# Brihatparāśarahorāśāstra

Mahārishi Parāśara

## Chapter 1. The Creation

I prostrate before the lotus-feet of Lord Vighneswara, offspring of Uma, the cause of destruction of sorrow, who is served by Mahābhutas (the five great elements of the universe) etc., who has the face of a tusker and who consumes the essence of Kapittha and Jambu fruits.

1-4. Offering his obeisance to all-knowing Mahārishi Parāśar and with folded hands, Maitreya said: O venerable Mahārishi, Jyotish, the supreme limb of the Vedas, has three divisions, viz. Horā, Ganita and Samhita. Among the said three divisions Horā, or the general part of Jyotish is still more excellent. I desire to know of its glorious aspects from you. Be pleased to tell me, how this Universe is created? How does it end? What is the relationship of the animals, born on this earth, with the heavenly bodies? Please speak elaborately.

Notes: Maitreya was Parāśara's ardent disciple. Sage Parāśara was the illustrious father of Bhagawan Veda Vyasa. Parāśara Smriti, Parāśara Samhita and the present work Parāśara Horā are some of the immortal contributions made by our sage.

Parāśara’s preceptor was sage Saunaka, the reputed author of Rig-Veda Pratisakhya and other Vedic compositions, from whom he took instructions in astrology. Saunaka was taught by Narada, son of Lord Brahma Pitamaha in the matter of astrology and others. Narada got direct instructions from Pitamaha. These details are stated by sage Parāśara in, the concluding chapter of the present work.

The sage predicts in the course of his treatise that Salivahana will be born in a yoga caused by relationship between an angular lord and a trinal lord as both are in Simhasanamsa, vide Ch. 41 shloka 32. While the technicalities of the astrological part of this statement will be understood by the reader as be progresses with the study of this work, it will be evident that Parāśara was much before Salivahana. The era of Salivahana commenced In AD 72. Since Veda Vyasa is reverentially referred as Parashar-atmaja, meaning the offspring of Parāśara, Sage Parāśara lived during Maha Bharata era.

Sage Maitreya's name appears in Veda Vyasa's Srimad Bhagavata Purana. Maitreya was sage Kusaru's offspring. Sage Maitreya achieved a great deal of The Creation knowledge in spiritual and other topics. Vidura abandoned his kith and kin and met sage Maitreya to achieve religious merits.

As can be seen, our text is in the form of a carritch between sage Parāśara and Maitreya the Master and the Disciple respectively.

Astrology has three divisions, viz. Horā, Ganita and Samhita. Horā deals with genethliac part while mathematical aspects like planetary movements, strength, etc. are taught by the Ganita branch, Samhita means a collection or compendium of law, code and digest of any branch of learning. These are like Rig Veda Samhita. Charaka Samhita, Vasishta Samhita etc. Thus, Samhita is not an original work.

5-8. Mahārishi Parāśar answered. O Brahmin, your query has an auspicious purpose in it for the welfare of the Universe. Praying Lord Brahma and Śrī Sarasvatī, his power (and consort) and Sūrya, the leader of the Grahas and the cause of Creation, I shall proceed to narrate to you the science of Jyotish, as heard through Lord Brahma. Only good will follow the teaching of this Vedic Science to the students, who are peacefully disposed, who honour the preceptors (and elders), who speak only truth and are godfearing. Woeful forever, doubtlessly, will it be to impart knowledge of this science to an unwilling student, to a heterodox and to a crafty person.

9-12. Śrī Vishnu, who is the Lord (of all matters), who has undefiled spirit, who is endowed with the three Gunas, although he transcends the grip of Gunas (Gunatita), who is the Author of this Universe, who is glorious, who is the Cause and who is endowed with valour, has no beginning. He authored the Universe and administers it with a quarter of his power. The other three quarters of Him, filled with nectar, are knowable only to the philosophers (of maturity). The Principal Evolver, who is both perceptible and imperceptible in Vasudeva. The Imperceptible part of the Lord is endowed with dual powers, while the Perceptible with triple powers.

13-15. The three powers are Śrī Shakti (Mother Lakshmi) with Sattva-Gun, Bhū Shakti (Mother-Earth) with Rajo-Gun and Nīl Shakti with Tamo-Gun. Apart from the three, the fourth kind of Vishnu, influenced by Śrī Shakti and Bhoo Shakti, assumes the form of Shankarshan with Tamo-Gun, of Pradyumna with Rajo-Gun and of Anirudh with Sattva-Gun.

16-17. Mahatatwa, Ahamkar and Ahamkar Murti and Brahma, are born from Shankarshan, Pradyumna and Anirudh, respectively. All these three forms are endowed with all the three Gunas, with predominance of the Gun due to their origin.

18-19. Ahamkar is of three classes, i.e. with Sattvic, Rajasic and Tamasic dispositions. Divine class, sensory organs and the five primordial compounds (space, air, fire, water and earth) are, respectively, from the said three Ahamkaras.

20. Lord Vishnu, coupled with Śrī Shakti, rules over the three worlds. Coupled with Bhoo Shakti, He is Brahma causing the Universe. Coupled with Neel Shakti, He is Shiva, destroying the Universe.

21-24. The Lord is in all beings and the entire Universe is in Him. All beings contain both Jivatma and Paramatmāńśas. Some have predominance of the former, while yet some have the latter in predominance. Paramatmāńś is predominant in the Grahas, viz. Sūrya etc. and Brahma, Shiva and others. Their powers, or consorts too have predominance of Paramatmāńś. Others have more of Jivatmāńś.

## Chapter 2. Great Incarnations

1. Maitreya: O Mahārishi Parāśar, are the incarnations of Vishnu, viz. Śrī Ram, Śrī Krishn etc., endowed with Jivāńś?

2. Maharishi Parashar: O Brahmin, the four incarnations, viz. Ram, Krishn, Narasimh and Varah are wholly with Paramatmāńś. The other incarnations (than these, out of the ten) have in them Jivāńś too.

3-4. The unborn Lord has many incarnations. He has incarnated, as the 9 (Nava) Grahas to bestow on the living beings the results due to their Karmaas. He is Janardan. He assumed the auspicious form of Grahas to destroy the demons (evil forces) and sustain the divine beings.

5-7. From Sūrya the incarnation of Ram, from Chandra that of Krishn, from Mangal that of Narasimh, from Budh that of Buddha, from Guru that of Vaman, from Śukra that of Parashuram, from Śani that of Kurma (Tortoise), from Rahu that of Varah (Pig) and from Ketu that of Meen (Fish) occurred. All other incarnations than these also are through the Grahas. The beings with more Paramatmāńś are called divine beings.

8-13. The beings with more Jivatmāńś are (mortal) beings. The high degree of Paramatmāńś from the Grahas, viz. Sūrya etc. did incarnate, as Ram, Krishn etc. After completing the mission, the Paramatmāńśas (of the respective) Grahas again merge (in the respective) Grahas. The Jivatma portions from the Grahas take births, as human beings and live their lives according to their Karmaas and again merge in the Grahas. And at the time of Great Destruction the Grahas as well merge in Lord Vishnu. The one, who knows of all these, will become versed in the knowledge of the past, present and future. Without a knowledge of Jyotish these cannot be known. Hence, everyone should have a knowledge of Jyotish, particularly the Brahmin. The one, who, devoid of knowledge of Jyotish, blames this Vedic Science will go to the hell called Raurava’ and will be reborn blind.

## Chapter 3. Grah Characters and Description

1. Maitreya: O Mahārishi, you have affectionately explained about the incarnations of Grahas. Now kindly detail their characters and dispositions.

2-3. Paraśar: O Brahmin, listen to the account of placement of the heavenly bodies. Out of the many luminous bodies sighted in the skies some are stars, yet some are Grahas. Those, that have no movements, are the Nakshatras (asterisms).

Notes: Placed in the firmaments are many stars among which we have, for astrological purposes, 27 stars and 7 planets. Rahu and Ketu though recognised as planets for astrological delineations are shadowy. These two are nodes of the Moons and are exactly apart 180 degrees mutually. Their positions are formed when the Moon crosses the ecliptic from northern latitude to southern one and vice versa.

4-6. Those are called Grahas’, that move through the Nakshatras (or stellar mansions) in the zodiac. The said zodiac comprises of 27 Nakshatras commencing from Ashvini. The same area is divided in 12 parts equal to 12 Rāśis’ commencing from Mesh. The names of the Grahas commence from Sūrya. The Rāśi rising is known, as Lagn’. Based on Lagn and the Grahas, joining and departing from each other, the native’s good and bad effects are deducted. Addition from Santhanam till Sloka 7. The names of the 27 Nakshatras are Ashvini, Bharani, Krittika, Rohini, Mrigasira, Ardra, Punarvasu, Pushya, Aslesha, Magha, Purvaphalguni, Uttaraphalguni, Hasta, Chitra, Swati, Vishaka, Anuradha, Jyeshtha, Mula, Purvashadh, Uttarashadh, Shravana, Dhanishtha, Satabhisha, Purvabhadra, Uttarabhadra, Revati. Lagn is a very important point in the horoscope. It is the Rāśi, that rises in the East, on the latitude of birth. The apparent rising of a Rāśi is due to the rotation of the earth on its own axis at a rate of motion, causing every degree of the zodiac seemingly ascend on the eastern horizon.

Notes: Approximately, two hours are required for a Rāśi to pass via the horizon, thereby every degree taking four minutes to ascend. This duration, however, is dependent on the concerned latitude. Sūrya has no motion. His motion is an apparent one, as viewed from the rotating earth. Other Grahas, including the nodes, have varied rates of motion. The average daily motions of the Grahas, which are not, however standard, are, as follows: Sūrya 1’, Chandra 13-15’, Mangal 30-45’, Budh 65-100’, Śukra 62-82’, Guru 5-15’, Śani 2’, Rahu/Ketu 3’. With such different motions, a Grah forms various Drishtis with others. These Drishtis through longitudinal distances have a great deal of utility in Jyotish. This is what Maharishi Parashar suggests to be considered.

7. Details (of astronomical nature) of stars must be understood by general rules, while I narrate to you about the effects of Grahas and Rāśis.

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

10. Names of Grahas. The names of the nine Grahas, respectively, are Sūrya, Chandra, Mangal, Budh, Guru, Śukra, Śani, Rahu and Ketu.

11. Benefics and Malefics. Among these, Sūrya, Śani, Mangal, decreasing Chandra, Rahu and Ketu (the ascending and the descending nodes of Chandra) are malefics, while the rest are benefics. Budh, however, is a malefic, if he joins a malefic.

Addition from Santhanam till Sloka 12-13. When Chandra is ahead of Sūrya, but within 120, she has medium strength. Between 120 to 240 she is very auspicious, (see, Atishubhapred’). From 240 to 0 she is bereft of strength. This is Yavanas’ view, vide P. 70 of R. Santhanam English Translation of Saravali. This view is, however, related to Chandra’s strength, or otherwise, while waning Chandra (Krishna Paksh, dark half) is a malefic and waxing Chandra (Shukla Paksh, bright half) is a benefic. Should Chandra be Yuti with a benefic, or receiving a Drishti from a benefic, she turns a benefic, even if in a waning state. As regards Budh, we have clear instructions from Maharishi Parashar, that he becomes a malefic, if he joins a malefic. If waning Chandra and Budh are together, both are benefics.

12-13. Grah governances. Sūrya is the soul of all. Chandra is the mind. Mangal is one’s strength. Budh is speech-giver, while Guru confers Knowledge and happiness. Śukra governs semen (potency), while Śani denotes grief.

14-15. Grah cabinet. Of royal status are Sūrya and Chandra, while Mangal is the Army chief. Prince-apparent is Budh. The ministerial Grahas are Guru and Śukra. Śani is a servant. Rahu and Ketu form the Grah Army.

16-17. Complexions of Grahas. Sūrya is blood-red. Chandra is tawny. Mangal, who is not very tall is blood-red, while Budh’s hue is akin to that of green grass. Tawny, variegated and dark are Guru, Śukra and Śani in their order.

18. Deities of Grahas. *Fire (Agni)* (?), Water (Varuna), Subrahmanya (Lord Shiva’s son, following Ganesh), Maha Vishnu, Indra, Shachi Devi (the consort of Lord Indra) and *Brahma* (?) are the presiding deities of the 7 Grahas in their order.

Notes: The deities or Adhidavatas of the planets as given above may be invoked to get the respective planets afflictions cured. For example, evils indicated by Mercury can be brought under control by offering prayers to Sri Vishnu Bhagawan.

The names of the planetary deities are additionally employed by Varaha Mihira in selecting a name for the child. The consonants and vowels are attributed to the seven planets as under.

Sun: The Vowels (12 in number from अ to औ)

Moon: Semi Vowels viz य, र, ल, व

Sibilants viz. श, ष, स

Aspirate viz. ह

Mars: Guttural viz. क, ख, ग, घ, &ङ

Venus: Palatals viz. च, छ, ज, झ, &ञ

Mercury: Cerebrals viz. ट, ठ, ड, ढ, &ण

Jupiter: Dentals viz. ट, थ, द, ध, &न

Saturn: Labials viz. प, फ, ब, भ, &म

The name of the child can be selected with an initial letter as above based on the stronger of the two, viz. natal ascendant lord and Navamsha ascendant lord. For example, if Mars is stronger, the name can have a guttural in the beginning appropriate to the presiding deity. In this case, Subrahmanya is the deity and the name can be Kumara (कुमार) or Guha (गुह). Similar deductions can be suitably made in other cases. If the initial letter belongs to a planet without dignity, it will bring bad luck.

Likewise, the Nakshatra too have presiding deities. Any affliction caused to natal star by way of malefic occupation or by eclipses at birth or in a future date, can be warded off by suitable propitiation to the deity concerned. The 27 deities are denoted below:

/~\*Nakshatra ~~ ~~ Deity ~~ Graha Lord

\*Ashwini ~- ~Ashwini Kumara ~ Ketu

\*Bharani ~- ~Yama ~ Śukra

\*Krittika ~- ~Agni ~ Sūrya

\*Rohini ~- ~Brahma ~ Chandra

\*Mrigasira ~- ~Chandra~Mangal

\*Ardra ~- ~Siva ~ Rahu

\*Punarvasu ~- ~Aditi ~ Guru

\*Pushyami ~- ~ Brihaspati~ Śani

\*Aslesha ~- ~Sarpa~ Budh

\*Magha ~- ~Pitar~ Ketu

\*Poorva Phalguni ~- ~Bhaga~ Śukra

\*Uttara Phalguni ~- ~Aryama~ Sūrya

\*Hastha ~- ~ Sūrya ~ Chandra

\*Chitra ~- ~Vishwa Karmaa ~ Mangal

\*Swati ~- ~Vayu~ Rahu

\*Visakha ~- ~Indragni~ Guru

\*Anuradha ~- ~Mitra~ Śani

\*Jyeshta ~- ~Indra~ Budh

\*Moola ~- ~Rakshas~ Ketu

\*Poorvashadha ~- ~Jal ~ Śukra

\*Uttarashadha ~- ~Vishwadev~ Sūrya

\*Sravana ~- ~Vishnu ~ Chandra

\*Dhanishta ~- ~Vasu(वसु) ~ Mangal

\*Sathabisha ~- ~Varuna ~ Rahu

\*Poorvabhadrapada ~- ~Ajekapa~ Guru

\*Uttarabhadrapada ~- ~Ahirbyudhya~ Śani

\*Revati ~- ~Poosha ~ Budh

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A malefic planet in a particular star will yield its evil effects in the Dasha related to that star, for example, if Ketu is in Krittika in the 9th house, the evil effects due to father will be given by Ketu in Sun's Dasha (related to Krittika). Hence propitiation of Fire god will counter the possible evil. Alternatively, Lord Ganesh representing Ketu may also be pleased suitably.

19. Gender of the Grahas. Budh and Śani are neuters. Chandra and Śukra are females, while Sūrya, Mangal and Guru are males.

20. Primordial compounds. The Panchabhutas, space, air, fire, water and earth, are, respectively, governed by Guru, Śani, Mangal, Śukra and Budh.

21. Castes of Grahas. Guru and Śukra are Brahmins. Sūrya is a royal Grah, Mangal is Kshyatriya (commander of army) while Chandra and Budh belong to commercial community. Śani rules the Sudras (4th caste).

22. Sattvic Grahas are the luminaries and Guru, Śukra and Budh are Rajasik, while Mangal and Śani are Tamasic.

Notes: The Satwa, Rajas and Tamasik natures of planets will have a say on the disposition of the native. For further information, see R. Santhanam notes, vide P. 51 of Saravali.

23. Description of Sūrya. Sūrya’s eyes are honey-coloured. He has a square body. He is of clean habits, bilious, intelligent and has limited hair (on his head).

24. Description of Chandra. Chandra is very windy and phlegmatic. She is learned and has a round body. She has auspicious looks and sweet speech, is fickle-minded and very lustful.

25. Description of Mangal. Mangal has blood-red eyes, is fickle-minded, liberal, bilious, given to anger and has thin waist and thin physique. 26. Description of Budh. Budh is endowed with an attractive physique and the capacity to use words with many meanings. He is fond of jokes. He has a mix of all the three humours.

27. Description of Guru. Guru has a big body, tawny hair and tawny eyes, is phlegmatic, intelligent and learned in Shastras.

28. Description of Śukra. Śukra is charming, has a splendourous physique, is excellent, or great in disposition, has charming eyes, is a poet, is phlegmatic and windy and has curly hair.

Notes: The word (सुखी) in the text bas many purports like happy, virtuous, charming etc. Since Venus is a charming planet, the said meaning 'charming' has been used. However, do not imply that Venus is not a virtuous planet etc.

29. Description of Śani. Śani has an emaciated and long physique, has tawny eyes, is windy in temperament, has big teeth, is indolent and lame and has coarse hair.

30. Description of Rahu and Ketu. Rahu has smoky appearance with a blue mix physique. He resides in forests and is horrible. He is windy in temperament and is intelligent. Ketu is akin to Rahu.

31. Primary ingredients (or Sapth Dhatus). Bones, blood, marrow, skin, fat, semen and muscles are, respectively, denoted by the Grahas: Sūrya, Chandra, Mangal, Budh, Guru, Śukra and Śani.

