^\circ - 43' - 59'' \\ &+ 6 \\ &\hline 1 - 3^\circ - 43' - 59'' \end{aligned}$$

Six signs added to it  
gives the 4th House

तत्त्वं सुखात् सुर्वं कापाद् विशेषं निभिरहरेत् ।  
एकांशं दिग्पणक्षापि युज्यात्तमनवत्ययः ॥२३॥  
षड्भावः सन्धायेव पूर्वपरयुतेदलात् ।  
सप्तसन्धयः षड्वं ते शार्दूलकाः फेरेऽपि च ॥२४॥

**23-24** The Ascendant is deducted from the 4th House and the 4th House is deducted from the 7th House, both the resultants are divided by three separately. The first figure arrived at is multiplied by one and two and is added to the Ascendant. The Second figure arrived at is multiplied by one and two and is added to the 4th House. In this way there will be 6 Houses.

The half of the Summation of the former and the latter is called Bhava-Sandhi. In this way by adding 6 signs in the 6 Houses and 6 Sandhis, all the other Houses and Sandhis will be known.

Notes : Ascendant =  $9 - 19^\circ - 4' - 42''$

$$\begin{array}{r} + 6 \\ \hline 3 - 19^\circ - 4' - 42'' \end{array}$$

It will be the  
7th House

$$\begin{array}{c} \text{Fourth House} - \text{Ascendant} = \text{First Kshepaka} \\ 3 \\ \hline (1 - 3^\circ - 43' - 59'') - (9 - 19^\circ - 4' - 42'') \\ 3 \\ \hline 3 - 14 - 39 - 17 = 1 - 4^\circ - 53' - 5" - 40" \end{array}$$

First Kshepaka

$$\begin{array}{l} \text{First Kshepaka multiplied by 2} \\ = 2 (1 - 4^\circ - 53' - 5" - 40'') \\ \equiv 2 - 9^\circ - 46' - 11" - 20" \end{array}$$

$$\begin{array}{c} \text{The Second Kshepaka} \\ \hline \text{Seventh House} - \text{Fourth House} \\ 3 \\ \hline \end{array}$$

$$\begin{array}{c} (3 - 19^\circ - 4' - 42'') - (1 - 3^\circ - 43' - 59'') \\ \hline 3 \\ \hline 2 - 15^\circ - 20 - 43 \\ 3 \\ \hline \end{array}$$

The Second Kshepaka =  $0 - 25^\circ - 6' - 54" - 20"$

The Second Kshepaka multiplied by 2

$$2 (0 - 25^\circ - 6' - 54" - 20'')$$

$$= 1 - 20^\circ - 13' - 48" - 40'''$$

$$\begin{array}{c} \text{Ascendant} \quad 9 - 19 - 4 - 42 \\ + 1 - 4 - 53 - 5 - 40 \\ \hline 10 - 23 - 57 - 47 - 40 \\ \text{Second House} \\ \hline \end{array}$$

$$\begin{array}{c} \text{Ascendant} \quad 9 - 19 - 4 - 42 \\ + 2 - 9 - 46 - 11 - 20 \\ \hline 11 - 28 - 50 - 53 - 20 \\ \text{The First Kshepaka} \\ \text{multiplied by 2} \\ \hline 1 - 3 - 43 - 59 \\ \text{Fourth House} \\ \hline \end{array}$$

$$\begin{array}{c} + 0 - 25 - 6 - 54 - 20 \\ \hline 1 - 28 - 50 - 53 - 20 \\ \text{The Second Kshepaka} \\ \hline 1 - 3 - 43 - 59 \\ \text{Fourth House} \\ \hline 1 - 20 - 13 - 48 - 40 \\ \hline 2 - 23 - 57 - 47 - 40 \\ \text{Sixth House} \\ \hline \end{array}$$

$$\begin{array}{c} \text{Second House} \quad 10 - 23 - 57 - 47 - 40 \\ + 6 \text{ signs} \quad + 6 \\ \hline 4 - 23 - 57 - 47 - 40 \\ \text{Eighth House} \\ \hline 11 - 28 - 50 - 53 - 20 \\ \text{Third House} \\ \hline + 6 \\ \hline 5 - 28 - 50 - 53 - 20 \\ \text{Ninth House} \\ \hline 1 - 28 - 50 - 53 - 20 \\ \text{Fifth House} \\ \hline + 6 \\ \hline 7 - 28 - 50 - 53 - 20 \\ \text{Eleventh House} \\ \hline 2 - 23 - 57 - 47 - 40 \\ \text{Sixth House} \\ \hline + 6 \\ \hline 8 - 23 - 57 - 47 - 40 \\ \text{Twelfth House} \\ \hline \end{array}$$

Finding out the Sandhis of the House :  
Ascendant + Second House

$$\begin{array}{r}
 9 - 19 - 4 - 42 \\
 + 10 - 23 - 57 - 47 - 40 \\
 \hline
 20 - 13 - 2 - 29 - 40 \div 2
 \end{array}$$

$$= 10 - 6 - 31 - 14 - 50 \quad \text{The Sandhi of the First House}$$

The Sandhis (Conjunctional points of the 2 consecutive House) of the other House should be known in the same manner.

अथ विशेषलग्नाद्यायः ॥६ ॥

## Chapter 6

# Special Ascendants

अशाह सप्रवक्ष्यामि तवामे द्विजसतम् !  
भाव-होरा-शटी-संज्ञतमनीति पृथक् पृथक् ॥१ ॥

1. *Parasara addresses Maitreya* : "O excellent Brahmin, now I explain before you separately the ascendants that are christened (named) as Bhava Lagna, Hora Lagna and Ghati Lagna".

सूर्योदयं सप्तरात्य धृष्टकानां तु पञ्चकम् ।  
प्रथाति जन्मपर्यन्तं भावतर्त्तं तदेव हि ॥२ ॥  
इत्यं घट्यातिकं भवत्या पञ्चधार्थादित्वं कलम् ।  
योगमानोदिकं सूर्यं भावतर्त्तं सप्त च तत् ॥३ ॥

2-3. *Bhava Lagna* : Beginning from sunrise every 5 ghati to the time of birth constitute one Lagna and that is the Bhava Lagna. Therefore, when the time of birth is divided by 5 and the Quotient is added to the Sun's longitude as at sunrise, that will be the spashta Bhava Lagna.

**Notes :** Bhava Lagna (Bhava Ascendant) is a special Ascendant. The Learned Astrologer Pandit Sita Rama Jha is of the view that the Ascendant of the native will be correct only when it is calculated with the help of this method, and prediction is to be made as per this Lagna. He explains his point in the following manner. He says that the constellation (groups of stars) on the Zodiac themselves are Rashis or Signs and the 12th part of the Ecliptic is also called a Rashi or sign. The path or sphere through which the Sun appears to be moving onwards from the east is referred to as

Bhavratra (भवृत्त) or Krantivrata (क्रान्तिवृत्त) or Ecliptic. The Ecliptic from near the last point of the Revati Nakshatra (asterism) is divided into 12 equal parts. These 12 equal parts of the Ecliptic are referred to as Rashis or signs. The first part is called Aries and the last one Pisces. There are others in between these two. The two poles, one at the beginning and one at the ending of every Rashi are referred to as कदम्ब (Kadamba) or poles of the Ecliptic. The circles, making right angles from the pole of the Ecliptic, that are drawn on the Ecliptic are called कदम्ब श्रेत्र (Kadamba Prata) or meridians of the Ecliptic. All the asterisms or constellations between the two Kadamba Pratas (meridians of the Ecliptic) of every Rashi or sign are also named as Rashis or signs like 'Aries' etc. The constellations or Asterisms are called the body of the Rashis or signs and also the spheres (places) of the signs on the Ecliptic. Therefore, from the consideration of the constellations or Asterisms and the body the Rashi or sign is of two kinds. The Rashi or sign as constellations or asterisms is directly visible but the Rashi or sign as the Sphere (place) is a point on the Ecliptic. The learned astrologers have referred to the rising of the Rashis as Lagnas. They are called Lagnas as they are stuck on the horizon.

As Rashis or signs are of two kinds, therefore, Lagnas or Ascendantis are also of two kinds: the one is the भविक्षीय (नक्षत्रविशेषदय वश) Bhavimbhya, that is the rising of the constellations or asterisms and the other is the भवृत्तीय (क्रान्तिवृत्तस्थानादवश) Bhavratya i.e. the rising of the sphere (place) of the stars on the Ecliptic.

Of these two Lagnas (Ascendants) the 'भविक्षीय लग्न' (i.e. the rising of the constellations or asterisms) is fruitful and should be used in the prediction of good actions like birth, journey, marriage, यज्ञ Yajna etc., while the other Lagna 'भवृत्तीय' (i.e. the rising of the sphere (place) of the Stars on the ecliptic) is fruitful and is to be used in the prediction of Eclipses (the rising and setting of the planets) and their effects etc. The verse given below refers to the use of these two Lagnas:

"एकोलंग्योत्तेके प्रथमस्ति प्रयोजनम् ॥  
जन्मयात्-विवाहात् भविक्षीय फलवदम् ।  
लग्नं ग्रही भवृत्तीय गणादिप्रिस्तदेष्ये ॥"

That is, the use of these two lagnas is quite separate in this world. The Bhavimbhya Ascendant is fruitful in the prediction of auspicious actions like birth, journey, marriage etc., while it is well known that the Bhavratya Ascendant, is to be used in finding out the time of Eclipses etc., for the rise of the constellations or asterisms sends their rays on the earth, and these rays have their influence (auspicious or inauspicious) on time and human beings. Therefore the Sages have instructed to use the 'भविक्षीय लग्न' (Bhavimbhya Ascendant) in the prediction of invisible effects like journey, marriage etc., and to use the 'भवृत्तीय लग्न' (भित्तु रूप) Bhavratya Asc. In minutely knowing the यास-स्मर्श मोक्षादि or full Eclipse, touch and release in an Eclipse; thus the knowledge of visible effects is obtained by using the locally ascertained स्त 'भवृत्तीय लग्न' (Position of Bhavratya Asc.) When the Bhavratya sthana Bindu (or the points of the sphere of the Ecliptic) rise in their respective horizons there is not the rising of all of them simultaneously. At the time of the rise of the place Bhavratya the asterisms due to their respective latitudes either remain above or below the horizon. In a place above 24° latitude all the asterisms have always the above-said position; because at least some latitudes of the asterisms (नक्षत्रो) are obtained. In the horizons of all those living on the earth there is always the rise of the 12 constellations or asterisms as signs (Bhavimbhya Rashis), but there is not the rise of the 12 spheres as signs (Bhavratya Rashis) because in the heavens the position of the Ecliptic (क्रान्तिवृत्त) is from east to west and therefore, due to the movement of the Zodiac from east to west there is not the rise of all the 12 spheres as signs on the Ecliptic. But the position of the constellations or asterisms as signs is from south to north, that is, they (the constellations or asterisms as signs), Bhavimbhya rashis are spread with their full body from the North to the south pole (from Uttar Kadaumba to Dakshina Kadamba), therefore, due to the movement of the Zodiac from East to West there is always the rise of the 12 constellations or asterisms as signs (Bhavimbhya Rashis) in the horizons of all those living on the earth. There is the rise of only 10 spheres as signs (Bhavratya Rashis) at some place, at other it is 8, at other 6, at other 4, at other 2 and at other it is only 1(one).

In such a condition how the spashtha longitude of 12 Hours can be known.

On this earth at  $66^0$  Lat when the 'कदम्ब तारा' (Pole star) appears on the Zenith, there is the simultaneous rise of all the 12 Rashis or signs. What is that which should be considered as Lagna at that time. Half of a sign is called Hora. This is accepted by all. Therefore, half of the value of the rise of a Rashi Lagna should be the value of the rise of the Hora Lagna or Hora ascendant. This is also accepted by all. When the value of the rise of the Hora Lagna is  $2\frac{1}{2}$  ghati, the value of the rise of the Lagna is necessarily to be 5 ghati.

In this way, there are a number of irregularities in the rise of Lagna (Ascendant) for the purpose of predicting invisible effects. According to the Jaimini system, for the purpose of predicting things like age etc., all the learned astrologers make consideration with Hora Lagna or Hora Ascendant as of  $2\frac{1}{2}$  ghati, but they do so with Lagna or Ascendant taking as rising in their own place. This is surprising because where Palbha is 13, the value of the Rashi Lagna or the Full Lagna as arrived at with the rising in their own place becomes less than that arrived at with the rising of the Hora Lagna. For example, suppose the Palbha is 13. Multiplied by 10 it gives the First Charakhana as 130. When it is deducted from the Lankodayamana of Aries Which is 278 Palas the rise (the value of the rise) of Aries (30 degrees) comes to 148 palas and the value of the rise of the Hora Lagna (15 degrees) comes to 150 Palas. Is this not a matter of great surprise ? And where Palbha is 28 there the pala of Pisces and Aries as arrived at by the rise in one's own place is reduced to even less than zero because Palbha 28 multiplied by the first Charakhana comes to 280. When it is deducted from the Lankodayamana of 178, the value of the rise of Pisces and Aries in one's own place will be negative by 2 pala.

It is said by the Sages that the half Ghari Lagna at the end of the Pisces Lagna and that at the beginning of the Aries Lagna is Gandanta and is to be left out in all auspicious deeds. But how will the saying of the Sages be in harmony where the value of the Lagna (Ascendant) as arrived at by taking the rise at one's own place comes to be equal to or even less than the gandanta ghari.

The Bhava Lagna is known in the following way: (i) First of all the time of sunrise of the day of the birth is known. The time of sunrise should be local. The time of birth is also converted into the Local time and not the standard time. The difference of the two is found out. This difference is multiplied by  $2\frac{1}{2}$  and the resultant is the Ishta Kaala which is in ghati, pala and vipala. (ii) The position of the Sun on the day of the birth (the time of sunrise) is found out. (iii) The Ishta Kaala is divided by 5 and the Quotient is added to the spashtha of the sunrise. It is the sum of the two that is called Bhava Lagna.

Here we have the phrase पञ्चमिष्ठां फलम् which means that the Quotient of Rashis (sign) etc., is to be divided by 5. How can we arrive at the Quotient in terms of Rashis, degrees and Kalas etc., by dividing the Ishta Kaala by 5? The method is as follows. Suppose the Ishta Kaala is 38 ghati, 26 Pala and 19 vipala  $38/26/19$  divided by 5:

$$\frac{38/26/19}{5} = 7 \text{ Rashis (because } 5 \text{ ghati} = 1 \text{ Rashi) and the remainder is } 3.$$

This remainder (3) is multiplied by 6 = 18

As 10 Pala is = one degree  $1^0$

So, 26 pala =  $26/10$  or 2 degree and the remainder is 6

The Quotient 2 added to 18 is  $2 + 18 = 20$

The remainder 6 multiplied by 6 is  $6 \times 6 = 36$

Again as 10 vipala is = 1 Kala

So 19 vipala is  $19/10 = 1$  Kala and the remainder is 9

The Quotient 1 added to 36 is  $36 + 1 = 37$

The remainder 9 multiplied by 6 is  $6 \times 9 = 54$  vikala.

Therefore, the Ishta Kaala from the time of the birth comes to be  $7^0 - 20' - 37' - 54''$ . Suppose the position of the Sun (the Sun spashtha) on that

day is  $3^0 - 14' - 46$  the two are added which comes to be

$$\begin{array}{r} 3 \\ + 7 \\ \hline 10 \end{array} \quad \begin{array}{r} 20 \\ - 20 \\ \hline 0 \end{array} \quad \begin{array}{r} 37 \\ - 37 \\ \hline 0 \end{array} \quad \begin{array}{r} 54 \\ - 52 \\ \hline 2' \end{array} \quad \begin{array}{r} 46 \\ - 40 \\ \hline 6' \end{array}$$

which is the Lagna spashtha.

तथा सार्थदिक्टिकमितादेवयाद् द्विज !  
प्रचाप्ति लग्नं तन्माप होरालग्नं प्रवक्षते ॥

इष्टदयादिकं द्विं पञ्चतं भाद्रं कं च यत्।  
योज्यमैदिकं भानी हेतालनं स्फुटं हि तत्॥५॥

4-5. *The HORA LAGNA* : Similarly O Brahmin, that Lagna which repeats itself every 2 1/2 ghatis, from the sunrise (to the time of the Birth) is spoken of by the name of Hora Lagna. Therefore, the ghati, palas etc., of the Ishta Kaala are multiplied by 2 and the product is divided by 5 and the quotient therefrom is added to the longitude of the Sun at the time of sunrise. The resultant is the Spashita Hora Lagna.

**Example :** Suppose the Ishta Kaala is 16 ghatis and 30 Palas.

$$\text{Then as per formula } \frac{(16 - 30) \times 2}{5} = 6^0\text{-}18'$$

It is added to the longitude of the Sun at sunrise

$$\begin{array}{r} 07^{\circ} - 20' - 35' - 40'' \\ + \quad 00^{\circ} - 06' - 18' - 00'' \\ \hline 07^{\circ} - 26' - 53' - 40'' \end{array}$$

Therefore, the Hora Lagna is  $07^{\circ} - 26' - 53' - 40''$

कथयामि	घटीतनं	शृणु	त्वं	द्विषत्सम् ॥
सूर्योदत्सर्	समाध्य	जन्मकालावधि	क्रमात् ॥६॥	
एकेकहाटिकामनात्	तपनं	बद्याति	भाद्रिकम् ।	
तदेव	घटिकालनं	कविश्वरं	नारदविदिः ॥७॥	
राशयस्तु	घटीतत्वः	पतलधर्मतांशकाः ।		
योज्यमैदिकं	भानी	घटीतनं	स्फुटं	हि तत्॥८॥

6 - 8. *GHATI LAGNA* : O excellent of the Brahmans; listen to me, I narrate to you of Ghati Lagna. The Lagna which passes as one Ghatika beginning from the sunrise and arriving gradually to the time of birth, has been spoken of by Narada and other Sages as Ghatika Lagna. Therefore, consider the number of ghati passed equal to the Rashis (or Ghatika Lagnas). The half of the Palas or the palas divided by 2 are the degrees. The Rashis and degrees so arrived are to be added to the longitude of the Sun at sunrise and that will be the spashita Ghati Lagna (Clear Ghati Ascendant).

**Example :** In the example given above to know the Hora

Lagna the Ishta Kaala is 16 ghatis and 30 palas. Therefore, 16 ghatis give 16 Rashis and 30 palas divided by 2 give 15 degrees. The 16 Rashis and 15 degrees added to the longitude of the Sun at sunrise.

$$\begin{array}{r} 16 - 15 \\ \hline 0 \quad 5^0 \quad 35' \quad 40'' \end{array}$$

which is the Ghati Lagna Spashita.

क्रमदेशं च लग्नानां भावकोष्ठं पृथक् लिखेत् ।  
ये ग्रह यज्ञ ऐ तत्र ते स्थाया राशितनवत् ॥९॥

9. *USE OF SPECIAL ASCENDANTS* : The birth charts of these Lagnas Bhava, Hora and Ghati are to be written or prepared separately one after the other. The planets should be situated in the Rashis in which they are as per that Lagna.

**Notes :** Giving these special Ascendants the Sage enjoins upon the astrologer that in prediction he has to make use not only of the natal Ascendant but also of these (special Ascendants) to make his predictions more correct and fruitful.

उत्तरा	तपनादि-भावाना	दीपांशास्त्रिधर्मप्रियता: ॥
तस्माद्	भावात्सरः	पृष्ठे तिष्यंशेस्तकलं स्मृतम् ॥१०॥
तनातिष्यंशतः	पूर्व	आवासः प्रवायते ।
तिष्यरौः प्रतस्तस्य	पूर्ति:	सन्धी च तौ स्मृतौ ॥११॥
भावारम्भोः	फलारम्भोः	पूर्ण भावसमे ग्रहे ।
फलं	शून्यं च आवाने	क्षेयं प्रद्योजुतातः ॥१२॥

10 - 12. The 15 degrees of the Houses, Ascendant house and other houses are said to be (brightened portions), the portions in which the effects are more revealed). Therefore, 15 degrees before the degree of the house starts its pravrtti 'Pravarti' (or beginning) and 15 degrees ahead is its pooti 'Pooti' (or ending). The beginning of effect of the planets commences just from the beginning of the House and the degrees of the planet being equal to the House the effect is full and the effect also is reduced to be nil at the end of the House. Therefore, the effect should be understood proportionately between the house and the cusp (the pointed end of the House).

वर्णदातुक्षुदशां भानां कथयाम्यथ तेऽग्रतः ।  
 यस्य विज्ञानपत्रेण बदेदायुभृद् फलम् ॥१३॥  
 औजलनप्रसूतानां येषोदेश्येत् क्रमात् ।  
 सप्तलनप्रसूताना मीनादेश्यस्वयतः ॥१४॥  
 मेषमनानादितो उम्मत्तमनात् गणवद् सुधीः ।  
 तथैव होरालनात् गणविद्या तस्य परम् ॥१५॥  
 ओजक्षेवन् सम्हेन सजातीये उभे वदि ।  
 तहि संख्ये योजनात् देवात्मे तु विद्योजनेत् ॥१६॥  
 येषमीनादितः पञ्चवायो राशिः स तु वर्णिः ।

13 - 16. Now I narrate before you in detail the Dasa which is called Varnada Dasa of the Houses just by the knowledge of which the effect of longevity etc. is to be predicted. In the case of natives having their natal Ascendant in an odd sign, count directly from Aries onwards to the natal ascendant, in that of those having it in an even sign, count directly from Pisces onwards to the natal Ascendant in the reverse order. The wise and the learned should count from Aries and Pisces onwards to the natal Ascendant. In the same way, if the natal Ascendant is an odd sign count from Aries to the Hora Lagna in direct order; if it is an even sign count from Pisces to the Hora Lagna in reverse order. If both the figures are odd signs or if there are even signs, then add both the figures. If one is odd and the other is even, then find the difference between the two figures. If, after adding and finding the difference, the figure obtained is odd, then the sign obtained by counting from Aries in direct order is the Varnada for the Ascendant and; if the figure obtained is even then the Varnada for the Ascendant is the sign obtained by counting from Pisces in reverse order.

**Example 1 :** Suppose the natal Ascendant is Leo and the Hora Lagna is Capricorn. The natal Ascendant is an odd sign. Therefore the figure arrived at when counted from Aries in direct order to Leo is 5. The Hora Lagna is an even sign. Therefore, the figure obtained when counted from Pisces in reverse order to Capricorn is 3. Both the figures being odd, these are of the same class i.e., odd. Therefore, both are added. By adding we get 8 which is an even number. Therefore counting from Pisces in reverse order to the 8th sign the sign arrived at is Leo. Therefore, Varnada sign is the sign of Leo.

**Example 2 :** Suppose the natal Ascendant is the sign Libra and the Hora Lagna is also Libra. Both are odd signs. Therefore when counted from Aries directly the signs arrived at in both the Lagnas are 7. Both the signs are odd or of the same class. So when added we get 14. If (14) is divided by 12, then the remainder is 2. Therefore the Second sign i.e., Taurus is arrived at as the Varnada sign.

एषत्रयोजनं वक्ष्ये श्रुणु त्वं द्विजपुण्ड्रः ॥  
 होरालग्नप्रयोर्मेत्या विज्ञानपूर्णता दशा ॥१७॥  
 यस्तस्यो वर्णदो लग्नात् तत्संख्याक्रमेण तु ।  
 क्रमबुद्ध्यमेदेत् दशा स्यदेवज्ञापयो ॥१८॥

17 - 18. Effects of Varnada : Now I explain to you the use of it (of Varnada). O excellent of the Dwijas (the twice born), listen to me. Out of the two, namely the natal Ascendant and the Hora Ascendant which ever is stronger, from there starts the Varnada Dasa. If the natal Ascendant is an odd sign, the counting of Dasas is in direct order, in the case of the natal Ascendant being an even sign it is in the reverse order. The dasa years of the natal Ascendant will be as many as the number of signs intervening between the natal Ascendant and the Varnada sign. The dasa years of every house should be known from the Varnada of every house.

पापदृष्टि पापयोगो वर्णदस्य विक्रोणके ।  
 यदि स्थात् तर्हि तत्प्रशिप्यते तस्य जीवनं ॥१९॥  
 रक्षात् यद्येवापुर्णगाति निक्षयते ।  
 तर्षेव वर्णदस्यपि त्रिकोणे पापसंसारे ॥२०॥  
 वर्णदादिपि भो विष ! लग्नवच्चलयत् फलम् ।  
 वर्णदात् सरवसाद् भावात् कलत्रायुवित्तिनयेत् ॥२१॥  
 एकादशाद्यमजस्य तृतीयाशु यवीयसः ।  
 सुतस्य पंचमे विद्यामातुस्तुर्थभावतः ॥२२॥  
 निरुद्ध नवमद् शावद्युरेत् विचिन्तयेत् ।  
 शूलतायामरष्टकम् ॥२३॥

**19-23. EFFECTS OF VARNADA :** If a (Trikona) trikona trine from the Varnada of the Ascendant receives the aspect of or the occupation by a malefic, the native's life will last down to the dasa (period) of the sign. As the consideration of life and death is made

from the Shoola Dasa of the planet named Rudra, the same should be understood by the occupation of the trine from the Varanda by malefics. O Brahmin, the effect (good or bad) should be considered from the Varnada also just as it is done from the natal Ascendant. From the seventh House from the Varnada is to be considered the longevity of the native's spouse, from the eleventh from it that of his elder brother, from the third from it that of his younger brother, from the fifth from it that of his son, from the fourth from it that of his mother and from the 9th from it that of his father. The evil will happen in the Dasa (period) of strong Shoola Rashi.

**Notes :** The Shoola Dasa (period) has been described in chapter 48. The Rudra Planet has been referred to in this dasa (the shoola dasa).

एवं	तत्त्वादिभावाना	कर्तव्या	वर्णदा	दशा ।
पूर्ववक्त्र	फलं नैव देहिनो च	शुभाशुभम् ॥२४॥		
ग्रहणां	वर्णदा नैव गरीया वर्णदा दशा ।			
कृत्वाऽकर्त्या	राशिदशां कर्मादलदशा	वदेत् ॥२५॥		
एवमन्वर्त्यादि	च कृत्वा तेन कलं वदेत् ।			
क्रम	शुल्कमधेन स्वरुद्धवे	लिखेदन्वर्त्यामपि ॥२६॥		
		जन्मलग्नमिहोक्त्वत् ।		
		सम्प्रक्षया ॥२७॥		
	आवहोरातिलानाना	सर्वदैव		

'24 - 27. The Varnada Dasa of all the houses Tanu etc., should be known in the same manner and the auspicious and inauspicious effects of human beings are to be known therefrom as before. These Varnada dasas are there only of the Bhavas or Houses (Rashis) and not of the planets occupying them. The 'अन्तर्दशा' 'Antardasha' (or sub-period) of a Rashi is the 1/12th of the Dasa and the effect should be spoken of after knowing the Antardasha etc, in this way. The Antardasha should also be written in the direct and the reverse order as before. The Janama Lagna or the Natal Ascendant is to be calculated according to one's birth place (native land) whereas the Bhava Lagna, Hora Lagna and Ghati Lagna, have the common process everywhere.

### Chapter -7

## The Sixteen Divisions of a Sign:

शुता श्रौतपितृज्ञामि भावानो भेदांस्तान् कृपया वद ॥१॥

1. Maitreya said to Parasara, "O Sage, I heard from you about the planets and signs and the description of their qualities etc. Now I want to know about the divisions of the signs. Kindly narrate them to me."

वान् चोदश यानाह ब्रह्म लोकपितमः ।  
तानह मस्तवद्यामि भैरव्य ! श्रूततामिति ॥२॥  
क्षेत्र होरा च देवकाण्डस्तुर्याशः सप्तमशकः ।  
नवाशो दशमांशश्च सूर्यशः षोडशशकः ॥३॥  
विंशाशो वेदवाहांशो भांशविंशशकस्ततः ।  
द्वेदशशोऽप्तवेदशः षष्ठ्यशशक ततः परम् ॥४॥

2-4 Parasara replied : O Maitreya, the 16 kinds of vargas (division) for each sign which Lord Brahma, the universal grandfather has described are told to you, please listen: These vargas are: Griha (Rasi or sign) Hora, Drekkana Chaturthamsha, Saphathamsha Navamamsa, Dasamamsa, Dwadamsamsa, Shodashamsamsa, Vimsamsa, Chaturvimsamsa, Saptavimsamsa, Trimamsa, Khavedamsa, Akshavedamsa, and Sasthiamsa.

तत्स्त्रं तस्य खेदस्य राशेवां यस्य नायकः ।

सूर्येन्द्रोविषमे	राशी	समे	तद्विपरीक्षम् ॥५ ॥
पितरस्तद्विरोशा	देवा:	सूर्यस्य	कीरिता: ।
राशेन्द्रः	ध्वेदेवा	ताश्चतुर्विदाति:	सूर्या ॥
भगवान्	तासा	हराणा	परिवृत्तिद्वयं

**5-6. The Rashi or sign which is owned by a planet is called its Kshetra or House.** The first half of odd signs (Aries, Gemini, Leo, Libra, Sagittarius, Aquarius) or from  $0^{\circ}$  to  $15^{\circ}$ , is the hora of the Sun while the second half from ( $16^{\circ}$  to  $30^{\circ}$ ) is the hora of the Moon. The reverse is the case in even signs (Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces). There the 1st half of a sign  $0^{\circ}$ - $15^{\circ}$  is ruled by the Moon while the second half  $16^{\circ}$ - $30^{\circ}$  by the Sun. The lords of the Hora of the Moon are the pitraganas (forefathers) and those of the Sun are the Devas (gods and goddesses). Half of the Rashi or sign is called Hora. These are totally 24 (The number of Hora in 12 signs is 24). In these Horas the signs Aries etc. are counted twice. **Example :** Suppose the Lagna (Ascendant) is  $8-12^{\circ}$ - $25'$ - $51''$ . This is the House of (Griha Rashi) Jupiter. The sign is Sagittarius. Therefore it is an odd sign - it is the first half of an odd sign. So it

**Example :** Suppose the Lagna (Ascendant) is 8-12-25-31°. This is the House of (Griha Rashi) Jupiter. The sign is Sagittarius. Therefore it is an odd sign. It is the first half of an odd sign. So it is the hora of the Sun.

द्रेष्काणास्ते च षट्क्रियदीर्घाः ।  
परिवृत्तिर्थं तेषां मेषादः क्रमशो भवते ॥१७॥  
तत्परं जनवयनं च राशीना क्रमशस्व ते ।  
द्रेष्काणेशश्वर्गिष्य ॥१८॥

7 - 8. One third of Rashi or sign is called Drekkana (Decanate). These are thirty six. The signs Aries etc. are counted thrice in these Decanates. The first Decanate is owned by the sign itself, the second one by the 5th sign from it and, the third one by the 9th sign from it. The Lords of the Decanate of the Movable Fixed

स्वरूपादिकेन्द्रप्रवत्तयाशीशः।	क्रियादिष्टि ।
सनकृष्ण	सनकृष्ण
कुमारस्व	सनातनः ॥१॥
सनातनः	
	9. Chaturthamsha : In the signs Aries etc., the Lords of chaturthamshas are the Lords of the First, Fourth, Seventh and Tenth Signs and the deities of these are respectively Sanaka, Sanandana, Sanat Kumar and Sanatana.
	Notes : Chaturthamsha is the 1/4th part of a sign: It is of 7° and 30' kalas. The first chaturthamsha is ruled by the Lord of its own sign, the second one by that of the 4th, the third one by that of the 7th and the last one by that of the 10th.
	Chaturthamsha Chakra

**Example :** Suppose the ascendant is  $8^{\circ} 12' 0''$  -  $20' - 51''$ . This is the House of Jupiter. The sign is Sagittarius. The chaturthamsa is second because it is in between  $7^{\circ} - 30'$  and  $15^{\circ}$ . It will fall in the 4th sign from Sagittarius i.e., in Pisces whose Lord is Jupiter and whose deity is Sarananda.

सपतांशपत्रस्तोत्रं गणनीया  
युग्मराशौ तु विजेया: सप्तमर्णादिनायकात् ॥१०॥  
क्षार-क्षीरे च दद्यात्मै तदेषु तु सप्तमवः ।  
पद्मशुद्धजलावैति समे शुद्धजलादिकाः ॥११॥

**10 - 11. Saptamamsa :** The counting of Saptamamsa commences from the same sign in the case of odd signs like Aries etc.; it commences from the seventh sign in the case of even signs Taurus etc. The names of the Saptamamsas in odd signs are: Kshara, Ksheera, Dadhi, Ghrita, Ikhurasa, Madhya and Shuddha Jala; and of those in even signs are the same in reverse order (i.e. Shuddha Jala, Madhya Jala etc.)

**Notes :** If a sign is divided into 7 equal parts, one division which is of  $4^0 - 17' - 8.57''$  approx. is called its Saptamamsa. In an odd sign it commences from its own sign. Thus, if the Ascendant is  $8 - 12^0 - 27' - 57''$  or the 9th sign i.e. Sagittarius the first Saptamamsa will remain in Sagittarius as it is an odd sign; the second one will fall in Capricorn and so on. In the present case the Saptamamsa is the third one of an odd sign. Therefore it will be the Saptamamsa called Dadhi.

Again, suppose the Ascendant is  $9^{\circ} 12' - 27' - 51'$  i.e. sign Capricorn which is an even sign. Therefore, the first Saptamamsa will be of the sign that is seventh from Capricorn i.e. of Cancer. The next Saptamansas will commence respectively, thus the second Saptamamsa will fall in Leo and so on. Here the Saptamamsa is the 3rd one whose Lord is Ikshuras.

SAPTAMASHA CHAKRA

LORD	SIGN	DATE	ARI	TAU	GEM	CAN	VIR	LEO	SCO	UB	Cap	SAG	SCS	PIS
KSH	4-17-8-57	8-34-17	2	9	4	11	6	1	8	3	10	5	12	7
KSH	5-18-8-57	9-34-17	3	10	5	12	7	2	9	4	11	6	1	8
DAD	12-51-25	10-34-17	4	11	6	1	8	3	10	5	12	7	2	9
ADD	17-8-34	11-34-17	5	12	7	2	9	4	11	6	1	8	3	10
IKS	21-8-34-43	12-34-17	6	1	8	3	10	5	12	7	2	9	4	11
MAD	25-42-52	1-34-17	7	2	9	4	11	6	1	8	3	10	5	12
SHU	30-40-00	7-34-17	8	1	6	11	4	9	3	10	5	12	4	11

Notes: KSH-Kshetra, KSH-Ksheera, DAD-Dadhi, AAI-Ajya, IKS-Iksurasa, MAD-Madya, SHU-Shudhaha

Saptamamsa Chakra :

Navamshas Chakra

LORD	SIGN	AR	TAU	GEM	CAN	LEO	LIB	SCOR	SAG	CAP	AOU	PIS
<b>RAK राक्</b>												
NAR नर	6-40	2	11	8	5	2	11	8	5	2	11	5
DEV देव	3-20	1	10	7	4	3	10	7	4	3	10	4
RAK राक्	10-00	3	12	9	6	3	12	9	6	3	12	9
NAR नर	13-20	4	1	10	7	4	1	10	7	4	1	10
DEV देव	16-40	5	2	11	8	5	2	11	8	5	2	11
NAR नर	20-00	6	3	12	9	6	3	12	9	6	3	12
RAK राक्	23-20	7	4	1	10	7	4	1	10	7	4	1
DEV देव	26-40	8	5	2	11	8	5	2	11	8	5	2
NAR नर	30-00	9	6	3	12	9	6	3	12	9	6	3

तन्त्रमधिदः ।	विवरणे ॥	श्रेष्ठे ॥	तन्त्रात् ।	नवारेशाच्चे
			तन्त्रमादेरिति	उभये
			चारादिषु	देवा तुराक्षसामैव

**12. Navamamsa :** नवमंशः 'नवांशः' The Navamamsa calculation is to be made by the wise from the same sign for a movable sign, from the ninth sign for a fixed one and, from the 5th sign for a dual one to the 9th sign onwards. The designations of the Navamamsas are to be taken respectively the Devas (gods), Naras (Human beings) and Rakshasas (devils) in the movable etc. signs in order.

**Notes :** The meaning is that the Navamamsas will commence from the same sign for a movable sign and will remain upto the 9th sign from it; for a fixed sign these will commence from the sign falling 9th from it and will remain upto the 9th sign from the 9th and, for a dual sign these will commence from the sign falling 5th from it and will remain upto the 9th sign from the 5th one. The designations or names of the Navamamsas should be understood in the order of Deva, Nara, Rakshasa, Deva, Nara, Rakshasa, Deva, Nara, Rakshasa. The peculiarity in it is only this that the order in a movable sign will commence from Deva, in a fixed sign from Nara and in a dual sign from Rakshas. The phrase 'देवा त्रायकास्त्रैव चरादिषु पहुचे' yields this meaning. Navamamsa is the 9th division of a sign which comes to be  $3^{\circ} - 20'$ .

दशमांगः	स्वतन्त्रवैजेति	युग्मे	तन्नवपात् स्मृताः।
दशः	पूर्वादिदिक्षाता	इच्छा-अन्न-यम-राशसः।	॥१३॥
वरणो	मासत्स्वैव	कुबेरेशन-पद्मजाः।	
	सप्तमे	वा	व्यालक्षणं ते।

**13 - 14 Dasamamsha :** The counting of Dasamamsha is to be made from the same sign for an odd sign; and from the 9th sign for an even one. The presiding deities of the 10 cardinal directions etc., namely Indra, Agni, Yama, Rakshasa, Varuna, Vayu, Kubera, Isana, Brahma and Ananta are respectively the Lords of the Dasamamsha. In the case of an odd sign, they are their lords in reverse order for an even sign.

**Notes :** The Dasamamsa of a sign is  $3^0$ . In an odd sign it commences from the same sign, in an even sign from the sign falling right from it. For example, suppose the Ascendant is  $0 - 7^0 - 50' - 35''$ . This Ascendant falls in an odd sign Aries; therefore, its Dasamamsa.

## Dasamamsa Chakra

will remain from Aries to Capricorn. The first Dasamamsa will be of Aries itself, the second that of Taurus and so on. If the Ascendant is '1 - 7° - 50' - 35" the Dasamamsa will commence from the 9th sign from Taurus that is from Capricorn, the ninth sign from Taurus.

द्वादशाश्रस्य  
तेषामधीशः  
गणना क्रमसो गणेशाऽश्च-यमाहयः ॥१५॥

15. *Dwadasamsa* : 'द्वादशांश' The Dwadasamsa calculation should be made from the same sign onwards : The Lords of these Dwadasamsas are Ganesh, Ashwini Kumar, Yama and Sarpa (who repeat their lordship thrice in each sign).

**Notes :** Every Dwadasamsa is of '2° - 30' that is, it is the 1/12th division of a sign. In every sign it commences from the same and runs to the 12th sign from it. Thus in Taurus it will commence from this sign and will remain upto Aries, the 12th sign from it.

अज-सिंहाऽश्चिवते जैया षोडशांशाच्चरातिषु ।  
अज-विष्णु हः सर्वे होते युषे प्रतीपक्षम् ॥१६॥

16. *षोडशांश Shodasamsa* : Shodasamsa should be known as commencing from Aries in movable signs, from Leo in fixed signs and from Sagittarius in dual signs: Brahma, Vishnu, Shiva, Sunya are respectively the Lords of these Shodasamsa, in odd signs, and the same in reverse order in even signs and these repeat their lordship four times in each sign.

**Notes :** Shodasamsa is the 16th Part of a sign. So its value is 1° - 52' - 30". In a movable sign it commences from Aries, in a fixed sign from Leo and in a sign of dual nature from Sagittarius. Shodasamsa is called Kalamsha also.

ब्रह्मणेदिताः ।  
विंशतिशानानमधिष्ठा  
क्रियाक्षरे स्थिरे चापान् मृग-ऋषि  
काली गौती जया लक्ष्मीविजया द्विष्टथावके ॥१७॥  
तारा ज्यातामुखी ऋतेता ललिता विमला सती ।  
प्रत्यक्षिः शर्वी रौद्री भवानी वरदा जया ।  
निशा सुखी चेति विष्णु परिचिन्तये ॥१८॥  
समराशी दया मेधा छिन्नशीर्षा प्रियंशुचिनी ।  
ध्यमवती च मातझी बाला अद्वारस्त्रियान्तला ॥१९॥

LORD	SIGN	IND	TAU	AHI	GEN	LEO	VIR	CAN	SAG	SCO	CAP	PI	ANN	RAK	VAR	VAY	KUB	21*	24*	27*	30*	ANN			
LOD	SI	IN	TAU	AHI	GEN	LEO	VIR	CAN	SAG	SCO	CAP	PI	ANN	RAK	VAR	VAY	KUB	21*	24*	27*	30*	ANN			
AGN	3*	10	1	12	5	2	7	4	9	6	10	11	8	12	1	10	11	9	6	3	2	1	10	30*	
AGN	6*	2	11	3	10	1	12	5	2	7	4	9	6	10	11	8	12	1	10	11	9	6	3	27*	
YAM	5*	3	11	4	12	6	3	5	10	7	4	9	6	11	12	1	10	1	12	10	9	6	5	24*	
YAM	12*	-4	1	1	12	5	2	1	6	3	6	5	10	7	4	9	6	11	12	1	10	9	8	27*	
RAK	15*	5	2	7	4	11	6	3	8	5	10	7	4	9	6	11	12	1	10	1	12	10	9	5*	
VAR	18*	6	3	8	5	10	7	4	11	6	10	7	4	9	6	11	12	1	10	1	12	10	9	6*	
VAY	21*	7	4	9	6	11	8	12	1	10	1	12	2	11	10	1	12	11	10	3	4	1	12	24*	
KUB	24*	8	5	10	6	11	7	12	9	1	10	1	12	2	11	1	12	11	10	1	1	1	12	27*	
ISI	27*	9	6	1	12	7	11	8	1	10	1	12	3	10	1	12	1	12	1	10	6	5	4	3	27*
PAK	30*	10	7	11	12	9	1	10	3	2	11	12	4	1	1	12	5	3	2	1	1	1	10	30*	

अष्टीतीत दशमसा चक्रः

NOTES: IND-Indra, AGN-Agni, YAM-Yama, VAR-Varuna, VAY-Vayu, KUB-Kubera, ISI-Ishana, PAD-Padmaj, ANN-Anannata

Dwadasamsha Chakra

S.N.	LORD	Sign	Ar	Tau	GEM	CAN	LEO	VIR	LIB	SAG	CAP	AOU	PIS	PI	SHI	Vis	Total
1.	GAN	2-30	1	2	3	4	5	6	7	8	9	10	11	12	1	1	16
2.	ASH	3-00	2	3	4	5	6	7	8	9	10	11	12	1	1	1	16
3.	YAM	7-30	3	4	5	6	7	8	9	10	11	12	1	1	1	1	16
4.	AHI	10-00	4	5	6	7	8	9	10	11	12	1	12	1	2	1	16
5.	GAN	12-30	5	6	7	8	9	10	11	12	1	2	3	3	1	1	16
6.	ASH	15-00	6	7	8	9	10	11	12	1	2	3	4	4	1	1	16
7.	YAM	17-30	7	8	9	10	11	12	1	2	3	4	5	5	1	1	16
8.	AHI	20-00	8	9	10	11	12	1	2	3	4	5	6	6	1	1	16
9.	GAN	22-30	9	10	11	12	1	2	3	4	5	6	7	7	1	1	16
10.	ASH	25-00	10	11	12	1	2	3	4	5	6	7	8	8	1	1	16
11.	YAM	27-30	11	12	1	2	3	4	5	6	7	8	9	9	1	1	16
12.	AHI	30-00	12	1	2	3	4	5	6	7	8	9	10	10	1	1	16

Notes: GAN-Ganesha, ASH-Ashwini Kumar, YAM-Yama, AHI-Mi.

Diagram of DWADASHAMSHA CHAKRA

S.N.	LORD	Sign	Ar	Tau	GEM	CAN	LEO	VIR	LIB	SAG	CAP	AOU	PIS	PI	SHI	Vis	Total
1.	BRA	1-30-30	1	2	3	4	5	6	7	8	9	10	11	12	1	1	16
2.	VIS	3-45-00	2	3	10	2	6	10	2	6	10	10	10	10	1	1	16
3.	SHI	5-37-30	3	7	11	3	7	11	3	7	7	11	11	11	1	1	16
4.	SUR	7-30-00	4	8	12	4	8	12	4	8	12	12	12	12	1	1	16
5.	BRA	8-22-30	5	9	1	5	9	1	5	9	1	5	9	1	1	16	
6.	VIS	11-15-00	6	10	2	6	10	2	6	10	2	6	10	2	2	2	16
7.	SHI	13-7-30	7	11	3	7	11	3	7	7	11	3	7	11	3	3	16

Diagram of SHODASAMSHA CHAKRA

8.	SUR	~15°-00'-00"	VIS	SHI	20°-37'-30"	18°45'-00"	BRA	24°-22'-30"	22°-30'-00"	26°-15'-00"	28°-7'-30"	SHI	28°-7'-30"	30°-00'-00"	SUR	15.
9.	BRA	16°-52'-30"	VIS	SHI	20°-37'-30"	18°45'-00"	BRA	24°-22'-30"	22°-30'-00"	26°-15'-00"	28°-7'-30"	SHI	28°-7'-30"	30°-00'-00"	SUR	14.
10.	SUR	~15°-00'-00"	VIS	SHI	20°-37'-30"	18°45'-00"	BRA	24°-22'-30"	22°-30'-00"	26°-15'-00"	28°-7'-30"	SHI	28°-7'-30"	30°-00'-00"	SUR	13.
11.	SUR	16°-52'-30"	VIS	SHI	20°-37'-30"	18°45'-00"	BRA	24°-22'-30"	22°-30'-00"	26°-15'-00"	28°-7'-30"	SHI	28°-7'-30"	30°-00'-00"	SUR	12.
12.	SUR	~15°-00'-00"	VIS	SHI	20°-37'-30"	18°45'-00"	BRA	24°-22'-30"	22°-30'-00"	26°-15'-00"	28°-7'-30"	SHI	28°-7'-30"	30°-00'-00"	SUR	11.
13.	SUR	16°-52'-30"	VIS	SHI	20°-37'-30"	18°45'-00"	BRA	24°-22'-30"	22°-30'-00"	26°-15'-00"	28°-7'-30"	SHI	28°-7'-30"	30°-00'-00"	SUR	10.
14.	SUR	~15°-00'-00"	VIS	SHI	20°-37'-30"	18°45'-00"	BRA	24°-22'-30"	22°-30'-00"	26°-15'-00"	28°-7'-30"	SHI	28°-7'-30"	30°-00'-00"	SUR	15.
15.	SUR	16°-52'-30"	VIS	SHI	20°-37'-30"	18°45'-00"	BRA	24°-22'-30"	22°-30'-00"	26°-15'-00"	28°-7'-30"	SHI	28°-7'-30"	30°-00'-00"	SUR	8.

Notes: BRA-Brahma, VIS-Vishnu, SHI-Shiva, SUR-Surya

17 - 21 'विंशंश' Vimsamasha : The reckoning of Vimsamasha commences from Aries in movable signs, from Sagittarius in fixed ones and from Leo in signs of dual nature. In odd signs the Lords of Vimsamasha are respectively Kali, Gauri, Jaya, Laxmi, Vijaya, Vimla, Sati, Tara, Jwalamukhi, Shaveta, Lalita, Bagla, Pratyangira, Shachi, Raudri, Bhavani, Varda, Jaya, Tripura and Sumukhi; and in even signs the presiding deities are respectively Daya, Medha, Chhinnna Shirsha, Pishachini, Dhoomavati, Matangi, Baia, Bhadra, Aruna, Anala, Pingja Chhuchchhuka, Ghora, Varahi, Vaishnavi, Sita, (Sita) Bhuvaneshi, Bhairavi, Mangla and Aparajita.

Notes : Vimsamasha is the 20th part of a sign its value is therefore  $1^{\circ} 0' - 30'$ . In all movable signs it commences from Aries, in fixed ones from Sagittarius and in dual ones from Leo.

सिद्धांशकानपायः। शिहांशकानपायः। यहे ।  
कर्काद्वयमधो खेटे स्कन्दः पर्णधरोनलः ॥२२॥  
विश्वकर्मा भगो भित्रा मद्याउत्तकवृष्टद्वजः ।  
गोविन्दो मद्दो शीषः सिहांशु क्रमत् ॥  
ककिदी समधे शीषाद्वितोमेन विचिन्तयेत् ॥२३॥

22 - 23 सिद्धांश Siddhamsha : In odd signs from Leo and in even signs from Cancer commences the counting of Siddhamshas and; Skanda, Parashudhara, Anala, Vishwakarma, Bhaga, Mitra, Maya, Antaka, Vrishdnwaja, Govinda, Madana and Bhima, repeated twice in each sign, are to be known the presiding deities of odd signs Leo etc., respectively and; in even signs Cancer etc., the presiding deities are the same in reverse order (i.e. beginning from Bhima) and repeated twice.

Notes : This division is known by two names : Siddhamsha and Chaturnimsamsa The Siddhamsha are 24 in a sign, the length of Siddhamsha being  $1^{\circ} - 15'$ . It commences from Leo in an odd sign and from Cancer in an even sign.

Yim sammāsha Chakra

[VIMSHECHA CHAKRA](#)

**Notes:** KAL—Kali, GAU—Gau, JAY—Jay, LAK—Lakshmi, VIJ—Vijaya, VIM—Vimla, SAT—Sat, TRA—Tra, JWA—Jwalamukhi, SHW—Shweta, LAL—Lalita, BAG—Bagaamukhi, PRA—Pratyangira, SHA—Shachi, RAU—Raudri, BHA—Bhawani, VAR—Varada, TRI—Tripura, SUM—Sumukhi, DAY—Daya, MED—Medha, CHH—Chhinna-shashikala, PI-S—Pisachini, DHO—Dhookmavati, MAT—Mataangi, BAL—Balai, BHA—Bhadra, ARU—Aruna, ANA—Ana, PIN—Pingala, CHH—Chhuchhika, GHO—Ghora, VAR—Varah, VAI—Vashnavi, SIT—Sita, BHU—Bhuvaneshwari, BHA—Bhairavi, MAN—Mangala, APR—Aprilia

(Chaturvimshamsa Chakra or Siddhamsha)

(Chaturvimsamsa Chakra or Siddhamsha)

भांशाधिपा: कमाद्वयपवहिपतमहः ॥१॥  
 चन्द्रशादितीवाहिपतरो भाससितो ॥२॥  
 अर्यमकवचद्वयकुक्तकीन्मित्रवासवा:  
 निर्वयदकविशेषजगोविदो वसवोमधुः ॥३॥  
 ततोऽपादतिरुद्धुः पूषा चैव मेषादिवरभक्तमत् ॥४॥  
 नद्येशास्तु धारेशा

**24 - 26. भाष्टि Bhamsha :** The presiding deities of Bhamshas are respectively Dastra (Ashwini Kumara) Yama, Agni, Brahma, Chandra Isa, Aditi, Jiva, Abhi, Pitara, Bhaga, Aryama, Surya, Tvashta, Maruta, Shakragni, Mitra, Vasava, Rakshasa, Varuna, Vishwadeva, Govinda, Vasu, Varuna, Ajapat, Ahirbudhanya and Pusha. Thus the presiding deities of the Nakshatras are also the presiding deities of Bhamshas. These Bhamshas commence from Aries and other movable signs (in all signs).

**Notes :** Bhamsha is also called Nakshatramsha. A Bhamsha is of the length of  $1^{\circ} 6' - 40''$  and forms the 27th part of a sign. The Bhamsha of fiery signs like Aries, Leo and Sagittarius begins from Aries; of earthly signs like Taurus, Virgo and Capricorn from Cancer; of Airy signs like Gemini, Libra and Aquarius from Libra and; of watery signs like Cancer, Scorpio and Pisces from Capricorn.

विशेषोशास्त्रं विषये कुञ्जकोज्जनभारतिः ।  
 पञ्चपञ्चादस्ताक्षभगानां व्यत्ययात् समे ॥२७ ॥  
 दर्हि: समीक्षको च यन्मो जलदस्तशा ।  
 विषेषम् क्रमाज्ञायाः समराणौ विपर्ययात् ॥२८ ॥

27 - 28. त्रिशम्श : In odd signs the lords of Trimshamsa are Mars, Saturn, Jupiter, Mercury and Venus each of them in order rules 5, 5, 8, 7, and 5 degrees. The same should be considered the lords of Trimshamsa in even signs, though in reverse order. The deities presiding over the Trimshamsa respectively are Agni, Vayu, Indra, Kubera and Varuna in the case of odd signs and, the same should be known the presiding deities over even signs in reverse Order.

**Notes :** In odd signs the Lord of first 5 degrees is Mars, Saturn

19.	MAY	23-45	11	10	11	10	11	10	11	11	10	Mit Tyr
20.	ANT	25-00	12	11	12	11	12	11	12	11	12	BHA Tyr
21.	VIR	25-15	1	12	1	12	1	12	1	12	1	VIS Tyr
22.	GCV	27-30	2	1	2	1	2	1	2	1	2	ANA Tyr
23.	MAD	28-45	3	2	3	2	3	2	3	2	2	PAs Tyr
24.	BHI	30-00	4	3	4	3	4	3	4	3	4	SKA Tyr

NOTES: SKA-Skanda, PAs-Pashchupati, ANA-Anala, VI-S-Vishwakarma, BHA-Bhang, MLI-Mlika, MAY-Mayaa, ANT-Atiaka, VRI-Vishvadhawaja, GOV-Govinda, MAD-Madana, BHIBhimaa,

### Bhamsha Chakra

S.N.	LORD	SIGN	TRI	TRI	GEM	TRI	VIR	TRI	LEO	TRI	UG	TRI	SAG	TRI	CAP	TRI	AOU	TRI	PIS	TRI
1.	ASH	1°-6-40"	1	4	7	10	1	4	7	10	1	4	7	10	1	4	7	10	1	4
2.	YAM	2°-13-20"	2	5	8	11	2	5	8	11	2	5	8	11	2	5	8	11	2	5
3.	VAN	3°-20-00"	3	6	9	12	3	6	9	12	3	6	9	12	3	6	9	12	3	6
4.	BRA	4°-26-40"	4	7	10	1	4	7	10	1	4	7	10	1	4	7	10	1	4	7
5.	CHA	5°-33-20"	5	8	11	2	5	8	11	2	5	8	11	2	5	8	11	2	5	8
6.	ISH	6°-40-00"	6	9	12	3	6	9	12	3	6	9	12	3	6	9	12	3	6	9
7.	ADI	7°-46-40"	7	10	1	4	7	10	1	4	7	10	1	4	7	10	1	4	7	10
8.	JEE	8°-53-20"	8	11	2	5	8	11	2	5	8	11	2	5	8	11	2	5	8	11

9.	AHI	9°-00-00"	9	12	3	6	9	12	3	6	9	12	3	6	9	12	3	6	9	12
10.	PTI	11°-6-40"	10	1	4	7	10	1	4	7	10	1	4	7	10	1	4	7	10	1
11.	BHA	12°-13-20"	11	2	5	8	11	2	5	8	11	2	5	8	11	2	5	8	11	2
12.	ARY	13°-20-00"	12	3	6	9	12	3	6	9	12	3	6	9	12	3	6	9	12	3
13.	SUR	14°-26-40"	1	4	7	10	1	4	7	10	1	4	7	10	1	4	7	10	1	4
14.	TWA	15°-33-20"	2	5	8	11	2	5	8	11	2	5	8	11	2	5	8	11	2	5
15.	MAR	16°-40-00"	3	6	9	12	3	6	9	12	3	6	9	12	3	6	9	12	3	6
16.	SHA	17°-46-40"	4	7	10	1	4	7	10	1	4	7	10	1	4	7	10	1	4	7
17.	MTR	18°-53-20"	5	8	11	2	5	8	11	2	5	8	11	2	5	8	11	2	5	8
18.	VAS	20°-00-00"	6	9	12	3	6	9	12	3	6	9	12	3	6	9	12	3	6	9

19. RAK	21°-6°-40"	7	10	1	4	7	10	3	4	7	10	1	4		
20. VIS	22°-13°-20"	8	11	2	5	8	11	12	3	6	9	12	3	6	8
21. VIS	23°-20-00"	9	12	3	6	9	10	1	4	7	10	1	4	7	
22. GOV	24°-25°-40"	10	1	4	7	10	1	4	7	10	1	4	7		
23. VAS	25°-33°-20"	11	2	5	8	11	2	5	8	11	2	5	8		
24. VAR	26°-40-00"	12	3	6	9	12	3	6	9	12	3	6	9		
25. AJA	27°-46-40"	1	4	7	10	1	4	7	10	1	4	7	10		
26. AHL	28°-53-20"	2	5	8	11	2	5	8	11	2	5	8	11		
27. POO	30°-00-00"	3	6	9	12	3	6	9	12	3	6	9	12		

NOTES: ASH-Ashvini, YAM-Yama, VAN-Vana, BRA-Brahma, CHA-Chandrama, ISH-Isha, ADI-Aditi, JEE-Jeeva, AHL-Ahi, PIT-Pitara, BHAA-Bhaaga, ARY-Aryama, SUR-Surya, TWA-Twasha, MAR-Maruta, SHA-Shakragati, MIT-Mitra, VAS-Vasav, RAK-Rakshasa, VIR-Varuna, VIS-Vishvedeva, GOV-Govinda, VAS-Vasu, ALA-Alapatta, AHL-Ahitudhanya, POO-Poosha.

Trimshamsha Chakra															
Odd Signs															
LORD	SIGN	ARI	GEM	REG	LEO	LIB	SAG	TAU	CAN	VIR	SCO	CAP	PIS	PIR	
AGN	AFRI	1	1	1	1	1	1	1	1	1	1	2	2	2	
VAY	AFRI	10-00	11	11	11	11	11	11	11	11	11	6	6	6	
IND	AFRI	18-00	9	9	9	9	9	9	9	9	9	12	12	12	
KUB	AFRI	25-00	3	3	3	3	3	3	3	3	3	10	10	10	
VAY	AFRI	30-00	7	7	7	7	7	7	7	7	7	8	8	8	

Even Signs

### Trimshamsha of even Signs

NOTES: AGNI-Agni, VAY-Vayu, IND-Indra, KUB-Kubera, VAR-Varuna

VAY	AFRI	5-00	1	1	1	1	1	1	1	1	1	2	2	2	
IND	AFRI	10-00	11	11	11	11	11	11	11	11	11	6	6	6	
KUB	AFRI	18-00	9	9	9	9	9	9	9	9	9	12	12	12	
VAY	AFRI	25-00	3	3	3	3	3	3	3	3	3	10	10	10	
IND	AFRI	30-00	7	7	7	7	7	7	7	7	7	8	8	8	

Odd Signs

### Trimshamsha of odd Signs

NOTES: AGNI-Agni, VAY-Vayu, IND-Indra, KUB-Kubera, VAR-Varuna

VAY	AFRI	5-00	1	1	1	1	1	1	1	1	1	2	2	2	
IND	AFRI	10-00	11	11	11	11	11	11	11	11	11	6	6	6	
KUB	AFRI	18-00	9	9	9	9	9	9	9	9	9	12	12	12	
VAY	AFRI	25-00	3	3	3	3	3	3	3	3	3	10	10	10	
IND	AFRI	30-00	7	7	7	7	7	7	7	7	7	8	8	8	

Khavedamsha Chakra:

from 5 to 10 degrees, Jupiter from 10 to 18 degrees, Mercury from 18 to 25 degrees and Venus from 25 to 30 degrees. Though Mars is the Lord of both Aries and Scorpio, but if Trimsamsa is to be known in the case of an odd sign, this part goes to Aries, the odd sign of Mars.

In even signs the Lord of the first 5 degrees is Venus, Mercury of degrees from 5 to 12, Jupiter of degrees from 12 to 18, Saturn of degrees from 18 to 25 and, Mars of degrees from 25 to 30. Here, the Trimsamsa being that of an even sign, the even sign of Venus which is Taurus will be regarded as the Trimsamsa. Here the order of the presiding deities will commence reversely from that of the odd signs.

चत्वारिंशहि भगवान्मधिया विषमे क्रियत् ।  
समभे तुलतो रेयः स्वस्वाधिप्रसन्नितः ॥२९॥  
विष्णुचर्द्रं परीक्षित्व चष्टा धाता शिवो रविः ।  
यमो यद्यक्षु गर्वन्ते काले ब्रह्म गत इ ॥३०॥

**29 -30. खेदार्थ Khavedamsa or Chatavimsamsa :** The knowledge of the Lords of Khavedamsa in respect of odd signs is to be got commencing from Aries and in that of even signs from Libra. Vishnu, Chandra, Marichi, Twashita, Dhata, Shiva, Ravi, Yama, Lakshesha, Gandharva, Kala and Varuna repeat successively as the presiding deities in the same order for all signs

**Notes :** Khavedamsa is called Chatvarimsamsa and hence it is the 40th division of a sign and its value being '45' (Kala or minutes). The Khavedamsa of odd signs commences from Aries and that of even signs from Libra and runs successively onwards.

क्रियात् ।  
त्रयाक्षवदभागनामध्यप्रस्तरम्  
स्थिरे स्तिहाद् द्विभेदपात् विधीशविभावश्चरे ॥३१ ॥  
विष्णुकेऽग्नः स्थिरे द्विभैः ।  
पूर्वादेशवद्या विक्षेपा  
विष्णुकेऽग्नः पूर्वादेशवद्या ।

31-32 **Aksha Vedamsha** : The 'अक्ष वेदांश' Aksha Vedamsha of the signs commences with Aries in movable signs, Leo in fixed signs and Sagittarius in dual signs. In movable signs Brahma, Shiva and Vishnu; in fixed signs Shiva, Vishnu, Brahma and; in dual signs Vishnu, Brahma and Shiva respectively are the Lords and they repeat their lordship in each sign 15 times.



The Sixteen Divisions of a Sign:

32. YAM	24°-00'	24°-45'	25°-30'	25°-15'	26°-15'	27°-00'	27°-45'	28°-30'	28°-15'	29°-15'	30°-00'	TWA	30°-00'
33. YAK	9	3	9	3	9	3	9	3	9	3	9	3	9
34. GAN	10	4	10	4	10	4	10	4	10	4	10	4	10
35. KAA	11	5	11	5	11	5	11	5	11	5	11	5	11
36. VAR	12	6	12	6	12	6	12	6	12	6	12	6	12
37. VIS	1	7	1	7	1	7	1	7	1	7	1	7	1
38. CHA	2	8	2	8	2	8	2	8	2	8	2	8	2
39. MAR	3	9	3	9	3	9	3	9	3	9	3	9	3
40. TWA	4	10	4	10	4	10	4	10	4	10	4	10	4

NOTES: VIS-Vishnu, CHA-Chandra, MAR-Matriki, TWA-Twasha, DHA-Dhatra, SHI-Shiva, RAV-Ravi, YAM-Yama, YAK-Yakshesha, GAN-Gandharva, KAA-Kaal, VAR-Varun.

AKSHAYEDAMSCHA CHAKRA

		SIGN	ARI	TAU	GEM	CAN	LEO	VR	LIB	SCO	SAG	CAP	AOU	PIS
1. BRA	24°-00'	0°-40'	1	5	9	1	5	9	1	5	9	1	5	9
2. SHI	25°-45'	1°-20'	2	6	10	2	6	10	2	6	10	2	6	10
3. VIS	26°-30'	2°-20'	3	7	11	3	7	11	3	7	11	3	7	11
4. BRA	27°-15'	2°-40'	4	8	12	4	8	12	4	8	12	4	8	12
5. SHI	28°-00'	3°-20'	5	9	1	5	9	1	5	9	1	5	9	1
6. VIS	28°-45'	4°-00'	6	10	2	6	10	2	6	10	2	6	10	2
7. SHI	29°-30'	4°-40'	7	11	3	7	11	3	7	11	3	7	11	3
8. BRA	30°-00'	5°-20'	8	12	4	8	12	4	8	12	4	8	12	4

19.	BRA	SHI	VIS	12-40	7	11	3	7	3	7	11	3				
20.	SHI	VIS	BRA	13-20	8	12	4	6	12	4	6	12	4			
21.	VIS	BRA	SHI	14-00	9	1	5	9	1	5	9	1	5			
22.	BRA	SHI	VIS	15-20	11	3	7	11	3	7	11	3	7			
23.	SHI	VIS	BRA	14-40	10	2	6	10	2	6	10	2	6			
24.	VIS	BRA	SHI	15-40	11	3	7	11	3	7	11	3	7			
25.	BRA	SHI	VIS	16-40	1	5	9	1	5	9	1	5	9			
26.	SHI	VIS	BRA	17-20	2	6	10	2	6	10	2	6	10			
27.	VIS	BRA	SHI	18-00	3	7	11	3	7	11	3	7	11			
28.	BRA	SHI	VIS	18-40	4	8	12	4	8	12	4	8	12			

16.	VIS	BRA	SHI	12-00	6	10	2	6	10	2	6	10	2	6	10	2
17.	SHI	VIS	BRA	11-20	5	9	1	5	9	1	5	9	1	5	9	1
18.	BRA	SHI	VIS	10-40	4	8	12	4	8	12	4	8	12	4	8	12
19.	VIS	BRA	SHI	10-00	3	7	11	3	7	11	3	7	11	3	7	11
20.	SHI	VIS	BRA	9-20	2	6	10	2	6	10	2	6	10	2	6	10
21.	BRA	SHI	VIS	8-40	1	5	9	1	5	9	1	5	9	1	5	9
22.	VIS	BRA	SHI	8-00	12	4	8	12	4	8	12	4	8	12	4	8
23.	SHI	VIS	BRA	7-20	11	3	7	11	3	7	11	3	7	11	3	7
24.	VIS	BRA	SHI	6-40	10	2	6	10	2	6	10	2	6	10	2	6
25.	BRA	SHI	VIS	6-00	9	1	5	9	1	5	9	1	5	9	1	5

NOTES: VIS-Vishnu, BRA-Brahma, SHI-Shi

39.	VIS	Raj														
40.	BRA	Raj	VIS	Raj												
41.	SHI	Raj														
42.	VIS	Raj														
43.	BRA	Raj	VIS	Raj												
44.	SHI	Raj	VIS	Raj												
45.	VIS	Raj														

29.	SHI	Raj	VIS	Raj												
30.	VIS	Raj														
31.	BRA	Raj	VIS	Raj												
32.	SHI	Raj	VIS	Raj												
33.	VIS	Raj														
34.	BRA	Raj	VIS	Raj												
35.	SHI	Raj	VIS	Raj												
36.	VIS	Raj														
37.	BRA	Raj	VIS	Raj												
38.	SHI	Raj	VIS	Raj												
39.	VIS	Raj														

**Notes :** Aksha Vedamsha is the 45th division of sign and is called पञ्चवत्तारिंशंशं Pancha-cha twarimshamsh also, its value being 40'.

राशीन् ४	विहाय	खेटस्य	द्विष्टप्रशाद्यपकर्त्तुः ।
शेषं सैकं च तद्रात्रेष्टपः ॥	षष्ठ्यपाणः ॥	स्मृताः ॥३३ ॥	
घोरश्च गङ्गासो देवः कुबेरो यश्च-किञ्चन्नरौ ॥			
प्रथःकुलान्नो गरलो वहिर्माया पुरीपकः ॥३४ ॥			
अपापतिरक्षतांश्च कालः 'सप्तमृतेन्दुकाः ।			
पुङ्गः कोपल-हेरव-बहु-विष्णु-महश्वरः ॥३५ ॥			
देवादौ कलिनाशश्च द्वितीय-कमलाकरौ ।			
गणिको मृत्युकालश्च दावान्नधारसज्जकः ॥३६ ॥			
यमश्च कण्ठकसुधाऽन्तस्ती पूर्णनिश्चकः ।			
विषदग्नकुलान्तश्च मुखो वशशक्यस्तथा ॥३७ ॥			
उपतिकलासंप्यात्तमः कोमलः शीतलाधिष्यः ।			
करालदंत्यवद्वासर्यो प्रवीणः कालपवकः ॥३८ ॥			
दण्डशून्यमिलः सौम्यः कुरोऽतिशीतोऽश्रुः ।			
पर्योधिष्प्रयागाद्वौ च चन्द्रेभा त्वच्युपपाः ॥३९ ॥			
समे शे व्यतयाज्जेयाः प्रकोर्तितः ।			
षष्ठ्यप्रशस्त्रामस्त्वेते तदीशाद् व्यतयाः समे ॥४० ॥			
युध्यष्टयंशसंयुक्ता ग्रहः युध्यकलप्रदः ।			
कुरुष्टयंशसंयुक्ता नशयन्ति खचारिणः ॥४१ ॥			

33 - 41. पष्टयाः 'Shastiamsha' : Ignore the sign position of a planet and take the degrees etc. it traversed in that sign, multiply that figure by 2 and divide the degrees by 12 and add 1 to the remainder. The resultant no. is the sign from the sign whose Shastiamsha is to be known in which the Shastiamsha falls and the Lord of that sign will be the Shastiamsha Lord. The names of Shastiamshas in odd signs are: Ghora, Rakshasa, Deva, Kubera, Yaksha, Kinnara, Bharashta, Kuiaghna, Garala, Vahni, Maya, Purishaka, Apampathi, Marut, Kaala, Sarpa, Amrita, Indu, Mridu, Komala, Heramba, Brahma, Vishnu, Maheshwara, Deva, Ardra, Kalinasa, Kshitishwara, Kamalakara, Gulika, Mriithyu, Kaala, Davagni, Ghora, Yama, Kantaka, Sucha, Amrita, Poornachandra, Vishadagdha, Kulanaasa, Vamsa Kshaya, Utpata, Kaala, Saumaya,

Komala, Sheetala, Karala damshtra, Chändramukhi, Praveena, Kala, Pavaka, Dandayudha, Nirmala, Saumya, Kroora, Ati Sheetalा, Amita, Payodhi, Bhramana and Chandratekha.

In odd signs Ghora, Rakshasa etc. and in even signs Chandrelekha, Bhramana etc. in reverse order are the presiding deities by auspicious shastiamshas. The signs occupied by auspicious Shastiamshas are givers of beneficial or auspicious effects and those occupied by inauspicious ones are bringers of destruction.

**Notes :** Shastiamsha is the 60th division of a sign and its value is 30'. Simple Arithmetic is required to ascertain Shastiamsha. Suppose the Sun's position is  $2^{\circ} 26' 31'' - 54''$ . In order to know the Shastiamsha, the sign position is ignored. Thus here 2 is ignored. The remainder  $26^{\circ} - 31' - 54''$  is multiplied by 2.  $(26^{\circ} - 31' - 54'') \times 2 = 53^{\circ} - 3' - 48''$ . Ignoring Kala (minute) and Vikala (Second) the degrees are divided by  $12.53 \div 12$ . The remainder after dividing is added to one  $5 + 1 = 6$ . As the Sun's position is in Gemini, 6 signs from Gemini are to be counted. It gives the sign Scorpio. Therefore, the Shastiamsha in this horoscope will be Scorpio whose Lord is Mars. So Mars is the Shastiamsha Lord.

As per their designations or names the presiding deities of the Shastiamshas are benefits or malefics. The benefic Shastiamshas are as follows : 3, 4, 5, 6, 13, 14, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 37, 38, 39, 45, 46, 49, 50, 53, 54, 56, 57, 58, and 60. The rest are malefic Shastiamshas.

If the planet is situated in a benefic Shastiamsha, then according to the meaning and significance of the presiding deity of that Shastiamsha, it will give auspicious effects to the native. In exactly the same way, in a malefic Shastiamsha it will be malefic and cause harmful effects according to the name and character of its presiding deity.

In this way the presiding deities in every division play significant role in prediction, the key to which is contained in the puranic legends.

The names of the presiding deities of the Shastiamsha signify their qualities: Thus 1. Ghora means awful 2. Rakshasa = demoniacal 3. Deva = Divine 4. Kubera = God of Wealth 5. Yaksha

Shashthiamsha Chakra.

33.	AMR Pap	19-30	PoO Pap	4	5	6	7	8	9	10	11	12	1	Vis Pap
40.	VIS Pap	20-30	20-00	4	5	6	7	8	9	10	11	12	1	HER Pap
41.	HDL Pap	20-30	20-00	5	6	7	8	9	10	11	12	1	2	KOM Pap
42.	VAN Pap	21-30	21-00	6	7	8	9	10	11	12	1	2	3	5
43.	UTP Pap	22-30	22-00	7	8	9	10	11	12	1	2	3	4	CHA Pap
44.	KAA Pap	22-30	22-00	8	9	10	11	12	1	2	3	4	5	7
45.	SAU Pap	23-30	23-00	9	10	11	12	1	2	3	4	5	6	AHI Pap
46.	KOM Pap	23-30	23-00	10	11	12	1	2	3	4	5	6	7	KAA Pap
47.	SHE Pap	23-30	23-00	11	12	1	2	3	4	5	6	7	8	AHI Pap
48.	DRA Pap	24-30	24-00	12	1	2	3	4	5	6	7	8	9	MAR Pap
49.	NDO Pap	23-30	23-00	1	2	3	4	5	6	7	8	9	10	11
50.	AMR Pap	24-30	24-00	2	3	4	5	6	7	8	9	10	11	12

= Divine Singer 6. Kinnara = deformed man 7. Bhrashta = Corrupted or Wicked 8. Kulaghna = one who ruins the family 9. Garala = Poison 10. Vahni or Agni = Fire 11. Maya = illusion or Jugglery 12. Purishaka = Dirt 13. Apampathi = Varuna the Rain god 14. Maruta = the wind god 15. Kaala = Time Eternal and Death Personified 16. Sarpa = Snake 17. Amrita = Nectar 18. Indu = Moon 19. Mridu = Moderate soft 20. Komala = tender 21. Heramba = Ganesha, the elephant faced god 22. Brahma = the universal father 23. Vishnu = The second deity of the Hindu Trinity Brahma, Vishnu and Mahesha 24. Maheshwara = The 3rd deity of Hindu Trinity 25. Ardra = Moist 26. Kalinasha = destruction of Strife 27. Kshiteesa = the ruler of the earth 28. Kamlakara = an assemblage of lotuses 29. Gulika = Saturn's son 30. Mirthyu = death 31. Davagni = a forest conflagration 32. Yama = death personified 33. Kantaka = thorn or obstacles 34. Sudha = nectar 35. Poorna Chandra = Full Moon 36. Vishadagdha = destroyed by Venom 37. Vamsha Kshaya = descent not growing further. 38. Utpataa = portentous or unusual phenomenon boding calamity 39. Saumaya = sacred to the Moon, handsome, auspicious 40. Sheetala = Cold 41. Karaa damshtra = frightful toothed 42. Chandramukhi = woman having the beauty of the Moon 43. Praveena = clever 44. Kala Pavaka = the destructive fire at the end of the world 45. Dandayudha = the staff held by an ascetic 46. Nirmala = Sinless 47. Kroora = Pitiless 48. Ati Sheetal = very cold 49. Payodhi = Ocean 50 Bhramana = wandering 51. Chandra Rekha = Streak of the Moon.

वर्णभेदानन्दं	बक्षे	मैत्रेय !	दिवर्गा	सप्तवार्णच	सप्तवार्णच	विद्याय
एङ्कर्णः	वर्णसंयोगे	वडवर्णे	वडवर्णे	विश्वकुरुमूलते	विश्वकुरुमूलते	वृपवर्णकाः ॥४२॥
भवर्वति	द्वाख्यां	च	च	पश्चिमित्र	पश्चिमित्र	किश्कुटदयः ॥४३॥
द्वाख्यां	द्विष्टुष्टवाराख्यं	च	च	सतयिः ॥५५॥	सतयिः ॥५५॥	किश्कुटदयः ॥४३॥
धूधृष्ठः	कुण्डलयोगः	स्थानमुकुटाख्यं	स्थानमुकुटाख्यं	पाणितादिसंस्काः ।	पाणितादिसंस्काः ।	प्रिभ्रस्त्वते ॥५६॥
सप्तवर्णंश्च	सप्तवर्णंश्च	दिवर्गे	दिवर्गे	स्तिहंसनं	स्तिहंसनं	शक्रवाहनम् ।
पालितात्	भवेदद्वयाप्रतमं	स्वाद्वर्द्धः	भवेदद्वयाप्रतमं	च	सतयिः ॥५७॥	षोडशवर्णिक ॥५७॥
त्रितीयंपूर्णाख्यं	भ्रवेत्	पद्मपूर्वतोक्ते	भ्रवेत्	नविषः	स्यादय	स्यात् कुसुमाभ्यक्तम् ।
पापावतं	वसुभिर्वहताकाख्यं	दिविषः	श्रीधमयोगः	त्रिष्मिः	स्यादय	कान्तुकाहेयम् ॥५८॥
वसुभिर्वहताकाख्यं	दिविषः	श्रीधमयोगः	स्यादय	प्रतिष्ठिः	स्यात्	प्रतिष्ठिः
भ्रवेदं	भवेदद्वयां	भवेदद्वयां	भवेदद्वयां	प्रतिष्ठिः	स्यात्	प्रतिष्ठिः
वसुभिर्वहताकाख्यं	वसुभिर्वहताकाख्यं	वसुभिर्वहताकाख्यं	वसुभिर्वहताकाख्यं	प्रतिष्ठिः	स्यात्	प्रतिष्ठिः

NOTES: Gho-Ghore, RAK-Pakshasa, DEV-DEV, KUB-Kubera, YAK-Yaksha, BHA-Bhararesha, KUL-Kulaghan, GAR-Garla, AGN-Agn, IND-IndurDeha, BHA-Bhraman, PAY-Payodheesh, SUD-Sudha, ALT-Alsheel, KRO-Krooa, DAN-Danayduch, KAL-Kalagni, MAY-Maya, PUR-Purishti, APA-Appati, MAR-Marutvarana, KAA-Kala, AHL-Ahi, AMR-Amriti, NIR-Nirma, MRI-Mardu, KOM-Komala, HER-Herama, BRA-Brahm, PRA-Praveen, IND-Indumukhi, DRA-Dranshtrakaala, CHA-Chandra, SHE-Sheetal.

केरलाभ्यं भवेत् षड्भिः सत्पिः कल्पवृषभम्।  
अष्टश्चक्षदनवनं नवाभः पूर्णचिद्रकम् ॥४७॥  
दिविष्ठस्त्वयःश्रवा नाम रुद्रेश्चननविवित्।  
सूर्यकान्ते भवेत् सूर्योदिश्वैः स्वादिष्ठमात्रकम् ॥५०॥  
शक्तसिंहसनं शक्तेऽगेलोकं तिथिश्चवित्।  
भूपैः श्रीवल्लभाभ्युः स्याद्बाह्यं भृदेस्तद्वाह्याः ॥५१॥  
स्वाद्वमलत्रिकोणव्यवनाधिपते: शुभाः ॥  
स्वारुद्धात् केद्वनाथानां वर्णां याहाः सुधीमता ॥५२॥  
अस्वांता श्रवितात् नीवागा दुर्बलाश्व ये ।  
शयवादिग्रातासेष्य उत्पन्ना यागमशक्ताः ॥५३॥

42 - 53. *Varga-Classification* : Parasara Said, " O Maitreya, Listen to me, now I explain to you the classifications of Vargas. There are Shadvarga, Saptha Varga, Diggvarga or Dashavarga and Nirapavarga or Shodasavarga. In the shadavarga classification the combination vargas, are designated as kimshuka etc. The combination of 2 varga is called Kimshuka, of 3 Vayanjana, of 4 Chaamara, of 5 Chhatra and of 6 Kundala. In the Saptavarga classification, the Varga designations will be the same upto the combination of 6 Vargas, it will be Mukuta in the case of the combination of 7 vargas. In the Digavarga or Dashavarga classification, the combination of Vargas are designated as Parijata etc. Thus the combination of 2 Vargas is called Parijata, of 3 uttama, of 4 Gaupur, of 5 Simnasana, of 6 Paravata, of 7 Devaloka, of 8 Brahma-loka, of 9 Shakra vahana and of 10 Shridhamma. In the shodasa varga classification the combinations are called Bhedaka etc. The combination of 2 vargas is designated as bhedaka, of 3 as kusuma, of 4 as Naga pushpa, of 5 as Kanduka, of 6 as Kerala, of 7 as Kalpavraksha, of 8 as Chandanavana, of 9 as Poornachandra, of 10 as Uchcheshrava, of 11 as Dhanavantri, of 12 as Suryakant, of 13 as Vidruma of 14 as Shakra simhasana of 15 as Gauloka and of 16 as Shrivallabha. It is in this way that the Classification of Varga have been described. Of these divisions, the divisions falling in the planet's exaltation sign, Mooltrikona sign, own sign are auspicious. And the divisions falling in the signs owned by the lord of angles from its own Arudha are all to be considered as good vargas by the learned astrologers. While the divisions of the planets that are combust, defeated in the planetary war and in their debilitation and are weak and planets gone in their shayanadi Avastha (that is, the planets who are in their bad Avanistas like shayan or sleeping etc.) are yoganashikas or destroyers of auspicious combinations.

## Divisional Consideration:

Chapter - 8

अथ	षोडशवर्णेषु	विवेकं	च	वायायहप् ।
लन्ते	देहस्य	विजानं	होराया	सप्तदातिकम् ॥१॥
द्रेष्काणे	भ्रातृजं	सांख्यं	तुर्यशो	भायाचित्तनम् ।
पुरुषेत्रादिकानां	वै	चिननं	सत्तमांशके ॥२॥	
नवांशे	कलत्राणां	दशमाशे	महत्कलम् ।	
द्वादशांशे	तथा	पिंशेष्विक्तनं	षोडशांशके ॥३॥	
सुवाऽसुखव्य	विजानं	वाहनांशे	तथैव च ।	
उपासनाया	विजानं	सायं	विशिष्टांशके ॥४॥	
विद्याया	वेदवाह्यशे	भाशे	चैव बलात्कलम् ।	
विशंशकेऽरिष्टतं	उवेदांशे	उवेदांशे	शुभाऽशभम् ॥५॥	
अष्टवेदांशके	चैव		षष्ठ्यशोऽखिलमीक्षयत् ।	
यज्ञ	कुत्रापि	सप्तानाः	कुराष्ट्रयशकाधिष्पः ॥६॥	
तत्र	नाशो न	सदेहो	गणदिनो वचो यथा ।	
यज्ञ	कुत्रापि	सप्तानाः	कलाशाधिष्पतिः शुभः ॥७॥	
तत्र	बुद्धिश्व	पुष्टिश्व	मण्डिनां वचो यथा ।	
इति	षोडशवर्णाणां	भेदास्ते	प्रतिपादिताः ॥८॥	

1 - 8. *Use of the 16 Divisions* : Now I tell you of the considerations or uses that are to be made of the 16 divisions of a sign. From the Lagna or the Ascendant is to be considered the physique, from Hora wealth, from Decanate happiness through coborn (brothers) from Chaturthamsa fortunes, from

are yoganashikas or destroyers of auspicious combinations.

Sapthagamsha sons and grandsons etc., from Navamamsa wife, from Dasamamsa effects of great importance (one's influence on Government authorities, one's profession status etc.), from Dwadashamsa parents, from Shodashamsa should be known benefits and adversities through conveyances, from Vimshamsa worship is to be known, from Chaturvimshamsa learning, from Bhamsa strength and weakness, from Trimshamsa evil effects, from Khavedamsa auspicious and inauspicious effects and from Akshavedamsa and Shashtiamsa should be considered all indications. There is no doubt in the destruction of that house whose lord is in a malefic Shashtiamsa, so say Garga and others. Similarly, the growth and prosperity has also been spoken by Garga and others of that house the lord of which is situated in a beneficial Shodashamsa. It is in this way that I told you of the consideration of Shodasha Vargas.

**Notes :** The use of divisional charts is made in order to peculiarise prediction, to render prediction, more minute and correct. From Hora chart is studied wealth and property. The second house in a horoscope, the signifacator of the second house and the situation of Hora Lagna (Hora ascendant) in the Hora chart tell us about the native's wealth.

Prediction is to be made after considering both. Other books on Astrology indicate the use of Hora in studying several other things besides wealth and property. Let us consider some rules with regard to Hora.

1. The Hora of the Moon at the time of birth is a good indication of wealth. The native will have handsome, attractive appearance, will be popular among women. If there are benefits in Hora Lagna the native will be fortunate, wise, intelligent will have good conversation style, will be of jovial nature and will have magnetic attraction in personality. The Hora of the Moon and the falling of an even sign in the Ascendant will make the native acquire wealth and money with less labour and effort.

Having the Hora of the Sun in his birth chart the native will earn much wealth with his own efforts. If there is an odd sign in the Ascendant and the Hora is of the Sun and male planets are situated in it, then the native will be surprisingly wealthy with his own diligence and efforts; gets success and triumph in politics; is venturesome and courageous, strong and wrathful. The reverse happens in the case of Jupiter, because in the Hora of the Moon he makes the native noble and kind hearted and gives him prestige and, in the Hora of the Sun gives him disease

relating to Liver and upper part of abdomen.

**Drekkana :** If in a horoscope the third house is occupied by a male sign, the Lord of the third house is situated in a male sign, there are male planets in the third house and the third house is aspected by male planets and Mars who is the signifacator of younger brother is also strong, then this combination gives younger brother to the native. If the Drekkana Ascendant and the third house from this ascendant has also all these conditions, then it can be predicted with certainty that the native will be 'blessed' with a younger brother. The younger brother's health, habits or nature and longevity may also be correctly guessed. The presence of the Lord of the Drekkana Ascendant, the Lord of the third house from the Drekkana Ascendant together and Mars getting Vimshopaka strength in between 15 and 20 Vishwa, is a positive point.

The use of Drekkana is made in Predictive Astrology extensively in a number of things, the exhaustive description of which has been made in our Book 'Parasara and the Sixteen Divisions'. It will not be out of place to give here some additional information.

The Drekkana (Decanate) has some peculiar names such as

1. Ayudha Drekkana : It is as follows in various signs :

Name of the sign	Order of the Drekkana
Aries	I and III
Gemini	II and III
Leo	I, II and III
Sagittarius	III
Aquarius	I, II and III
Pisces	I and II

2. Sarpa Drekkana : In various signs in I, II and III order the

Name of the sign	Order of the Drekkana
Taurus	II
Cancer	II and III
Scorpio	I and II
Pisces	III

3. Nigada (Bedi) Drekkana : Only the first Drekkana of

Capricorn is Nigada Drekkana.

4. Pakshi Drekkana : It is found in various signs in the following way :

Name of the sign	Order of the Drekkana
Gemini	II
Leo	I
Virgo	I, II and III
Libra	I and II
Sagittarius	I
Capricorn	I

5. Chatushpada Drekkana : The various Drekkanas in various signs are in the following order:

Name of the sign	Order of the Drekkana
Aries	I and II
Taurus	I, II and III
Gemini	I
Cancer	I and III
Leo	III
Libra	III
Scorpio	III
Capricorn	I, II and III

6. Varaha Drekkana : The first Drekkana of the sign of Cancer is the Varaha Drekkana.

7. Pasha (Phansi or hanging) : The second Drekkana of Scorpio is called Pasha Drekkana.

Besides these, the Drekkana of the malefic planets are called Agni Drekkanas.

The Drekkana of benevolent planets are called Jala (Watery) Drekkanas.

The Drekkanas of both benevolent and malefic planets or three aspects by both benevolent and malefic planets are called Mixed Drekkanas.

The Drekkana falling in the 8th House is called the death

bringing Drekkana.

Drekkanas should be considered necessarily when starting on a journey. Thus, if Ayudha Drekkana is situated with or aspected by malefic planets, journey should not be made in the Ayudha Drekkana because its effect will be litigation, defeat in Test Matches and competitions. The effect of the situation or aspect of benevolent planets in this Drekkana signifies triumph.

Making journey in Sarpa (Bhujanga) Drekkana or in Nigada (Pasha) Drekkana results in getting the native arrested. The beginning of the case under Article 302 or Verdict (Judgement) of the case in the Pasha Drekkana means getting death punishment by hanging.

If there is the Chatushpada Drekkana and it has the aspect of malefic planets, it causes death of the cattle in the native's house. There should be no purchase of cattle in such Drekkana.

Effects of Drekkanas :	
Name of the sign	Order of the Drekkana
5,1,11,8,10	I
5,7,8,12	II
4,8	III
4,12	I
12,6 2,3	II III
1,2,9,10,11 7,3,6 6,9,11	II III
1,4,10 2, <del>8</del> 3,5,7	I II

Saumya Happiness, wealth, having son, kind hearted, handsome body.

Mixed Of bad conduct and character, traversing another's wife, stern, evil eyed and volatile soul or nature.

All the Drekkanas have their own peculiar features or qualities which are used in knowing the features of a thief.

The use of Chaturthamsa is made to study the destiny of the native in the context of getting physical pleasures. The native obtains an important end or a valuable object easily or with difficulty, this is also considered from this Varga or division because the lucky person has not to make much efforts and gets desired end or objects with ease.

The Fourth House, its Lord and its signifiers, the Chaturthamsa Lagna and the fourth house from the chaturthamsa lagna in a birth chart are studied to know the destiny of the native in the context of worldly physical pleasures and conveniences.

The Saptamamsa Lagna and the fifth and Ninth house from it, the fifth house from the Ascendant (Lagna) and the Lord of the 5th House, signifiers of progeny (issues) and the position of Jupiter are studied for the consideration of progeny.

In the same way, the prediction of the effects of all the Vargas is to be made after considering the Ascendant, the Varga (Divisional) Chart and the Significator planets. The planet gives auspicious effect when he is in his exaltation sign, Mooltrikona and auspicious sign. The planet situated in Kendra in his rise and situated in benefic Vargas also gives auspicious effect.

The planets that are combust, defeated in planetary war, in their debilitated sign, weak and sleeping (are in Sayanavastha) give inauspicious effects.

उद्यादिषु	भावेषु	खेटस्य	भवेषु	वा ।
वर्गविशेषकं	तीक्ष्ण	ज्येष्ठ	तेषां	शुशाशुभम् ॥१॥
अशास्त्रः	सप्तमव्यापि	वर्गविशेषकं	बलम् ।	
यस्य	विज्ञानवेण	विपाकं	दृष्टिगोत्रम् ॥२०॥	
गृहविशेषकं	वीक्ष्य	सूर्यदीनां	खचालाम् ।	
स्वगहोच्चे	बलं	पूर्ण	शून्यं	तत्त्वमस्तिते ॥२॥
ग्रहस्थितिवशाच्चेद्य				
मध्येऽनुपततो	ज्येष्ठ			द्विराश्याधिपतिस्तथा ।
				ओजनुग्रहभेदतः ॥२॥

9 - 12. After considering the Vargavimshopakam (the 20 point strength) of the planets in the 12 houses like the Ascendant etc, and in the signs are to be known their good and bad effects. Therefore, now I explain to you the Vargavimshopakam or the 20

point strength of divisions just by the knowledge of which the good and bad effects become clearly visible. The Vargavimshopakam of the Sun and the other planets is to be seen in this way. The strength of the planet is full when he is situated in his exaltation sign or in his own sign; he is bereft of strength when he is situated in a house seventh from it. The strength of the planets having Lordships over two signs is to be known according to their situation in the signs and it is to be seen whether the sign is odd or even when such a planet is situated some where between his two signs his strength is to be found out as per proportion.

**Notes :** In respect of those planets which are Lords of two signs, Verse 12 (श्लोक 12) clearly states that male planets are particularly strong in औजा i.e. a male sign and female planets are so in सम i.e. a female sign.

A planet gets full strength in his exaltation sign. As he rises from this sign and progresses towards his debilitation sign, his strength begins to diminish gradually till at length it becomes nil when he enters in his debilitation sign. Therefore, the strength of the planet in between his exaltation and debilitation signs may be considered in proportion.

सूर्यहोराफलं			
चतुर्दशपूर्णिमकंपुश्चन्द्रहोराप्रददः ।			
फलदद्य	बुधो	द्यात्	समे चन्द्रं तदन्तके ।
रवे:	फलं स्वहोरादौ	फलहीनं	विरामके ॥१४॥
मध्येऽनुपततः	सर्वत्र	द्रेष्कणेऽपि	विजितवेत् ।
गृहतः	तुर्यशोणि	नवाशादवपि	स्वयम् ॥१५॥
सूर्यः	कुण्डलं	घटे भागवस्य	निषापत्ति ।
		विचित्तदेवग्रामि	गृहकरं स्वतम् ॥१६॥

13-16. Jupiter, the Sun and Mars give (pronounced) effects in the Hora of the Sun, the Moon, Venus and Saturn in the Hora of the Moon and; Mercury in the hora of both. There is the pronounced effect of the Hora of the Moon in even signs and that of the Sun in odd signs. The effect of Hora division is full in the beginning and becomes nil in the end. In the middle the effect should be considered proportionately. The effect of Drekkana Vargas and of

others should be considered in the same manner. And the effect in the Chaturthamsa and Navamsha etc. should be understood like that in the Houses. In Trimsamsa the Sun gives the effect of Mars and the Moon that of Venus. Here also, that is, in Trimsamsa, the effects should be understood as they are in the Signs.

**Notes:** The suggestion given by Sri Siebelt Meyer are praise worthy. The calculations made according to them will not present any technical difficulty. The suggestions are as under:—

The Vimshopakabala of the planets having Lordships over two signs will be properly known in the following way. If the planet is situated in a male sign, the Vimshopakabala is to be known with reference to his male sign, if it be in a female sign it is to be known with reference to his female sign. Besides this, if the Vimshopakabala of male planet is known with reference to his male sign and that of a female planet with reference to his female sign, it will also be correct.

Jupiter, the Sun and Mars, being male planets, get pronounced strength in the Hora of the Sun (the odd sign Leo). Therefore, they give the effect of the Sun's Hora; on the contrary, the female planets the Moon, Venus and Saturn are happy and are pronouncedly strong in female signs, therefore they give special effect in the Hora of the Moon. Mercury is neither male nor female for it is said that this planet gives the effect of that planet with whom he accompanies. Therefore, he is the giver of effects in both kinds of Hora. In the last line of Verse 16 (स्तोत्र १६) the Sage gives clear instruction that Chaturthamsa, Navamamsa and Trimsamsa etc. will be studied like the 12 houses in the birth chart.

लग्नहोराद्विकाणांकभास्याद्युपका  
निशांशकस्त्व षड्वर्णा अन् विशेषकः क्रमात् ॥१७॥  
स्तोत्राविश्वाप्यचित्वधूयः।  
सप्तमांशेके तत्र विश्वकः पंच लोचनम् ॥१८॥  
त्रयः सार्द्दे द्वयं सार्द्देत्वा द्वौ ग्रन्तिनायकः ।  
स्थूले फलं च संस्थाय तस्मैषं च तत्सत्तः ॥१९॥

**17 - 19. Vimshopaka Strength :** Lagna, Hora, Drekkana, Navamamsa, Dwadashamsa and Trimsamsa are the Shadavargas. The Vimshopaka or 20 point strength of these is respectively 6, 2, 4, 5, 2, 1. With the addition of Sapthamamsa, these are the Saptavargas. In the Saptavargas the Vimshopaka strength is respectively 5, 2, 3,  $2\frac{1}{2}$ ,  $4\frac{1}{2}$ , 2, 1. These are sthool or gross strengths (or of the middle of the Vargas). The subtle strengths of the planets is to be known by their exact positions.

**Notes :** There are 20 points in the Vimshopaka Bala which the planet gets in Shadavarga, Saptavarga etc.

दशवर्णा दिग्ंशाद्वयः कलांशः विश्वापकः ।  
त्रयं क्षेत्रस्य विज्ञयः पञ्चशत्यकंकस्य च ॥२०॥  
सप्तमांशाः शेषाणां विश्वकः परिकीर्तिता ।

20 - 20.1/2. Dashamsa, Shodashamsa and Shastiamsa, when added to the Saptavargas give us the Dashavarga division. The Vimshopaka Bala in the Dashavarga division is 3 for Lagna 5 in Shastiamsa and 1.1/2 for each of the 8 vargas.

अथ वक्ष्ये विशेषणं बलं विशेषपकाह्यम् ॥२१॥  
क्रमात् षोडशवर्णाणां क्षेत्रादीनां पृथक् पृथक् ।  
होराविश्वाप्याद्वकाणे कुचक्षशिष्मः क्रमात् ॥२२॥  
कलांशस्य द्वयं क्रेयं नन्दाशकस्य च ।  
क्षेत्रे सार्द्दे च वितयं वेदः पञ्चशत्यकस्य हि ॥२३॥  
उद्दमर्थं तु शेषाणां हयेत् स्त्रीयमुदाहतम् ।  
पूर्णं विशेषकं विशेषं धृतिः स्यादविधिमिक्रके ॥२४॥  
ग्रन्ति पञ्चदशा प्रोक्तं समे दश प्रदीपित्तम् ।  
शब्दो सप्तांशक्त्रो च पञ्चविशेषकं भवेत् ॥२५॥

20.1/2 - 25. Now I tell you of the Vimshopaka Bala respectively

of the Shodasavargas such as Kshetra (Lagna). Hora, Trimshamsa and Drekkana have the Bala or strength of 1 each, Shodashamsha 2, Navamamsa 3, Kshetra (Lagna or Graha)  $3\frac{1}{2}$ , Shashthiama 4, and the remaining nine vargas have each the Bala or strength of  $\frac{1}{2}$ . The Vimshopaka Bala remains as 20 when the planet is in his own varga, in the varga of extreme friend it is 18, in that of friend 15, of equal 10, of enemy 7, of extreme enemy 5. (These figures are known as Varga Vishwas).

वर्गविश्वा: स्वविश्वाः प्रविश्वाः पुनर्विश्वाप्रविश्वाः ।  
विश्वाकलोपयोगं तत्पञ्चोनं कलदे न हि ॥२५ ॥  
तदूर्ध्वं स्वत्यफलदं दशोर्ध्वं पद्यम् स्त्रम् ।  
तिष्ठृद्वं पूर्णफलदं बोध्य सर्वं खचारणम् ॥२७ ॥

**26 - 27. Vimshopaka Proportional Evaluation :** When the Vimshopaka Bala of all the Vargas is multiplied by the Vimshopaka Bala (varga vishwa) mentioned in the house varga of extreme friend etc and is divided by 20, it gives the exact Vimshopaka Bala or strength to predict the effect of all the vargas. If it is below 5 then it is not capable of giving auspicious results; if it is above 5 but below 10, the planet gives some auspicious effect, it being 10 to 15 the auspicious effect will be mediocre and, wholly favourable result will be yielded if it is 15 to 20.

**Notes :** All the Vargas (Shadavarga, Saptavarga, Dashavarga and Shodasavarga) have 20 Vimshopaka or 20 point strength. For easy grasp these are tabulated as below :

Table

Varga	Shad Varga	Saptha Varga	Dasa Varga	Shodasa Varga
Rasi	6	5.0	3.0	3.5
Hora	2	2.0	1.5	1.0
Drekkana	4	3.0	1.5	1.0
Navamsa	5	2.5	1.5	3.0
Dasamsa	2	4.5	1.5	0.5
Trimsamsa	1	2.0	1.5	1.0
Saptamsa	-	1.0	1.5	0.5

Dasamsa	-	-	-	1.5	0.5
Kalamsa	-	-	-	1.5	2.0
Shastiama	-	-	-	5.0	4.0
Vimsamsa	-	-	-	-	0.5
Chatur Vimsamsa	-	-	-	-	0.5
Bhamsa	-	-	-	-	0.5
Turyamsa	-	-	-	-	0.5
Khavedamsa	-	-	-	-	0.5
Akshavedamsa	-	-	-	-	0.5
Total	20	20.0	20.0	20.0	20.0

This table makes it clear that in the shadavarga the Lagna gets 6 points, Hora 2, Drekkana 4, Navamamsa 5, Dwadashamsa 2 and Trimshamsa 1. This point (strength) which Lagna, Hora etc. get is called Swavishwa. For example, in Shadavargas Hora gets two Swavishwa.

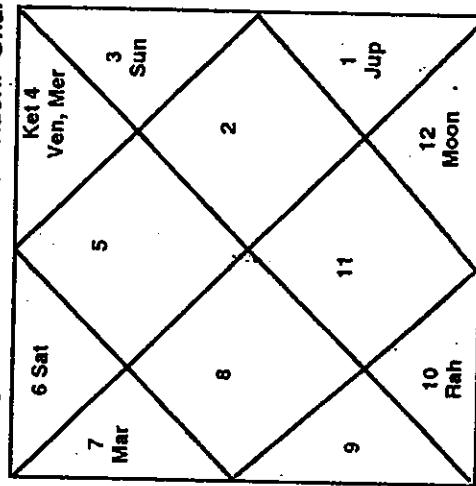
The strength which a planet gets when he is situated in extreme friends' friend's and his own house is called Varga Vishwa. The formula given below is used in order to arrive at the Vimshopaka.

### Swavishwa × Vargavishwa

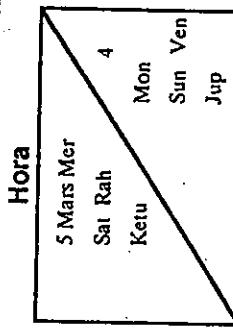
**Example :** Suppose the native's birth falls on 12-7-1952 Indian Standard Time (IST) 9.15 at Latitude  $28^{\circ} - 43'$  and Longitude  $77^{\circ} - 47'$ . Then

Ascendant	$4 - 14^{\circ} - 0' - 37''$
Sun	$2 - 26^{\circ} - 31' - 54''$
Moon	$11 - 00^{\circ} - 48' - 27''$
Mars	$6 - 13^{\circ} - 58' - 10''$
Mercury	$3 - 22^{\circ} - 52' - 01''$
Jupiter	$0 - 22^{\circ} - 30' - 16''$
Venus	$3 - 01^{\circ} - 17' - 43''$
Saturn	$5 - 15^{\circ} - 51' - 23''$
Rahu	$9 - 28^{\circ} - 32' - 56''$
Ketu	$3 - 28^{\circ} - 32' - 56''$

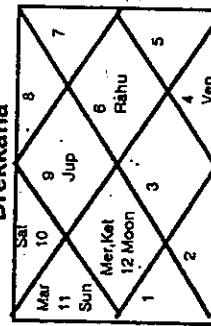
## Shadavarga : Ascendant or Rashi Chart



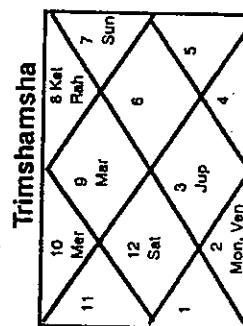
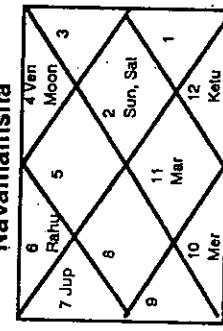
Hora



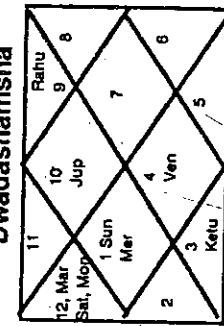
Drekkana



Navamamsa



Dwadashamsha



## Five-fold friendship chart :

	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Sun	—	Intimate	Neutral	Friend	Intimate	Neutral	Neutral
Moon	Intimate	—	Enemy	Neutral	Friend	Enemy	Enemy
Mars	Neutral	Neutral	—	Neutral	Neutral	Friend	Friend
Mercury	Intimate	Bitter	Friend	—	Friend	Neutral	Friend
Jupiter	Intimate	Intimate	Neutral	Neutral	—	Neutral	Enemy
Venus	Neutral	Bitter	Friend	Neutral	Friend	—	Intimate
Saturn	Neutral	Bitter	Neutral	Intimate	Enemy	Intimate	—

As per verse (स्तोक) no. 17, there are respectively 6, 2, 4, 5, 2, 1 Vimshopaka Bala in Shadavarga i.e. a planet gets 6 Vimshopaka Bala in Lagna, 2 in Hora, 4 in Drekkana, 5 in Navamamsa, 2 in Dwadashamsha and 1 in Trimshamsa. This Bala (strength) is called Swavishwa.

A planet gets in his own sign and in his sign of exaltation all the 20 points (or full of Vimshopaka strength), 18 in that of his extreme or intimate friend, 15 in that of his friend, 10 in that of his neutral friend, 7 in that of his enemy and 5 in that of his sworn or extreme enemy. This Bala (Strength) is called Varga viswa. Therefore as per formula the Vimshopaka Bala =

$$\text{Swavishwa} \times \text{Vargavishwa}$$

20

In the above example, in the Lagna the Sun will get Vimshopaka Bala of 6 Swavishwa. In the Lagna chart the Sun is in the sign of Mercury who is his extreme or intimate friend. Therefore the Sun will get 18 Varga vishwa.

Therefore,  $\frac{6 \times 18}{20} = 5.4$  is the Vimshopaka Bala.

In the same way in Hora the Sun will get 2 Swavishwa. In the Hora chart the Sun is in the sign of the Moon. The Moon is the extreme or intimate friend to the Sun. Therefore he will get 18 Vargavishwa. Thus  $\frac{2 \times 18}{20} = 1.8$

In the same way in	
Drekkana	$\frac{4 \times 10}{20} = 2.0$
Navamsha	$\frac{5 \times 10}{20} = 2.5$
Dwadashamsa	$\frac{2 \times 10}{20} =$

$$\text{Trimshamsha} \quad \frac{1 \times 10}{2} = 0.5$$

20 Adding all these - 5.4 + 1.8 + 2 + 2.5 + 1 + 0.5 = 13.2.  
Therefore, the Sun's Vimshopaka Balai in Shadavarga comes to 13.2.

अयात्नदणि वक्ष्येऽहं प्रेमेय ! त्वं विद्यारथ !  
 खेटः पूर्णफलं दद्युः सूर्यात् सातमके स्थिताः ॥२८ ॥  
 फलाभावं विजानीयात् समे सुर्यनश्चरे ।  
 मयेऽनुपतात् सर्वत्र हृदयास्तविशेषकः ॥२९ ॥

**28 - 29. Other sources of strength :** O Maitreya ! consider it, now I tell you of other sources of strength. A planet failing 7th from the Sun will yield his full effect and one in the same latitude in comparison to the Sun's will be fully ineffective. In between these two extreme positions a planet gives proportionate effect. In the context of all the planets the consideration of rising and setting is to be made in the Vimshopaka Bala or 20 point strength of the planets.

**Notes :** In these two verses the Bala or strength of the planets is said to be based on their rising and setting. The farther a planet is from the Sun the nearer he will be from the earth and consequently his gravitational pull on the earth will be increased and he is capable of exerting the maximum influence on the denizens of the earth. When he is nearer the Sun he goes farther away from the earth and as a consequence his influence is diminished. Being nearest to the Sun he is regarded as combust and in such condition his effect is taken to be nil. The planets remain combust at a distance of some degrees. These degrees of combustion have been shown in the

If Mercury and Venus are retrograde	1 degree of combustion
Mars	12°
Moon	17°

Mercury	14°	वार्षिकोपकं	सेव्यं	फलमस्य	द्विजं
Jupiter	11°	यत्र	फर्तं	बुद्ध्या	तपतं परिकीर्तिम्।
Venus	10°	वार्षिकोपकं	चादूवृद्धयासमः	विवित्तमेव।	
Saturn	16°	पूर्णं पूर्णति	पूर्णं स्थात्	सर्वदैवं स्थात्	
		हीनेति हीनं	हीनं स्थात्	स्वर्वेऽत्प्रत्ययकं स्थात्	
		पर्यं पर्येति पर्यं	पर्यं	स्याद्यावतस्य	दशारक्षितः।

**30 - 32. Dasa effects with Vimshopaka strength : O Excellent Brahmins ! After assessing the Vimshopaka strength of the various vargas of the planets the effect thereof, whatever and wherever it is, should be predicted. The rising and setting of the planets, along with the varga Vimshopaka is also to be considered. The varga Vimshopaka is classified as under. In the Poorna Vimshopaka it is Poorna and Ati Poorna, in Madhya, Madhya and Ati Madhya, in Heena and Ati Heena and in Swalpa - Swalpa and Ati Swalpa – these are the two kinds of each. The effects of Dasas and Antardashas of the planets should also be considered according to their Vimshopaka strength.**

**Notes :** Before shloka 28 we had three sources of knowing the Vimshopakabala. In shloka 29 Udaya-Asia Vimshopaka Bala has also been included. Therefore, here Parashara has made two divisions of the divisions of Vimshoka Bala according to its strength. For example, Poorna and Ati Poorna, Madhya and Ati Madhya, Heena and Ati Heena and Swalpa and Ati Swalpa. The value of these is shown in the table given below :-

Sl. No.	Vimshopaka points
1. Atipoorna	17.5 to 20
2. Poorna	15.0 to 17.5
3. Ati Madhya	12.5 to 15.00
4. Madhya	10.0 to 12.5
5. Swalpa	7.5 to 10.0
6. Ati Swalpa	5.0 to 7.5
7. Heena	2.5 to 5.0
8. Ati Heena	0 to 2.5

The learned astrologer of Predictive Astrology Shri R. Santhanam has given the beneficial effects according to these grades which are respectively (1) 87.5 – 100% (2) 75.0 to 87.5% (3) 62.5 to 75.0% (4) 50.0 to 62.5% (5) 37.5 to 50% (6) 25.0 to 37.5% (7) 12.5 to 25% (8) 0 to 12.5%.

अथात्यदपि वक्षामि मैत्रेय !  
लग्नतुर्योस्तविद्यता केऽदंसज्जा सुखत !  
द्विपंचत्वताभास्ते ज्ञेय  
प्रिष्ठभाग्यरिकनामपापेक्षित्परिमिति पुत्राः ॥३३॥  
लग्नात् पञ्चमशायस्य कोणसज्जा द्विषयते ।  
षष्ठाद्वयभावानां दुःसंज्ञाविकसंसक्ताः ॥३४॥  
चतुर्थं तुर्यत्वं कश्यति हितोत्तम !  
स्वस्थदुपचयश्चणि विष्णवायकरणि हि ॥३५॥

33 - 36. O Suvrata Maitreya, Listen to me, I tell you of other things also. Lagna, the Fourth, Seventh and Tenth Houses have the designation of Kendras (Angles); the Second, Fifth, Eighth and Eleventh are to be known by the designation of Panaphara (succedents) and; the remaining, the Third, Sixth, Ninth and Twelfth Houses, O Brahmin have their designation as Apokilma (cadents). The fifth and ninth houses from the ascendant are called Kone or trine. The Sixth, Eighth and Dwadasha - these three are designated as Dusa Houses and Trika sthanas (Evil Houses). The Fourth and Eighth houses, O excellent Brahmin, are called (चतुरश) Chaturasras. The Third, Sixth, Tenth and Eleventh Houses are referred to by the name of (उपचय) upachaya (Vridhhi).

तनुर्धनं च सहो ब्रह्मता एवं विलोकेत ॥४१॥  
युवतीन्नधर्माभ्युक्तमलाभवत्याः गुरोःपुत्रं जायामाःसदमे भूमोः ॥  
संक्षेपोत्तुदित्पत्त्वं क्षये तथा ॥४२॥  
किञ्चिद्विशेषं वक्षामि यथा ब्रह्मपञ्चाचतुर्थम् ॥४३॥

37 - 38. Tanu, Dhan, Sahaja, Banchu, Putra, Ari, Yuvati, Randhra, Dharma, Karma, Laabha and Vyaya are in order the names of the 12 houses. I explain these to you in brief. Other things than these should be understood according to one's own intelligence. Now I will tell you of some new things which I heard from the speech of Lord Brahma.

**Notes :** These verses tell us of specific names of the 12 houses. These names are significant as they indicate that the study of a particular object or relative having identical name with a house is to be made from the houses of that name. For example : Tanu is to be considered for physique.

Dhan is to be considered for wealth.

Sahaja is to be considered for younger brother or sister

Bandhu is to be considered for social relationship and brotherhood

Putra is to be considered for Progeny

Ari is to be considered for enemy or enemies

Yuvati is to be considered for wife.

Randhra is to be considered for span of life

Dharma is to be considered for Religion

Karma is to be considered for Livelihood

Laabha is to be considered for Gains

Vyaya is to be considered for Expenditure

Other books on Astrology have given different names to these houses. They also indicate the subjects (objects or relatives) that are to be considered from them.

नवेऽपि	पितृजनं	सूर्यच्छ	नवेऽश्वा ।
यत्किञ्चिद्विशेषं	लाभे	तत्सूर्यार्दशमे	भौमे ॥३९॥
तुर्यं तर्णे	धने लाभे	भाष्ये यज्ञवक्तनं	च तत् ।
चतुरात्यैतानी	लाभे	भाष्ये तच्चवत्सेद्	शुद्धम् ॥४०॥
तमाद्	दुर्गिक्षवयने	यत्कृजाद्विक्षेपं र्खिलम् ।	
विचार्यं	षष्ठ्यवस्य दृश्यत्	षष्ठे विलोकेत ॥४१॥	
पुत्रस्य	च गुरोःपुत्रं	जायामाःसदमे	भूमोः ।
अष्टमस्य	व्याप्त्यापि मन्दामृत्यौ	व्यये - तथा ॥४२॥	
यद्भावाद्यक्ततं	वित्त्यं	तदीशतपत्तत	विदुः ।
ज्ञेयं तस्य फलं तद्व तज्ज्व विन्द्यं शुभाऽशुभम् ॥४३॥			

39 - 43. The Ninth house from the Ascendant and the ninth house from the Sun give us knowledge about one's father. Whatever matters are to be considered from the study of the 10th and the 11th houses from the ascendant may also be known from the 10th and 11th from the Sun. The matters that are considered from the first, fourth, second, ninth and eleventh houses from the Ascendant those must also be considered from the first, fourth, Second, ninth and

eleventh houses from the Moon. All those matters that are to be considered from the third house from the ascendant are also to be analysed from the third house from Mars. The consideration of those matters that are known from the 6th house from the ascendant is also to be done from the 6th house from Mercury. The consideration of Progeny is to be made from the fifth house from Jupiter, that of spouse from the seventh house from Venus and, that of death and longevity from the 8th house from Saturn. Expenditure is to be known from the 12th house from Saturn also. The effects that are considered from the study of a particular house are also to be known from the study of the Lord of that house. The effect of it should be known from that and it may be thought of as auspicious or inauspicious accordingly.

**Notes :** Like the Lagna (the ascendant) the Surya Lagna, and the Chandra Lagna ( the Sun and the Moon as Ascendants) have also been given great importance in Predictive Astrology. The significator of a particular object or relative may also be taken as the Ascendant and these may be considered from there as well, this has been pointed out by Sage Parasara. Thus the consideration of the younger brother is made from the study of the third house whose significator is Mars. So Mars should also be taken as the Ascendant and the House that falls third from it should be studied to have knowledge of matters concerning the younger brother.

Similarly, the 5th House from Jupiter is studied with regard to progeny. Other matters related to the 5th House may also be studied with it; the 7th House from Venus is examined for wife/partner and so other matters related to the 7th House should also to be studied with it; and the 8th and the 12th Houses from saturn are studied for general significations of the 8th and the 12th House from the Asechndant.

## अथ राशिदृष्टिकथनाद्यायः ॥९ ॥

### Aspects of The Signs:

#### Chapter-9

अथ मेषादिराशीना चरादीना पृथक्-पृथक् ।  
दृष्टिरेत् प्रवक्ष्यामि शृणु त्वं द्विजसत्तम ! ॥१ ॥  
गशयोऽभिपुर्वे विश ! तथा पश्यन्ति पश्यन्ते ।  
यथा चरः स्थानेवं स्थिरः पश्यति वै चरन् ॥२ ॥  
द्विक्षबाहो विनाऽऽत्मानं द्विक्षबाहन् प्रपश्यति ।  
समाप्तश्च पश्यन्त्यज्ञ द्वेषास्तथा ॥३ ॥

1 - 3 SIGN ASPECTS : O excellent of the Brahmans listen to me, now I would separately tell you about the aspects of the signs like Aries or movable signs etc. The signs aspect the signs opposite to them and both sides of them. As the movable signs aspect the fixed ones, so the fixed signs have their aspects on movable ones. A common sign aspects the other common signs except its own self. And the planets situated in these signs also aspect in the same manner, they leave out the planet situated in the adjacent sign.

**Notes :** Signs also have their aspects, this is a specially note worthy point. The rule in this respect is that all signs aspect the sign falling opposite to them and also those falling on both sides of them. Movable signs have their aspects on the signs that happen to fall fifth, eighth and 11th from them, the fixed ones on those that are 3rd, 6th and 9th from them and the common or dual ones on those that fall 4th, 7th and 10th from them. There is the following verse to this effect in (बृद्ध कारिका) Vridhakarika :

“वरं धनं विना स्त्रासं स्थिरमस्य दिना चरे ।  
युग्मं स्वेन विना युग्मं पश्यती लक्षणम् ॥

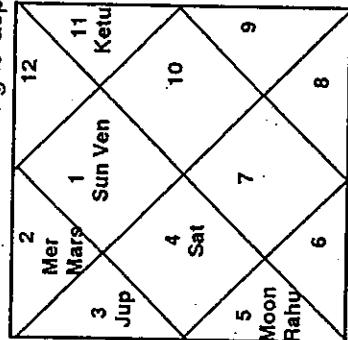
:that is, movable signs aspect all the fixed signs barring the fixed sign adjacent to them. A fixed sign aspects all the movable signs except the movable sign that falls twelfth from it. A dual sign aspects all the remaining common or dual signs.  
The planets situated in these signs also have their aspects with one another exactly in the same manner as these signs. Thus, the planet situated in the movable sign Aries will aspect the planet situated in the 5th sign Leo, 8th sign Scorpio and the 11th sign Aquarius.

The above mentioned aspects of signs and the aspects of the planets situated in them are full aspects and not one fourth two fourth and three fourth.

बोधु सम्भितः खेता: पश्यति स्थिरसङ्कलन् ।  
स्थिरेषु संस्थिता एवं पश्यति चरसंस्थितन् ॥५॥  
उभयस्थास्तु विना सूर्यदाः पश्यन्युभयसंस्थितन् ।  
निकटस्य विना खेता: पश्यतीत्यमागमः ॥५॥

4 - 5. PLANETARY ASPECTS : Planets situated in movable signs aspect the other 3 fixed signs except the one adjacent to them, those situated in fixed ones aspect the other 3 movable signs except the one adjacent to them and, the planets Sun etc., situated in common or dual signs aspect the other 3 common or dual signs

	Lg	Sun	Mer	Mars	Jup	
Ketu						Sat
Mer	2	12	11	Ketu		
Mars	3	1	Sun	Ven		
Jup			4	Sat		
Moon	5			7	9	
Rahu	6				8	



except the ones in which they are situated and they also aspect the planets situated in them.

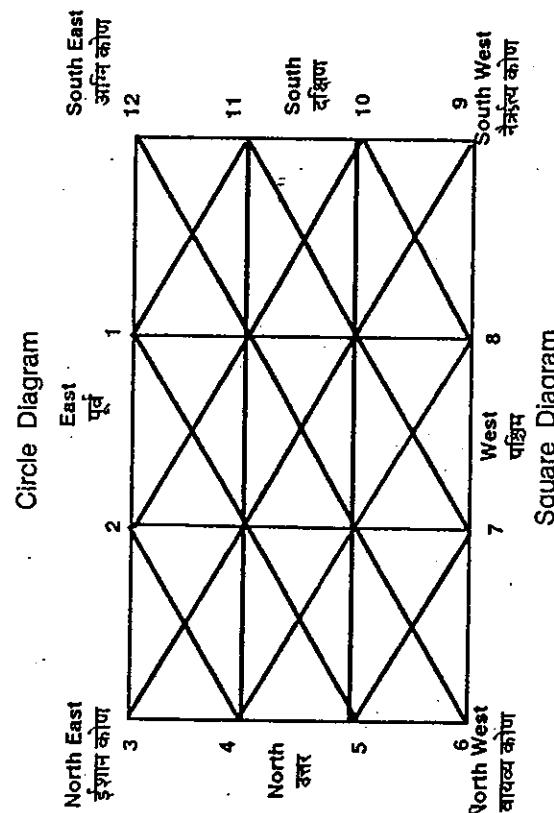
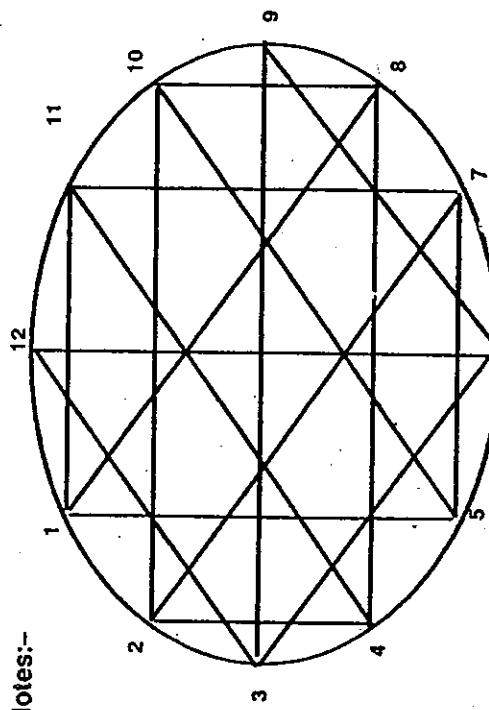
Notes : Suppose the Ascendant in the birth chart is the sign Aries. In this movable sign are situated Sun and Venus. These planets will have their aspects on the fixed signs falling 5th, 8th and 11th from them except the fixed sign Taurus adjacent to Aries. They will also aspect the planets situated in them. Thus they will aspect Moon and Rahu, situated in the 5th fixed sign Leo, and the 8th fixed sign and , the 11th fixed sign and the planet Ketu in it.

In fixed sign Taurus are situated Mercury and Mars. These planets will aspect the movable signs 4th, 7th and 10th except the movable sign Aries which is adjacent to Taurus. The planets situated in these movable signs will also be aspected by Mercury and Mars. Thus they will aspect the sign Cancer and the planet Saturn situated in it, the signs Libra and Capricorn. In the common sign Gemini there is the planet Jupiter. He will aspect the other 3 common signs Virgo, Sagittarius and Pisces and also the planets situated in them, but he will aspect the sign Gemini and the planet situated in this sign.

दृष्टिकर्महं वस्ये यथावद् बहाणोदितम् ।  
वस्य विनासमाज्ञा दृष्टिरेद् प्रकाशते ॥६॥  
प्राचि मेषपूर्णे कर्त्तिस्त्री तथोत्तरे ।  
प्राचि पश्यत्वम् विप्र ! मुग्धुम्भौ च दक्षिणे ॥७॥  
तुलाऽली निषुनं वायवे कर्यका तथा ।  
ईश-कोणे चापमालिक्ष्य विहिकोण इष्ट लिंगवेत् ॥८॥  
नैऋत्यां चतुर्भुजाकारं वृत्ताकारमश्चपि वा ।  
एव दृष्टिकर्म प्रविन्दस्येद ततो दृष्टि विवारयेत् ॥९॥

6 - 9. Now I will narrate, as spoken by Lord Brahma, the aspectual diagram by the mere sight of which the various aspects of the planets are well illustrated. In a square or a circle are marked the eight directions ( 4 corners and 4 quarters there of). Then the Zodiacal signs are marked as under: Aries and Taurus in east, Gemini in the North East, Cancer and Leo in the North, Virgo in the North West, Libra and Scorpio in the West, Sagittarius in the South West, Capricorn and Aquarius in the South and, Pisces in the South East. It is in this way and after this that the Various aspects are to be considered :

Notes:-

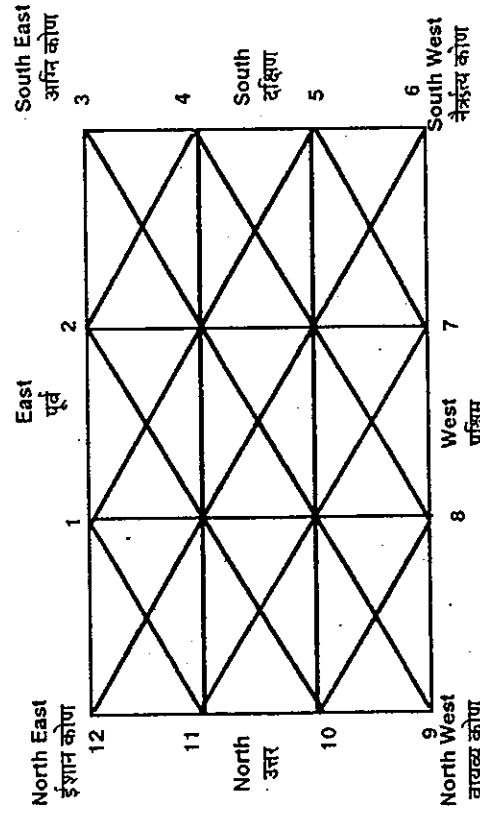


Square Diagram

According to him the verse (श्लोक) is as follows:

पूर्वे मेष वृषो लेखो कर्के त्रिशो च दक्षिणे ।  
तुलातिराशो विश नक कुमे तथोन्तरे ॥

(Draw a square diagram. Mark Aries and Taurus in the East direction, in the south Cancer and Leo, Libra and Scorpio in the West and, Sagittarius and Capricorn in the South)



आग्निकोणे वृ विशुनं वैत्रेत्याम हन्ता द्विज !  
वायव्यो धनुषं लेखयमेशान्ना च इष्व लिखेद ॥

(Write Gemini in the Agni Kona (South East), Virgo in the Nailirittaya (South West), Sagittarius in Vayavaya (North West) and Pisces in Ishana (North East))

As per these verses (श्लोकों) this diagram will be drawn in the following way.

होरा शास्त्रे भित्र दृष्टि खेतानं च परम्परम् ।  
त्रिदेशो च त्रिकोणे च चतुरत्वे च सप्तमे ॥१०॥

**10. ASPECTS OF PLANETS :** Hora Shastra tells us different aspects of the Planets. The planets aspect the House 3/10, 9/5, 4/8/7 from the house in which they are situated.

Another 'Brihat Parashara Hora Shastra' (Edited by Ganesh Datta Pathaka) published by Thakur Prasad and Sons Book Sellers, Varanasi gives another, different way of making their diagram. But the prevalent diagram is the one given by us above. Shri Ganesh Dutta Pathaka himself has accepted this fact.

शनिर्देवग्रहर्भीमः चे च विशेषाधिकाः ।  
 पदार्द्धं द्विपदं पूर्णं वर्दितं गणका जना ॥११ ॥  
 शनियदं त्रिकोणेषु चतुरसे द्विपदकम् ।  
 विषयदं सदमे विष्णु निदशे पूर्णमिवहि ॥१२ ॥

11 - 12. Saturn, Jupiter and Mars have their special aspects.  
 Astrologers call these aspects as एक चरण (one foot), दो चरण, तीन चरण  
 and पूर्ण दृष्टि (Full aspect).

Saturn aspects the Houses 9/5 with one foot, 4/8 with two  
 feet, 7th with three feet and 3/10 with full aspect.

चतुरसे युक्तं पादं सर्वमे च द्विपदकम् ।  
 विषयदं त्रिदशे विष्णु पूर्णं पश्यति कोणमे ॥१३ ॥

13. Jupiter lends his aspect to the Houses 4/8 with one foot,  
 to the 7th house with two feet, 3/10 houses with 3 feet and 9/5  
 houses with full aspect from the house in which he is situated.

सदमे पादमेकं च द्विपदं निदशे द्विज ।  
 विषयदं च त्रिकोणेषु भौमः पूर्णं चतुरसे ॥१४ ॥

14. Mars aspects the house 7th with one foot, the Houses  
 3/10 with two feet, those 9/5 houses with 3 feet and those 4/8 houses  
 with full aspect from the house in which he is situated.

अन्येषां त्रिदशे पादं द्विपदं च त्रिकोणे ।  
 चतुरसे निपादं च पूर्णं पश्यति सर्वमे ॥१५ ॥

15. Other planets lend their aspects from the house in which  
 they are situated in this order: they aspect 3/10 with one foot, 5/9  
 with two feet, 4/8 with 3 feet and they lend their full aspect to the  
 house 7th from their house of situation.

एवं रथ्या त्रिरक्ष्यते महा चतुरदशो द्विज ।  
 पूर्णं पंक्तिर्यथा ग्रहा तथा ग्रहां च पूर्णकम् ॥१६ ॥

16. O Brahmin, the aspect of the planets Sun etc, has been  
 spoken of in two ways. The first aspect is to be known in the same  
 way as it has been stated and the other aspect should be known as  
 own with one foot, two feet and three feet.

## अथ सूतिकाल्यायः ॥१० ॥

### Chapter 10

## Surroundings at the time of Birth

पारशर उवाच—

अथाहं सूतिकाल्यायं वक्षामि शृणु सुवत ! ।  
 पुरा प्रसङ्गवशतो ब्रह्मणा कथिते यथा ॥१ ॥  
 चरैः स्थापते वेदो जन्मकालसत्त्वा पुनः ।  
 साधाः स्पष्टुभाष्ट्वै लग्नं साद्यं यथोदितम् ॥२ ॥  
 लग्नदशभावेषु ग्रहः स्थाया दिवाजनौ ।  
 सूर्यो गर्जे सूर्यपुरो जनकौ परिकीर्तते ॥३ ॥  
 तथैव सितचन्द्रै तु विजेयौ पातसंज्ञितौ ।  
 तथोर्ध्ये बली यः स्थात्स्य मे हे जनिष्ठवत् ॥४ ॥

1-4. Parasara said: "O Suvrata Maitreya (Suvrata: one who has taken a religious vow) now I tell of the surroundings at the time of birth. Lord Brahma told it to me by way of telling Astrological matters. First of all with the help of instruments (as we have watch, people in those days had some device of knowing time: this was the yantra) the Astrologer should have the exact knowledge of the time of birth. Then he should know in the birth chart the Ascendant and the planets at the time of birth and the planets should be placed in the Ascendant and the other Houses. If the birth occurs in the day time then the Sun, if it does during night, then Saturn is to be regarded as the father. Similarly Venus and the Moon will represent the mother respectively during day and night time. The birth of the

child has taken place in the house of that parent whose representative planet is stronger.

**Notes :** In this chapter the Sage has described all the possible situations and incidents at the time of birth. The verification of the Ascendant was done according to the formulae referred to in this Chapter. In the ancient times people had various methods of knowing time. The word 'Yantra' (instrument) has been used for those methods. Time was also known through the medium of an observatory. If the birth occurred during the day time, the Sage has indicated to get knowledge about the natives father on the basis of the Sun while this knowledge should be had on the basis of Saturn if the birth occurred during night time. Similarly, the situations of Venus and the Moon will provide information with regard to the native's mother, in the event of the birth occurring during day and night time respectively. If the planet representing the mother is stronger than the one representing the father, then it should be known that when the birth occurred the mother was at her father's house and the delivery took place there. In the reverse situation, the delivery took place in the house of the native's father.

नीचांशिकाः सौम्य  
चन्द्रो यदि भेत्तलने पथ जन्म विनिर्दिशत् ॥५॥

5. If the benefics are situated in their signs of debilitation and are not aspected by any planet and the Moon is placed in the Ascendant, then the birth is to be told as occurring on the way.

सबलो धौमदण्डु स्वक्षेत्रादिषु संस्थितः ।  
सूर्यो यदा तदा ज्येष्ठ बहुप्रीपादित गृहस् ॥६॥  
जलवाशाशत्रुष्वक्षत्रुष्व भवत् ।  
युक्तो मदेन वा दृष्टेऽचकारे जायते जन्मि ॥७॥

6-7. When being in his own sign the Sun is strong and is aspected by Mars, it should be known that the birth chamber was lit with many earthen lamps. If the Moon being in a watery sign has been placed in the 4th house and is in conjunction with or is aspected by Saturn, the birth of the child should be predicted as occurring in darkness.

**Notes :** Sarawalkar has also pointed out : ("बलवति सर्वे द्वै बहुप्रीपान कुरुणां"); strong Sun aspected by Mars indicates that the room was lit by many lamps"

यस्म् भग्ने भवत्पूर्यस्त्र दीपं वदेत् सुधीः ।  
लग्नाद्वर्तिस्था चन्द्रात्मलं वाचं मनीषिणः ॥८॥  
चोऽर्जे चवलो दीपः स्थिराङ्गे हु स्थिरो भवेत् ।  
हिष्मे स्थिरित्येति शूर्यस्त्रवशते बृहैः ॥९॥

8-9 The situation of the earthen lamp is to be told in that part of the house where in the birth Chart the Sun is situated. The learned astrologer should know of the Wick from the Ascendant and the oil from the Moon. If at the time of birth the Sun be in a movable sign, the lamp will be flickering, if he be in a fixed sign, it will remain fixed and, if he be in a dual sign, it should be told as sometimes stable and sometimes flickering.

