

*Sagar's*

"SEARCH-LIGHT  
on  
*INDIAN ASTROLOGY*

**ARYAN MISCELLANY**

**THE**

**Brihat Jataka**

**OF**

**VARAHA MIHIRA**

**TRANSLATED INTO ENGLISH**

**BY**

**Usha & Shashi**

**Sagar Publications**  
**VED MANSION, 72 Janpath**  
**NEW DELHI (INDIA)**

## INTRODUCTION

There is probably not one subject which is so ill-understood, which so many people pretend to know, and on which so many are prepared to express an opinion, as the subject of Astrology. The Indian proverb truly says that there is no man who is not a bit of a physician and an astrologer ; and it is equally true that there is no subject which is so ill-understood as these two. The fact is that the broad medical and astrological principles are so many that everybody of necessity learns a few of these, but experiences a difficulty in mastering all of them.

It would be interesting to note the various subjects with which astrology is confounded. Persons with well-developed intuitions are often found to make correct predictions of events. The Yogis are persons of this description. Their peculiar knowledge is certainly not the result of any study of astrological works. We also find another class of men who imitate these men and also make striking *statements*. Birmingham gold is often taken for sterling gold ; German silver for pure silver ; and we have a variety of inferior stones, white, red and green that are often mistaken for diamonds, rubies and emeralds. The world is full of this dual character of things. Every department of true knowledge has its inferior counterpart and so we have a number of men who, possessing no occult powers, but securing the help

of a few elemental spirits, practise imposition on the ignorant public. But the world is not without a touchstone to detect the hollowness of their pretensions : these men will give you a few correct particulars regarding remote past events, a great many particulars regarding present events, one or two particulars regarding the immediate future, and no particulars at all about the distant future. I have known these men and tested the truth of their statements. These men pretend to be astrologers. Some of them carry no books at all and make amazing statements touching past events in prose and verse in an extempore sing-song fashion and without the least effort, even though the questioner is a perfect stranger ; while others show you some huge antique cadjan book and pretend to read from its pages. This was exactly the way in which questions were recently answered by the Brahmin astrologer who pretended to read from the pages of the works of the Great Bheemakavi I am sure that his intelligent friends ever had a look into the book to see whether what was read out was really written there, and if so, whether the writing was not a fresh one. In all these cases the astrologer, if he is one at all, doggedly refuses to allow others to look into his book; for, he says, he is not permitted by the book-deity to do so! There is a more wonderful man in Pondicherry at present. He pretends to read from the works of Nandikeswara. Such astrologers are making vast sums of money. The statements they make are really puzzling ones. But for these and the way in which they are made, the utter want of preparation and the like, I should have been inclined to discard the element of the help of

the elemental spirits. Let those who would object to this, examine the matter and then pronounce an opinion.

Nothing can be more funny than to find young men especially, taking up astrology as their first subject of attack in their public utterances. It is a subject to which they pay little or no attention except for purposes of ridicule. To all your questions, how do you prove this statement and how do you prove that: their one ready reply is that their common sense tells them so. They forget that common sense is a sense which changes in its nature as one advances in one's study, and it changes so much that the common sense of one age is different from the common sense of another age, the common sense of one nation or of one individual is different from the common sense of another nation or of another individual. Where proof is advanced by a few, it is equally interesting to examine it. The proof is that such and such astrologers made such and such predictions and that the predictions have failed—and *ergo*, astrology is no science! It is evidently taken for granted that the astrologer was really learned in the science, and that there were not those numerous errors of data to mislead him.

Another objection to the science is that astrologically the fortunes of two persons born at the same moment of time but in the opposite quarters of the globe, must be the same, but that they cannot be and are not the same. Here is an ignorance betrayed regarding the elementary principles of the science. It is true that the planetary positions are nearly the same except for the small matter of parallax. But it is not the planets alone that go to shape one's fortunes. Time of birth, which is represented by the Lagna or the rising sign, has a great deal to do

with it. In other words, because the local times of the two places are different, the Lagnas must be different; for when the 20th degree of Leo, for instance, is in contact with the horizon here, the 20th degree of Aquarius will be in contact with the horizon of our antipodes at the same moment. Our rising sign is their setting sign, and our setting sign is their rising sign; so that a difference of longitude gives a difference of local time and consequently a difference of Lagna. But suppose the places to have the same longitude. Take two places for instance on the same meridian and therefore due north and south of each other. Now the question is whether the Lagna is the same for both the places. No. the Lagna is a point in the ecliptic which is inclined to the equator. The planets of the horizon of the two places are different and they cut different parts of the ecliptic. It therefore follows that a difference of latitude gives a difference in the Lagna. So that places with a difference of either longitude or latitude or with both cannot have the same Lagna at the same time. That Lagna or mere time or space, irrespective of the planets, has a great deal to do with shaping the fortunes of a native or Jataki will be a new revelation to most people. We will come to this subject presently. A horoscopic diagram or figure of the heavens represents both local time or Lagna and planetary positions.

What then is Astrology or Horoscopy? what is its nature and what its bounds? Here is the author's definition of horoscopy—

होरेत्यहोरात्रविकल्पमेके वांछति पूर्वपिरवर्णलोपात् ।  
कमज़ितिं पूर्वभवेसदादि यत्तस्यपर्तिक समभिव्यनक्ति ॥

Horoscopy is stated to be the science of *Ahoratri* or the science of day and night—these being the broadest visible divisions of time—multiples of which give weeks, months, years, etc., and divisions of which give hours, minutes, seconds, etc. The first letter *A*, and the last letter *tri*, having been dropped, the term has assumed the shape of *hora*, and the author says that *hora* Shastra treats of the effects of the good and bad deeds of an individual in his previous birth ; so that the moment a person is born, it becomes his lot to enjoy and suffer certain pleasures and pains for his past good and bad deeds—seeds cast into the cosmic region in one birth begin to bear sweet and sour fruits in another birth according to their quality.

In this connection we may say a few words touching the long disputed question of fatalism *versus* free-will. Persons of the former school hold that even the minutest events of one's life are per-ordained, and that man is completely a puppet in the hands of certain higher agencies. This error has evidently been the result of the observation of a number of well projected efforts in the particular directions having been thoroughly discomfited. Again, men of the other school hold that man is a free agent, and that there is nothing impracticable for him if only proper means are employed for the purpose. This error again has been the result of the observation of even ill projected efforts in particular directions, proving highly successful—the failures, if any, being accounted for by the insufficiency of the means employed. In the one case man becomes an irresponsible agent ; and in the other he not only bootlessly grieves over his failures, but repeats his attempts, thus putting himself to trouble,

expense and vexation only to fail again. Now, as regards the former position, it is held that man's present deeds are all the effects of his previous deeds. As free agency of any sort is discarded from the question, it would follow that these previous deeds are the effects of deeds still more previous, and so on, *ad infinitum*, or till we are brought to a state of cosmic evolution when differences of states and conditions were infused into human souls by the Creator. Such a condition of irresponsibility is opposed to reason, opposed to progress, and equally opposed to divine and human law. It is a very pernicious doctrine in the extreme.

As regards the latter view, if man can wholly shape his own fortunes, how are we to account for the phenomena of suffering virtue and the enjoying vice in certain cases—for the former reaping no rewards and the latter escaping punishment. A satisfactory explanation would point to the former as being the effects of previous *karma*, and the latter as deeds for which man will both suffer and enjoy in his next life. Taking entire human life into consideration, our own opinion is that man is both a slave of the effects of his past deeds and is a free agent as regards fresh independent deeds—deeds which are in no way directed to thwart, to arrest, to alter or in any way to modify or remould the effects of his past *karma*. But if he wishes to move along with the current, he may do so, and the course will become more easy and more smooth. This view will account for three things : (1), the many apparently unaccountable failures of attempts even when the means employed have been good ; (2) the easy success that has attended many an effort when the means employed were even weak ; (3), the success which

in certain cases appears proportionate to labour. In the first case, the attempt was one aimed at moving against the current of fate ; in the second case it was one of moving down with the current, and in the third case it was motion on still water, where and where alone free human agency can display itself.

Having premised so much, we may now proceed a step further and state that where the current is a weak one running with the course of a Leena, it might be opposed, and such opposition may be either direct or oblique according to the fitness and strength of the means employed, and that the task would become a difficult one, if the course to be resisted should flow with the course of a Tigris. The question is purely a question of karmic dynamics—effects of past karma as opposed to present karma. To oppose even an opposable force, one must first possess a knowledge of its strength and direction of action, and secondly, a knowledge of the proper means to be employed for the purpose. The former knowledge is supplied to man by astrology, and the latter by such works as the Karmavipaka Grandha. The means prescribed in the latter consist of gifts, of Japa (psychic training or development) and certain fire ceremonies having an occult significance. It follows where the current is irresistible, the attempt to oppose it becomes futile. How can a person ever hope to win success in a field when he is ignorant of the direction of attack as well as the strength of his enemy. Astrology not only points out to him his enemies but his friends as well, whose help he might seek and obtain. By pointing out fields where there are friends, and fields where there are foes, astrology indirectly points out to him neutral fields

where man's free agency has its full scope of action and where success is proportionate to labour.

The next important question for consideration is the examination of the connection, if any, between the planets and human fortunes : where man suffers and enjoys the fruits of his past karma, the question asked is what part the *planets* play in such human suffering and enjoyment. Here again believers in astrology as a science are divided into two schools. The one admits active agency for the planets, and the other, denying it, states that the planets blindly and mechanically indicate the current of human destinies. In support of the latter view, it is stated that if human suffering and enjoyment are directly traceable to man's previous karma, than, to admit active agency on the part of the planets, becomes not only superfluous, but inconsistent : if a man loses his son, it is because, they say, he suffers for his karma, which might consist in his having caused a similar affliction to somebody in his previous birth, and not because Mars occupied the 5th house from the ascendant or Lagna at the moment of birth, and that therefore the planetary positions only *indicate* and do *not bring about* human suffering or enjoyment. These people from a human point of view cannot conceive the possibility of more causes than one for an event—each cause acting independently and with full force. Hindu literature is full of events, each of which is the *immediate* effect of a number of causes. This peculiar combination of causes, quite incomprehensible to us, is a feature which distinguishes divine deeds from human deeds. We will quote an instance or two. Ganga was cursed to pass through a human incarnation ; the Ashta (eight) Vasus brought on

themselves a similar curse—of the eight Vasus seven were allowed to return to Swarga immediately after birth ; Raja Santanu goes out on a hunting excursion, marries Ganga, whom he finds on the banks of the Ganges, on condition of her being allowed to quit him the moment he opposes her own mode of disposing of the issue of their union. Eight children are born in all. The mother throws the first seven of them into the Ganges ; the King puts up with this for love of the lady. He can bear no more inhuman work of the sort and so he resists ; Ganga quits her lord leaving the babe—the future Bheeshma of the Mahabharat. Again, King Dasaratha goes out to hunt and enters a dense forest ; hearing some gurgling sound in his neighbourhood, and mistaking it to be that of a wild elephant in the act of drinking water, the king discharges his arrow in its direction and kills a lad who was dipping his bowl into the waters of the stream to carry it to his aged parents at some distance. The cries of the dying lad brought home to the king his error, and the next moment the king himself proceeds to the lad's father and entreats pardon. This venerable old man expires on the spot pronouncing a curse on the king—rather reading the king's fate that in his old age he shall die a similar death from grief on account of separation from his son. In the meanwhile Vishnu himself draws on his own head the curse of a human incarnation, attended with much suffering from separation from wife, from the sage Bhrigu, whose wife he killed when she refused to deliver up to his ward an Asura who had sought her protection. The Devas suffering much from Ravana and his giant hosts proceed to Vishnu and entreat relief. As Brahma had

granted to Ravana the boon of exemption from death except by men and monkeys, and as Dasaratha had prayed to Vishnu for the blessing of a son, Vishnu enters on his human incarnation as Rama, the son of Dasaratha. From family dissensions he quits his kingdom and enters the forest of Dandaka with his bride. Grieved at his son's separation, Dasaratha dies. Ravana carries away Seeta and Rama is grieved at the separation. He proceeds to Lanka, slays his enemy and recovers his wife.

Most of the eminent astronomers of the East and West believed in a double Sun, a double Moon, Mars and other planets—the one is the Sthula or the physical one and the other is the Sukshma or the astral one. The difficulty in conceiving active agency as possessed by the planets when viewed in the light of huge inert balls, will be removed when we suppose that each planet possesses a soul. Besides, there is nothing repugnant to our mind in the idea that the planets together form a body of executive officers charged with the duty of rewarding and punishing humanity for their past karma by the command of the Most High, who at the same time allows each man the chance to improve his own condition by making him a free agent in many matters. A man is whipped for theft by the order of the Magistrate. He suffers for karma—the deed of theft. But the whipping officer is an active agent. Take another instance : A man does a piece of valuable service to the state ; the sovereign commands a local officer to invest the person with the order of kingship ; the officer obeys ; the officer no doubt is an active agent though the honour was the immediate effect of the person's services. We therefore hold that planets not

only indicate human destinies, but bring about such destinies. The world is a mixed field of honour, of punishment and of probation. And the planets are the rewarding and chastising officers, and meddle in no way when man exercises his free will within its own sphere.

The same idea might be represented in another way: planetary activity is the total activity of a number of forces, some for good and some for evil, and while a man's karma leads him into the one force or the other, there are other forces by a knowledge of which man may benefit himself, though it may not be *his* lot to be drawn into any of them by his past karma. If this were not the correct view of the part played by the planets, a large portion of the science of astrology, in which man is advised to avail himself of such and such planetary positions for particular purposes, would become useless. The planets therefore can be made to do more than the work of jailors and rewarding officers. For instance, in the fourth chapter (*Brihat Jataka*) which treats of Nisheka (conception) a man is advised to avail himself of particular planetary positions if he desires an excellent issue: Parasara, who was a great astronomer and astrologer, finding that such an hour for Nisheka had approached, joined a boat-man's daughter in an island on the Jumna and the issue was the great Veda-vyasa. A Brahmin astrologer under similar circumstances joined a potter's daughter, and the issue was the great Salivahana.

That man is not altogether a free agent is an idea caught by Shakespeare in one of his well known passage in "As You Like it".

All the world's a stage,  
 And all the men and women nearly players ;  
 They have their exists and their entrances,  
 And one man in his time plays many parts,  
 His acts being seven ages.

Again, while the heavens from the macrocosm, man is the microcosm. In other words, each man is a little world exactly representing the Universe. While all seems quiet without, there is an active world within. Such a world is visible to the inner sight of a Yogi. Occult science treating of this subject says :

प्राणे सुषुम्नां सम्प्राप्ते नादोन्तश्रूयतेऽष्टधा।  
 \*                   \*                   \*  
 तनूनपात्तिडित्तारा तारेशतपनोपमम् ॥

If the Pranavayu (vital air) can be taken to the Sushumnañadi, eight sorts of music will be heard, and fire, lightning, stars, the moon and the sun will become visible. Again, in Chapter IV, already referred to, Varaha Mihira says that menstrual discharges occur in women when Mars and the Moon approach each other. In connection with this subject the author of Saravali says as follows :

इन्दु जलं कुजोग्निः जलमिश्र त्वग्निरेव पित्तं स्यात् ।  
 एवं रक्ते धुभिते पित्तेन रजः प्रवर्त्तते स्त्रीपु ॥

"The Moon is water and Mars is fire ; bile is the result of a mixture of fire and water, and when bile mixes with the blood, menses appear in women."

So that with the change that is going on without, there is a change going on within, and every element or bit of man's physical body has its representative in the

heavens. Such being the case, there is a subtle connection, imperceptible because subtle, between the conditions of the planets and the stars above and those of man below.

We shall now say a few words touching the causes of failure of astrological predictions : the most important of these we will take up first.

Astrology rests on astronomy. The latter science was probably in a good condition at the time of Vikramarka. The tables for the calculation of the places of the planets which were then farmed or then in use, were all suited to the time. Owing probably to the wear and tear of the several working parts of the whole machinery of the Solar system, the tables of one age are unsuited to another age. To this truth the ancient Hindu astronomers were keenly alive. They have accordingly laid down this broad rule for the guidance of future astronomers.

ज्योतिर्गणे शास्त्रपथातिवृत्तौ यद्वद्याहत्यां मुनयो वदंति ।  
नित्यं ग्रहाणामहरव्यकाले निर्णेव्यमेतत्तुपरीक्ष्य दक्षैः ॥

Since error in calculation is as sinful as the murder of a Brahmin, the correct places of the planets shall be ascertained by daily meridian observations.

And this cannot be done without an Observatory. Observatories of some sort did exist in this land ; but owing to foreign invasions and the want of encouragement on the part of rulers, the science has ceased to progress, and the former tables for want of corrections have become useless. The calendars therefore prepared by the native astrologers do not give the true places of the planets. The error has been going on for the last 1,000 years.

The nautical almanacs prepared in Europe and America give very correct positions of the planets ; and Messrs. Bapu Deva Sastry of Benares, Lakshmana Chatre of Poona, Ragunatha Chariar of Madras, and Venkateswara Deekshitar and Sundareswara Srouty of Combaconum have started almanacs basing their calculation on the correct modern tables. These tables enable us to ascertain correctly the places of the planets from the *Vernal Equinox*, one of the two points where the ecliptic cuts the equator. This point is the Western first point of Aries. It has a retrograde motion at the rate of about 50" a year. But the Hindu first point of Aries is the fixed star Ravati (the Yogatara of the group) which is stated to be on the ecliptic. This star is at present about 20° to the East of the Vernal Equinox. Planetary places from this star are known as the *Nirayana Sphutam*, and places from the Vernal Equinox are known as the *Sayana Sphutam*. The little bit of increasing space between the two points is known as *Ayanamsa*. Now Hindu astrology rests on the Nirayana Sphutam of the planets, and modern tables give us the correct Sayana Sphutam ; so that, if the length of the Ayanamsa is correctly known, it may be subtracted from the Sayana Sphutam, and the remainder will be the Nirayana Sphutam required. But the exact length of the Ayanamsa is not known, and it cannot be ascertained by direct observation, because the star Revati has disappeared : I have treated of this subject at some length in the April (1883) issue of *The Theosophist*. The several almanac publishers already referred to have arbitrarily assumed different lengths of the Ayanamsa, evidently to suit their own convenience. These lengths of the Ayanamsa on the 1st January, 1883, are :

		°	'	"
(1) Bombay	Almanac	18	14	20
(2) Madras				
(3) Combaconum	}	do.	... 22	2 39
(4) Benares	do.	... 21	58	29
(5) Vakhya	do.	... 22	41	44
(6) Siddhanta	do.	... 20	46	15

I have discovered the true length to range between  $20^{\circ} 23' 8''$  and  $20^{\circ} 25' 22''$  on the 1st January, 1883. By adopting the mean, namely,  $20^{\circ} 24' 15''$  the maximum amount of error will only be  $1' 7''$ . Now the difference between the correct Ayanamsa and the various Ayanamsas above given will be seen from the following :

(1) Bombay	... — 2 9 55
(2) Madras	
(3) Combaconum	}
	... + 1 38 24
(4) Benares	... + 1 34 14
(5) Vakhya	... + 2 17 29
(6) Siddhanta	... + 0 22 0

To express the same in other words. The Ayanamsa error as it affects the planetary positions in point of time in the first four almanacs will be found to be as follows :

Planets	Bombay (before)		Madras and Combaconum (after)		Benares (after)	
	day	hour	day	hour	day	hour
Sun	...	2 5	1 16		1	14
Moon	...	0 4	0 3		0	3
Mars	...	4 3	3 3		3	0
Mercury	...	0 13	0 10		0	9 $\frac{1}{2}$
Jupiter	...	26 0	19 17		18	21
Venus	...	1 9	1 0		0	23
Saturn	...	64 16	48 23		46	20
Moon's node	...	40 21	31 0		29	16

So that it is evident that horoscopes constructed on the planetary positions as found in the existing almanacs are wrong.

Again, in the construction of horoscopes, the following wrong tables showing the Rasimana or time of oblique ascension of the Zodiacal signs above the horizon is adopted nearly throughout the land by a great majority of ignorant astrologers :

	Ghatikas		Ghatikas
Aries	... 4 $\frac{1}{4}$	Libra	... 5
Taurus	... 4 $\frac{3}{4}$	Scorpio	... 5 $\frac{1}{4}$
Gemini	... 5 $\frac{1}{4}$	Sagittary	... 5 $\frac{1}{2}$
Cancer	... 5 $\frac{1}{2}$	Capricorn	... 5 $\frac{1}{4}$
Leo,	... 5 $\frac{1}{4}$	Aquarius	... 4 $\frac{3}{4}$
Virgo	... 5	Pisces	... 4 $\frac{1}{4}$

The reader is referred to the Appendix for a correct table for all the places of India.

A third cause of failure is an ignorance of the local time. The present days are days of clocks and watches, and these are luxuries confined to our towns and do not extend to our villages. Besides, these clocks and watches are rarely made to show the local time. In most of the places of Southern India, the clock shows the Madras time, and where there are no clocks the time is ascertained by a rough calculation applied to the length of a man's shadow. The corrections due to the latitude of the place and to the position of the sun on the ecliptic are omitted. At night, if the sky should happen to be clear, the transit of particular constellations over the meridian is observed, and by the application of a rough table beginning with

शोणामेषेरता

"When Sravana crosses the meridian, Aries has risen by  $2\frac{3}{4}$  Ghatikas," an attempt is made to ascertain the local time. In the first place the table is a rough one, and in the second place it applies to the time when the Yogatara or chief star of the group crosses the meridian. The table therefore becomes useless for times lying between the transit of the Yogatara of one group and that of the Yogatara of the next group. Besides, most men are ignorant not only of the Yogatara but of the exact position of the meridian; and turning towards the star which might be to east or west of the meridian, they fancy that it is just about to make the transit. If the night happens to be a cloudy one, the time is purely one of guess work. So many errors must, of necessity, lead often to an error in the Lagna; and when this occurs, it upsets the whole thing. Add to this the errors of the calendar relating to the places of the planets. Cent per cent, of the horoscopes of the present day are therefore wrong. It is a horoscope of this type that is put into the hands of a person who calls himself an astrologer. In a great number of cases, Indian astrologers are poor men who have betaken themselves to the study of the science as a means of livelihood. The public would pay them only if they would predict some good fortune; if he correctly predicts an evil, he is not only not paid anything, but is set down for a sorcerer, whom it would not be safe to approach. Thus the astrologer is induced to conceal any unpleasant truths which he might happen to know, and after this the complaint is that the predictions of such and such astrologers have failed! For want of encouragement, the astrologer pays

little attention to the study of his subject and often has recourse to the help of the black art as already described.

We shall now say a few words regarding a particular branch of the science known as Prasna or Arudha Shastra, horary astrology. This differs from horoscopy or nativities in this respect, *viz.*, while the latter rests on the motions of the visible planets round the Sun, the former rests mainly on the motions of certain invisible planets which are supposed to move round the horizon. Their laws of motion are exceedingly simple. These planets, which are 8 in number, move in the following order: the Sun, Mars, Jupiter, Mercury, venus, Saturn, the Moon and Rahu, at the distance of a sign and a half, or  $45^{\circ}$  from one another and take one full day or 24 hours to go round the horizon—the Sun being at the first point of Aries every day at sunrise, the horizon being their ecliptic and divided into 12 equal parts, each part being known as a sign, and Taurus, Leo, Scorpio and Aquarius being respectively the due eastern, southern, western and northern heavens above. The astrologer forms as it were the sun, round whom the planets revolve. The direction of (sign occupied by) the querent is noted down, as well as the position of the invisible planets at the time. We cannot enter into the details of the process of calculation here. The astrologer proceeds to discover the subject matter and then makes his predictions with the help of his books. In this, he is assisted by another department of astrology known as Angavidya or Cheshta Sastra which rests on the motions of human limbs, casual words and the like. Angavidya rests on the theory that an All-pervading Intelligence is pointing out to the astrologer (who is otherwise unable to know them) the minute events of life

in a hundredways. (*Vide* Chapter 51 of Varaha Mihira's *Brihat Samhita.*)

Horoscopy differs from horary astrology in another important point: while the former enables one to predict even the distant events of life, the latter refers only to events of the immediate future, and while the one deals with events of considerable importance, the other deals mainly with events comparatively insignificant, such, for instance, as the sort of meal which one would take in the course of a day, the direction of his seat and the like. In such cases the astrologer generally writes out his answers on a bit of paper and folds it up asking the questioner to look into it after the event, for the course of such minor events of life can be easily altered by a previous knowledge. These events of life are the immediate effects of a set of circumstances in which a person has just placed himself, the natural immediate effects of which form matter for the consideration of horary astrology, and do not come within the scope of horoscopy. *After* a person has begun to apply his axe to a tree, it may not be difficult to predict the direction of its fall, but *not before*. It would therefore be wrong to conclude from these minor predictions of horary astrology that the minutest events of one's life are pre-ordained and that man has no control over them.