Notes: The Sun and others up to Saturn rule the Sapta Dhatus or primary ingredients of the body, as denoted above. Their strength or weakness indicate safety or otherwise to the Dhatu concerned. For example, if the Sun is afflicted at birth, the native is liable to suffer disorders of bones, breakage of bones, and the like. The native will incur disorders of blood if the Moon is primarily ill-disposed. Similarly, other aspects of the Dhatus may be considered.

32. Abodes of the Grahas. Temple, watery place, place of fire, sport-ground, treasure-house, bed-room and filthy ground: these are, respectively, the abodes for the seven Grahas from Sūrya onward.

Notes: The abodes denoted have varied uses, particularly in horary astrology. If, for example, Mercury is related to the recovery of a lost article, it will be near a sport-ground. If it is Venus, it is in the bed-room, and so on and so forth,

33. Grah periods. Ayan, Muhurta, a day (consisting day and night), Ritu, month, fortnight and year: these are the periods allotted to the Grahas from Sūrya to Śani.

Notes: The durations cited can be related to the maturity of an event, particularly in Horāry astrology and in Dasha bhukti judgements. Should the Sun, for example, be related to the fruition of an event, it will be in about six months.

Ayana is the time taken by the Sun to complete one course - northern or southern in the zodiac. This is about six months. The Moon indicates Muhurtha, which is equal to 48 minutes. Ritu is approximately two months or the time required for the Sun's transit of two Rāśhis.

The period indicated by Rahu is 8 months and Ketu 3 months (vide shloka 46 of this Ch.). Also, see shloka 18, Ch. 4 of Saravali which states further use of these indications.

34. Tastes of the Grahas. Pungent, saline, bitter, mixed, sweet, acidulous and astringent are, respectively, tastes lorded by Sūrya, Chandra, Mangal, Budh, Guru, Śukra and Śani.

Notes: The strongest planet will give the native a penchant for the particular taste ruled by it. Alternatively, one may like the taste denoted by be 2nd lord or the planet conjunct the 2nd lord. The planet in the 2nd too has a say in the matter. If many are thus related, the strongest one prevails.

35-38. Strengths of Grahas. Strong in the East are Budh and Guru. Sūrya and Mangal are so in the South, while Śani is the only Grah, that derives strength in the West. Chandra and Śukra are endowed with vigour, when in the North. Again, strong during night are Chandra, Mangal and Śani, while Budh is strong during day and night. The rest (i.e. Guru, Sūrya and Śukra) are strong only in daytime. During the dark half malefics are strong. Benefics acquire strength in the bright half of the month. Malefics and benefics are, respectively, strong in Dakshinayan and Uttarayan. The Lords of the year, month, day and Hora (hour of Grah) are stronger than the other in ascending order. Again, stronger than the other in the ascending are Śani, Mangal, Budh, Guru, Śukra, Chandra and Sūrya.

Notes: Indicated in the first instance are directional strengths or Digbala. The following are the directions related to a horoscope,

East: Ascendant

North: 4th house or the Nadir

West: 7th house or the descendant

South: 10th house or the meridian

These are to be reckoned only from the ascendant and not from the Moon.

Jupiter and Mercury have Digbala in the ascendant. The Sun and Mars acquire this strength in the 10th house; Saturn does in the 7th. The 4th gives directional strength to the Moon and Venus. The planet gets no Digbala if it is in the opposite sign with reference to its Digbala house. For example, Saturn has no Digbala if he rises.

The use of Digbala is: The planet with Digbala will direct the native fruitfully in its Dasha periods to the respective direction lorded by it. If Jupiter is in the ascendant, the periods of Jupiter will give success in north-east, the direction ruled by it. The directions of the planets may be understood as under:

/~\*Graha~~Direction

\*The Sun ~ East

\*Saturn ~ West

\*Venus ~ South East

\*The Moon ~ North West

\*Mars ~ South

\*Mercury ~ North

\*Jupiter ~ North East

\*Rahu ~ South West

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Conversely, if one undertakes living in or journeying to the direction denoted by a planet without directional strength, there will be obstructions and losses.

To understand other strengths, the reader is referred to Saravali, Part I, R. Santhanam English translation and notes thereof in this context.

39-40. Related to trees. Sūrya rules strong trees (i.e. trees with stout trunks), Śani useless trees, Chandra milky trees (and rubber yielding plants), Mangal bitter ones (like lemon plants), Śukra floral plants, Guru fruitful ones and Budh fruitless ones.

Note: Much information can be seen in Brihat Jataka and Saravali in regard to birth of trees.

41-44. Other matters. Rahu rules the outcaste, while Ketu governs mixed caste. Śani and the nodes indicate ant-hills. Rahu denotes multi-coloured clothes and Ketu rags. Lead and blue gem belong to Rahu and Ketu. Sūrya, Chandra, Mangal, Budh, Guru, Śukra and Śani in their order govern red silken, white silken, red, black silken, saffron, silken and multi-coloured robes. 45-46. Seasons of Grahas. Vasanta, Greeshma, Varsh, Sarad, Hemanta and Sisir are the six Ritus (or seasons), respectively, governed by Śukra, Mangal, Chandra, Budh, Guru and Śani. Rahu and Ketu denote 8 months and 3 months, respectively.

Notes: "Chandala" is translated as outcaste, though it additionally means one cruel in deeds (like a butcher, for instance). It further means a person illegally born to a Sudra (4th caste in Hindu tradition of ancient days) father and Brahmana mother. Ketu denotes a person born through an inter-caste marriage.

Some authorities hold the following view about planetary robes:

The Sun-coarse, the Moon-new, Mars-burnt, Mercury - -water soaked, Jupiter-of recent origin but not new, Venus durable, Saturn-torn, Rahu-multi-coloured and Ketu-much torn.

45-46. PLANETARY SEASONS: Vasanta, Greeshma, Varsha, Sarad, Hemanta and Sisira are the six Ritus respectively governed by Venus, Mars, Moon, Mercury, Jupiter and Saturn. Rahu and Ketu denote 8 months and 3 months respectively.

Notes: Since the Sun is the cause of the seasons, he is not specifically allotted any season. However, the Sun is a co-ruler of Greeshma Ritu apart from Mars.

The durations of Ritus or seasons are as follows:

/~\*Seasons~~Time Period

\*Vasanta ~ 20th March to 19th May

\*Greeshma ~ 20th May to 19th July

\*Varsha ~ 20th July to 19th September

\*Sarat ~ 20th September to 19th November

\*Hemanta ~ 20th November to 19th January

\*Sisira ~ 20th January to 19th March

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But in the matter of lost horoscopy, a different nomenclature is followed by many to ascertain natal Sun's placement by Ritu. For details, please see page 12 of R. Santhanam English rendering of Nashta Jataka.

47. Dhatu, Mool and Jiva Divisions. Dhatu Grahas are Rahu, Mangal, Śani and Chandra, while Sūrya and Śukra are Mula Grahas. Budh, Guru and Ketu rule Jivas.

48. Age. Out of all the Grahas Śani is the eldest. He bestows maximum number of years in Naisargik Dasha.

Notes: The divisions of Dhatu (metals), Moola (roots, vegetables etc.) and Jeeva (living beings) have a great use in, horary astrology, particularly to know the unexpressed query. If, for example, Rahu is in the ascendant or is a significant planet in a horary chart, then the query relates to a metal. For a fuller appreciation, see Bhuvana Deepaka of Padma Prabhu Soori.

49-50. Exaltation and Debilitation. For the seven Grahas, from Sūrya on, the exaltation Rāśis are, respectively, Mesh, Vrishabh, Makar, Kanya, Kark, Meen and Tula. The deepest exaltation degrees are, respectively, 10, 3, 28, 15, 5, 27 and 20 in those Rāśis. And in the seventh Rāśi from the said exaltation Rāśi each Grah has its own debilitation. The same degrees of deep exaltation apply to deep fall.

Notes: Each planet assumes significance in a certain sign. In the opposite sign, there from, it is debilitated. Even in the exaltation sign or the debilitation sign, it is very highly favourable or highly detrimental as the case may be, in a certain degree. For example, the Sun is exalted in Aries and is the most powerful on the 10th degree therein. In Libra, he gets debilitated and if be in 10th degree of Libra, he is worst affected. Similarly, suitable deductions be made for other planets.

51-54. Additional Dignities. In Simh the first 20 degrees are Sūrya’s Mooltrikon, while the rest is his own Bhava. After the first 3 degrees of exaltation portion in Vrishabh, for Chandra, the rest is her Mooltrikon. Mangal has the first 12 degrees in Mesh, as Mooltrikon with the rest therein becoming simply his own Bhava. For Budh, in Kanya the first 15 degrees are exaltation zone, the next 5 degrees Mooltrikon and the last 10 degrees are own Bhava. The first one third of Dhanu is the Mooltrikon of Guru, while the remaining part thereof is his own Bhava. Śukra divides Tula into two halves keeping the first, as Mooltrikon and the second, as own Bhava. Śani’s arrangements are same in Kumbh, as Sūrya has in Simh.

55. Natural Relationships. Note the Rāśis, which are the 2nd, 4th, 5th, 8th, 9th and 12th from the Mooltrikon of a Grah. The Grahas ruling such Rāśis are its friends, apart from the Lord of its exaltation Rāśi. Lords other than these are its enemies. If a Grah becomes its friend as well, as its enemy (on account of the said two computations), then it is neutral, or equal.

/~\*Planet ~~Friends ~~Enemies ~~Equals

\*Sun ~Moon, Mars, Jupiter ~Venus, Sat ~Mercury

\*Moon ~Sun, Mercury ~- ~Mars, Jupiter, Venus, Saturn

\*Mars ~Sun, Moon, Jupiter ~Mercury ~Venus, Saturn

\*Mercury ~Sun, Venus ~Moon ~Mars, Jupiter, Saturn

\*Jupiter ~Sun, Moon, Mars, ~Mercury, Venus ~Saturn

\*Venus ~Mercury, Saturn ~Moon, Sun ~Mars, Jupiter

\*Saturn ~Mercury, Venus ~Sun, Moon, Mars ~Jupiter

~/

Notes: A simple formula is given in this shloka to compute planetary relationships. From the Moola-Trikona sign of a planet, the 2nd, 4th, 5th, 8th, 9th and 12th lords are its friends. The rest viz. 3rd, 6th, 7th, 10th and 11th lords from Moola-Trikona are its enemies. The exaltation sign's lord is always friendly even if he owns the 3rd, 6th, 7th, 10th or the 11th from Moola-Trikona. If, however, friendship and enmity occur simultaneously none prevails but equality or neutrality.

Take for example the case of Mars. The Moola-Trikona for him is Aries. The 11th lord from there is Saturn and hence he is inimical. But he is as well a friend, as he is the lord of exaltation sign of Mars. Since we get enmity on one count and friendship on the other, Saturn becomes equal to Mars. Take again the relationship of Venus. He owns the 2nd and 7th from the Moola-Trikona of Mars, thus becoming friend and enemy respectively. Hence, he is neutral to Mars.

See table below for an easy grasp of relationship:

The Moon does not consider anyone as her enemy as per the following statement of Parāśara (Benares edition by Chaukamba meaning further that the Sun and Mercury are Moon's friends while others are her neutrals. Saravali also has an identical view.

As for Rahu and Ketu, the following may be of additional interest.

Rahu: The Sun, Moon and Mars are his enemies. Jupiter, Venus and Saturn are his friends, Mercury is his neutral.

Ketu: The luminaries are his enemies. Mars, Venus and Saturn are his friends, while Mercury and Jupiter are his neutrals.

56. Temporary Relationships. The Grah, posited in the 2nd, 3rd, 4th, 10th, 11th, or the 12th from another, becomes a mutual friend. There is enmity otherwise. (This applies to a given Janm Kundali)

Notes: The hints given in shloka 55 are to understand the constant relationship among planets. In the present shloka, we are advised of planets having a certain relationship based on their positions, i.e. for given moment. If two are mutually in 4th and 10th, or in 3rd and 11th or in 2nd and 12th, they become temporarily cordial to each other. Should they be otherwise, there prevails mutual temporary enmity. This rule is very simple and needs no explanation.

57-58. Compound Relationship. Should two Grahas be naturally and temporarily friendly, they become extremely friendly. Friendship on one count and neutrality on another count make them friendly. Enmity on one count combined with affinity on the other turns into equality. Enmity and neutral ship cause only enmity. Should there be enmity in both manners, extreme enmity is obtained. The Jyotishi should consider these and declare horoscopic effects accordingly.

59-60. Ratio of Effects. A Grah in exaltation gives fully good effects, while in Mooltrikon it is bereft of its auspicious effects by one fourth. It is half beneficial in its own Bhava. Its beneficence is one fourth in a friendly Rāśi. In an equal’s Rāśi one eighth of auspicious disposition is useful. The good effects are nil in debilitation, or enemy’s camp. Inauspicious effects are quite reverse with reference to what is stated.

Notes: The final relationship, as a result of natural and temporary dispositions is called 5-fold relationship, or पञ्चधा संबंध. The same is shown below in an easy form:

Speculum of Compound Relationships

/~\*One Relationship ~~ ~~Another Relationship ~~ ~~Net relationship

\*Friendship ~+ ~Friendship ~= ~Extreme friendship

\*Neutrality ~+ ~Friendship ~= ~Friendship

\*Enmity ~+ ~Enmity ~= ~Extreme enmity

\*Neutrality ~+ ~Enmity ~= ~Enmity

\*Enmity ~+ ~Friendship ~= ~Neutral

~/

61-64. Non-luminous UpaGrahas (Sub-Grahas). Add 4 Rāśis 13 degrees and 20 minutes of arc to Sūrya’s longitude at a given moment to get the exact position of the all-inauspicious Dhoom. Reduce Dhoom from 12 Rāśis to arrive at Vyatipat. Vyatipat is also inauspicious. Add six Rāśis to Vyatipat to know the position of Parivesh. He is extremely inauspicious. Deduct Parivesh from 12 Rāśis to arrive at the position of Chap (Indra Dhanus), who is also inauspicious. Add 16 degrees 40 minutes to Chap, which will give Ketu (UpaKetu), who is a malefic. By adding a Rāśi to UpaKetu, you get the original longitude of Sūrya. These are the Grahas, devoid of splendour, which are malefics by nature and cause affliction.

Notes: The Aprakasa Grahas or upagrahas are to be calculated as under based on the above four verses:

Sun + 133°20' = Dhooma

Dhooma + 53°20' = Vyatipata

Vyatipata + 180° = Parivesha

Parivesha + 53°20' = Indra Cahpa (Indra Dhanus)

Chapa + 16°40' = Upaketu (Sikhi)

Upaketu, if increased by 30 degrees, will reach the Sun's exact, position at a given moment.

Let us assume that the Sun is in Taurus 10 degrees and Calculate the 5 Upagrahas, as under:

Sun = (40°) + 133°20' = Dhooma = 173°20'.

Dhooma = (173°20') + 53°20' = Vyatipata = 226°40'

Vyatipata = (226°40') + 180° = Parivesha = 406°40' (or 46°40')

Parivesha = (46°40') - 53°20' = ChaPa = 353°20’

Chapa = (353°20') + 16°40' = UPaketu = 10°

Upaketu = (10°) + 30° = Stm = 40°

65. Effects of Sub-Grahas. If one of these afflicts Sūrya, the native’s dynasty will decline, while Chandra and Lagn, respectively, associated with one of these, will destroy the longevity and wisdom. So declared Lord Brahma, the Lotus-Born.

Notes: If the Sun is afflicted by one of these Upagrahas the native's dynasty will not spread, so to say there will be loss of all sons or lack of sons. If the ascendant is afflicted short life will come to pass. The Moon in the grip of an Upagraha will cause mental afflictions. Though the text denotes 'conjunction' of an Upagraha with the Sun. we better treat it as 'affliction' for the Sun can never be conjunct any of the five Upagrahas, except Vyatipata as can be seen from the example calculation.

66-69. Calculations of Gulik etc. The portions of Sūrya etc. up to Śani denote the periods of Gulik and others. Divide the day duration (of any week day) into eight equal parts. The eighth portion is Lord-less. The seven portions are distributed to the seven Grahas commencing from the Lord of the week day. Whichever portion is ruled by Śani, will be the portion of Gulik. Similarly, make the night duration into eight equal parts and distribute these, commencing from the Lord of the 5th (by) week. Here again, the eighth portion is Lord-less, while Śani’s portion is Gulik. Sūrya’s portion is Kaal, Mangal’s portion is Mrityu, Guru’s portion is Yamaghantak and Budh’s portion is Ardhaprahar. These durations differently apply to different places (commensurate with variable day and night durations).

Notes: Ardha Prahara, Yamaghant aka, Mrityu, Kala and Gulika are the 5 Kala Velas, suggested by the sage. The day duration according to latitude is divided into eight equal parts. The eighth portion is un-lorded. The first portion is allotted to the week day lord. Other portions follow in the order of week day lords. We consider planetary portions ignoring that of the Moon and Venus. The portions of the Sun, mars, mercury, Jupiter and Saturn are respectively called Kala, Mrityu, Ardha-prahara, Yamaghantaka and Gulika.

In the case of night, the durations or I/8th parts are allotted in a different order. The first portion goes to the planet ruling the 5th weekday lord counted from the day in question. The others follow in the usual order. Here again, the 8th part is lord less. The planetary portions from Kala to Gulika are the same in nomenclature, in the night also.

Gulika and Mandi are one and the same and not different.

This is borne by the statement of Parāśara (vide Brihat Parāśara Horā Shastra, Ch. 4, shloka 15, Benares Hindi edition of Chaukhambha Sanskrit Sansthana), viz. "Namantaram tu tasyaia Mandirityabhidheeyate”. This quarter is not available in our version. In this connection, please refer to Prasna Marga and Jataka Parijatha.

Keeranuru Nataraja of Jatakalankoram (Tamil version) gives signs of dignities for these Upagrahas and Gulika etc.