**Notes :** In Chapter 4 entitled "राशि स्त्रूपाध्याय" or "Zodiacal Signs Described" has been determined the direction of each of the signs. The situation of the earthen lamp in the delivery room is in the direction of that sign in which the Sun in the horoscope is situated. Some learned Astrologers determine the direction on the basis of the Houses of the Horoscope. The Ascendant House is taken to be the eastern direction, the 7th House the Western, the 4th House the Northern and, the 10th House the Southern one. The rest of the Houses remain between the directions of two Houses. For example, the 11th and the 12th Houses are between the 10th and the Ascendant House. The direction of these Houses from the Ascendant House will be continually from the east to the south. The direction in which the earthen lamp was placed in the delivery room is known by the direction of the house in which the Sun is situated. The knowledge of the Wick from the Ascendant means that

if the Ascendant sign is on the commencing degrees, a new wick was put in the lamp, and if it was on the ending degrees, the wick was put a long time ago from the birth so that it was about to be burnt but if the Ascendant sign is around  $15^{\circ}$ , then it (the wick) was half burnt. The knowledge of the wick may be had in this way from the degrees on which there was the Ascendant sign. In the same manner the oil in the lamp may be known from the Moon. If she is

on the commencing degrees, the lamp was full of oil, and if she was on the middle degrees of the sign, then it was half full. In this way the knowledge of the quantity of oil may be known by the situation of the Moon in the given sign. Some learned Astrologers have the view that the fullness of the lamp is represented by the fullness of the Moon. The oil also goes on decreasing as the Moon goes on waning. Now the earthen lamps have been replaced by electric bulbs or fluorescent tubes. But the same formulas may give us the knowledge in which direction of the delivery room was situated the bulb or the tube, whether there was light in the room or not and whether the bulb or the tube was new or old.

शीषाच्छिर्देवे वाचः पादत् पृष्ठोदये मतः ।  
करात्प्रथमे ज्येः प्रसः सर्वदिनाम् ॥१०॥

10. If at the time of birth the Ascendant is a sign rising with its head, then the birth of the child should be told as emerging out with its feet and, if it is a sign rising with its back, then it emerged with its feet and, if it is a sign rising with both its head and back, then it emerged with its hand.

केऽन्द्रस्थगहयोगादा द्वार वाचं तु गेहस्य हिशिकमस्तः सदा ॥११॥

11. The direction of the door of the delivery room is to be known from the planets situated in an angle according to their strength or from the sign in the Ascendant House. These are respectively the lords of the directions.

Notes : Here the expression "केऽन्द्रस्थगहयोगादा" means more than one planet situated in an angle. It should not be taken to mean the combination that is formed to be the factor of the incident. The strongest among the planets situated in an angle will tell the direction of the door of the room, the direction of the door will be that of the planet. If there is no planet in an angle, then the direction is known from the direction of the sign situated in the Ascendant House.

लन्वचन्द्रन्तरालस्यमः:  
दृश्यदृश्यविभागामा बहिरत्त्वं ताः स्मृतः ॥१२॥

सुरस्पृतिकाः:  
कालाङ्गे चत्र भौमाकां तत्र ज्येष्ठं तत्र तिताविकम् ॥१४॥

खक्षतौ द्विषुणा ज्येष्ठा वक्तोच्चे व्रिणा मतः ।  
यज्ञभवस्य सप्तादित्रैग्रन्थं तत्र वै सकृत ॥१३॥  
पापेस्तु विद्यवा ज्येष्ठा शोधनैः सधायाः सृताः ।

12-13/2. The number of nurses/mid wives (women present with the child giving mother at the time of the delivery) is equal to the number of planets between the Ascendant and the sign in which the Moon is situated. The nurses attending outside and Inside the delivery room are according to the visible and the invisible half of the Horoscope. The number of nurses should be understood by multiplying the number of the planets in their own sign by two, by three if they are in their exaltation signs or are in their retrogression. If there is the situation of both (multiplied by 2 and 3) then multiply it by three only once. Equal to the number of the malefic planets between the Ascendant and the Moon was the number of widows and equal to the number of benefic planets there was the number of women having their husbands alive.

Notes : The number of beings attending on delivery has been told to be equal to the number of planets that are situated in the Houses or signs between the Ascendant and the sign in which the Moon is placed. The number of attendants/nurses outside the delivery room will be equal to the number of planets situated in the visible half of the Horoscope, that is from the to-be-covered degrees etc of the 7th House to the covered degrees etc of the Ascendant House; and the number of those inside the delivery room will be equal to the number of the planets situated in the invisible half of the Horoscope or from the covered degrees etc of the Ascendant House, the to-be covered degrees etc of the 7th House. There is also the view that the number of planets in their own sign or in their Navamamsa etc multiplied by two gives the number of delivery attendants or it is given if the number of planets in their exaltation sign or in retrogression is multiplied by three. If the planets that are to be multiplied by two are equal to those that are to be multiplied by (3) three, then their number should be multiplied by three only once.

कालाङ्गे चत्र भौमाकां तत्र ज्येष्ठं तत्र तिताविकम् ॥१४॥  
शतिराहुः स्थितां यत्र श्यामलपत्तिकाम् ।

लने चक्रारणक्षेत्रचिह्नं शिरसि संस्थितम् ॥१५॥  
 शुक्रेस्ते नियनगहः वामकर्णोऽयं पस्तकं ।  
 गुरुः शुक्रोऽथवा भौमो यदि हूने व्यवस्थितः ॥१६॥  
 तदा चिह्नं भवेमूर्द्धं ग्रहवर्णाऽनुसारतः ।  
 चक्रे च शिक्षिजो लानेऽथवा शुक्रो भवद्यादि ॥१७॥  
 द्वादशांते तदा चिह्नं शीर्णं स्थानात् संशयः ।  
 निकोणास्त्राकिं भौमायां गुडे लिंगेत्पि वा दिशेत् ॥१८॥  
 सुखे लानेऽथवा मन्दाञ्जिकाणां भागवतो यदि ।  
 पश्युस्थौ बुधेऽदेवेन्द्री जठो तत् समादिशेत् ॥१९॥  
 शुक्रकर्कगहव्यंत् स्युः सुखे लानेऽथवा कुजे ।  
 तदा चिह्नं भवेत्पूर्वं वामपादे विशेषतः ॥२०॥  
 शुक्रो लग्नेऽग्ने राहुश्चिह्नं वामशुक्रे शिशोः ।  
 जीवो लग्ने महे राहुस्तदा वामशुजे वदेत् ॥२१॥  
 अष्टमे रजनीनाशोऽथवस्त्रो गुरुशार्दौ ।  
 पद्मस्थौ मन्दपाहेयो तदा चिह्नं शुजद्येत् ॥२२॥  
 शुक्रो धनोऽथ कर्मस्थो सैंहिकेष्वन्मैक्षरौ ।  
 अष्टमे दिवसाधीशो नाभो चिह्नं लदा दिशेत् ॥२३॥  
 शुक्रभौमो तृतीयस्थौ द्वितीये रजनीपर्वतः ।  
 दशमे भवने मन्दश्चिह्नं कटिगतं श्वेतः ॥२४॥  
 निष्ठाये यदा सौम्यो व्यये वा वाचस्पतिर्भवेत् ।  
 सहजे च भवेत् काल्यस्तदा चिह्नं हृदि स्थितम् ॥२५॥

14-25. The organ of the body of the Kalpurusha (Time Personified) on which Mars and the Sun are situated should have a mole on it and where Saturn and Rahu are situated a black spot is to be indicated there. If the Moon, Mars and Venus occupy the Ascendant, the spot will be on the head. In case Venus is there in the 7th House and Rahu in the 8th House there will be spot in the left ear or on the forehead; if Jupiter, Venus and Mars are situated in the 7th House there should be spot in the forehead according to the colour of the planets; If there are the Moon, Mars or Venus in the Ascendant, there should be no doubt in it that there will be a spot in the forehead in the 12th year. In case Saturn and Mars are in a trine the spot should be indicated in the Anus or in the sexual organ. When Saturn is there in the Ascendant and Venus occupies a trine and Mercury and Jupiter are situated in the 8th House, it

should be indicated that there is a spot on the belly; If Venus, the Sun and Rahu are in the 4th House or Mars is in the Ascendant, it should be specially predicted that there will be spot on the left leg. Should there be Venus in the Ascendant and Rahu in the 8th House, there will be spot in the left ear of the child. In case Jupiter is in the Ascendant and Rahu in the 7th House the spot should be told on the left arm; If there is the Moon in the 8th house, Jupiter and Venus in the 12th House and Saturn and Mars in the 7th House, there should be a spot on both the arms. When there is Venus in the 2nd House, Rahu and Saturn in the 10th House and the Sun is there in the 8th House, there should be a spot on the navel. If Venus and Mars are situated in the 3rd House, the Moon occupies the 2nd House and Saturn the 10th House, the spot is to be predicted on the back. In the event of Mercury falling in the 3rd, 6th or 11th House, Jupiter in the 12th House and Venus in the 3rd House, the spot should be told on the chest.

लग्ने मन्दो मदे शोष्युक्त्रो लग्नं च प्रथमि ।  
 दुष्युक्ताते चक्षुं परोक्षे स्याङ्गतः पितुः ॥२६॥  
 अष्टमे नवमे वापि चर्मे यदि भाकः ।  
 परोक्षे जन्म जातस्य पितुः स्याङ्गतं संशयः ॥२७॥  
 कर्मशब्दं विना दूर्ये चर्मे यदि भाकः ।  
 लग्नं चन्द्रो न परश्चेद् दूरसंशयः शिशोऽपिता ॥२८॥

26-28 If Saturn occupies the Ascendant, Mars the 7th House and the Moon does not aspect the Ascendant and she is situated between Mercury and Venus, then the birth of the child should be told as occurring in the absence of the father (the father being some where far away from his home). When the Sun is situated in the 8th or the 9th House in a movable sign, then also the birth of the child will certainly occur in the absence of the father. Again, if the Sun is situated in any other house of the visible half of the birth chart, except the 10th House, and the Moon does not aspect the Ascendant, even then the birth will occur in the absence of the father.

रात्रौ जन्म यदा यस्य भौमपुरुः शैक्षकः ।  
 चरस्यः परदेशे हु तात्स्य निधनं वदेत् ॥२९॥  
 अष्टमे वा व्यये पापा लग्नेशो बलसंशयः ।

मुखेऽथ नवमे वापि रोगयुक्तसदा पिता ॥३० ॥  
 लग्नस्थं स्फुलं सूर्यं शनिश्चैषी प्रपश्यतः ।  
 जन्मकाले तदा तस्य रोगयुक्तः पिता भवेत् ॥३१ ॥  
 चतुर्थं दशमे वापि शनिश्चापाकं खेचराः ।  
 शुभसद्यहीनस्तुतदा पितुषुवत् नहि ॥३२ ॥

29-32. If in the horoscope of a child born during night time, Saturn in conjunction with Mars, is placed in a movable sign, the death of the father should be predicted in foreign lands. If the 8th or the 12th House is occupied by malefic planets and the strong Ascendant lord occupies either the 4th or the 9th House, the native's father gets illness. In case the Sun is strong and occupies the Ascendant and is aspected by Saturn and Mars, the native's father should be ill at the birth of the child. If Saturn, Mars and the Sun are placed in the 4th or the 10th House and they are bereft of any beneficial influence, the native is deprived of the happiness of having his father.

**अथारिष्टात्मायः ॥३३ ॥**

### CHAPTER 11

## Evils At Birth

आदौ जन्मङ्गलो विप्र ! रिष्टशिं विवारयेत् ।  
 तत्सत्कादिभावान् जातकस्य फलं बदेत् ॥१ ॥

1. O Brahmin, first of all the astrologer should take into consideration from the Ascendant the evils and the antidotes for those evils of the native, and then should be told the effects of the 12 houses like Tanu etc.
- Notes : Arishta (Evil) means trouble or suffering, particularly bodily trouble. Death is also included in 'अरिष्ट' 'Arishta'.

चतुर्थिष्टिकर्षणी यज्ञव् गच्छति जन्मतः ।  
 जन्मरिष्टं तु तावत् स्यादयुर्दयं न विवरयेत् ॥२ ॥

2. The 24 years which pass from the birth of the native have the Balarishia or Janamarisha in them. Therefore upto that period the age of the native should not be assessed.

Notes : There is no consensus of opinion among the books on Astrology with regard to the age of Janamarisha or Balarishta. It is only Sage Parasara that tells the age of Balarishta upto 24 years. Vyankatesh in Sarvarth Chintamani remarks in this connection: "It is not possible to assess the longevity of the people till they are of 12 years of age. Upto 12th the life of the young ones should be looked after by Japa, oblations and medical prescription." In the same way Vaidyanatha says in Jataka Parijata. "In the case of Viviparous creatures, it is not possible to determine the span of life within the first twelve years

In consequence of the sinful acts of the parents.

From Sloka (verse) No.2 onwards to Sloka (verse) No.23 contain combinations for short span of life:

षष्ठाष्टिरक्षगुरुः-	कूरेः	खेतेश्च	वीर्यश्चतः।
जातय भूमुदः	सप्तस्त्वष्टुः-	उभेश्चक्षतः॥३॥	
शशिवन्मृत्युदा:	सोप्यप्रचेद्बुद्धा:	कृत्यवेदिताः।	
शिशोर्जतिस्य	पासेन लग्ने	सौच्यविवर्जिते॥४॥	
पस्य जप्तनि धीत्याः	स्युः सूर्यकोऽनुकृजाभिष्याः।		
तस्य त्वशु जप्तन्नी च ग्राता च निधनं क्रन्ते॥५॥			
पापेष्टिते युते धोमा लग्नगो न उभेश्चक्षतः।			
पृथुक्त्रष्टुप्रस्त्राप्ति	सरेणकाङ्ग	वा	युतः॥६॥

3-6 If the Moon is in 6th, or 8th or 12th Houses, (Trik Houses) from the Ascendant and is aspected by malefic planets, then the native's death will occur soon. It will occur in the 8th year if aspected by benefic planets. Even the retrograde beneficial planets are death-giving like the Moon, when they are aspected by malefic planets. If the Ascendant does not have the aspect of a benefic planet upon itself then the child will die within a month from the birth. Should the 5 th House from the Ascendant is occupied by Saturn, Mars, the Sun and the Moon, soon his mother and brother would die. If Mars is placed in the Ascendant and is in conjunction with the Sun or Saturn and is not aspected by benefics, it will cause death of the native immediately. It will also prove an immediate source of death, when Mars is placed in the 8th House in conjunction with Saturn and the Sun.

**Notes :** In the death of the native in his childhood, the position of the Moon is of great importance. The 6th, 8th and 12th Houses in a birth chart are evil Houses and they are said to be the destroyer of the effects. In the context of longevity the relation of the Moon is to the early longevity of the native. Therefore, the placement of the Moon in these Houses and the aspect of the Malefic planets on her clearly indicate that the child's death will occur in his childhood. Here the Sun is not to be included among malefics, because if the Sun has his seventh aspect on the Moon when situated in the 6th, or 8th or 12th Houses, then the Moon will be Full Moon (पूर्ण चन्द्रमा) and she will get strength. However, if the

Moon is placed with the Sun she will certainly be greatly harmed. Besides this, if the Moon is placed in these very houses (6, 8, 12) and she does not have the aspect of benefic planets or of malefic ones, then this rule cannot be applied, and if the Moon is in benevolent signs and has benevolent conjunctions, the native will be long lived. Mandavya Maharishi declares that, to the child born during the day time in the dark half of the Lunar month and to the child born during the night in the bright half of the month even when the Moon occupies 6th, 8th or 12th with good and bad aspects, there will be no death.

Verse (Sloka) no. 5 should be studied a bit more closely. The presence of malefic planets in the 5th House causes the death of the native's mother and the brother. Why? The 11th House represents elder brother. If malefics are placed in the 5th House they will have their aspect on the 11th House and great harm will be caused to the elder brother's Lagna or physique. The 11th House is the 8th from the 4th. The 8th House is of longevity. Therefore the 11th House is the House related to the longevity of the mother also and it will cause harm to the mother's longevity. It is also proved by this rule that the aspect of malefics on the Lagna (Ascendant) and on the 8th House is a cause of death. This rule can be applied to any relative of the native and will be found true.

चन्द्रसुर्यग्ने	राहुसूर्यसूर्यग्ने	यदि।
सौरश्चैमेष्टितं	लन्तं प्रक्षमेकं स जीवति॥७॥	
कर्मस्थाने	स्त्रिः शतुराने कर्तनिधिः।	
श्वितिः	सप्तमस्थाने सह माता विपद्यते॥८॥	
लन्ते	शास्त्रप्रक्षश्य निधने चर्चमा यदि।	
तृतीयस्थो	यदा जीवः स याति यमर्मदिस्॥९॥	
होतायां	नवमे सूर्यः सत्तमस्यः शतेष्वचः।	
एकादशे	गुरु शुक्रो यासमेकं स जीवति॥१०॥	
व्यापे	सर्वे ग्रहाः नेषाः सूर्यशुक्रेन्द्रुहहः।	
विशेषान्तशक्तारो	दृश्यता वा षड्कारिणः॥११॥	

7-11. In the House of the Moon or of the Sun, the presence of Rahu in conjunction with the Sun and the Moon, and the aspect of Mars and Saturn on the Lagna (Ascendant) in such combinations the child does not live even for a week. The child dies along with

its mother if Saturn is placed in the House of 'Karma' or the 10th House, the Moon in the 6th House and Mars in the Seventh House. The native in whose Lagna (Ascendant) is situated the son of the Sun (Saturn), in the 8th house the Moon and in the 3rd House Jupiter, will soon go to the abode of Yama. If there is the Sun in the Lagna (Ascendant) or in the Ninth House, Saturn in the 7th House and Jupiter and Venus in the 11th house, the native will live only for a month. In the 12th House from the Lagna (Ascendant) all the planets are source of evil, but the Sun, the Moon, Venus and Rahu are especially destroyers (of life). But the aspect of these on the 12th house will counteract the evil.

पापादितः शशी धर्मं दूसतनगते यदि ।  
शुभेरवेष्टितुरतदा पृथ्वप्रदः शिशोऽप्तुर् ॥

12. If the Moon is with a malefic in the 9th, 7th, or in the Ascendant and she does not have the aspect or conjunction of any benefic planets then she becomes the source of death.

सन्द्याया चक्रहारणा गणडाते निधाय दे ।  
प्रत्येकं चक्रपापेष्वच केन्द्रौः स्याद्विनाशनम् ॥१३॥

13. If there is a birth in a Sandhya (morning or evening) or in a Hora ruled by the Moon, or in Gandanta, and if in every condition the Moon and the malefic planets are placed in Kendra, the combination will bring destruction (or death).

Notes : Gandanta is of three kinds:

1. Tithi Gandanta
2. Nakshtra Gandanta
3. Lagna Gandanta

1. **Tithi Gandanta :** When the Moon is away from the Sun by 12 degrees the first tithi (lunar day or date) is completed. In the same way the difference of 24 degrees completes the Second tithi, of 36 degrees the 3rd one, of 48 degrees the 4th one and of 60 degrees the 5th one.

The difference of the Moon from the Sun by  $60^\circ$  degrees completes 5 tithis and the Moon crosses two Rashis or signs. This may be called the first frequency.

In the second frequency from the 6th to the 10th Tithi the

Moon goes  $120^\circ$  degrees away from the Sun.  $120^\circ$  means 4 Rashis or signs. The meaning is that the distance of the Moon from the Sun is 4 Rashis or signs. The difference is in full Rashi or sign, the remainder in degrees is not there. The same thing happens in the 3rd, 4th, 5th and 6th Frequencies, that is in the 3rd frequency the Moon is at a distance of 6 Rashis or signs from the Sun. In the 4th frequency the difference is of 8 Rashis or signs, in the fifth frequency it is of 10 Rashis or signs and in the 6th frequency it is of 12 Rashis or signs.

In every frequency there are 5 tithis. In this way 6 vargas (divisions) are formed each of which is of 5 tithis.

The end of the 1st varga or division and the beginning of the next Varga or division has been given the name of Gandanta. Therefore, gandanta is formed by the end of the 5, 10, 15, 30 tithis and the beginning of 1, 6, 11 tithis. The tithis 5, 10, 15, 30 are called Poorna tithis and 1, 6, 11 are called Nanda tithis. Therefore, 1 Ghati of the end of Poorna tithis and 1, ghati of the beginning of the Nanda tithi's (both added together) two ghatis are Gandanta. If the value of tithi is full 60 ghati, it is only then that the value of Tithi Gandanta will be equal to 2 ghatis. If the value of the tithi is more or less the tithi gandanta may also be less or more proportionately.

**2-3 Nakshtra Gandanta & Lagna Gandanta :** There are 12 Rashis or signs and 27 Nakshtras or asterisms. Therefore a Rashi or sign has  $2\frac{1}{4}$  Nakshtras. A nakshtra has four charanas or quarters. Therefore a Rashi has 9 ( $2\frac{1}{4} = 9$  charanas). By counting 9 charanas for one Rashi from the Aries etc. we get the full number by the end of Ashlesha Nakshtra and Cancer sign or Rashi, of both the Nakshtra and the Rashi. Then by counting in the same way we get the second frequency by the end of Jyeshtha Nakshtra and Scorpio Rashi and the third frequency by the end of Revati Nakshtra and Pisces Rashi. Therefore, there is the Nakshtra Gandanta at the juncture of Ashlesha - Magha, Jyeshtha - Moola and Revti-Ashwini and at the juncture of Cancer-Leo, Scorpio-Sagittarius and Pisces-Aries Rashis there is the Rashi Gandanta.

When the birth occurs at these junctures (sandhis) or when the natal Ascendant falls in them that Lagna is referred to as Lagna Gandanta. The half ghati of both the lagnas is fatal to the native.

Thus the half ghati towards the end of the Pisces, Cancer, and Scorpio Ascendants and the half ghati of the beginning of Aries, Leo and Sagittarius Ascendants are very fatal. In the Nakshatra gandanta it is the 2 ghatis of each Nakshatra that have been referred to as fatal that is 2 ghatis towards the end of Revati Nakshatra and the two ghatis of the beginning of Ashwini Nakshatra are fatal; Two ghatis towards the end of Ashlesha Nakshatra and two ghatis of the beginning of Magha Nakshatra are fatal, and two ghatis towards the end of Jyeshtha Nakshatra and the two ghatis of the beginning of Moola Nakshatra are fatal. When all the three gandantas are there in a birth chart it causes the instant death of the native and also the doom or destruction of the family. If such a child remains alive he passes his life in suffering numerous troubles and serving the mean and the low.

खेदसु यण्डलद्विसात् सायं संक्षया विनारिका ।  
तथैवाद्वेदयात् पूर्वं प्रातः संक्षया विनारिका ॥४॥

**14. DEFINITION OF SANDHYA :** Three ghatis after the half setting of the Sun's disc is called the Saayam Sandhya (or the Evening twilight) and three ghatis after the half rising of the Sun's disc is called Pratah Sandhya (the morning twilight).

**Notes:** At the time of Sunset upto 3 ghatikas (i.e. one hour twelve minutes) after the disappearance of half of the disc of the Sun is Saayam Sandhya Kala (evening Twilight). At the time of Sunrise upto 3 ghatikas i.e. 72 minutes after the appearance of half of the disc of the Sun in the sky is called Pratah Sandhya Kala (Morning twilight).

चक्रपञ्चपरादेषु कूर्तसोम्येषु कौटुम्बे ।  
लग्ने निधनं याति नाज्ञ कार्या विचारण ॥५॥

**15. If all the malefics are in the oriental (Eastern) half while all the benefics are in the occidental (western) half and the Lagna or Ascendant is Scorpio, it will cause the death of the native; there is no need of any rethinking in this respect.**

**Notes :** From the 10th House (the 10th Cusp) to the 4th House (the 4th Cusp) via the Ascendant in a birth chart this portion is called the पूर्वीष Poorvardha or the oriental or Eastern Half and from the 4th House (the 4th Cusp) to the 10th House (the 10th Cusp)

via 7th House there this portion is called the पार्श्वीष, Prardha or the occidental or Western Half.

Some Commentators have interpreted the word कटिये in this verse as referring to the sign Cancer (कर्क राशि). But in our view the meaning of कट राशि should be the वृश्चिक राशि (the sign Scorpio). This meaning of कट राशि occurs in Jataka Parijata in the Verse which refers to the synonyms of वृश्चिक राशि (the sign Scorpio) " अल्पषट्मं वृश्चिक कौरिकायाः " that is अलि, अष्टम कौरिप, कोट (Ali, Ashtama, Kaurpi and Keeta) are the other names of वृश्चिक राशि or the Sign of Scorpio.

कौरैभृत्युद्यगतैरपि ।  
पापमध्यगते लग्ने समयेव मृति वेदत् ॥६॥

**16. When the malefics are situated in the 12th and 6th Houses (क्षय and शृणु Houses) or in the 8th and 2nd Houses (मृत्यु and इच्छा Houses) and the Ascendant also falls between malefics the death of the native will certainly occur. The Astrologer may predict it.**

तत्प्रसादमग्नीं पापी चक्षोऽपि फूरस्युतः ।  
यदा नावेहिकाः सौर्ये शोशान्मृत्युभित्तद ॥७॥

**17. If malefics are placed in the Ascendant and in the Seventh House and the Moon is also in conjunction with a malefic and these do not receive the aspect of benefics, then the death of the native will occur soon.**

शीतो शशिनि तत्प्रस्ये पापैः केच्छासंस्थितैः ।  
यो जाते मृत्युगतोति स विशेषः । न संशयः ॥८॥

**18. In the case of the decreasing Moon falling in the Ascendant and the malefics occupying the Kendra (Angles) and the 8th House, the native will have immediate death. O Brahmin, there is no doubt about that.**

पापयोर्मध्यगश्चन्द्रो अविरान्मृत्युमानोति यो जातः स शिशुदा ॥९॥

**19. The child who is born when the Moon falls between two malefics in the Ascendant, the 8th, the 12th or the 7th Houses, is subjected to an early death.**

पापद्वयमव्यगते  
सप्ताएन पापेन पात्रा सह मृतः शिषुः ॥२०॥

चन्द्रे लग्नसमाक्षिते ।

शुभंरवीक्षणगणेषु यो जाते निधनं गतः ॥२१॥

रिक्षयमष्टमेषु च ।

शुभंरवीक्षणगणेषु यो जाते निधनं गतः ॥२१॥

20. If the Moon hemmed between two malefics is placed in the Ascendant and the 7th and 8th Houses are also inflicted by malefics the child will face immediate death along with its mother.

यदेश्वरकं भूमेषु  
विलग्नसः सहो हरति जीवितम् ॥२२॥

यो च यामित्रे यस्य स्थादास्त्रणो ग्रहः ।

श्वीणवन्द्रो विलग्नसः सहो हरति जीवितम् ॥२२॥

21. Saturn, the Sun and Mars being in the 12th, the 9th and the 8th Houses and having no aspect from benefics will subject the native to immediate death.

यदेश्वराणे च यामित्रे यस्य स्थादास्त्रणो ग्रहः ।

विलग्नसः सहो हरति जीवितम् ॥२२॥

यो च यामित्रे यस्य स्थादास्त्रणो ग्रहः ।

विलग्नसः वा द्विषांसे वा तस्याः समुदाहतम् ॥२३॥

22. In whose birth chart there is a malefic in the rising Drekkana (Decanate) and in the 7th House (from the Ascendant) and the decreasing Moon is there in the Ascendant, the life of such native will be taken away soon.

यो च यामित्रे यस्य स्थादास्त्रणो ग्रहः ।

विलग्नसः सहो हरति जीवितम् ॥२२॥

यो च यामित्रे यस्य स्थादास्त्रणो ग्रहः ।

विलग्नसः वा द्विषांसे वा तस्याः समुदाहतम् ॥२३॥

23. If all the planets devoid of strength are situated in Apoklima Houses (3rd, 6th, 9th and 12th Houses) the life span of the Child has been said to be of 6 months or 2 months duration.

Notes : Planets devoid of strength in Apoklima Houses (3-6-9-12) destroy vigour and vitality, resistance power against diseases, good deeds and stamina respectively and longevity is not possible in the absence of these.

विष्णुः पापश्वैः सूर्यैः चक्रमा यदि दृश्यते ।  
मातृनाशो भवेत्स्य शुभेष्टु शुभं वदेत् ॥२४॥

24. EVILS TO MOTHER : If the Moon is aspected by 3 malefic planets at birth there will be the destruction of the native's mother. The aspect of benefic planets on her should be predicted as

auspicious to the mother.

Notes : The Moon is the signifier of mother. In a natural horoscope the Moon becomes the Lord of the 4th House. Therefore she is the representative planet of the mother. The aspect of 3 malefic planets on the Moon will cause her much injury and infliction of the Moon means death of the mother. The verses from 24 to 33 speak of the evils to the mother:

यने राहुर्द्वयः शुक्रःसौरः सूर्यो यदा निश्चतः ।  
तस्य मातृभविन्युत्पत्ति पितरि जायते ॥२५॥

25. When Rahu, Mercury, Venus, Saturn and the Sun are placed in the Second House, the combination will cause the death of native's mother and the child will be born posthumously (after his father's death).

पापात्पत्तमरम्भस्ये चन्द्रे पापसमन्विते ।  
बत्तिष्ठः पापकैर्देष्टु जातो भवति मातृहृ ॥२६॥

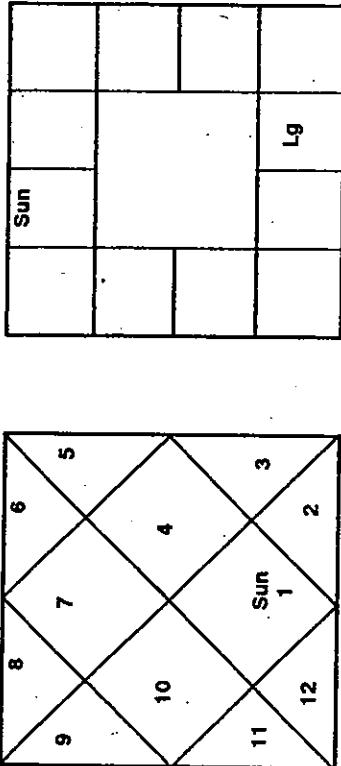
26. The native will be the destroyer of his mother if the Moon is situated in the 7th or 8th House from a malefic and is herself with a malefic and is aspected by strong malefics.

उत्तरस्यो वाऽथ नीवस्यः सख्यस्यो यदा रथः ।  
पापहीनो भवेद् बाल अजाशीरणं जीवति ॥२७॥

27. The child will be deprived of the mother's milk and will live on the milk of a She goat when the Sun is exalted or debilitated in the 7th House.

Notes : According to the principle of 'भावात् भावम्' the 7th House is also of the mother as this House is fourth from the 4th House (the House of the mother). Verse (स्तोक) 27 will apply only to the natives having Aries and Libra Ascendants.

But how the exalted Sun in the 7th House will cause evil to the native's mother is not understandable. The native's Lagna or Ascendant will be Libra when the Sun is exalted in the 7th House. The Sun will be the Lord of the 8th House from the 4th House (the House of the mother), that is the Sun will be the Lord of the House that represents the mother. Why should he destroy the mother. However, he may be the factor in the mother's destruction if he is



Atma-Karaka and if he happens to be placed in the Navamamsa or Scorpio. There is an important rule that if the planet situated in the Rashi or Sign of a male planet is in the Navamamsa of a male planet and the Navamamsa itself is also male and the male planet himself is Atma Karaka, then he will cause the absence of the women in the family. In a birth chart this rule has 90% application.

चन्द्राच्युर्शः पापो गिष्केति चदा भवेत्।  
तदा मातृवं कुर्यात् केन्द्रे यदि शुशो न चेत्॥१८॥

28. A malefic planet falling in the 4th House from the Moon in an Inimical sign and an angle having no benefic in it, this combination will cause the death of the native's mother.

ग्रदेशे ग्रिषुभ्ये च चदा पापमहो भवेत्।  
तदा मातृभ्ये विद्याव्याप्तये दशमे पितुः॥१९॥

29. If there are malefics in the 12th and the 6th Houses then fear of death should be known to the mother, and in the case of malefics being in the 4th and the 10th Houses, to the father.

सदमे कूरो व्यये कूरो धने सौम्यस्यैव च।  
सदमे शवने कूरो परिवरप्यकरः॥२०॥

30. The placement of malefics in the Ascendant, the 7th House and the 12th House and that of Mercury in the second House (the House of Wealth) this combination is the destroyer of the family. Notes : Some learned writers have explained this verse ('श्लोक') in this way: should malefics be in the Lagna or the

Ascendant, the 7th and the 12th Houses and a benefic be in the 2nd House, the combination will destroy the family. Here in "सौम्यस्यैव च" the word 'सौम्य' "Saumaya" has been taken to mean "a benefic". The Second House is the House of Wealth. Why will the benefics in it destroy the family? As a matter of fact here शुष्ठ (benefic) should be replaced by "बुध" (Mercury). In the various names of "बुध" (Mercury) Saumaya "सौम्य" is also there.

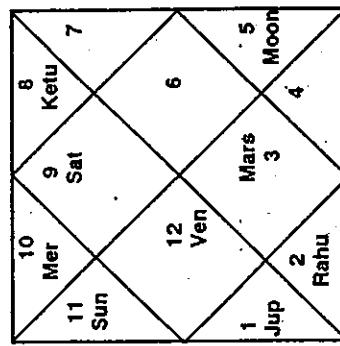
"सौम्यस्यारात्मन्य बुध विद्युथनाश्वेत्पुरः"

That is the various names of "बुध" Mercury are: सौम्य (Saumaya) तारातनय (Taratanyaya), 'विता' (Vitta), 'बोधन' (Bodhana) and इन्द्रपुत्र (Indu Putra). Mercury is a barren planet. Therefore, it is a barren planet that should be opposite to the Jeeva or living being and not a benefic planet. Thus, it is Mercury who can be an obstacle in the growth of the family. Here is a rare example in this context:

Date of Birth 23/24-2-1929 A.D. I.S.T. 3.15 a.m., Latitude: 29° -01', Longitude of 77°-45'.

Here in this Birth Chart the Lagna is Sagittarius and Saturn is situated. In it; in the 7th House is placed Mars, in the 12th Ketu. Therefore 1/7/12 Houses are occupied by Malefics. The second House is occupied by Mercury. This combination therefore applies here completely. The horoscope is that of a Chemical Engineer. This native passed his child-hood at the house of his maternal uncle as all the members of his family had been swallowed by Death in his very child-hood. He himself had no issue; his wife died 11 years after his marriage; he married the second time, but the second wife also

Ven	Jup	Rahu	Mars
Sun			
Mer			Moon
Lg Sat	Ketu		



lived only for three years after marriage. He did not marry thrice. Now he is all alone and has become an ascetic in Vivekananda Matha (Monastery). I have seen the fruition of this combination without fail in my 20 years' experience.

त्वरस्ये च गुरो सौरो धने राहै तुरीयो ।  
इति चेष्टकाले स्थानमाता तस्य न जीवति ॥३१ ॥

31. If at the time of birth Jupiter is in the Ascendant and Saturn is situated in the 2nd House and Rahu in the 3rd House, the native's mother does not remain alive.

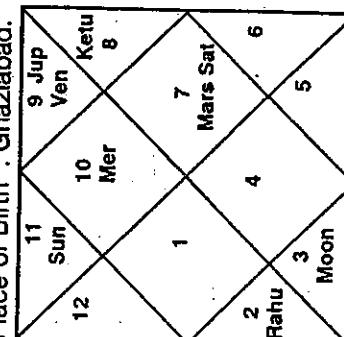
सीतचन्द्राक्षिकोणस्ये पापैः सौर्यविवर्जिते ।  
पाता परिस्तेष्ठात् षण्मासाच्च न सशय ॥३२ ॥

32. There is no doubt in it that the mother will leave the child in six months when the trines (the 5th and the 9th Houses) counted from the decreasing Moon are occupied by malefics and these malefics are not together with benefics.

एकंशक्षस्यो मदारो यत्र कुत्रिष्ठाते यदा ।  
शशिकेन्द्रातो तो वा द्विमात्र्यो न जीवति ॥३३ ॥

33. When in a horoscope Saturn and Mars remain at  $1^{\circ}$  from each other in any Rashi or Sign and they fall in a Kendra (angle) from the Moon, the child will not remain alive though it will be nursed by two mothers.

Notes : Date of Birth : 14.2.1984 Time of Birth : 6.30 a.m.  
Place of Birth : Ghaziabad.



Some learned writers interpret "एकोशक्षी" as "In the same Navamamsa". In Aries or Libra, if Saturn and Mars are in one amsha (degree) or in one Navamamsa and the Lagna or Ascendant is Capricorn, this combination has been seen happening in 100% cases. There is no experience as to whether it is 100% true or not in other Ascendants. Given below is a horoscope which proves the truth of this combination.

In this horoscope Saturn and Mars are in the same degrees and the same Navamamsa. The native's mother died just after the delivery. After her death the native was brought up by the grandmother but the native himself died on 13.5.1984.

लग्ने मदो मदे शैयः एष्टस्याने च चन्द्रमः ।  
इति वेजन्मकाले स्थार पिता तस्य न जीवति ॥३४ ॥

34. EVILS TO FATHER : In the case of a Saturn occupying the Lagna or Ascendant, Mars the Seventh House, the Moon the Sixth House the native's father does not remain alive.

तन्ने जीवो मदे शैयः एष्टस्याने च चन्द्रमः ।  
विवाहसमये तस्य बालस्य प्रियते पिता ॥३५ ॥

35. When the Ascendant is occupied by Jupiter, the House of Wealth (the 2nd House) by Saturn, the Sun, Mars and Mercury, the native's father dies at the time of his (native's) marriage.

सूर्यः पापेन संयुक्ते हृष्ण विवाहसमये ।  
सूर्यात् सत्तमाः पापसदा पितृब्यो भवेत् ॥३६ ॥

36. If the Sun is with a malefic or is hemmed between malefics and the 7th House from the Sun is occupied by a malefic, the native's father is killed.

सप्तमे भवने सूर्यः कर्मस्यो भूमिनस्तः ।  
राहुक्षेये च यस्यैव पिता कष्टेन जीवति ॥३७ ॥

37. The native's father will hardly live if there is the Sun in the 7th House, Mars in the 10th and Rahu in the 12th.

दशमस्यो यदा धौपः शतुर्षेष्टसाश्रितः ।  
प्रियते तस्य जातस्य पिता शीघ्रं न संशयः ॥३८ ॥

38. There is no doubt about it that the native's father dies soon when Mars is situated in the 10th House identical with his enemy's sign.

पिपुलाने यदा चक्रो लग्नस्थाने शैवेश्वरः ।  
कुरुत्व रात्रे स्थाने पिता तस्य न जीवति ॥३॥

39. When the Moon is in the 6th House (the House of Enemy), Saturn in the Lagna or Ascendant, Mars in the 7th House, the native's father does not remain alive.

शोमाशक्तिस्ते शानौ शनिना च निरीक्षते ।  
प्राचम्भो निरुत्ति स्यान्तर्वर्त्तिं शिशोः पितुः ॥४॥

40. The native's father would have given up his family and become an ascetic or would have died before his (native's) birth if the Sun is situated in the Mar's Navamamsa (the Navamamsa in the birth chart is in Aries or in Scorpio) and is aspected by Saturn.

त्रुट्यं दशमे पापे ददर्शे च यदा स्थितो ।  
पितृं भातरं हत्या देशेशान्ते ब्रजेत् ॥५॥

41. When the malefics are placed in the 4th, 10th and 12th Houses, the native having killed his parents (both father and mother) wanders in foreign lands from one place to another.

राहु-बीबी एषुक्षेत्रे लग्ने चात्म चतुर्थके ।  
त्रयोर्दिशात्मे वर्षे पुरस्ताते न पश्यति ॥६॥

42. If Rahu and Jupiter be in the 6th House or the Lagna or Ascendant or the 4th House the son does not see his father in the 23rd year.

आनुः पिता च जन्मता चक्रो माता तथैव च ।  
पापदृष्टियुतो धानुः पापमध्यगतोऽपि वा ॥७॥  
एतिराटु विजानीयाचित्तोलितस्य निक्षितम् ।  
भानौ षष्ठ्यमध्यक्षस्ये पापे सौम्यविवर्जिते ।  
सुखभावातैर्वर्त्तिं पितृरिट् विनिदिशेत् ॥८॥  
एवं चक्रत् स्थिते पापेभ्युः काटं विकरदत् ।  
अताऽबलविवेकेन काटे वा प्रसुपादिशेत् ॥९॥

43-45. The Sun is the father of all beings and the Moon is the mother. If the Sun, at the time of the native's birth, is aspected by or is situated with malefics or is hemmed between two malefics, it should be known that the combination will certainly cause evil to the native's father. Also, evil to the native's father is to be predicted if the 6th, 8th or 4th House are occupied by malefics and these do not have the aspect or conjunction of the benefics. Similarly, evil to the native's mother is to be considered if malefics are situated in these Houses from the Moon and trouble or death should be predicted according as the strength or weakness of the occupants concerned.

एक एवं विलगेनशः केद्रसंस्थो बलान्वितः ।  
अरिष्टं निखिलं हन्ति पिण्डां निपुणं यथा ॥५ ॥

4. Just as Lord Shiva, the holder of bow destroyed the demon Tripur, the Lord of the Lagna or Ascendant has the capability of destroying all evils provided that he is strongly placed in Kendra (1/4/7/10).

**Notes :** From the Lagna or Ascendant is known the native's physical strength and capacity, his stamina etc. the excess or lack of these. Therefore if the Ascendant Lord himself is strongly placed in a Kendra House, the longevity of the native is a certainty.

शुक्लपदे शपाक्रमं तमने सौभ्यनिरीक्षते ।  
विपरीते कृष्णपदे तथारिष्टिविनशनं ॥५ ॥

5. If the birth time falls in the Shukla Paksha (the bright half of the month) during night and the Ascendant is aspected by benefics, it causes the destruction of all evils and similar effect is produced if the birth time falls in the Krishna Paksha (the dark half of the month) during day time and the Lagna or Ascendant is aspected by benefics.

**Notes :** The meaning of the 2nd half of this sloka श्लोक (verse) has not been rightly understood by some learned writers. In the first line of the (verse) there is the word 'शुक्लपक्षेशापाजनम्' which means 'if the birth occurs in shuklapaksha (the bright half of the month). Exactly in the same context there is in the second line the opposite word कृष्णपक्षे (Krishnapaksha or the dark half of the month). Here the whole of the first line cannot be reversely interpreted. Therefore its meaning should be in this way: "If the birth takes place in the Krishnapaksha during the day time and the Ascendant is aspected by a benefic planet, it destroys all evils"; but some learned writers have interpreted it thus: "If the birth takes place in the Krishnapaksha during day time and the Lagna or Ascendant has the aspect of a malefic planet it destroys all evils".

व्ययस्थाने यदा सूर्यसुलालने तु जायते ।  
जोकेत् स शतवर्षणं दीर्घयुबालको भवेत् ॥६ ॥

## अथाऽरिष्टभंगाद्यायः ॥१२ ॥

### CHAPTER 12

## Anti-dotes to Evils

इत्यरिष्टं मया श्रोक्तं तदभ्युक्त्यापि कञ्चते ।  
यत् समालोक्य जातानि शिष्यतिष्ठ बदेत् युधः ॥१ ॥

1. (Parasara said to Maitreya) I have described to you the evils at birth, now I narrate the antidotes to such evils as well by considering which the learned astrologer should speak of the native's auspicious and inauspicious effects.

एकोऽपि शार्णभुजाणां लग्नात् केद्रासो यदि ।  
अरिष्टं निखिलं हन्ति तिमिं भासको यथा ॥२ ॥

2. If even one among Mercury, Jupiter and Venus happens to be placed in a Kendra House (1, 4, 7, 10 are Kendra houses) the combination destroys all the evils as darkness is eliminated only by the rising of the Sun.

एक एवं बलीं जीवों लग्नस्थो रिष्टसंवयः ।  
हन्ति पापक्षयं भवत्या प्रणाम इव शूलिनः ॥३ ॥

3. A single but strong Jupiter in the Lagna or Ascendant has the ability to destroy all evils just as a single reverential obeisance to Lord Shiva can destroy all sins.

**Notes :** Jupiter situated in Capricorn as Lagna or Ascendant should have 'Neecha Bhanga' 'नीचभांग' (neutralisation of debilitation) to do so.

6. If the Child is born in the Libra Ascendant and the Sun is placed in the Vyaya Sthan (i.e. the 12th House) it will have long life and will live for 100 years.

गुरु-भौमे यदा युवतीं गुरुस्त्रेत्यवा कुरुः ।  
हनुमतस्त्रेषु च जनन्याः शुभकृप्तवेत् ॥७ ॥

7. When Mars and Jupiter are placed together or Mars has the aspect of Jupiter, the combination proves auspicious for the native's mother after destroying all the evils.

चतुर्थदशमे पापः सौम्यमध्ये यदा अवैत् ।  
पितृः सौख्यकरो योगः शुभः केद्विलोणगोः ॥८ ॥

8. When malefics situated in the 4th and the 10th Houses happen to be hemmed by benefics and benefics fall in the Kendra or angles (4-7-10) or in Trikona or trines, the combination is auspicious to the native's father.

सौम्यान्तरगतेः पापेः शुभैः केद्विलोणगोः ।  
सत्त्वा नाशयतेऽस्ति नदशाकोत्थकलं च तत् ॥९ ॥

9. In the case of malefics having been placed between benefics and benefics having gone in Kendras or Trikonas (angles or trines) the combination destroys the evils soon and the Bhava or House concerned also does not yield evil effects.

### CHAPTER 13

## Judgement of Houses

अस्य तत्परां च श्रुतं लक्ष्यते भया मुने ! ।  
कम्माद् भावात् फलं कि कि विचार्यमिति ? मे बद् ॥१ ॥

1. O Sage, I have heard from you of the evils and the antidotes thereof. Now kindly tell me what is to be deduced from each of these houses.
- द्वैतं रूपं च ज्ञानं च वर्णं चैव बलावलम् ।  
सुखं दुःखं स्वभावकृ लक्ष्यनान्निरीक्षयेत् ॥२ ॥
2. Indications of the First House: The Sage Parasara replies:
- The First house represents Physique, appearance, Intellect, complexion, vigour, weakness, joy and sorrow and Innate nature. All these are to be considered from it.

पृथुजालप्रिपकम् ।  
शातुरलदिकं सर्वं धर्मस्त्रान्निरीक्षयेत् ॥३ ॥

3. The Second House: From the Second House are to be assessed wealth, grains (food etc.) family, enemies, metals, precious stones etc.
- विक्रमं भूत्यप्रसादम् ।  
पितृर्वेषं मरणं विज्ञो दुश्चिक्षयाच्च मिरीक्षयेत् ॥४ ॥

4. The Third House: The third house stands for valour, servants or attendants, brothers and sisters, initiatory instructions, journeys and parents' death. The learned astrologer should consider these from this house.

वाहनत्यथ  
निधि क्षेत्रं गृहं चापि चतुर्थं परिचिनयेत् ॥५॥

पूर्वारणाप्रशस्तिर्दन् प्रस्त्रेत् पुलालयद् श्रुयः ॥६॥

यत्र-मन्त्रौ तथा विद्या बुद्धेवेत् प्रबन्धकम् ।

6. The Fifth House: From the Fifth House are to be seen amulets, sacred spells, learning, the splendour of the intellect, sons, capacity or ability to manage affairs and falling from position etc.

**Notes:** Here some learned writers have translated the word 'प्रबन्धकम्' as the splendour of the intellect. But Shri Ganesh Datta Pathak has taken the word 'प्रबन्धकम्'separately in the sense of 'management' which seems to be appropriate. 'प्रबन्ध' means capacity or ability to manage affairs. 'प्रबन्ध' should be used in such forms as marshalling or planning of a poem, managing of an estate etc.

मातुलातकशंकानां संकलीपातरं चापि शंखसूचैव

प्रणालीकरणेत् ॥७॥

7. The Sixth House: The Sixth House is representative of doubt about the death of maternal uncle, enemies, ulcers (wounds, abscesses, ulcers etc.) and step mother.

**Notes:** Some writers have in this verse regarded 'मातुलातक शंकानां' as two separate words: 'maternal uncle' and 'doubt about death'; while some other commentators have interpreted it as 'doubt about the death of the maternal uncle'. The second meaning seems to be more appropriate.

जायामध्यप्रयाणं मरणं च वापित्यं स्वदेहस्य

जायाभावानिरीक्षयेत् ॥८॥

8. The Seventh House: From the Seventh House are to be considered wife, journey, trade, something vanishing away from sight, and death.

**Notes:** In a book published from Varanasi there is the reading 'हस्तवीक्षणम्' In place of 'नष्टवीक्षणम्' 'हस्त' is a derivation from the verb ह which means stealing. Some learned writers have interpreted it as 'a thing vanished from sight'. So 'something stolen away by somebody' seems to us to be more appropriate. Several of the ancient books of **Horary System** have enjoined to consider 'something stolen away' from the seventh house. For example, in 'प्रस्त्रशिरोमणि' there is the verse (sloka).

'ततुपतौ स्तरे तर्तोगत धनं समुपैत च सप्तमे'  
i.e. if the Lord of the Ascendant is in the Seventh House and the Lord of the Seventh House occupies the Ascendant the native gets back the stolen thing.

आयु राणं स्त्रि चापि दुर्मि प्रत्यनं तथा ।  
गत्यनुकादिकं सर्वं पश्येद्वशाहित्वशः ॥९॥

9. The Eighth House: The Eighth House is to be consulted to know about the longevity, battle, enemies, forts, wealth of the dead, the details or knowledge of past and future lives.

**Notes:** The reading in a book received from Bombay is a bit different. It reads like this:

क्रिगदानश्वणयेत्प्रिं  
गत्यनुकादिकं सर्वं पश्येद्वशाहित्वशः ॥

which is translated in this way "Borrowing or lending, diseases of the anus (Piles, Fistula etc.), details or Knowledge of the Past and Future life, all these are to be examined from the Eighth House. Another commentator has interpreted instead of 'details or knowledge of Past and Future life' as 'movement or travelling'. But here movement means the movement of the 'jivatma' or soul after death and not travelling. Therefore, we prefer the meaning: details or Knowledge of Past and Future life. According to this verse it is from the eighth House that the wealth of the dead is to be considered. The wealth to be obtained from the will or the testament of the dead should be examined from this house, the 8th House.

श्वयात्मेत च शर्मं च श्रावपत्न्यादिकांतस्था ।  
धर्मस्थाननिरीक्षयेत् ॥१०॥

10. The Ninth House: The Ninth House represents Fortunes, wife's brother, religion, brother's wife, pilgrimages and visits to Shrines etc.

**Notes :** The Third House is studied to predict about the native's brother. The Ninth House is third from the Seventh. The Seventh House belongs to the native's wife. Therefore, the house third from the Seventh should belong to wife's brother. Similarly, the Ninth House, being Seventh from the 3rd, should be the house of the brother's wife too.

रात्र्यं चाकाशवृत्तिं च मानं वैत्त षितुस्तथा ।  
प्रवासस्य क्राणप्राप्ति ॥११॥

11. The Tenth House: The Tenth House indicates royalty (authority), place, profession (means of livelihood of unstable Nature), honour, father, living in foreign lands and debts also.

**Notes :** Some Commentators have interpreted 'चाकाशवृत्ति' as the description of the Sky (or Astronomy). But it is indeed an idiom or a phrase and signifies that means of livelihood which is not stable. In the context of the present days it may be taken to signify service in a private concern, or in small institutions or the service of an individual. It is the seventh House which has been referred to by the Sage as the house of one's own trade.

नानावस्तु षष्ठ्यवृत्तिं पुत्रजायादिक्यम् । च ।  
आर्यं चृद्धि षष्ठ्या च भवस्यनन्नरक्षणम् ॥१२॥

12. The Eleventh House: The Eleventh House is to be consulted to ascertain receipt of various articles, son's wife, income, prosperity and quadrupeds.

ब्लृयं च वैरिवित्तात्-सिफमन्त्यादिकं तथा ।  
लक्ष्याच्चेद हि ज्ञातव्यमिति सर्वत्र शीघ्रता ॥१३॥

13. The Twelfth House: From the Twelfth the learned astrologer should consult expenses, Knowledge about the enemy, one's own death etc.

यो यो शुभेर्युते दृष्टे भावो वा परित्यक्तुक् ।  
युवा प्रवृद्धो रात्र्यस्य कुमारो वाऽपि यत्तर्मा ॥१४॥

तदीक्षणवशात् तत्तद्युत्क्षमोरुम् वदेद् बुधः ।  
यद्ग्रह् आवपातनंटिक्षणाद्युम् संयुक्तः ॥१५॥  
आर्द्रं न वीक्षते सम्यक् सुको वृद्धोपतोऽथवा ।  
पीडितो वाऽन्य भावस्य फलं न एव वदेद् शुक्रम् ॥१६॥

14-16. Prosperity or annihilation of a House: The learned should predict the prosperity of the house in which there is the occupation of, or which is aspected by benefics or its own lord, or when the Lord of the house is in good state/Avastha \*(like...) ('युवावस्था' in 'प्रवृद्धावस्था' or 'कौमारावस्था') or in the Tenth House. In all these situations or conditions the learned astrologer may indicate the well being of the House, and the House gives good results. On the other hand, the House whose Lord is destroyed, or is in conjunction with malefics, or is not aspected by its own lord or by benefics or is in combination with the lords of the evil Houses (Viz. 3rd, 6th, 8th, 11th, and 12th.), or is defeated in a planetary war or is in any one of the three states/Avasthas ('old', dead or asleep') the learned astrologer may predict with certainty that the native will suffer losses in the things indicated by that house.  
**\*Notes :** The 'avasthas' of the planets have been dealt in detail in Chapter 47.

अथ तनुभावफलाद्यायः ॥१४॥

### CHAPTER 14

## Effects of The First House

सपापे देहमोऽशास्त्रियगो देहसारङ्गहत् ।  
 केव्रेकोणे स्थितोऽक्षेषः सदा देहसुखं दिशेत् ॥१ ॥  
 लग्नमोऽस्त्रियो नीचे शतुर्भे रोगकृद् प्रजेत् ।  
 शुभा केव्रेक्षिकोणस्था सर्वरागहाः स्मृताः ॥२ ॥

1-2. If the Ascendant Lord is together with a malefic or is situated in the 6th or 8th or 12th house he deprives the native of physical well-being and comforts; but if he is placed in a Kendra or a trikona (angle or trine) he indicates that the native will always enjoy bodily comforts. If the Ascendant lord be in combustion, in enemy's sign or in his sign of debilitation he causes diseases; benefits being placed in a kendra or trikona (angle or trine) from the Ascendant have been known to be destroyer of all diseases.

**Notes :** The first rule of Predictive Astrology is that the Lord of any Bhava or House being placed in the 6th or 8th or 12th house destroys the effects of the house. The placement of the Ascendant Lord in these evil houses means suffering losses concerning the body, as the Ascendant is related to the whole body. If the Ascendant is together with a malefic planet this loss will be two fold. The Ascendant is everything in every way for the native. Therefore alongwith the body he will have to suffer losses in respect of wealth, reputation, personality etc. The Kendras or angles (1-4-7-10) and

the Trikonas or Trines (5-9) in a horoscope have been regarded as auspicious or good houses. Therefore, the placement of the Ascendant Lord in these houses will be auspicious or good for the body and other things; also, the placement of a benefic in a Kendra (angle) or in a trikona (trine) will be beneficial to the body. If a planet is in combustion, in enemy's sign or in his debilitation sign he will destroy the effects of that house of which he is the Lord; the house in which he is situated will also suffer loss of its effects. On the contrary, a planet situated in his exaltation sign is beneficial and auspicious.

लग्ने	वर्षेऽथवा	कूरगैहेतुऽथवा	युते ।
	शुभदृष्टिविहीने	च	जन्मादेहसुखं न हि ॥३ ॥

3. The native will not enjoy health and comforts if the Ascendant or the Moon is aspected by malefic planets or is together with them and is devoid of the aspect of any benefic.

**Notes :** In Indian Astrology the Moon has also been treated like the Lagna or Ascendant. In a native's Childhood this planet (the Moon) fully represents him. Therefore, the Chandra Lagna (or the Moon as Ascendant) has great importance for the body.

लग्ने	सौम्ये	सुरुचः	स्थात्	कृते	स्वप्नविवरितः ।
	सौम्याखेटेयुति	दृष्टे	लग्ने	देहसुखान्वितः ॥४ ॥	

4. If benefics are placed in the Ascendant the native will be handsome, if malefics are placed there he will be bereft of good appearance. The situation of benefics in the Ascendant or their aspect on it gives the native physical comforts.

लग्नेशो	जो	गुरुर्बाहुषि	शुक्रो	वा	केव्रेक्षिकोणः ।
	दीर्घयुर्धन्वन्	आतो	बुद्धिमान्	राजवल्लभः ॥५ ॥	
लग्नेशो	चराशिष्ये	महाभासी	शुभाहनिरीक्षिते ।		
	केतिश्चिपान्	जीवेऽथवा	शुक्रो	लग्ने	देहसोऽखमसन्वितः ॥६ ॥
लग्नात्	केव्रेगतो	बुधो	वाऽपि		चरन्मसन्वितः ।
					राजतलङ्घणसंयुतः ॥७ ॥

5-7. When the Ascendant lord, Mercury, Jupiter or Venus are in a Kendra or a Trikona (angle or trine) the native will be longlived, wealthy, intelligent and favourite of the king. The Ascendant lord

being placed in a movable sign and having the aspect of a benefic planet confers on the native fame, wealth, abundant pleasures and comforts of the body. If Mercury, Jupiter or Venus are situated in the Ascendant together with the Moon or if they are in a Kendra from the Ascendant the native is endowed with royal marks.

**Notes :** In Samhitा, Samudrikā Shastra or Physiognomy and books on Astrology there is the description of the features of bodily organs of a royal person. The word 'राजलक्षण' (Raja Lakshana) has been used here for the bodily organs having those features or marks.

समीं चकुने वामि लग्ने भेषे द्वृष्टे हौं।  
राश्यशसद्दृष्टे गर्ने स जाते नालोवेष्टः ॥८॥

8. If Saturn or Mars is placed in Aries or Taurus or Leo Ascendant then the child will be born with placenta coiled around it. The body will be like the sign whose Navamamsa rising is there in the Ascendant.

चतुष्पदगतो भासुः पेरे वीर्यसप्तिकाः ।  
द्वित्वभावता जाते यमलापिति निर्दिशेत् ॥९॥

9. When the Sun is situated in a quadruped sign and the other planets are in dual signs with strength the child will be born as one of the twins.

**Notes :** The quadruped signs are Aries, Taurus, Leo and the first half of Capricorn and the second part of Sagittarius and the signs having dual nature are Gemini, Virgo, Sagittarius and Pisces. The planets situated in signs having dual nature get the event repeated. Mercury is of great importance in this context because he represents numerosity.

एकधावस्थावेकाशक्समन्वयोः ।  
क्रिपाजा च निधिमस्तः पित्रा श्राना च पोषितः ॥१०॥

10. If at the time of birth the Sun and the Moon are together placed in the same house and are in the same Navamamsa rising the child is nurtured by 3 mothers (nurses) for three months and afterwards by its father and brother.

**Notes:** The Sun and the Moon falling together in the same sign and in the same Navamamsa rising i.e. within 3°-20' means complete emaciation of the Moon. In this condition there will be Aravashya or the 15th day of the dark half of the month. Therefore the Moon, the signifier of mother, will become her destroyer.

एवमेव	फलं	बाल्यं	चक्रादपि	सदा	बुद्धे: ।
अथ	जातरस्याद्दे-		वणविहादिकः		बुद्धे ॥११॥

11. Prediction of Effects should be made in the same way from the Moon as well (i.e. taking the Moon as the Lagna or Ascendant). Now I shall explain to you the identity marks, ulcers etc. on the native's body.

**Note :** As the effects are studied from the Janama Lagna or Natal Ascendant, the Sage indicates here to study these in the same way from the Chandra Lagna or taking the sign situated by the Moon to be the Ascendant.

शिरो	नेत्रे	तथा	कर्णां	नासिके	च	कणेककी ।
हस्तमुखे	च	लग्नमाता	तनवायादकणके ॥१२॥			
मध्यदक्षणो	ताने	कण्ठोऽसौ	च	भुजो	तथा ।	
पाल्वं	च	हृदये	क्रोडे	नाभिश्वेति	यथाक्रमम् ॥१३॥	
बास्तिलङ्घादे			मुखावरूपं	जानू	च	जंघेक ।
पादस्वेच्छितिरेष्यमध्यं			ज्ञेयं	उत्तीर्णके ॥१४॥		

12-14. Head, eyes, ears, nose, temple, chin and face - these are the limbs indicated by the houses 1, 12, 11, 10, 9, 8, 7 respectively when there is the rise of the First Decanate of the Ascendant; neck, shoulder, arm, side, heart, stomach and navel when that of the 'second' one and Pelvis, anus and penis, testicles, thigh, knee, calf and foot when that of the third one. The portion already risen (the six houses behind the Lagna i.e. 12, 11, 10, 9, 8, 7 or the Uttarardha of the Lagna) indicates the left side of the body and, the one yet to rise (the six houses ahead of the Lagna i.e. 2, 3, 4, 5, 6 and 7 or the Poorvardha of the Lagna) indicates the right side of the body.

**Notes :** To consider as to which limb of the native's body will have ulcer, injury, tumor, identification mark, mole, wart etc. the ancient Indian Sages imagined three portions of the body on the

basis of the Drekkanas or Decantes and regarded the Ascendant etc. as representatives of the various organs of the body. The first part represents head, the second part comprises all organs below the neck and above the navel and the third part shows all the organs below the navel. If rising Drekkana or Decanate is the first it represents the head, if second it shows the organs below, the neck and above the navel and if the 3rd Drekkana or Decanate commences then the lower parts of the body from the navel are shown. The degrees yet to be covered by the Ascendant sign is the right side while the other portion is the left side of the head. The right and left sides of the neck, pelvis, face, navel, and feet are to be known following this principle.

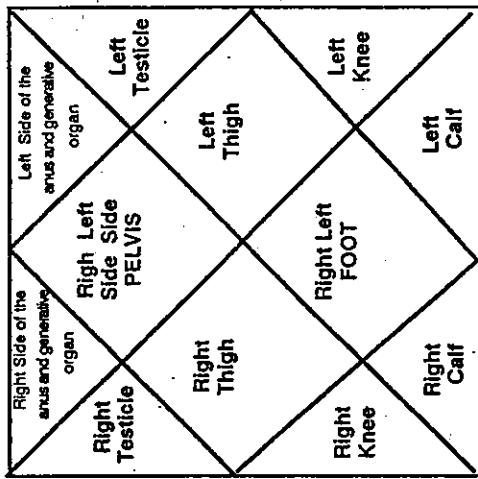
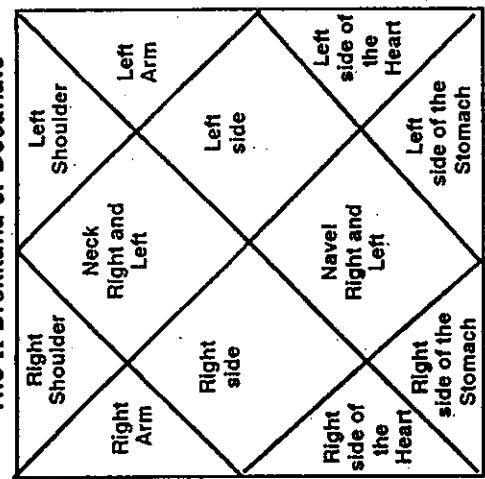
The 12th House from the Ascendant represents the left eye, the 11th house the left ear and the third house the right eye, the 10th house the left side of the nose and the 4th house the right side of the nose, the 9th house the left cheek and the 5th house the right cheek, the 8th house the left chin and the 6th the right chin. The 7th house represents the right and the left side of the face, some say that it represents the mouth. The head and the face have been said to be represented by the Ascendant and the 7th House. But in the Sloka (Verse) the right and the left sides of these organs is not clear. Therefore the bisecting line of the two should be drawn. From the middle of the Lagna or Ascendant the half portion towards the second house is to be understood as the right side and that towards the 12th House as the left side. The same thing is understood in the context of the seventh house.

The degrees covered by the Ascendant in the rising sign indicate the left side of the neck while the degrees yet to be traversed

in the sign show the right side of the neck. The 12th house shows the left shoulder, the second house the right shoulder the 11th house the left arm, the 3rd house the right arm, the 10th house the left side, the 4th House the right side; the 9th house the left side of the heart, the 5th house the right side of the heart; the 8th house the left side of the stomach and the 6th house the right side of the stomach and; the 7th house indicates the right and the left side of the navel.

When the rising sign is in the third Drekkana or Decanate the left and right sides of the part of the body below the navel are indicated as shown below. The degrees covered by the Ascendant

In the sign indicate the left side of the pelvis while the other portion of the sign shows the right side of the pelvis. The 12th house shows the left side of the generative organ and anus, the second house their right side; the 11th house the left testicle, the 3rd house the right testicle; the 10th house the left knee, the 5th house the right knee; the 8th house the left calf, the 7th house shows the left and right foot.



यम्मन्दे वितः पायो वाणि तजः समादेत्।  
नियंत् सब्धैः कूरैः सौभ्येत्क्षम वदेद् बुधः॥१५॥

15. If the bhava of limb is occupied by a malefic planet, the learned astrologer should tell that it will have ulcer and if it is occupied by Mercury and all the malefic planets it will certainly have ulcer and if it is aspected by benefics the limb will have only scars.

**Notes :** If after finding out the organ depicting by the Houses they are occupied by malefic planets then wounds or sores must be predicted, but if benefics are there or aspect them then there will be some marks or moles but no sores. If such houses are not cruel and occupied by malefic planets then the mere aspect or presence of the benefics will not cause even these marks or moles. The wounds if accidental would be inflicted during the periods of such planets or their sub-periods.

If Mercury joins two or three malefic planets in any house then that organ which is represented by that house will have wound. If such malefic planets have benefic aspect then there will be a black mole mark or spot just like leucoderma.

अथ धनभावफलाद्यायः ॥१५॥

## Chapter 15

# Effects of The Second House

धनभावफले	वर्चिम	शृणु	त्वं	द्विजसत्यम् !
धनेशो	धनभावशः	केन्द्रकोषप्रतोऽपि	वा ॥१॥	
धनस्त्रिकरो	त्रियतिकस्थो	धनहनिकृत् ।		
धनस्त्रव	धने सौधः पापो	धनविनाशकृत् ॥२॥		

1-2 O excellent of the Brahmans, now I explain to you the effects of the house of wealth, (the Second House). When the lord of the House of Wealth is placed in the 2nd House or in a Kendra or Trikona house (angle or trine) he should be known as promoter of wealth while his occupation of the Trik Houses (6\8\12) will cause loss of wealth. A benefic in the 2nd House is the giver of wealth while a malefic in it is the destroyer of wealth.

**Notes :** It is needless to tell those learned in Astrology that the Kendra and Trikona Bhavas or Houses (angles or trines) are auspicious houses in themselves. The lord of any other house than these prospers when he is placed in them and boosts the effects of his own house. On the contrary, the lord of any Bhava or house when placed in the evil Houses (6/8/12) will suffer losses. But if the Lords of these evil houses (6/8/12) are placed in any of these houses, they are highly beneficial, because if the Lords of the evil houses are situated in other evil houses, they will cause loss to the evil effects related to their own Bhavas or Houses, and the loss of evil effects (or inauspiciousness) means that only auspiciousness has been left : "Negative is destroyed positive is gained".

यस्मिन्दे स्थितः पाणे ब्रां तत् समादिषेत्।  
नियत् सबूदैः कूरैः सौच्येत्कृष्म वदेद् बुधः ॥१५॥

15. If the bhava of limb is occupied by a malefic planet, the learned astrologer should tell that it will have ulcer and if it is occupied by Mercury and all the malefic planets it will certainly have ulcer and if it is aspected by benefics the limb will have only scars.

**Notes :** If after finding out the organ depicting by the Houses they are occupied by malefic planets then wounds or sores must be predicted, but if benefics are there or aspect them then there will be some marks or moles but no sores. If such houses are not cruel and occupied by malefic planets then the mere aspect or presence of the benefics will not cause even these marks or moles. The wounds if accidental would be inflicted during the periods of such planets or their sub-periods.

If Mercury joins two or three malefic planets in any house then that organ which is represented by that house will have wound. If such malefic planets have benefic aspect then there will be a black mole mark or spot just like leucoderma.

अथ धनभावफलाद्यायः ॥१५॥

## Chapter 15

# Effects of The Second House

धनभावफलं	वर्च्छ	शृणु	त्वं	द्विजसत्य !
धनेशो	धनभावस्थः	केऽन्नकोणगतोऽपि	वा ॥१॥	धनहानिकृत् ।
धनवृद्धिकरो	ज्ञेयविक्रियो			
धनदश्व	धने सौम्यः	पापो		धनविनाशकृत् ॥२॥

1-2 O excellent of the Brahmans, now I explain to you the effects of the house of wealth, (the Second House). When the lord of the House of Wealth is placed in the 2nd House or in a Kendra or Trikona house (angle or trine) he should be known as promoter of wealth while his occupation of the Trik Houses (6\8\12) will cause loss of wealth. A benefic in the 2nd House is the giver of wealth while a malefic in it is the destroyer of wealth.

**Notes :** It is needless to tell those learned in Astrology that the Kendra and Trikona Bhavas or Houses (angles or trines) are auspicious houses in themselves. The lord of any other house than these prospers when he is placed in them and boosts the effects of his own house. On the contrary, the lord of any Bhava or house when placed in the evil Houses (6/8/12) will suffer losses. But if the Lords of these evil houses (6/8/12) are placed in any of these houses, they are highly beneficial, because if the Lords of the evil houses are situated in other evil houses, they will cause loss to the evil effects related to their own Bhavas or Houses, and the loss of evil effects(or inauspiciousness)means that only auspiciousness has been left : "Negative is destroyed positive is gained".

It has been pointed out in the 2nd sloka (verse) that the benefits placed in the 2nd House are wealth-givers. But in "Chamatkari Chintamani" a sloka or verse says about a planet of the first rank, Jupiter : कष्टतो द्रव्य लक्ष्मि : सदा नो धनं विश्वेद् यत्नतोऽपि" that is, if Jupiter is placed in the 2nd House, the native has to take great trouble and make great efforts to earn wealth. Even the wealth which has been earned with great difficulty does not remain permanent i.e. financial difficulty always persists 'Bhava Kutuhala' also refers to this fact and says that such a native earns wealth with great effort and difficulty although people think him to be wealthy. There are also some writers on astrology who think Jupiter's occupation of the second House as wealth giving. Jupiter has been spoken of as "स्वस्थानहन्ता" (destroyer of one's own House). "स्थान हानि करोतेर्वः" is also well known which means that Jupiter is destroyer of his own house, if he is placed in his own house. This situation is possible only when that Lagna or Ascendant is Scorpio or Aquarius. Therefore, for other Lagnas or Ascendants the statement given in 'Chamatkari Chintamani' and 'Bhava Kutuhala' should not be taken as true; though Sage Parasara does not have this concept about Jupiter placed in the House of Wealth, he thinks that this situation is wealth giving and he has made it clear in the sloka (verse) that follows :

**अनादियो गुरुर्वस्य धनभावगते भवेत् ।  
षमेन सहितो वाऽपि धनवान् स नरो भवेत् ॥३॥**

3. The native in whose birth chart Jupiter the significator of wealth is situated in the House of Wealth (the 2nd House) or he is together with Mars will be wealthy.

वानराधा।	गुरुवस्य	भौमेन सहितो वारपि धनवान् स नरो भवेत् ॥३॥	धन-धनवतः	धनवत् ॥३॥
		The native in whose birth chart Jupiter the significator is situated in the House of Wealth (the 2nd House) with Mars will be wealthy.		
धनेशो	लाभाभावस्य	लाभेशो वा धनं गते ।	लाभेशो	धनवत् ॥४॥

4. The Lord of the House of Wealth being placed in the House of profit (the 11th House) and the Lord of the House of Profit occupying the House of Wealth or these two being placed together in a kendra or a trikona (angle or trine) the native will possess wealth.

**Notes :** This sloka (verse) is of great importance. In a birth chart the 2nd and the 11th House are signifiers of wealth. The 11th is the House of profits, gains and ambitions while the 2nd House signifies the accumulation of wealth gained through profits and gains. If the signifier of profit is situated in the House of wealth (the 2nd House) it means that the profit has gone into saving and the person whose profit has become saving will certainly be wealthy. In the second situation, if the Lord of the House of wealth (the 2nd House) is placed in the House of profit (the 11th House) it signifies that wealth has gone into profit that is saved money has been invested for further profit or it has gone into such investment in which gain is a certainty. What can be a nicer combination for becoming wealthy than this one? If there is an exchange between the Lords of the two houses this chain will always continue to be formed. In fact this relationship is there between two Houses of Value : There is no question of Loss, scarcity etc. in this relationship. Wealth or value is the common or joint characteristic of both the Houses.

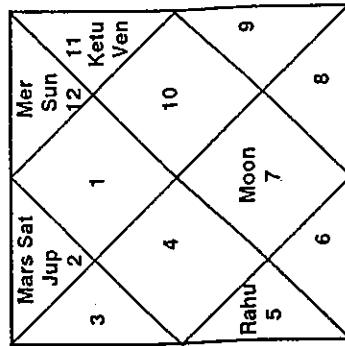
Here are some examples to prove this fact :

Date of Birth      Time of Birth 1st      Place of birth

Bombay 5.45 a.m.

This Birth chart has Aries as Lagna or Ascendant. The Lord of the 2nd House Venus is placed in the 11th House the lord of the 11th House Saturn is placed in the second House; that is there is an exchange between the 2nd and the 11th Houses. The Horoscope is that of a very wealthy person who never got loss in his life. Jupiter is also situated in the 2nd House.

Lg	Mars Sat Jup		Rahu	
Mer Sun	Ketu Ven			Moon

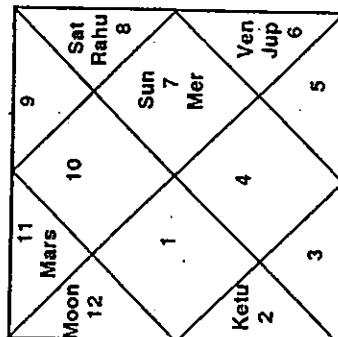


The second example is that of person engaged in the trade of building construction, selling built houses and colonisation. This person has earned prodigious wealth very soon in his life.

Date of birth      Time of birth

14-11-1956      12.15 Noon      Delhi

In the birth chart there is an exchange of Mars and Saturn who are the Lords of the 11th and the 2nd House respectively. Besides these they are also the Lords of the Ascendant and the 4th Houses. The 4th House is studied to consider matters concerning building (property) etc. Therefore Mars will make the native get profit from building trade etc.



Moon		Ketu	
Mars			
Lg			
Sat Rahu	Sun Mer	Jup Ven	

धनेशो लभेशे केन्द्राशिष्ये तत्त्वकोषणे ।  
गुरुकुमुते दृष्टे धनताभ्युदयेरेत् ॥५॥

5. When the lord of the House of wealth is placed in a kendra (angle) and from him the Lord of the Houses of profit (the 11th House) is placed in a trikona (trine) or Jupiter is together with Venus or is aspected by Venus, gain of wealth in full measure is to be understood.

**Notes :** There are some fixed rules to observe the auspicious or benefic nature of a planet. Some of them are given in this sloka or verse; these are as follows.

(i) The Lord of the House is placed in a kendra or angle.

(ii) From the planet in a kendra or angle are placed benefic planets in a trikona or trine (5th and 9th Houses). This is note-worthy

that if the planets placed in a trikona or trine are prosperous by the beneficency of the planets placed in a Kendra or angle, the latter one (the kendra-placed planet) will get special advantage.

(iii) In the Vedic Predictive Astrology Jupiter and Venus have been unquestionably regarded, as benefic planets. They give much help to that planet with whom they are situated or whom they aspect; they get the native obtain material objects through righteous means, that is the purity of means is an important contribution of these planets. But the condition is that none of these two planets should be placed in his/her sign of debilitation. If they are placed in their sign of debilitation then the situation will be like that of 'बुगलाभाग' or a 'sanctimonious crane' for whom the sanctity or purity of means will no longer be important.

These rules have been fully indicated in this sloka or verse. The Lord of the House of Wealth (the 2nd House) has been said to be placed in a kendra or angle, so the Lord of the House of profit (the 11th house) should be placed in a trikona or trine. Here the Lord of the House of wealth and that of the House of Profit have common characteristics and functions as has been cleared in the above sloka or verse. Therefore the Lord of the House of Wealth who is placed in a kendra or angle will have manifold benefit from the Lord of the House of profit situated in trikona or trine. The more the equality between these Lords of the two houses relating to wealth the better situation or combination it will be for wealth. Jupiter together with Venus or aspected by Venus in the House of Wealth implies the 3rd rule.

धनेशो पिपशाकस्थो तामेशस्तदगतो यदि !  
धनायो पापयुक्तो वा दृष्टे निर्धन एव सः ॥६॥  
धनलाभाधिपतवस्तो पापग्रहसमर्पितो ।  
जन्मप्रश्नूतिदिद्यं भिक्षान् तप्त्वते नरः ॥७॥

6-7 When the Lord of the House of wealth is placed in the sixth House and the Lord of the House of profit is also placed there and the Houses of wealth and profit are also occupied by malefics or are aspected by malefics, the native will be poor. The Lord of the Houses of wealth and profit are combust, are together with malefic planets, the native will be penurious right from his birth and will have to beg even for his food.

**Notes :** These two slokas or verses have the reverse of the two slokas or verses just before them. The situation of the Lords of the Houses of Wealth and Profit, which stand for value, in the House of Enemies (the 6th House) means the loss or destruction of the Lords of the Houses of wealth because the 6th House is the House of scarcity, debt, loss, struggle and penury. The house of "Otherness" अन्यता (other people) is also the 6th House. Therefore, the placement of the Lords of these two houses in the 6th House is an indication that the accumulated wealth and the further gains have been destroyed, the wealth has gone to others, the native is in hard struggle on the financial plain, money has been spent and wasted away in litigation or disease or has been invested in such trade or profession so that the accruing income from which has been continuously negative. Consequently poverty has made her entry in life. The person can make investment only when these houses have some relation with the Lord of the 10th House. The Lords of the Houses of Wealth and Profit being placed in The House of Enemies or the 6th House and having the aspect of malefic planets on them or being together with the malefic planets will prove even more harmful.

The combustion of the Lords of the Houses of Wealth and Profit means the deterioration of the natural properties of these planets. Such planets are capable of destroying wealth right from birth. The situation of malefic planets with them or the aspects of malefic planets on them will certainly make the native bereft of wealth and will make him get his food from begging.

षष्ठेष्वे व्ये कुर्वे वापि धनताभाधिपौ यदि ।  
लाभे कुर्जे धने राहू गजदण्डाद् धनक्षयः ॥८॥

8. If the Lords of the Houses of Wealth and Profit (the 2nd and 11th Houses) are placed in the 6th or 8th or 12th Houses and Mars is placed in the House of Profit (the 11th House) and Rahu in the House of Wealth (the 2nd House) there will be loss of wealth due to royal (or governmental) punishment.

**Notes :** The situation of the Lords of the Houses of Wealth and Profit ascertains that there will be loss of wealth but the main

point here is that the loss will be due to royal punishment. About Mars there is the statement in 'Uttara Kalamrita'

"शौर्यं शूद्रविरोधशब्दवं भूर्बलशस्त्रथारणजनाधीशत्ववीर्यक्षशब्दो  
उदारात्मकस्त्रप्रयः"

One of the objects of which Mars is the signifier is the thief also. Therefore, when situated in the House of Profit Mars will make the native often a dishonest stealer of income tax. Such native does not honestly pay income tax to the government and is guilty of stealing it. In other ways also Mars is a malefic planet and does not have consideration of fair or foul means. In such condition, the native is bound to be guilty and liable to royal or governmental punishment.

Like the Lord of the Sixth House Rahu is also a planet of Scarcity, poverty. It has been said of Rahu - "शनिवत राहु" that is Rahu is like Saturn. Saturn is also the planet of scarcity or penury. According to 'Uttara Kalamrita' Rahu is the signifier of heretics, gambling, lies and resort of the low born. It can be understood how the signifier of these things will behave with regard to wealth when he is placed in the House of Wealth or the 2nd House. It is clear that the native's wealth will have relation with such wicked and criminal actions as gambling etc. and with anti social activities which will be responsible to bring royal or governmental punishment on him.

लाभे जीवे धने शुक्रे धनेशे शुभसंस्कुते ।  
क्षमे च शुभसंस्कुते धर्मकर्मे धनव्ययः ॥९॥

9. When Jupiter is placed in the House of Profit (the 11th House), Venus in that of Wealth (the 2nd House) and the Lord of the House of Wealth is together with benefic planet, and the House of Expenses (the 12th House) is occupied by a benefic planet, there will be expenses on religious grounds.

**Notes :** If a benefic planet is placed in the 12th House money is spent in religious deeds. Jupiter and Venus are Brahmans by race. The nature of Jupiter is Sattwika and that of Venus is Rajoguni. One having sattwika nature, himself has the awareness of religiosity or irreligiosity, of what is to be done or what is not to be done, and it is such a person who is called a Brahmin. One having Rajoguni

nature has also the awareness of religion and of deeds worth doing. Instructed as he is by a Brahmin. And Venus herself is a Brahmin by race. Therefore, the occupation by these planets of the Houses of Wealth and Profit will cause the native to spend his money in religious deeds.

स्वशोक्ष्ये धनाधीशे जातको जनयेषुः ।  
परोक्तारि चक्राश्च विजेयो हितस्तम् ॥१०॥

10. The native in whose birth chart the Lord of the House of wealth (the 2nd House) is either in his own or in his exaltation sign will look after the people. O excellent of the Brahmans! he should be known as famous and one who is benevolent and well wisher of others.

स्थिते पारवतांशद्वे धनेशं शुभसंयुते ।  
सर्वस्मात्तिविनाऽङ्गस्त सायते ॥११॥

11. If the Lord of the second House together with a 'benefic' planet is placed in a good division like Paravatamsha etc, the native will get all kinds of wealth in his house effortlessly.

**Notes :** This sloka is related to Divisional charts. We have studied in 'कर्णविकाखाय' (Chapter on Divisional Consideration) that vargas or Division are of four kinds : Shadavarga, Saptavarga, Dashavarga and Shodasha Varga. If in the Dashavarga a planet remains in 6 Vargas in his own Varga, he will have the name of 'Paravatamsha' Division. The Lord of the House of Wealth being placed in a Paravatamsha together with a benefic planet will cause the native get wealth without making efforts.

नेत्रेशं बलसंयुते शोभनाशो भवेन्नरः ।  
चक्राश्चयस्ये च नेत्रवैकल्यवान् भवेत् ॥१२॥

12. In case of Netresha (the Lord of the Second House) being strong the native will have beautiful eyes, but if he is placed in the 6th or 8th or 12th house the native will have defective eyes.

**Notes :** The eyes are also considered from the House of Wealth or the Second House. Here it is the beauty or the deformity of the eyes that has been considered. Therefore, the Maharishi has not

called the Lord of the 2nd House as 'Dhanesha' (Lord of the House of Wealth); he has called him Netresha or the Lord of the House of Eyes (the 2nd House). 'वैकल्यं 'Valkalya' has the implication of imperfection, defectiveness, or frailty.

धनेशो पापसंयुते धने पापसमन्विते ।  
पिण्डोऽस्त्वादी च वातव्याधिसम्पर्चितः ॥१३॥

13. If the Lord of the Second House is together with a malefic planet and the House of Wealth (the Second House) is also occupied by a malefic planet, it will make the native a tell tale or tale bearer, liar and afflicted with windy diseases.

**Notes :** Malefics placed in the 2nd House give diseases. It has been accepted by all 'learned writers' in Astrology as the 2nd House is a 'Maraka' house (House of Death). Pandit Kashinatha remarks about Saturn placed in the House of Wealth (the 2nd House) :

धनेमदे धनेदर्दो वातपित वक्फातः ।  
देहाश्च पित रोग्य गुणो स्वत्तोऽपिजापते ॥

that is, if Saturn is placed in the House of Wealth or the 2nd House the native will be subjected to poverty and afflicted by wind bilious and phlegmatic diseases and diseases of bones and is also bereft of good qualities. If there are placed in the Second House planets having windy disposition, these are in their sign of debilitation and the Lord of the 2nd House also has on him malefic influence, the native will certainly be afflicted with windy diseases.

धनेशो परमोच्चस्ये किवा स्वथवनाशिते ।  
गुरुणा तीक्ष्णे जातः खातः सर्वजनप्रियः ॥१४॥

14. If the Lord of the House of Wealth (the 2nd House) in his sign of highest exaltation or is situated in his own house and is aspected by Jupiter, the native will be popular and famous.

**Notes:** The Second House is the 'House of attraction'. Therefore, if the Lord of this house is in his own sign or in his highest exaltation and has the aspect of such a benefic planet as Jupiter, then fame and popularity will necessarily be got by the native. Jupiter is the signifier of Fame, so fame will certainly follow.

शुक्रेण युक्तो यदि नेत्रनाथः शुक्रस्य स्वोच्चांशं प्रहंगते ।  
सख्वश्वान्साद्याद् देहपूर्ण नेत्रविधत्ते विपरीतं भावम् ॥१५॥

15. If the Lord of the Second House is together with Venus and is in the exalted Navamansha, or is placed in the House of Venus and has relation with the Lord of the Ascendant, the native will have squint in his eye.

तुञ्जस्थितो चक्ररुद्धी निशांधं जात्यंग्रातो नेत्रप्रदेशार्कां ॥  
पैत्रिक्षस्तथेन युतास्तदाध्यं कुर्वन्तिमात्रा दि कलते येदक ॥१६॥

16. When the Sun and the Moon are placed there (in the House of Wealth or the 2nd House) the native gets night blindness. The Lord of the Second House and of the Ascendant the Sun occupying the 2nd House, the native will be born-blind (blind from birth). If the Lord of the 10th or the 4th House also join in this combination then it causes the blindness of the father and the mother respectively.

दोषकर्त्रं च सर्वक्रं स्वोच्चरक्षणातो गृहः ।  
पडादिक्षयसंस्थं श्वेतदा दोष कुच्छुभः ॥१७॥

17. If the planet causing evil combination is situated in his sign of exaltation he does not cause evil, if he is placed in a trik house he causes evil.

Notes : Here a significant formula has been spoken of which is applicable everywhere. A planet situated in his sign of exaltation counteracts an evil combination in a horoscope if he himself plays a role in bringing about that combination.

वागीणवाग्गृहा धीरो षष्ठादि त्रयं सांस्कृतो ।  
भूकृता कुरुतेऽद्योवं पितृमात् ग्रहाधिष्ठाप ॥१८॥

18. If Jupiter and the Lord of the 2nd House occupy the 6th or 8th or 12th house the native is born as bereft of speech. In the same way the parents (father and mother) should also be understood as bereft of speech if the lords of the Houses of father and mother are placed in these houses.

Notes : Jupiter is the signifier of speech. Therefore, if Jupiter and the Lord of the Second House are placed in the Trik houses (6/8/12) there will be defect in speech.

## Chapter 16

# Effects of The Third House

अथ विक्रमभावस्य फलं वक्ष्यामि यो द्विः ॥  
सहस्रे सौश्रुतदृष्टे ब्राह्मणः विक्रमी नाः ॥१॥

1. O Brahmin, now I explain to you the effects of the Vikrama Bhava (the third House). When the third House has the conjunction or aspect of benefic planets, the native will be brave and courageous and will be endowed with younger brother.

Notes : The third house has several names as Vikrama, Sahaja, Sahodara, Dushchikya, Virya, Dhairyta, Karna etc. The Sage has in this chapter used the word Bhratri also. We think that this chapter has indications of brotherhood also. It is due to this that the Maharishi has called it 'Bhratra' (brother), other wise Sahodara (coborn) was enough to give the meaning of brother.

स-भौमो भ्रातृभेदो भ्रातृशावं प्रपश्यति ।  
भ्रातृक्षेत्रातो ब्रातृपि भ्रातृसौख्यं विनिर्दिते ॥२॥

2. If the Lord of the 'Bhratra Bhava' or the third house together with Mars, aspects the third house, or is situated in the third House, it should be pointed out that the native will be blessed with a younger brother.

Notes : Mars is the signifier of the Third House. His strength and his relation with the Third House will boost the effects represented by this house. The absolute possession of a House by

its signifier planet has not been considered as auspicious or proper. Therefore, we have the saying "कारको भाव नाशय" (Karako Bhava Nashaya) or the signifier of a house destroys its effects. If the signifier of a particular house is its lord and may even be situated in it, this situation is suspiciously considered. For example, the signifier of the third House is Mars. If he happens to be its lord and also occupies it, the situation may be harmful to the effects indicated by the Third House. This seems to be having no sense, but there is much truth in it. There is a reason for it. In order to study the effects of a given house three things have to be considered.

1. The House 2. The Lord of the House and 3. The signifier of that house. According to this statement all these three things will be integrated at one place, that is if there is the sign, Aries in the third House and Mars occupies it, then the Lord of that House will be there as the signifier of it. Now the third house will become a very sensitive area. If it has even the slightest influence of a malefic planet, that influence will badly affect the third house, its signifier and its Lord and the horoscope will have more of evil influences and a few of good ones and therefore there will be greater possibility that the third house should have one or the other evil influence. So more auspicious situation it will be when the Lord of the Third House should be some other planet than Mars and this house is aspected by both the Lord of this house and Mars : If the Lord of the Third House and Mars both are placed in this house, even then they will create an excellent situation but only in case when they are free from any evil influence. If there is any evil influence on them, all the three factors will be afflicted at once. Therefore, in our view, the house will give good effects without any affliction, if two factor remain separate and provide strength to the House.

पापयोगेन तौ पापेक्षेयोगेन वा पुरः ।  
उत्पाद्य सहजन् सद्यो निहतारौ न सशयः ॥३॥

3. If these two (Mars and the Lord of the Third House) are in conjunction with malefic planets or are placed in an evil sign, the destruction of brothers will soon occur, there is no doubt about it.  
Notes : As per this sloka or verse only two factors of brother the Lord of the House and the signifier of brother, Mars are

affected and become the cause of the destruction, of brothers. The third house still remains. It is also afflicted then complete destruction will be the result. Therefore at least two factors separately should strengthen their house to create an auspicious situation.

स्त्रीयहो	भ्रातु भावेशः	स्त्रीयहो	भ्रातु भावागः ।
भर्णनी	स्यात् तथा	भ्राता	पुंशो ह पुंशो यदि ॥४॥
मिश्रे	मिश्रते	वाच्यं	बलावलविनियात् ।

4-4/2 When the lord of the third house is a female planet (the Moon, Venus) and female planets are placed in this house, the native will have sister (younger) and similarly if the Lord of this house is a male planet and male planets are situated in it, he will be blessed with brother (younger) and, if the house is occupied by both male and female planets, then he will have the blessing of both brother and sister. But their effect should be predicted on the basis of their strengths and weaknesses.

**Notes :** The determination of the sex of the planets has been made in Chapter 3 Sloka 19 (Verse 19) and such determination about Rashis or signs has been made in Chapter 4 slokas or verses 5- 5 1/2. Detailed description about them has been given in these chapters.

The Influence on the Third House of female planets and Rashis or signs will cause the absence of younger brother and in the reverse case the influence of male planets and male Rashis or signs, if bereft of the feminine influence will cause the absence of younger sister. If the male and female planets and Rashis or signs have joint influence, then the male and female influence will have to be considered separately and the number of brothers and sisters may be known after having examined their strength from various points of view, and brothers and sisters then will be in proportion to their strengths. If the strength of the two is insignificant then there will be absence of both brothers and sisters.

मृतौ	कुरुपतीयेष्टौ	सहेदरविनाशकौ ॥५॥
केन्द्रिकोपाणे	वार्तमि	स्योचमित्सवर्णे ।
कारके	सहजेषे	भ्रातुसांख्यं विनिर्दिशेत् ॥६॥

5-6 When Mars and the Lord of the Third House occupy the 8th house, they are destroyer of the younger brother of the native, and Mars, the signifacator and the Lord of the Third House being in a Kendra (or angle) or Trikona (or trine) or in their sign of exaltation or in their own or friendly division, the happiness of younger brother is to be predicted.

**Notes :** There is a sloka or verse about the various names of the 8th House. It says "रन्ध्रायुष एण मृत्यु विनाश ननि" that is the names of the 8th House are : Randhra, Aayu, Ashta, Rana, Mrityu and Vinaasha (Randhra, Age or longevity, Eighth, War, Death and Destruction). The Eighth House is synonym of Destruction. Therefore if Mars, the signifacator of the 8th House and the Lord of the 8th House are in the 8th House they will certainly destroy the effects of the third House or of brother.

श्रावे	बुधसंयुक्ते	तदीशे	चक्रसंयुते ।
कारके	मप्तसंयुक्ते	भगिन्देकायतो	अवेत ॥७ ॥
पश्चात्	सहोदरोऽप्येकस्तुतीयस्तु		मृतो श्वेत् ।
कारके	राहुसंयुक्ते	सहनेषो	तु नीचगो ॥८ ॥
पश्चात्	सहोदराशाखे	पूर्व-	तु तत्त्वय-
			वदेत् ।
भ्रातुस्थानाधिष्ठे	केन्द्रे	कारके	तातिकोणगो ॥९ ॥
जीवेन	सहिते	चोच्चे	द्वादश सेवतः ।
तत्र	ज्येष्ठद्वयं	तद्वज्रातकाच्च	तुत्त्यकम् ॥१० ॥
सप्तमं	नवमं	चैव द्वातशं	मृतं चेदत् ।
शेषाः	सहोदराः	षट् वै	अवेयुदीर्घजीवनः ॥११ ॥

7-11. If the third House is occupied by Mercury and the Lord of the third house is together with the Moon, the signifacator of this House, Mars with Saturn, then the native will first have a sister before him and after him a brother and the third will be a brother who will die. If the signifacator Mars is in conjunction with Rahu, and the Lord of the third house is in his sign of debilitation, there will be loss of younger brother but there will be 3 brothers before the native. If the Lord of the House of brothers (the 3rd House) is in a Kendra (angle) and the Signifacator Mars is placed in trikona (trine) from him in his exaltation together with Jupiter, 12 brothers of the native should be known; of these, the two elder brothers of the native and third, यमत्त (Yamatava) or "the principle of death" and the reverse of life

seventh, ninth and twelfth from him will die, the remaining six brothers will have long life.

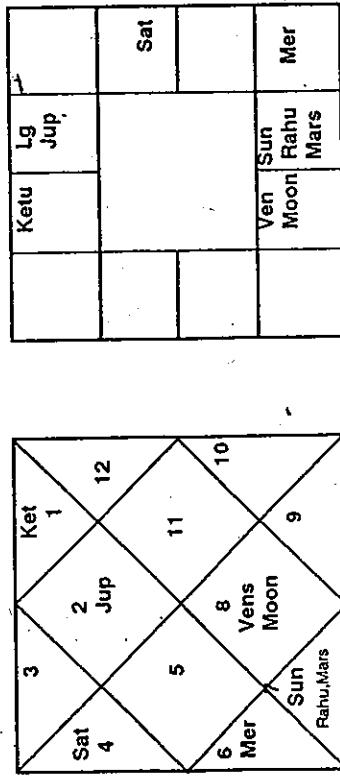
**Notes :** In order to understand sloka (verse) no 7-7 1/2 the natural Horoscope will have to be studied carefully. Such a horoscope is prepared by taking Aries as the Lagna or the Ascendant in which the Lord of the Third House will be Mercury and the Lord of the 11th House will be Saturn and therefore these planets will also be the signifacators of the younger brother. This signifacatorship will be applicable in every horoscope. It is due to this fact that the Sage has said that if there is Mercury in the Third House and its Lord, that is, the Lord of the Third House is in conjunction with a female planet (the Moon) the native will have an elder sister, if Mars is in conjunction with Saturn he will have a younger brother. Here Mercury and Saturn are the natural signifacators of brother and sister. In the natural horoscope there will be the signifacatorship of जायमानो ("Jayamano" or "birth before the native") and not in accordance with the Third House, as far as there is the context of Mercury with regard to brother and sister. The brothers and sisters born after the native are considered from the Natural Horoscope, so we have to take into consideration the order of the spheres of the planets and not of the houses. From the Sun the sphere of Mercury is nearer than that of Saturn. Therefore, in the order of spheres Mercury comes first and Saturn afterwards, and so naturally Mercury will be the signifacator of elder brother or sister and Saturn of those brothers who will be born after the native. It is because of this that the Sage could say that if the Third House is occupied by Mercury and the Lord of the Third House is together with the Moon, there will be an elder sister before the native. If the signifacator Mars is together with Saturn, then there will be brother after the native because Saturn will have the signifacatorship of younger brother. Besides the Second brother after the native the third will also be the brother, because Mars is a male planet and is more powerful and glorious than Saturn, but the younger brother will not remain alive because Saturn has got in him some where

is there in him; therefore it is quite possible that the third brother from the native will be subjected to death. On the contrary Mars has got in him the strong force of life the vital force and is मृत्युंजयी or conqueror of death. It is due to this that he (Mars) gives long life to the brother born just after the native on whom he thinks his own undisputed right; and the "मरणधर्म शनि" ("Maranadharma shani" (Saturn whose nature is death bringing) does not let remain alive the issue of his own order.

In the latter half of sloka 8 and the former half of sloka the Sage tells us about the third House. In this context he says that if Mars, the Significator of the Third House is together with Rahu and the Lord of the Third House is debilitated, the native will have no younger brother after him although he has elder brothers. This rule may be applied extensively. In the Predictive Astrology it is well known that Rahu works like the Lord of that house in which he is situated and also works like that planet with whom he is situated. But the manner of action of Rahu is in accordance with his body structure. His body is divided into two halves. Therefore it divides every object or incident into two parts. The planets having lordship of two Rashis or signs have the certainty of the 50% influence of Rahu; but the planets whose lordship is over only one Rashi or sign have the all destroying effect of Rahu. This all destroying effect of Rahu will fall through his conjunction with planets on that house of the Horoscope whose significator is together with Rahu and the condition is that the House should be weak. This can be explained with the help of an example in the following way : Suppose Rahu is together with Mercury. Mercury is the signifier of the intellect. Therefore the Lord of the intellect, that is the Lord of the 5th House should be in his sign of debilitation. When he is debilitated the native will be very intelligent in the early period of education, but when he enters into the world of higher education the intellectual ability of the native will suffer deterioration of his intellectual powers and he will not be able to get further education. He will get success only with the education that he has got in the early part of his educational career.

Below is given the experience of Rahu together with Venus and the Lord of the second House is placed in his sign of debilitation the native's trade prospers to a great extent and there is much accumulation of wealth in the early part of his career, but in the latter part of his career it does not run ahead even with the utmost efforts and hardest labour. However he has accumulated so much money which does not let him face any financial difficulty throughout the remaining part of his life. In the same way if Rahu is together with Mars and the Lord of the Third House (the house having Mars as its Significator) is in its sign of debilitation, the brothers and sisters of the native born before him remain alive but those born after him are swallowed up by death. And if Rahu is together with the Moon and the Lord of the Fourth House is debilitated the native's mother will be destroyed or the native will have psychological defect. Rahu being together with the Sun and the Lord of the 10th House being in his debilitation sign will cause the death of the native's father or a heavy fall in his standard that is he will remain only an "Ex-Nawab"

## CHART 1



(formerly a high positioned person). The meaning is that this formula may have extensive application. But experience has shown that this combination has the quickest occurrence only with reference to Mars. Here is an example:

Date of birth 25/10/1976 Time of birth 7.15 p.m. (IST) Place

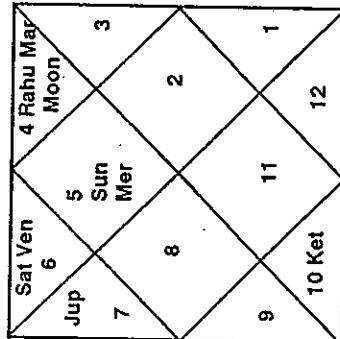
of birth Delhi

In the given birth chart Mars is together with Rahu and the Sun, the Lord of the Third House is in its sign of debilitation (the 8th sign). The native has elder brother but his mother did not have conception after his birth.

### CHART II

Second Example :

Date of birth 27-8-1981 Time of birth 5.35 a.m. IST Place of birth Meerut (U.P.)



Sat Ven	4 Rahu Mar Moon		Rah Mars Moon
6	5 Sun Mer		Lg Sun Mer
Jup		Ketu	Jup
7	8		Sat Ven
9	11		
10 Ket	12		

In the given horoscope the Lord of the Third House is debilitated (in Sign 6) and the significator of the Third House Mars is together with the Moon. Therefore the native has three elder brothers but his mother did not give birth to any child after him. A few days after his birth the mother got illness and on 3\1\1984 she left for her heavenly abode.

व्यापेशन युतो धौमे गुरुणा सहितोऽपि वा ।  
प्रातुधावे चित्ते चन्द्रे सनसंख्यास्तु सोदराः ॥१२॥  
प्रातुश्चाने शशिशुते केवलं पुड्डयेष्टते ।  
सहजा भ्रातरो लेयः शुक्रुकुक्तोऽक्षितोऽच्या ॥१३॥

12-13 If the Lord of the 12th House is in conjunction with Mars and Jupiter and the Moon is situated in the Third House, then the number of the native's brothers and sisters will be seven. Should there be the Moon in the Third House, and she be aspected by only

male planets, the native will have brother and should she be together with Venus or be aspected by her he will have only sister. Notes : In the chaukhamba edition of 'Brihat Parasara Hora Shastra' the reading is 'लाभेशन instead of व्यापेशन as in other editions लाभेशन means by the Lord of the House of Profit or the Eleventh House'

अमे जाते रविहीनि पृष्ठे जाते शनैश्चरः ।

अग्ने पूर्णजे हर्षते सहजस्या धरमसुतः ॥१४॥

14. When placed in the House of brothers and sisters the Sun will destroy the preborn or elder brother, Saturn, the after-born or the younger brother and, Mars both the preborn and the after born or the elder and the younger brothers.

देवता दिष्ट ! योगाता

भ्रातृणां भ्रातिनीं चा जातकस्य फलं वदत् ॥१५॥

15. In this way O Bhahmin, the learned astrologer should estimate the strength and weakness of such yogas or combinations and it is then that he should proclaim or speak of the native's effects related to brothers and sisters.

3. If the Lord of the 4th House is placed in his own sign, in his own Navamsha and in his sign of exaltation the native gets the comforts of having lands, conveyance, house and musical instruments.

**Notes :** The fourth is the house of Lands, agriculture or farming, conveyance and House etc. The Sage has related it to entertainment also he has spoken of the happiness of having musical instruments also.

अथ सुखभावपत्ताद्यायः ॥१७ ॥

### Chapter 17

## Effects of The Fourth House

उक्ते तृतीय भावस्य  
सुखभावफलं चाउत्  
सुखभावस्य फलं संक्षेपतो मया ।  
सुखभावफलं चाउत् कश्चकमि द्विजोत्तम ! ॥१ ॥

1. O excellent Brahmin, I explained to you shortly the effects of the Third House. Now I will speak of the effects of the Fourth House.

सुखेषो सुखभावस्ये लनेषो तत्स्तेष्यि वा ।  
युधुद्देष्ये च जातस्य पूर्ण गृहसुख बदेत् ॥२ ॥

2. The native will enjoy the full happiness of the house should the Lord of the Fourth House be in the 4th House and the Ascendant Lord be also there and be aspected by a benefic planet.

**Notes :** When the Ascendant Lord is in conjunction with any planet situated in his own sign and this combination is being aspected by benefic planets, the native fully gets the effects related to that house. Thus if the Ascendant Lord is placed in the 5th House along with the Lord of the 5th House and is aspected by a benefic planet, the native gets higher education and is blessed with sons. If this situation occurs in the Third House he gets the happiness of having brothers and sisters.

स्वगेह स्वांशकेऽपि स्वोच्चे सुखस्थानश्चियो यदि ।  
शूभ्र-यज्ञ-गृहदीनां सुखं वादधर्मं तथा ॥३ ॥

कर्मधिपेन संयुक्ते केन्द्रे कोणे गृहाधिपे ।  
विक्षिप्तसौथप्राकारैर्मण्डते तद्यहं बदेत् ॥४ ॥

4. In the event of the Lord of the 10th House together with the Lord of the 4th House being placed in Kendra (angle) or a trikona (trine) the native's house should be spoken of as being adorned with a boundary wall plastered with special material.

**Notes :** In this sloka the Sage refers to a combination that indicates the kind of House which the native gets "विवित्र सौथप्राकारैर्मण्डते" ("Vichitra saudha prakarai manditam") means a house which has a boundary wall around it and the boundary wall is plastered with a special, beautiful variegated plaster; and the house should be in the midst of this wall. Such houses were often owned by royal persons. The same combination is seen in the horoscopes of high governmental officers who have got such a residence. In the, edition of 'Chaukhamba Sanskrit Sansthan' there is a different reading, there it is "राजाहै सदने" instead of "विवित्र सौथप्राकारैर्मण्डते" राजाहैसदने (Rajaarth Sadane) means that the native lives in a house worthy of a King.

बद्धुक्षुणेश्वरे ... सौव्ये युधुक्षुतेष्विते ।  
शप्तिजे लग्नसंयुक्ते बन्धुदूजो शप्तेन्नरः ॥५ ॥

5. In the case of the Lord of the Fourth House being a benefic planet, is being aspected by a benefic planet and Mercury occupying the Lagna or Ascendant, the native is adored by his relatives.

**Notes :** The Fourth House is related to popularity also. In the above combination the native gets popularity. If the Lagna or

Ascendant is occupied by Mercury the native's face is not offensive looking. The face and the personality of the native have special attraction, are magnetic and the native appears to everyone as his own.

मातुःस्थाने  
कर्मके  
शुभयुते  
बलसंयुक्ते

तदीशे  
स्वोच्चवाणिष्ठे !  
मातृदीर्घयुगादिलाभ्युत् ॥६॥

6. It is an indication of the long life of the mother, should there be a benefic planet in the fourth house and its Lord be in his sign of exaltation and, the signifacator planet of mother (the Moon) be endowed with strength.

सुखेश  
शणिजे  
स्वोच्चवाणिष्ठे  
मातुः  
केन्द्रभावस्थे  
तथा  
केक्षिष्ठितो  
पूर्णः ।

सुखं  
सुखं  
केदेत् ॥७॥

7. If the Lord of the Fourth House and Venus are situated in a Kendra or angle and Mercury is in his exaltation sign there will be full happiness of the mother.

सुखे  
राख्युते  
मन्दे  
चन्द्रे  
भाग्यगते  
सति ।  
लाभस्थानातो  
भौमो  
गो-गहिरादिलाभ्युत् ॥८॥

8. In the event of the Sun being placed in the 4th House, Saturn and the Moon in the 9th House and Mars in the House of Profit (the 11th House), the native gets the benefit of owning cows and buffaloes.

Notes : The 4th House is consulted to consider the quadruped and the things produced by them. The trades like dairy are to be studied from this house.

चरोहस्तमयुक्ते  
षष्ठे  
स्थिते  
भौमे नः प्राप्नोति पूजनाम् ।१ ॥

सुखे  
सुखे  
सति ।

9. The native get dumbness when there is a movable sign in the 4th House and the Lord of the 4th House and Mars are placed in the 6th or 12th House.

लग्नस्थानादिष्ठे  
कारके  
द्वादशे  
सौम्ये  
व्याधावस्थे  
प्राप्ते  
सुखेशे  
वाहनस्थ  
सुखे  
नीचवाणिष्ठे ।  
लाभस्थुते ॥१०॥  
वदेत् ।

वाहने  
शुक्रेण  
कर्मशन  
द्वित्त्वार्थिके  
लाभेश  
द्वादशे  
शुभं

सूर्युते  
युते  
वश्चनाये  
वाहनभाग  
सुखेशे  
वास्ते  
जातो  
वाहनभाग  
पापदेव  
फलमयया ॥१४॥

10-14. It should be predicted that the native will get the happiness of obtaining conveyance in the 12th year when the Ascendant Lord is a benefic planet, the Lord of the 4th House is in his debilitation sign, the signifacator of the 4th House is in the 12th House and the Lord of the 4th House is in the House of Profit (the 11th House). If the Sun is in the 4th House and the Lord of the 4th House is together with Venus in his exaltation sign, the native will obtain conveyance in the 32nd year. When the Lord of the 10th House is together with the Lord of the 4th House and is in his exalted Navamamsha, the native will obtain the happiness of obtaining conveyance in the 42nd year : And when the Lord of the House of Profit (the 11th House) is placed in the 4th House and the Lord of the 4th House in the 11th House, the native gets the benefit of conveyance in the 12th year. When the 4th House is under benefic influence the effects will be auspicious while these will be inauspicious if it (the 4th House) is under malefic influence.

॥ ८४ ॥

Chapter 18

## **Effects of the Fifth House**

अथ पञ्चमभावस्य कथयामि फलं द्विज !  
 तनापे सुतभावस्य सुतो च सुते स्थिते ॥१॥  
 केन्द्रिकोणसंस्थे वा पूर्णा पूर्णा पूर्णसुखं वदेत् ।  
 वाटायपञ्चमव्याख्ये हु सुताधीशो त्वपुक्रता ॥२॥  
 सुतेषेऽन्तः गते चारपि पापाकाले च निर्बले ।  
 तद्या न जायते पुत्रो जातो वा मिथ्यते शूक्रम् ॥३॥

1-3 O Brahmin, Now I speak of the effects of the 5th House: The Ascendant Lord and the Fifth Lord being placed in the 5th House or in a Kendra or Trikona, the native should be told of the thorough happiness of the son; the situation of the 5th Lord in the 6th or 8th or 12th House is to be predicted as the thorough lack of son. If the Fifth Lord is combust, is in conjunction with a malefic planet and is also weak, then no son will be born or if born his death is quite certain.

षष्ठस्थाने प्रियते सुताधीशे प्रथमपत्ने काकबन्द्या लग्नेशो च दुर्जसंयुते । भैहिनी ॥४॥

4. In case the 5th Lord being in the 6th House, and the Ascendant Lord in Conjunction with Mars, the native's first born child will die whereafter his wife will become sterile ("काकबंध्या" "Kakbandhya") (one who is incapable of conceiving after producing one child).

Here are two examples to prove this:

Time of birth Date of birth Time of birth

Date of Birth 2-11-1955 Time of Birth 9.50 P M IST

This native has Gemini Ascendant. The 5th Lord is Venus who

is placed in the 6th House. The Ascendant Lord Mercury together		Lg	Moon Ketu		Jup	Mer Mars
					Rahu Ven	Sun Sat

with Mars is in the 4th House. The native got a son two years after marriage. He (the son) died 1 1/2 years after by snakebite. The wife felt pain in the abdomen after sometime. During medical tests it was found that she had developed a lump of tissues on the mouth of her ovary which was operated. After operation she was incapacitated of conceiving and producing children as the ovary itself was removed in the operation.

The second example is that of an acquaintance of mine:  
 Date of birth                      Time of birth                      Place of birth  
 3-4-1942                          11.15 P.M. IST                      Hapur

Mer	Sun	Mars	Jup	Sat			Moon	Rahu	
Ven	Ketu						Lg		

Here the Ascendant is Sagittarius. The fifth Lord is Mars who is placed in the 6th House. The Ascendant Lord Jupiter is also together with Mars. Therefore, this combination brought the above said effect hund-red percent.

सुतारीशो हि नीचर्षो व्यपश्चात्मक्षतः ।  
काकबन्धा भवेन्नारी सुते केतुदूधो यदि ॥५॥

5. If the debilitated Fifth Lord is situated in 12th, 6th or 8th house and Mercury in the 5th House, the native's wife will be Kalkbandhya 'काकबन्धा' (Sterile after giving birth to one child).

**Notes :** Here the 5th House has been shown to be extremely weak. It has been said that the 5th Lord be in his debilitated and situated in the Trik Houses, in this situation the 5th House will be extremely weakened. The placement of Mercury and Ketu in 5th House, this combination is also of great importance in production, because the presence of a neutral planet like Mercury in the House of sons has adverse effect on the continuation of the lineage. Ketu together with Mercury will act like him.

सुतेशो नीचां यत्र सुतस्थानं न पश्यति ।  
तज्ज सौरिदूधो स्थातो काकबन्धाविमाणनुयात् ॥६॥

6. The native's wife will be sterile ("काकबन्धा") if the Fifth Lord is in his debilitation or he does not aspect the Fifth House and Saturn and Mercury are situated there (in the fifth House).

**Notes :** This sloka has also indications of the weakness of the 5th House because the presence of the Neutral planets, who are opposed to reproduction, in the 5th House. Even then if there had been the aspect of the 5th Lord on this House getting of a son could have been possible with certain measures (Performance of certain rituals).

आगेशो पूर्तिवर्ती चेत् सुतेशो नीचां यदि ।  
सुते केतु-दूधो स्थातो सुतं कथात् विनिदिशेत् ॥७॥

7. If the 9th Lord is in the 5th House and the 5th Lord is debilitated and Mercury and Ketu are there in the 5th House, son will be obtained after great ordeal, the astrologer should predict so.

**Notes :** Here ordeal implies medical treatment, performance

of religious rituals etc. Getting of son by making efforts is possible only if the 9th Lord is situated in the 5th House. The reason is that according to the principle of Bhavam "भावातभावम्" the 9th House is also the House of sons.

षड्गित्रयस्त्रोतिपि नीचो वाऽप्यरिसंस्थितः ॥  
पापकाते सुतस्थाने पुन्न कष्टद्विनिदिशेत् ॥८॥

8. If the debilitated 5th Lord is situated in the 6th, 8th or 12th House or in an enemy sign, and the 5th House is occupied by malefic planets the son is got after great ordeal.

**Notes :** In the edition published by M/S Ranjana Publications this sloka runs as follows :

षड्गित्रमव्ययस्थो वा नीचो वा शत्रु राशिः ।  
सुतेश्च सुते तस्य कथात् पुन्न विनिदिशेत् ॥

Which may be explained in this way: If the 5th Lord be in the 6th, 8th or 12th House or in his debilitation sign or in an enemy sign or in the 5th House, the getting of son will occur after great ordeal.

**Notes :** The indication of this sloka that the 5th Lord be in the 5th House and even then the getting of son will be after great deal of efforts does not seem to us to be reasonable. Therefore, it is the given sloka which appears to be correct.

पुश्यां बुधेन्ने पन्द्रेत्रेत्रां पुरः ।  
मदे मानिद्युते दृष्टे तदा दातादः सुतः ॥९॥

9. Should there be the signs of Mercury or Saturn in the 5th House and should it (the 5th House) have the conjunction or aspect of Saturn and Mandi, the native will have adopted sons.

**Notes :** If there are the signs Gemini, Virgo Capricorn or Aquarius in the 5th House and Saturn and Mandi are also placed there or if they aspect the 5th house, this combination will be possible only then. It makes it clear that Mandi also has its aspect, Here Mandi means guliya.

रदि-कर्त्री त्रिमातृभर्त्ती च प्रिप्तजापि च पोषिष्ठः ॥१०॥

10. If the Sun and the Moon are placed in the same sign and in the same Navamsa, then the native is brought up by three mothers or two fathers.

एकमे षड्यैर्युक्ते तदीशो व्यवराशिंगे ।  
सनेशेद् बलाद्यो चेत् तदा दस्तुदध्यः ॥१॥

11. If the 5th House is occupied by 6 planets, its Lord is placed in the 12th House and the Ascendant Lord and the Moon are endowed with strength, in this combination also the native will have adopted son.

सुते ज्ञजीवश्चैरुच्च सबलैरेकलोकिते ।  
शविनि बहवः पुरा भुतेश हि बलान्विते ॥१२॥

12. The 5th House is aspected by strong Mercury, Jupiter and Venus and the 5th Lord is also endowed with strength, the combination will confer many children on the native.

**Notes :** In the 'Chaukhamba' edition the reading is "संयुतेऽकिते" instead of "सबलैरेकलोकिते" which will give a different meaning. According to this reading the meaning will be "If there are together in the 5th House Mercury, Jupiter and Venus or if they aspect this house".

सुते चक्रसंयुक्ते तद्देष्कणगतेऽपि चा ।  
तदा हि कन्यकोत्पत्ति प्रवदेद् दैवचिन्तकः ॥१३॥

13. If the 5th Lord is together with the Moon and is also in the Decanate of the Moon, the astrologers opine that the native will beget only daughters.

सुते चराशिस्ये राहुणा सहिते विद्यो ।  
पुत्रस्थानं गते मद्ये परजातं वेदिक्षिण्यम् ॥१४॥

14. If the 5th Lord is in a moveable sign and is in conjunction with the Moon and Rahu and Saturn is placed in the 5th House, the native should be spoken of as born Parajata (begot by other than the father).

**Notes :** Prithuyasas, son of Varahamitra in Chapter 5 Sloka 16-18 speaks of the Parajata in the following manner : "If the Moon and the Ascendant do not have the aspect of Jupiter, the native is Parajata or begot by other than the father, should the luminaries be in the company of malefics and have the aspect of Jupiter then also the same result prevails. Jupiter and the Moon in mutual vargas or

luminaries in exchange nullify these yogas.

तमादष्टमो चक्रे सञ्चलयने गुरौ ।  
पापग्रहेऽसुते दृष्टे परजाते न सप्तमः ॥१५॥

15. If there is placed the Moon in the 8th House from the Ascendant and Jupiter is situated in the 8th House from the Moon and these (the Moon and Jupiter) are together with or are aspected by malefic planets, the native is undoubtedly born as 'Parajata'. Notes : These Yogas stand cancelled if Kendra has a planet or benefics aspect Lagna or the Moon or the Ascendant Lord is in the Ascendant, or Jupiter is in the 4th House or Mars aspects Jupiter.

पुत्रस्थानाध्ये स्वच्छे लग्नादि द्वितिकोणे ।  
पुरुणा संयुते दृष्टे पुत्रभायपुर्येति स: ॥१६॥

16. The 5th Lord in his exaltation occupies the 2nd, 3rd, 1st, 5th or 9th house and these have the aspect or conjunction of Jupiter, the native will have the blessing of obtaining a son. Notes : The 5th Lord is in his exaltation sign and is in the 5th House, this is possible only when the Ascendant is Taurus, because as per this Ascendant the 5th Lord will be Mercury who is exalted in his own sign that is Virgo.

'Jataka Parijata' • Phal Deepika', 'Surya Jataka' give the following combinations for obtaining a son. The consideration of the son is to be made from the Ascendant, the Moon, the 7th House and Jupiter. If the 5th House from Jupiter is situated by benefic planet, Jupiter himself is together with a benefic planet, the native obtains a son and the son is longlived. The same result should be understood from the Ascendant, the Moon and the 7th House, that is in the 5th House from these there are placed benefic planets and they themselves are together with benefic planets, then any of these combinations in the horoscope will bless the native with the obtainment of a son.

If Mercury, Venus and the Moon are placed in the 5th House the issues will be daughters. Only Jupiter placed in the 5th House has the capability of conferring 5 sons on the native. The fifth Lord in his highest exaltation and in the Navamansha of a male planet being placed in the 5th House and not being conjunct with or aspected by malefic planets gives the native many sons. If Mercury, Jupiter, Venus are in their own signs or in their

exaltation signs, are placed in a Kendra or Trikona, the native obtains a son as wealthy as a king.

त्रिवर्तुःपापसंयुक्ते  
सुतेश नीवारिशये  
सुते नीचसंस्थो भवेच्छिष्टः ॥१७॥

17. If the 5th House has 3 or 4 malefic planets placed in it and is devoid of any benefic influence on it and the 5th Lord is in his debilitation sign, then the native has a desire of indulging in mean deeds (that is he will have a base profession).

**Notes :** The 5th is the House of the Intellect. Therefore it has through conjunction the influence of 3 or 4 malefic planets means the malefic influence at its highest. Besides this the 5th Lord is placed in his debilitation sign and the 5th House is devoid of any benefic influence, then it can be reasonably assumed that the native will have a thinking of low level in his mind, evil nature will be there in him and he will be unable to think of virtue. Therefore thinking of his benefit remains a long way from him. Some commentators have explained it in this way "that the native in this combination will get a son indulging in mean deeds". We do not think this interpretation as proper because this combination will not be in harmony with other combinations which describe the lack of sons. When the 5th Lord is weak and the 5th House has malefic influences to the maximum amount and does not have, even a single benefic influence, then the possibility of the native's obtaining a son seems to be almost nil. In the edition of Ranjan publications the reading is "सौभयविविज्ञे", which means "devoid of benefic planets or influences". But we do not think so. In our view here the expression is "सौभयविविज्ञे" which means "devoid of benefic influence". In the Chaukhamba edition there is "सुभवर्तिं" in the original sloka which also means "devoid of benefic influence."

पुत्रस्यानं गते जीवे तदीशो भग्नसंयुते ।  
द्वादिशो च त्रयविंश्ये वल्लभे पुत्रसंख्यः ॥१८॥

18. When the 5th House is occupied by Jupiter and the 5th Lord is together with Venus the child will be born of the native in his 32nd or 33rd year.

सुतेश केन्द्र शावस्थे कारकेण समन्विते ।  
षट्क्रिशो निशदद्वे च पुणोरत्ति विनिर्दिशेत् ॥१९॥

19. If the 5th Lord is placed in a Kendra (angle) and has conjunction with the significator (Jupiter) the birth of native's child should be predicted in his 30th or 36th year.

लग्नाद् भाष्यते जीवे जीवाद् भाष्यते भूग्राम ।  
लग्नेश भग्नसुवते वा चतुर्विंश्ये सुत वदेत् ॥२०॥

20. The native's child birth is to be spoken of occurring in his 40th year, should Jupiter be placed ninth from the Ascendant and Venus ninth from Jupiter or the Ascendant Lord be conjunct with Venus.

पुत्रस्यानं गते गहो तदीशो पापसंयुते ।  
नीचविविज्ञाते जीवो द्वादिशो पुत्रसंख्यः ॥२१॥

21. In the event of Rahu being placed in the 5th House, the 5th Lord be in Conjunct with a malefic planet and Jupiter being in his debilitation sign, the combination will be the son's death bringing in the native's 32nd year.

जीवात् पञ्चमो गामे लग्नात् फलमन्तिष्ठि च ।  
षट्क्रिशो च त्रयविंश्ये चतुर्विंश्ये सुतश्च ॥२२॥

22. Child loss to the native will occur in his 33rd or 36th year in the event of malefic planet occupying the 5th House from the Ascendant or from Jupiter.

लग्ने मातिदिव्युक्ते लग्नेशो नीचविशिष्टे ।  
षट्पञ्चाशतमेऽन्दे च पुत्रशोकसमाकृतः ॥२३॥

23. If there is Mars in the Ascendant and the Ascendant/Lord is placed in his debilitation sign, the native will be full of grief due to his son's death, in his 56th year.

चतुर्थं पापसंयुक्ते बलधारे तद्यव हि ।  
सुतेश परमेवास्ये लग्नेशन् समन्विते ॥२४॥  
कारके शुभसंयुक्ते दशसंख्यात् सूनवः ।  
परमेवास्ये जीवे धनेशो राहुसंयुते ॥२५॥  
शारदेशो भाष्यते लग्नाता सूनवः ।  
पुत्रसंख्यते जीवे सुतेशो वलसंयुते ॥२६॥  
धनेशो कर्मधारास्ये वसुसंख्यात् सूनवः ।  
पञ्चमाद् पञ्चमे महे सुतश्च च तदीशश्च ॥२७॥

सून्दः सतसंस्कृतव  
वित्तेन पञ्चमस्थाने द्विग्रन्थे यमलौ वदेत् ।  
जायन्ते षट् सुतस्तस्य तेषां च सुताधिष्ठे ॥२८ ॥  
पद्मत् पञ्चमो जीवत् जीवात् पञ्चमो शनैः ॥२९ ॥  
सुतेन पापसंयुक्ते पुनर्मेकं विनिर्दिशेत् ।  
पञ्चमे पापसुकृते वा जीवात् पञ्चमो शनैः ॥३० ॥  
पञ्चन्ते पुनर्लाभं कलत्रवधाण् अवैत् ।  
पञ्चमे पापसंयुक्ते जीवात् पञ्चमो शनैः ॥३१ ॥  
तपनेनै धनभावस्थे सुतेनो भौमसंयुतः ।  
जातं जातं शिषु हन्ति दीर्घसुखं स्वयं अवैत् ॥३२ ॥

24-32. If there be malefic planets in the 4th House and also in the 6th House, the 5th Lord in Conjunction with the Ascendant be in highest exaltation and the signifactor of the 5th House be together with a benefic planet the number of children will be ten; the number will be nine when Jupiter be in his highest exaltation, the 2nd Lord be conjunct with Rahu and the ninth Lord be in the ninth House; in case Jupiter be placed in the 5th or the 9th House, the 5th Lord be endowed with strength and the 2nd Lord be placed in the 10th House, the number will be the number of Vasus (वसु) or eight; if there be Saturn in the 5th House from the 5th, the 5th Lord be in the 5th House the number of children will be seven out of which two will be born twins; should the 2nd Lord be 5th from the 2nd House and the 5th Lord be in the 5th House 6 sons are born to the native out of which 3 are subjected to death; when Jupiter has gone in the 5th House from Saturn or Saturn has gone in the 5th House from Jupiter and the 5th House is occupied by malefic planets one son is to be predicted; when the 5th House is occupied by malefic planets and Saturn is placed 5th from Jupiter the native will have 3 wives but he will beget son only through the 2nd and the 3rd; and if the 5th House is occupied by malefic planets, Saturn is placed 5th from Jupiter, the Ascendant Lord is in the 2nd House and the 5th Lord is together with Mars, the native is longlived but loses his children one after the other as they are born.

## Chapter 19

## Effects of the Sixth House

अथ षष्ठभावफलाद्यायः ॥१९ ॥

1. O Brahmin, now I speak to you of the effects produced by the 6th House which are diseases ulcers in the body etc. Listen to the same attentively.

**Notes :** From the 6th house are to be considered diseases, obstacles, fighting, swelling in some part of the body, abscesses ulcers wounds, enmities, debt, loss, T.B. or consumption, mental tension, chronic eye disease, poisoning, colicky pain in the stomach, diseases of the urinary tract, diarrhoea etc. This house is particularly related to diseases. Every 6th Lord is a representative of injury or disease. The 6th Lord gives disease or injury to the organ related to that house or to the organ related to the Lord of that house with the Lord of which he is in conjunction and on which house or on the Lord of which house he has his aspect.

षष्ठाधिः स्वगोहे वा देहे वाऽन्यथे स्थितः ।  
तदा ब्रणो भवेदेहे ब्रणाशिसमाप्निते ॥२ ॥

2. In the event of the 6th Lord being in his own house (the 6th House), in the Ascendant or in the 8th House, the native will get ulcers in that limb of the body which is related to the sign placed in the 6th house.

**Notes :** In the Chaukhamba edition this sloka begins in this way: "स्वभेषत्तथिः पापो" Here the meaning is "the malefic Sixth Lord" If the Sixth Lord is a malefic planet there will be ulcer in the body, should he be in the Sixth House or the eighth one, whichever planet becomes the 6th Lord will have the quality of ulcer giving; but if the 6th Lord is a malefic planet he will increase the intensity of the event.

एवं पित्रादिवेशास्तकाकसंयुतः ।  
बणाधिगुरुक्षमि बाह्याद्यनुता यद् ॥३॥  
तेषामपि वर्णं बाह्यादिविनन् शिरोवणम् ।  
इदुग्ना च मुखे कपटे भौमेन जेन नाभिषु ॥४॥  
गुरुग्ना नासिकामां च शूण्यां नरने पदे ।  
शनिना गहणा कुक्षी केतुना च तथा घटेत् ॥५॥

3-5 In the same way the Lords of the Houses of father etc and the significators of the these houses being together with the 6th Lord and being placed in the 6th or the 8th House, ulcer is to be predicted to those relatives (father etc.) If the Sun as the Lord of such a house is placed in such a house (the 6th or the 8th house), ulcer is to be predicted in the head; if this is the case of the Moon, in the mouth, if that of Mars, in the neck; if that of Mercury in the navel, if that of Jupiter, in the nose; if that of Venus, in the eyes; if that of Saturn, in the foot; if those of Rahu and Ketu, in the stomach.

**Notes :** Full knowledge about the relatives (father, mother etc.) of the native, not only of ulcers and bruises but of every thing, may be got from the birth chart of the native. If the Lord of signifier of particular house makes a relation with the 6th Lord and is placed in the 6th or the 8th House, the relative associated with that house gets ulcer etc. Suppose the Ascendant is Aries, the 4th Lord is the Moon, then if the 6th Lord is together with Mercury, or if the Moon is placed in the 6th House, or if the 6th Lord and the Moon are placed together in the 8th House, then the native's mother will have ulcer as the 4th House is the House of the mother. If Saturn is placed in the 6th House, is in conjunction with the 6th Lord or is together with the 6th Lord in the 8th House, the elder brother will get ulcer. Jupiter is the signifier of the elder brother, if he is in these situations like

Saturn, even then the elder brother will get ulcer. If the Sun is the 6th Lord, or he is together with the 6th Lord or is placed in the 6th House, or together with the 6th Lord is placed in the 8th House, then the ulcer will be in the head. If the Moon is there in the situations of the Sun, then the ulcer will be in the mouth. The meaning is that the planet described in the sloka will give ulcer in these situations to the limbs represented by them.

लग्नाधिः कुजक्षेत्रे बुद्धये यदि संस्थितः ।  
यन् कुरु स्त्यो जेन वीक्ष्यो मुखस्त्रदः ॥६॥

6. If the Ascendant Lord is in Mars's signs (Aries and Scorpio) or in Mercury's signs (Gemini and Virgo) and is aspected by Mercury, there will be ulcer on the face.

**Notes :** Mars should be particularly studied in the context of the 6th House. The signification of ulcers or broken limbs belong to Mars. The combination of Mars and Mercury is the greatest factor of giving ulcer in the Predictive Astrology. This combination proves to be most malicious and evil causing in the case of Gemini Ascendant. In the Natural Horoscope Mercury is the 6th Lord therefore Mercury has the natural quality or tendency of the 6th House. So, on the basis of Natural Horoscope Mercury is the factor of ulcer, he is ulcer causing planet. And Mars is the factor or representative planet of injury. Therefore, their conjunction or any kind of relation is very powerful in giving injury or wound. To the natives having Gemini as their Ascendant Mars is the Lord of the place of injury or the 6th House. As Mars in himself a violence-loving planet, so he is the signifier of wounds and ulcers. Then according to the principle of "Bhavat Bhavam" he is also the Lord of the 6th house from the Sixth House. Therefore, Mars will have an extremely malefic nature. If Mars is situated in the sign Gemini and aspects Mercury, the native gets repeated injury in his head, hands, shoulders, collarbone, neck, nose etc. In this combination the native himself will become violence-loving because the 4th aspect of the violence loving Mars will be on the 4th House which is related to the mind. If Mars is placed in the 4th House in the sign of Mercury, Virgo then the native will be more frequently subjected to accident by a conveyance as the 4th House is related to Conveyance and the 6th House is already related to injury etc. These very situations will be

created if Aries be the Ascendant. In this Ascendant if Mars and Mercury have combination in the four signs described in the sloka, occurrence of death by injury etc. has been seen; because in this Ascendant Mars will become both the Ascendant Lord and also the 8th Lord or the Lord of the House of Death. In both these Ascendants because of the relation of Mars and Mercury in these signs, the combination makes the native engage frequently in litigation and makes him violence loving. If the Ascendant Lord Mars is placed in a sign of Mercury and is aspected by Mercury, the native will have ulcer on his face. This saying is very significant and meaningful and reveals the profound, penetrating insight of the Sage. This ulcer has been often found on the nose or around the nose.