It only remains to say a few words about certain books known as Nadigranthams. These purport to contain a brief account of the lives of all mankind. It would appear on a superficial consideration of the subject that such books cannot at all exist. That they exist is a fact and the question therefore is how came they to exist—how were they prepared?

The planets occupy particular places on the ecliptic at particular points of time. Every moment their positions are changing. The question then is in what period of time the planets return to their former positions. This is a question of arithmetic, a question of the least common multiple of 7 or 8 numbers. These numbers are the siderial periods of Mercury, Venus, Earth, Mars, Jupiter and Saturn and of the Moon *viz.*,

Mercury	...	87.9693	days
Venus	...	224.7008	"
Earth	...	365.2564	"
Mars	...	686.9795	"
Jupiter	...	4332.5848	"
Saturn	...	10759.22000	"
Moon	...	27 days. 7 hrs. 45 m. 11.5 s.	

Now the L.C.M. of the above numbers is the Kalpa of the Hindu Astronomy which is 4,320,000,000 siderial years. After which the planets all return to the first point of Aries at the horizon of Lanka—a place on the equator whose longitude is 76 E. from Greenwich. A Kalpa consists of 1,000 Chaturyugas. A Chaturyuga consists of 4,320,000 siderial years, of which Kaliyuga consists of 432,000 siderial years.

Dwapara yuga	4,32,000	$\times$	2	= 8,64,000	years
Treta yuga ...	4,32,000	$\times$	3	= 1,296,000	"
Krita yuga ...	4,32,000	$\times$	4	= 1,728,000	"

A Kalpa forms Brahma's day, at the end of which the Mahapralaya commences. Again, the number of Rasi Chakrams or the Zodiacal representations of the positions of the planets is also limited. How? Suppose there was only one planet, say, the Sun. He might occupy any one of the 12 houses; so might Mars and each of the other planets. The 12 places of the Sun combined with the 12 places of Mars will give us  $12^2$  or 144 different places for

the Sun and Mars. These combined with the 12 places of Jupiter will give  $12^2 \times 12$  or  $12^3$  or 1,728 places for the three planets, the Sun, Mars and Jupiter. Similarly 4 planets will give  $12^4$  positions and 5 planets will give  $12^5$  positions, and so on. Now horoscopy deals with the positions of the five planets, Mercury, Venus, Mars, Jupiter and Saturn, as well as the Sun, the Moon and Rahu (Moon's ascending node).<sup>1</sup> Of these 8 planets, all, excepting the inferior planets, Mercury and Venus, will give us  $12^6$  positions. Now the greatest elongation of Mercury from the sun is about  $29^\circ$ , and that of Venus is about  $47^\circ$ ; so that when the Sun occupies a particular sign, Mercury will occupy either that sign or the sign next after it or next before it; similarly Venus will be either in the house occupied by the Sun or in one of the two signs next after it or next before it. In other words, the number already obtained will have to be increased threefold on account of Mercury and fivefold on account of Venus. The number then is  $12^6 \times 3 \times 5$ . Combine with this the 12 Lagnas. The total number of Rasi Chakrams therefore is  $12^6 \times 3 \times 5 \times 12 = 12^7 \times 15 = 537,477,120$ . So that while the limit of time is 4,320,000,000 siderial years, the limit of Rasi Chakrams during that period is 537,477,120. These figures have been stated simply with the object of dispelling certain wrong notions that the number of horoscopic Rasi Chakrams is infinite and that the changes go on for an infinite period of time. On the other hand, it would be wrong to suppose that the scope of a Nadigrantham extends to the period of a Kalpa or that it treats of so many chakrams. The chakrams themselves cannot be so

<sup>1</sup> Uranus, Neptune and other telescopic planets are not supposed to exercise any appreciable influence over human affairs.

many in reality, the number given above expresses the possible number of positions in which the planets can be *conceived* to be placed in the 12 signs of the Zodiac *algebraically*. But they cannot assume all these positions, for this simple reason, that they have motions of their own and can only come to particular positions subject to such motions. Again, of 537,477,120 horoscopic Rasi Chakrams, reduced, as just pointed out, a very large number refers to animals and plants (*Vide* Ch. 3 on Animal and Vegetable horoscopy). Again, it does not appear that the Nadigranthams treat of any period of time other than the present *Kaliyuga*, and it is probable that those human chakrams that pointed to births in other yugas have been rejected. Now a number of horoscopes, though agreeing in the broad Zodiacial divisions of the planetary places, might show great differences where the divisions are more minute; as the Navamsa; Trimsamsa, Hora, Drekkana, Dvadasamsa and the like divisions, and it might be asked whether the Nadigranthams recognize these divisions, and if not, on what basis these Granthams are built.

The 360 degrees of the ecliptic are divided into 12 equal parts of 30 degrees each, and each division is known as a sign of the Zodiac. Each sign, for purpose of Nadigranthams is divided into 150 parts known as *amsas*, and these *amsas* have particular names assigned to them, such as *Vasudha*, *Vaishnavi*, *Brahmi*, *Kala Kuta*, *Ahi*, *Sankari*, and so forth. A degree of the ecliptic contains 5 such parts, and each part is divided in to two halves known as *Purvabhaga* and *Uttarabhaga*, *i.e.*, the first half and the second half. For each half the Nadigrantham contains a life, and this half represents in space 6 minutes, and in time a *Vighatika* or 24 seconds. So that the number of

horoscopes treated of in Nadigranthams as regards the *amsas* is 3,600. Now the first volume of Dhruvanadi gives a brief account of the lives of persons for the many *amsas* already referred to. The sketch is quite independent of the position of the planets and holds true with some slight alterations from planetary influences. The points treated of refer to the material points of one's life. Now in the case of human horoscopy there is a law connecting the *amsas* with the positions of the planets. I long suspected that such a law of connection must exist. For otherwise it would not be possible to describe correctly the positions of the planets several thousand years hence and for such long ages. I examined the pages of the volume already referred to, and found the author writing in one place as follows:

"We shall now proceed to state the method of discovering the places of the planets for the several *amsas* for human births."

A thrill of joy ran through me which was soon followed by bitter disappointment. For, the next cadjan leaf which ought to have contained the information wanted was missing! Some person, evidently seeing the importance of the information, must have carried away the leaf of the book I examined. Our readers are requested to examine other copies of the 1st volume of the Dhruvanadi.

The author of Nadigrantham takes up an *amsam* and jots down the positions or the several sets of positions of the planets, taking into consideration especially their Zodiacial divisions, and by slightly altering, or adding to, the brief sketch above referred to, for the *amsas*, finishes his account of a life. The author says that he treats only

of about 30 or 40 important points in each life. Now under one of these accounts a number of persons will fall whose lives will show differences of a more minute nature which the Nadigrantham does not take into account. The Nadigranthams therefore are only very brief sketches of human lives. A really learned astrologer can write out an account of a man's life 10 or 20 times the length of the sketch in a Nadigrantham.

This perhaps is the proper place for a few words regarding a common complaint on the part of persons who have consulted the Nadigranthams, that these books are under a curse, that they correctly describe the past events of a person's life and err regarding the future events. The fault is not that of the Grantham; it certainly would not be possible for the author to ascertain beforehand at what period of one's life the book would be consulted, and then to give a correct account of such life till that period of time, and then (for such an able astrologer) purposely to err. The fact is that, as already explained, the position of the planets as shewn in the horoscopes do not agree with any given in the Nadigranthams. The possessor of a Nadigrantham examines a number of horoscopes in which the planetary positions very nearly approach those shewn by the horoscopes presented to him. The nearer the astrologer approaches the correct horoscope, the more numerous will be the points of agreement between the life suspected as the correct life and the actual life of the person. Now, if while the astrologer reads out from his book, the person consulting it meets with any past events of his life not tallying with the statements of the book, the pages are set aside and other pages examined. But if no discrepancy

is noticed, the person comes hastily to the conclusion that the life picked out is his and goes home satisfied, with a copy of it. In such cases, the chances of disappointment are more numerous than those of success. The best plan would be, for a person who wishes to consult the Nadi-granthams, to have his horoscope prepared with the help of the correct modern tables and the correct ayanamsa.

As regards the first astrological work taken up for translation, viz., the Brihat Jatak of Varaha Mihira, it is generally considered as one of the best works on the science. The author himself says of it as follows :

होरातन्त्रमहार्णवप्रतरणेभग्नोद्यमानामहं ।  
स्वल्पंवृत्तविचित्रमर्थबहुलंशास्त्रप्लवंप्रारभे ॥

“For the benefit of those of broken attempts to cross the ocean of horoscopy, I construct this little boat consisting of a variety of metres with a multiplicity of meanings.” Most of the stanzas are purposely intended to convey several meanings. Four commentaries have accordingly sprung up. The well known one is that of Bhatta Utpala ; another is known as Subodhini ; both of these are now with me ; a third commentary is known as Mudrakshari, in which it is said that most of the stanzas are interpreted arithmetically—the letters all standing for so many figures and the figures representing the 27 asterisms, the 12 signs, the 9 planets, and so forth. The fourth commentary is known as Sreepateyam.

The author has written a smaller work on astrology known as Laghu Jataka. Hence the present work is styled the Brihat Jataka. Jataka or horoscopy is one of the three sections of Jyotis-Sastra ; and the author has treated of all the three branches. The other two branches

- are Samhita and Astronomy. Varaha Mihira's work on the former, known as the Brihat Samhita, is now being translated by me, and his astronomical work is known as Panchasiddhantika. It was long supposed to have been lost. Fortunately two copies of this rare work were recently discovered, and they were purchased by the Bombay Government. M. Thibaut, Phil. Dr., is now preparing an edition and an English translation of the same, assisted by Pandit Suddhakara. Varaha Mihira has also written a work known as Yogayatra. A manuscript copy of this work is with Dr. Kerne, now in Leyden Holland.

I have deemed it advisable to explain and retain the use of a number of Sanscrit terms for the convenience of the natives of this country, who must be more familiar with them than with their English equivalents where such exist. It may be well to state here some of the subjects treated of in the work now taken up for translation. The book contains 28 chapters. The first two chapters relate to definitions of astrological terms and to elementary principles, the third relates to animal and vegetable horoscopy. The fourth treats of the determination of the nature of issue—their physical peculiarities, fortunes, etc., from the planetary positions at the time of conception. A chapter is devoted to the determination of the description of the place of birth and the other incidents connected with the time of birth from planetary positions with a view to the correct ascertainment of the Lagna. The next chapter treats of early death—Balarishta, and the next is devoted to the determination of the length of life of a native—Jataki. A chapter is devoted to the particular avocations of men and to their sources of wealth. Then follow several important chapters on Raja and

other Yogas. The chapter on Pravrijya yoga determines under what planetary aspects a native will turn out an ascetic. The chapter headed Anishtadhyaya contains a number of malevolent planetary positions, each connected with some evil of human life. A chapter is devoted to women. This is followed by a chapter which describes the particular manner in which a person meets with his death and the nature of his future life. In the next chapter the author lays down rules for the determination of the horoscope of a person ignorant of his time of birth. The above is not a complete list, and it would be wrong to judge of the interesting nature of the contents of each chapter from the brief account given above.

The appendix to the translation will contain numerous tables and diagrams relating to the construction of horoscopes and to the ascertainment of the local time by the sun-dial, by the shadow, and, at night, by the transit of the stars over the meridian. We will also state rules for the construction of the plane of meridian by means of fine threads for purposes observation. The appendix will also contain a few tables, for the calculation of the length of the Dasas and Bhukties.

We may conclude this Introduction with the words of Zadkiel and "advise those who value truth to spend a few days in examining the principles laid down in this work and applying them to their own individual cases before they join the herd of the learned and the unlearned in pledging their words to a false assertion, *viz.*, that Astrology is an unfounded science".

## ASTROLOGICAL TERMS

The following list of astrological terms defined in the first two chapters and arranged alphabetically with the stanzas given opposite to each is published for convenience of reference:

				Ch. Stanza
	<b>A</b>			
Agna (10th house)	—	—	—	I      16
Akokera (Greek name for Makara, Capricorn)			I	8
Ambu (4th house)	—	—	—	I      18
Angles or quadrants, their strength			I	19
Antyabha (Sign Meena, Pisces)			I	8
Apoklima (the 3rd, 6th 9th and 12 houses from the ascendant)		—	—	I      18
Aspects, planetary	—	—	—	II     13
Astabhavana (7th house or setting sign)			I	18
Astangata planets	—	—	VII	2
Atimitragraha, very friendly planets			II	18
Atisatrugraha, very inimical planets			II	19
	<b>B</b>			
Benefic planets	—	—	—	II     5
Benefic signs	—	—	—	I      11
Biped signs, their strength	—	—	—	I      19

## Ch. Stanza

## C

Castes, planetary divisions of	—	—	II	7
Centiped signs, their strength	—	—	I	19
Chara rasi, movable signs	—	—	I	11
Chatusra, 4th and 8th houses		—	I	16
Chatuspada rasi, quadruped signs		—	I 17 & 19	
Cheshtabala, motional strength of planets		—	II	19
Clothes, planetary divisions of	—	—	II	12
Colours, planetary divisions of	—	—	II 4 & 5	
Colours of Zodiacal signs	—	—	I	20
Common signs	—	—	I	11

## D

Dakshina rasis, Southern signs	—	—	I	11
Depression signs and degrees	—	—	I	13
Devas, planetary divisions of	—	—	II	5
Dhatus or elements of the body, planetary divisions of	—	—	II	11
Dik bala, quarterly strength of planets		—	II	19
Dik, direction of planets	—	—	II	5
Directions of planets	—	—	II	5
Diurnal signs	—	—	I	10
Drekkanas, their lords	—	—	I 11 & 12	
Drishti, planetary sight or aspect		—	II	13
Duschikya, 3rd house	—	—	I	19
Dwadasabhava, signification of the 12 houses	—	I	15 & 16	
Dwadasamsa, division of a sign into 12 parts		I		6
Dwelling houses, planetary divisions of parts of	—	—	II	12
Dwipada rasis, biped signs	—	—	I	19
Dyuna 7th house	—	—	I	16

			Ch.	Stanza
	E			
<b>Eastern signs</b>	—		I	11
<b>Elements, dhatus, of the body, planetary divisions of</b>	—	—	II	11
<b>Elements, planetary divisions of</b>			II	6
<b>Exaltation signs and degrees</b>	—		I	1
	F			
<b>Female planets</b>	—		II	6
<b>Female signs</b>	—	—	I	11
<b>Fixed signs</b>	—	—	I	11
<b>Flavour planetary</b>	—	—	II	14
<b>Foot, signs that rise with their</b>			I	10
<b>Forms of the signs</b>	—	—	I	5
<b>Forms of the planets</b>	—		II	8 to 11
<b>Friendly planets</b>	—	—	II	15 to 18
	G			
<b>Garments, planetary divisions of</b>			II	12
<b>Greek names for Zodiacal signs</b>			I	8
<b>Guna, temper, planetary divisions of</b>			II	7
	H			
<b>Heads, signs that rise with their</b>			I	10
<b>Head and tail, sign that rises with its</b>			I	10
<b>Hermaphrodite planets</b>	—		II	6
<b>Hibuka, 4th house</b>	—		I	18
<b>Hora</b>	—	—	I	9
<b>Horas, their lords</b>	—	—	I	11 & 12
<b>Houses, their lords</b>	—	—	I	6
<b>Hridroga. Greek name for Kumbha, Aquarius</b>			I	8
	I			
<b>Immovable signs</b>	—	—	I	11
<b>Inimical planets</b>	—	—	II	15 to 18

			Ch.	Stanza
	<b>J</b>			
Jamitra, 7th house	—	—	—	I 18
Jati, Caste, of the planets	—	—	—	II 7
Jituma, Greek name for Mithuna, Gemini		—	—	I 8
Juka, Greek name for Tula, Libra		—	—	I 8
	<b>K</b>			
Kala, time, planetary lengths of—		—	II	14
Kala bala, periodical strength of planets		—	II	19
Kala purusha, planetary divisions of		—	II	1
Kala purusha, Zodiacial division of		—	I	4
Karmasthanam, 10th house	—	—	—	I 18
Kendra, quadrants or angles, their strength		—	I	17 & 19
Kourpya, Greek name for Vrischika, Scorpio		—	I	8
Kria, Greek name for Mesha, Aries		—	I	8
Kulira, Kataka, Cancer	—	—	—	I 8
	<b>L</b>			
Lagna, strength of —	—	—	—	I 18
Leya, Greek name for Simha, Leo		—	—	I 8
	<b>M</b>			
Male planets	—	—	—	II 6
Male signs	—	—	—	I 11
Malefic planets	—	—	—	II 5
Malefic signs	—	—	—	I 11
Measurement of the Zodiacial signs		—	I	19
Meshoorana, 10th house	—	—	—	I 18
Metals, planetary divisions of —		—	II	12
Mitragraha, friendly planets	—	—	—	II 15 to 18
Moola Trikona, signs and their lords		—	I	14
Motional strength of planets	—	—	—	II 19
Movable signs	—	—	—	I 11
Movable and immovable signs	—	—	—	I 11

Ch. Stanza

## N

Naisargikabala, natural, relative strength of planets	—	—	—	II	21
Names, various, for planets	—	—	—	II 2 & 3	3
Napumsaka graha, hermaphrodite planets	—	—	—	II	6
Natural, relative, strength of planets	—	—	—	II	19
Navamsa, division of sign into 9 parts and their lords	—	—	—	I	6
Neecha, depression signs	—	—	—	I	13
Neutral planets	—	—	—	II 17 & 18	
Nocturnal signs	—	—	—	I	10

## P

Paniapara signs, 2nd, 5th, 8th & 11th houses	—	—	—	I	18
Papagraha, malefic planets	—	—	—	II	5
Paparasi, malefic signs	—	—	—	I	11
Paschima rasi, Westren signs	—	—	—	I	11
Pathona, Greek name for Kanya, Virgo	—	—	—	I	8
Periodical strength of the planets	—	—	—	II	19
Political divisions of the planets	—	—	—	II	1
Positional strength of the planets	—	—	—	II	19
Prakrasis, Eastern signs	—	—	—	I	11
Prishtodaya rasis, signs rising with their feet	—	—	—	I	10
Purusha graha, male planets	—	—	—	II	6
Purusha rasis, male signs	—	—	—	I	11

## Q

Quadrants, their strength	—	—	—	I 17 & 19	
Quadruped signs their strength	—	—	—	I 17 & 19	
Quarterly strength of planets	—	—	—	II	19

	R				
Rasis, Signs, names of	—		I	4	
Rasis, their lords	—		I	6	
Rikshasandhi, defined	—		I	7	
Ritus, planetary divisions of	—		II	12	
Rupa, shapes, of planets	—		II	8 to 11	
Rupa, shapes, of signs	—		I	5	
<b>S</b>					
Sama graha, neutral planets	—		II	16 & 17	
Satru graha, inimical planets	—		II	15 to 18	
Seasons, planetary divisions of		II		12	
Shadvarga, 6 modes of the division of the ecliptic	—	—	I	9	
Shapes of the signs	—	—	I	5	
Shapes of the planets	—		II	8 to 11	
Sights or aspects of the planets		II		13	
Signs, names of	—	—	I	4	
Signs, their, lords	—	—	I	6	
Significations, of the 12 signs of Zodiac		I	15 & 16		
Siraprishtodaya rasi, sign that rises with its head and tail	—	—	I	10	
Sirodaya rasis, signs that rise with their heads	—	—	I	10	
Southern signs	—	—	I	11	
Sthānabala, positional strength of planets		II		19	
Sthira rasis, fixed signs	—		I	11	
Streegraha, female planets	—		II	6	
Stree rasis, female signs	—		I	11	
Strength of Lagna	—	—	I	19	
Subhagraha, benefic planets	—		II	5	
Sukha, 4th house	—	—	I	18	

		Ch. Stanza
<b>Sutabha, 5th house</b>	— —	— I 18
<b>Swakshetra houses and their lords</b>		— I 6
	<b>T</b>	
<b>Tails, signs that rise with their</b>		— I 10
<b>Tapas, 9th house</b>	— —	— I 19
<b>Tavuri, Greek name for Vrishabha, Taurus</b>		— I 8
<b>Temper, of planets</b>	— —	— II 7
<b>Toukshika, Greek name for Dhanus, Sagittari</b>		I 8
<b>Triangular signs</b>	— —	— I 6
<b>Trikona, 5th house</b>	— —	— I 18
<b>Trikona rasi, triangular signs</b>	—	— I 6
<b>Trimsamsa, division of sign into 30 parts</b>		— I 7
<b>Tritrikona, 9th house</b>	—	— I 19
	<b>U</b>	
<b>Ubhaya rasi, movable and immovable signs</b>		I 11
<b>Uccharasi, signs of exaltation with degrees</b>		I 13
<b>Upachaya or improving signs</b>	—	— I 15
<b>Uttara rasi, Northern signs</b>	—	— I 11
	<b>V</b>	
<b>Vargottama, defined</b>	—	— I 14
<b>Varna, colour of planets</b>	—	— II 4 & 5
<b>Varna, colour of Zodiacal signs</b>		— I 20
<b>Vesi, 2nd house from the Sun</b>	—	— I 20
<b>Vesma, 4th house</b>	— —	— I 18
	<b>W</b>	
<b>Western signs</b>	— —	— I 11

## CONTENTS

CHAPTER	PAGE
Introduction . . . . .	v
Astrological Terms Indexed . . . . .	xxxii
I. Definitions and Elementary Principles (Zodiacal) . . . . .	1
II. Definitions and Elementary principles (Planetary) . . . . .	17
III. Animal and Vegetable Horoscopy . . . . .	28
IV. Nisheka Kala or the Time of Conception . . . . .	33
V. Matters Connected with Birth Time . . . . .	46
VI. Balarishta or Early Death . . . . .	63
VII. Ayurdaya or the Determination of the Length of Life . . . . .	70
VIII. Planetary Divisions and Sub-Divisions of Life known as Dasas and Antar Dasas . . . . .	91
IX. Ashtaka Vargas . . . . .	111
X. Avocation . . . . .	131
XI. Raja Yoga or the Birth of Kings . . . . .	135
XII. Nabhasa Yogas . . . . .	146
XIII. Chandra or Lunar Yogas . . . . .	164
XIV. Double Planetary Yogas . . . . .	172
XV. Ascetic Yogas . . . . .	186
XVI. The Nakshatras or the Moon in the Asterisms	190
XVII. The Moon in the several signs of the Zodiac	194
XVIII. The Sun, Mars and other Planets in the several signs of the Zodiac . . . . .	199

CHAPTER		PAGE
XIX.	Planetary Aspects . . . . .	212
XX.	Planets in the Bhavas. . . . .	219
XXI.	Planets in several Vargas . . . . .	225
XXII.	Miscellaneous Yogas . . . . .	231
XXIII.	Malefic Yogas . . . . .	235
XXIV.	Horoscopy of Women . . . . .	244
XXV.	Death . . . . .	253
XXVI.	Lost Horoscopes. . . . .	261
XXVII.	Drekkanas . . . . .	276
XXVIII.	Conclusion . . . . .	286
 APPENDIX		
	Method of finding Lagna Sphutam . . . . .	289
	„ „ „ Local time (by Day) . . . . .	291
	„ „ „ „ „ at (Night) . . . . .	293
	Table showing the Oblique Ascension of each sign of the Zodiac . . . . .	294
	Table showing the Oblique from any one sign to any other sign of the Zodiac . . . . .	296
	Table showing the Antardasa periods of the Nakshatra Dasas . . . . .	297
	Table showing the Equation of Time for India	298
	Table showing the Friends, Enemies, etc., of Planets . . . . .	299
	Table showing the Time of the Culmination of Stars . . . . .	299
	Table showing the Time of the <i>Culmination</i> of the Sun and the Vernal Equinox . . . . .	300

---

THE  
**BRIHAT JATAKA**

OF  
**VARAHA MIHIRA**

---

**CHAPTER I**

**DEFINITIONS AND ELEMENTARY  
PRINCIPLES**

**(ZODIACAL)**

I. May the Sun give us speech, who by his light illuminies the Moon, (a) who is the path of those who have no rebirth, who is the Atma of those who know the Atma, who is the Deva worshipped in sacrificial rites, who is the Lord of the Devas and of the Lights of the sky, who is the Author of the origin, growth and annihilation of the worlds, who is sung in the Vedas in various ways, who is possessed of many rays and who forms the Lamp of the three worlds.