/~\*Upagraha & Gulika etc. ~~Exaltation ~~Debilitation ~~Swakshetra (own sign)

\*Dhooma ~Leo ~Aquarius ~Capricorn

\*Vyatipata ~Scorpio ~Taurus ~Gemini

\*Parivesha ~Gemini ~Sagittarius ~Sagittarius

\*Indrachapa ~Sagittarius ~Gemini ~Cancer

\*Upaketu ~Aquarius ~Leo ~Cancer

\*Gulika ~- ~- ~Aquarius

\*Yamaghantaka ~- ~- ~Sagittarius

\*Ardhapiahara ~- ~- ~Gemini

\*Kala ~- ~- ~Capricorn

\*Mrityu ~- ~- ~Scorpio

~/

From the Sun to Saturn, no one is exalted in the abovementioned exaltation signs, nor debilitated in the above-mentioned debilitation signs.

Out of the 5 Kalavelas, viz. Gulika etc. four except Kala (related to the Sun) have own sign system in the respective signs ruled by their fathers. Gulika, son of Saturn, has Aquarius as own house. Jupiter's son, Yamaghantaka, has it in Sagittarius. Ardhaprahara, Mercury's son, is in own sign if in Gemini. Mrityu, son of Mars has Scorpio as own house. It is not known why Kala, a son of the Sun shifted to Capricorn, a sign of his brother (Saturn) leaving his father's Leo. Obviously, Saturn has given his Moola-Trikona to his son Gulika while he gave Capricorn (a secondary sign) to his 'brother' Kala.

70. Gulik’s Position. The degree, ascending at the time of start of Gulik’s portion (as above), will be the longitude of Gulik at a given place. Based on this longitude only, Gulik’s effects for a particular nativity be estimated.

Notes: The day duration or night duration as the case may be for calculation the five Kalavelas, viz. Gulika etc. be considered for the latitude of birth. Some authorities suggest to use the end of the period for ascertaining longitudes of these.

Sage Parāśara's view is correct in this respect, as exemplified in the notes for shlokas 25-30, Ch. 4 infra. "Mandi" and "Gulika" are interchanged in our own text to mean one and the same.

71-74. Calculation of Pranapad. Convert the given time into Vighatis and divide the same by 15. The resultant Rāśi, degrees etc. be added to Sūrya, if he is in a Movable Rāśi, which will yield Pranapad. If Sūrya is in a Fixed Rāśi, add 240 degrees additionally and, if in a Dual Rāśi, add 120 degrees in furtherance to get Pranapad. The birth will be auspicious, if Pranapad falls in the 2nd, 5th, 9th, 4th, 10th, or 11th from the natal Lagn. In other Bhavas Pranapad indicates an inauspicious birth.

Notes: The calculation of Prana-Pada Lagna is exemplified below, as per the above shlokas: Assume birth is at 16gh 25vi. When this is converted into vighatikas, we get 985. Divided by 15, this yields 65.66. Rashi which means 65 signs and 20 degrees. Expunging the multiples of 12, we have 5s 20° or 170°.

The next step is to add this straightaway to the Sun's longitude if he is in a movable sign. Suppose the Sun is in Aries 15 degrees, we get 170+ 15=185 or Libra 5 degrees as Prana-Pada ascendant.

In the same example if the Sun is in a fixed sign, say Taurus 15 degrees, we have to add another 240 degrees. So, to say, 45 (the Sun) +240 + 170=455 or 95 degrees (Cancer 5 degrees) as Prana-Pada ascendant.

Again, alternatively if the Sun is in a dual sign, say Gemini 15°, we have to add only 120 degrees in place of 240 degrees. That is 75 (Sun's longitude) + 120 + 170=365=5° Aries is Prana-Pada Lagna.

Notes. Ardhaprahar, Yamaghantak, Mrityu, Kaal and Gulik are the 5 Kaal Velas, suggested by Maharishi Parashar. The day duration, according to altitude, is divided into eight equal parts. The eighth portion is unlorded. The first portion is allotted to the weekday Lord. Other portions follow in the order of weekday Lords. We consider 5 portions of Grahas, ignoring that of Chandra and Śukra. The portions of Sūrya, Mangal, Budh, Guru and Śani are, respectively, called Kaal, Mrityu, Ardhaprahar, Yamaghantak and Gulik. In the case of night, the durations, or 1/8th parts are allotted in a different order. The first portion goes to the Grah, ruling the 5th weekday Lord, counted from the day in question. The others follow in the usual order. Here again, the 8th part is Lord-less. The portions of Grahas from Kaal to Gulik are the same in nomenclature in the night also. Keeranuru NataRaja of Jatakalankaram (Tamil version) gives Rāśis of dignities for these UpaGrahas and Gulik etc. (UpaGrah & Gulik etc.: Exaltation, Debilitation, Swakshetra (own Rāśi)) Dhoom: Simh, Kumbh, Makar; Vyatipat: Vrischik, Vrishabh, Mithun; Parivesh: Mithun, Dhanu, Dhanu; Indrachap: Dhanu, Mithun, Kark; UpaKetu: Kumbh, Simh, Kark; Gulik: -, -, Kumbh; Yamaghantak: -, -, Dhanu; Ardhaprahar: -, -, Mithun; Kaal: -, -, Makar; Mrityu: -, -, Vrischik. From Sūrya to Śani no one is exalted in the above-mentioned exaltation Rāśis, nor debilitated in the above-mentioned debilitation Rāśis. Out of the 5 Kaal Velas, viz. Gulik etc., four except Kaal (related to Sūrya) have their own Rāśi system in the respective Rāśis, ruled by their fathers. Gulik, son of Śani, has Kumbh, as his own Bhava. Guru’s son, Yamaghantak, has it in Dhanu. Ardhaprahar, Budh’s son, is in own Rāśi, if in Mithun. Mrityu, son of Mangal, has Vrischik, as own Bhava. It is not known, why Kaal, a son of Sūrya shifted to Makar, a Rāśi of his brother (Śani), leaving his father’s Simh. Obviously, Śani has given his Mooltrikon to his son Gulik, while he gave Makar (a secondary Rāśi) to his brother’ Kaal.

## Chapter 4. Zodiacal Rāśis Described

1-2. Importance of Hora. The word Hora is derived from Ahoratr after dropping the first and last syllables. Thus, Hora (Lagnas) remains in between Ahoratr (i.e. day and night) and after knowing Hora the good and bad effects of a native be known. Śrī Vishnu, the Invisible is Time personified. His limbs are the 12 Rāśis, commencing from Mesh.

3. Names of Rāśis. The 12 Rāśis of the zodiac in order are Mesh, Vrishabh, Mithun, Kark, Simh, Kanya, Tula, Vrischik, Dhanu, Makar, Kumbh and Meen.

4-4½. Limbs of Kaal Purush. Kaal Purush (or Time personified) has his limbs, as under with reference to the 12 Rāśis, respectively: Head, face, arms, heart, stomach, hip, space below navel, privities, thighs, knees, ankles and feet.

Notes: The limbs of Kalapurusha or Time Personified are divided treating Aries as ascendant. For an individual, the ascending sign will denote head, 2nd sign face and so on and so forth. See the diagram given below in the case of a Scorpio native, for an easy grasp.

/~\* South~~ Indian~~ Chart ~~ Style

\*(5) Stomach ~(6) Hip ~(7) Below navel ~(8) Privities

\*(4) Heart ~~~(9) Thighs

\*(3) Arms ~~~(10) Knees

\*(2) Face ~Lagna head ~(12) Feet ~(II) Ankles

~/

5-5½. Classification of Rāśis. Movable, Fixed and Dual are the names given to the 12 Rāśis in order. These are again known, as malefic and benefic, successively. Similarly, are male and female. Mesh, Simh and Dhanu are bilious. Vrishabh, Kanya and Makar are windy. Mithun, Tula and Kumbh are mixed, while the rest are phlegmatic.

Notes: The 12 signs are divided into movable, fixed and dual. Movable are Aries, Cancer, Libra and Capricorn. The signs Taurus, Leo, Scorpio and Aquarius are fixed or immovable. Gemini, Virgo, Sagittarius and Pisces are dual or common.

Aries, Gemini, Leo, Libra, Sagittarius and Aquarius are these are also known as malefic or cruel signs. Taurus/Cancer, Virgo, Scorpio, Capricorn and Pisces are female signs. These are beneficial or soft signs.

Aries and its trines are bilious. Taurus and its trines are windy. Gemini and its trines have a mix of all the three temper aments, viz. bile, wind and phlegm. Cancer and its trines are phlegmatic.

The temperaments of the signs have a specific use in medical astrology. If, for example, a phlegmatic sign happens to be the 6th house and is occupied by an afflicted planet with phlegmatic temperament, tuberculosis, severe cough and other pulmonary disorder will crop up. If a windy sign is afflicted by a windy planet, rheumatism, colics, paralysis etc. will trouble the native. When a bilious planet affects a bilious sign, one will be liable to premature grey hair, yellowish body, secretion of bile, jaundice etc. If a mixed sign gets affected by Mercury, the native will be predisposed to suffer many imbalances. The planets have been described as windy, phlegmatic and bilious as could be seen in Ch. 3 supra.

6-7. Mesh described. The Mesh is blood-red in complexion. lt has a prominent (big) physique. It is a quadruped Rāśi and strong during night. It denotes courage. It resides in the East and is related to kings. It wanders in hills and predominates in Rajo-Gun (the second of the three constituent qualities and the cause of great activity in living beings). It rises with its back (a Prishtodaya Rāśi) and is fiery. Its ruler is Mangal.

8. Vrishabh described. Vrishabh’s complexion is white and it is lorded by Śukra. It is long and is a quadruped Rāśi. It has strength in night and resides in the South. It represents villages and businessmen. An earthy Rāśi, Vrishabh rises with its back.

9-9½. Mithun described. The Rāśi Mithun rises with its head and represents a male and a female, holding a mace and lute. It lives in the West and is an airy Rāśi. It is a biped Rāśi as well and is strong in nights. It lives in villages and is windy in temperament. It has an even body with a green (grass like) hue. Its ruler is Budh.

10-11. Kark described. The Rāśi Kark is pale-red. It resorts to forests and represents Brahmins. It is strong in nights. It has many feet (i.e. it is a centipede Rāśi) and has a bulky body. It is Sattvic in disposition (seen in gods) and it is a watery Rāśi. It rises with its back and is ruled by Chandra.

12. Simh described. Simh is ruled by Sūrya and is Sattvic. It is a quadruped Rāśi and a royal Rāśi. It resorts to forests and rises with its head. It has a large, white body. It resides in the East and is strong during daytime.

13-14. Kanya described. This Rāśi is a hill-resorter and is strong in daytime. It rises with its head and has a medium build. It is a biped Rāśi and resides in the South. It has grains and fire in its hands. It belongs to the business community and is variegated. It relates to hurricanes („Prabharanjani’). It is a Virgin and is Tamasic (a disposition of demons). Its ruler is Budh.

15-16½. Tula described. Tula is a Seershodaya Rāśi, rising with its head; Tula is strong in daytime. It is black in complexion and is predominant with Rajo-Gun. It relates to the western direction and resorts to land. It is destructive, or mischievous („Dhatin’). It represents Sudras, or the 4th Varna. It has a medium build physique and is a biped Rāśi. Its Lord is Śukra. Vrischik described. Vrischik has a slender physique and is a centipede Rāśi. It denotes Brahmins and resides in holes. Its direction is North and it is strong in daytime. It is reddish-brown and resorts to water and land. It has a hairy physique and is very sharp (or passionate). Mangal is its ruler.

17-18½. Dhanu described. The Rāśi Dhanu rises with its head and is lorded by Guru. It is a Sattvic Rāśi and is tawny in hue. It has strength in night and is fiery. A royal Rāśi, Dhanu is biped in first half. Its second half is quadruped. It has an even build and adores an arch. It resides in the East, resorts to land and is splendourous.

19-20. Makar described. Makar is lorded by Śani and has predominance of Tamo-Gun (a disposition, seen in demons). It is an earthy Rāśi and represents the southern direction. It is strong in nights and rises with back. It has a large body. Its complexion is variegated and it resorts to both forests and lands. Its first half is quadruped and its second half footless, moving in water.

21-21½. Kumbh described. The Rāśi Kumbh represents a man holding a pot. Its complexion is deep-brown. It has medium build and is a biped Rāśi. It is very strong in daytime. It resorts to deep water and is airy. It rises with its head and is Tamasic. It rules Sudras, the 4th Varna and the West. Its Lord is Śani, Sūrya’s offspring.

22-24. Meen described. Meen resembles a pair of fish, one tailed with the head of the other. This Rāśi is strong at night. It is a watery Rāśi and is predominant with Sattva-Gun. It denotes resoluteness and is a water-resorter. It is footless and has a medium build. It rules the North and rises with both head and back. It is ruled by Guru. This is how the twelve Rāśis, each of 30 degrees extent, are described to evaluate gross and specific effects.

25-30. Nishek Lagn. O excellent of Brahmins, now is a step explained to arrive at the Nishek Lagn, when the natal Lagn is known. Note the angular distance between Śani and Mandi (Gulik). Add this to the difference between the Lagn Bhava (Madhya, or cusp) and the 9th Bhava (cusp). The resultant product in Rāśis, degrees etc. will represent the months, days etc., that elapsed between Nishek and birth. At birth, if Lagn Lord is in the invisible half (i.e. from Lagn cusp to descendental cusp), add the degrees etc., Chandra moved in the particular Rāśi, occupied by her, to the above-mentioned product. Then Lagn at Nishek can be worked out and the good and bad, experienced by the native in the womb, can be guessed. One can also guess with the help of Nishek Lagn effects, like longevity, death etc. of the parents.

Notes: If birth time is accurately noted, we can trace out the correct time and date of coitus that caused the conception in question. Adhana Lagna or Nisheka Lagna means the Ascendant that prevailed at the time of coitus and not the one at conception. The Sanskrit word 'Adhans' or 'Nisheka' means a sexual cohabitation. (Some tests call the first union between a couple as 'Adbaalia' and the later ones in the usual course as 'Nisheka')

As per our present verses, we consider the birth chart of a Male child born on Friday, the 17th February 1984 at 22h 35m IST at New Delhi. The birth time has been correctly noted with a special request to the attending doctor. The time of coitus was astrologically chosen and promptly noted down in the records. And hence this case will serve as a foolproof of example.

The longitudes of required planets and important cusps are as given below:

Ascendant Cusp: 182° 23' 06" 9th cusp: 64° 03' 13"

10th cusp or M.C: 194° 36' 06" Gulika: 208° 32,' 06"

Saturn: 202° 45'.38" Moon: 134° 17' 00"

Sidereal Time at birth: 8h 1m 21s

The longitude of Gulika is cast for the beginning of Saturn's Muhurta, as suggested by the sage in Ch. 3 supra.

With the above data, we should be able to trace back the Adhana date and time. The formula is:

Adhana: Lagna=Date of birth and time minus "x" where "X" is obtained thus= A + B+ C

Now A, B and C are explained. "A" is the angular distance between Saturn and Gulika at birth. “B” is the distance between the cusp of the ascendant and that of the 9th house counted in a direct order (i.e. via 4th and 7th cusps). "C" is required if the ascendant lord is in the invisible half (i.e. ascendant and descendant intersected by the nadir). Otherwise, "C" is not required. In the example case, these are:

A = s 46’ 28"

B = 241° 40' 07"

C = 14° IT 00"

x = 261° 43' 35" = 261d 43gh 35 vigh.

It will be noticed that 1 degree is treated as one day in the above computation. That is, these are Sauramana (360 days per year). To apply this to Gregorian Calendar (NS), we must reduce this duration into Sauramana. Such tables are given in R. Santhanam English translation of Horā-Sara. From there we take the correction figures so that we obtain an equal Sauramana duration. Those corrections are meant to know the difference between Sauramana and Sauramana. When we reduce the correction factor from Sauramana to obtain Sauramana, the figure so obtained shall have to be increased by the correction factor excessively considered in the first mentioned correction factors. A reader even with average intelligence will appreciate this exercise. From the tables referred we obtain correction factor for 261d 43gh 35vigh under:

/~\*~~D~~gh~~Vigh~~Lip~~Vilipta

\*200 days~2~55~16~56~40

\*60 days~0~52~35~5~0

\*1 day~0~0~52~35~5

\*43.58 gh~0~0~38~0~0

\*Correction~3~49~22~36~45

~/

We take the above figure to be 3d 49gh 23vigh as a round figure for convenience sake. When this correction factor is deducted from 261d 43gh 35vigh, we get 257d 54gh 12vigh. This needs a slight increase due to excessive correction contained by the above correction factor, 3d 49gh 23vigh. From the same table, we get a factor of 3gh 22 vigh which should be added to 257d 54gh 12vigh. Thus, we get 257d 57gh 34vigh. That is, the Adhana ought to have been so many days behind the birth date while the birth is on 17th Feb 1984, at 22-35 hrs. The time of Adhana as noted is 4th June 1983 at 10.40 PM, IST, at New Delhi. (The last menses period, or LMP date, as recorded is 315-1983.) The duration between the two is shown below month by month.

/~\*Month~~Year~~Days~~Hrs~~Min

\*June~1983~26~1~20

\*July~1983~31~0~0

\*August~1983~31~0~0

\*September~1983~30~0~0

\*October~1983~31~0~0

\*November~1983~3~0~0

\*December~1983~31~0~0

\*January~1984~31~0~0

\*February~1984~16~22~35

\*Total gap~ ~257~23~SS

~/

= 257d 59gh. 47.5 Vigh

The above duration in June 1983 devoid of 3d 22h 40m as Adhana took place on 4th at the said hour. Similarly, in February 84, the duration is considered only up to the moment of birth. For calculation of ghatis, 12 midnight is treated as the starting point as English dates begin at 12 midnight.

The reader will note that we got the actual duration between birth and coitus counted backwards as 257 59gh 47 5 vigh whereas with the help of the rules, we could get 257d 57sh 34 vigh, having a difference of less than 2.5 ghatis. This difference is not inexplicable. We have considered the longitudinal difference of 1 degree equalling a day (of 60 ghatis). This means one minute of longitude is one ghatis. Since the birth time and coitus lime have been perfectly noted, the difference could be attributed to not considering the fraction of second of are in the various longitudes. Thus 2.5 gh difference means 2.5 minutes of arc. Please note that we have totally used the longitudes of five positions, viz. ascendant, 9th house, Gulika, Saturn, and Moon. A small fraction of seconds of difference at every stage can well cause some difference.