समाधियो कुञ्जयौ चक्रेण यदि संयुतौ ।  
राहुणा शनिन् सार्दू कुरुं तत्र विनिर्दिशेत् ॥७॥  
लग्नधियं विना तमे स्थानेचेत्पामा शस्ति ।  
क्षेत्रकुरुं तदा कृष्णकुरुं च शनिना सह ॥८॥  
कुरुन् रक्तकुरुं स्थानातदेवं विवारयेत् ॥८/१-२॥

7-8 1/2 If, being Ascendant Lords Mars or Mercury are in conjunction with the Moon, Rahu and Saturn, leprosy is to be indicated. If the Ascendant Lord is not there in the Ascendant and the Moon and Rahu are situated there, then the indication should be of white Leprosy, it should be of black and red leprosy if Rahu be with Saturn and Mars respectively.

समन् षष्ठ्याधीशो रक्षिणा यदि संयुतौ ॥९॥  
ज्वराणः कुरुं ग्रन्थः शस्त्रवणमथापि वा ।  
बुधेन पितृं गुरुणा रोगाभावे विनिर्दिशेत् ॥१०॥  
स्त्रीधिः शुक्रेण शनिना वायुना संयुते यदि ।  
गण्डाण्डालतो नाथौ तमः केतुयुते भयम् ॥११॥  
चक्रेण गण्डः सतितैः कफस्त्रामादिना घवेतः ।  
एवं पित्रादिशवानां तत्कारकयोगतः ॥१२॥  
गण्डं तेषां वदेदेवपूरुषमत्र मनीषिष्ठः ॥१२/१-२॥

9-12 1/2 If the Ascendant is occupied by the 6th and the 8th Lords along with the Sun, the native will suffer from Jawarganda or acute fever, if along with Mars he will have tumour or ulcer caused by weapon, if along with Mercury he will have bilious diseases,

absence of disease if they are along with Jupiter, if along with Venus disease will be caused through females, if along with Saturn attack of windy diseases, if along with Rahu injury caused by violence loving low born (Chandala), if along with Ketu navel diseases, the conjunction of the Moon will cause Ascitis or phlegmatic diseases. Similar estimates should be made by learned astrologers from the House and their significators of relatives like father etc. and dangers to them should be predicted similarly.

**Notes :** The Ascendant is the House of the whole body, the 6th House that of diseases and the 8th that of death. The conjunction of the Lords of these three Houses is certainly fatal to the health of the body. The joining together of these three means disease in the body and as consequence of it, death. According to the above written slokas the conjunction of other planets with these three factors will cause various diseases. these diseases are related to the planets joining the Ascendant, the 6th and the 8th Lords.

रोगस्थानगते	पापे	तदीशे	पापसंयुते ॥१३॥
राहुणा	संयुते	मदे	मर्ददा
रोगस्थानगते	भोमे	तदीशे	रंधसंयुते ॥१४॥
घटवैर्यं	द्वादशे	यावं	ज्वरोगी
षष्ठ्यस्थानगते	जीवे	तद्युहे	चक्रसंयुते ॥१५॥
द्वाविशैकोनविशेषज्ञे	कुरुणे	कुरुणे	विनिर्दिशेत् ।
रोगस्थान	गतो	गण्डः	शादिसम्बिते ॥१६॥
लग्नेशे	नाशाराशिष्ये	पूर्विशे	क्षयरोगात् ।
ब्यवेशे	रोगाराशिष्ये	तदीशे	व्यायाशिणे ॥१७॥
विशद्वैकोनवै	गुल्मयोगे		विनिर्दिशेत् ।
रिपुस्थानगते	चन्द्रे	शनिना	संयुते ॥१८॥
पञ्चपञ्चाशदव्येषु		रक्तकुरु	विनिर्दिशेत् ।
लग्नेशे	लग्नराशिष्ये	मदे	शत्रुसम्बिते ॥१९॥
एकोनशिष्यै	तु	वारोगादितो	भवेत् ॥१९/१-२॥

13-19 1/2 Should there be a malefic planet in the 6th House and the 6th Lord is together with malefic planet and, there be the conjunction of Saturn with Rahu, the native will remain afflicted by life long, illness. Again if there be Mars in the 6th House and the 6th Lord be placed in the 8th House the native will suffer from severe

fever in the 6th and the 12th year. Should there be Jupiter in the 6th house and in the signs of Jupiter (Pisces and Sagittarius) be placed the Moon, leprosy should be told to the native in his 22nd and 19th year, Rahu falling in the House of Diseases (the 6th House), Mandi in Kendra and the Ascendant Lord in the 8th House, the Combination will cause consumpiton (T.B.) in the 26th year. If the 12th Lord is situated in the 6th House and the 6th Lord in the 12th House splenitary diseases should be indicated in the 29th or 30th year. In the event of the Moon going in the 6th House and halving conjunction with Saturn the indication should be made of the natives suffering from blood leprosy. And the Ascendant lord being placed in the Ascendant itself and Saturn be together with an enemical sign the native will have windy diseases like rheumatism etc in his 59th year.

**Notes :** Malefic planets and malefic signs in the 6th House, and the Conjunction of malefic planets with the 6th lord, these combinations certainly bring the native in conditions of illness. The illness gets serious and chronic when in the Horoscope there is the conjunction of Saturn and Rahu. This conjunction of Rahu and Saturn may be present in any house of the given horoscope. It means that the conjunction of Rahu and Saturn is responsible for diseases of chronic or long term nature. The Sage has not associated the conjunction of Saturn and Rahu with any particular house. If such a conjunction is present in any house it will lend chronic or long term nature to the disease only when there will be in the horoscope disease causing combinations. This fact makes it quite clear that in the horoscope of every person there is an interrelationship of all the planets and signs "Rahu is like Saturn" is known to all; and this is also well known that Saturn, is "pain and disease incarnate". In the event of the conjunction of Saturn and Rahu, this disease and pain incarnateness gets doubled, sometimes the intensity vanishes away. One may have a question arising in one's mind. The question is whether, if there is present in the horoscope an evil or disease causing combination, Rahu is also in conjunction with Saturn, will this, the evil or disease causing combination result in causing a disease of chronic or long term nature? our answer to this question is an emphatic yes; we are one minded in this regard.

रंधेशे रिपुराशिस्ते व्यवेशे लानसंस्थिते ॥२०॥  
चन्द्रे षष्ठेशसंयुक्ते वायुवर्षे पूर्णबद्धम्।  
षष्ठाष्टमगते राहुसादशष्टाते शनौ ॥२१॥  
जातय जम्मो विष ! प्रथमे च द्वितीयके ।  
वत्सेऽनन्नश्च तस्य त्रिवर्षे पाक्षेषाषाढ़ ॥२२॥

20 1/2-22 If the 8th Lord be in the 6th House, the 12th Lord in the Ascendant and the Moon is together with the 6th Lord, there will be fear from animals in the 8th year. O Brahmin, if Rahu be placed in the 6th or 8th house and in the 8th House from Rahu is placed Saturn, then it should be predicted that the native will have danger through fire in the 1st and 2nd years and through birds in the 3rd year.

षष्ठाष्टमगते सर्वे तदव्यये चक्रसंयुते ।  
पंचमे नवमेऽन्द्रे तु जलभाति विनिःशेत् ॥२३॥  
अष्टमे पद्मसंयुक्ते तस्माद्वा द्वादशे कुञ्जः ।  
त्रिंशिंद्रे दशमेऽन्द्रे तु स्फोटकादि विनिःशेत् ॥२४॥  
रंधेशे राहुसंयुक्ते तदशे रंशकोणो ।  
द्वाविशेऽष्टातस्ये चर्मे ग्राम्यमेहादिपीडनम् ॥२५॥

23-25 Fear from water is to be predicted in the 5th or 9th year in case the Sun be placed in the 6th or the 8th House and the Moon in the 12th House from him. In the event of Saturn being placed in the 8th House, and 12th from him (Saturn), that is, in the 7th House, being Mars, smallpox in the 30th or 10th year should be indicated. If the 8th Lord, together with Rahu, and being in his Navamsha is placed in the 9th or the 5th House from the 8th house, the native will be troubled by swelling of blood vessels, urinary disorders etc. during the 22nd and the 18th year.

लाभेशे रिपुशावस्ये गोशे लाभाशेशे ।  
एकर्तिशतस्ये वर्षे शत्रुमूलाद्वन्द्वयः ॥२६॥

26. The 11th lord being placed in the 6th House and the 6th Lord in the 11th House, there will occur loss of wealth in the 31st year due to enemies.

सुतेशे रिपुभावस्थे षड्केशे युक्तयुते ।  
 लघवेशे लग्नभावस्थे तस्य पुनो रिपुभवेत् ॥२७ ॥

27. In case the 5th lord is situated in the 6th House and the 6th lord is in conjunction with Jupiter and the 12th Lord is placed in the Ascendant, the native's own son will become his enemy.

तदनेशे षष्ठराशिस्थे तदीशे षष्ठराशिः ।  
 दसमैकोनविशेषज्ञे । २८ ॥

28. If the Ascendant Lord is placed in the 6th House and the 6th Lord is there in the Ascendant, it is to be indicated that the native will have fear from dogs during his 10th and 19th year.

अथ जायाभावफलाध्यायः ॥२० ॥

### Chapter 20

## Effects Of The Seventh House

जायाभावफलं बद्धो शूण त्वं द्विजसत्तम् ।  
 जायाधिष्ठे ख्वसे स्वोन्द्रे श्रीमुखं पूर्णमादिग्रेत् ॥१ ॥

1. O excellent of the Brahmmins. Now I tell you the effects of the Seventh House. Should the 7th Lord be in his own sign or in his sign of exaltation, the astrologer should predict to the native full happiness through his wife.

जायाभावपते रोगिणी कुरुते विना व्यवर्जयन्ति: ।  
 जायाधिष्ठे ख्वसे नरी तथा शुक्रादिकं विना ॥२ ॥

2. In case the 7th Lord is placed in the 6th, 8th or 12th House and is not in his own sign or in his sign of exaltation, the combination causes the native's wife sickly.

Notes : In most of the Ascendants when the 7th Lord is placed in the 12th House the native's wife will remain sickly. It is the Aries Ascendant in which the 7th Lord is Venus and she is in her sign of exaltation when she is placed in the 12th House. In Taurus and Scorpio Ascendants the 7th Lord will be in her own sign. Except these in all the other Ascendants the 7th Lord cannot be in his sign of exaltation or own sign. The 7th House may be regarded as the Ascendant of the wife and the 12th House will be the 6th one from the 7th House. In other words with regard to the wife's sickness the 12th house has great importance. The placement of the Ascendant

Lord in the 6th House is undesirable to the health of the wife. Therefore, the situation of the 7th Lord in the 12th House will certainly cause illness to the native's wife. When the Lord of a house is placed in the 8th or 12th House, the effects of that house are destroyed - this is a well known fact in Astrology. Therefore the situation of the 7th Lord in the 8th or 12th House is also not good for the body of the wife. If the Ascendant is Leo and the 7th Lord is in the 6th house, he will be in his own sign. If the Ascendant is Cancer and the 7th Lord is situated in the 8th House he will be in his own sign. Therefore, this combination will not be effective in these Ascendants also.

सप्तमे तु स्थिते शुक्रेऽतीवकामी श्वेतरः ।  
यज्ञकुन्त-स्थिते पापतुते श्वीपराणं श्वेत् ॥३॥

3. In the event of Venus being placed in the 7th House the native will be excessively lustful. And should Venus be placed in any house together with a malefic planet, the combination will cause the death of the native's wife.

**Notes :** The 7th House is related to sexual matters. The same thing may be said of Venus. Therefore Venus and the 7th House have a common quality. Whenever there is the conjunction of two factors having common quality, the native will have abundance of the quality concerned.

जायधीशः शुभेन्दुको दृष्टे वा बलसमुत्त ।  
तदा जातो धनी मासी सुखसौभाग्यसंयुतः ॥४॥  
नीर्वे शत्रुग्नेऽत्तेवा निर्वले च कलाक्रमे ।  
तस्थापि सोणिणी भार्या नरो श्वेत् ॥५॥

4-5 If the 7th Lord is strong and is in conjunction with benefic planets or is aspected by them, then the native will be wealthy, honourable, happy and fortunate. And in case the 7th Lord is weak in his sign of debilitation or is in an enemy's sign or is combust, the wife of such native also is sickly and he will have many wives.

मद्दधे शुक्रेऽते वा जायाधीशे शुभेन्दुते ।  
स्वोच्चो तु विशेषणं बहुशार्यो नरो श्वेत् ॥६॥

6. When the 7th Lord is in a sign of Saturn or Venus and he

is aspected by a benefic planet, the native will have many wives. He will also have many wives in case the 7th Lord is particularly in his exaltation sign.

वस्त्रासङ्गे पदे भासै चद्मे राशिसप्तिविदः ।  
कुञ्जे रजत्वलासङ्गे रजत्वल हस्तो वस्त्रासङ्गे कोरितः ॥७॥  
दुधे वेश्या च हीना न वर्णिक्त छ्री वा प्रकोटीता ।  
गुरो ब्राह्मणभार्या स्याद्विष्णिसङ्गे एव च ॥८॥  
हीना च पुष्पिणी वाच्या मद्दराहुकफीष्ट्रे ।

7-8 1/2 If the Sun is placed in the 7th House, the native will have the company of barren women, if there is the Moon in this house he will have a wife of the nature of the sign in the 7th House, if Mars is placed there he will have the company of a girl having menses and who is barren. Similarly, if Mercury is placed in the 7th House the native will befriend a harlot, a low caste woman or a female belonging to the trader community. In case Jupiter be there he will have relation with the wife of a Brahmin or with a pregnant woman; and in case Saturn, Rahu and Ketu have gone there (in the 7th House) he will have relation with a base woman and with a woman having menses.

**Notes :** Here the Sage has described the combinations in which the native will make sexual relation with the opposite sex. In this respect it is necessary that in all horoscopes the astrologer should consider the situation of Venus. If Venus is debilitated, the native is bound to be loose in character. The planets described in the slokas will certainly cause the abovementioned effects if they are in their debilitation signs. In a society in which ideas relating to sex are liberal these combinations will give effects exactly as these have been stated above. But where such freedom (freedom of sexual relation) is not given there also some malefic effect on the 7th House should be there to make this combination effective. The situation of the Sun in the 7th House in a birth chart makes the relation of the native to a woman who is barren.

If the Moon is placed in the 7th House she will make the sexual relations of native with a woman who is of the nature of that

sign that has fallen in the 7th House.

कुर्जेऽय सुस्तमी पन्दे व्याधिर्वल्यसंयुता ॥९ ॥  
कठिनोर्बुद्ध्यवाचेण च शुक्रं स्फूर्तेस्तमस्तमी ।

9-9 1/2 If the 7th House has Mars in it, the native will have a wife having attractive breasts, if Saturn is there, his wife will be sickly and weak, in case Jupiter is there she will have hard and prominent breasts and the presence of Venus will confer on him a wife having bulky and excellent breasts.

**Notes :** The details with respect to the breasts are known by the nature or disposition of the planets. Mars is the signifier of flesh in the body, and flesh is the dominating element in the structure of the breasts, therefore in the presence of Mars in the 7th House the breasts will be attractive. In case the principal Lordship is of Saturn there will be swollen veins on the breasts and lack of flesh will be there and the breasts will have dryness in them. In the Predictive Astrology Jupiter has been imagined to be of a strong, muscular and hard body. Therefore, his placement in the 7th House will make the breasts prominent and hard. Venus has been regarded as the most beautiful of all the planets. So her presence in the 7th House will confer attractiveness on the breasts.

पापे	द्वादशकामस्ये	शीणचक्रस्तु	पञ्चमे ॥१० ॥
जातश्व	भागविक्षयः	स्थादिति	जातिविरोधकृत् ।
जामिने	मद्यथेमे	तदीषे	मद्यशक्तिः ॥११ ॥
वेश्या	वा जारिणी	वार्षिपि	तस्य भार्या न संशयः ।
शौमाशक्तगते		शुक्रं	शौमष्ट्रेत्रगतेऽथवा ॥१२ ॥
शौमयुक्ते	च	द्वैते	वा आपुव्यवधार् भवेत् ।
मन्दशक्तगते		शुक्रं	मद्यक्षेत्रगतिः पि च ॥१३ ॥
मन्दयुक्ते	च	द्वैते	शिष्काष्टव्यवनतत्त्वः ।

10-13 1/2 Should malefic planets be in the 12th and the 6th House and Ksheen Chandra or emaciated Moon (the Moon below 90° from the Sun.) in the 5th, this native will be a henpecked husband and will be inimical to his race. There can be no doubt in it that the native's wife will be a harlot or she will have illegal relations with other man than her husband, if Saturn or Mars are placed in the 7th House. If venus is situated in the Navamansha of Mars or in

the signs of Mars or she is in conjunction with or is aspected by Mars, the native will be disposed to kiss the private parts of his wife. Similarly, Venus being placed in the Navamansha of Satrun or in the signs of Saturn, and she being in conjunction with or being aspected by Saturn, the combination will make the native ready to kiss the private parts of the male.

दारोशे	स्खोद्वाराशिष्ये	मदे	शुभसम्बन्धिते ॥१४ ॥
तन्मेशो	ब्रह्मसंयुक्तः		कलत्रशासंस्युतः ।
तद्धार्या	सद्गुणोत्ता		पुत्रपौत्रवर्धिनी ॥१५ ॥

14-15 If the 7th Lord is in his sign of exaltation and the 7th House is occupied by a benefic planet and the strong Ascendant Lord is placed in the 7th House, the native's wife will be endowed with virtues and will expand his dynasty by begetting sons and having grandsons.

**Notes:** This sloka tells us that the 7th House too, plays an important role in getting issues and expanding dynasty, because in the event of the 7th Lord being in his sign of exaltation and the 7th House being occupied by benefic planets there is the clear indication of the Sage that the native will be blessed with sons and grandsons. It has been found in the case of Horoscopes having this combination that the native's wife belongs to an exalted family or the family the members of which are virtuous and have reputation for their virtuous character and not for their wealth. The period during which this book **Brihat Parasara Hora shastra** was written the nobility of the family was not estimated by its wealth; one got reputation on the basis of one's excellent virtues of life.

कर्त्तव्ये	तत्परी	वार्तिपि	पापग्रहसम्बन्धिते ।
भार्याहासि	क्वदेत्	तस्य	निर्बन्धे च विशेषतः ॥१६ ॥

16. Should the 7th House and its lord be in conjunction with malefic planets, the astrologer should predict that there will be the loss of the native's wife especially if the 7th House and the 7th lord are bereft of strength.

षष्ठाषष्ठ्यव्यस्थाने	मदेशो	दुर्बलो	यदि ।
नीचराशिगतो	वापि	विशिष्टेत् ॥१७ ॥	

17. Loss of wife is to be indicated in case the 7th lord is bereft of strength and is relegated to the 6th, 8th or 12th House or if the 7th lord is in fall.

कलनकशानगे चर्दे तदेशे खवराशिषो ।  
कारको बलहीनस्व दारसौख्यं न विदेते ॥१८॥

सतमेशे स्वनीवस्थे पपर्क्षे पापसंयुते ।  
सतमे वन्नीवराशस्थे द्विभास्यो जातको भवेत् ॥१९॥

कलनकश्यानगे धौमे शुक्रं जापिमर्गं शस्त्रे ।  
लनेशे ख्यराशिस्थे कलनकश्यान् भवेत् ॥२०॥

दारेशे शुक्रे ख्योच्चेते तद्वशिनावके ।  
बलसंयुक्ते बहुदारसप्रसिद्धतः ॥२१॥

19-21. If the 7th lord is in his sign of debilitation or in a malefic sign and is together with malefic planet and there is the Navamamsa of eunuch planet in the 7th House, the native will have two wives. When Mars and Venus are in the 7th House or Saturn is there in the 7th House while the Ascendent Lord is in the 8th House, he will have 3 wives. And when Venus is placed in a sign of dual nature and the lord of dual sign is in his sign of exaltation and the 7th Lord is endowed with strength, the native will have many wives.

**Notes:** The weaker the situation of the 7th Lord in the birth chart, the more will be the number of the native's marriages. Thus if the 7th Lord is placed in his debilitation sign and is together with malefic planets and the, Navamamsa of the 7th House is occupied by signs of eunuch planets that is Gemini, Virgo Capricorn, or Aquarius, the native will have two marriages. In sloka no. 21 the situation of Venus has been explained. In signs of dual nature a planet repeats the events of which he is the signifactor. Venus is the signifactor of wives. Therefore when she occupies a sign of dual nature she will make the combinations in which the native will have the repetition of the event of having wife. If the Lord of the sign in which Venus is situated is in his exaltation sign and the 7th Lord (the Lord of the House of wife) is also endowed with strength, the native

gets many wives.

दारेशे शुभराशिस्थे ख्योच्चवक्षक्षगते भूम् ।  
पञ्चमे नवमेऽब्दे हु विवाहः प्रापयो भवेत् ॥२२॥

22. If the 7th lord is in the sign of a benefic planet, Venus is in his exaltation or is in his own sign the native is generally married in his 5th or 9th year

दारश्यान् गते सूर्ये तदेशो शुभसंयुते ।  
सतमैकादशे वर्षे विवाहः प्रापयो भवेत् ॥२३॥

23. If the Sun is situated in the 7th House and the 7th lord is in Conjunction with Venus, the native mostly gets married in the 7th or 11th year.

कुटुम्बस्थानो शुक्रे दारेशो तामाशिषो ।  
दशमे षोडशाऽब्दे च विवाहः प्रापयो भवेत् ॥२४॥

24. In the event of Venus occupying the 2nd House and the 7th Lord occupying the 11th House, the native is generally married in the 10th or 16th year.

लग्नकेन्द्राते शुक्रे लनेशो मन्ददग्धिषो ।  
वस्त्रेकादशे ग्रास्ते विवाहः लभते नः ॥२५॥

25. When Venus is placed in a kendra (or angle) like the Ascendant etc and the Ascendant Lord is in a sign of Saturn (10th or 11th sign) the native will have the blessing of getting married in the 11th year.

लग्नात् केद्वगते शुक्रे तस्मात् कामाते शनौ ।  
द्वादशैकोनर्विशे च विवाहः प्रापयो भवेत् ॥२६॥

26. If Venus is placed in a kendra (angle) from the Ascendant and in the 7th House from Venus, there is Saturn, the native's marriage generally takes place in the 12th or 19th year.

चन्द्रज्ञामिषो शुक्रे शुक्राज्ञामिषो शनौ ।  
वस्त्रेऽष्टुष्ठादशे ग्रास्ते विवाहः लभते नः ॥२७॥

27. If Venus is placed in the 7th House from the Moon, and Saturn occupies the 7th House from Venus, the native marries in

the 18th year

धनेशो लाभाश्रिस्ये लग्नेशो विवाहं कर्मसशिंगे ।  
अद्वै पक्षिदण्डो प्राप्ते लभते नः ॥३६॥

28. The native's marriage will occur in the 15th year, in case the 2nd Lord falls in the 11th House and the Ascendant Lord in the 10th House.

धनेश	ताभराशिल्ये	लाखेश	धनराशिल्ये ।
अद्वे	क्रयोदशे प्रादे	विवाहे	नमः ॥२१॥

29. Should the 2nd Lord be in the 11th House and the 11th Lord in the 2nd House (or if there be the exchange between the 2nd and the 11th Lords) the native will get the blessing of marriage in the 13th year.

स्त्रियाल्पमित्रे शुक्रे तदीशे धूमसंयुते ।  
इवाविषो सप्तविशेषद्वे दिवाहं लभते च: ॥३०॥

30. If Venus is placed 7th from the 8th House (that is second from the Ascendant), and the 2nd Lord is in the conjunction with Mars, the native's marriage will take place in the 22nd or the 27th year.

दारांशकगते लग्न-नाथे दारंश्रुते व्यये ।  
त्रयोविशेषे च षडविंशे विवाहं लभते नाः ॥३१॥

31. The Ascendant Lord being placed in the Navamamsa of 11th House and the 7th Lord in the 12th House, marriage will be deferred on the native in the 23rd or 26th year.

रस्ते दाराशिष्ये लगाशे भूमंसयुते ।  
पश्चाति त्रयीष्ये विवाहे लभते नः ॥३३ ॥

32. If the 8th Lord is placed in the 7th House, and the Navamamsa of the Ascendant is occupied by Venus, the native's marriage takes place in the 25th year or the 33rd year.

भारत्यन्दायगते  
एकत्रिशत्प्रसंशो  
सुके तदद्ये रहस्यते ।  
दरलाभ विनिर्देशत् ॥३३॥

33. If Venus is placed 9th from the 9th House (that is in the 5th House from the Ascendant) and one of these Houses (the 9th or the 5th) is occupied by Rahu the benefit of marriage to the native is to be predicted in the 31st or the 33rd year.

22. The native's marriage will occur in the 10th year, in Case the 2nd Lord falls in the 11th House and the Ascendant Lord in the 10th House.

34. Should Venus be situated 7th from the 9th House (that is in the 3rd House from the Ascendant) and 7th from Venus be the

**Notes:** The Sage means to indicate in this sloka that if Venus is situated in the 3rd House and the 7th lord in the 9th House the benefit of marriage is obtained by the native in the 27th or 30th year.

दारेश	नीचराशिरये त्रयविक्षेपे	शुक्रे वलसे	स्थारिसंयुते । दारनाशनम् ॥३५ ॥
अष्टदशे			

तस्य चैकोनविशालै  
कुटुम्बस्थानगो रहः  
दारनशं कलते  
विनिर्दिशेत् ॥३६॥

रन्धस्थानगते  
द्रातृस्यैकोनविशावे  
एडके दारानाशं  
सौरिताशिषो ।  
विविदिशेत् ॥३८॥

३५-३९ In case the 7th Lord is situated in his sign of debilitation  
 लग्नम् नवदत्तिरस्य कलास्य प्रतिवेद् ॥३९॥  
 त्रयोदशे तु सप्तमे कलाक्षय

and Venus in 6th or 8th House the Combination causes the destruction of wife in the 18th or 33rd year. If the 7th Lord is placed in the 8th House and the 12th Lord in the 7th House, the native's

19th year is to be predicted as the year of the destruction of his wife. In the event of Rahu being placed in the 2nd House, Mars in the 7th House, the native's wife will die by snake bite on the day of marriage or on the 3rd day from marriage. If Venus has fallen in the 8th House and the 8th Lord in a Sign of Saturn (Capricorn or Aquarius) the indication of the wife's death is to be made in the native's 12th or the 19th year and should the Ascendant Lord be situated in his sign of debilitation and the 2nd Lord in the 8th House, the wife's death

शुक्राज्ञापिक्रो चर्ने चक्राज्ञापिक्रो दुष्टे ।  
 रसेश सुतपावस्थे प्रथमं दृश्माल्लिकम् ॥४०॥  
 द्वाविशे च हितीयं च क्र्यप्रक्षेत्रे तृष्णकम् ।  
 विवाहं तभ्ये मर्त्ये नात्र कार्या विचारण ॥४१॥

40-41 If the Moon is situated 7th from Venus, Mercury 7th from the Moon and the 8th Lord is placed in the 5th House the native will have his first marriage in his tenth year, 2nd in the 22nd year and third in his 33rd year (This combination thus confers 3 marriages on the native) No further consideration is to be made in this regard.

षष्ठे च अवने भौमः सरसे राहुस्त्रिति ।  
 अष्टमे च यदा सोरिस्तस्य भार्या न जीवित ॥४२॥

42. The native's wife does not live (long) in case there is the situation of Mars in the 6th House, or Rahu in the 7th House and of Saturn in the 8th House.

**Notes :** According to stoka no. 42, in case Mars being on one side and saturn on the other from the 7th House, this House will be between two malefic planets. The combination will cause great loss to wife's bodily health and longevity. The situation of Rahu in the 7th House will cause even greater loss and will be more evil causing to her and therefore her existence in this world will become impossible. The combination will be as much harmful to the native himself as to his wife. His physical health and his longevity will be in great peril. In this case Mars, being in the 6th House will aspect the 12th House, and Saturn being placed in the 8th House will aspect the 2nd House and the native's own Ascendant will be placed between the aspects of 2 evil planets, that is (Paapkrittari yoga) will be formed. Rahu being placed in the 7th House will have his evil aspect on the Ascendant. There, due to the influence of 3 evil aspects the native's own life also becomes impossible.

## अथ आयुभावफलाद्यायः ॥२३॥

### Chapter 21

## Effects of the Eighth House

आयुभावफलं	चारथ	कर्त्तव्यमि	द्विग्रोत्तम । ।
आयुः स्थानाधिः	केद्द्रे	दीर्घमायुः	प्रयत्नति ॥१॥

1. O excellent Brahmin, now I explain to you the effects of the 8th House. If the 8th Lord is placed in a Kendra or angle, it gives long life to the native.

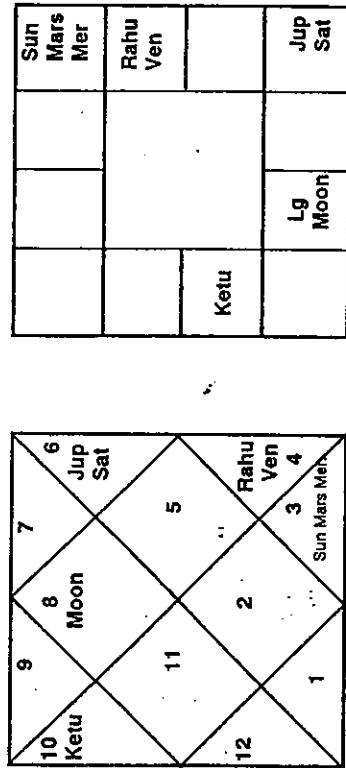
आयुभावफलं	पार्षे	सह	तत्त्वं	समिक्षाः ।
जातं	लानेशोऽप्यवृ			समिक्षाः ॥२॥

2. The 8th Lord together with a malefic planet is placed in the 8th House itself and the Ascendant Lord is also situated there, this combination will make the native shortlived.

**Notes :** When the Ascendant Lord and the 8th Lord are placed together and also have malefic planets with them in any house, the combination makes the native short lived. But when this combination is formed in the 8th House itself it can be predicted with certainty that the native is short lived. In this combination the situation of the Ascendant Lord who is himself the signifier of longevity and health in the 8th House, and his affliction with a malefic planet causes loss to the longevity of the native to a great extent. And when the 8th Lord himself is in the 8th House together with the Ascendant Lord and is influenced by a malefic planet, all the factors

related to longevity are badly affected. See an example in this connection.

**Notes:** Date of birth 14-7-1981 Place of birth Agra Time of birth 4,15 P.M. IST



In the present horoscope the Ascendant Lord is Mars who is placed in the 8th House together with the 8th Lord Mercury. The Sun is also placed with them, and the malefic planet Saturn aspects the 8th House. This Combination as spoken by Sage Parasara proved fully correct in the case of this native because the child could not live even for one year.

एवं हि शनिना चित्ता कर्ता तक्षिक्षणः ।  
कर्माधेन च तथा चित्तं कायमपुः ॥३॥

3. The learned astrologer should consider the longevity of the native in the same manner from Saturn and the 10th Lord.

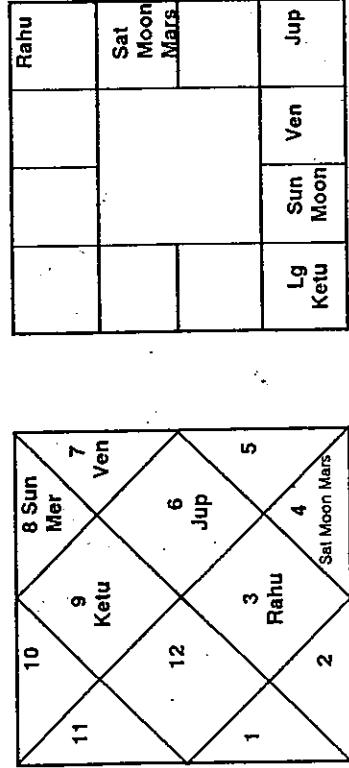
**Notes :** This sloka may be understood on the basis of the previous sloka, that is, if Saturn is in the 8th House together with the 8th Lord himself and they have conjunction of some malefic planet, the child will die soon. In the same way if the 10th Lord is placed together with the 8th Lord himself in the 8th House and they have the conjunction of some malefic planet also, the child will be shortlived. Here is an example to verify this combination:

In this Horoscope Saturn is placed together with the 8th Lord, the Moon in the 8th House. There is a malefic planet also in the 8th

House (Mars). Therefore, the native lived only for a short time.

Date of Birth 25-11-1945 Time of birth 10 a.m. IST

Place of birth Hapur



षष्ठे व्येऽपि षडेशो च्याधीशो रिषो व्ये ।  
लग्नेऽष्टे स्थितो वात्पि दीर्घायुः प्रयच्छति ॥५॥  
स्वस्थाने स्वाशके मित्रे प्रिये प्रियमन्द्रि ।  
दीर्घायुर् करोत्येव तमेशोऽप्यः पुनः ॥५॥  
लग्नाऽष्टपक्षकर्मशमन्दः केद्रिकेणयोः ।  
लग्ने वा सम्भितस्तद्व दिशेऽप्यर्थमांशम् ॥६॥  
एवं बहुविधा प्रकारिताः ।  
ललवासस्त्यात्तु सरादायुग्मिते ॥७॥

4.7 If the 6th Lord or the 12th Lord are placed in the 6th or the 12th House or if they are in the Ascendant House or the 8th House the combination blesses the child with long life. When the 5th Lord, the Ascendant Lord or the 8th Lord are in their own sign, or own Navamansha or in the House of a friendly planet, it also makes the native long lived. Again should the Ascendant Lord, the 8th Lord, the 10th Lord and Saturn occupy a Kendra (angle) or Trikona (trine) the 11th House, the native should be told as having long life. The learned have spoken of other combinations of longevity in many other ways. Longevity should be predicted according to the combination which is stronger among them.

तग्नेशो लग्ने केद्रे जीवेद् नीचाशस्ये रस्ये बलवर्जिते ।  
द्वात्रिशत्प्रमाणम् ॥८॥  
पापग्रह्युति ।

लग्नेरे दुर्बले जनुरात्मायुधवति शूवम् ॥९ ॥  
 स्वयं पापसंयुक्ते स्वये पापगम्हयुति ।  
 कृष्णहक्कान्ते जातपत्र शृतिभवित् ॥१० ॥  
 केन्द्रिकोणाः पापाः शुशा: षष्ठाष्टगा चादि ।  
 लग्ने नीचस्यरक्षेषो जातः सदो श्वेत् ॥११ ॥  
 पक्षमे पापसंयुक्ते पापसंयुते । पापसंयुते ॥१२ ॥  
 स्वये पापगम्हयुते स्वत्वपापाः प्रजायते ॥१३ ॥  
 स्वयं स्वाचारशस्ये चन्द्रे पापसमिक्ते ।  
 शुभदृष्टिविहीने च मासान्ते च मृतिभवित् ॥१४ ॥

8-13 If the 8th Lord is in a Kendra (angle) and the Ascendant Lord is weak, the native's span of life will be between 20 and 32 years. If the 8th Lord is in his debilitation sign, the 8th House is occupied by a malefic planet, the Ascendant Lord is weak, the native's life will be certainly short. When the 8th Lord is in conjunction with a malefic planet and the 8th House is occupied by malefic planets and the 12th House is also occupied by malefic planets, the death of the native will be instant. In the event of the malefics falling in Kendra or trikona (trine) and the benefits in the 6th or the 8th House and the 8th Lord in his debilitation occupying the Ascendant, the native will have immediate death. The 5th House, the 8th House and the 8th Lord having conjunction with the malefic give a very short life to the native. If the 8th Lord is situated in the 8th House itself and the Moon is together with a malefic planet and she has no benefit aspect on her, death will occur within a month.

लग्नेरे स्वोच्चराशिस्थे चन्द्रे लाभसमिक्ते ।  
 स्वस्यनगते जीवे दीर्घमायुर्न संशयः ॥१५ ॥  
 लग्नेरेऽनितिवती दृष्टः केन्द्रस्तथैः शुभ्यहः ।  
 धनैः सर्वगुणैः सार्थ दीर्घमायुः प्रयच्छति ॥१६ ॥

14-15 If the Ascendant Lord is in his exaltation sign, the Moon is in the 11th house and Jupiter is in the 8th House, there is no doubt in it that the native will be long lived. If the Ascendant is exceedingly strong and is aspected by a benefit from an angle, the native will have long life along with wealth and virtues.

## Chapter 22

# Effects of the Ninth House

अथ भाग्यभावफलाध्यायः ॥२२ ॥

विश्र !	फलं	बद्धे	तवायज्ञः ।
सबलो	भाग्यपे	भाग्ये जातो	भावेत् ॥१ ॥
भाग्यस्थानगते	जीवे	तदेशे	केन्द्रस्तस्तिते ।
लग्नेशो	बलसंयुक्ते	बहुभाग्ययुते	भावेत् ॥२ ॥

1-2 Now I speak before you, O Brahmin, the effects of the 9th House. If the strong 9th Lord occupies the 9th House, the native is fortunate. Jupiter being placed in the 9th House and the 9th Lord in an angle and the Ascendant Lord being endowed with strength, in this combination he will be extremely fortunate.

**Notes :** The 9th House is examined to consider fortune, devotion to God, pilgrimage, obedience to teacher, alms, Yajna penance, and fame etc. The significator of this House is Jupiter. Therefore, obtaining of pronounced effects relating to the 9th House is possible when Jupiter is strong and is situated in angle or trine etc.

भाग्येशो	बलसंयुक्ते	भाग्ये	शुभगम्हिते ।
लग्नात्	केन्द्रगते	जीवे	शाग्यसमन्विताः ॥३ ॥

3. The native's father will be fortunate when the 9th Lord in the native's horoscope is endowed with strength and Venus is placed in the 9th House while Jupiter is in an angle from the Ascendant.

भायस्थानद् द्वितीये का सुखे शोप्तमविक्षेत्रे ।  
शायेशे नीचराशिस्ये पिता निर्धनं एव हि ॥५॥

4. In case Mars occupies the 2nd or 4th House from the 9th and the 9th Lord is in his sign of debilitation, the native's father will be indigent.

**Notes :** The second from the 9th House means the 10th House from the Ascendant. In the same way the 4th from the 9th House means the 12th House from the Ascendant. Therefore the sloka means that if there is Mars in the 10th or the 12th House from the Ascendant and at the same time the 9th Lord is in his sign of debilitation, the father will be indigent. The combination also signifies that the native will not get much wealth from his father.

शायेशे पत्तोऽस्ये सुके तत्पिता शायोशे जीवसंयुते ।  
लग्नात्मविक्षेत्रे लग्ने राजा वा तत्समो श्वेत् ॥६॥

5. The father of that native will be longlived in whose birth chart the 9th Lord is very highly exalted and the Navamamsa of the 9th House is occupied by Jupiter and in an angle from the Ascendant is placed Venus.

शायेशे केद्रभावस्ये गुरुणा च निरीक्षेते ।  
तत्पिता वाहनेर्भुक्ते राजा वा तत्समो श्वेत् ॥७॥

6. When the 9th Lord is in an angle and is aspected by Jupiter, the native's father will be a king endowed with conveyances or will be equal to king.

शायेशे कर्मभावस्ये कर्मेशे शायराशिंगे ।  
शुष्ठुष्टे धनाद्यक्षु कीर्तिमांसतिपता श्वेत् ॥८॥

7. If the 9th Lord is situated in the 10th House and the 10th Lord in the 9th House and is aspected by a benefic planet, the native's father will be wealthy and famous.

परमेव्याशंगे सुर्ये शायेशे लाभसंस्थिते ।  
धर्मिष्ठे नृपवासत्यः पितृभक्तो श्वेत् ॥९॥  
लग्नात्मिकोणे सुर्ये शायेशे सदप्रस्थिते ।  
गुरुणा सहिते हुद्दे चद्रद्भायगते श्वेत् ॥१०॥

8-9 If the Sun is in his highest exaltation and the 9th Lord is in the 11th House, the native will be religious minded, favourite of a king and devoted to his father. Should the Sun be in a trine from the Ascendant, the 9th Lord be in the 7th House in conjunction with or aspected by Jupiter, the native will have great devotion to his father.

शायेशे धनभावस्ये धनेशे शायराशिंगे ।  
द्वान्तिकात्मतो धाय वाहने कीर्तिसम्बद्धः ॥१०॥

10. The placement of the 9th Lord in the 2nd House and of the 2nd Lord in the 9th House make it possible that the native will get fortunes, conveyances and fame in his 32nd year.

लग्नेशे भायराशिस्ये घटेशे न समिक्षेते ।  
अन्योन्यवैरं ब्रुते जनकः कुस्तितो श्वेत् ॥११॥

11. Should the Ascendant Lord along with the 6th Lord occupy the 9th House, the father and the sons will have enmity with each other and the father will be a person of contemptible nature.

कर्मफिपेन महितो विक्रमेशोपि निवृत्तः ।  
शायेशो नीचबूढस्यो योगो भिक्षानपदः ॥१२॥

12. In case both the 10th Lord and the 3rd Lord are bereft of strength and the 9th Lord is in his debilitation sign or is combust the combination will make the native beg his food.

घटाष्टमव्यये भानु रस्तेशो श्वेते पञ्चमे स्थिते ॥१३॥  
व्ययेशे लग्नराशिस्ये घटेशे पञ्चमे स्थिते ॥१३॥  
जातस्य जग्नात्मर्त्वं सूर्ये रस्तेशो शायराशिंगे ॥१४॥  
रन्ध्रस्थानगते प्रथमद्वं तु जनकस्य पितृरमणमादिशेत् ।  
जातस्य जग्नात्मर्त्वं नीचांशे शायराशिंगे ॥१५॥  
व्ययेशे बोड्डे चर्चे जनकस्य पूर्णिष्ठित् ।  
सूर्येशे लग्नेशे रस्तेशो भानुसंयुते ॥१६॥  
द्वितीये द्वादशे वर्षे चद्रद्भायगते श्वेत् ॥१७॥  
भागवद्भायगते राही जनकस्य पूर्णिष्ठित् ।  
बोड्डेऽद्युषदशो चर्चे गहणा सहिते सूर्ये चद्रद्भायगते श्वेत् ॥१८॥

सप्तमेकोनविंशादे । तातस्य भरणं प्रुत्पम् ।  
 भगवेशो व्यायागिष्ठये व्यवेशो भायराशिगो ॥१९॥  
 वेदाभ्यिपत्तवर्चित्त एवद्विभिपत्तवर्चित्त ।  
 रक्षये च स्थिते चक्रे लग्नेशो पितुर्मरणादिशेत् ।  
 पञ्चांशेकचत्वारिंशदेवं सूर्ये स्वस्युते ॥२०॥  
 पितुर्स्थानाधिपे पञ्चांशेकचत्वारिंशदेवं मरणं पितुः ।  
 पञ्चांशेकचत्वारिंशदेवं सूर्ये पञ्चांशेपत्तमवित्ते ॥२१॥  
 पञ्चांशद्वात्तरे प्राप्ते जनकस्य भूतिभवेत् ।  
 आगचात् सप्तमो सर्वे ब्राह्मसप्तमसत्तमः ॥२२॥  
 षष्ठे-ज्येष्ठे पञ्चांशिकाद्व वितुर्मरणादिशेत् ।  
 स्त्रज्ञानिगो मन्दे मद्यज्ञानिग्रो रवो ॥२३॥  
 विशेषकविशे षड्विंशो जनकस्य पूर्णिष्वेत् ।  
 भगवेशो नीवारागिष्ठये तदीशो भायराशिगो ॥२४॥  
 षट्टीविशेष-ज्येष्ठे त्रिविंशो पितुर्मरणादिशेत् ।  
 एवं जातस्य देवको फलं जाता विनिर्देशेत् ॥२५॥

13-25. The death of the native's father will occur before his birth if the Sun is placed in the 6th, 8th or 12th House, the 8th Lord in the 9th House, 12th Lord in the Ascendant House and the 6th Lord in the 5th House. If the Sun is situated in the 8th House and the 8th Lord in the 9th House the death of the native's father should be told in the first year of his nativity. The native's father dies in the 3rd or the 16th year of his life in case the 12th Lord is in the 9th House, and the 9th Lord is in his degrees of fall. The father's death is to be predicted in the 2nd or the 12th year, if the Ascendant Lord occupies the 8th House in conjunction with the Sun. If (father's death) will occur in the 16th or 18th year in case Rahu is placed 8th from the 9th House (or 4th from the Ascendant), and 9th from 9th or (5th from the Ascendant) is situated the Sun. If Rahu is in conjunction with the Sun, and Saturn is situated in the 9th House from the Moon, the native's father will certainly go to his heavenly abode in his 7th or 19th year. The father's death is to be predicted in the 44th year in the event of the 9th Lord falling in the 12th House and the 12th Lord in the 9th House. The native's father dies in his 35th or 41st year if there is the Moon in the Navamansha of the Sun and the Ascendant Lord is situated in the 8th House. If the Sun as the Lord of the 9th House has conjunction with Saturn and Mars the father will die in the 50th year. If the Sun is there 7th from the 9th

(Third from the Ascendant) and Rahu 7th from the 3rd (9th from the Ascendant) the death of the father is to be told in the 6th or 25th year. If 7th from the 8th House (2nd from the Ascendant) has fallen Saturn and the Sun 7th from Saturn, the father's death occurs in the 30th, 21st or 26th year. In case the 9th Lord is in his sign of debilitation and its Lord (the Lord of that sign of debilitation) occupies the 9th House, the father's death is to be predicted in the 26th or 33rd year. It is in this way that the Astrologers should have the knowledge of effects.

परमेच्चांशगे प्रात्स्थाने परमेच्चांशगे प्राप्ते शनियुते ।  
 पितुर्मरणादेवं विशेषे विशेषे विशेषे ।  
 विशेष-ज्येष्ठे विशेषे विशेषे विशेषे ।  
 विशेष-ज्येष्ठे विशेषे विशेषे विशेषे ।

26. The native becomes fortunate in many ways if Venus is in her highest exaltation and is in conjunction with the 9th Lord and Saturn occupies the 3rd House.

परमेच्चांशगे शनियुते शुक्रे शनियुते शुक्रे शनियुते ।  
 प्रात्स्थाने विशेषे विशेषे विशेषे विशेषे ।  
 विशेष-ज्येष्ठे विशेषे विशेषे विशेषे ।  
 विशेष-ज्येष्ठे विशेषे विशेषे विशेषे ।

27-28. Should Jupiter be in the 9th House and the 9th Lord in an angle the native acquires abundant wealth. If Mercury is in his highest exaltation and the 9th Lord is situated in the 9th House itself, the native acquires abundant wealth after the 36th year.

गुरुणा संयुते भावे तदीशो केच्छाशिषो ।  
 विशेष-ज्येष्ठे परं चैव विशेषे विशेषे विशेषे ।  
 विशेष-ज्येष्ठे विशेषे विशेषे विशेषे ।

29. The situation of the Ascendant Lord in the 9th House and that of the 9th Lord in the Ascendant House and that of Jupiter in the 7th House will confer on the native gains of wealth and conveyances.

भाग्याद्भाग्यगतो राहुस्तदीशो निश्चन गते ।  
 भाग्येशो नीचाशिष्ठे भाग्यहीनो श्वेतजः ॥३०॥

30. If 9th from 9th (5th from the Ascendant) is placed Rahu and its Lord (the 5th Lord) occupies the 8th House from the

Ascendant and the 9th Lord is in his sign of debilitation the native will be devoid of fortunes.

शायस्थानगते पदे शशिना च सम्बिते ।  
लगेशे नीचराशिस्थे विष्णुशी च नो भवेत् ॥३१॥

31. The native acquires food by begging should Saturn be in the 9th House along with the Moon and the Ascendant Lord be in his debilitation sign.

एवं भायफलं विष ! संक्षेपत् कथितं पया ।  
लगेशभायावेशस्थित्याऽन्यदपि निर्दिशेत् ॥३२॥

32. O Brahmin, I told you briefly of the effects of the 9th House in this way. Other effects are to be indicated as per the situation of the 9th Lord and the Ascendant Lord.

### Chapter 23

## Effects of the Tenth House

कर्मभावफलं	चाड्य	कथयामि	तवाग्रतः ।
आणु भैरवेय !	तज्जेन	बहु-गणहितापितम् ॥१॥	

1. O Maitreya, now I explain to you the effects of the 10th House. Listen now the essence of the words of Brahma, Garga and others in this connection.

सबले	कर्मशावेशे	स्वोच्छे	स्वांशे स्वराशिष्ठे ।
आस्तातसुखेनाहयो	यशस्वी	शुष्कमकृत् ॥२॥	

2. Should the 10th Lord be endowed with strength and occupy his exaltation sign, his Navamsha or his own sign, the native gets extreme paternal happiness, enjoys fame and performs good deeds.

**Notes :** The Tenth House is studied to have the knowledge of the native's good and evil deeds, his influence, father, fame, his obtaining a governmental office, pride, knowledge of Shastras (Books of Learning), governmental favour and honour, his subordinates, employees etc. Religious deeds like yajna etc are also related to the 10th House. In the same way, the means of livelihood which do not violate tradition and the moral values of the concerned society are also studied from the 10th House. It should also be known that whatever good actions are performed by using good means through our intellectual and physical faculties, no matter that

these deeds are related to our earning of livelihood, are also considered from the 10th House. Therefore, at the end of the stoka, the Sage has used the word "शुभकर्मकृता" (performer of good deeds). The 10th is indeed the House of mode of performing deeds. The Sage has indicated to study matters relating to the father from the 9th House. The 9th House is a trine from the Ascendant. Indeed, the word trikona or trine is an indicator of the mutual relations. Therefore, when we study the relations of the father, we will have to consider the 9th House also. But the matters individual to the father are to be studied from the 10th House. Therefore, the Sage has given some indications with regard to the father from the 10th House also.

कर्माधिष्ठे बलोन्क्षेत्  
सहि केऽन्नविक्रीणस्था कर्मवैकल्पयादिश्वत् ।  
ज्योतिष्ट्रयमादिग्रहकृत ॥३ ॥

3. If the 10th Lord is devoid of strength the native be told that he will face obstructions in his work. When Rahu occupies an angle or a trine he will perform Jyotishntoma Yajna etc.

**Notes :** "Jyotishntoma Yajna" is the name given to a vedic religious rite.

कर्मशो शुभसंयुक्ते शुभस्थानाते तथा ।  
राजद्वारे च वाणिज्ये सदा लाभेऽचान्त्रश्च ॥४ ॥

4. When the 10th Lord is in conjunction with a benefic planet and is situated in benefit house, the native will ever gain through royal patronage and in business. There will be opposite results in a reverse situation.

दशमे पापसंयुक्ते लाभे पापसम्बन्धिते ।  
दुष्कृति लभते मर्त्यः स्वजनानां विद्युक्तः ॥५ ॥

5. If the 10th and the 11th House are occupied by malefic planets, the native will indulge in bad deeds and will bring bad name to his men.

कर्मशो नशराशिष्ये राहुणा सम्युते तथा ।  
जनद्वीपी महामूर्खो दुष्कृति लभते नः ॥६ ॥

6. The situation of the 10th Lord along with Rahu in the 8th House makes the native averse to the people, a great fool and a doer of evil deeds.

**Notes :** The 8th is the House of evil deeds when the 10th House, the House of profession, has some relation with the House of Evil Deeds (the 8th House), the deeds of the native will be coloured in wickedness or vice. He will be inclined to earn his living by having recourse to such antisocial activities as smuggling, theft etc. Rahu is a planet which redoubles the quality of the combination that he joins. Therefore, two fold increase will be there in the doing of evil deeds when Rahu has conjunction with any planet in the 8th House. When the 10th Lord is situated in the 8th House it brings obstructions in the field of earning one's livelihood; there is the fear of governmental punishment. Experience has proved that the combination is auspicious with respect to the leather shoe industry, L.I.C. and Mining industry.

कर्मशो दृश्याशिष्ये पापसंयुक्ते मद्भूमसम्बन्धिते ।  
दूनेशो शिशोदरप्रायणः ॥७ ॥

7. If the 10th Lord together with Saturn and Mars has been placed in the 7th House and the 7th Lord himself is with a malefic, the native will be disposed to indulging in carnal pleasures and to filling his belly.

**Notes :** The Seventh is the House of trade and business. If this house is occupied by a malefic planet, the native will adopt illegal means in his trade, this can be reasonably guessed. The tendency to indulge in unlawful, immoral deeds will be increased when Saturn and Mars will have conjunction with the 10th Lord in the 7th House, the house of trade and business. The aim of such a person's life is nothing. He spends his days of life in gratifying the carnal appetites and physical desires. He is unable to think beyond sense gratification. The Sage has used a very proper word 'शिशो दर प्रायण' or a person engaged in satisfying his desires of food and sex.

कर्मशो समाश्रित्य कर्मशो गुरुसंयुते ।  
कर्मशो भावयेशो कर्मशो मानेश्वर्यप्रतापवत् ॥८ ॥

लाभेषे कर्मणिश्ये कर्मेषे लक्ष्मस्युते ।  
तादृशो केन्द्रो वापि सुखजीवनभाग् भवेत् ॥१॥  
कर्मेषे दत्तसंयुक्ते मीने गुरुमन्त्रिते ।  
वावधारणसौख्यादि लक्ष्मे नक्ष लक्ष्यः ॥१०॥

8-10 If in conjunction with Jupiter the 10th Lord be in his exaltation sign and the 9th Lord be in the 10th House, the combination will confer on the native honour, wealth and valour. The native will have happiness as his portion in life when the 11th Lord has gone into the 10th House and the 10th Lord into the Ascendant House or they both have gone into an (angle) sign. There is no doubt in it that the native will have the blessing of having robes, ornaments and happiness should the strong 10th Lord be placed in Pisces in conjunction with Jupiter.

**Notes :** In these slokas it is confirmed that the 10th Lord and the 10th House are related to the mode of the native's profession or the kinds of actions that he performs. When the 10th Lord along with a benefic and sattwika planet like Jupiter is placed in his exaltation sign, and the 9th Lord, the signifier of religion, penance, devotion, charity and alms giving, virtuous and pious deeds is situated in the 10th House, the native will certainly be inclined towards performing auspicious deeds and to deeds due to which he will have in society respect, comforts and a proud name in the real sense. In sloka no. 8 the Sage has explained the strength of the 10th House and the 10th Lord and the beneficial influence on them. And in the same way in slokas no. 9 and 10 the beneficial influences on the 10th House have been spoken of. Due to such influences the native acquires happiness, wealth, robes and ornaments and leads a really happy life.

लाभस्यानगते राहुभौमसमर्चिते ।  
रविपूर्णे संयुक्ते कर्मचेता सूर्ये राहुभौमसमर्चिते ।  
भवेत् ॥१॥

11. The Sun in conjunction with Rahu, Mars and Saturn being placed in the 10th House makes the native a failure in the performance of his duties.

**Notes :** Here the evil influence of the malefic planet due to his conjunction has been shown not on the 10th House but on its

significator, the Sun. He (the Sun) is the signifier planet of the mind and soul also. Therefore if he has malefic influences on him there will be in the native the loss of self confidence and will power and as a consequence the powers of performing his duties will also be weakened. Hence his efforts will generally remain incomplete.

मीने जीवे भूगुत्ते लग्नेशे बलसंयुते ।  
स्वेच्छाराशिगते चर्मे सप्तग्रहार्थवान् भवेत् ॥१२॥

12. The native will be learned and wealthy when Jupiter and Venus are situated in Pisces and the Ascendant Lord is endowed with strength and the Moon is in her exaltation sign.

**Notes :** This sloka is of philosophical significance. The sign of Pisces has relation with salvation. According to the sloka Jupiter and Venus should have conjunction of Pisces. Venus is a planet which is connected with enjoyment of physical senses or sensual pleasures. In the company of Jupiter she will indulge in physical pleasures in an enlightened manner. The Moon is the signifier of the mind 'चन्द्रमा मनसो जातः' (The Moon is born of the mind). The Moon's being placed in her exaltation sign means there is no layer of sensuality on the mind, there is no knot or complex in the mind, it is pure and clean, the receptivity of the mind and its eligibility are at their most excellent point and the mind is wrapped with knowledge. The situation of Jupiter in his own sign is an indication that the native has self knowledge and that knowledge is of the type which has no special preference or which does not give any special insistence on any ideology, that is the native has got 'सम्यक् ज्ञान' or proper knowledge. He does not have extreme views, his is balanced out look. It is such a man who has been called 'an enlightened one' or Buddha.

कर्मेषे लाभराशित्ये लाभेषे लक्ष्मस्युते ।  
कर्मग्रास्त्रिते शुक्रे रक्षवान् स रो भवेत् ॥१३॥

13. If the 10th Lord is situated in the 11th House, the 11th Lord in the Ascendant and, Venus in the 10th, the combination makes the native a possessor of precious stones.

केद्रिकोणे कर्मनाये स्वोद्धर्वसमाप्तिते ।  
गुरुणा सहिते द्वेषे स कर्मसहितो भवेत् ॥१४॥

14. The 10th Lord being placed in an angle or a trine in his sign of exaltation and being conjunct with or aspected by Jupiter, the native will be endowed with worthy deeds.

**Notes :** In this sloka there is an indication towards a man engaged in performing good deeds, a man of action, a 'Karma Yogi' who has an aptitude for doing virtuous deeds and who has no desire of gaining the effects or fruits of his actions and efforts. It is such a person who has been referred to here as 'Karma Sahito'. The Indian Sages call him a "Karma Yogi".

कर्मसे लगभावस्थे लगेशो नमिते ।  
कैद्रिकोणे चर्दे सकर्मस्तो भवेत् ॥१५॥

15. The 10th Lord being gone in the Ascendant House together with the Ascendant Lord and the Moon in an angle or a trine makes the native interested in doing good deeds.

कर्मस्थानगते पन्दे कर्महीनो नीचेवरंस्युते ।  
कर्मशे पापसंयुक्ते भवेत् ॥१६॥

16. It Saturn together with a planet in his debilitation sign occupies the 10th House, and the Navamsha of the 10th House is also situated with a malefic planet, the native is bereft of actions.

कर्मसे नाशराशिस्थे रक्षेशो कर्मस्थिते ।  
पापहेण संयुक्तं दुर्कर्म निरतो भवेत् ॥१७॥

17. When the 10th Lord occupies the 8th House and the 8th Lord the 10th House together with a malefic planet, the native will indulge in wicked deeds.

कर्मसे नीचराशिस्थे कर्मस्थे पापबेचे ।  
कर्मभालकर्मे पापे कर्मवैकल्प्यमादित् ॥१८॥

18. In the event of the 10th Lord being in his sign of debilitation and both the 10th House and the 10th from the 10th House (or the 7th House from the Ascendant House) being under the occupation of malefic planets, the native will face obstructions in the accomplishment of his actions.

कर्मस्थानगते चर्दे तदीशे तदिकोणे ।  
लगेशो कैद्रिभावस्थे सकर्मस्तो भवेत् ॥१९॥  
लगेशो कर्मशावस्थे कर्मसे बलसंयुक्ते ।  
देवेरुगुरुणा दुषे सकर्मस्तो भवेत् ॥२०॥  
कर्मस्थानाधिये भास्ये लगेशो कर्मस्तुते ।  
लग्नात् पञ्चमो चर्दे उत्तानामा नरो भवेत् ॥२१॥

19.21 If there is the occupation of the Moon on the 10th House and, from there (from the 10th House) in a trine or in the 5th House from the Ascendant that of the 10th Lord and, in an angle that of the Ascendant Lord, the native will be endowed with fame. Should that 11th Lord be there in the 10th House, the 10th Lord be endowed with strength and, they have the aspect of Jupiter, the combination will give to the native result similar to that in the above sloka. If the 10th Lord is placed in the 9th House and the Ascendant Lord in the 10th House and 5th from the Ascendant is the Moon the native becomes an illustrious person.

इति कर्मफलं प्रोक्तं सक्षेपणं द्विजेत्यम् ।  
तत्त्वकर्मेशसप्तशात्तद्यमन्वयम् / स्वयम् ॥२२॥

22. O excellent Brahmin, I have stated briefly in this way the effects of the 10th House. You yourself are to guess the other related effects through the relationship of the 10th and the Ascendant Lord.

the native many and full gains.

लाभेण् धनराशस्ये  
गुरुणा सहिते भावे गुरुलाभं केऽक्षस्यस्येऽपि ।  
विनिदिग्रत् ॥३॥

3. The situation of the 11th Lord in the sign of Wealth (the 2nd House), that of the 2nd Lord in an angle (from the Ascendant) and, the occupation of the 11th House by Jupiter, indicates that gains will be immense.

लाभेण् विक्रमे भावे शुभग्रहसमर्पिते ।  
षट्टिरिशे वत्सरे प्राप्ते सहतार्थयुतिक्षेपाभावः ॥४॥

4. Should the 11th Lord be in the 3rd House and the 11th House be situated with benefic planets, the native will have a gain of 2000 Nishkas in his 36th year:

**Notes :** 'Nishka' was the name of an Ancient royal coin, in India. As per 'Leelavati Granatha' one 'Nishka' was of 16 Drammas. It used to be a gold coin.

In this combination the native earns wealth through his own efforts. He may show any amount of enterprise in order to earn wealth, because according to the sloka the 11th Lord is situated in the 3rd House, the House of Courage and enterprise. The situation of a benefic planet in the 11th House procures for the native the good effects of his efforts.

केऽक्षिकोणे लाभनाये  
चत्वारिंशे तु सप्ताते शुभसमर्पिते ।  
सहतार्थयुतिक्षेपाभावः ॥५॥

5. The native will have in his 40th year a gain of 500 Nishkas should the 11th Lord together with a benefic planet has occupied an angle or a trine.

लाभस्याने गुरुते धने चक्रसमर्पिते ।  
भावस्यानाते शुक्रे षट्टरहस्याणे भवेत् ॥६॥

6. The native will be a possessor of 6000 Nishkas in case the 11th House is occupied by Jupiter, the 2nd by the Moon and the 9th by Venus.

लाभात्मकं लाभो जीवे दुष्यचक्रसमर्पिते ।  
धनदात्याधिष्ठितः ॥७॥

## अथ लाभभावफलाद्यायः ॥२४॥

### Chapter 24

## Effects of the Eleventh House

लाभभावफलक्षाय  
शूद्रां जातको लोके कथयामि  
तद्यां तद्या लाभे यच्छुत्त्वे द्विजोत्तम् !  
तद्यां तद्या लोके सदा सुखी ॥१॥

1. Q.excellent Dwija (twice born) listen to me. Now I explain to you the effects related to the 11th House, the auspiciousness of which house will make the native happy at all times.

लाभाध्यो ददा लाभे तिष्ठेत् केऽक्षिकोणयोः ।  
बहुलाभं तद्य कृपादुद्गते स्थार्थगोपि वा ॥२॥

2. When the 11th Lord is situated in the 11th House itself or in an angle or in a trine or he is exalted though in combustion, the combination will bring many gains to the native.

**Notes :** The 11th Lord procures for the native many and special gains when he is situated in the 11th House or in an angle or in a trine from the Ascendant House. If he is exalted, even then the native gets full gains, though he may be in combustion. Here a noteworthy fact has been indicated. 'सूर्यशाशोऽपि (Suryamshagoapi)" may be interpreted as "even if the 11th Lord has gone into the Navamsha of the Sun." Here the word 'अपि' means यथापि (eventhough). The word 'अपि' is used to express emphasis. Here also this word has been used for the sake of emphasis. Hence the meaning is : Even though the 11th Lord may be in combustion, in his exaltation sign he will procure for

7. If in 11th from the 11th (that is 9th from the Ascendant) is placed Jupiter together with Mercury and the Moon, the native will be gifted with wealth, grains, fortunes, diamonds, ornaments etc.

लाभेषो लाभावस्थे  
क्षयाद्विशो तु सप्ताष्टे  
सहस्रनिःक्षणा भवेत् ॥८॥

8. When the 11th Lord is situated in the Ascendant House and the Ascendant Lord in the 11th House the native will gain 1000 Nishkas in his 33rd year.

अनेषो लाभाशिस्ये लाभेषो धनराशिषो ।  
विवाहात्परतस्त्वैव बहुशार्थं समादिष्टेत् ॥९॥

9. It should be predicted that native will have a great rise in fortunes after marriage, should the 2nd Lord be situated in the 11th House and the 11th Lord in the 2nd House (or should there be the exchange between the 11th and the 2nd Lord).

ब्रह्मेषो लाभाशिस्ये लाभेषो ग्रावसंस्किते ।  
ग्रावसाद्वद्वग्राप्तादिव्याभरणसंस्तुतः ॥१०॥

10. Should the 3rd Lord occupy the 11th House and, the 11th Lord the 3rd House, the native will have gains through brothers and will be endowed with divine ornaments.

लाभेषो नीचेष्टेत्ते वा निके पापसमिक्ते ।  
कृते भूरिष्यनेऽपि चैव लाभः कदाचन ॥११॥

11. In the event of the 11th Lord being placed in his sign of debilitation, being in combustion or occupying the 6th, 8th or 12th House with a malefic, the native does not have any gain inspite of excessive efforts.

## Chapter 25

# Effects of the Twelfth House

अथाह	व्ययपालक्ष्य	कथयामि	फलं	द्विज !
व्ययेषो	शुश्रस्युक्ते	स्वयं	स्वेच्छागतेऽपि	वा ॥१॥
व्यये	च	शुश्रस्युक्ते	शुश्रावेण	व्ययस्तदा ।
चक्रो	व्ययाशिषो	धर्मताप्रमन्त्रषु	सास्थितः ॥२॥	
स्वोच्चे	स्वर्वेण	निजांशे	वा	लाभथमतजांशेके ।
			दिव्यगत्यैके	प्रोगवान् ॥३॥
			प्रार्थकादिपर्यक्ते	दिव्यवत्तमात्मादिभूषणः ।
			परार्थवित्संस्युतो	विक्षो दिनानि नयति प्रभुः ॥४॥

1-4 O Brahmin, now I explain to you the effects of the 12th House. If the 12th Lord has a benevolent planet with him, is in his own sign or in his sign of exaltation, the native's expenses are made on good accounts. If the Moon happens to be the 12th Lord and is situated in the 9th, 11th or 5th House, in her exaltation sign or own sign or in her own Navamamsa or in the Navamamsa of 11th, 9th or 5th sign, the native will enjoy beautiful houses, beds and superior scented articles. One having these combinations passes his life comfortably as he is endowed with such clothes, beautiful garlands and ornaments. He is gifted with riches and is learned and lordly.

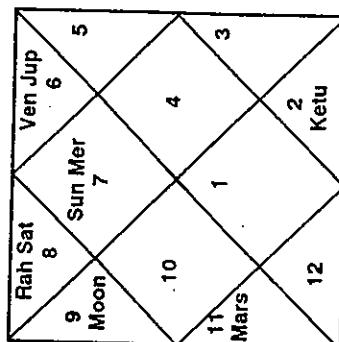
एवं	स्वश्रुतनीवारोऽष्टारो	वाऽष्टमे	स्त्रीै ।
संस्थितः	कुरुते	जाते	कान्तासुखविवर्जितम् ॥५॥
व्ययाधिवक्षपरिवक्त्वा			दिव्यभोगनिरकृतम् ।
स हि	केद्रविकोणाशः	स्वविद्याउत्तमः	स्वयम् ॥६॥

5-6 And in the event of the 12th Lord falling in the Navamamsa of his enemy, the Navamamsa of his debilitation sign or the Navamamsa of the 8th House or in the 6th or 8th House, the native is deprived of happiness through his wife; is troubled by expenses and remains bereft of general happiness. That very 12th Lord being in an angle or a trine, the native will have full happiness of his wife.

**Notes :** The 12th is the House related to pleasures of the marital bed. For the continuity of the happiness through wife to last, the 12th House plays special role in this respect. One may have thorough marital happiness, for this it is very necessary that the 12th Lord be placed in a benefic house, in a benefic Navamamsa and be in conjunction with a benefic planet and the 12th House be occupied by and aspected by a benefic. In reverse conditions, one lacks happiness through wife.

The following birth chart will illustrate this fact:

Date of birth : 3-11-1956 Time of birth : 6.45 am (I.S.T.) Place of birth : Hapur



दृश्यवकार्यगतः:			खेटः:			प्रस्थकलदायकाः।		
अदृश्यवकार्यगतः:			खेटः:			प्रस्थकलदायकाः।		

to two girls at different times. But he has got divorce from both. A few days ago his marriage was proposed with a woman left by her husband. He had been engaged to her. But this engagement too was broken on 25-10-1993.

यथा लग्नात् पर्वते वैतादातम् परिकीर्तिम् ।  
एवं श्राविभावेषु ततस्तर्वं विचारयेत्॥१९॥

7. As these effects have been spoken of from the Ascendant with regard to the native, similar effects are to be known from the third and other Houses with regard to brothers etc.

**Notes :** The Sage here points out that effects with regard to brothers etc may be predicted by taking the third and other houses as Ascendants. Thus the Third House will be the Ascendant for the brother and will provide information with regard to his physique. The 2nd from the third, that is the 4th House from the Ascendant will indicate the financial condition of the brother etc etc. Similar effects may be known and predicted with regard to the mother, the son, the maternal uncle, the wife etc by taking the 4th, the 5th, 6th, the 7th etc, respectively as Ascendants. As From the first to the Twelfth House in the birth chart of the native are studied to get the knowledge of various matters about him, similar method may be adopted to know these matters with regard to the relative concerned.

दृश्यवकार्यगतः:

अदृश्यवकार्यगतः:

खेटः:

प्रस्थकलदायकाः।

8. Planets situated in the visible half of the Zodiac give explicit results while the ones in the invisible half are known as giver of secret results.

**Notes :** The visible half of the Zodiac stretches from the to be covered degrees etc. of the 7th House to the covered degrees of the Ascendant via the 8th, 9th, 10th, 11th, 12th Houses, and, the invisible half of it from the to be covered degrees etc. of the Ascendant to the covered degrees etc. of the 7th House via the 2nd, 3rd, 4th, 5th, 6th, Houses. This visible and invisible half of the Zodiac is based on the Astronomical principle. The planets are endowed with greater strength when they are situated in the visible half than they are when their situation is in the invisible half, and their effect

on human life is relatively greater.

व्याप्त्यनगतोः राहुभैर्यकिरविसंयुक्तः ।  
तदीशेऽस्त्वकंसंयुक्ते नके पतनं श्वेत् ॥१॥

9. If Rahu along with Mars, Saturn and the Sun has gone into the 12th House, the native will have his fall in hell. The conjunction of the 12th Lord with the Sun will result in similar effect.

व्याप्त्यनगते सौम्ये तदीशे स्वेच्छारात्रे ।  
शुभयुक्ते शुभेन्दुषे मोक्षः स्वात्मक संशयः ॥१०॥

10. There is no doubt in it that the native will attain final emancipation, should there be a benefit in the 12th House, and the 12th Lord in his sign of exaltation be in conjunction with or aspected by a benefic planet.

व्ययेणो पापसंयुक्ते संदुष्टे व्यये पापसमन्विते ।  
पापहेणा देशोदैशान्तरं गतः ॥११॥

11. If the 12th Lord is together with malefic planets, the 12th House is occupied by malefics and these are aspected by malefics, the native wanders from country to country.

व्ययेणो शुभारात्रिक्षे क्षयक्षे शुभसंयुते ।  
शुभमहेणा संदुष्टे स्वदेशात् सञ्चो श्वेत् ॥१२॥

12. Should the 12th Lord be situated in a benefic house and the 12th House has benefits in it and these have the aspect of benefits on them, the native will move in his own country.

व्यये पदादिसंयुक्ते शुभग्निजेन समन्विते ।  
शुभदृष्टेन समाप्तिः पापपूलाद्वाराजन्म ॥१३॥

13. If Saturn or Mars occupies the 12th House and the house is not aspected by benefics, the earnings will be made through sinful measures.

लग्नेशो व्ययाराशिस्थे व्ययेणो लग्नसंयुते ।  
शुभुत्तेण संयुक्ते शुभमूलाद्वाराजन्म ॥१४॥

14. If the Ascendant Lord is situated in the 12th House and the 12th Lord along with Venus in the Ascendant, the expenses will be on religious grounds.

## Effects of the Bhava Lords

### Chapter 26

लग्नेशो	लग्नो	देहसुखाभाग्	शुजविकामी ।
मनस्त्री	चञ्चलस्त्रीव	हिपात्यो	परामोदि वा ॥१॥

1. If the Ascendant Lord has fallen in the Ascendant itself, the native will get physical comforts and physical prowess. He will be thoughtful intelligent, fickle minded, will have two wives and will have sexual relations with other women than his own wife.  
**Notes :** Should the Ascendant Lord be in the Ascendant itself, the native has a grand personality, a healthy body and a great resistance power against diseases. But in case there are evil influences, these qualities of the native will be adversely affected.

लग्नेशो	ब्रह्म	ब्रातो लाभवान् परिडतः सुखी ।
सुशीली		बहुदारो गुणेतुः ॥२॥

2. When the Lord of the Ascendant has been placed in the 2nd House, the native will be gainful, learned, happy, good natured, religious minded, honourable will have many wives and good qualities.

**Notes :** When the Ascendant Lord is situated in the Second House it makes the native economic minded. His commercial projects are usually profit giving. He has marvellous foresight. For here the Ascendant Lord is in the House of seeing, therefore, the native is endowed with great power of examination and observation.

His inferences are capable of giving far reaching results. His plans are successful. He has legislative eye because it (the 2nd House) is the House of the right eye.

लग्नेशं सहजे जातः सिंहतुल्य-प्रकामी ।  
सर्वसप्तशूत्रो माणी हिंशार्थं मतिप्रभ् सुखी ॥३॥

3. Should the Ascendant Lord be placed in the Third House, the native will be equal to lion in valour, will have all kinds of wealth, will be honourable, will have two wives and be intelligent and happy.

**Notes :** The 3rd is the House of bodily strength and valour. If the Ascendant Lord is in the 3rd House, the native will be marvellously enterprising and will have the courage to face every situation. The faculties of the body become most flourishing in the Third House, and the body is represented by the Ascendant and its Lord. The Ascendant Lord being placed in the Third House, the native will require more nutrition and his diet will be richer. In case the Ascendant is Gemini and the Ascendant Lord has gone in the Third House, the native becomes ascetic towards earning money from the age of 40 or 45. His vitality and strength are decayed. In Aquarius Ascendant also when the Ascendant Lord occupies the Third House Saturn will be in his debilitation sign and opposite effects will be seen.

लग्नेशं सुखो जातः पितॄमासुखान्वितः ।  
बुधप्रत्युतः कामी युणेष्वप्सन्वितः ॥४॥

4. Should the Ascendant Lord be in the 4th House the native will be blessed with paternal and maternal happiness, many brothers and will be lascivious, virtuous and charming.

**Notes :** When the Ascendant Lord falls in the Fourth House, the native will not only be lustful, he will also become mentally very sensitive. The Fourth House is related to the mind and psychological effects. The Ascendant is itself the body. The psychology of sex is quite near to the body. Therefore, the native may be lustful. Such a man takes special care of his body. He is always engaged in adorning his body and improving his personality.

The auspicious effects that have been told in this stoka will not be seen when the Ascendants are Aries and Capricorn. In these

Ascendants they will be reversed because in these Ascendants the Ascendant Lord will be in his sign of debilitation when placed in the 4th House.

लग्नेशो सुतो जन्तो सुतसोख्यं च पश्यमप् ।  
प्रथमपञ्चनाशः स्थानानी क्रोधी त्रपश्यतः ॥५॥

5. In case the Ascendant Lord has gone into the 5th House, the native will have mediocre happiness through his sons, the first born will not live, he will be honourable, wrathful and favourite to a king.

**Notes :** The above mentioned effects are related to progeny. These are found to be true generally in the case of Taurus and Cancer Ascendants because in these Ascendants the Ascendant Lord being placed in the 5th House falls in his sign of debilitation. In Aries, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces Ascendants this effect has been found in those natives in whose horoscopes there was malefic influence of any kind on the 5th House. In the case of Sagittarius and Pisces Ascendants even the least malefic influence gives with certainty the above mentioned effects with regard to progeny. The reason is that when these are the Ascendants Jupiter will be situated in the 5th House and it is well known about Jupiter that he is the destroyer of the effects of the House occupied by him "Sthan Haani Karo Jeeva" or Jupiter is the destroyer of (the effects) the house occupied by him.

If Jupiter is situated in the 5th House two factors related to progeny (the fifth House and the significator of the 5th House) join hands together. Therefore, even the least malefic influence on the 5th House causes harm to these two factors.

लग्नेशो बुद्धो जातो देहसौख्यविवर्जितः ।  
पापाद्यै शक्तुः योद्धा सौम्यदृष्टिविवर्जितः ॥६॥

6. In the event of the Ascendant Lord having fallen in the 6th House, the native is deprived of bodily pleasures. If he (the Ascendant Lord) is under the influence of a malefic and has no beneficial aspect on him, he will be troubled by an enemy.

**Notes :** If the Ascendant Lord happens to fall in the 6th House, the native remains sickly because in this case the body is

related to diseases. Some Astrologers speak of the 6th House as the House of Health. The saying has some germ of truth in it. It has been found that if the Ascendant Lord when placed in the 6th House, has no malefic influence on him, the native becomes exercise-loving and fond of wrestling, practises yoga so that his body may become strong and may remain healthy. When the Ascendants are Taurus and Scorpio the Ascendant Lords Venus and Mars will be situated in the 6th House. They will be in their own signs and so the native will remain healthy. If the Ascendant is Libra the Ascendant Lord Venus will be exalted in the 6th House. Therefore the native will enjoy the happiness of being healthy.

तरनेशे सप्तमे पापे शार्या तस्य न जीवति ।  
शुभेऽन्तो ददिदे वा विरक्तो वा श्रोतृष्टि वा ॥७॥

7. If the Ascendant Lord is a malefic and he occupies the 7th House the native's wife will not live. If he (the Ascendant Lord) is a benefic planet, the native is an aimless wanderer, penurious, of ascetic disposition or becomes a king.

तरनेशोऽष्टमे जातः प्रिद्विद्विषयादः ।  
रोगी चौरीं पहकोधीं हृतीं च परदरणः ॥८॥

8. Should the Ascendant Lord occupy the 8th House, the native will be Siddha Vidya Visharada (having the knowledge of occult powers), sickly, thievish, extremely wrathful, a gambler and given to traversing others' wives.

Notes : The 8th House is considered to be the House of occult knowledge. It can be said with certainty that the native will have the knowledge of occult powers when the Ascendant Lord will be situated in the 8th House. This is the House of wicked and harmful habits also. Therefore it is also reasonable that the native will be addicted to thieving, gambling and traversing other's wife. The situation of the Ascendant Lord in the 8th House has been considered by all astrologers as very pernicious to health. In the event of Cancer being the Ascendant and the Ascendant Lord going into the 8th House there is the fear of the child's dying in its infancy. Being sickly is a general fact in the case of other Ascendants. In case of Aries and Libra being Ascendants, the Ascendant Lord will

be in his own sign in the 8th House. Therefore, no harm will be done to the native. But if there is the influence of malefic planets the harm will be doubled, because in that case the Ascendant Lord, the 8th House and the 8th Lord will be affected and it will mean specific disease and unnatural death. In the case of Sagittarius as Ascendant, the Ascendant Lord in the 8th House will be in his sign of exaltation; therefore evil effects will be reduced to the minimum.

लनेशे धारयो जातो धारयात्कर्त्तव्यः ।  
विष्णुभक्तः पूर्वामी दासपुरुषेन्द्रियः ॥९॥

9. If the Ascendant Lord is situated in the 9th House the native will be fortunate, dear to the people, devotee of Lord Vishnu, skillful eloquent speaker and will be endowed with wife, sons and wealth. Notes : The 9th House is related to sattwika deeds, devotion to God, religion and religious sermons. Therefore when the Ascendant Lord is placed in the 9th House the native will be steeped in sattwika and devotional feelings. He will be the favourite of people because his moral values will seem proper and acceptable to all. This House gives the native the effects of the deeds of the previous births. In case of Scorpio Ascendant opposite results will be seen because in this Ascendant, the Ascendant Lord will be Mars who will fall in his sign of debilitation. Such Mars will bring to the native bad reputation, unfortunateness, opposition of the people, disease, pessimistic feelings, atheistic thinking etc. When the Ascendants are Leo or Aquarius, the situation will be an excellent one because when the Ascendant Lords in these Ascendants will be situated in the 9th House they will be in their signs of exaltation.

लनेशे दशमे जातः पितॄसौख्यसम्बवतः ।  
तृप्ताम्बो जने खातः स्वार्जितस्तो न सशयः ॥१०॥

10. Should the Ascendant Lord be situated in the 10th House, the native will be endowed with paternal happiness, will enjoy royal favour, fame among men and will undoubtedly have self earned wealth.

Notes : This combination will be most effective if the Ascendant is Capricorn because in this Ascendant Saturn will have lordship over the Ascendant and the Second House and will be

exalted in the 10th House. The situation will be very auspicious and beneficial for the natives having Aries as their Ascendants; because the Ascendant Lord will be Mars. He will be in his sign of exaltation in the 10th House and will have also directional strength. In case of Gemini Ascendant the effects obtained will be ordinary. These will rather be opposite to being beneficial because the Ascendant Lord Mercury will be debilitated in the 10th House. In case of Virgo and Pisces Ascendants, the Ascendant Lords in the 10th House be in their own houses and so they will certainly show excellent effects. The effects will be ordinary in other Ascendants.

तनेशो लाघो जातः सदा तथसमन्वितः ।  
सुशीलः खातकोर्त्तिः ॥१॥

11. In case the Ascendant Lord has been placed in the 11th House, the native will always have gains, good qualities, fame and many wives.

**Notes.** In the ancient times in Indian society if a man had many wives it was regarded to be sign of great fame and honour. These effects will be more prominent in the case of Taurus and Cancer Ascendants because in these Ascendants the Ascendant Lord will be in his sign of exaltation in the 11th House while in the case of Pisces as Ascendant, the Ascendant Lord Jupiter will be debilitated in the 11th House and therefore he will give evil effects.

तनेशो चयधावस्ये महाकोर्त्ति ।  
चर्यव्ययोः ॥२॥

12. In the event of the Ascendant Lord being placed in the 12th House, the native will be benevolent of bodily pleasures. If the 12th House is devoid of the conjunction of or the aspect of a benefic planet, he will unfruitfully spend his wealth and will be given to much anger.

**Notes :** When the Ascendant Lord is placed in the 12th House, one who has Libra Ascendant suffers extremely bad effects. He is deprived of mortal happiness, wealth, family and health. He remains' in the grip of pessimism. It has been seen that such a native has some deficiency or disease in his eye. Though he has the blessing of long life but his death is sudden and he dies away from house and if the 2nd Lord himself is a malefic planet, then the native

home. The native does not suffer malefic effect if he is born in the Aquarius Ascendant because in this Ascendant the Ascendant Lord falls in his own sign if he is placed in the 12th House.

धनेशो लग्नो जातः प्रत्यवन् धनसंयुतः ।  
कुटुम्बकाप्तकः कामी निष्ठः प्रकार्यकृत् ॥३॥

13. When the 2nd Lord has gone in the Ascendant, the native will be endowed with sons and wealth, will be inimical to his family, lustful, hard hearted and will do other's jobs.

**Notes :** The inauspicious effects mentioned in the sloka have been seen more particularly in Virgo Ascendant, because in this Ascendant the situation of the 2nd Lord in the Ascendant will be in his sign of debilitation. In the case of Capricorn as Ascendant, the 2nd Lord in the Ascendant will be in his own sign, and therefore, he will mostly give auspicious effects.

धनेशो धनो जातो धनवन् धर्वसंयुतः ।  
द्विभागो लघुभागो वा सुरहीनः प्रजायते ॥४॥

14. In case the 2nd Lord is in the 2nd House, the native will be wealthy, proud, will have two or more wives but will have no son.

**Notes :** The effects of having no son is mostly seen in the case of natives having Aquarius Ascendant. There should be some malefic effect on Jupiter. In the horoscope such a native there is the sign Leo in the 7th House. The 7th House is regarded as the Ascendant of the native's wife. Therefore the wife's Ascendant becomes Leo. From this Ascendant the 5th Lord will be Jupiter. Therefore, even the least malefic effect on Jupiter will not let the native's wife conceive.

धनेशो सहजे जातो विकर्मी मतिपात् गुणी ।  
कामी लोभी शुभाद्ये च पापाद्ये देवनिदकः ॥५॥

15. If the 2nd Lord is situated in the 3rd House the native will be a man of valour, be wise, virtuous, lustful and miserly. He will have these effects when he (the 2nd Lord) is related to a benefic, if he is related to a malefic the native will be heterodox.

**Note :** If the 2nd Lord is together with a malefic in the 3rd house and if the 2nd Lord himself is a malefic planet, then the native

has no fear of God, because being placed in the 3rd House, the malefic planets will aspect the 9th house, the House of religion. A malefic planet depends more upon his own valour than upon fate. Due to being a man of valour he does not amass money, rather he invests it in trade for expansion and development. The native having Aries Ascendant often becomes multi-trader because the 3rd House has in it the sign of Gemini, which symbolizes multiplicity.

सुखावस्थे  
गुणा संयुते खोच्चे राजतुल्ये नरो भवेत् ॥१६॥

16. In case the 2nd Lord occupies the 4th House, the native is endowed with all kinds of wealth. If he is in conjunction with Jupiter or is in his exaltation sign, the native will be equal to a king.

**Notes :** When the 2nd Lord is situated in the 4th House, the native particularly invests his money on articles of pleasure and luxury and therefore he possesses all kinds of wealth. It is only in Libra Ascendant that the 2nd Lord Mars when situated in the 4th House will be in his sign of exaltation. Therefore the native having Libra Ascendant will be a particularly wealthy person. If he (Mars) has conjunction with Jupiter the native has been said to be possessing all kinds of wealth and equal to a king. Though Jupiter in the 4th House in this Ascendant will be in his sign of debilitation, yet there Mars being in his sign of exaltation, the debilitation of Jupiter will be neutralised.

In the Chaukhamba edition the 2nd line of this sloka runs in this way "संयुते सभूते वापि तुक्ष्ये राज सनिधः" that is if the 2nd Lord is in conjunction with Jupiter and Venus or in his sign of exaltation in the 4th House, the native will be like a king.

धनेशी सुखावस्थे जातो धनसमन्वितः ।  
धनोपार्जनशीलाङ्ग जायन्ते तस्मात् अपि ॥१७॥

17. If the 2nd Lord is situated in the 5th House the native will be wealthy. His son will also be intent on earning wealth.

**Notes :** This combination gives special effects in Taurus and Scorpio Ascendants. The Second House is 10th from the 5th House. Therefore it (the 2nd House) will be the House of profession for the son and the House of Wealth for the native. Therefore, the House

of Wealth of the native and the House of Profession of the native's son both happen to be the same house and that house is endowed with strength, because in these Ascendants the second Lord, when occupying the 5th House, becomes exalted and placed in his own sign respectively.

धनेशी रिपुधावस्थे संयुते शत्रुतो धनम् ।  
सप्तामे शत्रुतो हानिरक्षावैकल्यवान् भवेत् ॥१८॥

18. Should the 2nd Lord occupy the 6th House and be in conjunction with a benefic, the native will gain wealth through his enemies; if he be with a malefic he (the native), will have loss through his enemies and will be weak thighed.

**Notes :** The effects mentioned in this sloka will occur in the following way. If the Ascendant be Aries, the 2nd Lord Venus will be 7th Lord also, who being in the 6th place will certainly give loss of wealth even though he may be in conjunction with benefic because Venus is then in her sign of debilitation. Besides this, this combination will cause for the native clash in the family, weakness of wife's health, depression in her, conflict in marital relations, loss of family wealth, loss through a partner and a friend and also deterioration of sexual energy.

In case of Gemini Ascendant also the combination will give loss of wealth. In this Ascendant the native sees financial rise and fall in his very first age. In the Aquarius Ascendant the 2nd Lord Jupiter being placed in the 6th House will be exalted. The native having this combination gets much paternal wealth, but as he grows in age he spends away all his wealth and exhausts it.

In all the Ascendants other general effects will be found such as.

1. Theft of money
2. Losing of valuable articles like jewels
3. Litigation over the paternal property
4. No return of money that was lent out
5. Obstruction in the incoming of wealth
6. Having diseases of nose, teeth and face
7. Fear through water to the spouse and fear of her collapse

of the body during a journey etc.

धनेश सदमे जातः परदरतो शिवक् ।  
पार्षदिक्षितुं तस्य भास्य च व्यधिचारणी ॥११॥

19. In the event of the 2nd Lord falling in the 7th House, the native will apt to traverse other's wife and will be a physician. If the 2nd Lord in the 7th House is in conjunction with or is aspected by a malefic his wife will be a harlot.

**Notes :** The second is the house of attraction. Before falling in love with any woman it is necessary that there is attraction for her. Attraction will take the form of sexual enjoyment only when the second Lord (Lord of the House of attraction) is placed in the 7th House (the House of sexual enjoyment). Therefore, the combination has often been found to be true. The 2nd House is the 8th one from the House of spouse (the 7th House). Therefore this house indicates towards the secret addictions of the spouse. The planet who is the Lord of the House of addictions (The 2nd Lord) when placed in the Ascendant of the wife (the 7th House) will cause the aptitude of the wife towards secret addictions. The conjunction with him or the aspect on him of a malefic will act as stimulant. As a result it is just possible that the spouse will be a woman of questionable character. In harmonious relations and unquietness in the family and ultimate divorce have also been found in this combination. Varied types of experiences have been found in the case of various Ascendants, such as follows :

**Aries Ascendant :** The 2nd Lord being in the 7th House will be in his own sign. The 7th House is the House of Trade also. Therefore the native will often go on investing his amassed money in business. He will have much property invested in business. He may have love affair with the partner's wife. He will keep an equilibrium in these relations. So his partnership will run successfully. He will have an aptitude of giving presents to women.

**Taurus Ascendant :** In this Ascendant the love affairs of the native will start right from his college career. He will have special attraction for a woman due to her intellectual abilities. Sexual intercourse will be a compulsory condition in love. He will flirt with many women. He will be willing to help his beloved in her days of

adversity. Due to these illegal relations he may be the father of a bastard or illegal child.

**Gemini Ascendant :** The native having this Ascendant will have relations with women older than himself. The woman will be one endowed with practical abilities. The beloved may remain faithful only to the native is not always possible.

**Cancer Ascendant :** The native having this Ascendant will establish relations with women older than himself and of lower caste. The relations will be long termed.

**Leo Ascendant :** In this Ascendant the native will be very ambitious in love. His ambition will be like that of a boy. He will make relations with many women. There is great possibility of his having second marriage with his beloved. He will certainly beget a child from the beloved.

**Virgo Ascendant :** In this Ascendant the native will certainly have sexual relations after marriage. The native's wife will be an object of jealousy. Such a native has his rise of fortune after his marriage. There will be intensity in his passion. Such a love relation lasts throughout life.

**Libra Ascendant :** There is intensity in love in the case of a native born in this Ascendant. Love is inherent disposition in him. He never wants to abandon love making.

**Scorpio Ascendant :** The native in this Ascendant gets divorced due to his amorous relations. Love develops in the very college career. The beloved practises economic exploitation on him the evil consequence of which has to be born by the native's progeny. The results of love do not turn out to be auspicious.

**Sagittarius Ascendant :** A native having this Ascendant will have several love relations. The beloved will be younger than the native. Such a native does much help of the beloved and proves of much use in her troubles.

**Capricorn Ascendant :** Love does not reach beyond the physical level. The beloved will be younger than the native. The native having this Ascendant will love a married woman and she will be addicted to love.

**Aquarius Ascendant :** In this Ascendant the native will certainly woo in maturity. The love relation will be characterised by

sweetness and gravity. Lust will be negligible. Both may have significant achievement.

**Pisces Ascendant :** In this Ascendant the native establishes sexual relations with other woman than his wife after marriage. That woman will be extremely bold, such a woman has similar relations with many. Her love relations will generally be secret. Addiction to love making will be a part of her nature : The native himself will have such relations with many such women.

In the event of the conjunction with or aspect of a malefic planet these love relations will face serious crisis. Social prestige is very badly affected particularly in the Virgo and Pisces Ascendants.

धनेशऽग्नों  
पत्रसुखं  
भवेत् स्वत्यं  
शुरिष्मिष्मैर्यतः ।  
जाते  
ज्येष्ठाप्रात्सुखं न हि ॥२०॥

20. Should the 2nd Lord happen to be placed in the 8th House the native is endowed with abundant land wealth, but he will have little marital felicity and be bereft of happiness through elder brother.

**Notes :** In this combination the native acquires ownership of much land and wealth through testament and inherited property. The combinations of increase in wealth have been seen even after marriage. The Cooperation of the partner etc also helps in making him wealthy.

धनेशे  
बात्ये  
रेणी  
सुखी  
पक्षा  
धनवानुदमी  
तीर्थवर्षवत्तिकृत् ॥२१॥

21: Should the 2nd Lord be placed in the 9th House the native will be wealthy, diligent and skilful. He remains sickly in childhood but happy in the remaining years of life. He visits shrines and observes religious rites etc.

**Notes :** in the Virgo, Pisces and Scorpio Ascendants the native will have special auspicious effects with regard to wealth, because in these Ascendants the 2nd Lord when placed in the 9th House will be in his own sign and in his sign of exaltation.

धनेशे कर्मी  
बहुदरथयैर्युक्तः  
जाते कामी  
किञ्च बुत्सुखोद्भितः ॥२२॥

22. In case the 2nd Lord is situated in the 10th House, the native will be libidinous, honourable and learned, will have many wives but will be bereft of filial happiness.

धनेशे  
सदेवायत्ते  
लभ्यावस्थे  
सर्वताभसमन्वितः ।  
मनी कर्तिमान्  
जायते नहि ॥२३॥

23. Should the 2nd Lord be in the 11th House the native will enjoy all kinds of wealth and gains, will be ever diligent, honourable and famous.

**Notes :** In the case of Taurus Ascendant, the effects mentioned in the Sloka will occur in the minimum amount because the 2nd Lord Mercury will be, in the 11th House in His sign of debilitation. On the contrary in the Sagittarius and Pisces Ascendants the 2nd Lord, in the 11th House, will be in his exaltation sign. Therefore, the effects will occur in the maximum amount. In the case of Leo and Aquarius Ascendants the situation of the 2nd Lord in the 11th House will mean that he will be in his own sign. Therefore in these Ascendants also the native will have special gains in excellent amount. In these Ascendants the native generally earns money through the medium of interest because the Lord of Wealth and Gains and Profits becomes one planet alone (Mercury and Jupiter respectively). Therefore the combination of earning profit through money that is earning money through the medium of interest is formed.

धनेशे  
परभायतस्तस्य  
ज्येष्ठाप्रस्तुखं  
साहसी  
स्वयावस्थे  
नहि ॥२४॥

24. If the 2nd Lord occupies the 12th House the combination makes the native adventurous, devoid of wealth, dependent on others and keeps him bereft of the happiness of the eldest son.

**Notes :** The 12th is the House of expenses. Therefore, the situation of the Lord of Wealth (the 2nd Lord) in the House of expenses (the 12th House) makes the native spend his wealth. This is the House of foreign also. The native may earn money from a

foreign country also. In the Aries and Gemini Ascendants people have been seen becoming wealthy, money earned from foreign trade. Natives having Aquarius Ascendants have to suffer special losses of wealth from foreign trade. Such natives should not engage themselves in this trade.

**लग्ननो-** सहजार्थी ३८सुजार्जितवित्वान्।  
**सेवाः-** साहसी जातो विद्याहीनोऽपि बुद्धिमान्॥२५॥

25. Should the 3rd Lord be situated in the Ascendant the native will have self-made wealth, will be disposed to serve, valorous and intelligent although devoid of learning.

**Notes :** The third is the house of valour. The Third House gives concrete shape to whatever we think to do or make. The idea to do something makes us valorous, disposed to serve and to earn wealth with our own efforts. If the Third Lord will be in the Ascendant, these qualities will be stamped in the mind of the native.

**हिंतीसे-** सहजार्थी स्थलो विक्रमवर्जितः ।  
**स्वल्पार्थी-** सुर्खी च स्त्रात् परस्तीश्चकामुकः ॥२६॥

26. If the 3rd Lord happens to fall in the 2nd House the native will be corpulent, devoid of valour, less disposed to take initiative, unhappy and will have eyes on others' wives and others' wealth.

**Notes :** In case of the Aries Ascendant this combination is very inauspicious with regard to wealth. The native is apt to usurp other's wealth by various means. In this Ascendant Mercury will be the 3rd and the 6th Lord and so will be extremely malefic. The 6th is the House of lack of Wealth and of Otherness. Therefore, there will be lack of wealth with the native. Mercury being the 3rd Lord, the native will make efforts to earn wealth but these efforts will be earning wealth by evil means, by usurping others' wealth. The signifier of deceitfulness is Mercury and tendency to usurp others' wealth, the signifier of it is the 6th House. In case of the Cancer Ascendant also the 3rd Lord will be Mercury; but being the Lord of the 12th House he will be inauspicious. A native having this combination talks of great expenses and investment, wants to set up factories, but owing to lack of efforts or less efforts his industry sinks down. The native does not get time to manage the factory.

Most of his time is spent in going out due to factory work. Such a native gets greater success in salesmanship. In the Horoscopes of natives having Leo Ascendant also the work of marketing proves to be more suitable. In this Ascendant the efforts of the native with regard to his profession often meet with failure, but he gets success ultimately on economic level because it is the disposition of Venus to give the native economic happiness and comforts and luxuries. In the Leo Ascendant Venus, being the lord of the 10th and the 3rd Houses, becomes the Lord of Profession and Efforts. Therefore, inspite of being in her sign of debilitation, ultimately gives the happiness of wealth. If she is in conjunction with a benefic then such a thing is quite certain. Inauspicious efforts are generally the result in Virgo, Libra, Capricorn and Pisces Ascendants, because in these Ascendants also the Lordship of the 2nd sign is not auspicious. Reverse effects are seen in the case of the native's having Sagittarius Ascendant.

**सहजे-** सहजार्थी ३७  
धनप्रयुतो हश्च शुभास्ति ।  
सुखमधुलम् ॥२७॥

27. If the 3rd Lord occupies the 3rd House the native will be endowed with happiness through brothers, will be wealthy, have sons and be cheerful and extremely happy.

**सुखस्थे-** सहजार्थी सुखी च शनसयुतः ।  
प्रतिमान जापते बालो दुष्टभाषणस्य स. ॥२८॥

28. Should the 3rd be situated in the 4th House, the native will be happy, wealthy and intelligent but will acquire a vicious wife. **Notes :** The effects of relating to happiness and wealth as described in this sloka are not proved true in the case of Aries and Libra Ascendants. In these Ascendants the 3rd Lords will be respectively Mercury and Jupiter both of whose Lordship is inauspicious. In the Libra Ascendant Jupiter being the 3rd and 6th Lord will be in his sign of debilitation and will be responsible for the death of the native's brother, trouble to his mother, unquiet marital life of his father and mother and mental trouble to himself. The natives of both the Ascendants will have to fight cases relating to immovable property. Such cases and other troubles will be greater

In number on the native having Aries as his Ascendant, as Mercury is the Significator of multiplicity.

The native born in the Cancer or Capricorn Ascendant earns wealth from distant places and causes the purchase and sale of immovable property in other cities than his own as in these Ascendants the 3rd Lord becomes the 12th Lord also which is the House of distant places and foreignness. In the Virgo and Pisces Ascendants the 3rd Lord being in the 4th House gives addictions only, causes the native to make efforts to acquire knowledge of occult sciences, because in these Ascendants the 3rd Lord becomes the 8th Lord also.

सुतसे      सहजाधीरो      पुक्कान्      गुणप्रयुक्तः ।  
भार्या      तस्य      भवेत्      कृत्वा हयुतेष्विते ॥

29. In case the 3rd is placed in the 5th House the native will be blessed with sons and be worthy. If he is in conjunction with or is aspected by a malefic planet the native's wife is of cruel nature.

**Notes :** In the Gemini and Sagittarius Ascendants the 3rd Lord being situated in the 5th House falls in his sign of debilitation. Therefore, the native's wife is specially of cruel nature, be unreligious. The native does not get a son or if he gets he gets one son only who dies. The native gets mental trouble because of his brother. Here worthy should be taken to mean well versed in sculpture or Engineering Education. If the 3rd House is related to the 5th House, the native is accomplished in Physics and Engineering education because these branches of learning are performed by hands and mind and in this combination these two very things have conjunction at one place. Drawing, painting and education in arms and weapons are also the result of this combination.

सूतीयेषं      श्रावश्रुत्महादयी ।  
मातृत्वं समं      वैरं      मातृलानीनिषेदो      नः ॥३० ॥

30. If the 3rd Lord happens to be placed in the 6th House, the native will be inimical to his brother, be very wealthy, will have enmity with his maternal uncle and will have love for his maternal aunt.

**Notes :** The native gets inimical to that relative who is associated with the House whose Lord is situated in the 6th House. Therefore it has been said that if the 3rd Lord (the 3rd House being the House of brothers and sisters) has fallen in the 6th House the combination makes the native have enmity with his brother. The 3rd House and the 3rd Lord are studied to consider the kind of person who gets his own point accepted by the other. The native will get his own point accepted by exerting pressure by that relative in whose house the 3rd Lord is situated. The 6th is the House of the maternal uncle. Therefore this native will exert pressure on him due to which there will emerge differences and enmity with the maternal uncle. But this effect is not seen in the case of Aries and Libra Ascendants because in these Ascendants the 3rd Lord when placed

in the 6th House occupies his own sign.

समर्पम्      सहजाधीरो      राजसेवापरो  
बाल्ये      दुखी सुखी चाते जात्र संशयः ॥३१ ॥

31. Should the 3rd Lord occupy the 7th House the native will have aptitude for serving the king, he will not be happy during childhood but there is no doubt in it that he will get happiness at the end.

अष्टमे      सहजाधीरो      जातक्षरो      नरो भवेत् ।  
दासवृत्तोपद्यती च      राजद्वारे      मृतिर्भवेत् ॥३२ ॥

32. In case the 3rd Lord is situated in the 8th House, the native will be a thief, will derive his livelihood from serving others and will be killed by a king.

**Notes :** In this combination the native himself becomes the cause of his own death. He is given to criminality due to which the King gives him capital punishment. Virgo and Pisces Ascendant may be exceptions to this rule. The natives having Scorpio as their Ascendants hide themselves after committing the crime and are not known. They are proved inborn criminal. They also tend towards suicide, because the 8th House is the House of Secrecy and also the House of longevity. If the malefic 3rd Lord is situated in the 8th House, he functions as an opponent to his own longevity, that is provokes to commit suicide.

नवमे सहजाधीशे पितुः सुखविवर्जितः ।  
स्त्रीभिर्भयोदयस्य गुणदिसुखस्यतः ॥३३॥

33. If the 3rd Lord happens to fall in the 9th House, the native is bereft of paternal happiness, makes fortunes through his wife and enjoys the happiness of having son etc.

दशमे सहजाधीशे जातः सर्वसुखान्वितः ।  
स्वशुजान्वितविश्व क्वापारे लाघवन् सदा ।  
पिताहीनेऽपि भेदादी साहसी परसेवकः ॥३५॥

34. When the 3rd Lord is placed in the 10th house, the native will have all kinds of happiness, and self made wealth and is apt to nurture wicked females.

ताष्ठो सहजाधीशे व्यापारे लाघवन् सदा ।  
विद्याहीनेऽपि भेदादी साहसी परसेवकः ॥३५॥

35. If the 3rd Lord has gone into the 11th House, the native will always gain in trading, will be intelligent inspite of being illiterate, be adventurous and will serve others.

**Notes :** According to slokas no 27, 30, 34 and 35 the 3rd Lord being placed respectively in the 3rd, 6th, 10th and 11th House secures gains of wealth for the native. This effect has been spoken of in all these four slokas. There is the 'Upchaya Sangya' (Upchaya name) of the 3rd, 6th, 10th and 11th House. 'Up' means near, that is whose dwelling is near, and chaya means collection, heap, mass etc. In a horoscope the 9th House is that of Fortune. It is well known that the 7th House from any house is diametrically opposite to it. Thus the Ascendant is the native himself then the 7th will be his wife. The 4th is the House of the native's mother, then the 10th House will be his father. Therefore the opposite to the 9th House (the House of Fortune) should be the House of Valour, the 3rd House should therefore, be the House of valour. It has been called the House of Physical Strength or Valour. Therefore if the Lord of the House of Valour is placed in the House of his own nature, that is, in an 'Upchaya' House, he will certainly secure special gains of wealth through his own valour. Therefore the 3rd Lord being placed in the 3rd, 6th, 10th and 11th House makes the native's son wealthy.

नवमे सहजाधीशे कुकारेण्ये व्यपक्षजनः ।  
पिता तस्य भवत् कृतः त्रीभिर्भयोदयस्यतः ॥३६॥

36. In the event of the 3rd Lord being placed in the 12th House, the native will spend his wealth in evil deeds, his father will be cruel and the native becomes fortunate through his wife.

दशमे सहजाधीशे जाते विद्यागुणविवृष्टिः ।  
सुखेणो लग्ने मातुः सुखसम्बितः ॥३७॥

37. When the 4th Lord is situated in the Ascendant, the native is blessed with learning, virtues, ornaments, lands, conveyances and maternal happiness.

**Notes :** The 4th Lord will be in his own sign when he is in Ascendant in Gemini and Sagittarius Ascendants. Therefore, excellent effects will be obtained by the native in these Ascendants. The effects will be even more excellent in Libra and Capricorn Ascendants because in them the 4th Lord, being placed in the Ascendant, will be in his sign of exaltation. But in Pisces Ascendant Mercury being the 4th Lord and occupying the Ascendant, will be debilitated. Therefore, the native will get opposite results to those described in the sloka.

ताष्ठो धनो जाते भोगी सर्वशनावितः ।  
कुटुंबसहिते माती साहसी कुकारिवितः ॥३८॥

38. Should the 4th Lord occupy the 2nd House (the House of Wealth) the native will enjoy pleasures, be blessed with all kinds of wealth, family life and honour and be adventurous. He will be cunning and deceptive in disposition.

**Notes :** In Aries and Taurus Ascendants the 4th Lord, being placed in the 2nd House will be in his sign of exaltation and therefore the effects described in the sloka will be seen more prominently. In Sagittarius Ascendant the 4th Lord Jupiter, being in the 2nd House, will be in his sign of debilitation. Therefore, the native will be troubled by family dissension, mental tension, loss of wealth, paternal property, loss of maternal happiness and disputes regarding property on a large scale. In other Ascendants ordinary effects will be seen.

सुखेषो शहजे जाते विकमी शृतसंयुतः ।  
उद्योगस्त् गुणी दाता स्वपुरुषांतिवित्वान् ॥३१ ॥

39. If the 4th Lord be placed in the 3rd House, the native will be valorous, will have servants, be liberal virtuous and charitable and will have self earned wealths and be free from diseases.

**Notes :** In the Cancer Ascendant the native will not be able to enjoy much the effects mentioned in this combination because the 4th Lord, Venus, being placed in the 3rd House, will be debilitated. In Scorpio Ascendant the 4th Lord Saturn being in the 3rd House will be in his own sign, therefore will bring excellent effects.

सुखेषो मुखभावस्थे मन्त्री सर्वधनवित्तः ।  
चतुरः शीलवान् मानी ज्ञानवान् खीमियः सुखी ॥३० ॥

40. In case the 4th Lord occupies the 4th House, the native will rise to the ministership, will possess all kinds of wealths, he will be skillful, virtuous, honourable, learned, happy and be well disposed to his wife.

सुखेषो पुत्रभावस्थे सुखी सर्वजनप्रियः ।  
विष्णुभक्तो गुणी मानी स्वपुरुषांतिवित्वान् ॥४१ ॥

41. If the 4th Lord is situated in the 5th House, the native will be happy, be favourite of all, devotee of Lord Vishnu, virtuous, honourable and will possess self earned wealth.

सुखेषो प्रिपुभावस्थे मातुः सुखविवर्जितः ।  
क्रोधी चोरोऽधिकारी च स्वेच्छाजात्य दुर्भागा ॥४२ ॥

42. In the event of the 4th Lord falling in the 6th House (the House of Enemies) the native will be devoid of maternal happiness. He will be given to wrath, be a thief and a man of questionable character, self willed and vicious.

**Notes :** When the 4th Lord is situated in the 6th House, extremely malefic effects are to be seen, whatever may be the Ascendant. The native has to fight disputes with regard to Land. He is involved in quarrel with the tenant living in his house. Popularity gets affected; the native is bound to be subjected to an accident by

a vehicle. Natives in this combination are generally adopted by others. In case the Ascendant be Taurus, the 4th Lord in the 6th House will be debilitated. Therefore, there is great lack of happiness, the native remains dejected, his mother is not well disposed and he becomes sickly. In the Scorpio Ascendant, the situation of Saturn happens to be like the Sun of Taurus Ascendant. Saturn is the significator of misery and unhappiness. Therefore, the native has to suffer great trouble and sad consequences. In Leo Ascendant, Mars, being situated in the 6th House, will be exalted. Other writers on Astrology have greatly eulogised to Mars of the 6th House,

सुखेषो पित्रांशुष्टिवित्तः ।  
साधया पूर्ववद् भवेत् ॥४३ ॥

43. If the 4th Lord has gone in the 7th House the native will be highly learned in various branches of knowledge, will be apt to leave his paternal property, and will be akin to the dumb in an assembly.

**Notes :** Such a native lacks the capability of expressing his feelings and ideas. Particularly in assemblies etc. he finds himself unable to express his ideas. He does not have the greed of paternal property. He can gladly leave it if he has to leave it in the interest of a member of his family. He finds some person that can bear the responsibility of his family. He (that person) may be the native's father or brother. In the Libra and Capricorn Ascendants, being in the 7th House, the 4th Lords falls in his sign of debilitation. Natives having these Ascendants lead an unquiet married life. Before marriage there is the breaking of the engagement and after marriage, there comes the possibility of getting divorce. The native gets some disease relating to the urinary tract or his kidney may become sickly.

सुखेषो रक्षयावस्थे गृहादिसुखवित्तः ।  
पित्रोः सुखं भवेदत्यं जातः वस्तीबसमो भवेत् ॥४४ ॥

44. When the 4th Lord happens to be placed in the 8th House, the native will be devoid of domestic and other comforts, will not get much paternal happiness and be equal to a neuter.

**Notes :** When the 4th Lord is situated in the 8th House he separates the native from the place of his birth. For sometime the native remains hidden because the 8th House is the House of Secrecy. The native has aptitude for occult Sciences like Astrology, tantra mantra siddhi etc. The 8th is the House of addictions also and the 4th is the House of the mind. Therefore the native becomes addicted. His conveyance is certainly stolen and it is badly damaged in an accident. The native lacks popularity. If the Ascendant is Aries the native is subject to several evil effects. He gets addicted to some evil habit. There is the flow in him of inauspicious ideas; because the 4th Lord in this Ascendant will be the Moon who is the signifier of the mind and being in the 8th House she will be debilitated. There will be the same situation in the Aquarius Ascendant also. The native gets several rises and falls in this life because the 4th Lord Venus becomes the Lord of the 9th House (the House of Fortune) also. In both the Ascendants (Aries and Aquarius ) this combination drives the native away from logical and reasonable attitudes and makes him selfish. Such natives do not have any regard for social codes.

सुखेशे भाग्यशावस्थे जातः सर्वजनप्रियः ।  
देवप्रकारो गुणी मानी भवेत् सर्वसुखाकृतिः ॥४५॥

45. If the 4th Lord is situated in the 9th House, the native will be loved by one and all, be a devotee of God, Virtuous, honourable and blessed with every kind of happiness.

**Notes :** A Lord of Kendra (angle) being placed in the principal trikona (trine) will certainly confer auspicious effects on the native. The 9th House is studied to know the natives aptitude towards God's devotion. Therefore the native's mind tends to lean towards the devotion of God. He is also a devoted disciple. In the Cancer Ascendant the 4th Lord being, situated in the 9th House, will be in his sign of exaltation. Therefore, the native in this Ascendant will be very popular, endowed with conveyances, all kinds of comforts and beautiful house. He will have his residential house near temple of some god (this effect will be had in all Ascendants). The native will get excellent effects in the Leo Ascendant.

सुखेशे कर्मशावस्थे ग्रामान्यो नरो भवेत् ।  
रसायनी महाहृषे सुखेशी जितेश्वरः ॥४६॥

46. Should the 4th Lord occupy the 10th house, the native will enjoy royal honours, be an alchemist, be extremely pleased, will have pleasures and will be conqueror of his five senses.

**Notes:-** A native having this combination in his horoscope will do trade in things related to the 4th House and his trade is highly successful also. Following are the trades or professions related to the 4th House : Dairy farm, piggery, automobile, building construction, building material, civil engineering and agriculture etc. The natives having Gemini Ascendant will experience some difficulties in their profession because in this Ascendant the 4th Lord being placed in the 10th House, will be debilitated.

सुखेशे लाघो जातो गुहादेशयाचितः ।  
उदातो गुणवान् दाता परोपकरणे रतः ॥४७॥

47. In case the 4th Lord has gone in the 11th House, the native will be obsessed with fear of secret disease, be liberal, virtuous, charitable and helpful to others.

सुखेशे अथावस्थे जातो गुहादेशयाचितः ।  
जातो दुर्बलसी मूळः सदाऽन्तस्यसमाचितः ॥४८॥

48. If the 4th Lord is situated in the 12th House, the native will be devoid of domestic and other comforts, will have vices and be foolish and indolent.

**Notes:-** The 12th is the House of foreignness of living away from one's native place in other city or country. The 4th is the House of one's native land . The planet relating to one's native land is placed in the House of foreign land means that the native will leave his native land and will certainly live in some other city or country. Therefore he will not have the happiness of living in his own house in his native land. It is in this combination that the native purchases land and house over a place other than his own native land. The experience with the persons having Leo Ascendant is not happy. Such natives do not find a foreign country to their liking and remain not in their spirits there. If they leave their native country and live in

some other country, they will have to remove themselves from there one day or the other because the 4th Lord Mars here is in his sign of debilitation.

**सुतेशे लग्ने जातो विद्यम् पुनरुत्तमितः ॥  
कदम्बे वक्षित्यु परद्वयपहरकः ॥५७॥**

49. Should the 5th Lord occupy the Ascendant, the native will be Scholarly, be blessed with progenic happiness, be misery, crooked and stealer of other's wealth.

**Notes :** In the case of Aries Ascendant the 5th Lord, placed in the Ascendant, will be exalted. In this Ascendant the 5th Lord will be the Sun. He has naturally the sense of giving. And he has been called the father of the world "Paati iti Pita" that is, "One who brings up is father". Therefore, the effects of miserliness cannot be attributed to the native in this Ascendant. The Sun gives the world energy, light and gives creative power. Diametrically opposed to the Sun is Saturn. In Libra Ascendant Saturn, the 5th Lord, being placed in the Ascendant, will be in his sign of exaltation. But even then, there will be miserliness in the native, there will be crookedness also in him. This effect will be seen in the Cancer Ascendant as well, because Mars, the 5th Lord, being placed in the Ascendant, will be in his debilitation sign. Mars has been spoken of even a planet of retrograde motion. In Virgo Ascendant Saturn will be the 5th and the 6th Lord. Therefore, being placed in the Ascendant he will give disease also. This combination inspires the native towards teaching line.

**सुतेशे धनो जातो बहुपत्रे धनात्मितः ।  
कुटुंबपोक्त्रो माती लोक्यः सुवशा धुति ॥५०॥**

50. If the 5th Lord occupies the 2nd House the native will have the blessing of having many sons and wealth. He will be supporter of his family, honourable, be attached to his wife and be famous in the world.

**Notes :** The 5th is the House of intellect. The Second is the House of Wealth and family. Therefore it is quite natural that the 5th Lord, being placed in the 2nd House, will make the mind bend towards earning money and wealth and supporting the family. In the

Taurus and Scorpio Ascendants, the Lordship of these two houses (the 2nd and the 5th House) will remain respectively with Mercury and Jupiter. Therefore, in these Ascendants the effects will specially occur. In case the Ascendant is Virgo the 5th Lord Saturn, being placed in the 2nd House, will be in his sign of exaltation, but being the Lord of the 6th House, the house of disputes and fights, will raise disputes and quarrels in the family and ultimately he will be responsible for separating the native from his family. Saturn will also cause loss of wealth. In the Sagittarius Ascendant the 5th Lord Mars, being the Lord of the 12th House also will be in his sign of exaltation in the 2nd House. Therefore, the native in this Ascendant will earn much wealth from foreign countries and the effects described in the sloka will be pre-eminently seen. There will be reverse situation in the Aquarius Ascendant because the 5th Lord Mercury, being the 8th Lord, will be in his sign of debilitation in the 2nd House. Then Mercury will cause loss of wealth and paternal property and will make the native addicted to vices and earn wealth through illegal means. This native will be shortlived also because Mercury is the significator of age also. In every Ascendant the native will be prompted to study Economics or Mathematics. It has been cent per cent experienced as the 2nd House is the House of Wealth and Statistics.

**सुतेशे सहजे आवे जायते सोदरपितः ।  
प्रियम्भु कदम्बे वक्षित्यु स्वकार्यनिरतः सदा ॥५१॥**

51. In case the 5th Lord is situated in the 3rd House, the native will be dear to his brothers, be a tale bearer and miserly and is always interested in his own work.

**Notes :** If the 5th Lord is situated in the 3rd House, the native is prompted to study Drawing, Painting, Military Science, Physics, Engineering and journalism. All these subjects are the gifts of the 3rd House. Bearing the news from one place to another is also the effects of this House. Therefore, the native in the lack of the education of Journalism, becomes a tale bearer. Some learned astrologers have interpreted स्वकार्य निरतः "Interested in own work" as "self centred" or "selfish". But we think that the meaning "Interested in his own work" will be more proper. The 3rd House is the House

of Valour. Therefore, the native will always think of doing something. It cannot be called selfishness. Very excellent effects will be gained in the Capricorn and Pisces Ascendant. The native having Scorpio Ascendant is not dear to brothers. On the other hand, he has to bear some trouble or the other due to his brothers and due to this the combination causing loss of wealth is also formed because the 5th Lord, being placed in the 3rd House, in this Ascendant will fall in his sign of debilitation.

**मुतेशे सुखावस्थे सुखी यात्सुखाचितः ।  
लक्ष्मीयुक्तः सुखदृश्य गजोऽपात्योऽश्वा गुरु ॥५२॥**

52. If the 5th Lord occupies the 4th House the native will be happy, having the blessing of maternal happiness, wealth and intelligence and be a king or a minister or a preceptor.

**Notes:** When the 5th Lord occupies the 4th House, it means the Lord of trine is situated in an angle. Which is very auspicious situation and therefore will bring auspicious effects. In Libra Ascendant the 5th Lord Saturn will be the 4th Lord also and therefore this combination will be signifcator of Raaj Yoga (governmental favour). Being placed in the 4th House, Saturn will be in his own sign and therefore the native will get good effects. But there will be contrary effects in the Gemini Ascendant because Venus being the 5th Lord will be in his sign of debilitation in the 4th House. In the Gemini Ascendant it has been seen that the native gets separated from his father. The native himself becomes pleasure-loving and does not adopt healthy means of recreation. His progeny has to suffer hardships and trouble. He does not talk of reason. He is not worthy to be a preceptor; he gets obstacles in getting education. His experiences of living abroad are not happy. His father is a person of questionable character. In the Virgo Ascendant the native is prompted to get medical education or to study chemistry because in this Ascendant the 5th Lord becomes the 6th Lord also.

**मुतेशे सुखावस्थे शुभाद्ये प्रवतन् नः ।  
पापहेत्यगत्यहीनोऽस्मि गुणवान् चित्रवस्तु ॥५३॥**

53. Should the 5th Lord be placed in the 5th House and be in conjunction with a benefic, the native will be blessed with sons;

he will have no issues, but will be virtuous and dear to friends in case the 5th Lord in the 5th Houses is together with a malefic.

**मुतेशे सिखावस्थे पुङ् शतुरसो भवेत् ।  
मृतापत्तोऽश्वा जातो दत्तकीतसुतेऽश्वा ॥५४॥**

54. In the event of the 5th Lord being relegated to the 6th House, the native's sons will be equal to his enemies or he will die or the native will acquire an adopted or purchased son.

**Notes:** The 6th is the House of enmity. The native gets enmity with that relative of his the Lord of which House happens to be placed in the 6th House. Therefore, the Sage has said that in the event of the 5th Lord falling in the 6th House, the native's son himself begins to treat his father as if he were his enemy. The 6th is the House of Diseases also. The situation of the 5th Lord in the 6th House shows that the native will encounter obstacles in getting issues. These obstacles will be created by disease. If the 5th Lord has other malefic effects also then there will be no issues. Even if the native gets issues they will die due to being infected with diseases because the Lord of the House of Progeny will be in his House of Death. The 6th House is 2nd from the 5th and due to being 2nd it will be the House of Death of the issues. In the Leo Ascendant this effect is very cruelly felt, because in this Ascendant the 5th Lord Jupiter becomes the 5th Lord (the Lord of the House of Progeny), he also becomes the Significator of Progeny and being placed in the 6th House he will be in the sign of Capricorn and thus he will be situated in his sign of debilitation.

The 6th House is the House of otherness. It is the House of others. The situation of the Lord of the House of Progeny makes this possibility that the native will adopt another's son.

**मुतेशे सतमे भानी सर्वथर्मसमन्वितः ।  
पुत्रादिसुखयुक्तश्च परोपकरणे रसः ॥५५॥**

55. If the 5th Lord is situated in the 7th House, the native will be tolerant of all religions and very religious, endowed with progenic happiness and be helpful to others.

**Notes :** The 5th is the House of education also. Therefore, during the native's academic career his other activities are also studied from this House. The 7th House is the House of opposite sex. Therefore, the situation of the 5th Lord in the 7th House begets the aptitude in the native towards the opposite sex and he develops love affairs. The native makes efforts to get education upto B.A. or M.A. The effects described in the sloka will not be obtained in the Libra and Aries Ascendants. It is rather the opposite effects that the native will obtain because in these Ascendants the 5th Lords will be respectively the Sun and Saturn and in the 7th House they both will be debilitated. In the Capricorn and Cancer Ascendants the 5th Lords will be respectively Venus and Mars, they will be exalted and therefore the effects described in the sloka will be intenser.

स्वत्पुत्रसुखान्तिः ।  
सुखवर्कितः ॥५६॥

56. In the event of the 5th Lord being relegated to the 8th House, the native will have less progenic happiness; will be troubled by cough and pulmonary or respiratory diseases, be given to anger and be devoid of happiness.

सुनेशो भायगे पुत्रो शूपो वा तस्मी अवेद।  
स्वर्यं वा ग्रन्थकर्ता च विद्यातः कुलदीपकः ॥५७९ ॥

57. Should the 5th Lord be placed in the 9th House the native will be prince or equal to prince, be an illustrious author and be illustrious in his family.

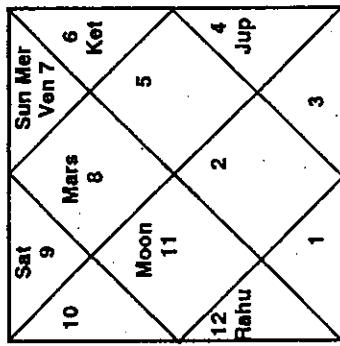
**Notes :** The situation of the 5th Lord in the 9th House confers on the native learning, fame, wealth and honour. The native's sons also are endowed with the authority of a prince.

Here is the horoscope of Shri Bhawani Singh, a King of Jaipur State (in Rajasthan, India). He had love of learning, was very wealthy and his sons were also endowed with royal authority.

Brihat Parasara Hora Shastra

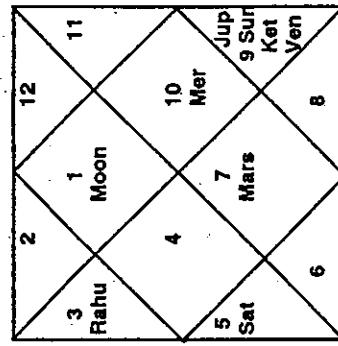
303

Rahu		Jup		Ketu
Moon				Sun
Sat	Mars Lg		Mer Ven	



The second horoscope is that of Late Mr. Sampoorna Nanda, a sometime governor of U.P. State in India. He was an illustrious Hindi writer. In this Horoscope of Aries Ascendant, the 5th Lord Sun is placed in the 9th House.

Rahu		Sat	
Lg	Moon		
Mer	Jup Sun Ketu Ven	Mars	



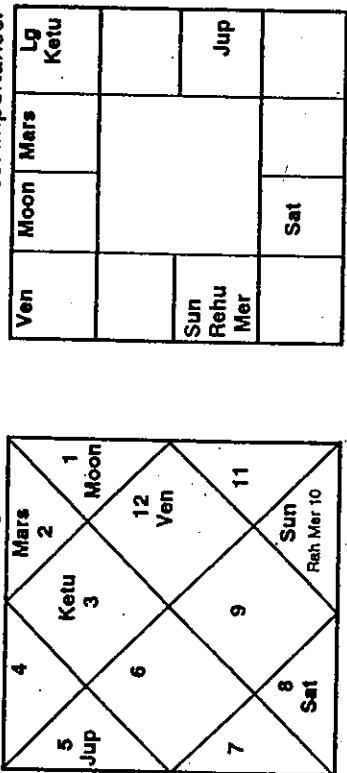
In the Pisces Ascendant the 5th Lord Moon, being situated in the 9th House, will not make a favourable combination. In the case of Capricorn Ascendant also the 5th Lord Venus, being placed in the 9th House, will be debilitated. Therefore, if other auspicious combinations are not formed, the native cannot get the effects described in the sloka in both these Ascendants.

सुतेश राजभावस्ये राजपेगो हि जायते ।  
अनेकसंख्येभी च द्वाकात्मिनरि भवते ॥५८॥

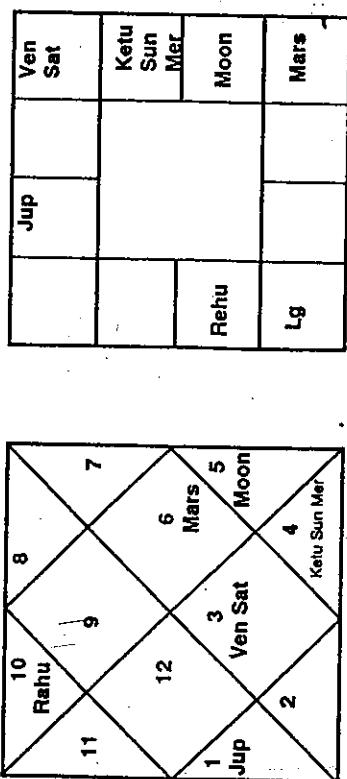
58. Should the 5th Lord occupy the 10th House the native will be blessed with Raj Yoga (governmental favour) and various

pleasures and be very illustrious.

**Notes :** If the 5th Lord is situated in the 10th House, it will relate the Lord of a trine to the predominant angle. It will therefore, be the best situation of the 5th Lord. This relation is also formed when the 5th Lord is placed in the Ascendant, the 7th House and the 4th House. But the 10th House is predominant among the Angles. It is only the Gemini Ascendant in which the 5th Lord, being placed in the 10th House, will be in his exaltation sign. In the case of Cancer and Capricorn Ascendants the 5th Lord will be in his own sign. Therefore, excellent effects will be obtained by the native in these Ascendants, although for the attainment of excellent effects the relations of an angle and a trine are of the utmost importance.



In the given horoscope the Ascendant is Gemini. Here the 5th Lord Venus is placed in the 10th House and is in her sign of exaltation. The horoscope is of late Dr. Zakir Hussain, the sometime President of the Indian Republic.



**The Second horoscope is of Mr. Mohan Lal Sukhadia. He remained the chief minister of Rajasthan, a state in the Indian Republic, for 16 years. Here the 5th Lord Mars is placed in the 10th House.**

सुतेशे लापो जातो विद्यावान् जनवलसंभः ।  
ग्रन्थकर्ता महदशो बहुप्रथमान्वितः ॥५९ ॥

59. In case the 5th Lord occupies the 11th House, the native will be learned, be dear to the people, be an illustrious author, be very skillful and be endowed with many sons and wealth.

**Notes : The 11th House is the House of gains. The 5th Lord (the Lord of the House of education) being placed in the 11th House, makes the native well versed in the education of commerce. But in the case of Taurus Ascendant the 5th Lord will be Mercury who will be in his sign of debilitation in the 11th House. Therefore the effects described in the Sloka will be obtained in less amount.**

सुतेशे व्याधावस्थे जातः पुत्रसुखोद्दितः ।  
दत्तपुत्रयुतो वाजसौ कीरिष्टान्वितोऽश्ववा ॥६० ॥

60. In the event of the 5th Lord having fallen in the 12th House, the native is bereft of the happiness of having his own sons. He will have an adopted or purchased son.

स्केषेशे लग्नो जातो रोगवान् कीरिष्टान्वितः ।  
आतशतुर्थी मानी साहसी गुणवान् चरः ॥६१ ॥

61. If the 6th Lord is situated in the Ascendant, the native will be sickly, famous, inimical to his relatives, adventurous and virtuous.

**Notes : In this combination the native will generally remain sickly, though the disease will not be serious and intense. If the Ascendant too is very weak the native becomes permanently invalid and maimed. He is inimical to his relatives; it means that he will be inimical to his immediate relatives like his uncles, brothers, sister in law, nephew, etc. and not to his distant relatives because the Ascendant is the House of the surroundings at the time of birth of the home and the family. The House of other relatives is the 12th**

**House.** If the 6th Lord occupying the Ascendant is in his sign of exaltation or in his own sign or if he is benevolent, the native loves exercise and is not sickly. Such a native is related to reality and is not a day dreamer. He earns money by dint of his hard work. Therefore he is wealthy and honourable. The Ascendant is the House of reality.

षष्ठेशः धनधावस्ये  
परदेशी सुखी कक्षा सहस्री कुलविष्टुतः ।  
परदेशी सुखी कक्षा सहस्री स्वकर्मनिरतः सदा ॥६२ ॥

62. In case the 6th Lord has fallen in the 2nd House, the native will be adventurous, illustrious in his family and he will live in alien countries or foreign lands, be happy, be a good speaker and be always interested in his own work.

**Notes :** The 6th is the House of obstructions. There come obstacles now and then in the financial progress of the native; his money is lent out and hardly returns. The natives having Gemini Ascendant have to face particular financial problems because the 6th Lord Mars being placed in the 2nd House, is in his sign of debilitation. Mars becomes the 11th Lord (the Lord of the House of Gains) also in this Ascendant. The Lord of wealth and that of gains falling in the 6th House does not indicate good income. If Saturn, being the 6th Lord, is placed in the 2nd House, the native cannot be a good speaker. Contrary to it the flow of his speech becomes obstructed and he speaks haltingly or stammeringly. If the (Saturn) is situated in the sign of Mercury, the native develops the habit of repeating himself and does not get good flow in his speech because Mercury is the signifier of speech.

षष्ठेशः जाति: कोषी विक्रमविजितः ।  
प्राता शत्रुमसत्स्य शृत्यक्षेत्रसदायकः ॥६३ ॥

63. If the 6th Lord is situated in the 3rd House, the native will be given to anger, be bereft of courage, inimical to all his brothers and will have disobedient Servants.

**Notes :** In the Aries and Libra Ascendants the 6th Lords Mercury and Jupiter respectively will be Lord of the 3rd House also. The Sage has pointed out that the effect of the 3rd Lord occupying the 3rd House is very excellent. Therefore, in these Ascendants

these effects will be very excellent.

षष्ठेशः सुखावस्ये  
परदेशी पिशुनो देवी मातुः सुखविविजितः ।  
परदेशी चतुर्विक्रितिक्षयन् ॥६४ ॥

64. In case the 6th Lord is situated in the 4th House the native will be devoid of maternal happiness, be intelligent, be a talebearer, be jealous, fickle minded and very rich.

**Notes :** A native having this combination has the fear of having accident by vehicle. Disputes may arise on the immovable property. There is always some or the other dispute over property. The native has to be involved in some social dispute. The natives having Libra Ascendant get inauspicious or malefic effects with regard to maternal property. Some accident is a certainty.