## NOTES

(a) In connection with this we would draw the attention of the reader to what the author says on the subject of the Moon receiving light from the Sun in Stanza 2 of Chapter IV of his *Brihat Samhita*, which runs as follows :

"The rays of the Sun falling on the watery Moon remove the darkness of the night (on Earth) just in the same way as light reflected from a mirror (placed in the Sun) removes the darkness (from) within a room."

And in the *Vedas* we find the (visible) Moon briefly defined as follows :

"*Suryarasmischandramah.*"

The Moon is the rays of the Sun.

2. Though various well written works on Astrology (a) the productions of able men exist for the enlightenment of intelligent students (of horoscopy), I begin to construct (this) small boat (consisting) of stanzas (written) in various metres and of several meanings for (the benefit of) persons of broken attempts to cross the vast ocean of horoscopy.

## NOTES

(a) Such works as those of Parasara, Garga, Badarayana, Satyacharya and others.

3. According to some, the word *hora* is a corruption of the word *Ahoratri* the first and last letters (syllables) being dropped. The science (of horoscopy) treats of the effects of the good and bad deeds (*karma*) of men in their previous births.

4. The (twelve) signs of the Zodiac, commencing with the first point of Aries and of (the asterism of)

Aswini, and consisting, each, of nine stellar quarters and forming a circle, are respectively the head, face, breast, heart, belly, navel, abdomen, genital organ, two thighs two knees, two ankles and the two feet of Kalapurusha. (The terms) Rasi, Kshetra, Griha, Riksha, Bham, Bhavana, are synonymous terms.

### NOTES

The following table will be useful for purposes of ready reference :

<i>Rasi</i>	<i>Sign</i>	<i>Part of body</i>
Mesha	Aries	Head
Vrishabha	Taurus	Face
Mithuna	Gemini	Breast
Kataka	Cancer	Heart
Simha	Leo	Belly
Kanya	Virgo	Navel
Tula	Libra	Abdomen
Vrischika	Scorpio	Genital organ
Dhanus	Sagittari	Two thighs
Makara	Capricorn	Two knees
Kumbha	Aquarius	Two ankles
Meena	Pisces	Two feet

The twenty-seven asterisms are :

Aswini	$\beta$ Arietis
Bharani	35 Arietis, and Musca
Krittika	$\gamma$ Tauri, Alcyone
Rohini	$\alpha$ Tauri, Aldebaran
Mrigasirsha	$\rho$ Orionis
Ardra	$\alpha$ Orionis
Punarvasu	$\beta$ Gemini Pollux
Pushya	$\delta$ Cancri
Ashlesha	$\delta$ Hydræ

Magha	$\alpha$ Leonis, Regulas
P. Phalguni	$\delta$ Leonis
U. Phalguni	$\beta$ Leonis
Hasta	$\delta$ Corvi
Chitra	$\alpha$ Virginis Spica
Swati	$\alpha$ Bootis, Arcturus
Visakha	$\iota$ Librae
Anuradha	$\delta$ Scorpionis
Jyeshta	$\alpha$ Scorpionis, Aritares
Mula	$\lambda$ Scorpionis
P. Ashadha	$\delta$ Sagittarii
U. Ashadha	$\delta$ Sagittarii
Sravana	$\alpha$ Aquilae, Atair
Sravishtha	$\beta$ Delphini
Satabhishak	$\lambda$ Aquarii
P. Bhadrapada	$\delta$ Pegasi
U. Bhadrapada	$\gamma$ Pegasi & Andromedae
Revati	$\zeta$ Piscium

These asterisms or lunar mansions are divided each into four equal parts known as Nakshatrapadas. There are therefore 108 such parts in the ecliptic, and each sign contains nine such parts or  $2\frac{1}{2}$  stellar divisions. The first asterism, Aswini, commences at the first point of Aries, which is the star Revati, about  $20^{\circ}$  to the east of the Vernal Equinox—(Vide Introduction), so that the second quarter of the asterism of Krittika commences at the first point of Taurus. The third quarter of the asterism of Mrigasirsha commences at the first point of Gemini and the fourth quarter of the asterism of Punarvasu commences at the first point of Cancer, and so on.

Each of the terms Rasi, Kshetra, Griha, etc., means a sign of the Zodiac, which is a twelfth part of the heavens or  $30^{\circ}$  of the ecliptic.

5. Sign Pisces is of the shape of (a) two fish ; sign Aquarius is of the shape of a man with a (water) pot; sign Gemini is of the shape of a man and woman, (the former) with a stick and (the latter) with a lyre, both seated in one seat ; sign Sagittari is of the shape of a man who in his lower parts is a horse ; sign Capricorn is of the shape of a crocodile with the face of a deer ; sign Libra is of the shape of a person with scales (in his hand) ; and sign Virgo is of the shape of a virgin in a boat with crops (in one hand) and a light (in the other). The other signs resemble in shape (b) the different creatures denoted by their names. The dwelling places of the several signs are places appropriate to the several creatures.

#### NOTES

(a) Sign Pisces is of the shape of two fish lying side by side, the head of the one being near the tail of the other.

(b) That is Aries (Mesha) is of the shape of a ram ; Taurus (Vrishabha), of the shape of a bull ; Cancer (Kataka), of the shape of a crab ; Leo (Simha), of the shape of a lion. and Scorpio (Vrischika), of the shape of a scorpion.

This stanza as well as stanza 4 are chiefly useful in questions connected with horary astrology—in the discovery of stolen property and the like.

6. Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the Signs, and of the Navamsas and Dwadasamsas; and the several signs (of the Zodiac beginning from Aries) commence respectively with the Navamsas of Mesha, Makara, Tula and Kataka.

## NOTES

Six modes of division of the ecliptic ( $360^{\circ}$ ) for horoscopic purposes known as the Shadvarga are mentioned (vide stanza 9). These are Rasi (sign) in which the ecliptic is divided in 12 equal parts of  $30^{\circ}$  each (vide stanza 4); Hora in which each sign is divided into two equal parts of  $15^{\circ}$  each (vide stanzas 9 and 11); Drekkana in which a sign is divided into three equal parts of  $10^{\circ}$  each (vide stanzas 11 and 12); Navamsa in which a sign is divided into nine equal parts of  $3^{\circ} 20'$  each; Dwadasama, in which a sign is divided into twelve equal parts of  $2^{\circ} 30'$  each; and Trimsamsa, in which a sign is divided into thirty equal parts of a degree each (vide stanza 7).

**The Navamsas :** Each sign being divided into 9 equal parts and there being 12 such signs, there are in all  $12 \times 9$  or 108 such divisions in the ecliptic. We have already (vide stanza 4) seen that the ecliptic contains  $27 \times 4$  or 108 stellar quarters or Nakshatrapadas ; it follows therefore that a Navamsa is a Nakshatrapada, that is one fourth of a lunar mansion. The 108 Navamsas beginning from the first point of Aries bear the same names as the twelve signs of the Zodiac counted over and over again: the first Navamsa of Mesha is Mesha itself ; and that of Vrishabha is Makara ; that of Mithuna is Tula ; and that of Kataka is Kataka itself. The same order holds for the 4 signs from Simha to Vrischika and for the 4 from Dhanus to Meena. In other words the four sets of Trikona or triangular signs begin with the same Navamsas : that is, the Trikona signs of

Mesha, Simha, Dhanus begin with the Navamsa of Mesha.

Vrishabha, Kanya, Makara begin with the Navamsa of Makara.

Mithuna, Tula, Kumbha begin with the Navamsa of Tula, and

Kataka, Vrischika, Meena begin with the Navamsa of Kataka.

**The Dwadasamsas :** The twelve parts into which each sign is divided bear the same names as those of the signs of the Zodiac. The name of the first Dwadasamsa of a particular sign is the name of the sign itself. So that the 12 Dwadasamsas of Mesha are Mesha, Vrishabha, Mithuna, etc., ending with Meena. Those of Vrishabha are Vrishabha, Mithuna, Kataka, etc., ending with Mesha. Those of Mithuna are Mithuna, Kataka, Simha, etc., ending with Vrishabha and so on.

The lords of the Navamsas and Dwadasamsas are the same as the lords of the Rasis (signs). These are mentioned in the text in the order of the signs. It will be found that the Sun and Moon have each a house, while the other planets have each two houses. These houses are known as Swakshetras : thus

Mars is the lord of Mesha and Vrischika.

Venus is the lord of Vrishabha and Tula.

Mercury is the lord of Mithuna and Kanya.

Jupiter is the lord of Meena and Dhanus.

Saturn is the lord of Kumbha and Makara.

The Moon is the lord of Kataka, and the Sun is the lord of Simha.

There are several modes of constructing a figure of the heavens. The one used in Southern India is the one recommended by Jaimini the author of Astrological-Aphorisms. It is given below and the reader is referred to the appendix for diagrams relating to

the several modes of division of the ecliptic referred to above.

Meena Jupiter	Mesha Mars	Vrishabha Venus	Mithuna Mercury
Kumbha Saturn			Kataka Moon
RASI CHAKRA			
Makara Saturn			Simha Sun
Dhanus Jupiter	Vrischika Mars	Tula Venus	Kanya Mercury

7. Five, five, eight, seven and five parts (degrees) are respectively those of Mars, Saturn, Jupiter, Mercury and Venus in the odd signs. In the even signs their order is reversed. The ends (last Navamsas) of Kataka, Vrischika and Meena are known as Riksha sandhis.

#### NOTES

This stanza defines Trimsamsas, and their lords. As already observed, Trimsamsa is division of each sign into thirty equal parts, each part being a degree. The odd signs are Mesha, Mithuna, Simha, Tula, Dhanus and Kumbha. The even signs are Vrishabha, Kataka, Kanya, Vrischika, Makara and Meena.

In the odd signs, the first five degrees are the Trimsamsas of Mars ; the next five are those of Saturn ; the next eight are those of Jupiter ; the next seven are those of Mercury ; and the last five are those of Venus. In the even signs, the first five are those of Venus ; the next seven

are those of Mercury ; the next eight are those of Jupiter ; the next five are those of Saturn ; and the last five are those of Mars. The Trimsamsa division is used by the author in his Chapter relating to the horoscopy of women.

8. The terms Kriya, Tavuri, Jituma, Kulira, Leya, Pathona, Juka, Kourpi, Toukshika, Akokera, Hridroga and Antyabha are other names for signs of Zodiac.

#### NOTES

All the above names, excepting Kulira and Antyabha are evidently Greek terms—a circumstance clearly indicating that the intercourse between the learned men of India and Hellas was more than superficial.

9. A planet is said to be in its *Varga* if it be in its Drekkana, Hora, Navamsa, Trimsamsa, Dwadasamsa and Kshetra. The term Hora means both the rising sign and one-half of a sign of the Zodiac.

#### NOTES

These terms have already been explained (vide stanza 6).

The term Kshetra means a house or a sign. For the Names and Lords of the Hora divisions of a sign, vide Stanza 11.

10. The signs Aries, Taurus, Gemini, Cancer, Sagittari and Capricorn are known as the night signs (*a*) : and, with the exception of Gemini, they rise with their feet (*b*). The other signs rise with their heads (*c*) and are powerful by day (*d*). The two fish rise by both (head and foot). (*e*).

#### NOTES

(*a*) Therefore the day signs are Leo, Virgo, Libra, Scorpio, Aquarius and Pisces.

(b) Signs that rise by their feet are known as Prishtodaya Rasis and these are Aries, Taurus, Cancer, Sagittari and Capricorn.

(c) Signs that rise by their heads are known as Sirodaya Rasis, and these are Gemini, Leo, Virgo, Libra, Scorpio and Aquarius.

(d) Therefore the Prishtodaya signs are powerful at night.

(e) For the shape of the sign Pisces, vide stanza 5.

11. The signs (from Aries) are (by turns) malefic and benefic, masculine and feminine (a) and movable, fixed and both (movable and fixed) (b). The signs Aries, Taurus, Gemini and Cancer with their triangular signs denote each respectively the East, South, West and North (c). The two horas of the odd signs are respectively the Solar and Lunar horas, and the two of the even signs are respectively the Lunar and Solar horas. The lords of the Drekkanas, (d) (of a particular sign) are respectively the lords of that sign, the 5th sign and the 9th sign.

#### NOTES

(a) In other words the odd signs are all malefic and masculine, and the even signs are all benefic and feminine.

(b) Aries, Cancer, Libra and Capricorn are movable signs.

Taurus, Leo, Scorpio are Aquarius are fixed signs.

Gemini, Virgo, Sagittari, and Pisces are both (movable and fixed) and are also known as common signs.

(c) The signs Aries, Leo and Sagittari are known as the Eastern signs ;

Taurus, Virgo and Capricorn or Southern signs.

Gemini, Libra and Aquarius as Western signs.

Cancer, Scorpio and Pisces as Northern signs.

(d) For example: The lords of the three Drekkanas of Leo are respectively the Sun (lord of Leo), Jupiter (lord of Sagittari, the 5th house), and Mars (lord of Aries the 9th house).

12. According to some (a) the lords of the two horas of a sign are respectively the lords of the sign and of the 11th sign (b); and the lords of the three Drekkanas of a sign are respectively the lords of the sign, the 12th sign and the 11th sign (c) from it.

#### NOTES

(a) That is, according to Garga and men of his school. But the author's opinion is that expressed in stanza 11 in which he is supported by the opinion of Satyacharya.

(b) The lords of the two horas of Sagittari, for instance, are respectively Jupiter (lord of Sagittari), and Venus (lord of Libra, the 11th house).

(c) The lords of the three Drekkanas of Sagittari, for instance, are respectively Jupiter (lord of Sagittari), Mars (lord of Scorpio, the 12th house) and Venus (lord of Libra, the 11th house).

13' The signs Aries, Taurus, Capricorn, Virgo, Cancer, Pisces and Libra are respectively the Uccha (exaltation) signs of the Sun and other planets. The 10th, 3rd, 28th, 15th, 5th, 27th, and 20th are the degrees of main exaltation of the several planets. The 7th or opposite signs are the Neecha (depression) signs; and the degrees of main depression are the same as given above.

#### NOTES

A planet in his exaltation sign is considered as exceedingly powerful and one in his depression sign as

exceedingly weak. The Sun and Moon are also treated as planets. The Hindu *Astrological* order of the planets is the same as the days of the week. The following table is given for convenience of reference.

<i>Planets</i>	<i>Uccha or Exaltation Signs</i>	<i>Neecha or depression Signs</i>	<i>Degree of main Exaltation or Depression</i>
----------------	----------------------------------	-----------------------------------	--

Sun	Aries	Libra	10
Moon	Taurus	Scorpio	3
Mars	Capricorn	Cancer	28
Mercury	Virgo	Pisces	15
Jupiter	Cancer	Capricorn	5
Venus	Pisces	Virgo	27
Saturn	Libra	Aries	20

14. In the movable and other signs (*a*), the first, the central and the last Navamsas are known as Vargottama positions. Planets in such positions will produce good effects. The signs Leo, Taurus, Aries, Virgo, Sagittari, Libra, and Aquarius are known as the Moola Trikona houses of the planets respectively. (*b*)

#### NOTES

(*a*) The Vargottama places are:—

The 1st Navamsas of the four movable signs Aries, Cancer, Libra and Capricorn.

The 5th Navamsas of the four fixed signs, Taurus Leo, Scorpio and Aquarius.

The 9th Navamsas of the four movable and fixed signs, Gemini, Virgo, Sagittari and Pisces.

These Navamsas will be found to bear the same names as the signs themselves. For example; the first Navamsa of Aries is Aries; the first of Cancer is Cancer, and so forth.

The fifth Navamsa of Taurus is Taurus ; of Leo is Leo and so forth.

The ninth Navamsa of Gemini is Gemini ; of Virgo is Virgo, and so forth.

(b) The following list contains the Moola Trikona signs of the planets :

<i>Planets</i>	<i>Moola Trikona Signs</i>
Sun	Leo
Moon	Taurus
Mars	Aries
Mercury	Virgo
Jupiter	Sagittari
Venus	Libra
Saturn	Aquarius

15. The significations of the 12 houses from the rising sign (ascendant) are respectively (a native's) body, family, brothers, relations, sons, enemies, wife, death, deed of virtue, avocation, gain and loss (a). The 3rd, 6th, 10th and 11th houses from the ascendant are known as the *Upachaya* (improving) signs, but not so according to some (b).

#### NOTES

(a) The following is a list of significations of the several houses of the Zodiac from the ascendant.

Ascendant or

1st house—Body, fame, limbs.

2nd „ —Family, wealth, eyes, speech, truthfulness.

3rd „ —Brothers, bravery, meals.

4th „ —Relations, education, mother, cows, dwelling place, carriage, comfort.

5th „ —Sons, intelligence, previous karma.

- 6th house—Enemies, kinsmen, diseases.  
 7th „ —Wife, generosity, respect.  
 8th „ —Death, duration of life.  
 9th „ —Deeds of virtue, father, medicine.  
 10th „ —Avocation, knowledge, clothes.  
 11th „ —Gain, earning.  
 12th „ —Loss, bad deeds, travels.

(b) Garga and astrologers of his school are of opinion that the 3rd, 6th, 10th and 11th houses cease to be Upachaya places if malefic planets or planets which are unfriendly to the lords of these 4 houses should either occupy such houses or aspect the same. But the Author does not agree with Garga and he is supported in his views by Satyacharya and by Yavaneswara.

16. The twelve signs of the Zodiac beginning from the ascendant are known technically as the signs of (1) Kalpa (power), (2) Sva (wealth), (3) Vikrama (prowess), (4) Griha (dwelling place), (5) Pratibha (intelligence), (6) Kshata (wound), (7) Manmatha (desire), (8) Randhra (hole), (9) Guru (father or preceptor), (10) Māna (respectability), (11) Bhāva (acquisition), (12) Vyaya (loss). The 4th and 8th houses are known as Chatusra signs. The 7th house is known as *Dyuna* and the 10th house is known as *Agna*.

#### NOTES

A number of astrological terms is defined in this stanza.

17. The 1st, 4th, 7th and 10th houses are known as Kantaka or Kendra or Chatushtaya houses (quadrants or angles). If these four houses should happen to be biped, aquatic, centiped and quadruped respectively, they then possess strength.

## NOTES

The biped signs are : Gemini, Libra, Virgo, the first half of Sagittari and Aquarius.

The aquatic signs are : Cancer, the second half of Capricorn and Pisces.

The only centiped sign is Scorpio.

The quadruped signs are Aries, Taurus, Leo, the second half of Sagittari and the first half of Capricorn.

18. The houses next to the angles are known as Panapara houses and those next to them are known as Apoklima houses. The 4th house is known as Hibuka, Ambu, Sukha and Vesma. The 7th house is known as Jamitra. The 5th house is known as Trikona. The 10th house is known as Meshoorana and Karma.

## NOTES

Panapara and Apoklima are Greek terms.

The Panapara houses are the 2nd, 5th, 8th and 11th houses.

The Apoklima houses are the 3rd, 6th, 9th and 12th houses.

19. If the lord of the ascendant or Jupiter or Mercury should either occupy it or aspect it, the ascendant (Lagna) would become powerful and not by other planets. The Kendra signs are naturally powerful. (a) The biped signs are powerful during the day, the quadruped signs at night, and the centiped signs at sunrise and at sunset. The Mana (measurement), (b) of the first six signs from Aries are 20, 24, 28, 32, 36 and 40, respectively; and those of the next six signs are 40, 36, 32, 28, 24 and 20 respectively. The 3rd house is known as Duschikhya and the 9th as Tapas and Tritrikona.

## NOTES

(a) It therefore follows that Panapara houses are less powerful than the Kendras, and Apoklima houses are the weakest houses of all. Of the 4 Kendras again, the biped signs are powerful in the first Kendra, the quadruped sign in the 10th Kendra, the centiped sign in the 7th Kendra and the aquatic sign in the 4th Kendra.

(b) This is used in stanza 23, Ch. V.

20. The twelve signs beginning from Aries are respectively (Aries) red, (Taurus) white, (Gemini) of the color of the parrot, (Cancer) of the color of Pātali (trumpet flower), (Leo) black white, (Virgo) variegated in color, (Libra) black, (Scorpio) of gold color, (Sagittari) of the color of the husk of paddy, (Capricorn) white red, (Aquarius) of the color of Mongoose, and (Pisces) of the color of fish. The signs are known as Plava (a) (depressed) in the direction of their lords. The 2nd house to that occupied by the Sun is known as Vesi.

## NOTES

(a) For the use of this *vide* stanza 21, Ch. V.

CHAPTER II  
DEFINITIONS AND ELEMENTARY  
PRINCIPLES (CONTINUED)  
(PLANETARY)

1. To the Kalapurusha, the Sun is the soul, the Moon is the mind, Mars is strength, Mercury is speech, Jupiter is knowledge and health, Venus is desire, and Saturn is sorrow. Of the planets, the Sun and the Moon are kings, Mars is general, Mercury is the first prince, Jupiter and Venus are counsellors and Saturn is servant.

2. Heli is the Sun ; Sitarasmi is the Moon ; Hemna, Vit, Gna, Bodhana and Induputra (Son of Moon) are the names of Mercury ; Ara, Vakra, Kruradrik, Avaneya (son of earth) are the names of Mars ; Kona, Manda, Suryaputra (son of the Sun) and Asita (the black planet) are the names of Saturn.

3. Jeeva, Angirasa, Suraguru (the preceptor of the Devas), Vachasampati, Ijya are the names of Jupiter ; Sukra, Bhrigu, Bhrigusuta, Sita (the white planet), Asphujit are the names of Venus ; Tama (darkness), Agu and Asura are the names of Rahu (the Moon's ascending node) ; Sikhi is the name of Ketu (the Moon's descending node). Terms synonymous with the above

should also be accepted (as the names of the several planets).

4. The Sun is of a red and dark-brown color ; the Moon is white ; Mars is not of a tall figure and is both red and white ; Mercury is green like the color of the bent grass ; Jupiter is yellow like molten gold ; Venus is neither very white nor very black, and Saturn is black.

#### NOTES

The color of a person will be that of the planet most powerful at the time of his birth.

5. The Sun presides over copper color ; the Moon over white color ; Mars over red color ; Mercury over green color ; Jupiter over yellow color ; Venus over a mixture of various colors ; and Saturn over black color. (a)

The Sun is Agni ; the Moon is Varuna ; Mars is Subrahmanya ; Mercury is Vishnu ; Jupiter is Indra ; Venus is Indrani (Indra's wife) : and Saturn is Brahma. (b)

The Sun presides over east ; Venus, south-east ; Mars, south ; Rahu, south-west ; Saturn, west ; the Moon, north-west ; Mercury, north ; Jupiter, north-east. (c)

The waning Moon, the Sun, Mars, Saturn and Mercury when in conjunction with any of these, are malefic planets. (d)

#### NOTES

(a) These are useful in ascertaining the color of stolen articles and in determining the color of the flowers to be used in the worship of the planets.

(b) From the powerful planet at the time of one's birth, it can be ascertained which particular Deva, a person would worship.

(c) These are useful in determining the position of the entrance of the delivery room of a woman and in discovering the direction of escape of thieves.

(d) Jupiter, Venus, and Mercury when in conjunction with either of these, are benefic planets.

6. Mercury and Saturn are hermaphrodite planets (a), the Moon and Venus are female planets, and the rest (b) are male planets. Mars is fire ; Mercury is earth ; Jupiter is akas (ether) ; Venus is water and Saturn is air. (c)

#### NOTES

(a) Mercury is female hermaphrodite and Saturn is male hermaphrodite.

(b) That is, the Sun, Mars and Jupiter are male planets.

(c) Also the Sun is fire and the Moon water.

7. Venus and Jupiter are Brahmins ; Mars and the Sun are Kshatriyas ; the Moon is a Vaisya ; Mercury is a Sudra and Saturn is a Chandala.

The Moon, the Sun and Jupiter are of Satwaguna (good temper) ; Mercury and Venus are of Rajoguna (passionate temper) ; Mars and Saturn are of Tamoguna (dark temper).

8. The Sun has somewhat yellow eyes, is of the height of the length of the two arms stretched out, of bilious nature and with very little hair on his head.