Albeit the time of coitus (or Adhana) has been recorded properly and albeit we got the same by reverse process with the help of birth time as per Mahanhi's principle, one may be yet wondering whether it ii a coincidence, To allay such a misconception, we make again an exercise to arrive at the birth date and time in a forward manner with the help of coitus time indicated above. In such a process, we consider only classical rules as per standard books on Hindu Astrology, ignoring any suggestion from any ambiguous quarter.

Stage 1: Firstly, we find out whether the delivery should be before 273 days or after 273 days from Adhana. The relevant principle is from R. Santhanam translation of Nasbta Jatakam which principle owes its acknowledgment to Manushya Jatakam and Jataka Sapram. 273 days is the basis as the Moon takes 273.2 days to complete ten zodiacal revolutions The Adhana chart is as per the time 22 40 hours IST for June 4, 1983 at New Delhi. See the zodiac as under as per Lahiri Ayanamsa.

/~\* South~~ Indian~~ Chart ~~ Style

\*~Mercury~Sun Mars ~Rahu

\*Moon 29°15’36’’~~~Venus

\*Lagna 10°20’37’’ ~~~

\*Ketu~Jup (R)~Sat (R) ~

~/

The Adhana Moon is waning in state and is in the invisible half of the zodiac. Should the Adhana Moon be waning and be in the invisible half, or with increasing rays in the visible half, then the birth takes place before 273 days from Adhana. So, to say, the transit Moon will not complete ten revolutions Adhana. Moon with increasing rays in the invisible half or Adhana Moon with decreasing rays in the visible half will cause the birth only after 273 days. To wit, she will in transit exceed ten revolutions of the firmaments. In the Adhana chart before us, the Moon is decreasing (i.e. approaching the Sun) and is in the 2nd house (i.e. invisible half). Hence it suggests a possibility of delivery before 273 days. The answer is known to the reader in the affirmative.

Stage 2: It is not enough if we state that the delivery will be before 273 day. We must narrow down the period still briefly. The Sun's position at Adhana will tell us the possible month of delivery. One of the rules in this context Is from Suka Jataka (vide p. 49 of R. Santhanam English translation of Horā Sara stating that delivery will be in the 9th, 10th or 11th month according to the Adhana ascendant being in a movable sign, fixed sign or common sign. Io the case cited by me, Capricorn, a movable sign, is on, the east suggesting delivery in the 9th month (i.e. between 240-270 days).

Stage 3: After the above step, our job is to dig out the possible Moon sign at birth. According to Kalyana Varma's Saravali (Ch. 8, Verses 46-47), the natal Moon will be either in the 7th or in the 10th from her Adhana position. In the Adhana chart before us, the Moon is in Aquarius and hence the natal Moon should be Leo or in Scorpio. The reader will observe the natal Moon in Leo.

Stage 4: Leo, as any other sign, is 30 degrees in length. Then where should the Moon exactly be? Is her birth position justified vis a vis Adhana position? This is known by the ascendant at birth.

The signs Aries, Taurus, Gemini, Cancer, Sagittarius and Capricorn are nocturnal signs as these are strong during night time. The other six, viz. Leo, Virgo, Libra, Scorpio, Aquarius and Pisces are called diurnal signs being strong during day time.

If the Adhana Lagna is a nocturnal sign, birth will be in a day sign. If birth occurs in a night sign, then the ascending sign at Adhana should have been a day sign. (In the Adhana chart given, the ascendant is Capricorn-a nocturnal sign and hence birth in Libra-a diurnal sign, is justified.)

Stage 5: Nocturnal sign can ascend in day time as well. Similarly, diurnal sign can ascend in night time also. If the Adhana Lagna is a night sign, birth will be in day time and in a diurnal sign. If the said Lagna is a day sign, birth will occur in night time in a nocturnal ascendant. The fraction of sign natally ascending will correspond to the fraction past in the Adhana Lagna.

In the Adhana chart given, the ascendant is Capricorn and portion past is 10° 20'37". We convert this longitude into seconds of arc to have accuracy. The longitude thus is 37237". Similarly, 30 degrees make 1,08,000 seconds of arc. The night duration at birth in our example is 12h 50m 48s as the Sunrise on 17.2 1984 is at 6h 59m 58s and Sunset 18h 9m 10s, for New Delhi. Now see the process as under:

108000 seconds (30 deg.) = 46248 seconds of time (or 12h 50m 48s)

37237" (or 10° 20'37") =?

= (46248 x 37237)/108000

= 15945.711 seconds of time

= 4.4293641 hour

= 4h 26m (4h 25m 45.71 sec)

So, to say, 4h 26m have past from the Sunset, i.e. from 18h 9m 10s. This denotes 22h 34m 55s which should be the birth time. And we have the birth time recorded as 22h 35m. This cannot be a coincidence or manipulation for a serious student of astrology like me, but a meaningful and scientific astrological process.

When the Adhana Moon's Dwadashamsa is known correctly, the natal Moon can be well checked. She, at birth, should be in the name Dwadashamsa as she was at Adhana. Please note this agreeability-Adhana Moon as well as natal Moon being in Capricorn Dwadashamsa similarly. Hence our natal Moon is just the correct one.

Another verification factor, which however need not exist if the Moon's Dwadashama coincides, is: Whatever the angular distance is between Adhana Moon and Adhana La will prevail between the natal Moon and natal ascendant. In our example, the difference between Adhana Moon and Adhana La is 48°44' whereas natal Moon and natal ascendant are 49°6' apart.

The curious reader may note one thing. There are many rules to note the birth month, natal Moon, natal ascendant etc. with the help of Adhana (or prasna). And the correct ones bringing the various possibilities to a coincidental manner should be correctly judged without rushing to conclusions simply theoretically.

Thus, the reader will be convinced of the fact that Adhana time noted is correct as we got back to the birth details from Adhana and vice versa accurately without any ambiguity whatsoever.

From the said two processes based on accurately maintained records for purposes of scientific research, I, rather we, firmly can conclude the following without a shadow of doubt:

(1) Gulika's longitude will correspond to the beginning of Saturn's Muhurta only, as suggested by the sage, irrespective of any other authority stating that it should be for the end of Muhurta ruled by Saturn. In fact, I have not come across any sage's work stating contrarily to what Parāśara stated in this regard. Suppose we have calculated Gulika for the given birth chat for the end of Saturn's Muhurta, the longitude of Gulika would have advanced by 24 degrees. That would put the Adhana still 24 days behind the noted date. Please note that we have exactly reached the Adhana date as per the record maintained without any variation. This proves that Gulika should be at the beginning of Saturn's Muhurta.

(2) Accurate Ayanamsa is only that of Lahiri and that accurate it is as to the second of arc. This contention is proved by the fact that we have made use of the Moon's longitude. Other 4 longitudes used by us in the process of getting back to Adhana are simply angular distances which will not be affected by any Ayanamsa. But the Moon's longitude will vary plus or minus according to the Ayanamsa, and Adhana time will be minus or plus according to the variation. Whereas with Lahiri's position of the Moon, we did not experience any anomaly in the Adhana computation. Similarly, in progressing towards the birth date from the Adhana date, Moon's longitude played a significant role. If for example with another Ayanamsa, the Moon goes to Pisces in the Adhana, her natal posit ion, will yet be in Leo but inconsistent with Adhana position. Hence Lahiri Ayanamsa has all the perfection required for calculation of even the Nadiamsas.

## Chapter 5. Special Lagnas

1. Oh, excellent of the Brahmins, I explain below again some special Lagnas, viz. Bhava Lagn, Hora Lagn and Ghati Lagn.

2-3. Bhava Lagn. From sunrise to the time of birth every 5 Ghatis (or 120 minutes) constitute one Bhava Lagn. Divide the time of birth (in Ghatis, Vighatis etc.) from sunrise by 5 and add the quotient etc. to Sūrya’s longitude, as at sunrise. This is called Bhava Lagn.

Notes: To work out the various ascendants, assume that the birth is at 12gh 30vi and the Sun's longitude as prevalent at the time of Sun rise is 4s 12°. Find out the Bhava Lagna in the first instance, as under:

When birth time is divided by 5 we get 2.5 signs or 75°. This is to be added to the Sun's longitude as given which is 132°. We get 207° or Libra 27° as Bhava Lagna.

4-5. Hora Lagn. Again, from sunrise till the time of birth Hora Lagn repeats itself every 2½ Ghatis (i. e. 60 minutes). Divide the time passed up to birth from sunrise by 2½ and add the quotient etc. in Rāśis, degrees and so on to the longitude of Sūrya, as at the sunrise. This will yield Hora Lagn in Rāśi, degrees etc.

Notes: Let us find out the Horā Lagna for the same example.

Birth time is to be divided by 2.5. When done so, we get 5 signs or 150 degrees. Add this lo the Sun's longitude as a, sunrise (i.e. 132 plus 150=282°). We thus get Horā Lagna as Capricorn 12°.

6-8. Ghati Lagn (Ghatik Lagn). Now listen to the method of working out Ghati Lagn. This Lagn changes along with every Ghati (24 minutes) from the sunrise. Note birth time in Ghatis and Vighatis. Consider the number of Ghatis past, as number of Rāśis, or Ghati Lagnas. The Vighatis be divided by 2 to arrive at degrees and minutes of arc, past in the said Ghati Lagn. The product so arrived in Rāśis, degrees and minutes be added to Sūrya’s longitude, as at sunrise, to get the exact location of Ghati Lagn. So, say Maharishis, like Narada.

Notes: Let us find out the Ghatika Lagna Jo the above example case. Birth time is 12 ghatis which gives 12 Rāśhis. Vighatis left are 30 which are to be divided by 2 and treated as degrees. 30 divided by 2 yields 15, i.e. 15'. Thus, we note 12 signs, 15 degrees to be away from the Sun (as at rise of the day). When 12s 15° or 375° are added to the Sun (132°), we get 507' which after expunging 360° results in 147° or Leo 27° as Ghatika Lagna.

9. Use of Special Lagnas. Keeping the Grahas at birth, as it is, prepare various Bhava Kundalis with respect to each special Lagn and analyze, as done for the natal Lagn.

Notes: This is a very important clue given by the sage. We get the longitudes of the three special ascendants, viz. Bhava Lagna, Horā Lagna and Ghatika Lagna. Apart from the natal ascendant, the planets will remain in different Bhava according to the special ascendant being considered. Thus, we get four different Bhava charts. If a planet remains in the same Bhava in all the four Bhava charts, it will specially reveal the Bhava effects due to it. Otherwise, its effects are proportionately altered in respect of that Bhava.

The Benares edition (Chaukambha series) has the following special hints in this chapter respecting planets and Bhavas, thus the planet on the cusp of a house will give full effects due to the Bhava concerned. The one in Bhava Sandhi (end of house) gives no results due to that Bhava. (This does not mean that the planet is wholly ineffective. It is, suffice to say, ineffective as far as that Bhava is concerned.) If a planet is ahead of the Dhava sphuta (longitude) of the various Lagna (i.e. Natal, Bhava, Horā and Ghatika Lagna) but within 15°, its effects due to the Bhava concerned start diminishing. Conversely if it is prior to the cusp but not beyond 15°, the effects proportionately increase. Needless to mention that on the 'cusp', the effects are more revealed. This gives us a clue that longitude arrived in the case of Bhava Lagna, Horā Lagna etc. and Ghatika Lagna are the centre points of those Lagna, just as for the natal ascendant.

10-13½. Varnad Dasha. I now detail Varnad Dasha, just by knowing which one can deal with the longevity of a native. If the natal Lagn is an odd Rāśi, count directly from Mesh to natal Lagn. If the natal Lagn is an even Rāśi, count from Meen to the natal Lagn in the reverse order. Similarly, if the Hora Lagn is an odd one, count from Mesh to Hora Lagn in direct order. If the Hora Lagn is an even one, count from Meen to Hora Lagn in the reverse order. If both the products are odd Rāśis, or even Rāśis, then add both the figures. If one is odd and the other is even, then know the difference between the two products. If the latest product in this process is an odd one, count so many Rāśis from Mesh in a direct manner; if an even one, count so many Rāśis from Meen in reverse order. The Rāśi so known will be the Varnad for Lagn.

Notes: Take the case of a native who has Libra (an odd sign) as natal ascendant and Scorpio (an even sign) as Horā Lagna. When we count from Aries to Libra (odd sign-hence direct), we get 7. Again, from Pisces to Scorpio (Horā Lagna, an even sign-hence reverse) we have 5 signs. We have to add these two figures, as- they are of the same class, i.e. odd. We get 12. This product is an even one. Hence, we have to count 12 signs from Pisces in a reverse manner to get Varnada for the Lagna. Thus, we get Aries. This is the Yamada Rashi for natal ascendant.

There is a suggestion from one quarter that longitudes of natal ascendant and Horā Lagna be also taken into consideration. In that case, the counting when done from Aries is to be done from zero degree. And from Pisces, it is from the last degree of Pisces, i.e. the 30th degree of Pisces is the starting point.

14-15. Effects of Varnad. Now listen to the use of the above. Out of the two, viz. natal Lagn and Hora Lagn, whichever is stronger, from there Varnad starts. If the natal Lagn is an odd Rāśi, the counting of Dashas is clockwise, otherwise anticlockwise. Lagn Dasha years will equal the number of Rāśis, intervening between the natal Lagn and Varnad. Similarly, for other Bhavas.

16-20. Effects of Varnad (cont.). Should a Kon from Lagn’s Varnad be occupied, or drishtied by a malefic, the native will live only up to the Dasha of the said Rāśi. Just, as the Rudra Grah in Sool Dasha is capable of causing evils, the above-mentioned Grahas related to Varnad’s Kon be treated. The Varnad Lagn be considered, as natal Lagn, while the 7th from Varnad will denote the longevity of the spouse, the 11th longevity of elder brothers and sisters, the 3rd longevity of younger brothers and sisters, the 5th the longevity of sons, the 4th longevity of mother and the 9th longevity of father. The Dasha of the Sool Rāśi will inflict greater evils.

Notes: Rudra planet is the one which has more strength when the lords of 2nd and 8th are considered. The planet with Rudra designation normally features in Soola Dasha to know the possible time of death. The Dasha of the Rāśhis are calculated in direct or reverse order according to the natal ascendant being odd or even.

Soola Dasha calculations are akin to that of Sthira Dam. But in the case of Sthira Dasha, Rudra's counterpart is Brahma Graha. The two Dasha are discussed in Ch. 46 of the 2nd part of our treatise, among various Dasha.

21-24. Effects of Varnad (cont.). Similar assessments be made with reference to the Varnad of each Bhava, commencing the first, and the evils and goods due to a nativity be known. These Varnad Dashas are only for Bhavas (Rāśis) and not their occupants. The sub period of each Dasha will be one twelfth of the Dasha and the order will also be clockwise, or anti-clockwise, as explained earlier. The natal Lagn is to be calculated according to birth place, while Bhava Lagn, Hora Lagn etc. are common to all places.

## Chapter 6. The Sixteen Divisions of a Rāśi

1. O Mahārishi Parāśar, I have known from you about the Grahas, Rāśis and their descriptions. I desire to know the details of various divisions of a Rāśi, will you please narrate.

2-4. Names of the 16 Vargas. Lord Brahma has described 16 kinds of Vargas (Divisions) for each Rāśi. Listen to those. The names are Rāśi, Horā, Dreshkan, Chaturthāńś, Saptāńś, Navāńś, Dashāńś, Dvadashāńś, Shodashāńś, Vimshāńś, Chaturvimshāńś, Saptavimshāńś, Trimshāńś, Khavedāńś, Akshavedāńś and Shashtiāńś.

5-6. Rāśi and Horā. The Rāśi, owned by a Grah, is called its Kshetra. The first half of an odd Rāśi is the Hora, ruled by Sūrya. While the second half is the Hora of Chandra. The reverse is true in the case of an even Rāśi. Half of a Rāśi is called Hora. These are totally 24, counted from Mesh and repeated twice (at the rate of 12) in the whole of the zodiac.

Notes: The names of planets lording over the 12 signs have been given earlier. The following table throws light on lordships of Horās (15° each) of the 12 signs.

Speculum of Horās

/~\*Sign ~~Horā lord (0-15°) ~~Horā lord (15-30°)

\*Aries ~Sun ~Moon

\*Taurus ~Moon ~Sun

\*Gemini ~Sun ~Moon

\*Cancer ~Moon ~Sun

\*Leo ~Sun ~Moon

\*Virgo ~Moon ~Sun

\*Libra ~Sun ~Moon

\*Scorpio ~Moon ~Sun

\*Sagittarius ~Sun ~Moon

\*Capricorn ~Moon ~Sun

\*Aquarius ~Sun ~Moon

\*Pisces ~Moon ~Sun

~/

7-8. Dreshkan. One third of a Rāśi is called Dreshkan. These are totally 36, counted from Mesh, repeating thrice at the rate of 12 per round. The 1st, 5th and the 9th Rāśis from a Rāśi are its three Dreshkanas and are, respectively, lorded by Narada, Agasthya and Durvash.

Notes: Each Rashi has three decanates or Drekkanas. The first one is ruled by the lord of the very sign. The second one belongs to the planet that rules the 5th from the sign in question. The lord of the 9th from the sign in question is the lord of the 3rd decanate. Each decanate is 10 degrees in length. The 3 decanates along with the signs in which they fall are as per table given below:

Speculum of Decanates

(Note: The signs in this and other tables are indicated by numerical, e.g. 1 is Aries, 2 is Taurus & C.)

/~\*Sign ~~1st Decanate ~~2nd Decanate ~~3rd Decanate

\*Aries ~1 ~5 ~9

\*Taurus ~2 ~6 ~10

\*Gemini ~3 ~7 ~11

\*Cancer ~4 ~8 ~12

\*Leo ~5 ~9 ~1

\*Virgo ~6 ~10 ~2

\*Libra ~7 ~11 ~3

\*Scorpio ~8 ~12 ~4

\*Sagittarius ~9 ~1 ~5

\*Capricorn ~10 ~2 ~6

\*Aquarius ~11 ~3 ~7

\*Pisces ~12 ~4 ~8

~/

9. Chaturthāńś. The Lords of the 4 Kendras from a Rāśi are the rulers of respective Chaturthāńś of a Rāśi, commencing from Mesh. Each Chaturthāńś is one fourth of a Rāśi. The deities, respectively, are Sanak, Sanand, Kumar and Sanatan.