षष्ठेशः सुखो यस्य चतुं तत्य धनादिकम् ।  
शुक्रता पुत्रमिष्ठे शुखी खार्थी दयानितिः ॥६५ ॥

65. In the event of the 6th Lord occupying the 5th House, the native's wealth will be always fluctuating, he will contract enmity with his son and friend, be happy, selfish and kind.

षष्ठेशः पिण्डावस्ये वैरं त्वरतज्जितप्रदुषतः ।  
अर्द्धः सह भ्रवेन् वैत्री सुखं पथ्य धनादिकम् ॥६६ ॥

66. If the 6th Lord is situated in the 6th House the native will have enmity with his own kinsmen and friendship with others and will have only mediocre happiness in matters like wealth.

**Notes:** The 6th is the House of other people than the people of one's own caste. Therefore, when the 6th Lord is situated in the 6th House itself, that is in his own sign, the native will be friendly to others. Besides this he will possess sound health, he will like to take exercise and will be hard working and valorous.

षष्ठेशः दारावस्ये जातो दारसुखविजितः ।  
कीर्तिमान् गुणवत् यानी साहसी धर्मसंयुक्तः ॥६७ ॥

67. In case the 6th Lord is situated in the 7th House the native will be devoid of happiness through wedlock, be famous, virtuous honourable, adventurous and wealthy.

**Notes :** If the 6th Lord is placed in the 7th House, it means

that the native and his spouse will not have smooth relations between them and they remain in constant tension, quarrelling and fighting. As a consequence their married life becomes hellish. In the Aries and Libra Ascendants it is the errors of the native himself which cause disharmony in relations because in these Ascendents the 6th Lord will become the 3rd Lord also due to which the native will tend to do deeds of enmity deliberately.

परदरमाभिलाषी च च च रोगी शत्रुंनीषिणाम् ।  
परदरमाभिलाषी च च च रोगी शत्रुंनीषिणाम् ॥६८॥

68. In the event of the 6th Lord falling in the 8th House, the native will be sickly, inimical to the learned and the wise, will desire others' wealth be interested in others' wives and be impure.

**Notes :** The situation of the 6th Lord in the 8th House gives such disease to the native as would remain life long and ultimately becomes the cause of his death also. The conjunction of the 6th Lord with the 8th Lord and Saturn will be still more malefic. The 6th Lord is the indicator of inauspicious effects. When he is situated in the 8th House there will be the destruction of these inauspicious effects and there will be the formation of Vipreet Ratiyoga which will confer on the native wealth, property and other auspicious effects.

भारगो जातः काञ्चपाषाणविक्रयी ।  
कवचिद्वृद्धिनिः बर्वचिद्वृद्धिश्च जायते ॥६९॥

69. If the 6th Lord is situated in the 9th House, the native will trade in wood and stones and will confront fluctuations in trade.

**Notes:** Whenever the 6th and 9th are related in any way with each other, rise and fall in fortune are frequent in the native's destiny as the 6th House is the House of calamities and the 9th that of the use of fortune.

कुरुत्विषुतः ।  
भ्रवत् ॥९० ॥

70. Should the 6th Lord occupy the 10th House the native will be illustrious in his family, will not be a devoted son, be a gifted speaker, and be happy in foreign countries.

**Notes :** The 6th is the House which represents chemistry.

enemies, quarrels and fights and diseases. Therefore the relation of the 6th and the 10th House will make the native study chemistry, military science, law and medicine etc. and will give him professions related to these subjects.

परदेशे लाभो जातः शब्दुतो धनमान्यतः।  
गणवान् साहस्री मानी किञ्च प्रसारयोजितः ॥५९॥

71. Should the 6th Lord occupy the 11th House, the native will gain from his enemies, be virtuous, adventurous, honourable but be bereft of progenic happiness.

**Notes :** If the 6th Lord occupies the 11th House, the native earns wealth through medicines. But sometimes he confronts difficulties in the fulfillment of his ambitions, gets enmity with his elder brother and gets progeny after medical treatment.

अद्येते व्यथावस्थे व्यसने व्ययकृत् सदा ।  
 विदुदेशी भवेजातो जीवहस्तम् तत्परः ॥७२ ॥

72. In case the 6th Lord is placed in the 12th House the money is spent on vices and the native is inimical to the learned and does violence to animals.

**Notes :** The situation of the 6th Lord in the 12th House will be very auspicious for the natives having Aries Ascendant, because in this Ascendant Mercury is the giver of malefic effects and he, being placed in the 12th House, will be in his sign of debilitation and thus will be extremely weakened as if his malefic nature and powers of doing harm were completely destroyed. Therefore, his malefic effects are completely neutralised. In all Ascendants the native will be of questionable character and will ever be intent on traversing

दोषेण दुष्टे लगेशे विवरक्षणाऽधीरो आतः परदेशु वातलजान्तिः । १७३ ॥

73. In case the 7th Lord happens to fall in the Ascendant, the native will traverse other people's wives, be wicked, skillful, be devoid of fortitude and will be afflicted by windy diseases.

be illustrious in his family, will not be a devoted son, be a gifted speaker, and be happy in foreign countries.

**Notes :** In the Pisces Ascendant the 7th Lord will be Mercury who will be in his sign of debilitation in the Ascendant. Therefore, in this Ascendant the native will get the malefic effects described in the sloka in greater amount. The effect of being a patient of windy diseases will be got only in the case of Capricorn and Aquarius Ascendents because in these Ascendants the 7th Lords will be respectively the Moon and the Sun who will be the Lords of the 7th House only. Being Lords of only one sign each they cannot exert their authority on other Houses. The Seventh House has wind as its preponderating element. The sign occupying the Ascendant is either Capricorn or Aquarius both lorded by Saturn who is himself windy by nature and has wind as his preponderating element. Therefore in these Ascendants the 7th Lords, being placed in the Ascendant, will become the cause of giving windy disposition to the native's body and consequently due to the preponderance of the element of wind the native will be afflicted with windy diseases. The Moon and the Sun, due to being the 7th Lords will be conductors of the element of Wind. If the 7th Lord (sex) is placed in the Ascendant (the whole body), this can be concluded that the native has greater desire for sex, but the native should form relation with other's spouse is hardly understandable. But this combination has been found to be occurring in very many cases. As a matter of fact it occurs due to the other sign of the 7th Lord. The second sign of those planets who are lords of two signs will be certainly placed in such a House that compels the native to traverse other's wives. In Capricorn and Aquarius Ascendents, if other combination of traversing other's wife is not formed, then this effect will remain absent; because the 7th Lord of these Ascendant will be the Lord of only one House. Natives having these Ascendants may be sexy but they will not be intent on traversing others' wives.

दारेशो धनो जातो बहुत्रीभिः समर्पितः ।  
दारयोगाद्वनादिष्ठु दीर्घसूक्ष्मी च मानवः ॥७४॥

74. If the 7th Lord is placed in the 2nd House the native will have many wives, will gain wealth through his wife and will be of procastinating nature.

दारेशो सहजे जातो मृतपद्यो हि मानवः ।  
कदाचिल्लायते पुनी यत्नात् पुत्रोऽपि जीवति ॥७५॥

75. If the 7th Lord is situated in the 3rd House, the issue of the native are subjected to (early) death. Sometimes a daughter is born and a son may also remain living with great difficulty.  
**Notes :** This effect occurs with great cruelty in the case of Taurus Ascendant. The main reason for this is the sickness of the spouse, and the native himself due to sexual perversity etc gets his sexual capacity decayed. This effect is not found in the case of Leo and Aquarius Ascendants because in these Ascendants the 7th Lord will be exalted in the 3rd House.

दारेशो सुखावस्थे जाया नाय दर्शे सदा ।  
स्वयं सत्यप्रियो शीघ्रात्मा दर्शयुक्तः ॥७६॥

76. In case the 7th Lord is situated in the 4th House, the wife of the native will not remain under his control. He will himself be truthful, intelligent and religious and he will suffer from dental diseases.

दारेशो एकम् जातो मानी सर्वगणान्वितः ।  
सर्वता हर्षयुक्तु तथा सर्वधनाधिषः ॥७७॥

77. Should the 7th Lord occupy the 5th House the native will be a man of honour, gifted with all the virtues, always delighted and endowed with all kinds of wealth.

**Notes :** A native in this Ascendant is prompted to get the training of M.B.A. or the education of obstetrics (branch of medicine connected with child birth, its antecedents and sequels). If the 7th Lord in the 5th House is in a fixed sign, the native's marriage is delayed. This effect has been particularly seen in the Cancer Ascendant because the 7th Lord Saturn in this Ascendant is also the signifier of delays. During the educational career love affairs have also been seen in the college.

दारेशो रिपुधावस्थे भार्या तस्य रुजान्विता ।  
त्रिया सहाय वा वैर स्वयं क्रोधी सुखोन्वितः ॥७८॥

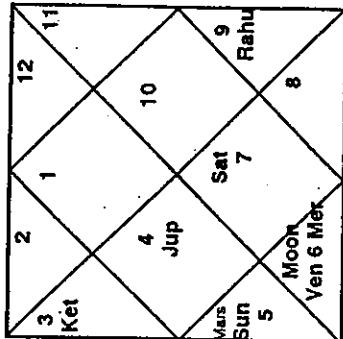
78. If the 7th Lord is placed in the 6th House, the native's wife will be sickly or the native is inimical towards her, he is himself given to anger and remains devoid of happiness.

**Notes :** In case the 7th Lord is situated in the 6th House or is in conjunction with the 6th Lord, the native generally gets divorced from his spouse. In this situation wife and husband remain in great tension. If the intermediaries in the marriage were maternal uncle or aunt, then this situation does not arise. In the Aries Ascendant the effect of divorce is fructified very soon.

Here are some examples to prove the truth spoken of in the sloka and the notes :

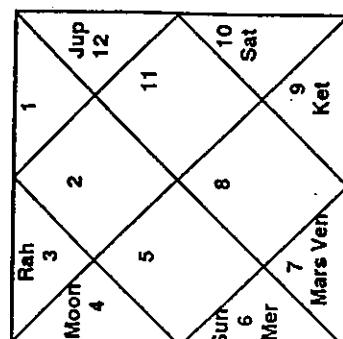
Date of birth : 16-9-1955 Time of birth : IST 8.30 P.M. Place of birth : Delhi

Here the Ascendant is Aries. The 7th Lord Venus is in her sign of debilitation. The 6th Lord is also present in the 6th House. The result of this combination was divorce only after a year.



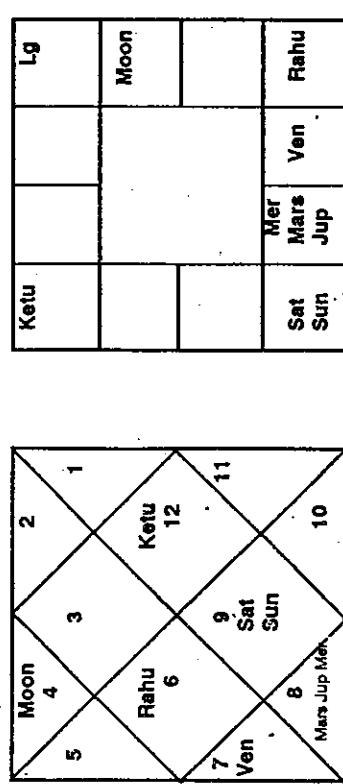
Lg			Ket		
					Jup
				Mars	Sun
				Moon	Ven
				Mer	Mer
Rahu			Sat		

The Second example is that of Taurus Ascendant. Date of birth : 16-9-1955 Time of birth : IST 8.30 P.M. Place of birth : Delhi



Jup			Lg		
					Rahu
				Moon	
				Sat	
Rahu			Mars	Ven	Mer

birth: 10-10-1963 Time of birth: IST 9.05 P.M. Place of birth: Hapur Lat: 28°-43' Long 77°-55'. There is the same situation in this horoscope also. The 7th Lord occupies the 6th House. The 6th Lord Venus is also situated in the 6th House. Consequently divorce was obtained within two years of the marriage.



Ketu			Lg		
					Moon
			Mer	Mars	Jup
			Sat	Sun	Ven
					Rahu

The 3rd example is of Gemini Ascendant. Date of birth 19-12-1959. Time of birth IST 6.05 P.M. Lat: 29°-01' Long 77°-13'. Here the 7th Lord Jupiter is placed in the 6th House with the 6th Lord. Therefore, the result was divorce.

This situation is undesirable in all the Ascendants. It is not formed in the Leo Ascendant because in this Ascendant the 7th Lord falls in his own sign in the 6th House.

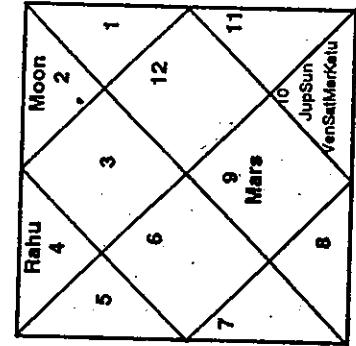
दरोशे सदसे शावे जाते दारसुखान्वितः ।  
धीरो विचक्षणो शीपान् केवलं वातरोगवान् ॥७१ ॥

79. Should the 7th Lord occupy the 7th House the native will be endowed with happiness through wife, be courageous, skillful and intelligent but only afflicted by windy diseases.

दरोशे मृग्यावस्थे जाते दारसुखोज्ज्ञतः ।  
शर्वाऽपि रोगाशुकास्य उशीलाऽपि न चनुगा ॥८१ ॥

80. In case the 7th Lord happens to fall in the 8th House, the native will be bereft of marital happiness. His wife also will be afflicted by diseases, bad-natured and will not remain obedient to the native.

**Notes :** The native born in Gemini Ascendant will certainly get the effects described in the sloka. Here is an example:  
Date of birth: 17-1-1962, Time of birth: IST 3.40 P.M., Lat. 29° 1, Long. 77° 13.



Rahu	Moon	2	1	Rehu	Lg
Jup Sun Ven Sat Mer Ketu					
Mars					

In this horoscope the Ascendant is Gemini. The 7th Lord, being placed in the 8th House is situated in his sign of debilitation. This is the horoscope of a woman whose virginity was violated by her teacher. After marriage she was divorced by her husband. The marital life could not be happy even after contracting another marriage. She was divorced again within a year of the 2nd marriage.

दरेशे यर्मभावस्ये नानार्थीयः सपागमः ।  
आग्रहतप्ता जातो वहारस्करो नरः ॥८१॥

81. If the 7th Lord is situated in the 9th House, the native will have union with many women, be well disposed to his own wife, and will initiate a number of deeds.

**Notes :** In this combination the native's relations with many women are formed after marriage. The 9th House is the 3rd from the 7th House. On this ground it may be said that the 9th House is the House of the wife's younger sisters. Younger than wife will be all those women with whom the native contracts union, after marriage because the married wife has been acquired before all of them and thus she will remain senior to them all. Here all the women, whether they are older or younger than the wife, will be considered

as junior to her irrespective of their age. If the Ascendant is Leo and the 7th Lord Saturn is situated in the 9th House, the native is defamed after having sexual intercourse with other woman than his wife. The same thing will happen in the Aquarius Ascendant because in both the Ascendants the 7th Lord will be in his sign of debilitation in the 9th House and they will cause harm to this House of Fame.

दरेशे कर्मभावस्ये नास्य जाया व्यग्रनुगा ।  
स्वर्यं यर्मस्तो जातो शपुत्रादिसंशयतः ॥८२॥

82. In the event of the 7th Lord being placed in the 10th House, the native's wife will not remain under his control. The native himself will be religious and be gifted with Wealth, sons etc.

दरेशे लाप्यातत्त्वे दरेशसमागमः ।  
पुत्रादिसुखमन्ये च जनः कर्माप्रजो भवेत् ॥८३॥

83. If the 7th Lord occupies the 11th House the native will gain wealth through his wife, will get less happiness from his sons and will have more daughters (than sons).

दरेशे यर्मस्ये जातो दरिद्रः कृपणोऽपि वा ।  
भार्याऽपि व्ययशीलाऽस्य यक्षानीकी नरो भवेत् ॥८४॥

84. If the 7th Lord is gone in the 12th House, the native will be penurious, miserly, and his wife will be spendthrift. He will earn his livelihood by trading in Clothes/textiles/garments etc.

अष्टमेशे देवतां शाहानां च नित्यको व्यग्रसंशयतः ॥८५॥  
तर्णी जातसन्तुष्टौभविविजितः ।

85. If the 8th Lord happens to be placed in the Ascendant the native will be bereft of bodily pleasures, be detractor of gods and Brahmans and will have wounds.

**Notes :** The situation of the 8th Lord has not been regarded as of beneficial effects in any House. He (the 8th Lord) can give beneficial effects only when he is placed in the 8th or 11th House and is in conjunction with a benefic planet. In the Libra and Aries Ascendents, the native does not get the effects described in the sloka because in these Ascendants Venus and Mars, respectively, become the 8th



the Natives are mining engineers. For this effect the relation of the 3rd Lord brings certainty in the combination.

स्वेशे	प्रियाकरणे	शत्रुजीता	भद्रेजनः ।
रोगयुक्तशरीरः	आत्मे	सर्पजलाद्	शयम् ॥१०॥

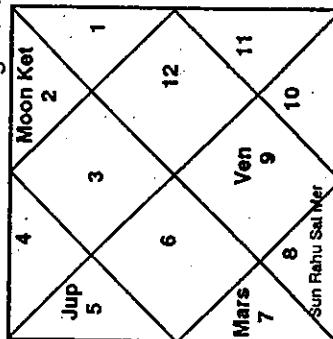
90. In case the 8th Lord is gone in the 6th House, the native will win over his opponents, will have a diseased body and in childhood he will fear danger through Snakes and water.

**Notes :** The native having Gemini Ascendant will have fear of death through Snakes in childhood and particularly when Rahu is also in conjunction with the 8th Lord and is placed in the 6th House. Here is an example to prove it

Date of birth : 29.11.55

Time of birth : IST 8.45 P.M.

Lat. 28° 43' Long. 77° 55'



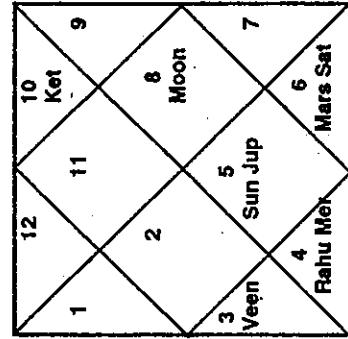
Lat 28° 43' Long. 77° 55'. The horoscope is of a child who died of snake bite. The 8th Lord Mercury is in conjunction with Rahu in the 6th House. As a matter of fact Rahu is the signifier of snake bite. The signs Scorpio and Cancer are signifiers of insects like Scorpio snake and water etc. The 6th House is the House of Calamities and also of poison or Venom. Therefore the situation of the 8th Lord in the 6th House and particularly in Cancer and Scorpio signs is dangerous for age and longevity. Besides snake bite this combination is responsible for and may cause any kind of infection, medicine reaction and poisoning etc. The condition of death may be completed if the 8th House or the Ascendant or the 8th Lord or the Ascendant lord are badly afflicted by some malefic.

स्वेशे	दारानावस्थे	तस्य	शारद्वयं भवेत् ।
आपारे	च भवेत्स्त्रिस्त्रिस्त्रि ।	पापयते	शुष्मा ॥११॥

91. If the 8th Lord is placed in the 7th House, the native will have two wives and if he is in conjunction with a malefic planet also, there will certainly be loss in his trade.

**Notes :** The native's having two wives, is mostly found in Pisces Ascendant because the 8th Lord Venus, being placed in the 7th House, is situated in her sign of debilitation in this Ascendant. In Virgo Ascendant the 8th Lord Mars becomes the 3rd Lord also due to which he becomes specially malefic. Therefore in Virgo

Date of birth : 19.8.80  
Time of birth : IST 7.45 P.M.



	Moon Ketu	Lg	
			Jup
Ven	Sun Rahu Sat Mer	Mars	

In this horoscope the Ascendant is Gemini. Here the 8th Lord Saturn is placed in the 6th House in the sign Scorpio. The 8th Lord is in conjunction with Rahu in the 6th House. This combination became the cause of his death by snake bite. The native died in his infancy by snake bite in the lawn of a hospital.

The same event has been experienced in Aquarius Ascendant. Here in an example :

Ascendant the situation of Mars in the 7th House may be the cause of two wives: The 7th House is the House of trade also. Whoever may be the 8th Lord, he has certainly malefic nature. When he is situated in the 7th House in conjunction with any malefic planet, the presence of two malefic planets in the House of trade will be there which will cause loss in trade.

**रस्येः शूलभावस्ये जातो दीर्घयुषा युतः ।  
निवर्त्ते प्रज्ञाप्तुः स्वाच्छ्रव्सि नियोजननिदकः ॥१२॥**

92. Should the 8th Lord occupy the 8th House, the native will be long lived. If he (the 8th Lord) is weak, longevity will be medium and the native will be a thief, be blameworthy himself and will blame others as well.

**Notes :** The situation of the 8th Lord in the 8th House, that is his situation in his own House in not sufficient, he must be endowed with strength in shadabala. If he be weak in shadabala the longevity will be medium (32 to 64 years).

**अष्टमेः तपस्थाने धर्मदेहि च नास्तिकः ।  
दुष्प्रार्थफृक्षेव परदक्षापहारकः ॥१३॥**

93. If the 8th Lord is situated in the 9th House, the native will be a betrayer of his religion and a heterodox; he will be the husband of a wicked wife and will steal other's wealth.

**Notes :** The 9th House is the House of religious belief. If the 8th Lord is situated in the 9th House, the native's reverence for religion is destroyed. Generally he engages himself in the devotion of gods of lower order, ghost, pishacha, jinha (Kinds of ghosts) etc, as the House of ghost/ pishacha etc. dead spirits is the 8th House. The native who has lost his morality may be the stealer of other's wealth. In the Taurus Ascendant the 8th Lord will be Jupiter who will be in his sign of debilitation in the 9th House. Jupiter is himself a signifier of religious devotion. In this Ascendant both the signifier and the House of religious devotion will be badly afflicted. Therefore, it has been found that the native having this combination shall have atheistical or heterodoxical leanings, although he is born in a family having a higher degree of religious reverence and he may even be a Brahmin by Caste. He will eat substances that are prohibited for his caste (Thus in India Brahmins must be vegetarians and should not eat flesh, onions etc. and

should not consume wine and other narcotics. The use of these things is prohibited to them)

<b>रस्येः</b>	<b>कर्मभावस्ये</b>	<b>पितॄसौख्यकिवर्जितः ।</b>
<b>पिण्डः</b>	<b>कर्महीनक्ष</b>	<b>यदि नैव शुभेष्टेऽप्ते ॥१४॥</b>

94. If the 8th Lord occupies the 10th House the native will not have paternal bliss, will be a talebearer and be bereft of livelihood. If there is an aspect in the process from a benefic, then these evils will not mature.

**Notes :** The 8th is the House of things almost dead. Therefore, the 8th Lord will be regarded as the signifier of these things. The relation of the 8th lord with the 10th House or the 10th Lord will make the native deal in scraps. If there is Raj Yoga in the horoscope the native gets job in Life Insurance Corporation (LIC) Archaeological Department etc. The 8th House has been referred to as "Koop" or well. It means that those things that are mined out of the earth like coal, metals, minerals etc. are to be related to the 8th House. Therefore the 8th lord being placed in the 10th House will give a profession related to these things.

<b>रस्येः</b>	<b>लालभावस्ये</b>	<b>सप्तमे शनवर्जितः ।</b>
<b>बाल्ये</b>	<b>दुःखी सुखी प्लात् दीर्घयुषा शुभान्विते ॥१५॥</b>	

95. Should the 8th Lord be placed in the 11th House, the native will be devoid of wealth, be miserable in boyhood, but happy in later life, and if the 8th lord be in conjunction with a benefic, be long lived.

<b>रस्येः</b>	<b>व्ययभावस्ये</b>	<b>कुकुरे व्यवकृत सप्ता ।</b>
<b>अलग्युक्त</b>	<b>श्वेजातः सप्ते च</b>	<b>विशेषः ॥१६॥</b>

96. If the 8th Lord be situated in the 12th House the native will squander his wealth on evil deeds, be short lived; more so if he is in conjunction with a malefic planet.

<b>आग्नेश</b>	<b>लग्ने जाते शायान् शूपनिदाः ।</b>
<b>सुशीलक्ष्य</b>	<b>सुरुप्त्वा विद्यावान् जनपूजितः ॥१७॥</b>

97. If the 9th Lord is placed in the Ascendant, the native will be fortunate, prosperous, be honoured by the king (or government), good natured, charming and be honoured by the people.

**Notes :** In Taurus Ascendant, Saturn, being the 9th and 10th Lord, also becomes the lord of a trine and an angle. Therefore

Saturn in this Ascendant will be specially auspicious. In being situated in a benefic house like the Ascendant his auspiciousness will be reserved. Being situated in the Ascendant, he will aspect the 10th House also which is his Mooltrikona sign. The House will be even stronger. Therefore, the native will get the effects described in the sloka in great plenty.

The situation will be still more excellent in the Cancer Ascendant, because in this Ascendant the 9th Lord will be Jupiter who, being placed in the Ascendant, will be in his sign of exaltation. Therefore, the native will be fortunate, charming, self respecting, highly educated and honoured by all. Though Jupiter will be the 6th Lord also. But it is said about Jupiter that being situated in the Ascendant, he removes a thousand defects in the horoscope. In Virgo and Scorpio Ascendants, the 9th Lords will be respectively Venus and the Moon who will be in their debilitation sign in the Ascendant. Therefore, it is doubtful that the natives in these Ascendants will get the effects described in the sloka. In all the other Ascendants the natives will get auspicious effects, if there are benefic conjunctions.

**भावयेषे धनवाकस्ये परिषतो जनकलत्तः ।  
जायते धनवान् कामी स्त्रीपत्रादिसुखार्थितः ॥१८॥**

98. Should the 9th Lord be situated in the 2nd House, the native will be learned, popular, wealthy, lustful, and be blessed with happiness through sons and wife.

Notes : In the Aquarius Ascendant, the 9th Lord will be Venus who will be the 4th Lord also. Therefore, In this Ascendant Venus, being a significator of Raj Yoga will have great importance and if she is situated in the 2nd House, then being in her sign of exaltation, she will be extremely auspicious and beneficial and will give excellent effects. A native having this combination in his horoscope, will certainly be honourable, popular, wealthy and learned etc.

In Virgo and Pisces Ascendants the 9th Lords will be respectively Venus and Mars who, being situated in the 2nd House, will be in their own signs. because the 2nd sign of these planets falls in the 2nd House. Therefore, in both these Ascendants also the native will get excellent effects.

In all the Ascendants the native will get good effects because none of the 9th Lord will be in his sign of debilitation in

the 2nd House.

**भावयेषे भावधावस्ये जाते भ्रातुसुखान्वयतः ॥  
धनवान् गुणवंशाधि स्त्रीलसमर्थितः ॥१९॥**

99. If the 9th Lord is placed in the 3rd House, the native will be blessed with fraternal bliss, be wealthy, virtuous and charming. Notes : In the event of the Ascendant being Capricorn, the 9th Lord in the 3rd will be in his sign of debilitation. Therefore this Ascendant will be an exception to this rule.

**भावयेषे तुर्वभावस्ये सर्वसप्ततियुक्तश्च मातृभक्तो ।  
गृहयानसुखार्थितः । श्वदेवतः ॥२०॥**

100. If the 9th Lord is situated in the 4th House, the native will be endowed with the happiness of having houses and conveyances, will have all kinds of Wealth and be devoted to his mother.

**भावयेषे सुतभावस्ये गुरुभक्तो श्रीरो धर्मता परिषतो नः ॥२१॥**

101. Should the 9th Lord be placed in the 5th House, the native will have the blessing of sons and good fortune. He will be devoted to his elders or teachers, will have fortitude, be religious and charitable and learned.

**भावयेषे प्रियभावस्ये स्त्रियाद्या परिषतः ।  
मातुलादिसुखार्थितः शशुभिः पीडितः सदा ॥२२॥**

102. If the 9th Lord is in the 6th House, the native will be less fortunate, be devoid of happiness from maternal uncle etc. and be troubled by enemies.

**भावयेषे दारभावस्ये दारयोगात् सुखोदयः ।  
गुणवान् कीर्तिपञ्चाधि जायते द्विजसत्तमः ॥२३॥**

103. O excellent of the Brahmans, if the 9th Lord is placed in the 7th House the, native will get happiness through his wife. He will be virtuous and famous.

Notes : If the Ascendant is Cancer, Jupiter will be placed in the 7th House and the native will get opposite effects. His difficulties and hardships will be multiplied after marriage. In case the

Ascendant is Scorpio or Virgo, the 9th Lord, being placed in the 7th House, will be in his sign of exaltation in both the cases, and the native will get excellent effects.

भाग्येषो मृत्युधारस्ये शाश्वतीनो नरो अवत् ।  
ज्येष्ठशत्रुघ्नं नैत तस्य जातस्य कामते ॥१०४॥

104. If the 9th Lord is gone in the 8th House the native will be devoid of fortune, and he will not have the happiness of an elder brother.

**Notes :** This condition does not arise in the Gemini Ascendant because the 9th Lord Saturn will be in his own sign in the 8th House. Such a Saturn is bound to confer happiness on the native in the latter half of a man's life. In the Aquarius Ascendant the 9th Lord Venus will be in her sign of debilitation in the 8th House, therefore, the native will get very inauspicious effects.

भाग्येषो शाश्वतावस्थे लहुभाग्यसमन्वितः ।  
गुणसौन्दर्यसम्पन्नो सहजेभ्यः सुखं बहु ॥१०५॥

105. If the 9th Lord is situated in the 9th House, the native will be endowed with abundant fortunes, be virtuous, handsome and will enjoy happiness from his brothers.

भाग्येषो कर्मशास्त्रे जातो राजाद्य तस्मः ।  
मन्त्री सेनापतिर्विजयि गुणवन् जनयूजितः ॥१०६॥

106. If the 9th Lord is placed in the 10th House, the native will be a King or equal to a King, or be a minister or an army chief, be virtuous and be worshipped by all.

भाग्येषो लालशास्त्रे धनताभो दिने दिने ।  
पत्नो गुरुजनानो च गुणवन् पुरवत्तमि ॥१०७॥

107. Should the 9th Lord be situated in the 11th House, the native will have financial gains day by day, be devoted to his teachers, virtuous and be doer of charitable deeds.

भाग्येषो द्व्यष्टशास्त्रो भाग्यहनिकरो त्रुणम् ।  
शुशकार्ये व्ययो निति निर्देशसम्पत्तः ॥१०८॥

108. If the 9th Lord is situated in the 12th House, the native will incur loss of fortunes, will always spend his money on auspicious acts and will become poor because of spending money

on entertaining guests.

**Notes :** The 12th Lord of native's having Aries Ascendant will be Jupiter. The planet Jupiter is representative of magnanimity and generosity. Therefore, the native having this Ascendant will spend much money. When he spends money he has a desire of earning fame. Due to his sense of self respect he spends lavishly in entertaining the guests and does not care of his finances.

कर्मशो लग्नो जातो विद्वन् खातो शनी कवि ।  
बाल्ये रोगी सुखी प्लाह शनद्विद्विन् दिने ॥१०९॥

109. Should the 10th Lord be situated in the Ascendant; the native will be learned, famous, be a poet, will incur diseases in childhood, be happy later on and his wealth will increase day by day.

**Notes:** In Aries Ascendant the 10th Lord will be Saturn and he will be in his sign of debilitation in the Ascendant and will have adverse effect on the native's health. He will be specially troubled by headache and there will be diminution of his longevity, while the 10th Lord in the Cancer Ascendant Mars will also be in his sign of debilitation in the Ascendant. But he will not have so much adverse effect. In the first place, Mars is the significator of Raj Yoga in the Cancer Ascendant. Secondly, he (Mars) will be both in an angle and a trine with his two signs (Aries and Scorpio). This is a very auspicious situation. Therefore, lowliness in status and financial position this Mars will never confer on the native, while the Saturn of natives having Aries Ascendant will be 11th Lord also and therefore being placed in his sign of debilitation, he will diminish the amount of gains of wealth. The native born in the Cancer Ascendant may be troubled by blood disorders. In Virgo and Pisces Ascendants the situation will specially bring auspicious effects, because in these Ascendants the 10th Lords will be in their own signs in the Ascendant.

राजेषो धनशास्त्रे धनवान् गुणसम्मुतः ।  
राजमानो ददात्य ददात्य पित्रादिसुखरम्युतः ॥११०॥

110. If the 10th Lord occupies the 2nd House the native will be wealthy, virtuous, honoured by the King (or the Government) charitable and endowed with paternal and other bliss.

**Notes :** If the Ascendant is Gemini and the 10th Lord Jupiter

occupies the 2nd House, the native gets excellent effects because Jupiter will be in his sign of exaltation. Natives having this combination are generally high officials in banks, finance ministers or persons having special governmental authority. The native in it is also endowed with abundant wealth. He is successful in his profession and his status is that of upper class.

In case the Ascendant is Leo, the 10th Lord Venus, being placed in the 2nd House, gets debilitated. The native having this combination may get special rise on financial or political level, but he does not remain on the political post or high class governmental post for long. There are fluctuations in his profession also. The same situation will be formed in the Libra Ascendant.

कर्मणे सहजे जाते प्राप्तस्थान्याचितः ।  
विक्रमी पुण्यपत्रः वार्षी सद्यस्तो च ॥१११॥

111. If the 10th Lord is situated in the 3rd House, the native will enjoy happiness from brothers and servants, be valorous, virtuous eloquent and truthful.

**Notes :** In the Capricorn Ascendant this combination prompts the native to become an engineer.

कर्मणे सुखावस्थे सुखी भावहिते रसः ।  
यान्-श्रम-गृहणीषो ग्रावन् प्रसादन्ति ॥११२॥

112. Should the 10th Lord be situated in the 4th House, the native will enjoy happiness, be devoted to his mother, and be interested in her welfare, will have conveyances, lands and houses, be virtuous and wealthy.

**Notes :** In this combination the native mostly adopts a profession relating to automobiles, building material, agriculture, dairy etc.

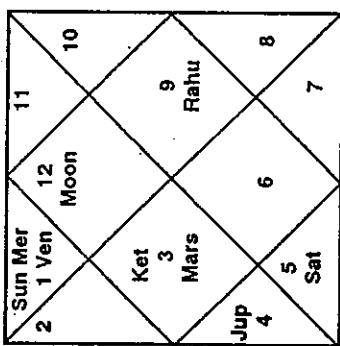
कर्मणे सुखावस्थे सर्वविद्यासम्प्रियतः ।  
सर्वदा दृष्टिशुल्के ग्रावन् प्रसादन्ति ॥११३॥

113. In the event of the 10th Lord being placed in the 5th House the native will be endowed with all kinds of learning, be always cheerful, wealthy and be blessed with sons.

**Notes :** According to this sloka an angle, the 10th House, gets related to a trine, the 5th House. This combination, therefore, is especially auspicious. In it the native earns great fame on the basis

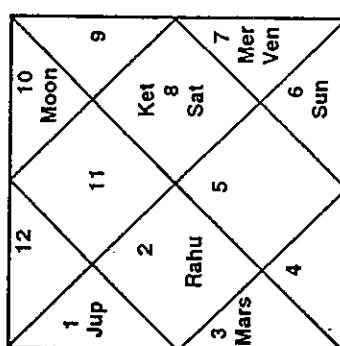
of his intellectual powers and is very successful in his field of action. This combination is generally found in the horoscopes of wise statesmen, scholars, professors, writers, educationists, actors etc. In the Pisces Ascendant, the effects described in the sloka are obtained, by the native in their highest degree. Here is an example to prove the truth. The present Horoscope is of the world famous poet, Ravindra Nath Tagore, who got the famous nobel prize on his book 'Gitanjali' (A Garland of Songs). In this horoscope of Pisces Ascendant the 10th Lord Jupiter, being placed in the 5th House, is in his sign of exaltation. The fifth Lord, the Moon has exchange also with the Ascendant Lord Jupiter. Which very greatly increases the auspicious nature of this horoscope.

	Lg	Moon	Sun	Mer	Ven	Ketu	Mars
						Jup	
						Sat	
						Rahu	



The Second Horoscope is of Shivaji Ganeshan, a famous Indian Film Actor. He has been famous due to his art of acting. Here the 10th Lord Mars is situated in the 5th House.

	Lg	Moon	Sun	Mer	Ven	Ketu	Sat	Sat	Sun
						Jup			
						Moon			
							Ketu	Sat	



**कर्मशे रिपुभावस्थे पितृसौख्यविवर्जितः ।  
चतुरोऽपि धनरहेन् शत्रुष्णि परिपीडितः ॥१४॥**

114. In case the 10th Lord is fallen in the 6th House, the native will be bereft of paternal bliss, be bereft of wealth and be troubled by enemies, inspite of being skilful.

**Notes :** This combination is auspicious only for Doctors and lawyers. In the case of men of other professions, many fluctuations are experienced and the natives in this combination encounter many obstacles.

**राजेशे दरधावस्थे जाते दारसुखान्वितः ।  
मरक्षी गुणवन् वार्षी सत्यमर्ततः सदा ॥१५॥**

115. If the 10th Lord occupies the 7th House the native will get happiness through wife, be intelligent, virtuous, eloquent, truthful and devoted to religion.

**कर्मशे रक्ष्यावस्थे कर्महीनो भवेत्तरः ।  
दीर्घपुरायस्ते जाते परानन्दपरायणः ॥१६॥**

116. In case the 10th Lord is a posited in the 8th House, the native will be devoid of good acts, long lived and intent on blaming others.

**Notes :** If the native adopts the profession of dealing in scraps, mineral substances, L.I.C., leather goods, etc. he will get special success, otherwise he fails badly in his profession. Some natives have been found to be engaged in immoral professions also

**राजेशे भावयेत् जाते राजा राजकुलोद्धारः ।  
तत्समोऽन्यकुलोत्पत्तो धनपुरादिस्युतः ॥१७॥**

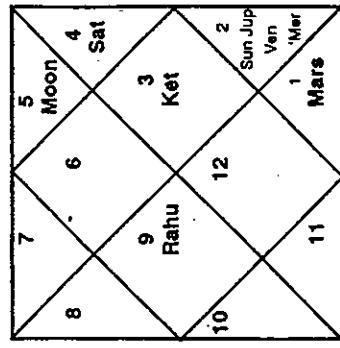
117. Should the 10th Lord occupy the 9th House, the native is born in a royal family and becomes a king while as an ordinary person he will be equal to a king. This combination confers on him wealth and progenic happiness.

**Notes :** This combination gives specially auspicious effects. In case the 10th Lord is situated in the 9th House, the native is endowed with royal or governmental powers and is successful in his profession. In a relation of an angle and a trine is formed. The effects described in the Sloka are seen in the case of nearly all Ascendants. It is only in the Capricorn Ascendant that the effects suffer some diminution. Here is a horoscope to prove the, truth of

this fact.

The given horoscope is of John Kennedy, a post President of the U.S.A. Here the 10th Lord Mercury is situated in the 9th House, Venus, the 9th Lord is also situated in her own house, the 9th House. The Conjunction in the Ninth House of the 10th and 9th Lord makes Ratiyoga in the horoscope; although the presence of Jupiter in the 9th House is also auspicious.

Mars	Sun	Jup	Ven	Mer	Ketu
					Sat.
					Moon
				Rahu	Lg



सर्वेषो	राज्यभावस्थे	जाते	दारसुखान्वितः ।	सुखी ॥१८॥
विक्रमी	सत्यकाता	च	गुरुशत्तिरतो जरः ॥१९॥	

118. Should the 10th Lord be placed in the 10th House, the native will be skillful in all jobs, be valorous, truthful and devoted to his teachers and elders.

राजेशो	लालभावस्थे	जाते	दारसुखान्वितः ।	सुखी ॥२१॥
हर्षवन्	गुणबंधापि	सत्यकाता	सदा	

119. If the 10th Lord is situated in the 11th House, the native is blessed with wealth and, sons. He will enjoy happiness, be truthful, be always delighted and be virtuous

राजेशो	व्यवसायस्थे	तस्य नित्यं	चलुश्चापि	विनितः ॥२०॥
शब्दोऽपि	भवं			

120. If the 10th Lord is placed in the 12th House, the native will spend in royal courts. He will also have fear from enemies and will be worried inspite of being skilful.

**Notes :** When the 10th Lord happens to fall in the 6th, 8th and 12th House, the native mostly gets troubles from the royal side. In case the 10th Lord is fallen in the 12th House, the native has to

spend much money on the king or for the state. This effect is generally seen in greater degree in the case of natives having Taurus and Scorpio Ascendants.

**लाभेषो लग्नो जातः सात्त्विको थनवन् सुखो ।  
समदृष्टिः कर्त्तव्यमी सदा लाभ-समाप्तिः ॥१२१ ॥**

121. If the 11th Lord is placed in the Ascendant the native will be of Sattwika nature, be rich, happy, even sighted, a poet, eloquent in speech and be always endowed with gains.

**लाभेषो धनभावस्ये दत्ता शार्मिकश्च सुखो सदा ॥१२२ ॥**

122. Should the 11th Lord be placed in the 2nd House, the native will be endowed with all kinds of wealth and all kinds of accomplishments, be charitable, religious and always happy.

**लाभेषो सहजे जातः कुशलः भ्रष्टुमिषु !  
धनी भ्रष्टुमिषोपेतः शूलोगभयं क्वचित् ॥१२३ ॥**

123. If the 11th Lord be situated in the 3rd House, the native will be skillful in all jobs, wealthy, be blessed with fraternal bliss and sometimes may incur gout pains.

**लाभेषो सुखभावस्ये लाभो मातुकुलाद् भवेत् ।  
तीर्थयात्राकरो जाते गृहभूमिसुखान्वितः ॥१२४ ॥**

124. In case the 11th Lord is situated in the 4th House, the native will have gains from maternal relatives, will make pilgrimages and will possess happiness of house and lands.

**Notes :** A native having this combination will earn wealth through the sale and purchase of lands, transport, agriculture, Nursery etc.

**लाभेषो सुखभावस्ये अवन्ति सुखिनः सुताः ।  
विद्यवत्तेऽपि सखीलाः स्वयं धर्मरतः सुखो ॥१२५ ॥**

125. If the 11th Lord is placed in the 5th House, the native's children will be happy, educated and virtuous. He himself will be religious and happy.

**Notes :** A native having this combination in his horoscope studies Commerce and makes great progress in his studies. The effects described in the sloka will not be obtained in the Scorpio Ascendant because in the 5th house, the 11th Lord Mercury will be

debilitated.

**लाभेषो रेणभावस्ये जाते शेषमयितः ।  
क्षुरबुद्धिः प्रवासी च शत्रुणिः परिपीडितः ॥१२६ ॥**

126. In case the 11th Lord is positioned in the 6th House, the native will generally remain sickly. He will be cruel, living in foreign places and is troubled by enemies.

In the Gemini Ascendant, the 11th Lord will be Mars who will also be the 6th Lord and he will be in his own sign here. A native having this combination may have to confront enemies but he will not be troubled by them.

**लाभेषो दरभावस्ये लाभो दरकुलात् सदा ।  
उदात्ता गुणी कामी जनो शायवशात्पुणः ॥१२७ ॥**

127. If the 11th Lord is situated in the 7th House, the native always gains through his wife's relatives. He will be liberal, virtuous, sensual and will remain at the command of his wife.

**Notes :** If the Ascendants are Aries and Libra, the 11th Lords will be respectively Saturn and the Sun. Being placed in the 7th House both they will be in their signs of exaltation. Therefore, the native will have special gains from his wife's relatives. Such a native is generally married in a rich family. In the Gemini Ascendant the 11th Lord Mars will be the 6th Lord also. The 6th House is the House of enemies, oppositions and disputes. Therefore, a native having this combination will certainly face opposition from his wife. One of the reasons of opposition between wife and husband may be relating to dowry.

In the Leo and Aquarius Ascendants the 11th Lords will be respectively Mercury and Jupiter. They will be the Second Lords also. Therefore, both the planets who are the representatives of value will be in the 2nd and 11th House which also represent value. A native having this combination in his horoscope has special gains of wealth from his wife's relatives. His wealth increases greatly after marriage.

In the Capricorn Ascendant the native does not get happiness through his wife for a long time because in this Ascendant the 11th Lord Mars will be debilitated in the 7th House and he will soon cause the death of the native's wife. Some natives get their engagements broken.

लापेशे रक्षयावस्थे हानि: कार्येषु जायते ।  
तस्यायुक्त भवदृष्टिं प्रथमं पराम् विष्यः ॥१२८॥

128. If the 11th Lord is fallen in the 8th House, the native will suffer losses in his undertakings. He will be long lived while his wife will die before him.

**Notes :** The 11th House is studied to know whether the ambition of the native will remain unfulfilled or will be fulfilled, his actions will be completed or will remain incomplete. The 8th House is called the House of Destruction as Well. Therefore, the situation of the 11th Lord in the 8th House, will become the cause of losses in the native's undertaking. The Sage Parasara has declared the 11th Lord a malefic planet. Therefore when he will aspect the 2nd House from the 8th House, he will cause loss to the wife's age and longevity as the 2nd House is the House of the wife's age. In the case of natives having Leo and Aquarius Ascendants, there will be special losses relating to interest etc. sometime or the other. There will be gains in the dealings of scrap, leather, and mineral substances in all the Ascendants. It will not be proper to predict long life for the natives having Aries Ascendant, because in that case the 11th Lord Mercury will be in his sign of debilitation in the 8th House. The natives having Gemini and Pisces Ascendants will have combinations which will confer upon the natives special longevity because in these Ascendants the 11th Lords, being placed in the 8th House, will be exalted.

लापेशे भाययावस्थे भायवन् जायते नः ।  
चतुर् सत्यवादी च राजपूजो धनाधिषः ॥१२९॥

129. If the 11th Lord happens to be placed in the 9th House, the native will be fortunate, skilful, truthful, honoured by the King and wealthy.

**Notes :** A native born in this yoga has not to make effort to earn wealth, because the 9th House is the House of fortune, therefore, the native acquires wealth by his good luck and he gets success in his undertakings. Many natives have been found to be getting wealth through shares, lottery and speculation.

लापेशे कर्मयावस्थे भूपवद्यो गुणाद्वितीः ।  
निष्ठास्तो धीमात् सत्यवादी जितेद्वयः ॥१३०॥

native will be honoured by the king, be virtuous, devoted to his religion, truthful and subdue his senses.

**Notes :** In Aries Ascendant, the 11th Lord Saturn will be in his own sign in the 10th House. Therefore, the native will often get success in his undertaking, though it (Success) will be delayed because Saturn is significator of delay. Such a native makes special progress in maturer age, although he adopts a right path in relation to his profession. He always has gains in his field of action or profession. The 10th House is the House of religious rites. Therefore, the natives having this Ascendant have belief in doing religious rites as described in the ancient religious books. They believe in getting success through occult practices. Such a native acquires wealth through shares, through an employee of the Income Tax Deptt or through the Advocate related to this Department.

In the Taurus Ascendant the 11th Lord Jupiter will be the 8th Lord also. A native born in this Ascendant and having this combination will not consider over fair or foul means in relation to making income in his profession. The same thing will hold true in the case of a native born in the Scopio Ascendant. The native born in the Gemini Ascendant may be an advocate of Income Tax or in a Criminal Court or a doctor. The same thing will be said with regard to a native born in the Sagittarius Ascendant. But the special thing in this Ascendant will be this that in it the 11th Lord Venus will be in her sign of debilitation in the 10th House. Due to the debilitation of the 11th Lord in the 10th House, the natives have been found to be earning their livelihood through such lower grade professions as clerks to some advocates, lower employees in the Courts or in the hospitals. The natives born in the Cancer Ascendant have gains of wealth through dealing in automobiles, having dairy or transport business etc. The native born in Leo and Aquarius Ascendants have been found to be employed as C.A., employees in Banks, Sales Tax offices or Income Tax offices or to be doing trade. The natives born in Virgo and Libra Ascendants have interest in shares; those born in Capricorn Ascendant adopt the work of dealing in building material or the sale and purchase of land and property and, those born in the Pisces Ascendant have gains of wealth from foreign countries.

130. Should the 11th Lord be situated in the 10th House, the

लाभेषो लाभावस्थे लाभः सर्वेषु कर्मसु।  
पाण्डित्यं च सुखं तत्य बद्धते च दिने दिने ॥१३१॥

131. In case the 11th Lord is situated in the 11th House, the native will have gains in all his undertakings. His learning and happiness will be on the increase day by day.

लाभेषो व्यवधावस्थे सत्कारेषु व्ययः सदा ।  
कामुको बहुपत्नीको स्वेच्छासंसर्वकारकः ॥१३२॥

132. Should the 11th Lord occupy the 12th House, the native will always expend on good deeds, be sensual, will have many wives and will have friendship with barbarians or foreigners in general.

ब्यवेषो लग्ने जातो व्यथशीलो जनो भवेत् ।  
दुर्बलः कफोरणी च अनविद्याविवरितः ॥१३३॥

133. If the 12th Lord is situated in the Ascendant the native will be a spendthrift, be weak in constitution, will suffer from phlegmatic disorders and be devoid of wealth and learning.

Notes : The situation of the 12th Lord in the Ascendant is unsuitable for health because the 12th House is the House of Destruction for the Ascendant House. Such a native is not disposed to avarice or greed.

ब्यवेषो धनभावस्थे युधकारेषु व्ययः सदा ।  
धार्मिकः प्रियवादी च गुणसाक्षसम्प्रकृतिः ॥१३४॥

134. Should the 12th Lord be situated in the 2nd House, the native will always spend money on auspicious deeds, be religious, will speak sweetly and be blessed with virtues and happiness.

Notes : Money will be spent on auspicious deeds only when the 2nd sign of the 12th Lord will be in a benefit House. Thus in Aries and Libra Ascendants the same planet becomes the 9th and the 12th Lord simultaneously. Therefore the native will spend money on auspicious deeds. The native born in Sagittarius and Gemini Ascendants will also spend his money on auspicious deeds because in these Ascendants the 12th Lord will be the 5th Lord also. The native born in the Taurus or Scorpio Ascendants spends his money on women because of being in the grip of his lustful desires because in these Ascendants the 12th Lords become the Lords of the House of Lust, the 7th House. In the Pisces Ascendant the 12th

Lord Saturn, being placed in the 2nd House, will be in his sign of debilitation and therefore auspicious effects will not be produced.

ब्यवेषो सहजे जातो भावसौख्यविवरितः ।  
पावेद्वजनहीरी स्वस्तरीस्य पोषकः ॥१३५॥

135. If the 12th Lord is placed in the 3rd House, the native will be devoid of fraternal bliss, will have hatred for other people and will promote self nourishment or will be self centred.

ब्यवेषो सुखभावस्थे मातुः सुखविवरितः ।  
भूमियानुग्रहदीनां हानिस्तस्य दिने-दिने ॥१३६॥

136. In the event of the 12th Lord being placed in the 4th House, the native will be devoid of maternal happiness and will day by day have losses in respect of lands, conveyances and houses.

Notes : A native having this combination often sells his lands, conveyances and houses in order to accomplish his deed in relation to earning wealth. Therefore it has been said that if the 12th Lord is situated in the 4th House the native will have day by day losses in respect of lands, conveyances and houses. It is the natives having Gemini and Leo Ascendants who are devoid of maternal bliss because in these Ascendants the 12th Lord will be debilitated in the 4th House. The natives born in the Aries and Scorpio Ascendants the will have special maternal bliss because in these Ascendants the 12th Lords will be exalted in the 4th House.

ब्यवेषो पुत्राश्च सुखावस्थे सुखविवरितः ।  
स्वयस्तस्य तीक्ष्णसप्तरी नः ॥१३७॥

137. Should the 12th Lord occupy the 5th House, the native will be bereft of sons and learning. He will spend money and also make pilgrimages to beget a son.

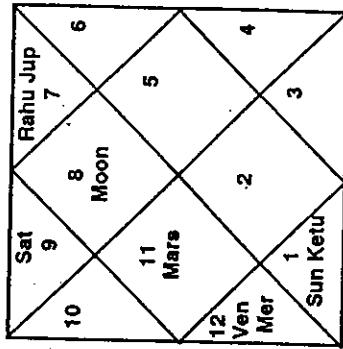
Notes : According to this rule, the 12th House or the House of Foreign Countries gets related to the 5th House, the House of Learning. Therefore, such a native often gets education in foreign countries which makes him spend much money. If the 12th Lord is weakened he gets education in his own country living in a hostel. We give here two examples to illustrate it.

Date of birth : 5.5.1958

Time of birth : IST 8.15 P.M.

Place of birth : Lat. 28° 43 Long. 77° 55

In this Horoscope of Scorpio Ascendant the 12th Lord is situated in the 5th House who is exalted there. This native got medical education in a foreign country and is now engaged in practice in his native country. In this Horoscope the 5th Lord is also situated in the 12th House, the House of foreign country. Therefore, both the 5th and the 12th Lords have exchange with each other. Though Mercury in the 5th House is in his sign of debilitation, but in the same House the planet Venus is in her sign of exaltation and therefore the debilitation of Mercury is broken (Neecha Bhanga).



The native got the education of engineering in a foreign country and then returned to his native country India.

Date of birth : 11.5.1953

Time of birth : IST 11.55 P.M.

Lat. 28° 43' Long. 77° 55'

Ven	Ket	Sun	Mars				
Mer							
Mars							
Sat	Lg	Moon	Rahu	Jup			

Ven	Mer	Sun	Mars				
11	9						
12	10	Rahu	8				
Ven	Mer	Sun	Moon				
2	Mars	Jup					

In this Horoscope also the 12th Lord Jupiter is situated in the 5th House in the sign of Taurus. The Fifth Lord Venus is in her sign

of exaltation in a sign of Jupiter (3rd House). In this combination the special point is that the 5th Lord and the 5th House should be endowed with strength

ब्येशे रिपुभावस्थे जाति स्वजनवैरकृत्।  
क्रोधी पापी च हुँदी च परजायातो नः ॥१३८॥

138. If the 12th Lord is fallen in the 6th House, the native will incur enmity with his own men, be given to anger, be sinful, miserable, and will traverse others' wives.

ब्येशे दारशावस्थे अयो दग्धकृतः सदा ।  
तस्य भाव्यसुखं नैव बल-विद्याविवर्जितः ॥१३९॥

139. Should the 12th Lord occupy the 7th House, the native will always expend on account of his wife, will not enjoy conjugal bliss and will be bereft of learning and strength.

ब्येशे प्रसुभावस्थे जाति लाभान्वितः सदा ।  
प्रियवद् प्रस्त्रमधुष्ट सम्पूर्णप्रसंयुतः ॥१४०॥

140. In case the 12th Lord is gone in the 8th House, the native will always have gains, will speak affably, will enjoy a medium span of life and he will be endowed with all good qualities.

Notes : When the 12th Lord is situated in the 8th House, it will form Vipreeta Raj Yuga. Therefore, the 12th House which is the House of the Destruction of Wealth and of evil qualities etc. will have special losses, and losses to the 12th House means the gains of wealth and endowment of all good qualities.

ब्येशे भाषाभावस्थे गुलदेशी भवेन्नरः ।  
मित्रार्पि भवेद्वैरं स्वाधास्थानतत्त्वः ॥१४१॥

141. Should the 12th Lord occupy the 9th House, the native will dishonour his teachers, be inimical even to his friends and be always intent on achieving his own ends.

ब्येशे राज्यावस्थे पितृतपि मुखं तस्य स्वत्मेव हि जायते ॥१४२॥

142. If the 12th Lord is situated in the 10th House, the native will rise through royal persons and will enjoy only moderate paternal bliss.

ब्येशे लाभावस्थे परेण रक्षति इदं कदाचिलतपते नः ॥१४३॥

143. In case the 12th Lord is placed in the 11th House the native will incur losses. Inspite of having a combination of gains and sometimes has meagre gains through other's wealth.

**Notes :** It is stated in the sloka that if the 12th Lord be situated in the 11th House, the native gets losses inspite of the combination of gains. It means that many times the native has full hope that with the completion of this undertaking or in this trade gains of wealth is a certainty, but he is shocked to know that he got no gains. Sometimes it happens that the native has full hope that some action will be completed but he finds in the end that it does not happen.

अवेशे व्यवधावस्थे व्याधिकद्यं हि जराते ।  
न शरीरसुखं तस्य क्रोधी द्वेषपो नृणाम् ॥१४३॥

144. In case the 12th Lord is situated in the 12th House, the native expends heavily. He will not have physical felicity, will be irritable and spiteful.

इति ते कथितं विष ! भवेशानां च या फलम् ।  
बलाऽङ्गविवेकेन सर्वेषां तत्समादिशेत् ॥१४४॥  
द्विराशयस्य द्वेषस्य विहितोभयया फलम् ।  
विरोधे तुल्यपत्रयोर्होनशः प्रजायते ॥१४५॥  
विशक्त्रयोर्सु फलयोर्होः प्राप्तिश्विद्ब्रह्मम् ।  
ग्रे पूर्णिकले पापिमध्यर्थकते फलम् ॥१४७॥  
पाद हीनबले खटे ज्येयमित्यु दुर्वैति ।  
उक्तं शावस्त्रानां ते शावेशानां फलं मया ॥१४८॥

145-148. O Brahmin, the effects of the Lords of the Houses which have been told to you are to be deduced considering their strengths and weaknesses. The effects of the planet owning two signs are to be deduced based on his two lordships. If in this way contrary effects are indicated it means the effects will be nullified. On the contrary, if effects are of varied nature, these will be obtained. If the strength of the planet is full, it is to be predicted by the learned astrologer that he will yield full effect, he will yield half and one fourth effect in case the strength is half and one fourth respectively. Thus I have told you the effects due to Bhava Lords (Lords of the Houses) in various houses.

**Notes :** The Sage has given clear instructions that in case a planet has lordship over two Houses, it is necessary to give proper consideration to his lordship over both the Houses if his effects i:

a given house are to be predicted precisely. If there is auspicious effect according to his lordship over one House and inauspicious one according to his lordship over the other House, then both the effects will be nullified. On the contrary, if varied effects are obtained according to the two Houses, the native will get the effects of the two Houses.

The planets Sun and Moon will not respond to this rule as they have lordship only over one House each.

This rule may be understood by examples that are given below:

Suppose the Ascendant is Aries. In this Ascendant Jupiter, for example, has lordship over the 9th and the 12th House. The Sage has referred to the effects of the 9th House as inauspicious or benefic and those of the 12th House as inauspicious or malefic. Thus, according to shloka no 97, if the 9th Lord occupies the Ascendant, the native will be fortunate, honoured by the King (the Government), good mannered, charming, learned and adored by the people. And if the 12th Lord occupies the Ascendant, the effect of this combination have been spoken of in Sloka no. 133 as follows:

"If the 12th Lord is situated in the Ascendant the native will be a spendthrift, be weak in constitution, will suffer from phlegmatic disorders and be devoid of wealth and learning". Here the effects given by the two House Lords are contrary and the Lord of both the House is Jupiter. Therefore, being placed in the Ascendant in the case of Aries Ascendant he will nullify the effects of both the Houses or the effects will be obtained in insignificant amount. Besides this, the strength of the planet has also an important role to play in giving the effects. If the planet is endowed with Shada, Bala etc. (all the strengths) he will yield his full effect. He will yield half and one fourth of the effects if he has half and one fourth strength respectively. Now, in the horoscope of Aries Ascendant, if Jupiter is situated in the Ascendant, he will have his full aspect also on the 9th House. The 9th House is his own House. Therefore, the auspicious effect or the aspect of Jupiter will be obtained by the 9th House. Therefore, on the basis of the lordship of Jupiter on both the Houses, the effects will be predicted in the following words. "The native will be fortunate, honoured by the king (Government), charming and adored by the people, but he will have physical weakness, will suffer from ear trouble and sometimes he will dishonour the learned and due to his spendthrift nature will generally have lack of finances".

and of his own sign in that of Capricorn. Therefore, if the sign of Aquarius is that of the Ascendant, then Dhuma being placed in the Ascendant will be the signifier of highly malefic effects.

The effect of these non-luminous planets is seen in the life of the native in that period when there is the Dasa and Antardasa of their dispositors. Suppose Dhuma is situated in Mars's sign Aries. Then the effects of Dhuma will be seen in the Dasa and Antar dasa of Mars.

### Chapter 27

## Effects of Non Luminous Planets :

रथ्यादिसप्तरेष्टानां प्रोक्तं भावकलं पया ।  
अप्रकाशशत्रहणां च कलानि कथयाश्यहम् ॥१॥

1. I explained to you the effects of the Seven planets viz. the Sun etc. Now I tell you of the effects of the non luminous planets. Notes : The method of knowing the non luminous planets has been explained in the 3rd Chapter. Their own signs, exaltation signs and debilitation signs have also been explained there.

### Effects of Dhuma in Various Houses :

शुरो विपलेनेशः सुस्तव्यो निर्विणः खलः ।  
मूर्तिस्थे शूमसंज्ञे च गाढोरोगे नः सदा ॥२॥

2. If Dhuma is situated in the Ascendant, the native will be valiant, endowed with charming eyes, stupefied in nature, unkind, vicious and highly short tempered.

Notes : Dhuma has been described as the signifier of malefic effects. Sage Parasara, in Chapter 3 Sloka 65, has spoken the situation of Dhuma in the Ascendant as the destroyer of the native's race (family), longevity and knowledge. The conjunction of these non luminous planets with the Moon or the Sun has also been regarded as inauspicious or malefic. The planet Dhuma has been regarded as exalted in the sign Leo, debilitated in that of Aquarius

रोगी धनी तु हीनहौरे राज्यापहतमानसः ।  
धूमे द्वितीये संप्राप्ते मन्त्रप्रसो नवुसकः ॥३॥

3. If Dhuma is situated in the 2nd House, the native will be sickly, wealthy, devoid of limb, will incur humiliation at royal level, be dull witted and be a eunuch.

Notes : Such a native has been seen to have become a eunuch (unable to enjoy sexual intercourse) in the Dasa and Antar dasa period of the 2nd lord. In this combination the native loses facial brilliance and incurs some disease of the mouth.

4. If Dhuma happens to be placed in the 3rd House, the native will be intelligent, full of valour, delighted eloquent, and be endowed with means and wealth.

मतिमार् शौर्यसम्पन्न इष्टचितः प्रियंवदः ।  
धूमे सहजभावस्थे धनाहृदो धनवान् श्रवेत् ॥४॥

Notes : In the 'Chaukhamba' edition of 'Brihat Parasara Hora Sastra' there is the term इष्टचित्. इष्टचित् means one endowed with as much wealth as one desires. इष्टचित् means one remains delighted and also one who has got all the desires of heart fulfilled and one who has noble feeling for everyone.

कलनाश्वर्यारत्यक्तो नित्यं प्रतिसि दुःखिः ।  
धूमे चतुर्थे सप्तान्ते सर्वशास्त्रार्थीकित्ताकः ॥५॥

5. In case Dhuma be placed in the 4th House, the native will always remain mentally troubled because of being given up by his wife but he will be learned in all the Sastras.

Notes : In case the Dhuma planet is fallen in the 4th House, the native's will power and mental felicity are weakened, particularly

अथाऽप्रकाशशत्रहफलाध्यायः ॥२७ ॥

when Dhuma is in conjunction with the Sun and the Moon respectively in the 4th House. The native remains mentally disturbed also because of the environment surrounding his House. The wife cannot remain cheerfully in the native's company, she feels that she is too much under servitude and too much scolded by her husband to lead a cheerful life. Consequently she gets divorce from him and leaves him.

स्वत्सौभाग्यसंयुक्तः  
गुरुम् सर्वशः च श्रूम् प्रियाम् सुखी ।

कर्मस्ये मानवो नित्यं श्रूम् सत्यदास्तः ॥११ ॥

6. If Dhuma is situated in the 5th House the native will have limited progeny, be devoid of wealth, be endowed with greatness, be omnivora and be benefit of friend's Counsel.

बलवाच्युतुवयक्तो  
बहुतेजेषुः खातः सदा रोगविवर्जितः ॥१२ ॥

प्रियाम् च

श्रूम् नित्यः ।

7. Should Dhuma be placed in the 6th House, the native will be strong, will conquer his enemies, be very brilliant, famous and free from diseases.

निर्धनः सर्वां कामी परदरेषु कोविदः ।  
श्रूम् सरप्तम् जातो नित्येजाः सर्वदा श्वेत् ॥१३ ॥

8. In case the Dhuma planet is gone in the 7th House, the native will be poor, be always sensual, skilful in going to others' females and be always devoid of brilliance.

विक्रमेण परित्यक्तः सोत्साहो सत्यसङ्कः ।  
अतिर्यो नित्यः स्वार्थी श्रूम् शृङ्गाते सति ॥१४ ॥

9. If Dhuma is placed in the 8th House, the native will be bereft of strength but full of enthusiasm, be truthful, disagreeable, hard hearted and selfish.

सुत्सौभाग्यसम्पत्तो यनो मनी दयावितः ।  
धर्मस्याते स्त्वेते श्रूम् धर्मवान् बक्षुवतस्तः ॥१० ॥

10. If Dhuma is placed in the 9th House the native will be blessed with sons and fortunes, be wealthy, honourable, kind religious and well disposed to his relatives.

11. If Dhuma is placed in the 10th House, the native will be blessed with sons and fortunes, be contented, intelligent, happy and ever truthful.

**Notes :** The most excellent effect of the planet Dhuma is obtained by the native in whose horoscope the Ascendant is Scorpio and Dhuma is placed in the 10th House. A native in this combination becomes an adored and honoured political leader of the people. He is equally dear to all classes of people and is the defender of all. He is endowed with sense of justice. He does not lose his original cheerful disposition even in the hardest circumstances and he has always in his nature an aptitude of giving to others. The natives having Taurus Ascendant behave in a time serving way or they are opportunists. It should be said that their values morality and principles are ruled by their own selfish ends and not by the moral codes of their times. Dhuma being placed in the 10th House in the Aries Ascendant makes the native very valiant, brilliant, enthusiastic and energetic and these qualities of the native last till his old age. The natives born in Aquarius Ascendant are endowed with marvellous ability of arranging the affairs of a big establishment. This ability is there in the natives born in the Leo Ascendant also but they feel disturbed when the circumstances are challenging.

धनयाच्यहिण्याह्यो	स्वर्वांश्च	कलाकृतिः ।
श्रूम्	लाभगते	गीतकोषिदः ॥१२ ॥
	वैत्त	
	विमर्तो	
	व्यसनी	तिर्युः ।

12. If Dhuma is situated in the 11th House, the native will be endowed with wealth, grains and gold, be handsome, will have knowledge of arts, be humble and be skilful in singing.

परित्यक्तः पापकर्मा	च	शृङ्गाते	दादशसङ्गते ।
परदरेषु	संस्कृते	व्यसनी	

13. If Dhuma is placed in the 12th House, the native will be morally degraded, will indulge in sinful acts, be interested in other peoples wives, hard hearted and crafty.

## EFFECTS OF VYATI PATA IN VARIOUS HOUSES :

सने पाते च सप्त्राते जातको दुखमीङ्गिः ।  
कूरो धातकरो मूर्खो हेमी बन्धुजनस्य च ॥४॥

14. If Vyatipata (or Pata) is placed in the Ascendant, the native will be troubled by miseries. He will be hard hearted, violent, foolish and be ill disposed to his relatives.

**Notes :** Vyatipata is also called 'Pata'. In Gemini Ascendant, 'Pata' is regarded to be in his own sign, to be in his sign of exaltation and debilitation in Scorpio and Taurus' Ascendants respectively.

जिहोऽतिपितवान् शोगी धनस्ये पातसंजके ।  
निर्णयश्चकृतश्च दुष्टता पापकृतश्च ॥५॥

15. If Vyatipata is placed in the 2nd House, the native will be morally crooked, be bilious, will enjoy pleasures, be hard hearted, ungrateful, wicked and sinful.

**Notes :** In the Taurus and Leo Ascendants the situation of Vyatipata in the 2nd House, makes the natives very tactful. Such natives always talk of reason. They make use of the various tasty foods in their meal. They always gain more than the labour put by them in their efforts.

स्थिरप्रजो रणी दत्ता धनाद्यो राजवत्सभः ।  
सप्त्राते सहजे पाते सेनाधीशो भवेन्नरः ॥६॥

16. If Vyatipata falls in the 3rd House, the native will be stable minded, be a warrior, be charitable, wealthy, dear to the King and be head of an army.

बद्धज्ञाधिसमयुक्तः चतुर्भागी यदा पातसदा सुतसौ भागवर्जितः ।  
सप्त्राते सहजे पाते स्यामन्तुश्च सः ॥७॥

17. If Vyatipata is placed in the 4th House, the native will be a slave to others, sickly and be devoid of sons and fortunes.

दरिद्रे रूपसंयुक्तः याते पञ्चमो निरुद्धो कफपितान्तियुक्तो पाते निरपक्षः ॥८॥

18. In case Vyatipata is situated in the 5th House, the native will be poor, be charming in appearance, will have imbalances of phlegm, bile and wind, be cruel and shameless.

शत्रुहन्ता सुपुष्टु रसवस्त्राणां च चालकः ।  
कलासु निषुणः शान्तः पाते शत्रुगते सति ॥९॥

19. If Vyatipata is gone in the 6th House, the native will destroy his enemies, be physically strong, skilful in the use of all kinds of weapons and in arts, and be peaceful in disposition

धनदात्रसुतेस्वकृतः स्त्रीजितो दुःखसंशयः ।  
पाते करत्रये कामी निर्लिङ्गः ॥१०॥

20. If Vyatipata occupies the 7th House, the native will be bereft of wealth, wife and sons, or will be governed by his wife, be miserable, shameless and friendly to others.

विकलाद्यो विरक्षु दुर्भगो द्विविनिदकः ।  
युत्कृष्टाने स्थिते पाते रक्तपीडपरिप्रतुः ॥११॥

21. If Vyatipata is fallen in the 8th House, the native will have deformed eyes, be ugly, unfortunate, spiteful to Brahmins and be troubled by disorders of blood.

बहुआपातको नित्यं बहुगितो बहुश्रुतः ।  
धर्मस्ये पातखेते च लीक्रिक्षु प्रियवदः ॥१२॥

22. If Vyatipata is situated in the 9th House, the native will have many kinds of business, many friends, be very learned, well disposed to his wife and be eloquent.

स-श्रीको धर्मकठानो धर्मकार्येषु कोविदः ।  
कर्मस्ये पातसंसे हि महाप्रजो विचक्षणः ॥१३॥

23. If Vyatipata has been placed in the 10th House, the native will be rich, religious, will take great interest in religious acts, be very wise and intelligent and far-sighted.

प्रभूदूधनवन् मानी सत्यवादी दद्ववतः ।  
अश्वाह्यो गीतसंसक्तः पाते तापागते सति ॥१४॥

24. If Vyatipata is placed in the 11th House, the native will be very wealthy, be honourable, truthful, firm in policy, endowed with many horses, and be interested in singing.

कोपी च दुहकमधुयो व्यंगो धर्मस्य दृष्टकः ।  
अवस्थाने गते पाते विदेही ॥१४॥

25. If Vyatipata is placed in the 12th House, the native will be given to anger, will do many activities, be disabled, irreligious, and will hate his own relatives.

#### EFFECTS OF PARIDHI IN VARIOUS HOUSES :

विदान् सत्त्वरः शान्तो धनवान् प्रवाक्तुविः ।  
परिधौ तुगे दाता जायते गुरुवर्त्तः ॥१५॥

26. If Paridhi is situated in the Ascendant, the native will be learned, truthful, peaceful, wealthy, endowed with sons, pure, charitable and devoted to his teachers.

**Notes :** PARIDHI is called Parivesha also. He is counted among extremely benefic non luminous planets. He is regarded exalted in Gemini and debilitated in Sagittarius. Nothing is known about his own sign. Some learned astrologers regard the sign of Sagittarius as his own sign.

ईश्वरो रूपवान् शोणी सुखी धर्मपराणः ।  
धनस्ये परिधौ जातः प्रभुर्भविति मानवः ॥१६॥

27. When Paridhi is placed in the 2nd House, the native will be extremely wealthy, charming, will enjoy pleasures, be happy, very religious and be a King.

श्रीबद्धनः पुरुषांगो सुखांगो देवस्वजनसंगतः ।  
तुमीये परिधौ श्रुतो गुरुभक्तिसमन्वितः ॥१७॥

28. If Paridhi is situated in the 3rd House, the native will be dear to his wife, will have charming personality, be devotee of Gods and well disposed to his elders, be a servant and be respectful of his elders.

परिधौ सुखभावस्ये विस्तृत लक्षितम् ।  
अकूरं तथ सप्तूण कुस्ते गीतकोविदम् ॥१८॥

29. If Paridhi is placed in the 4th House, the native will be wonderstruck, well wisher of enemies as well, kind hearted, endowed with everything and skilful in singing.

लक्ष्मीवान् शीलवान् कान्तिप्रियवान् धर्मविवर्ततः ।  
पञ्चमे परिधौ जातः शीणा भवति वत्सरः ॥१९॥

30. If Paridhi is placed in the 5th House, the native will be endowed with wealth, virtue, splendour, be dear to people, religious and dear to his wife.

चक्रोऽर्थपूर्ववान् शोणी सर्वसत्त्वहिते रतः ।  
परिधौ रिखभावस्ये शक्त्वा जायते चरः ॥२०॥

31. If Paridhi is situated in the 6th House, the native will be very famous, wealthy, endowed with sons, will enjoy pleasures, be helpful to all and will conquer his enemies.

स्वत्वापतः सुखैर्हनो पद्मजः सुनिष्ठुरः ।  
परिधौ इन्द्रभावस्ये शीणां क्षाधिश्च जायते ॥२१॥

32. In case Paridhi is placed in the 7th House, the native will have a few children, be devoid of happiness, be of mediocre intelligence, very hard hearted, and will have a sickly wife.

अश्याम्बित्वातः शान्तो दुङ्कायो दुङ्कतः ।  
धर्मविवर्तः सप्तस्त्वं परिधौ स्वत्वसुख्यते ॥२२॥

33. If Paridhi is situated in the 8th House, the native will be spiritually disposed, peaceful, strong bodied, firm in decision, religious and powerful.

पुत्रान्वितः सुखी कान्तो धनाद्वयो लौत्यवर्तितः ।  
परिधौ धनी मानी स्वत्वसतुष्टुमानः ॥२३॥

34. If Paridhi is placed in the 9th House, the native will be endowed with sons, be happy, brilliant, very affluent, stable minded, honourable and be happy even with an iota.

कलाभृतस्था शोणी प्राप्ते दुङ्कायो सुखसरः ।  
परिधौ दशमे प्राप्ते दुङ्कायो सुखसरः ॥२४॥

35. If Paridhi is placed in the 10th House, the native will be well versed in arts, will enjoy pleasures, be strong bodied, and be learned in all Shastras.

स्त्रीषेणी युणवंशक्तिव पतिमान् रक्षनप्रियः ।  
लभ्यो परिधी जातो पद्मनिन्दप्रदतो ॥३६॥

36. If Paridhi is placed in the 11th House, the native will enjoy sexual pleasures, be virtuous, intelligent, dear to his people and will suffer disorders of digestive fire.

अयस्ये परिधी जातो व्यवहृत् मानवः सदा ।  
दुरुप्रग् दुरुदुर्दक्ष गुरुनिदप्रयणः ॥३७॥

37. If Paridhi is situated in the 12th House, the native will always be a spendthrift, be miserable, evilminded and will dishonour teachers.

#### EFFECTS OF CHAAPA IN VARIOUS HOUSES

धनधार्याहिग्राहदयः कृतस्तः समतः सताम् ।  
सर्वदेषपरित्यक्तस्तथापे तजुगते चरः ॥३८॥

38. If Chaapa is gone in the Ascendant, the native will be blessed with wealth, grains and gold, be grateful, agreeable to the searchers of truth and free from all defects.

**Notes :** Chaapa is called Indra dhanusa, Indra Chaapa or Kodanda also. Sagittarius and Gemini are his signs of exaltation and debilitation respectively and he is in his own sign in Cancer.

प्रियवदः प्राप्ताशुद्धो विमीतो विद्यार्थिकः ।  
धनस्ये चापेऽटे च रूपवान् धर्मतरः ॥३९॥

39. If Chaapa is placed in the 2nd House, the native will be sweet spoken, be bold or confident, will behave resolutely, be wealthy, humble, learned, charming and religious.

कृपणोऽतिकलाशक्षेत्रकर्मतः सदा ।  
सहजे धनुषि प्राप्ते हीनझौ गतसीहृदः ॥४०॥

40. If Chaapa is situated in the 3rd House, the native will be a miser, be well versed in various arts, be given to thieving, be devoid of some limb and be unfriendly.

सुखी गोष्ठवाचारै राजसमाप्तिकृतः ।  
कार्मिके सुखसम्बे तु नीरो तनु जायते ॥४१॥

41. If Chaapa is situated in the 4th House, the native will be happy, be endowed with Cows wealth, grains etc, be honoured by the king and be immuned from diseases.

रुचिमान् दीर्घशरी च देवधर्मः प्रियवदः ।  
चापे पक्षापो जातो विद्युक् सर्वकर्मसु ॥४२॥

42. If Chaapa is gone in the 5th House, the native will have brilliance, be far-sighted, devotee of gods, sweet spoken and will acquire prosperity in all his undertakings.

शत्रुहतिशृष्टि सुखी प्रीतिसच्च शुचिः ।  
षष्ठ्यानगते चापे सर्वकर्मसप्तिशाश्वः ॥४३॥

43. In case Chaapa is gone in the 6th House, the native will destroy all his enemies, be extremely wicked, be happy, affectionate, pure and will be prosperous in all his undertakings.

ईश्वरो गुणसपूर्णः शारविद्वार्मिकः प्रियः ।  
चापे सतसमावस्थे आवतीति न संशयः ॥४४॥

44. If Chaapa is placed in the 7th House, the native will be endowed with, all kinds of splendour and wealth, will have virtues, be learned in Shastras, religious and agreeable, there is no doubt in it.

पापकर्मतः कूरः पदापारायणः ।  
अष्टमस्थानो चापे जायते विकलांगकः ॥४५॥

45. In case Chaapa is gone in the 8th House, the native will be interested in other's jobs, be cruel, will traverse others' wives and will be defective limbed.

तपस्वी ब्रतत्यागसु निरतो विद्यार्थिकः ।  
धर्मस्य जायते चापे मानवो लोकविक्षुतः ॥४६॥

46. If Chaapa is situated in the 9th House, the native will perform penance, will take to religious observations, be highly learned and be renowned among men.

**बहुप्रयत्नेश्वरो**      गोमहिष्मादिम् ।  
**कर्मभे**      चापसंयुक्ते      जायते      लोकविकृतः ॥५७॥

47. In case the 10th House is situated with Chaapa, the native will be endowed with many sons, abundant wealth, cows, buffaloes, etc and will be famous among men.

**लाभो**      चापद्वेषे      च      लाभयुक्तो      भवेत् ।  
**निरोगो**      दुर्बोधापात्मिक्योपराक्षावित् ॥५८॥

48. Chaapa having gone in the 11th House the native will get profit, be free from diseases, be of very angry nature, affectionate to his wife and will have knowledge of mantras and be skillful in the use of arms.

**खलोउतिमानी**      दुर्दुर्द्विलिङ्गो      व्यपरसंस्थेते ।  
**चापे**      परक्षेसंयुक्तो      जायते      निधनः      सदा ॥५९॥

49. If Chaapa is placed in the 12th House, the native will be very wicked, given to much pride, evil minded, shameless, will traverse other's wife and be penniless.

#### EFFECTS OF SIKHI IN VARIOUS HOUSES :

**कुशलः**      सर्वविद्यासु      सुखी      वाइनिषणः      प्रियः ।  
**तनौ**      शिखिनि      सज्जातः      सर्वकामावितो भवेत् ॥५०॥

50. If Sikhi is placed in the Ascendant, the native will be well versed in all branches of knowledge, be happy, efficient in speech, agreeable and will have all his desires fulfilled.

**Notes :** Sikhi is called Dhwaja and up Ketu also. If Sikhi is situated in benefic houses, he gives specially auspicious effects. His sign of exaltation is Aquarius, sign of debilitation Leo and his own sign Cancer.

**वक्ता**      प्रियंवदः      कानो      धनस्थानाते      ऋजे ।  
**काव्यकृतः**      परिडोते      मानी      विनीतो वाहनावितः ॥५१॥

51. If Sikhi is situated in the 2nd House, the native will be an eloquent speaker, sweet spoken, will have brilliance, will write poetry, be scholarly, honourable, humble and endowed with conveyances.

**कर्दमी:**      कूरकर्ता ।      च      कृषको हन्ति विर्जितः ।  
**सहस्रस्ये**      तु      शिखिनि      तिक्ष्णो प्रजायते ॥५२॥

52. If sikhi is situated in the 3rd House, the native will be miserly, cruel in acts, thin bodied, poor and will contract severe diseases.

**रूपवन्**      गुणपत्रः      सात्त्विकोत्तमि श्रुतिप्रियः ।  
**सुखसंस्थे**      तु      शिखिनि      सदा अवति सौख्यादः ॥५३॥

53. If sikhi is placed in the 4th House, the native will be charming, endowed with all virtues, be of sattwika disposition, be interested in the Vedas and be always happy.

**सुखी**      शोणी      कलाविच्च एकमस्थानो ऋजे ।  
**सुन्तक्तो**      प्रतिष्ठान्      वारथी गुरुभक्तिसमर्पितः ॥५४॥

54. In case Dhwaja is gone into the 5th House, the native will be happy, will enjoy pleasures, be well versed in arts, skilled in expedients, intelligent, eloquent and will respect teachers.

**मातृप्रसादयक्तः**      शत्रुहा ऋजे प्राते शूरः कानो विवशणः ॥५५॥

55. In case Dhwaja having gone in the 6th House, the native will be ominous for maternal relatives, will destroy his enemies, will have many relatives, be valiant, will have brilliance and be skillful.

**सूतकीडाक्षिभृतः**      कामी ऋजे तु समस्थाने वेश्यासु कृतसैहः ॥५६॥

56. If Dhwaja is placed in the 7th House, the native will be interested in gambling, be sensual, will enjoy pleasures and will befriend prostitutes.

**नीचकर्मरतः**      पापो नितज्जो निन्दकः      सदा ।  
**पूत्यस्थाने**      ऋजे प्राप्ते गतस्यप्रपक्षकः ॥५७॥

57. If Dhwaja is gone in the 8th House, the native will engage himself in base acts, be sinful, shameless will blame others, be devoid of marital happiness and will take other's side.

सिंहारी प्रसाता सर्वभूहिते रतः ।  
धर्मिणि शिखिनि प्राप्ते धर्मकर्त्यै कोविदः ॥५८॥

58. In the case of Sikhi being placed in the 9th House, the native will wear religious badges, be delighted, be well wisher of all and be skilled in religious deeds.

सुखसौधार्यसम्भवः कामिनीनां च दत्तस्थः ।  
दाता द्विजैः स्मायुक्तः कर्मस्ये शिखिनि हितः ॥५९॥

59. O Brahmin, if Dhwaja is situated in the 10th House, the native will be endowed with happiness and fortune, be dear to beautiful women, be charitable and will have contact with Brahmins. नित्यलाभः सुधर्मी च लभे शिखिनि पूजितः ।  
धनाहयः सुधाः शूरः सुप्रकृति कोविदः ॥६०॥

60. If Sikhini is gone in the 11th House, the native will always get profit, be very religious, honourable, affluent, fortunate, valiant and skilled in sacrificial rites.

पापकर्मतः शूरः श्रब्दाहीनोऽनुषो नः ।  
पद्मरत्तो रौद्रः शिखिनि च्ययो सति ॥६१॥

61. In the case of Sikhini being gone in the 12th House, the native will be interested in sinful acts, be valiant, be without reverence, cruel, interested in other people's wives and very short tempered.

#### EFFECTS OF GULIKA IN VARIOUS HOUSES :

रोगातः सततं कामी पापात्माशिगतः शः ।  
तनुस्थे गुलिके जातः खलभावोऽतिथिः खितः ॥६२॥

62. If Gulika is situated in the Ascendant the native will be afflicted by diseases, will always have lustful desires, be sinful, crafty, vicious and very miserable.

Notes : Gulika is called Mandi also. He is giver of extremely malefic effects. In Predictive Astrology Gulika requires that great consideration should be given to him while making predictions. He is of use in the rectification of the time of the native's birth. He has been regarded in his own sign in Aquarius. No mention has been

made of the exaltation and debilitation signs of Gulika.

Learned Astrologers have pointed out another effect also of Gulika when he is placed in the Ascendant, such as the native becomes addicted to thieving, gets impudent, dishonours the knowledge of Vedas and other scriptures, gets some disease in the brain, has limited progeny, is dull witted, is a glutton and is devoid of virtues. Gulika in the Ascendant shortens life.

विक्षेपो दुःखितः शुद्धो व्यसनी च गत्तमः ।  
धनस्थे गुलिके जाते फिस्तो भवति मासकः ॥६३॥

63. When Gulika is situated in the 2nd House, the native will be unsightly in appearance, miserable, mean, given to vices, shameless, and penniless.

Notes : Gulika being gone in the 2nd House has other effects besides those described in the sloka. A native having Gulika in the 2nd House will be given to quarrels, be harsh spoken, will be averse to the members of his family, will not keep promises, will indulge in sexual pleasures, will talk nonsense and will contract some eye disease. In the antardasa of the 2nd Lord the native's money will be spent on diseases. The native has fear of his money's being stolen by some servant or by some low class person. It has also been found that the things that were kept with the greatest care were consumed away by moth or rust.

चावडो ग्रामः पृथग्संस्कृतः गत्तमः ।  
सहजे गुलिके जाते फिस्तो भवति मासकः ॥६४॥

64. Should Gulika be situated in the 3rd House, the native will be charming in appearance, will head a village, be virtuous, be dear to the good and is honoured by the King.

Notes : When Gulika is in the 3rd House the native gets extremely self confident and self praising. He is engaged in earning money in any way and is quite fearless and careless.

रेसी सुखप्रत्यक्षः सदा भवति पापकृत् ।  
गुलिके मुखभावस्थे वातप्रत्यक्षो भवेत् ॥६५॥

65. If Gulika is situated in the 4th House, the native will be sickly, will be renounced by happiness, always engaged in sinful acts, and is afflicted by windy and bilious disorders.

विशुलितिविधानेऽत्यायुर्देही  
मुलिकं सुताभावस्ये लोकितो नासिको भवेत् ॥६६॥

66. In case Gulika is situated in the 5th House, the native will not be praiseworthy, be poor, short-lived, spiteful, mean, be a eunuch, be subdued by his wife and be a heterodox or atheist.

**Notes :** The native having Gulika in the 5th House in his Horoscope, becomes very volatile. He is illmannered and immoral, has limited progeny or is childless and blames others. Such a native has to face many difficulties in his educational period and he suffers from mental lethargy.

बोतशः पुष्टुषः प्रिपुस्थाने यमात्मजे ।  
सुदीपतः सम्पतः क्षीणं सोनसाहः सुदुरो हितः ॥६७॥

67. When Yama's son (Gulika) is situated in the 6th House, the native will have no enemies, be strong-limbed; endowed with brilliance, be dear to his wife, enthusiastic, be of fixed mind and be helpful to the people.

**Notes :** Gulika in the 6th House has been found to be securing victory in litigation. The native gets the friendship of lawyers and magistrates and justices; he is well versed in necromancy (science of Calling Up of spirits); has knowledge of a few tantras and earns his livelihood as well as serves the world with his skill in necromancy and Knowledge of Tantras; Can practice Yoga exercises; he begets worthy sons and; he generally remains healthy.

पापकृज्ञारः कृशगङ्गे गतसंहृष्टः ।  
जीवितः स्त्रीश्वेतेष्व गुलिके सनसमस्थिते ॥६८॥

68. In case Gulika is situated in the 7th House, the native will be subdued by his wife, be extremely sinful, will go to others' females, be emaciated, devoid of friendship, and will live on wife's wealth.

**Notes :** Gulika placed in the 7th House makes the life of the native prosaic and joyless. It has been found that the native's marriage was delayed. Some natives have married twice. The wife of such a native is generally an employee and is in job or she comes from a well to do family.

कृतस्तीक्ष्णरोपोऽतिरिक्तिः ।  
शुद्धातुर्दुःखितः निःखो जायते ।

69. If Gulika is gone in the 8th House, the native will be troubled by hunger, be miserable, cruel, be extremely given to anger, very unkind, poor and bereft of good qualities.

**Notes :** Gulika being placed in the 8th House, the native loses all facial brilliance and his face goes ugly and is overshadowed by blackness or he contracts some eye disease like cataract. There is deficiency of Calcium in the body, the native is troubled by chronic constipation and consequently becomes a victim of piles. After the death of the father he practises dishonesty in connection with paternal property.

कृशतनुदुष्टकर्मातिरिक्तिः ।  
बहुक्लेशः प्रिष्ठो बहिराकृतिः ॥६९॥

70. If Gulika is gone in the 9th House, the native will face many hardships, be emaciated, will do evil deeds, be very unkind, dull witted and be a tale bearer.

**Notes :** Such a native does no honour to teachers and elders; does not perform religious rites to his forefathers. Misfortune overcomes him in a number of ways. He does not get paternal happiness. His sons neglect him.

पुत्रान्वितः सुखी शोका देवाग्यर्चनवत्सलः ।  
दशर्मे शुतिके जातो योगशर्माश्रितः सुखी ॥७०॥

71. If Gulika is situated in the 10th House, the native will be endowed with sons, be happy, will enjoy many things, will be a devotee to gods and fire and will practice Yoga or meditation and seek shelter in Dharma or religion.

**Notes :** Due to the situation of Gulika in the 10th House, the native takes great interest in meditation, worship and religious performances. He makes deep study of philosophy. There is some originality in his philosophical thinking and due to this people begin to take him as an atheist.

सुवीं-धोगी प्रजायशो बन्धुना च हिते रतः ।  
लाभस्य गुलिके जाते निवाङ् सार्वभागकः ॥७२ ॥

72. If Gulika is situated in the 11th House the native will enjoy sexual intercourse with women of class, be a leader of men, be engaged in the well being of his relatives, be short statured and an emperor.

**Notes :** Besides these effects, the native acquires brilliance, he is talented, mighty, leader, wealthy and is endowed with all kinds of pleasures. The relations of the native with his elder brother get strained and bitter. He is extremely ambitious. He establishes sexual relations with several women after his marriage.

नीचवर्गाश्रितः पापो हैनह्नो दुर्भोगलक्षणः ।  
व्ययो गुलिके जाते नीचेषु कुस्ते रतिम् ॥७३ ॥

73. In case Gulika is gone in the 12th House, the native will indulge in base deeds, be sinful, handicapped, unfortunate, indolent, and will copulate with a base woman.

**Notes :** The native generally suffers losses in his economic level. He is unable to get special profit in his profession. He is disposed to excitability and irritability. His wife remains sickly. His heels are chopped.

#### EFFECTS OF PRANAPADA IN VARIOUS HOUSES.

लन्ते प्राणपदे क्षीणो रोगी अवृति पानवः ।  
मूकोन्तो जड़ज्ञनु हैनह्नो दुःखितः कृषः ॥७४ ॥

74. If Pranapada is situated in the Ascendant, the native will be frequently ill, dumb, lunatic, dull witted, defective limbed, miserable and emaciated.

**Notes :** Pranapada is also regarded as a special Ascendant. Its use is made in Isha (The time of birth) Shodhana or rectification of the time of birth.

बहुथान्यो बहुथनो बहुथनो बहुप्रजः ।  
धनस्थानाश्वेते प्राणे सुधगो जायते नरः ॥७५ ॥

75. Should Pranapada be situated in the 2nd House, the native will be endowed with abundant wealth and grains, many servants, many children and be very fortunate.

हिंसो गर्वसमाकुप्तो निष्ठुरोऽपिलित्पुरुचः ।  
प्राणपदे तुतिको गुरुभित्विवादितः ॥७६ ॥

76. If Pranapada is gone in the 3rd House, the native will be violent, proud, hard hearted, very dirty and devoid of devotion to his teachers.

सुखस्ये तु सुखी कान्तः सुहरमासु यत्सप्तः ।  
गुरैः प्राणपदे प्राणेः शीतः प्राणे तैः सत्ततरः ॥७७ ॥

77. If Pranapada is situated in the 4th House, the native will be happy, will have brilliance, be very soft hearted, dear to his friends.

सुखस्ये तु सुखी कान्तः सुहरमासु यत्सप्तः ।  
पञ्चमस्ये प्राणपदे प्राणपदे ॥७८ ॥

78. If Pranapada is situated in the 5th House, the native will be happy, be engaged in doing good deeds, be kind and will fulfil all his desires and aspirations.

बन्धुत्वकासीक्षणो मन्दरित्विदियः ।  
षष्ठे प्राणपदे रोगी विषयोऽस्यायोरेव च ॥७९ ॥

79. In case Pranapada is gone in the 6th House, the native will be subdued by his relatives and enemies, will have defective digestive fire, be unkind, wicked, sickly, affluent and shortlived.

इत्यान्तः सतते कामी तीव्रोद्वप्नुरः ।  
सप्तमस्ये प्राणपदे दुराधः कुरुद्विमात् ॥८० ॥

80. If Pranapada is situated in the 7th House, the native will be greeneyed, be ever libidinous, be given to fierce anger, will be appeased with great difficulty and be evil minded.

प्राणपदेऽङ्गमे सति ।  
पौडितः परिवर्तेऽस्य भूत्यवस्तुसोऽद्वैः ॥८१ ॥

81. If Pranapada is gone in the 8th House, the native will be afflicted by diseases in his various organs, be miserable through the king and through relatives, servants and even sons.

पुत्राम् यनस्पतः सुधगः विचक्षणः ।  
प्राणे स्वर्गस्ते भूतः सदाउद्यो विचक्षणः ॥८२ ॥

82. In case Pranapada be situated in the 9th House the native will be endowed with sons and wealth, be fortunate, charming, will serve others, be not vicious and be skilful.

बोर्धवान् मतिवान् दक्षो त्रुपकार्येषु कोविदः ।  
दशमे वै प्रणादे देवादेवपरापणः ॥८३ ॥

83. If Pranapada is gone in the 10th House the native will possess great strength, be intelligent, skilful, be an expert in carrying out royal orders and will worship gods.

विद्यातो गुणवान् प्राणो भोगी धनसम्पत्तिः ।  
लाभस्थानस्थिते प्रणे गौराङ्गो मातृवत्सः ॥८४ ॥

84. If Pranapada is situated in the 11th House, the native will earn great renown, be virtuous, learned, will enjoy pleasures, be endowed with wealth, be fair complexioned and dear to mother.

सुदो दुष्टसु हीनाङ्गो विद्वेषी द्विजकथुषु ।  
व्यये प्रणे नेत्रोगी काणो चा जायते च ॥८५ ॥

85. If Pranapada is gone in the 12th House the native will be mean, vicious, defective limbed, will hate Brahmims and relatives, will have eye disease and be one eyed.

इत्यगकाशरवेदानां फलान्तुकनि भूसुर ! ।  
तथा यानि प्रकाशानां सूर्यदीनो खचारिणम् ॥८६ ॥  
तनि स्थितिवशात्तेषां सुट्टदृष्टिक्षणत् तथा ।  
बलाज्ज्वलविकेकेन दक्षक्षानि शरीरिणम् ॥८७ ॥

86-87. O Brahmin, I have explained to you the effects of the non luminous planets in the above manner. And whatever other luminous planets like the Sun etc. are there, their effects with regard to the native are to be predicted considering their positions, their aspects and their strengths and weaknesses.

2-5. O Brahmin, aspect of signs has been explained before. The other kind of aspect is born out of the nature of planets, that I tell you now clearly. 3rd and 10th, 5th and 9th, 4th and 8th and 7th-(these Houses) are aspected by the planets and the aspects increase respectively by quarters, and the effects are also given accordingly. All the planets have their full aspect on the 7th House,

## Chapter 28

# Evaluation of Planetary Aspects:

भगवन्! कतिथा दृष्टिक्षणं कतिक्षिद्यं तथा ।  
इति मे संशयो जातस्त भवन् छेतुमहंति ॥१ ॥

1. (Maitreya asks Sage Parasara) O Bhagawan (Godlike) how many kinds are there of the aspects of the planets and how are these found out? This doubt has arisen in my mind and it is you who can remove it.

एका राशिक्षशाद् दृष्टिं पूर्वमुका च या द्विज ।  
अन्या खेदत्वशावालथा सुन्या तां कथयायहम् ॥२ ॥  
त्रित्ये च त्रिकोणे पाददृष्टया प्राप्यशन्ति प्रथक्षिति फलं तथा ॥३ ॥  
पूर्णं च सप्तमं सर्वे, शनि-जीव-कुञ्जः पुः ।  
विशेषतश्च इति सापाचातः पूर्वरात्यार्थं ॥४ ॥  
प्रतिपादिता ।  
स्फुटात्तरवशाद्या च दृष्टिः साऽस्तिस्फुटा यथा ॥५ ॥

and again, Saturn, Jupiter and Mars have their full aspects respectively on 3rd and 10th Houses, 5th and 9th Houses, and, 4th and 8th Houses. These are the aspects of the planets which were explained ordinarily by the ancient preceptors. The aspect which is based on the planetary position etc. that (aspect) is called the "Aii Sphuta" aspect.

**Notes :** It is well known that every planet has his full aspect on the 7th House from the House in which he happens to be placed; the aspect is reduced to half and a quarter on the 5th and 9th House, and the 3rd and the 10th Houses respectively. But Saturn, besides the above aspects, has his full aspect on the 3rd and 10th Houses also and similarly. Jupiter has his full aspect on the 5th and 9th Houses and Mars on the 4th and 8th House as well. These aspects are ordinary. Aspects based on subtle mathematical calculations have also been explained by the Sage. These are called "Sphuta Drishis" and it is these that are explained in this chapter.

दुर्घाद् विशेष दशर बडाशियोउधिकानतरम् ।  
दिग्भृः संशेष्य तद्दणा हिथका दृक् सुना अवेद् ॥६॥  
पञ्चाशिके चिना राशि धारा दिजाश दृक् सुना ।  
वेदाधिके लजेद् शूताद् भागा दृष्टि, विमाधिके ॥७॥  
विशेषाधिकी द्वाष्यां लब्धं निशदयतुं च दृक् ।  
दृष्टिके तु विना राशि आगास्तिधियतास्त्रया ॥८॥

**6-8.** Deduct the longitude of the aspected House from that of the aspecting planet. If what comes after deducting is more than 6, deduct it from 10 and the accruing figure is to be changed into degrees and divided by two. The resultant will be the Sphuta- Drishti. If the difference is more than 5 signs then signs are ignored and only degrees etc. are multiplied by 2 and it will give the Sphuta Drishti. If it is more than 4 signs, deduct it from 5 signs then the resultant degrees etc are Sphuta Drishti. If it is more than 3 signs, deduct it from 4 and halve the resultant and add it in 30 and it will be the Sphuta Drishti. If it is more than 2 signs, then ignore the signs, add the degrees to 15 and it will be the Sphuta Drishti. If it is more than 1 sign, then ignore the sign and divide the degrees etc. by 2 and the

resultant will be the Sphuta Drishti.

**Notes :** Sphingidae Drishti means

The planet who aspects is called the aspecting planet and the planet which is aspected by him is called the aspected planet. If the difference is more than 10 signs and is less than 1 sign, then the aspect should be taken as zero.

According to Parasara in order to know the aspectual value of a planet, first of all the aspector planet is deducted from the aspected planet or sign (The longitude of the aspected planet or sign). After deducting if the resultant is more than 1 sign and less than 2 signs (or between 30 degrees to 60 degrees) then the sign is ignored and the degrees etc. are divided by 2. This quotient is the aspectual value of the aspecting planet or the aspector.

If after deducting the aspector from the expected the resultant figure comes to be more than 2 but less than 3 signs (i.e. the difference between the two is between  $60^\circ$  to  $90^\circ$ ) then 60 degrees are deducted from the difference i.e. signs are ignored and 15 is added to the degrees etc. and in this way aspetual value is obtained.

If the difference is more than 3 and less than 4 signs i.e. (between  $90^\circ$  and  $120^\circ$  degrees) then this difference along with the sign is deducted from 4 signs. The resultant is halved and 30 is added to it.

If the difference in more than 4 and less than 5 signs then it is deducted from 5 signs and it will be the asceptual value.

If the difference between the 'aspected' and the aspector is more than 5 signs, then the sign is ignored and degrees etc. are doubled and thus is obtained the aspectual value.

If the difference is more than 6 but less than 10 signs (i.e. it is between  $180^\circ$  and  $300^\circ$  degrees) then it is deducted from 10 signs and the remaining is halved and the figure obtained in this way will be the aspectual value.

In Chapter 5 an example was given to know the longitude of the Ascendant and of the planets. In this example we found out the longitude of the Ascendant. The longitude of the planets of that



	$5^{\circ}0'0''$	
	$-4^{\circ}6'28''49''$	
	$\underline{0^{\circ}23'31'11''}$	Aspectual Value

Aspect on Rahu

Rahu	$10^{\circ}23'35'22''$
The Moon (-)	$0^{\circ}26'47'25''$

Aspect on the Ascendant:

$9^{\circ}26'47'57''$
-----------------------

Aspect on the Moon on the Houses:

$10^{\circ}0'0''$	$0'0''$
(-)	$9^{\circ}26'47'57''$

Aspect on Jupiter

Jupiter	$11^{\circ}16'19'53''$
The Moon (-)	$\underline{10^{\circ}19'32'28''}$

Aspect on the Ascendant:

The Ascendant	$9^{\circ}19'4'43''$
The Moon (-)	$0^{\circ}26'47'25''$

Aspect on the Moon on the Houses:

$8^{\circ}22'17'18''$
-----------------------

Aspect on the Ascendant:

10 <sup>o</sup> 0' 0"	
(-)	$8^{\circ}22'17'18''$

Aspect on the Moon on the Houses:

$1^{\circ}7'42'42''$
----------------------

Aspect on the Ascendant:

$37^{\circ}42'42''$
---------------------

Aspect on the Moon on the Houses:

The 2nd House:	$10^{\circ}23'57'47''40''$
The Moon (-)	$0^{\circ}26'47'25''$

Aspect on the Ascendant:

$9^{\circ}27'10'22''40''$
---------------------------

Here the difference is more than 9.

$$\begin{array}{r} 10^{\circ}0'0'' \\ -9^{\circ}27'10'22''40'' \\ \hline 0^{\circ}2^{\circ}49'37''20'' \end{array}$$

It is converted into degrees

$$\begin{array}{r} 32^{\circ}49'37''20'' \\ \text{It is divided by 2, } 32^{\circ}49'37''20'' \div 2 = 16^{\circ}24'48''40'' \end{array}$$

Aspect on the 3rd House:

The 3rd House	$11^{\circ}28'50'53''20''$
The Moon (-)	$0^{\circ}26'47'25''0''$

Aspect Value is Zero

Aspect on the 4th House:	$1^{\circ}3'43'59''$
The Moon (-)	$0^{\circ}6^{\circ}56'34''$

Aspect Value is less than 1 sign.

Aspect on the 5th House:	$1^{\circ}28'50'53''$
The Moon (-)	$0^{\circ}26'47'25''$

Aspect Value is more than 1 sign.

Aspect on the 6th House:	$2^{\circ}23'57'47''$
The Moon (-)	$0^{\circ}26'47'25''$

Aspect Value is less than 1 sign.

Aspect on the 7th House:	$1^{\circ}2^{\circ}3'28''$
The Moon (-)	$1^{\circ}27'10'22''$

Aspect Value is more than 1 sign.

Aspect on the 8th House:	$1^{\circ}2^{\circ}35'11''$
The Moon (-)	$0^{\circ}26'47'25''$

Aspect Value is more than 2 signs.

Therefore  $22^{\circ}17'17"$   
 $+ 15$   
 $\underline{37^{\circ}17'17"}$  Aspectual Value

Aspect on the 8th House  
The 8th House:  $423^{\circ}57'47"-40"$   
The Moon (-)  $\underline{0-26^{\circ}47'-25"}$

Here the difference is less than 4 signs

$\frac{4}{(-) \underline{3-27^{\circ}10'22"-40"}}$   
 $0-24'49"-39"-20"$

This is halved:  $0-2^{\circ}49'39"-20" \div 2 = 0-1^{\circ}24'49'-40"$   
 $30^{\circ}$  is added to the Quotient:

$0-1^{\circ}24'49"-40"$

Aspect on the 9th House:  
The 9th House  $5-28^{\circ}50'53"20"$   
The Moon (-)  $\underline{5-2^{\circ}3'-28"-20"}$

Here the difference is more than 5 and less than 6. Therefore degrees etc are multiplied by 2:  $(2^{\circ}-3"-28")2 = 4^{\circ}6'-56"$  Aspectual Value.

Aspect on the 10th House:

The 10th House  $7-3^{\circ}43'59"$   
The Moon (-)  $\underline{0-26^{\circ}47'-25"}$

Here the difference is more than 6 and less than 10 signs

Therefore it is deducted from 10

$10-0-0-0$   
 $(-) \underline{6-6'-56'-34"}$   
 $\underline{3-23^{\circ}3'-26"}$

It is converted into degrees etc  $3 \times 30 = 90^{\circ} + 23^{\circ}3'-26" = 113^{\circ}3'-26"$

It is halved  $\frac{113^{\circ}3'-26"}{2} = 56^{\circ}31'44"$   
Aspectual Value

The 11th House  $7-28^{\circ}50'53"-20"$   
The Moon (-)  $\underline{0-26^{\circ}47'-25"}$

Here the difference is more than 6 and less than 10 signs  
 $10-0-0'-0"-0"$

(-)  $\underline{7-2^{\circ}3'-28"-20"}$   
 $2-27^{\circ}56'-31"-40"$

It is converted into degrees etc

$2 \times 30 = 60^{\circ}$   
 $+ \underline{27^{\circ}56'-31"-40"}$   
 $87^{\circ}56'-31"-40"$

It is divided by 2  
 $87^{\circ}56'-31"-40" \div 2 = 43^{\circ}58'15"-50"$  Aspectual Value

Aspect on the 12th House  
The 12th House  $8-23^{\circ}57'47"-40"$   
The Moon  $\underline{0-26^{\circ}47'-25"-0"}$   
 $7-27^{\circ}10'-22"-40"$

The difference is less than 10 and more than 6 signs.  
Therefore

$10-0-0-0-0$   
 $- \underline{7-27^{\circ}10'-22"-40"}$   
 $2-2^{\circ}49'-37"-20"$

It is converted into degrees etc  $2 \times 30 = 60 + 2^{\circ}49'-37" - 20" = 62^{\circ}49'-37"-20"$   
It is divided by 2  $62^{\circ}49'-37"-20" \div 2 = 31^{\circ}24'48"-40"$   
Aspectual Value.

सूर्यादिके विना राशि भगा ह्यात्मक द्वा अवेत्।  
एवं सूर्यादिके शेषे इनी द्वश्र शो द्विज !॥१॥  
एवम् चक्रम् भगा भुवता भोग्या द्विसंगतः ।  
द्विर्भूतार्थान्तः विष्टुष्टे खणिन्युप् तत्वः ॥२०॥

9-10. O Brahmin, if Saturn is the aspecting planet, find out the difference between him and the aspected planet. If the difference is above one sign, then (ignoring the sign) multiply the degrees etc by 2 and thus is obtained the Sphuta-Drishti. If the difference is above 9 signs then ignoring the signs, the degrees etc

are doubled to get the Sphuta Drishti. If the difference is above 2 signs then the degrees are halved and the quotient is deducted from 60 to get the Sphuta Drishti. And if the difference exceeds 8 signs, then, ignoring the signs, add the degrees etc to 30 and the sum will be the Sphuta Drishti. If the difference is some other figure the Sphuta Drishti is obtained by the process explained above.

**Notes :** In order to find out the Sphuta Drishti (Aspectual Value) of Saturn a slightly different mathematical calculation is required.

#### Rule 1.

If after deducting the longitude of Saturn from that of the aspected planet the difference is more than one sign but less than 2, then the aspectual value is the double of the degrees etc. (ignoring the sign).

#### Rule 2.

If the difference is more than 9 and less than 10 signs, then the sign is ignored, and the degrees etc are deducted from 30 and the remaining amount is doubled to get the Aspectual Value.

#### Rule 3.

If the difference is more than 2 and less than 3 signs, then the signs are ignored, the degrees etc are deducted from 60 to get the Aspectual Value.

#### Rule 4.

If the difference is more than 8 signs and less than 9 signs, then ignoring the signs, the degrees etc are added to 30 to get the Aspectual Value.

#### Rule 5.

If the difference happens to be some other figure, then the process explained above should be adopted to get the Aspectual Value.

#### The Aspect of Saturn on Various Houses

##### Aspect on the Ascendant:

The Ascendant:  $9-19^{\circ} - 4'-42''$   
 Saturn:  $(-) \quad 5-3^{\circ}-16'-14''$   
 $\frac{4-15^{\circ}-48'-28''}{59^{\circ} - 32' - 15''}$

Here the difference is less than 5 but more than 4 signs  
 Therefore

$$\begin{array}{r} 5-0^{\circ}-0'-0'' \\ (-) 4-15^{\circ}-48'-28'' \\ \hline 0-14^{\circ}-11'-32'' \end{array}$$

#### 2. Aspect on the 2nd House

The 2nd House:  $10-23^{\circ}-57'-47''$   
 Saturn:  $(-) \quad 5-3^{\circ}-16'-14''$   
 $\frac{5-20^{\circ}-41'-33''}{59^{\circ} - 32' - 15''}$

Here the difference is less than 6 and more than 5 signs.  
 Therefore  $(20^{\circ}-41'-33')^2$

$$\begin{array}{r} = 40^{\circ}-82'-66'' \\ = 41^{\circ}-23'-6'' \text{ Aspectual Value} \end{array}$$

#### 3. Aspect on the 3rd House.

The 3rd House:  $11-28^{\circ}-50'53''$   
 Saturn:  $(-) \quad 5-3^{\circ}-16'-14''$   
 $\frac{6-25^{\circ}-34'-39''}{3-4^{\circ}-25'-21''}$

Here the difference is less than 10 and more than 6 signs.  
 Therefore  $10-0^{\circ}-0'-0''$   
 $-6-25^{\circ}-34'-39''$

The difference is converted into degrees etc.  
 $(3 \times 30) + 4-25-21'$   
 $= 94^{\circ}-25'-21''$

It is halved

$$\begin{array}{r} 94^{\circ}-25'-21'' \div 2 = 47^{\circ}-12'-40''-30'' \text{ Aspectual Value} \\ \text{Therefore, } 10-0^{\circ}-0'-0'' \\ -8-0^{\circ}-27'-45'' \\ \hline 1-29^{\circ}-32'-15'' \end{array}$$

#### 4. Aspect on the 4th House:

The 4th House:  $1-3^{\circ}-43'-59''$   
 Saturn:  $(-) \quad 5-3^{\circ}-16'-14''$   
 $\frac{8-0^{\circ}-27'-45''}{59^{\circ} - 32' - 15''}$

Here the difference is more than 6 and less than 10 signs.  
 Therefore,  $10-0^{\circ}-0'-0''$   
 $-8-0^{\circ}-27'-45''$

It is converted into degrees etc  
 $1 \times 30 + 29^{\circ}-32'-15'' = 59^{\circ}-32'-15''$   
 $\frac{59^{\circ} - 32' - 15''}{2} = 29^{\circ}-46'-7''-30'' \text{ Aspectual Value}$

#### 5. Aspect on the 5th House:

The 5th House :  $1^{\circ}28'50''53''$   
 Saturn : (-)  $5^{\circ}3'16'14''$

$$\frac{8^{\circ}25'34'39''}{8^{\circ}25'34'39''}$$

Here the difference is more than 6 and less than 10 signs.  
 Therefore :  $10^{\circ}0'0'0''$

$$(-) \frac{8^{\circ}25'34'39''}{1^{\circ}4'25'21''}$$

It is converted into degrees etc  $1 \times 30 + 4^{\circ}25'21'' = 34^{\circ}25'21''$

$$\text{It is halved } \frac{34^{\circ}}{2} - \frac{25'}{2} - \frac{21''}{2} = 17^{\circ}12'40''30'''$$

Aspectual Value

Aspect on the 6th House:  
 The 6th House  $2^{\circ}23'57'47''$

$$\text{Saturn } (-) \frac{5^{\circ}30'16'14''}{9^{\circ}20'41'33''}$$

Here the difference is more than 6 and less than 10 signs:  
 Therefore  $10^{\circ}0'0'0''$

$$\frac{9^{\circ}20'41'33''}{0^{\circ}9'18'27''}$$

It is halved as it is only in degrees etc.  
 $9^{\circ}18'27'' = 4^{\circ}39'13''30'''$

2  
Aspectual Value

Aspect on the 7th House :

The 7th House :  $3^{\circ}19'4'42''$

$$\text{Saturn } (-) \frac{5^{\circ}3'16'14''}{10^{\circ}15'48'28''}$$

Here the difference is more than 10 signs. Therefore, the aspectual Value is Zero.

8. Aspect on the 8th House :

The 8th House :  $4^{\circ}23'57'47''$

$$\text{Saturn } \frac{5^{\circ}3'16'14''}{11^{\circ}20'41'33''}$$

Here the difference is more than 10 signs. Therefore the aspectual value is Zero.

9. / Aspect on the 9th House

The 9th House  $5^{\circ}28'50'53''$   
 Saturn : (-)  $5^{\circ}3'16'14''$

$$\frac{0^{\circ}25'34'39''}{0^{\circ}25'34'39''}$$

Here the difference is less than 1 sign. Therefore the aspectual Value is Zero  
 10. Aspect on the 10th House :

The 10th House :  $7^{\circ}3'43'59''$   
 Saturn : (-)  $5^{\circ}3'16'14''$

$$\frac{2^{\circ}0'27'45''}{2^{\circ}0'27'45''}$$

Here the difference is less than 3 and more than 2 signs.  
 Therefore  $0^{\circ}27'45'$

$$+ \frac{15^{\circ}}{15^{\circ}27'45''} \quad \text{Aspectual Value}$$

11. Aspect on the 11th House :

The 11th House  $7^{\circ}28'50'53''$   
 Saturn : (-)  $5^{\circ}3'16'14''$

$$\frac{2^{\circ}25'34'39''}{2^{\circ}25'34'39''}$$

Here the difference is less than 3 and more than 2 signs.  
 Therefore  $25^{\circ}34'39''$

$$+ \frac{40^{\circ}}{40^{\circ}34'39''} \quad \text{Aspectual Value}$$

Saturn has full aspect on the 3rd House  
 Therefore  $40^{\circ}34'39''$

$$+ \frac{45^{\circ}}{45^{\circ}0'0''} \quad \text{Aspectual Value}$$

12. Aspect on the 12th House :

The 12th House :  $8^{\circ}23'57'47''$   
 Saturn : (-)  $5^{\circ}3'16'14''$

$$\frac{3^{\circ}20'41'33''}{3^{\circ}20'41'33''}$$

Here the difference is less than 4 and more than 3 signs  
 Therefore :  $4^{\circ}0'0'0''$

(-)  $3^{\circ}20'41'33''$   
 $\frac{0^{\circ}9'18'27''}{0^{\circ}9'18'27''}$

$$\text{It is halved } \frac{9^{\circ} - 18' - 27''}{2} = 0^{\circ}4'39''13'''30'''$$

$$\begin{array}{r} 0^\circ - 4' - 39'' - 13''' - 30'''' \\ + 30^\circ - 0' - 0'' - 0''' - 0'''' \\ \hline 30^\circ - 4' - 39'' - 13''' - 30'''' \end{array}$$

1. Aspect of Saturn on Rahu

$$\begin{array}{r} \text{Rahu} \quad 10-23^\circ-35'-22'' \\ \text{Saturn} \quad (-) \quad 5-3^\circ-16'14'' \\ \hline 5-20^\circ-19'-8'' \end{array}$$

Here the difference is more than 5 and less than 6 signs.  
Therefore  $(20-19-8) \times 2$ 

2. Aspect on Jupiter

$$\begin{array}{r} \text{Jupiter} \quad 11-16^\circ-19'-53'' \\ \text{Saturn} \quad (-) \quad 5-3^\circ-16'-14'' \\ \hline 6-13^\circ-3'-39'' \end{array}$$

Here the difference is more than 6 and less than 10 sign.  
Therefore  $10-0-0$ 

$$\begin{array}{r} (-) \quad 6-13^\circ-3'-39'' \\ \hline 3-16^\circ-56'-21'' \end{array}$$

It is Converted into degrees etc.  $3 \times 30 + 16-56-21 = 106-56-21$ 

$$\frac{106 - 56 - 21}{2} = 53^\circ-28'-10''-30''' \text{ Aspectual Value}$$

3. Aspect on the Moon

$$\begin{array}{r} \text{The Moon} \quad 0-26^\circ-47'-25'' \\ \text{Saturn} \quad (-) \quad 5-3^\circ-16'14'' \\ \hline 7-23^\circ-31'-11'' \end{array}$$

Here the difference is more than 6 and less than 10 signs.  
Therefore :  $10-0-0$ 

$$\begin{array}{r} (-) \quad 7-23^\circ-31'-11'' \\ \hline 2-6^\circ-28'-49'' \end{array}$$

It is converted into degrees etc.

$$2 \times 30 + 6-28-49 = 66^\circ-28'49''$$

$$\frac{\text{It is halved } 66-28-49}{2} = 33^\circ-14'-24''-30'''$$

Aspectual Value

4. Aspect on Mars

$$\begin{array}{r} \text{Mars} \quad 1-14-28-1 \\ \text{Saturn} \quad (-) \quad 5-3-16-14 \\ \hline 8-11-11-47 \end{array}$$

Here the difference is more than 6 and less than 10 signs  
Therefore  $10-0-0$ 

$$\begin{array}{r} (-) \quad 8-11^\circ-11'-47'' \\ \hline 1-18^\circ-48'-13'' \end{array}$$

It is converted into degrees etc  $1 \times 30 + 18^\circ-48'-13'' = 48^\circ-48'-13.$ It is halved  $48^\circ-48'-13'' \div 2 = 24^\circ-24'-6''-30''' \text{ Aspectual Value}$ 

5. Aspect on the Sun

$$\begin{array}{r} \text{The Sun} \quad 1-14-8^\circ-8'-22'' \\ \text{Saturn} \quad (-) \quad 5-3^\circ-16'-14'' \\ \hline 8-14^\circ-52'-8'' \end{array}$$

Here the difference is more than 6 and less than 10 Signs  
Therefore:  $10-0-0$ 

$$\begin{array}{r} (-) \quad 8-14^\circ-52'-8'' \\ \hline 1-15^\circ-7'-52'' \end{array}$$

It is converted into degrees etc  $1 \times 30 + 15 - 7-52 = 45-7-52$   
It is halved  $45-7-52 \div 2 = 22^\circ-33'-56''' \text{ Aspectual Value}$ 

6. Aspect on Mercury

$$\begin{array}{r} \text{Mercury} : \quad 1-1-5-7 \\ \text{Saturn} : \quad - \quad 5-3-16-14 \\ \hline 7-27-48-53 \end{array}$$

Here the difference is more than 6 and less than 10 signs.  
Therefore  $10-0-0$ 

$$\begin{array}{r} (-) \quad 7-27-48-53 \\ \hline 2-21-7 \end{array}$$

It is converted into degrees etc.  $2 \times 30 + 2-11-7 = 62-11-7$   
It is halved  $62^\circ-11'-7'' \div 2 = 31^\circ-5'-33''-30''' \text{ Aspectual Value}$ 

7. Aspect on Venus

$$\begin{array}{r} \text{Venus} : \quad 3-2^\circ-39'-37'' \\ \text{Saturn} : \quad (-) \quad 5-3^\circ-16'-14'' \\ \hline 9-29^\circ-23'-23'' \end{array}$$

Here the difference is more than 6 and less than 10 signs.  
Therefore  $10 - 0^\circ - 0' - 0''$

$$\begin{array}{r} -9-29^\circ-23'-23'' \\ \hline 0-0^\circ-36'-37'' \end{array}$$

It is halved  $0-36-37 \div 2 = 0^\circ-18'-18''-30'''$  Aspectual Value  
Aspect on Ketu

$$\begin{array}{r} \text{Ketu} \quad 4-23^\circ-35'-22'' \\ \text{Saturn} \quad (-) \quad 5^\circ-3'-16'-14'' \\ \hline 11-20^\circ-19'-8'' \end{array}$$

Here the difference is more than 10 signs. Therefore the Aspectual Value is Zero.

विसर्जने तु भौमस्य धृष्टिर लक्षणिता।  
सार्थकात्मिक्यस्यका द्विष्ठे, रूपं सदाऽङ्गमे ॥११॥

#### 11. SPECIAL CONSIDERATION FOR THE ASPECTS OF MARS

: Deduct the longitude of Mars from the aspected House or Planet. If the sum is 3 signs etc or 7 signs etc. then ignoring the signs, the degrees etc. are deducted from 60. If the difference is more than 2 signs then the signs are ignored and degrees etc are increased by half of it (i.e. 50% is added) and the accruing amount is added to 15. If the sum is 6 signs, then the strength is full and the aspectual Value is one Rupa.

**Notes :** 60 Kalas are equal to one Rupa. Kala may also be called Virupa.

Rule 1. In order to know the Sphuta Drishti of Mars, the longitude of Mars is deducted from the Aspected planet. If the difference, comes to be either 3 or 4 signs or 7 or 8 signs, then the signs are ignored and the degrees etc are deducted from 60 to get the aspectual Value.

Rule 2. If the difference comes to be between 2 and 3 signs; then the signs are ignored and the degrees etc are increased by half of it and 15 is superadded to it. This will give us the Aspectual Value.  
Rule 3. If the difference is 6 signs then the Aspectual Value is full i.e.  $60^\circ$ .

विसर्जने तु जीवस्य भागार्थं शरवेद्युक्तं।  
द्विष्ठेन लक्षणेन खरसञ्जगतेष्व ॥१२॥  
एवं रक्षादिवेतानां स्फुटा दृष्टिः प्रजायते।  
तद्वादेव भावानां जातकस्य फलं केतु ॥१३॥

#### 12-13. SPECIAL CONSIDERATION FOR THE ASPECTS OF

JUPITER : If after deducting the Longitude of Jupiter from that of the aspected planet the remainder is 3 or 7 signs, then the half of the degrees etc. is to be added to 45; and if the remainder is 4 or 8 then degrees etc. are deducted from 60 and this will be the Sphuta Drishti or Aspectual Value of Jupiter (on the given House or planet). If the remainder is some other number of sign, then the Aspectual Value is to be known in the manner described above.

In the same way is stated the Aspectual Value of the Sun and the other planets. The effects of the Houses should be predicted according to this Aspect.

**Notes :** The Sage has told us the method of knowing the Aspectual Value of Jupiter through a special process.

1. Deduct the longitude of Jupiter from that of the Aspected planet. If the difference is between three or four, or 7 or 8, then the signs are ignored and degrees etc. are halved and 45 is added to it.

This will be the Aspectual Value.

2. If the difference is between 4 or 5 or 8 or 9 signs, then the signs are ignored and degrees are deducted from 60 to get the Aspectual Value.

3. If the difference comes to be other signs than the above mentioned ones, then the Aspectual Value is found out as per Slokas 6 to 8.

It takes much time and labour to find out the Aspectual Value by Mathematical calculations. According to the Table given below the Aspectual Value may be known in Virupa very easily.

The difference between the aspected and the aspecting planet is converted into degrees etc. The Aspectual Values have been given in the Table with the gap of 1/2 degree in each. Thus in the example given of the Moon the difference between Venus

and the Moon is  $2^{\circ}50' - 52' - 12''$ . When converted into degrees etc. it comes to  $65^{\circ}52'12''$ . In the table in front of  $65^{\circ}30'$  is written  $20\text{-}50$  Virupa. It shows that if the difference is  $65^{\circ}30'$  the Aspectual Value is  $20\text{-}50$ . Next to it in front of  $66^{\circ}0'$  is written  $21\text{-}00$  Virupa which means that with the increase of 30 minutes there is the increase in Aspectual Value of .50. Then from the proportion it may be found out as to how much there will be in  $22'12''$ . This increase is added to  $20\text{-}50$  and thus Aspectual Value may be known.

There will be special Rules for Saturn, Mars and Jupiter which are as follows:

1. *Saturn* : When the difference between the aspected planet and Saturn Spashta is between 2 and 3, or 9 and 10 signs, the Aspectual Value of Saturn may be known by adding 45 Virupa to the Value given in the Table.

2. *Mars* : When the difference between the aspected planet and Mars Spashta is between 3 and 4 or 7 and 8, the Aspectual Value of Mars will be known by adding 15 Virupa to the Value given in the Table.

3. *Jupiter* : When the difference between the aspected planet and Jupiter spashta is between 4 and 5 or 8 and 9, the Aspectual Value of Jupiter may be known by adding 30 Virupa to the Aspectual Value given in the Table on next pages.

### Speculum of Aspetual Values (Computerized)

Deg:Min Virupa	Deg:Mn Virupa	Deg:Mn Virupa	Deg:Mn Virupa
30:0 .00	41:30 5.75	53:0 11.50	
30:30 .25	42: 0 6.00	53:30 11.75	
31:0 .50	42:30 6.25	54: 0 12.00	
31:30 .75	43: 0 6.50	54:30 12.25	
32:0 1.00	43:30 6.75	55:0 12.50	
32:30 1.25	44: 0 7.00	55:30 12.75	
33:00 1.50	44:30 7.25	56:0 13.00	
33:30 1.75	45: 0 7.50	56:30 13.25	
34:0 2.00	45:30 7.75	57:0 13.50	
34:30 2.25	46: 0 8.00	57:30 13.75	
35:0 2.50	46"30 8.25	58:0 14.00	
35:30 2.75	47: 0 8.50	58:30 14.25	
36:0 3.00	47:30 8.75	59:0 14.50	
36:30 3.25	48: 0 9.00	59:30 14.75	
37:0 3.50	48:30 9.25	60:0 15.00	
37:30 3.75	49:0 9.50	60:30 15.50	
38:0 4.00	49:30 9.75	61:0 16.00	
38:30 4.25	50:0 10.00	61:30 16:50	
39:0 4.50	50:30 10.25	62:0 17.00	
39:30 4.75	51:00 10.50	62:30 17.50	
40:0 5.00	51:30 10.75	63:0 18.00	
40:30 5.25	52:0 11:00	63:30 18.50	
41:0 5.50	52:30 11.25	64: 0 19.00	

| Deg:Mn Virupa |
|---------------|---------------|---------------|---------------|---------------|
| 64:30         | 19:50         | 76: 0         | 31:00         | 87:30 42:50   |
| 65: 0         | 20:00         | 76:30         | 31:50         | 88:0 43:00    |
| 65:30         | 20:50         | 77: 0         | 32:00         | 88:30 43:50   |
| 66:0          | 21:00         | 77:30         | 32:50         | 89:0 44:00    |
| 66:30         | 21:50         | 78: 0         | 33:00         | 89:30 44:50   |
| 67:0          | 22:00         | 78:30         | 33:50         | 90:0 45:00    |
| 67:30         | 22:50         | 79: 0         | 34:00         | 90:30 44:75   |
| 68:0          | 23:00         | 79:30         | 34:50         | 91:0 44:50    |
| 68:30         | 23:50         | 80: 0         | 35:00         | 91:30 44:25   |
| 69:0          | 24:00         | 80:30         | 35:50         | 92:0 44:00    |
| 69:30         | 24:50         | 81: 0         | 36:00         | 92:30 43:75   |
| 70:0          | 25:00         | 81:30         | 36:50         | 93:0 43:50    |
| 70:30         | 25:50         | 82: 0         | 37:00         | 93:30 43:25   |
| 71:0          | 26:00         | 82:30         | 37:50         | 94:0 43:00    |
| 71:30         | 26:50         | 83: 0         | 38:00         | 94:30 42:75   |
| 72:0          | 27:00         | 83:30         | 38:50         | 95:0 42:50    |
| 72:30         | 27:50         | 84: 0         | 39:00         | 95:30 42:25   |
| 73:0          | 28:00         | 84:30         | 39:50         | 96:0 42:00    |
| 73:30         | 28:50         | 85: 0         | 40:00         | 96:30 41:75   |
| 74:0          | 29:00         | 85:30         | 44:50         | 97:0 41:50    |
| 74:30         | 29:50         | 86: 0         | 41:00         | 97:30 41:25   |
| 75:0          | 30:00         | 86:30         | 41:50         | 98:0 41:00    |
| 75:30         | 30:50         | 87: 0         | 42:00         | 98:30 40:75   |

| Deg:Mn Virupa |
|---------------|---------------|---------------|---------------|---------------|
| 64:30         | 19:50         | 76: 0         | 31:00         | 87:30 42:50   |
| 65: 0         | 20:00         | 76:30         | 31:50         | 88:0 43:00    |
| 65:30         | 20:50         | 77: 0         | 32:00         | 88:30 43:50   |
| 66:0          | 21:00         | 77:30         | 32:50         | 89:0 44:00    |
| 66:30         | 21:50         | 78: 0         | 33:00         | 89:30 44:50   |
| 67:0          | 22:00         | 78:30         | 33:50         | 90:0 45:00    |
| 67:30         | 22:50         | 79: 0         | 34:00         | 90:30 44:75   |
| 68:0          | 23:00         | 79:30         | 34:50         | 91:0 44:50    |
| 68:30         | 23:50         | 80: 0         | 35:00         | 91:30 44:25   |
| 69:0          | 24:00         | 80:30         | 35:50         | 92:0 44:00    |
| 69:30         | 24:50         | 81: 0         | 36:00         | 92:30 43:75   |
| 70:0          | 25:00         | 81:30         | 36:50         | 93:0 43:50    |
| 70:30         | 25:50         | 82: 0         | 37:00         | 93:30 43:25   |
| 71:0          | 26:00         | 82:30         | 37:50         | 94:0 43:00    |
| 71:30         | 26:50         | 83: 0         | 38:00         | 94:30 42:75   |
| 72:0          | 27:00         | 83:30         | 38:50         | 95:0 42:50    |
| 72:30         | 27:50         | 84: 0         | 39:00         | 95:30 42:25   |
| 73:0          | 28:00         | 84:30         | 39:50         | 96:0 42:00    |
| 73:30         | 28:50         | 85: 0         | 40:00         | 96:30 41:75   |
| 74:0          | 29:00         | 85:30         | 44:50         | 97:0 41:50    |
| 74:30         | 29:50         | 86: 0         | 41:00         | 97:30 41:25   |
| 75:0          | 30:00         | 86:30         | 41:50         | 98:0 41:00    |
| 75:30         | 30:50         | 87: 0         | 42:00         | 98:30 40:75   |

| Deg:Mn Virupa |
|---------------|---------------|---------------|---------------|---------------|
| 133:30 16.50  | 146:30 3.50   | 159:30 19.00  | 172:30 45.00  | 185:30 57.25  |
| 134:0 16.00   | 147:0 3.00    | 160:0 20.00   | 173:0 46.00   | 186:0 57.00   |
| 134:30 15.50  | 147:30 2.50   | 160:30 21.00  | 173:30 47.00  | 186:30 56.75  |
| 135:0 15.00   | 148:0 2.00    | 161:0 22.00   | 174:0 48.00   | 187:0 56.50   |
| 135:30 14.50  | 148:30 1.50   | 161:30 23.00  | 174:30 49.00  | 187:30 56.25  |
| 136:0 14.00   | 149:0 1.00    | 162:0 24.00   | 175:0 50.00   | 188:0 56.00   |
| 136:30 13.50  | 149:30 .50    | 162:30 25.00  | 175:30 51.00  | 188:30 55.75  |
| 137:0 13.00   | 150:0 .00     | 163:0 26.00   | 176:0 52.00   | 189:0 55.50   |
| 137:30 12.50  | 150:30 1.00   | 163:30 27.00  | 177:0 54.00   | 190:0 55.00   |
| 138:0 12.00   | 151:0 2.00    | 164:0 28.00   | 178:0 56.00   | 191:0 54.50   |
| 138:30 11.50  | 151:30 3.00   | 164:30 29.00  | 179:0 57.00   | 192:0 54.25   |
| 139:0 11.00   | 152:0 4.00    | 165:0 30.00   | 180:0 58.00   | 193:0 53.50   |
| 139:30 10.50  | 152:30 5.00   | 165:30 31.00  | 181:0 59.00   | 194:0 53.00   |
| 140:0 10.00   | 153:0 6.00    | 166:0 32.00   | 182:0 59.00   | 195:0 52.50   |
| 140:30 9.50   | 153:30 7.00   | 166:30 33.00  | 183:0 60.00   | 196:0 52.25   |
| 141:0 9.00    | 154:0 8.00    | 167:00 34.00  | 184:0 61.00   | 197:0 51.75   |
| 141:30 8.50   | 154:30 9.00   | 167:30 35.00  | 185:0 62.00   | 198:0 51.00   |
| 142:0 8.00    | 155:0 10.00   | 168:0 36.00   | 186:0 62.00   | 199:0 50.50   |
| 142:30 7.50   | 155:30 11.00  | 168:30 37.00  | 187:0 62.00   | 200:0 50.25   |
| 143:0 7.00    | 156:0 12.00   | 169:0 38.00   | 188:0 62.00   | 201:0 50.00   |
| 143:30 6.50   | 156:30 13.00  | 169:30 39.00  | 189:0 62.00   | 202:0 49.75   |
| 144:0 6.00    | 157:0 14.00   | 170:0 40.00   | 190:0 62.00   | 203:0 49.50   |
| 144:30 5.50   | 157:30 15.00  | 170:30 41.00  | 191:0 62.00   | 204:0 49.25   |
| 145:0 5.00    | 158:0 16.00   | 171:0 42.00   | 192:0 62.00   | 205:0 49.00   |
| 145:30 4.50   | 158:30 17.00  | 171:30 43.00  | 193:0 62.00   | 206:0 48.75   |
| 146:0 4.00    | 159:0 18.00   | 172:0 44.00   | 194:0 62.00   | 207:0 48.50   |

Deg:Mn Virupa	Deg:Mn Virupa	Deg:Mn Virupa
211:30 44.25	224:30 37.75	237:30 31.25
212:0 44.00	225:0 37.50	238:0 31.00
212:30 43.75	225:30 37.25	238:30 30.75
213:0 43.50	226:0 37.00	239:0 30.50
213:30 43.25	226:30 36.75	239:30 30.25
214:0 43.00	227:0 36.50	240:0 30.00
214:30 42.75	227:30 36.25	240:30 29.75
215:0 42.50	228:0 36.00	241:0 29.50
215:30 42.25	228:30 35.75	241:30 29.25
216:0 42.00	229:0 35.50	242:0 29.00
216:30 41.75	229:30 35.25	242:30 28.75
217:0 41.50	230:0 35.00	243:0 28.50
217:30 41.25	230:30 34.75	243:30 28.25
218:0 41.00	231:0 34.50	244:0 28.00
218:30 40.75	231:30 34.25	244:30 27.75
219:0 40.50	232:0 34.00	245:0 27.50
219:30 40.25	232:30 33.75	245:30 27.25
220:0 40.00	233:0 33.50	246:0 27.00
220:30 39.75	233:30 33.25	246:30 26.75
221:0 39.50	234:0 33.00	247:0 26.50
221:30 39.25	234:30 32.75	247:30 26.25
222:0 39.00	235:0 32.50	248:0 26.00
222:30 38.75	235:30 32.25	248:30 25.75
223:0 38.50	236:0 32.00	249:0 25.50
223:30 38.25	236:30 31.75	249:30 25.25
224:0 38.00	237:0 31.50	250:0 25.00

Deg:Mn Virupa	Deg:Mn Virupa	Deg:Mn Virupa	Deg:Mn Virupa
250:30 24.75	263:30 18.25	276:30 11.75	
251:0 24.50	264:0 18.00	277:0 11.50	
251:30 24.25	264:30 17.75	277:30 11.25	
252:0 24.00	265:0 17.50	278:0 11.00	
252:30 23.75	265:30 17.25	278:30 10.75	
253:0 23.50	266:0 17.00	279:0 10.50	
253:30 23.25	266:30 16.75	279:30 10.25	
254:0 23.00	267:0 16.50	280:0 10.00	
254:30 22.75	267:30 16.25	280:30 9.75	
255:0 22.50	268:0 16.00	281:0 9.50	
255:30 22.25	268:30 15.75	281:30 9.25	
256:0 22.00	269:0 15.50	282:0 9.00	
256:30 21.75	269:30 15.25	282:30 8.75	
257:0 21.50	270:0 15.00	283:0 8.50	
257:30 21.25	270:30 14.75	283:30 8.25	
258:0 21.00	271:0 14.50	284:0 8.00	
258:30 20.75	271:30 14.25	284:30 7.75	
259:0 20.50	272:0 14.00	285:0 7.50	
259:30 20.25	272:30 13.75	285:30 7.25	
260:0 20.00	273:0 13.50	286:0 7.00	
260:30 19.75	273:30 13.25	286:30 6.75	
261:0 19.50	274:0 13.00	287:0 6.50	
261:30 19.25	274:30 12.75	287:30 6.25	
262:0 19.00	275:0 12.50	288:0 6.00	
262:30 18.75	275:30 12.25	288:30 5.75	
263:0 18.50	276:0 12.00	289:0 5.50	

Deg:Mn Virupa	Deg:Mn Virupa	Deg:Mn Virupa
289:30 5.25	293:0 3.50	296:30 1.75
290:0 5.00	293:30 3.25	297:0 1.50
290:30 4.75	294:0 3.00	297:30 1.25
291:0 4.50	294:30 2.75	298:0 1.00
291:30 4.25	295:0 2.50	298:30 .75
292:0 4.00	295:30 2.25	299:0 .50
292:30 3.75	296:0 2.00	299:30 .25

अथ स्पृष्टबलाध्यायः ॥२९ ॥

Chapter 29

## Evaluation of Strengths

अथ स्पृष्टबलं वाह्ये स्थान-कालादिसम्बन्धम् ।  
 नीचोन खर्चं भार्याकं चक्रद् विशेषेत् ॥१ ॥  
 भागीकृत्य व्रिषभस्तं लक्ष्युच्चबलं भवेत् ।

1-1/1-2. Now I speak of the strengths of the planets which is derived by them due to their position and time. Deduct from the longitude of the planet its deep debilitation point. If the remainder is less than 6 signs, consider it as it is, if it exceeds six signs, it is deducted from 12 signs. The remainder is converted into degrees etc and it is divided by 3. The quotient is the Uchcha Bala or exaltation strength (in Vrupas).