The Moon has a thin and a round body, is of an exceedingly windy and phlegmatic nature, is learned and has a soft voice and beautiful eyes.

9. Mars has sharp and cruel eyes and a young body, is generous, of bilious nature, of unsteady mind, and has a narrow middle.

Mercury has an impediment in his speech, is fond of joke, and is of a bilious, windy and phlegmatic nature.

10. Jupiter has a big body, (a) yellow hairs and eyes, high intellectual powers, and a phlegmatic nature.

Venus leads a comfortable life, has a beautiful body, fair eyes, a windy and phlegmatic nature, and black curling hairs.

#### NOTES

(a) Jupiter is the biggest of all planets, and the ancient Hindus were aware of this centuries ago.

11. Saturn is lazy, has eyes of gold color, a thin and tall body, large teeth, stiff hair, and is of a windy nature.

Saturn is strong in muscles, the Sun in bones, the Moon in blood, Mercury in skin, Venus in semen, Jupiter in flesh, and Mars in the marrow of the bones.

12. The Sun presides over the place of worship ; the Moon over wells ; Mars over the fire place ; Mercury over play grounds ; Jupiter over the store room ; Venus over bed room, and Saturn over places where sweepings are gathered.

The garment of the Sun is of thick thread ; that of the Moon is new; that of Mars is partly burnt; that of Mercury is wet ; that of Jupiter is somewhat used ; that of Venus is strong ; and that of Saturn is torn.

The Sun presides over copper ; the Moon over gems ; Mars over gold ; Mercury over brass ; Jupiter over silver ; (a) Venus over pearls ; and Saturn over iron.

When either Saturn is in the ascendant or when his Drekkana is rising, the season denoted is Sisira—January and February.

When either Venus is in the ascendant, or when his Drekkana is rising, the season denoted is Vasanta (Spring)—March and April.

Similarly, in the case of the Sun or Mars, the season denoted is Greeshma (Summer)—May and June. In the case of the Moon, the season is Varsha—July, and August. In the case of Mercury the season is Sarat (Autumn)—September and October. And in the case of Jupiter the season is Hemanta (Winter)—November and December.

#### NOTES

(a) When Jupiter is in his house, he presides over gold.

13. All the planets aspect the 3rd and 10th houses with a quarter sight; the 5th and 9th houses with half a sight, the 4th and 8th houses with three-quarters of a sight, and the 7th house with a full sight; but Saturn aspects the 3rd and 10th houses with a full sight; Jupiter aspects the 5th and 9th houses with a full sight, and Mars aspects the 4th and 8th houses with a full sight.

#### NOTES

Suppose A to be a point in the ecliptic occupied by an aspecting planet; divide the ecliptic into 12 equal parts of  $30^\circ$  each, beginning from A. So that the 12 points of division will be those respectively marked by, A,  $30^\circ$ ,  $60^\circ$ ,  $90^\circ$ ,  $120^\circ$ ,  $150^\circ$ ,  $180^\circ$ ,  $210^\circ$ ,  $240^\circ$ ,  $270^\circ$ ,  $300^\circ$ , and  $330^\circ$  and for purposes of planetary aspects, these points are respectively the middle points of the 1st, 2nd, 3rd, 4th, etc., to 12th houses. So that a planet at A aspects with a quarter sight the middle points of the 3rd and 10th houses, i.e., the points marked  $60^\circ$  and  $270^\circ$  respectively; similarly it

aspects with a half sight points marked  $120^{\circ}$  and  $240^{\circ}$ ; with three-quarters of a sight points marked  $90^{\circ}$  and  $210^{\circ}$ ; and with a full sight point marked  $180^{\circ}$ . The aspects extend to  $15^{\circ}$  on either side of the points noted above. The same remark applies to the special aspects of Mars, Jupiter and Saturn.

14. The Sun indicates six months; the Moon two Ghatikas or forty-eight minutes; Mars a day; Mercury two months; Jupiter a month; Venus a fortnight; and Saturn a year.

The Sun presides over pungent flavor; the moon over salt flavor; Mars over acerbity; Mercury over mixed flavor; Jupiter over sweetness; Venus over sourness; and Saturn over bitterness.

15. According to some Jupiter is the friend of the Sun; Jupiter and Mercury are the friends of the Moon; Venus and Mercury are the friends of Mars. The Moon, Mars, Jupiter, Venus and Saturn are the friends of Mercury. The Sun, the Moon, Mercury, Venus and Saturn, are the friends of Jupiter. Mars, Mercury, Jupiter and Saturn are the friends of Venus. Mercury, Jupiter and Venus are the friends of Saturn (a). But according to Satyacharya, a planet's friends are the lords of the 2nd, 12th, 5th, 9th 8th, and 4th houses from his Moolatrikona sign as well as the lord of the exaltation sign of such planet, provided they do not conflict with the lords of the remaining houses. (b)

#### NOTES

(a) The other planets are enemies.

(b) The same may be expressed otherwise: the lords of the remaining houses are the foes of a planet provided

they do not conflict with the lords of the seven houses described above. Putting the two together we get the following results :

- (1) Those lords of the seven houses who may not at the same time be the lords of the remaining houses are the friends of the particular planet.
- (2) Those lords of the latter houses who may not at the same time be the lords of the former houses are the foes of the particular planet.
- (3) And those who may be the lords of both are neither the friends nor the foes of the particular planet.

Following the above rule, the author himself gives for each planet, his friends, foes, and neutrals in the following two stanzas. (*Vide* note at the end of stanza 17).

16. Saturn and Venus are the enemies of the Sun, Mercury is his neutral, and the rest are his friends.

The Sun and Mercury are the friends of the Moon and the rest are her neutrals, (a)

The Sun, the Moon, and Jupiter are the friends of Mars; Mercury is his enemy, and Venus and Saturn are his neutrals.

The Sun and Venus are the friends of Mercury; the Moon is his enemy, and the rest are his neutrals.

17. Mercury and Venus are the enemies of Jupiter; Saturn is his neutral, and the rest are his friends.

Mercury and Saturn are the friends of Venus; Mars and Jupiter are her neutrals, and the rest are her enemies.

Venus and Mercury are the friends of Saturn; Jupiter is his neutral, and the rest are his enemies. (b)

Thus have I stated over again at length the views of Satyacharya regarding the natural or permanent friendship, enmity, and neutrality among planets.

## NOTES

(a) The Moon has no enemies.

(b) We will now examine how the author arrived at the three results given in the last two stanzas. Take the case of the Sun. His Moolatrikona house is Leo. (*Vide* stanza 14.) The 2nd, 12th, 5th, 9th, 8th and 4th houses from Leo are respectively Virgo, Cancer, Sagittari, Aries, Pisces and Scorpio. The exaltation house of the Sun is Aries. The lords of all these houses are respectively Mercury, the Moon, Jupiter, Mars, Jupiter, and Mars or dropping the repetitions, we get Mercury, the Moon, Jupiter and Mars. Of the seven houses, Aries being repeated, we have been dealing with only six houses. The other six houses of the Zodiac are Leo, Libra, Capricorn, Aquarius, Taurus and Gemini. Their lords are respectively the Sun, Venus, Saturn, Saturn, Venus and Mercury, or dropping the repetitions, and also the Sun, we get Venus, Saturn and Mercury. We will compare these with the lords of the former set of houses, *viz*, Mercury, Moon, Jupiter, and Mars. We find that Mercury is the only planet occurring in both the lists. It is therefore the Sun's neutral. Venus and Saturn are his enemies, and the Moon, Mars and Jupiter are his friends. And so with the other planets.

18. Planets the *occupy* the 2nd, 12th, 11th, 3rd 10th and 4th houses from a particular planet are the friends of that planet and the rest are his enemies *for the time*. According to some, the planets that occupy the exaltation sign of a particular planet are also the friends of that planet. Combining together the three *natural* relations (*vide* stanzas 16 and 17) with the two relations *for the time* now given, we may determine the five following relations existing

between planets: Atimitra (great friend), Mitra (friend), Sama (neutral), Satru (enemy) and Atisatru (great enemy).

## NOTES

Stanzas 16 and 17 relate to the three relations of *permanent* friendship, neutrality and enmity. Stanza 18 relates to the two relations of *temporary* friendship and enmity. Combining the two together we get the following results.

<i>Under Stanzas</i>		<i>Under Stanza</i>		<i>Result</i>
16&17		18		
Mitra	+	Mitra	=	Atimitra
Satru	+	Satru	=	Atisatru
Sama	+	Mitra	=	Mitra
Sama	+	Satru	=	Satru
Mitra	+	Satru	=	Sama

19. A planet has *sthanabala* (local or positional strength) when in his exaltation sign, (a) friendly sign, (b) Mulatrikona, (c) in his Navamsa, (d) or in his Kshetra, house. (e)

Mercury and Jupiter are powerful when in the East (*f*) or rising sign. The Sun and Mars are powerful when on the South or tenth sign. Saturn is powerful when in the West or setting sign, and the Moon and Venus are powerful when in the North or the 4th sign (Patala).

## NOTES

- (a) *vide* I, 13.
- (b) „ II, 16 to 18.
- (c) „ I, 14.
- (d) „ I, 6
- (e) „ I, 6.

For the relative values of these places, *vide* stanza 11, Ch. XX.

(f) That is: they then possess *Dikbala*. According to some commentators, Mercury and Jupiter are powerful when in the Eastern triangular signs of Aries, Leo and Sagittari. The Sun and Mars are powerful when in the Southern triangular signs of Taurus, Virgo and Capricorn. Saturn is powerful when in the Western triangular signs of Gemini, Libra and Aquarius, and the Moon and Venus are powerful when in the Northern triangular signs of Cancer, Scorpio and Pisces. For the *Dikbala* of the signs, *vide* note (a), to stanza 19, Ch. I,

20. The Sun and the Moon possess *Cheshtabala* (motional strength) when in any of the six signs from Makara. The other planets possess it when in their retrograde motion or when in conjunction with the Moon (*Samagama*) or when in their greatest brilliancy (a) or when they happen to be the northern planets in planetary conjunction (*Yudha*).

#### NOTES

(a) Mercury is so when about  $29^{\circ}$  apart from the Sun, Venus when about  $47^{\circ}$  apart from the Sun and the other planets when in opposition to the Sun.

21. The Moon, Mars and Saturn possess *Kalabala* (temporal strength) at night; Mercury possesses it both day and night; and the other planets (a) possess it by day. The malefic planets possess it during the waning Moon (*Krishna paksha*) and the benefic planets during the waxing Moon (*Sukla paksha*). Also each planet has it in his year, month, day and hour.

Saturn, Mars, Mercury Jupiter, Venus, the Moon and the Sun are each naturally stronger than the immediately preceding planet in the order stated (b)

## NOTES

(a) That is the Sun, Jupiter and Venus. For the Kalabala of the signs *vide* stanza 19, Chapter I.

(b) Such strength is known as *Naisargikabala*.

Before applying the astrological truths contained in the subsequent pages, the reader must consider the strength or weakness of each house, of its Lord, and of the planets occupying or aspecting such house. For these and various other purposes, it will not do to have a mere Rasi Chakra or Navamsa Chakra to represent roughly the planetary positions. The actual longitudes (sphuta) of the planets and of Lagna from Revati should be known.

## CHAPTER III

### ON ANIMAL AND VEGETABLE HOROSCOPY

1. If, at the time of birth (*a*), the malefic planets (*b*) be powerful (*c*), the benefic planets (*d*) weak, and one of the hermaphrodite planets (*e*) either be in one of the Kendras (angles) (*f*) or aspect the Lagna (ascendant); the creature born will be that indicated by the particular *Dwadasamsa* (*g*) which the Moon might then occupy (*h*).

#### NOTES

- (*a*) Or at the time of query, adds the Commentator.
- (*b*) For the malefic planets, *vide* II, 5.
- (*c*) For the strength of the planets, *vide* II, 19, 20 and 21.
- (*d*) For the benefic planets, *vide* II, 5.
- (*e*) For the hermaphrodite planets, *vide* II, 6.
- (*f*) For the Kendras or angles, *vide* I, 17.
- (*g*) For the *Dwadasamsa*, *vide* I, 6.

(*h*) For instance, suppose at the time of birth, the Moon occupies the  $21^{\circ}$  of Leo. As a *Dwadasamsa* contains  $2\frac{1}{2}$  degrees, the  $21^{\circ}$  of Leo is the ninth *Dwadasamsa* of Leo. As the names of the *Dwadasamsas* of Leo begin from Leo, the ninth *Dwadasamsa* is that of Pisces. The creature born will therefore be a fish.

Besides, the number of the offspring will be that represented by the number of *Dwadasamsas* passed over

by the Moon. Of these, the number of odd Dwadasamsas will represent the male issue and the number of even Dwadasamsas will represent the female issue ; the number that will perish immediately after birth will be that of the number of Dwadasamsas that might be occupied by the malefic planets or that might otherwise become weak.

*N.B.:*—The reader will in future kindly refer to the table of reference published after the Introduction for the meaning of any term.

2. If the malefic planets occupy their Navamsas and be powerful, if the benefic planets be not in their own Navamsas and be weak and if (at the same time) the Lagna (rising sign) be other than human (*a*), the birth will be that of a lower animal as before (*b*).

#### NOTES

(*a*) The rising sign should be other than Gemini, Virgo, Libra, the second half of Sagittari and Aquarius.

(*b*) That is, the creature will be that represented by the Dwadasamsa which the Moon might then occupy.

3. In the case of quadrupeds, Aries is the head; Taurus, the face and neck; Gemini, the forelegs and shoulders; Cancer, the back; Leo, the breast; Virgo, the sides; Libra, the belly; scorpio, the anus; Sagittari, the hind legs; Capricorn, the penes or testicle; Aquarius, the buttocks and Pisces, the tail.

#### NOTES

In the case of birds, the wings stand for the forelegs. This stanza will also enable us to ascertain the color or wounds of particular parts of the creature's body.

4. If there be any planet in the rising sign, the color of the creature will be that of the planet itself; if not, the color will be that of the planet aspecting the rising sign; and if no planets aspect the rising sign the color will be that of the rising Navamsa. The number and variety of colors will be that of the planets occupying or aspecting the rising sign (*a*). The number of stripes on the back of the creature will be that of the planets occupying the seventh house.

#### NOTES

(*a*) The color of the powerful planet will predominate.

5. If a Pakshidrekkana (*a*) or a Charanavamsa (*b*) or a Navamsa of Mercury (*c*) should rise and be occupied by powerful planets, the creature born would be a land bird if the rising Drekkana or Navamsa, be either occupied or aspected by Saturn ; and a water bird if it be occupied or aspected by the Moon.

#### NOTES

(*a*) These are the second Drekkana or degrees from 11 to 20 of Gemini, the first Drekkana or degrees from 1 to 10 of Leo, the second Drekkana of Libra and the first Drekkana of Aquarius.

(*b*) Chara or movable Navamsas go by the same names as the Chara or movable signs.

(*c*) The Navamsas of Mercury are those of Gemini and Virgo.

6. If the rising sign, the Moon, Jupiter and the Sun should be weak, they indicate the birth of a tree; such tree will be either a land tree or a water tree according as the rising Navamsa is one of land or of water (*a*). The

number of trees will be the number of signs by which the lord of the ascendant Navamsa has receded from the rising sign (*b*).

#### NOTES

(a) The water Navamsas are those of Cancer, the second half of the Navamsa of Makara, and the Navamsa of Pisces. The other Navamsas are those of land.

(b) For instance : suppose the  $10^{\circ}$  of Leo to rise, the rising Navamsa is that of Gemini; it is a land Navamsa. The tree will therefore be one growing on dry land. The lord of Gemini is Mercury. Suppose Mercury to occupy Sagittari at the time. From Leo to Sagittari is 5 signs. The number of trees will therefore be 5.

Again, if the lord of the ascendant Navamsa should be either in the exaltation sign or retrograde in his motion, the number already obtained should be trebled; but if he should be in his Vargottamabhaga or in his own Navamsa or Sign or Drekkana, such number should be doubled. For instance: in the instance cited above, if Mercury should either be retrograde in motion or occupy his exaltation sign, namely, Virgo, the number; viz., two, from Leo should be trebled. This will give us six. But if Mercury should occupy the last Navamsa of Libra, (one of his Navamsas) the number is  $3 \times 2 = 6$ . If he should occupy Gemini, the number is  $11 \times 2 = 22$ ; and if he should occupy, for instance, the second Drekkana of sign Taurus, the number is  $2 \times 10 = 20$ .

7. If the lord of the ascendant Navamsa be the Sun (*a*), the tree will be one strong within, if Saturn, the tree will be an ugly one; if the Moon, it will be a milky tree;

if Mars, a thorny tree; if Jupiter, a fruit tree; if Mercury, a fruitless tree; if Venus, a flower tree; if the Moon again, an oily tree; and if Mars, a tree of sour taste.

#### NOTES

(a) The conditions given in the last stanza remaining the same.

8. If the lord of the ascendant Navamsa be a benefic planet occupying a malefic sign (a), the tree will be a superior one growing on a bad ground; if otherwise, the reverse will be the case (b); the number of trees is also the number of Navamsas by which the lord of the ascendant Navamsa has receded from his Navamsa.

#### NOTES

(a) The other conditions given in stanza 6 remaining the same.

(b) That is, if the lord of the ascendant Navamsa be a malefic planet occupying a benefic house, the tree will be an inferior one growing on a good ground.

## CHAPTER IV

### ON NISHEKA KALA OR THE TIME OF CONCEPTION

1. The menses that appear monthly, because of Mars and the Moon (*a*) bring about conception when the Moon is in one of the Anupachaya signs (*b*). If the Moon be otherwise (*c*) and be aspected by a benefic male planet (*d*), there will be sexual union between a woman and her husband.

#### NOTES

(*a*) Menses appear in women whenever the Moon is aspected by Mars, that is especially when the Moon occupies the 4th, 7th or the 8th house from Mars. In connection with this subject the author of Saravali says :

"The Moon is water; Mars is fire; a mixture of water and fire is bile; when the bile mixes with the blood, menstrual, discharge occurs."

(*b*) If, when aspected by Mars, the Moon happens to occupy one of the Anupachaya signs in the horoscope or nativity of the women, at the time of the appearance of the menses, conception will follow. The Upachaya signs are the 3rd, 6th, 10th, and the 11th houses from the

ascendant; and the other signs are known as Anupachaya signs.

(c) That is from the time the woman bathes on the 4th day, when the Moon reaches one of the Upachaya houses in the horoscope or nativity of the husband.

(d) There will be sexual union between the husband and wife if the Moon is aspected by Jupiter when powerful. The Commentator adds as follows :

"If the Moon is aspected by the Sun, the woman will have sexual union with an officer of the king; if aspected by Mars, then with a voluptuary; if aspected by Mercury, then with a person of fickle mind; if aspected by Venus, then with a beautiful person; if aspected by Saturn, then with a servant; and if aspected by several malefic planets, the woman will become a harlot."

2. The sexual union will be of the nature of the union of creatures represented by the setting sign. Again, if at the time of sexual union, the setting sign be either occupied or aspected by malefic planets, such union will be attended with anger, and if by benefic planets, it will be attended with play and laughter.

#### NOTES

The Commentator adds that if the setting sign be occupied or aspected by both malefic and benefic planets the union will be attended with both joy and displeasure.

3. If, at the time of sexual union, the Sun, the Moon, Venus and Mars be in their Navamsas (a), or if Jupiter occupy the rising sign or the 5th or the 9th sign from it, such union will produce a child. To persons devoid of virility, the above Yoga (planetary positions) will be as useless as the rays of the Moon to the blind.

## NOTES

(a) The Commentator adds that there would also be conception when these four planets are not in their Navamsas, if the Sun and Venus should occupy the Upachaya signs in the horoscope of the man and at the same time be in their Navamsas, or if Mars and the Moon should occupy the Upachaya signs in the horoscope of the women and at the same time be in their Navamsas.

4. If at the time of conception, either Mars or Saturn should occupy the seventh house from the Sun or the Moon, the man and his wife would respectively fall ill (a); but if one of the two planets, Mars and Jupiter, should occupy the twelfth and the other the second house from the Sun and the Moon, or if one of the planets should be in conjunction with the Sun or the Moon and the other should aspect either the Sun or the Moon, the man and his wife will respectively meet with death (b).

## NOTES

(a) In the month of Mars or Saturn as the case may be (*vide* Stanza 16).

(b) In the month of either Saturn or Mars whoever is powerful.

The Commentator adds that the two effects described in the Stanza will occur before and not after the birth of the child.

5. In the case of conception (a) by day, the Sun and Venus represent respectively the father and the mother; and by night, Saturn and the Moon represent respectively the father and the mother. In the former case, Saturn and the Moon represent respectively the paternal uncle

and the maternal aunt; and in the latter case the Sun and Venus represent respectively the paternal uncle and the maternal aunt. If the planets representing the father and the paternal uncle should occupy the odd signs, or if the planets representing the mother and the maternal aunt should occupy the even signs at the time, then the father and paternal uncle or the mother and the maternal aunt would be happy.

#### NOTES

(a) Or birth according to the Commentator.

6. If at the time of conception malefic planets occupy the twelfth house (a), and if then the rising sign be not aspected by benefic planets, or if Saturn occupy the rising sign and be aspected by the waning Moon and Mars (in either case) the pregnant woman will die (b)

#### NOTES

(a) The second house according to certain Commentators.

(b) Before delivery time according to the Commentator.

7. If (at the time) either the rising sign or the Moon or both be between malefic planets (a) and at the same time not aspected by the benefic planets, the pregnant woman will die (b),

#### NOTES

(a) As the malefic planets in the present case can only be three, viz., the Sun, Mars and Saturn, both the rising sign and the Moon can be between them at the same time, either when they are together or occupy two alternate houses. The Commentator adds that malefic planets might occupy either the 12th and the 2nd houses

from the ascendant or the Moon or both, or they might occupy the Navamsas on either side.

(b) Before delivery and in the month of the powerful malefic planet.

8. If (at the time) malefic planets occupy the fourth house and Mars the eighth house from the ascendant or the Moon, or again if Mars occupy the fourth house and the Sun, the twelfth house from the ascendant and if it be the waning Moon at the time, the pregnant women will die.

9. If (at the time) Mars occupy the Lagna and the Sun occupy the seventh house, the pregnant woman will suffer death from weapons. If the lord of any month (a), be afflicted (b), the pregnancy will miscarry in that month.

#### NOTES

(a) For the lords of the several months of pregnancy (*vide Stanza 16*).

(b) Suffer defeat in conjunction or be eclipsed at the time of conception.

10. If the benefic planets (a) be with the Moon or in the ascendant (b), or if they occupy the second, fourth, fifth, seventh, ninth and the tenth houses from the Moon or the ascendant, there will be safe delivery, provided malefic planets occupy the third or eleventh house from the Moon or the ascendant. and the Moon or the ascendant is at the same time aspected by the Sun (c).

#### NOTES

(a) These are Mercury, Jupiter and Venus.

(b) Or both at the same time.

(c) According to some other reading, by Jupiter.  
But this is opposed to Saravali.

11. If (a) the rising sign, the Sun, Jupiter and the Moon be powerful and occupy the odd (male) signs and the odd Navamsas, the issue will be a male child (b); if they occupy the even (female) signs and the even Navamsas, the issue will be a female child (c); if again, the Sun and Jupiter (d) occupy the odd signs, the issue will be a male child, and if the Moon, Venus and Mars (e) occupy the even signs, the issue will be a female child. Also, if the Sun and Jupiter occupy the two male double bodied Navamsas (f) and be aspected by Mercury, the issue will be male twins, and if Venus and Mars occupy the two female double bodied Navamsas (g) and be aspected by Mercury, the issue will be female twins (h).

#### NOTES

(a) At the time of conception or of birth or of query about the one or the other according to the Commentator.

(b & c) If some of the planets be in the male and some in the female signs or Navamsas, then the sex of the issue will be that which predominates.

(d & e) The planets should be powerful also.

(f) These are the Navamsas of Gemini and Sagittari.

(g) These are the Navamsas of Virgo and Pisces.

(h) The issue will be male twins as well as female twins, if all the four double bodied Navamsas be so occupied.

12. If (at the time) (a), Saturn occupy any of the odd signs from the rising sign (b), the issue will be a male child.

The sex of the issue in all the above cases shall be determined by the position of the most powerful planet.

## NOTES

(a) Of conception or query according to the Commemorator.

(b) This Yoga applies only in the absence of the Yoga mentioned already.