Notes: Each Chathurthamsa is one fourth of a sign or 7° 30'. The 1st, 2nd, 3rd and 4th Chathurthamsa are ruled respectively by the same sign, the 4th, 7th and 10th signs there from. See the table given below:

Speculum of Chathurthamsa

/~\*Signs~~1~~2~~3~~4~~5~~6~~7~~8~~9~~10~~11~~12

\*7° 30'~1~2~3~4~5~6~7~8~9~10~11~12

\*15°~4~5~6~7~8~9~10~11~12~1~2~3

\*22° 30'~7~8~9~10~11~12~1~2~3~4~5~6

\*30°~10~11~12~1~2~3~4~5~6~7~8~9

~/

Example: The four Chathurthamsa of Aries are respectively ruled by Aries, Cancer, Libra and Capricorn.

10-11. Saptāńś. The Saptāńś (one seventh of a Rāśi) counting commences from the same Rāśi in the case of an odd Rāśi. It is from the seventh Rāśi thereof, while an even Rāśi is considered. The names of the seven divisions in odd Rāśis are Kshaar Ksheer, Dadhi, Ghrith, Ikshu, Ras, Madhya and Suddh Jal. These designations are reversed for an even Rāśi.

Notes: Each sign is made in 7 equal parts of 4° 17' 8.57" which is called Saptamamsa. As far as odd signs are concerned, the Saptamamsas fall in the successive signs commencing from the odd sign in question. The counting in the same manner is from the 7th sign thereof for an even sign. Example: For Aries, these divisions are Aries, Taurus Gemini etc., while for Taurus these are Scorpio, Sagittarius, Capricorn etc., See the table given below:

Speculum of Sapthamamsha

/~\*Signs ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10 ~~11 ~~12

\*1st Dvn ~1 ~8 ~3 ~10 ~5 ~12 ~7 ~2 ~9 ~4 ~11 ~6

\*2nd Dvn ~2 ~9 ~4 ~11 ~6 ~1 ~8 ~3 ~10 ~5 ~12 ~7

\*3rd Dvn ~3 ~10 ~5 ~12 ~7 ~2 ~9 ~4 ~11 ~6 ~1 ~8

\*4th Dvn ~4 ~11 ~6 ~1 ~8 ~3 ~10 ~5 ~12 ~7 ~2 ~9

\*5th Dvn ~5 ~12 ~7 ~2 ~9 ~4 ~11 ~6 ~1 ~8 ~3 ~10

\*6th Dvn ~6 ~1 ~8 ~3 ~10 ~5 ~12 ~7 ~2 ~9 ~4 ~11

\*7th Dvn ~7 ~2 ~9 ~4 ~11 ~6 ~1 ~8 ~3 ~10 ~5 ~12

~/

12. Navāńś. The Navāńś calculation are for a Movable Rāśi from there itself, for a Fixed Rāśi from the 9th thereof and for a Dual Rāśi from the 5th thereof. They go by designations Deva (divine), Manushya (human) and Rakshasa (devilish) in a successive and repetitive order for a Movable Rāśi. (Manushya, Rakshasa and Deva are the order for a Fixed Rāśi, while Rakshasa, Manushya and Deva are a Dual Rāśi’s order)

Notes: Navamsha is 1/9th part of a sign or 3° 20'. The 9 Navamsha in order commence from the same sign for a movable sign, from the 9th for a. fixed sign and from 5th for a dual sign. For example: the Navamsha of Aries are counted from Aries itself; from Capricorn for Taurus and from Libra for Gemini. These are fully shown in the table below:

Speculum of Navamsha

/~\*Signs / DIVISIONS~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10 ~~11 ~~12

\*1st ~1 ~10 ~7 ~4 ~1 ~10 ~7 ~4 ~1 ~10 ~7 ~4

\*2nd ~2 ~11 ~8 ~5 ~2 ~11 ~8 ~5 ~2 ~11 ~8 ~5

\*3rd ~3 ~12 ~9 ~6 ~3 ~12 ~9 ~6 ~3 ~12 ~9 ~6

\*4th ~4 ~1 ~10 ~7 ~4 ~1 ~10 ~7 ~4 ~1 ~10 ~7

\*5th ~5 ~2 ~11 ~8 ~5 ~2 ~11 ~8 ~5 ~2 ~11 ~8

\*6th ~6 ~3 ~12 ~9 ~6 ~3 ~12 ~9 ~6 ~3 ~12 ~9

\*7th ~7 ~4 ~1 ~10 ~7 ~4 ~1 ~# ~7 ~4 ~1 ~10

~/

13-14. Dashāńś. Starting from the same Rāśi for an odd Rāśi and from the 9th with reference to an even Rāśi, the 10 Dashāńśas, each of 3 degrees, are reckoned. These are presided over by the ten rulers of the cardinal directions, viz. Indra, Agni, Yama, Rakshasa, Varuna, Vayu, Kuber, Isan, Brahma and Ananth in case of an odd Rāśi. It is in the reverse order, that these presiding deities are reckoned, when an even Rāśi is given.

Notes: In the case of an odd sign, the Dashamamsas (3° each) are successively counted from the same sign. The counting is from the 9th in case of an even sign. See the table below:

Speculum of Dashamsa

/~\*Signs / DIVISIONS~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10 ~~11 ~~12

\*1st ~1 ~10 ~3 ~12 ~5 ~2 ~7 ~4 ~9 ~6 ~11 ~8

\*2nd ~2 ~11 ~4 ~1 ~6 ~3 ~8 ~5 ~10 ~7 ~12 ~9

\*3rd ~3 ~12 ~5 ~2 ~7 ~4 ~9 ~6 ~11 ~8 ~1 ~10

\*4th ~4 ~1 ~6 ~3 ~8 ~5 ~10 ~7 ~12 ~9 ~2 ~11

\*5th ~5 ~2 ~7 ~4 ~9 ~6 ~11 ~8 ~1 ~10 ~3 ~12

\*6th ~6 ~3 ~8 ~5 ~10 ~7 ~12 ~9 ~2 ~11 ~4 ~1

\*7th ~7 ~4 ~9 ~6 ~11 ~8 ~1 ~# ~3 ~12 ~5 ~2

~/

Example: For odd sings, the Dashamsas are the 10 signs counted successively therefrom. For even signs, these falls in 10 successive signs counted from the 9th thereof.

15. Dvadashāńś. The reckoning of the Dvadashāńś (one twelfth of a Rāśi, or 2½ degrees each) commences from the same Rāśi. In each Rāśi the presidentship repeats thrice in the order of Ganesh, Ashvini Kumar, Yama and Sarpa for the 12 Dvadashāńśas.

Notes: Each Dvadashamsa is 2° 30' and the 12 divisions fall successively in the successive 12 signs from the sign in question. The following table will show the details.

Speculum of Dvadashamsa

/~\*Signs / DIVISIONS ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10 ~~11 ~~12

\*1st ~1 ~2 ~3 ~4 ~5 ~6 ~7 ~8 ~9 ~10 ~11 ~12

\*2nd ~2 ~3 ~4 ~5 ~6 ~7 ~8 ~9 ~10 ~11 ~12 ~1

\*3rd ~3 ~4 ~5 ~6 ~7 ~8 ~9 ~# ~11 ~12 ~1 ~2

\*4th ~4 ~5 ~6 ~7 ~8 ~9 ~10 ~# ~12 ~1 ~2 ~3

\*5th ~5 ~6 ~7 ~8 ~9 ~10 ~11 ~# ~1 ~2 ~3 ~4

\*6th ~6 ~7 ~8 ~9 ~10 ~11 ~12 ~1 ~2 ~3 ~4 ~5

\*7th ~7 ~8 ~9 ~10 ~11 ~12 ~1 ~2 ~3 ~4 ~5 ~6

~/

Example: The Dvadashamsa in Aries in order are: Aries, Taurus, Gemini, Cancer, Leo Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. Similarly, for other signs these be known from the Table.

16. Shodashāńś (or Kalāńś). Starting from Mesh for a Movable Rāśi, from Simh for a Fixed Rāśi and from Dhanu for a Dual Rāśi, the 16 Shodashāńśas (16th part of a Rāśi, i.e. of 1°52’30 ) are regularly distributed. The presiding deities of these repeat in the order Brahma, Vishnu, Shiva and Sūrya four times in the case of an odd Rāśi. It is reverse in the case of an even Rāśi, that these ruling deities are understood.

Notes: Each sign is made into 16 equal parts of Shodashamsas of 1° 52' 30". The 16 divisions for any movable sign commence from Aries and are distributed successively. Similarly, from Leo for all fixed signs and from Sagittarius for all dual signs.

Example: The 16 Shodashamsa for Aries or Cancer, or Libra or Capricorn (movable signs) are distributed to the 16 signs (12 + 4) commencing from Aries. Similarly, for fixed signs from Leo and for dual signs from Sagittarius. See the table given below:

Speculum or Shodashamsa (or Kalamsas)

/~\*Signs / Division ~~Aries, Cancer, Libra & Capri ~~Taurus, Leo, Scorpio, & Aquarius ~~Gemini, Virgo, Sagittarius & Pisces

\*1st/13th ~Aries ~Leo ~Sagittarius

\*2nd/14th ~Taurus ~Virgo ~Capri

\*3rd/15th ~Gemini ~Libra ~Aqua

\*4th/16th ~Cancer ~Scorpio ~Pisces

\*5th ~Leo ~Sagittarius ~Aries

\*6th ~Virgo ~Capri ~Taurus

\*7th ~Libra ~Aqua ~Gemini

\*8th ~Scorpio ~Pisces ~Cancer

\*9th ~Sagittarius ~Aries ~Leo

\*10th ~Capri ~Taurus ~Virgo

\*11th ~Aqua ~Gemini ~Libra

\*12th ~Pisces ~Cancer ~Scorpio

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17-21. Vimshāńś. From Mesh for a Movable Rāśi, from Dhanu for a Fixed Rāśi and from Simh for a Common Rāśi: this is how the calculations of Vimshāńśas (1/20th of a Rāśi, or 1°30’ each) are to commence. The presiding deities of the 20 Vimshāńśas in an odd Rāśi are, respectively: Kali, Gauri, Jaya, Lakshmi, Vijaya, Vimal, Sati, Tara, Jvalamukhi, Sveta, Lalita, Bagalamukhi, Pratyangir, Shachi, Raudri, Bhavani, Varad, Jaya, Tripura and Sumukhi. In an even Rāśi these 20 deities, respectively, are Daya, Megha, Chinnasi, Pisachini, Dhumavathi, Matangi, Bal, Bhadr, Arun, Anal, Pingal, Chuchchuk, Ghora, Vaarahi, Vaishnavi, Sita, Bhuvanesvari, Bhairavi, Mangal and Aparajit.

Notes: There are 20 Vimsamsas at the rate of 1°30' degrees in the whole of a sign. See the speculum of Vimsamsas given below:

Speculum of Vimsamsas

/~\*Signs / Division ~~Aries, Cancer, Libra & Capri ~~Taurus, Leo, Scorpio, & Aquarius ~~Gemini, Virgo, Sagittarius & Pisces

\*1st/13th ~Aries ~Sagi ~Leo

\*2nd/14th ~Taurus ~Capri ~Virgo

\*3rd/l5th ~Gemini ~Aqua ~Libra

\*4th/16th ~Cancer ~Pisces ~Scorpio

\*5th ~Leo ~Aries ~Sagi

\*6th ~Virgo ~Taurus ~Capri

\*7th ~Libra ~Gemini ~Aqua

\*8th ~Scorpio ~Cancer ~Pisces

\*9th ~Sagi ~Leo ~Aries

\*10th ~Capri ~Virgo ~Taurus

\*11th ~Aqua ~Libra ~Gemini

\*12th ~Pisces ~Scorpio ~Cancer

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EXAMPLE: For Aries and other movable signs, the 20 divisions are in order distributed from Aries; for fixed signs from Sagittarius and for dual signs from Leo

22-23. Chaturvimshāńś. The Chaturvimshāńś (1/24th part of a Rāśi, or 1°15’ each) distribution commences from Simh and Kark, respectively, for an odd and an even Rāśi. In the case of an odd Rāśi the ruling deities repeat twice in the order of Skand, Parusdhar, Anal, VishwaKarmaa, Bhag, Mitr, Maya, Antaka, Vrisha-Dwaja, Govinda, Madan and Bhima. Reverse these from Bhima twice to know the deities for the Chaturvimshāńś in an even Rāśi.

Notes: Siddhamsa is also called Chaturvimsasa, each being of a length of 1° 15', (24 in number in the whole of a sign). The successively distributed Siddhamsas commence from Leo for any odd sign and from Cancer for any even sign, as per the Table:

Speculum of Siddhamsa

24-26. Saptavimshāńś (Nakshatrāńś, or Bhāńś). The Saptavimshāńś Lords are, respectively, the presiding deities of the 27 Nakshatras, as under: Dastra (Ashvini Kumar), Yama, Agni, Brahma, Chandra, Isa, Adhiti, Jiva, Ahi, Pitar, Bhag, Aryama, Sūrya, Tvasht, Marut, Chakragni, Mitr, Vasava, Rakshasa, Varuna, Vishwadeva, Govinda, Vasu, Varuna, Ajap, Ahirbuddhnya and Pushya. These are for an odd Rāśis. Count these deities in a reverse order for an even Rāśi. The Saptavimshāńś distribution commences from Mesh and other Movable Rāśis for all the 12 Rāśis.

Notes: One Bhamsa is of 1° 6' 40" of arc and there are 27 such divisions in a sign. See the speculum given below:

Speculum or Bhamsa

/~\*Signs / Divisions ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10 ~~11 ~~12

\*1st/13th/25th ~1 ~4 ~7 ~10 ~1 ~4 ~7 ~10 ~1 ~4 ~7 ~10

\*2nd/14th/26th ~2 ~5 ~8 ~11 ~2 ~5 ~8 ~11 ~2 ~5 ~8 ~11

\*3rd/15th/27th ~3 ~6 ~9 ~12 ~3 ~6 ~9 ~12 ~3 ~6 ~9 ~12

\*4th/16th ~4 ~7 ~10 ~1 ~4 ~7 ~10 ~1 ~4 ~7 ~10 ~1

\*5th/17th ~5 ~8 ~11 ~2 ~5 ~8 ~11 ~2 ~5 ~8 ~11 ~2

\*6th/18th ~6 ~9 ~12 ~3 ~6 ~9 ~12 ~3 ~6 ~9 ~12 ~3

\*7th/19th ~7 ~10 ~1 ~4 ~7 ~10 ~1 ~4 ~7 ~10 ~1 ~4

\*8th/20th ~8 ~11 ~2 ~5 ~8 ~11 ~2 ~5 ~8 ~11 ~2 ~5

\*9th/21st ~9 ~12 ~3 ~6 ~9 ~12 ~3 ~6 ~9 ~12 ~3 ~6

\*10th/22nd ~10 ~1 ~4 ~7 ~10 ~1 ~4 ~7 ~10 ~1 ~4 ~7

\*11th/23rd ~11 ~2 ~3 ~8 ~11 ~2 ~5 ~8 ~11 ~2 ~5 ~8

\*12th/24th ~12 ~3 ~6 ~9 ~12 ~3 ~6 ~9 ~12 ~3 ~6 ~9

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The Bhamsas (or Nakshatramsas or Sapthavimsamsas) are distributed from Aries for fiery signs, from Cancer for earthy signs, from Libra for airy signs and Capricorn for watery signs. I have on P. 31 of R. Santhanam English translation of SARAVALI given different calculation for Nakshatramsa: That source obviously is defective and I would prefer Parāśara's version as given in our present text.

27-28. Trimshāńś. The Trimshāńś Lords for an odd Rāśi are Mangal, Śani, Guru, Budh and Śukra. Each of them in order rules 5, 5, 8, 7 and 5 degrees. The deities, ruling over the Trimshāńśas, are, respectively, Agni, Vayu, Indra, Kuber and Varuna. In the case of an even Rāśi the quantum of Trimshāńś, Grah lordship and deities get reversed.

Notes: For Trimsamsa divisions, see the table given below:

Speculum or Trimsamsas

/~\*Signs ~~1,3,5,7,9 and 11 ~~Signs ~~2,4,6,8,10 and 12

\*First 5° ~Aries ~First 5° ~Taurus

\*Next 5° ~Aquarius ~Next 7° ~Virgo

\*Next 8° ~Sagittarius ~Next 8° ~Pisces

\*Next 7° ~Gemini ~Next 5° ~Capricorn

\*Next 5° ~Libra ~Next 5° ~Scorpio

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29-30. Khavedāńś (or Chatvarimshāńś, 1/40th part of a Rāśi). For odd Rāśis count from Mesh and for an even Rāśi from Tula in respect of Khavedāńśas (each of 45’ of arc). Vishnu, Chandra, Marichi, Tvasht, Dhata, Shiva, Ravi, Yama, Yaksh, Gandharv, Kaal and Varuna repeat successively, as presiding deities, in the same order for all Rāśis.

Notes: Chatvarimsamsa or Khavedamsa is a fortieth part of a sign or 45' of arc. These are successively distributed in the various signs from Aries in case of any odd sign, and from Libra in case of any even sign. See the table noted below:

Speculum of Chatvarimsamsa

/~\*Signs / Divisions~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10 ~~11 ~~12

\*1st, 13th, 25th, 37th ~1 ~7 ~1 ~7 ~1 ~7 ~1 ~7 ~1 ~7 ~1 ~7

\*2nd, 14th, 26th, 38th ~2 ~8 ~2 ~8 ~2 ~8 ~2 ~8 ~2 ~8 ~2 ~8

\*3rd, 15th, 27th, 39th ~3 ~9 ~3 ~9 ~3 ~9 ~3 ~9 ~3 ~9 ~3 ~9

\*4th, 16th, 28th, 40th ~4 ~10 ~4 ~10 ~4 ~10 ~4 ~10 ~4 ~10 ~4 ~10

\*5th, 17th, 29th ~5 ~11 ~5 ~11 ~5 ~11 ~5 ~11 ~5 ~11 ~5 ~11

\*6th, 18th, 30th ~6 ~12 ~6 ~12 ~6 ~12 ~6 ~12 ~6 ~12 ~6 ~12

\*7th, 19th, 31st ~7 ~1 ~7 ~1 ~7 ~1 ~7 ~1 ~7 ~1 ~7 ~1

\*8th, 20th, 32nd ~8 ~2 ~8 ~2 ~8 ~2 ~8 ~2 ~8 ~2 ~8 ~2

\*9th, 21st, 33rd ~9 ~3 ~9 ~3 ~9 ~3 ~9 ~3 ~9 ~3 ~9 ~3

\*10th, 22nd, 34th ~10 ~4 ~10 ~4 ~10 ~4 ~10 ~4 ~10 ~4 ~10 ~4

\*11th, 23rd, 35th ~11 ~5 ~11 ~5 ~11 ~5 ~11 ~5 ~11 ~5 ~11 ~5

\*12th, 24th, 36th ~12 ~6 ~12 ~6 ~12 ~6 ~12 ~6 ~12 ~6 ~12 ~6

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As regards ruling deities Vishnu to Varuua repeat 3 times while in the 4th round the ruler-ship is only up to Tvashta.