Notes : Strengths of the planets are of six kinds or the strength of a planet is known in six ways and, therefore it is called 'Shada Bala'. The strength of the Planets is found out only of seven of them and not of Rahu and Ketu. These six strengths (Shada Balas) are as follows:

1. Sthana Bala (Positional Strength)
  2. Dig Bala (Directional strength)
  3. Kala Bala (Temporal Strength)
  4. Chesta Bala (Motional strength)
  5. Naisargika Bala (Natural Strength)
  6. Drika Bala (Aspectual Strength)
1. Sthana Bala comprises of 5 types of strength
- (i) Uchcha Bala (or exaltation) strength
  - (ii) Saptavar gaja Bala: Sapta vargas are seven fold

classification of a sign into 1. Rashi 2. Hora 3. Drekkana 4. Saptamamsha, 5. Navamamsha 6. Dwadashamsha and 7. Trimshamsha.

(III) Yugma yugma bhamsa Bala (strength acquired by placement in odd/even Rashi and in odd/even Navamsha (IV) Kendradi Bala (strength due to placement in angle or succedent or cadent House)

(V) Drekkana Bala (Strength due to placement in First, Second or Third Drekkana of a sign).

In the Uchcha Bala it is found out as to where a given planet is situated between his exaltation point and debilitation point. When a planet is in his exaltation point he is said to be having full Strength, where as when he is in his debilitation point he is completely devoid of strength. His strength becomes Zero. There is the difference of 6 signs between the debilitation point and the exaltation point, that is if the planet has difference of 6 signs from his exaltation point his strength becomes zero. If the planet is situated some where between his exaltation and debilitation points his strength is found out in proportion to his distance from the exaltation point.

In order to find out Uchcha Bala, there is the need of knowing the planetary position. The extreme exaltation and deep debilitation points of the planets have been given in slokas nos. 49 and 50 In Chapter 3.

In order to find out the strength of a planet the full strength is always taken as  $1^{\circ}$  (one) degree. One degree is called 1 (one) Rupa also. 1 degree or Rupa is equal to 60 Virupas.

In the example given above, the longitude of the Sun

Deep debilitation of the Sun: (-)  $\frac{6-10-0}{7-8-8-22} - 0$

Here the difference is more than 6 signs. Therefore it is deducted from 12,

$12-0-0-0$   
(-)  $\frac{7-8-8-22}{4-21-51-38}$

It is converted into degrees etc.

$$4 \times 30 + 21 - 51 - 38 = 141 - 51 - 38 \\ \text{It is divided by } 3 = \frac{141 - 51 - 38}{3} = 47^{\circ} - 17' - 12'' - 40'''$$

### The Uchcha Bala of the Sun

स्वप्रिकोण	- स्वप्रेतिशिरिमिति	- समाप्तिः ॥२॥
अधिशत्रुहे	चापि त्रिष्टाना॒	क्रमशो बलम् ।
भूतव्यः	खारिन-नज्ञास्तिष्ठो दश	युग्मः करा॑ ॥३॥
एवं	होराद्युक्ताणांदि-भागाकृद्युक्ताणांश्चम् ।	तदेवक्रमः सप्तवर्गस्युद्देश्यः ॥४॥

2-4. SAPTAVARGAJA BALA : The strength of the planets situated in their Mooltrikona signs, own signs, extreme friends' signs', friend's sign, neutrals' signs, enemies' signs and, extreme enemies' signs is respectively 45, 30, 20, 15, 10, 4 and 2 Virupas. Similarly these values occur for Hora, Drekkana, Saptamamsha, Navamsha, Dwadashamsha and Trimshamsha. All these are added together and from the sum of these emerges the saptavargaja Bala of the planets.

Notes : Seven divisional/harmonic charts are used to know the strength of a planet : 1. The Ascendant 2. Hora 3. Drekkana, 4. Saptamamsha, 5. Navamamsha, 6. Dwadashamsha and 7. Trimshamsha. The situation of the planet is seen in these 7 varga charts. It is found out whether the planet is in the sign of his extreme friend, friend, neutral, enemy, extreme enemy or in his own sign. The chart indicating the Panchadha Maitri (Friendship of 5 kinds) is used for this purpose. The planet gets the strength as described in the sloka according to his situation in the different Vargas. The strength of the Vargas is added together. It is this sum that is called the saptavargaja Bala.

शुक्रदूः समाप्ताशेऽन्ते विष्णेऽद्युक्तिमिति बलम् ।

4 1/2 YUGMAYUGMA BHAMSHA OR OJHAYUGMA RASHIAMSABA LA : Venus and the Moon in even signs and even Navamamsha and the other planets in odd signs and odd Navamamsha acquire 1/4th of Rupa (ie 15 virupas) strength.

Notes : The third Bala (strength) under the sthana Bala (positional strength) is Yugma yugma Bala . If is called Bhamsa

Bala, Sugam-Yugma Bala or Ojha Yugma rashiamsha Bala also. Venus and the Moon are female planets. The rest are male planets. The Neutral planet are included among the male planets. An even sign is a female sign and an odd one is a male sign. A female planet is endowed with strength in a female sign and a male planet in a male sign. In this way in the Ascendant Horoscope and the Navamamsa Horoscope, the planet and the sign acquire strength on the basis of their being male or female. This strength is called Yugma Yugma Bala. According to Parasara when the female planets, the Moon and Venus are situated in an even sign of an even Navamamsa, they acquire the strength of 15 Virupa. Similarly, when the male planets the Sun, Mars Mercury, Jupiter and Saturn are situated in an odd sign and an odd Navamamsa they also acquire the strength of 15 virupas. If the female planet is in an even sign in the Horoscope and in an odd sign in the Navamamsa horoscope she will acquire zero strength. Therefore it is necessary that in both the horoscopes the female planets should be in an even sign. In the same way the male planets should also, be in an odd sign otherwise they also will acquire zero strength.

**केन्द्रादिसुस्थिता:** खेटा: पूर्णार्थार्द्वयधिभितं कमात् ॥५॥

**5. KENDRADI / BALA :** A planet gets full strength in an angle, half strength in a succendent and, one fourth strength in a cadent  
**Notes :** The planets acquire 60 Virupas in angles 1-4-7-10-Houses; 30 Virupas in succedents 2-5-8-11 and; 15 Virupas in cadents 3-6-9-12.

आद्यमध्यावसनेषु	देव्याणेषु	स्थिताः	क्रमात् ।
पुनर्पुसक्योषात्मा	दद्युर्दिग्भूतं		बलम् ॥६॥
6.DREKKANA BALA :	Male, Hermaphrodites and, female		planets respectively acquire 1 charana (a quarter or $\frac{1}{4}$ Rupa) strength according to situations in the First, Second and Third deocretos.

**Notes :** The Sun, Mars and Jupiter are Male planets, Venus and the Moon female planets and Mercury and Saturn are Hermaphrodite planets

**There are 3 Drekkanas (Decanates) in a Sign. Male planets**

acquire the strength of 15 Virupas in the First Drekkana. The Hermaphrodite planets acquire the strength of 15 Virupas in the Second Drekkana and the female planets get the strength of 15 Virupas in the Third Drekkana. A planet is in the first Drekkana upto  $10^{\circ}$  degrees, in the Second upto  $20^{\circ}$  degrees and in the Third upto  $30^{\circ}$  degrees.

The above mentioned 5 Balas or strengths Uchcha Bala, Saptavargaja Bala, Yugma Yugma Bala, Kendradi Bala and Drekkana Bala are added together and the sum of these strengths is called the Positional strength of a planet or the Sthana Bala.

When the male planets the Sun, Mars Mercury, Jupiter and Saturn are situated in an odd sign and an odd Navamamsa they also acquire the strength of 15 virupas. If the female planet is in an even sign in the Horoscope and in an odd sign in the Navamamsa horoscope she will acquire zero strength. Therefore it is necessary that in both the horoscopes the female planets should be in an even sign. In the same way the male planets should also, be in an odd sign otherwise they also will acquire zero strength.

**केन्द्रादिसुस्थिता:** खेटा: पूर्णार्थाव्यधिभितं कमात् ॥५॥

**5. KENDRADI / BALA :** A planet gets full strength in an angle, half strength in a succendent and, one fourth strength in a cadent  
**Notes :** The planets acquire 60 Virupas in angles 1-4-7-10-Houses; 30 Virupas in succedents 2-5-8-11 and; 15 Virupas in cadents 3-6-9-12.

आद्यमध्यावसनेषु पुनर्पुसकयोषात्तु	देव्याणेषु दद्युर्दिग्भिरते	स्थिताः कलम् ।।६ ॥	क्रमात् ।
6.DREKKANA BALA : Male, Hermaphrodites and, female planets respectively acquire 1 charana (a quarter or 1/4 Rupa) strength according to situations in the First, Second and Third decanates.			

**Notes :** The Sun, Mars and Jupiter are Male planets, Venus and the Moon female planets and Mercury and Saturn are Hermaphrodite planets

**There are 3 Drekkanas (Decanates) in a Sign. Male planets**

सूर्यार्थं कुञ्जात् सुखं जीवाचाचाऽस्तं लग्नगवितः ।  
दक्षमं च शूणेश्वराद् हिता एव भागिके सति ॥७ ॥  
चक्राद् विशोद्ध तदग्निविश्वरक्ष दिव्यलम् ।

**7-7 1/2 DIGBALA :** Deduct the 4th House from the Longitudes of the Sun and Mars; the 7th House from those of Jupiter and Mercury; the 10th House from those of Vénus and the Moon and, the Ascendant from that of Saturn. If the difference is more than 180 degrees, deduct it from 360. (If it is less than 180 degrees then it is not deducted from any amount). The sum arrived at in either way is to be divided by 3 and thus is obtained the Dig Bala or Directional strength.

**Notes :** Dig means Directions. Here the Strength is considered from taking into account the relationship of the Direction. From Chapter 4 Shloka 35 of saravali it is clear that in the ascendant Jupiter and Mercury, in the 10th House, the Sun and Mars, in the 7th House, Saturn and; in the 4th House, the Moon and Venus are endowed with strength. It is this strength that is called Digbala. If the Direction of the planet and of the House is the same, the House gets strong otherwise the strength is diminished in the

Planet	Mercury	Jupiter	Saturn
East	North	South	West
South	East	West	North
North	South	East	West

The Moon & Venus	North
The Sun and Mars	South
<i>The Direction of Houses is as follows :</i>	
House	Direction
The Ascendant	East
The Seventh House	West
The Fourth House	North
The Tenth House	South

The planet gets full strength if he is in the House of his direction. Thus Mercury and Jupiter get full strength in the Ascendant. But the spashita (Longitudes) of the planets and of the House should be the same. When the planet goes as far away as, 6 signs (180 degrees) from the House in which it gets strength his strength is reduced to zero. Here it is the Mid spashita of the House and not the Bhava Sandhi spashita of it that is to be deducted. For example, if we have to know the Digbala or Directional strength of the Sun the process will be as follows:

$$\begin{array}{r} \text{The Sun} & 1-18- 8-22 \\ \text{The mid of the 4th House (-)} & 1- 3-43-59 \\ \hline & 0-14-24-23 \end{array}$$

The difference 0-14-24-23 is divided by 3. The quotient comes to be 4-48-7-40. This is the directional strength of the Sun.

इष्टवर्षि	निशीथसूत्रं	विश्वस्युतं	नरम् ॥८॥
चन्द्रघोष-शनिना॒	च	नर॑	द्विंश् ।
षष्ठिशुद्धे॑	तदन्तेषा॒	सद॑	सं बुधस्य हि ॥९॥

**8-9. KAALA BALA OR TEMPORAL STRENGTH :** The difference between the Ishta Kaala (the time of birth) and midnight is called Unnata. If Unnata is deducted from 30 ghatis the difference is called Nata. If the Ghatis etc of the the Nata are doubled it gives the strength (Kaala Bala) of the Moon, Mars and Saturn. And if the Nata is deducted from 60 it gives the Natonnata Bala (Both Nata and Unnata Balas) of the Sun, Jupiter and Venus. But the Natonnata Bala of Mercury is always full (1 Rupa or 60 virupas).

**Notes :** Of the Shadabolas (six kinds of Balas or strengths) Kaala Bala is the 3rd Kind of Bala. It is classified into six categories

1. Natonnata Bala (Diurnal and Nocturnal strengths)
2. Paksha Bala (Fortnight strength)

3. Tribhaga Bala

4. Varsha, Masa, Dina and Hora Bala (Varsha = astrological year, Masa = month, Dina = day and Hora = Hour.)

5. Ayana Bala (Equinoctial strength)

6. Yudhda Bala.

The Bala or strength acquired from time is called Kaala Bala.

The Bala or strength according to Nata and Unnata is called Natonnata Bala. Mars, the Moon and Saturn have strength by night. Jupiter, the Sun, and Venus have potency by day. Mercury is strong at all times. The planets having strength by day, take the Unnata and those that are strong by night take the Nata strength.

In the Bombay edition of **Brihat Parasara Hora Sastra** the sloka is slightly different. It may be explained in this way: From midnight to midday is termed a day; From midday to midnight is called night. The past Ghatikas during the day (i.e. from midnight to mid day) multiplied by 2 gives the Diva Bala in Virupas of the Sun, Venus and Jupiter. Subtract this from 60 Ghatikas, the balance gives the Diva Bala in Virupas of Mars, the Moon and Saturn. The process is to be reversed for the night. That is, the past Ghatikas multiplied by 2 are to constitute the Ratri Bala of Mars, the Moon and Saturn. And if this is deducted from 60, it will be the Ratri Bala of the Sun. Mars and Jupiter. Mercury has 60 Virupas for his strength at all times (both during the day and night).

**Example:** In our example mid night (Mishra Maana) is 47 Ghatis and 4 Palas and the Ishta Kala (the time of birth) 44 Ghatis 32 Palas and 20 Vipalas

The Mishra Maana	47- 4- 0
The Ishta Kala (-)	<u>44-32-20</u>
	2-31-40

Unnata

30- 0- 0

(-) 2-31-40

27-28-20

Nata

Nata is doubled (27-28-20) 2 = 54-56-40. This is the Bala of

the Moon, Mars and Saturn.

It is deducted from 60

$$60 - 0 - 0$$

$$(-) \quad 54-56-40$$

$$\underline{5-3-20}$$

This is the Bala of the Sun and Jupiter. According to the Bombay edition:

$$30 - 0 - 0$$

$$27-28-20$$

$$\underline{2-31-40}$$

The Unnata is doubled (2-31-40) 2 = 5-3-20. It is the Diva Bala of the Sun, Jupiter and Venus

$$60 - 0 - 0$$

$$(-) \quad 5-3-20$$

$$\underline{54-56-40}$$

It is the Bala of the Moon, Mars and Saturn.

अश्व एक्षवर्ते वस्त्रे सूर्ये चन्द्रे विशेषा च ।  
षड्गाधिके विशेषाकारे शारीकृत्वं विशिष्टेत् ॥१०॥  
पश्चरं बलमिन्दुशुक्रज्योति तु विष्णुः ।  
दिसेष्य तत्पते त्रिये पापानां पश्चसंभवम् ॥११॥

**10-11 PAKSHA BALA :** Deduct from the longitude of the Moon that of the Sun. If the difference is more than 6 signs deduct it from 12. Now the remainder is converted into degrees and is divided by 3 to get the Paksha Bala of the Benefic planets and Paksha Bala of the Malefic Planets is to be deducted from 60 to arrive at the Paksha Bala of the remaining planets.

**Notes :** The Bala (Strength) of every planet is considered according to the Paksha. Paksha is related to the Moon. In the Shukla Paksha (the Bright Half of the Month) the Moon increases from the Second tithi (Dwitiya) and increases the Bala (strength) of the Benefic planets and decreases the Bala of the Malefic planets. At the end of Poornima (Full Moon) the Moon gets fully benefic and the Bala of the Malefic Planets then is reduced to Zero. In the Krishna Paksha (The Dark Half of the Month) the Bala of Malefic planets becomes full. With the increase in the tithis (Hindi dates) in the Shukla Paksha or the Krishna Paksha the Bala also increases Or decreases, and it is according to this increase or decrease that we

know the Bala or strength of a given planet.  
According to Parasara the Paksha Bala is known in the following manner. The Paksha Bala of the Benefic Planets

The Moon — the Sun

3

(If the difference between the longitude of the Moon and the Sun exceeds 6, it is deducted from 12.

Now the Paksha Bala of the Malefic Planets. 60—the Paksha Bala of the Benefic Planets.

दिनश्चरणे औषधाकर्त्ता-शनीनां निदिनिष्ठाके ।  
चरशुक्रज्योति वृत्ते ग्रहे ॥१२॥

12. *Tribhaga Bala* should be mentioned here. The first one third part of the day bestows full strength to Mercury, the second one to the Sun and, the third, one to Saturn. And similarly, the first one third part of the night bestows full strength to the Moon, the Second one to Venus and, the third one to Mars. Jupiter has this strength (full strength) at all times.

**Notes :** If the time of birth is during day time, the Dinmaana is divided into 3 equal parts. During day time Mercury gets full strength in the morning. Therefore the first part of the day will belong to Mercury. The Sun gets full strength at noon. Therefore the second part will belong to the Sun. Saturn gets full strength in the Evening. Therefore the 3rd part will belong to Saturn. On the other hand if the birth occurs during night then the Ratrimaana will be divided into 3 parts in the above manner. Then the first part will belong to the Moon as she gets full strength in the first part of the night; the second part will be of Venus as she gets full strength at night and; the third part will belong to Mars as he gets full strength in the last part of the night. All the planets get 1 Rupa strength in their respective parts. But Jupiter gets full strength 1 Rupa at all times. Therefore, the Tribhaga Bala is acquired only by one planet any time except Jupiter. At other times the strength of other planets except Jupiter will be considered as Zero.

वर्षमाससंदेशानां ।  
होरेशस्य वृत्ते ग्रहसंकेतं विष्णविश्वचक्ररूपाः ।  
नैसर्गिकं पुरा ॥१३॥

13. *VARSHA MASA, DINA AND HORA BALA :* 15, 30, 45 and

60 Virupas are respectively the Balas (strengths) bestowed on Varsha, Masa, Dina and Hora Lords. The Naisargika Bala (the Natural strength) has been spoken of and explained already (in sloka 38 Chapter 2).

**Notes :** Varshapati (the Lord of the year) gets 15 Virupas strength, Masapati 30, Dinapati 45 and, Horapati 60. There is a rule to determine the Lordship of Varsha etc. Slokas no. 51 and 52 in the Madhyamachikar of 'Surya Siddhanta' refer to this rule:

सावनोद्युग्णसम्पर्कितः	मासाद्	पात्रतः ।
सप्तिः	शशिश्चेष्टः	मूर्योदी बासेश्वर ॥
मासाद्	दिन संख्यापते	हि विश्वामी रूप संयुक्ते ।
सप्तिः	द्वादशोष्टी	तु विश्वेषी मास वर्ष पौ ॥

That is, Dinapati, Masapati and Varshapati should be known by counting from the Sun to the number of Saavana days. This number is divided by 7 and the remainder counting from the Sun is the Dinapati.

If the number of saavana days is divided respectively by the number of Masa and Varsha and the quotients are multiplied respectively by 2 and 3 and one is added to the product and the sums are divided by 7. The remainders are counted from the Sun in the order of the days, respectively the Masapati and Varshapati.

The number of Saavana days from the beginning of the creation to the Ishta Kaala (the time of birth) is called 'Ahargana'. The time from one Sunrise to another is called one saavana day. It is these saavana days that are referred to in the slokas. The method of knowing the Ahargana is very difficult and even a slight mistake will result in spoiling the labour of hours. Therefore it is not practicable to do such a big calculation. For this purpose are available 'Karan Grantha' and 'Tables' by which this calculation becomes easy. We too have used the table of this type which is being given here. There are the abbreviated Aharganas in the table. The learned Astrologer Mahavir Prasad Srivastava, in the Vigyan Bhashya of his Surya Siddhanta, has calculated the saavana days of the Aharganas of the year 1979 Vikrami upto the 5th Tithi (Panchmi) of the Shukla Paksha (the Bright half of the Month) of Maagha month. This number of Saavana days is 7,14,40,41,31,603. In order to know the Frist day of the Saavana Varsha (the Astrological year) of the year of the birth of the native, the Aharganas

from the beginning of the creation to the day of the birth of the native are divided by 360. The resultant Quotient is the number of Saavana years that have passed. These are multiplied by 3 and 1 (one) is added to the product, which in turn is divided by 7. The reason is that in the case of Varshapati the order of the Lords according to the days changes every 4th day and after 7 years again the same order begins anew. The Lord of the Saavana Varsha is the Lord of the day that comes as the remainder.

In the example given by us the date of birth is 2-6-1951. Therefore we have taken the abbreviated Ahargana of January O, 1951 which is 53089. The days from January O to the date of birth are 153 which are added to it. The Sum is the number of abbreviated days (abbreviated Aharganas) from the beginning of creation to the date of birth. The total sum comes to 53242. It is divided by 360. The remainder is ignored. The quotient 147 is multiplied by 3 which comes to 441. One is added to it which gives 442. It is divided by 7. The remainder comes to be 1. Therefore the number will be of Sunday. But the birth of the native took place on the first day of the year on, Monday. When there is a situation like this, one should be deducted from or added to it because such a situation generally arises.

In order to know Masapati the same Ahargana is divided by 30. The quotient is doubled and one is added to it. The sum arrived at in this way is divided by 7 and the remainder will indicate the first day of the month. The same Ahargana, if it is divided by 7, the figure that comes as the remainder will indicate the day of the birth. Thus when 53242 is divided by 7 the remainder is Zero. Therefore the day will be of Saturday.

**The Lord of Hora :** The day has been named on the name of the planet who is the Lord of the first hour of the day (Hora of the day). The planet who is the Lord of the first hour of the day is also regarded as the Lord of the day. In the same way the Lord of day which falls in the beginning of the Saavana Masa is regarded as the Lord of the Saavana Masa also. And the Lord of the day which falls in the beginning of the Saavana Varsha is regarded as the Lord of the Saavana Varsha. Thus, if the Lord of the First hour of Sun day is the Sun, then he is the Lord of the day also. The Saavana Masa is the Sun, then he is the Lord of the Sun and the which begins with Sunday will be Lorded by the Sun and the

saavana Varsha which begins with Sunday will also have the Sun as its Lord.

In order to know as to which planet is the Lord of a particular hour the order in which the Lords of the hours change is to be understood. The planet Saturn is farthest away from the earth. Nearer than Saturn is Jupiter, then nearer than Jupiter is Mars, then nearer than Mars is the Sun, then nearer than the Sun is Venus, then nearer than Venus is Mercury, and then nearer than Mercury is the Moon. The Lords of Hora change in this very order. If the Lord of the 1st hour is Saturn, that of the 2nd will be Jupiter, of the third Mars, of the 4th, the Sun, of the 5th Venus, of the 6th Mercury and of the 7th, the Moon and that of the 8th again Saturn and so on in the same order. Hora should always be known by the local time.

The Hora of any hour of the day may be easily known from the chart easily, that is, it may be known as to which planet is the Lord of the Hora of a particular hour.

#### Speculum of Abbreviated Ahargana for January 0

Yr.	Ahargana	Yr.	Ahargana	Yr.	Ahargana
1800	458	1813	2686	1826	7434
1801	823	1814	3051	1827	7799
1802	1188	1815	3416	1828*	8164
1803	1553	1816*	3781	1829	8530
1804*	1918	1817	4147	1830	8895
1805	2284	1818	4512	1831	9260
1806	2649	1819	4877	1832*	9625
1807	494	1820*	5242	1833	9991
1808*	859	1821	5608	1834	10356
1809	1225	1822	5963	1835	10721
1810	1590	1823	6338	1836*	11086
1811	1955	1824*	6703	1837	11452
1812*	2320			1838	11817

Yr.	Ahargana	Yr.	Ahargana	Yr.	Ahargana
1839	12182	1875	25334	1911	38479
1840*	12547	1876*	25696	1912*	38844
1841	12913	1877	26062	1913	39210
1842	13278	1878	26427	1914	39575
1843	13643	1879	26792	1915	39940
1844*	14008	1880*	27157	1916*	40305
1845	14374	1881	27523	1917	40671
1846	14739	1882	27888	1918	41036
1847	15104	1883	28253	1919	41401
1848*	15469	1884*	28618	1920*	41766
1849	15835	1885	28984	1921	42132
1850	16200	1886	29349	1922	42497
1851	16565	1887	29714	1923	42862
1852*	16930	1888*	30079	1924*	43227
1853	17296	1889	30445	1925	43593
1854	17661	1890	30810	1926	43958
1855	18026	1891	31175	1927	44323
1856*	18391	1892*	31540	1928*	44688
1857	18757	1893	31908	1929	45054
1858	19122	1894	32271	1930	45419
1859	19487	1895	32636	1931	45784
1860*	19852	1896*	33001	1932*	46149
1861	20218	1897	33367	1933	46515
1862	20583	1898	33732	1934	46880
1863	20948	1899	34097	1935	47245
1864*	21313	1900	34462	1936*	47610
1865	21679	1901	34827	1937	47976
1866	22044	1902	35192	1938	48341
1867	22409	1903	35557	1949	48706
1868*	22774	1904*	35922	1940*	49071
1869	23140	1905	36288	1941	49437
1870	23505	1906	36653	1942	49802
1871	23870	1907	37018	1943	50167
1872*	24235	1908*	37383	1944*	50532
1873	24601	1909	37749	1945	50898
1874		1910	38114	1946	51263

Yr.	Ahargana	Yr.	Ahargana	Yr.	Ahargana
1947	51628	1965	58203	1983	64777
1948*	51993	1966	58568	1984*	65142
1949	52359	1967	58933	1985	65508
1950	52724	1968*	59298	1986	65873
1951	53089	1969	59664	1987	66238
1952*	53454	1970	60029	1988*	66603
1953	53820	1971	60394	1989	66969
1954	54185	1972*	60759	1990	67334
1955	54550	1973	61125	1991	67699
1956*	54915	1974	61490	1992*	68064
1957	55281	1975	61855	1993	68430
1958	55646	1976*	62220	1994	68795
1959	56011	1977	62586	1995	69160
1960*	56376	1978	62951	1996*	69525
1961	56742	1979	63316	1997	69891
1962	57107	1980*	63681	1998	70256
1963	57472	1981	64047	1999	70621
1964*	57837	1982	64412		

## Common Years-Days For Zero Dates Of Months

	Date	Days	Date	Days	Date	Days	Date	Days
	Jan.0	0	May0	120	Sept.0	243		
	Feb.0	31	June0	151	Oct.0	273		
	Mar.0	59	July0	181	Nov.0	304		
	April0	90	Aug.0	212	Dec.0	334		

## Leap Years-Days For Zero Of Months

	Date	Days	Date	Days	Date	Days	Date	Days
	Jan.0	0	May0	121	Sept.0	244		
	Feb.0	31	June0	152	Oct.0	274		
	Mar.0	60	July0	182	Nov.0	305		
	April0	91	Aug.0	213	Dec.0	335		

## Speculum Of Horas

Hora	Sun	Mon	Tue	Wed	Thu	Fri	Sat
1.	Sun	Moon	Mars	Merc	Jup	Ven	Sat
2.	Ven	Sat	Sun	Moon	Mars	Merc	Jup
3.	Merc	Jup	Ven	Sat	Sun	Moon	Mars
4.	Moon	Mar	Merc	Jup	Ven	Sat	Sun
5.	Sat	Sun	Moon	Mars	Merc	Jup	Ven
6.	Jup	Ven	Sat	Sun	Moon	Mars	Merc
7.	Mars	Merc	Jup	Ven	Sat	Sun	Moon
8.	Sun	Moon	Mars	Merc	Jup	Ven	Sat

\* Leap years.

Hora	Sun	Mon	Tue	Wed	Thu	Fri	Sat
9.	Ven	Sat	Sun	Moon	Mars	Merc	Jup
10.	Merc	Jup	Ven	Sat	Sun	Moon	Mars
11.	Moon	Mars	Merc	Jup	Ven	Sat	Sun
12.	Sat	Sun	Moon	Mars	Merc	Jup	Ven
13.	Jup	Ven	Sat	Sun	Moon	Mars	Merc
14.	Mars	Merc	Jup	Ven	Sat	Sun	Moon
15.	Sun	Moon	Mars	Merc	Jup	Ven	Sat
16.	Ven	Sat	Sun	Moon	Mars	Merc	Jup
17.	Merc	Jup	Ven	Sat	Sun	Moon	Mars
18.	Moon	Mars	Merc	Jup	Ven	Sat	Sun
19.	Sat	Sun	Moon	Mars	Merc	Jup	Ven
20.	Jup	Ven	Sat	Sun	Moon	Mars	Merc
21.	Mars	Merc	Jup	Ven	Sat	Sun	Moon
22.	Sun	Moon	Mars	Merc	Jup	Ven	Sat
23.	Ven	Sat	Sun	Moon	Mars	Merc	Jup
24.	Merc	Jup	Ven	Sat	Sun	Moon	Mars

तन्मानं  
शम्भुर्जुषविद्वेष्टात्  
सद्यहतप्रिकोट्तरैर्हता ।  
क्रमता ॥१४॥

14. NAI/SARGIKA BALA : The quotient that is obtained by dividing 60 Kalas by 7 is multiplied by 1, 2, 3, 4, 5, 6 and 7 and it gives the Naisargika Bala of respectively Saturn, Mars, Mercury, Jupiter, Venus the Moon, and the Sun.

Notes : According to this rule the Naisargika Balas of the planets will be in the following way. These Balas are Unchangeable.

The Sun	=	1.000 Rupa
The Moon	=	0.857 Rupa
Mars	=	0.286 Rupa

Notes : In order to know the Ayana-Bala it is absolutely necessary to have the Sukshma Krami of planet.

The rule to make the Bhujamsa (degrees of Bhuja) is as

Mercury	=	0.429 Rupa
Jupiter	=	0.571 Rupa
Venus	=	0.714 Rupa
Saturn	=	0.143 Rupa

If two planets have equal amount of Shadabolas, it is only the Naisargika Bala which plays a decisive role in relation to their greater or lesser strength. This Bala is acquired by a planet naturally according to his luminosity and it is fixed for every planet.

पञ्चालयः सुराः सूर्यः यज्ञकांशः क्रमादभी ।  
सायनप्रहोराशित्यरुप्तव्युत्तिः सा ॥१५॥  
आगादिकलादेष्ट्रात् निशत्त्वक्षयुता सततः ।  
खमण् तुलमेष्ट्रात् शनिद्वेष्ट्र निराशिष्टु ॥१६॥  
तथाऽराकेष्ट्रशुक्राण् व्यस्ते शस्य सदा धन्म् ।  
तद्वाग्न्य व्रिधिर्भक्ता त्रेयमायनं बलम् ॥१७॥

15-17.AYANA BALA : For calculating Ayana Bala there are 3 Khandas, 45, 33 and 12. Add Ayanamsha to the planet and find out the Bhuja. Add the figure corresponding to the sign (of the Bhuja) to the Bhuja. Then the degrees etc of the Bhuja be multiplied by the figure corresponding to the higher of the remaining Khandas and it be divided by 30. Add the quotient degrees etc to the sum obtained earlier and convert it into degrees etc. If it is more than 30 it is converted into signs etc. If Saturn and the Moon are in 6 signs beginning with Libra onwards, then it is added to 3 signs. And if they are in 6 signs beginning with Aries etc then the earlier resultant is subtracted from 3 signs. If the Sun, Mars, Jupiter and Venus are in the 6 signs beginning with Aries onward, then add 3 signs to the sum obtained earlier; and if they are in the 6 signs beginning with Libra onwards, then subtract 3 signs from it. If Mercury is in the 6 signs beginning with Aries onwards or in the 6 signs beginning with Libra onwards, then always add 3 signs to it. The signs etc. that are obtained in this way are to be converted into degrees etc. These degrees etc. are divided by 3 and the quotient thus obtained will be the Ayana Bala.

follows: If the planet is with in 3 signs then his Bhujamsha will be the same. If he is with in more than 3 signs and less than 6 signs, then Bhuja will be obtained by subtracting the planet from 6 signs. If the planet is with in more than 6 and less than 9 signs then Bhuja will be obtained by subtracting 6 signs from the planet. And if he is with in more than 9 signs then the Bhuja is obtained by subtracting the planet from 12 signs.

In the Modern Panchangas we can find out the Kranti of even the smallest planets. The following is also a method of obtaining Ayana Bala.

The Northern or Southern Kranti of Mercury should always be added to 24. The Southern Kranti of Saturn and the Moon should be added to 24, and the Northern Kranti is to be deducted from 24. The Southern Kranti of the Sun, Mars, Mercury and Venus is to be deducted from 24 and the Northern, Kranti is to be added to 24. In this way the plus or minus Kranti that will be obtained should be divided by 48 to get the Ayana Bala.

Suppose the Northern Kranti of the Sun is: 13\11\25  
This is added to 24 = 13\11\25

$$\begin{array}{r} 24 \\ \hline 37\backslash11\backslash25 \end{array}$$

$$37\backslash11\backslash25 + 48 =$$

$$0\backslash46\backslash13$$

Ayana Bala.

Ayana Bala may also be known by another easy method. But to arrive at the Ayana Bala by this method also the above rule (the rule regarding adding or subtracting 24 to the Krantis or the planets) will have to be remembered. Another thing to be kept in mind is that it is the Ayana Bala of the Sun obtained by this method only that is to be doubled. The Ayana Bala of the other planets will remain as it is

$$\text{Ayana Bala : } \frac{23' - 27'' + \text{Kranti}}{46' 54''} \times 60$$

23' 27" Plus or minus Kranti x 1.2793. A Table is being given below to know Ayana Bala. When Kranti is known, Ayana Bala may be known easily.

Speculum of Ayana Bala					
Kranti	Ayana Bala	Kranti	Ayana Bala	Kranti	Ayana Bala
+ 23° 27'	+ 23° 27'	+ 23° 27'	+ 23° 27'	+ 23° 27'	+ 23° 27'
0.	0.	0.	0.	0.	0.
0.0	0.0	0.0	0.0	0.	0.
0.5	0.1	0.2	0.4	0.5	0.7
0.9	0.3	0.3	0.4	0.6	0.9
0.14	0.4	0.4	0.5	0.7	1.0
0.19	0.5	0.5	0.5	0.8	1.1
0.23	0.6	0.6	0.6	0.9	1.2
0.28	0.7	0.7	0.7	1.0	1.3
0.33	0.8	0.8	0.8	1.1	1.4
0.38	0.9	0.9	0.9	1.2	1.5
0.42	1.0	1.0	1.0	1.3	1.6
0.47	1.1	1.1	1.1	1.4	1.7
0.52	1.2	1.2	1.2	1.5	1.8
0.56	1.3	1.3	1.3	1.6	1.9
1.1	1.4	1.4	1.4	1.7	2.0
1.6	1.5	1.5	1.5	1.8	2.1
1.10	1.6	1.6	1.6	1.9	2.2
1.15	1.7	1.7	1.7	2.0	2.3
1.20	1.8	1.8	1.8	2.1	2.4
1.24	1.9	1.9	1.9	2.2	2.5
1.29	2.0	2.0	2.0	2.3	2.6
1.34	2.1	2.1	2.1	2.4	2.7
1.38	2.1	2.1	2.1	2.4	2.7
1.43	2.2	2.2	2.2	2.5	2.8
1.48	2.3	2.3	2.3	2.6	2.9
1.53	2.4	2.4	2.4	2.7	3.0
1.57	2.5	2.5	2.5	2.8	3.1
2.2	2.6	2.6	2.6	2.9	3.2
2.7	2.7	2.7	2.7	3.0	3.3
2.11	2.8	2.8	2.8	3.1	3.4
2.16	2.9	2.9	2.9	3.2	3.5
2.21	3.0	3.0	3.0	3.3	3.6
2.25	3.1	3.1	3.1	3.4	3.7
2.30	3.2	3.2	3.2	3.5	3.8

Kranti + 23° 27'	Ayana Bala 23° 27'								
0,	0,	0,	0,	0,	0,	0,	0,	0,	0,
7.44	9.9	10.24	13.3	13.3	16.7	15.43	20.1	18.22	23.5
7.49	10.0	10.28	13.4	13.8	16.8	15.47	20.2	18.27	23.6
7.54	10.1	10.33	13.5	13.13	16.9	15.52	20.3	18.32	23.7
7.58	10.2	10.38	13.6	13.17	17.0	15.57	20.4	18.36	23.8
8.3	10.3	10.43	13.7	13.22	17.1	16.1	20.5	18.41	23.9
8.8	10.4	10.47	13.8	13.27	17.2	16.6	20.6	18.46	24.0
8.12	10.5	10.52	13.9	13.31	17.3	16.11	20.7	18.50	24.1
8.17	10.6	10.57	14.0	13.36	17.4	16.16	20.8	18.55	24.2
8.22	10.7	11.1	14.1	13.41	17.5	16.20	20.9	19.0	24.3
8.27	10.8	11.6	14.2	13.45	17.6	16.25	21.0	19.4	24.4
8.31	10.9	11.11	14.3	13.50	17.7	16.30	21.1	19.9	24.5
8.36	11.0	11.15	14.4	13.55	17.8	16.34	21.2	19.14	24.6
8.41	11.1	11.20	14.5	14.0	17.9	16.39	21.3	19.18	24.7
8.45	11.2	11.25	14.6	14.4	18.0	16.44	21.4	19.23	24.8
8.50	11.4	11.29	14.7	14.9	18.1	16.48	21.5	19.28	24.9
8.55	11.4	11.34	14.8	14.14	18.2	16.53	21.6	19.33	25.0
8.59	11.5	11.39	14.9	14.18	18.3	16.58	21.7	19.37	25.1
9.4	11.6	11.44	15.0	14.23	18.4	17.2	21.8	19.42	25.2
9.9	11.7	11.48	15.1	14.28	18.5	17.7	21.9	19.47	25.3
9.13	11.8	11.53	15.2	14.32	18.6	17.12	22.0	19.51	25.4
9.18	11.9	11.58	15.3	14.37	18.7	17.16	22.1	19.56	25.5
9.23	12.0	12.2	15.4	14.42	18.8	17.21	22.2	20.1	25.6
9.27	12.1	12.7	15.5	14.46	18.9	17.26	22.3	20.5	25.7
9.32	12.2	12.12	15.6	14.51	19.0	17.31	22.4	20.10	25.8
9.37	12.3	12.16	15.7	14.56	19.1	17.35	22.5	20.15	25.9
9.42	12.4	12.21	15.8	15.0	19.2	17.40	22.6	20.19	26.0
9.46	12.5	12.26	15.9	15.5	19.3	17.45	22.7	20.24	26.1
9.51	12.6	12.30	16.0	15.10	19.4	17.49	22.8	20.29	26.2
9.56	12.7	12.35	16.1	15.15	19.5	17.54	22.9	20.33	26.3
10.0	12.8	12.40	16.2	15.19	19.6	17.59	23.0	20.38	26.4
10.5	12.9	12.44	16.3	15.24	19.7	18.3	23.1	20.43	26.5
10.10	13.0	12.49	16.4	15.29	19.8	18.8	23.2	20.48	26.6
10.14	13.1	12.54	16.5	15.33	19.9	18.13	23.3	20.52	26.7
10.19	13.2	12.59	16.6	15.38	20.0	18.17	23.4	20.57	26.8

Kranti + 23° 27'	Ayana Bala 23° 27'								
0,	0,	0,	0,	0,	0,	0,	0,	0,	0,
21.2	26.9	21.6	27.0	21.1	27.1	21.6	27.2	21.20	27.3
21.39	27.7	21.44	27.8	21.44	27.8	21.49	27.9	21.53	28.0
22.17	28.5	22.17	28.5	22.17	28.5	22.21	28.6	22.40	29.0
22.31	28.8	22.45	29.1	22.45	29.1	22.59	29.4	22.65	29.7
23.18	29.8	23.22	29.9	23.22	29.9	23.27	30.0	23.32	30.1
23.36	30.2	23.36	30.2	23.36	30.2	23.44	30.4	23.52	30.5

Kranti + 23° 27'	Ayana Bala 23° 27'								
0,	0,	0,	0,	0,	0,	0,	0,	0,	0,
23 41	30.3	26 21	33.7	29 0	37.1	31 39	40.5	34 19	43.9
23 46	30.4	26 25	33.8	29 5	37.2	31 44	40.6	34 24	44.0
23 50	30.5	26 30	33.9	29 9	37.3	31 49	40.7	34 28	44.1
23 55	30.6	26 35	34.0	29 14	37.4	31 54	40.8	34 33	44.2
24 0	30.7	26 39	34.1	29 18	37.5	31 58	40.9	34 38	44.3
24 5	30.8	26 44	34.2	29 23	37.6	32 3	41.0	34 42	44.4
24 9	30.9	26 49	34.3	29 28	37.7	32 8	41.1	34 47	44.5
24 14	31.0	26 53	34.4	29 33	37.8	32 12	41.2	34 52	44.6
24 19	31.1	26 58	34.5	29 38	37.9	32 17	41.3	34 56	44.7
24 23	31.2	27 3	34.6	29 42	38.0	32 22	41.4	35 1	44.8
24 28	31.3	27 7	34.7	29 47	38.1	32 26	41.5	35 6	44.9
24 33	31.4	27 12	34.8	29 52	38.2	32 31	41.6	35 11	45.0
24 37	31.5	27 17	34.9	29 56	38.3	32 36	41.7..	35 15	45.1
24 42	31.6	27 22	35.0	30 1	38.4	32 40	41.8	35 20	45.2
24 47	31.7	27 26	35.1	30 6	38.5	32 45	41.9	35 25	45.3
24 51	31.8	27 31	35.2	30 10	38.6	32 50	42.0	35 29	45.4
24 56	31.9	27 36	35.3	30 15	38.7	32 54	42.1	35 34	45.5
25 1	32.0	27 40	35.4	30 20	38.8	32 59	42.2	35 39	45.6
25 5	32.1	27 45	35.5	30 24	38.9	33 4	42.3	35 43	45.7
25 10	32.2	27 50	35.6	30 29	39.0	33 9	42.4	35 48	45.8
25 15	32.3	27 54	35.7	30 34	39.1	33 13	42.5	35 53	45.9
25 20	32.4	27 59	35.8	30 38	39.2	33 18	42.6	35 57	46.0
25 24	32.5	28 4	35.9	30 43	39.3	33 23	42.7	36 2	46.1
25 29	32.6	28 8	36.0	30 48	39.4	33 27	42.8	36 7	46.2
25 34	32.7	28 13	36.1	30 53	39.5	33 32	42.9	36 11	46.3
25 38	32.8	28 18	36.2	30 57	39.6	33 37	43.0	36 16	46.4
25 43	32.9	28 22	36.3	31 2	39.7	33 41	43.1	36 21	46.5
36 48	33.0	28 27	36.4	31 7	39.8	33 46	43.2	36 26	46.6
25 52	33.1	28 32	36.5	31 11	39.9	33 51	43.3	36 30	46.7
25 57	33.2	28 37	36.6	31 16	40.0	33 55	43.4	36 35	46.8
26 2	33.3	28 41	36.7	31 21	40.1	34 0	43.5	36 40	46.9
26 6	33.4	28 46	36.8	31 25	40.2	34 5	43.6	36 44	47.0
26 11	33.5	28 51	36.9	31 30	40.3	34 10	43.7	36 49	47.1
26 16	33.6	28 55	37.0	31 35	40.4	34 14	43.8	36 54	47.2

Kranti + 23° 27'	Ayana Bala 23° 27'								
0,	0,	0,	0,	0,	0,	0,	0,	0,	0,
23 41	30.3	26 21	33.7	29 0	37.1	31 39	40.5	34 19	43.9
23 46	30.4	26 25	33.8	29 5	37.2	31 44	40.6	34 24	44.0
23 50	30.5	26 30	33.9	29 9	37.3	31 49	40.7	34 28	44.1
23 55	30.6	26 35	34.0	29 14	37.4	31 54	40.8	34 33	44.2
24 0	30.7	26 39	34.1	29 18	37.5	31 58	40.9	34 38	44.3
24 5	30.8	26 44	34.2	29 23	37.6	32 3	41.0	34 42	44.4
24 9	30.9	26 49	34.3	29 28	37.7	32 8	41.1	34 47	44.5
24 14	31.0	26 53	34.4	29 33	37.8	32 12	41.2	34 52	44.6
24 19	31.1	26 58	34.5	29 38	37.9	32 17	41.3	34 56	44.7
24 23	31.2	27 3	34.6	29 42	38.0	32 22	41.4	35 1	44.8
24 28	31.3	27 7	34.7	29 47	38.1	32 26	41.5	35 6	44.9
24 33	31.4	27 12	34.8	29 52	38.2	32 31	41.6	35 11	45.0
24 37	31.5	27 17	34.9	29 56	38.3	32 36	41.7..	35 15	45.1
24 42	31.6	27 22	35.0	30 1	38.4	32 40	41.8	35 20	45.2
24 47	31.7	27 26	35.1	30 6	38.5	32 45	41.9	35 25	45.3
24 51	31.8	27 31	35.2	30 10	38.6	32 50	42.0	35 29	45.4
24 56	31.9	27 36	35.3	30 15	38.7	32 54	42.1	35 34	45.5
25 1	32.0	27 40	35.4	30 20	38.8	32 59	42.2	35 39	45.6
25 5	32.1	27 45	35.5	30 24	38.9	33 4	42.3	35 43	45.7
25 10	32.2	27 50	35.6	30 29	39.0	33 9	42.4	35 48	45.8
25 15	32.3	27 54	35.7	30 34	39.1	33 13	42.5	35 53	45.9
25 20	32.4	27 59	35.8	30 38	39.2	33 18	42.6	35 57	46.0
25 24	32.5	28 4	35.9	30 43	39.3	33 23	42.7	36 2	46.1
25 29	32.6	28 8	36.0	30 48	39.4	33 27	42.8	36 7	46.2
25 34	32.7	28 13	36.1	30 53	39.5	33 32	42.9	36 11	46.3
25 38	32.8	28 18	36.2	30 57	39.6	33 37	43.0	36 16	46.4
25 43	32.9	28 22	36.3	31 2	39.7	33 41	43.1	36 21	46.5
36 48	33.0	28 27	36.4	31 7	39.8	33 46	43.2	36 26	46.6
25 52	33.1	28 32	36.5	31 11	39.9	33 51	43.3	36 30	46.7
25 57	33.2	28 37	36.6	31 16	40.0	33 55	43.4	36 35	46.8
26 2	33.3	28 41	36.7	31 21	40.1	34 0	43.5	36 40	46.9
26 6	33.4	28 46	36.8	31 25	40.2	34 5	43.6	36 44	47.0
26 11	33.5	28 51	36.9	31 30	40.3	34 10	43.7	36 49	47.1
26 16	33.6	28 55	37.0	31 35	40.4	34 14	43.8	36 54	47.2

Kranti + Bala	Ayana Bala	Kranti + Bala	Ayana Bala	Kranti + Bala	Ayana Bala
23° 27'	23° 27'	23° 27'	23° 27'	23° 27'	23° 27'
0	0	0	0	0	0
39 38	50.7	42 8	53.9	44 38	57.1
39 43	50.8	42 13	54.0	44 43	57.2
39 47	50.9	42 17	54.1	44 47	57.3
39 52	51.0	42 22	54.2	44 52	57.4
39 57	51.1	42 27	54.3	44 57	57.5
40 1	51.2	42.31	54.4	45 1	57.6
40 6	51.3	42 36	54.5	45 6	57.7
40 11	51.4	42 41	54.6	45 11	57.8
40 15	51.5	42 45	54.7	45 16	57.9
40 20	51.6	42 50	54.8	45 20	58.0
40 25	51.7	42 55	54.9	45 25	58.1
40 29	51.8	43 0	55.0	45 30	58.2
40 34	51.9	43 4	55.1	45 34	58.3
40 39	52.0	43 9	55.2	45 39	58.4
40 43	52.1	43 14	55.3	45 44	58.5
40 48	52.2	43 18	55.4	45 48	58.6
40 53	52.3	43 23	55.5	45 53	58.7
40 58	52.4	43 28	55.6	45 58	58.8
41 2	52.5	43 32	55.7	46 2	58.9
41 7	52.6	43 37	55.8	46 7	59.0
41 12	52.7	43 42	55.9	46 12	59.1
41 16	52.9	43 46	56.0	46 16	59.2
41 21	52.9	43 51	56.1	46 21	59.3
41 26	53.0	43 56	56.2	46 26	59.4
41 30	53.1	44 0	56.3	46 31	59.5
41 35	53.2	44 5	56.4	46 35	59.6
41 40	53.3	44 10	56.5	46 40	59.7
41 45	53.4	44 15	56.6	46 45	59.8
41 49	53.5	49 19	56.7	46 49	59.9
41 54	53.6	44 24	56.8	46 55	60.0
41 59	53.7	44 29	56.9		
42 3	53.8	44 33	57.0		

यद्वेषायन चीर्णं चेष्टाख्यं तावदेव हि ।  
विद्धोः पश्चत्ते यावत् नावच्छेष्टते सूतम् ॥५२॥

#### 18. MOTIONAL STRENGTH OF THE SUN AND THE MOON :

The cheshta Bala of the Sun (or the motional strength) will be the same as his Ayana Bala. The Cheshta Bala of the Moon should be known as corresponding to her Paksha Bala.

**Notes :** The Cheshta Bala (or Motional strength) and Ayana Bala of the Sun are the same. The Cheshta Bala and the Paksha Bala of the Moon is equal, that is only by knowing the Ayana Bala of the Sun we may know the strength of both the Sun and the Moon.

पापद्वयपदयैवं तस्तु शक्यपदयुक्तं

बलेवयं नैव युक्तमेवं खेटजते अवैत् ॥५१॥

**19. DRIGBALA (ASPECTUAL STRENGTH) :** Deduce one fourth of the Drishthi yoga (Total Aspects strength) If a planet has malefic aspects on him and add a fourth if he has benefic aspects on him. The entire aspect of Mercury and Jupiter is to be super added to the sum arrived at (by adding or deducting) in this way and this gives us the strength of a planet.

अथ तारशहणो तु युद्धयोगं द्वयितः ।  
वसानतरं विजेतुं स्यं निर्जितस्य कर्ते त्वणम् ॥५०॥

**20. PLANETARY WAR :** If there happens to be a war between two starry planets, the difference between the shada bala of the two is to be added to the victor's shadabala and deducted from that of the vanquished. That is the Spashta Bala or the strength of the planet in question.

**Notes :** When the sphasta signs, degrees, Kalas and Vikalas of 2 planets are equal, it is regarded as war between them. This war takes place between the 5 planets from Mars to Saturn. If the Sun or the Moon are the warring planets, then there will be no war.

विकला पद्मा पद्मरा समा ।  
चरा चारित्वा चेति प्रहणामष्टा गति ॥५१॥  
षष्ठिकलाते वीर्यमनुवकालेदलम् ।  
पदो विकलभुके स्थैत तथा मध्यगतेदलम् ॥५२॥

पादे मन्दगतेस्तस्य ददृं मन्दतरस्य हि ।  
चरभुकेस्तु पादेन ददृं स्वादितिर्याणः ॥२३॥

**21-23. PLANETARY MOTIONS (MARS TO SATURN) :** Vakra, Anu vakra, Vikala, Manda, Mandatara, Sama, Chara and Ati-chara, these are the eight kinds of motions of the planets. The strengths allotted to the vakra (Retrograde planet) is 60, to the Anu-Vakra 30, Vikala 15, Manda 15, Mandatara 7.30, Sama 30, Chara 45 and Ati-chara 30.

**Notes:** When a planet gets retrograde and remains in that very sign he is called Vakra. If he moves into the sign behind that sign he is called Anu-vakra or Ati-vakra. When the gati (speed) is less than the Madhya gati (the mid speed), then he is called Manda. If his gati or speed goes on decreasing continuously after Madhya gati (mid speed) then he is called Mandatara. When the gati or speed is reduced to Zero he is called Vikala or stambhi. If the gati or speed is equal to Madhya gati (Mid speed) he is called Sama. If he is ahead of Madhyama graha (Mid planet) he is called chara and if he gets in the Agrim (next) Rashi or sign before the Madhyama graha, he is called Ati chara. In this condition the planet becomes of abnormally fast speed.

The retrogression of planets has a surprising effect on human life. The effect is inevitable. We have researched on the effect of retrogression after studying more than 5000 Horoscopes in our next coming book on Astrology. Some undisputable effects have been discussed in this book on the basis of regression.

मध्यमस्तुष्टुयोगार्थहीनं स्वस्त्रवलोच्चक्षकम् ।  
सद्भाविकं चर्तुं चक्राच्छेष्टकर्तुं स्मृतं कुञ्जात् ॥२४॥  
शारीकृतं व्रिषभर्थकं लक्ष्यं चेष्टाबलं त्रिति ।  
स्यानादिकालद्वयेष्टिसात्में च षड्विवर्षम् ॥२५॥

**24-25. MOTIONAL STRENGTH FOR MARS ETC:** Deduce from the sheeghrochha of the planets the half ( $1/2$ ) of the sum of the Madhyama spashita graha and the Vastvika spashita (The mean and the true longitudes of a planet). The resultant will be the cheshta kendra of the planets Mars etc. If (the cheshta kendra) is more than 6 signs it is to be deduced from 12 and the remainder is converted into degrees etc, and is to be divided by 3 and in this way

is obtained the Cheshta Balas. Thus there are the six kinds of Balas (strengths) which are Sthana bala , Dig Bala, Kaalabala, Drig bala, Cheshta Bala and Nisargabala.

**Notes :** The bala (strength) relating to the gatis (Motions) of the planets is referred to as Cheshta bala (Motional strength). In order to know the Cheshta bala first of all we have to find out the Cheshta Kendra.

Cheshta Kendra = Sheeghrochha (apogee)

— Madhyama graha (mean planet + true planet spashita)

2

If the above cheshta kendra is more than 6 signs then

12 signs — Cheshta Kendra = Cheshta Bala

3

If the above Cheshta Kendra is less than 6 signs then

Cheshta Kendra = Cheshta Bala

3

The cheshta Bala is found out only for those planets which can be retrograde therefore it is also called Vakra chesta Bala. Besides this, the motions of the planets are also an important source of this Bala. The maximum Bala of the motions has been given by Maharishi Parashara in shloka 21-23.

एवं	ग्रहबलं	प्रोक्तमय	भावबलं	श्रूणु ।
	कन्त्याग्रमस्तुष्टुयोगार्थाद्याश्व			सत्यम् ॥२६॥
	गोउजस्तिहस्याद्याद्य	चापान्तरायात्	सुखे	त्यजेत् ।
	कर्तवृक्षिकर्ता	लग्नं	भूग्रान्तरायाद्याद्य	खम् ॥२७॥
	शोष्यमङ्गादिकं	चक्राच्चुतुं	आग्नीहीते	तिक्ष्णम् ।
	सद्दुष्टिग्राद्युक्तं		पापद्विष्टप्रदविवर्जितम् ॥२८॥	
	ज्ञेयद्विष्टियुतं	तत्त्वं	स्वस्त्रवलोच्चक्षित्वम् ।	
	इति	भावबलं	स्पष्टं सामान्यं च पुरोदितम् ॥२९॥	

26-29. It is in this way that I have spoken of the sphuta bala (strength) of the planets. Now listen to (about the method of knowing) the Bhava Bala (the strength) of the Houses. Deduct the spashita (the longitude) of the 7th House from the Bhava (House) if the Bhava happens to be in the first half of the signs of Virgo, Gemini, Libra, Aquarius or Sagittarius. If the Bhava happens to be in the first half of the signs of Aries, Taurus, Leo, Capricorn or in the latter half of Sagittarius, then deduct from the Bhava spashita the spashita of

the 4th House. And if there are the signs of Cancer and Scorpio then deduct from it the spasha of the Ascendant, and if there happens to be the latter half of Capricorn and there is Pisces also then deduct the spasha of the 10th House from the Bhava spasha and convert the difference into degrees etc and then divide it by 3 and the quotient arrived at in this way is the Bhava bala (strength of the Bhava or House). If the remainder is more than 6 signs, it is deducted from 12 signs and the remainder is converted into degrees etc and it is divided by 3. To the quotient thus arrived at should be added the one fourth of the aspects of the benefic planets on the Bhava or House, and one fourth of the aspects of the malefic planets on it to be deducted from it. And if the aspect be of Jupiter or Mercury on it, then this aspect is also to be added to the Aspects of the planet and, then the Bala or strength of the Lord of the Bhava is also added to it and it gives the spasha Bala of the Bhava (the strength of the given House). I have already spoken of the samanaya Bala (or the general strength).

शुद्धजयुक्तपात्रस्य  
मन्दारवियुक्तस्य बलमेकेन संयुतम्।  
दिने शोषेदयो वर्जितम् ॥३०॥  
निशि पृष्ठोदयाभ्युक्ता आदेन योद्यो वर्जितम् ॥३१॥

**30-31 SPECIAL RULES :** The Bhava or house which is occupied by Mercury or Jupiter is to be added with 1 (one) Rupa to its Bala or strength and Rupa strength is to be deducted from the strength of the Bhava or House which is occupied by Saturn or Mars or the Sun. And if the birth occurs during the day time then the House occupied by a sheershodaya Rashi (a sign rising with its head), if it occurs in the evening then the House occupied by an ubhayodaya Rashi (a sign rising with both head and foot) and if it occurs during the night time then the House occupied by a Krishthodaya Rashi (or sign rising with its back), the bhava or House gets 15 Virupas strength.

अंकानयोउह्यसम्भ  
नवानयः सुरार्द्धिष्ठ  
रथ्यलीना बलेवक्षेत्र  
अधिक यूणिष्ठ स्थाद  
खलमेकेन वर्जितम् ॥३२॥

कर्मस्य दर्शनम् ॥३३॥

**32-33. SHADA BALA REQUIREMENTS :** If the shadabala's of the planets the Sun etc are respectively 390, 360, 300, 420, 390, 330 and 300 they are considered to be Bali or strong and if these exceed the above figures then the planets are called to be fully strong.

**Notes :** The minimum shadabala requirement of the planets are as under

The Sun	= 6.5 Rupas
The Moon	= 6.0 Rupas
Mars	= 5.0 Rupas
Mercury	= 7.0 Rupas
Jupiter	= 6.5 Rupas
Venus	= 5.5 Rupas
Saturn	= 5.0 Rupas

If a planet gets sufficient bala or strength in all the shada balas or Six kinds of strength he will confer the full happiness of the effects that are related to him.

गुरुमैथरवीरीणं तु भूषष्टदेक्षद्वो द्विज !  
पंचानयः उभूतानि कर-शूरिपुराकरो ॥३४॥  
खानश्च क्रमस्त्वान-दिक्-चेष्ट-समयाऽयने ।  
सितेन्द्रोत्तरगिरवद्धक्ष खेष्वः खान्यः शतम् ॥३५॥  
बलार्थस् कला भोम-मद्दोः षणव क्रमात् ।  
निश्च खेदाः सप्ताङ्गः नववक्षेत्रपुरिदा द्विज ! ॥३६॥

**34-36.** If the Sthana bala, digbala, cheshta bala, kaalabala, and Ayana bala of Jupiter, Mercury and the Sun are respectively 165, 35, 50, 112 and 30 Virupas, then they are regarded as strong. And if the above balas of Venus and the Moon are respectively 133, 50, 30, 100, and 40 Virupas, then they are considered as strong; and if these balas of Mars and Saturn happen to be respectively 96, 30, 40, 67 and 20 Virupas, then they are considered as strong.

एवं कृता बलेवक्ष ततश्चिन्त्य फलं द्विज !  
शावस्त्वानग्नैः प्रोक्तयोर्ये ये योगहत्वः ॥३७॥  
तेषां मध्ये बली कर्ता स एवार्थ्य फलादः ।  
योगचालेषु बहु नीतिर्व प्रकीर्तिः ॥३८॥

**37-38. BHAVA EFFECTS :** O Brahmin, thus the balas

(strengths) of the planets are to be added together and prediction of effects is to be made according to it. Whatever yogas or effects have been stated earlier with respect to the House or the situation of the planets, the strongest of the yoga karaka planets of that House will be the yoga karaka one and he will confer on the native the effects according to his attributes or qualities. When there are many yoga karaka grahas (effects giving planets) giving many effects in a house, it is this niti (rule) that is spoken about it.

गणितेषु प्रवीणो यः शब्दशास्त्रे कृतश्चमः।  
न्यायविद् बुद्धिमन् देशदिक्कालजो जितनिदः ॥३९॥  
उच्छापेह पदुहंगरक्षयम्भवपत्तसम्भवः।  
भैरव ! सत्यता चाति तस्य वाक्यं न संशयः ॥४०॥

### 39-40. ELIGIBILITY TO ISSUE FRUITFUL PREDICTIONS : O

Maitreya, doubtless and truthful effects may be predicted only by an astrologer that has achieved supreme skill in Mathematics, that has put in industrious effort in linguistics, that has the knowledge of Nyaya (or Justice), that is endowed with wisdom, that possesses the knowledge of time and space and geography, that has conquered his senses, that has ability in logic and that has studied Jataka Sastra (Astrology); And there is no doubt in it that the predictions of him will be truthful.

### Chapter 30

## Istha and Kashtha Balas

अथ वेष्टमिष्ट च महाणो करवयात् ।  
यद्वशाच्च प्रवचन्ति शुशुशुष्मशापत्तम् ॥१॥

1. Now I speak of the benevolent and evil natures of the planets according to which they give the good or bad effects of their dasas.

स्वनीचोनो ग्रहः शोध्यः षड्प्राणिद्यने भग्नलात् ।  
सैको

2. *Exaltation Rays:* Deduct the debilitation point of the planet concerned from the Graha Spashta. If the difference is more than 6 signs it should be deducted from 12 signs. Add 1 to the sign of the remainder and double the degrees etc. This will be the Uchcha Rashmi of the planet.

वेष्टकेन्द्राच्च तद्रश्मि साधयेद्वचराश्मवत् ।  
वेष्टोकेन्द्रं कुञ्जदीनो पूर्वपुत्रं मया द्वित्र ! ॥३॥  
सायनार्क्तविष्मेऽर्क्तव्यं अर्केन्द्रश्च विष्मेस्था ।  
वेष्टकेन्द्रं स्तात्वं तत्त्वकार्त्तोऽयं रसाधिकं ॥४॥

3-4. *CHESTHA-RASHMI:* Cheshta Rashmis are to be calculated from cheshta Kendras similar to Uchcha Rashmi computation. O Brahmin, the Cheshta Kendras of the planets from Mars to Saturn have already been explained by me. The cheshta kendra of the Sun is obtained by adding 3 signs to the Sun with Ayanamsha or the saayana Sun, and the cheshta kendra of the Moon by deducting the Sun from the Moon. In case the Cheshta

Kendra exceeds 6 signs it should be deducted from 12 signs and then 1 is to be added to remaining sign and the degrees etc are to be doubled to get the Cheshta Rashmi of a planet.

चेष्टोऽवराश्चियोगर्भं  
अष्टम्यु लिष्टुदोऽसावश्चाभ्यु  
शुभाश्चिम् प्रकृतिर्देति ।  
कथमेति ॥५॥

**5. BENEFICIAL AND MALEFIC RAYS :** One half of the summation of Uchcha Rashmi and Cheshta Rashmi is called Shubha Rashmi and if this (Summation) is deducted from 8, the remainder is called Ashubha Rashmi.

उच्चरेष्टाकरण् लेकान् दिग्बहिता तु व्याप्तेत् ।  
स्थात् कष्टे कर्त्तव्यित्युत्तम् ॥६॥

**6. ISHTA AND KSHITA (BENEFIC AND MALEFIC TENDENCIES):** Deduct 1 from each Uchcha Rashmi and Cheshta Rashmi and multiply the remainder by 10. The summation of the products of both divided by 2 which gives the Ishta Bala (Benefic tendency) and if the Ishta Bala is deducted from 60 it will give Kshita Bala (Malefic tendency).

स्वेच्छे पूर्णिकोपो च स्वप्नेऽधिसुहदेष्ये ।  
समभे शत्रुभे चार्य-शत्रुभे नीचये कमात् ॥७॥  
पौर्णिक्यव्याप्तिशत्रुतिस्तिथयो च ॥८॥  
चतुर्तो द्वो च शुन्यं च शुभमेतत्कलं गहे ॥९॥  
षष्ठिः पतित चैतक्षेष श्यामशुभं गहे ।  
तदर्थमवर्णेषु ज्ञेयं विष ! शुभाशुभम् ॥१॥

**7.9. ISHTA KASHITA SAPTAVARGAJA PHALA :** A planet, being placed in his exaltation sign mooltrikona sign, own sign, extreme friend's sign, friend's sign, equal's sign, enemy's sign, bitter enemy's sign and debilitation sign, has respectively 60, 45, 30, 22, 15, 8, 4, 2 and 0 Shubha-Grahankas (benefic points). If Shubha-Grahankas are deducted from 60 the resultants will be their Ashubha-Grahankas.

पञ्चावष्टकलं चायत् समं षष्ठे ततः परम् ।  
अशुभं त्रिषु विषेयमिति शास्त्रम् निष्ठितम् ॥१०॥

**10.** It has been decided in the Sastras (ancient classics of Astrology) that a planet is to be considered as shubha (auspicious) in his five places, exaltation sign, mooltrikona sign, own sign, extreme friend's sign, friend's sign; equal in the sixth (Equal's sign) and, inauspicious in the rest three signs, the enemy's sign, extreme, enemy's sign and debilitation sign.

दिग्बलं दिक्फलं तस्य तथा दित्प्रकलं भवेत् ।  
तयोः फलं शुभं प्रेक्षमश्यं विष्ट्रिष्ट्युतम् ॥११॥  
शुभेऽधिके शुभं ज्ञेयमशुभं चशुभेऽधिके ।  
दशाफलं नशेष्टाय तथा भावफलं हित ! ॥१२॥

#### 11-12. NATURE OF EFFECT'S DUE TO DIG BALA ETC: A

planet's Dig bala is to be regarded as his dika phala (directional strength) and his Dina Bala as Dina phala (Effects due to day).

Whatever amount of strength they have is spoken of as their auspicious effect and if it (auspicious effect) is deducted from 60, the remainder as inauspicious effect. O Brahmin, if the auspicious effect exceeds, then the Dasa phala and Bhavaphala of the planets should be known auspicious; and if the inauspicious effect exceeds then these (Dasa phala and Bhava phala) are to be known as inauspicious.

बहैः षड्प्रिया बलेवेन भवेत् पृथक् ।  
तत्तद्वलपलानि शुभानि च ॥१३॥  
शुभप्रपत्ताया च हयात् दृष्टि बलं तथा ।  
द्विती ते शुभप्रपत्ते बले स्थाते तदाहमे ॥१४॥

**13-14. SAPTA VARGAJA BALA AND ISHTA-KASHITA (Continued):** The various effects (the effects of the other Shadta vargas vide Slokas by 7-9 supra) should be multiplied by their respective shada bala and the summation of their effects should be divided by the summation of their Shadabala. The products and the quotients should be considered respectively their auspicious and inauspicious strengths and effects. And by multiplying their respective aspects and their respective strengths by their respective auspicious and inauspicious effects are to be taken respectively as their auspicious and inauspicious aspects and strengths.

शावर्णा च फले प्रोक्ते परीनं च फले उपे ।  
राशि शुभनभोगक्षेद् शावसायत्प्रथमप् ॥१५॥  
फले तस्य शुभे युज्यादशुभे वरजयेत् तथा ।  
पाष्ठेदन्तया वैवं बले दृष्ट्या तथेव च ॥१६॥  
युज्यादुच्चादिगो खेटे फले निचादिम् तवजेत् ।  
एवं शुभाऽशुभं ज्ञात्वा आतकस्य फले वदेत् ॥१७॥  
अष्टवर्णफलं वैवं स्थाने च करणेऽत्यथा ।  
राशिद्वयगते भावे तदश्याधिगते । क्रिया ॥१८॥  
स्थानाधिकेन भावेन शावलापः प्रवीतितः ।  
तत्सप्तने च तद्वरे तदानीं स्थानदन् ग्रहन् ॥१९॥  
संखेयं स्थानसंख्याया दत्तमपत्तसम् ।  
एवं सखेटभावानां फले ज्ञेयं शुभाऽशुभम् ॥२०॥

15-20. The auspicious and inauspicious effects of the Houses and their Lords have been spoken of. The actual effect will be the summation of the effect of the House and of its Lord. If there is a benefit in the House add the same to the auspicious effects and deduct it from the inauspicious effects and that will be the net auspicious and inauspicious effects respectively. If there is a malefic in the House, the process should be reversed (deduction from the auspicious and addition to the inauspicious effects) to know the auspicious and inauspicious effects: Similar is the case with respect to the aspects and strengths. And if the planet is in his exaltation sign etc. even then the effect is to be added to and deducted from the auspicious and inauspicious effects respectively. If he is in his debilitation sign etc the process is to be reversed. In Ashtaka vargas also add to the auspicious points and deduct from the inauspicious ones. If a House is occupied by two signs then the process of adding and subtracting should be done according to the lords of the two signs. In that case whichever sign has most Bindus (Ashtavarga Rekha) that sign will yield more favourable results concerning that House, and if both the signs have more auspicious Bindus (Rekha) then take the average. Thus the auspicious and inauspicious effects should be considered and then predictions should be made about the native.

### Chapter-31

## Bhava Padas

कश्यामय	भावाना	खेटाना	च पदे द्विज ॥
तहिलोषकलं	ज्ञातु	यथोक्तं प्राइयहर्षिष्ठः ॥१॥	
तगनद्	यावतित्ये	राशी तित्वेल्लानेश्वरः क्रमात् ।	
तत्सत्तवतित्ये	राशी	लाङ्गस्य पदमुक्त्वै ॥२॥	
सर्वेषामपि	भावाना	ज्ञेयेवं पदे द्विज ॥३॥	
तनुभावपदं	तत्र	बुधा मुख्यपद द्विदुः ॥४॥	

1-3. METHOD OF PADA CALCULATIONS : O Brahmin, in order to know the special effects of the Houses I now speak of the Padas (or Arudhas) of the Houses and the planets as they have been described by the earlier great Sages. If as many signs from the Ascendent Lord as <sup>he</sup> is away from the Ascendant House are counted, the sign that is arrived at is called the Pada or Arudha of the Ascendant. O Brahmin, the Padas of other Houses should be known in the above manner. In all these Padas it is the Pada of the Ascendant that is known by the Learned as the main Pada.

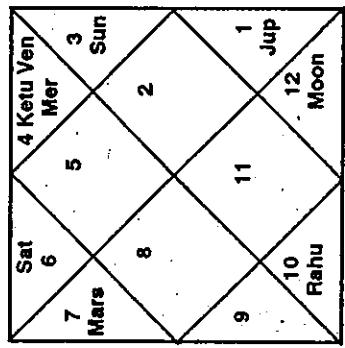
Notes: The Pada calculation may be easily understood by an example: Suppose the Date of birth: 12-7-1952 I.S.T. 9.15 a.m. Lat. 28° 43' Long 77° 55.

Longitudes of the Ascendant and the Planets :

Ascendant	4-14-0-37
The Sun	2-26-31-54
The Moon	11-0-48-27
Mars	6-13-58-10
Mercury	3-22-52-1

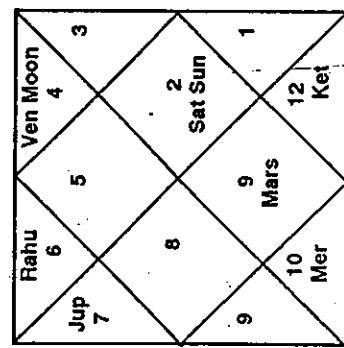
Jupiter	0-22-30-16
Venus	3-1-17-43
Saturn	5-15-51-23
Rahu	9-28-32-56
Ketu	3-28-32-56

LAGNA CHART  
I



Moon	Jup	Sun
		Ketu
		Ven Mer
		Lg
Rahu		
		Sat
	Mars	

NAVAMSHA CHART  
II

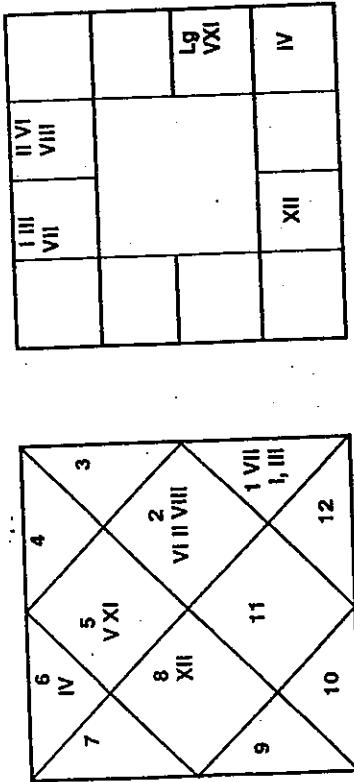


Ketu	Sat	Sun
		Ven Moon
Mars		
		Lg
Mer		
		Rahu

In order to know the Pada or the Arudha of any House it has to be found out as to how far away the Lord of that House is from the house. The number of signs he is ahead of his house are to be counted from the sign in which he is situated. The House arrived at in this way is the Pada of the House in question. For example, in the

example given above the Ascendant Lord Sun is situated in the 11th House, that is he is 11 signs ahead from his Ascendant House. He is in the sign of Gemini. Now 11th signs will have to be counted from the sign of Gemini. Here the 11th sign from Gemini is Aries which will be the Pada of the Ascendant. It is called the Lagna Pada also.

In the same way, in order to know the Arudha of the 2nd Lord Mercury is from this House. Here he is 11 signs away in the 12th House in the sign of Cancer. Counting from Cancer 11 signs ahead we arrive at the sign of Taurus. Therefore, Taurus is the Arudha of the 2nd House. The Arudha chart may be prepared in this way



The figures marked in Roman Numbers denote the Bhava for which it stands as Pada.  
There are Mantra or Putra Arudha in Leo, Sukha Arudha in Virgo. There is no Arudha in Libra.

Therefore, a sign may be Arudha of more than one House and may not be the Arudha of any House. Where only 'Pada' is used it refers only to Lagna Pada or Lagna Arudha. The Padas or Arudhas for other Houses will be as follows:

2. Dhana Pada-Arudha of the 2nd House
3. Vikrama or Bhratra Pada-Arudha of the 3rd House
4. Mantra or Sukha Pada-Arudha of the 4th House
5. Mantra or Putra Pada-Arudha of the 5th House
6. Roga or Shatru Pada-Arudha of the 6th House
7. Kama or Kalatra Pada-Arudha of the 7th House

8. Mrityu Pada-Arudha of the 8th House
9. Pitra Pada-Arudha of the 9th House
10. Karma Pada-Arudha of the 10th House
11. Laabha Pada-Arudha of the 11th House
12. Vyaya Pada-Arudha of the 12th House

स्वस्थानं स्त्रयं नैवं पदे शक्तिमर्हति ।  
तस्मि॑ पदत्वे विजेयं मध्यं तु॒ कमल् पदम् ॥४॥  
यथा तु॒ परिस्त्रो नाथे तु॒ परिष्व एवं पदे शक्ति॑ ।  
स्वप्ने च स्थिते नाथे विजेयं दशमं पदम् ॥५॥

**4-5 SPECIAL EXCEPTIONS:** In this way the same house or the 7th House from it cannot become its Pada. Therefore when the Pada happens to be the sign's own House, the 10th House there from be treated as its Pada and, when the 7th house from it be the Pada, the 4th House from the original one in question be treated as its Pada. If the Lord of a House be in the 4th House from it, then the very House occupied by him be regarded as the Pada.

**Notes:** The Sage has made some special provisions, in these slokas with regard to the calculations of the Pada.

1. When the Planet occupies his own sign, according to the earlier slokas his Pada will be the same House. Suppose in a horoscope of Leo Ascendant the Sun falls in his own sign (Leo) and his Pada should be the Ascendant House. But in these two slokas a special provision has been made for such a situation. Here 10 signs from Leo are to be counted. The 10th sign from Leo will be Taurus. Therefore Taurus will be the Pada of the Leo Ascendant. Therefore if the planet occupies his own sign, then the 10th House will be the Arudha from him.

2. In case the planet falls 7th from his own sign, then in order to know the Arudha, the signs will not be counted upto the 7th House but upto the 10th House. If the Ascendant be Leo and the Ascendant Lord, Sun be in the 7th House in the sign Aquarius, then 10 signs from the Ascendant will be counted. Here the 10th sign will be Scorpio. Therefore the Pada of the Ascendant will be Scorpio.

3. If the House Lord is placed 4th from his sign, then the very

4th House will be the Pada. In case the Ascendant be Leo and the Ascendant Lord Sun situated in the 4th House in the sign Scorpio, then the sign Scorpio will be the Ascendant Pada.

यस्माद् यावत्त्वये राशी खेटात् तद्वनं द्विज ! ।  
तत्स्तावतिथं गांश खेटालहं प्रवक्षते ॥६॥  
द्विनाश्चिप्योदेव विजेयं सबलावधि ।  
विगणय एवं विष ! तत्सत्यं फलं वदेत् ॥७॥

**6-7.PADA FOR PLANETS:** O Brahmin, in the same way, as far away from the planet is his own sign, the house so far there from is to be taken as the Pada or Arudha of the planet concerned. If a planet owns two signs or if a sign is owned by 2 planets, then, O Vipra (Brahmin) the Pada should be calculated on the basis of stronger sign and stronger planet.

**Notes:** These slokas give us the rule for the calculation of the Arudhas of the planets. Two lords of signs are also referred to here. Therefore, we will have to include Rahu and Ketu also as having their Padas. Aquarius for Rahu and Scorpio for Ketu are regarded as the signs of these two shadowy planets. Saturn and Mars respectively are also the Lords of these signs.

Note the sign where a planet is placed. Then count therefrom the number he is away from that sign and that will be the Pada or the Arudha of that planet. Thus in a horoscope of Leo Ascendant if the Sun be in the sign of Gemini, counting from Gemini to the Sun's own sign Leo we get 3 signs. Then counting '3' sign from Leo we arrive at the sign of Libra and therefore Libra will be the Pada or the Arudha of the Sun. The strength of the sign in the case of the planets owning two signs is to be very carefully determined. One of these two signs may have greater strength than the other one due to various reasons. Your own discretion is to be used in determining the strength and then the Pada or Arudha is to be calculated. The counting should be made up to the stronger sign.

अथाहं पदमाश्रयं फलं दिक्षिद् बुवे द्विज ! ।  
पदोदेकात्मे स्थानं चैहयुक्तिःश्रवेक्षिते ॥८॥  
धनवान् जायते बालस्तथा सुखसमवितः ।

शुभोगात् सुमार्गेण घनादिः पापतोऽन्यथा ॥१॥  
निर्वेस्त्रिं कलं ज्ञेयं स्वोच्चर्मत्रादिगेहैः ।  
दहूया जायते लाभो बहुधा च सुखागमः ॥२०॥  
पदलत्ताभ्युग्मं यस्य पश्यन्ति सकला यहुः ।  
रजा का रजतुल्मा का स जाते नवं संशयः ॥२१॥

**8-11. PADA AND FINANCE:** O Brahmin, now I tell you of some effects based on the Padas. If in the 11th House from the Ascendant Pada is situated some planet or he has the aspect of planets, the native will be happy and rich. Wealth will come through Virtuous means if the combination is with a benefic; and it will be obtained through questionable means in case the combination is with a malefic. If the combination is formed by both a benefic and a malefic, then it (wealth) will come through both means. If the planet is in his exaltation sign or in a friend's, sign etc., then the native gets much gains and happiness. If there is the aspect of all the planets on the 11th House from the Pada, then the native will be either a King or equal to a King there is no doubt about it.

पदलत्ताभ्युग्मं पश्येद् लघुं करिच्चन्नं पश्यति ।  
आविक्षेन सदा लाभो जायते द्विजस्तमः ॥२२॥

**12.** O excellent of the Brahmans, uninterrupted gains will, always be obtained by the native if the 11th House from the Pada is aspected by all planets and the 12th House from it remains unaspected.

यहुद्यायोगबाहुल्ये पदवेकादशे द्विज ! ।  
सामाले चपि तत्रापि उद्गतस्तमागमे ॥२३॥  
सुशुष्ठापते विप्र ! तत्राऽयुक्तप्रहर्षले ।  
सुभेन स्वामिना दृष्टे तमभायदिष्टेन वा ॥२४॥  
जातस्य शास्यप्रबल्यं निर्दिशेत्तरतत्तम् ।  
उक्तयोग्मु चेत् खेटो द्वादशं त्रैव पश्यति ॥२५॥

**13-15.** The increase of fortunes of the native is to be predicted in the ascending order. O Brahmin, if in the 11th House from the pada there is the multiplicity of the combination of planets and aspects, if there is the combination of Argala and in that also of many argalas in it, if the Argala is caused by a benefic, if that benefic is

exalted, if the 11th House is aspected by its benefic planet and in that also if it is aspected by the benefic lords placed in the benefic Ascendant and the benefic Ninth House, provided that in the above mentioned combinations no planet aspects the 12th House.

**Notes:** As the 11th House from the Ascendant is of great importance for gains of wealth, it is so also from the Ascendant Pada (Lagna Pada). But here it has been particularly pointed out that the 11th House should receive aspect from benefic planets or benefic planets should be present in it while the 12th House should be devoid of their presence or aspect. It has been said perhaps to place a restriction on expenses. The greater the number of the planets in the 11th House from the Lagna Pada or Arudha Lagna (the Ascendant Pada), the greater the number of sources of income and gains will be there to the native. Gains of wealth will come through virtuous means by the benefic planets while the malefic planets will cause them to come through vicious means. These effects will have their blossoming in the Dasa or Antardasa (period or subperiod) of the benefic planets. There will be a full, detailed discussion in Chapter 33 with regard to Argala.

पदस्थानाद् अन्वे विष्व ! शुभापयुतेक्ष्वेते ।  
ख्यवाहुत्त्यमित्येवं विशेषेषपञ्चनात् सदा ॥१६॥  
शुभवे हुमागणं कुमारात् पापदेवरे ।  
पित्रे मिश्रात् याज्ञमेव लाशेऽपि लाभो ॥१७॥

**16-17.** O Brahmin, if the 12th House from the Lagna Pada receives the aspect of the benefics and the malefics, there will be abundant earnings but plenty of expenses as well. In the case of benefics gains of wealth will be through fair means while in that of malefics through foul ones and in that of mixed planets through both fair and foul means. The same gains of wealth will occur in case of these aspects on the House of gains (the 11th House).

पदाळङ्गाद् व्यये शुभापयुतिः ।  
राजमूलाद् व्यये वाच्यश्वरद्धया विशेषतः ॥१८॥

18. If from the Lagna pada in the 12th House there are together Venus, the Sun and Rahu, it should be predicted that

expenses will occur through the King. There will be more such expenses if there is the aspect of the Moon also on it.

**Notes:** This combination is found in the horoscopes of those natives who cause losses to the government through their dishonest practices. Such natives are involved in tax evasion, theft of government money or its misappropriation and creation of disorder etc. Therefore they are punished by the government and thus suffer losses through it.

पदास्त्रदा॒द् व्ये॑ सौम्ये॑ शुभखेद्युतेक्ष्णे॑ ।  
जनिमध्ये॑ व्ये॑ नित्यं॑ पापदृक् कलहद् व्ययः॥११॥

19. If in the 12th House from the Lagna Pada is placed Mercury and if he is in conjunction with or is aspected by a benefic, then there will be expenses through the relatives of the mother. If Mercury is aspected by a malefic planet then expenses will be caused through disputes etc.

पदा॒द् व्ये॑ सुराचार्ये॑ वीक्ष्णते॑ वाच्यादेवचैः॑ ।  
करसूदा॒द् व्ये॑ बाच्यः॑ स्वस्येव॑ द्विजसत्तमः॥१२॥

20. O excellent of the Brahmmins, if in the 12th House from the Lagna Pada there is placed Jupiter and he is aspected by other planets expenses will be through taxes and also with respect to self.

आस्त्रदा॒द् द्वादशे॑ सौर॑ धरणेण॑ संमुते॑ ।  
अव्यग्रहेक्ष्णे॑ विष्णु॑ प्रातवर्गाद् घनव्ययः॥१३॥

21. O Brahmin, if in the 12th House from the Lagna-Pada are placed together Saturn and Mars and they are aspected by others, then expenses will occur through one's brothers.

आस्त्रदा॒द् द्वादशे॑ स्थाने॑ ये॑ योगाः॑ कथिता॑ यथा॑ ।  
ताप्तादे॑ च ते॑ योगा॑ लाभ्योगकरतस्था॥१४॥

22. **GAINFUL SOURCES:** All the combinations that have been spoken of as expenses causing in the case of the 12th House from the Lagna Pada, are gains or wealth-causing combinations in the case of the 11th House from the lagna pada in a similar way.

**Notes :** The 12th House from the Pada Lagna is studied to know about the native's expenses, losses of wealth, fines and

penalties in terms of money. Expenses of wealth are caused through those means whose Significator planets are placed in the 12th House or have their aspect on it. Thus, the placement of Mars in the 12th House from the Lagna Pada will cause the expenses of wealth through the native's brothers as Mars is the signifier of brothers. Being placed in the 11th House from the Lagna Pada the planets will bring him gains of wealth also through the means related to them. It is this that is pointed out here by the Sage.

शिखी॑ ।

आस्त्रदा॒द् स्तम्भे॑ राहुरथा॑ संक्षिप्तः॑ ।  
कुशिक्षयथयुतो॑ बालः॑ शिखिना॑ पौडितोऽथ चा॥१५॥

23. **THE SEVENTH HOUSE FROM PADA :** If in the 7th House from the Lagna Pada is situated either Rahu or Ketu, the native will be troubled by the disorders of the stomach or by fire.

आस्त्रदा॒द् स्तम्भे॑ केतुः॑ पापस्त्रेष्टयुतेक्ष्णः॑ ।  
साहस्री॑ शेतेक्षी॑ च बुद्धिलिङ्गी॑ भवेत्तरः॥१६॥

24. If in the 7th House from the Lagna Pada is placed Ketu and he is in conjunction with or is aspected by malefics, the native will be adventurous, will have (prematurely) grey hair and signs of old age.

पदात्॑ स्तम्भे॑ गुरुः॑-शुक्रः॑-निशाकारः॑ ।  
त्रयो॑ द्वयमैकोऽपि॑ लक्ष्मीवान्॑ जायते॑ चनः॥१७॥

25. If in the 7th House from the Lagna Pada there are Jupiter, Venus and the Moon, these three together or two or even one of them, the native will be very wealthy.

स्वसूरे॑ स्तम्भे॑ खेतः॑ शुभो॑ वाऽप्यशुभः॑ पदात्॑ ।  
श्रीमान्॑ सोऽपि॑ भवेत्तुते॑ सक्तीतितिहो॑ द्विजः॥१८॥

26. If in the 7th House from the Lagna Pada there is an exalted benefit or malefic, the native will be blessed with affluence and great name and fame.

ये॑ योगाः॑ स्तम्भे॑ स्थाने॑ पदात्॑ कथिता॑ मया॑ ।  
चिन्मातृष्ठैव॑ ते॑ योगा॑ द्वितीयेऽपि॑ सदा॑ द्विजः॥१९॥

27. O Brahmin, the effects of the combinations in the 7th House from the Lagna Pada said by me should be considered

similarly in the case of their occurrence in the 2nd House, from it (the Lagna Pada).

उत्तरस्यो रौहिण्यो वा जीवो वा शुक्र एव चा ।  
एको बत्ती शनातः क्रियं दिशति देहिनः ॥२८॥

28. If in the 2nd House from the Lagna Pada there is any one of exalted Mercury, Jupiter or Venus and even one of them is endowed with strength in this House, the combination indicates the richness of the mortal (the man).

ये शोगच्छ पदे लने यथावद् गदिता प्रथा ।  
ते योगाः कारकांशेषणि विसेया वापवर्जितः ॥२९॥

29. The Combinations spoken of by me with reference to Lagna Pada should be similarly considered with reference to Karakamsha also.

आरुलक्ष्य विसधे सौम्ये सर्वदेशाधिष्ठो भवेत् ।  
सर्वज्ञो यदि वा स स्यात् कविर्वदी च भागवि ॥३०॥  
आरुलक्ष्य केक्रकोणेषु विस्ते दारपदे द्विज ! ।  
लग्नजायपदे वापि सखलग्रहसंयुते ॥३१॥  
श्रीमांशु जायते नूनं देशो विज्ञानिमन् भवेत् ।  
षष्ठेष्टमे अवश्यने जातो दारपदेऽथनः ॥३२॥  
पदे तत्सतमे वापि केन्द्रे वृद्धौ विकोणके ।  
सुवीर्यः सर्विकाः खेदः भार्याभृत्सुखप्रदः ॥३३॥  
पदाद्वारपदे चैव केन्द्रे कोणे च संस्थिते ।  
द्वयोर्मन्त्री अवेद्वृत्तं विके वैरं न संशयः ॥३४॥  
एवं लग्नजायपदे विश्र ! तत्त्वादित्वे स्थिते ।  
मित्राऽमन्त्रे विज्ञानियात्तत्त्वाभावाशो दिव्यक्षणः ॥३५॥  
लग्नद्वारपदे विश्र ! मिथः केन्द्रगते यदि ।  
विलापयोक्तिकोणे वा तथा राजा धर्माधिष्ठः ॥३६॥  
एवं लग्नपदादेव शनादिपदो द्विज ! ।  
स्थानद्वयं समालोक्य जातकस्य फलं वदेत् ॥३७॥

30-37. If there is Mercury in the 2nd House from the Lagna Pada, the native will be the lord over his whole country. If Venus is there he will be a poet or an orator. O Brahmin, if the Dara Pada (the Pada of the 7th House) is there in an angle or trine from the Lagna

Pada or if the Lagna Pada and the Dara Pada are occupied by strong planets, the native will certainly be very wealthy and famous in his country. If the Dara Pada is in the 6,8,12 Houses from the Lagna Pada, the native will be poor.

If from the Lagna Pada or from the 7th therefrom in an angle or a trine or an Upachaya there is placed a very strong planet, there will be happiness between the husband and the wife. If the 7th Pada from the Lagna Pada is in an angle or a trine there will be great amity between the couple, if it is in a trika House (6-8-12 House) there will be enmity between them, there is no doubt about it. O Vipra, similarly if the Putra Pada (the Pada of the 5th House) etc from the Lagna Pada are in the above Houses, from these combinations also should be studied friendship or enmity, gains or losses of the son etc. O Brahmin, if the Lagna Pada and the Dara Pada both are together in an angle or a trine or in the 3rd, 11th House, the native will be a king ruling the earth. And O Brahmin, similarly, it is from the Lagna Pada that Dhana Pada etc. both the places or Houses are to be well studied and it is then that the effects of the native's horoscope are to be predicted.

(the Upa Pada) receives the aspect of benefics, the combination is not the destroyer of the native's wife. In the Upa Pada, the Sun, if he is in his exaltation sign or in his friend's sign does not become a malefic, but he does become a malefic if he falls in his debilitation sign or in an enemy's sign.

**Notes:** Learned astrologers are not of one view with regard to finding out the Upa Pada. Some have taken the word 'Anuchara' to mean 'the Son'. Therefore they have regarded the 5th house as the Upa Pada. But it does not seem to be right that Anuchara be taken as a synonym of the Son. The ancient commentators of 'Jaimini Sutras' have regarded the 12th house as the Anuchara of the Ascendant. There is the reading in the 'Jaimini Sutras' - 'उपर्द पदं पितृनुचरात्' That is the Pada or Arudha of the House behind the Ascendant is Upa Pada. The word 'पितृ' in the Jaimini Sutras should be taken to mean the Ascendant. 'Pitri' is one and therefore Lagna Anuchara is that which follows. Therefore the term means the 12th House.

The Pada of the Ascendant or Lagna is of prime importance and this, the pada of the 12th house is of secondary and therefore it is called Gauna pada or upa pada (sub pada) and in this way there may be upa pada of any house. The consideration of upa pada is made from the vyaya bhava (house of expenses or the House of destruction) of every house. Thus the Upa Pada of Lagna or the Ascendant is considered on the basis of the 12th House, of the 2nd House that of the Ascendant Lord, of the 3rd House on that of the 2nd House etc. Consider the reading of 'Uttara Kalamrita' in this respect.

एवं रिफःगृहद् श्रेवद् उपर्द तत्रैव सौम्ये तदा ।  
तज्जया हि सुखपणी गुणवती सा स्याच्चिरं जीविनो ॥

(अथाप ४२ इति ३८-४०)

That is, the Upa Pada is to be known from the House falling 12th from the House in question. If this Upa Pada is occupied by a benefic the native's wife will be beautiful, will have good qualities and will be long lived. Some ancient commentators have written "सत्कात्तस्तुपर्द" and have taken the Sapta pada or the House of

## अथोपपदाध्यायः ॥३२ ॥

Chapter - 32

### Upa Pada

अथोपपदाध्यायः	कथायामि	फलं	द्विष्टः ।
यद्बुधुश्वेते	भवेद्वृणा	पुत्रदारादिजं	सुखम् ॥१॥
ततुभावपदं	विषः ।	प्रधानं	कष्मुखते ।
ततोऽनुचरादतः	भवेत्प्रदातः	स्वदपुत्राहृदं	तदुद्धरते ॥२॥
तदेवोपपदं	नामः	तथा	गोणपदं
शुभ्वेद्यत्वे	तस्मिन्	सुखम्	स्वतम् ।
पुत्रदारसुखे	पूर्णः	आयते	शुभ्वेद्यते ॥३॥
पापग्रहयुते	तत्र	पापशे	पापवीद्यते ॥४॥
प्रवासकोऽ	भवेत्प्रातो	दारहीनोऽथ	वा न च ।
शुभ्वेद्येनातो	भैव	योगोऽय	दारनशकः ॥५॥
रविननेवात्	पापः	स्वात्	स्वोच्चमित्रस्वप्रस्थितः ।
नीचशुभ्वेद्यतदात्मसे	पाप	एवं	हि ॥६॥

1-6. O Brahmin, now tell you of the effects based on the Upa Pada the auspiciousness of which confers on the native the happiness from his wife, son etc. O Vipra, the Pada of the Lagna or the Ascendant is the principal Pada and the Pada following it (the Upa Pada of the 2nd House) is called uparudha or UPA PADA. It is this Pada that bears the name of Upa Pada and is also referred to as Gauna Pada. O excellent of the Brahmans if it (the Upa Pada) is occupied by or aspected by benefics, the combination gives the native the full happiness from his wife and sons. If there (in the Upa Pada) is the conjunction of or the aspect of the malefics, the native becomes an ascetic, a mendicant or goes without a wife; but if it

the wife as the Upa Pada. Others read it as "पितृ अनुचरात्" (Pitri Anucharāt) and get the numeral 26011. Dividing it by 12. We get 7 as the remainder. The Upa pada will be the pada or Arudha of the 7th House from the Ascendant.

But the view of Neela Kanta is as follows "Pitrancharāt" which means 2nd from the Ascendant. If the Ascendant is an even sign then the 2nd house is actually the 12th counted clockwise. Here "Anu" means following. For an Ascendant which is an odd sign "anu" means behind and it is the 12th House.

In our view the House of the Upa Pada should be the 12th from the Ascendant. And count again the number of signs from the position of its Lord and the sign which falls in that number will be Upa Pada.

Suppose the 12th Lord occupies the 5th House, then counting from the 12th House to the 5th House we get 6. Now 6 Houses ahead from the 5th House, that is the 10th House will be the Upa Pada.

शुभकाणां	द्विष्टेदुपालङ्घद-	द्वितीयेकं ।
शुभर्के	शुभतुर्ते	च पूर्वोक्तं हि फलं सूक्ष्मम् ॥७॥
उपालङ्घद-	द्वितीये	च नीचाशे शीघ्रखेत्युक् ।
कृत्प्रग्रहसप्तुर्ते	जातको	दारहा भवेत् ॥८॥
स्वोच्चांशे	स्वोच्चास्तथे	वा तुकुर्त्तिक्षशात् तथा ।
भवति	बहवो	दारा रूपताक्षणसंयुतः ॥९॥
उपालङ्घे	द्वितीये	वा मिथ्येन संस्कृते सति ।
तत्र जातसरो	विष !	बहुतारयुते भवेत् ॥१०॥
उपालङ्घे		द्वितीयेऽपि स्वरक्षामिहसंयुते ।
स्वर्क्षो	तत्सरो	वापि यत्र कुत्रापि भूमुर ॥११॥
यस्य	जन्मनि	योगोऽयं स नरे द्विजस्तम ! ।
उत्तरायुग्मि	निर्दोरो	भवत्येव न संशयः ॥१२॥

planet, or a planet situated in a debilitated Navamsha or a malefic planet, then the native will be the destroyer of his wife. And if there is in it a planet situated in an exalted Navamsha, or situated in his exaltation sign or if it is aspected by an exalted benefic then the native will get many charming and virtuous wives, or if there is the sign of Gemini in the Upa Pada or in the 2nd House from the Upa Pada, O Brahmin then also the native will be blessed with many wives. If in the Upa Pada or in the 2nd House from the Upa Pada there is its Lord or if its Lord is somewhere in his own sign, then O Bhusur (excellent Brahmin) the native whose horoscope has this combination will have his wife's death in an advanced age, there can be no doubt in it.

**Notes:** The Second House from the Upa Pada also gives very important indications in respect of the native's wife and son. The presence or aspect of the benefics on this House is an assurance of happiness from the native's wife and son. The sign of a benefic planet is also a good and auspicious Indication. In the context of the Sun in determining the auspiciousness of a planet it should be remembered that if he is exalted or is in a friend's sign then he will be a benefic otherwise he will be a malefic.

In the 2nd House from the Upa Pada the situation of the sign of a malefic, the presence of a debilitated planet or of the planet situated in a debilitated Navamsha is responsible for the early death of the native's wife, nay, it will also take away the pleasures of smooth marital relations. But if there is an exalted planet or the aspect of an exalted planet then the native's wife will be charming, attractive and virtuous. The native also is a lover of beauty, has aesthetic sense and has excellent charming manners and is a centre of attraction for women.

Gemini is the sign of Mercury. Both these are signifiers of pliability. The sign Gemini indicates that the native will get sexual pleasure from many women. The significant thing here is that all those women will be very younger in age than the native himself. The presence of benefics in the sign of Gemini will confer several marriages to the native and all these marriages will take place with his wife or wives remaining alive. The cause of many marriages will be the native's own pleasure. And if there is the combination of the

malefics in the sign of Gemini, then many marriages will take place due to the death of the former wife. If in the Upa Pada or in the 2nd House from the Upa Pada there is its Lord or if its Lord is in another house in his own sign then the native's wife will die in an advanced age. But this is possible only when he has some malefic influence on him. According to Indian tradition the wife's death before her husband is regarded as good and auspicious. Therefore it may be called a good combination.

स्वराशीं संस्थितेऽयवं नित्याख्ये दारकारके ।  
उत्तराधिष्ठि निर्दिसो भवतेव न सशयः ॥१३॥  
उत्तराधिः स्वोच्च स्थित्याकारकोऽथ वा ।  
सुकुलाद् दारलाभः स्यानीचये तु विपर्कयत् ॥१४॥  
उपालहे द्वितीये वा युधसवन्यते द्विज ! ।  
जातस्य शुद्धी शार्या धन्या स्मृणुनान्तिता ॥१५॥

13-15. *WIFE FROM THE SECOND OR UPANA PADA.* Even when the planets that are constant signifiers of wife occupy their own signs, there is no doubt in it that the native will be devoid of his wife in the latter half of his life. If the Lord of the Upa Pada or Upa Rudha or the constant signifiers of wife is in his exaltation sign the native will have a wife from a noble family and if he is in his debilitation sign the case will be the reverse, that is he will get a wife from a dishonorable family, there can be no doubt about it. And O Brahmins, if there is the conjunction of benefits in the Upa Pada or in the 2nd House from the Upa Pada, the native's wife will be endowed with beauty and virtues.

**Notes:** The Sage has given detailed information about movable signifier in Chapter 34th. Here he has talked only of the constant signifier. In every horoscope the 7th lord and Venus are constant signifiers in reference to wife.

उपालहे द्वितीये च शनिराहू निर्थो यदि ॥  
अपवादत् विष्वस्यागो नाशो वा जायते द्विज ॥१६॥

16. If Saturn and Rahu are in the 2nd from Upa Pada, the native will give up his wife either due to calumny or she will be destroyed (by death).

**Notes:** Saturn and Rahu are the signifiers of grief and trouble. They have love for loneliness and seclusion. Due to this nature of these planets the learned Astrologer J.N. Bhasin has described them as planets of separative nature. Therefore, due to quarrel and dispute with the wife there is the possibility of divorce. Rahu is the signifier of sudden troubles, sudden injury and death also. Due to this the Sage has also indicated the possibility of the wife's choosing her death by suicide on account of quarrels or disputes.

उपालहे द्वितीये वा शिरिखशुक्रो यदा स्थितो ।  
स्तकप्रदरोगार्ता जायते तस्य आमिनो ॥१७॥

17. If in the Upa Pada or in the 2nd House from the Upa Pada there are Venus and Ketu, the native's wife is troubled by bleeding and Leucorhea.

बुध-केतु स्थितो तत्र तदातिश्चत्वावसंयुता ।  
तत्रस्या: शनिराहुकृतसदाऽस्तिक्षेपसंयुता ॥१८॥

18. If there are Mercury and Ketu the combination will cause breakage of bones, and if Rahu, Saturn and the Sun it will cause bone fever.

स्थूलाहृष्टि कुधरहृष्ट्या तत्रस्थाण्या द्विजोत्तम ! ।  
दुधस्त्रे कुजाकीर्ति वेत्तासिकारोगसंयुता ॥१९॥  
कुजस्त्रेऽप्येवमेव फले त्रेयं द्विजोत्तम ! ।  
बुहपतिष्ठनी तत्र कणिनेत्रजात्किता ॥२०॥  
तत्रायोहसी विष ! बुद्धभौमी स्थितो यदा ।  
यदा स्वर्भानु-देवेज्ञो भावा दत्तस्त्रान्तिता ॥२१॥  
शनिराहू शनिक्षेपे पूरुष्यातस्त्रान्तिता ।  
शुभहृष्ट्यागतो चेति फले त्रेयं द्विपक्षिता ॥२२॥

19-22. O excellent of the Brahmans, the situation there (in the 2nd House from Upa Pada) of Mercury and Rahu will give the native stout bodied wife. If in the signs of Mercury (Gemini and Virgo) there are the Sun and Mars the wife will suffer from nasal disorders. And O excellent of the Brahmans, the same effects should be known if they are in the signs of Mars (Aries and Scorpio). If there are Jupiter

and Saturn she will be troubled by the disorders of ears, eyes. If, O Vipra there are Mars and Mercury in other than own signs or if Rahu with Jupiter be there the wife will suffer from dental disorders. And if in the 2nd House from the Upa Pada there are Saturn and Rahu in the signs of Saturn (Capricorn and Aquarius) he will be troubled by windy disorders or by lameness. If there is the conjunction of or aspect of benefics in these malefic combinations, the above mentioned evil effects will not come to pass.

लग्नात् पदादुपास्थाद् यो राशि: सदमो द्विज !।  
तस्मात् तत्स्वामिनः खेटात् तदंशाच्च द्विजेत्य !॥२३॥  
एवमेव फर्ते शेषनिवार्ताप्रददयः ।

23-23 1/2. O Brahmin, the same effects are to be known from the sign which falls 7th from the Lagna, the Pada and the Upa Pada, from its lord and also from its Navamsha, it has been said by the Sages Narada etc.

उक्तेभ्यो नवमे विष्र ! शनिचक्रवृष्णा चदि ॥२४॥  
अपुक्रता चन्द्रेभ्योक्तुस्तत्र मिश्रे पुत्रो विलक्ष्यतः ॥२५॥  
रवीज्ञाराहुयोगेन प्रवण्डविजयी विष्र ! शिशुनिग्रहकारकः ॥२६॥  
उक्तस्थाने कुञ्जाक्षिणा पुत्रहेनः प्रजापते ।  
दत्तपुत्रयुते यापि सहोत्थुतवान् भवेत् ॥२७॥  
तत्रस्ये विषमे राशो बहुपुत्रयुतो नः ।  
स्वल्पपत्तयः समे राशो जायते द्विजस्तम !॥२८॥

24-28. ABOUT SONS: O Vipra, if from the above mentioned House (from the Lagna Pada and the Upa Pada) in the 9th House there are Saturn, the Moon and Mercury, the native will get no son at all and in case the Sun, Rahu and Jupiter be there he will have many sons. If the Moon be there he will get one son and if there be the mixture of planets the son's obtainment will be delayed. But the son who is born due to the conjunction there of the Sun, Jupiter and Rahu will be strong, valorous a great conqueror and, O Vipra, the destroyer of his enemies. And if in the 9th House from the Lagna-Pada or the Upa Pada there are Mars and Saturn the native will get

no son or he will have an adopted son or he will adopt his brother's son. If there is an odd sign, the combination will yield many sons, and in case there be an even sign it will yield a few sons.

सिंहे चोपपदे विष ! निशानायुतेष्विते ।  
अत्यप्रजोऽथ कथायो जातः कन्याप्रजो भवेत् ॥२९॥  
सुनभावनवांशच्च विशास्कुष्ठाद्यामपि योगं विवित्येत् ॥३०॥

29-30. MANY SONS AND MANY DAUGHTERS: O Brahmin, if there is the sign Leo in the Upa Pada and if it is aspected by the Moon or if the Moon be there, the native will get a few issues and if the sign Virgo is there he will have many daughters.

शनिराहु निशानायौ पदाद् शत्रुविनाशकौ ।  
ज्येष्ठस्त्रकादशे तत्र कनिलस्य एतीवेकं ॥३१॥

31. BROTHERS FROM LAGNA PADA: If in the 3rd/11th House from the Lagna Pada there are Saturn and Rahu they are destroyer of brothers, in the 11th elder brother's and in the 3rd younger brother's.

दैतेष्ये तत्र गर्भस्य नाशो व्यवहितस्य च ।  
लन्ते वापि पदे रस्ये दैत्याचार्यंयुतेष्विते ॥३२॥

32. BROTHERS FROM LAGNA PADA: If in the 3rd/11th from the Lagna Pada there is Venus, then there would be abortion to the mother earlier. The situation or aspect of Venus in the 8th House from the Ascendant or the Ascendant Pada will also give the same effect.

तथैव फलमित्याहुमिविशंकं मुनिश्चरा !।  
इतीयताभ्ययोर्विष्र ! चन्द्रेभ्युधप्रकृता: ॥३३॥  
बहवो श्वासस्तस्य बलवत्ततः उत्तीर्णेकदशे द्विज !॥३४॥  
शनिराहुस्युते दृष्टे विजेयो द्विजस्तम !।  
कनिलज्येष्ठयोनिशो शनिरेको चदा विष ! लाभो च तृतीयः ॥३५॥  
तदा स्वसाक्रान्तेषः स्यदन्ये नश्यन्ति सोदराः ।  
तुमिष्ये लाभो केतौ बहुलं भागिनोसुखम् ॥३६॥

33-36. O Brahmin, these effects will be there as they have been stated by the Sages, there can be doubt in it. If in the third or the 11th House from the Lagna Pada there is the Moon, Jupiter, Mercury and Mars, the native will have many valorous brothers. And should in these houses be placed, O Brahmin, Saturn and Mars or they lend aspect there to, younger and elder brother, will respectively be destroyed. O Vipra, if in the 11th or 3rd House from the Lagna Pada, Saturn is alone, then the native only will remain alive, the other brothers will be destroyed: Should there be in the 3rd or the 11th House from the Lagna Pada, only Ketu, then the native will have abundant happiness from his sisters.

आरहत् षष्ठ्यावस्थे पापाद्ये शुभविते ।  
शुभस्त्रयरहिते चौरो भवति जातकः ॥३७ ॥

37. If in the 6th House from the Lagna Pada there is a malefic and if it does not have the aspect or conjunction of a benefic, the native will be a thief.

सप्तमे ददर्शे स्थाने सैहिकयुतिक्षेते ।  
ज्ञानांशु षष्ठ्य बालो बहुभाग्ययुतो द्विजः ॥३८ ॥

38. If there is Rahu in the 7th or 12th House from the Lagna Pada or if these Houses are aspected by Rahu, the native will be wise and learned and very fortunate.

आरहत् संस्थिते सौख्ये सर्वदीशाधिष्ठो भवेत् ।  
सर्वज्ञत्वं देवेभ्ये कर्तिर्विदी च भगवि ॥३९ ॥

39. Should there be Mercury in the Lagna Pada, the native will be the king of the whole country. If there is Jupiter in it he will have all knowledge and in case Venus be in it he will be a poet.

उपाहत् पदाद् वापि धनस्ये शुभवेच्चे ।  
सर्वदृश्याधिष्ठो धीमाङ्गाते द्विजस्तम् ॥४० ॥

40. O excellent Brahmin, if in the 2nd House from the Upa Pada or the Lagna Pada, there are benefits, the native will have all kinds of wealth and he will be intelligent.

उपाहतद्वन्दनाधिष्ठो द्वितीयधवनस्थिते ।  
पापदेवतस्तुते चौरो भवति निष्ठितम् ॥४१ ॥

41. If in the 2nd House from the Upa Pada the 2nd Lord is in conjunction with the malefics the native will certainly be a thief.

तत्सप्तमहृषीशाह् राहौ धनगते द्विज ! ।  
दंश्वान् जायते बालः स्त्रव्यवक् केतुखेच्चे ॥४२ ॥  
शनेश्वरे कुरुपः स्यास्तमेशाद् द्वितीयो ।  
मिश्रमहस्यायुते फलं समादिश्चत् ॥४३ ॥

42-43. O Brahmin, if Rahu is in the 2nd from the Lord of the 7th House counted from the Upa Pada the native will have long and projected teeth, if Ketu is so placed he will be dumb, if Saturn he will be ugly and if there be the combination of mixed planets then mixed effects should be told.

अरहत् षष्ठ्यावस्थे पापाद्ये शुभविते ।  
शुभस्त्रयरहिते चौरो भवति जातकः ॥३७ ॥

2-9. FORMATION OF ARGALA: O Maitreya, that by means of which are known the definite effects of the Houses and the Planets bears the name of Argala. It will be now explained by me. If a planet happens to be placed in the 4th, 2nd and 11th house (from the house or the planet) it should be known as the Argala combination. The obstructors of these Argala combinations are respectively the 10th, the 12th and the 3rd houses (i.e. if the planets are respectively in these houses from the Argala houses then there will be no Argala combinations). But if there are weak planets in these obstructing combinations) then they no longer remain obstructors. O Maitreya, if in the 3rd house there are 3 or more than 3 malefic planets, then O excellent of the Brahmims that also is known as Vipreeta Argala. From this Argala also the effects of the planets and Houses are obtained without obstructions. And the 5th house also is the Argala house (from any house or planet) and the 9th house is its obstructor.

O Brahmin, due to their ever retrograde motions, the shadowy planets, Rahu and Ketu, should be known as Argala places in reverse order. It is said by the Sages that Argala caused by one planet will yield limited effects, the one caused by two, medium ones, and the one caused by more than two excellent ones. Argala should be known in two ways, both from the planet and also from the House. The Argala having no obstructor will be giver of effects, that having obstructors will not confer any effect. O excellent of the Brahmims, the effects (of Argala) should be undoubtedly (and with certainty) known during that period which happens to be the Dasra or Antardasa period of that planet or sign which is endowed with Argala.

**Notes:** Argala means the bolt which is used to close and lock the door. It is a Sanskrit word. Argala keeps in lock and key the effects of the planet or the sign concerned, saves these (effects) from decay. The Argala causing houses are determined by counting from a planet or house. If a planet happens to fall in the 4-2-11 houses from any planet or house, it gives birth to Argala combination. These 4-2-11 houses serve as Argala house for that planet or house from which they have these positions. Suppose Jupiter is situated in the 4th house. Then the planets situated in the

## अथार्गलाक्ष्यायः ॥३३ ॥

### Chapter 33

## Argala or Planetary Intervention

भगवन्! याऽर्गला प्रोक्ता शुभम् भवताऽशुना !  
तमहं श्रेत्रमिद्धमि स्तरक्षणफलो मुने! ॥१॥

1. O God like, now I long to listen from you the conditions and effects of Argala, which was told by you as giver of auspicious effects.

मैत्रेय ! सागला नाम यथा भावकर्तं दृष्टम् !  
स्थिरं खेटकर्तं च स्थात् साऽशुना कञ्जते भया ॥२॥  
चतुर्थं च धने लोभे ग्रहे ज्ञेया तदन्तला ।  
तदाधकाः क्रमात् खेटा व्योगरिक्षतीयगः ॥३॥  
निर्बला न्यूनसंख्या वा आधका नैव सम्भवः ।  
तुरीये व्याधकः पापा यत्र भैरव्य ! आधकः ॥४॥  
तत्रापि चार्गला ज्ञेया विपरिता द्विजोत्तम ! ।  
तथापि खेटभावाना फलपार्णितां द्विजुः ॥५॥  
पञ्चमं चार्गलास्त्रानं नवमं तद्विरोधकृत् ।  
तमोग्रहभवा सा च छत्रयाज् ज्ञायते द्विज ॥६॥  
एकाग्रहा क्रमिष्ठा सा द्विश्वा मन्यमा सूता ।  
आर्गला द्वयाविककोत्तरा पुनिभिः कथितेत्या ॥७॥  
गशितो यहस्त्वापि विजेया द्विविष्यान्तला ।  
निर्बिधका सुफलदा विकला च साधका ॥८॥  
यत्र राशी स्त्रियः खेटस्त्रयं पाकान्तरं यदा ।  
तत्स्मै काले फलं त्रेयं निर्विश्वकं द्विजोत्तम ॥९॥

4-2-11 houses from the 4th house and Jupiter will form the Argala combination for Jupiter and they will give definiteness, firmness and certainty in the effects bestowed by Jupiter and this will be the Argala of Jupiter. But this Argala combination will experience obstruction and will be broken when from that planet (from the house forming Argala) in the 10-12-3 respectively there is also some planet. Thus Argala is formed if Jupiter is in the 4th house and there is some planet in the 4th House from Jupiter. But if there is some planet in the house 10 from Jupiter, then the Argala will be regarded as broken. Argala will be formed by a planet situated 2nd from Jupiter. But if there is a planet in the 12th house from Jupiter also, then Argala will be broken. And Argala will also be formed in case there is a planet in 11th house from Jupiter. But if there is a planet in the 3rd house from Jupiter also then the Argala forming in the 11th house will be broken. The Sage further says that if there are 3 or more than 3 malefic planets in the 3rd house from any planet or house, Vipreeta Argala is formed. This Argala also confers effects like Argala. It has no obstructing house. The 5th is also an Argala causing house and the 9th is the obstructing house of the 5th house. The planets having retrograde motion, Rahu and Ketu, the Argala houses and the Argala obstructing house have reverse order of counting Argala, that is counting is done in reverse order from Rahu and Ketu. Suppose Rahu or Ketu is in the 5th house. Then the house second to them will be the 4th house (in reverse order). Some learned astrologers interpret them as the mutual exchange of argala and the obstructors of argala, that is the placement of a planet in 10-12-3 from Rahu or Ketu causes the Argala combination and in 4-2-11 from them, the obstructors of the combination.

अर्गला प्रतिक्रियकृथ्योऽपि ।  
हित्यस्योऽप्न विशेषो विप्र ! वित्तविद्विति मे प्रथमं॥१०॥

10. SPECIAL: The Argala caused by the situation of a planet in the 1st one fourth part of a sign and that caused by his situation in the second one fourth part are countered by the obstructor planet. O Brahmin, such is my opinion.

Notes: Obstruction to Argala may be caused only in two conditions. First when the Argala causing planet is between  $0^{\circ}$  and

$7^{\circ}-30'$  in any sign (i.e. the planet is placed in the first quarter of a sign) and the obstructing planet is between  $22^{\circ}-30'$  and  $30^{\circ}$  (that is the obstructing planet is in the 4th quarter of a sign).

Second: When the Argala causing planet is in the 2nd quarter that between  $7^{\circ}-30'$  and  $15^{\circ}$  and the obstructing planet is in the 3rd quarter of the planet that is between  $15^{\circ}$  and  $22^{\circ}-20'$ .

1 sign =  $30^{\circ}$ , Quarter of a sign =  $30/4 = 7^{\circ}-30'$

पदे	लग्ने	मैते	वापि	निराभासगता	यदा ।
तदा	जातोऽप्तिविक्षणाते	बहुशाययुतो	भ्रवेत् ॥११॥		
यस्य	पापः शुभो	वापि	ग्रहस्तिष्ठेत्	शुभागते ।	
तेन	क्षेपेष्ठात्	लग्ने	प्राक्लययोपकलयते	॥१२॥	
सागते	च	यने	विप्र !	धनशास्यस्मित्वातः ।	
तुतीये	सोदरादीनां	सुखुरुक्तं	गोहपथ-बृक्तलैयुतः ।	मनीषिष्ठिः ॥१३॥	
चतुर्थे	पुरोत्तरादिसंयुतो	पुरोत्तरादिसंयुतो	बृद्धिमात्रः ॥१४॥		
पञ्चमे	स्त्रिप्रथमः	कामे	धनदासुखं	बहु ।	
षष्ठे	जायते	कर्षं	आग्नेयोदयो	भ्रवेत् ॥१५॥	
अष्टमे	राजसम्मानः	लाप्ये	लाप्यस्मित्वातः ।		
दशमे	शुभगतायाः	तु	सोऽव्यं	बहुविद्यं	
यस्य	पापगतियाः	च	मिश्रामापि	धोतम् ॥१६॥	

11-17 ARGALA EFFECTS : In case Argala is there in the Arudha pada, in the Ascendant and in the 7th without any obstruction, then the native will be very famous and fortunate. The aspect on the ascendant of a planet from whom there is a malefic or a benefic planet in the Argala house and there is also no obstructor also makes the native very fortunate, healthy and happy. O Brahmin, in the same way, if the second house is with Argala, the native will be endowed with wealth and grains, if the 3rd house happiness from coborn; if the 4th house with residences, quadrupeds and relatives; if the 5th house, sons, grandsons and intelligence; if the 6th house, fear from enemies, if the 7th house abundant happiness from wealth, from marital life; if the 8th house, troubles and hardships; if the 9th house, factor in the rise of fortunes; if the 10th house, royal honour; if the 11th house, gains and, if the

12th house is with Argala then, O Brahmin there will be much expenses. If the Argala is of the benefics it will confer various kinds of happiness; if of malefics middling happiness, and if of both benefits and malefics mixed results.

सनपञ्चमभास्त्रेषु  
जात्य जापते राजा आगवान् नान संशषः ॥१८॥

18. O excellent of the Brahmans, should there be unobstructed Argala of the Ascendant, the 5th and the 9th houses, the native will doubtlessly become a king and be fortunate.

अथ कारकाध्यायः ॥३४॥

### Chapter 34

## Planetary Karakatwas (Indications of Planets)

अथाह-	सप्तवश्यामि	प्रहनात्पादिकारकान्।
सप्तरच्यादिशस्यन्तान्-	राहनान्	बाउष्टसङ्कान् ॥१॥
अंशैः समौ ग्रहौ द्वौ	चेद्राहानान्	चित्तयेत् तदा ।
सप्तैव	कारकानेतैः	प्रबक्षते ॥२॥

1-2. Now I speak of Atma etc. Karakas of the planets. There are 7 from Sun to Saturn or 8 Karakas from the Sun to Rahu. Some say that if there are equal degrees etc. of two planets Rahu should be considered as Karaka only then. In this way there only 7 planets. But some say that there are 8 planets including Rahu irrespective of such a state.

**Notes :** The Karakas of the planets are fixed. But there is a special arrangement in this chapter. Here the clear position of the planets (their longitudes) becomes the basis of determining the Atma etc. Karakas. These Karakas are seven. But when the spashtha of two planets (longitudes of 2 planets) becomes equal, Rahu is also included as a Karaka in the form of a deciding factor. But some Learned Astrologers are of the view that Rahu should be included among the planets irrespective of this state. These two views are not new, they have been there since the ancient ages.

आत्मा सूर्यादितेरान् मध्ये हांशाधिको ग्रहः ।  
अंशसाम्ये कलाधिकार् तस्याये विकलाधिकः ॥३॥

बुधे राशिकलाधिक्षयाद् यहो नैवात्मकारकः ।  
 अंशाधिकः कारकः स्वादत्प्रभागोऽत्मकारकः ॥५॥  
 मध्यांशो प्रथमेष्टः स्वादुपर्वेष्टः स एव हि ।  
 विलोपामनाद्वयोःशः शःकाराभः । शेषाः खवद्वितीः ॥६॥  
 अंशकामदयोऽधःस्वाकाराभः । आत्मायुक्तारकस्तेषु प्रधानं कञ्चते द्विजः ॥७॥  
 स एव जातकाधीशो विशेषो द्विजस्तमः ।  
 यथा षुमो प्रसिद्धोऽस्ति नरणा शितिपालकः ॥८॥  
 सर्ववात्मधिकारी च ब्रह्मकुम्नोऽस्थकृत् तथा ॥९॥

**3-8. ATMA KARAKA DEFINED :** The Atma Karaka planet is that one whose degrees are the greatest in number among the planets the Sun etc. If the degrees are identical the one having more kalias {minutes} and if the Kalias are also identical, the one having more vikalas (seconds) will be the Atma Karaka planet. The learned astrologer should not accept as Atma Karaka planet that one who has more signs and minutes. The planet who has the highest number of degrees is the Atma Karaka, the one who has the lowest number is the Anyakaraka and the one who has neither the highest nor the lowest number of degrees is the Madhyakhetra and he is also the upakhetra. Due to his retrograde motion the degrees of Rahu should be deducted from 30 and the remainder should be considered as the Atma Karaka. Situated lower and still lower in the order of degrees, kalias and vikalas the planets are Chara karakas. O Brahmin, of these it is the Atam Karaka who is called the Principal Karaka. O excellent of the Brahmims it is he who should be regarded as the king of the natives. As in the country the king is the most famous of all the men there, he is the head of all the affairs of the country and is entitled to arrest and release men.

यथा रजाज्ञावा विप्र ! पुत्रामात्यादयो जनः ।  
 समर्था लोकार्थेषु तथैवाऽन्यमि कारकः ॥१॥  
 आत्मानकूलमेवत्र भवन्ति फलदयकः ।  
 प्रतिकूले यथा श्रूपे सर्वेऽग्रात्यादयो द्विजः ॥२॥  
 कार्य कर्तु मनुष्याणां न समर्था भवन्ति हि ।  
 तथाऽऽम्बाकारकं कूर्ते नान्मे स्वशुभद्रायकः ॥३॥  
 अनुकूले रुपे यद्वत् सर्वेऽमात्यादयो द्विजः ॥४॥  
 नाशुभ कुर्वते तद्वज्ञाने स्वाऽऽभ्युदयकः ॥५॥

9-12. IMPORTANCE OF ATMA KARAKA : O Vipra, just as by the order of the king his son, and his ministers etc. are capable of doing public works, in the same manner the other Karakas also become effects giving in conformity with the Atma Karaka planet. O Brahmin, just as, the ministers etc. are not capable of doing public works if they are adverse to the king, in the same way if the Atma Karaka is inauspicious the other Karakas are unable to give auspicious effects. O Brahmin, just as all the ministers etc. are favourable if the King is favourable, in the same way the other Karakas also do not exert their malefic influence if the Atma Karaka is favourable.

नैवात्मोऽग्रात्यादयकः ।  
 तत्रयूपात्मसंज्ञकः ॥१३॥  
 पुत्रकरकः ।  
 तत्रयनांशः प्रितात्मसादल्पाशः ।  
 पुत्रात्मवृत्तयोशको शास्त्रित्वंवृत्तयोशको हि यः ॥१४॥  
 स दारकारको तेजो निर्विशक द्विजोनमः ।  
 चराभ्यकारका एवं ब्राह्मणा कथितः पुरा ॥१५॥  
 मातृकारकमेवाऽन्ये वदन्ति युत्कारकम् ।  
 द्वौ यहो भ्रातुर्द्वये देवायेतां यस्य जन्मनि ॥१६॥  
 तदग्राकारकस्यैव लोपो तेजो द्विजोनमः ।  
 स्थिरकारकवशात्तस्य फलं तेजः शुभाऽभ्युम् ॥१७॥

13-17 OTHER KARAKAS : O excellent of the Brahmims, the planet next to Atma Karaka in his degrees is called Amatyā Karaka, the planet having fewer degree than the Amatyākarakā is called Bhratra Karaka, the next to Bhratra Karaka in degrees is Matrikarakā and next to him in degrees is Pitri Karaka, next Putra Karaka, next Jaati Karaka (Caste Factor) and next to Jaati Karaka in degrees should be undoubtedly is the streekaraka (wife). Since the olden times the Brahmims have spoken of them as charakarakas (inconstant significators). Some other Astrologers call the Matri Karaka and Putra Karaka as one and the same. If the degrees etc. of two planets are identical, both of them are considered as one Karaka and O excellent of the Brahmims, in this case the former Karaka is eclipsed. In such a state the auspicious or inauspicious effects of that former planet should be known from the constant karaka (significator).

**Notes :** These Karakas are changed in the Horoscope of every native because these are determined by Graha Spashtha (Longitudes of planets). It is because of their changing in every Horoscope that they are called chara karaka. The number of charakarakas may be at the maximum 8. When the spashtha (Longitude) of two planets are identical, both the planets become the Karakas of that relative. Suppose the Bhratri Karaka (significator of Brother) and the next planet to him in lower degrees are identical, then both of them will be the Bhratri Karaka and the next planet to the Bhratri Karaka one having lower degrees than he has will not be a chara karaka in the form of Matri Karaka (significator of the Mother). It is from the constant Karaka of the mother who is generally the Moon, that the auspicious and the inauspicious effects of the mother are studied. There is this controversy since the time of the Sage Parasara about the total number of the chara Karakas because some learned astrologers consider the Matri Karaka and Putra Karaka as one karaka. Those who think the number to be 7 do not consider Rahu but those who think it to be 8 consider him with regard to Karakas. In order to know the traversed degrees of Rahu his degrees etc. should be deducted from 30 degrees and the remaining degrees should be considered as karaka.

Our graha spashtha from which the charakarakas will be determined are as follows.