*N.B.*—Yoga is a particular position of one or more planets either relatively to one another, or absolutely, in the ecliptic or both.

13. If (at the time of conception), the Moon and the Sun, occupying respectively any of the even and odd signs, aspect each other, or (2), if Saturn and Mercury (occupying, respectively any of the even and odd signs) aspect each other, or (3) if Mars (in an odd sign) aspect (or be aspected by) the Sun in an even sign, or (4) the Moon and Lagna in odd signs be aspected by Mars (in an even sign), or (5) if Mars aspect the Moon and Mercury occupying respectively even and odd signs, or (6) if Venus, Lagna and the Moon occupy (male signs and) male Navamsas, the issue will be a hermaphrodite.

## NOTES

These Napumsaka Yogas take effect only in the absence of male and female Yogas.

14. If, when the Moon and Venus are in even signs, Mercury, Mars, Jupiter and Lagna be in odd signs, or if a male planet aspect Lagna and the Moon in the even signs, or if Mercury, Mars, Jupiter and Lagna be powerful and occupy even signs, the issue will be a male and a female child. Again, if Lagna and all the planets occupy the Ubhaya (common) Navamsas and be aspected by Mercury in his Navamsa, the issue will be three children

Of these, two will be male children if the Navamsa occupied by Mercury be that of Gemini, and two will be female children if such Navamsa be that of Virgo. Again, if, when Mercury occupies the Navamsa of Gemini, the other planets and Lagna occupy the Navamsas of Gemini and Sagittari, all the three will be male children; and if, when Mercury occupies the Navamsa of Virgo, the other planets and Lagna occupy the Navamsas of Virgo and Pisces, all the three will be female children.

15. If the last Navamsa of sign Sagittari begin to rise, if all the planets occupy the Navamsa of Sagittari and be powerful, and if the rising sign be aspected by powerful Mercury and Saturn, the issue will be more than three children (*a*).

#### NOTES

(*a*) That is 5 or 7 or 10 according to the Commentator.

16. In the first month of pregnancy, the embryo is formed; in the second, it becomes flesh; in the third, the limbs are formed; in the fourth, the bones are formed; in the fifth, the skin is formed; in the sixth, the hair begins to grow; in the seventh, intelligence is infused into the child (*a*).

The lords of the several months from the first to the seventh are Venus, Mars, Jupiter, the Sun, the Moon, Saturn and Mercury respectively.

#### NOTES

(*a*) In the eighth month, the child begins to eat through the navel cord. In the ninth month, the child is filled with cares, and in the tenth month the child is born.

The lord of the 8th month is the lord of the rising sign at the time of conception. The lord of the 9th month is the Moon, and the lord of the 10th month is the Sun. According to Yavaneswara, the lord of the first month is Mars and that of the second month is Venus.

There will be miscarriage of pregnancy in that month whose lord happens to be afflicted at the time of conception ; but if any of the planets be of dim appearance, the fetus will simply suffer in the month of the particular planets. If the Sun be powerful the child would resemble its father, and if the Moon be powerful, the child would resemble its mother. The health and disposition of the child follow those of its parents at the time of conception.

17. If Mercury occupy the fifth or the ninth house (a) from the rising sign, and if at the same time the other planets be powerless, the face, the legs, and the hands of the child will be doubled. If the Moon occupy sign Taurus and if malefic planets occupy the Riksha Sandhis (b) the issue will be a mute child; but if the Moon be aspected by a benefic planet, there will be speech after a long time (c).

#### NOTES

(a) According to some Commentators the word Trikona in the text is interpreted as Moola-Trikona, that is, sign Virgo here. But this is opposed to the opinion of Garga.

(b) That is, the last Navamsas of the signs Cancer, Scorpio and Pisces.

(c) But if malefic planets aspect the Moon, the child will never speak; if both malefic and benefic planets

aspect the Moon, the effects will follow the powerful planets.

18. If Saturn and Mars occupy either the signs or the Navamsas (*a*) of Mercury, the issue will be a child born with teeth. If Cancer be the rising sign and if the Moon occupy it and be aspected by Saturn and Mars, the child will be humpbacked; if Pisces be the rising sign and if it be aspected by Saturn, the Moon and Mars, the Child will be lame. If a malefic planet (*b*) and the Moon be in any of the last Navamsas of Cancer, Scorpio and Pisces, the child will be born deaf. In all the above Yogas the effects described will occur only if the several planets are not aspected by benefic planets (*c*).

#### NOTES

(*a*) Or both the signs and Navamsas according to some Commentators.

(*b*) One of the three planets, the Sun Mars and Saturn.

(*c*) So that, if the planets be aspected by powerful benefic planets the effects will not occur.

19. If the last Navamsa of Makara begin to rise and if it be aspected by Saturn, the Moon and the Sun, the issue will be a dwarf. If Mars occupy the rising Drekkana of the Lagna or the corresponding Drekkana of the fifth house or of the ninth house (*a*) the issue will be either without a head or without arms or without legs respectively, if Mars be aspected by the Sun, the Moon and Saturn.

#### NOTES

(*a*) Some Commentators interpret this part of the text as follows : if Mars occupy the 1st or the 2nd or the

3rd Drekkana of a rising sign, etc. But this is opposed to the opinion of Garga.

20. If Leo be the rising sign and if it be occupied by the Sun and Moon and aspected by Mars and Saturn, the issue will be a blind child (*a*) ; if in the above case, benefic planets aspect the rising sign, the child will be born with a mote in its eyes. If the Moon or the Sun occupy the twelfth house from the rising sign (*b*), the child will be born blind, respectively, of the left or the right eye (*c*).

The several Yogas mentioned above (*d*) will not wholly come to pass if the planets of each Yoga be aspected by benefic planets.

#### NOTES

(*a*) According to the Commentator, if the Sun alone occupy sign Leo, and if it be aspected by Mars and Saturn the child will be blind of the right eye; and if the Moon alone should occupy sign Leo, and if it be aspected by Mars and Saturn, the child will be blind of the left eye.

(*b*) At the time of Nisheka (conception) or of birth.

(*c*) Provided the Sun or the Moon is aspected by Mars and Saturn according to the Commentator Subodhini.

(*d*) That is beginning from Stanza 17.

21. Find out the number of the particular Dwadasamsa occupied by the Moon at the time (*a*) in any Zodiacal sign. Note the Zodiacal sign whose name the Dwadasamsa bears. Count from the next sign as many signs as the number of Dwadasamsas by which the Moon may have advanced in any particular sign. When the Moon comes to such last sign, the birth of the child will occur.

Again, the birth will occur by day or by night according as the rising Navamsa at the time is a day or a night Navamsa. The hour of birth from sun-rise or sun-set may be calculated from the portion of the rising Navamsa that may have risen above the horizon.

#### NOTES

(a) At the time of conception, or query according to the Commentator.

In this stanza, the Author purpose to discover the time of child-birth from the time of conception or query. Suppose the Moon to occupy, say, the 8th Dwadasamsa of sign Aquarius at the time. This Dwadasamsa is known as the Dwadasamsa of Virgo (Kanya). The sign next to sign Virgo in the Zodiac is sign Libra (Tula). As the Moon occupies the 8th Dwadasamsa in sign Aquarius, the 8th sign from Libra is sign Taurus. The child will therefore be born when the Moon passes through sign Taurus.

The Commentator adds that the particular asterism which the Moon would occupy at the time of birth might be discovered from the advance made by her in the particular Dwadasamsa occupied by her. For instance, suppose the Moon to occupy the middle of the 8th Dwadasamsa in Apuarius. The middle of sign Taurus is in the 2nd quarter of star Rohini ; so that at the time of birth of the child the Moon will occupy the asterism of Rohini.

Again, if the rising Navamsa, for instance, be that of Sagittari, a night sign, the birth will occur at night. The time of birth from sun-set should be calculated by proportion from the time by which the Navamsa of Sagittari may have risen above the horizon—the period of oblique

ascension of the Navamsa representing the period of the whole night.

The sex of the issue can be determined from stanzas 11 to 15.

22. If at the time of conception, the Navamsa of Saturn (*a*) begin to rise and if Saturn occupy the seventh house from the rising sign, there will be delivery after three years; and in similar case of the Moon (*b*) there will be delivery after twelve years.

Which of the several Yogas described in the Chapter are applicable to the time of birth also, shall be determined on the nature of such Yogas (*c*).

#### NOTES

(*a*) That is the Navamsa of Makara or Kumbha.

(*b*) If the Navamsa of Cancer should begin to rise and if the Moon should occupy the seventh house from the rising sign.

(*c*) For instance, Yogas relating to the birth of children with extra or defective organs, are to be taken to refer as much to the time of birth as to the time of conception. As regards such Yogas as those relating to the miscarriage of pregnancy and the like, they are to be taken to refer to the time of conception alone.

## CHAPTER V

### ON MATTERS CONNECTED WITH BIRTH TIME

1. If, at the time of birth of a child the rising sign be not aspected by the Moon the father will not be near when the child is born—and if in such a case, the Sun should occupy the 9th or the 8th house, the father would be in a foreign country if the house be a movable sign; in his own country if the house be a fixed sign; and would be returning to his country if the house be a common sign.

2. If, at the time of birth, Saturn be in the rising sign or Mars in the setting sign, or the Moon between (a) Mercury and Venus, the father will not be near.

#### NOTES

(a) Whether Mercury and Venus occupy the signs on both side of the Moon or occupy the same sign as the Moon.

3. If, at the time of birth, the Moon be in the Drekkana of Mars (a) and if benefic planets be in the 2nd and 11th houses from the rising sign, the issue will be a serpent. If the sign (b) of a malefic planet be the ascendant sign, and if the Drekkana of Mars should then be rising, and if

benefic planets occupy the 2nd and the 11th houses the issue will be a child born with a serpent coiled round its body.

#### NOTES

(a) These Drekkanas of Mars are—the 1st Drekkana of Aries, the 2nd of Cancer, the 3rd of Leo, the 1st of Scorpio, the 2nd of Sagittari, and the 3rd of Pisces.

(b) Aries, Cancer when it is waning Moon, Leo and Scorpio.

4. If, at the time of birth, the Sun be in a quadruped sign and the other planets be all powerful and in the common signs, the issue will be twins.

5. If, at the time of birth, Aries, Leo or Taurus be the rising sign, and if Saturn or Mars be in such sign, the issue will be a child born with the umbilical cord twined round the part of body indicated by the rising Navamsa (a).

#### NOTES

(a) If the Navamsa of Aries be the rising Navamsa at the time, then round the head; if it be that of Taurus, then, round the face, and so on, following the divisions of the body referred to in Stanza 4, Chapter I.

6. If Jupiter, at the time of birth, fail to aspect both the ascendant sign and the Moon (a) or the Moon when in conjunction with the Sun, or if the Moon be in conjunction with the Sun when he is accompanied by a malefic planet, the issue will be an illegitimate child.

#### NOTES

(a) If Jupiter aspect either the one or the other, the child will not be legitimate.

According to Yavaneswara, if either the ascendant Navamsa or the Navamsa occupied by the Moon be that of Jupiter, the child will not be illegitimate.

According to Garga, if the Moon should occupy a sign of Jupiter, or if she be in conjunction with Jupiter in any other sign, or if the Moon be in the Drekkana or Navamsa of Jupiter, the child will not be illegitimate.

7. If, at the time of birth, two malefic planets (*a*) occupy one of the malefic signs (*b*) and if such sign be the 5th, 7th, or the 9th house from the Sun, the father of the child will be in custody at the time. If the Sun occupy a movable sign, the father will be so in foreign lands; if he occupy a fixed sign, the father will be in custody in his own country; and if he occupy a common sign, the father will be so on his way to his native country.

#### NOTES

(*a*) Mars and Saturn.

(*b*) Aries, Leo, Scorpio, Capricorn, Aquarius, Cancer when it is waning Moon, and Gemini and Virgo when Mercury is in conjunction with malefic planets.

8. If the Moon be full and in Cancer, if Mercury be in the rising sign and Jupiter in the 4th house, the birth will occur in a boat. Again, if the watery signs (*a*) begin to rise and if the Moon be in the 7th house, then, too, the birth will occur in a boat.

#### NOTES

(*a*) These are Cancer, the latter half of Capricorn and Pisces.

9. If a watery sign begin to rise, birth will certainly occur on the banks of waters, if (1), the Moon be also in a

watery sign, or (2), if the Moon be full and aspect the rising sign, or (3), if the Moon be in the 10th or 4th house or in the Lagna.

10. If the Moon occupy the rising sign and if Saturn occupy the 12th house and be aspected by a malefic planet, the birth will occur in a prison. Again, if either Scorpio or Cancer begin to rise and be occupied by Saturn and aspected by the Moon, the birth will occur in a ditch.

11. If a watery sign begin to rise and if Saturn occupy it and be aspected by Mercury, the Sun, or the Moon, the birth will occur respectively in a pleasure house, a temple or sterile ground.

12. If a biped sign be rising, and if Saturn occupy it and be aspected by Mars, the birth will be in cremation ground; if aspected by Venus and the Moon, the birth will occur in some beautiful and agreeable spot ; if aspected by Jupiter, than in the Agnihotra Sala (*a*) ; if aspected by the Sun, then in the King's palace or a temple or a cow shed ; and if aspected by Mercury, the birth will occur in an artist's working room.

#### NOTES

(*a*) A place where the sacred fire is kept and worshipped.

13. The birth will occur in places (*a*) represented by the rising sign or Navamsa, whichever is powerful. If such sign or Navamsa be a movable one, the birth will occur in roads ; if fixed, then within a building (*b*). If the rising Navamsa be a Vargottama one, the birth will be in the mother's own house.

## NOTES

(a) These places are those referred to in Stanza 5, Chapter I. We will give here the several places appropriate to the several signs of the Zodiac.

Mesha represents the abodes (caves) of the sheep, mountains, the residence of an army, a fire place, metal-mines and mines where precious stones are found.

Vrishabha represents forests, bottom of hills, places frequented by the elephants and cattle and dwelling places of the farmers.

Mithuna represents places frequented by women learned in music and painting for purpose of either playing or carrying love messages to lovers.

Kataka represents rice fields, tanks, sand banks and places frequented by the nymphs.

Simha represents forests, inaccessible places, caves, mountains covered with forests and places frequented by forest men.

Kanya represents places overgrown with grass, women's sleeping apartments, and female schools.

Tula represents customs houses, middle streets, bazaars roads leading to towns, market places, high ground and places where crops grow.

Vrischika represents caves, fortified towns, ditches, places where there are poisonous stones and hills, snake holes and scorpion holes.

Dhanus represents good and even places where there are horses or cavalry men or armed men, places of sacrificial fire, ceremonies or where vehicles are kept.

Makara represents rivers, gardens, forests, tanks, water banks and ditches.

Kumbha represents places frequented by birds, by women, by dealers in liquor or by gamblers.

Meena represents temples, places frequented by the Brahmins, holy waters, rivers and seas.

(b) If both (fixed and movable), the birth would occur in the outer verandah of the house.

14. If, at the time of birth, Mars and Saturn occupy a single sign, and if the Sun or the Moon (a) occupy the 5th or the 9th house from them, the child will be deserted by its mother; but if the Sun or the Moon be aspected by Jupiter, the child, though abandoned by its mother, will live long and in comfort.

#### NOTES

(a) If the Moon occupy the setting sign according to some other reading.

15. If a malefic planet (a) aspect the Moon in the rising sign, Mars, occupying the 7th house, or if Mars and Saturn occupy the 11th house from the Moon when in the rising sign aspected by a malefic planet (b) the child deserted by its mother will die. If the Moon be also aspected by a powerful benefic planet, (c) the deserted child will fall into the hands of the class of men represented by the aspecting benefic planet and will live. If the aspecting malefic planet be powerful, the deserted child will fall into the hands of others and will perish.

#### NOTES

(a) Saturn or Mars.

(b) The Sun.

(c) If Jupiter aspect the Moon, none of these evils will befall the child.

16. If a paternal planet be powerful, the birth will occur in the father's house (*a*) ; if a maternal planet be powerful the birth will occur in the mother's house (*b*) ; if three benefic planets be in their depression signs the birth will occur at the foot of walls, trees and the like (*c*) ; and if the three planets occupying a single sign fail to aspect the Lagna and the Moon also occupying a single sign, the birth will occur in a forest (*d*).

#### NOTES

(*a*) Or in the house of the paternal uncle or paternal aunt.

(*b*) Or in the house of the maternal uncle or maternal aunt.

(*c*) The like :—That is near rivers, wells, flower gardens or hills.

(*d*) So that, if three planets occupying a single house aspect the Lagna and the Moon, the birth will occur in a locality where crowds of people live.

17. If the Moon occupy the Navamsa of Saturn or the 4th house (*a*) from the Lagna, or if she be aspected by Saturn, or if she occupy a watery Navamsa (*b*) or the same house as Saturn, the birth will occur in a dark spot (*c*). If three or more planets be in their Neecha signs (*d*), the birth will occur on the bare ground (*e*). The birth will follow the manner in which the rising sign reaches the horizon (*f*). If malefic planets occupy the 4th or 7th house, from the Moon the mother will suffer much from travail (*g*).

#### NOTES

(*a*) Yavanachariar uses the word *Kendra*. meaning the 1st, 4th, 7th and the 10th houses.

(b) Water Navamsas are those of Cancer and Pisces.

(c) If the Sun be powerful and be aspected by Mars, these will be no darkness.

(d) According to Saravali, if the Moon occupy the Lagna or the 4th house and be in his depression sign, the birth will also occur on the bare ground.

(e) On ground covered with straw according to the Commentator.

(f) That is, if the sign be one that rises with its head, then the head of the child will appear first; if the sign be one that rises with its leg, the leg of the child will appear first; and if it be one that rises with both its head and legs, as sign Pisces, the hands will appear first.

According to certain Commentators, this part of the text is interpreted as follows: "If the lord of the rising sign be in his direct course, the birth will be a natural one; and if in his retrograde motion, the birth will be an irregular one." This meaning has the support of Manittha.

(g) Or if malefic planets occupy the same sign as the Moon, the mother will suffer from travail.

18. The oil shall be determined from the Moon (a), the wick from the rising sign (b); the fixed or other nature of the lamp shall be determined from the sign occupied by the Sun (c). The entrance to the room will be in the direction of the powerful planet occupying a Kendra (d) or in that of the most powerful planet.

#### NOTES

(a) That is, if the Moon occupy the beginning of a sign, the oil of the lamp in the delivery room will be full; if the Moon occupy the middle part of a sign, the oil will

be one-half, and if Moon occupy the end of a sign, there will be no oil in the lamp ; in other words, the quantity of oil varies with the position of the Moon in the sign occupied by her.

According to Saravali, if the Moon be full, the oil will be full and the quantity of the oil varies with the illumined portion of Moon's disc. Bhatta Utpala, the Commentator, objects to this view, for, he says that if such were the case, children born on new-moon days should always be born in dark—this cannot be.

(b) That is, if the beginning of sign begin to rise, the wick will be long and unburnt ; if the middle of the sign begin to rise, the wick will be half burnt ; and if the end of the sign begin to rise, the wick will be nearly wholly burnt. In other words, the leneth of the wick varies with the position of the point of the rising sign in contact with the horizon. The wick is of the color of the rising sign.

(c) That is, if the sign occupied by the Sun be a fixed one, the lamp will be fixed in some place ; if movable, the lamp will be carried by some body in the hand ; and if both (fixed and movable) the lamp will be a swinging lamp. The Commentator adds that the lamp will be in the direction assigned to the signs occupied by the Sun. According to some, the lamp will be in the direction of the sign (out of 12 equal parts into which the room may be divided) occupied by the Sun. This latter division evidently refers to the division referred to in the "Introduction" in connection with Horary Astrology.

According to others again, dividing the 24 hours of day and night into 8 equal parts of 3 hours each, beginning from sun-rise, the lamp will be in the East, S. East, South.

etc., according as the time of birth falls in the 1st, 2nd, 3rd, etc., parts of the division.

(d) If there are no planets in the Kendras, the entrance will be in the direction of the Lagna according to Swalpa Jataka.

19. If Saturn be powerful, the birth will occur in a house which, having become old, has been rebuilt. If Mars be powerful, the birth will occur in a house partly burnt ; if the Moon be powerful, then, in a newly built house; if the Sun be powerful, the birth will occur in a house built of wood but weak ; if Mercury be powerful, then in a house built by several builders ; if Venus be powerful, then in a beautiful new house adorned with pictures ; and if Jupiter be powerful, the birth will occur in a strong built house (a). The houses on the four sides shall be described similarly by the planets in the Rasi Chakra (b).

#### NOTES

(a) According to Saravali, if the Sun occupy the sign occupied by the most powerful planet as given in the text, the delivery will occur in the room set apart for the worship of the Devas ; if the Moon occupy the sign occupied by the most powerful planet, the birth will occur in the bath or water room ; if Mars, then in the kitchen or the Agnihotra Sala ; if Mercury, in the bed room ; if Jupiter, in the treasure room ; if Venus, then in the play ground ; and if Saturn, the birth will occur in the place where sweepings are deposited.

(b) That is, if there be three or more planets in the three signs beginning from that occupied by the most powerful planet, there will be houses on the eastern side ; if in the next three signs, there will be houses on the

southern side ; if in the next three, there will be houses on the western side ; and if in the last three, there will be houses on the northern side. The description of these houses follows that given in the text.

Again, according to Laghu Jataka, if Jupiter, at the same time, be in the 10th house from the ascendant and in his exaltation sign—having passed over the exaltation degree, the birth will occur in a two-storied house ; if he be under the exaltation degree, the birth will occur in a three-storied house, and if, in the exaltation degree, then in a four-storied house.

Again, if sign Sagittari be powerful, the birth will occur in a house consisting of 3 inner verandahs ; if Jupiter occupy the 10th house from the ascendant and if such house be one of the signs Gemini, Virgo and Pisces, the house will be one with two inner verandahs.

20. If either the ascendant sign, or the ascendant Navamsa, (whichever is powerful) be that of Aries, Cancer, Libra, Scorpio, or Aquarius, the delivery room will be in the eastern portion of the house ; if it be that of Sagittari, Pisces, Gemini or Virgo, then in the northern portion of the house ; if it be that of Taurus, then in the western portion ; and if it be that of Capricorn or Leo, the delivery room will be in the southern portion of the house.

21. If the rising sign be Aries or Taurus, the bed of the woman in labour will be in the eastern portion of the room ; if the rising sign be Gemini, it will be in the south-eastern portion ; if Cancer or Leo, then in the southern portion ; and if Virgo, then in the south-western portion ; if Libra or Scorpio, then in the western portion ; and if Sagittari, then in the north-western portion ; if Capricorn or Aquarius be the rising sign, the bed will be

in the northern portion of the room, and if Pisces be the rising sign, it will be in the north-eastern portion of the room. The same rule applies as regards the place in the bed or cot, where the woman might lie. As regards the cot, again, its two front legs occupy the quarters assigned to the 12th and the 3rd houses from the ascendant and its two hind-legs occupy the quarters assigned to the 6th and the 9th houses (a).

#### NOTES

(a) In other words, the 12th and the 3rd houses represent the fore-legs ; the 9th and 6th houses represent the hind-legs ; the 3rd and the 6th houses represent the two right legs and the 12th and the 9th houses represent the two left legs. Also, the rising sign and the 2nd house represent the head of the cot, the 4th and the 5th houses represent the right side ; the 7th and the 8th houses represent the part between the two hind-legs, and the 10th and the 11th houses represent the left side. Now, whatever portion of the cot may be represented by the common signs, there, the cot will be bent down a little, and this will not be the case if such sign is either occupied or aspected by its Lord or by a benefic planet. Again, there will be defects in those parts of the cot which are represented by signs occupied by malefic planets ; and this will not be the case if such malefic planets be in their exaltation signs, in their Moola Trikona signs, in friendly signs, or in their own houses.

22. The number of midwives will be the number of the planets between the rising sign and the Moon. Of these planets, the number of those in the visible hemisphere will be the number of midwives outside the room,

and the number of planets in the invisible hemisphere will be the number of midwives inside the room. According to some, this order is reversed. (a)

#### NOTES

(a) That is, of the planets between the Lagna and the Moon, the number in the visible hemisphere is the number of midwives within the room, and the number of planets in the invisible hemisphere will be the number of midwives outside the room. In this view, Varaha Mihira does not concur, for it is opposed to his *Swalpa Jataka*.

Again, if benefic planets occupy the signs from the Lagna to the Moon, the midwives will all be beautiful women, well dressed and adorned ; if malefic planets occupy the signs, the women will be dirty, ugly and with no ornaments.