31-32. Akshavedāńś (1/45th part of a Rāśi). Mesh, Simh and Dhanu are the Rāśis, from which the distributions, respectively, commence for Movable, Immovable and Common Rāśis. In Movable Rāśis Brahma, Shiva and Vishnu; in Immovable Rāśis Shiva, Vishnu and Brahma and in Common Rāśis Vishnu, Brahma and Shiva repeat 15 times the presidentship over these Akshavedāńśas.

Notes: Each Akshavedamsa is of 40' arc as a sign is divided into 45 equal parts Aries is the starting point for all movable signs, Leo for all fixed signs and Sagittarius for all dual signs. The distribution is through in successive signs in each case. See the Table given on the page:

Speculum of Akshavedamsa

/~\*Signs / Divisions~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10 ~~11 ~~12

\*1st, 13th, 25th, 37th ~1 ~5 ~9 ~1 ~5 ~9 ~5 ~9 ~1 ~5 ~9

\*2nd, 14th, 26th, 38th ~2 ~6 ~10 ~2 ~6 ~10 ~2 ~6 ~10 ~2 ~6 ~10

\*3rd, 15th, 27th, 39th ~3 ~7 ~11 ~3 ~7 ~11 ~3 ~7 ~11 ~3 ~7 ~11

\*4th, 16th, 28th, 40th ~4 ~8 ~12 ~4 ~8 ~12 ~4 ~8 ~12 ~4 ~8 ~12

\*5th, 17th, 29th, 41st ~5 ~9 ~1 ~5 ~9 ~1 ~5 ~9 ~1 ~5 ~9 ~1

\*6th, 18th, 30th, 42nd ~6 ~10 ~2 ~6 ~10 ~2 ~6 ~10 ~2 ~6 ~10 ~2

\*7th, 19th, 31st, 43rd ~7 ~11 ~3 ~7 ~11 ~3 ~7 ~11 ~3 ~7 ~11 ~3

\*8th, 20th, 32nd, 44th ~8 ~12 ~4 ~8 ~12 ~4 ~8 ~12 ~4 ~8 ~12 ~4

\*9th, 21st, 33rd, 45th ~9 ~1 ~5 ~9 ~1 ~5 ~9 ~1 ~5 ~9 ~1 ~5

\*10th, 22nd, 34th ~10 ~2 ~6 ~10 ~2 ~6 ~10 ~2 ~6 ~10 ~2 ~6

\*11th, 23rd, 35th ~11 ~3 ~7 ~11 ~3 ~7 ~11 ~3 ~7 ~11 ~3 ~7

\*12th, 24th, 36th ~12 ~4 ~8 ~12 ~4 ~8 ~12 ~4 ~8 ~12 ~4 ~8

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33-41. Shashtiāńś (1/60th part of a Rāśi, or half a degree each). To calculate the Shashtiāńś Lord ignore the Rāśi position of a Grah and take the degrees etc. it traversed in that Rāśi. Multiply that figure by 2 and divide the degrees by 12. Add 1 to the remainder, which will indicate the Rāśi, in which the Shashtiāńś falls. The Lord of that Rāśi is the Grah, ruling the said Shashtiāńś.

In odd Rāśis the names of Shashtiāńśas are 1. Ghora, 2. Rakshasa, 3. Deva, 4. Kuber, 5. Yaksh, 6. Kindar, 7. Bhrasht, 8. Kulaghna, 9. Garal, 10. Vahni, 11. Maya, 12. Purishak, 13. Apampathi, 14. Marutwan, 15. Kaal, 16. Sarpa, 17. Amrit, 18. Indu, 19. Mridu, 20. Komal, 21. Heramba, 22. Brahma, 23. Vishnu, 24. Maheshwara, 25. Deva, 26. Ardr, 27. Kalinas, 28. Kshitees, 29. Kamalakar, 30. Gulik, 31. Mrityu, 32. Kaal, 33. Davagni, 34. Ghora, 35. Yama, 36 Kantak, 37. Suddh, 38. Amrit, 39. PurnaChandra, 40. Vishadagdha, 41. Kulanas, 42. Vamshakshaya, 43. Utpat, 44. Kaal, 45. Saumya, 46. Komal, 47. Sheetal, 48. Karaladamshtr, 49. Chandraamukhi, 50. Praveen, 51. Kaalpavak, 52. Dhannayudh, 53. Nirmal, 54. Saumya, 55. Krur, 56. Atisheetal, 57. Amrit, 58. Payodhi, 59. Brahman, 60. ChandraaRekha (InduRekha). The reverse is the order for even Rāśis in so much, as these names are cased. Grahas in benefic Shashtiāńśas produce auspicious, while the opposite is true in case of Grahas in malefic Shashtiāńśas.

Notes: The method of calculating the ruling planet for each Shashtiamsa (or 1/60th part of a sign or 30' of arc) is advised in shloka 33 above. Assume that Venus is placed in Capricorn 13° 25'. To find out the Shashtiamsa lord, ignore the sign position and multiply the degrees and minutes by 2. Hence 13° 25' x 2=26° 50'. The degrees i.e. 26 (ignoring minutes) be divided by 12. The remainder is 2 which should be increased by I. Thus, we get 3. Count 3 signs from Capricorn. The resulting Shashtiamsa position is Pisces whose lord is Jupiter. These positions can also be marked in a zodiacal diagram for the planets and ascendant for an easy grasp.

/~\*Odd\_Sign ~~Description~~Even\_Sign

\*0° - 0° 30" ~l. Ghora (M)-awful, violent. ~29° 30" - 30°

\*0° 30" - 1° ~2. Rekshasa (M)-demoniacal. ~29° - 29° 30"

\*1° - 1° 30" ~3. Deva (B)-divine' spiritual side. ~28° 30" - 29°

\*1° 30" - 2° ~4. Kubera (B)-celestial treasurer. ~28° - 28° 30"

\*2° - 2° 30" ~5. Yaksha (B)-celestial singer. ~27° 30" - 28°

\*2° 30" - 3° ~6. Kinnarr (B)-a mythical being with a human head in the form of a horse, a bad or deformed man. ~27° - 27° 30"

\*3° - 3° 30" ~7. Bhrashta (M)-fallen, vicious. ~26° 30" - 27°

\*3° 30" - 4° ~8. Kulrghna (M)-ruining a family. ~26° - 26° 30"

\*4° - 4° 30" ~9. Grala (M)-poison or venom. ~25° 30" - 26°

\*4° 30" - 5° ~10. Vahni (M)-fire, gastric fluid, digestive faculty, appetitc. ~25° - 25° 30"

\*5° - 5° 30" ~11. Maya (M) - deceit, jugglery. ~24° 30" - 25°

\*5° 30" - 6° ~12. Purishaka (M)-dirt. ~24° - 24° 30"

\*6° - 6° 30" ~13. Apampathl (B)-the ocean, Varuna, (the rain god). ~23° 30" - 24°

\*6° 30" - 7° ~14. Marut (B)-the wind god. ~23° - 23° 30"

\*7° - 7° 30" ~15. Kala (M)-dark blue colour, weather, Time considered as one of the nine dravyas by the Vaiseshikasa, Person who distils and sells liquor, Saturn, Siva, a personification of the destructive Principle. ~22° 30" - 23°

\*7° 30" - 8° ~16. Sarpa (M)-snake. ~22° - 22° 30"

\*8° - 8° 30" ~17. Amrita (B)-immortal, nectar. ~21° 30" - 22°

\*8° 30" - 9° ~18. Indu (BF Moon, the number l, camphor. ~21° - 21° 30"

\*9° - 9° 30" ~19. Mridu(B)-moderate, soft. ~20° 30" - 21°

\*9° 30" - 10° ~20. Komala (B)-tender, agreeable ~20° - 20° 30"

\*10° - 10° 30" ~21. Heramba (B)-Ganesa, (the elephant faced god), a boestful hero buffalo' ~19° 30" - 20°

\*10° 30" - 11° ~22. Brahma (B) - the Universal Father, a missile, sacred knowledge ~19° - 19° 30"

\*11° - 11° 30" ~23. Vishnu(B)-the second deity of the sacred Triad' name of Agni name of a lawgiver (author of Vishnusmriti), a Pious man' ~18° 30" - 19°

\*11° 30" - 12° ~24. Maheswara (B)-the third deity of the Triad entrusted with the task of Great Destruction' also name of Vishnu, a' great lord (sovereign)' ~18° - 18° 30"

\*12° - 12° 30" ~25. Deva (B)-same as S' No' 3 ~17° 30" - 18°

\*12° 30" - 13° ~26. Ardra (B)-moist ~17° - 17° 30"

\*13° - 13° 30" ~27. Kalinasr (BF destruction of strife (according to some' this is a malefic Shashtiamsa) ~16° 30" - 17°

\*13° 30" - 14° ~28' Kshiteesa (B)-ruler of the earth ~16° - 16° 30"

\*14° - 14° 30" ~29. Komatalaia (B)-a lake full of lotuses an assemblage of lotuses ~15° 30" - 16°

\*14° 30" - 15° ~30. Gulika (M)-Saturn's son. ~15° - 15° 30"

\*15° - 15° 30" ~31. Mrithyu(M)-son of Mars death ~14° 30" - 15°

\*15° 30" - 16° ~32. Kaala (M)-same as S.No. 15 ~14° - 14° 30"

\*16° - 16° 30" ~33. Davagani (M)-a forest conflagration ~13° 30" - 14°

\*16° 30" - 17° ~34. GHorā (M)-same as SNo' 1 ~13° - 13° 30"

\*17° - 17° 30" ~35. Yama (M)-death personified ~12° 30" - 13°

\*17° 30" - 18° ~36. Kantrka (M)-thorn, any trouble same fellow to the state and enemy of order and governmeot' ~12° - 12° 30"

\*18° - 18° 30" ~37. Sudhr(B)-nectar, ambrosian, amc of the Ganges. ~11° 30" - 12°

\*18° 30" - 19° ~38. Amrita (B)-same as SNo. 17 ~11° - 11° 30"

\*19° - 19° 30" ~39. Poornaclendra (B)-Full Moon ~10° 30" - 11°

\*19° 30" - 20° ~40. Visladagdba (M)-destroyed by venom, concerned by grief. ~10° - 10° 30"

\*20° - 20° 30" ~41. Kulanasa(M)\_same as g. ~9° 30" - 10°

\*20° 30" - 21° ~42. Vamsahshay (M)-descent not growing further. ~9° - 9° 30"

\*21° - 21° 30" ~43. Utpata (M)-a portentous or unusual phenomenon - boding calamity, any public calamity like an eclipse, earthquake& C. ~8° 30" - 9°

\*21° 30" - 22° ~44. Kaala (M)-same as No. 15 ~8° - 8° 30"

\*22° - 22° 30" ~45. Saumya (B)- relating or sacred to the Moon, handsome, auspicious. ~7° 30" - 8°

\*22° 30" - 23° ~46. Komala (B)-same as 20 ~7° - 7° 30"

\*23° - 23° 30" ~47. Seelala (B)-cold, Moon, camphor, turpentine, sandal. ~6° 30" - 7°

\*23° 30" - 24° ~48. Krralodamshtra(M)-frightful teethed ~6° - 6° 30"

\*24° - 24° 30" ~49. Chandrenukb(B)-having the beauty of the Moon. ~5° 30" - 6°

\*24° 30" - 25° ~50. Pravecna (B)-clever, varied in. ~5° - 5° 30"

\*25° - 25° 30" ~51. Krla.Pavakr (M)-the destructive fire at the end of the world. ~4° 30" - 5°

\*25° 30" - 26° ~52. Dendayudha (M)-the staff held by an ascetic (or by a Brahmin). ~4° - 4° 30"

\*26° - 26° 30" ~53. Nirmela(B)-resplendent, sinless. stainless, virtuous. ~3° 30" - 4°

\*26° 30" - 27° ~54. Saumyr (B)-same as S.No. 45 ~3° - 3° 30"

\*27° - 27° 30" ~55. Kroon (M)-pitiless, mischievous, bloody, disagreeable, terrible. ~2° 30" - 3°

\*27° 30" - 28° ~56. Atiseetde (B)-very cold. ~2° - 2° 30"

\*28° - 28° 30" ~57. Amritr (B)-same as S.No. 17 ~1° 30" - 2°

\*28° 30" - 29° ~58. Payodhi (B)-Ocean. ~1° - 1° 30"

\*29° - 29° 30" ~59. hramana(M)-wandering. ~0° 30" - 1°

\*29° 30" - 30° ~60. Chandra Rekhe (B)-the digit or streak of the Moon. ~0° - 0° 30"

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With the above interpretation of the names of the Sbasbtiamsas, we will be well guided in the matter of predictions. For example, if a benefice planet in the 3rd house identical with a benefice's Rashi in 'Yaksha' shashtiamsa, the native will have high musical achievements. If Jupiter or the 2nd lord be in 'Kubera' Shashtiamsa, one will be very affluent. If a planet in the 8th is in 'Payodhi' shashtiamsa, fear from water may be expected. If the 10th lord occupies 'Dhrashta' shashtiamsa, the native will be wretched in profession. In this manner, many incidents can be clearly estimated which may not be 'visible' to ordinary eye from the horoscope.

Now, we have before us the details of all the 16 divisions as dealt with by sage Parāśara. One more minute division, the minutest in Hindu Astrology, is Nadi Amsa or 150th part of a sign which will complete the system of Divisionalisation. For details, please see R. Santhanam works "Doctrines of Suka Nadi - Retold" and "An Epitome of Nadi Granthas",

42-53. Varg Classification. Maitreya, explained now are the sum effects of classifications of different divisions (or Vargas, so far narrated). These are four kinds, viz. Shad Varg, Sapth Varg, Dasha Varg and Shodasha Varg. In the ShadVarg classification the Varg designations are Kimshuk, Vyanjan, Chamar, Chatr and Kundal, according to a Grah being in 2 to 6 combinations of good Vargas. Next is the Sapth Varg, in which these classifications continue in the same manner up to six combinations of good Vargas, the 7th additional Varg getting classified, as Mukut. In the Dasha Varg scheme the designations commence from Parijata etc., such as 2 good Vargas - Parijatha, 3 Uttama, 4 Gopur, 5 Simhasan, 6 Paravata, 7 Devaloka, 8 Brahmaloka, 9 Sakravahana and 10 Vargas - Shridham. In the Shodasha Varg scheme the combinations of Vargas go with designations thus: two good Vargas - Bhedak, 3 Kusum, 4 Nagapushpa, 5 Kanduk, 6 Kerala, 7 Kalpa Vriksha, 8 Chandan Vana, 9 PurnaChandra, 10 Uchchaisrava, 11 Dhanvantari, 12 Sūryakant, 13 Vidrum, 14 Chakra-Simhasan, 15 Golok and 16 Vargas - Śrī Vallabh. In these divisions the divisions, falling in the Grah’s exaltation Rāśi, Mooltrikon Rāśi, own Rāśi and the Rāśis, owned by the Lord of a Kendra from the Arudha Lagn, are all to be considered (as good Vargas). The divisions of a combust Grah, defeated Grah, weak Grah and a Grah in bad Avasthas, like Sayan, be all ignored to be auspicious, for these destroy the good Yogas.

Notes: Four kinds of summary of the Vargas or divisions are suggested thus:

/~\*Vargas

\*(a) ShadVarga (considering sir Vargas) viz. Rashi, Horā, Decanate, Navamsha Dvadashamsa and Trimsamsa.

\*(b) Sapia Varga (seven Vargas) adding Saptamamsa to the Shad Varga.

\*(c) Dasha Varga (ten Vargas) adding Shodashamsa, Dashamamsa and Shashtiamsa divisions to the Sapia Varga.

\*(d) Shodasha Varga (all the 16 Vargas so far narrated by the sage).

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The groups as above are as per shlokas 17-20 of Ch. 7 infra.

The Vargas to be considered (as good) are:

/~\*Good Vargas

\*i. Exaltation divisions.

\*ii. Moola-Trikona divisions.

\*iii. Own divisions.

\*iv. The divisions of the owners of the four angles counted from the Arudha Pada or Pada Lagna.

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The first three are clear. The fourth one needs a clarification. In shloka 52 above, the word "स्वारूढात्" (Swarudhath) has been used which means from the Arudha Pada or Pada Lagna. Hence the fast quarter of shloka 52 hints at the "divisions of the lords or angles from the Arudha Pada". (Similarly, "Swamsa" or स्वांश means the Navamsha occupied by Atmakaraka i.e. Karakamsa ascendant, vide Ch. 33, infra.)

The sage suggests that the signs owned by the lords of Arudha Lagna and of its angles are considered good for Vargas Division. This will bring many signs--sometimes as many as 8 in the purview of this rule. It has been felt necessary to bring this liberal approach contained in the shloka lo the attention of the reader. In R. Santhanam opinion, the truer strength of a planet lies in its Moola-Trikona, exaltation and own sign positions.

For the sake of brevity, the good Vargas in number in the context of ShadVarga through Shodasha Varga are given special designations as detailed below:

If Shad-Varga scheme is considered two or more such good Vargas are known thus:

(2) Kimsuka 3. Vyanjana 4. Chamara 5. Chatra 6. Kundala.