The Sun	1 - 18° - 8' - 22"
The Moon	0 - 26° - 47' - 25"
Mars	1 - 14° - 28' - 1"
Mercury	1 - 1° - 5' - 7"
Jupiter	11 - 16° - 19' - 53"
Venus	3 - 2° - 39' - 37"
Saturn	5 - 3° - 16' - 14"
Rahu	10 - 23° - 35' - 22"

The degrees of Rahu will be determined in the following way

$$\begin{array}{r}
 30^\circ - 0 - 0 \\
 (-) \quad \frac{23^\circ - 35' - 22"}{6^\circ 14' - 38''}
 \end{array}$$

The Chara Karakas will be as follows:

Sl No.	Planet	Longitude
1.	Atma Karaka	the Moon      26° - 47' - 25"
2.	Amatyta Karaka	the Sun      18° - 8' - 22"
3.	Bhratri Karaka	Jupiter      16° - 19' - 53"
4.	Matri Karaka	Mars      14° - 28' - 1"
5.	Pitri Karaka	Rahu      6° - 24' - 38"
6.	Putra Karaka	Saturn      3° - 16' - 14"
7.	Jaati Karaka	Venus      2° - 39' - 37"
8.	Stree Karaka	Mercury      1° - 5' - 7"

अतुरा सप्तवक्ष्यामि त्रिरात्रेन् कारकवक्ष्यन् ।  
 स पित्रकारको जेवो यो बली रवि-शुक्रये ॥१६॥  
 चन्द्रगयोर्बली खेटो मातृकारक उच्यते ।  
 शोभतो शाश्वती श्वालः कर्णीयन् जग्मीत्परि ॥१७॥  
 बुधान्मातृसज्जतीया मातृलालाङ्ग बान्धवः ।  
 गुरोः पित्रमहः शुक्रात् पाति, पुत्रः शनैश्चरात् ॥२०॥  
 विश्रान्तेवासनः पर्ति पितृरो श्वरो तथा ।  
 माताप्रहदवक्ष्यन्त्या एते च स्त्रिकारकाः ॥२१॥

**18-21. CONSTANT OR FIXED KARAKAS :** Now I speak of the constant or fixed Karakas. The stronger between the Sun and Venus will be the Pitri Karaka, the stronger between the Moon and Mars is called the Matri Karaka. Sister, brother in law (wife's brother) and younger brother are also considered from Mars and from Mercury are considered relatives equal to mother (such as aunt or uncle's wife) and the relatives to the mother, maternal uncle etc. From Jupiter the grandfather, from Venus husband, from Saturn the son and from Ketu are considered the wife, father, mother, father-in law and mother's father etc.

**Notes :** 'Ante Vaasi' in Sloka number 21, literally means a student. Therefore some learned writers have taken Venus as the student of Jupiter and have suggested to consider wife, father, mother, father-in-law and mothers-father from Venus. But the word 'Ante Vasi' will be taken here in its suggested meaning. One of Ketu's names is Ante Vasi also as he is counted last of all planets. Therefore here 'Antevasi' is to be taken to mean 'Ketu'.

अथाहैं कारकान् वद्ये खेटशावकशाद्दिज !  
रवितः पुण्यमे तातक्षन्द्रमता चतुर्थीक ॥२२ ॥  
कुण्डला दुतीयतो ब्राता बुधात् च मातुलः ।  
देवेऽन्यत् पञ्चमात् पुत्रो दारा शुक्राच्च सप्तमे ॥२३ ॥  
मन्त्रदस्तमतो धूमः पित्रादीना विचिनयेत् ।  
इति सर्वं निवारेत् बुधस्तत् फलं वदेत् ॥२४ ॥

**22-24 HOUSES RELATED :** O Brahmin, now I speak of the Karakas as they are derivable from the signifier planets and the signifier Houses. The 9th from the Sun denotes father, the 4th from the Moon mother, the third from Mars brothers, the 6th from Mercury maternal uncle, the 5th from Jupiter sons, the 7th from Venus wife and the 8th from Saturn death and Pitras (forefathers who have died). In this way the learned astrologer should predict the effects related to the relatives after duly considering all these Karakas.

अथाहैं सप्तवद्यामि प्रसङ्गदायगकारकान् ।  
खेटन् जन्मनि जातस्य मिथ्य स्थितिक्षाद् द्विज ! ॥२५ ॥  
स्वद्ये स्वोच्चेचे च प्रियदेव मिथ्य केन्द्रगता महा : ।  
ते सर्वे कारकास्तेषु कर्मगतु विशेषतः ॥२६ ॥  
यथा लाने सुखे कामे स्वोक्षेत्रवस्था प्रहा द्विज ! ।  
भवन्ति कारकास्ते विशेषेण च खे स्थिताः ॥२७ ॥  
स्वमित्रोक्तवश्गो हेतुस्त्वोऽन्य यदि केन्द्राः ।  
सुहृत् तदगुणसम्पन्नः सोऽपि कारक उच्चते ॥२८ ॥  
नीचान्वयेऽपि यो जातः विद्यमाने च कारके ।  
सोऽपि राजसमो विष ! धनवत् सुखसंयुतः ॥२९ ॥  
राजवंशसम्पत्तो राजा भवति निश्चयात् ।  
एवं कुलानुसोषण कारकेऽपि फलं वदेत् ॥३० ॥

**25-30. YOGA KARAKAS (OR MUTUAL CO-WORKERS) :** O Brahmin, now I speak of those Karakas who are Karakas due to reference to the position of planets at the time of the native's birth. Their own signs, their signs of exaltation and their friends' signs mutually in angle, all these positions of the planets make them signifiers. Among all these Karakas or signifiers the Karaka planet situated in the 10th House is the most significant Karaka. O

Brahmin, the planets in the Ascendant, the 4th House, the 7th House, in their own signs and in their signs of exaltation are all yoga karaka planets. But among them it is the planets situated in the 10th house from the Ascendant that are the most significant Karakas. And falling in an angle from the Ascendant will not become Yoga Karaka. If planets are in their own signs, in their friends signs and in their exaltation signs and then mutually in an angle ( 1-4- 7-10 ) the planets who are endowed with these qualities are also called Yoga Karaka planets. O Brahmin, the native who has these Yoga Karaka planets in his horoscope is blessed with wealth and comforts like those of a king inspite of being low-born. The native born in a royal family will certainly become a King. In this way the effects of the Karakas should be predicted according to the birth of the native.

**Notes :** In these slokas the Sage has referred to the mutual co-workers. By Yoga Karaka planets means those planets who are so because of their working for each other and are helpful in giving wealth, comforts and other worldly joys. The Yoga Karaka planets or simply Karaka planets refer to the planets who give auspicious effects. The Yoga Karaka planets are formed with reference to their various situations in the Horoscope.

No. 1. If in a horoscope the planets are in an angle mutually (in 1-4-7-10) and they are in their own signs, in their exaltation signs, or in their friends' signs, they become Yoga Karakas even though they may not be in angle from the Ascendant.

No. 2. If the planets are in an angle from the Ascendant and they are in their friends' sign, own sign or in their exaltation sign, even then they are Yoga Karakas.

No. 3. If the Yoga Karaka planets is situated in the 10th House he will be specially or significantly Yoga Karaka and especially auspicious. This statement will apply to both the above mentioned two rules generally.

No. 4. It is necessary for a planet to be in his own sign, in friend's sign or in his exaltation sign to be called a Yoga Karaka planet.

These rules give the native abundance of the worldly joys and comforts and wealth and raise the position of the native in proportion to the status of his family.

Some learned writers of Astrology have interpreted the word 'Kulanusaren' in sloka no. 30 to mean "the total number of planets" and they have explained it in the following way:

"Thus the effects be determined considering the number of such planets." But this interpretation of the 29th and the 30th Slokas does not seem to be right.

अयाऽहं सप्तवक्ष्यामि विशेषं भावकारकाम् ।  
जनस्य जन्मतान् यत् विचादत्प्रकापम् ॥३१॥  
धनभावं विजानीयाद् दारकारकेष्वे हि ।  
एकादशोऽग्रजातस्य तुतीये तु कर्तीयसः ॥३२॥  
सुते सुतं दिवानीयत् पर्णीं सप्तमप्रवाहाः ।  
सुतभावे ग्रहो यः स्थात् सोऽपि करक उच्यते ॥३३॥  
सूर्यो ग्रुः कुरुः सोमो गुरुर्खेमः सितः शनिः ।  
गुरुकुरुद्वयो जीवो मन्दस्य भावकारकाः ॥३४॥

31-34 HOUSE SIGNIFICANCE : Now I explain the special Karakas of the Houses. The ascendant House of the native is for him to be known his Atma Karaka. The 2nd House from the ascendant denotes his wife, the 11th House the elder brother, the 3rd House younger brothers and sisters, the 5th House sons and the 7th House wife. It is also said that the planet which is the 5th from the Ascendant becomes the Karaka or the signifier of wife. The Karakas of the Houses are as follows : The Sun, Jupiter, Mars, the Moon, Jupiter, Mars, Venus, Saturn, Jupiter, Mercury, Jupiter and Saturn respectively.

Notes : In the last line of sloka no. 33 there is no reference to the fact that the planet which is in the 5th from the Ascendant will be the signifier of wife, here the Karaka of wife or the signifier of wife becomes with reference to some other planets. Some learned writers have given the literal meaning that the planet which is situated in the 5th House from the Ascendant will also be the Karaka or signifier of wife. But to say this much does not make it clear as to of which relative or object he will be the signifier. The Karakatavas or signifiatorship of the planets as mentioned in the above slokas is as below :

1.	The Sun	the 1st House	Self Soul, Constitution, health energy etc.)
2.	Jupiter	the 2nd House	(Finance, family, all the persons living in the family, the signifier of all these is Jupiter as he has Jeeva as one of his names)
3.	Mars	the 3rd House	(Later born, Courage)
4.	The Moon	the 4th House	(Mother, heart & Mind, emotions etc.)
5.	Jupiter	the 5th House	(Issues-sons, intellect, learning) (Enemies)
6.	Mars	the 6th House	(Wife) (Longevity)
7.	Venus	the 7th House	(Fortune and Religion and Fame)
8.	Saturn	the 8th House	(Status, profession, tact etc.)
9.	Jupiter	the 9th House	(Preborn)
10.	Mercury	the 10th House	(Expenditure)
11.	Jupiter	the 11th House	
12.	Saturn	the 12th House	The signifiers are to be applied with their reference. For this it is necessary that we should have a detailed knowledge of the Karakatavas of the planets. Thus, with reference to the eye the signifiers of the 2nd House will be the Sun and the Moon and not Jupiter and in the context of the Respiratory canal the signifier of the 3rd House will be Mercury and not Mars.

शुभाऽशुभम् ।  
भावाः स्थायात्सेवाः पुस्तवादयो रस्य  
लाभस्तुतीयो समाख्यातः कृष्णाङ्का शुभसंयन्त्यः ॥३५॥  
एते भावाः योगेन यो भावस्त्वय हनिः प्रजापते ॥३६॥  
एवां पाद्रक्षः केद्राङ्काः कोणाङ्कौ द्विजस्तम् ! ।  
पावा संयागात्रेण रस्यमोर्मि शुभो श्वेतः ॥३७॥

35-37. AUSPICIOUSNESS OR INausPICIOUSNESS OF THE HOUSES : O excellent of the Brahmans, after the above procedure, the astrologer should establish the planets in the Houses beginning from the Tana (the First or the Ascendant House) and so on and then should know the good or evil effects of them. Of these Houses

the 11th, the 3rd, the 8th, the 6th and the 2nd and the 12th are named as malefic or cruel Houses. The house with which these will be associated will inflict evils. And the House of Angles (1-4-7-10) and those of trines (5-9) are auspicious House. The House which will have association with these Houses will be endowed with auspiciousness even though it is inauspicious.

अथ कारकाशपलाध्यायः ॥३५ ॥

### Chapter 35

## Effects Of Karakamsha

अथाहं सप्तवक्ष्यामि कारकांशकले हिन्दु । ।  
मेषादि-राशिः स्वांशे यथावद् ब्रह्माधितम् ॥१॥

1. O Brahmin, now I explain in the same manner as spoken by Brahma, the effects of the Karakamshas, the effects which the Atma Karaka Planets yield as they are in the Navamsa of the sign Aries etc.

**Notes :** The Navamsa in which the Atma Karaka Planet stands is called the Karakamsha. This Chapter deals with the various effects that are yielded by the Atma Karaka Planets when they traverse in the Navamsa of the sign Aries etc.

गृहे	पृष्ठकमर्जिणा	मेषांशे	हात्करके ।
सदा	भयग्रदा विष !	पापयुक्ते	विशेषतः ॥२॥
वृषांशकगते	स्वास्मिन्	सुखदद्य	चतुष्पदः ।
मिशुनाशगते	तस्मै	कण्डवादिक्याधिसम्भवः ॥३॥	
कक्षांशे च जलाद् भीतिः	स्थितेः	श्रपदद्	
कण्डः स्थोत्पञ्च कन्तांशे तथा वाहिकणाद् भयम् ॥४॥			
तुलांशे च वर्णण् जातो वस्त्रादिनिमितो पदः ।			
अल्यांशे सप्ती भीतिः पिता मातुः पर्योधे ॥५॥			
घनुरशे क्रमाङ्गुच्छात् पतनं वाहनदधि ।			
मकरांशे जलोद्भूतेर्जुर्णिः खेचरस्तथा ॥६॥			
शुद्ध-मुका-प्रवालादेतीभ्ये श्वर्वति निश्चितः ।			
कुम्हांशे च तडागादि-कारको जायते जनः ॥७॥			

मीनांशे बारेके जातो पुक्षिभाग् द्विजसत्स !।  
नाशुभूमि शुभसंदृष्टे न शुभं पापवर्णेष्टि ॥८॥

**2-8. KARAKAMSHA OF VARIOUS SIGNS :** When the Atmakaraka Planet falls in Aries Navamsha there will be nuisance from rats and cats. This nuisance will be prominently there when the Atma Karaka planet is in conjunction with a malefic. In case the Atmakaraka be in the Navamsha of Taurus happiness from quadrupeds will result. If he is in the Gemini Navamsha the native will be afflicted by itch etc. Should he be in the Cancer Navamsha he will have fear from water. If he is in Leo Navamsha there will be fear from tiger etc. If he be in Virgo Navamsha he will experience trouble from itch copulence, fire etc. If he is in Libra Navamsha the native will be a trader having skill in making robes etc. In case the Atmakaraka be in the Navamsha of Scorpio, the native will have fear from snakes etc. and also there will be affliction to mother's breasts. If he is in the Navamsha of Sagittarius there will be falls from height and conveyances. His presence in the Navamsha of Capricorn will certainly confer gains on the native from water dwelling beings and gains like conch, pearl, coral etc. If he is in the Navamsha of Aquarius the native will construct tanks etc. And O excellent of the Brahmans, when the Atma Karaka Planet occupies the Navamsha of Pisces the native will get final emancipation. The effect will not be evil if there is the aspect of the benefics, it will not be auspicious in case the aspect is of the malefics.

**Notes :** In the event of the Atma Karaka planet falling in the Navamsha of Aries the nuisance in the house caused by rats and cats will be lessened if there is the aspect of a benefic on him. Besides this, the great Sage also means to indicate by it that in the house of such a native one member may make an end of another's life for his own selfish interests. There may be the slaughter house in his home. The Karakamsa being in the Navamsha of Taurus will certainly procure for the native gains from quadruped. If there is the aspect of malefics on it, the premature death of the quadrupeds in that house has been found and they have been found suffering from diseases. If the Planet is a hermaphrodite, the milch cattle do not yield milk. In the event of the Karakamsa falling in the Navamsha of Gemini there will be skin diseases like itch etc. when there will be

the aspect of the malefics also. In the Navamsha of Cancer the presence of the Atma Karaka Mars will certainly cause fear from water. In the Navamsha of Leo the native shall have physical injury of any kind from wild animals. In the Navamsha of Virgo inauspicious effects occur only when there is the aspect and conjunction of malefics also. If Rahu as Atma Karaka falls in the sign of Scorpio, fear from snake has often been seen. The presence of Atma Karaka planet in the Navamsha of Sagittarius creates in the native fondness for horse riding. The native drives fast and falls from the horse and is troubled by physical injury due to this accident. It can be definitely said with reference to Mars, Saturn and Rahu also give terrible results. Jupiter gives inauspicious effects in the Navamsha of Capricorn.

कारकांशे शुभे विष ! लानांशे च शुभग्रहे ।  
शुभसंवीक्षण जातो रत्ना श्रवति निश्चित ॥९॥  
स्थांशाच्छुभग्रहः केन्द्रे कोणे या पापवर्णितः ।  
धन-विद्यायुतो जातो मिश्रेन्मिश्रकल्पे व्येद ॥१०॥  
उपहे च त्रिषेन्द्र ! स्वोच्च-स्वर्क्ष-शुभग्रहे ।  
पापदूर्गहि चाऽन्ते कैवल्यतस्य निहितेत् ॥११॥

9-11. O Vipra; If there are only benefics in the Karakamsa and the Navamsha of the Ascendant, and if they are aspected by benefics the native's becoming a king is quite certain. If the angles and trines from the Karakamsa are occupied by benefics and they are devoid of any malefic conjunction, the native will be blessed with wealth and learning; the combination of benefic and malefic here will yield mixed results. O Supreme Brahmin, if the Upa Kheta (or Upa Graha) is in his exaltation sign, own sign or friend's sign and is devoid of malefic aspect, the combination indicates the native's Kaivalya or emancipation from the cycle of birth and death.

बन्धुऽप्युक्तास्ये कारके पापदूर्गः ।  
निपटस्येऽन्तया त्रेयं फलं सर्वं विचक्षणः ॥१२॥

12. In the event of the Atma Karaka planet falling in the divisions of the Moon, Mars or Venus, the native will be traverser of others' wives. The learned and wise should understand contrary results if the situation is reversed.

**Notes :** The presence of the Atma Karaka in the shadavargas (six divisions) of the Moon makes the native very emotional, causes him to make love with women younger than him and get sexual pleasure. If he (the Atma Karaka planet) is in the divisions of Mars the addiction to traversing others' wives is found to be in greater degree. The native indulges in sadistic pleasures during sexual intercourse, like tickling and battering and giving pains in various ways to the woman's body. In the divisions of Venus if the Atma Karaka planet is in the prominent degrees, the native usually has love marriage and it is successful also provided that there is no aspect from malefic planets and the native gets profit in trade through his family.

कारकांशे रहों जाते राजकार्यपरो हिन् ।  
 पूर्णेन्द्री भेगवन् विद्वन् शुक्रदृष्टे विशेषतः ॥१३॥  
 स्वांशे बलयुते भीमे जातः कुतापृथी भवेत् ।  
 वहिजीवी नरो वाङ्मि स्वाती च जायते ॥१४॥  
 दुर्धे कलयुते स्वास कलशित्वविक्षणः ।  
 वाणिज्यकृतशङ्खापि भुद्धिविद्यासमन्वितः ॥१५॥  
 सुकर्मा ज्ञाननिष्ठव वेदवित् स्वासगे गुरो ।  
 शुक्रे शतेन्द्रियः कर्मी राजकीयो भवेत्तरः ॥१६॥  
 शनौ स्वाशगते जातः स्वकुलेचित्कर्मकृत ।  
 रहों चौक्ष धनुष्को जातो वा लोहयक्षकृत् ॥१७॥  
 विवरेदोऽश्वका विष ! जायते नात्र संशयः ।  
 छवहरी गजादिनां केतो चौख्ष जायते ॥१८॥

**13-18. EFFECTS OF PLANETS IN KARAKAMSHAS:** O Brahmin, if the Sun is in the Karakamsha the native will be engaged in royal assignments (or governmental assignments). If the full Moon be there, he will enjoy sensual pleasures and will be a scholar, more so if there is the aspect of Venus also. If strong Mars is in the Karakamsha, the native will use the weapon of spear, will earn his livelihood through fire and be an alchemist. If strong Mercury is in the Karakamsha, he will be skilful in arts and sculpture and also in trading, be intelligent and educated. Should Jupiter be in the Karakamsha, the native will do good acts, will have spiritual

knowledge and Vedic learning. In case Venus be there in the Karakamsha, he will live for 100 years, will be sensual and will look after state affairs. If Saturn be there in the Karakamsha, the native will adopt the profession of his family. In case Rahu be there the native will be a thief, a bowman, a machinery maker and a doctor treating poisonous afflictions. O Vipra, there is no doubt in it and if Ketu be there, he will deal in elephants and be a thief.

**Notes :** If in the Navamsha of the Atmakaraka planet there is the Sun then the native will have Rajnika brilliance and Rajnika qualities. He has a bright and attractive personality. The other people wish that they should give him honour. The qualities of leadership and the capacity of organizing things have natural development in him. The native is dignified and largehearted. He does every thing on a large scale. He is plain speaking, open hearted and ambitious and likes to be flattered.

If Mars be there in the Navamsha of the Atma Karaka planet, the native loves weapons. If there is the aspect of Saturn and Rahu also, he keeps unlawful weapons. He generally engages himself in the trade of hot objects. He has in him brilliance, firmness and courage.

गविराहू यदा स्वांशे सर्पद् भीतिः प्रजायते ।  
 शुभदृष्टे भावं नैव पापद्वै पृतिभवेत् ॥११॥  
 शुभइत्यसंयुक्तो विषवेदो भवेत् तदा ।  
 भौमेक्षिते कारकांशे भानुस्वर्णनुसंयते ॥१०॥  
 अच्यवहा न पश्चाति त्वं एषप्रदहकः ।  
 तत्सिन् शुद्धेक्षिते चापि विहितो नैव जायते ॥१२॥  
 पापद्वै मुरुण दृष्टे समीपगहदहकः ।  
 शुक्रदृष्टे तु विप्रेन्द्र ! गुहदहो न जायते ॥१३॥

19-22. If Rahu and the Sun are there in the Navamsha of the Atma Karaka Planet, the native will have fear from snakes. In case there is the aspect of a benefic there will be no fear but the aspect of a malefic there will bring his death (through serpents). If Rahu and the Sun occupy benefic shadavargas, being in Karakamsha, the native will be a doctor treating poisonous afflictions. If there is the aspect of Mars on the conjunction of Rahu and the Sun and

other planets do not aspect it, the native will burn either his own house or that of others. If the aspect is of Mercury, the said effects will not be caused. If Rahu and the Sun are in the Navamsa, of the Atma Karaka planet in a malefic sign and are aspected by Jupiter, the native will burn neighbouring house. While the aspect of Venus will not cause such an event.

**Notes :** If the Navamsa of an Atmakaraka planet is in Scorpio and Rahu and the Sun be there, snake biting certainly happens. If there is the relation of the 6th Lord or the 6th House this should be taken as a dead certainty. Then even the aspect of a benefic planet does not counteract the evil effect. This combination causes sure death.

गुलिकेन	युते	स्वार्थे	पूर्णकद्रेण	वीक्षिते ।
चौरैहृतथोरे	जातः	स्वर्यं	चौरोऽश्चा	भवेत् ॥२३ ॥
गृहदृष्टे	सण्टिके	विषदि	वा	विषेशः ।
बुधदृष्टे	बुद्धिजो	जायते	नात्र	संशयः ॥२४ ॥

23-24. If in the Navamsa of an Atma Karaka planet is placed Gulika and if it is aspected by full Moon, the native will either get his wealth stolen by a thief or will himself be a thief. If Gulika is there but no planet aspects it the native will either give poison to others or will himself die of poisoning. The aspect of Mercury on it will give the native large testicles, there in no doubt about it.

**Notes :** If in the Navamsa of the Atma Karaka planet there is Gulika and the Moon aspects it, the native gives shelter to thieves. The thieves break into other's houses at his indication. He is their helper and helps them in the various ways. He is punished for it also. This thing does not remain hidden from others in society and is disclosed one day or the other.

संकेतो	कारकस्ये	च	पापद्वै	द्विजेतम् ।
जातस्य	कर्मरिगो	वा	कर्णच्छेदः	प्रजायते ॥२५ ॥
भुग्नप्रेषेष्ठो	तस्मिन्	दीक्षितो	जायते	जन्मः ।
बुधाकिदृष्टे	विर्विष्यो	जावते	मानवो	धुखम् ॥२६ ॥
बुधप्रेषेष्ठो	तस्मिन्	दासीपूर्तः		प्रजायते ।
पुनर्भवासुरो	वाऽपि	जायते	नात्र	संशयः ॥२७ ॥
तपस्वी	शनिना	द्वै	जातः	प्रेषेऽश्चा भवेत् ।

शनिमन्त्रेष्ठो तस्मिन् जातः संन्यासिवेष्वान् ॥२८ ॥  
रविष्ठुकेष्ठो तस्मिन् राजप्रेष्यो जनो भवेत् ।  
इति सक्षेपतः प्रोत्ते कारकाशफलं द्विज !॥२९ ॥

### 25-29.EFFECTS OF THE ASPECTS OF KETU IN KARAKAMSHA:

If Ketu be in the Navamsa of an Atma Karaka planet, and O excellent of the Brahmmins, he is there aspected by a malefic, the native will contract diseases of ears or will have his ears pierced. If there is the aspect of Venus on this combination the native will be initiated into religious order. He will certainly be devoid of valour if there is the aspect of Mercury and the Sun. If Mercury and Venus aspect, he will be the son of a female slave or of a female remarried, there is no doubt in it. If there is the aspect of Saturn he will do penance or be a servant. The aspect of Saturn only will make the native a pseudo ascetic. Venus and the Sun aspecting this combination will make the native a servant of the King. O Brahmin, thus are told briefly the effects of the Karakamshas.

**Notes :** If the Navamsa of an Atma Karaka planet falls in the sign of Jupiter (Sagittarius or Pisces) or in Gemini and he has the aspect of a malefic or Ketu, the combination certainly gives disease of ears.

स्वाशाङ्को च शुक्राकर्णं स्यात् पारापरिकः ।  
तथोद्दृष्टेयोगतो देश्यमिदमामरणं फलम् ॥३० ॥  
केलौ तत्रतिबन्धः स्याद् गुरो तु वैष्ण एवं सः ।  
राहो चाऽर्थनिवृत्तिः स्यात् कारकाशद् द्वितीयो ॥३१ ॥

30-31.EFFECTS OF THE 2ND FROM KARAKAMSHA : If the 2nd House from the Karakamshas in the divisions of Venus or Mars the native will be traverser of others' wives and if these two (Venus and Mars) have their aspect on it (the 2nd House) this addiction will last till death. Ketu in the 2nd from Karakamsha in this situation will be a restriction on this tendency while Jupiter in it will cause it. And Rahu in the 2nd from the Karakamsha will destroy wealth.

**Notes :** Besides the above mentioned effects, the native having this combination in his horoscope, gets more daughters than sons. When Jupiter is in the 2nd House from the Karakamsha in a division of Venus or Mars, the native will be famous in Society, will have qualities of head and heart but gets defamed due to the

addiction of loving others' wives. If there is the aspect of Venus and Mars on him in such situation he will keep a concubine throughout his life.

स्वांशात् तुतियोः पापे जातः शूः प्रतापवान् ।  
तास्मि॒ शुभग्ने॑ जातोः कारोः नात्र संशयः ॥३२॥

**32. EFFECTS OF THE 3RD FROM KARAKAMSHA :** If in the 3rd House from the Karakamsha there is a malefic, it will make the native brave and valorous while a benefic therein will undoubtedly make him timid.

**Notes :** The situation of Mars in the 3rd from the Karakamsha will make the native even braver stronger, and more valorous.

स्वांशाच्चतुर्थावे॑ तु बद्धशुक्लयुतेष्वेते॑ ।  
नात्र वा स्वोक्त्वमे॑ खेटे॑ जातः प्रापात्वान् भवेत् ॥३३॥  
शानिराहुयुते॑ तस्मिन् जातस्य च शिलगृहम् ।  
ऐष्टकं कुज-केतुभ्या॑ गुरुणा॑ दावं गृहम् ॥३४॥  
तर्णा॑ तु रविणा॑ प्रोक्तं जातस्य भवतं द्विज ! ।  
चन्द्रे॑ त्वनावते॑ देशे॑ पर्वीयोगः प्रजायते॑ ॥३५॥

**33-35. EFFECTS OF THE 4TH FROM KARAKAMSHA :** If in the 4th House from the Karakamsha there are Venus and the Moon together or if they aspect this house or if there are in it exalted planets, the native will have palatial buildings. If there is the conjunction of Saturn and Rahu in it he will have a house made of stones. The presence of Mars and Ketu indicates a house made of bricks while that of Jupiter, one made of wood. O Brahmin, from the presence of the Sun it should be predicted that the house of the native will be of straws and grass. If the Moon be in this situation, the native will have union with his wife in an unroofed house.

**Notes :** The situation of the Moon and Venus in the 4th House from the Karakamsha gives the native a beautiful and palatial building which is painted white. The house is equipped and furnished with all kinds of comforts giving objects. Guests nearly always have their residence in this house. There is permanent stay of some relative's son in it. If in the 4th House from the Karakamsha there is the Moon, the native has his first sexual union with his wife in an unroofed, open air place. This combination is generally found

in the horoscopes of people in rural areas and having agriculture as their profession. The first sexual union will take place in a field of sugar cane or on the bank of river or canal near the village. In urban areas a native having this combination performs it (the first sexual union) on the roof of the house, but there should be arrangement of stored water on the roof. This combination bears fruits often in three days.

पञ्चमे॑	कुजराहुभ्या॑	क्षयरोगात्य	संपदः ।
रात्रिनाथेन	दृष्टाच्यां	निश्चयेन	प्रजायते॑ ॥३६॥
कुण्डलौ	तु जातस्य	पितकादिगदे॑	भवेत् ।
केतुहुड्डौ	तु गृहीणी॑ जलसोऽश्वा॑	द्विज !	॥३७॥
सराहुगुलिके॑	तत्र भयं	क्षदर्शिवादेऽध्यवम् ।	
बुधे॑	परमहस्तु॑ लगुडी॑ वा	प्रजायते॑	॥३८॥
रवै॑	खडगशयो॑ जाते॑ कुर्जे॑	कुन्तायुधी॑	भवेत् ।
शनौ॑	घनधर्षो॑ ज्येष्ठो॑ राहो॑ च	लोहप्रकवन् ॥३९॥	
केतो॑	च बाहिकायन्त्री॑ मानवो॑	जायते॑	द्विज !
भगवि॑	तु कविर्विम्मी॑ काळ्यज्ञो॑	जायते॑	जनः ॥४०॥

**36-40. EFFECTS OF THE 5TH FROM KARAKAMSHA :** If in the 5th House from the Karakamsha there are Rahu and Mars, there is the possibility of the native's suffering from consumption. If there is the aspect of the Moon on them this possibility will become a certainty. O Brahmin, the aspect of Mars on this house, will cause boils or ulcers on the native's body and Ketu's aspect on it will cause dysentery or some disease caused by drinking impure water. The conjunction of Rahu and Gulika there in will cause fear from mean people and poison. Should Mercury be there the native will either be an ascetic of the highest order or one holding staff. In case the Sun be there, he will be bearer of sword, and if Mars be there a user of spear, in the case of Saturn an archer bearing a bow, in that of Rahu and Ketu, O Brahmin, he will be respectively a mechanist and a watch maker. And if Venus be there the native will be a poet and an eloquent speaker.

स्त्रांशे॑	तत्क्षेमे॑ वात्पि॑	चन्द्रत्वाच्या॑ च	ग्रन्थकृत् ।
शुक्रेण॑	किञ्चिद्दुर्जस्त्रै॑	ततोऽप्यत्थो॑	बुधेन च ॥४१॥
गुरुणा॑	केवलैवंव	सर्वविद्	ग्रन्थकृत् ।

वेदवेदान्विच्चापि । न वामी शाब्दिकोऽपि सन् ॥४२॥  
 नैयायिकः कुञ्जेनासी लेन मीमांसकसत्या ।  
 सप्तशतहस्तु शानिना गीतज्ञो रविणा सृष्टि ॥४३॥  
 चरेण सामुद्रेनाः साहित्यश्च गायकः ।  
 केतुना गणितज्ञोऽसौ राहुणाऽपि तथैव च ॥४४॥  
 सप्तशतयस्य सिद्धः स्यात् युक्तसंख्यातो द्विजः ॥४५॥  
 स्वांशाद् हितीयसः केचित् फलमेव वदन्ति हि ॥४५॥

**41-45 EFFECTS OF KARAKAMSHA AND THE 5TH THERE FROM:** Should Jupiter and the Moon be in karakamsha or the 5th therefrom, the native will be an author. He will be a lesser writer in case Venus be there and still lesser in the case of Mercury being in the said house. If Jupiter alone is in this situation, he will have all knowledge and be a writer, be well versed in Veda, Vedanta philosophy but not an orator or a grammarian. If Mars be there he will be a logician, if Mercury a mimamsaka or a follower of Mimamsa philosophy. In case Saturn be in this situation, he will be dull-witted in the assembly, the Sun be there a musician, the Moon a follower of Sankhya Philosophy and well versed in rhetorics and singing, and Ketu or Rahu an astrologer.

**Notes:** If in the Atma Karakamsha or in the 5th House from it there are Moon and Jupiter, the native is often a man of letters and his books are translated into other languages. His books are sold in a large number in foreign countries. The theme of his books is some social problem. The situation of Venus gives the native talents of writing poetry and appreciating beauty.

स्वांशात् षष्ठ्याते पापे कर्षको जायते जनः ।  
 शुभगदेशत्यक्षेति हुतियेऽपि फलं सूतम् ॥४६॥

**46. EFFECTS OF THE 6TH FROM KARAKAMSHA :** Should there be a malefic in the 6th House from a Karakamsha, the native will become an agriculturist, should there be a benefic in it be will be indolent. The effects should be understood similar to the above in the case of the 3rd from the karakamsha.

**Notes :** If in the 6th House from the Karakamsha there is Saturn, the native is especially efficient in agricultural work.

सूने चक्रशुल चय भार्या तेजातिसुन्दरी ।  
 तज कामवती शुक्रं बुधे चैव कलात्मकी ॥४७॥  
 रवौ च चक्रते गुरुता शनै चापि वायोदयिका ।  
 तपात्स्ती रुडाड्या वा रहो च विद्या सूता ॥४८॥

**47-48. EFFECTS OF THE 7TH FROM KARAKAMSHA:** In whose horoscope the Moon and Jupiter are in the 7th House from the Karakamsha, his wife will be extremely beautiful; in case Venus be there in she will be very sensual and if Mercury she will be well versed in fine arts. Should the Sun be there in, she will confine herself to domestic activities only, while the presence of Saturn in the said house will give him a wife older in age than the native or a plious or sick wife, and that of Rahu will bring him a widow in marriage.

**Notes:** The situation of the Moon and Jupiter in the 7th House from the KARAKAMSHA is certainly helpful in getting a very beautiful wife. But the native's wife has relations with another man and thus she is unfaithful to him. And that man is generally a famous one. Such a woman corrupts her women friends also.

शुभस्त्रामियते रसे स्वांशाद् दीर्घायुक्ते ।  
 पापेश्चत्युत्त्वायुमध्यायुक्तिश्चायुते ॥४९॥

**49. EFFECTS OF THE 8TH FROM KARAKAMSHA :** If the 8th House from the Karakamsha has the conjunction of benefic planet and the 8th Lord it gives long life to the native where as the aspect or the conjunction of malefic planet in this situation will make him shortlived. The aspect and conjunction of both benefics and malefics will yield him a medium span of life.

कारकांशाच्च	नवमे	नवमे	शुभगदेशत्यक्षेति ।
सत्यबदी	गुरु	चक्रः	स्वधर्मनिरते नः ॥५०॥
स्वांशाच्च	नवमे	आदे	पापगदेशत्यक्षेति ।
स्वधर्मनितो	बाल्ये	मिथ्यावादी	शानि-गहयुतेश्चिते ॥५१॥
नवमे	कारकांशाच्च	च	वायिक ॥५१॥
गुरुद्वेषी	भवेद्	बालः	शास्त्रिय विमुखो नः ॥५२॥
कारकांशाच्च	नवमे		कारकांशाच्च
तदायपि गुरुद्वेषी	स्यात्		गुरुवास्त्रं न प्रस्त॑ ॥५३॥
	नवमे		सुकर्षभौमयुतेश्चिते ।

षष्ठ्यर्गादिक्योगे तु परमं पारदारिकम् ॥५५॥  
 कारकांशाच्च नवमे नेन्द्रुकृक्षिते हिते ।  
 परमी सङ्माद् बालो वस्त्रको भवति शुभम् ॥५६॥  
 नवमे केवलनैवे गुणा च युतेऽक्षिते ।  
 शीतेतुपो अवेजातो विषयी चैव जायते ॥५६॥

**50-56. EFFECTS OF THE 9TH FROM THE KARAKAMSHA :** In case the 9th House from the Karakamsha has the conjunction or aspect of a benefic planet, the native will be truthful, devotee of his teachers and elders and attached to his religion. If in the 9th House from the Karakamsha there is the situation or aspect of the malefic, the native will be a devotee of his religion in childhood but will be given to falsehood in his old age : If there is the conjunction or aspect of Saturn and Rahu in the 9th House from the Karakamsha, the native will be betrayer of his elders and teachers and be averse to the ancient classics. If from the Karakamsha in the 9th House there is the conjunction or aspect of Jupiter and the Sun, then also the native will be a betrayer of his teachers and elders and will not obey them. If in the above situation there is the conjunction or aspect of Venus and Mars and also there is the combination of these in the shada vargas etc. a woman related to the native will die. O Brahmin if in the 9th House from the Karakamsha there is the conjunction or aspect of Mars and the Moon, the native will certainly be a prisoner due to his association with another's woman. If in the 9th House from the Karakamsha there is situation or aspect of Jupiter only, the native will be addicted to women and will be given to sensual pleasures.

**57-60. EFFECTS OF THE 10TH FROM THE KARAKAMSHA :** If from the Karakamsha in the 10th House there is the conjunction or aspect of a benefic, the native will have firm riches, be sagacious, strong and intelligent. If in the 10th House from the Karakamsha there is the conjunction or aspect of a malefic, the native will suffer losses in his trade and will be deprived of paternal bliss. If in the above situation there is the conjunction or aspect of Mercury and Venus, the native will have many gains in his trade and will do many great deeds. If from the Karakamsha in the 10th house, there is the conjunction or the aspect of the Sun and the Moon and O Vipra if they have the aspect of or the conjunction with Jupiter, the native will acquire a Kingdom.

स्वांशोदेकादशे	स्थाने	शुभखेट्युतेऽक्षिते ।
भ्रातुसौख्यपुते	बालः	साभकृत् ॥५१॥
एकादशे	सप्तमे	तु कुमारात्माभूतः ।
विजयातो	विक्रमी	चैव जायते नाजु संशयः ॥५२॥

**61-62. EFFECTS OF THE 11TH FROM KARAKAMSHA :** If in the 11th House from the Karakamsha there is the conjunction or aspect of a benefic, the native will have happiness from his brothers and also have gains in everything undertaken by him. If in the 11th House from the Karakamsha there is a malefic, then there is no doubt in it that the native will have gains through questionable means; will be famous and valorous.

कारकांशाद् व्याप्ताने	सदग्ने	सदव्ययो भवेत् ।
असद्व्ययोऽशुभे	ज्ञेयो	ग्रहाभावे च सत्तलम् ॥५३॥
कारकांशाद्	व्याप्ताने	सद्व्ययस्ये शुभग्ने ।
सद्विजयिते	तस्य	शुभलोकमवानुयात् ॥५४॥
कारकांशाद्	व्यये	केतौ शुभखेट्युतेऽक्षिते ।
तथा तु जायते	मुक्ति:	सद्गुणपदमात्रयात् ॥५५॥
मेषे धनुषि	वा	केतौ कारकांशात् व्ययात्मिते ।
शुभग्नेन	सदग्ने	साधुव्ययपदमानुयात् ॥५६॥
व्यये च	केवले	पापयुक्तेऽक्षिति च ।
न तदा जायते	पूर्णिः	शुभतोकं च पश्यति ॥५७॥
रविणा संयुते	केतौ	कारकांशाद् व्ययात्मिते ।
शिवधर्मविवरस्य	निर्विक	द्विजोत्तमः ॥५८॥

कारकांशाच्च	दशमे	शुभखेट्युतेऽक्षिते ।
स्थिरवितो	भवेद् बालो गम्भीरो	बलवृद्धिसन् ॥५७॥
दशमे	कारकांशाच्च	पापखेषेन वर्जितः ।
व्यापारे	जायते हानिः	द्वयशुक्रयुतेऽक्षिते ।
दशमे	कारकांशाच्च	वाहनाभ्युच्च ।
व्यापारे	बहुताभ्युच्च	पहकर्मकरो नः ॥५९॥
कारकांशाच्च	दशमे	गवचन्द्रयुतेऽक्षिते ।
गुरुदृष्टुते विष्णु !	जातको	राज्यधारा भवेत् ॥६०॥

वर्जणं संयुते केतौ कारकांशाद् व्यवसिष्टे ।  
गोर्या भक्तिवित्स्य शक्तिक्रो जायते नः ॥६१॥

शुक्रेण संयुते केतौ कारकांशाद् व्यवसिष्टे ।  
लक्ष्या सज्जायते भक्तिजनकोम्भी समविद्मान् ॥६०॥

कुर्जेन संयुते केतौ स्कददधन्तौ भवेत् ।  
वैष्णवो युक्तसोरिण्या गुणा शिवभक्तिमान् ॥६१॥

गहणा तापसी दुर्गा सेवते शुद्धेवताम् ।  
भक्तिः स्कदेऽथ हेरखे शिखिना केवलेन या ॥६२॥

कारकांशाद् व्यये सौरः पाराशौ यदा श्वेत् ।  
तदातपि शुद्धेवत्स्य भक्तितस्य न संशयः ॥६३॥

पापहेतुपि शतौ शुक्रं तदात्मि शुद्धेवकः ।  
अग्रात्यकारकत् शुद्धेऽप्येवमेव फलं देवत् ॥६४॥

**63-74. EFFECTS OF THE 12TH FROM KARAKAMSHA.** If in the 12th House from the Karakamsha, there is benefit, the native's expenses will be on good deeds while in case malefic be there, his expenses will be on vicious deeds. If there be no planet in the 12th House the expenses will be on good deeds. If there is an exalted benefic planet or a planet in his own house in the 12th House from the Karakamsha the native will attain heaven after death. In case in the 12th House from the Karakamsha Ketu is in conjunction with or aspected by a benefic planet then also the native will attain heavens after death and also final emancipation. If there are in conjunction Aries and Sagittarius or Ketu in the 12th House from the Karakamsha and they are aspected by a benefic planet, the native will attain final emancipation. And if there is only Ketu in the 12th House and he is in conjunction with or is aspected by a malefic, the native will not attain final emancipation and will not see heavens. O excellent of the Brahmans if there is Ketu in conjunction with the Sun in the 12th House, the native will without doubt be a worshipper of Lord Shiva. If in the 12th House from the Karakamsha Ketu is there in conjunction with the Moon the native will be a devotee of Gauri (the consort of Lord Shiva) and will be a Shaktika (a Worshipper of the Adi Shakti, the first source of power). If there is the conjunction of Ketu with Venus in the 12th from the Karakamsha, the native's devotion will be in Lakshmi (the Goddess of wealth) and he will be prosperous and wealthly. Ketu in conjunction with Mars, the man

will be worshipper of Skanda ( a son of Lord Shiva) and he will worship Lord Vishnu if there is the conjunction of Mercury and Saturn, Lord Shiva if of Jupiter. In case Rahu be there in the 12th House from the Karakamsha the native will worship Kali Durga or some, mean deity. If there is only Ketu in the said 12th House the native's devotion will be for Skanda or Ganesha (the two sons of Lord Shiva and his consort Gauri). If in the 12th House from the Karakamsha there is in a malefic sign Saturn, then also there is no doubt in it that the native be a worshipper of a mean deity and if Saturn and Venus in conjunction occupy a malefic sign there, then also the native will be worshipped of mean deity. The same effect is to be predicted if they (Saturn and Venus in conjunction) are in the 6th Navamsha from the Amatyaka Karaka's Navamsha.

त्रिकोणस्ये पापबेटद्वये द्वित॑ ।  
कारकांशात् मन्त्र-कर्त्रक्षो जायते नाश्च मंशयः ॥६५॥  
पापेन वीक्षिते तत्र जाते नियाहको भवेत् ।  
शुभेन्निर्गिते तस्मै नरोऽनुग्राहको भवेत् ॥६६॥

75-76. O Brahmin, if there are situated two malefic planets in a trine from the Karakamsha, the native will have knowledge of Mantra (Sacred spells) and Tantra (mystical formulae for the worship of deities for attainment of superhuman powers). If they (the malefic planets) are aspected by a malefic planet the native will use his knowledge for evil purposes (will use it as black magic) but if they are aspected by a benefic planet he will use it for good purposes.

**Notes :** The native gets commercial gains from his knowledge of Mantras and Tantras.

शुक्रदृष्टे	विद्या	स्वांशे	स्वावदी	भवेतः ।
बुधदृष्टे	च	सदैवाः	सर्वरोपहरो	भवेत् ॥६७॥
शुक्रदृष्टे	सुखे	चन्द्रे	पाण्डुस्वर्णी	भवेतः ।
भौमदृष्टे	महारोगी	रक्तपिण्डितो		भवेत् ॥६८॥
केतुदृष्टे	सुखे	चंद्रे	नीलकुण्ठी	प्रजापते ।
चतुर्थे	पञ्चमे वाऽपि निश्ची गहु-कुञ्जे			यदि ॥६९॥
क्षयरोगे	भवेत्	तस्य चक्रदृष्टे	तु	निष्ठिः ।

स्वाशात् सुखे सुते वापि केवलः संस्थितः कुञ्जः ॥८०॥  
 पिकादिर्भवेत् तप्य तदा रोगो न संशयः ।  
 ग्रहणी जलरोगो वा तत्र केतौ स्थिते सति ॥८१॥  
 स्वर्णसुग्रुणिको तत्र विवेदो विषादितः ।

85-86. If in the Karakamsha or in the 5th House from the Karakamsha are situated the Moon and Jupiter, the native will be a great author having knowledge of all branches of learning, if there is Venus he will be a lesser writer.

स्वाशकात् पक्षमे आये केवले संस्थिते शनौ ॥८२॥  
 धनुविद्याविदा जाता भवन्यज्ञ न संशयः ।  
 केतौ च केवले तत्र शटिकायनकारकः ॥८३॥  
 बुधे पराहसो य दण्डी भवति मानवः ।  
 लोहयन्त्री तथा राहो, रवी उद्दाश्वरो भवेत् ॥८४॥  
 केवले च कुर्वे तत्र जातः कुनात्राक्षारकः ।

77-841/2. If the Moon in the Karakamsha is aspected by Venus the native will be alchemist, if she is aspected by Mercury he will be Vaidya (a man of Indian medicine or a doctor) having the ability of curing all diseases. If the Moon is in the 4th House from the Karakamsha and is aspected by Venus the native will be afflicted by white Leprosy, if she is aspected by Mars he will be patient of the disorders of blood and bile, and if she is aspected by Ketu he will be afflicted by black leprosy. If in the 4th or the 5th House from the Karakamsha there is Rahu and Mars the native will be a patient of consumption and it will be a certainty if they (Mars and Rahu) receive the aspect of the Moon. If there is only Mars in the 4th or the 5th House from the Karakamsha the combination will cause ulcers, there is no doubt in it, and the situation of Ketu will cause dysentery and afflictions due to impure water. If there are Rahu and Gulika in the above situation, the native will be a doctor curing poisonous afflictions or will cause troubles through poison. If there is only the situation of Saturn in the 5th House from the Karakamsha, there is no doubt in it that the native will be an expert archer. And if only Ketu is there in the said 5th House he will be a watch maker. In case Mercury be there the man will be an ascetic of the highest order, an ascetic carrying a staff, if Rahu be there he will be a machinist, if the Sun be there he will carry a sword and if only Ketu be there he will be bearer of spear or arrow.

स्वाशे वा पक्षमे स्वांगच्छेद्यां संस्थितौ तदा ॥८५॥  
 प्रथकर्ता भवेत्यजातः सर्वविद्याविशारदः ।  
 तत्र देवर्गुरे किञ्चकुरुप्रयक्षकरो भवेत् ॥८६॥

बुधे तत्र ततोऽप्यनुभव्यकर्ता तत्र शुक्रे कर्विवायी काव्यस्त्रु प्रजायते ॥८७॥  
 सर्वविद् याचिको जीवे न दायी च स्थानिषु ।  
 शब्दस्त्रु विशेषण वेदवेदात्मवित् तथा ॥८८॥  
 सभाजडो भवेत् बाल उत्स्थानाते शनौ ।  
 पीमांसको भवेत्तनुकरुक्ष्यानगते दुष्टे ॥८९॥  
 स्वांशे वा पक्षमे भौमे जातो नैयायिको भवेत् ।  
 चन्द्रे च सांख्योगः साहित्यस्त्रु गायकः ॥९०॥  
 रवी वेदात्मविवेद गीतस्त्रु प्रजायते ।  
 केतौ च गणितः स्याज्ज्ञोतिःशाश्वाविशारदः ॥९१॥  
 सप्तदायस्य संसिद्धिरुत्सवस्त्रयो भवेत् ।  
 द्वितीये च तृतीये च स्वांशादेव विचारयेत् ॥९२॥  
 श्वारे सूक्ष्मफलं शत्रा जातकस्य फलं बहेत् ।

87-921/2. PLANETS IN THE 5TH FROM KARAKAMSHA : If there is Mercury in the Karakamsha or in the 5th House therefrom, he will be a still lesser writer, if Venus, he will be a poet or an eloquent speaker and will have knowledge of poetry (will be critic of poetry perhaps), if Jupiter, he will have all knowledge and be a writer but will not be able to speak in assemblies etc. and he will be an expert grammarian and will have knowledge of Vedas and Vedanta (Upanisads). The native will be akin to a fool in assembly if in the above place Saturn be there and Mercury having gone there he will certainly be a Mimamska (will have knowledge of Mimamsa philosophy). If Mars be there in the Karakamsha or in the 5th House therefrom he will be a Nayayika (will have knowledge of Nayayika yoga and of literature in general, if the Sun be there he will have knowledge of Vedanta and music, if Ketu, a mathematician and one learned in Astrology and if Ketu in the above situation has relation with Jupiter the native will have these learnings by inheritance. The 2nd and the 3rd Houses from the Karakamsha should also be considered in the same manner as the 5th House has been considered and the effects of the native should be spoken of after

knowing the subtle effects of the planets in either of these houses.

केतो ख्वाशाद् द्वितीये या उत्तीर्णे सख्वयाग् भवेत् ॥१३॥  
पापद्वृष्टे विशेषण मानवो  
सुनुमक्षमः ।

93-93 1/2. If Ketu be there in the 2nd or the 3rd House from the Karakamsha, the native will have defective speech and if there is the aspect of a malefic on him the defect in speech will be greater and the man will not be able to speak.

स्वांशालत्तन्त्र पदादवाऽपि द्वितीयाश्म भावयोः ॥१४॥  
केम्बुद्मः पापताम्बे चन्द्रदृष्टे विशेषतः ।  
अत्रादध्याये च ये योगः सफलता कथिता यथा ॥१५॥  
योगकर्तृदशायात्ते ज्ञेयः सर्वे फलप्रदाः ।  
एवं दशाप्रदादशैर्हितीयाश्मयोर्द्विजः ॥१६॥  
महसाम्ये च विजेयो योगः केम्बुद्मोजशः ।  
दशाप्राप्यसमये सलग्नान् साधयेद् ग्रहान् ॥१७॥  
केम्बुद्मत्रापि योगोऽव पापसाम्येऽशत्रयोः ।  
एवं तत्वादिभावान् सूर्यदिनां नक्षस्त्राम् ॥१८॥  
तत्तत्रिक्षत्यनुसारेण फलं वाच्य विप्रिक्षिता ।  
इति संक्षेपतः प्रेक्ष कारकांशफलं यथा ॥१९॥

94-99. If in the 2nd or the 8th Houses from the Karakamsha or the Ascendant Pada there is the combination of malefics it will form the Kemadruma Yoga, and this Yoga will be severer if the Moon's aspect be there. O Brahmin, all the combinations and their effects that have been spoken of by me in this chapter should be known to be givers of their effects during the Dasa periods that cause these combinations. In the same way these will be givers of effects if in the 2nd or the 8th Houses there is the sign that causes the Dasa Period. The Kemadruma yoga or combination should be known to be inauspicious if there are planets in these Houses. The position of the planets should be found out along with that of the Ascendant at the beginning of the Dasa period. This yoga (the Kemadruma yoga) should also be known if there is the combination of the malefics in the 2nd or the 8th Houses. Similarly the effects should be spoken of by the learned astrologers of the Ascendant etc. Houses and of the Sun etc. planets according to their respective situations. Thus ends the effects of the Karakamshas as spoken of by me in short.

### Chapter 36

## Yoga Karakas :

कारकोशवशाद्वै फलं प्रेक्ष यथा द्विजः ।  
अय शत्राधितद्येन ग्रहयोगफलं श्रणु ॥१॥

1. O Brahmin, thus have I spoken of the effects derivable through Karakamshas. Now listen to the effects of the planets as these arise due to their lordships of the various houses.

केन्त्राधितयः सौक्या न दिशनिति शुभं फलम् ।  
कूरा नैवाऽशुभं कुर्यु शुभदृश निकोणाः ॥२॥  
लन्तं केन्त्रिकोणलाद् विशेषण शुभदम् ।  
पञ्चमं तत्त्वम् वैत विशेषसम्पूर्ते ॥३॥  
सप्तमं दशमं चैव विशेषसुखमृते ।  
निष्ठाधाराधिया: सर्वे ग्रहः पापफलः सूर्यः ॥४॥  
त्यगद्वितीयत्वेष्वा साहस्रर्यत् फलप्रदः ।  
स्थानान्तरानुरोधाते प्रबलाश्चतरस्य ॥५॥  
तत्र भाग्यवदेशत्वादशेषो न शुभप्रदः ।  
निष्ठाधाराधितव्येषो कोपपते गु सरक्तः ॥६॥  
उत्तेष्व चत्ती योगो निर्बलस्य प्रबाधकः ।  
न स्वेच्छावदेषोऽत्र सूर्यचन्द्रमसोर्पतेऽत् ॥७॥

2-7. NATURE DUE TO LORDSHIPS OF PLANETS : Natural Benefits do not give auspicious effects when they are lords of the angles, and natural malefics in that position do not give in auspicious effects, while the lords of the trines (whether benefic or malefic) always give auspicious effects. The Lord of the Ascendant

is especially auspicious as the Ascendant House is both an angle and a trine. The 5th and 9th Houses are specially related to wealth and the 7th and the 10th Houses to happiness. All the planets lording the Trishadayas (the 3rd, 6th and 11th House) are known as giver of inauspicious effects. The Lords of the 12th, the 2nd and the 8th House give effects according to their association (with a benefic or a malefic) and give effects according to their second House (the 2nd and the 8th House in which they have their 2nd sign) and they are stronger in their qualities in the ascending order. Among these the 8th Lord when he owns the 12th House from the 9th House is not auspicious and if he (the 8th Lord) is the lord of the 3rd, 6th and 11th House also simultaneously he becomes still more inauspicious, but if he is the Lord of the trine (1st, 5th or 9th Lord) he becomes even more auspicious in giving effects. The stronger among the above mentioned combinations becomes the obstructor of the weaker one and gives his own effects. Here the 8th Lordship of the Sun and the Moon is not evil.

**Notes :** Natural benefics like Jupiter, Venus, Mercury and full Moon are not responsible to give inauspicious effects merely by virtue of being the lord of Angles. If the natural benefics have this virtue only that they are benefics and are lords of Angles, then these reasons only cannot ensure auspicious effects. On the contrary, the natural malefics Mars, Saturn and Ksheena Chandra (emaciated Moon) etc are not capable of giving inauspicious effects merely due to the above mentioned reasons. But the natural benefics and the natural malefics both have this common characteristic that they are givers of auspicious effects only if they are lords of trines.

The Ascendant is a House which is counted both as an angle and a trine. It is an angle and also a trine. Therefore the Ascendant Lord is always a giver of auspicious effect whether he be a benefic or a malefic and there is special significance of the effect given by him. Now it follows from this that if a planet becomes lord of an angle and at the same time he is the Ascendant Lord also, he will always remain a giver of good effects. Therefore in the Gemini and Virgo Ascendants, Mercury being respectively the 4th and the 10th Lord becomes the Lord of an angle, but he does not lose his benefic nature. But in both these Ascendants Jupiter will be the Lord of two

Angles and consequently he will lose his benefic nature and he will be considered as infected by the Kendradhipatiya Dosha (the blemish of being the Lord of an angle).

Mercury will be in the same situation in case the Ascendants are Sagittarius and Pisces.

The Lords of 3-6-11 Houses are called Trishadayadhisha. If a planet lords any of these Houses he becomes giver of inauspicious effects.

The Lord of 12-2-8 Houses are not free in giving effects. They give the effects of the planet with whom they have associations. If they are not associated with any planet, then they give the effect of that other House in which their 2nd sign has fallen. The lords of the Houses classified in the above way have the inauspicious capacity of giving effects in ascending order, for example the capacity becomes greater in the 2nd Lord than in the 12th and greatest in the 8th Lord and so on. In this way the 8th Lord has the greatest capacity of giving effects.

It has been thought that the destroyer of effects of any house is the 12th House from it. Destiny is the most significant in human life. Generally people, except the yogis, do deeds with the desire of getting effects and one will get the effects if it is written in his fate to get those effects. If he is destined to get them. Therefore the 9th House is of the greatest importance. The 12th from the 9th House, which ever it is, will be the destroyer of destiny. The 12th from the 9th House is the 8th one. Therefore the Lord of the 8th House is always the giver of inauspicious effect. If the 8th Lord becomes the Trishadayesha also then such an 8th Lord will be extremely endowed with malefic nature. Thus for the natives having Scorpio ascendant the 8th Lord is Mercury and he is also the 11th Lord in this Ascendant. Therefore, Mercury is the most malefic in giving effects to the native in this Ascendant. In the edition of Ranjana Publications in Sloka no 6 there is the word "त्रिषदायाधिपते॒श्च" which means that if the 8th becomes the Lord of 3-6-11 Houses also he will be the giver of inauspicious effects. As a matter of fact this word is "त्रिषदायाधिपते॒श्च" which will mean "that if the 8th Lord becomes the Lord of 3-6-11 Houses also then he will be the giver of inauspicious effects. It is this interpretation which seems to be reasonable here. In sloka no. 4 also, it is these Houses (3-6-11) that

have been spoken of as Malefic Houses. If the 8th Lord occupies a trine he does not remain a malefic but becomes a benefic.

The House of each class being strong in the ascending order, the strongest house in the horoscope will become obstruction in the effects of the less strong and will give its own effects.

Thus in the Sagittarius Ascendant Saturn will be the Lord of the 2nd and the 3rd House. Being the Lord of the 2nd House he will give the effects of the 3rd House because in the 3rd House falls the 2nd sign of Saturn, Aquarius and the 2nd Lord has to give the effects of his 2nd sign. In this Ascendant Venus will become the 6th and 11th Lord. In the 3-6-11 class of Houses in the ascending order the 11th Lord will be the strongest. Therefore, Venus will become an obstruction in the effects of Saturn and will give her own effects. In order to understand it properly, the Houses may be classified in the following way according to the difference of the effects.

1. Angles 1-4-7-10
2. Trines 5-9
3. Trishadayadhisha 3-6-11
4. Parashraya 12-2-8

In every class the House will be stronger in ascending order. The strongest in their respective Houses will be the 10th, 9th, 11th and 8th Houses.

गुरुको	शुभी	ग्रेनकौ	चत्वारी	पद्ध्यम	उच्चते ।
जदार्थिनो	शुभः	खुलाः	पापा	रक्षाकिं भूमिकः ॥८॥	
पूर्ण-दुर्जयशुक्रधूष			प्रबला	उत्तरोत्तरम् ।	
शीणेन्द्रकाकिं भूमिकः			प्रबलधूष	यथोत्तरम् ॥९॥	
केशवाधिपद्मदेवो	यः	शुभाना	कथितो	हि स ।	
चन्द्रसंगुरुशुक्राणो					प्रबलाध्यते तत्तरम् ॥१०॥

केशवकोणेणाती स्थातो प्रस्परस्थृहेपणो ।

एक ऐ द्वौ शिशौ बाहुपि हेकभेद्यतः स्थितः ॥११॥  
पूर्णदुर्जयेक्षतो बाहुपि मिथो योगकरो तथा ।  
योगेऽस्तिस्म् जायते भूमो विद्युतो वा जनो भवेत् ॥१२॥

in the ascending order in the case of the Moon, Mercury and Venus.

**Notes :** Jupiter and Venus are called Natural benefics. They are the first in giving most auspicious effects to the native in his life. The Moon is the most auspicious in herself on full Moon day. Her auspiciousness goes on decreasing proportionately after the date of the Full Moon, but she will remain auspicious till the 7th tithi of the half of the month. Her inauspiciousness will constantly increase from the 8th tithi in proportion and she will become entirely malefic on the Amavasya, the 30th tithi of the month. From the 30th tithi the maleficency of the Moon will go on decreasing constantly in proportion and by the 7th tithi of the bright half of the month all her maleficency will have vanished away and after this there will be again the entry of beneficency in the Moon. Therefore the Moon has been called semi-benefic planet.

Mercury gives auspicious effects if he is situated alone in a House or if he is situated along with the full Moon, Jupiter and Venus, that is if he is in conjunction with a benefic planet. But in being situated along with a malefic planet like the emaciated Moon, the Sun, Saturn and Mars he also becomes a malefic and acts like a malefic. The planets are strong in ascending order in giving auspicious or inauspicious effects. Thus, the full Moon is a giver of benevolent effects, but Mercury gives more auspicious effects than the full Moon, Jupiter more than Mercury and Venus is the most benevolent of them all. Similarly, the emaciated Moon is a giver of inauspicious effects but Mercury gives more inauspicious effects than the emaciated Moon, the Sun more than Mercury, Saturn more than the Sun and Mars will be the most malefic of them all.

प्रस्परस्थृहेपणो ।  
स्थातो प्रस्परस्थृहेपणो ।

**11-12.ANGULAR AND TRINAL LORDSHIPS :** If there is an exchange between an angular Lord and a trinal Lord, or if they are in conjunction in a House, or if either of them is there in the other's House, or if they have full aspect of each other, they are Yoga Karakas (they cause auspicious combinations). The native born in

**8-10. NATURAL BENEFICS AND MALEFICS :** Jupiter and Venus are said to be natural benefics while the Moon is said to be a mediocre in beneficence. Mercury is neutral and the Sun, Saturn and Mars are natural malefics. Full Moon, Mercury, Jupiter and Venus are stronger in the Ascending order. Emaciated Moon, the Sun, Saturn and Mars are stronger in the ascending order in malefic disposition. Therefore, the maleficence due to the angular rulership of the natural benefics should also be considered more significant

this combination will become either a King or an eminent person.

**Notes :** These rules are of the greatest significance in giving elevation to life. The basis of **Predictive Astrology** is indeed the mutual relationship of the Lords of the Houses. The above mentioned rules may be easily explained as follows:

1. The Angular Lord occupies a trine and the Trinal Lord occupies an angle that is, there should be an exchange between an angle and a trine.

2. The Lords of an angle and a trine are situated together in an angle or in a trine.

3. If a trinal Lord is situated in an angle, he is always in an auspicious situation although he may not be in his own sign.

4. If an angular Lord occupies a trine he will always be in an auspicious situation. His situation in his own sign is not essential for him to be auspicious.

5. The angular Lord being situated in any House aspects the trinal Lord situated in a benefic House and the Trinal Lord aspects the Angular Lord in the same position or they should have aspects between them.

The greater this relationship of the planets is there in a horoscope the more famous, the wealthier and the more powerful will the native be.

कोणेशत्ते यदैकस्य केद्वेशत्वं च जायते ।  
केद्वे कोण स्थिते याऽसौ विशेषांगकारकः ॥१३॥

13. If one and the same planet becomes the lord of a trine and also the Lord of an angle and occupies an angle or a trine it will prove to be a Yoga Karaka.

**Notes :** This situation may be created by Saturn in the Libra and Taurus Ascendants because then he will be respectively the Lord of the 4th and 5th Houses and that of the 9th and 10th Houses. And if Saturn in these Ascendants occupies an angle or a trine he will form a specially auspicious Yoga or Combination.

केद्वेशत्वेन पापाना या श्रोता शुभकाति ।  
सा व्रिकोणाधिपत्तेऽपि न केद्वेशत्वमात्रतः ॥१४॥

14. **ANGULAR LORDSHIP** : The auspiciousness that a malefic

planet acquires when he becomes an angular Lord is acquired by him only when he is a trinal lord also. He does not get this auspiciousness by being merely an angular lord.

**Notes :** The angular Lord may be a malefic but if he is also the Lord of 1-5-9 Houses he acquires auspiciousness. But if he is only the Lord of angles he becomes afflicted with the defect of angular Lordship.

केद्वेणकोणधिपत्तेऽपि यापस्यानाधिष्ठीयते ।  
तथोः सख्यमत्रेण न योगं लभते नः ॥१५॥

15. If an angular Lord or a trinal Lord becomes the Lord of any of malefic Houses (3-6-11), the native does not get Raja Yoga only by this relationship.

**Notes :** Thus in the Cancer and Leo Ascendants even the most malefic planet Mars becomes a Raja Yoga Karaka planet only by getting the Lordship of an angle and a trine, but this situation of Mars will not be formed in other Ascendants. For instance, in the Capricorn Ascendant Mars will become the 4th and the 11th Lord. Therefore he will not cause a Raja Yoga because of being the Lord of an angle (4th House) and of a principal malefic House (11th House).

यद्वेषयुतो वाऽपि यद्वेषसमानतौ ।  
तत्त्वलतनि प्रबलौ प्रदिशेता तमोहरते ॥१६॥

16. **RAHU AND KETU** : The shadowy planets Rahu and Ketu give predominantly the effects of the Lord of the House with whom they are in conjunction or of the House in which they are situated.

**Notes :** Some Learned writers of Astrology recognise Aquarius as the own sign of Rahu and Scorpio as that of Ketu. But some others think that these shadowy planets have no sign of their own. Perhaps the Sage Parasara has also the same view in this respect. Therefore he has composed a separate sloka for these planets. Mutually contradictory sentences are found in books on Astrology with regard to giving lordships of signs to Rahu and Ketu. The planets Rahu and Ketu will give the effects of the planet with whom they will be situated in very prominent degree. There is the word 'प्रबलौ' (prabala) in the Sloka. It means that these planets

intensify or strengthen the effect of the planet with whom they are in conjunction. Therefore, the native gets the effects of that planet extraordinarily. Another thing that has been pointed out in the sloka is that these planets (Rahu and Ketu) cause the effects of that house in which they are situated (if they are not in conjunction with any planet). Here a doubtful question arises. Suppose Rahu is situated in the Ascendant in the sign of Sagittarius. Will he cause the effects of the 2nd sign of Jupiter which is Pisces and is situated in the 4th House or will he not do so? We know that all the planets except the Moon and the Sun are lords of two signs. In this condition as Rahu is situated in the sign of Sagittarius, the first sign of Jupiter, he will cause the effects of Jupiter and will bring intensity in these effects. And because it brings intensity in the effects of Jupiter, the 4th House where there is the other sign of Jupiter namely Pisces should also be benefitted by it. In this way Rahu will also get the Lordship of two Houses. The question is whether it is right? It is clearly written in this Sloka यथा भाव समाप्ते तसि राहुं केतुं च द्वये निष्ठाः ।१६॥

17. If the shadowy planets Rahu and Ketu are situated in an angle or a trine, are in conjunction with or are aspected by the Angular Lord or the Trinal Lord, even then they are Yoga Karakas.

**Notes :** Rahu and Ketu give the Yoga Karaka effects also. Being in an angle in conjunction with or having the aspect of the Trinal Lord, or being in a trine in conjunction with or having the aspect of the Angular Lord, they have the quality of making Yoga Karaka. The speciality here is that the Yoga Karaka Quality of Rahu and Ketu is not possible in case other relations are formed.

कर्मस्तन्ने प्रजातस्य के ग्रह योगकारकः ।  
के चारशुभ्रदः खेता कृपया बद मे मुने ॥१८॥

18. (Maitreya said to Sage Parasara) O Sage, Kindly tell me

which planets are Yogakarakas in various ascendants and which of them are givers of inauspicious effects.

यथा	पृष्ठं	त्वया	विष !	तदोदाहणं	बुद्धे ।
स्वेशत्वेऽपि		भूत्रो		भवेच्छुभसहायवान् ॥१९॥	
पद्मसीम्यास्ति:		पाणः	शुभी	युक्तिकारी ।	
न	शुभं	योगामात्रेण	प्रप्रवेच्छनि-जीवयोः ॥२०॥		
पारतन्त्रेण		जीवस्य	पापकर्मणि	निष्ठाम् ।	
शुक्रः	साक्षात्विहता	स्थान्मारकत्वेन	लीक्षतः ॥२१॥		
मन्ददयोऽपि	हन्तारो	भवेषुः	पापिणो	ग्रहः ।	
मेष्वल्लानोद्धरवद्यैवं	फलं	ज्ञेयं	द्विजोत्तम् ॥२२॥		

**19-22. PLANETS AND ARIES ASCENDANTS :** O Vipra (Brahmana) I shall cite examples according as you have asked me. In Aries Ascendant, Mars is helpful to a planet giving auspicious effects even when he is the Lord of the 8th House, Saturn, Mercury and Venus are malefics while Jupiter and the Sun are benefics. It is not only the conjunction of Saturn and Jupiter that will be a Yoga Karaka; and Jupiter's giving of inauspicious effects is also certain if he is at the disposal of a malefic. Venus is a direct or independent killer (or she is the killer incarnate). She is endowed with the qualities of a killer etc. The malefic planets Saturn etc may also become killers (in particular situations). O excellent of the Brahmans, the above are the effects that will be got by the native born in Aries Ascendant.

**Notes :** In Aries Ascendant, the 2nd sign of Mars falls in the 8th House. Therefore, being the 8th Lord Mars should become a malefic. But, here, in the first place Mars is the Ascendant Lord. Secondly the planets are certain in giving the effects of their Moolatrikona sign principally. The Moolatrikona sign of Mars being in the sign of Aries, he will give more importance to the Ascendant. He will prove helpful to the other auspicious combinations in the Horoscope if he is related to them. Therefore the relation of Mars with Jupiter or the Sun will be considered auspicious in the Aries Ascendant. He will be helpful in giving more auspiciousness.

The 2nd and the 7th Houses are said to be Maraka Houses (killers). In this (Aries) Ascendant Venus becomes the Lord of both these Houses. Being the Lord of an angle she does not remain a

benefic and therefore, he is a very strong killer. If such Venus has relation with other planets like Mercury and Saturn, the situation will become extremely inauspicious. In the Aries Ascendant Mercury will become the Lord of the 3rd and the 6th House both of which are malefic Houses. Therefore, Mercury will have sufficient maleficency.

The Moon may be specially benefic if she has relation with a trinal Lord. Some learned writers are of the view that the emaciated Moon making relation with a trinal Lord will become highly benefic. The Sun will give benefic effects as he is a trinal Lord and so will Jupiter as he also happens to be a trinal Lord but being the 12th Lord he will feel inability to give benefic effects as he will be at the disposal of an other planet and if there is a malefic planet in the 12th House he will be compelled to give inauspicious effects. Jupiter is a trinal Lord and Saturn being the 10th Lord is an angular Lord; but being the 11th Lord he will be a malefic. Therefore, this combination will give inauspicious effects. The combination of Jupiter and Venus is also not significantly auspicious.

**23-24.FOR TAURUS ASCENDANT:** Jupiter, Venus and the Moon are malefics while Saturn and the Sun are auspicious. Saturn will cause Raja Yoga, Mercury is the giver of less auspicious effects, Jupiter etc and Mars also are endowed with the features of a killer. These are the effects which will be obtained by men born in the Taurus Ascendant.

**Notes:** For natives born in the Taurus Ascendant Jupiter is the most inauspicious planet because he becomes the 8th and the 11th Lord. In their own class the 8th and the 11th House are the strongest ones. Therefore Jupiter will have very strong killing power. Venus is the Ascendant Lord but her mooltrikona sign falls in the 6th House and so she will more particularly and dominantly give the effect of the 6th House and will become a malefic on this basis and will become capable of giving bodily pains. The Moon becomes a

malefic as she is the Lord of the 3rd House. Saturn is the only planet that is independently also Raja Yoga Karaka as being the 9th Lord he is trinal Lord and being the 10th Lord he is also an angular Lord. The Sun, being the 4th Lord, will lose his maleficency. If he is related to some angular Lord he will also cause a Raja Yoga: Mercury being the 2nd Lord, will have the quality of remaining at another's disposal and in conjunction with any malefic planet he will give inauspicious effects. He (Mercury) is also a trinal Lord as he is the 5th Lord and in the 5th House he has his Mooltrikona sign; therefore, in the combination of auspicious yoga Karaka planet he will be very significantly benefic and auspicious. Mars is the killer for this Ascendant as in the case of Taurus Ascendant this planet is the Lord of the Killing House-the 7th and the 12th. Being the 12th Lord he may cause acute bodily pain in Conjunction with another malefic planet like Venus and Jupiter.

शोषकीतारणः पापा: एक एव कविः शुभः ।  
शनैश्चरेणः जीवस्य चोगो मेषश्वो यथा ॥२५ ॥  
शशीः मुख्यनिहन्ताऽसौ साहचर्यव्याप्तिः ॥२६ ॥

**25-26.FOR GEMINI ASCENDANT :** Mars, Jupiter, and the Sun are malefic planets, it is only Venus that is benefic. The combination of Saturn and Jupiter is similar to that which happens in Aries Ascendant. The Moon is the prime killer but this quality of her depends on the combination and Dasa of another planet. It is these effects that have been spoken by the learned astrologers of the native born in Gemini Ascendant.

**Notes :** In the Gemini Ascendant, Jupiter becomes the Lord of two angles the 7th and the 10th House and therefore he will be afflicted by the defect of 'Kendradhipatyā' (the defect arising from Jupiter's being the Lord of an angle). Having conjunction with a malefic planet Jupiter will give a very inauspicious effect to the native. Jupiter's situation in 6-8-12 in this Ascendant brings him in the position of a killer.

Mars proves to be the most malefic planet for the native born in Gemini Ascendant, as in this Ascendant he becomes the Lord of the 6th and the 11th Houses which are strongly malefic Houses and

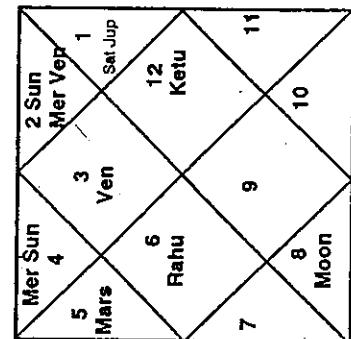
In addition to their malefic nature they are lorded by such a strong malefic as Mars. Therefore Mars acquires full capability of creating obstructions, obstacles, losses, accidents, hostility, injury and situation of opposition etc.

1. The Sun, being the 3rd Lord In this Ascendant, has been said to be a malefic. The Sage has not stated as auspicious the conjunction of Saturn and Jupiter like that for the Aries Ascendant because the 9th Lord Saturn becomes the 8th Lord also and the defect of the Lordship of the 8th House has been seen in him. But the Mooltrikona sign of Saturn Aquarius falls in the 9th House and therefore he will predominantly cause the effect of the 9th House. It has been generally seen that in this combination effects are delayed and some times hope has to be abandoned completely. If the Ascendant is Gemini and Saturn and Jupiter are in conjunction in the 11th House, the native will have to suffer ill consequences of the severest kind because there will be the sign of Aries in the 11th House and in which Saturn will be in his sign of debilitation. The 11th House is the principal malefic House among the Trishadaya Houses (3-6-11). Jupiter has already got the defect of being an angular Lord.

Here is an example of such a combination:

Date of birth	Time of birth I.S.T.	Place of birth	Near	Hapur
10/11-8-1940	4.00 a.m.			

Mer	Venus	Sat	Jup	Sun	Mer	Lg	Ven



thoroughly gentle, cultured, social, truth loving, a man of character and noble hearted. He came into trouble due to the Conjunction in the 11th House of Jupiter and Saturn. He was arrested in a murder case in 1992 as he was suspected of committing this murder which was actually not done by him. He was released on bail in 1/1-2 years. The case against him is still going on. It is to be seen how much punishment will be given to this innocent teacher by Jupiter and Saturn or whether being pleased with his innocence, sense of service, high moral sense will pardon him for the evil deed done by him in his former birth.

In the Gemini Ascendant Venus has been said to be a benefic. Therefore, the combination of Venus with benevolent planets will be called Yoga Karakas. Mercury, being the Ascendant Lord, will give auspicious effects for the natives having Gemini Ascendants. Being the 4th Lord, he cannot be called a benefic, he will be called so due to his being the Ascendant Lord.

भागविन्द्रसूतो	पापे	भूसुतेऽन्दवः	शुष्णः ।
पूर्णयोगकः		साशनमंगलो	मंगलप्रदः ॥२७ ॥
निहताऽक्षुतेऽर्कस्तु		साहस्र्यात्	फलप्रदः ।
कर्कलग्नोद्बद्वयैवं	फलं	श्रोतं	परीषिष्ठः ॥२८ ॥

27-28. CANCER ASCENDANT : Venus and Mercury are malefics, Mars, Jupiter and Moon are benefics. Of these Mars is full Yoga Karaka and he is the giver of auspicious effects. Saturn and the Sun are killers and are givers of good effects being in association with benefics. It is in this way that the effects of a native born in the Cancer Ascendant have been spoken of by the learned astrologers.  
Notes : In the Cancer Ascendant Venus becomes the Lord of the 4th House, therefore she does not remain a benefic. Then she becomes the Lord of the 11th House which is a strongly malefic House. So Venus causes great trouble to the natives born in the Cancer Ascendant. Mercury becomes the Lord of the 12th and the 3rd House. Being the 3rd Lord he becomes a malefic and being the 12th Lord he does not retain his independence. Therefore if he is in conjunction with a malefic planet he will become intensely malefic. He will remain a malefic without even having such conjunction. Mars is the only planet in this Ascendant who, being an angular and a

The horoscope is that of a learned teacher Shri Jagpal Singh a friend of mine who taught even the hardest and most difficult subjects authoritatively for three decades. This teacher is

trinal Lord will prove to be a Yoga Karaka planet. Jupiter though, being the 6th Lord, will be a malefic. But he will be the Lord of the principal trine also, therefore he will retain his auspiciousness, although, his being the 6th Lord, his effects will be obtained with delay and with obstacles. The Moon, being the Ascendant Lord, will remain an extremely auspicious planet. Saturn, being the 7th and the 8th Lord, will be endowed with the strength of a killer. Due to the quality of association if he is in conjunction with a malefic, his inauspiciousness will be greatly heightened. The Sun also, being the 2nd Lord, will be called a killer. He also possesses the quality of association. He will give inauspicious effects if he is in conjunction with Venus, Mercury and particularly with Saturn.

सौम्यशुक्राकर्त्ता: पापा: कुंभेज्याकर्ता शुभावहः ।  
प्रथेद्वयमसोरा न शुभं गुरुशुक्रये ॥२१ ॥  
मारकस्तु शनिश्च शाहव्यायां फलसरः ।  
सिंहताम्बे प्रजातस्य फलं शेषं विपक्षिता ॥२० ॥

**29-30. LEO ASCENDANT :** Mercury, Venus and Saturn are malefics and Mars, Jupiter and the Sun are benefics. But Jupiter and Venus donot become auspicious merely by virtue of being in conjunction. Saturn is the killer and the Moon is the giver of good effects if she is in association with some benefit. These are the effects which are to be known by the Learned astrologers of the native born in the Leo Ascendant.

**Notes :** For the native born in the Leo Ascendant, Mercury becomes the Lord of the 2nd and the 11th House. He will not cause the effects of the 2nd House but will cause those of the 11th House. The 11th House is counted among the Trishadaya Houses (3-6-11) and it is a malefic House. Therefore the Sage has declared Mercury as a malefic for the natives born in the Leo Ascendant. The 11th House is the strongest one among the Trishadaya Houses and so Mercury becomes a malefic in an eminent degree. But experience has shown that strong Mercury is extremely auspicious for wealth and income, because he becomes the Lord of two Houses which represent value. Venus also is the Lord of a Trishadaya House, the 3rd one and therefore she has been considered as a malefic. Being, the 10th Lord, she loses her natural beneficency also. And Saturn

also becomes the Lord of a Trishadaya House, the 6th House. Being the 7th Lord, Saturn has the killingness also. Saturn has the dominance of a killing House and a disease causing House and therefore he, according to his nature of delaying, keeps the native diseased and ill for a long time and causes him the situation of being killed.

Mars, being an angular and a trinal Lord gives auspicious effects and proves to be a benefic of the first order and a Yoga Karaka for the natives born in this Ascendant. Although according to the 'Jataka Parijaata' for the natives of the Fixed Ascendants Mars has been declared to be an obstacle but experience doesnot prove it to be true. In his Dasa and Antardasa periods he gives the native wealth, honour, good luck, happiness, promotion, progress in his profession, popularity, landed property etc. The Sun, being the Ascendant Lord becomes and gives the effects of an angle and a trine simultaneously. Therefore his Dasa and Antardasa also are Yoga Karaka like those of Mars but if he is debilitated he will create problems to the native. Jupiter and Venus in conjunction donot make a Yoga Karaka combination. The reason is both have the defect of respectively, becoming the 8th Lord and the 3rd Lord. Therefore the 5th or trinal lordship of Jupiter and the 10th or angular lordship of Venus should not be considered as a Yoga Karaka combination. Though the Mooltrikona sign of Jupiter falls in the 5th House, yet that of Venus will fall in the 3rd House (a malefic House). However, the Mooltrikona sign of Mars is in the 5th House and if he gets the conjunction of Mars in this situation he may become a Yoga Karaka planet. He will also get this quality if he gets related to the Sun. But the relation of Venus and Mars or Venus and the Sun will not be a Yoga Karaka because these, Mars and the Sun, get a trishadayapati to be related. Venus has her Mooltrikona sign in a trishadaya House, the 3rd House, and being an angular Lord, Venus also acquires the defect of being a Kendradhipati and "केन्द्रधीयत्वं देषस्तु बलवान् गरु शुक्रयो" (that is Jupiter and Venus are very strong in the defect of being angular Lords.) according to this rule the defect of being angular Lord is also extraordinary in the case of Venus. The Moon will be the 12th Lord and will give effects of the planet with whom she will be conjuncted or in the sign of which

planet she will be situated.

कुर्जमीवेदनः	पापः	बुध-शुक्रौ	शुभावहौ।
भागविन्दुसुत्तरेव	भवेतो	योगकारकौ॥३१॥	
मारकोऽपि	कविः	सूर्यः	साहचर्यपत्तप्रदः।
कथालनाभवस्त्वं	फलास्त्वानि	सूर्यिषः॥३२॥	

### 31-32. VIRGO ASCENDANT : Mars and Jupiter and the Moon

are malefics and Mercury and Venus are benefits and Mercury and Venus are also Yoga Karakas. Venus is a killer also and the Sun gives effects because of his association. The learned astrologers have spoken these effects of the native born in the Virgo Ascendant.

**Notes :** Mars, being the 3rd and the 8th Lord, gives inauspicious effects for the native born in the Virgo Ascendant. Jupiter, being the 4th and the 7th Lord, acquires the defect of being an angular lord and therefore becomes inauspicious. If he is in conjunction with a malefic in the 2nd, 7th or another malefic house, he will become a killer also. Mars, being the 8th Lord and being the Lord of a house which is the 8th from the 8th, the 3rd House, becomes very sensitive in relation to the native's age. His debilitation or his weakening or the evil effect of other planets on him will cause the shortening of the native's life, because he is the representative of longevity for the native born in the Virgo Ascendant in a two fold way. The Moon becomes the giver of inauspicious effects due to her being the 11th Lord. Mercury is both the 10th Lord and the Ascendant Lord and Venus becomes the 2nd and the 9th Lord. Having relation with Mercury, Venus becomes extremely auspicious or benefit as the 2nd Lord has the quality of associationship. Therefore the relation of Venus and Mercury will be considered as a pure relation of the 9th, 10th and the Ascendant House or the relation of an angle and a trine. But Venus, being placed in a killing House or in other malefic House will prove to be a killer because of having the evil effect of malefic planets. Saturn in this Ascendant becomes the 5th and the 6th Lord but his Mooltrikona sign falls in the 6th House, therefore he predominantly gives the effects of the 6th House and in this way he will give more inauspicious effect than auspicious one. The Sun is the 12th Lord and therefore he will give the effect of the planet with whom he will

be in conjunction; that is he will give in inauspicious effects with Mars, Jupiter and the Moon and auspicious effects with Mercury and Venus.

जीवार्कभूताः	पापः	शनैङ्गुडुधौ	शुभौ।
भवेतो	राजदोगस्य	कारकौ	चन्द्रतस्तौ॥३३॥
कुर्जो	निहितं	जीवाता:	पाप
शुक्रः	समः	फलादेवं	विसेयनि
			सुलोद्देवे॥३४॥

33-34.LIBRA ASCENDANT : Jupiter, the Sun and Mars are malefics and Saturn and Mercury are benefits. The Moon and Mercury become the Karakas of Raya Yoga. Mars is the killer and Jupiter etc. acquire the, quality or disposition of the natural malefic planets and they are endowed with the qualities of killers. Venus is neutral, that is neither benefit nor malefic. These effects are to be known of the native born in the Libra Ascendant.

**Notes :** Jupiter, being the 3rd and the 6th Lord, the Sun being the 11th Lord and Mars being the Lord of two killing Houses, will certainly be givers of inauspicious effects. The Sun and Mars, due to their being the natural malefics, become even more inauspicious and malefics. Saturn, even when he is alone, becomes a Karaka of Raya Yoga as he becomes both an angular Lord (4th Lord) and a triinal Lord (5th Lord). His conjunction with Mercury is extremely benevolent or auspicious because Mercury will not give the effect of the 12th House but of the 9th House in which his 2nd sign Gemini has fallen. The relation of the Moon and Mercury is considered to be the relation of an angle and a trine and therefore it is also a Raja Yoga Karaka relation. But some learned astrologers have not given much importance to this relation and have regarded Saturn a greater Raja Yoga Karaka than these, when Saturn is alone.

स्त्रितशशनः	पापः	शुभौ	शुभिनिश्चकर्तौ।
सूर्यचन्द्रसावेव	भवेतो	योगकारकौ॥३५॥	
कुर्जः	समः	स्त्रिताद्यषु	पाप
एवं	फलं च	विसेयं	वृक्षकोट्यजन्मः॥३६॥

35-36. SCORPIO ASCENDANT : Venus, Mercury and Saturn are malefics and Jupiter and the Moon are benefits. The Sun and the Moon become Yoga Karakas. Mars is neutral. Venus and other

malefics acquire the disposition of killers. These effects are to be known of the natives born in the Scorpio Ascendant.

**Notes :** Venus, being the 12th Lord, will have the effect of being the 7th Lord that is she will be a killer. Mercury, being the 8th Lord and Saturn, being the 3rd Lord will be endowed with the qualities of killers. The effects of these will not be auspicious for the native in other ways also Jupiter, due to the rule of association, also will give the effect of the 5th House, that is of a trine and the Moon also, being the 9th Lord, that is a trinal Lord, will give auspicious effect. The Sun and the Moon will be Lords of an angle and a trine, and therefore, their combination will prove to be Raja Yoga Karaka one.

एक	एव	कर्ति:	पापः	शुभो	शौमदिवाकरोऽ-
योगो	भास्करसौम्याध्यां		निहता	भास्करतस्तजः	॥३७॥
पुरु-	सप्तफलः	स्थातः	शुक्रो	मासकलक्षणः।	
षुरु-	षुरुनैऽद्वक्षयैवं	फलः	जेयं	विष्विता	॥३८॥

**37-38. SAGITTARIUS ASCENDANT :** Only one Venus is a malefic. Mars and the Sun are benefics. The Sun and Mercury are Yoga Karakas. Saturn is a killer. Jupiter is known to be neutral and Venus is endowed with killing powers. These are the effects that the learned astrologers have to know of the native born in the Sagittarius Ascendant.

**Notes :** Venus is the extremest malefic and giver of inauspicious effects in this Ascendant because she is the Lord of the 6th and the 11th House, both of which are predominantly malefic houses. In the Sagittarius Ascendant only one planet, Venus is a malefic planet and a giver of inauspicious effects.

The reason why Mercury and the Sun are Yoga Karakas is that Mercury is the Lord of two angles and the Sun the Lord of a trine.

Mars is the 12th Lord, but according to the rule of Sahacharya (association) he will give the effect of the 5th House, that is of a trine and therefore he will give auspicious effects.

Saturn, being the 3rd Lord, is already a malefic planet and in addition to it he is the 2nd Lord also. Therefore, he is spoken of as

a killer.

The Moon does not have the defect of being the 8th Lord. Therefore, if she makes relation with benefic planets, she will give the effects of the Yoga Karaka planets. Jupiter is said to be neutral. But if he makes relation with the Yoga Karaka planets he will certainly prove to be Yoga Karaka.

कुरुजीवेदवः	पापः	शुभो	शार्णवचक्षुद्ग्री ।
मनः	स्वयं न	हता स्वाद्	हन्ति पापा: कुराद्यः ॥३९॥
सूर्यः	सप्तफलः	प्रोक्तः	कविदेवकः सुरोगकृत् ।
पूरुषलनैऽद्वक्षयैवं		फलतात्पर्यानि	सूरीयः ॥४०॥

**39-40. CAPRICORN ASCENDANT :** Mars, Jupiter and the Moon are malefics. While Venus and Mercury are benefics. Saturn himself will not be a killer. Mars and other malefics will cause death or will be killers. The Sun is said to be neutral. It is only Venus that is a superior Yogakaraka. It is in this way that the effects of the native born in the Capricorn Ascendant are to be spoken by the learned astrologers.

**Notes :** Venus, in this Ascendant, becomes the 5th and 10th Lord, that is a trinal and an angular Lord. Therefore it has been said that Venus even alone is a Superior Yoga Karaka. The Sun also does not get the defect of being the 8th Lord. Therefore he will act for the Capricorn Ascendant in the same way as the Moon does for the Sagittarius Ascendant. Saturn, though the Lord of a killing House, the 2nd one, and so he should be a killer, he is free from the disposition of a killer as he is the Ascendant Lord. Mars is a natural malefic of the first order. In the Capricorn Ascendant he becomes the 4th Lord and therefore loses his maleficency; but being the 11th Lord, he gets extremely inauspicious so much so that he causes even the death of the native. Therefore the Sage has called him as a planet having the disposition of a killer.

Mercury, in this Ascendant, has his Mootrikona sign in the 9th House, he therefore, gives the effects of the 9th House, predominantly, although in the beginning of his Antardasa he may create obstacles.

Jupiter, being the 3rd Lord, is inauspicious and the Moon, being the Lord of the 7th House, which is an angle, becomes a

malefic.

जीव-चक्र-कुण्डा: पापा: शुक्रसूर्यात्मजो शुभोः ।  
राजयोगकरो ज्ञेयः करिव, बृहस्पतिः ॥४२ ॥  
सूर्यो शोभ्य हन्तारो दुष्टो मध्यफलतः स्तुतः ।  
कुम्भलग्नोद्देवस्वर्वे फलास्यहानि सुरीभः ॥४२ ॥

41-42. AQUARIUS ASCENDANT : Jupiter, the Moon and Mars are malefics while Venus and Saturn are benefics. Venus is the only planet that is Raja Yoga Karaka while Jupiter, the Sun and Mars are killers. Mercury gives medium effects. It is in this way that Learned Astrologers have to describe the effects of a native born in the Aquarius Ascendant.

**Notes :** Though Venus, being the 4th Lord, is afflicted by the defect of being an angular Lord, yet again she becomes extremely auspicious due to her becoming the Lord of the 9th House, which is a trine, and in this way she, being both an angular Lord and a trinal Lord, is able to form a Raja Yoga all alone. Saturn, being the Ascendant Lord, is bound to be auspicious. Mars, being the 3rd Lord, acquires the disposition of a killer. Jupiter has been spoken of as a malefic as he is in this Ascendant, the 2nd and 11th Lord. But both these House are houses of Value; and therefore if Jupiter gets related to a benefic planet he gives financial gains and accumulation of wealth in great quantity. It is another matter that he may cause inauspicious effects in other things.

The Moon, being the 6th Lord, will become extremely malefic, while Mercury, being the Lord of the 5th House (an auspicious House) and of the 8th House (an inauspicious House) has been said to be giver of medium effects which is right. In his Dasa and Antardasa periods Mercury gives inauspicious effects for some time. He, being the giver of medium effects, cannot give either of the effects, in great amount.

मन्दशुक्रांशुपत्सौधाः पापा धौभिविष्टु शुभोः ।  
महिसुत्युर् योगकारको च महिसुतः ॥४३ ॥  
मारकोऽपि न हन्तारस्त्रौ मद्दस्त्रौ मारकौ स्तुतोः ।  
पीनलग्नोद्देवस्वर्वे फलाति परिचिन्तयेत् ॥४३ ॥

43-44. PISCES ASCENDANT : Saturn, Venus, the Sun and

Mercury are malefic while Mars and the Moon are benefics. Mars and Jupiter will cause a Yoga. Mars, even though he is a killer, will not remain so. Saturn and Mercury will be killers. The effects for the native born in the Pisces Ascendant are to be considered in this way.

**Notes :** Mars is a natural malefic, but gives auspicious effects due to his being the Lord of the 9th House which is a trine. If he makes relation with the 10th and the Ascendant Lord Jupiter, he causes a Yoga Karaka situation and becomes devoid of the defect of his killing disposition. Due to being the 2nd Lord he should have been a killer. Saturn, Venus, the Sun and Mercury will be very malefic. Saturn will be the 11th and the 12th Lord. He will not give the effects of the 12th House but of the 11th House and therefore he should be considered predominantly as the 11th Lord. The Sun is afflicted by the defect of being the 6th Lord and Mercury is afflicted because of being the Lord of an angle, the 7th House. Venus gets malefic disposition because of being the 3rd and the 8th Lord. Saturn and Mercury have been said to be of killing disposition because of their maleficency. The Moon, being the Lord of the 5th House which is a trine, is auspicious: She will be a giver of extremely benefic effects if she makes relation with the Yoga Karaka planet like Mars or Jupiter.

जम्मलग्नवशादिह !  
शुभाधिपत्तेन  
एवं प्रतिपादितम् ॥४३ ॥  
अन्यनपि पुनर्योगान् नाशसादीन् विविन्त्व देहिनां च फलं वाच्यं प्रवक्ष्यामि च तानहम् ॥४४ ॥

45-46. It is in this way that the auspiciousness and inauspiciousness of the planets have been considered, these (auspiciousness or inauspiciousness) are derived from their being the Lords of particular Houses and also according to the Ascendant. Besides these, there are other Yogas like Nabhasa, Yoga etc. also, after considering which should be spoken the effects for the natives, I narrate these hereafter.

**Notes :** After this Chapter Maharishi Parasara has described the Nabhasa Yogas. The formation of Nabhasa Yogas takes place on the basis of the planets' situation in a particular sign or House.

The effects of these Yogas are described both as auspicious and inauspicious. An auspicious Nabhasa Yoga has the ability of conferring on the native wealth, governmental post, conveyances, beautiful wife, learning sons, happiness etc. While some of the Nabhasa Yogas give inauspicious effects as disease, stupidity, base means of living, servitude, profession of a servant, quarrels and disputes etc. The prediction of effects should be made after due consideration of the Nabhasa Yogas and their comparison should be made with the auspicious and inauspicious Yoga Karaka planets described in the present Chapter. Thus if an auspicious Yoga Karaka forms a Nabhasa Yoga giving auspicious effects then there will be greater excellence in the effects. On the contrary, if Nabhasa Yoga is formed in the Dasa of an inauspicious or Maraka planet, then in the Antardasa of the planet that has formed the Nabhasa Yoga, the intensity of the evil effects will also be heightened. Therefore relevancy is essential.

## अथ नाभसयोगाद्यायः ॥३७ ॥

### Chapter 37

## Nabhasa Yoga

अशुना नाभसा योगः कर्कते द्विष्टकम् ।  
द्वितीयत् तत्रभेदस्तु शतकाशुद्धेऽन्तिमा ॥१॥  
आप्रयाङ्गुख्यवो योगा दलसंस्त्र हृष्ट ततः ।  
आकृतिविशिष्टः सदा योगः प्रकीर्तिः ॥२॥

1-2. O excellent of the Brahmans, now are narrated the 32 Nabhasa Yogas. These have 1800 different varieties. Of these 3 are spoken as Ashraya yogas, 2 Dala yogas, 20 Akriti yogas and 7 Sankhya yogas.

**Notes:** The 32 Nabhasa yogas have been classified into 4 categories which are as follows:

- |                 |                |
|-----------------|----------------|
| 1. Ashraya yoga | 3              |
| 2. Dala yoga    | 2              |
| 3. Akriti yoga  | 20             |
| 4. Sankhya Yoga | $\frac{7}{32}$ |

रज्जुश्च पुरस्त्रैव नल्लेत्ताश्राकरणम् ।  
मालाख्याः सप्तस्त्रैव दलयोगौ प्रकीर्तिं ॥३॥  
गदाख्याः शक्तारख्याश्च श्रीङ्गटक-विहंगमौ ।  
हलत्रयवश्चैव कमलं वापिष्ठको ॥४॥  
शर-शक्ति-दण्ड-नैका-कूट-च्छ-धनुषि च ।  
अर्धचक्रस्तु चक्रं च समदक्षेति विशिष्टः ॥५॥  
संख्याङ्गाः - बलकी - दाम - पाश - केदार - शूलकाः ।  
युगो गोलक्ष सतैते युक्ता दर्शिता द्विजः ॥६॥

**3-6. NAMES OF NABHASA YOGAS :** Rajju, Musala, and Nala, these 3 are Ashraya yogas. Maala and Sarpa yogas have been spoken of as Dala yogas. The 20 Akruti yogas are Gada, Shakata, Shringataka, Pakshi, Hala, Vajra, Yava, Kamala, Vapi, Yupa, Shara, Shakti, Danda, Nauka, Koota, Chhakra, Dhanush, Ardhachandra, Chakra and Samucira yogas. O Brahmin, the 7 sankhya yogas are Vallaki, Daama, Pasha, Kedara, Shoola, Youga and Gola yogas. The total number of these yogas is 32.

**Notes:** The first, Ashraya yogas, are formed due to the Ashraya or on the basis of their movable, fixed and dual nature. These have the combined name of Ashraya because they are formed on the basis of the nature of the planets. Due to the division of the planets into the classes of benefic and malefic planets these yogas got the name of Dala Yoga. The nature of the planets that is formed according to their situation in the horoscope or birth chart is responsible for the naming of some Yogas. These yogas are therefore called Akruti Yogas. The effects of these yogas is given according to their nature or disposition. And due to the no. of signs one, two, three etc in which the planets are situated, the 7 yogas are called the sankhya yogas.

सर्वेन्द्रे श्विते रजुः स्थिरस्येमुपलः सूतः ।  
कलागाभे द्विस्थावत्त्रश्चयाखा ईम् सूताः ॥१७ ॥

**7.RAJJU, MUSALA AND NALA YOGAS:** If all the planets are situated in movable signs they cause Rajju Yoga, if they are in fixed signs they cause Musala Yoga and if they are in dual signs they cause Nala Yoga. These three yogas have got a combined or joint name of Ashraya yoga.

**Notes:** In these yogas it is necessary that all the planets should be situated in either movable, fixed or dual signs. In which House the situation of the planet will be or what the Ascendant will be, the Sage has not imposed any condition in this respect. But since very olden times there have always been two views about the Ashraya Yogas among the learned writers on Predictive Astrology. Some are of the view that if in all movable, fixed or dual signs there are planets, it is only then that there are respectively the Rajju, Musala, and Nala that is, if there are planets in all the four movable signs, it will form Rajju Yoga etc. The Sage Garga does not agree to this view. He says that there will be Rajju Yoga when planets are

situated in one movable sign or in more than one movable sign or in all movable signs and fixed and dual signs are without any planets. In the same way there is Musala Yoga when planets are situated in one fixed sign or in all fixed signs and the movable and dual signs are without any planets. The formation of Nala Yoga should be understood in the same manner.

केषद्वयाते: सोऽप्ये: पापेद्वा दलसंस्कृते ।  
क्लपात्तालापुर्वाङ्गाभ्योऽप्युपाशुभृतप्रदै ॥१८ ॥

**8.MAALA AND SARPA YOGAS:** If 3 angles are occupied by benefics or by malefics the two yogas have the combined name of Dala Yoga. These two yogas are respectively Maala Yoga and Sarpa Yoga. These two yogas respectively produce auspicious and inauspicious results.

**Notes:** If the natural benefics Jupiter, Venus and Mercury occupy angles and the natural malefics are not in the angles, it is only then that Maala Yoga is formed. On the contrary if the natural malefics the Sun, Saturn, and Mars occupy three angles and no benefic is there in any angle, it is only then that Sarpa Yoga is formed. These yogas are auspicious and inauspicious as their very names suggest.

आसक्तेन्द्रयोः सर्वेणोगे गदाहयः ।  
शकटं लग्नजायास्ते: खाबुर्विहाः सूतः ॥१९ ॥  
योगः श्वर्गाटकं नाम सर्वास्तत्पत्पः स्त्यहीः ।  
अन्वस्थान् त्रिकोणस्यैः सर्वेन्द्रेणो हलाशयः ॥२० ॥  
लग्नजायास्ते: सौध्ये: पापात्मैः खाबुस्तिष्ठते: ।  
योगो वज्राधिः ग्रेतः किपरीतस्यात्येष्वः ॥२१ ॥

**9-11. GADA SHAKATA, VIHAGA, SRINGATAKA, HALA, VAJRA AND YAVA YOGAS:** If all the planets occupy two successive angles, the yoga so formed is called Gada Yoga; Shakata Yoga if they all occupy the Ascendant and the 7th House; Vihaga Yoga is understood if they are in the 4th and the 10th Houses; the Yoga named as Sringsatka is formed if from the Ascendant, the trines have all the planets in them; the Yoga named as Hala is formed if they are in the trines from any other House. If the benefits are situated in the Ascendant and the 7th House or the malefics are

situated in the 4th or the 10th Houses the Yoga so formed has been called by the name of Vajra and if the situation is the reverse of the above one then is formed the Yoga called Yava.

**Notes:** This sloka has also been given by Acharya Varahamihira. In the 5th sloka of Chapter 12 of his book 'Brihat Jatakama'. But he himself raises a doubt in the 6th sloka and says that he has given this sloka as he saw it in the books of the former Acharyas (teachers)- actually in the Vajra and Yava Yoga there is the situation of Mercury and Venus in the 4th House from the Sun. How can this be possible?" This is totally impossible from the point of Astronomical Mathematics. The elongation of Mercury and Venus from the Sun is always less than 2 signs.

But Acharya Sita Rama Jha has pointed out in his special notes that "Acharya Varahamihira has understood a different meaning of Vajra and Yava Yoga and has refused to accept it by proving its impossibility which is totally incompatible; because the Sages can never write of an impossible subject: Therefore the Sage wants to lay down the formation of two kinds of Vajra Yoga and two kinds Yava yoga only by the situation of benefics and malefics. The situation of all planets in all the 4 angles effects the formation of Karmala Yoga which has been given even by Varahamihira.

Both the learned writers are right in their statements. But it seems that Varahamihira has rejected the presence of Venus and Mercury in the 4th sign from the Sun keeping in mind the conditions of his own country, India as in a country having Palibha of more than 12 Angulas (which is a very high latitude) there is the possibility of Venus and Mercury in the 4th sign from the Sun.

सर्वकेन्द्रस्तोः:	सर्वमैत्रीः:	कामलसंज्ञकः।
केन्द्रादयन्त्रोः:	सर्वद्योगो	वापीसमाह्यः।॥१२॥

**12. KAMAL AND VAAPI YOGAS:** When all the planets happen to fall in all the angles together, the Yoga of the name of Kamala is formed and if all are in other houses from the angles, the yoga that is formed so is named as Vapi Yoga.

यूपो	लग्नाच्चतुर्थस्ते:	शस्त्रस्त्रिचतुर्थस्ते:
फलिमिदाच्चतुर्थस्ते:		मध्याच्चतुर्थस्ते:

**13. YUPA, SARA, SAKTHI AND DANDA YOGAS:** When all the planets are in the 4 Houses from the Ascendant, the yoga that is formed thus is called Yupa, when they are in the 4 Houses from the 4th House, Sara yoga is formed, when they are in 4 Houses from the 7th House the Yoga so formed is Sakthi and when all the planets are in four houses from the 10th House, the Yoga so formed is known as Danda yoga.

**Notes:** There is the idea about the formation of the movable yogas like Yupa, Sara or Ishu, Shakti and Danda that if all the planets remain near an angle or between two angles such yogas are formed.

1. In this way the yoga named as Yupa will be formed when there are all the planets in the four houses from the Ascendant, (that is all planets are situated in the 1,2,3,4 Houses).

2. The Yoga Sara which is also called Ishu Yoga by some learned writers will be formed when all the planets are situated in the 4 Houses from the 4th House, that is, in the 4,5,6,7 House.

3. Shakti Yoga is formed due to the presence of all the planets in the four houses from the 7th Houses, that is, in the 7,8,9,10 Houses.

4. Danda Yoga is formed when all the planets are placed in the four houses from the 10th House, that is in the 10,11,12,1 Houses.

सर्वात्	सर्वसमानेका	कृष्टसुर्योच्च	सर्वतः।
छातुम्:	सर्वत्रादेवं	चार्दं	भस्तर्तोः।॥१४॥

**14. NAUKA, KOOTA, CHHATRA, AND CHAAPA YOGAS:** If all the planets are placed in the 7 Houses from the Ascendant if forms the Nauka Yoga, The Yogas Koota, Chhatra and Chaapa are formed if all the planets are situated respectively in the 7 Houses from the 4th, 7th and 10th Houses.

**Notes:** Nauka Yoga is formed when all the planets occupy the 7 Houses from the Ascendant; that is they are in the 1,2,3,4,5,6,7th Houses.

2. Koota Yoga is formed when all the planets occupy the 7 Houses from the 4th House, that is, when they are in the 4,5,6,7,8,9,10th Houses.

3. Chhatra Yoga is formed when all the planets are placed in the 7 Houses from the 7th House, that is, they are in the 7,8,9,10,11,12 and 1st Houses.

4. Chaapa yoga is formed if all the planets are situated in the 7 Houses from the 10th House, that is, if they are in the 10,11,12,1,2,3 and 4th Houses.

तनादेकान्तसंस्थेशु  
समुद्रः पूर्णशक्तयोऽस्ते ।

षड्गुहाहिते ॥५॥

**15. CHAKRA AND SAMUDRA YOGAS:** If all the planets occupy six alternative signs commencing from the Ascendant, Chakra Yoga is formed, and similarly if they occupy six alternative signs commencing from the 2nd House; it forms the Samudra Yoga.

**Notes:** The presence of all the planets in the 1,3,5,7,9,11 Houses forms the CHAKRA Yoga and in the 2,4,6,8,10,12 Houses forms the Samudra Yoga.

एकराशस्थतेनगलो	युगाङ्को	द्विपंस्यत्यैः ।
शूलसु विष्णोः	प्रोक्तः केदारसु	चतुर्भौः ॥१६॥
पञ्चराशस्थतेः	पाणो दामाख्यः	षष्ठगुहाहिते ।
वीणा	सातभौः	सर्वविहयाचानुदीर्तित् ॥१७॥

**16-17 SANKHYA YOGAS:** If all the planets are situated in one sign Gola Yoga is formed, if in 2 sign yuga Yoga, if in 3 signs Shoola Yoga, if in 4 signs Kedar yoga, if in 5 signs Pasha Yoga, if in 6 signs Dama Yoga and if in 7 signs Veena Yoga is formed. These Yogas will be operable only if none of the Nabhasa Yogas explained above are derivable.

**Notes:** The Sankhya Yogas give effects only when in the Horoscope other Nabhasa Yogas than these are not formed. Thus, if all the 7 planets are placed in the 7 Houses from the Ascendant as it also forms a sankhya Yoga which is named as Veena or Valtaki Yoga. But the Nauka Yoga a yoga of the Akruti Yoga group is also formed in the same way. In such a situation it is only the Nauka yoga that will endure, the Veena Yoga will not operate.

अट्टरिया: सुर्यः पदेशशक्तास्थागिनो मनुजः ।  
कूरा: चरतस्त्रावा रजुप्रवाः सदा कथितः ॥१८॥

**18.EFFECTS OF NABHASA YOGAS:RAJJU YOGA:** The native born in this yoga will be fond of wandering, will be charming, will remain in good health and fortunate in foreign countries and will be of cruel and wicked disposition.

**Notes:** Rajju is one of the Ashraya Yogas. If in a horoscope any other yoga such as the Akruti yoga, has the features of Ashraya yoga, then the effects of Ashraya yoga will not occur. The effects of that yoga only will be found whose features are there in the horoscope. Ashraya yoga will occur only when there are no features of any other yoga than the Ashraya yoga. Thus, if all the planets are there in all the 4 movable signs and the Ascendant also is a movable sign, then there are features of Rajju yoga (one of the yogas of the group of Ashraya Yogas) and there is the Kamala Yoga as well. Therefore, the effects, here, will be of the Kamala Yoga only and not of Rajju yoga. But if all the planets are there in all the 4 movable signs and the Ascendant is a fixed or dual sign, then the Yoga yields the effects of Rajju Yoga.

Movable signs have great importance in Rajju Yoga. Therefore a native having this yoga in his horoscope, will have the quality of mobility in his character and it will be seen in him in its many aspects. He will not accept a job in which he has to work in one place or in which he remains stationary. However, he may accept such a job as that of a representative salesman, an intermediary, an import export supplier etc. His interest will be in such jobs and he will get benefit also in such jobs. The speciality here is this that frequent travels in foreign countries and living there will have no adverse effects on his health and he will retain sound health. The financial sphere of his life will be greatly developed. He will have rashness in his disposition. In case of delay he will be greatly roused to anger and irritability. He always has in his mind his own progress, the fulfilment of his own projects and targets. He will not care if some body calls him to be hard hearted or wicked. He may climb the appointed heights by placing his feet on anyone's shoulders and he may not remember those supporting shoulders at all. Therefore, people will call him a wicked person or a hard hearted one. He cannot bear the progress of others as he is extremely jealous and envious also. Generally one having this

quality of mobility envies those who are able to walk along side with him.

**मानसनधनादैर्युक्ता**      भूपरिषयः      युक्तात् ।  
**बहुप्रतः**      स्थिरविका मुसलसम्पूर्णा भवति नरः ॥११॥

**19. MUSALA YOGA:** Natives having Musala yoga in their horoscope are endowed with honour, wisdom and knowledge, wealth etc, will be dear to the king, famous, will have many sons and be firm in disposition.

**Notes:** Fixed signs have great importance in this Yoga. Therefore the native will have in his nature the merits and defects of fixed signs. As opposed to one who has Rajju Yoga in his horoscope, this native will prefer a profession that is of stationary nature or that is done by remaining at one place and his success also will be in that profession only. Foreign trade or doing some job in a foreign country will bring him only disappointment and nothing else. This native grows restless if there occur changes in his profession. Often he does not make any change in his profession. The change, if there be any, will bring in his nature, stubbornness and obstinacy. He will have a tendency of maintaining his principles. Solemnity and gravity will be there in his nature. He is very hard working also and has firm determination, never leaves the point that he has accepted and has a strong sense of self respect.

**नूतनिरिक्षदेह**      बनस्कुल्यभागोत्तिनिषुणक्ष ।  
**बहुप्रतिष्ठा**      सुरुचा जलयोरे सप्तसूत्रे ॥२०॥

**20.NALA YOGA:** The natives born in Nala yoga will be invalid or malformed or will have superfluous limbs, will be interested in the accumulation of money, be very skillful, be helpful to relatives and be charming.

**Notes:** This yoga is formed when all the planets are situated in dual signs. The effects of the dual sign gives the body of the native marked flexibility, attraction and delicacy. The native generally has fondness for amusements. He likes to have things in multiple. There often emerges considerable conflict in his mind. According to some learned writers the native has two wives. Having superfluous limb or deficiency of limb or malformation of the body is the sure effect

of this yoga.

**नितं**      सुखसंशयाना वाहनवत्त्वात् भोगसम्पत्ता ।  
**कातः**      सुखदुर्बोक्ता मालात्मा सप्तसूतः स्युः ॥२१॥

**21.MAALA YOGA:** The natives born in the Maala yoga will be always happy, be endowed with conveyances, robes, food and pleasures, splendour and many charming females.

**Notes:** Maala yoga is also known by the name of 'Shreeka'. This yoga is formed if benefics occupy three angles, but malefics should be outside the angles. The Moon has not been included in these benefics. The natives born in Maala yoga do not encounter obstacles in their way. All their deeds are easily accomplished. The native does not have to put in extra labour in achieving his aims and all his ambitions are easily fulfilled. He easily gets happiness, splendour, comfort, pleasures and food. He naturally has greater attraction for persons of opposite sex. It has been generally seen that he makes friendship with beautiful females in order to have refined amusement.

**विष्वाक्षुरा**      निःखा नित्यं दुष्टादिः सुदीनाश ।  
**परमङ्गप्रतिस्तिः** सर्पश्चावा भवति नरः ॥२२॥

**22.SARPA YOGA:** The natives born in the Sarpa yoga will be crooked, cruel, poor, will always remain miserable and will always depend on others food and drinks.

**Notes:** This yoga is formed when the malefics occupy the angles. The presence of malefics in angles has adverse effect on the mind, disposition, character, vigour and fate due to which the native leads a life of misery and suffering. This yoga is the exact reverse of Maala yoga or the Maala yoga turned upside down, the "Shirhasana".

**सतोषुक्तार्थवशा**      यज्ञानः शास्त्रगेयकुशलाश्च ।  
**धनकानकत्तमसंस्युक्ता** मानवा गदायाः तु ॥२३॥

**23.GADA YOGA:** The natives having Gada yoga in their horoscopes will always remain engaged in earning wealth, will perform sacrificial rites, will be skillful in Sastras and will have knowledge and will be endowed with wealth, gold and precious

stones.

**Notes:** Gada yoga is formed when the planets are placed in the two later angles (7-10). The term 'Gada' (a weapon, pestle or club in English) signifies vigour, valour might, diligence or labour and wealth. The native born in the Gada yoga earns wealth by fair means through his persistent hard work and knowledge and skill. He does hard labour, spends money and gives time to give comforts to others. His efforts are directed to cause happiness to others. This is the significance or meaning of the term 'Yagya' or 'Yajna'. He performs great deeds that are meant to give benefit to the public. These deeds are also called 'Yajna'. The mantras (spells that are chanted) give him quick effects.

रोगातः कुन्जा मूर्खः शकटमनुजीविनो निःखा ।  
फिरस्वर्गविहीनाः शकटे जाता भ्रष्टनि जाता ॥४४॥

**24. SHAKATA YOGA:** The persons born in Shakata yoga will always remain afflicted by diseases, will have diseased or ugly nails, will be foolish, will earn their living by pulling carts, be poor, be devoid of friends and relatives.

**Notes:** Shakata yoga is formed when all the planets are situated in the Ascendant and the 7th house. Therefore in this yoga the most affected is the native himself and his wife as the Ascendant is man's ownself and the 7th house is his wife. The result of this yoga has been said to be poverty. Therefore the native will not have the good fortune of becoming the driver of a vehicle where he gets good salary such as the driver of a bus or a train or the pilot of an aeroplane or ship. He will pass his life in poverty by pulling such low vehicles as two or four wheeled carts, rickshaws etc. He will remain engaged throughout his life in earning his bread and due to lack of time he will not be able to make friends, he will also often remain sickly and will often get disease. If the planets situated in the Ascendant and the 7th house may produce some-beneficial effect, he may become a driver of a vehicle of higher order.

प्रभणस्त्रव्योवेक्षक्या दूता: सुरतामनुजीवनो शृङ्गः ।  
कलहप्रियश्च नित्यं विहो चोरे सदा जाता ॥४५॥

**25. VIHAGA YOGA:** The person born in the Vihaga yoga will

be fond of roaming, be subject to others, messengers, will earn his living by sexual dealings, be shameless and given to quarrels.

**Notes:** This yoga occurs when all the planets are situated in the 4th and 10th House. Defects in character have been found to be occurring in this yoga. The native is a thorough tale bearer. He is fond of wandering in different places. Some learned writers have described him as a vagrant also. In the present age the natives born in this yoga are compelled to adopt the profession of speed post, agent, salesmanship etc. in which there is to be much wandering. The Sage has described such a native to be earning his living by 'Surata'. This word may be interpreted as doing middlemanship in procuring woman, satisfying others by allowing them to have sexual intercourse with her, being a city woman or a prostitute or being a concubine or a kept woman. In the present age modelling and acting may be also included in this Yoga.

If the conjunction of planets is auspicious in the 4th and the 10th House the native will do well as an ambassador, a diplomat and a representative of his nation etc.

प्रियवक्तव्यः समरसः सुखिनो त्रुपते: प्रिया: शुभकलत्रा: ।  
आड्या त्रुवतिद्या: शक्तकस्थवा प्रसुजा: ॥४६॥

**26. SHRINGATAKA YOGA:** The person born in shringataka yoga will be fond of quarrels and battles, be happy, dear to the king, endowed with an auspicious wife and be a hater of women.

**Notes:** The shringataka is an important Yoga. It is formed when all the planets are situated in the trines (5,9 Houses). The Ascendant and the two trines are very auspicious houses in a horoscope. In this Yoga there is the relation of the Ascendant which is the native's body, the 5th House which is his intellect and his progeny and the 9th House which is his destiny, his penance and the attainment of the results of his actions. Due to this relation of the 3 auspicious houses the native enjoys physical health, is courageous and valorous and active, he has the control of his intellect on his mind, thinking and judgement. And along with this his destiny is also favourable to him. Therefore the native is certainly a favourite of the king, victorious and endowed with all the happiness. By the phrase 'hater of women' we take here his devotion

to only one wife. It is also true that if a person is lustful and licentious and has love for females, he cannot be valorous and fond of battles. Jupiter plays the most important role in the auspiciousness of this Yoga because he has his aspect on the 1,5 and 9 Houses. In whatever House he is placed (1,5 and 9), he will have relation with every planet. Therefore Jupiter who is endowed with great qualities, is a natural benefit, has nectar in his aspect and whose association is highly auspicious will be obtained by all the planets together as an auspicious controller, instigator and chastiser. Such a native will pass his youth and maturity and old age with happiness as the Ascendant is the native's childhood, the 5th house is his youth and the 9th House is his old age. Therefore, he will attain all the four fruits of life, Dharma (religion), Artha (money), Kama (fulfilment of desires especially sexual) and Moksha (salvation).

**बहशिनो दरिद्रः कृषीवला दुर्विकाश सोद्देगा ।  
बक्षसुहितिः त्यक्तः प्रेष्याः हलसंकेक मदा पुरुषः ॥२७ ॥**

**27.HALA YOGA:** The person born in the yoga named as Hala will be gluttonous, penurious, be a farmer, be miserable, excited, will give up friends and relatives and will have the soul of a servant.

**Notes:** The word 'Hala' in Hindi and Sanskrit means a plough share which is an agricultural instrument used for tilling or ploughing the fields. The very names of the Yoga makes it quite clear that the native will be a farmer. This yoga may be said to be a reversal of the shringataka Yoga as the situation of all the planets in a trine from any other house than the Ascendant such as from the 2nd House 2-6-10, from the 3rd House 3-7-11, from the 4th House 4-8-12 and so on, is responsible in the formation of this Yoga. We shall get at the most 3 trinal situations and in all these 3 we find that there is the dominance of inauspicious Houses as they are in majority. Therefore auspicious effects will not be obtained. In the ancient times the life of the farmer used to be like that described for the native born in the Hala Yoga. In some other editions it has been said that the native will be endowed with relatives and friends, but Parasara differs with them.

आदृतवदः सुखिनः शूरः सुधगा निरीहस्तः ।  
शायविहाना वस्त्रे जातः खला विकल्पः ॥२८ ॥

**28.VAJRA YOGA:** The person born in the Vajra Yoga will be happy in the beginning and the end of his life, be valorous, charming, devoid of desires and fortunes, be villainious and inimical to the people.

**Notes:** This Yoga is formed when there are benefic planets in the Ascendant and the 7th House and malefic planets in the 4th and the 10th House. If has got its name after Vajra, the Weapon of Indra (Jove or Jupiter) the god of gods. This shape of Vajra is such that the points of strength in it are in the beginning and in the end. Therefore it has been said that the native will get happiness in the beginning and in the end of his life that is in childhood and old-age. If some other Yoga is there in the horoscope, then the native does not get the effects of this Yoga.

बतनियमङ्गलपरा वरयो मध्ये सुखार्थपुरुषुतः ।  
दातारः स्त्रियनिता यवयोगवतः सदा पुरुषः ॥२९ ॥

**29.YAVA YOGA:** The person born in this yoga will sincerely observe fasts and other religious rites, will do auspicious acts, happy in mid life, will be endowed with wealth and sons, be charitable and have firmness of mind.

**Notes:** Yava is the reversal of the Vajra Yoga. It is formed when the malefics are in the Ascendant and the 7th House and the benefics are in the 4th and the 10th House. As the benefic planets remain in the 4th and the 10th House in the Yoga, these houses have special role in it. The shape of this yoga has similarity with barley. The Sanskrit word 'Yava' means 'Jau' in Hindi and Barley in English. Barley is thin on both of its edges and fat in the middle, that is the substance of barley is in the middle. Therefore, it has been said that the native born in Yava Yoga is happy in midlife, endowed with wealth and sons, is charitable and has firmness of mind. Due to auspicious influences on the 4th and the 10th House, the native will observe fasts and religious rites and has sattwika feelings. The 10th House is the House of religious rites and auspicious actions. Therefore, the native performs the religious rites and auspicious

deeds with great devotion and sincerity. In this Yoga, the native becomes more and more popular day by day. Due to the peace of mind the native enjoys excellent mental and physical health. Others also get mental joy by meeting him.

**विष्वरुपाणहयः पुरुषः स्थिरायुजो विष्वलक्तिर्यः शुद्धाः ।  
शुश्रावकः पृथ्वीशः कमलधर्मः यानवा नित्यम् ॥३० ॥**

**30. KAMALA YOGA:** The person born in the kamala yoga is endowed with grandeur and is virtuous, be longlived, very famous, pure, will perform hundreds of auspicious deeds and be a king.

**Notes:** If all the planets are placed in the 4 angles, the yoga so formed is Kamala Yoga. It is the 4 angles that are factors behind the attainment by the native only the auspicious effects and nothing but auspicious effects. When all the planets are there in the angles these (the angles) become very strong as if the castle of a king became very strong. There is another Yoga similar to Kamala Yoga which is very famous in Astrology. It is 'Chatussagara Yoga' when there are planets in all the four angles, the Yoga so formed is named as Chatussagara Yoga. The only difference between the two is that while in the kamala yoga all the planets are situated in the Angles, in Chatussagara yoga there are planets in all the angles . But the effects of both the Yogas are the same. The angles are representative planets of happiness. Therefore, the person born in the kamala yoga is very famous but he is not very rich.

**निष्पिकरणो निष्पादियः स्थिरार्थसुखसंयुताः सुत्युत्पत्तेः ।  
नयनसुखसम्पृष्ठः वापिकोरेन राजान् ॥३१ ॥**

**31.VAPI YOGA:** The person born in the Vapi Yoga will be skillful in accumulating wealth, will be endowed with enduring wealth and happiness and sons, be free from eye afflictions and be a king.  
**Notes:** Vapi Yoga is formed if all the planets are situated either in 4 panpharas(2-5-8-11) or in 4 Apoklimas(3-6-9-12) Vapi in Hindi means 'well'. Therefore the effect of the accumulation of wealth arises due to the consideration of the word 'well' which always has the accumulation of water such a native keeps his money hidden in order to give stability to it. 'Koop' (well) is the name of the 8th House which is called a secret House. Therefore such a native observes

extreme secrecy in his affairs. Such a person may be made a confidential friend as he is able not to disclose his friends' secrets. It has been found that such natives are successful in confidential department like Intelligence Department. Due to the derived meaning of the word 'koopa' well, the native may have certain addictions or evil habits but these are not known to the people.

**आत्मविद्यज्ञनिरतः स्त्रिया चुतः सत्कर्मस्त्रिः ।  
ब्रतनियमत्मनव्यो यज्ञे जाते विशिष्टाः ॥३२ ॥**

**32.YUPA YOGA:** The person born in this yoga will have spiritual knowledge, will be interested in doing sacrificial rites (yajnas), endowed with wife and valour, interested in keeping fasts and other religious observations and be distinguished.

**Notes:** This yoga is formed when all the planets are situated in the first 4 houses from the Ascendant, that is 1to 4. Natives born in this yoga often get control over mental defects. This is due to their spiritual knowledge. Such saintly persons reach the condition of becoming living souls and the basis of their preachings is often their spiritual knowledge.

**इषुकरा ब्रन्धनपः प्रगाधनसेवितप्तु मांसदा ।  
हिस्तः कुशिलक्ष्मकरा शरयो मानवा: प्रसूयते: ॥३३ ॥**

**33.SHARA YOGA:** The person born in SHARA YOGA will be maker of arrows, be head of prison, will earn money through hunting animals, be non-vegetarian, violent and maker of mean handiworks. **Notes:** Shara Yoga is also called Ishu Yoga. This Yoga is found in the horoscopes of the makers of unlawful weapons. These persons do not have any hesitation in doing even the meanest deeds in order to earn money. They earn their living even by making things of very low level. Their handiwork lacks refinement and skill. This yoga is formed when all the planets occupy the 4th, 5th, 6th and the 7th House.

**धनरहताविफलदुष्खितीनी चालताप्रायुषः ।  
संशानवृद्धिन्पुणः शक्ताः स्त्रिया: सुधाः ॥३४ ॥**  
**34.SHAHTI YOGA:** The person born in the shakti yoga will be

beret of wealth, be unsuccessful, miserable, mean, lazy, longlived, interested and skilful in war, firm and auspicious.

**Notes:** This yoga is formed when all the planets are situated in the 7th, 8th, 9th and the 10th House. The last word 'शुभगा' ('shubhaga') in this sloka means fortunate also इः some learned writers have taken it. But here the other effects described in the stoka are not compatible with the word fortunate because when the native will be bereft of wealth, miserable, unsuccessful etc. how he can be called fortunate also. He has a tendency to make war with others and often invite quarrels and therefore people avoid him.

हतप्रदर्शनस्यः सर्वत्र च निश्चयाः।  
दुष्कृतीचेष्वा दण्डप्रथमा शवन्ति नराः॥३५॥

**35.DANDA YOGA:** The person born in Danda Yoga will be devoid of wife, sons, and wealth, be thoroughly cruel, be rejected by his relatives, be miserable, and will serve mean people.

**Notes:** This yoga is formed when all the planets are situated in the 10th, 11th, 12th and the Ascendant House. In the ancient times people had to go abroad in order to earn their living and coming back to their homes with their earned money was not an easy task. If a person crossed the seven oceans he was banished from his caste and remained so till he had not repented for this sin. There used to be the dangers from highway men and thieves during journeys and several hardships had to be faced. People generally set out for foreign countries when they faced great financial hardship. Therefore this yoga was not regarded as a good one.

सर्वितोपर्जिष्ठाः सर्वाशः च्छारकीर्तयोः  
कृपणा मलिना लुब्धा नौसञ्चातः खलाः पुरुषाः॥३६॥

**36. NAUKA YOGA:** The person born in Nauka Yoga will earn his livelihood through creatures born in water, will be wealthy, will have great expectations, will be very famous but very wicked, miserly, dirty and avaricious.

**Notes:** Some learned writers have called it 'Nava Yoga' also. This Yoga is formed in a horoscope when all the planets are situated in the 1st seven houses that is in 1 to 7 Houses. Therefore, in this yoga all the planets will remain in the dark, invisible half of the

horoscope. This dark half of the horoscope is invested with darkness. It is due to this that the native born in this yoga will be wretched, dirty and avaricious. These effects are caused by the darkness of this part of horoscope. According to the name of this yoga, the native will be interested in the business of pearls, conches, kamal kakari (a vegetable), singhara (a water fruit), fish etc. The native born in this yoga is very ambitious also.

निष्क्रिक्षणः शताः क्षराः ।

कूटसंग्रह्या निसं शवन्ति गिरिदुर्गवासिनो भग्नाः॥३७॥

**37. KOOTA YOGA:** This person born in koota yoga will be a liar, be head of prison, bereft of wealth, crafty, cruel and will live in hills and fortresses.

**Notes:** Koota yoga is formed when all the planets are situated in the 7 Houses from the 4th House that is in 4,5,6,7,8,9 and 10 Houses. The planets are equally distributed in the Houses falling in the visible and the invisible Halves of the Houses. Therefore, there will be change in the traits of character in the native. Persons born in this yoga are white collared. They are generally well honoured, well reputed, wealthy and charitable. But the other aspect of these people is related to questionable professions. The division of planets in the horoscope is responsible for the dual nature of such natives.

स्वजनाशयोः दयावासानप्रवल्लभः प्रकृष्टगतिः ।  
प्रथमेऽन्त्ये वर्णसि नराः सुखवान् दीर्घयुतपत्री स्थात्॥३८॥

**38.CHHATRA YOGA:** The person born in the chhatra yoga will help the people of his family, be kind, respected by many kings, will have excellent intelligence, be happy in the beginning and the end of his life and longlived.

**Notes:** In this yoga all the planets are situated in the visible half of the horoscope. Therefore the effects will be of great excellence. Good fortune, profession, governmental favours, longevity, gains and profits, honour, morality, hard penance etc all these are related to the Houses from the 7th to the Ascendant. Therefore, the native will get the effects related to these houses in great measure.

आग्निकांपतालक्ष्येणः कितवश्च कानने निराः ।  
कर्मक्षयेण जाता भाग्यविहीनः शुभा व्योमस्य ॥३१ ॥

39. CHAAPA YOGA: The person born in chaapa yoga will be a liar, head of prison (Jailer), thief, crafty, will wander in forests, be devoid of fortune and will be happy in the middle part of his life.

**Notes:** Chaapa yoga occurs when all the planets are situated in the 7 Houses commencing from the 10th House. Another name of this yoga is 'Karmuka'. In the 21st chapter of 'Saarawali' the effects of the karmuka yoga described in sloka 24 are almost those of the chaapa yoga, but there occurs the terms "शायविहीन वयो मध्ये" which is interpreted as "he will not have wealth in the middle of his life", whereas according to Parasara "he will be happy" in the middle of his life. In sloka 43 Chapter 6 of 'Hora Rachna' also the native born in the karmuka yoga is said to be unfortunate in the middle of his life because there a line of the sloka runs as follows." कार्मुक योगे जाता भाय विहीना वये", that is, the person born in karmuka yoga will be devoid of fortune in the middle of his life. In the 16th sloka of Chapter 6 of his book 'Brihat Jataka', Varahamihira has also written" शुभं कार्मुकभद्रः प्रथमान्त्यसौख्यः" that is, he will be courageous and enjoying life in the first and last part of his days. Whatever meaning we may take it is certain that the native born in this yoga either gets a job of high level in police, prison etc or he becomes the leader of thieves, robbers and doers of immoral deeds. The exact middle of his life brings change in his activities. He enjoys life till the middle of his days and then he generally passes into dark days.

सेनापतयः सर्वे कारणसरीरा तृष्णिता बलिनः ।  
मणिकनकशूण्युता श्वन्ति योगेऽर्थचन्द्राण्मि ॥४० ॥

40. ARDHA CHANDRA YOGA: The person born in Ardhachandra yoga will be general of an army, will have splendidous body, be favourite of the king, be strong and be endowed with gems, gold and ornaments.