Again, if any of the planets between the Lagna and the Moon be in their exaltation signs or retrograde in motion, the number given by them shall be trebled. But, if they be in their own signs, Navamsas or Drekkanas, etc., the number given by the several planets shall be doubled.

23. The structure and other peculiarities (a) of the body shall be determined from the lord of the rising Navamsa or from the most powerful planet ; and the color (b) of the body shall be determined from the (lord of the) Navamsa occupied by the Moon ; and the size of the several parts of the body will follow the signs representing them, beginning from the rising sign which represents the head. (c)

#### NOTES

(a) These are given in stanzas 8 to 11 in Chapter II.

The Commentator adds that if the sign represented by the rising Navamsa be powerful, then the physical peculiarities shall be determined from the lord of such Navamsa ; if not, they shall be determined from the most powerful planet.

(b) This is given in stanza 4, Chapter II. According to some, the color must be determined from the sign occupied by the Moon, *vide* Stanza 20, Chapter I. To this the Commentator objects. For, he says that there are no people of the color of the parrot. In determining the color, the country, the climate, occupation and the like shall be taken into account.

(c) The division of the body referred to here is the same as that referred to in Stanza 4, Chapter I, with this difference that while the latter begins from sign Aries, the former begins from the rising sign. The divisions are as follow :

The rising sign represents the head ; the 2nd house represents the face ; the 3rd, the breast ; the 4th, the heart ; the 5th, the belly ; the 6th, the hip ; the 7th, the lower abdomen ; the 8th, the genital organ ; the 9th, the two thighs ; the 10th, the two knees ; the 11th, the two shanks and the 12th, the two feet. Now, in Stanza 19 of Chapter I, the relative magnitudes of the several signs of the Zodiac are given as follow :

A	{ Aries	20—Pisces.
	{ Taurus	24—Aquarius.
B	{ Gemini	28—Capricorn.
	{ Cancer	32—Sagittari.
C	{ Leo	36—Scorpio.
	{ Virgo	40—Libra.

Of these, the 4 signs referred to in division A, are known as short signs. The 4 of division B are known as

signs of middle length and the 4 of division C are known as long signs. So that, that part of the body will be long or short according as the sign representing it, is long or short. If the lord of a short sign occupy a long sign, or if the lord of a long sign occupy a short sign, the size of the part of body represented will be of middle length. If several planets occupy a sign, the most powerful of them shall be taken into account, and if no planets occupy a sign, the size of the part of body will simply follow that of the sign.

24. The threefold divisions of the body beginning from the head, from the neck and from the lower abdomen, according as the rising Drekkana is the first, the second, or the third are as follow :

THE TWELVE HOUSES	PART OF BODY REPRESENTED WHEN THE RISING DREKKANA IS		
	The first	The second	The third
The rising sign	Head	Neck	Lower abdo- men
2nd house	Right eye	Right arm	Genital organ
12th „	Left eye	Left arm	Anus
3rd „	Right ear	Right hand	Right testicle
11th „	Left ear	Left hand	Left testicle
4th „	Right nostril	Right side	Right thigh
10th „	Left nostril	Left side	Left thigh
5th „	Right temple	Right breast	Right knee
9th „	Left temple	Left breast	Left knee
6th „	Right cheek	Right belly	Right ankle
8th „	Left cheek	Left belly	Left ankle
7th „	Mouth	The navel	The feet

25. Wounds will occur in those parts of body the signs representing which are occupied by malefic planets ; but if such signs be occupied or aspected by benefic planets, moles will appear in those parts ; if such malefic or benefic planets be in their own signs or Navamsas or in fixed signs or fixed Navamsas, the wound or the mole will exist from birth ; otherwise, they will appear at a future time (a). As regards wounds, if the planet causing it be Saturn, the wound will be caused by a stone or by wind ; if Mars, then by fire or weapon or by poison ; if (malefic) Mercury, it will be caused by earth (b) ; if the Sun, then by wood or by quadrupeds ; if the (waning) Moon, then by horned animals or by water animals. There will be no wound in those parts of the body which are represented by signs occupied by the other (benefic) planets. (c)

#### NOTES

(a) That is, in the Dasa or planetary periods of the several planets.

(b) By landslips and by a piece of cold.

(c) By Jupiter, Venus, (benefic) Mercury and waxing Moon.

For the purposes of this stanza, the division of body is that referred to in Stanza 24.

26. If three planets, whether malefic or benefic together with Mercury occupy a single sign, a wound or a mole will appear without fail in the parts of body represented by the sign (a). Again, in the division (b) of the body into twelve parts beginning from the head (which the Lagna represents), if a malefic planet occupy the sixth house, a wound will appear (c) (in the hip) ; but if the malefic planet be aspected by a benefic planet, both a dark

and a white mole will appear ; but if benefic planets occupy the sixth house, there will appear only a crowded growth of hair.

#### NOTES

(a) The division of body referred to is that given in Stanza 24.

(b) The division referred to is that given in Note (c) to Stanza 23.

(c) In the Dasa period of the most powerful planet. Also, if the planet occupying the 6th house be in his own sign or Navamsa or in a fixed sign or Navamsa, the wound or the mole will exist from birth.

## CHAPTER VI

### ON BALARISHTA OR EARLY DEATH

1. If the birth should occur in the Sandhyakala (*a*) (the twilight hours) when the lunar Hora (*b*) should be rising and when malefic planets occupy the last Navamsas of signs, the child would die soon after birth. Again, if at the time of birth, the Moon and three malefic planets occupy the four Kendras, one in each, then also the child would die.

#### NOTES

(*a*) Sandhyakala ; This is defined by the Author in his Brihat Samhita, Stanza I, ch. 30 : "That period which precedes the moment when the Sun has just half risen and that which succeeds the moment when the Sun has just half set, during which the stars are invisible, known as Sandhyakala or twilight period."

(*b*) In the odd signs, the second halves, and in the even signs, the first halves are known as Lunar Horas.

2. If either sign Cancer or sign Scorpio should rise at the time of birth and if malefic planets occupy the eastern half of the Zodiac while the benefic planets occupy the western half (*a*), the child would die immediately after birth. Again, if malefic planets occupy the 12th

and the 2nd houses or the 6th and the 8th houses from the rising sign, the child would die.

### NOTES

(a) The plane of meridian divides the Zodiac into two equal halves known as the Eastern and Western halves ; so that, if the 10° of Cancer, for instance, should be rising at the time, the Eastern half would roughly comprise the portion of the Zodiac from the 10° of Aries to the 10° of Libra : and the Western half would comprise the portion of the Zodiac from the 10° of Libra to the 10° of Aries.

(b) According to certain Commentators, the two yogas are taken together and made to form a single yoga. In other words, the child would die under the first yoga only if malefic planets occupy the 2nd, the 12th, the 6th and the 8th houses. According to Garga, there will be death in each of the following four yogas : Malefic planets occupying, (1) the 6th and the 12th houses, (2) the 8th and 2nd houses, (3) the 12th and 2nd houses, and (4) the 8th and 6th houses.

3. If the rising sign, the setting sign and the sign occupied by the Moon be each occupied by a malefic planet and if the Moon be not aspected by benefic planets, the child will die immediately after birth.

4. If the waning Moon occupy the 12th house from the ascendant, if the malefic planets occupy the rising sign and the 8th house, and if benefic planets do not occupy the Kendras, the child will die immediately after birth.

5. If the Moon attended by a malefic planet occupy the rising sign or the 7th, the 8th or the 12th house, and

if benefic planets do not occupy the Kendras, and if they do not aspect the Moon, the child will die soon after birth.

## NOTES

So that, if benefic planets occupy the Kendras, there will be no early death.

6. If, when the Moon occupies the 6th or the 8th house from the ascendant, a malefic planet aspect the same, the child will die soon after birth; if benefic planets alone aspect it, the child will die after 8 years; and if both a benefic and a malefic planet aspect the Moon, the child will die 4 years after birth (*a*); but if a benefic planet (occupying the 6th or the 8th house) be aspected by powerful malefic planets (*b*), or if the lord of the rising sign occupy the 7th house and be defeated in planetary fight (conjunction) by a malefic planet (*c*), the child will die a month after birth.

## NOTES

(*a*) So that, if the Moon occupying the 6th or the 8th house, be not aspected by any planet there will be no early death. In connection with this, Yavaneswara says: If the 6th or the 8th house occupied by the Moon be the house of a benefic planet, or if the Moon be accompanied by a benefic planet, even though he may be in a malefic sign, the child will not die. Mandavya says: If the birth occur by day in the dark half, or, by night in the bright half of the month, there will be escape from death even if the Moon occupy the 6th or the 8th house and be aspected by both malefic and benefic planets.

(b) In the absence of benefic planets aspecting the Moon, adds the Cominentator. Swalpa Jataka has the following:

"By malefic planets or by planets retrograde in their motion."

(c) The planet that generally suffers defeat in conjunction, is the southern one, one of forbidding appearance, one of flickering light, one retrograde in motion or of small size, or in conjunction with the Sun, or which is of unusual appearance or without light or color.

7. If the waning Moon occupy the rising sign and if malefic planets occupy the 8th house and the Kendras, or if the Moon occupy the 4th, 7th or the 8th house and be between malefic planets, the child will die. Again, if the Moon occupy the rising sign and be between malefic planets and if malefic planets occupy the 7th and the 8th houses and powerful benefic planets fail to aspect the Moon (a), both the mother and the child will die.

#### NOTES

(a) If they do aspect the Moon, the mother will escape and the child will die.

8. If at the time of birth, the Moon occupy the last Navamsa of a sign and not be aspected by benefic planets, and if malefic planets occupy the 5th and the 9th houses or if the Moon occupy the rising sign and malefic planets occupy the 7th house, the child will die soon after birth.

9. If at the time of birth, the eclipsed Moon occupy the rising sign with a malefic planet (a) while Mars occupies the 8th house, both the mother and the infant will die. If instead of the Moon, the Sun (b) be in a similar position, such death will be caused by weapons. Again,

if either the Sun or the Moon occupy the rising sign and if malefic planets occupy the 5th, 8th and 9th houses, the child will die, if either the Sun or the Moon be neither aspected nor accompanied by powerful benefic planets.

## NOTES

- (a) That is Saturn.
- (b) That is, if the eclipsed Sun occupy the rising sign accompanied by a malefic planet (either Mercury or Saturn), while Mars occupies the 8th house.

10. If at the time of birth, Saturn, the Sun, the Moon and Mars occupy respectively the 12th, 9th, 1st and the 8th houses, the child will die soon after birth if the planets be not aspected by powerful Jupiter.

## NOTES

To aspect all the four planets, Jupiter must occupy the 5th house. If Jupiter should aspect only some of the four planets, or, if he be weak though he might aspect all the four planets, the child will die. So that, the child will escape death only if powerful Jupiter aspect all the four planets.

11. If, at the time of birth, the Moon (a) accompanied by a malefic planet occupy the 5th, the 7th, the 9th, the 12th, the 1st, or the 8th house, and if she be neither accompanied nor aspected by powerful Venus, Mercury or Jupiter, the child will die soon after birth.

## NOTES

- (a) The Moon is the waning Moon according to Saravali.

12. The death will occur when the Moon comes either to the sign occupied by the powerful planet causing such death, or to the sign occupied by herself at the time of birth or to the rising sign at the time, provided the Moon is both powerful and aspected by powerful malefic planets ; and the Munis say that the period for such death is a year (a).

#### NOTES

(a) The Moon makes about 13 revolutions in the course of a year. Whenever the Moon in the course of motion becomes powerful and is aspected by powerful malefic planets on reaching one of the three places mentioned in the text, the death will occur.

*Notes* :—The Commentator now proceeds to describe a number of yogas which counteract the several Balarishta yogas given in the text. They are given below :

1. If powerful Jupiter occupy the rising sign, there will be no early death.

2. If the lord of the rising sign be powerful, and be not aspected by malefic planets but be aspected by benefic planets occupying the Kendras, the child will live long.

3. Even though the Moon should occupy the 8th house, if she should, at the same time, occupy the Drekkana of Jupiter, Mercury or Venus, there will be no early death.

4. If the Moon be full, if she should occupy benefic signs, be between benefic planets and be aspected by Venus, there will be no early death.

5. If either Mercury, Venus or Jupiter be powerful and occupy a Kendra, there will be no early death even if he be accompanied by a malefic planet.

6. Though the Moon occupy the 6th house there will be no early death if she occupy the Drekkana of Jupiter, Venus or Mercury.

7. If the Moon be full and be between benefic planets, there will be no early death.

8. If the Moon be full or if the birth occur during the day when it is waning Moon or during the night when it is waxing Moon, there will be no early death even if the Moon occupy the 6th or the 8th house.

9. If the Moon be full and be aspected by Jupiter occupying a Kendra, there will be no early death.

10. If Jupiter, the Moon, Venus and Mercury occupy the houses, the Navamsas or the Drekkanas, of benefic planets, there will be no early death.

11. If either the lord of the house occupied by the Moon or if a benefic planet occupy a Kendra, there will be no early death.

12. If malefic planets occupy benefic Vargas (division) and be aspected by benefic planets, occupying benefic Vargas, there will be no early death.

13. If Rahu occupy the 3rd, 6th or 11th house and be aspected by benefic planets, there will be no early death.

14. If all the planets occupy the Sirodaya signs, there will be no early death.

15. If, at the time of birth, a benefic planet successful in planetary fight (conjunction) be aspected by another benefic planet, there will be no early death.

16. If the full Moon be aspected by all the planets there will be no early death.

---

## CHAPTER VII

### ON AYURDAYA OR THE DETERMINATION OF THE LENGTH OF LIFE

1. According to Maya, Yavanacharya, Manittha and Parasara, the maximum number of the years (*a*) of the Sun, the Moon and other planets are respectively 19, 25, 15, 12, 15, 21 and 20 when the planets are in their exaltation degrees.

#### NOTES

(a) That is, the Savana year—a year consisting of 360 Savana days. A Savana day counts from Sun-rise to Sun-rise.

A Soura or Solar year consists of 365.242264 days.

(b) In this chapter, several methods are given for determining the length of human and other animal life from the planetary positions at the time of birth. The Author first proceeds to state what is known as Pindayurdaya.

The years given by the Sun when in his exaltation

degree is 19

"	"	Moon	"	"	25
"	"	Mars	"	"	15
"	"	Mercury	"	"	12

The years given by the Jupiter when in his exaltation	degree is 15
" " Venus	21
" " Saturn	20

The exaltation signs with the exaltation degrees of the several planets are given in Stanza 13, Ch. I.

Before the length of life can be ascertained, the years given above have to be subjected to various reductions.

2. If the planets are in their depression degrees, their years will be one-half of those stated above ; if in any other places, the years shall be obtained by proportion (a). The number of years given by Lagna is the same as the number of Navamsas of the rising sign that may have risen above the horizon (b). According to some (c), the number of years given by Lagna is the number of signs between the first point of Aries and the Lagna (d). Again, if a planet be in an inimical sign, he loses a third of his period (e); if he be an Astangata (f) planet, he loses one half (g); but no reduction need be made in the case of Mars (h) occupying an inimical sign, or in the case of Saturn and Venus being Astangata planets.

#### NOTES

(a) This reduction is known as Neechardhaharana. Suppose, for instance, the Sun to occupy the 21st degree of Sagittari. Required his years. The exaltation degree of the Sun is the 10th degree of Aries and his depression degree is the 10th degree of Libra. When in the latter degree, the number of years of the Sun will be one half of what it is in the former degree, i.e., one-half of 19, or  $9\frac{1}{2}$  years. From the 10th degree of Libra to the

10th degree of Aries is 180 degrees. So that, every degree gives us  $\frac{9\frac{1}{2}}{180}$  years. Now, from the 10th degree of Libra to the 21st degree of Sagittari is 2 signs and 11 degrees i.e.,  $60+11$  or 71 degrees. 71 degrees give us  $71 \times \frac{9\frac{1}{2}}{180}$  years = 3 years 8 months and 29 days. Adding this to  $9\frac{1}{2}$  years, we get 13 years, 5 months and 26 days. The years of the other planets may be similarly ascertained. These years are subject to certain reductions as will be seen further on.

(b) The Author gives here what is known as Lagnayurdaya: that is, the rising sign gives a number of years in the same way as the planets do. A sign of Zodiac, consisting of nine Navamsas, gives us 9 years. So that, if the 10th degree of Leo be rising, the number of years given by Lagna is  $\frac{1}{80} \times 9$  years = 3 years. S.B.  $\frac{10}{30}$

(c) Some : Manittha and men of his school. In this view, the Commentator concurs.

(d) In other words, each sign of the Zodiac gives a year; so that, if the 10th degree of Leo—the 5th sign from Aries be rising, the number of years given by Lagna =  $4 + \frac{1}{80}$  years = 4 years and 4 months. The Commentator adds that according to Saravali, in the case of Lagnayurdaya, the rule given in note (b) should be followed if the lord of the rising *Navamsa* be powerful, and that given in this note should be followed if the lord of the rising *sign* be powerful.

(e) Planetary period ascertained as per note (a). In other words,  $\frac{2}{3}$  of his years shall be taken. This reduction is known as Satru-Kshetraharana.

(f) A planet is said to be an Astangata one when he disappears within a particular limit from the Sun,

his light being then obscured by the light of the Sun. This limit varies with different planets. In direct course, disappearance and re-appearance take place as follow:

Mars	when	within	17	degrees from the Sun	
Mercury	...	...	14	,	,
But when retrograde	...		12	,	,
Jupiter	...	...	11	,	,
Venus	...	...	10	,	,
But when retrograde	...		8	,	,
Saturn	...	...	15	,	,
The Moon	...	...	12	,	,

The reduction is known as Astangata-harana.

(g) In other words, half of his period shall be taken. But where both Satrukhetra and Astangata reductions have to be made, the greater reduction shall be made, (Garga).

(h) The word used in the text is *Vakra*; this is interpreted to mean "Mars" by some and "a planet of retrograde motion" by others. So that, according to the latter, no reduction for being in an inimical sign need be made from his years if the planet be retrograde in motion. In this view, Varaha Mihira concurs. But the other view has the support of Badarayana and Garga.

3. If malefic planets occupy the 12th, 11th, 10th, 9th, 8th, or the 7th house from the rising sign, a reduction in full, one of one-half, one third, one-fourth, one-fifth and one-sixth shall be made respectively in the years obtained (a). If the planets occupying the said houses be benefic ones, the reduction will only be one-half (b) of what was stated for each. But if several planets occupy a single sign, the reduction shall be made for

the most powerful one. This is according to Satyacharya (c).

#### NOTES

This reduction is known as Chakrapataharana and must always be made. Where two reductions have to be made, either may be done first and the other to the result. The final result will be the same.

(a) 0,  $\frac{1}{2}$ ,  $\frac{2}{3}$ ,  $\frac{3}{4}$ ,  $\frac{4}{5}$  and  $\frac{5}{6}$  of the years shall respectively be taken.

(b) Where the amount of reduction was stated to be full in the case of a malefic planet, it is only one-half in the case of a benefic planet ; where it was stated to be one-half in the former case, it is only one-fourth in the latter case and so forth. In other words  $\frac{1}{2}$ ,  $\frac{3}{4}$ ,  $\frac{5}{8}$ ,  $\frac{7}{16}$ ,  $\frac{9}{32}$ ,  $\frac{11}{64}$  of periods shall be taken.

(c) In this view, Varaha Mihira concurs.

4. If a malefic planet (a) occupy the rising sign, then multiply the total number of years already obtained by the number of Navamsas between the first point of Aries and the Lagna of the rising Navamsa and divide the product by 108. (b) The quotient will be the number of years to be subtracted (c) from the total number of years already obtained (d). But, if the malefic planet be aspected by a benefic one, the amount of reduction will only be one-half of what was stated above.

#### NOTES

(a) The Sun, Mars or Saturn and not the waning Moon, according to Badarayana. Again, if both a benefic and a malefic planet occupy the rising sign, the reduction is for the planet nearest the rising point.

(b) Taking the fraction of the rising Navamsa also into account.

(c) The reduction is known as Krurodayaharana.

(d) According to Saravali, the number of years of reduction is obtained by multiplying the total number of years already obtained by the number of Navamsas of *the rising sign* that have risen above the horizon and dividing the product by 108—the total number of Navamsas of the Zodiac. In this view, the Commentator concurs. The text is capable of both the meanings.

5. The maximum length of life of man and the elephant is 120 years and 5 days, that of the horse is 32 years, that of the ass and the camel is 25 years, that of the buffalo and the ox is 24 years, that of the dog (a) is 12 years, and that of the goat and the like (b) is 16 years.

#### NOTES

To find out the length of life of an animal. Make the calculation as for a man and multiply the result by the maximum period of life of the particular animal and divide the product by 120 years and 5 days. The result will be the length of life of the animal required.

(a) Dog and animals with claws, such as the cat, the tiger, the lion, and the like.

(b) Goat, the deer and the like.

6. The length of life of a person born when the last Navamsa of Pisces is rising, when Mercury has just passed 25 minutes in sign Taurus and when all the other planets occupy their exaltation signs is the maximum period of 120 years and 5 days.

The horoscope referred to in the text is given below.

Venus Lagna	Sun	Moon Mercury	
			Jupiter
<b>RASI CHAKRA</b>			
Mars			
		Saturn	

As all planets excepting Mercury are in their exaltation signs (and in their exaltation degrees as supposed by the Commentators) the years given by such planets are the maximum years assigned to them. The maximum number of years of Mercury, when in his exaltation degree, viz., the 15th degree of Virgo is 12, and when in his depression degree, viz., the 15th degree of Pisces, is 6. The remaining 15 degrees of Pisces give us 6 months. Sign Aries gives us a year. Now the first degree of Taurus gives us 12 days and therefore 25 minutes of the 1st degree give us  $\frac{1}{60} \times 25 = 5$  days. So that, the years of Mercury = 6 years + 6 months + 1 year + 5 days = 7 years, 6 months and 5 days.

Again, as the end of sign Pisces was rising, according to the Commentator, the nine Navamsas of sign Pisces give us 9 years ; so that we have the following.

The Sun	16 yrs.	Jupiter	15 yrs.
The Moon	25 ,,	Venus	21 ,,
Mars	15 ,,	Saturn	20 ,,
Mercury	7 yrs. 6ms 5ds.	Lagna	9 ,,

Now, the reduction known as Chakrapataharana is to be made from the years of Mars and Saturn, these two being malefic planets the former occupying the 11th house and the latter the 8th house from the rising sign. The amount of reduction therefore is one-half in the case of Mars and one-fifth in the case of Saturn. Accordingly, after making the reduction, the years of Mars will be  $7\frac{1}{2}$  and those of Saturn will be 16. Reductions known as Satrukshetra-harana, Astangata-harana and Krurodaya-harana have not to be made in this case. The resulting years, therefore, are—

	YEARS	MONTHS	DAYS
The Sun	... 19	...	...
The Moon	... 25	...	...
Mars	... 7	6	5
Mercury	... 7	6	...
Jupiter	... 15	...	...
Venus	... 21	...	...
Saturn	... 16	...	...
Lagna	... 9	...	...
Total length of life	... 120	...	5

7. This Pindayurdaya method has also been treated of, by Vishnugupta (a), Devaswami and Siddhasena. Rejecting the age of 8, the period of Balarishta or early death (b), the main fault in this Pindayurdaya is, that, in no case, it give us years less than 20 (c).

#### NOTES

(a) Vishnugupta is otherwise known as Chanakya.

(b) To which none of the Ayurdaya rules apply.

(c) The Commentator considers that this stanza is not the Author's; the objection to Pindayurdaya raised

in it, he meets as follows by proving that Pindayurdaya *does* give years below 20. He takes the following horoscope. The first Navamsa of Aquarius is the Lagna ; the Sun, the Moon and Venus occupy their exaltation degrees ; Mercury, Jupiter and Saturn occupy their depression degrees, and Mars occupies the 28th degree of sign Aquarius.