If Sapia Varga scheme is used the same names up to six good Vargas apply while seven good Vargas go under the name Mukuta.

If Dasha Varga scheme is resorted to, the good Vargas in number are called thus:

(2) Parijata 3. Uttama 4. Gopura 5. Simhasana 6. Paravata 7. Devaloka 8. Brah maoka 9. Sakravahana 10. Sridhama.

The author of Sarvartba Chintalnani designates 8, 9 and 10 respectively as Amara, Iravata and Vaiseshikamsas. In fact, these three are popularly known with these names viz. Amara etc. rather than with the ones given by Maharshi.

When Shodasha Varga scheme is wholly considered, the number of good divisions are known as:

(2) Bhedaka 3. Kusuma 4. Naga push pa 5. Kanduka 6. Kerala 7. Kalpavriksha 8. Chandanavana 9. Poornachandra 10. Uchchabrava 11: Dhanvantari 12 Suryakanta 13. Vidruma 14. Sakrasimhasana 15. Goloka 16. Sri Vallabha.

It may be noted that most of even the hoary authors have not gone beyond Dasha Varga scheme. The sage has fully explained all the 16 Varga, involved so that a planet's actual disposition is properly known.

## Chapter 7. Divisional Considerations

1-8. Use of the 16 Divisions. Now I will explain the use of these sixteen divisions. The physique from Lagn, wealth from Hora, happiness through co-born from Dreshkan, fortunes from Chaturthāńś, sons and grandsons from Saptāńś, spouse from Navāńś, power (and position) from Dashāńś, parents from Dvadashāńś, benefits and adversities through conveyances from Shodashāńś, worship from Vimshāńś, learning from Chaturvimshāńś, strength and weakness from Saptavimshāńś, evil effects from Trimshāńś, auspicious and inauspicious effects from Khavedāńś and all indications from both Akshavedāńś and Shashtiāńś: these are the considerations to be made through the respective Vargas. The Bhava, whose Lord is in a malefic Shashtiāńś, will diminish; so, say Garga and others. The Bhava, whose Lord is in a benefic Shodashāńś, flourish. This is how the 16 Vargas are to be evaluated.

Notes: The Shodasha-Vargas, apart from giving clues as to the dignity of a planet, can be used to delineate various Bhava effects. The proper instruments are:

/~\* Instruments

\*(1) Ascendant for the wellbeing or otherwise of the physique.

\*(2) Horā for wealth.

\*(3) Decanate for happiness through co-born.

\*(4) Chathurthamsa for fortunes.

\*(5) Sapthamamsa for dynasty (i.e. progeny etc.)

\*(6) Navamsha for spouse.

\*(7) Dashamamsa for power and position (i.e. livelihood etc.)

\*(8) Dvadashamsa for parents.

\*(9) Shodashamsa for conveyances and related happiness.

\*(10) Vimsamsa for worship, spiritual progress, religious activities etc.

\*(11) Chaturvimsamsa for academic achievements.

\*(12) Bhamsa for strength and weakness.

\*(13) Trimsamsa for evils.

\*(14) Khavedamsa for auspicious and inauspicious effects.

\*(15) Akshavedamsa for all general indications.

\*(16) Shashtiamsa for all general indications.

~/

When for example, considering the academic achievements of a native take the 2nd and 4th lords. If these occupy favourable Chaturvimsamsa, the subject will progress with education unhindered. Or if the Dasha lord related to education is dignified in Chaturvimsamsa, he will confer wide learning. Similarly, the other events he delineated accordingly.

Shlokas 6-8 need a clearer approach. Take a Bhava owned by a planet. If the said planet is in a malefic Shashtiamsa, then the Bhava in question suffers a defect Good and bad Shashtiamsa have been specified earlier.

Another clarification is about the lord of Shodashamsa being benefice. If a planet is in the Shodashamsa (Kalamsa) of a benefice, then the house owned by the first-mentioned flourishes. The word "शुभ'" means "benefice" without reference lo "good Vargas" vide shloka 52 of the previous chapter. Why the sage chose these exceptions is inexplicable.

9-12. After assessing the 20 point strength of the ascending degree, of other Bhavas and of the Grahas, the good and bad effects be declared. I explain below the method of knowing the Vimsopak strength (20 point strength), just by knowing which an idea of the results of actions of this birth and of former birth will clearly emerge. The Grahas from Sūrya on get full strength, when in exaltation, or in own Rāśi and are bereft of strength, when in the 7th (from exaltation). In between the strength be known by the rule of three process. In the case of a Grah, owning two Rāśis, distinction of placement in odd/even Rāśi identical with own Rāśi be made.

Notes: The method of calculating Vimsopaka strength is given in shlokas 17-27 of the present chapter. The sage instructs that this strength will be highly suggestive.

Other sources of strength are suggested in Shlokas 11-16. These are related to assess a planet's proper disposition.

A planet in exaltation is fully powerful while in debilitation it is devoid of Vigour. If it is descending, i.e. leaving the exaltation and transiting towards debilitation, degree by degree, its strength diminishes and the planet becomes fully void in the debilitation sign. Again, when it climbs from fall to exaltation, gradually it gains and becomes fully potential in exaltation.

It is also stated that planets in own signs get full strength: Here a distinction is to be noted. Male planets in male signs and female planets in female sings get full strength. Mars and others each have two signs. Mars, a male planet, in own sign if in Aries is better than Mars in Scorpio, a female sign. Venus in Taurus is better placed than in Libra. Such inference may be wisely made. These details are elaborately discussed in the relevant chapters in the matter of calculation of Shad-bala etc.

13-16. Horā, Dreshkan and Trimshāńś Effects. Guru, Sūrya and Mangal give (pronounced) effects in the Hora of Sūrya. Chandra, Śukra and Śani do so, when in Chandra’s Horas; Budh is effective in both the Horas. In the case of an even Rāśi the Hora of Chandra will be powerful in effects, while Sūrya’s Hora in an odd Rāśi will be so. Full, medium and nil will be the effects, respectively, in the beginning middle and the end of a Hora. Similar applications be made for a Dreshkan, Turyāńś, Navāńś etc. As for Trimshāńś effects, Sūrya is akin to Mangal and Chandra is akin to Śukra. The effects, applicable to Rāśi, will apply to Trimshāńś.

Notes: The three male planets in Sun's Horā will be revealing while Venus, Moon and Saturn are good in Moon's Horā. Here again, Sun's Horā of odd signs and Moon's Horā in even signs are given preference. Now from this, it emerges that Sun, Mars and Jupiter are highly powerful in the first half of an odd sign and Moon, Venus and Saturn are very revealing in the second half of an even sign. Mercury is powerful in any Horā whether an odd sign or otherwise.

The effects due to a Horā will be derived fully if the planet is in the first one-third part of the Horā. The effects will be medium or nil according to the placements being in the second or third part of the Horā.

17-19. Vimshopak Bal. The Shad Vargas consist of Rāśi, Hora, Dreshkan, Navāńś, Dvadashāńś and Trimshāńś. The full Bal for each of the divisions, respectively, are 6, 2, 4, 5, 2 and 1. This is the Vimshopak Bal, relating to Shad Varg division. Adding the Saptāńś to the Shad Vargas, we get Sapt Varg, the Vimshopak Bal for which is 5, 2, 3, 2½, 4½, 2 and 1. These are gross strengths, while subtle ones should be understood by exact positions.

Notes: Vimsopaka strength is the 20-point strength obtained by a planet in continuously occupying own Vargas etc. in the various schemes like Shad Varga to Shodasha Varga. For fuller appreciation, see the notes given under shlokas 26-27 of the current chapter.

20. Add Dashāńś, Shodashāńś and Shashtiāńś to the said Sapt Varg Divisions to get the scheme of Dasha Varg. The Vimshopak Bal in this context is 3 for Rāśi, 5 for Shashtiāńś and for the other 8 divisions 1½ each.

21-25. When the 16 divisions (Shodash Varg Scheme) are considered together, the Vimshopak score goes thus: Hora 1, Trimsāńś 1, Dreshkan 1, Shodashāńś 2, Navāńś 3, Rāśi 3½, Shashtiāńś 4 and the rest of the nine divisions each a half. The Vimshopak Bal remains as 20, only when the Grah is in own Bhava Vargas. Otherwise, the total strength from 20 declines to 18 in Pramudit Vargas, to 15 in Shant Vargas, to 10 in Svasth divisions, to 7 in Duhkhit Vargas and to 5 in Khal Vargas. (These figures are called Varg Vishwa)

26-27. Vimshopak Proportional Evaluation. Multiply the figure due to full strength for the division by the Varg Vishwa and divide by 20 to get the exact strength of the Grah. If the total is below 5, the Grah will not be capable of giving auspicious results. If it is above 5, but below 10, the Grah will yield some good effects. Later on, up to 15 it is indicative of mediocre effect. A Grah with above 15 will yield wholly favourable effects.

Notes: Vimsopaka or 20-point strength is calculated for Shad Varga, Saptha Varga, Dasha Varga or Shodasha Varga, whichever is being considered by the astrologer. These Vargas are detailed in the earlier shlokas. By being in own Vargas a planet gets full points of strength allotted to it in the concerned scheme. These are tabulated below for easy grasp:

/~\*Varga ~~Shad Varga ~~Saptha Varga ~~Dasha Varga ~~Shodasha Varga

\*Rashi ~6 ~5.0 ~3.0 ~3.5

\*Horā ~2 ~2.0 ~1.5 ~1.0

\*Drekkana ~4 ~3.0 ~1.5 ~1.0

\*Navamsha ~5 ~2.5 ~1.5 ~3.0

\*Dvadashamsa ~2 ~4.5 ~1.5 ~0.5

\*Trimsamsa ~1 ~2.0 ~1.5 ~1.0

\*Saptamsa ~1.0 ~1.5 ~0.5 ~

\*Dashamsa ~~1.5 ~0.5 ~

\*Kalamsa ~~1.5 ~2.0 ~

\*Shastiamsa ~~5.0 ~4.0 ~

\*Vimsamsa ~~~0.5 ~

\*Chatur Vimsamsa ~~~0.5 ~

\*Bhamsa ~~~0.5 ~

\*Tutryamsa ~~~0.5 ~

\*Khavedamsa ~~~0.5 ~

\*Akshavedamsa ~~~0.5 ~

\*Total ~20 ~20.0 ~20.0 ~20.0

~/

The figure against each individual division is called "Swaviswa". For example, in Rashi Division under Shodasha Varga, you find 3.5 which is the Swaviswa.

Varga Viswa is the total strength as shown in shloka 25 for the various dignities like placement in own house, extreme friend's house etc.

If a planet is continuously in own Vargas in the whole or Shad Varga scheme or any other, it gets all the 20 points or run or Vimsopaka strength. This is always not possible. By virtue, or a placement in other than own house, the points diminish. In this context, Panchadha Sambandha or compound relationship is to be considered, as learnt by us from shlokas 57- 58 of Ch. 3, sapra.

To arrive at the net Vimsopaka, note the following formula:

(Swaviswa X Varga Viswa) ÷ 20

Now sec the following horoscope of a native born on 17 2-1984 at 22.5 hrs. IST at New Delhi.

/~\* ~~ SI ~~ Chart ~~

\*~~~Rahu

\*~Sun~~

\*Venus Mercury ~~Moon

\*Jupiter ~Ketu ~Lagna Saturn Mars

~/

Let us consider the Vimsopaka strength for the ascendant lord Venus. His Varga dignities and his relationship with each of the Varga Lords is noted simultaneously along with Vimsopaka. The longitude of Venus is 95s 4° 32' 30".

/~\*Division ~~occupation ~~Lord ~~Relationship ~~SV ~~VV ~~VS

\*Rashi ~Capricorn ~Sat. ~Adhimitra ~6 ~18 ~5.4

\*Horā ~Cancer ~Moon ~Adhisatru ~2 ~5 ~0.5

\*Drekkana ~Capricorn ~Sat. ~Adhimitra ~4 ~18 ~3.6

\*Navamsha ~Aquarius ~Sat. ~Adhimitra ~5 ~18 ~4.5

\*Dvadaeamsa ~Aquarius ~Sat. ~Adhimitra ~2 ~18 ~1.8

\*Trimsamsa ~Taurus ~Ven. ~Own ~1 ~20 ~1

~/

In the above table, SV=Swavisva, VV=Varga Viswa and VS= Vimsopaka strength.

The rest of the points will be clear to the reader from the above calculations. And the Vimsopaka strengths be estimated accordingly.

Maharshi Parāśara fixes broad guidelines to know the use of this strength as under:

5 points : Inauspicious results (or neutralisation of good effects)

5-10 points : Some good effects

10-15 points : Mediocre effects

15-20 Points : Wholly favourable effects.

In our example, Venus gets 1.6.8 points and hence he should confer wholly favourable effects when Shad Varga scheme is considered. I would, however, prefer use of all the 16 Vargas for a truer picture.

Minute evaluations of Vimsopaka are given on p. IOI for a better understanding.

28-29. Other Sources of Strength. Maitreya, there are other kinds of sources, as I explain below. Grahas in the 7th from Sūrya will be fully effective. One with an identical longitude in comparison to Sūrya’s will destroy the good effects. Rule of three process be applied to the Grah in between these positions.

Notes: A planet away from the Sun is immune to loss of rays, and can express itself fully. This need not be literally misinterpreted that the one not being in the 7th from the Sun will be ineffective. For example, we have Ubhayachari and other yogas in which case, a planet other than the Moon is related to the Sun by close positions. This does not mean that these yogas will not fructify. If a planet is eclipsed in the Sun, it proves impotent. This applies to Venus and Saturn as well, against the common belief that these two do not lose rays even if combust and hence are free from Astangata dosha. This suggestion is only for Ayurdaya calculations and rectifications of planetary rays (or Graha Kiranas). Please see the following table for degrees of combustion.

/~\*Planet ~~Combustion in direct motion ~~Combustion in (R) motion

\*Moon ~12° ~--

\*Mars ~17° ~8°

\*Mercury ~14° ~12°

\*Jupiter ~11° ~11°

\*Venus ~10° ~8°

\*Saturn ~16° ~16°

~/

Rahu and Ketu should not be treated as combust although they may be longitudinally close to the Sun. For they are only mathematical points. On the contrary, they eclipse or obstruct the Sun. A basic phenomenon in combustion is the planet combust does not heliacally rise during the period of combustion but is set.

30-32. Dasha effects with Vimshopak Bal. Maitreya, after assessing the Vimshopak Bal through the various divisions, the rising and setting of the Grahas be considered. The Vimshopak Bal is classified under Purna, AtiPurna, Madhya, AtiMadhya, Heen, AtiHeen, Swalpa and AtiSwalp. Thus, should be classified the Vimshopak Bal and the Dasha period results declared accordingly.

Notes: The sage uses 8 distinct terms to classify the effects of Vimsopaka strength. I have used the same original terms for the sake of identity while the table given below with percentages of effects due to the various grades will enlighten the student as to what these terms imply.

/~\*Grade ~~Vimsopaka Points ~~Beneficial effects due

\*Atipoorna ~17.5 to 20 ~87.5 - 100%

\*Poorna ~15.0 to 17.5 ~75.0 - 87.5%

\*Atimadhya ~12.5 to 15 ~62.5 - 75.0%

\*Madhya ~10.0 to 12.5 ~50.0 - 62.5%

\*Swalpa ~7.5 to 10 ~37.5 - 50.0%

\*Atiswalpa ~5.0 to 7.5 ~25.0 - 37.5%

\*Heena ~2.5 to 5.0 ~12.5 - 25.0%

\*Atiheena ~0 to 2.5 ~00.0 - 12.5%

~/

33-36. Kendras, Konas etc. defined. O Maitreya, listen to other matters, which I am explaining. The Kendras are specially known, as Lagn (the ascendent), Bandhu Bhava, Yuvati Bhava (the descendant) and Karma Bhava (mid-heaven). Dhan, Putr, Randhr and Labh Bhava are Panapharas (succedents), while Sahaj, Ari, Dharma and Vyaya Bhava are called Apoklimas (cadents). Putra and Dharma Bhava are known by the name Kon (or trine). Evil Bhavas, or Dusthan Bhavas are Ari, Randhr and Vyaya Bhava. Chaturasras are Bandhu and Randhr Bhava. Sahaj, Ari, Karma and Labh Bhava are Upachaya Bhavas.

Notes: The 12 houses including the ascendant are classified into various groups which are as under:

/~\*Kendra’s or angles ~~ Ascendant 4th, 7th and, 10th

\*Panapharas or Succedents ~ 2nd, 5th, 8th and 11th

\*Apoklimas or Cadents ~ 3rd, 6th, 9th and 12th

\*Konas or Trines ~ 5th and 9th

\*Trikas or evil houses ~ 6th, 8th and 12th

\*Chaturasras ~ 4th and 8th

\*Upachayas ~ 3rd, 6th, 10th and 11th

~/

37-38. Names of Bhavas. Thanu, Dhan, Sahaj, Bandhu, Putr, Ari, Yuvati, Randhr, Dharma, Karmaa, Labh and Vyaya are in order the names of Bhavas. I explained these briefly and leave it to you to grasp more, according to your intelligence. As delivered by Lord Brahma, some further information is added Thus, (i.e. in the following verses).

Notes: Each house is given a special name for easy identity. The indications are known thus:

/~\* Bhav ~~ Characteristics

\*Tanu ~ Physique

\*Dhan ~ Wealth

\*Sahaj ~ Younger Brother/Sister

\*Bandhu ~ Relatives

\*Putra ~ Progeny

\*Ari ~ Enemies

\*Yuvati ~ Wife

\*Randhr ~ Longevity

\*Dharma ~ Religion

\*Karma ~ Acts (Or Livelihood)

\*Laabh ~ Gains

\*Vyaya ~ Expenditure

~/

"Randhra'' actually means a vulnerable or assailable point. If planet in the 8th becomes vulnerably placed. The various houses in a nativity are related to various spheres of life. Ch. 11 deals with the houses in this context.