**Notes:** Parasara has given the features of 'Ardha Chandra' in the following way, " नाया धैन्यराशिः प्रवृत्तर्थचक्रक्षम्" (It seems that in some editions the features of 'Ardha Chandra' are left due to

forgetfulness.), that is, the yoga Ardhachandra occurs when all the seven planets occupy Houses commencing from other Houses than the angles. Indeed this yoga may be formed in eight ways. Thus if we begin from the 2nd House, the first Ardhachandra will be formed when all the planets are there in the Houses from the 2nd to the 8th. The beginning will not be made from the 4th House as it is an angle. It may be made from the 5th, 6th, 8th 11th, 12th. It may be briefly said that beginning from panaphara and apoklima, the presence of the seven planets in seven House will make the Ardhachandra yoga. In 'Saarawali' the effects of the Ardhachandra yoga have been told in this way "One born with this yoga will be fortunate, be an army chief, be brilliant bodied, dear to the king and be strong. He will possess gems, gold and ornaments.

According to Varahamihira, the person will be fortunate, beautiful, be army chief, be dear to the king and will enjoy pleasures. As per Jataka Bhavana, the native will earn fame through the king, be an excellent person and will possess gold ornaments. Some learned writers opine that the Ardhachandra will be superior if it begins from a panphara House rather than from a Apoklima one.

According to 'Saarawali' edited by Kalyana Varma Chapter 3, sloka 32 the planets situated in the panphara Houses (2-5-8 and 11) give effects in youth and in the Apoklima Houses (3-6-9 and 12) in old age. Our view is that the Ardhachandra that will be formed from panphara Houses will give effects in youth and that which will be formed from an Apoklima will do so in old age.

प्रणताऽज्ञेयकराध्य - किरीटलक्ष्मा - फूर्मितपदः ।  
श्वति नेत्रो मृजुश्वके यो जायते योगे ॥४१ ॥

41. CHAKRA YOGA: The person born in CHAKRA YOGA will be an emperor who will bear on his head a crown studded with bright gems and at whose feet many kings will place their heads.

**Notes:** The situation of all the planets in 1, 3, 5, 7, 9 and 11 Houses is essential for the formation of chakra yoga, which means that all the planets are in odd Houses. A native born with this yoga in his horoscope has much manly strength, has a positive view in all things. He will say "I do it" and not "I'll do it," achieves much with his own efforts. His marked achievements get for him distinguished

honour from his friends. He shows his ability also by doing some original work in one or the other field. This yoga is rarely found. According to **Saaraawali** one born in Chakra yoga will be a king at whose feet will be placed the head of the other prostrating kings adorned with crowns studded with diamonds.

**'Jataka Bharana'** states that this combination will make one good looking, very valorous and he will rule the entire earth. Some learned writers name the chakra yoga as chandra yoga also.

बहुरस्तनसमृद्धा भोगयुता धनजनश्रिया: सप्तुता ।  
उद्दिष्टमुख्या: पुरुषः स्थिरविभवाः साध्यशीलाङ्ग ॥४२॥

**42. SAMUDRA YOGA:** The person born in the samudra yoga will be endowed with many precious stones and much wealth, will have pleasures, be dear to the people, will have sons, and firm wealth and be well disposed.

**Notes:** This yoga is formed when all the planets are situated in even houses 2-4-6-8-12. This yoga is also rarely found like the chakra yoga. The situation of all the planets in the even Houses will certainly make the native well mannered, cultured and popular and, and he will be handsome he will enjoy pleasures. The reason is that these traits are specially developed in even houses, even signs etc. But the 6-8-12 Houses included in this yoga will bring some hardships in life also. The writers of '**Saaraawali**' say in this connection: "He will have abundant wealth and precious stones, will be a king, be endowed with pleasures, be dear to the people, will have steady mind and be truthful in disposition.

प्रियगीतिन्द्यवाचा निषणः सुविक्ष्य धनवर्तः ।  
नेतरो बहुभूत्वा वीणाचां कीर्तिः 'पुरुषः ॥४३॥

**43. VEENA YOGA:** The person born in Veena yoga will be a lover of songs, dance and musical instrument, be skilful, happy, wealthy and leader and will have many servants.

**Notes:** This Yoga is called 'Vallaki' also. It is formed when all the planets are situated in any seven Houses. The person born in this Yoga is clear hearted and of loving nature. He has feeling of love for all and is friendly to all. The Veena Yoga and the next six Yogas are all Sankhya Yoga.

दाम्पि सुजनोपकारी जयधनयुक्तं महेश्वरः ख्यातः ।  
बहुसुत्तलसमृद्धे धर्मे जयते विद्युत्तम् ॥४४॥

**44.DAAMNI YOGA :** The person born in Daamini Yoga will be thoroughly gentle, helpful to others, will have righteously earned wealth, be very affluent, famous, endowed with many sons and gems, will have fortitude and be learned.

**Notes :** This Yoga is known as 'Daama Yoga' also. All the planets situated in any six signs make this Yoga. According to the author of '**Saaraawali**' besides the effects of this yoga that are described above, the native will also have the effect of rearing cattle and gaining through them. This is referred to as the special effects of this yoga. According to **Varahamihira** also the native born in this yoga will be a servant to animals and be interested in doing religious rites.

पाशे बन्धनभासः कार्ये दशः प्रपञ्चकारञ्च ।  
बहुभूषिणो विशेला बहुभूत्वा सप्तवानश्च ॥४५॥

**45.PAASHA YOGA :** The person born in Paasha Yoga will be liable to be imprisoned, be skillful in work, be deceiving in disposition, be very talkative, be devoid of virtues and good manners and will have many servants and a great family.

**Notes :** This Yoga is formed when all the planets are situated in 5 signs. If in a horoscope there is the Paasha Yoga and there is the Ascendant Lord in the 2nd Decanate of Scorpio in the 6th or 8th House, it forms a Jail Yoga, which is a certainty (the 2nd Decanate of Scorpio is named as Paasha).

सुबहनामपयोद्याः कृषीवत्ता: सत्यवाचिनः सुरिजनः ।  
केदरैः सम्पूर्णतस्तथावा धर्मेर्दुक्तः ॥४६॥

**46.KEDARA YOGA :** The person born in Kedara yoga will be a benefactor to many, will do agricultural work, be truthful, happy, fickle-minded and wealthy.

**Notes :** The situation of all the planets in four signs only is required to effect this yoga. In relation to one's profession this yoga has similarity with the Hala Yoga. This significant thing has been said by Kalyana Varma separately that the native born with this yoga

will be a born agriculturist because his mind or intellect will be like that of an ox, he is lacking in understanding, that is, he should be described as an obstinate simpleminded farmer.

तीर्थालसथनहीना हितः । सुबहिकृता महाश्रणः ।  
संग्रामे लक्ष्यया शूले योगे भवति नरः ॥५७ ॥

**47. SCHOOLA YOGA :** The person born in the Shoola Yoga will be sharp, lazy, devoid of wealth, violent, rejected and scorned by the people, very strong and gets great fame through war.

**Notes :** This yoga is formed when all the planets are situated in three signs only. The native born with this Yoga is stern in disposition, is courageous and remains fearless in dangers. He does not want to be defeated in war. Therefore he always wins in the war as he devotes all his energies and powers in it.

पारखण्डवादिनो वा धनरहिता वा बहिकृता लोके ।  
सुतमातृधर्मरहिता युग्मेणो ने च नरा जातः ॥५८ ॥

**48. YUGA YOGA :** The person born in Yuga Yoga will be hypocrite, be devoid of wealth, be banished by society and be devoid of sons, mother and wealth.

**Notes :** The situation of all the planets in two signs is required to form this yoga. The effects of this yoga have not been said to be favourable. Kalyana Varma speaks of the native born in the Yuga Yoga as hypocrite.

बतसंयुक्ता विधुना विद्याविज्ञानवर्जिता भलिनः ।  
नित्यं दुःखतदीना गोते योगे श्वन्ति नरः ॥५९ ॥

**49. GOLA YOGA :** The person born in the Gola Yoga will be strong, be devoid of wealth, learning and intelligence, be dirty, be always sorrowful and miserable.

**Notes :** When all the planets are situated only in one sign or house, the yoga so formed is called Gola Yoga. The native born in this yoga will be devoid of wealth because of being lazy and due to lack of learning, although he possesses good health. Kalyana Varma has also similar views with regard to this yoga. He says, "One born in Gola Yoga will be indigent, indolent, devoid of learning and honour, dirty and always grieved.

सर्वरक्षिपि दशास्त्रेते भवेतुः फलदायिनः ।  
प्राणिनामिति विशेषाः प्रवदन्ति तवायज्ञः ॥५० ॥

50. It should be known that the effects due to the above said Nabhasa Yogas will be felt in all the Dasha periods of the planets throughout life.

**Notes :** The effects of these yogas are not obtained strictly as they have been described. The change of place of the planets who form these yogas brings change in the dimensions of the effects also. In several yogas due to friction in the rays of the planets the effects will be lacking in intensity. These are many such things the consideration of which is necessary while making predictions. The effects of Akriti yogas are determined on the basis of shapes or features of the yoga. But this thing has only partial truth or has only one sided importance.

4. If there are malefic planets in the 2nd and the 12th Houses, the yoga thus formed will be a malefic one.

The basis of why these Yogas are called auspicious or inauspicious lies in causing gains or losses to the Ascendant. The greater the beneficency gained by the Ascendant the more excellent will be the effects and vice versa, that is, the greater the maleficency obtained by the Ascendant the less excellent will be the effects. It is well known that the presence of a benefic planet in a house will certainly produce auspiciousness in the concerned house. If in the 2nd and the 12th House from the Ascendant there are benefic planets, the Ascendant gets the average measure of beneficial effects. The same thing will be applicable in the case of malefic planets.

Now, if we test the truth of this statement in the context of the Ascendants also the situation will become still clearer. Take for example the Sagittarius Ascendant. Suppose in this Ascendant Mars is situated in the 2nd and Saturn in the 12th House. Now, both these planets are undoubtedly malefic. But before calling the above mentioned yoga as an inauspicious one we shall have to consider as to in which situation these planets are. Similarly, if in the Sagittarius Ascendant Jupiter is in the 2nd House and Mercury is in the 12th House, even then we shall have to make such consideration before calling this yoga as an inauspicious one. Now, what shall we consider about the presence of Mars and the Sun in the Ascendant House in Aries Ascendant. Here Mars is in his own sign and the Sun in his sign of exaltation. Both Mars and the Sun are regarded as malefic planets. Then, shall we say that the yoga so formed, will be an inauspicious one? As per the above Sloka it should be said that the yoga is inauspicious. But due consideration will tell us that the case is otherwise, the Yoga is not inauspicious. But the situation of Saturn in the 1st House in this Ascendant will certainly create an inauspicious yoga.

Now, in the Aries Ascendant the same consideration may be made with regard to the 2nd and the 12th House. Mercury in the 2nd House and Jupiter in the 12th House in this Ascendant will shower auspiciousness on both the borders. But if they exchange

## अथ विविधयोगाङ्कायाः ॥३८ ॥

### Chapter 38

## Miscellaneous Yogas

लन्ते	शुभग्रुते	योगः	शुष्टः	पापशुद्ग्रुष्टः ।
व्यवस्थाः-	शुभे:	पापे:	क्रमादीग्रे	शुभाशुभे ॥१ ॥
शुभयोगेऽद्वयोः			ब्राह्मी	स्वर्णीलगुणान्वितः ।
पापयोगेऽद्वयः				पापशुद्ग्रुष्टः ॥२ ॥
कामी		पापकर्म		

**1-2. BENEFIC AND MALEFIC YOGAS :** If there is only a benefic planet in the Ascendant the yoga formed will be an auspicious one, whereas a malefic only there in causes an inauspicious yoga. In the same way, in the 12th and the 2nd House, the situation of a benefic and a malefic alone will respectively cause auspicious and inauspicious yogas. The native born in an auspicious yoga will be eloquent, charming, virtuous and well mannered. Whereas one born in an inauspicious yoga will be sensual, will do sinful acts and will be a usurper of others' wealth.

**Notes :** In Astrology any yoga may have various dimensions. The effects will be seen to be different on the basis of the Ascendant, sign, exaltation or debilitation, strength or weakness. In the above two slokas mention has been made of the formation of the auspicious and inauspicious yogas and their effects. These yogas are formed in the following manner:

1. A benefic planet alone in the Ascendant will cause an auspicious yoga.
2. If the 2nd and the 12th House are occupied by benefic planets the yoga so formed will be an auspicious one.
3. A malefic planet alone in the Ascendant will cause an inauspicious yoga.

places, that is Mercury occupies the 12th House and Jupiter the 2nd House. Mercury will be in his sign of debilitation in the 12th House and it will certainly make a difference (Though, in the context of Aries Ascendant, Mercury in the 12th House may be said to be an auspicious planet, as being the 3rd and 6th Lord his falling in a malefic House may be regarded as auspicious).

केन्द्रे	देवगणे	लमनवृक्षद्वा	शुभदग्धते ।
नीचास्तारिगृहेहनि	योगाउयं	प्रवक्षसरी ॥३॥	
गजेकसरिसङ्गात्तसेजसर्वी	धनवान्	भवेत् ।	
मेशार्थी	गुणसम्पन्नो	राजप्रियकरो	नः ॥४॥

**3-4. GAJAKESHARI YOGA :** If Jupiter is in an angle from the Ascendant or from the Moon, and if he is in conjunction with and is aspected by a benefic and if he (Jupiter) is not in a debilitated or combust or inimical sign, the yoga thus caused is called Gaja Keshari yoga. The native born in this Yoga will be splendidorous, wealthy, intelligent, endowed with many virtues and be a favourite of the King.

**Notes :** The Gaja Keshari Yoga has been very famous among the writers of Predictive Astrology. Predictive Astrology has been unfortunate in this respect that here the writers are not always of the same view in respect of the Yogas or combinations and the formulas of prediction. There are different views with regard to the Gaja Keshari Yoga also, particularly in respect of its formation.

The Thakur Prasad and Sons Book Sellers' edition of 'Brihat Parasara Hora Sastra' is slightly different from others with regard to the formation of this Yoga. According to it Jupiter should be in an angle from the Moon and it will form Gaja Keshari Yoga. Jupiter should be in an angle from the Ascendant, this has not been mentioned in this edition. Secondly, if the Moon is aspected by Venus, Jupiter and Mercury, it also forms Gaja Keshari Yoga but the condition is that these planets should not be debilitated, combust and weak. In this way this edition refers to the formation of Gaja Keshari Yoga in two ways.

'Phala Dipika' gives the name of 'Keshari Yoga' to the situation when the Moon is in an angle from Jupiter. There is no mention of the word Gaja Keshari in 'Phala Dipika'. In the Khem Raj Shri Krishan Dasa Prakashana Bombay

edition of 'Brihat Para Shara Hora Sastra' states two ways of the formation of Gaja Keshari.

1. Jupiter in an angle from the Moon causes Gaja Keshari Yoga
2. There is Gaja Keshari Yoga also when Mercury or the Moon have the conjunction of or aspect of undebilitated or Uncombust planets.

And according to the 'Chaukhamba' Sanskrit Sansthana Varanasi edition there is Gaja Keshari Yoga when Jupiter is in an angle from the Ascendant or the Moon and he is in conjunction with or is aspected by benefic planets and these (the Moon and Jupiter) are not combust or situated in the 6th House.

The world-famous Astrologer, Shri B.V. Raman in his **Three Hundred Important Combinations**, has given the definition of Gaja Keshari Yoga as follows: If Jupiter is in a Kendra from the Moon, the combination goes under the name of Gaja Keshari.

In Chapter 7 Sloka 116 of 'Jataka Parijata' the 'Gaja Keshari Yoga' has been said to be formed in two ways:

1. If Jupiter is in an angle from the Moon, it makes Gaja Keshari Yoga.
2. If Jupiter, Venus and Mercury aspect the Moon, it makes the Yoga named Gaja Keshari, but these planets (Venus, Jupiter and Mercury) should not be debilitated or combust.

By the perusal of all the books one special point comes up. It is that the Moon is given the greatest auspiciousness. The House in which the Moon is situated is used as an Ascendant House in Predictive Astrology. It is called the 'Chandra Lagna' or the Moon as Ascendant: A planet has certainly the effect of that one who is in an angle from that one. In Gaja Keshari Yoga it is the angular position of Jupiter and the Moon that is of great importance. Jupiter comes first in giving auspiciousness to the Moon or to any planet. The Moon is the most sensitive of all the planets. In receiving benefic or malefic influence she has no equal. She is one of the most important planets in a horoscope, due to her becoming the Ascendant Lord in the Chandra Lagna or the Moon as Ascendant' and also due to the fact that she is the signifier of the Heart and of the Mother. Heart is that place where all the thoughts are born and it is due to

these thoughts that man is prompted to act and man is bound to bear the fruits of his actions. It is not only the Gaja Keshari Yoga but also all the auspicious yogas that are formed by taking the Moon, that make efforts to keep the very distinguished receptivity of the Moon intact. If Jupiter is situated in an angle from the Moon, he will certainly give strength to her. Besides this, the aspect of strong Venus, Mercury and Jupiter also means that the Moon should get maximum auspiciousness. The influence of Jupiter on the Moon means that the Moon is getting spiritual knowledge, Intelligence, comprehensiveness, universal morality, feeling of welfare of others and her darkness of ignorance is vanishing. The aspect of strong Venus, Mercury and Jupiter also gives excessive benefit to the Moon and this benefit is the balance between all, righteousness, excelling intelligence, absolute knowledge, absolute enjoyment but also great balance.

But this situation through the Gaja Keshari Yoga can be achieved only when this yoga is present in the horoscope in its pure form, without any defect. As the different situations of planet, sign etc will change the level of the Yoga will also increase or decrease, and the native's splendour, prosperity, intelligence and the favour of the King that he gets will also increase or decrease in the same proportion. Therefore, before making prediction about the effects of the Yoga, we must see the planets and signs forming the yoga, aspects on them, the exaltation or debilitation of the planets, their combustion, Shadabala, the Moon's pakshabala etc.

दशमेऽङ्गतया	चन्द्रात्	केवलैश्च	शुभेयुति ।
स योगोऽप्तव्याकरण्या			कर्म ॥५ ॥
राजपूज्यो	प्रह्लेषी	दाता	बन्धुजनस्य ।
परोपकारी	धर्मात्मा		गुणाभियोऽप्तव्याकरण्यात् ॥६ ॥

**56. AMALA YOGA :** When the houses from the Ascendant to the 10th or from the Moon to the 10th House are occupied exclusively by benefits, the yoga so formed is given the name of Amala yoga. This Yoga confers on the native the fame so long lived and enduring as the age of the Moon and the stars and will make the native honoured by the King and he (the native) will enjoy

abundant pleasures, be charitable, be dear to his relatives, be helpful to others, pious and greatly virtuous.

**Notes :** In the horoscope, the Ascendant and the Moon are very important. This yoga also proves that a house or sign and a planet are influenced by that planet which is in an angle from them. The 10th House is said to be the strongest among the angles. The planet situated in the 10th House has great influence on the planet situated in the Ascendant. The planet Ascendant or the planet situated in the Ascendant. But if situated in the 10th House has  $3\frac{1}{4}$  aspect on the Ascendant. But if there had been the importance of the aspect alone, there would have been the greatest importance of the full aspect. In the effects of the Amala Yoga, the everlastingness of fame has been particularly pointed out. The Ascendant is related to the native in all respects. The Ascendant is considered to know about the attainment by the native of fame, his nature traits of his character, wealth etc. The 10th House is the house of the native's glory and determines his status in his country, city and in society. Though fame is considered from the 9th House, but the 10 House is studied to know how much honour will be attained by the native, because the 10th House shows the native's might, ability and capacity of action and his ability of getting power. It is the House of profession. Therefore, the purer the beauty of his profession and action, the greater will be his honour accordingly. Might and power follow the profession or the action of their own. The purity and beauty of the profession and action, excellent traits of character confer on the native's fame the longevity and the enduring quality of the Moon and the stars, this should not be wondered at.

'Jataka Parijata' explains this yoga in the following way.

"The native at whose birth there are benefics in the 10th House from the Chandra Lagna or the Moon as Ascendant gets pure fame and his fame increases throughout his life and he is endowed with fixed wealth"; It further says "The native in whose horoscope there is a benefit in the 10th house from the Ascendant or from the Moon, his pure and brilliant fame lasts forever and forever.

Before predicting the effects of any yoga the sign in the Ascendant, and the planets forming the yoga must always be considered. The consideration is to be made of the strength of the

planets, the aspects falling on them and the planets who are in conjunction with them or who are in their vicinity. The Sage has not left any possibility of evil effect of any kind falling on the planets forming the yoga. The very name of the yoga 'Amala' which means absolutely pure suggests that there can be no evil influence on the Yoga forming planets.

सप्तमे	चातुर्थे	शुद्धे	षुभग्रहयुतेऽश्वा ।
केद्रिष्यु	शूभ्रयुक्तेऽ	योगः	पद्मतस्सक्तः ॥७॥
भाग्यवत्	पद्मतोऽस्त्रः	वाणी	दाता च शाश्वतिर् ।
हास्यविद्ये	यशस्वी	तेजस्वी	पुण्याकः ॥८॥

**7-8. PARVATA YOGA :** When there is no planet in the 7th and the 8th House and if there is any he is a benefit, and the angles are occupied by benefits, the yoga thus formed gets the name of Parvata Yoga. The native born with this yoga in his horoscope will be fortunate, eloquent, charitable, learned in the Sastras (religious Classics or Scriptures), fond of mirth, Splendorous and be the leader of the city.

**Notes :** All the books are not of one view with regard to the formation of the Parvata Yoga. The very 'Chaukhamba' Sanskrit Sanssthana' edition gives the first line of the Sloka in this way: "सौम्ये युक्ते रन्ये किंवा ग्रह विवर्जिते" that is, "the 6th and 8th House are occupied by benefits or these are without any planet in them", the remaining conditions laid down are the same as in the sloka given by us. In the edition of Bombay press this yoga is formed in two ways. The first way is the same as ours and the 2nd runs thus: "The Lords of the Ascendant and of the 12th in mutual angles and be aspected by friendly planets". According to 'Phala Dipika' the Parvata Yoga is formed when the Lord of that sign in which the Ascendant Lord is situated is in his exaltation sign or he, being in his own sign, is in an angle or in a trine.

In the 19th Sloka of the 19th Chapter of 'Hora Sara Grintha' this yoga runs thus: "should there be planets in the 1st, the 7th, the 10th and the 4th and none in the 12th and the 8th while the 9th has an occupant in it.

In Sloka 128 and 129 Chapter 7th of 'Jataka Parijaata' this yoga is formed in the following two ways.

1. Benefits in the angles while the 8th and 12th are free.
2. The Lord of the Lagna and the 12th in mutual angles and aspected by a friendly planet or planets.

'Jataka Deshmarga' gives it in one form only and that is exactly similar to the first way given in 'Jataka Parijaata'.

According to the 'Yawanas' Parvata yoga is formed if there are benefits in the Ascendant, the 7th House and the 10th House. Thus the Parvata Yoga is formed in many different ways. This yoga has certain very important issues in it which should be discussed here. According to the version taken by us this yoga is formed when the 7th and the 8th Houses are free and the angles are occupied by auspicious planets. This yoga also gives emphasis on the beneficency of the angles, that is the fortress of the city has been strengthened. But what may be the hidden meaning in keeping the 7th and 8th House free. It is generally found that a malefic in the 8th House begets some evil habit, addiction to some evil in the native. An addiction is a hole for the body. Therefore the fortress cannot attain reliable strength when there is a hole in it. Another important fact in this regard is that these holes are not visible which is very harmful (A malefic gives an addiction in the 8th House secretly as the 8th House is the House of Secrecy). If there is a malefic in the 7th House, he will have malefic influence by his aspect on the Ascendant. Therefore, the 7th House must also be occupied by a benefic. And if the 7th House is free, even then the influence will not be diminished because there will be benefics in the angles from the 7th House and these benefics in the angles will certainly have their influence on the 7th House.

If we take this formation of the Parvata Yoga that it occurs if the 6th and the 8th House are free and if these have any planets they should be benefics, even then it will be an auspicious thing. If the 6th and the 8th House have in them benefics, they will have their aspect influence on both sides of the Ascendant and an aura of auspiciousness will be created around the Ascendant: If the 12th Lord and the Ascendant Lord are in angles from each other and are aspected by friendly planets, it also begets the Parvata Yoga. According to the principles laid down by Parasara the 12th Lord has no independent power. He will act according to the rule of

"स्थानानुग्रामेन" that is, the 12th Lord will be at the disposal of the planet who is in conjunction with him or will give the effect of the house in which there is his 2nd sign. Though in this yoga the 12th Lord, does not make any relation with the Ascendant Lord, but it is also certain that 12th Lord cannot escape from the influence of the Ascendant Lord as he is in angle from him. Therefore an interrelationship is formed between the Ascendant Lord and the 12th Lord because of their being in angles from each other and these inter relationships are guarded and protected by the friendly planet through their aspects: (This yoga will never be formed for natives having Aquarius Ascendant because in it the Ascendant Lord and the 12th Lord will be Saturn).

The native born in the Parvata Yoga will lead a happy life and will always make greater and greater progress. His financial condition is always very strong. He is a man of strong principles and he makes progress because of following his own code of conduct.

मिथः केद्गतौ बलिनि सन्ते ।  
काहां वा खधेच्चस्ये सुखेण कर्मपान्त्रिः ॥१॥  
ओजस्वी साहसी शृद्धुष्टुक्तव्यादितः ।  
यत्किञ्चिद् यामसाथ्य काहसे जायते चः ॥१०॥

**9-10. KAHLA YOGA :** If the 4th Lord and Jupiter are in mutual angles and the Ascendant Lord is strong, it forms Kahala Yoga or Kahala Yoga is also formed if the 4th Lord is in his own sign or in his sign of exaltation and is in conjunction with the 10th Lord. The native born in Kahala Yoga is energetic, courageous, Crafty and he will be a chief of four kinds of army and a lord of a few villages.

**Notes :** 'Chaturangini Sena' Consists of four kinds of armies: 1. Ratha Sena (warriors Sitting in Chariots) 2. Hathi Sena (warriors Sitting on elephants) 3. Ashwa Sena (Warriors Sitting on horses) (Cavalry) and 4. Paidala Sena (infantry).

The first Kahala Yoga is formed by the situation of the 4th Lord and Jupiter in angles: The 4th is the House of Comfort and pleasure and Jupiter is the signifier of these: This is the likeness between the 4th House and Jupiter. The angular situation of both of them and the strength of the Ascendant Lord will certainly increase happiness in the native's life, and his influence in society. This Yoga

causes a Raja Yoga of second order or of lower order, therefore the lordship of a few villages has been said to be the effect of this Yoga.

The second Kahala Yoga is formed by the situation of the 4th Lord in his exaltation sign or in his own sign and his conjunction with the 10th Lord. The 4th Lord in this situation will guard and protect his own house and will increase the native's happiness as the 10th is the house of elevation. The native having Kahala Yoga in his horoscope may become a Collector (District magistrate), a Tahsildar, a police officer and an S.D.M. etc.

According to 'Jataka Parijata' Kahala Yoga will be differently formed. It will be formed if the 4th and the 9th Lords are mutually in angles and the Ascendant Lord is endowed with strength. If the 4th Lord is in his exaltation or own sign and is aspected by the 10th Lord or he is in conjunction with the 10th Lord it also causes the Kahala Yoga. According to this book Kahala Yoga is formed if there is only the aspect of the 10th Lord on the 4th Lord in his exaltation or own sign.

According to 'Phala Dipika' "Note where the Lord of the sign, occupied by the Lord of the Ascendant is posited. If the Lord of this sign is in his exaltation or own sign in a trinal or Angular house the Yoga formed is called Kahala Yoga".

लनेशो लुङ्गे केद्गते गुरुहृषे तु चामरः ।  
युश्चर्दे विलग्ने वा नवमे दशमे पदे ॥११॥  
राजा वा राजपूतो वा विरजिती च परिषुक्तः ।  
वागी सर्वकलाविद् वा चामरे जायते चरः ॥१२॥

**11-12. CHAMARA YOGA :** The Ascendant Lord in his exaltation sign being fallen in an angle and aspected by Jupiter causes Chaamara Yoga or it will be caused also when two benefits have gone in the Ascendant and the 9th or in the 10th and the 7th House. The native born in the Chaamara Yoga will be a King or be honoured by the King, be long lived, scholarly, eloquent and well versed in all arts.

**Notes :** The strong and angular situation of the Ascendant Lord has great virtue in itself. The aspect of Jupiter endows it with great strength. 'Chaamara Yoga is formed in two ways. But in the first way it emphasises the importance of the Ascendant and therefore it is the stronger of the two.

In the second way of its formation there should be benefits in the Ascendant and the 9th House or in the 10th and the 7th House. Though the sage has not spoken of the strength of such a planet but consideration should be made on the House strength and also on the strength of the Lords of these Houses.

In Sloka 43 Chapter 6 of 'Phala Dipika' Chaamara Yoga is formed in this way: when the Ascendant is occupied by or aspected by benefics, their lords occupying good houses or being brilliant in their exaltation or own sign, it constitutes Chaamara Yoga.

सबले लग्नपे पूर्ण-पठ्ठपौ केन्द्रो मिथः ।  
शंखो वा लग्नकर्मणौ चरे बलिति आपये॥१३॥  
धनर्थीपुत्रसंयुक्तो दयातुः पुण्यवान् सुधीः ।  
पुण्यकर्म विरजीवी शरवोगाद्वतो नः॥१४॥

13-14. SANKHA YOGA : When the Ascendant Lord is strong and the 5th and the 6th Lords are in mutual angles or when the 9th Lord is strong and the Ascendant Lord and the 10th Lord are in movable signs, the yoga thus caused is Sankha Yoga. The native born in the Sankha Yoga will be endowed with wealth, wife and sons, be of kindly nature, propitious, intelligent, doer of virtuous deeds and longlived.

Notes : The 5th Lord and the 6th Lord being in mutual angles and the Ascendant Lord being strong, the native is prompted to study Medical Science. Many doctors have become famous due to the presence of this Yoga in their horoscope. All of them enjoy good health and are long lived and they are religious minded also.

If Sankha Yoga is formed in the 2nd way described in the sloka, that is, when the 9th Lord is strong and the Ascendant Lord and the 10th Lord are in movable signs, the native generally adopts foreign trade or the means of living is obtained at some place far away from the native land.

सबले भाग्यपे भेरी उद्धौ स्वतन्त्रोदयस्तर्गैः ।  
सबले भाग्यपे वाहसौ केन्द्रे शुक्रज्यतमनयैः॥१५॥  
धनर्थीपुत्रसंयुक्तो शूषः कोतिगणाविकृतैः ।  
आचारवान् सुधी भोगी भर्त्येन जनो श्रवत्॥१६॥

15-16. BHERI YOGA : When the 9th Lord is endowed with strength and all the planets have gone in the Ascendant, the 2nd, the 7th and the 12th House, the yoga thus formed is called Bheri Yoga. This yoga is also formed when the 9th Lord is strong and Venus, Jupiter and the Ascendant Lord are in angles. The native born with this yoga in his horoscope will be wealthy, endowed with wife and sons, be a King, be famous, virtuous, good mannered, be happy and will enjoy pleasures.

Notes : In the first way of the formation of this yoga the Ascendant gets special strength and it will procure for the native the effects described in the Sloka in great abundance. In the second way of the formation of this yoga, the angles become specially strong. The 9th Lord must be strong in both the ways and the 9th Lord being strong, all effects are easily obtained.

सबले लग्नपे खेटा: केन्द्रे कोणे स्वधोक्षणाः ।  
मृदुहृदयो जातोऽत्र शूषो वा तस्मः सुखौ॥१७॥

17. MRIDANGA YOGA : When the Ascendant Lord is strong and the other planets being in their exaltation or own signs, are in angles or in trines, the yoga thus formed is called Mridanga Yoga. The native born in this yoga will be a King or be happy like a King.

कामेशो कर्मी उद्धौ कर्त्त्वे भायणन्विते ।  
गोपः श्रीनाथस्त्रौज्र जातः शक्तस्मै तृपः॥१८॥

B. SHRINATHA YOGA : When the 7th Lord is in his exaltation sign in the 10th House and the 10th Lord is in conjunction with the 9th Lord, the native born in this Yoga is a King equal to Indra, the God of Gods.

Notes : The conjunction of the 10th and 9th Lords causes a Raja Yoga of very high order because the conjunction of the angular and trinal lords is a strong factor in Raja Yoga. The 10th Lord becomes the Lord of the main angle and the 9th Lord of the main trine and become conjunct to make Shri Natha Yoga and when the 7th Lord will be in his exaltation sign in the 10th House, the attainment of pleasures will be certainly like that in heaven as the Lord of the main house of pleasures will be in a House indicating elevation. This is certainly an excellent yoga but the conjunction of

the 10th and 9th Lord must be in an auspicious sign and house and it must not receive any evil influence.

But in practice, this yoga is formed only in the Sagittarius Ascendant because in no other Ascendant the 7th Lord will be in his exaltation sign in the 10th House. If instead of 'कामेश्वर कमिंगे तुङ्गे' (that is the 7th Lord in his exaltation must be in the 10th House) there had been only this condition that the 7th Lord should be in his exaltation sign and should be in conjunction with the 9th and 10th Lords, the Yoga might have been possible in any Ascendant.

कर्मसो मुत्तो केन्द्रे बुधेऽद्यकं सबले स्वये।  
चन्द्रात् केण गुरी है वा कुर्जे लाभे च शारदा: ॥१॥  
धनस्त्रीप्रसंस्युक्तः सुखी विद्वान् तृप्तिः ।  
तपस्त्री धर्मसंस्कुलः शारदे जायते जन: ॥२०॥

**19-20. SHARADA YOGA :** If the 10th Lord is in the 5th House, Mercury in an angle and the Sun, being in his own sign, is strong, or if Jupiter or Mercury are in a trine from the Moon and Mars is situated in the 11th House, the yoga, formed thus is called the 'Sharada Yoga'. The native born in this yoga is endowed with wealth, wife and sons, will be happy, scholarly, be honoured by the King, be pious and virtuous.

धर्मतामगते सौम्ये पञ्चमे सदसहुते ।  
पापे च चतुर्वर्ष्ये योगोऽयं पत्तसंजकः ॥२१॥  
करुणामूर्तिर्णथीवलस्पवान् ।  
यशोविद्यातपस्त्री च मत्स्ययोगे हि जायते ॥२२॥

**2-22. MATSYA YOGA :** When there are benefits in the 9th House and Ascendant and the 5th House is occupied by mixed planets and the 4th and the 8th House by malefics, this yoga gets the name of Matsya Yoga'. The native born in the Matsya yoga will be an astrologer, a kindless incarnate, be endowed with virtues, intelligence, strength and beauty, will be famous, learned and pious.

**Notes :** Khem Rai, Shri Krishna Dasa Prakashana, Bombay edition presents this yoga in the following manner : "If there are malefics in the Ascendant and the 9th House, mixed planets in the 5th House and malefics also in the 4th and 8th House, the yoga thus formed is called 'the Matsaya Yoga. The native born in this yoga will

be an astrologer, be very kind, be endowed with strength, intelligence, virtue, beauty and fame and be learned and pious. 'The Thakur Prasad and Sons edition' gives the same version of the formation and the effects of this yoga, in 'Jataka Parjaata' also the Yoga is given in the same terms.

There occurs the term 'कालशः' in the Sloka which is interpreted as one knowing Astrology. But the person who is farsighted and has good awareness of times may also be called a 'कालशः' which literally means "one knowing time". This quality is found in great measure in the person having this yoga in his horoscope.

पुत्रामिद्याः सौम्याः स्वये॒च्चमुहृदशणाः ॥  
नितार्थोदयाः पापाः कूर्मयोगः स्वशोक्त्वाणाः ॥२३॥  
कूर्मयोगे जनो शूष्णे धीरो धर्मगुणाद्वितः ।  
कोतिमात्रपक्तारी च सुखी मानवनायकः ॥२४॥

**23-24. KOORMA YOGA :** When the 5th, 6th and the 7th are occupied by benefics and they are in their own or exaltation or friendly signs, and the 3rd, 11th and the Ascendant are occupied by malefics in their own or exaltation signs, the yoga thus formed is called Koorma Yoga. The native born in Koorma Yoga will be a King, be endowed with courage and fortitude and virtue, be famous or illustrious, helpful to others, happy and leader of men.

**Notes :** There is difference of opinion among the learned writers of Astrology with regard to the meaning of the phrase "स्व भी च्च सुहृदशणाः". Some writers interpret it as "benefics are in their own, exaltation or friendly signs" while some others interpret it as "benefics are in their own, exaltation and friendly Navamsha signs". According to some writers this yoga is formed in two ways:

(1) If benefics are in 5th, 6th and 7th in their own, exaltation, friendly Navamsha or friendly signs.  
(2) If benefics are in 1st, 3rd and 11th in their own, exaltation friendly Navamsha or friendly signs.

भाग्यक्षेत्रे धनभावात्यथे धर्मशी धारयथादो ।  
तपस्त्री केऽक्षेत्रेणस्ये रुद्राग्नेयोगः स कञ्चेते ॥२५॥  
खड्डायोगे सम्पत्तव्रो धनभावसुखाद्वितः ।  
शास्त्रिकां बुद्धिविद्याद्यः कृतस्त्री कुशलो नः ॥२६॥

**25-26. KHADAGA YOGA :** If the 9th Lord occupies the 2nd House and the 2nd Lord occupies the 9th House and the Ascendant Lord is in an angle or in a trine, the yoga so formed is called Khadaga Yoga. The native born in the Khadaga Yoga will be endowed with wealth, fortunes and happiness, be learned in Sastras, be gifted with intelligence and strength, be grateful and skillful.

केन्द्र मूलश्चिकोणस्ये भाग्येषो वा स्वभावस्योऽपि ।  
लग्नाधिपे बलाङ्गये च लक्ष्मीयोगः प्रकीर्तिः ॥२७॥  
सुरुपो गुणवान् भूषो बहुपुत्र-धनाधिकः ।  
यशस्वी धर्मसंपत्तो लक्ष्मीयोगो जनो भवेत् ॥२८॥

**27-28. LAKSHMI YOGA :** When the 9th Lord, in his own or exaltation sign or in his moolatrikona sign occupies an angle and the Ascendant Lord is strong, the yoga so formed is called Lakshmi Yoga. The native born in Lakshmi Yoga will be charming, virtuous, be a King, endowed with many sons and abundant wealth, be famous and of high moral merits.

लग्ने स्थिते शूरो केन्द्रे चरे कोणे सुभाविते ।  
मासस्थानगते सौरे योगोऽयं कुसुमाधिः ॥२९॥  
शूरो च शूष्टुत्यो वा दाता शोरी सुखी जनः ।  
कुरुमुख्यो गुणी विद्वान् जायते कुसुमाहये ॥३०॥

**29-30. KUSUMA YOGA :** When there is a moveable sign in the Ascendant, Venus is in an angle and the Moon is in a trine in conjunction with a benefic and Saturn is in the 10th House, the yoga so formed is called Kusuma. The native born in the Kusuma Yoga will be a King or equal to a King, charitable, will enjoy pleasures, be happy, prime among his family, virtuous and a man of letters.

द्वितीये पञ्चमे जीवे बुश्यक्युतेऽप्तिः ।  
स्थेते तथोर्वा सप्तमाते योगः स च कलानीधिः ॥३१॥  
कलानीधिसप्तम्यो रोगहीनः सुखी जातो धनविद्यासम्पत्तिः ॥३२॥  
गुणवान् धनविद्यासम्पत्तिः ।

**31-32. KALANIDHI YOGA :** Jupiter in conjunction with Venus and Mercury or aspected by them is in the 2nd or the 5th House or Jupiter is in the signs of the these (Venus and Mercury), when such

combination is obtained, the Yoga formed is Kalanidhi. The native born in the Kalanidhi Yoga will be virtuous, be honoured by the King, bereft of diseases, happy and is endowed with wealth and learning.

**Notes :** The selection of Jupiter, Mercury and Venus for the formation of Kalanidhi Yoga is important. Another important fact is the selection of Houses and Signs. As a matter of fact, whatever auspicious effects the native gets in this yoga, the native's learning and skill are the most important factors behind them. He gets famed as a specialist or an expert in his field of action. Jupiter and Mercury are planets signifying learning and intellect. The 5th House is the House of intellect. The second House is also a giver of Knowledge and learning. The learning obtained through the 2nd House may be divided into two categories. First, the learning that he gets in his childhood through his family and his playmates. Secondly, there is the learning that he gets with his observation, experiment and examination. The real skill is obtained by him in this way. The Second is the House of the Vision or eye. Therefore, Seeing, observation etc may be included in it. Now, in this yoga, the House, the Sign and the three planets are skillful in creating a pure and excellent atmosphere for auspiciousness. Kalanidhi is a Raja Yoga. The 9th House may be included in it, because it, being 5th from the 5th will very skilfully play the role of the 5th House.

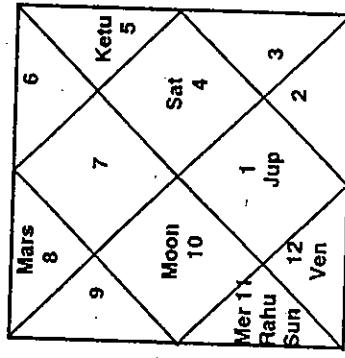
The dimension of giving effects of this yoga will change with every Ascendant. For instance, in the Capricorn Ascendant the fame of the native will certainly spread in the various countries or the people in foreign countries will also honour him. He will be very hard working, principled, and will have sense of responsibility. He may even be called a dictator in the matter of imposing his own judgement. He will get recognition from the King or the government for his valuable thoughts and theories and judgements. If he holds a government post the principal employees will take his advice and will follow it.

The native having Gemini Ascendant may get honour due to this yoga for his extraordinary and marvellous achievements in the field of education and Science or invention. In the Aries Ascendant the native will have to face the opposition and jealousy from his opponents, but he will be famous

and will have power. He will have relations with high class ladies even after his marriage. Yoga of Wealth will be strong but due to expenses in very high amounts there will often be times when he will have to face financial crisis also. In brief, the dimensions of effects will change in Various Ascendants.

तनेश - तदगतक्षेत्र - तदगतक्षेत्र - तदशपाः ।  
केन्द्रे कोणे स्वतुङ् वा योगः कल्पदुमो मतः ॥३३॥  
सर्वशर्पिणुतो भूमे धर्मस्ता बलसंयुगः ।  
युद्धिण्यो दयालुम् पारिजाते नरो धवेत् ॥३४॥

### Ascendant



Ven	Jup		
Mer	Rahu	Sat	
Moon			Ketu
	Mars	Lg	

### Ascendant

3. The Lord of that sign in which the Lord of the Ascendant's sign is posited and the Navamsha Lord of that sign. [a] Ascendant Lord {b} The sign lord where the Ascendant Lord is situated {c} The sign Lord where the sign lord of the {b} planet is situated and {d} the Navamsha Lord of the sign of {c} planet.]

Let us examine the above horoscope

1. The Ascendant Lord Venus : is in her exaltation sign
2. Venus is situated in Pisces. The Pisces Lord is in an angle
3. Now again Jupiter is in Aries. And the Aries Lord is in his own sign

4. The Navamsha Lord of Aries Mercury is in an angle (in the 4th House)

The Kalpa druma Yoga is there in this horoscope in its full measure.

खन्त्याष्टस्यैर्हितीयेशाद् हरियोगः शुभग्नहैः ।  
कर्मग्राद् ब्रह्मप्रस्तिष्ठातः सौभैर्हरियधः ॥३५॥  
लग्नशाद् बन्धुकर्मप्रस्तिष्ठातेऽर्थाह्यः सूर्यः ।  
एष जातः सुखी विद्वन् धनपुत्रादिसंयुतः ॥३६॥

35-36. HARIHARA BRAHAMA YOGA : When there are benefits in the 2nd, 12th and 8th House from the 2nd Lord, the yoga so formed is called Hari Yoga; When there are benefits in the 4th, 9th and 8th House from the 7th Lord, the yoga so formed is called

Hara Yoga and; when there are benefits in the 4th, 10th and 11th House from the Ascendant Lord, the yoga so obtained is Brahma Yoga. The native born in these three yogas will be happy, learned and endowed with wealth and sons.

**Notes :** This Yoga is called Trimurti Yoga or Trideva Yoga also. The name of this yoga is from the names of the Hindu Trinity- Vishnu, Shiva and Brahma.

The Yoga includes three yogas.

1. Hari Yoga : It is formed when there are benefits in the 2nd, 12th and 8th House from the House in which the 2nd Lord is situated.

2. Hara Yoga : It is obtained when there are benefits in the 4th, 9th and 8th House from the house in which the 7th Lord is situated.

3. Brahma Yoga : It is obtained when there are benefits in the 4th, 10th and 11th House from the house in which the Ascendant Lord is placed.

लग्नमन्दाष्टैः— सौचैः— पापद्वयोर्गवर्जितैः— ।  
योगो लग्नाधिक्योगोऽस्मिन् प्रहस्ता शारक्वित् सुखी ॥३७॥

**37. LAGNADHI YOGA :** If there are benefits in the 7th and the 8th House from the Ascendant and these houses do not, have the conjunction or the aspect of the malefics, the yoga thus formed is called Lagnadhi Yoga. The native born in this yoga will be a great man, be very learned in the Sastras and be happy.

**Notes :** Some learned writers lay down other conditions also with regard to the formation of the Lagnadhi Yoga. These writers may be considered in two groups. Those in the first group say that there should be benefits in the 6th House also besides in the 7th and the 8th ones from the Ascendant. Those in the second group are of the view that there should be benefits in the 6th, 7th and 8th House from the Ascendant and there should be no influence of malefics on the 4th House. The author of 'Jatāka Paarijaata' and the editor of the Thakur Prasada Pustaka Bhandara's edition of 'Brihat Parasara Hora Sastra' are also of the view of the 2nd group of writers.

लग्नसे परिजातस्ये सुखी, कर्मतंसे हास्यक् ।  
गोप्ते बनधन्यदद्या भूमि सिहासने स्थिते ॥३८॥  
विद्वान् पापावते श्रीराम देवलोके स-वाहनः ।  
ऐरावतस्थिते जातो विख्यातो भूषणविद्यतः ॥३९॥

**38-39. EFFECTS OF ASCENDANT LORD'S DIVISION : DIGNITIES :** When the Ascendant Lord has fallen in the Paarijaata Varga, the native will be happy, when he is in Gopuramsha, he will be immune from diseases; when he is in Paravatamsha, he will be endowed with wealth and grains; when he is in Simhasanamsha he will be a King, when he is in Paravatamsha he will be a Scholar; when he is in Deva Lokamsha he will be opulent and; when he is in Iravatamsha he will be famous and honoured by the King.

**Notes :** Paarijaata Varga etc. the definitions of these have been detailed in the 'Varga Vivekadhayaya'.  
2. Vargottama : Indicates a planet occupying the same Rashi or sign in the same Navamsha.

angle from the Sun, little effects will be felt in regard to money, skill, learning and modesty. These are medium if the Moon be in Panphara and exceedingly good in Apoklima.

## अथ चन्द्रयोगाध्यायः ॥३९ ॥

### Chapter 39

## The Lunar Yogas

सहस्ररम्यतक्षन्दे  
धनधीनेषुणदीनि  
कण्ठकादिगते  
न्मूलम्योत्तमानि

क्रन्मात् ।  
हि ॥१॥

1. If the Moon is in an angle, Panaphara or Apoklima from the Sun the native's wealth, intelligence and skill will be respectively little, middling and excellent.

**Notes:** Ascendant has not been included in this yoga. The sign in which the sun is situated is called the Surya Lagna (the Sun as Ascendant). Therefore this yoga is concerned with Surya Lagna. There are three yogas in this sloka : No. 1. If the moon is in an angle (1,4,7 and 10) from the Surya lagna, the effect will be little. Mantreshwara in Phala Dipika, in sloka 14, Chapter 6 gives it the name of Adhama yoga; No.2. If the Moon is in a panphara (2,5,8, and 11) from the Surya Lagna the effect of the yoga will be middling. It is called 'Sama Yoga' by Mantreshwara;

No.3. If the Moon is in an Apoklima (3,6,9 and 12) from the Surya Lagna, the effect will be excellent.

Mantreshwara gives it the name of Varishayoga. With regard to the effects of this yoga Phala Dipika says that in this yoga the native will be endowed with wealth, conveyances fame, happiness, property, learning, intellect, modesty, skill, education, generosity etc. but the order of the attainment of these effects is the same as described by Parasara.

In sloka 30, Chapter 13 of Sarawali, Kalyana Verma states this sloka somewhat in the same language: "If the Moon is in an

स्वार्थे	वा	स्वाधीयमित्राणे	स्थितश्च	दिवसे	शशी ।
गुरुणा	दृश्यते	तत्र	जाते	धनसुखादितः ॥२ ॥	
स्वार्थे	वा	स्वाधीयमित्राणे	स्थितश्च	शशीष्टविश्वं ।	
शुक्रेण	दृश्यते	तत्र	जाते	धनसुखादितः ॥३ ॥	
एतद्विषययस्य		च		सुक्रज्ञनवत्तोक्ते ।	
जायतेऽस्यथनो		बालो		योगेऽस्मितिर्थनोथवा ॥४ ॥	

2-4. In the case of a day birth when the Moon is in his own Navamsha or in an extreme friend's Navamsha, is aspected by Jupiter, the native will be endowed with wealth and happiness. In the case of a night birth when the Moon is in his own Navamsha or in his extreme friend's Navamsha, and is aspected by Venus the native will be endowed with wealth and happiness. When the situation is contrary in the above two cases and the Moon is aspected by Jupiter or Venus, the native will have little wealth or he will be devoid of wealth altogether.

**Notes:** Here the meaning of the Sage is that in the case of day birth if the Moon is in his own or in his extreme friend's Navamsha, it is only the aspects of Jupiter that will ensure the success of the Yoga. If the aspect is of Venus the effects obtained by the native will be reversed. Similarly, in the case of night birth the aspect of Jupiter will reverse the effects obtained by the native. These effects will be obtained if the aspect is of Venus.

चन्द्राद्रस्याक्तिकारयैः	सौर्यैः	स्थाधियोगकः ।
तत्र	राजा च मन्त्री च	सेनाधीशश्च बलक्रमात् ॥५ ॥

5 ADHI YOGA FROM THE MOON : When there are benefits in the 8th, 6th and 7th House from the Moon, the resultant yoga is called Adhiyoga. The native having this yoga in his horoscope will be either a King or a minister or an army Chief according to the strength of the participating planets.

**Notes:** When there are benefits in the 6,8 and 7 Houses from the Moon, auspicious effects is produced on the Chandra Lagna and on both the sides of it, because the aspect of the benefic planet in the 6th House will be on the 12th from the Moon and of the benefic

planet in the 8th House will be on 2nd House from the Moon and this will create an aura of auspiciousness on both sides of the Moon. The **benefic planet** in the 7th House will have his 7th aspect on the Moon. Therefore, all the effects related to the Ascendant or the Chandra Lagna will be obtained by the native. The effects will be in proportion to the strength of the planets situated in the 6,8 and 7th House.

The yoga has been praised in the famous Naadigranitha 'Deva Keralam'. The native having the Adhyoga in his horoscope will be famous, wealthy, and illustrious, and he is endowed with horses, palanquins and other conveyances, etc and money. He is well mannered, endowed with sons and a sweet tempered, chaste wife, fortune, has illustrious name, influence, is courageous and his fame spreads in his own and other countries.

All these effects will be applicable in the Adhi Yoga that is formed in the Lagna or in the Chandra Lagna.

In Saravali this Yoga has been given in the following way. If there are benefits in the 6,8 and 7 Houses from the Moon and they do not have any evil influence on them and they are away from the Sun also, the yoga formed thus makes the native a king of kings.

Kalyan Verma has imposed another condition that the Sun should not be near the planets situated in the 6,8 and 7 Houses that is the planet should not be weakened due to combustion etc. Secondly, there should be no malefic influence on these planets.

चन्द्र	वृद्धिते	सर्वं	सुखीतो	महापनी ।
द्वाष्टा	मध्ययो	जात	एकग्रासयो	अवैत् ॥६ ॥

**6.DHANA YOGA:** When there are all the benefits in the upachaya Houses (3,6-10 and 11) from the Moon, the native will be very affluent, he will have medium effects with regard to being wealthy when two benefits are so placed and, he will have a little wealth when one is there.

**Notes:** The word 'upachaya' means 'increase'. 'upa' means near and 'chaya' means 'increase', 'heap' or 'large quantity'. It is quite natural that when all the benefits are in the upachaya houses or the 'houses of increase', there will be the increase of auspiciousness only. The Moon is treated as an Ascendant, and there will be the auspicious effects with regard to wealth and also

with regard to every thing in life from the Ascendant.

चन्द्रल्	स्वान्त्रोपचये	हि ग्रे सूर्य विना कमात् ।
सुनफाल्योउपचय	केगो	दुरथराहय ॥७ ॥
राजा	वा	राजतुल्यो वा शीघ्रस्वातिप्राप्तः ।
स्वशुभाजितविक्ष		सुनफाल्योपचय ॥८ ॥
पुणेऽपदशरीरस्थ	शीतवान्	स्वातकीर्तिमन् ।
सुरुक्षाउपचयातो	सुखे	समर्वित ॥९ ॥
उत्तरसुखयुगा	दाता	शनवाहन-स्वयुतः ।
लद्धयो	जायते	सूर्य जनो दुरथराश्वः ॥१० ॥

**7-10 SUNAPHA AND DURADHARA YOGAS:** When there is in the 2nd House from the Moon any other planet than the Sun, the Yoga so formed is Sunapha, in 12th House the yoga is Anapha and in both Houses (2 and 12) it is Duradhara. The native born in the Sunapha Yoga, will be a king or equal to a king, be intelligent, wealthy and famous and will have self earned wealth; in the Anapha yoga, he will be a king, be free from diseases, be virtuous, famous, charming and will be blessed with every kind of happiness and; in the Duradhara yoga, he will enjoy all pleasures, will be charitable, be endowed with wealth and conveyances and his servants will certainly be excellent.

**Notes:** These three are very famous yogas. These have been explained by all the learned writers in the same way. All the other planets than the Sun are helpful in forming these yogas. The Sun in the 2nd House from the Moon, cannot be yoga karaka as the Moon will become very weak. In this way Mars and the other 5 planets may take part together or alone in forming the sunapha and Anapha yogas. In forming the Duradhara yoga also in the 2nd and the 12th House there may be all the 5 planets together or there may be one of them alone.

The prediction about the effects of these yogas should be made after great consideration, because with the change in the Lagna (Ascendant) and in the yoga forming planet, there will be great change in the effects. The effects described in the Sastras (ancient classics on Astrology) are merely indications. Thus, if there is the Leo Ascendant and there is Mercury in the 2nd House from the Moon, the Sunapha yoga will cause good effect with regard to wealth and Mars and Jupiter in the same situation will also give

excellent effects as they are yoga karaka in the Leo Ascendant. But if in the Leo Ascendant Mercury is situated in the 12th House from the Moon, this Anapha yoga will certainly not let the native accumulate his money and if there are Mars and Jupiter in the situation, then also the Anapha yoga will not remain so excellent. In the Sagittarius Ascendant, in the Duradhara yoga, in the 2nd House from the Moon the situation of Jupiter and in the 12th of Mars will also not be very auspicious because both these planets will be in their signs of debilitation. Therefore, the prediction of effects should be made after considering the various situations as there may be 31 yogas in Sunapha, 31 in Anapha and 180 in Duradhara yoga.

चक्रदात्रयनान्तर्यामी विना शान् न चेदगः ।  
कक्षित् स्थापा विना चन्द्रं लग्नात् केच्छगतोऽस्यवा ॥११॥  
योगः केमडुमो नाम तत्र जातोऽतिरिहितः ।  
बुद्धिविद्याविहीनङ्ग दरिद्रपत्तिस्युतः ॥१२॥  
अन्ययोगाकर्ते हस्ति चक्रयोगो विशेषतः ।  
स्फलं प्रददतीति बुधो यन्त्र विचित्रतयः ॥१३॥

11-13 KEMADRUMA YOGA: If with the Moon or in the 2nd and 12th House from the Moon and in an angle from the Ascendant there is no planet except the Sun, the yoga thus formed is called Kemadruma. The native born in this yoga will be very much disgraced, be devoid of intelligence and learning and be subject to penury and calamities. The chandra yogas particularly destroy the effects of other yogas and give their own effects and therefore the wise should consider them with great care and attention.

**Notes:** If there is 'Kemadruma' yoga in the horoscope, the situation of its destruction should also be considered. If the Moon is in the sign of her extreme friend, in her exaltation sign or in her Navamsa sign and there is the aspect of Jupiter on her, the Kemadruma Yoga will be destroyed. 'Kemadruma' means that the Moon is isolated. She does not get any kind of strength or help. If the Moon is alone, she is weak. The native, in whose horoscope there is the Kemadruma yoga and the Moon is weak, generally remains fearful. The Moon should receive some kind of influence such as the aspect of benefic planet like Jupiter, the situation of any planet except the Sun in an angle or the presence of any planet in the 6th or the 8th House from the Moon. If it is so Kemadruma yoga will not occur.

## अथ रात्रियोगाभ्यामः ॥४०॥

### Chapter 40

## The Solar Yogas

सूर्यात् स्वात्म्योभावस्येत् विना चन्द्रं कुरुदिविषः ।  
वेशि-वैशिसप्तमाख्यो च तथोश्यवरः क्रमपूर्ण ॥१॥

1. VESI, VOSI AND UBHAYA CHARI YOGAS : If there is any planet Mars etc. except the Moon in the 2nd House from the Sun, the yoga thus formed is called Vesi yoga, in the 12th House it is vosi and in both (2 and 12) it is ubhayachari yoga.

समदक् सत्यवद् यज्ञो दीर्घकायोऽस्तमस्यथा ।  
सुखभाल्पवितोऽपि वेशियोगस्मुद्ददः ॥२॥

वेशी च निषुणो दाता वशोविदावलम्बित्वा ।  
तथोश्यवरे जातो भूपो वा तस्मः सुखी ॥३॥

2-3 EFFECTS OF THESE YOGAS : The native born in the vesi yoga will be even sighted, truthful, longbodied, lazy, happy and will have a little wealth; in the Vosi yoga he will be skilful, charitable and will be endowed with fame, learning and strength and, in the ubhayachari yoga he will be a king or equal to a king in happiness.

**Notes:** The sign in which the Sun is situated is treated as Ascendant and it is called 'Surya Lagna' or the Sun Ascendant. The Moon becomes extremely malefic when she is near the Sun. Therefore she has been excluded in the solar yogas as there should be an atmosphere of auspiciousness near the sign in which the Sun is situated. It should then be concluded that auspicious effects will be produced in these yogas when benefic planets will be there and when malefic planets are there the effects will be inauspicious.

Besides this, the situation of the Sun, the Ascendant and the yoga forming planets in the Ascendant should also be considered. For instance, suppose the Ascendant is Sagittarius and in it the Sun is in the 9th House and there is Mercury in the 10th House, then it will cause an excellent vesi yoga. But if there is Venus in the 10th House it will make a difference in the prediction. And if there is Mars in the 12th House, the Ubhayachari yoga thus formed will not give auspicious effects. Therefore, due consideration should be given to all facts before making any prediction. Mantreshwara has indicated to this fact in his 'Phala Dipika' and has subdivided these yogas as auspicious and inauspicious vesi, vosi and Ubhayachari yogas. These subdivisions have been made on the basis of the planets forming these yogas. This has been made clear in the concluding sloka of this chapter.

सुखहन्ते  
पापहसपुरयते  
योगे तु  
फलमया ॥४॥

4. The above said effects are to be considered when all these yogas are caused by benefic planets, on the contrary when they are formed by malefics, the effects will be contrary to the above ones.

## अथ राजयोगाध्यायः ॥४२ ॥

### Chapter 41

## The Raja Yogas

अथाऽस्ति सप्तवक्ष्यामि राजयोगात् द्विजेतत्प !।  
येषां विजाप्तमेत्रण राजपूज्यो जनो भवेत् ॥१॥  
ते योगः शक्त्युता प्रेक्षा पुरा शैवसुताशतः ।  
तेषां सारमहं वस्ये तथाये द्विजनन्दनः ॥२॥

1-2. O excellent of the Brahmans, now I shall speak of the Rajayogas by the mere knowledge of which one becomes worthy of royal favours. O Son of a Brahmin, I will tell you the substance of those yogas which in the ancient times were told by Lord Shiva before his consort Paravati, the daughter of Himalayas.

वित्तवेत् करकासे या जरुरिन्देऽत्या द्विज !।  
राजयोगकर्ते हौ दौ स्फूटौ खेतो प्रवत्ततः ॥३॥  
आत्मकरकपुत्राणां योगमेत्क प्रकल्पयेत् ।  
तनुपक्षमनाद्यां तथैव द्विजसत्तः ॥४॥  
तनुपुरेशयोरामपुत्रकाकयेद्योः  
सप्तवक्ष्यात् पूर्णमर्थं वा पादं वीर्यसुसर्तः ॥५॥

3-5. O Brahmin, the consideration of Rajayoga has to be made from the karakamsha Lagna and the Janama Lagna. Two spashita grahas forming the Rajayoga should be well considered. O excellent of the Brahmans, one Rajayoga should be considered from the Atma Karaka and Putra Karaka pair of planets and another from the ascendant Lord and the 5th Lord. It is from the relation and according to the strength of both the Atma Karaka and Putra Karaka, and the ascendant Lord and the 5th lord, that the full, half or the one fourth yoga is to be understood.

**Notes:** In order to know the karakamsa lagna it has to be seen in whose Navamsha the Atmakaraka planet is situated. The Atmakaraka planet is situated. The planet who has the greatest number of degrees in the horoscope, is called the Atmakaraka planet. The planet who is 6th in degrees, counting from the Atmakaraka planet in descending order, is called the putra karaka. These are movable karakas. Detailed description has been given with regard to karakas in Chapter 34.

Every student is well acquainted with the term Rajayoga: In a Raja yoga are studied the native's status, his position in politics, his powers and authority and functions etc. In the present sloka the Sage has pointed out to the Karakamsa lagna, Atmakaraka and Putra karaka planets (movable), the Natal Ascendant and the relation of the 5th lord with the Ascendant.

लनेशे पक्षमे भावे पक्षमेषे च लग्ने ।  
पुत्रात्मकारको किं ! लने च पक्षमे स्थित ॥६॥  
स्वोच्चे स्वांशे त्वंशे वाऽपि शुभगहनिरक्षितो ।  
महाराजाख्योगाऽत्र जातः खातः सुखान्तिः ॥७॥

**6-7. MAHARAJA YOGA:** If there is an exchange between the ascendant Lord and the 5th Lord and O Brahmin, the Atmakaraka and Putra karaka planets are in the Ascendant or in the 5th House and, they are in their exaltation, Navamsha or own sign and are aspected by a benefic planet, the yoga that is so formed is called Maharaja yoga and the native born in this yoga will be famous and happy.

**Notes:** The exchange between the Ascendant Lord and the 5th Lord is in itself a Raja Yoga as the ascendant is an angle also and in this way this exchange is between an angle and a trine and so Raja Yoga karaka. The purest of the Exchanges is the exchange between the Ascendant Lord Jupiter and the 5th Lord Moon in the Pisces Ascendant. But the presence of this yoga alone makes the natives mostly entering the field of education. So the Maharishi (the great Sage Parasara) lays down further conditions: the Atmakaraka and the putrakaraka planets should be in the Karakamsa Ascendant or in the 5th House from the Karakamsa Ascendant, together or separately in these houses; or in their exaltation or Navamsha or own sign should have the aspect of a benefic, it is

then that Rajayoga is formed. It has been generally found that this yoga gives its distinguished effects in the latter half of the native's life.

भाद्रेशः कारको लग्ने पक्षमे सरवेऽपि चा ।  
राजयोगप्रदत्तात्रै शुभवेट्युतेक्षितो ॥८॥

8. When the 9th Lord, the Atmakaraka planet are in the Ascendant or in the 5th or the 7th House from the natal Ascendant or the Karakamsa Ascendant and they are in conjunction or are aspected by benefic, the yoga formed thus is Rajayoga.

लग्नेशात् कारकात्प्रापि धने तुर्ये च पक्षमे ।  
शुभवेट्युते भावे जातो राजा भवेद् शुभम् ॥९॥  
हुतीये षष्ठ्ये तात्या पापहयुतेक्षिते ।  
जातो राजा भवेदेवं मिश्रे मिश्रकलं वदेत् ॥१०॥

9-10. When there are benefics in the 2nd, 4th and 5th from the Ascendant Lord or from the Atmakaraka sign, the native will certainly become a king or from these very places there are, in the 3rd and 6th House, malefics or they are aspected by malefics the native will be a king. If there are mixed planets in this situation the effects will also be mixed.

स्वांशे चा पक्षमे शुक्रं जीवेद्युतवीक्षितो ।  
लग्ने लग्नपदे वाऽपि राजवर्णं भवेत् ॥११॥

11. If Venus is in the karakamsa or in the 5th House there from or in the Ascendant or in the Arudha Ascendant along with or in the aspect of Jupiter or the Moon, the native will be related to the royal circles.

**Notes:** The Arudha ascendant or Arudha pada has also been included in this yoga. This ascendant is given in Chapter 31, it has been found that even if there is no aspect of Jupiter and the Moon on Venus, this yoga may be formed. But then the native will be the relative of the in-laws side of the king. If there is the aspect of Jupiter he will be the relative of the king but his relation may be in any other way, it is not necessary that he should be from the in-laws side. Besides the relatives, those people also who are great scholars of any branch of knowledge and live in the court of the king or get patronage of the king. If there is only the aspect of the Moon, the native rises from the ordinary level of life and get royal patronage

because of his ability.

जन्माद्ये कालहोगेऽ  
एकग्रहण सदृश्ये नितये राजभाग् ।

12. If the natal Ascendant, or Hora Lagna or Ghatika Lagna has the aspect of even a single planet, the native will be a king.  
**Notes:** The aspect of one planet on the Natal Ascendant or the Hora Lagna or the Ghatika Lagna causes a Rajayoga and the native therefore becomes a king.

लन्पष्टवर्णिकं  
राजयोगो भवत्वेव  
पूर्णदृष्टे पादयोगमिति  
स्वयं प्राप्तं प्राप्तं ॥१२॥

13-14. O excellent of the Brahmans, if the Shadavargas of the Ascendant (Sign, Hora Decanate, Navamsha, Dwadshamsa, Trishamsa) are occupied or aspected by one and the same planet, even then Rajayoga is formed: If the aspect is full the Rajayoga will also be full, in case it is half or one fourth, the Rajayoga will also be half Rajayoga or one fourth Rajayoga respectively.

लन्पत्रे स्वधोक्षस्ये खेटे राजा भवेद् शुद्धम्।  
यदा लन्पे दृकाणेऽस्ये स्वोक्षखेत्युते द्विः ! ॥१३॥

15. O Brahma, if the three Ascendants (i.e. the natal, Hora and Ghatika Ascendant) are occupied by planets in their own exaltation sign or if there are exalted planets in the Ascendant or Decanate Ascendant and the Navamsha Ascendant it causes Raja Yoga.

पदे शुभे स-चर्दि च घने देवगुरो तथा ।  
स्वोक्षस्वखेतस्युते राजयोगो न संशयः ॥१४॥

16. There will undoubtedly be a Rajayoga if there are benefics along with the Moon in the Arudha or Pada Lagna, Jupiter in the 2nd House and both these have the aspect of a planet in his exaltation sign:

शुभे लन्पे शुभे चर्दि तुरीये पापदेवरे ।  
चतुर्थं च शुभे प्राप्ते राजा वा तस्मोर्गमि वा ॥१५॥

17. The native will be a King or like a king if the Ascendant, the 2nd and the 4th House have benefits in them and the 3rd has malefics in it.

स्वोक्षस्यो हरिणांको वा जीवो वा शुक्र एव वा ।  
बुधो वा शनभावस्थः श्रव्यं दिशति देहिनः ॥१६॥

18. If even one among the Moon, Jupiter, Venus and Mercury is exalted in the 2nd House, the native will be endowed with wealth.

कष्टाद्यमे तुरीये वा स्व-स्वर्णवचाता भ्रष्टः ।  
लन्पं पश्येत् स्वधोक्षस्यो लन्पो राज्ययोगः ॥१७॥

19. If the 6th, 8th and 3rd are occupied by debilitated planets and the Ascendant Lord in his own or exaltation sign aspects the Ascendant, there is Rajayoga.

षष्ठात्प्रस्त्रव्याधीशा नीवस्था रिपेत्तुरसाः ।  
स्वोक्षस्वधालनेशो लन्पं पश्येत् राज्यदः ॥१८॥

20. If the 6th, 8th and 12th Lord is in his debilitation in enemy's sign or combust; or the Ascendant Lord in his exaltation or in his own sign aspects the Ascendant, it causes Rajayoga.

स्वोक्षस्वधस्त्राजेशो लन्पं पश्येत् राज्यदः ।  
शुभाः केन्द्रस्थिता वार्षिणि राज्यदः नाज्ञं संशयः ॥१९॥

21. If the 10th Lord in his own or in his exaltation sign as the Ascendant or if all the benefics are in angles, it causes Rajayoga.

शुभराशो शुभाशो च कारको अनवान् भवेत् ।  
तदंशकेन्द्रेषु शुभे नून् राजा प्रजायते ॥२०॥

22. If the Atmakaraka is in benefit's sign or Navamsha, the native will be wealthy, if there are benefics in angles from the Karakamsa lagna, he will be a King.

लग्नालन्दे दारपदं भिः केन्द्र स्थितं यदि ।  
विलाप्ते वा त्रिकोण वा तदा राजा न संशयः ॥२१॥

23. If the Arudha Lagna and Darapada Lagna are in mutual angles or in the 3rd of the 11th House or in mutual trines (5,9), the native will be undoubtedly a King.

**Notes:** Arudha Lagna and Darapada Lagna have been explained in Chapter 31.

आवाहोराष्ट्रीसंजलनानि च प्रपश्यति ।  
स्वेच्छाहो राजदेवो लग्नहस्तापि वा ॥२४॥

24. If the Bhava Lagna, Hora Lagna, Ghatika Lagna all the three or two of them are aspected by planets in their exaltation, the native will be a King.

राशेदेवकणांतेऽशाच्च राशेदेवादशापि वा ।  
यद्या राशिद्वकाणाणां लक्ष्मदशा तु योगद ॥२५॥

25. When the said Ascendants, their decanates and Navamshas or the said Ascendants and their navamshas or the said Ascendants and their decanates are aspected by the Ascendant Sign, it causes Rajayoga.

ऐ खोच्चक्षुग्राकान्ते चन्द्रकान्ते विशेषतः ।  
क्रान्ते च गुरुशुक्राणां केताएव्यवेषण वा ॥२६॥  
दुष्टालम्प्रहावे राजयोगी न संशयः ।  
शुभास्त्रदे चन्द्रे धो देवगुरो तथा ॥२७॥

26-27. When the Arudha Pada is occupied by an exalted planet, particularly the Moon in exaltation or by Jupiter or Venus or by any exalted planet and there is no Argala by a malefic, it undoubtedly forms a Rajayoga or the Moon is in the Pada Lagna along with a benefic planet and in the 2nd House from it there is Jupiter, then also a Rajayoga is formed.

दुस्यानेशोऽपि नीचस्थो यदि स्वर्णं प्रपश्यति ।  
तदापि राजयोगः स्वादि ज्येष्ठं द्विजोत्तम ! ॥२८॥

28. O excellent of the Brahmins, it should be known that if even the Lords of malefic houses (6, 8 and 12) in their debilitation aspect the Lagna, it also causes Rajayoga.

चतुर्थदशार्थाय-पतिष्ठे विलम्बे ।  
पदलाभे तु शुक्रणं दृष्टेऽयाकृष्णं शुभे ॥२९॥  
राजा वा तत्स्थो वापि जातको जायते शुभम् ।  
षष्ठाष्टमाते नीचे लम्बं प्रश्यति वा तथा ॥३०॥  
तृतीयलाभो नीचे लम्बं प्रश्यति वा तथा ।  
लग्नांशकेद्रेषु शुभे निरहमुग्रहशमः ॥३१॥

29-31. If the Lords of the 4th, 10th, 2nd and 11th House

aspect the Lagna, Venus has her aspect on the 11th House from the Pada Lagna and the Pada Lagna has a benefit in it, the native will be a king or like a king. If debilitated planets in the 6th or the 8th Houses aspect the Ascendant or if the debilitated planets in the 3rd or the 11th House aspect the Lagna or if there are benefics in angles from the Navamsha of the Ascendant the native has the capacity of giving punishment or forgiving it.

अश्वाहं सप्तवक्ष्यामि राजयोगादिकं पश्य ।  
शहाणा स्वानभेदेन दृष्टियोगाशत् फलम् ॥३२॥

32. I shall now speak of the Rajayogas based on their different places, on their aspects and their conjunctions.

तपस्तनाधिष्ठो यन्त्री यन्नाधीशो विशेषतः ।  
उभावन्योन्यसंदृष्टे जात्येद्विद्वाप्तम् ॥३३॥  
यन्त्र कुक्रापि संयुक्तो तो वापि समस्तरम् ।  
राजवंशवतो वाहो राजा भवति निश्चितम् ॥३४॥

33-34. The 9th Lord is akin to a minister and 5th Lord akin to the chief minister. If both have the mutual aspect, the native is entitled to be a King. If they are in conjunction anywhere or if they are in the 7th House from each other, then the native born in a royal family will certainly be a King.

Notes:- There is in this Rajayoga a specialty that only the aspect relationship and conjunction or their facing each other of the two trinal Lords have been spoken of as the causes of a Rajayoga. Angles have not been included in this Rajayoga.

वाहनेस्तथा याने यनेशो वाहने स्थितः ।  
बुद्धिमत्तिवाप्तां तु कृष्णविद्विद्वाप्तम् ॥३५॥

35. If the 4th Lord occupies the 10th House and the 10th Lord occupies the 4th House and there is the aspect on them of the 5th and the 9th Lord, even then the native will have share in Kingdom.

Notes: It is technically not possible that the 5th and the 9th Lord should aspect both the 4th and the 10th Lords separately. Therefore it should be taken in this way that the 4th Lord is aspected by one of them and the 10th Lord by the other, or both of them should aspect only one of them either the 4th Lord or the 10th Lord.

सुतकर्म-सुहल्लनवाचा  
यस्य जननि भूतोऽसौ कीर्त्ता खातो  
द्विगत्से ॥३६॥

36. When the 5th, 10th, 4th and the Ascendant Lords are together with the 9th Lord, the native will be a King and his fame spreads over the whole world.

**Notes:-** Rajayoga will be formed even if one of the four lords (5, 10, 4 and 1) is in conjunction with the 9th Lord, but if the Lords of all these houses are together along with the 9th Lord in a benefic house, then the native will certainly get the effects described in the sloka.

सुखकर्माद्यज्ञो वापि प्रक्रियाधेन संयुतो ।  
धर्माधेन वा युतो जातशेषिह राज्यभाव् ॥३७॥

37. If the 4th or the 10th lord are in conjunction with the 5th or the 9th Lord, the native will share a Kingdom.

**Notes:-** Four types of Raja yoga will be formed in this sloka and different effects will be obtained in all the 4 kinds of Rajayogas in different ways.

First Rajayoga due to the conjunction of the 4th and the 5th lords.

Second, due to that of the 4th and the 9th Lords  
Third, due to that of the 9th and the 10th Lords  
Fourth, due to that of 10th and the 5th Lords.

The first of these Rajayogas gives the native education, popularity, the art of sculpture, the understanding of the social and psychological problems and the technique of conveyance in greater measure. The native is fond of entertainment, he keeps equilibrium between emotion and reason, has sense of justice, is even sighted. He makes large purchases of property. In the present times he gets a high government post due to his education. He may be an adviser of a King.

In the Rajayoga of the 2nd kind, the native is mainly God loving and has great devotion to God. He may achieve his highest goal on the path of devotion. He gets all the pleasures, wealth and grandeur without efforts. He is very famous in the world and has great hold on the general public.

In the 3rd kind of Rajayoga he gets a government post of a very high level and leads a graceful life. He gets material

achievements in abundance, gets honour and fame.

In the 4th kind of Rajayoga, the native gets a governmental post due to his intellectual strength. He reveals his intellectual ability and alacrity of his mind in doing his job. Now a days this yoga is found in the horoscopes of Education Ministers or the high level officers of the academic world such as Professors etc.

The yogas in which the Lords of angles and trines are participants are stronger than the other ones. Among them also the relation of the 9th and 10th Lords is considered to be the strongest one.

सुतेषे धर्मत्रायेन युते लग्नेश्वण वा ।  
लग्ने सुखेऽथवा माने स्थिते जाते त्रृपो भवेत् ॥३८॥

38. If the 5th Lord in conjunction with the 9th Lord or the Ascendant Lord is situated in the Ascendant, the 4th House, or the 10th House, the native will be a King.

**Notes:-** In this sloka also, the Raja yoga is formed in two ways:

1. The 5th Lord in conjunction with the Ascendant Lord is situated in 1-4-10 House.

2. The 9th Lord in conjunction with the Ascendant Lord is situated in the same houses 1-4-10.

This relationship will also be regarded as that of an angle and a trine. The Rajayoga of the 2nd kind is stronger.

धर्मस्तेषे त्रिते जीवे स्वगृहे भ्रगुस्त्युते ।  
पञ्चमाधिपत्युक्ते वा जातशेषिह राजभाव् ॥३९॥

39. If Jupiter in conjunction with Venus and in his own sign or Jupiter in conjunction with the 5th Lord, is situated in the 9th House, the native will be a King.

दिनार्धच्च त्रिशत्त्वं परं सार्थद्विक्षिका ।  
शुभा वेता तदुपत्ते राजा स्थातसमेतपि वा ॥४०॥

40. Two and half Ghatis (60 minutes) from mid-day or from midnight is auspicious time. The native born on this time will be a King or equal to a King.

**Notes:-** The local time of sunrise and of sunset of that place where the native is born-the difference of the two is called 'Dinamaana'. The time between the local sunset and the local

sunrise the next day is called the "Raatrimaana". The exact half of 'Dinamaana' is 'Dinaardha' and the exact half of the Raatrimaana is Nishaardha or Raatryardha. If Nishaardha is added to the Dinamaana, Mishraakaala is arrived at. It is the time of midnight. Dinaardha is called Mid day and the Nishaardha added to the Dinamaana is called the midnight. One hour after this Dinaardha and this midnight are auspicious hours.

चतुर्दशः कृष्णि कर्तिक्यमन्त्येऽप्य विष्ववस्थितः ।  
प्रियः पश्यति च वा कवापि राजयोग ॥  
उदाहरणः ॥४३॥

41. If the Moon and venus are respectively in the 3rd and the 11th House and mutually aspect each other or if they mutually aspect each other from any other house, the yoga so formed is a Rajayoga.

**Notes:-** Some learned writers have interpreted it as follows: "If the Moon and Venus are in the 3rd and the 11th House in the sign of each other and then aspect each other, the yoga so formed is a Rajayoga." But such a yoga is not possible in any Ascendant, because in no Ascendant the sign of both can be in the 3rd and the 11th House together. Here the Sage refers only to the aspect of the signs. If in the 3rd and the 11th House, there is a fixed sign and in the other a movable one, then there will be the relation of the aspects between them. There are other Rajayogas also in this sloka. If the Moon and Venus are in any other two houses than the 3rd and the 11th houses and aspect each other from there, it will be caused Rajayoga.

चतुर्दशे वारोक्तसामाशये सरवते चतुर्दिभिः ।  
शर्वेषु च यो जातः स राजा भवति शुभम् ॥४२॥

42. If the strong Moon is in Vargottamasha and is aspected by 4 or more planets, the native will be a King.

उत्तमांशगते लग्ने चतुर्दशेष्वतुरदिभिः ।  
ग्रहेष्टुपि यो जातः सोऽपि शुभिपतिश्वित् ॥४३॥

अत्यधिक्यस्थितौ राजतुल्यो राजा अनेदुत्ता ॥४४॥

44. If even less than three planets are in their exaltation signs, then the native of a royal birth will be a King and one born in any other family will be equal to a King.

चतुर्थः पञ्चमित्तिपि खेटे स्वोच्चक्रियोणैः ।  
हीनंशभवक्षापि राजा भवति निश्चितः ॥४५॥

45. If four or five planets are in their exaltation or in their Moolatrikona signs then even a base born native will certainly be a King.

चतुर्थमित्तस्तते एवं बहुविद्या राज-योगा जेया द्विजेत्तमः ॥४६॥

46. O excellent of the Brahmans, if 6 planets are in their exaltation signs, the native will be chakravarti King (a King who has conquered states in all the four directions from his kingdom) and in this way many Rajayogas should be known.

एको गुरुर्भूत्यापि शुश्रो वा स्वोच्चस्तिस्तः ।  
शुभगहयुते केद्वे राजा वा तत्समो श्वेत् ॥४७॥

47. If one of Jupiter, Venus and Mercury is in his exaltation sign and the other benefics are in angles, the native will be a King or equal to a King.

केद्वेष्टते हीनंशोऽपि यो जातः स राजा भवति शुभम् ॥४८॥

48. If all the benefics are in angles and all the malefics are in trishadaya (3-6-11) even the base born native will certainly be a King.

लाभेशत्वीक्ष्ये लग्ने पापहयोगवर्जिते !  
राजभावे तदा विश्र ! प्रथासत्त्वं तुपालये ॥२॥

2. O Vipra, if the 11th Lord aspects the 11th House and the 10th House doesn't have the occupation by or aspect of a malefic planet the native becomes a chief in the King's court.

अमात्यकारकेणामि कारकेन्द्रेण संस्तुते !  
तीव्रद्विद्युतो बालो राजमन्त्री श्वेद शुद्धम् ॥३॥

3. If the Amatyakaraka and the Atmakaraka are in conjunction the native will be endowed with great intelligence and be a king's minister.

**Notes:** The word "Karakendrena" is taken by some learned writers to mean the Lord of the sign in which the Atmakaraka is situated. The editions of Chaukhamba Sanskrit Sansthan and Master Khetari Rama and sons have interpreted it in the way in which we have interpreted it, that is the Atmakaraka himself.

अमात्यकारके विश्र ! सखले शुभसंस्तुते !  
स्वक्षेत्र स्वोच्चरो वापि राजमन्त्री श्वेद शुद्धम् ॥४॥

4. O Vipra, when the Amatyakaraka is strong and is in conjunction with a benefic or if he is in his own or in his exaltation sign, the native will certainly become a king's minister.

आमात्यकारके लग्ने पक्षमे नवमेऽपि वा ।  
राजमन्त्री श्वेद बालो विज्ञातो नाज्ञसशयः ॥५॥

5. If the Amatyakaraka is in the Ascendant or in the 5th or the 9th House, there is no doubt in it that the native will become a king's minister and be famous.

आमात्यकारकः केन्द्रे कोणे वाज्ञात्यकारके ।  
तदा राजकृपायुक्तो जातो राजाश्रितः सुखी ॥६॥

6. If the Amatyakaraka is an angle or in a trine from the planets, their situations and other yogas connected with the yogas for Royal Associations, the native will get royal favour, royal patronage and be happy.

कारकात्म्ब तथारुद्धात् लग्नात्वं द्विजसत्तम् !  
तुलीये बालभे पापे सेनाधीशः प्रजायते ॥७॥

## अथ राजसम्बन्धयोगाद्यायः ॥४२ ॥

### Chapter 42

## Yogas for Royal Association

राजसत्त्वे जनुर्लग्नादपालेशयुतेऽप्निते !  
अमात्यकारकेणामि प्रथासत्त्वं तुपालये ॥१॥

**1. YOGAS FOR ROYAL ASSOCIATION:** If the 10th Lord from the natal ascendant is in conjunction with or aspected by Amatyakarashisha (the dispositor of Amatyakaraka) or is in conjunction with or aspected by Amatyakaraka himself, the native will be chief in the King's court.

**Notes:** The sanskrit word "Amatyakaraka" means a minister. Amatyakaraka is the planet who has less degrees than the Atmakaraka planet. It is a movable karaka. In this sioka, Maharishi Parasara talks of the relation of the 10th Lord and of the sign in which the Amatyakaraka is placed. Besides this there is reference to the other yoga also. It is the relation of the 10th Lord and the Amatyakaraka himself. The presence in the horoscope of either of the yogas will give the native the post of the chief in the royal court, the post less than only that of the king. It has been generally found that the native having this yoga in his horoscope becomes the chief of any branch of the department in which he is employed. He gets the chief administrative post, may become an S.D.M. to a secretary, may be elected as an M.L.A. and become a minister. But the strength of the planets, their situations and other yogas connected with the yogas for Royal Associations will also have to be considered.

7. O excellent of the Brahmans, if all the malefics are fallen in the 3rd and the 6th House from the Atmakaraka, the Arudha or pada lagna and the natal Ascendant, the native will be an army chief.

कारके केन्द्रे कोणेषु स्वतंत्रे वा स्वभै स्थिते ।  
भाग्येन शुते दृष्टे राजमन्त्री श्वेत् शुभम् ॥८॥

8. If the Atmakaraka in his own or exaltation sign is placed in an angle or in a trine and is in conjunction with or aspected by the 9th Lord, the native will certainly become a king's minister.

कारके जन्मराशीशे लग्ने शुभसंयुते ।  
परिक्रमे मुख्यवाणीये वार्षिकनात् संशयः ॥९॥

9. If the Atmakaraka, being the Moon Ascendant Lord and in conjunction with a benefic, is placed in the Ascendant, the native becomes a king's minister in his advanced age, there is no doubt about it.

कारके शुभसंयुते पञ्चमे सप्तमेऽपि वा ।  
दशमे नवमे लाभपि धनं राजाश्चाद् भवेत् ॥१०॥

10. If the Atmakaraka, in conjunction with a benefic planet, occupies either the 5th, the 7th, the 10th or the 9th, the native will earn wealth through royal patronage.

भाग्यभावदे लग्ने कारके नवमेऽपि वा ।  
राजसाक्षयवाणीये निक्षिक द्वितीयम् ॥११॥

11. O excellent of the Brahmans, if the Arudha or pada of the 9th House is in the Ascendant and the Atmakaraka is in the 9th House, this is undoubtedly a yoga in which the native will be associated with royal circles.

लग्नेषो लाशभावस्ये पापतृष्णिवर्जिते ।  
कारके शुभसंयुते लाशस्तस्य नृपालयात् ॥१२॥  
लग्नेषो राजसाक्षय-वाणीये राजेषो लग्नसंस्थिते ।  
प्रबलो राजसाक्षय-वाणीये परिक्रोतितः ॥१३॥

13. If the Ascendant Lord is situated in the 10th House and the 10th Lord in the Ascendant, this yoga has been spoken of as a strong one for royal association.

Notes:- The exchange between the 10th Lord and the Ascendant Lord forms a very strong Rajayoga. It has been found that the native gets this Rajayoga from his father in inheritance. The native will adopt the profession and the position of his father and will attain the high position of his father in politics. But the condition is that the father should have been in that position before him.

कारकात् तुर्यभावस्थौ स्थितेन्दू हितस्तम् ।  
यथा जन्मनि जातोऽयं राजचिह्नं संयुतः ॥१४॥

14. O excellent of the Brahmans, if there are Venus and the Moon in the 4th House from the Atmakaraka, the native born with this yoga in his horoscope is endowed with royal insignia.

लग्नेषो कारके तारपि पूज्यमेशनं संयुते ।  
केन्द्रे कोणे चिह्ने तत्त्वम् राजमित्रं भवेत् ॥१५॥

15. If the Ascendant Lord or the Atmakaraka is in conjunction with the 5th Lord, is situated in an angle, or in a trine, the native will be a king's friend.

civil contractorship etc. Such a native may be a civil engineer, chartered accountant or economist. It is this *yoga* which makes him an estate owner.

In the Gemini Ascendant Venus as 5th Lord in her own sign will give only the effects of the 5th House which is an auspicious House because her 2nd sign is in the 12th House and the 12th Lord gives the effects of the House in which his other sign is fallen. Mars in his own sign in the 11th House which is the main house of increase of wealth is bound to give wealth in large amount. This *yoga* is generally found in the horoscopes of doctors, chemists and famous lawyers.

अथ विशेषधनयोगाक्षयादः ॥४३ ॥  
 Chapter 43  
**Special Combinations for Wealth**

अथातः संप्रवक्ष्यामि धनयोगं विशेषतः ।  
 यस्मै चोरे सुरक्षा निष्ठिते धनवान् भवेत् ॥१ ॥

1. Now I shall speak of special combinations giving wealth born in which the native certainly gets wealthy.

पंचमे शुग्रजक्षेत्रे तरिस्मै शुक्रेण संयुते ।  
 लाघे धौमेन संयुक्ते बहुद्वयस्य नायकः ॥२ ॥

2. **YOGAS FOR GREAT AFFLUENCE** : If there is a sign of Venus (Taurus or Libra) in the 5th House and it is occupied by Venus herself and there is Mars in the 11th House, the native will possess great riches.

**Notes:** This *yoga* may be made by Venus in her own sign only in two Ascendants, Gemini and Capricorn. In the Capricorn Ascendant Venus, being a triad Lord (5th Lord) and an angular Lord (10th Lord), will be situated in the 5th House, she will alone become a specially auspicious *yoga karaka*. In the 11th House Mars also will be in his own sign. He will be the 4th Lord also in his 2nd sign. When being the 4th Lord and the 11th Lord he will have aspect relation with the *yoga karaka* Venus, the *yoga* will become extremely auspicious. The native in this *yoga* will get much income through sales and purchases of immovable property, building construction,

पञ्चमे हु शुधक्षेत्रे तरिस्मै बुधयुते सति ।  
 चतुर्दे धौमे गुरे लाघे बहुद्वयस्य नायकः ॥३ ॥

3. If Mercury is in the 5th House in one of his own signs (Gemini and Virgo) and the Moon, Mars and Jupiter are in the 11th House, the native will be extremely wealthy.

**Notes:** This *yoga* may be formed by Mercury in the 5th House in his own sign only in two ascendants-Taurus and Aquarius. In the Taurus Ascendant, the 11th Lord will be Jupiter, he will be thus the Lord of the House of gains. He will be related with the 2nd Lord Mercury another Lord of wealth who will have aspect relation with him. This is the relation of two houses which are houses of value. When two such factors which have similarity between them in representing the same "organ" make relation with each other, the organ (here wealth) which they represent gets much increase in every way. The Moon and Jupiter are Lords of the House of Upachaya or increase also. In such a *yoga* Mars is the 12th Lord. Therefore he will make the native engaged in foreign trade and the native will earn much income through it. This *yoga* is found in the horoscopes of natives who own some agency, hide industry, are mine owners and inventors.

In the Aquarius Ascendant Jupiter will become very important as he will alone become the Lord of wealth and gains. He alone becomes the Lord of two Houses representing "value". He is

already a natural benefit. Therefore his aspect and situation will certainly give wealth and property. The situation of Mars will make him vigorous in action. Jupiter, Mars and the Moon are the Lords of the Houses of upachaya or increase. These planets have got the Lordship of all the 4 Houses of upachaya or increase (3-6-10 and 11) so their relation or influence will make the native extremely wealthy.

पञ्चमे	च	रविक्षेत्रे	त्रिस्मृ	रविशुते	सति ।
लाभे		शनीन्दुषीकारद्ये		बहुद्वयस्य	नायकः ॥४॥

4. If there is the sign of the Sun in the 5th House and it is occupied by the Sun himself and, there are Saturn, the Moon and Jupiter in the 11th House, the native will be extremely wealthy.

**Notes:** This yoga will apply to the natives having Mars as their Ascendant. In this yoga there is the relation of both the trinal Lord (the Sun and Mercury), of two angular Lord (the Moon and Saturn) and of one lord of upachaya or increase. It is these who play the main role in making the native extremely wealthy.

पञ्चमे	त्रु	शनिक्षेत्रे	त्रिस्मृ	शनिशुते	सति ।
लाभे		रविन्दुसंयुक्ते		बहुद्वयस्य	नायकः ॥५॥

5. If there is a sign of Saturn (Capricorn and Aquarius) in the 5th House and Saturn is there in it and the luminaries (the Sun and the Moon) are in conjunction in the 11th House, the native will be extremely wealthy.

**Notes:** If the Ascendant is Libra, Saturn in the 5th House will have aspect relation with the Lord of the main angle, the 10th House and this will be a very important Rajayoga and an auspicious one. The 11th Lord, the Sun will join this yoga and will give very excellent effects with regard to wealth because he is in his own sign and he is also the Lord of a house of upachaya or increase. This yoga will certainly help the native in becoming extremely affluent, but the Rajayoga will remain ordinary as the 10th Lord, the Moon who is playing special role in forming Rajayoga will become a malefic in conjunction with the Sun.

In the Virgo Ascendant Saturn in the 5th House will make a aspect relation with the luminaries and in this way will make a

weaker Rajayoga than it will be formed in the Libra Ascendant as the Lord of the House of gains (the 11th House) becomes weak.

पञ्चमे	त्रु	शुक्रक्षेत्रे	त्रिस्मृ	शुक्रशुते	सति ।
लाभे		चतुर्दस्ते	ज्योति	बहुद्वयस्य	नायकः ॥६॥

6. If in the 5th House there is a sign of Jupiter (Sagittarius or Pisces) and he is situated in it and there is Mercury in the 11th House, the native gets extremely wealthy.

**Notes:** If the Ascendant is Leo, Jupiter will be in his own mooltrikona sign and will make relation with Mercury situated in his own sign. Mercury will become the Lord of the 2nd House also, the House of Wealth. If the Ascendant is Scorpio, Jupiter in Pisces, in his own sign will become the Lord of the House of wealth also and Mercury in his own Mooltrikona sign will remain specially strong with regard to wealth. These are some similar points in both the Ascendants which are doing special roles in giving particular strength to the yoga. First, in each of these Ascendants one or the other (Jupiter and Mercury) of these planets will be in his Mooltrikona sign. Secondly, in both these Ascendants, the good fortune of becoming the Lord of the House of wealth and of gains will be obtained to these very planets. Another important fact will also be there that both of them are the fixed significators of wealth. Therefore, the native's becoming extremely wealthy is a certainty and will not be a thing of wonder.

पञ्चमे	त्रु	कुजक्षेत्रे	त्रिस्मृ	कुजशुते	सति ।
लाभे		शुणपूत्रे	त्रु	बहुद्वयस्य	नायकः ॥७॥

7. If in the 5th House there is a sign of Mars (Aries or Scorpio) and Mars himself is situated there in and there is Venus in the 11th House, the combination will make the native extremely wealthy.

**Notes:** This Yoga will be formed in Cancer and Sagittarius Ascendants. The Mars of the native having Cancer Ascendant is yoga karaka because in this Ascendant he becomes an angular Lord (10th Lord) and a trinal Lord (5th Lord). In the 5th House in his own sign he will remain strong and making aspect relation with the 11th Lord in his own sign will be helpful in giving the native fabulous wealth. Mars as 10th Lord will have aspect relation with the 4th Lord

Venus and will make the native extremely wealthy through sales and purchases of land and property, building construction, contractorship, means of entertainment, trade in ghee, cheese, automobile etc. In the Sagittarius Ascendant due to the House lordship of Mars and Venus the native will get wealth through selling medicines, chemicals, advocacy of income tax and foreign trade as Mars being the 12th Lord is the significator of foreign trade and Venus, being the 6th Lord is the significator of Medicines, Chemicals and law, and being the 11th Lord she is the significator of income tax also.

पञ्चमे तु शशिक्षेत्रे तस्मिन् शशियुते सति ।  
शनौ लाभस्थिते जातो बहुव्यस्य नायकः ॥८॥

8. If in the 5th House the Moon is in her own sign and Saturn occupies the 11th House, the native owns fabulous wealth.  
**Notes:** This yoga will be formed only in the Pisces Ascendant. In this yoga the native will earn much wealth through foreign trade, purchase of shares, speculation and the department of education.

आनुकेश्वराते लने तस्मिन् भासुते पुनः ।  
भौमेन गुरुणा युक्ते द्वै जातो यतो धनी ॥९॥

9. YOGAS FOR WEALTH: If in his own sign Leo the Sun occupies the Ascendant and has the conjunction of Mars and Jupiter there or he (the Sun) is aspected by them, the native will be endowed with wealth.  
**Notes:** In the Leo Ascendant, the Sun, Mars and Jupiter are yogakarakas. The influence at once of these yogakarakas on the Ascendant gives extreme auspiciousness to it. When the Ascendant is auspicious it also gives certain assurance of becoming wealthy.

चद्रकेश्वराते लने तस्मिन् चद्रयुते सति ।  
बुधेन गुरुणा युक्ते द्वै जातो धनी धनेत् ॥१०॥

10. If in the Cancer Ascendant the Moon occupies the Ascendant and she is in conjunction with or aspected by Mercury and Jupiter, the native will be wealthy.

शैयमधेने गते लने तस्मिन् भौमेन संयुते ।  
सौम्यशुकुर्क्षेत्रे द्वै श्रीमत्तरो धनेत् ॥१॥

11. If Mars is in the Ascendant in his own sign and he is in conjunction with or is aspected by Mercury, Venus and Saturn, the native will be very rich.

बुधेश्वराते लने तस्मिन् बुधयुते सति ।  
शनिनियुते द्वै जातो धनुषो धनेत् ॥१२॥

12. If Mercury is in the Ascendant in his own sign and he is in conjunction with or is aspected by Saturn and Jupiter, the native will be endowed with wealth.

गुरुकेश्वराते लने तस्मिन् गुरुयुते सति ।  
बुधयोगयुते द्वै जायते धनवाचः ॥१३॥

13. If Jupiter is in the Ascendant in his own sign and he is in conjunction with or is aspected by Mercury and Mars, the native will be wealthy.

शुक्रेश्वराते लने तस्मिन् शुक्रयुते सति ।  
शनिनियुते द्वै जातः स धनी धनेत् ॥१४॥

14. If Venus is in the Ascendant in her own sign and she is in conjunction with or is aspected by Saturn and Mercury, the native will be wealthy.

शनिकेश्वराते लने तस्मिन् शनियुते सति ।  
शैयमेन गुरुणा युक्ते द्वै जातो धनेयुतः ॥१५॥

15. If Saturn is in the Ascendant in his own sign and he is in conjunction with or is aspected by Mars and Jupiter, the native will be endowed with wealth.

ज्यनदौ शर्मदीनाथो ये खा तार्था युता यहः ।  
तेऽपि स्वस्वदशाकाले धनदा याज्ञ दंशयः ॥१६॥

16. OTHER IMPORTANT PLANETS: The 9th Lord and the 5th Lord both are capable of giving wealth. The planets who have the conjunction of these two will also be bestower of wealth in their Dasa periods, there can be no doubt about it.

**Notes:** It is a fact that the trinal lords are bestower of wealth. When they make relation with benefics they become still greater givers of wealth in their Dasa Periods.

श्राणमुकुरोग्न	कूरसौयविभागतः ।
करावत्तिकेकेन	फलमध्यं
सिंहसने	विचक्षणैः ॥१७॥
सथायको	प्रश्नमध्युक् ॥१८॥
ऐरावताशिके	दाता गोपुरं पुरुषत्युक् ॥१९॥
कर्मयोगी	शूरः पाराक्रान्तशक्तेः ।
देवतालोके	बहलोके मुनिमर्त्तमः ॥
तुष्णे	दिग्योगो नेत्रं जायते ॥२१॥

17. In the above said combinations of the planets/ divisions should be made of benefics and malefics and the wise astrologers should make predictions after properly knowing the strength and weakness of the planets.

केदेशः	पारिजातशसदा
उत्तमे	हुताये दाता गोपुरं पुरुषत्युक् ॥१८॥
सिंहसने	भवेन्मानः शूरः पाराक्रान्तशक्तेः ।
सथायको	देवतालोके बहलोके
ऐरावताशिके	तुष्णे दिग्योगो नेत्रं जायते ॥२१॥

18-19. EFFECTS OF ANGULAR LORDS' DIVISIONAL DIGNITIES: When an angular Lord is in Paarijatamsha, the native will be charitable. In Uttamamsa highly charitable. In Gopuramsha endowed with prowess. In Simhasanamsha honourable. In Paravatamsa Valorous. In Devatokamsa will preside an assembly. In Brahmaikamsa a Sage and, in Iravatamsa contented and be illustrious in all quarters.

**Notes:-** The meanings of Paarijat etc. have been explained in 'Shodas Vargadhyaya'. These slokas describe the effects of angular lords in various vargas. When making prediction consideration should be made of the particular angle also. Then prediction may be made with greater clarity and certainty. Thus if the 4th Lord is in Simhasanamsha, the native will become popular more quickly, and if the Ascendant is in Gopuramsha, he will have greater powers. If the Ascendant Lord is Mars then he will have still greater powers; but if the Ascendant Lord is Mercury and he is in the above said condition, the natural thoughtfulness given to the native by Mercury may become an obstruction in the way of the native's remaining a man of prowess and action.

The lords of angles are strong in ascending order, that is, the 11th Lord will be stronger than the Ascendant Lord, the 7th Lord than

the 4th Lord and the 10th Lord the strongest of all. This should also be kept in mind.

पारिजाते	सुतायेशे विद्या चैव कुलोचिता ।
उत्तमे	चोतमा जेया गोपुरे भूवराकिता ॥२०॥
सिंहसने	तथा वाच्चा साचिवेन समविता ।
पारालोके	विजेया ब्रह्मविद्या द्विजोत्तम ॥२१॥
सुतेशे	देवतालोके कर्मयोग्य जायते ।
उत्तमा	बहलोके भक्तिस्वरावताशक्तेः ॥२२॥

#### 20-22. EFFECTS OF THE 5TH LORD'S DIVISIONAL DIGNITIES:

If the 5th Lord is Paarijatamsha, the native will get the learning befitting his race, if in Uttamamsa, he will have excellent learning, if in Gopuramsha he will get world wide honours, if in Simhasanamsha he will be endowed with ministership, O excellent of the Brahmins, in Paaravatamsa, it should be known, he will have knowledge of the Absolute Brahma, in Devatokamsa he will be a Karmayogi or a man of action (performing religious and secular actions) and, in Brahmaikamsa he will be a devotee of gods and, in Iravatamsa he will be a devotee of God, the Almighty.

थर्मेशे	पारिजातस्ते तीर्थकृतज्ञ जन्मनि ।
पूर्वज्यस्यापि	ज्येष्ठस्तीर्थकृतज्ञाताशक्तेः ॥२३॥
गोपुरे	मछकर्ता च परे चैवाज्ञ जन्मनि ।
सिंहसने	भवेद्विः सत्यवदी जितेन्द्रियः ॥२४॥
सर्वथामान्	प्रात्यय बहैकपदमाश्रितः ।
पारालोके	हंस्येवत्र जन्मनि ॥२५॥
लगडी	स्यादेवतोके न संसदः ।
बहलोके	शकपदं याति कृत्याऽस्मेयकम् ॥२६॥
ऐरावते	तु श्रमिता स्वयं घर्मे भविष्यति ।
श्रीरामः	कृत्यितुशो यथा जातो द्विजोत्तम ॥२७॥

23-27. EFFECTS OF THE 9TH LORD'S DIVISIONAL DIGNITIES: If the 9th Lord is in Paarijatamsha, the native will undertake pilgrimages in this life, if in Uttamamsa it should be known that he had undertaken pilgrimages in former births also, if in Gopuramsha he will perform religious rites, if in Simhasanamsha he will be valorous, truthful a conqueror of his senses, and giving up all religions will concentrate only on the Absolute Brahma, in

Brahmalokamsa, and, when they were in Iravatamsa, Sawayambu Manu (Manu, the Self born) was born in ancient times.

**Notes:-** The above mentioned effects are obtained when an angular Lord and a trinal lord are situated in various vargas or divisions (that is, in Sloka from 29 to 34).

**अथ दारिद्र्योगाद्यायः ॥४४ ॥**

#### Chapter-44

## Combinations for Penury

अहो धर्मा योगा श्रुतवत्ते मया मुे !  
दरिद्रमदन् योगन् कृपया प्रभो ! ॥१ ॥

1. O Sage, I have heard from you a number of Wealth giving yogas. Now O Lord, kindly tell me of those yogas due to which one is born in extreme poverty.

तनेषो च व्यस्थाने व्ययेषो तनमागते !  
याकेशयुते हृषे निर्धनो जायते नर ॥२ ॥

2. If the Ascendant Lord is in the 12th House and the 12th Lord is in the Ascendant in conjunction with or aspected by a Maraka Lord (the 2nd and the 7th Lord), the native will be poor.

**Notes:-** It has been found that this yoga has adverse effect on the native's health also. The effect emerges off and on in the native's whole life. The nature of the disease is determined by the planets that are included in the change of signs. The native has to bear the mental pain rising from his quarrel with his wife and remains in tension because this change occurs between the 6th and the 7th Houses from the 7th House, the House of Wife.

तनेषो षष्ठ्यावस्थे षष्ठ्येषो तनमागते !  
याकेशेन युगद्वै धनहीनः प्रजगते ॥३ ॥

3. If the Ascendant Lord is in the 6th House and the 6th Lord is in the Ascendant and is in conjunction or aspected by a Marakesha (Maraka Lord), the native will be devoid of Wealth.

लग्नेन्दू केतुसंयुक्तो लग्नमे निर्धारणे !  
मारकेशयुते द्वृष्टे जातो वै निर्धनो भवेत् ॥४॥

4. If the Ascendant lord or the Moon is in conjunction with Ketu and the Ascendant Lord is in the 8th House and is in conjunction with or aspected by a Marakesh, the native will be penniless.

षष्ठाष्टमव्ययगते लग्नमे पापसंयुते !  
धर्मेण रिष्ये नीचे गरजदशोऽपि निर्धनः ॥५॥

5. If the Ascendant Lord along with a malefic is in the 6th, 8th or 12th and the 2nd Lord is in enemy's sign or in his debilitation sign the native even of royal birth will be penniless.

त्रिकेशेन समयुक्ते पापद्वृष्टे विलग्नमे !  
शनियुक्तेऽथवा सौचरेयद्वृष्टे निर्धनो नः ॥६॥

6. If the Ascendant Lord is in conjunction with the Lord of a Trikshthan (6-8-12) or with Saturn and is devoid of the aspect of a benefic, the native will be poor.

मन्त्रेणो अर्थनाश्च क्रमात् पञ्चवयस्त्रिंश्चो !  
द्वृष्टे चेन्मारकेशेन निर्धनो जायते नः ॥७॥

7. The Fifth Lord and the 9th Lord are respectively in the 6th and the 12th House and receive the aspect of a Marakesh, the native will be poor.

पापग्रहे लग्नमते राज्यवर्धाण्यो विना !  
मारकेशयुते द्वृष्टे जातः स्वतिर्धनो भवेत् ॥८॥

8. If the malefics excepting the 9th and the 10th Lords are situated in the Ascendant and they are in conjunction with or are aspected by a Marakesh, the native will be penniless.

त्रिकेशा यज्ञ भावस्या तद्वेशात्मिकस्त्रितः !  
पापद्वृष्टुता बालो दुःखाकात्मक निर्धनः ॥९॥

9. When the Lords of the Houses where the Lords of the Trikshthanas (6-8-12) are situated are there in the Trikshthanas and have the conjunction or the aspect of malefics, the native will be miserable and penniless.

चक्राकान्तस्थानेशो मारकेशयुतो यदि !  
मारकस्थानगो वाऽपि जातेऽन्न निर्धनो नः ॥१०॥

10. When the Lord of the Navamsha in which the Moon is situated is in a Maraka House or in conjunction with a Maraka planet the native will be penniless.

लग्नेशलम्भागेशो लिङ्करक्ताग्नी यदि !  
मारकेशयुतो द्वृष्टे जातेऽस्ते निर्धनो नः ॥११॥

11. If the Ascendant Lord and its Navamsha Lord both have gone to the 6th, 8th or 12th House and are in conjunction with or aspected by Marakesh, the native having this yoga is penniless.

शुभस्थानगता: पापः पापस्थानगता: शुभः !  
निर्धनो जायते बालो भोजने प्रपोडितः ॥१२॥

12. If there are malefics in the auspicious houses and benefits in the inauspicious houses, the native is penniless and is reduced to starvation.

कर्णेशद्विहना शे त्रिकेशः संयुता यहः !  
ते सर्वे खदशाकाले धनहासिकरा: सूतः ॥१३॥

13. The planet who is in conjunction with the Lord of the Trikshthan 6-8-12 and is devoid of the aspect of the 9th Lord and the 5th Lord will cause harm in his Dasa period to the native's financial aspects.

कारकाद् वा विलग्नद् वा रन्धे रिष्ये द्विजेतम् !  
कारकाद्वयोदृष्ट्या अनहीनः प्रजापते ॥१४॥

14. When the 8th and the 12th from the Atmakaraka or the natal Ascendent, O excellent of the Brahmins, are aspected by the natal Ascendant Lord and the Atmakaraka Navamsha Lord the native will be penniless.

कारकेषो वयं स्वस्त्रा॒ लभेण्ठो लभन्तो व्ययम्।  
दीक्षते चेत् तदा बालो क्षयकीलो थवेद्युक्तम् ॥१५॥

15. If the 12th House from the Atamakaraka is aspected by Atmakarkesh (the Lord of the sign in which the Atmakaraka is situated) or if the 12th House from the natal Ascendant is aspected by the Ascendant Lord, the native will be a prodigal or spendthrift it is certain.

अथ	दारिद्र्ययोगांसु	कशयमि	सप्तहकान्।
धनसंस्थो	तु भौमाकर्ता॑	कर्यातो॑	धनाशको॑ ॥१६॥
बुद्धेक्षते॑	प्रहृतिर्वा॑	कुरुतो॑	नार॑ सशयः।
निस्त्वता॑	कुरुते॑	तत्र॑	रविर्नित्य॑ यमेश्वरः ॥१७॥
महाधनयुते॑	अग्रात्॑	शन्यदृष्टः॑	करोतस्तो॑।
शान्तिक्षमि॑	स्वेदिष्ठा॑	फलमेवं॑	प्रकञ्जति॑ ॥१८॥

16-18. Now I shall speak of some other Daridrya Yoga (combinations causing penury) and also their conditions of nullifications. Mars and Saturn situated in the 2nd House, the House of wealth have been said to be the destroyers of wealth, but if they are aspected by Mercury they will make the native extremely rich there is no doubt in it. If there (in the 2nd House) is the Sun who is aspected by Saturn, it will make the native bereft of his wealth and if there is no aspect of Saturn, on him (the Sun) it will make him extremely wealthy and famous. The effects of Saturn (in the Sun's condition) aspected by the Sun are given in the same way (that is if Saturn in the 2nd House receives the aspect of the Sun it will make the native extremely poor and if Saturn is not aspected by the sun it will give much wealth and fame).

## Longevity:

व्याधनाभयोगो॑ च कश्यतो॑ भवता॑ मुरे॑।  
नरणायामुषो॑ ज्ञाने॑ कथपत्वं॑ महामते॑ ॥१॥

1. O Muni (Muni a profound thinker) you spoke of the Yogas (combinations) named as wealth giving and poverty-giving yogas. Now, O Sage, tell me of those yogas that determine the life span of men.

साधु पृष्ठं त्वया विश्वामि॑ जनाना॑ च हितेच्या॑।  
कथयामायुषो॑ ज्ञाने॑ दुर्देष्यं॑ यत् सुरेतपि॑ ॥२॥  
आयुर्नानिविश्वदत्तु॑ आयुर्बहुधीदितात्॑।  
तेषां सारांशसदाय॑ प्रवदामि॑ तत्वाप्रतः ॥३॥

2-3. O Vipra, it was well asked by you and it was asked for the benefit of mankind and I will tell you of the methods of knowing longevity which are difficult to know even for the gods. There are various methods of knowing longevity and these have been described in various ways. I shall tell before you of these methods after making their summary.

स्वोच्चनीचादि॑ संस्थित्या॑	ग्रहश्चाणि॑	यहा॑	आयुःप्रदायकः॑।
स्वस्त्रवीर्यवर्षेन्व॑	नश्चाणि॑	च	राशयः ॥४॥
पिण्डायुः॑	प्रथमं॑	तत्र॑	ग्रहश्चित्तवशादहप्॑।
कथयामि॑	द्वित्रेष्व॑!		अणुबेकाग्रामसः ॥५॥
क्रमात्॑	सूर्यादिवेष्ट॑		स्वस्त्रोच्चस्थानगोच्छिह॑।
नन्देद्वस्त्रवित्तश्चोउक्तः॑			सरेत्पदः ॥६॥

प्रकृत्यो विशिष्टाक्षया आयुःपिण्डः प्रकौटितः ।  
 नीचग्वेतर्दर्शक् ज्येष्ठ मध्यमपुत्रतः ॥१॥  
 स्वोच्चशुद्धै ग्रहः शोधः षष्ठ्यादृतो भगवद्वलत् ।  
 स्वपिण्डापाणे भक्तो शादिमानेन वस्त्रः ॥२॥

**4-8. PINDAYU :** The planets are givers of longevity on the basis of their exaltation and debilitation signs. In the same way the Nakshtras and signs are also givers of longevity according to their strengths and weaknesses. Of excellent of the Brahmans, the first of these which is the giver of longevity on the basis of the situation of the planets, is Pindayu. Now I tell you of it, you listen to me with single-mindedness. If the planets Sun etc remain in their deep exaltation, they have respectively 19, 25, 15, 12, 15, 21 and 20 years as their Ayu: Pindas (give varshamaanas or value in terms of years for the planets). If the planets are in their deep debilitation their years should be known to be half of those described above and, if the planets are in between their deep exaltation and their debilitation, the extent of longevity should be understood to be in proportion. Deduct the deep exaltation sign of the planet whose longevity is to be known from his planetary position at the time of the native's birth. If the remainder is more than 6 signs then the remainder itself, or if it is less than 6 signs then deducting it from 12, the remaining signs etc. (either of the two) is to be multiplied by the assigned Varshamaana of the planet and it is to be divided by 12 (only the product of the signs will be divided by 12) and it gives the longevity of the planet in terms of year, months, days Ghatis and palas.

**Notes:** The basis on which the longevity of the native is calculated is called 'Ayurdaya'. It is of two kinds :

1.Yogala and 2. Gantagata. In the first kind - 'yogaja' longevity is found out by the special positions of the planets (planetary positions) in the horoscope. In this way, we can make a speculation only about the native's age. More reliable is that estimate of the native's age which is arrived at by mathematical calculations. It is found out in a number of ways as they have been spoken by different acharyas. These are as follows.

1. Anshayu.
2. Pindayu.
3. Naisargika

4. Jeevayu
5. Mishrayu

The 5th one Mishrayu is the combination of the first four ways: Maharisi Parasara, first of all states the method known as Pindayu. The varshamaana of the planets Sun, Moon etc are fixed in this method. These are called the Ayus (or longevity) or the Ayupindas of the planets. These are as follows:

Planets	Fixed varshamaana or Ayupinda
The Sun	19
The Moon	25
Mars	15
Mercury	12
Jupiter	15
Venus	21
Saturn	20

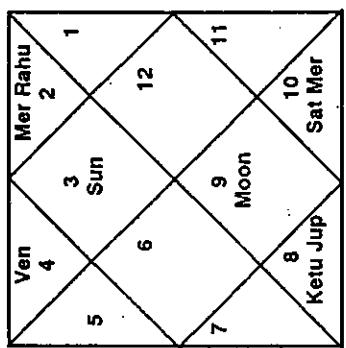
These maanas (values) of the planets are only when they are in their deep exaltation. As the planet moves ahead of the deep exaltation point his varshamaana also gets less and less and when he reaches his deep fall point he loses half part of his longevity. We have to calculate the longevity of the planet on the basis of his position at the time of birth.

Planets	Deep Exaltation point	Longevity years-Months	Deep fall point	Longevity at deep fall point	years-Months
Sign-degrees					
The Sun	00-10	19-00	06-10	09-06	
The Moon	01-03	25-00	07-03	12-06	
Mars	09-28	15-00	03-28	07-06	
Mercury	05-15	12-00	11-15	06-00	
Jupiter	03-05	15-00	09-05	07-06	
Venus	11-27	21-00	05-27	10-06	
Saturn	06-20	20-00	00-20	10-00	

Suppose our native's date of birth is 2-6-1951, time of birth IST 10-59-20 in the night, latitude of birth place  $28^{\circ}43'$  and Longitude of birth place  $77^{\circ}55'$ ,

The planetary position of the native at the time of birth is as follows :

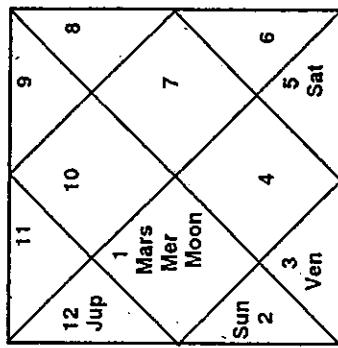
	Sign	Degrees	Minutes (Kala)	Seconds (Vikala)
Ascendant	9	-	19°	-
Sun	1	-	18°	-
Moon	0	-	26°	-
Mars	1	-	14°	-
Mercury	1	-	1°	-
Jupiter	11	-	16°	-
Venus	3	-	2°	-
Saturn	5	-	3°	-



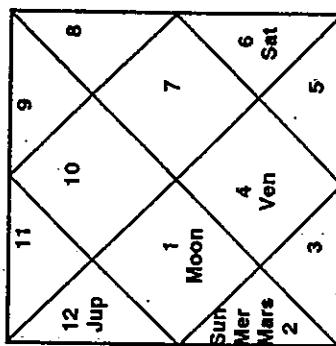
	Mars	Rahu	Lg	Sun
Sat				
Mer				
Moon				
Ketu				
Jup				

### CHALIT (BHAVA HOROSCOPE)

Jup	Mars	Sun	Ven



Jup	Moon	Sun	Mer	Mars



According to the sloka, the deep exaltation point of the planet, whose longevity has to be known, should be deducted from the longitude of that planet. If the remainder is less than 6 signs, it is to be deducted from 12, otherwise it should be taken as such. The remainder obtained in this way is to be multiplied by the fixed Varshamaana for the planet. The product is converted into Signs, degrees etc. The signs are to be divided by 12. The quotient will be obtained as years and the remainder as months; degrees, Kalas (minutes) and Vikalas (Seconds) will be respectively days Ghatis and palas.

Finding, out the Longevity of the Sun:-

### LONGITUDE OF BHAVAS

Sun's position  $\frac{1-18^{\circ}-8'-22''}{0-10^{\circ}-0'-0''}$   
 Sun's exaltation (-)  $\frac{0-8^{\circ}-22''}{12-0^{\circ}-0'-0''}$   
 Remainder 1-  $8^{\circ}-8'-22''$

This (remainder) is less than 6 Signs.

Therefore it is to be deducted from 12.  
 $12-0^{\circ}-0'-0''$

$$\begin{array}{r} -1-80-8'-22'' \\ \hline 10-21^{\circ}-51'-38'' \end{array}$$

The remainder is to be multiplied by the fixed Varshamaana  
 for the Sun  $(10-21^{\circ}-51'-38'') 19$

	Degrees	Minutes	Seconds	or
190	- 399°	- 969'	- 722"	
203	- 25°	- 21'	- 2"	

Here only the signs, 203 will be divided by 12. The quotient so obtained will be the age in years of the planet. The remainder will be months and degrees, minutes and seconds will be respectively days, ghati and palas.

$$\frac{203}{12} = 11-25-21-2 \text{ Remainder and } 16 \text{ Quotient}$$

Here the quotient comes to be 16 which will be the years; the remainder 11 will be the months, 25 days, 21 ghati and 2 palas. Therefore the longevity of the Sun for the native will be.

years	months	days	ghatis	palas
16	- 11	- 25	- 21	- 2

### 2. Finding out the Longevity of the Moon:

Moon's exaltation 1-  $3^{\circ}-0'-0''$   
 Moon's position (-)  $\frac{0-26^{\circ}-47'-25''}{0-6^{\circ}-12'-35''}$   
 Remainder

Here the remainder is less than 6, therefore it will be deducted from 12 signs

Finding, out the Longevity of the Sun:-

$$\begin{array}{r} 12-0^{\circ}-0'-0'' \\ (-) 0-6^{\circ}-12'-35'' \\ \hline 11-23^{\circ}-47'-25'' \end{array}$$

The remainder is to be multiplied by the varshamaana 25 fixed for the moon

$$\begin{array}{r} (11-23^{\circ}-47'-25'') 25 \\ = 275-575^{\circ}-1175'-625'' \text{ or} \\ 294-24^{\circ}-45'-25' \end{array}$$

$$294 \div 12 = \text{Quotient } 24$$

$$\begin{array}{r} \text{Remainder } 6-24^{\circ}-45'-25'' \\ \text{Therefore, the longevity of the Moon will be} \end{array}$$

years	months	days	ghatis	palas
24	- 6	- 24	- 45	- 25

### 3. Finding out the longevity of Mars:

$$\begin{array}{r} \text{Mars' exaltation } 9-28^{\circ}-0'-0'' \\ \text{Mars' Position } (-) 1-14^{\circ}-28'-1'' \\ \hline \text{Remainder } 8-13^{\circ}-31'-59'' \end{array}$$

This figure is more than 6 signs, so the remainder itself should be multiplied by the varshamaana of Mars.  
 $(8-13^{\circ}-31'-59') 15$

$$\begin{array}{r} = 120-195^{\circ}-465'-885'' \text{ or} \\ = 126-22^{\circ}-59'-45'' \end{array}$$

$$126 \div 12 = 10 \text{ Quotient and } 6 \text{ remainder}$$

Therefore Mars' Longevity:

Years	Months	Days	ghatis	Palas
10	6	22	59	45

### 4. Finding out Mercury's Longevity

$$\begin{array}{r} \text{Mercury's exaltation } 5-15^{\circ}-0'-0'' \\ \text{Mercury's position } (-) 1-1^{\circ}-5'-7'' \\ \hline \text{Remainder } 4-13^{\circ}-54'-53'' \end{array}$$

This remainder is less than 6 signs.

Therefore it should be deducted from 12

$$\begin{array}{r} 12-0^{\circ}-0'-0'' \\ (-) 4-13^{\circ}-54'-53'' \\ \hline 7-16^{\circ}-5'-07'' \end{array}$$

It is multiplied by the Varshamaana of

Mercury (12)  $(7-16^{\circ}-5'-07'')\ 12$

$= 84 - 192^{\circ} - 60' - 84''$  or

$= 90 - 13^{\circ} - 1' - 24''$

$90 \div 12 = \text{Quotient } 7, \text{ remainder } 6$

Therefore Mercury's Longevity :

Years	Months	Days	Ghati	Palas
7	6	12	1	24

5. Finding, out Jupiter's Longevity :

Jupiter's exaltation :  $3 - 5^{\circ} - 0' - 0''$

Jupiter's position :  $(-) \frac{11-16^{\circ}-19'-53''}{3-180-40'-7''}$

This remainder is less than 6 signs. Therefore it will be deducted from 12

$12 - 0^{\circ} - 0' - 0''$

$(-) \frac{3-18^{\circ}-40'-7''}{8-11^{\circ}-19'-53''}$

It will be multiplied by Jupiter's Varshamaana 15  
 $(8-11^{\circ}-19'-53'')\ 15$

$= 120 - 165^{\circ} - 285' - 795''$  or

$= 125 - 19^{\circ} - 58' - 15''$

$125 \div 12 = 10, \text{ Remainder } 5$

Therefore Jupiter's Longevity.

Years	Months	Days	Ghati	Palas
10	5	19	58	15

6. Finding out Venus's Longevity

Venus's exaltation  $\frac{11-27^{\circ}-0'-0''}{3-2^{\circ}-39'-37''}$

Venus's position  $(-) \frac{8-24^{\circ}-20'-23''}{168-504^{\circ}-420'-483''}$  or

$= \frac{185-1^{\circ}-8'-3''}{}$

This remainder is more than 6 signs.  
 Therefore it in itself will be multiplied by the Varshamaana of Venus, 21

$(8-24^{\circ}-20'-23'')\ 21$

$= 168 - 504^{\circ} - 420' - 483''$  or

$= 185 - 1^{\circ} - 8' - 3''$

$$\begin{aligned} &= 185 - 1^{\circ} - 8' - 3'' \\ \frac{185}{12} &= 15 \text{ Remainder } 5 \end{aligned}$$

Therefore venus's Longevity :

Years	Months	Days	Ghati	Palas
15	5	1	8	3

7. Finding out Saturn's Longevity :

Saturn's exaltation  $6 - 20^{\circ} - 0' - 0''$

Saturn's position  $(-) \frac{5-3^{\circ}-16'-14''}{1-16'-43'-46''}$

This remainder is less than 6 signs.

Therefore it will be deducted from 12

$(-) \frac{12-0^{\circ}-0'-0''}{1-16'-43'-46'}$

Remainder

$\frac{10-13^{\circ}-16'-14''}{}$

The remainder is to be multiplied by the Varshamaana of Saturn, 20

$(10-13^{\circ}-16'-14'')\ 20$

$= 200 - 260^{\circ} - 320' - 280''$  or

$= 208 - 25^{\circ} - 24' - 40''$

$208 \div 12 = 17 \text{ Remainder } 4$

Therefore Saturn's Longevity.

Years	Months	Days	Ghati	Palas
17	-	4	-	40

अस्तरासु होत्तर्वा विना शुक्रशनेष्ट्रे ।  
 वक्तव्यं विना अंशं शत्रुराशो हेद् यहः ॥१॥

9. RECTIFICATIONS : Half of the longevity of the planets, except in the case of Venus and Saturn, is snatched away if the planet is combust. In the same way, if a planet is situated in an enemy's sign the third part of his longevity is reduced. However, this does not happen in the case of planet in retrogression. Notes: The planets become combust when they reach near the Sun: Half of the longevity of a combust planet is reduced. This is called Astangatahara. The longevity of Venus and Saturn is not reduced when they are in combust. The degrees at which they are regarded as combust when they reach near the Sun are as follows.

benefic whether she is of the bright half or of the dark half of the month. Many planets being placed in the same House, it is only the strongest of them that will get his longevity reduced in the above measure. This reduction is referred to as Vyayadi Harana.

Name of the Planets	Moon	Mars	Mercury	Jupiter	Venus	Sat	Retrograde Mercury	Venus	Ret.
degree	12	17	13	11	9	15	12	8	

The planet when he is in his enemy's sign loses 1/3 of his longevity. According to Parasara it is to be remembered that it is the Naisargika (Natural) enmity friendliness of the planet that is considered when the context is the determination of their longevity.

Some learned writers on Astrology do not think the Shatrukhshetra harana (reduction of longevity in the case of being in an enemy's sign) of Mars when he falls in an enemy's sign. These writers interpret the term 'vakra chaara' as Mars which is wrong. The term does not mean Mars, but Retrogression.

सर्वार्थिनिक्तुः प्रश्चक्षुधारणं	क्रमाद्	ग्रहः ।
स्थायदाम् स्थितः पापो हेतु रौप्यकृत्ता	तद्वत्पम् ॥१०॥	
एकभ्ये तु बहुव्येको होत्संशो बली ग्रहः ।		
नाउज शोणय चक्रस्य पापत् मुनिभिः स्तत्पम् ॥११॥		

**10-1-1. DEDUCTIONS FOR PLANETS IN VISIBLE HALF:** The malefics when they are situated in the Houses in reverse order (beginning from 12 and reaching 7) also get their longevity reduced respectively to full half, one third, one fourth, one fifth, and one sixth. Benefics so situated get it reduced only half of what the malefics lose. If in one house there are many planets, it is only the strongest of them that will get his longevity reduced to the measure stated above. The Munis (the deep thinkers) have not considered the Moon as a malefic in the context of finding out longevity.

**Notes:** Malefics in the visible half of the Horoscope get their longevity reduced in its fullness if they are in the 12th house, in half measure in the 11th house, one third in the 10th house, one fourth in the 9th house, one fifth in the 8th House, one sixth in the 7th House. Half the measure of what the malefics will lose will be lost by the benefics that is one half in the 12th House, 1/4 in the 11th house, 1/6 in the 10th house, 1/8 in the 9th house, 1/10 in the 8th House, 1/12 in the 7th-House. The Moon will be considered as

तद्वत्प्रश्चालिकका	हत्या	प्रत्येक	विहायष्टा ।
भाज्या प्रणडलतित्प्राभित्तेभ्यं	वर्षादि	शोधयेत् ॥१२॥	
स्वायुषो लनगो सूर्ये मङ्गले च शनैर्ष्वे ।			
तदर्थं शुभसंदृष्टे पापतये ।	द्विजसत्पम् ! ॥१३॥		

**12-13. MALEFICS IN THE ASCENDANT:** The malefics, the Sun, Mars and Saturn, having fallen in the Ascendant also get their longevity reduced in the above manner. In order to find out this reduction the degrees of the Ascendant are converted into Kalas (minutes) and these Kalas are multiplied by the longevity of each planet and the product is divided by 21600. The quotient in terms of years etc. is reduced from the longevity arrived at formerly of each of the planet. The resultant gives us the Sphasta Longevity. If there is the aspect of a benefic on the Ascendant, the one half of the Quotient is reduced.

**Notes:-** Besides the reductions in longevity stated above, there is one more reduction also. It is called Kroorodaya Harana (reduction in the longevity of a malefic). This Kroorodaya Harana occurs only in the 3 kinds of finding out the longevity. There is reduction in the longevity of the malefic planet occupying the Ascendant. If there are many malefics in the Ascendant, the reduction occurs only in the longevity of the strong planet. If the Ascendant Lord is a malefic and occupies the Ascendant, there is no reduction. If the malefic planet situated in the Ascendant gets the aspect of a benefic planet, the reduction is to be halved. Mercury even in conjunction with Malefics will be considered as a benefic planet in practice.

There are in all four kinds of reductions in knowing longevity in Pindayu. First all the reductions should be known. If there are more than one reductions in a planet, it is the highest reduction that is to be made. The other reductions will be negligible. The reduction that occurs in the strongest of the benefic and

malefic planets situated in a House is the reduction that counts.

लग्नराशिरसमक्षलक्षण  
मासादिका इतीकृति लग्नायुः केऽपि कोविदः ॥१४॥  
लग्नदातारोऽग्रहात्मः स्थादन्ते च भाष्यम् ॥१५॥

#### 14-15. THE CONTRIBUTION OF THE ASCENDANT.

According to some learned writers of Astrology the number of the sign (beginning from Aries) in the Ascendant is the number of years and the traversed degrees etc are number of months, days, ghati and palas in proportion; and this will be the longevity of the Ascendant. But if the Navamsha Lord is stronger than the Ascendant Lord, then the number of the years will be the number of the Navamsha. If the Ascendant Lord of the Chandra Lagna is stronger than the Ascendant Lord, then the number of years will be the number of the sign in the Chandra Lagna (the Moon as the Ascendant).

**Notes:-** In order to find out the longevity of the Ascendant, the number of the sign in the Ascendant (beginning from Aries) is the number of years.

Thus if the Ascendant is  $9^{\circ}19'41''$ , then the number of the years is 9. It means that one sign or  $30^{\circ}$  is equal to one year. Or there are 12 months in  $30^{\circ}$ . Or there is one month in  $2.5^{\circ}$  ( $30/12 = 2.5^{\circ}$ ).

If the remaining degrees etc are divided by  $2.5^{\circ}$  or  $2^{\circ}$  and  $30'$  minutes, we shall know how many months, days, ghati and palas will be there.

$$\text{Therefore } \frac{19^{\circ} - 4' - 42''}{2.5^{\circ}} = 7 \text{ months, 18days, } 59 \text{ ghati and 34 palas}$$

Therefore the Longevity of the Ascendant:

Years	-	months	-	days	-	ghatis	-	Palas
9	-	7	-	18	-	59	-	34

We have known that half of the longevity of that planet who is combust is reduced. Venus and Saturn do not come under this

rule: In our example Mars is combust. Therefore the Longevity of Mars will be halved.

$$\frac{10 \text{ years, 6 months, 22 days, 59 ghati, 45 Palas}}{2} \\ = 5 \text{ years, 3 months, 11 days, 29 ghati, 52 Palas} \\ \text{and 30 Vipalas}$$

The Second rectification is with regard to the planet who is in enemy's sign. Here it is the Sun and Venus who are in enemy's sign. We shall have to find out the third of the longevity of these two planets.

$$\text{Reduction in the Longevity of the Sun-} \\ \frac{16 \text{ years, 11 Months, 25 days, 21 ghati, 2 Palas}}{3} \\ = 5 \text{ years, 7 months, 28 days, 28 ghati, 20 Palas and 40} \\ \text{Vipalas.}$$

$$\text{Reduction in the longevity of Venus=} \\ \frac{15 \text{ years, 5 months, 1 day, 8 ghati, 3 palas}}{3} \\ = 5 \text{ years, 1 months, 20 days, 22 ghati, 41 Palas.}$$

If the planet is in Neutral's sign, there is no need of any rectification.