Venus Mercury	Sun Saturn	Moon	
Mars Lagna			
Jupiter	RASI CHAKRA		

Now, as the Sun, the Moon and Venus are in their exaltation degrees, their years are respectively 19, 25 and 21 ; and as Mercury, Jupiter and Saturn occupy their depression degrees, their years are one-half of their maximum years, that is one-half of 12, 15 and 20 or 6,  $7\frac{1}{2}$  and 10 respectively. Now, the 28th degree of Capricorn is the exaltation degree of Mars, and as he occupies the 28th degree of Aquarius, he is removed from the exaltation degree by exactly 30 degrees. His maximum number of years when in the 28th degree of Capricorn being 15 ; 30 degrees or a sign gives us  $\frac{15}{12}$  or a year and 3 months. Subtracting this from 15 years, we get 13 years and  $\frac{1}{4}$

months as the years of Mars. As sign Aquarius was just rising, Lagna gives us no years ; so that, at this stage the planetary years stand as follows:

The Sun ... 19 years	Mercury ... 6 years
The Moon ... 25 years	Jupiter ... 7 years 6ms.
Venus ... 21 years	Saturn ... 10 years

Mars 13 years 9 months

Now as Jupiter, a benefic planet occupies the 12th house from the rising sign, his years suffer a reduction of one-half of their length ; so that, after the reduction, he gives us only 3 years and 9 months. Again, as all the planets occupy friendly signs, no Satru-Kshetraharana need be made. Saturn being within 10 degrees from the Sun is an Astangata planet ; but his years however suffer no reduction ; so that, he gives us 10 years. Thus, we have the following :

The Sun ... 19 years	Jupiter ... 3 years 9 ms.
The Moon ... 25 ,,	Saturn ... 10 years
Venus ... 21 ,,	Mars ... 13 years 9 ms.
Mercury ... 6 ,,	.

Total 98 years and 6 months

Now, as Mars, a malefic planet, occupies the rising sign, the total number of 98 years and 6 months has to be subjected to a reduction known as Krurodayaharana. In other words, the 108 Navamsas of the ecliptic represent the total number of years. Now, there are  $10 \times 9 = 90$  Navamsas between the first point of Aries and the first point of Aquarius. The quantity of reduction, therefore is  $\frac{9}{108} \times 98$  years and 6 months. Therefore, the years remaining after the reduction =  $\frac{18}{108} \times 98$  years and 6 months = 16 years and 5 months, the length of life required. This, of course, is less than 20 years.

8. To the very yoga to which the maximum length of life has been assigned, certain Astrologers (*a*) have ascribed the life of a king. There is an evident error in this (*b*). Another error is, that persons born under the yoga of a sovereign are often found to live long and poor.

### NOTES

(*a*) Such as Badarayana and Yavaneswara.

(*b*) The idea is that either most of the kings are short-lived or that most of the beggars live long.

The objection amounts to this:

That the very yoga which, according to Pindayurdaya is said to give a person the maximum length of life is considered by certain astrologers as Raja Yoga. In either case, several planets occupy their exaltation signs (*vide* Stanza 1, Chapter XI). The Commentator considers this stanza too, not as the Author's, the objection raised being an absurd one. For, it is wrong to suppose that a particular yoga cannot be both a yoga for long life and one for the life of a sovereign. The other objection raised in the text is evidently a frivolous one and ought to be proved before it can be met.

9. According to Jeevasarama, the maximum number of years for each planet when in his exaltation sign and degree is one-seventh of the maximum length of human life—120 years and 5 days—which is, 17 years, 1 month, 22 days, 8 ghatikas, 34.3 vighatikas=17.14484 years, nothing omitted (*a*). In this view, Jeevasarma stands alone and is not supported by other authorities. According to Satyacharya, the planetary years are the same as the number of Navamsas passed over by each planet (*b*). This view has the support of many authorities.

## NOTES

(a) Just as in Pindayurdaya, the several reductions are to be made and then the resulting length of life ascertained.

(b) Counting from the Navamsa of Aries immediately preceding; so that, no planet can give more than 12 years.

10. According to Satyacharya, convert the Sphuta or longitude of the planet into minutes; divide the number of minutes by 200 ; the quotient will represent the number of Navamsas passed over by the planet from the first point of Aries. Divide this by 12, the remainder will give the number of Navamsas from the Navamsa of Aries and the number is also the number of years and fraction of a year for the planet.

## NOTES

Suppose, the longitude of the Sun to be 115 degrees, 13 minutes. This converted into minutes gives 6,913 minutes. Now, as a Navamsa contains 200 minutes, the number of Navamsas passed over by the Sun from the first point of Aries =  $\frac{6913}{200} = 34\frac{113}{200}$ . Dividing this by 12, we get as remainder  $10\frac{113}{200}$  Navamsas from the next preceding Navamsa of Aries. This, then, represents the years of the Sun which will be found to be 10 years, 6 months, 23 days and 24 ghatikas; and so on, for each planet.

11. Again, if any planet occupies its exaltation sign or is retrograde in its motion, the years assigned to it, shall be trebled; and if the planet be in its Vargottama or Navamsa or Swakshetra or Drekkanna, its years shall be doubled. The above is a special feature in Satyacharyar's Ayurdaya. In other respects, it resembles the

Pindayurdaya—the several reductions (*a*) already referred to apply to the present case.

#### NOTES

(*a*) These are Satru-Kshetraharana except for Mars, Astangataharana except for Venus and Saturn and Chakrapataharana. The reduction known as Krurodayaharana does not apply to Satyacharyar's method (*vide* Stanza 12).

According to Garga, a planet occupying his Neecharasi loses one-half as stated in Note (*g*) to Stanza 2 excepting Chakrapataharana, which must always be done. Of the other reductions, if several have to be done to the years of a planet it will be sufficient, if the biggest one alone be made. So says Bhattotpala and no authority says otherwise. It is just the same whether the reductions are made first and the remainders are then doubled or trebled or the multiples made first and the reductions then applied to them.

12. According to Satyacharya, the years months, etc. for the Lagna, the rising degree, are the same as the number of Navamsas passed over (*a*) (as in the case of planets); but if the rising sign be powerful (*b*), then, the number of signs passed over represents the years, months, etc. (*c*) The reduction known as Krurodayaharana does not apply to Satyacharyar's method. In the case of the other reductions, the years given in the first stanza ought not to be employed (*d*).

#### NOTES

(*a*) Beginning from the next preceding Navamsa of Aries.

(b) As stated in Stanza 19, Ch. I.

(c) As explained in Note (d) to Stanza 2 of this Chapter.

(d) That is, the special years of each planet according to Satyacharya's method ought to be subjected to the several reductions.

13. In the matter of Ayurdaya, the method of Satyacharya (known as Amsayurdaya) is the best (of the three methods of Ayurdaya). Objection is made to it, on the ground, that the planetary years have to be multiplied several times (a). This is not so; where any period has to be multiplied by several numbers, it will be sufficient if the period is multiplied once and by the largest number (b).

#### NOTES

(a) Suppose, Mercury to occupy sign Virgo which is his exaltation sign as well as his house. It would seem that under Stanza II, Mercury's years should first be trebled and then doubled. Is this to be done? Again suppose Mercury to occupy the last Navamsa of sign Virgo which is his Vargottama position. His years, it would appear, have to be doubled on that account. Already, we found that for being in his house, his years had to be doubled. The question is whether the years of Mercury have to be doubled twice. Again, suppose Mercury while occupying Virgo his exaltation sign is also retrograde in his motion for which his years have to be trebled. Are his years then to be trebled twice? No.

(b) If any period has to be doubled twice or thrice, it will be enough if it be doubled but once, and where the period has to be trebled twice or thrice, it will be enough

if it be trebled but once. Again, if any period has to be both doubled and trebled, it will be enough if it be only trebled.

According to Manittha and Saravali, if the lord of the rising sign be a powerful planet, the Amsayurdaya method should be followed ; if the Sun be powerful, the Pindayurdaya method should be followed ; if the Moon be powerful, the Naisargika method should be followed.

According to others, both Pindayurdaya and Amsakayurdaya should be adopted in the division of life in Dasas and Antardasas and events predicted by both. Bhattotpala is in favour of Amsakayurdaya.

14. The life of a person born when sign Cancer is rising, when Jupiter and the Moon occupy such rising sign, when Mercury and Venus occupy the Kendras and the other planets occupy the 11th, 6th and the 3rd houses is not subject to ordinary calculation, but far exceeds the maximum period of the normal human existence (*a*).

#### NOTES

(*a*) In other words, the ordinary Ayurdaya rules for ascertaining the length of a man's life do not apply to the horoscope mentioned in the text. For further particulars, *vide*, Notes at the end of Chapter IX.

*Notes.*—It may be interesting to quote here a few horoscopes of the nature of the one referred to in the last stanza to which the ordinary Ayurdaya rules do not apply. These are mainly the horoscopes of eminent sages who are supposed to live for several centuries.

1. The rising sign is Leo and Jupiter occupies it ; enus occupies Cancer, Mercury the 2nd house Virgo, and

the malefic planets occupy the Upachaya places, viz., the 3rd, 6th, 10th and the 11th houses. A person born in the above yoga will live for 1,000 years.

2. The Sun and Mars occupy the 4th house from the ascendant ; Saturn occupies the rising sign, Rahu the 12th house and the other planets the 8th house. A person born in the above yoga will live for 2,000 years.

3. The rising sign is Aries and the Sun occupies it. Saturn occupies the 4th or the 9th house, Mars the 7th house and powerful Moon the 12th house. A person born in the above yoga will live for 2,000 years by the power of drugs.

4. The rising sign is Sagittari or Pisces and Jupiter occupies it ; sign Gemini is unoccupied and Venus occupies one of the Kendra houses. A person born in the above yoga will live for a great number of year by the power of drugs and will attain the position of *Indra*.

5. If all the planets occupy either a single sign or the Trikona or the Kendra houses, a person born in the above yoga will either die immediately after birth or live for a yuga by the power of *mantras*.

6. If malefic planets do not occupy the Trikona houses, benefic planets do not occupy the Kendra houses, and if the 8th house be not occupied by a malefic planet, a person born in the above yoga will become a *Deva*.

7. The rising sign is Taurus and Venus occupies it ; Jupiter occupies one of the Kendra houses and the other planets occupy the 3rd, 6th and the 11th houses. A person born under the yoga will become a *Deva* after living for a great number of years by the power of drugs and mantras.

8. The rising sign is Cancer ; Saturn occupies sign Libra ; Jupiter occupies Capricorn ; and the Moon

occupies Taurus. A person born in the above yoga attains the position of *Brahma* after living a great many years by the strength of drugs and mantras.

9. The rising sign is Cancer and Cancer is also the rising Navamsa ; Jupiter occupies one of the Kendra houses, Mars the 7th house, and Venus is in Simhasanamsa (*a*). A person born in the above yoga will live long by the power of drugs.

10. The rising Navamsa is the last Navamsa of sign Virgo and Mercury occupies it ; Jupiter occupies the 7th house and is in Gopuramsa or Saturn is in Mridvamsa. A person born under the above yoga will live for an infinite number of years.

11. Venus is in Devalokamsa ; Mars is in one of the Kendra houses and Jupiter is also in one of the Kendra houses and is in Simhasanamsa. A person born in the above yoga will live for a countless number of years.

12. Venus occupies one of the Kendra houses and is in Vargottama position and in Paravatamsa ; Jupiter occupies one of the Kendra houses and is in Swargalokamsa. A person born in the above yoga will live for a countless number of years by the power of drugs.

13. Jupiter occupies one of the Kendra houses, and is in Gopuramsa ; Venus occupies one of the Trikona houses and is in Paravatamsa and the rising sign is Cancer. A person born in the above yoga will live for a yuga.

14. The rising sign is Cancer and Jupiter occupies it and is in the Navamsa of Sagittari and 2 or 3 planets occupy the Kendras. A person born in the above yoga will live long and attain the position of *Brahma*.

(*a*) For an explanation of these Amsas or planetary positions..  
vide the notes at the end.

15. Venus occupies the 3rd or 11th house and is in Gopura or other Amsas, and the rising Navamsa is Taurus of sign Taurus. A person born in the above yoga will live long and attain the position of *Brahma*.

16. Venus occupies the rising sign ; Jupiter the 7th house ; the Moon, sign Virgo, and the rising Navamsa is Aries of sign Sagittari. A person born in the above yoga will obtain salvation.

17. Mercury occupies the 5th house and is in Gopura or other Amsas ; the rising sign is Aquarius and Jupiter occupies it. A person born in the above yoga will attain the position of *Brahma*.

18. Jupiter occupies one of the Kendra houses. Saturn occupies the 11th house ; the Sun occupies the 2nd house ; Gulika (the higher apsis of a planet's course) occupies the 7th house and Mars occupies the 9th house. A person born in the above yoga will live for a yuga.

19. Jupiter and Mercury are in the Trikona houses ; the rising sign is Taurus and Mars occupies it and the Moon is in Gopuramsa. A person born in the above yoga will live for 2,000 years,

20. Jupiter occupies one of the Kendra houses ; the rising sign is Cancer, Mars occupies the 7th house and Saturn the 4th house ; the time of birth is the light half of the month. If the birth of a person occurs in the above yoga and by day he will live for 10,000 years.

21. Jupiter, Saturn, Mars and Venus occupy the Kendras and are mutually in Kendra positions to one another, or they all occupy the Trikona houses. A person born in either of the above yogas will live for 10,000 years.

22. Benefic planets occupy the Kendras ; Malefic planets occupy the 3rd, 6th, and 11th houses ; the rising

sign is Leo and Jupiter occupies it. A person born in the above yoga will live for 60,000 years.

23. The rising sign is Capricorn, and planets from Mars to the Sun occupy it excepting Jupiter who occupies the 3rd house. A person born in the above yoga will live for a Kalpa.

24. The last Navamsa of sign Aries is the rising Navamsa and Jupiter or Venus occupies it ; the Moon occupies the 5th Navamsa of Taurus or Sagittari or Mars is in Simhasanamsa. A person born in the above yoga will live for a countless number of years.

25. The Sun and Mercury occupy fixed signs ; the Moon occupies sign Taurus, and Venus sign Gemini ; the rising sign is Cancer and Jupiter occupies it, or the rising sign is Libra and Saturn occupies it. A person born in the above yoga will become a *Muni* or a *Rishi*.

26. The Moon is in Devalokamsa ; Mars is in Paravatamsa ; the Sun is in the rising sign and in Simhasanamsa. A person born in the above yoga will become a *Muni* or a *Rishi*.

27. The Sun, occupies sign Aries, Jupiter either the 9th house or sign Cancer and the malefic planets occupy the 3rd, 6th and the 11th houses. A person born in the above yoga will become a *Muni*.

#### AMSAS EXPLAINED

In Chapter I, we have referred to the six modes of division of the Ecliptic known as *Shadvarga*. Certain writers have four more divisions known as *Saptamamsa*, *Dasamsa*, *Shodasamsa*, and *Shashtyamsa*. These ten divisions of the Ecliptic are known as *Dasavarga*.

Saptamamsa is the division of a sign of the Zodiac into 7 equal parts. The lords of the 7 parts of the odd signs are respectively the lords of the 7 signs of the Zodiac commencing from the odd sign ; and the lords of the 7 parts of the even signs are respectively the lords of the 7 signs of the Zodiac beginning from the 7th sign from the even sign.

Dasamsa is the division of a sign of the Zodiac into 10 equal parts. The lords of the 10 parts of the odd signs are respectively the lords of the 10 signs of the Zodiac commencing from the odd sign, and the lords of the 10 parts of the even signs are respectively the lords of the 10 signs commencing from the 10th sign from the even sign.

Shodasamsa is the division of a sign of the ecliptic into 16 equal parts. The lords of the 16 parts of the odd signs are the lords of the 12 signs commencing from the odd sign together with Brahma, Vishnu, Rudra and Sūrya ; the lords of the 16 parts of the even signs are the lords of the 12 signs commencing from the even sign together with Sūrya, Rudra, Vishnu and Brahma.

Shashtyamsa is the division of a sign of the ecliptic into 60 equal parts. The 60 parts of the odd signs are those of

1. Ghora	10. Agni	19. Mridu
2. Rakshasa	11. Maya	20. Komala
3. Deva	12. Prētūpureesa	21. Padma
4. Kubera	13. Apampati	22. Lakshmi
5. Rakshogana	14. Devaganesa	23. Vageesa
6. Kinnara	15. Kala	24. Digambara
7. Bhrashta	16. Ahi	25. Deva
8. Kulaghna	17. Amritamsa	26. Adra
9. Garala	18. Chandra	27. Kalinasa

28. Kshitiswara	39. Poornachandra	50. Indumukha
29. Kamalakara	40. Vishapradigdha	51. Pravina
30. Mandatmaja	41. Kalinasa	52. Kalagni
31. Mrityu	42. Mukhya	53. Dandayudha
32. Kala	43. Vamsakshaya	54. Nirmala
33. Davagni	44. Utpataka	55. Subha
34. Ghora	45. Kala-rupa	56. Asubha
35. Amaya	46. Soumya	57. Atisitala
36. Cantaka	47. Mridu	58. Sudha [na
37. Sudha	48. Susitala	59. Payodhibhrama-
38. Amrita	49. Damshtrakarala	60. Indurekha

And the 60 parts of the even signs are the above in the inverse order ; that is, beginning from Indurekha and ending in Ghora.

Now, a planet which occupies his particular house, Navamsa, Dwadasamsa, Trimsamsa, etc., is said to be in his Varga. A planet occupying two Vargas is said to be in Parijatamsa ; if he occupies three Vargas, he is said to be in Uttamamsa ; if four vargas, in Gopuramsa ; if five vargas, in Simhasanamsa ; if six, in Paravatamsa ; if seven or eight, in Devalokamsa ; if nine, in Airavatamsa ; and if ten, in Vaiseshekamsa.

---

## CHAPTER VIII

### ON PLANETARY DIVISIONS AND SUB-DIVISIONS OF LIFE KNOWN AS DASAS AND ANTARDASAS

1. Determine first which of the following three is powerful—(a) the Rising Sign, the Sun and the Moon. His period comes first. Then follow the periods of the planets occupying the Kendra houses, from such powerful rising sign or the Sun or the Moon. Then come the periods of the planets occupying the Panaphara houses from the same ; and lastly come the periods of planets occupying the Apoklima houses (b). If there be no planets in the Kendra or Panaphara or Apoklima houses, then the periods of the other planets come in the order stated (c).

#### NOTES

(a) In more ways than one in comparison with the other two according to Yavaneswara (*vide* Stanzas 19 to 21 of Ch. II, and Stanza 19 of Ch. I).

(b) The order in which come the periods of the several planets occupying the Kendra or the Panaphara or the Apoklima houses is given in the next stanza.

(c) In other words, the 8 Dasa periods divide into three distinct groups. Those of the planets occupying the 4 Movable signs form one group; those of the planets occupying the 4 Fixed signs form another group and those of the planets occupying the 4 Common signs form a third group. Now, if the Lagna, the Sun or the Moon whichever is more powerful than the other two, occupy a Movable sign, the Movable group comes first, the Fixed group comes next and Common group comes last. If it occupy a fixed sign, the Fixed group comes first, the Common group comes next and the Movable group comes last. And if it occupy a Common sign, the Common group comes first, the Movable group comes next and the Fixed group comes last. The group that comes first is always headed by the powerful Lagna, the Sun or the Moon.

2. The lengths of the several planetary periods known as Dasas are the same as those of the planets as found in the last Chapter. Again, of the several planets occupying the Kendra or Panaphara or Apoklima houses, the Dasa period of the most powerful planet comes first, then comes that of the planet next in power and so on; but if the planets be of equal power (*a*), the Dasa period of the planet whose period is the longest comes first; and if the planets be of equal power and period, then, the period of the planet which rises first (*b*) comes first.

#### NOTES

(a) For instance, there are five ways of judging the strength of the planets. Now, out of Sthanabala, Dikbala, Chestabala, Kalabala and Grahadarsanabala, suppose Saturn to be powerful in 3 ways and Mars in 2 ways; now, as Mars possesses Naisargika strength

over Saturn, Mars and Saturn are said to be of equal power..

(b) That is, reappears after its conjunction with the Sun, according to Garga. Taking Stanzas 1 and 2 together, we find that the dasa period of the Lagna or the Sun or the Moon, whichever is most powerful, comes first. Then come the periods of the planets occupying the Kendra houses, in the order stated. Then come the periods of the planets occupying the Panaphara houses in the same order, and lastly those of the planets occupying the Apoklima houses in the same order.

3. The period of the Antardasa (a) (sub-division of planetary period) of the planet (b) occupying the same house as the lord of the Dasa period, is one-half of the Antardasa period of such lord. The Antardasa periods of the planets occupying the 5th and the 9th houses from the lord of the Dasa period, are, each, one-third ; those of the planets occupying the 7th house from the lord are, each, one-seventh ; and those of the planets, occupying the 4th and the 8th houses from the lord, are, each, one-fourth of the Antardasa period of the lord. The Antardasa periods of the Lagna-dasa shall be determined in the same way.

#### NOTES

(a) Planetary divisions of life are known as Dasa periods and planetary sub-divisions of life are known as the Antardasa periods.

(b) The Antardasa periods of a particular Dasa period of a planet come in the order stated in the text, viz., first comes the Antardasa period of the planet itself, then that of the planet occupying the same house as the

lord of the Dasa period, then that of the planet occupying the 5th or the 9th house from the lord, then that of the planet occupying the 7th house from the lord, and lastly that of the planet occupying the 4th or the 8th house from such lord. If several planets occupy the same house as the lord of the Dasa period, the lord of the Antardasa is the most powerful of them. Similarly, if several planets occupy the 5th or the 9th house or the 7th house or the 4th or the 8th house from the sign occupied by the lord of the Dasa, the lord of the Antardasa is the most powerful planet. If there be several planets in the 5th or the 9th house, then the fraction for the powerful planet of each is  $\frac{1}{3}$ . Similarly, if there be several planets in the 4th or the 8th house, the fraction for the powerful planet of each is  $\frac{1}{4}$ . If there be no planets in any of these places, the Antardasa periods of the other planets alone should be taken.

4. The fractions (a) should all be made to have a common denominator with different numerators. The Dasa period should be divided by the sum of the numerators and the quotient when multiplied by the several numerators will give the periods of the several Antardasas.

#### NOTES

(a) That is  $\frac{1}{1}, \frac{1}{2}, \frac{1}{3}, \frac{1}{3}, \frac{1}{4}, \frac{1}{4}, \frac{1}{7}$ , are all the possible ones.

Suppose for instance, there are planets in the several places referred to in the last stanza excepting, say, the 7th house from the signs occupied by the lord of the Dasa. The periods of the four Antardasas—those of (1) the lord of the Dasa, (2) the planet with it, (3) the planet occupying the 5th or the 9th house from it, and (4) the planet occupying the 4th or the 8th house from it—are in the

proportion of  $\frac{1}{1} : \frac{1}{2} : \frac{1}{3} : \frac{1}{4}$ . Reducing these to fractions with a common denominator, we get  $\frac{12}{12} : \frac{6}{12} : \frac{4}{12} : \frac{3}{12}$ ; in other words, the Antardasa periods are in the proportion of 12 : 6 : 4 : 3. The sum of these numbers is 25; if, therefore, the Dasa period be divided by 25 and the quotient multiplied by 12, 6, 4 and 3, we shall obtain the periods of the four Antardasas.

5. The Dasa period (*a*) of the most powerful (*b*) planet occupying at the time of birth the exaltation degree of its exaltation sign, (*c*) is known as *Sampurna* (*a*). The dasa period of a weak planet occupying the depression degree of its depression sign is known as *Rikta* (*e*). The dasa period of a planet occupying an inimical Navamsa and also the depression degree of its depression sign is known as *Anishta*.

#### NOTES

(*a*) As well as the Antardasa period in this and in the next two cases mentioned in the text.

(*b*) Powerful in every way *vide* Stanzas 19 to 21 Ch. II,

(*c*) And also the dasa period of a planet though not powerful occupying the exaltation degree of its exaltation sign, according to the Commentator.

(*d*) The dasa period of a planet occupying simply its exaltation sign and not very powerful is known as *Poorna*.

(*e*) The dasa period of a weak planet occupying simply its depression sign is also known as *Rikta*.

6. The dasa period (*a*) of a planet which quitting the exaltation degree moves towards the depression sign is known as *Avarohini* (*b*); while so moving, if the planet

occupy a friendly or an exaltation Navamsa (*c*), his dasa period is known as *Madhyama*. Again, the dasa period of a planet which quitting the depression degree moves towards its exaltation sign is known as *Arohini* (*d*) ; while so moving, if the planet occupy an inimical or a depression Navamsa, his dasa period is known as *Adhama* (*e*).

#### NOTES

(*a*) As well as the Antardasa period according to the Commentator.

(*b*) Such dasa periods produce evil.

(*c*) Or his own Navamsa according to the Commentator. Exaltation Navamsa is one which bears the name of the exaltation sign.