There are only 2 planets in the visible Half of the horoscope, Saturn and Venus. As Venus is in the 7th House, therefore she should be before the middle of the 7th House. For this we need Bhava spashtha (Position of the House). We see that the beginning of the 7th House is  $3^{\circ}31' - 14.53''$  and the middle is  $3^{\circ}19'41.42''$ . The visible part will be upto the middle of the House. Therefore, Venus will not be in the visible part of the House as the longitude of this planet is  $3^{\circ}2' - 39' - 37''$ . Saturn in also in the 8th house in the Bhava Horoscope as his longitude is  $5^{\circ}3'16'14''$  and the limit of the 8th House is upto  $5^{\circ}1'24'' - 20.45''$ .

Therefore the  $1/5$  th longevity of Saturn will be reduced.

$$\text{Therefore, the reduction in the longevity of Saturn=} \\ \frac{17 \text{ years, 4 months, 25 days, 24 ghati, 40 palas}}{5} \\ 5$$

= 3 years, 5 months, 23 days, 4 ghatis, 56 palas.

According to some learned writers on Astrology in order to know this reduction a different formula from Maharishi Parasara may be used. The reason behind this seems to be important, because a malefic planet will bring reduction in the longevity from the beginning to the end of the 12th House anywhere according to his position. The reduction will be in proportion to the position in the House. It means that the malefic planet will have full reduction in the longevity only at the end of the 12th House. The position of the planet before the end will cause reduction that will be less than 100%. The reduction will go on diminishing proportionately.

The following will be needed for this formula.

1. The distance of the planet from the beginning of the House.
2. The total length of the House.
3. The calculated longevity of the Planet.
4. The House in which the planet is situated.

The following steps are taken in order to know the loss of years.

1. The number of the House in which the planet is situated will be deducted from 14.
2. The length from the beginning of the House to the point where the planet is situated will be divided by the total length of the House.
3. The difference between step 1 and 2 will be made.
4. The calculated longevity of the planet will be divided by this step no 3.

The quotient will be the longevity that will be reduced. If the planet is a benefic the quotient will be halved and then the reduced longevity will be obtained. Mars and Saturn are not there in the Ascendant. Therefore, Kroorodaya Harana will not take place here. Now we calculate the real Longevity of the native whose Horoscope we gave.

The Planets	Basic Years	Years acquired		Reduction
Years	Months	Days	Ghati	Palas years-months-days-ghatis-palas-Vipalas
Sun	16	11	25	21 2 5 - 7 - 28 - 28 - 20 - 40 (Due to his being in enemy's sign)
Moon	24	6	24	45 25
Mars	10	6	22	59 45 5 - 3 - 11 - 29 - 52 - 30 (Due to his being combust)
Mercury	7	6	13	1 24
Jupiter	10	5	19	58 15
Venus	15	5	1	8 3 5 - 1 - 20 - 22 - 41 - 0 (Due to her being in enemy's sign)
Saturn	17	4	25	24 40 3 - 5 - 23 - 4 - 56 - 0 (Due to his falling in the visible half)
Lagna	9	7	18	59 34

### Net Longevity of Planets

The Planets	Years	Months	Days	Ghati	Palas	Vipalas
Sun	11	3	26	52	41	20
Moon	24	6	24	45	25	00
Mars	5	3	11	29	52	30
Mercury	7	6	13	1	24	00
Jupiter	10	5	19	58	15	00
Venus	10	3	10	46	22	00
Saturn	13	11	2	19	44	00
Lagna	9	7	18	59	34	00

Therefore, the native will live a long life of 93 years, 0 months, 8 days, 13 ghati, 17 palas and 50 vipalas.

A SIMPLER METHOD as under can also be focussed:

The preceding method of calculating Pindayu, apart from being cumbersome is time consuming. In this process, one is likely to commit error. It will be much simpler and convenient if the longitude of the planets are converted into fraction of degrees at first stage and thereafter the described method is followed. There will be a marginal difference in the end result and this too can

be eliminated if the decimal fraction is extended beyond two points.  
Let us take the longitude of SUN and convert it into fraction of decimal restricting upto two positions.

$$\text{SUN: } 1^{\circ}18'8'' \times \frac{100}{60} = 0.37$$

$$= 48^{\circ}8'.37 [8.37 \times \frac{100}{60} = 13.95 \text{ say } 0.14^{\circ}]$$

= 48.14 degrees

Similarly, the longitudes of the other planets are converted into fraction of degree from the first point of Aries sign.

Planet	Sign	Deg	Min	Sec	In degrees
Moon :	0	26	47	25	26.79
Mars :	1	14	28	1	44.47
Mercury :	1	1	5	7	31.09
Jupiter :	11	16	19	53	46.33
Venus :	3	23	93	7	92.66
Saturn :	5	81	61	41	53.27

#### FORMULA:

(Planet's Long - Exaltation Pt.)  $\times$  No. of years assigned to the planet  $- 360 =$  Period contributed by the Planet.

#### Note:

- i) If longitude of the planet is less than the point of deep exaltation, add  $360^{\circ}$  (12 signs) and then carry out the necessary deductions.
- ii) If the difference between planet's longitude and exaltation point is less than  $180^{\circ}$ , it should be subtracted from  $360^{\circ}$  (12 signs). The period contributed by each planet (Sphuta Ayurvarsha) are worked out as under:

Planet	Longitude	Exaltation Point	Differences	Sphuta Ayurvarsha
SUN	48.14	10	$38.14 < 180^{\circ}$ $360 - 38.14$	$\frac{321.86 \times 19}{360} = 16.98$
MOON	0.26	33	353.26	$\frac{353.26 \times 25}{360} = 24.57$
MARS	44.47	298	$106.47 < 180^{\circ}$ $360 - 106.47$	$\frac{253.53 \times 15}{360} = 10.56$
MERC.	31.09	165	226.09	$\frac{226.09 \times 12}{360} = 7.54$
JUP.	346.33	95	251.33	$\frac{251.33 \times 15}{360} = 10.47$
VENUS	92.66	357	264.34	$\frac{264.34 \times 21}{360} = 15.42$
SAT.	153.27	200	313.27	$\frac{313.27 \times 20}{360} = 17.40$

#### ASCENDANT'S CONTRIBUTION :

The procedure to ascertain the grant of Ascendant has been described in Slokas 14 -15 and according to which one sign ( $30^{\circ}$ ) lends one full year to Sphuta Ayurvarsha.

The longitude of the Ascendant is  $9^{\circ}19'42''$ .

The 9 signs will apportion 9 years. The fraction from  $19^{\circ}4'42''$  (19.08 degrees) will come to  $19.08 - 30$  (one sign) = 0.64 year there by totalling 9.64 years as the contribution of the Ascendant.

#### REDUCTIONS (HARANAS)

Now the various kinds of reductions as described earlier, are to be applied on the period obtained so far. (For Chakrapatha reduction the position of planets is taken from Bhava Chakra).

Planet	Reduction Applicable	Nett Period
SUN	Only Shatrushetra reduction (1/3rd) 16 . 98 – 5.6	11.32
MOON	No reduction	24.57
Mars	Only Astangata reduction (1/2) 10.56 – 5.28 = 5.28	5.28
Mer.	No reduction.	7.54
Jupiter	No reduction.	10.47
Venus	Only Shatrushetra reduction (1/3rd) 15.42 – 5.14	10.28
Saturn	Only Charkrapatha reduction (1/5th) 17.40 – 3.49	13.92
Asendant	No reduction Sphuta Ayanvarsha	9.64 93.02

The 93.02 period is equal to 93 years, 0 months, 7 days, 7 hrs, 12 minutes. The period worked out through the earlier method is 93 years, 0 months, 8 days, 13 ghatis, 7 patas, 50 vipalas or 93 years, 0 month, 8 days, 5 hrs, 15 minutes, 8 sec. The difference is just about a day which is negligible. As explained earlier, this difference would likely to occur on account of restricting the calculations upto two points of decimal.

However, this nominal gap will not materially affect the result as even otherwise it is an approximation. None of the methods enunciated by the great sages and advocated by the learned Astrologers is capable of predicting the exact period of Longevity of the native. An astrologer may estimate the life span of an individual after employing number of methods but that in no way, could be exact because the death will take place during the period and sub-periods and transits of the planets which have acquired the power of inflicting the death (marakas).

अथ विप्र ! निसर्गातुः खेटाना कथयायहम् ।  
बद्धरसात्तेज्यकिशनीति क्रमशोऽवका ॥१६॥  
एकद्वयंकनदा धूतः कृति पंचाशदेव हि ।  
जस्तकालात् कमात् शेषा द्याक्षेता निसर्गाता ॥१७॥

16-17. **NISARGAYU** : O Vipra, now I speak of the Nisargayu of the planets. The Nisargayu of the planets Moon, Mars, Mercury Venus, Jupiter, the Sun and Saturn is, beginning from the time of the birth of the native, respectively 1,2,9,20,18,20, and 50. It is considered to be their Naisargika Dasa also.

**Notes:-** As there were fixed Varshamaanas of the planets In the Pindayu, the Maharsi has fixed their Varshamaanas in Nisargayu also. In the edition of Thakur Prasad and Sons this has been added that these Varshamaanas are there when the planets are in their deep exaltation and these are halved when they are in the deep fall . As we arrive at the longevity In Pindayu by mathematical calculation, we arrive at it in Nisargayu also in the same way. The only difference is between the fixed varshamaanas of Pindayu and Nisargayu.

अथांशस्य सलनानां खेटाना कथयायहम् ।  
नवंशराशितुत्यनि खेटे वर्षणि यच्छति ॥१८॥  
आदि खां खर्णे सूर्येहता तद्वग्निदिक्म् ।  
कृताऽक्षेषिति शेषपदावशयः सुष्टुप् ॥१९॥

18-19. **ANSHAYU** : Now I speak of the Anshayu of the planets along with the Ascendants. The planets give years equal to the number of Navamsha sign (counted from Aries). Therefore, multiply the longitude of the planet by 108. If the product comes to be more than 12, then deduct it from 12 or multiple of 12. That which is the resultant in signs, degrees etc is to be understood as the longevity of that planet in years, months etc.

**Notes:-** In this method the longevity of the planets and the Ascendant is found out on the basis of Navamsha sign. Navamsha is of  $3^\circ \cdot 20'$  ( $200''$ ).

One Navamsha is regarded equal to one year. There are 108 Navamshas in 12 signs. The Maharsi says that Navamsha should be known in the traversed sign, degree etc. He has given the formula

to know it:

Longitude of the Planet × 108  
12

The Navamshas arrived at in this way will give us the longevity of the planet. But here the longevity of the planet is not taken to be more than 12. Therefore, when the longevity exceeds 12, the longevity is deducted from 12 or a multiple of 12 and the remainder so arrived at becomes the longevity of the planet.

पिण्डायुरिव त्रिष्टुपि हानि कुर्याद् विचक्षणः ।  
अत्राऽपरो विशेषोऽपि कैविक्षद् विजेत्स्त्वहस्तः ॥२० ॥  
साधितायुः खगे स्वोच्छ्रेष्ठं वा निगुणं सूतम् ।  
द्विगुणं स्वनवांशशये स्वेद्रेक्षणे तथेत्समे ॥२१ ॥  
उभयन् गते खेते कार्यं विगुणमेव हि ।  
हानिद्विद्युधिनिः स्वादित्यायुः प्रस्तुतं त्रुणाम् ॥२२ ॥

20- 22. The learned Astrologers has to make the same reductions here also as are made in Pindayu (that is, half for a combust planet, 1/3 for inimical placement and the ones due for placements in the half of the Zodiac counted from the 12th backwards). Some learned writers of Astrology have suggested some special corrections also for Anshayurdaya. Thus, the calculated longevity of the planet in his deep exaltation or in his own sign is tripled and the calculated longevity of the planet in his own Navamsha or in his own decanate is to be doubled. If there are both the conditions, (that is the planet is in his deep, exaltation and in his own Navamsha) the longevity is to be tripled only. And if there are both the losses (that is Half or one third both are there), it is only half the reduction that is to be taken. It is in this way that the Spashta Ayu (calculated longevity) of human beings is obtained.

**Notes:-** In Anshayu, additions are also made after making reductions:

Rules for Reductions: 1. If the planet is combust, there will be one half reduction of the longevity contributed by the planet.  
2. If the planet is in enemy's sign, he will get his longevity reduced by one third.  
3. There will be the Vyayadi Harana or reductions due to the planets being in the visible Half of the Zodiac beginning from the

12th House and reaching the 7th House.

Rules for Additions: 1. The longevity of the planet is tripled in his being in deep exaltation or in his own sign.  
2. It is doubled in his being in his own Navamsha or in his own decanate.

If the condition arrives when the reductions are to be made in both ways, it (reduction) should be done according to rule no.1. that is, it is only halved. In the same way additions are also made according to Rule No.1 that is the longevity is tripled in case the planet is in his own Navamsha or in his own exaltation. The Maharishi has not indicated about considering the Kroorodaya Harana.

एवं	संसाध्य	चान्येभां	हन्त्यात्	स्वस्त्रपाद्युषा ।
त्रूपां	परमुषा	शक्तवा	तेषामप्युः प्रस्तुतं अवैतरी ॥२३ ॥	

23. LONGEVITY FOR OTHER LIVING BEINGS: The longevity of other living beings should be calculated in the same way. The longevity so arrived at is to be multiplied by the figure corresponding to his full span of life. The product is to be divided by the figure corresponding to the full span of life of human beings.

अथाप्यः	प्रमं	वक्ष्ये	नानाजातिस्पुदवम् ।
अन्तस्तस्थ्यं	देवानामपूर्णिणा	च	द्विजोत्तमः ॥२४ ॥
गृधोलूक-गृक्षधार्ष-स्पर्णां	च	सहस्रकम् ।	
स्फेन-वानर-भल्लूक-मण्डूकात्मं	राजसनां	शतत्रयम् ॥२५ ॥	
पञ्चाशडुत्तरशतं	च	प्रकृतितम् ।	
नरणां	कुञ्जराणो	विशोत्तरशतं	तथा ॥२६ ॥
द्वार्जिशद्	घोटकानान्नः	पंचविशत् ।	
दृष्टाणां	महिषाणां	च	चतुर्विशतित्वत्तरम् ॥२७ ॥
विशत्यायुर्मयुराणां	छागदीनां	च	
हंसानां	पंचनवं	पिकानां	द्वादशब्दकाः ॥२८ ॥
युना	पारावतानां	च	कुकुकुटानां सप्ताष्टकम् ।
बुद्धदुष्टाणजनानां	च	परायुः	सप्तवत्सराः ॥२९ ॥

24-29. O excellent of the Brahmins, now I tell you of the full span of longevity of the various other living beings. The longevity of the gods and the Risis (Sages) is endless. The full span of life of

eagles, owls, parrots, crows and snakes is one thousand years, Falcons, monkeys, bears and frogs, the span of life of these is three hundred years. The life span of Rakshasas (demons) has been said to be of 150 years, of human beings and of elephants 120 years, of horses 32 years, of donkeys and camels 25 years, of oxen and buffaloes 24 years, of peacock 20 years, of goats and rams 16 years, of swans 14 years, of cuckoos, dogs and doves 12 years, of hens etc 8 years and of birds nightingales etc that are born of eggs 7 years.

**Notes:** If the Spashtha Longevity of the camel is found out exactly in the same way as that of a human beings it is found out from the lagna at the time of his birth and from the planetary positions. Suppose the Longevity arrived at in this way is 80 years, 8 months, 20 days etc. this should be multiplied by the full span of life of the camel, which is 25 years. The product is to be divided by the full span of life of man which is 120 years. The quotient so arrived at in years, months, days etc. will be the real Longevity of the camel  $\frac{25 \times 80}{120}$  years, 8 months and 20 days = The real Longevity of the camel.

120 = The real Longevity of the camel.

यदेतदधुना प्रोक्तं विधायहुतिसत्तम !  
तेऽनु किञ्च कदा प्राह्मिति ते कथयाक्षस्म् ॥३० ॥  
विजननपे बलोपेते शुभदर्शजसत्तमवप् ।  
सर्वे पिङ्गलवं ग्राहं चर्दं नैसर्पिकं तथा ॥३१ ॥

30-31. CHOICE OF LONGEVITY : O excellent of the Brahmims, I have narrated to you the three different methods of Longevity. Now I speak to you as to which of them is to be adopted and when. If the Ascendant Lord is the strongest of the Ascendant Lords, the Sun and the Moon and he is aspected by a benefic, the method adopted will be Anshayu, if it is the Sun Pindayu and, if it is the Moon Nisargayu.

ब्रह्मसाथे हृयोगित्वलमयः प्रकोतितम् !  
त्रयाणां वियुतस्त्रयसमं त्रेयं हितोत्तम ! ॥३२ ॥

32. DOUBTFUL CASES: O excellent of the Brahmims, if two among these three- the Ascendant, the Sun and the Moon are

equally strong, the Longevity is found out by using both the methods and the average of both is taken. If all the three are equally strong, the average of all the three is to be considered.  
**Notes:** The strength of the three should be found out through shadablas.

अथाऽचदपि वक्ष्यामि शृणु तत्र हितसत्तम !  
कैश्चित्तत्त्वाभ्येशाश्यो मदेद्धूयो तथेव च ॥३३ ॥  
लग्नहोराविलग्नाश्यो स्फुट्यापुः प्रकोतितम् ।  
आदौ लग्नाष्टेशाश्यो योगेकं विवित्येत् ॥३४ ॥  
द्वितीयं पन्द्रवद्वाश्यो योगं पश्येद् हितोत्तम !  
लग्नहोराविलग्नाश्यो तुतीयं परिचित्येत् ॥३५ ॥  
चतुर्थो चित्तो द्वौ चेत् तद दीर्घमुद्दलम् ।  
एकः स्थिरेऽपरो द्वै दीर्घायुस्तथापि हि ॥३६ ॥  
एकश्चरे लिङ्गोऽन्यश्चेत् एकश्चरे द्वौ स्थितो दिव ! मध्यमाकुस्तथापि च ॥३७ ॥  
एकश्चरेऽपरो द्वै द्वौ वा स्थिरगतो तदा ।  
जातकस्य तदाऽन्यायुर्येवं द्वौ वा हितोत्तम ! ॥३८ ॥  
योगविविस्तवो तदाऽन्यायुर्येवं च ॥३९ ॥  
लग्ने वा सप्तमे चर्दं ग्राहं मदेद्धूतसदा ।  
हस्ते बृद्ध्वा कक्ष्याया विवित्या सर्वदा चुक्षे ॥४० ॥

33-40. O excellent of the Brahmims, now, I speak of the other methods of finding out Longevity also, listen to me. Some of the writers on Astrology have found out the extent of Longevity by means of the Ascendant Lord, the 8th Lord, Saturn and the Moon and the Natal Ascendant and the Hora Ascendant. Of these O excellent of the Brahmims, the first yoga that is to be considered is by means of the Ascendant Lord and the 8th Lord, the second one is by means of Saturn and the Moon and, the third one is by means of the Natal Ascendant and the Hora Ascendant. If the two (the Ascendant Lord and the 8th Lord or Saturn and the Moon and the Ascendant and the Hora Ascendant) are in movable sign /signs the native's life should be predicted as long. If one of the planets is in a fixed sign and the other in dual sign, it also denotes long life. If one of the planets is in a movable sign and the other in a fixed one, it will give medium life. If both are in a dual signs, it also denotes

medium life. One in a movable sign and the other in a dual sign or both in fixed signs. O excellent of the Brahmans, certainly gives a short life to the native. That Longevity is to be accepted which is found by all three methods or by two. If the three groups denote three different scales then the one which is indicated by the pair of Natal Ascendant and the Hora Ascendant is to be accepted. But if in such a condition there is the Moon in the Ascendant or in the 7th House, the longevity determined by means of Saturn and the Moon is to be considered. The wise should also consider the decline or the increase in the classes of the planets.

**Notes:** In these slokas the Sage has indicated towards some new methods of knowing Longevity. These methods have been divided into three classes:

The first class- the Lord of natal ascendant and the 8th Lord.  
The 2nd class: Saturn and the Moon.

The 3rd class: the natal and the Hora Ascendant (Hora Lord-the Ishatkarala is multiplied in by 2 and the product is divided by 5 and the signs, degrees etc that are arrived at are added to the surya spashtha or the Longevity of the Sun and what is got in this way is called the Hora Lagna). The details of Hora Lagna have been given in Chapter 6 slokas 4-5. There are two means of knowing Longevity in every class. In knowing Longevity when we study of two means, both of them should be of the same class. For example: To know whether the native will have long life, the two means that is the Lord of the Natal Ascendant and the 8th Lord-both should be in movable sign or signs. They may be situated in one movable sign or in 2 movable signs or one of them should be in a fixed sign and the other in a dual sign- it will also give long life.

If both these conditions are fulfilled by the means of the 2nd class that is Saturn and the Moon, it will also give long life.  
And the means of the 3rd class-the Natal Ascendant and the Hora Ascendant fulfilling these two conditions will also give long life to the native.

When the medium life is considered, the two means will also have to be taken into consideration. Both the means of any class should have these positions to give long life: One in a movable and the other in a fixed sign or both in dual signs/signs.

In the consideration of short life, one of them should be in a movable and the other in a dual sign or both should be in fixed

sign/signs.

When considering longevity in the above mentioned three ways, if the same span of longevity is obtained (that is either long or medium or short span of life), that very span is accepted. If the same span is obtained by means of two classes and another span is obtained by means of the 3rd class, then the span given by two means is to be accepted. And if 3 different spans are obtained by all the 3 classes, then the one given by the means of the Natal and Hora Ascendant is to be accepted: However the Moon should not be in the Ascendant or in the 7th House. In that case the span given by the Natal and the Hora Ascendant will not be accepted. In such a condition the span given by the class of Saturn and the Moon will be acceptable. Lastly, the Maharsi says that in the consideration of longevity the decline and increase in the class of planets are also to be taken into account. He is about to say something more in this respect and so it will be more proper to clear it there.

तत्त्वचक्रसप्तमावकाः ।		
दीर्घे	योगत्रयेषैवं	तत्त्वचक्रसप्तमावकाः ।
योगद्वयेन	वस्त्रशा	योगेकेन
मध्ये	योगत्रयेषैवं	योगत्रयेनज्योगेकेनाभिधिप्रभातः ॥४५॥
द्वया	योगद्वयेनज्योगेकेनाभिधिप्रभातः ॥४६॥	सूताः ।
अत्ये	योगद्वयेन	योगत्रयेणाऽन्नादिशन्मतवत्सरः ।
एव	षट्क्रिंशत्	योगेकेन च खाक्षयः ॥४३॥
खण्डा	दीर्घसप्तमालेषु	खाक्षयो रसवहृष्टः ।
	दत्तमितासेष्यः	प्रसाधयेत् ॥४४॥
		सुखायुः ।

41-44. **FURTHER CLARIFICATIONS:** If long life is denoted by all the 3 said groups the span of life is 120 years; if by 2 groups it is 108 years and if only by one group it is 96 years. If medium life is denoted by all the 3 groups, it is 80 years, if by 2 groups it is 72 years and if by one group it is 64 years. If short life is denoted by all the 3 groups it is only 32 years, if by 2 groups it is 36 years and, if by one group it is 40 years. Long life etc denoted in this way gives 40, 36 and 32 contributors. The Spashta Ayu (longevity) is to be known by these contributors.

**Notes:-** The Maharsi has told the number of years in the spans of long, medium and short life on the basis of classes.

<i>If one division agrees</i>	<i>If 2 divisions agree</i>	<i>If 3 divisions agree</i>
Long life	96 years	108 years
Medium life	64 Years	72 years
Short life	32 years	36 years

पूर्णं राशयादिनोऽवेदाशयोगसत्संख्या लक्ष्यांशस्तु योगाकारकदिव्यांशस्तुत्या लक्ष्यवर्णादिवर्णान् प्राप्तायुः प्रस्फुटं यथाप्राप्तखण्डकादिंशतोद्दश्यतः । हतः ॥४५॥

Spashta Ayu (Longevity) is known by mathematical calculations according to all the 3 kinds in which mathematical calculations have to be done on the basis of the spans of life, long etc mentioned above from the lowest limits of 40, 36 and 32.

पूर्णं राशयादिनोऽवेदाशयोगसत्संख्या

लक्ष्यांशस्तु योगाकारकदिव्यांशस्तुत्या लक्ष्यवर्णादिवर्णान् प्राप्तायुः प्रस्फुटं यथाप्राप्तखण्डकादिंशतोद्दश्यतः । हतः ॥४५॥

45-46. RECIFICATIONS: If the yoga karaka planet is in the beginning of a sign then his contribution will be full and if he is at the end of a sign it will be nil (loss of life). When the yoga karaka planet is in the middle of a sign, longevity is to be calculated proportionately. Thus the degrees etc. of all the yoga karaka planets are added and the total of all is divided by the number of the yoga karaka planets. The degrees etc. so obtained are to be multiplied by the obtained division/contributor obtained according to sloka 44 and the product is divided by 30 and the quotient so obtained in years etc is subtracted from the number of years of Ayurdaya, long, medium and short, and it will give Spashta Ayu (Longevity of the native).

Notes: These slokas indicate the method of knowing Longevity by means of mathematical calculations. Following steps are to be taken to arrive at the Longevity of the native in this way.

- First of all it is to be determined whether the span of life of the native is long or medium or short. Suppose in the first group the Lord of the natal ascendant and the 8th Lord occupy a movable sign and a dual sign respectively. Therefore according to sloka 38 it will be Alpayu or short life span.

Again, suppose the Hora Ascendant is of a movable sign and there is a fixed sign in the ascendant, then it is medium life span

(according to sloka 37).

In the 3rd group, suppose Saturn and the Moon are respectively in a fixed and a movable sign, therefore the span of life in medium (according to sloka no.37).

Therefore, the span of life will be medium as it is obtained according to 2 groups.

2. All the planets or the Ascendants that contribute to give medium life span will be called yoga karakas (combination forming planets). Here, the Hora and the Natal Ascendant, Saturn and the Moon will be yoga karakas. These will be four in number. The degrees, kalas etc. of all these four will be added together.

3. The total will be divided by the number of yoga karakas which is 4.

4. The quotient is arrived at will prove medium life span in 2 ways. Therefore it will be multiplied by 36 (as per the 3 contributors of 40 is long life, 36 in medium life and 32 in short life span).

5. The product obtained is divided by 30 and the quotient will be in years, months etc.

6. The quotient obtained in years, months etc will be deducted from the medium life span which is 72 years, (as the medium life span is arrived at as per two groups, therefore the life span here will be 72 years). The figure so arrived at will be the longevity of the native.

योगहेतौ शती कल्पयतासैन्दिनक्षते ।  
न स्वर्क्षतङ्गे जो या पापमात्रयुतेक्ष्ये ॥४७॥

47.SPECIAL RULE FOR SATURN: If Saturn is a yoga karaka planet, the class of longevity declines: But some learned astrologers say that it will increase. But if Saturn is in his exaltation or own sign it will cause neither decline nor increase of the class or if he is in conjunction or has the aspect of a malefic, it will also cause neither decline nor increase.

Notes: You have determined whether the span of life is long or medium or short. If Saturn is a contributor in this determination, then there will be decline of the class, that is if you have proved the long life span, it will be medium life span, if medium life span it will be short life span and, if short life span it will be Heenayu (even

shorter than short life span). This is called the decline of the class. The Maharsi has indicated towards this decline in sloka no. 40. The other things of the sloka are clear.

लानसत्तमगे  
कथितसामुसो  
विष ! कश्चावृद्धि  
जीवे शुभमात्रयुतेक्षिते ।

**48. SPECIAL RULE FOR JUPITER:** If Jupiter occupies the Ascendant or the 7th House and if he is in conjunction with or is aspected by a benefic it will cause the increase of the class.

अनापुष्टेद्  
प्रवेदत्यपस्त्यान्मध्यं  
दीर्घयुतेतत्तदिकम् ॥४९ ॥

योगहेतो गुरवेदं काशाद्वद्वा  
एस्मद् वैपरीत्येन कश्चाहम् शनौ फ्रवेत् ॥५० ॥

**49-50. INCREASE AND FALL IN THE CLASS OF LONGEVITY:**  
If there is the increase in the class of Longevity, then in Anayu (Hleenayu) or shorter life span than even Alpayu or short life span there will be Alpayu; in Alpayu there will be Madhyayu or medium life span; In Madhyayu there will be Deerghayu or long life span and; In Deerghayu there will be a greater life span even than Deerghayu or long life span, it will be Amitayu. In this way if Jupiter is a yoga karaka planet there is the increase in the class of longevity and if Saturn is a yoga karaka planet there is the decline in the class of longevity.

**Notes.** If Saturn is a yoga karaka planet the decline in the class of longevity occurs in the following order: Deerghayu in Amitayu, Madhyayua. In Deerghayu, Alpayu in Madhyayu and Hleenayu in Alpayu. But it should be known with certainty whether Saturn is a contributor in the decline in the class of longevity or not, as if Saturn is in the 7th, 10th or 11th House or if he is in conjunction with or aspected by a malefic only, he can not become a contributor in the decline in the class of longevity. It is after determining whether he will be a contributor in the decline or in the increase in the class of longevity that mathematical calculations are to be made.

आपुषो बहुधा येदः कथिता भवताऽयुतुना ।  
कथिता सा कदाज्ञायुतिताः कदा भवेत् ॥५१ ॥

51.(Maitreya says): You have told of the various kinds of

longevity computations. Now kindly tell me of how many kinds these spans are and when there will be Anayu (life span shorter even than short life span) or when there will be Amitayu (life span longer even than long life span).

बालारिष्टं योगारिष्टम्  
द्विद्वं वैवारिष्टं चैवं सतयायुः प्रकीर्तिम् ॥५२ ॥

**52. Parasara replies:** Balarishta, Yogarishta, Alpa, Madhya, Deergha, Divya and Amita (Death in childhood in youth, short, medium, long, supernatural and illimitable respectively) are the seven kinds of longevity computations.

बालारिष्टं सप्ता अष्टु योगारिष्टं च विशिष्टः  
द्वाविंशत् बलस्त्रा अक्ष्ये चतुर्व्याप्तिसु मध्यमे ॥५३ ॥  
दिव्यं दिव्ये वर्षसहस्रम् ।  
तदूर्ध्वर्षप्रसिद्धं पुण्डरीप्रसिद्धयते जने ॥५४ ॥

**53-54.** The life span in Balarishta is 8 years, in Yogarishta it is 20 years, in Alpayu 32, in Madhyayu 64, in Deerghaya 120, in Divayayu 1000 years and more than the Divayayu span there is the Amitayu one which is acquired by doing limitless deeds of merit.

चन्द्रेन्द्री च कुलीरागे त्रस्तौ केऽक्षसंसिद्धतौ ।  
अन्ये त्रायारिष्टः छेदा अवितायुतद्वा भवेत् ॥५५ ॥

**55. LIMITLESS LONGEVITY:** If the Ascendant is Cancer, there are Moon and Jupiter in the Ascendant, Mercury and Venus are in an angle and the Sun, Mars and Saturn are in 3-6-11 Houses, the combination so formed is Amitayu combination conferring limitless longevity.

सौम्यः केऽक्षत्रिकोणप्रसादः प्राप्ताङ्गायारिष्टात्तथा ।  
शुभाशो स्त्रिये रन्धे दिव्यामायुतद्वा भवेत् ॥५६ ॥

**56. SUPERNATURAL LONGEVITY:** If all the benefits are in angles and trines, all the malefics in 3-6-11 Houses and there is the sign of a benefic planet in the 8th House, the combination will be Divayayu or supernatural longevity.

गोपुरांशे गुरौ केन्द्रे शुक्रे पारावांशके ।  
विक्रोणे कर्कटे लग्ने युपात्युतद्वा द्विज ! ॥५७ ॥

57. *LIVING TILL THE END OF YUGA:* If Jupiter being in Gopuramsha occupies an angle and Venus, being in Paravatamsa occupies a trine, and the Ascendant is Cancer, the native will live till the end of yuga.

देवताकांशके  
गुरुं पूर्वे कुर्वे पारवताशके ।  
सिंहसनांशेऽप्ते जातो मुनिसमो भवेत् ॥५८॥

58. *LIVING THE LIFE OF A SAGE:* If Saturn is in Devalokamsa, Mars in Paravatamsa and Jupiter being in Simhasanamsa occupies the Ascendant, the native gets life as long as that of a Sage.

सुयोगेवर्त्यति शायुः कुर्याहोहिते तथा ।  
आतो योगान्ते उक्षे पूर्णप्रात्पकारकान् ॥५९॥

59. Good combinations of planets in the Horoscope increase the life span and bad ones decrease the same (even the Longevity arrived at by mathematical calculations). Therefore, I tell you of yogas (combinations) causing long life, medium life and short life.

केन्द्रे शुभग्रहेऽप्ते समेशे च सुशाखिते ।  
सद्गुरुं गुरुणा वातपि पूर्णपायुसदा भवेत् ॥६०॥

60. If all the benefics are in an angle and the Ascendant Lord is in conjunction with a benefic or is aspected by Jupiter, the native will live a full span of life.

केन्द्रस्थितो विलम्बेते पूर्णशुक्रसम्बन्धिते ।  
तथा निरीक्षते बातपि पूर्णपायुविनिर्विशेषं ॥६१॥

61. If the Ascendant Lord is in conjunction with or aspected by Jupiter and Venus and occupies an angle, the native will have full span of life.

उच्चस्थितैत्तिभिः खेटैलनरेषांशयुते ।  
अष्टे पापहीने च पूर्णपायुविनिर्विशेषं ॥६२॥

62. If three planets in which the Ascendant Lord and the 8th Lord are included are exalted, and the 8th House is devoid of a

malefic, the longevity span of the native be predicted as full life span.

अष्टमस्थेत्तिभिः स्वोच्चायप्रसवर्गमः ।  
स्तनेशे बलसंयुक्ते दीर्घमायुसदा भवेत् ॥६३॥

63. If three planets in their exaltation, own or friend's sign are situated in the 8th House and the Ascendant Lord is also endowed with strength, the native will have long life.

स्वोच्चायप्रसवर्गमः केन्द्रपि नमोन्त समाविक्तः ।  
अष्टमेशः शनिवायपि दीर्घमायुविनिर्विशेषं ॥६४॥

64. If the 8th Lord or Saturn are in conjunction with any exalted planet in his own sign, the prediction should be long life of the native.

विषयायते: पापैः शुभैः केन्द्रस्थितोणाः ।  
स्तनेशः बलसंयुक्ते दीर्घमायुविनिर्विशेषं ॥६५॥

65. If the malefics are in 3-6-11 and the benefics are in angles and trines and the Ascendant Lord is endowed with strength, full life span for the native should be predicted.

चतुर्ष्वरस्त्रभावेषु सुभवेत्युतेषु च ।  
विषयेषु च पापेषु पूर्णमायुविनिर्विशेषं ॥६६॥

66. If in the 6th, 7th and 8th House there are benefics, and in the 3rd and 11th House there are malefics, the native will have full span of life.

शत्रुव्यवहाराः पापा लनेशो यदि केन्द्राः ।  
रविमित्र च स्त्रेषु: पूर्णमायुस्तथापि हि ॥६७॥

67. If the malefics occupy the 6th and the 12th House, the Ascendant Lord is in an angle and the 8th Lord is a friendly planets to the Sun, the native will have full span of life.

आयुः स्थानस्थिताः पापाः कर्मणः स्वोच्चायो यदा ।  
तथापि दीर्घमायु स्वाद् विषेयं द्विजसत्तमः ॥६८॥

68. O excellent of the Brahmins, if the malefics occupy the 8th House and the 10th Lord is exalted, the native will have long life.

द्वितीयाकांगहे तमे लमेसे केन्द्रसंस्थिते ।  
स्वोच्चराशिकिकोणे वा दीर्घायुतितिश्चत् ॥६९॥

69. If the Ascendant is occupied by a dual sign and the Ascendant Lord is situated in an angle, or in exaltation or in own sign or in a trine, long life will follow.

द्वितीयाकांगहे लमे लमेश्वर् लमसंयुताद् ।  
द्वै पापे यदि केन्द्रस्थो दीर्घायुतिसदा भवेत् ॥७०॥

70. If the Ascendant is occupied by a dual sign and two malefics are in an angle from the strong Ascendant Lord, then there will be long life for the native.

लनाष्टेश्वरोर्मध्ये यः छेतः प्रखलो भवेत् ।  
तत्स्मै केन्द्रगते दीर्घं मध्यं पाणकारित्वते ॥७१॥

आपोक्तिसे स्थिते स्वत्यमायुर्भवति निष्ठितम् ।  
लमेश्वे च खेमिने दीर्घायुः समे समम् ॥७२॥

श्रोत्रे स्वत्वं वदेवित्यमायेशादपि स्वतम् ।  
गिरमध्यादिरथावस्थे तस्येतेव कलत् ॥७३॥

71-73. If the stronger of the Ascendant and the 8th Lord occupies an angle, the life span will be long, if he occupies a panphar House it will be medium and, if an Apoklima House, it will be short.

If the Ascendant Lord is the Sun's friend, the life span will be long, if he is neutral it will be medium and, if he is an enemy it will be short.

The same prediction should be made in the same way from the 8th Lord as they have been made from the Ascendant Lord. And if they (the Ascendant and the 8th Lord) are in their friend's sign, the life span should be predicted as long, in neutral's sign medium and in enemy's sign short.

सहजादीशभूत्रौ द्वौ रथेशशक्तिरौ ।  
अस्त्रौ वा पापद्युत्रौ स्वत्यमायुः प्रयच्छतः ॥७४॥

74. If the 3rd Lord and Mars or the 8th Lord and Saturn both

are combust or if they are in conjunction with or aspected by malefics the native will have short life.

स्वठेऽष्ट्ये ख्ये वाऽपि लमेसे पापसंयुते ।  
स्वत्यायुतपत्तो वा शुभद्युयोगवर्जिते ॥७५॥

75. If the Ascendant Lord along with a malefic occupies the 6th, 8th or the 12th House and is devoid of the conjunction or aspect of a benefic, the native will have short life or will have no issue.

चतुष्टपाते पापे शुभद्युयितिवर्जिते ।  
बलहीने विलमेशे स्वत्यमायुतिनिर्दिष्टत् ॥७६॥

76. If the angles are occupied by malefics and are devoid of the aspect of a benefic, and the Ascendant Lord is weak, then, short life is to be predicted.

स्वार्थायै पापसंयुतो शुभद्युयोगवर्जितो ।  
स्वत्यमायुरुत्तम जैयं नितिशक्ति द्विजोत्तम ! ॥७७॥

77. If the 2nd and the 12th House are occupied by malefics and do not have the yoga of the aspect of the benefics, then O excellent of the Brahmans, short life without having any doubt should be understood.

स्वत्यमायुर्भृत्येत्यं प्रियोर्गात्र दुःखयोर्बलहीनयोः ।  
स्वत्यमायुर्भृत्येत्यं प्रियोर्गात्र भव्यमम् ॥७८॥

78. In the same way if the Ascendant Lord and the 8th Lord are situated in evil Houses and are bereft of strength, the learned Astrologers should know the native's life as short and medium if the yoga karaka planets are both benefics and malefics.

तेषां दशविष्टकेषु सम्बद्धे निरन्त्रं त्रुणाम् ॥४॥  
 अस्त्-मध्यम्-पूर्णाणि प्रमाणास्ति चोगजस् ।  
 विजयं प्रथम् पुंसा भारकं परिवर्तनेत् ॥५॥

## अथ मारकभेदाध्यायः ॥४६ ॥

### Chapter 46

## Maraka Planets (Killers)

बहुत्याग्युर्भवा योगः कथिता भवताऽशुना ।  
 शुणां भारकभेदशु कञ्चनतो कृपया मुने ॥६॥

1. O Sage, you spoke of the many yogas causing longevity.  
Now kindly tell me of the kinds of yogas that are Marakas or killers.

तुतीयमष्टमस्थानमाप्युस्थानं द्वितीयं द्वितीयं !  
 मारकं तद्व्यवस्थानं द्वितीयं सम्बद्धं तथा ॥७॥

2. (*The Sage Parasara replies to Maitreya*) O Vipra, the 3rd and the 8th are the two houses of longevity. The 12th House from these (the 3rd and 8th) Houses, the 2nd and the 7th Houses are marakas or killers.

Notes:- It is well known that the 8th is the House of longevity. But according to the principle of 'Bhavat Bhavam', the 8th from the 8th or the 3rd House is also the house of longevity. The 12th from any house is the Vyaya (spender or destroyer) House of it. Thus the 12th from the Ascendant is the Vyaya House of the Ascendant. Therefore, the 2nd is the destroyer of the 3rd and the 7th of the 8th and thus the 2nd and the 7th Houses spend the longevity and are Maraka Houses or Killing Houses.

तत्रापि सप्तमस्थानात् द्वितीयं बलवत्तरम् ।  
 तत्योरीशौ तत्र गतः पापिनस्तेन संयुतः ॥३॥  
 चे खेदाः पापिनस्ते च सर्वे मारकस्तकः ।

3-5. Of the two Marakas (Killers) the 7th House is stronger Maraka than the 2nd. The Lords of these two Houses (the 2nd, the 7th), the malefic planets situated there and the malefics that are in conjunction with the Lords of these two Houses all these are called Marakas. The death of native is possible in the Dasa and Antardasa periods of these Marakas (the major and sub periods). The possibility of death will depend on whether the native has long life, medium life or short life. Therefore, it is after knowing the measure of the native's life that his Maraka should be considered.

Notes:- The Marakas according to Maharsi Parasara are the following:

1. The 2nd and the 7th Lords.
2. The malefics situated in the 2nd and the 7th House.
3. The malefics in conjunction with the 2nd and the 7th Lords.

The Marakas cause the death of the native in their Dasa and Antardasa periods (Major and Sub periods). But the Maraka can cause death only when the native has arrived in the boundary of the measure of his life-Long, medium and short. In the foregoing chapter it has been given that there are three measures of Longevity-Short life, which is of 32 years and; Medium life which is of 32 to 64 years and; Long life which is of more than 64.

अलमेषे पुरुतेषां सख्येन्द्रन् व्येषिणुः ।  
 दशचिर्बुधप्राप्तां च दशाक्षेपेशदशसु च ॥६॥  
 केवलानां च पापानां दशामु निश्चन् वक्ष्वित् ।  
 कलनीयं बुद्धेन्द्रनां पापकाणामदर्शने ॥७॥

6-7. (According to the Ayuradaya yoga) Sometimes the native's death may occur even before the time of the Maraka has come. This happens in the Dasa or Antardasa periods of the benefics. Who are related to the 12th Lord and sometimes in the Dasa and Antardasa periods of the 8th Lord or of malefic planets

alone. In this way the wise Astrologer should decide the killers of the natives even when the time of the Marakesh has not arrived.

**Notes:-** It is not necessary that the Marakas are always decided according to the Ayuradaya yogas. Some times death may occur even when the period of any Marakas has not come. Maharishi Parasara has used the term 'ज्ञापे' which means "without getting" that is, the planets may not have got their Dasa or Antardasa periods and death may occur. The 12th House is referred to as 'अन्तर्य' also which means terminal. It has been called Moksha also. Moksha means death, release from the cycle of birth and death. Therefore the 12th Lord also makes his names meaningful when he is related to the lords of the 2nd, 7th or 8th House, although they may happen to be benefics. Besides this, malefics may also be Marakas. They generally cause unnatural death.

सत्यपि स्वेन साक्षये न हन्ति सुभ्रक्तिषु ।  
हन्ति सत्यसाक्षये भारकः पापथ्रक्तिषु ॥८॥

8. Even the Maraka does not cause death in his Antardasa period when he is related to a benefic, he can cause death in the Antardasa of a malefic planet when he is not related to a benefic.

**Notes:-** Here 'benefic planets' refers to the trinal lords who are always auspicious. Even the Maraka keeps their auspiciousness unhurt and sound but he causes death in the Antardasa period of a malefic whether he is related to him or not: The fact is that the malefics are naturally opposed to life and it is this similarity that the Maraka gets with a malefic.

मारकशस्त्रव्याप्तिहना पापकृद्धनिः ।  
अतिक्रमेतरन् सर्वन् भवत्तत्र न संशयः ॥९॥

9. III disposed Saturn when he is related to a Maraka planet becomes a Maraka himself. In that condition he crosses all the Marakas and becomes Maraka himself there is no doubt in it.

**Notes:-** Saturn is the signifier of longevity. He is praised as a signifier of longevity even when he is placed in the 8th House. But the fact is that when a signifier is badly influenced or

he is III disposed due to his lordship of an inauspicious House, he will cause the greatest harm to his signifie, especially when he is related to a planet of similar nature. According to this Sloka when Saturn is III disposed and is related to a Maraka he becomes a destroyer of the thing of which he is the signifie. The Maraka planet is opposed to longevity and therefore becomes of similar nature with Saturn and Saturn when related to him becomes a Maraka crossing all other Marakas. This fact is applicable not only in the context of the Marakas but also in that of the other signifiers. Thus Jupiter has been found to be causing harm of the son, the Moon of the mother, the Sun of the father and Mercury of the maternal uncle.

अथाऽन्यदपि	ब्रह्मणि	द्विज !	मारकलक्षणम् ।
निविश्चायुषो	योगः		स्वत्नायुर्व्यमेतत्पः ॥१०॥
द्वारिंशत्	पूर्वप्रत्यायुर्व्यमधुतस्तः		परम् ।
चतुर्थ्याः	पुरस्तात् तु ततो		दीर्घपुद्दलहम् ॥११॥
उत्तम्युः	शताद्व्यं	ज्ञातव्यं	द्विजस्तम् !
जैनविशिलिवर्णात्प्रयुक्तात्	न		शक्यते ॥१२॥
जप-हेम-चिकित्साद्येवार्तारक्षो		हि	कारयेत् ।
प्रियते	पितृदेश्च		केविमातुर्गैरिप ॥१३॥
केचिद्	स्वारिष्टयोगाच्च	विविध	बालमृतवः ।
ततः परं	तृणामायुणिगेत्		द्विजस्तम् ॥१४॥

10-14. O Brahmin, now I tell you of the other features also of Marakas. The yogas of longevity (or longevity causing combinations) are of three kinds-those giving short, medium and long life. The yoga which causes the death of the native before and upto 32 years is called the Alipayu, after 32 and before 64 Madhyamayu, after 64 but before or upto 100 years Dirghayu and after 100 years Uttamayu. The astrologers cannot know the Longevity of a native before 20 years. During these years the native should be protected by performing Japas (recitation of Mantras), homas (fire sacrifice) and medical treatments etc. During these years some children die due to the sins of fathers, some of mothers and some due to their own Arishayogas.. In this way children's

death may occur in three ways. O excellent of the Brahmīns. It is after 20 years that the longevity of the native is to be calculated.

अथाऽन्यदपि वक्षामि नृणा मारकलक्षणम् ।  
 अल्पायुगोऽग्रातस्य विपदे प्रत्यौ च पृतिभवेत् ।  
 मध्यायुगोऽग्रातस्य विधमे च पृतिभवेत् ॥१५॥  
 दीर्घायुगोऽग्रातस्य विधमे च पृतिभवेत् ॥१६॥  
 द्वादशशतांश्चक्षेत  
 विष्वाता-प्रथरीशा तथा विनाशिकायिषु ।  
 आहान्तपो च विक्षेपो चन्द्राकान्तरग्रहद् द्विषु ॥१७॥  
 पारको पापबोटे तो शुभो चेद्रोगदो समूले ॥१८॥  
 वक्षाधिपदशाया च नृणा निष्ठनसम्भवः ।  
 वक्षाधिपदनयानामपहो चेता यदि पृतिभवेत् ॥१९॥  
 पारका बहवः विष ! विष्वाता विद्युतिसम्बन्धता ।  
 तत्तदशान्तरे विष ! रोगकाशहिंसपदः ॥२०॥  
 उक्ता ये मारकसत्त्वे प्रबलो मुख्यमारकः ।  
 तदवस्थानुसारेण पृति चा कष्टपादिष्ठेत् ॥२१॥

15-21. O Vipra, now I will speak of the other features. The native born with the short life combinations may die due the Dasa denoted by the Vipat star (the 3rd from the birth star), the one born with the medium life combinations due to the Dasa denoted by the Pratyari star (the 5th from the birth star) and, the one with the long life combinations due to the Dasa denoted by the Vachha star (the 7th from the birth star). The Dasa of the Lord of the 22nd Decanate from the Lagna Decanate or the dasa of the Lord of the 23rd, 3rd, 5th or 7th asterism may also cause death. The Lords of the 2nd and 12th Houses counted from the Moon when they happen to be malefics may cause death, when they are benefits they will cause only diseases and not death. Death may occur in the Dasha of the 6th Lord and in the antardasha of the 6th/8th/12th Lords. There are many planets that are Marakas provided that they are endowed with the strength (of killing). O Vipra, during the dasa periods of these planets diseases and miseries to the native are possible. The predominant Maraka among the Marakas described above is the strongest of them all. And it is he who gives death or disease.

according to his Dasa or Antardasa periods.

**Notes:-** In the **Chaukhamba** Sanskrit Sansthana edition the Lord of the 6th Decanate has been said to be a Marakesha. There is no mention of the Lord of the 22nd Decanate in this edition.

गहृष्णेदश्वा केतुलेन कामेऽस्मे ख्ये ।  
 मारकेशान्मदे बाहुपि मारकेशन संयुतः ॥२२॥  
 याकः स च विद्युतः स्वद्वालस्त्रश्वविष ।  
 मकरे वृक्षिके जन्म राहुतस्य पृतिप्रद ॥२३॥  
 अचात्यरिक्फगो गहृतदेवे कष्टो भवेत् ।  
 शुभगहयुतो दृष्टे न तदा कष्टकृमतः ॥२४॥

**22-24.RAHU AND KETU AS MARAKAS:** Rahu and Ketu in the Ascendant, the 7th, 8th, or 12th House or in the 7th House from the Marakesha or in conjunction with the Marakesha become Marakas in their Dasa or Antardasa periods. Rahu becomes a Maraka for the natives born in the Capricorn and Scorpio Ascendants. Rahu gives pain and misery in his Dasa period in the 6th and 12th House. But he does not cause pain or misery if he is in conjunction with or aspected by a benefic planet.

**Notes:-** It has been our experience that Rahu and Ketu give excessive pains and miseries. The native is surrounded by physical pains all of a sudden. Thus he is subjected to accidents, heart attack, paralysis, failure of kidneys etc. He has to make much expense, gets losses and thefts. Various sorts of mental diseases develop. Anger, irritability, mental tension and loss of peace are the result. There is rashness of mind and fear of Scandal. The native often, during the disease, gets operated. There is also lack of peace, misery and poverty in his house. Roofs or sheds should never be destroyed in the Dasa and Antardasas of Rahu and Ketu otherwise very terrible results will have to be encountered. This has been seen in 95% cases. We got this idea from the Red Book (Lal Kitab).ss

स्त्रात् त्रीयमादे तु अस्ति रत्निं यते ।  
 गजहेतोश भरणं तस्य जेयं हिंगेतम् ॥२५॥  
 तुतीये चेदुना युक्ते दृष्टे वा यक्षणा पृति :  
 कुंडेन चण्डशत्रमित्याहैर्भयं भवेत् ॥२६॥

तृतीये शनि-गहुधां युक्ते देहेऽपि वा द्विजः ।  
विषाक्तिते भूतिर्बच्चा जलाद्वा वर्हिपीडनात् ॥२७॥  
मर्त्तादुच्चात् प्रपतनाद् बक्षनाद् वा यूतिर्भवेत् ।  
तृतीये चर्द्मादिभ्यां युक्ते वा वीक्षिते द्विज ॥२८॥  
कर्णिकाचालिना तस्य मरणं भवति शुद्धम् ।  
तृतीये दुधसयुक्ते वीक्षिते वापि तेन च ॥२९॥  
ज्वरेण मरणं तस्य विजेयं द्विजस्तम् ।  
तृतीये गुरुणा युक्ते देहे शोफादिना यूतिः ॥३०॥  
तृतीये शुगुणाद्वृष्टे मेहोरोणं तमृतिः ।  
ज्वरेण तस्मिन् बहुरोगभवा यूतिः ॥३१॥

**25-31. THE 3RD HOUSE AND DEATH:** O excellent of the Brahmans, If there is strong Sun in the 3rd House from the Ascendant, the death of the native is caused due to the King. If the Moon is situated in or aspects the 3rd House, the death will occur due to consumption, if there is Mars it will occur due to ulcers, weapons, fire etc. If Saturn and Rahu are in conjunction with or aspect the 3rd House, O Brahmin, the death will occur due to poison, water or fall from heights or fall in a ditch or due to confinement. If the 3rd House is occupied by or aspected by the Moon and Saturn, the death will certainly occur due to worms or insects or leprosy. If the 3rd House is occupied by or aspected by Mercury, then O excellent of the Brahmans, the death will be caused by fever. If the 3rd House is occupied by or aspected by Jupiter the death is caused by swelling or tumours. If the 3rd House is occupied by or aspected by Venus, the death will occur due to urinary diseases. If the 3rd House is occupied by many planets, the native's death will occur due to many diseases.

तृतीये च सुधृद्युक्ते सुधर्देशे यूतिर्भवेत् ।  
परेष्वच कीकरे देशे मिश्रमश्वस्ते यूतिः ॥३२॥

**32. THE PLACE OF DEATH:** If the 3rd House is occupied by a benefic, death will be in an auspicious place (like a temple) and if by a malefic in sinful places, and if by a benefic and a malefic both, in mixed places (that is places that are both auspicious and inauspicious).

तृतीये गुरु-शुक्राभ्या युक्ते ज्ञानेन वै यूतिः ।  
अंजोनेतान्यखेतेश्च सूतिर्बच्चा द्विजस्तम् ! ॥३३॥

33. O excellent of the Brahmans, if there are Jupiter and Venus in the 3rd House, the native will remain conscious at the time of death while if there are other planets in it the death will occur in unconscious state.

तृतीये चरास्ते रुतिर्बस्ते परेष्वे यूतिर्भवेत् ।  
स्थिराशौ स्वगैर्वे च द्विजस्तम् एष्य द्विजः ॥३४॥

34. If there is a movable sign in the 3rd House the death will occur in a foreign land, in the case of a fixed sign being there it will occur at home and in that of a dual sign, on the way.

लन्नदष्टम्यभावात्त्वं निषिदं कथितं च यूतिः ।  
सुर्देश्येऽनिनो मृत्युन्द्रे मृत्युन्देन च ॥३५॥  
शाशाद् भौमे ज्वाला ते च गुरे रेगात् शुशा शूगौ ।  
पिपासया श्वाने यूतिर्भवेत्यो द्विजस्तम् ! ॥३६॥

**35-36. OCCUPANTS OF THE 8TH HOUSE:** The wise astrologers have spoken of the occurrence of death due to the 8th House from the Ascendant. If the 8th House is occupied by the Sun death will occur due to fire, if by the Moon due to water, if by Mars, due to weapon, if by Mercury, due to fever, if by Jupiter due to diseases, if by Venus due to hunger and, if by Saturn due to thirst.

अष्टमे सुभृद्युक्ते यमिः च यूतिर्भवेत् ।  
तीर्थे मृत्युस्तद ज्ञेया पापाख्यैरनया यूतिः ॥३७॥

37. If there are in the 8th House benefits or if this house is aspected by benefits and the 9th House is occupied by a benefic the occurrence of death should be known at some place of pilgrimage.

आत्मवृद्धिप्रश्वस्तेजोंयो मृत्युर्हास्त्रिते ।  
परिणामः शबस्तात्र भ्रमस्तवतेदग्रेष्वकैः ॥३८॥  
द्व्यात्मवृद्धाणेसु विद्वां भवति शुद्धम् ।  
शवस्य शवस्तात्माद्यैर्द्व्यक्तादिपक्षिभिः ॥३९॥

**38-39. FATE OF THE CORPSE:** If there is a decanate of a fiery planet in the 8th House, the corpse will be burnt in the fire, if there is the decanate of a watery planet it will be thrown away in water and, if there is a decanate of dual nature planet it will dry up. If there is a serpent decanate in the House, the corpse will certainly be grossly humiliated. It is then eaten away by kites, crows, ravens etc birds and dogs, jackals etc animals.

कर्केते मध्यमोऽन्यकृ व्याहरवाणी।  
भैतित्तमस्त्रिभाष्टु प्रकीर्तिः ॥४०॥

**40. SERPENT DECANATES:** The 2nd and 3rd decanates in Cancer, the 1st and the 2nd decanates in Scorpio and, the 3rd decanate in Pisces are called serpent decanates.

रविचक्ष्मवलकालात्यनशनाये गुरुः जनः ।  
देवतोकात् समायते विजेतो हिजसतम् ! ॥४१॥  
युकेन्द्रोः पितृतोकात् परचक्ष्म रविधैषयोः ।  
बुधउद्भवयोनिकादेवं जनमकालाद् वदेत् सुषीः ॥४२॥

**41-42. PRENATAL ABOODE:-** O excellent of the Brahmans, if the Sun and the Moon are strong and they are in the decanate of Jupiter, then the native has come upon this earth from the abode of gods and his descent in this world should be known respectively from the world of the Manes, of the dead (of Yama) and from the hell if they (the luminaries) are in the decanates of Venus and the Moon, in those of the Sun or Mars and in those of Mercury or Saturn.

गुरुस्तन्दसितौ सर्वभैमी शर्कर्णी यथाक्रमः ।  
हेवेदुभ्यूष्योलोकान् नयतत्त्वसासिन्द्यगः ॥४३॥  
अथ तत्र यहापादे रक्षात्तिव्यशनायोः ।  
यो बली स निंजं लोकं नयत्वते हिजोतम् ! ॥४४॥  
तत्त्व स्वोच्चाति-संस्थित्या वरमध्याधमाः क्रमात् ।  
तत्त्वसोकेऽपि सञ्जाता विजेया हिजसतम् ! ॥४५॥

**43-45. ASCENT AFTER DEATH :** If Jupiter, the Moon and Venus the Sun and Mars, Mercury and Saturn are there in the 12,6,7,8 Houses respectively the native will respectively be taken after death into the Devaloka, Chandraloka, Mritayu loka and

Atholoka (World of the gods, World of the Moon, World of yama and the world of Satan). If there is no planet in the said 4 Houses the native will go after death in the world of the stronger Lord of decanates of the 6th and the 8th House. In that loka or world also the native after death will get high, medium and low status relative to the planets' exaltation etc.

अस्यात् मारकभेदात् राशियहकृतान् हिज ! ।  
दशाध्यायप्रसंगे एव कथित्यामि सुव्रत ! ॥४६॥

**46. O Suvrati !** the other kinds of Marakas that are Marakas according to planets and signs will be discussed in the Dashavastha Adhyaya (the chapter dealing with the major and sub periods of the planets) when such contexts will be there.

अथ ग्रहावस्थाःस्यायः ॥४७ ॥

### Chapter 47

## Avasthas Of Planets:

अवस्थावशतः प्रोक्तं श्रहणा यस् फलं भुनेऽ !

का साऽवस्था युनिशेष्ट ! कतिथा चेति कल्पतम् ! ॥१॥

1. O Muni, (Muni, a deep thinker) you have spoken of the planetary effects as depending upon the avasthas. O Muni Shrestha (excellent of the Munis) now kindly tell me what those avasthas are and of how many kinds they are.

अवस्था विविधः सन्ति श्रहणा हिजसतम् !

सारभूतश्च यस्तसु बालावस्था वदत्यहम् ॥२॥

2. O excellent of the Brahmmins, there are many kinds of avasthas of the planets. I tell you of those out of them that are merely the summary and whose names are Baalavastha etc.

क्रपाद् बालः कुमारोऽय युवा वद्वस्था युतः !

षडशेरसमे खेटः समे ज्ञेयो विपर्यास्त् ॥३॥

3.. Baala, Kumara, Yuva, Vridha and Mrita (infant, youthful, adolescent, advanced and deceased) are the states of planets in Ascending order in odd signs. Each of them is of 6 degrees. This placement should be known in reverse order in the case of even signs.

Notes: Baala etc avastha are of 5 kinds. The covered degrees in the odd and even signs determine these avasthas. Each Avastha is of 6 degrees. The names of these Avasthas are reversed in the placement of even signs. This may be shown in tabular form in the following way :

Degrees	Avasthas (States) in odd sign	Avasthas in Even Sign.
0° to 6°	Baalavastha (Infant State)	Mritavastha (In extermis)
6° to 12°	Kumaraavastha (Youthful State)	Vridhavastha (Advanced State)
12° to 18°	Yuvalavastha (Adolescent State)	Yuvavastha
18° to 24°	Vridhavastha (Advanced State)	Kumaravastha
24° to 30°	Mritavastha (Deceased State)	Baalavastha

फलं पदमितं बाले, फलार्थं च कुपारके !

यूनि पूर्णं फलं ज्ञेयं दुद्दे किञ्चित् मुते च खम् ॥५॥

4.RESULTS: The results of these should be known in this way: one fourth in Baalavastha, half in Kumaravastha, full in Yuvalavastha, very little in Vridhavastha and nil in Mritavastha.

स्वभोज्यवाः सप्तशुद्धयोः शतुर्पीत्ययोः ।

जागरत्यन्मुष्टयाक्षा अवस्था

नामस्त्वक्षफः ॥५॥

5.AWAKENING, DREAMING AND SLEEPING STATES: When a planet is in his own or exaltation sign, he is said to be in awakening state; in the friend's or neutral's sign, in dreaming state and, in the enemy's or debilitation sign, in sleeping state. The results of these are according to their names.

जागरे च फलं पूर्णं स्वने प्रथपतं तथा ।

सुषुद्धौ तु फलं शून्यं विजेयं द्विजसतम् ! ॥६॥

6. O excellent of the Brahmmins, the results of these states are to be known as full, medium and nil respectively in the awakening, dreaming and sleeping states.

दीप्तः खस्यः प्रपुदितः शान्तो दीनोऽथ दुरितः ।

विकल्पश्च युतः कोउपीत्यवस्था नवधायपरः ॥७॥

7.OTHER KINDS OF STATES: Deepita, swastha, pramudita, shanta, Deena, Dukhita, Vikala, Khala and Kopa, these are other nine kinds of states of the planets.

स्वोच्चस्थः येच्चरो दीप्तः स्वर्क्षे स्वस्येऽधिमत्रे ।

मुहितो मित्रभे शान्तः समभे दीन उच्चते ॥८॥

शुन्ये दुरितः प्रोक्तो विकल्पः पापसंयुतः ।

यदृशो चरत्वे जैर्यं कोपी स्वादकेसंयुतं ॥१॥  
जन्मकाले युद्धे खेटो यज्ञवग्ने भवत् ।  
तादृशं तस्य भावस्य कलमुहं द्विजोत्तमः ॥२०॥

8-10. When a planet is in his exaltation sign he is in the Deoptavastha, in his own sign swasthavastha, in extreme friend's sign Pramuditavastha, in friend's sign shantavastha, in neutral's sign Deenavastha, in enemy's sign Dukhitavastha; in conjunction with a malefic planet vikalavastha; in inauspicious sign khalavastha and; in conjunction with the Sun kopavastha. O excellent of the Brahmins, the results of the planet should be known according to In what state he is at the time of birth and in which sign he is placed.

**Notes:** The results may be described as follows: It is auspicious and uttama (excellent) and full in the first three states; medium in the shanta and Deenavasthas; and in the remaining avasthas it is very little, negligible.

स्थितिः	शोषितश्चेष्व	गर्वितश्चेष्व	शुचितस्त्रिवितस्तथा ।
पुण्येहगतः	क्षेपितश्चेष्व	ग्रहभावः	प्रकोटितः ॥१॥
रविपदकुर्वितुको	खेटो	खेटो	राहुकेतुपुत्रेतुश्चवा ।
उत्तरस्थानगतो	लज्जितो	ग्रह	उच्चते ॥२॥
गर्वितः	सोऽपि	गदितो	निकोणेत्रिपि
शूद्रोही	शशुकु	शशुकु	निविशेषं द्विजोत्तमः ॥३॥
जलताशी	स च दिवेष्य	शान्तियुक्तो	रिपुद्वयो ग्रवेद्यदि ।
शुभग्नि	स्थितः खेटः	शत्रुणा	शान्तियुक्तो यथा तथा ॥४॥
मिश्रेही	पश्चिन्ति	तृष्णितः	चाउडनेकितः ।
गुरुणा	मिश्रुको	मिश्रण	स उदाहृतः ॥५॥
रविणा	सहितो	यक्ष	विलोकितः ।
शोभितः	सहितो	यक्ष	प्रकोटितः ॥६॥
शुभितः	शोभितो	पापा	पश्चिन्ति सर्वथा ।

स्थितिः	क्रमेण	बोद्धवं	सर्वभावेषु	परिष्ठृते ।
पुण्येहगतः	बालजबलविचरणग	कर्तव्यः	फलस्तिथिः ॥७॥	
रविपदकुर्वितुको	अनयोन्यं च	मुदा	युतं फलं	
उत्तरस्थानगतो	बलहीने	हासिः	प्रिं वेदेष्युनः ।	
गर्वितः	सोऽपि	स्थितो	महाकलम् ॥८॥	
शूद्रोही	शशुकु	शुचितः	कर्मस्थाने लज्जितस्त्रिवितस्तथा ।	
जलताशी	स्थितः खेटः	गदितो	शोभितो वापि स नरो दुखभाजनम् ॥९॥	
शुभग्नि	पश्चिन्ति	रिपुद्वयो	मुलस्थाने भवेद्यस्य लज्जितो ग्रह एव च ।	
मिश्रेही	मिश्रुको	शान्तियुक्तो	सुलगारो ध्वनेतस्य एकस्त्रिविति सर्वदा ॥१०॥	
गुरुणा	सहितो	यक्ष	शोभितस्त्रिवित्स्त्रैव सर्वते यस्य वा भवेत् ।	
रविणा	सहितो	पापा	प्रियते तस्य नारी च सत्यमाहुर्द्विजोत्तमः ॥११॥	

19-23. In this way the learned should know the avasthas of the planets in all the Houses. It is then that, after considering the strength and weakness of the planets, they should estimate and state the effects. Then they should tell mixed results of the House in which there are planets that are in mutually Muditavastha. The planets being bereft of strength there will be reduction of effects, they being strong there will be greater effects. The native in the 10th House of whose horoscope are situated planets that are Lajita and Trashita or that are Kshudhita or Kshobhita, will be subjected to much misery. The native in the 5th House of whose horoscope there

11-18. YET OTHER AVASTHAS: Lajita, Garvita, Kshudhita, Trashita, Mudita and Kshobhita, these 6 are said to be the other states of the planets. If the planet is situated in the 5th House and

is only a Lajjita planet will lose his son but he always has one son. And the native the 7th House of whose horoscope is occupied by Kshobhita and Trashita planets, O excellent of the Brahmans, I tell you truly, will lose his wife (at an early age).

नवालयारप्सुरे त्रपते कलापद्वते विद्यथाति पुंसम् ।  
सदार्थतां छवहारवृद्धे फले विशेषदिव गर्वितस्य ॥२४॥  
भवति मुदितयोगे वासशत्वाविशला  
विमलवस्त्रनभूषणयोगाम् ।  
स्वजनजनविलासो भूमिपाणरवासो  
सिमुनिवहविनाशो बुद्धिविद्याविकाशः ॥२५॥  
दिशाति लज्जितसावकशाद्रति विगतरागमति विमतिश्वस्य ।  
समुदायामनं गमनं दृश्य कलिकश्चाभिर्निचि च रस्ति शुभे ॥२६॥  
संक्षेपितस्यापि फले विशेषवाहिनीजाते कुर्मति च कष्टम् ।  
करोति विनश्यमध्यवाशा धनान्तव्याधामवनेशकोपात् ॥२७॥  
सुधितखावशोदै शोकमेहादिपातः ।  
परित्कर्मप्रिति पदार्थधीत्या कुरुत्वम् ।  
कालरपि एनुलोकेतर्थवाधा नरणा-  
मधिलबलनिरोधो बुद्धिदोयो विषदात् ॥२८॥  
तुवितद्वग्नभे गदिकारो स्वादंदानासंगमस्थे  
भवति निकजनपरिवादर्थहस्तः । दुष्टकामीधिकार ।  
खलकृतप्रतितापे मानहनिः कृशत्वं सदैव ॥२९॥

24-29. This is the special effect of the planet in the Garvavastha that the native will have happiness through new houses and gardens, regalhood, skill in arts, financial gains at all times and improvement in business. A planet being in the Mudiavastha the native will get residences, clothes, ornaments, happiness from land and wife, from relatives, living in royal palaces, destruction of enemies and acquisition of wisdom and learning. A planet in Lajjitavastha will give the native aversion to God, loss of intelligence, disease to his son, loitering, interest in evil speeches and listlessness in good things. Due to a planet who is in Kshobhitaavastha the native will get acute penury, evil disposition, miseries, financial debacles, distress to feet and obstruction in income due to royal wrath. Due to the planet who is Kshudhita the

native will have down fall due to grief and passion, grief on account of relatives, physical decline, troubles from enemies, financial distress, loss of physical strength and an eclipsed mind due to distress. The planet being Trashita, it will cause the native diseases through association with females, leaning over wicked deeds, loss of wealth due to disputes with his own men, physical weakness, miseries caused by the wicked and decline of honour.

शयने	चोपदेश	च	नेत्रपाणप्रकाशनम् ।
ग्रस्तागमनं	चाऽन्न	सप्तां	वसति तथा ॥३०॥
आगमं	भोजने दैव	तृत्यं	सिसां च कौतुकम् ।
निर्दां	ग्रहणा चेष्टा	कथयामि	तवाग्रतः ॥३१॥
वासिमुद्धे	भ्रवेत्तदेत्तेन	ते	परिपूर्वेत् ॥३२॥
पुरसेन	सप्तूर्य	स्वनक्षत्रं	नियोजयेत् ॥३३॥
यातदण्डं	तथा	लग्नपक्षकृत्य	सदा बुधः ।
रिविप्रस्तु	होद्	आंशे शेषं कार्ये	नियोजयेत् ॥३४॥
नाशक्रिकदशारीत्या	पुरः	पूर्णमावरेत् ।	पूर्णप्रस्तरः ॥३५॥
नामादावरसउखादयः	हरित्य	राविष्ठस्तरः ॥३६॥	
त्वौ	पञ्च तथा	देवादद्वये	दद्यादद्वये तथा ।
कुञ्जे	दृश्यं च संयुक्तं	बुधे श्रीति	नियोजयेत् ॥३७॥
गुरु	क्षेणा	प्रेष्यस्त्र	क्रांति ।
शनौ	त्रयमशो	देवं	राहो दद्यात्पृथग्यम् ॥३८॥
तिर्थर्थकं	च शेषांकैः	सा	पुनर्विविधा सूता ।
दृष्टिचेष्टा	विवेषा च	तस्मां	कथाप्सहृ ॥३९॥

30-37. Now I tell before you the planets' Nidra and Cheshta avasthas (sleeping and waking states) which are: Shayana, Upaveshana, Netrapani, Prakashana, Gamana, Agamana, Sabhavastha Agama, Bhojana, Nrityalipsa, Kautuka and Nidra. The serial number of the Nakshatra (star) in which the planet is situated is to be multiplied by the serial number of the Navamsa (star) at the time of birth, of the Ishthaagnati, and of the sign in the Ascendant. The resultant so to be multiplied by the number of the Nakshatra(star) at the time of birth, arrived at is to be divided by 12 and the remainder should be understood as the number of the avastha of the planet in order. In order to know the cheshta in that avastha, the above remainder (or

The serial number of the Avastha is to be multiplied by the remainder self. In the product is to be added the number of the first letter of the name and then it is to be divided by 12. The remainder thereof to be added with the constant planetary additaments such as 5 of the Sun, 2, 3, 5, 3, 4, 4 of the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu respectively and then the figure so arrived at is to be divided by 3. If the remainder is 1, 2 and 0 it is Ishahti, cheshta and vicheshta respectively.

**Notes:** According to Maharishi Parasara in order to know the planets Avasthas and the Cheshtas of those avasthas, the following things will be required.

1. The number of the Nakstra (star) in which the planet is situated at the time of birth. This number is to be known by beginning on Ashwini Nakshatra and the Nakshatra will be taken of that planet whose Avastha is to be found out.
  2. The number of the planet. It will begin from the Sun. Thus, will be 1, 2, 3, 4, 5, 6, 7, 8 and 9 of the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu respectively.
  3. The Navamsha number of the planet. The Navamshas are in number. If the planet is in a sign upto  $3^{\circ}20'$  he will be in the first Navamsha and it will be the first number Navamsha. The number of the other 8 Navamshas will be found out by adding  $3^{\circ}20'$ , the degrees etc. of the 1st Navamsha each time such as  $3^{\circ}20' + 3^{\circ}20' = 6^{\circ}40', 6^{\circ}40' + 3^{\circ}20' = 10$  and so on.
  4. The number of the Nakshatra at the time of birth. The Nakshatra in which the Moon is situated at the time of birth is called the Janama Nakshatra (birth Star). The number of the Nakshatra beginning from the Ashwini Nakshatra will be the number of the Janama Nakshatra at the time of birth.
  5. The Ishta ghati of the time of birth. The difference between the sunrise and the time of birth is to be multiplied by  $2\frac{1}{2}$  will give the Ishta ghati. If there is vighati also in the figure arrived at the number of the ghati should be increased by one.
  6. The number of the Ascendant. It is known by seeing the number of signs beginning from Aries.
- The figures arrived at by 1, 2 and 3 are to be multiplied by

each other and the figures arrived at by 4, 5 and 6 are to be added together. The two figures (the product of 1, 2 and 3 and summation of 4, 5 and 6) are further added and divided by 12. The remainder will be the number of the Avasthas beginning with shayana etc of the planets, that is, it will be the Avastha of the planet.

The formula will be as follows:

The number of Nakshatra of the planet X the serial number of planet X the number of planet Navamsha = Product of the 3 Janama Nakshatra number + Ishta ghati + the number of the Ascendant sign = Summation of the 3

Then the Product + the Summation

12

The remainder will be the Avastha of the planet.

Suppose the remainder is 1, then it will be the shayanaavastha, if it is 2 it will be upaveshana and so on. If the remainder is zero, it will be Nidravastha.

In order to find out the cheshta of the Avastha the following things will be required.

1. The remainder, that is, the serial no. of Avasthas arrived at in the above way.

2. The figure which has been determined as the first letter of the native's name, the number of the letter.

The value of these figure is as follows:-

Value for Letter	1	2	3	4	5
First letter of the name	अ	इ	उ	ए	ओ
	क	ख	ঃ	ঃ	ঃ
	ছ	জ	ঃ	ঃ	ঃ
	ড	ত	ঃ	ঃ	ঃ
	ধ	ন	ঃ	ঃ	ঃ
	ঃ	ম	ঃ	ঃ	ঃ
	ব	শ	ঃ	ঃ	ঃ

3. Planetary additaments of the planets. These have been described in the above slokas and are given in the following table.

n	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu
5	2	2	3	5	3	3	4	4

In order to know the cheshta of the Avastha, the above three things are used in the following way

the letter of + (The number of Avastha × Again the number of the avastha or the same remainder)

$$12 = \text{The remainder}$$

The arrived at + the additament of the planet = The remainder

$$3 = \text{The remainder}$$

that is , the number of the planet's Avastha is multiplied by the same number and to the product is added the number of the first letter of the native's name and the figure so arrived at is divided by 2 and the remainder is found. To this remainder is added the planetary additament and the summation is divided by 3. The remainder will be the serial number of the cheshta.

दृश्ये मध्यकलं ज्ञेयं चेष्टां विपुलं फलम्।  
विवेषां फलं स्वत्मेवं द्विष्टफलं बिदुः॥३८॥  
यथाभ्युभ्यं प्रहरणा च समीक्षाऽय बलाऽबलम्।  
तुङ्गस्थने विशेषण बलं ज्ञेयं तथा बुद्धैः॥३९॥

38-39.EFFECTS OF THE CHESHTA ETC. The results of the Drishti cheshta will be medium, of cheshta full and of vicheshta negligible. The learned, having known the auspiciousness or inauspiciousness and the strength and weakness of the planets, should predict about the effect of the planet and the effect of the planet in his sign of exaltation should be told as pronounced.

Notes: The native gets the effects due to the cheshtas of the planets. No difference is made in the effects of Rahu and Ketu. If the

planet is in an auspicious Avastha he gives excellent effects but there is the influence of cheshtas of the Avasthas. Thus the cheshta named as Drishti reduces the effects to medium. According to the Chaukhamba edition its effect is ordinary. The effects of "cheshta" (the 2nd cheshta) is full and these of vicheshta bring deterioration in the given strength or power. On the contrary, if the planet is in inauspicious avastha the evil effects of the planet are respectively reduced to medium, or are fully reduced, or negligibly reduced.

मन्दचिन्नरोगो बहुया नरणां स्थूलत्वपद्वेषरपि पितकोपः ।  
वर्णं गुदे शैलपुरप्रदेशे यदेषाभ्युः शायनं प्रयातः॥४०॥  
दरिद्रतापरविहरशाली विवादविद्याभितो नः स्थैर्।  
कठोरवित्तः खलु नष्टवित्तः सूर्यो यदा वेदुपवेशनस्यः॥४१॥  
नः सदानन्दधरो विवेकी परोपकरी बलविनियुक्तः ।  
महासुखी राजकपापिमानो दिवाधिनायो यदि नेत्रपाणौ॥४२॥  
उदारवित्तः परिपूर्णवित्तः सप्ताशु वक्ता बहुपूर्णकर्ता ।  
पहावली सुदरसलशाली प्रकाशने जन्मनि पश्चिमीशो॥४३॥  
प्रवासशाली किल दुर्खमाली सदालसी धीधनवर्जितश्च ।  
भयात्तुः कोपपतो विशेषादिविधिनाये गमने मनुष्यः॥४४॥  
परादारतो जन्मतारहितो बहुधागमने गमनाभिनिः ।  
खलतकुशलोपालिनो दिवसाधिपतो भनुजः कुम्भः कृष्णः॥४५॥  
सधागते हिते नः पराकारतत्त्वः ।  
सदारथस्तपूरितो दिवाकरे गुणाकरः ।  
वसुश्चरानवांबरालयान्वितो प्रहावली ।  
विविक्षिप्तवत्सतः कृपाकलाधरः ।  
क्षोभितो रिपुगणैः सदा नरक्षुतः खलमतिः कृशसत्था ।  
घर्घर्मरहितो मदोऽङ्गागमे दिनपतो तदा तदा॥४६॥  
सदाङ्गस्तस्तिवेदनापाङ्गुला-धनक्षये असत्ता शिरोव्यथा तथा वृथाक्षमेजनं  
रवाक्षमत्कथारितः कुमारागमिनि पति॥४८॥  
विजलोकैः सदा भाष्टिः परिडतः कालविद्यानवद्यप्रतलापादितः  
राजपूज्यो धरामण्डले सर्वदा त्रुचिलस्यागते पद्मिनीनायके॥४९॥  
सदानन्दधर्ता जनो जानवान् यजकर्ता धराधीशस्त्रशितः ।  
पद्मवशावरतेर्भयं ख्यानसः कालविद्याप्रतलायो मुदा कौतुक॥५०॥

निवारणकमिशे भवेता निद्यगते लोचवनवद्युमे ।  
रथौ विदेशे वसार्हनस्य कलत्रहानि: कातिशर्थनशः ॥५१॥

**40-51. EFFECTS OF THE SUN'S AVASTHAS AT BIRTH:** If the Sun is in Shayanavastha, the native will contract digestive deficiency, many diseases, stoutness of legs, bilious disorders, ulcer in the anus, and, heart strokes etc.

If he is in Upaveshanavastha, the native will suffer from poverty, be carrier of loads, be engaged in disputes and litigations, be hard hearted and will waste away his money.

In the Netrapani Avastha of the Sun, the native will always be happy, wise, helpful to others, be endowed with powers and wealth, be extremely happy and will gain royal favours.

If the Sun is in his Prakashavastha, the native will be liberal in disposition, will have abundance of wealth, be a significant speaker in the assembly, will perform many meritorious acts, be very strong and be endowed with charming personality.

The Sun being in the Gamanavastha, the native will be disposed to live in foreign lands, be unhappy, be always indolent, bereft of intelligence and wealth, be distressed due to fear and be short tempered.

In the Agamanavastha of the Sun, the native will be interested in other people's wives, be devoid of his own men, be interested in journeys, skilful in doing wicked deeds, be dirty, ill disposed and be a talebearer.

In the Sabhavastha of the Sun, the native will be disposed to help others, be always endowed with wealth and gems, be virtuous, be endowed with lands, new house and robes, be very strong, very affectionate to his friends and will have kind disposition.

The Sun being in Aigamavastha, the native will be distressed due to enemies, be fickle minded, evil minded, emaciated, devoid of virtuous acts and intoxicated with pride.

If the Sun is in Bhojanavastha, the native experiences pain in joints, will destroy his wealth and money due to other's wife, will have gradual decline of strength at every step, will be untruthful, will incur headaches, will eat remnant, will tend to tell false stories and will take to bad ways.

The Padamininayaka (the Sun) being in the

Nritylipsavastha, the native will be honoured by the learned, be himself learned, will be well versed in talking about poetry and will be adored by the Kings on the earth.

The Sun being in the Kautakavastha, the native, will always be happy, be endowed with spiritual knowledge, will be performer of sacrificial rites, will move among kings, will remain fearful of enemies, be charming-faced and be endowed with knowledge of poetry.

The Sun having fallen in the Nidravastha, the native will always have eyes red due to sleepiness, will live mostly in foreign lands will lose his wife and will have loss of wealth in many ways.

<b>जनुकाले</b> <b>मानी</b> <b>रोणितो</b> <b>अकार्यकारी</b> <b>नेत्रपाणी</b> <b>अनलपत्तवको</b> <b>यदा</b> <b>विकाशः</b> <b>नवशामाला</b> <b>विशुषा</b> <b>सिंहतेरे</b> <b>विद्यवागमने</b> <b>गुप्तपत्रतो</b> <b>रत्नपत्रसम्बन्धाद्याद्यो</b> <b>सम्पदि</b> <b>भवति</b> <b>विद्यवागमक</b>	<b>क्षपानये</b> <b>शीतप्रास्तु</b> <b>परवित्तिरेषाद्वितेन</b> <b>परवित्तहरी</b> <b>महारोगी</b> <b>कुकर्मनितः</b> <b>गतवति</b> <b>संसारे</b> <b>स्थाक्तिरुग्रक्षया</b> <b>योगाभः</b> <b>पापरतो</b> <b>परिविद्यमानो</b> <b>बलक्षमद्ये</b> <b>पादरोगी</b> <b>दीनो</b> <b>पुरित्वागमला</b> <b>सुख्यमुदिनं</b> <b>निशाकरे</b> <b>परिविद्यमानो</b> <b>पादरोगी</b> <b>दीनो</b> <b>रत्नपत्रसम्बन्धाद्यो</b> <b>परमरीतिप्रीतिकिं</b> <b>वारकर्त्तो</b> <b>स्थादेशी</b> <b>परमरीतिप्रीतिकिं</b> <b>दुष्टरो</b> <b>मानवाक्तव्यसुखे</b> <b>न सित्तरे</b> <b>सबले</b> <b>धर्मपूरितः ।</b> <b>हठी ॥५९ ॥</b> <b>कृष्णपद्मा</b> <b>जनुषि</b> <b>आत्मोति</b> <b>शुभम् ॥६० ॥</b> <b>बलवान्नः ।</b> <b>भवेत् ॥६१ ॥</b>	<b>कामी</b> <b>हीनो</b> <b>स्थापकरे</b> <b>नरो</b> <b>प्रवेत् ।</b> <b>सदा ॥५४ ॥</b> <b>च</b> <b>जनने</b> <b>विमलगुणराशेऽर्वनिष्ठतः ।</b> <b>परिवृता</b> <b>तीर्थगमनम् ॥५५ ॥</b> <b>भवेत् ।</b> <b>गमने भवातुरः ॥५६ ॥</b> <b>नरो</b> <b>प्रवेत् ।</b> <b>गतिरोषितिः ॥५७ ॥</b> <b>गजराजेऽद्वयो</b> <b>सकलजनवदाद्याद्यो</b> <b>रत्नपत्रसम्बन्धाद्यो</b> <b>सदासि</b> <b>योगे</b> <b>चारुविद्ये</b> <b>गुणजः ॥५८ ॥</b> <b>शशांके</b> <b>परमरीतिप्रीतिकिं</b> <b>वारकर्त्तो</b> <b>स्थादेशी</b> <b>परमरीतिप्रीतिकिं</b> <b>दुष्टरो</b> <b>मानवाक्तव्यसुखे</b> <b>न सित्तरे</b> <b>सबले</b> <b>धर्मपूरितः ।</b> <b>हठी ॥५९ ॥</b> <b>कृष्णपद्मा</b> <b>जनुषि</b> <b>आत्मोति</b> <b>शुभम् ॥६० ॥</b> <b>बलवान्नः ।</b> <b>भवेत् ॥६१ ॥</b>
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कोटुक्भवनं गतवर्ति चद्रे भवति चृपते वा घनपत्वम् ।  
कापमकलायु इदा कुशलत्वं वारवधुरतिमण्डत्वम् ॥६२॥  
निशगते जन्मनि यानवाना कलाषे जीवयुते यहत्वम् ।  
हीनेऽन्नासञ्जितवित्तनाशः शिखालये रौति विचिकमचेः ॥६३॥

**52-63. EFFECTS OF THE MOON'S AVASTHAS AT BIRTH.** If at the time of birth the Moon has gone in the Shayanavastha, the native will be honourable, sluggish, given to sexual lust and will face financial destruction.

If she is in the Upaveshmavastha, the native will be troubled by diseases, be dull witted, bereft of wealth, hard hearted, will do undesirable acts and will be a stealer of other's wealth.

If she be in the Netrapanavastha, the native will be troubled by great or chronic diseases, be very garrulous, wicked and will indulge in bad deeds.

If she be in Prakashavastha, the native will have the development of his virtues due to royal patronage, will be illustrious in the world due to his excellent pure virtues, will be surrounded with horses, elephants, females and ornaments, will be always happy and will visit places of pilgrimage.

If the Moon is in the Gamanavastha and if it is the dark half of the month, the native will be sinful, cruel and always troubled by afflictions of sight, and if it is the bright half of the month, he will be distressed due to fear.

If the Moon be in Agamanavastha, the native will be honourable, will suffer from diseases of feet, will secretly indulge in sinful acts, be poor and devoid of intelligence and happiness.

The quick moving beautiful image of the Moon having gone in the Sabhavastha, the native will be adorable among men, will be recognised and honoured by the emperor or King of Kings, be beautiful like cupid, Rati's husband, will have the ability to subdue the passion of women, will be skilful in sexual acts or lovemaking and will recognise virtues in others.

If the Moon be in the Agamavastha, the native will be garrulous and virtuous; and if it is dark half of the month, he will have two wives, be sick, highly wicked and stubborn.

The Moon having gone in the Bhojanavastha and if it is the bright half of the month the native will be endowed with honour in

the world, conveyances, attendants, wife and daughters, but if it is the dark half of the month, he will not get these pleasures.

The Moon having fallen in the Nityalipsavastha and being endowed with strength, the native will be strong, will have knowledge of songs and will have knowledge of the beauty of things (will have aesthetic sense).

When the Moon has gone in the Kautukavastha, the native will attain Kingship, lordship over wealth and skill in sexual acts and in playing with prostitutes.

If the Moon has fallen in the Nidravastha and is in conjunction with Jupiter, the native will be quite eminent in the world but if she is devoid of the conjunction of Jupiter and if she is emaciated he will lose his accumulated wealth and female jackals will be crying loudly around his abode.

शयने वसुषपत्रे वणयुक्तो जनो भवेत् ।  
बहुना कपुडना युक्तो द्वयुणा च विशेषः ॥६४॥  
बली सदा पापतो च यदसस्त्वावदी जिता प्राप्तः ।  
घनेन पूर्णा निकर्महीनो धरासुखेदुवेशतः ॥६५॥  
यदा भूमिषुले लमे नेत्रपणिपुणात् ।  
दर्शना सदा पूर्णमन्यथे नारेशता प्रदृढः ॥६६॥  
प्रकाशो गुणस्थिपि वासः प्रकाशे धराशीशपर्तु सदा भास्त्वद्दं ।  
सुते भूमिषुले पुरकान्ताविद्योगो भवेद्वहुणा दारक्षो वा निषातः ॥६७॥  
गमने गमनं कुस्तेऽनुदिनं द्वयाजातयथ दर्शनाकरहः ।  
बहुदुक्ककाण्डपर्यं बहुशा वसुधातनयो वसुहानिकः ॥६८॥  
आगमने गुणशाली मणिमालीवा करालकरवाली ।  
गजहता रिहुता परिजनसत्त्वाहरको भीमे ॥६९॥  
हुँ कोणो भूमिषुले सभासपते विद्याविहीनः प्रमान् ।  
अते अप्यकलनजमित्रहितः ।  
उवश्यं राजसभादुयो बहुशी मानी च दानी जनः ॥७०॥  
आगमे भवति भूमिषुले जनो धर्मकर्मरहितो गवत्तुः ।  
कर्णपल्लुप्रस्तरोगवनेव कातरमति कुस्त्री ॥७१॥  
शोजने गिष्ठेजी च जनने सबसे कुन्जे ।  
रीचकर्मकरो नित्यं मनुजो मानवर्जितः ॥७२॥  
उव्यक्तिसपाते भूमिषुले जन्मनाधिदरातिरापाति भूमिषुले ।

स्वर्णरत्नप्रवालैः सद्यमादिता वासशला नरणां भवेत्सर्वदा ॥७३ ॥  
 कौतुकी शक्ति कौतुक कुञ्जे मिशनप्रपितो जनः ।  
 उच्चो रूपतोहग्नितः पूजितो युणवरेण्याकारैः ॥७४ ॥  
 निदावस्था गते थौमे क्रोधी धीयवर्जितः ।  
 शूर्णे शम्भविक्रम्ये ममुषो गत्वमीडितः ॥७५ ॥

#### 64-75. EFFECTS OF AVASTHAS OF MARS AT BIRTH:

If the Bhoomiputra (Mars) is in the Shayanavastha, the native will be troubled with wounds, itch and ulcer.

If Mars be in Upaveshanavastha, the native will be strong, will always indulge in sinful acts, will be untruthful, be quite witty, affluent and devoid of virtues.

When the Bhoomiputra Mars be in the Ascendant and has gone in the Netrapaani avastha, the native will be penurious and his having been placed in any other Houses than the Ascendant, he will be conferred on him the rulership of a city.

If Mars is in his Prakashavastha, the native will have his virtues developed and will always be honoured by the King. If in the said state or avastha Mars is in the 5th House, the native will have loss of children and of wife. If Mars is in conjunction with Rahu, in the above said state the native will have a great fall in his position. If Mars is in the Gamanavastha, the native will always be wandering, will have fear of multiple ulcers, quarrel with his wife, will generally suffer from the affliction of boils, itches etc and there will be loss of wealth.

If Mars is in Agamanavastha, the native will be virtuous, endowed with a rosary of precious gems, will be a bearer of sharp edged sword, be a killer of elephants and enemies and a remover of the troubles and miseries of his people.

If Mars be in Sabhavastha and in his exaltation sign, the native will be skilful in conducting wars, be hypocritical in religion and wealthy. If Mars is in a trine (5 or 9), the native will be devoid of learning, if he be in the 12th House, the native will have no child, wife and friends and, if Mars be in the said state be in other houses than the above ones, the native will be a scholar in the King's court, very wealthy, honourable and charitable.

If Mars be in Agamanavastha, the native will be devoid of virtues and good deeds, will be distressed by diseases, will acquire diseases

of the interior parts of the ears or of the roof of the ears, will be afflicted by severe pains of gout, be fearful and will live in the society of the wicked.

Mars being strong and having been placed in the Bhojanavastha, the native will eat sweet food and if he be devoid of strength in the said state, the native will always be engaged in doing base deeds and be dishonourable.

Mars having gone in the Nrityalipsavastha, the native will get wealth from an owner of lands and will be endowed with fullness of gold, diamonds and corals in his house.

If Mars is in Kautukavastha, the native will be a doer of surprising deeds, will be endowed with friends and sons; if in the said state Mars is exalted also, the native will be honoured by the King and the learned.

Mars having fallen in the Nidravastha, the native will be short tempered, devoid of intelligence and wealth, be mischievous, be fallen from the path of virtue and be troubled by diseases.

कृष्णतुरो	भवेद्दो	भवेद्दो	खज्जो	गुज्जनिषेष्कणः ।
अन्यमे	लप्पदो	धूर्णो	मनुजः	शयने शुधे ॥७६ ॥
शशाकपूर्वे	जनुरङ्गोऽहं	यदेणवेशं	गुणराशिष्टृः ।	
			व्यत्वावहन्ता ॥७७ ।	
			अनेकविद्याप्रवारकृता	विवेकपूर्णः ।
			गमनागमने	भवते यापेक्षिते पापयुते दरिद्रो हिते शुभे वित्तसुखी मनुष्यः ॥७८ ॥
				विद्याविवेकहितो हितोषहितोपानी ज्ञानेष्वविवेकसुतेऽस्मि पाणी

पुत्रालेय	सुकलत्रसुदेन	हीनः	कन्त्य-	
प्रजा	नृपतिहृष्टो			
दाता	दयालुः खलु प्रयकर्ता	विकाशने	वास्तुते	मनुषः ।
				व्यत्वावहन्ता ॥७९ ।

आगमे जनुषि जन्मनां यदा चन्द्रजे श्वति हीनसेवया ।  
 अर्थात्सिद्धिपि पूर्वसुपता बालिका श्ववति मानदायिका ॥८२ ॥  
 भोजने चन्द्रजे जन्मकाले यदा जन्मित्यमथवानि: यदा वादतः ।

गरजीत्या कृशत्वं चतुर्ते भतेरक्षस्ते न जाया न याया  
सुखम् ॥८३॥

शृत्विलिप्सागते चन्द्रजे यानबो यानयनप्रवालद्वजे: संयुतः ।  
स्त्रियुक्तप्रसारणे: स्थापिण्डतः पापमे वारवामपरतो लम्पटः ॥८४॥

कौतुके चन्द्रजे जन्मवकले तुणांगमेषे गीतविद्याउत्करणा श्रवत् ।  
सप्तमे नैयने वारवक्ता रति: पुण्यमे पुण्यकुका महिति: समर्हति: ॥८५॥

निद्राश्रिते चन्द्रस्ते न निद्रासुखं सदा व्याधिसमाधियोगः ।  
सोहोत्यैकल्यमस्तवापे निरेन वादो असमानाशः ॥८६॥

## 76-86. EFFECTS OF MERCURY'S AVASTHAS AT BIRTH:

If Mercury is in the Ascendant and in the Shayanavastha, the native will have reddish eyes like Gunja (perhaps black bee, it is red in colour and there is a black spot in its middle), but if Mars is in other houses than the Ascendant, the native will be addicted to licentious pleasures and be wicked.

If the Shashanka putra (the son of the Moon, Mercury) is in the Ascendant and in his Upaveshanavastha, the native will be endowed with virtues; if he is in conjunction with or aspected by malefics, the native will be very penurious; if he is in conjunction with or is aspected by benefics he will enjoy the happiness of having wealth.

If Mercury is in the Netrapaniavastha the native will be devoid of learning, wisdom, friends and contentment but be honoured. If in the said state Mercury be in the 5th House, the native will be devoid of happiness from wife and sons, will have female children only and will be supreme among the learned in the King's palace (will be Raj-Pandit or the main priest of the King) and very wealthy.

If Mercury is in Prakashavastha, the native will be charitable, merciful, meritorious, well versed in many branches of learning, be gifted with great faculty of discrimination and will be subdued by the wicked.

If Mercury is in the Gamanavastha, the native will be visitor of the King's court and his house will be very magnificent and the abode of the goddess Laksmi.

If Mercury is in the Agamanavastha the effects will be the

same as they will be in Mercury's being in the Gamanavastha.

If Mercury is in the Sabhavastha and is exalted, the native will be very affluent, be always meritorious, be equal to Kuberas (the gods of wealth in Hindu mythology), be a King or a King's minister, be devoted to Lord Vishnu and Shiva, be sattwika and will attain final emancipation.

If Mercury is in Agamanavastha, the native will serve basemen and will gain wealth there by and will have two sons and one female bringing daughter.

If Mercury is in the Bhojanavastha, the native will incur financial losses through disputes and litigation, will have decline in physical health due to the fear of the King, be fickle-minded and be bereft of happiness from wife or from material things.

If Mercury be in Nrityalipavastha, the native will be endowed with honour, conveyances, gems, sons, friends prowess and be a sabhapandit or the principal speaker and learned man in an assembly; but if in the said state, Mercury is in a malefic's sign, the native will be addicted to prostitutes and will have longing for prostitution and will be licentious.

If Mercury be in the Ascendant and is in Kautukavastha, the native will be skillful in music; if he is in 7th or 8th House in the said state, the native will be addicted to courtezans and if Mercury be in the 9th House, the native will be meritorious and will attain heaven after death.

If Mercury is in Nidravastha the native will be deprived of the comfort of sleep will always be afflicted by neck or neck joint disease, be devoid of coborn, will suffer from much misery, will have disputes and litigation with his own men and will lose wealth and honour.

ब्रह्मसामधिमे तु जनुसमये शयने बलवानपि हीनरवः ।  
अतिगोरतनुः ऊतुदीर्घहनुः सुतरामरिभीतियुतो मनुषः ॥८७॥

उपदेशं गतविदि चादि जीवे वाचातो बहुवर्षपरितः  
शोणिपितिरिपुजनपरितः पदंजयस्यकरण्यतुः ॥८८॥

नेत्रपाणिं गते देवराजाविति रोगादुको विषुको वाराणश्चिया ।  
गीतन्त्रियाः कामुकः सर्वदा गौरवतां

विवरणेऽद्वयमीतिषुक् ॥८९ ॥  
 गुणानामनन्दं विपलसुखकर्दं  
 सदा तेजः पुङ्क व्रजपतिनिकुञ्जं प्रतिगमम् ।  
 प्रकाशं चेदुच्चेदं दुरुपणगतो वासवारु-  
 गुरुस्वं लेकानां धनपतिसमवं तनुभूतम् ॥९० ॥  
 सहस्रे भवति मानवः सदा भिक्षागुपुष्टिरो मुदा ।  
 परिडो विविधवित्तमधिगतो वेदविद्यादि युगे गमं गते ॥९१ ॥  
 आगमने जनता वरजाया यस्य उनुःसमये हस्तिया ।  
 मुकुति नालमिहलथपद्मा देवतगुरो परिबद्ध ॥९२ ॥  
 सुरुगुरुस्तमवकाला शुभ्रमुक्तपत्तालङ्घः  
 सदासि सपदि पूर्णे वित्तमाणविवरणमैः ।  
 गणजुरगणयाद्युगो देवताधीशपूज्यो  
 जनुर्विविधविद्यागतिरो यानवः स्यात् ॥९३ ॥  
 नानावहन्मानवयनपत्तीसोर्खं गुणवागमे ।  
 भृत्यपत्पत्पत्कलत्रिमिक्रजसुखं विद्याऽनवता श्वेत् ।  
 क्षोणीपालसमातनवरतं चाऽतीव हृषा मर्ति:  
 काव्यानन्दरातः सदा हितगतिः सर्वत्र मानोक्ताति ॥९४ ॥  
 शोक्क्रने भवति देवतागुरो यस्य तस्य सततं सुबोजनम् ।  
 नेत्रं मुकुति यमात्यं तदा वाजिवारणरायेष्व भगितम् ॥९५ ॥  
 कृत्यालिप्यागते ग्रजमनी शनी देवताधीशवक्तुः सदा थर्मिवत् ।  
 तत्रविज्ञो बुद्धैर्मिहितःपंडितःशब्दविद्यानवद्यो हि सदो  
 जनः ॥९६ ॥ कुत्तुहली सकौतुके महाधनी जनः सदा  
 निजाक्षये च भास्त्रकः कृपाकलाधरः सुर्वी ।  
 नितिपराजपूजिते सुतेन भूनयेन वा  
 युतो महाबली धराध्येनदस्तपरिडतः ॥९७ ॥  
 युगे निदागते यस्य पूर्वता सर्वकर्मणि ।  
 दरिद्रतापरिकाळात् भवन पुण्यवर्जितम् ॥९८ ॥

**87-98. EFFECTS OF JUPITER'S AVASTHAS AT BIRTH:** If Jupiter who is the Lord of speech is at the time of birth in his Shayanavastha, the native though he will be strong, will speak in low pitch, will be very tawny in complexion, will certainly have a long chin and will be fearful of enemies.  
 If Jupiter be in his Upaveshanaavastha the native will be garrulous, very proud, be troubled by the King and enemies and will have ulcers on feet, thighs, face and hands.

If Jupiter is in Netrapani avastha, the native will be afflicted by diseases, be devoid of wealth, be fond of music and dances, be always lustful, be tawny in complexion and will have affection for other varnas (races which are four-Brahmins, or priestly class, the Kshatriyas or the warrior class, Vaishyas or the traders and Agriculturists, and, the shudras or the serving class).

If Jupiter is in Prakashavastha, the native will enjoy virtues, be happy, splendidous and will visit place dear to Lord Krishna (that is Vrindavana near Mathura). If in the said state, Jupiter is exalted, the native will attain recognition among men and be equal to Kubera in wealth.

If Jupiter be in Garmanavastha, the native's will be courageous, be happy due to friends, be scholarly, and endowed with various kinds of wealth, and with knowledge of the four Vedas.

If Jupiter be in his Agamanavastha, the natives abode will never be abandoned by his men, excellent women and Hari's maya or Lakshmi(Wealth).

If Jupiter be in his Sabbhavastha, the native will be a speaker equal to Jupiter himself, be endowed with white pearls, wealth and rubies, will be rich in elephants, horses, palanquins etc conveyances and has the pride of knowing the various branches of knowledge.

If Jupiter is in Agamanavastha, the native will be endowed with various conveyances, honours, retinue, children, wife, friends and learning of strange matters, be equal to a King, will have clear intellect, be fond of poetry, will always take the path of virtue and be everywhere honoured.

If Jupiter is in Bhojanavastha, the native will always get excellent food and Lakshmi, the Goddess of wealth will never leave his abode and his house always remain adorned with or full of horses, elephants and chariots.

Jupiter having gone in the Nrityalipsavastha, the native will be honoured by the King, be wealthy, be honoured and adored like Indra, the god of gods, will have knowledge of moral law, well versed in Tantra vidya (occult knowledge), be specially honoured by the

wise and the learned, and be a great grammarian.

If Jupiter is in Kautukavastha, the native will be curious in disposition, be very rich, will shine like the Sun in his circle, be exceedingly kind, happy, be honoured by the king, be endowed with sons, lands, knowledge of moral laws, be very strong and be the Pandit of the King's court (the supreme scholar of the King's court.)  
If Jupiter is in his Nidravastha, the native will be foolish in all his actions, will be surrounded by poverty and be devoid of righteous actions.

जनो बलीयानपि दत्तरोगी भूगो महारोषसमचितः स्यात् ।  
धनेन हीनः शशनं प्रयाते वारांगनस्यापलम्पश्च ॥११॥  
यदि भवेदुश्चना उपवेशने नवमणिद्वजकाव्यध्येणः ।  
सुखमजरवर्मरक्ष्य आदराद्वनिपदपि यानसुभन्नितः ॥१०० ॥  
नेत्राणां गते लक्षणगते कदौ सतते मानमेय यस्य तस्य धूवम् ।  
नेत्राणातेनिपातो धननामस्तं चास्यमेव वासशाला विशाला  
भवेत् ॥१०१ ॥

स्वालये तुग्मे मिक्षे भागवि तुग्मातंगतीलाकलापी जनः ।  
धूनेतेसुल्यएवक्रांतेकाव्यविद्याकलाकोतुकीगीतिवित् ॥१०२ ॥  
गमने जनने शुक्रं तस्य भाता न जीवति ।  
आदिव्योगो वियाच्छ जनानामरभीतिः ॥१०३ ॥  
आगमनं धूपुप्रे गतवति वित्तेश्वरो मनुषः ।  
सतीर्थभ्रमशली नित्योत्सली करांशिरोगी च ॥१०४ ॥  
अनवासेनातं सप्तदि महसा याति सहस्रा  
प्रगत्यत्वं गजः सदसि गुणविक्षः किल कर्वै ।  
सप्तथायामायाते रिपुनिवहन्ता  
सप्तवै वा दाता बलतुरपाता नरवः ॥१०५ ॥  
आगमे भागवि नाशमो उच्चनामरथेऽरतिरीव द्वितीया इति ।  
पुत्रपत्नीपत्नोजनामपिव्यधिभीतिः प्रियाखेषेऽगहनिष्वित् ॥१०६ ॥  
सुधातुरो व्याधिनियोगिः स्यादनेकशारातिभ्याहित्या ।  
कदौ यदा भोजने युवत्या महाननी पाइडमपिडस्तु ॥१०७ ॥  
काव्यविद्यानवद्या च हृषा भवितः सर्वदा नृस्यलिप्तागते भागवि ।  
शंखवीणामुद्गादिगानव्यनिवातेनपुण्यमेतस्य वित्तोन्नतिः ॥१०८ ॥  
कौतुकभवन् गतवति एकं शक्तोशत्वं सदस्ति महत्वम् ।  
हृषा विद्या भविति च पुंसः प्रसा निवसति सदसातः ॥१०९ ॥

प्रसेवारतो नित्यं निदामुपगते कर्वै ।  
परमित्यप्तो वीरो वासालो ब्रह्मते भर्तप ॥११० ॥

**99-110. EFFECTS OF AVASTHAS OF VENUS AT BIRTH:** If at the time of birth Venus is in her Shayanavastha, the native, though strong, will incur dental diseases, be very short tempered, bereft of wealth, will seek union with prostitutes and be licentious.

If Venus is in her Upaveshanavastha, the native will be endowed with many nine gems and golden ornaments, be ever happy, will destroy enemies, be honoured by the King and his honours will increase.

If Venus is in her Netrapaniavastha in the Ascendant, the 7th or the 10th House, there will certainly be the native's loss of wealth on account of sight afflictions or loss of sight; and if Venus in the said state is in other houses than the above ones, the native will have spacious houses.

If Venus is in her Prakashavastha and in her own and exaltation sign or in her friend's sign, the native will sport like a lofty elephant, be equal to a King in glory or brightness, be well versed and skillful in poetry and music.

If Venus is in Gamanavastha, the native's mother will not live long, he will be separated from his own people and will have fear from enemies.

If Venus is in Agamanavastha, the native will be a lord over much wealth, will visit supreme places of pilgrimage, be ever enthusiastic and will contract diseases of the hand and foot.

If Venus is in Sambhavastha, the native will earn eminence in the King's court without any efforts and quickly, be virtuous, will destroy enemies, be equal to Kubera in wealth, charitable, will ride on horses and will be excellent among men.

If Venus is in Agamavastha, the native will not have any advent of wealth, but will have only troubles from enemies, separation from children and relatives, fear of diseases and lack of pleasures from his wife.

If Venus is in Bhojanavastha, the native will be distressed because of hunger, diseases and many kinds of fear from his

If Venus in the said state is in Virgo, the native will be extremely rich and will be honoured by scholars. If Venus is in Nrityalipisavastha, the native will be well versed and skillful in poetry, be kind hearted, will play on musical instruments like conch, lute, tabor etc. and be very skilful in them, be meritorious and very affluent.

If Venus is in Nrityalipsavastha, the native will be well versed and skilful in poetry, be kind hearted, will play on musical instruments like conch, lute, tabor etc. and be very skilful in them, be meritorous and very affluent.

If Venus is in Kautukavastha, the native will be equal to Lord Indra, will get recognition in the assembly, be endowed with excellent learning and the Goddess Lakshmi will always live in his

- If Venus is in Kautukavastha, the native will be equal to Lord Indra, will get recognition in the assembly, be endowed with excellent learning and the Goddess Lakshmi will always live in his house or he will always remain endowed with wealth.
- If Venus is in Nidravastha, the native will be interested in serving others, will speak ill of others, be heroic garrulous and wandering all over the earth.

सुर्योदयसापिकानां	विश्रान्तः	शयने-	शानै-
प्रथमे व्रचसि	रोगी	ततो	भायवता-
भानोः सुते	चेदपुण्येशस्ये	करलकारातिजननुतप्ताः ।	वरः ॥१११ ॥
अपायशाली खलु दक्षुलाली नरोत्थमानी नपदण्डयुक्तः ॥११२ ॥	परमया	परमया	समयातुः ।
नवनपयणिगते	रविनन्दने	विमलोकिकृत् ॥११३ ॥	
ननानागुणप्रामाण्यान्यशाली	सदा	नरो बुद्धिविनादपाली ।	
प्रकाशने भानुसुते सुभानुः	कृष्णानुरक्तो	हपादभक्तः ॥११४ ॥	
महाधनी नन्दननन्दितः	स्यादपाण्यकारी	प्रियुभिमहीरी ।	
आगमे शानै पाण्डितराजसावं	धरापतेरायतने	प्रचान्ति ॥११५ ॥	
गर्वधण्डयुक्तः	पुत्रवत्तरसुखेन	विमुक्तः ।	
भानुसुते भ्रमते भूवि निर्यं दीनमना विज्ञानाप्रयाभावम् ॥११६ ॥	दीनमना	विज्ञानाप्रयाभावम् ।	
रत्नावलीकुञ्जमन्तीकरणां	द्वातेन निर्यं व्रजति	प्रमोदम् ।	
सम्भगते भानुसुते नितान्ते नयेन पूर्णो मनुजो महोजः ॥११७ ॥	उगामे	गदसमामो	नृणामब्रह्मस्तुतनवे
मन्दमेव गमनं धरापतेराचनाविरहिता	यदा	यदा	तदा ।
जनुषि शानुनन्दने भोजनं भवति शोजनं रसैः ।	संगते	मतिः सदा ॥११८ ॥	
संसुते नवमदता तता मोहापपरितप्ता	मतिः ॥११९ ॥		
नृत्यनित्यसाधाते	पन्दे-	धर्मत्वा	विप्रापृतिः ।
राजपूतोः	नरो	प्रहवरो	रणझ्यो ॥१२० ॥
भवति	कौतुक भावपुणाते	रविसुते	वसुवासपूर्वितः ।
अतिसुखी सुमुखीसुख्यापातः कवितयमत्य कलत्या नमः ॥१२१ ॥			

**निशांगते वासनाथ्युत्रे धनी सदा चारुणीस्तेषाः ।  
पराक्रमी चण्डिपश्चहन्ता सुवारकान्तरतिरितिविदः ॥२२३ ॥**

**111-122. EFFECTS OF SATURN'S AVASTHAS AT BIRTH :** If Saturn is in Shayanavastha, the native will be troubled by hunger and thirst, will incur diseases in the early part of his life and later on will be endowed with fortune.

If Saturn is in Upaveshanavastha, the native will be greatly troubled by strong enemies, will encounter calamities, will have ulcers all over his body, be self respecting and be punished by the king.

If Saturn, the son of the Sun, is in Netrapani avastha, the native will be endowed with an extremely beautiful wife, wealth, royal favour and friends, will be learned in many arts and be an eloquent speaker.

Saturn being In Prakashavastha, the native will be very virtuous, very wealthy, very intelligent, be sportive, splendidous, merciful and devoted to the feet of Lord- Shiva.

Saturn having gone in the Garjanavastha, the native will be extremely wealthy, be endowed with sons, will grab enemy's lands, and be a Balpandit or the chief scholar in the royal court.

If Saturn is in Agamanavastha, the native will be akin to a donkey, bereft of happiness from his wife and sons, extremely humble, and will wander on the earth without receiving any help from any one.

Saturn having gone in Sabhavastha, the native will have happiness due to his getting abundant precious stones, and gold, be endowed with great judicial or political knowledge and be extremely brilliant.

If Saturn is gone in Agamavastha, the native will contract diseases and is not skilful in begging royal patronage. If Saturn is in Bhojanavastha, the native will get tasty foods, be weak sighted and be fickle minded due to mental delusion.

If Saturn is in Nrityalipsavastha, the native will be righteous, wealthy, honoured by the King, will have fortitude, and be a great warrior in war.

Saturn being in the Kautukavastha, the native will have the prosperity of wealth and lands, be extremely happy, will be endowed with happiness through an extremely charming wife and be learned in pure poetry, arts etc.

Saturn falling in Nidravastha, the native will be ever wealthy, be endowed with charming virtues and valour, be destroyer of strong enemies and be skilful in the art of getting pleasure through prostitutes.

यदगामे जन्मनि यस्य रहौ वस्तेशाधिकत्वं शयनं प्रायते ।  
वृषेऽथ दुष्मेऽपि च कारकायाप्रजेसमाजो अनशान्तराषेः ॥१२३ ॥  
उपवेशनमिह गतवति गर्हौ ददुगदेस जनः परितपः ।  
राजसप्रभाजयुते बहुमाने वित्तसुखेन सदा रहितः स्यात् ॥१२४ ॥  
नेत्रपणावर्णो नेत्रे भवते भवते रोगपीडिते ।

दुष्टव्यालास्त्रिचैरगाणो भयं तस्य अनश्वयः ॥१२५ ॥  
प्रकाशने शुश्रासने स्थितिः कृतिः शुभा तृणां ।  
धनेत्रान्तर्गुणोऽन्तर्ति । यशोलता सदा विद्यमानविह ।

शराण्याधिकारिता न्नवैनीरत्नाकृतिविदेशतो यशोलता तता भवते-  
मयोऽन्तर्ति: ॥१२६ ॥

गमने च यदा रहौ बहुसन्तानवाहकः ।  
पण्डितो धनवान् दाता राजपूजो नरो भवेत् ॥१२७ ॥  
राहवागमने क्रोधी सदा धीधनवर्जितः ।  
कुर्दितः कृपणः कामी नरो भवति सर्वथा ॥१२८ ॥  
सप्तमते यदा राहुः पण्डितः कृपणो नरः ।  
नानागुणपरिकाळो वित्तसौख्यसम्बन्धितः ॥१२९ ॥  
चेदगावागमं यस्य याते तदा व्याकुलत्वं सदारात्रिभैत्या भवत् ।  
महाद्वयवादी जनानानिपातो भवेद्वित्तहानिश्चठत्वं  
कृष्णतम् ॥१३० ॥ भोजनात्लं विकलतो मनुजो भवेत् ।

पद्मबुद्धि क्रियाभिः रहौ महाव्याधिविवर्द्धनम् ।

नृत्यालस्त्राते रियोभातिर्थमस्यो तृणाम् ॥१३२ ॥

नेत्ररोगी कौतुके च यदा रहौ स्थानहीने नरो भवेत् ।  
पद्मररतो नित्यं परिवत्तप्रहरकः ॥१३३ ॥

निद्रवस्थां गते रहौ गुणग्रामयुतो नरः ।  
काननासन्तानवान् धीरो गर्विते बहुवित्तवान् ॥१३४ ॥

123-134. EFFECTS OF RAHU'S AVASTHAS AT BI/RTH: If at the time of birth Rahu is in Shayanavastha, the native will be extremely miserable; but if Rahu, in the said state, be in Taurus, Gemini, Virgo or Aries he will be endowed with wealth and grains.

Rahu having gone in the Upaveshanavastha the native will be afflicted with the disease of Ringworm and inspite of being honoured by the King he remains penniless.

Rahu being in the Netrapani Avastha, both the eyes of the native get afflicted with disease, he always in fear from the wicked, serpents, enemies and thieves and incurs loss of wealth.

If Rahu is in Prakashavastha, the native will acquire a high position, will perform auspicious acts, will obtain elevation of financial state, be highly virtuous, will get titles and fame from the King, be charming like newly formed clouds and be very prosperous in foreign countries.

If Rahu is in Gamanavastha, the native will be endowed with many children, be scholarly, wealthy, charitable and honoured by the King.

Rahu having fallen in Agamanavastha the native will be short tempered, bereft of intelligence and wealth, crooked, miserly and lustful.

If Rahu is in Sabhavastha, the native will be scholarly miserly and endowed with many virtues wealth and happiness.

If Rahu is in Agamavastha, the native will always be mentally distressed, will always remain in fear from enemies, will have disputes with his own men, be bereft of them, will have loss of wealth and be crafty and emaciated.

If Rahu is in Bhojanavastha, the native will remain distressed because of not getting food, be dull witted, be fearful in doing things and be bereft of conjugal and progenic happiness.

If Rahu is in Nrityalipsavastha, the native will have fear of getting a great and incurable disease, will have afflictions of eyes, fear from enemies and will suffer decline of finance and righteousness.

If Rahu is in Kautukavastha, the native will be devoid of a place, will have amours with another's wife and will be a stealer of other's wealth.

If Rahu is fallen in Nidravastha, the native will be a store

house of virtues, be endowed with wife and children, be a man of fortitude, self respect and be very wealthy.

मेरे	वृषेश्वर	वा	युग्मे	कन्याया	शत्रुं गते ।
केतौ	वनस्पतिं	स्यादन्यथे	रोगवर्धनम् ॥१३५ ॥		
उपदेश	गते	केतौ	दहुरागविवर्द्धनम् ।		
अरिकालत्यप्यालचौशंका			सम्पत्ततः ॥१३६ ॥		
नेत्रपाणि	गते	केतौ	नेत्रोगः प्रजायते ।		
दुष्टपर्यादभित्तिष्ठ			प्रिपुराजकुलादपि ॥१३७ ॥		
केतौ	प्रकाशने	संज्ञे	शनवन् धार्मिकः	सदा ।	
नित्यं	प्रवासी	चोत्सही	सात्त्विको राजेस्वकः ॥१३८ ॥		
गमेद्वयां		भवेत्केतुबहुपुत्रो	महाश्वनः ।		
पण्डितो	गुणवान्	दत्ता चायते च	नोतपः ॥१३९ ॥		
आगमने	च	वदा केतुर्वानारोगी	धनस्थः ।		
दत्तव्याती	महारोगी	पिशुनः परानन्दकः ॥१४० ॥			
सप्तावस्था	गते	केतौ वाचालो	बहुगर्वितः ।		
कृपणो	लप्पत्तैव	धूर्तिविवारिशरदः ॥१४१ ॥			
यदगमे	भवेत्कल्पुः	केतृं स्यात्वापकर्मणाम् ।			
दश्चुवादतो	दुष्टे	प्रिपुरोगनिपीडितः ॥१४२ ॥			
भोजने	तु	जनो नित्यं	सुधाया		
दीरद्री	गणसंसदः	केतौ श्रमति	परिपोडितः ।		
नृत्यलिप्ताङ्गते		केतौ व्याधिना	नेत्रामरतिप्रियः ।		
बुद्धवृद्धाङ्को	दुराघातं	धूर्तोऽनर्थकरो	नरः ॥१४४ ॥		
काण्ठुको	कौतुके	केतौ	नटवामरतिप्रियः ।		
स्थानश्रष्टे	दुराघाती	दरिद्रो	श्रमते महीपः ॥१४५ ॥		
निद्रावस्था	गते	केतौ	धनधात्रसुखं महत् ।		
नानागुणविनिर्देन	काण्ठो	गच्छति	जन्मिनम् ॥१४६ ॥		

135-146. EFFECTS OF KETU'S AVASTHAS AT BIRTH. If Ketu is in Shayanavastha and is in the sign of Aries, Taurus, Virgo or Gemini, the native will have abundance of wealth, while in other signs there will be increase in diseases.

If Ketu is in Upaveshanavastha, the native will have ulcers of Ringworm, and there will be fear from enemies, windy diseases, snakes and thieves.

Ketu being in the Netrapani Avastha, the native will contract

eye diseases, and will have fear from wicked people, snakes, enemies and people of Royal family.

If Ketu is in Prakashavastha, the native will be wealthy, righteous, will live in foreign lands, be enthusiastic and endowed with satwika qualities and will serve the King.

If Ketu is in Gamanavastha, the native will be endowed with many sons, abundant, wealth, be scholarly, virtuous, charitable and be excellent among men.

If Ketu is in Agamanavastha, the native will suffer from many diseases, will have loss of wealth, will hurt others with his teeth, will contract a great disease, will be a tale bearer and will speak ill of others.

Ketu having gone in Sabhavastha, the native will be garrulous, very proud, miserly, licentious and skillful in evil branches of learning.

Ketu being in Agamavastha, the native will be a notorious sinner, will have disputes and litigation with his own men, be wicked and troubled by diseases and enemies.

If Ketu is in Bhajanavastha, the native will always be distressed with hunger, penury and diseases and will roam all over the earth.

Ketu having gone in the Nrityalipisavastha, the native will be distressed due to diseases, will have a floral mark on his eye, be impudent and uncontrollable, wicked and will have evil plans against others.

Ketu having gone in the Kautukavastha, the native will seek union with dancing prostitutes, will lose his place, will take to evil paths, be penurious and will roam all over the earth.

Ketu having fallen in the Nidravastha, the native will be endowed with much wealth and grains, be virtuous and will spend his time in sports and entertainments.

शयने द्विज ! शार्वेषु यज्ञ तिष्ठन्ति सद्यहः ।  
नित्यं तस्य शुभानं निविशंकं बदेत् बुधः ॥१४७ ॥

147. GENERAL EFFECTS: O Brahmin, if benefic planets are In Shayananavastha the learned astrologers should tell without doubt

that their effects will always be auspicious.

भोजने येषु भोज्य पाणसित्थिनि सर्वथा ।  
तदा सर्वविनाशेऽपि नात्र कादा विचारणा ॥१४८॥

148. If malefics are there in Bhojanavastha, there is no need of any second thought that all the effects (related to the houses in which these malefics are) will be certainly destroyed.

निदयो च यदा पापो जायस्यनि शुभं बदेत् ।  
यदि पापग्रहेद्ये न शुभं च कदाचन ॥१४९॥

149. If in the 7th House a malefic is in the Nidravastha, the effects should be predicted as auspicious provided that he does not receive aspect from another malefic.

सुरक्षाने स्तिः पापो निदयो शयनेऽपि चा ।  
तदा शुभं भवेत्स्य नात्र कार्यं विचारणा ॥१५०॥

150. If in the 5th House there is the Nidra or Shayanavastha of a malefic planet, there need not be a second thought that auspicious effects will follow.

मृत्युस्थानस्थः पापो निदयो शयनेऽपि चा ।  
तदा तस्यापमृत्युः स्वादाज्ञतः परतस्था ॥१५१॥

151. If there is a malefic in the 8th House in the Nidra or Shayanavastha, untimely death due to royal wrath will come to pass.

शुभग्रहेद्या युक्तः शुभैर्वा यदि कीक्षतः ।  
तदा तु मरणं तस्य यक्षद्वे च विशेषतः ॥१५२॥

152. But if there be a benefic in the same house (the 8th) in conjunction with a malefic or he is aspected by a benefic, the death of the native will be at a place of pilgrimage as on the bank of the river Ganga etc.

कर्मस्थाने यदा पापः शयने भोजनेऽपि चा ।  
तदा कर्मस्थानः स्याज्ञानादुदारदायकः ॥१५३॥

153. If in the 10th House there is a malefic planet in the Shayanavastha or in the Bhojanavastha, the native will face many

miseries on account of his own deeds.

दशमस्थो निशानायः कौतुके च प्रकाशने ।  
तैत्र राजेणः स्याज्ञानिशकं द्विजोत्तम ॥१५४॥

154. O excellent of the Brahmmins, if in the 10th House there is Nishanatha or the Moon, the lord of the night in the Kautukavastha or the Prakashavastha, then it should be predicted without doubt that there will be Raja yoga.

बालउबलविचोरणं जातव्यञ्ज शुभाशुभम् ।  
एवं क्रमेण बोद्धवं सर्वं शावेषु शुद्धिमन् ॥१५५॥

155. O Wise Brahmin, In this way the auspicious and inauspicious effects should be known after duly considering the strength and the weakness of the planets in all the houses.

दीनाद्यस्थापनं प्रहों का दशाकल—  
पांके प्रदीपस्य व्रायविपलमुत्साहशोर्यं धनवाहने च ।

स्त्रीगुरुलाभं शुश्वरस्तुजोः श्लीष्मानमध्येति विद्याम् ॥१५६॥

स्वस्यस्य खेटस्य दशाविषयके स्वास्थ्यं नृपालत्ववदनालितोऽनुभम् ।  
विद्या यसः श्रीपापहरमादारारथं शूलव्यादिजयमध्येति ॥१५७॥

मुद्रान्वितस्यापि दशाविषयके वस्त्रादिकं गन्धसुलार्थधैर्यम् ।  
पुराणधर्मश्रवणादित्वाभं द्विषद्विद्यानाद्वरपूषणादितम् ॥१५८॥

दशाविषयके सुखदर्शनमेति शानतस्य शुपुकलत्रयान्म् ।  
विद्याविनोदान्वितस्थर्मशास्त्रं बहुर्थेशाशिपपूज्यतां च ॥१५९॥

स्त्रानच्छ्रुतिर्बन्धुविरोधिता च दीनस्य खेटस्य दशाविषयके ।  
जीवत्वसौ कृतिहीनवृत्ता त्वक्तो जै रोगनिर्मीडितः स्यात् ॥१६०॥

दुःखादितस्यापि दशाविषयके नानाविधं दुःखमपैति नित्यम् ।  
विदेशगो बस्तुजर्नेविहीनश्रवोराग्निशूष्पेर्भयमात्मेति ॥१६१॥

वैकल्यमुक्तेष्टदशाविषयके वैकल्यमायाति मनोविकासम् ।  
मित्रादिकाना परां विशेषत् स्त्रीपुत्रयनाक्वद्वैरपीडाम् ॥१६२॥

दशाविषाके कलहं वियोगं खलस्य खेटस्य पितृवियोगम्।  
शत्रुविनामा द्वन्धुप्रमाणपूर्वते नित्यं स्वजनेश्वरं निनद्वाम् ॥१६३  
कोणाच्चित्तश्चापि दशाविषाके पायाः समयान्ति लङ्घकरोरैः ।  
विद्याधनसौषुभवस्थापः प्रातिकृष्टं त्वये नेत्रोगः ॥१६४

**156-164. EFFECTS OF THE DASA PERIODS OF DEEPTA ETC AVASTHAS:** In the dasa periods of planet that is gone in the Deepavastha, the native gets kingship, will be full of enthusiasm, valour and courage, will gain wealth, conveyances, wife and sons, will be adored by his excellent relatives, honoured by the King and will get learning.

In the dasa periods of a planet who is in the swasthavastha, the native will gain health, will enjoy the wealth etc received from the King, be endowed with learning, fame, wife, wealth and lands and will do virtuous deeds.

In the Dasa periods of planet who is in his Pramuditavastha, the native will have gains of robes, perfumes, sons, wealth, fortitude, etc, will be benefitted by hearing the Puranas and religious talks and will get elephants, robes, ornaments etc.

In the Dasa periods of a planet who is in the Shantavastha, the native will be endowed with happiness, lands, sons, wife, honour, will do virtuous deeds, will have learning and entertainment, will ponder over the scriptures and will get much wealth and honours from the King.

In the Dasa periods of a planet in Deenavastha, the native will have fall in his position, will face opposition from his own men, will earn his living through base means, will be dishonoured by the people and be distressed by diseases.

In the Dasa periods of a planet who is in Dukkhitavastha, the native will face miseries of various kinds, will go in to foreign lands, be bereft of relatives, will have fear from thieves, fire, and the King.

In the Dasa periods of a planet who is in the Vikalavastha, the native will have mental restlessness, deaths of friends and will have to be troubled by wife, sons, thieves and due to vehicles.

In the Dasa periods of a planet who is in the Khaivastha, the native will have quarrels, separation from his father destruction of

wealth and usurpation of lands by his enemies and will be disgraced by his own men.

In the Dasa periods of a planet who is in the Kopavastha, the native will tend towards sinful deeds and there will be loss of learning, wealth, sons and his own and will get eye disease.

**Notes:-** There is the description of the various avasthas (states) of the planets. Maharsi Parasara has analysed the methods of knowing these avasthas and effects which they have on the life of the native. The effects of these avasthas are not of much importance. The important thing is that before considering the effects of a yoya (combination), conjunction or relation of planets there should be a proper consideration of these avasthas also. The effects are to be predicted along with the consideration of these avasthas: Thus, first of all we consider about the 5 avasthas: Baalavastha, Yuvavastha, Kumaravastha etc. Now suppose some yoga Karaka planet makes relation with some other yoga karaka planet and is situated in an auspicious house, it is quite certain that it is an auspicious relation. Both planets are in their Yuvaavastha. So they will certainly give good effects. But if they had been in the Vridhavastha, the native would have got the effects in negligible measure and the effects would have been nil if they had been in the Mritavastha. Then, if these planets are in the waking state, they will have the full effects of this state or avastha also. But the sleeping state or Susupti Avastha will not be beneficial to them. The Mritavastha, the state in extremis, will keep the effects as perfectly sound.

Another classification of states is based on other things. The states or Avasthas may be Deepa, Swastha, Pramudita, etc. Among these, the Deepa, Swastha, or Pramudita will be beneficial for these yoga karaka planets. The effects will be reduced in other Avasthas; Besides these there are six other states Lajjita etc. These states also need consideration. Among these, the most beneficial states are Garvita and Mudita Avasthas. And lastly, there are 12 other Avasthas, which are arrived at through calculation. The most important thing about these states is the cheshtas of them which are in their turn of 3 kinds. Drishti, Cheshta and Vicheshta. These cheshtas give us the degree or amount of the effects given by the

Avasthas. They tell us whether the effect of a given Avastha will be full, medium or very little! The consideration of these cheshtas makes, the task of the Astrologer easier. Therefore, the effects giving power of the planets should be considered in the context of these 12 Avasthas and also the cheshtas in them. These Avasthas give different effects in different planets. Thus the Netrapani Avastha of the Sun gives the native happiness, endows him with thinking power, physical strength, wealth, governmental favour while the same Avastha, in the case of the Moon will completely destroy the native's health, make him interested in doing vicious and sinful deeds. Therefore the planets should also be considered along with the Avastha.

Some times Avasthas have to be considered in the context of signs and Houses. Besides these, the aspects of the planets, their conjunctions also need consideration while determining the effects of the yoga karaka planets.

Maharsi Parasara has explained in other chapters as to how the situations of the planets, their exaltation or debilitation, their vargas etc determine the various incidents, losses, gains, diseases death etc. The consideration of all these may also bring certainty in prediction. Thus in sloka 37 of Jayabhavaphaladhyay Parasara says, "If Rahu is there in the 2nd House and Mars in the 7th one, the native's wife will die by snake bite on the day of his marriage or on the 3rd day from the day of marriage". And in sloka 23 of the present Chapter, Parasara says: "If there is in the 7th House, a Kshobhit or Trashita planet, the native's wife will die. Now this prediction can be made with certainty only if Mars in the 7th House is in his Kshobhit or Trashita Avastha and Rahu in the 2nd House is in the Bhojanavastha. The Sage has told the effect of Rahu in the Bhojanavastha to be depriving the native of the happiness of sons and wife. The effect of deprivation of wife and sons is caused by different planets in different Avasthas. Thus, the Sun causes it in his Nidravastha, Mercury in Bhojanavastha, Venus in Agamavastha, Saturn in Agamanavastha. Parasara has nowhere laid down that a particular planet in a particular house will cause the loss of the native's wife and sons. It is the Avasthas that are the factors in causing this loss.

If in the Horoscope of a would be bridegroom, in the 7th House there is Mars and in the 2nd Rahu, it should be seen before the marriage whether in the horoscope of the would be bride Ketu is not in the Netrapani Avastha. As in the Netrapani Avastha the native has fear from snakes. In this condition his wife will have fear from snakes and certainly die immediately after marriage.

On the other hand in the same combination(Mars in the 7th and Rahu in the 2nd House) If Mars be in his Kautukavastha or Muditavastha and Rahu be in the Nidravastha, the death on the day of marriage or three days after the day of marriage may not occur. Venus also will not allow this effect in his auspicious avastha because the effects of these planets have been said to be beneficial. Therefore, Avasthas should be considered while making predictions.

[TO BE CONCLUDED]