(*d*) Such dasa periods produce prosperity.

(*e*) Arohini dasas and Madhyama dasas produce prosperity and Avarohini dasas and Adhama dasas produce evil. A planet which occupies a neutral sign or Navamsa produce neither good nor evil.

7. The dasa period (*a*) of a planet, which occupies a depression or an inimical Navamsa, when in a good position (*b*), is known as *Misraphala* (*c*). The several names of the dasas indicate by their meaning the nature of the dasa periods (*d*). We shall describe (in the course of this Chapter) (*e*) the effects of the several planetary dasas.

#### NOTES

(*a*) As well as the Antardasa period according to the Commentator.

(*b*) That is, when the planet occupies his own house, a friendly house or his Moolatrikona or exaltation house.

(c) Similarly, the Dasa period of a planet which occupies an inimical or depression sign and is in his own Navamsa, in a friendly Navamsa or a Moolatrikona or exaltation Navamsa, or if he occupies a Vargottama place is also known as *Misraphala*.

(d) E.g. The name Sampurna indicates vast prosperity. Poorna indicates prosperity. Adhama indicates misery or destruction and very little prosperity. Rikta indicates misery and poverty. And Misraphala indicates a mixture of both good and evil.

(e) From Stanza 12 of this Chapter.

8. According as the rising Drekkana is the first, second or third, the Lagna dasa is known as Adhama, Madhyama or Uttama if the rising sign be a common sign; Uttama, Madhyama or Adhama if the rising sign be a movable sign; and Adhama, Uttama or Madhyama if the rising sign be a fixed sign.

#### NOTES

In other words, if the rising sign be one of the common signs, Gemini, Virgo, Sagittari and Pisces, the Lagna dasa is known as Adhama if the rising Drekkana be the 1st, Madhyama if it be the 2nd, and Uttama or Pūjita if it be the 3rd. Again, if the rising sign be one of the movable signs, Aries, Cancer, Libra and Capricorn, the Lagna dasa is known as Uttama if the rising Drekkana be the 1st, Madhyama if it be the 2nd, and Adhama if it be the 3rd. Lastly, if the rising sign be one of the fixed signs, Taurus, Leo, Scorpio, and Aquarius, the Lagna dasa is known as Adhama or Asubha if the rising Drekkana be the 1st, Uttama or Ishta if it be the 2nd, and Madhyama or Sama if it be the 3rd. These names

indicate, as already stated, the nature of the dasa period. E.g., Adhama indicates misery, Madhyama a mixture of both good and evil, and Uttama indicates prosperity.

9. The Naisargika (*natural*) dasas in the case of all creatures are those of the Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn in the order stated, and their periods are respectively 1, 2, 9, 20, 18, 20 and 50 years. (a). If the Naisargika Dasa period and the ordinary planetary dasa (b) period happen to run together, such period (c) will be a prosperous one. According to Yavaneswara, the closing period (d) is the Naisargika Lagna dasa and produces prosperity. This is objected to by some.

#### NOTES

(a) In all 120 years. If the Lord of the Naisargika Dasa period be powerful and occupy any of the Upachaya places, he will produce prosperity ; and if he be weak and occupy an Anupachaya place he will produce evil.

(b) Or Antardasa period according to the Commentator.

(c) A similar remark applies to the Antardasa periods.

(d) The period of life after 120 years.

10. If the lord of the Dasa period or one of his friendly planets occupy the Lagna (a), or if the Lagna belong to the Varga (division) (b) of the lord of the Dasa period, or if a benefic planet occupy the Lagna, or if the lord of the Dasa period occupy the 3rd, 6th, 10th or the 11th house from the Lagna, such Dasa period (c) will be a prosperous one (d).

Again, when the Moon occupies (e) a sign friendly (f) to the lord of the Dasa (g) or the exaltation sign of the

lord of the dasa or the 3rd, 6th, 10th, 11th, 5th, 9th or the 7th house (*h*) from the sign occupied by the lord of the Dasa period, she will bring on prosperity; otherwise (*i*), she will produce misery.

#### NOTES

(a) *Lagna* : This is interpreted to mean the rising sign at the moment of the commencement of the Dasa period; so that, the hour of commencement of a Dasa period must first be ascertained and a figure of the Heavens drawn up for the hour. It is absolutely impossible to determine the Lagna at the commencement of the Dasa, much less its Varga (Division).

(b) *Varga* : If, for instance, the Lagna be the sign, Hora, Drekkana, Navamsa, Dwadasamsa or Trimsamsa of the lord of Dasa period.

(c) Or Antardasa period according to the Commentator.

(d) If either the friendly planet or the benefic planet occupying the Lagna be an Atimitra planet to the lord of the Dasa period, such period will be a very prosperous one ; if such benefic planet be an Atisatru planet, the period will not be a prosperous one; but if the planet be a neutral one, just the effects of the Dasa period will occur.

(e) The Moon causes prosperity while it passes through the several places mentioned in the text. These places are with reference to the signs occupied by the lords of the Dasa and Antardasa periods in the course of their motions in the ecliptic.

(f) Friendly for the time being.

(g) Or Antardasas according to the Commentator.

(h) *Vide*, note (e).

(i) That is when the Moon passes through the other places.

The first para of the text will determine the character of the Dasa and Antardasa period. The second para. will enable a person to determine the happy or unhappy days indicated by the Dasa and Antardasa periods. It will also enable one to determine which of the 12 Bhavas from the rising sign at the time of the birth the Moon occupies (for the time being). The good or bad effects will affect according to Garga the object signified by the several Bhavas—*Vide*, Stanza 15, Ch. I.

11. If, at the time of commencement of the Dasa period of a planet, the Moon occupy sign Cancer, the native will become rich, will live in comfort and will be respected; if, at the time, the Moon occupy sign Aries or sign Scorpio, his wife will become unchaste; if the Moon occupy either sign Gemini or sign Virgo, the person will become learned, get friends and become rich ; if the Moon occupy sign Leo, the person will work in forests, on roads and near houses ; if the Moon occupy sign Taurus or sign Libra, he will eat sumptuous meals ; if she occupy sign Capricorn or sign Aquarius, he will get a bad woman ; and if the Moon occupy sign Sagittari or sign Pisces, the person will become rich, happy and respected.

12. In the Dasa period (a) of the Sun, a person will acquire wealth by dealing in perfumes or nails, tusks of elephants and the like animals, in tiger skin and the like, in gold, by acts of cruelty, by means of roads, by the king and by battle. He will become cruel, courageous, persevering, renowned and valorous, will get into trouble through his wife, son, money, enemy, weapons, fire or the king ;

and he will become liberal in gifts and addicted to sinful deeds ; he will quarrel with his servants and will become afflicted with pain in his chest and belly and the like diseases.

## NOTES

(a) Or Antardasa period according to the Commentator. The technical names, such as Sampurna, Adhama, etc., given to the planets indicate the benefic or the malefic character of their Dasa period—*Vide* note (d) to Stanza 7.

If the Dasa period be good, the good effects alone will come to pass and if bad, the bad effects alone will come to pass ; and if both, the effects will be both good and bad—*Vide*, Stanza 19.

13. In the Dasa period of the Moon, the person will derive benefits from dealing in or by means of *the mantras*, the Brahmins, the productions of sugar-cane, milk, ghee, and the like, cloth, flower, play, sesamum seeds and food ; he will be of patient nature ; he will respect virtuous Brahmins and the Devas ; he will get daughters and will acquire an increase of wisdom, wealth and renown.

The person will indulge in sleep and idleness, will lose his wisdom, wealth and renown and will quarrel with powerful men and with kinsmen.

14. In the Dasa period of Mars, the person will acquire wealth, by fighting with his enemies, through his brother, the king, lands, woollen goods and goats.

He will hate his sons, friends wife, and brothers and will dislike learned men and men of importance ; he will suffer from diseases caused by or connected with thirst, blood, fever, bile, loss of limbs or sexual intercourse with other women. He will associate with men

doing wicked deeds ; he will become vicious, harsh in speech and cruel.

15. In the Dasa period of Mercury, the person will acquire wealth by doing acts of message and through friends, preceptors and Brahmins. His praises will be sung by learned men. He will become famous and will get brass and the like, mixed metals, gold, horses, lands, popularity, comfort and ease. He will be skilled in the art of ridiculing others and serving under other men. He will get an increase of wisdom and successfully do deeds of virtue.

He will suffer from harsh words, will suffer from grief, imprisonment, pain of main and diseases arising from an affection of the three *dhatus--vata* (the air), *pitta* (bile), and *sleshma* (phlegm).

16. In the Dasa period of Jupiter, the person will acquire wealth by acts of worship, by his learning, valour, ingenuity, bright personal appearance military fame, by acts of generosity, mantras, diplomacy, the king and the Vedas. He will have an increase of gold, horses, sons, elephants and cloths, and will acquire the friendship of good kings.

He will learn things requiring much ingenuity, will suffer from foot journey and pain in the ear and will quarrel with wicked men.

17. In the Dasa period of Venus, the person will enjoy sweet music, various pleasures, perfumes, sumptuous meals, alcohol, fine cloths, women, and precious stones. He will be of fine appearance, valorous, and will enjoy every substance provoking sexual passion, will become learned in the Sastras, will obtain the object of his desire, will acquire friends, will become skilled in trade

and in agriculture and will get hidden treasures and wealth.

He will quarrel with crowds of people, with the king, hunters and wicked men and he will suffer grief from his own friends.

#### NOTES

(a) Yoga Sastra according to the Commentator.

18. In the Dasa period of Saturn, the person will get asses, camels, birds, buffaloes and old women, will rule over hamlets, villages or towns, and will thereby become renowned and will get grain of inferior quality.

He will suffer difficulties from phlegmatic and windy complaints ; from jealousy, anger, distraction of mind, and dirty habits. He will be idle, suffer from grief and be much troubled. His servants, sons, daughters and wife will exercise authority over him and his organs will become defective.

19. If the Dasa period be a benefic one, the good effects will come to pass ; if it be a malefic one, the bad effects will come to pass. If it be of a mixed nature, both effects will come to pass. The effects for the Lagna Dasa are the same as the effects for the Dasa period of the lord of the rising sign.

#### NOTES

As stated already, the character, whether benefic or malefic of a Dasa period, is to be determined from the technical names given to the lord of the period—(*Vide* Stanzas 5 to 8). Again, if at the time of birth, any of the planets occupy the Upachaya houses, be of bright disks and of distinct motion, the effects will be good in

their Dasa periods. But, if the planets occupy the Apachaya signs, suffer defeat in conjunction, be of disagreeable appearance or of small disks, the effects will be bad in their Dasa periods. The planets, which, at the time of commencement of their Antardasa periods might be aspected by benefic planets or occupy the Vargas (divisions) of benefic or Atimitra (very friendly) planets, are powerful and will not cause death ; if they be situated otherwise, they will cause death.

20. In the benefic Dasa periods of the planets, a person will acquire the several metals assigned to the planets (*vide* Chapter II, 12) and in the malefic Dasa periods of the planets, he will lose them. Again, in the Dasa period of a planet, a person's occupation will be that mentioned for the planet (a). The effects described for the 12 houses from the ascendant, (b) for the 12 signs from Aries, (c) for planetary aspects, (d) and for all yogas, (e) excepting Nabhasa yogas, (f) will occur in the Dasa period of the planet which is most powerful among the yoga planets (g)

#### NOTES

(a) *Vide* Stanzas 2, 3 and 4, Ch. 10.

(b) Chapter 20.

(c) Chapter 18.

(d) Chapter 19.

(e) Chapters 11, 13, 14, 15 and 21.

(f) The effects of the Nabhasa yogas will be felt throughout life—*Vide*, Stanza 19, Ch. 22.

(g) *Vide* also Stanza 5, Ch. 22.

21. In the Dasa period of a particular planet, the person's complexion will be that due to the elementary

principles presided over by the planet and the complexion will be accompanied by certain other qualities due to the elementary principles of earth, water, fire, air and akas and discernible by their respective organs of sense, *viz.*, the nose, the tongue, the eyes, the body and the ears.

#### NOTES

Physical man is a composition of the five elementary principles—earth, water, fire air and akas (ether) : Mercury presides over earth, Venus and the Moon over water ; Mars and the Sun over fire ; Saturn over air ; and Jupiter over akas. (Ch. II, St 6.) In the Dasa period of a particular planet, his elementary principles will predominate and the complexion of the person during such period will be that due to the particular elementary principle. Varaha Mihira, in Chapter 68 of his *Brihat Samhita* (Stanzas 90 to 93) has thus stated in detail the complexion due to each of the seven planets :

"The complexion discernible in shining teeth, skin, nails and hairs of the body and of the head will be attended with prosperity ; it is caused by the element of *earth* ; it makes the person happy, rich and virtuous."

"The complexion which is glossy, white, clear, green and agreeable to look at is caused by the element of *water* ; it will make all creatures possessing it happy and successful in all their attempts and will produce wealth, comfort, luxury and prosperity."

"The complexion which is fearful, unberaable, of the color of the lotus, gold or fire, and indicating strength, power and valor, is caused by element of *fire*, and it brings success to a person and enables him to gain his desired object."

"The complexion which is dirty, not glossy, black and of bad scent, is caused by the element of *air*; it will cause to the person death or imprisonment, disease, ruin and loss of wealth."

"The complexion which is of the color of crystal, noble, clear and indicating wealth and generosity, is caused by the element of *ether*; it gives a person all that he desires."

Now, suppose the Dasa period to be that of Mars; his element is fire; the complexion caused by the elementary principle of fire described above will be the complexion of a person in the Dasa period of Mars and so for the other planets.

Again, the property of earth is smell, discernible by the nose; that of water is taste discernible by the tongue; that of fire or light is shape or appearance discernible by the eyes; that of air is touch discernible by the body; and that of akas is sound discernible by the ears. Suppose the Dasa period to be that of Venus; his element is water; the quality belonging to water is taste discernible by the tongue. Therefore, in the Dasa period of Venus, the person will eat juicy meals according to his desire. In the Dasa period of Jupiter (akas—sound), the person's speech will be sweet and agreeable to the ear; in the period of Mercury (earth—smell), the person's body will be with an agreeable odour; in that of Mars (fire—shape), he will be of an agreeable appearance; and in that of Saturn (air—touch), he will be of soft body.

From a careful observation of these qualities and also the effects of the Dasa periods (*Vide*; Stanzas 10 to 21, Ch. 8) and Antardasa periods (Stanzas 2, 3, 4, Ch. 10) the particular Dasa period of a person may also be determined.

22. In the benefic Dasa period of a planet, the good effects are caused immediately by the Divine Soul living within the body and assuming for the time being a benefic character (*a*). When a person is found to enjoy the good effects described for a planetary Dasa period, it may be concluded that such Dasa period is going on at the time. As regards the effects described for planets which might be powerless, these are experienced by a person either in his dream or in mental reveries (*b*).

## NOTES

(*a*) If the Dasa period be a malefic one, the Divine soul assumes a malefic character for the time, and produces evil, and if the period be of a mixed nature, the Divine soul assumes a corresponding character and produces both good and evil.

(*b*) A wild train of thought in which a person enjoys or suffers according to his hopes or fears.

23. If the effects of a planet be found to be benefic under one yoga and malefic in respect to the same point under another yoga (*a*) neither of the effects will occur ; if two or more yogas give a character, one a different character to one and the same planet, the former will take effect. But if, to two distinct planets, conflicting effects have been assigned, both will come to pass in their respective Dasa periods.

## NOTES

(*a*) For example, if under one yoga, a planet is declared to bring wealth and under another to destroy it.

---

*N.B.*—The division of life into Dasas as given by the Author is hardly studied by Indian Astrologers, evidently from the difficulties attending its application. These Astrologers, as a class, employ the exceedingly simple division of life into what is known as Udu or Nakshatra Dasas. According to this, the maximum period of human life is divided into 9 parts presided over by the seven planets and by Rahu and Ketu—the two nodes of the Moon. They come in the following order and their years are also given below :

(1) The Sun,	6 years	(5) Jupiter,	16 years
(2) The Moon	10 „	(6) Saturn,	19 „
(3) Mars,	7 „	(7) Mercury,	17 „
(4) Rahu,	18 „	(8) Ketu,	7 „
		(9) Venus, 20 years	

The lord of the Dasa period, at the time of birth, is ascertained from the asterism which the Moon occupies at the time—the nine triangular asterisms represent the nine Dasas : if therefore at the time of birth the Moon occupy one of the triangular asterisms of

Krittika, U. Phalguni and U. Ashadha, the Dasa period is that of the

Rohini, Hasta and Sravana	— Sun
Mrigasirsha, Chitra and Sravishtha	— Moon
Ardra, Swati and Satabhishak	— Mars
Punarvasu, Visakha and P. Bhadrapada	— Rahu
Pushya, Anuradha and U. Bhadrapada	— Jupiter
Aslesha, Jyeshta and Revati	— Saturn
Aswini, Magha and Mula	— Mercury
Bharani, P. Phalguni and P. Ashada	— Ketu
	— Venus

How much of the period of a particular Dasa has elapsed and how much remains at the time of birth must

be ascertained from the portion of the asterism passed over by the Moon and the portion remaining at the time. This may be roughly ascertained from the time taken by the Moon to go over the portion of the asterism—the whole time in which the Moon passes through a particular asterism (as given in the calendar) representing the full period of a Dasa ; e.g., suppose the Moon to take 64 ghatikas and 42 vighatikas to go over the asterism of Krittika, and suppose that at the time of birth, the Moon has gone over a portion of asterism covered by 24 ghatikas and 16 vighatikas. Required the number of years remaining at the time of birth in the Dasa period of the Sun. Now, the time in which the Moon will go over the remaining portion of the asterism of Krittika = 64 gh. 42 vigh.—24 gh. 16 vigh. = 40 gh. 26 vigh. Now, 64 gh. and 42 vigh. represent the whole period of 6 years of the Sun. Therefore time required

$$\begin{aligned}
 & \frac{6 \text{ years}}{64 \text{ gh. } 42 \text{ vigh.}} \times 40 \text{ gh. } 26 \text{ vigh.} \\
 & = \frac{6}{64 \times 60 + 42} \times (40 \times 60 + 26) \text{ years.} \\
 & = \frac{6}{3882} \times 2426 \text{ years} = \frac{7278}{1941} \text{ years} = 3 \text{ Savana years,}
 \end{aligned}$$

8 months, 29 days, 51 ghatikas, 39 vighatikas = 3 Soura years, 8 months, 14 days, 6 ghatikas, 3 vighatikas.

To this must be added in the order stated the Dasa periods of the Moon, Mars, Rahu, etc., till we come to the present age of the person.

Again, the nine Dasa periods are each divided into 9 sub-divisions known as Antardasas—the lord of the first Antardasa being the lord of the Dasa period, and those of the Antardasas which follow are the same as the lords

of the Dasa periods which follow ; so that, the Antardasas, of the Dasa period of Jupiter, for instance, are those of Jupiter, Saturn, Mercury, Ketu, Venus, the Sun, the Moon, Mars and Rahu. The lengths of the Antardasa periods bear the same proportion to each other as the lengths of the Dasa periods. For instance, required the length of the Antardasa period of Venus in the Dasa period of Jupiter. The Dasa period of Jupiter is 16 years, that of Venus is 20 years, that of all the planets is 120 years ; therefore the

$$\text{length of the Antardasa period required} = \frac{6 \text{ year}}{120 \text{ years}} \times 20 \\ \text{years} = \frac{8}{3} \text{ years} = 2 \text{ } Savana \text{ years and } 8 \text{ months} = 2 \text{ } Soura \\ \text{years, 7 months, 19 days, 30 ghatikas.}$$

Again, each of the Antardasa period is further subdivided into 9 parts, in the same proportion, known as Sukshma periods. The Appendix will contain tables for the Dasa and Antardasa periods.

— — —

## CHAPTER IX

### ON ASHTAKAVARGAS<sup>1</sup>

1. The benefic places of the Sun are the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses from himself; the same houses from Mars and Saturn; the 6th, 7th, and 12th houses from Venus; 5th, 6th, 9th and 11th houses from Jupiter; the 3rd, 6th, 10th, and 11th houses from the Moon; the 3rd, 5th, 6th, 9th, 10th, 11th and 12th houses from Mercury, and the 3rd, 4th, 6th, 10th, 11th and 12th houses from Lagna.

2. The benefic places of the Moon are the 3rd, 6th, 10th and 11th houses from Lagna; the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th houses from Mars; the 1st, 3rd, 6th, 7th, 10th and 11th houses from herself (Moon); the 3rd, 6th, 7th, 8th, 10th and 11th houses from the Sun; the 3rd, 5th, 6th, and 11th houses from Saturn; the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th houses from Mercury; the 1st, 4th, 7th, 8th, 10th, 11th and 12th houses from Jupiter, and the 3rd, 4th, 5th, 7th, 9th, 10th and 11th houses from Venus.

3. The benefic places of Mars are the 3rd, 5th, 6th, 10th and 11th houses from the Sun; the 1st, 3rd, 6th, 10th and 11th houses from Lagna; the 3rd, 6th, and 11th, houses from the Moon; the 1st, 2nd, 4th, 7th, 8th 10th,

<sup>1</sup>This means the benefic and malefic places of a planet with reference to eight places—the places occupied by the seven planets and the Lagna at the time of birth.

and 11th houses from himself (Mars) ; the 1st, 4th, 7th, 8th, 9th, 10th and 11th houses from Saturn; the 3rd, 5th, 6th and 11th houses from Mercury; the 6th, 8th, 11th and 12th houses from Venus; and the 6th, 10th, 11th and 12th houses from Jupiter.

4. The benefic places of Mercury are the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th houses from Venus; the, 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses from Saturn and Mars; the 6th, 8th, 11th and 12th houses from Jupiter; the 5th, 6th, 9th, 11th and 12th houses from the Sun; the 1st, 3rd, 5th, 6th. 9th, 10th, 11th and 12th houses from himself; the 2nd, 4th, 6th, 8th, 10th and 11th houses from the Moon; and the 1st, 2nd, 4th, 6th, 8th, 10th and 11th houses from Lagna.

5. The benefic places of Jupiter are the 1st, 2nd, 4th, 7th, 8th, 10th and 11th houses from Mars; the 1st, 2nd, 3rd, 4th, 7th, 8th. 10th and 11th houses from himself; the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th houses from the Sun; the 2nd, 5th, 6th, 9th, 10th and 11th houses from Venus; the 2nd, 5th, 7th, 9th and 11th houses from the Moon; the 3rd, 5th, 6th, and 12th houses from Saturn; the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th houses from Mercury; and the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th houses from Lagna.

5. The benefic place of Venus are the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th houses from Lagna ; the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th houses from the Moon ; the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th houses from himself ; the 3rd, 4th, 5th, 8th, 9th, 10th and 11th houses from Saturn ; the 8th, 11th and 12th houses from the Sun ; the 5th, 8th, 9th, 10th and 11th houses from Jupiter ; the 3rd, 5th, 6th, 9th and 11th houses

from Mercury ; and the 3rd, 5th, 6th, 9th, 11th and 12th houses from Mars.

7. The benefic places of Saturn are the 3rd, 5th, 6th and 11th houses from himself; the 3rd, 5th 6th, 10th, 11th and 12th houses from Mars ; the 1st, 2nd, 4th, 7th, 8th, 10th and 11th houses from the Sun ; the 1st, 3rd, 4th, 6th, 10th and 11th houses from Lagna ; the 6th, 8th, 9th, 10th, 11th and 12th houses from Mercury ; the 3rd, 6th and 11th houses from the Moon ; the 6th 11th and the 12th houses from Venus; and the 5th, 6th, 11th and 12th houses from Jupiter.

8. Thus have been described the benefic places of the planets; the other places are malefic (*a*). A place will produce benefic or malefic effects if it be more benefic for the planet than malefic or *vice versa* (*b*).

These places are all with reference to the places occupied by the planets at the time of birth. The planets while passing through places which happen to be Upachaya houses (*c*) or which might be their own houses or their friendly or exaltation signs, (*d*) produce benefic effects *fully* if such houses or signs are more benefic for the planets than malefic; and planets while passing through places which happen to be Apachaya houses (*e*) or which might be their inimical or depression signs, produce malefic effects *fully* if such houses or signs be more malefic for the planets than benefic. (*f*)

#### NOTES

(*a*) For instance, the 3rd, 5th, 6th and 12th houses from himself are malefic places for the Sun. The 1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th houses from Lagna are malefic places for the Moon, and so forth.