39-43. Indications from Bhavas. Dharma Bhava and the 9th from Sūrya deal with one’s father. Whatever effects are to be known from the Karma and Labh Bhava, be also known from similar Bhavas, counted from Sūrya. Whatever results are to be known from Bandhu, Tanu, Dhan, Labh and Dharma should also be known from the 4th of Chandra, from Kark Rāśi itself and from the 2nd, 11th and 9th from Chandra, respectively. Whatever has to be known through Sahaj Bhava, be also analyzed through the 3rd from Mangal. The 6th from Budh be also considered in regard to indications, derivable from Ari Bhava. The 5th from Guru, the 7th from Śukra and both the 8th and 12th from Śani stand for consideration, respectively, in respect of offspring, spouse and death. The Lord of the Bhava is equally important, when estimating the indications of a particular Bhava.

Notes: We get important dues from the above five verses., It is not enough if the house concerned as counted from the ascendant is strong and well-disposed for the prosperity of the house. Such a house from the signifying planet should also be strong. For example, one will enjoy paternal happiness if the 9th from the ascendant and the 9th from the Sun are both well disposed. The 9th from the Sun if occupied by a debilitated planet or if the 9th lord from the Sun is weak, then the good indications through Pitru Bhava are neutralized. Now see a gist of the shlokas:

/~\*Overall Gist of Slokas

\*(a) Father to be considered from the 9th both from the Sun and Lagna.

\*(b) 10th from Lagna to be correlated with the 10th from the Sun-for patrimony, paternal rites etc.

\*(c) 11th from Lagna to be correlated with the 11th from the Sun for gains (and for father's longevity-as the 11th .is the 3rd from the 9th.)

\*(d) The 4th from the Lagna and from the Moon are related to mother.

\*(c) The ascendant and the Moon sign relate the physical felicity of the native and general strength of be radix.

\*(f) The 2nd from the ascendant and from the Moon be investigated about one's sight, speech, learning, wealth etc.

\*(g) The 11th from ascendant and from Moon for gains, elder brothers, friends etc.

\*(h) The 9th from ascendant and from the Moon for general fortunes, religion, meritorious activities etc.

\*(i) The 3rd from Man and from the ascendant be seen for co-born, courage etc.

\*(J) The 6th from ascendant and from Mercury for diseases, debts, enemies, cousins and the like.

\*(k) The 5th from the ascendant and from Jupiter for obtainment of progeny, their well-being, their prosperity etc. (For a female, the 9th from Lagna and from Jupiter in connection with children are to be scrutinized.)

\*(l) The 7th from Lagna and from Venus for marriage, its nature, consequences, duration etc.

\*(m) Both the 8th and 12th from both the Lagna and Saturn for death.

~/

From this it will be seen that each of the 12 houses is related to some specific planet apart from the ascendant. These rules are very highly suggestive.

## Chapter 8. Drishtis of the Rāśis

1-3. Rāśi Drishtis. O Maitreya, now detailed are the Drishtis, emanating from the Rāśi Mesh etc. Every Movable Rāśi drishties the 3 Fixed Rāśis, leaving the Fixed Rāśi adjacent to it. Every Fixed Rāśi gives Drishti to the 3 Movable Rāśis, barring the adjacent Movable Rāśi. And a Common Rāśi gives a Drishti to the other three Common Rāśis. The Grah in a Rāśi gives the same Drishti, as the Rāśi (in which the Grah is) does.

Notes: Apart from usual aspects of planets, Maharishi. Parāśara deals with Rashi aspects or sign aspects. These are also used by age Jaimini (a disciple of Veda-Vyasa and author of Poorva Meemamsa etc.) and this system came to be known as Jaimini system though the original propounder is Parāśara.

Jaimini Maharishi is also an equally worshipped authority on astrology. He mainly uses Rashi aspects, Rashi Dasha apart from many other Dasha, Arudha Pada, AAtmakaraka, etc. by longitudes, Karakamsa etc.

The current 3 Shlokas throw light on the sign aspects. Each Movable Rashi aspects 3 fixed signs, leaving the nearest fixed sign. For example, Aries-movable sign-does not aspect Taurus but Leo, Scorpio and Aquarius. Taurus-a fixed sign aspects 3 movable signs, viz. Cancer, Libra and Capricorn but does not aspect Aries, the nearest movable sign. Gemini's aspects are on Virgo, Sagittarius and Pisces. The planet in a sign aspects similar signs as above and also the occupant thereof. Hence, in these aspects, longitudes of the aspector and the aspected are ignorable.

The following table will represent the aspects detailed above:

/~\*Sign/occupant aspecting ~~Sign/occupant aspected

\*Aries ~Leo, Scorpio and Aquarius

\*Taurus ~Cancer, Libra and Capricorn

\*Gemini ~Virgo, Sagittarius and Pisces

\*Cancer ~Scorpio, Aquarius and Taurus

\*Leo ~Libra, Capricorn and Aries

\*Virgo ~Sagittarius, Pisces and Gemini

\*Libra ~Aquarius, Taurus and Leo

\*Scorpio ~Capricorn, Aries and Cancer

\*Sagittarius ~Pisces, Gemini and Virgo

\*Capricorn ~Taurus, Leo and Scorpio

\*Aquarius ~Aries, Cancer and Libra

\*Pisces ~Gemini, Virgo and Sagittarius

~/

4-5. Dristhis of the Grahas. A Grah in a Movable Rāśi gives a Drishti to the other 3 Fixed Rāśis, leaving the Fixed Rāśi next to it. A Grah in a Fixed Rāśi does not give a Drishti to the next Movable Rāśi, but the remaining 3 Movable Rāśis. The one in a Common Rāśi gives a Drishti to the remaining 3 Common Rāśis. Simultaneously a Grah in the Rāśi, that receives a Drishti, is also subjected to the Drishti concerned.

Notes: The idea conveyed in the two verses can be well conceived from the notes given for the first three shlokas above. With the help of these five shlokas, one can deduce the following from the horoscope given as example below:

/~\* ~~SI~~ Chart ~~

\*~Mars ~Venus Sun ~Lagna Merury

\*Ketu ~ ~ ~Jupiter

\*~~~Saturn Rahu

\*~Moon ~~

~/

a) Mars aspects Saturn, Moon and the nodes.

(b) Venus, the Sun and Mercury aspect none.

(c) Jupiter aspects the Moon, Ketu, Sun and Venus.

(d) Saturn and Rahu aspect Mars.

(e) Moon aspects Mars and Jupiter.

(f) Ketu aspects Mars and Jupiter.

In the above, we considered only planet to planet aspect so that we know the difference between this system of aspects and the usual one.

6-9. Diagram of Dristhis. As depicted by Lord Brahma, I now narrate the diagram of Drishtis, so that Drishtis are easily understood by a mere sight of the diagram. Draw a square, or a circle marking the 8 directions (4 corners and 4 quarters thereof). Mark the zodiacal Rāśis, as under: Mesh and Vrishabh in East, Mithun in the North-East, Kark and Simh in the North, Kanya in the North-West, Tula and Vrischik in the West, Dhanu in the South-West, Makar and Kumbh in the South and Meen in the South-East. Addition Santhanam till Chapter 9. The Drishtis (as per the earlier Slokas) can be shown in a square diagram, or circular diagram (as per convenience).

## Chapter 9. Evils at Birth

1. O Brahmin, first of all estimate the evils and checking factors thereof through Lagn and then declare the effects of the 12 Bhavas.

Notes: The ascendant is the most important in the matter of causing evils or counteracting evils till a native is 32. Hence, the sage refers to the ascendant specifically in the matter of Balarishta or infant mortality and cautions (in the next shloka) that up to the age of 24, no definite assurances about longevity be made.

The Moon becomes important in the matter of evils and checking factors for longevity from the age of 32 up to 64th year. And the Sun is the centre in this respect from the age of 64. This does not mean that the evils from the Moon do not operate till the 32nd year of age, and so on and so forth.

2. Evils, causing premature end, exist up to the 24th year of one’s age. As such, no definite calculation of life span should be made till such year of age.

Notes: While the sage declares that up to the 24th year, it will not be possible to declare definitely in the matter of longevity. Other works like Horāsara, Jyotisbarnava Navaneethamu (Telugu version), Sarvartha Chlotamani, Jathaka Parijatha, Phala Deepika etc. say that longevity calculations will be futile till the 12th year of age.

3-6. Short-life Combinations (up to Sloka 23). Should Chandra be in Ari, Randhr, or Vyaya Bhava and receives a Drishti from a malefic, the child will die soon. If in the process there be a Drishti from a benefic, it may live up to 8. If a benefic is retrograde in Ari, Randhr, or Vyaya Bhava, receiving a Drishti from a malefic, death will occur within a month of birth. This is true, only when Lagn is not occupied by a benefic. Should Putra Bhava be occupied by Śani, Mangal and Sūrya jointly, (early) death of mother and brother will come to pass. Mangal, placed in Tanu, or in Randhr Bhava and be yuti with Śani, or Sūrya, or receiving a Drishti from a malefic, being bereft of a Drishti from a benefic, will prove a source of (immediate) death.

Notes: Here a pertinent query may emerge as to why the sage mentions combinations for premature death while longevity cannot be decidedly declared up to the 24th year of age as per his own statement. These yogas will guide us to detect the immediate defects for longevity and resort to remedial measures like fire sacrifice, prayers, donations, medicine etc. and save them from Akala Mrityu or premature death, vide Ch. 5 of Horāsara.

The Moon in an evil house at 'birth and in aspect to a malefic will cause early death. Even a benefice’s aspect on the Moon, in the said Yoga, will cause the end at the age of 8, suggests the sage. If she is increasing, this need not be feared.

7-11. If Śani and Mangal give a Drishti to Lagn, as the luminaries are yuti with Rahu (elsewhere), the child will live a fortnight. Immediate death of the child along with its mother will occur, if Śani is in Karma Bhava, Chandra in Ari Bhava and Mangal in Yuvati Bhava. One will immediately go to the abode of Yama, if Śani is in Tanu Bhava, while Chandra and Guru are in their order in Randhr and Sahaj Bhava. Only a month will be the span of one’s life, who had Sūrya in Dharma Bhava, Mangal in Yuvati Bhava and Guru and Śukra in Labh Bhava. All Grahas (any Grah) in Vyaya Bhava will be the source of a short life, specifically the luminaries, Śukra and Rahu. But the Drishti of these four Grahas (on Vyaya Bhava) will counteract such evils.

Notes: One of the 4 planets among the Sun, Moon, Rahu and Venus in the 12th will contribute to premature end. If there is aspect of one of these on the 12th, the evils for premature death are checked. (This goes to prove that Rahu has aspects.). The Sun, however, in the, 12th for Libra ascendant will confer a life span of 100 years, vide shloka 16, Ch. 10, Infra.

12. Chandra is capable of causing early end, if she is with a malefic in Yuvati, Randhr, or Tanu Bhava and unrelated to a benefic.

13. Early death will come to pass, if there be a birth in the morning, or evening junctions, or in a Hora, ruled by Chandra, or in Gandanta, while Chandra and malefics occupy Kendras from Lagn.

Notes: There are three yogas denoted for premature death:

(a) Birth in Sandhya (as defined in the next shloka).

(b) Birth (i.e. ascendant) in a Horā ruled by the Moon. (For Horā, see shloka 56, Ch. 6.)

(c) Birth in Gandanta

In each of the three yogas, it is a prerequisite that the angles- from the ascendant be captured by the Moon and malefic.

Gandanta: The last Navamsha of Cancer, of Scorpio and of Pisces are called as Gandanta. According to a host of authors, mere Gandanta Lagna or the Moon in Gandanta will cause premature death,

14. Definition of Sandhya. 3 Ghatis before the sight of the semi disc (half) of the rising Sūrya and a similar duration, following Sūrya’s set, are called, as morning twilight and evening twilight, respectively.

Notes: Morning twilight (or Pratah Sandbya) lasts for 72 minutes in the morning before the sight of the Sun's disc (locally) and evening twilight for a similar duration after the Sun set. This definition of Sandhya by the sage is for deciding evils to longevity in childhood.

In the context of Kala Dasha, Sandhya is defined differently by the sage, obviously with a purpose, vide Ch. 46 of Vol. II

15. Early Death. Should all the malefics be in the oriental half, while benefics are in the occidental half, early death of one born in Vrischik, will follow. In this case there is no need of any rethinking.

Notes: The area of the horoscope from the 4th cusp to the 10th cusp via the 7th house is known as occidental (or western) half while the rest half is oriental for eastern) half.

One born in Scorpio ascendant with malefic in the oriental half and benefice e in the occidental half will face immediate death. This yoga is called as Vajra Mushti yoga by Yavanacharyas, as quoted by Kalyana Varma. The Moon should be in the occidental half if she is a benefice or be in the oriental half if she is a malefic. If Mercury remains un-afflicted, by a malefic, this yoga will not come to pass.

16. Malefic in Vyaya and Ari Bhava, or in Randhr and Dhan Bhava, while Lagn is hemmed between other malefics, will bring early death.

17. Malefics, occupying Tanu and Yuvati Bhava, while Chandra is yuti with a malefic with no relief from a benefic, will also cause premature death.

18. Early death will be inflicted on the native, if decreasing Chandra is in Tanu Bhava, while malefics capture Randhr Bhava and a Kendra. There is no doubt about that.

19. Chandra in Tanu, Randhr, Vyaya, or Yuvati Bhava and hemmed between malefics will confer premature death.

20. Should Chandra be in Tanu Bhava, hemmed between malefics, while Yuvati, or Randhr Bhava has a malefic in it, he will face immediate death along with his mother.

21. Should Śani, Sūrya and Mangal be in Vyaya, Dharma and Randhr Bhava without Drishti from a benefic, the child will face instant death.

22. With a malefic in Yuvati Bhava, or in the rising Dreshkan, while decreasing Chandra is in Tanu Bhava, death be experienced early.

23. The life span of the child will be either 2 months, or 6 months only, if all Grahas devoid of strength are relegated to Apoklima Bhavas.

24. Evils to Mother (up to Sloka 33). The mother of the native will incur evils (will die soon), if Chandra at birth receives a Drishti from three malefics. Benefics, giving a Drishti to Chandra, will bring good to the mother.

25. Should Dhan Bhava be occupied by Rahu, Budh, Śukra, Sūrya and Śani, the child’s birth has been after its father’s death, while even the mother will face early death.

26. If Chandra is in the 7th, or the 8th from a malefic, be herself with a malefic and receives a Drishti from a strong malefic, predict mothers end to be early.

27. The child will not live on mother’s milk, but on that of she-goat, if Sūrya is exalted, or debilitated in Yuvati Bhava.

Notes: For an Aries native, if the Sun is in the 7th in debilitation, or in the 7th in exaltation for a Libra native it deprives one of mother's milk. The 7th rules the 4th from the 4th and hence the 7th is referred to.

Saturn in the 4th house will also deprive one of mother's milk.

Atmakaraka in Scorpio Navamsha will produce similar effects. For a definition of Atmakaraka, see Ch. 32, Infra.

28. Should a malefic be in the 4th, identical with an inimical Rāśi, counted from Chandra, while there is no benefic in a Kendra, the child will lose its mother in a premature manner.

29. Malefics in Ari and Vyaya Bhava will bring evils to mother. The child’s father will receive similar effects, if Bandhu and Karma Bhava are captured by malefics.

30. Budh in Dhan Bhava, while malefics occupy Tanu and Vyaya Bhava: this Yoga will destroy the entire family.

31. Guru, Śani and Rahu, respectively, posited in Tanu, Dhan and Sahaj Bhava will cause mother’s death early.

32. Doubtlessly the mother will give up the child, if it has malefics in Konas, counted from the decreasing Chandra. No benefic shall be yuti with the said malefics.

33. If Mangal and Śani are together in a Kendra with reference to Chandra and occupy one and the same Navāńś, the child will have two mothers. Yet it will be short-lived.

34. Evil to Father (up to Sloka 42). One’s father will incur early death, if Śani, Mangal and Chandra in their orders are in Tanu, Yuvati and Ari Bhava.

35. The native will at the time of his marriage lose his father, if Guru is in Tanu Bhava, while Śani, Sūrya, Mangal and Budh are together in Dhan Bhava.

36. Early loss of father will take place, if Sūrya is with a malefic, or is hemmed between malefics, as there is another malefic in the 7th from Sūrya.

37. Remote will be the possibility of one’s father sustaining, if Sūrya is in Yuvati, while Mangal is in Karma and Rahu is in Vyaya Bhava.

38. Early and troubled will be one’s father’s death, if Mangal is in Karma Bhava identical with his enemy’s Rāśi.

Notes: Mercury is the sole enemy of Mars, vide Ch. 3, verse, 55. Mercury's camps are Gemini and Virgo. Hence, for a Sagittarius native or for a Virgo native, Mars in the 10th (alone) will cause early death of father.

39. Chandra in Ari Bhava, Śani in Tanu Bhava and Mangal in Yuvati Bhava: this array of heavenly bodies at birth will not ensure a long span of life for the father.

40. If Sūrya receives a Drishti from Śani and be in Mesh, or in Vrischik Navāńś, the father would have given up the family before birth of the child, or would have passed away.

41. If Bandhu, Karma and Vyaya Bhava are all occupied by malefics, both the parents will leave the child to its own fate and wander from place to place.

42. The father will not see the native till his (the native’s) 23rd year, if Rahu and Guru are together in an inimical Rāśi identical with Tanu, or Bandhu Bhava.

Notes: The inimical signs for Jupiter are that of Mercury and Venus. Rahu is inimically placed in Cancer, Leo, Aries and Scorpio. Jupiter is friendly in these signs. It is he implied that these two should join in one of these signs as 4th or the 10th so that the father cannot see the native till the latter is 23.

However, the rule needs a cautious approach in view of the clash between inimical places for the two planets. Mercury is Rahu's neutral. Hence if Mercury is temporarily inimical for Rahu, then Rahu's placement (along with Jupiter) in Gemini or Virgo as the 4th or the ascendant will cause the event. In other cases, this will have to be wisely interpreted.

43-45. Parents. Sūrya is the indicator of father for all beings, while the mother is indicated by Chandra. Should Sūrya receive a Drishti from one, or more malefics, or be hemmed between them, this will cause evils to father. Similarly, Chandra be considered in respect of mother. Malefics in the 6th, the 8th, or the 4th from Sūrya will bring inauspicious results about the father. Malefics in such places from Chandra will be adverse for the mother. The strength, or otherwise of the occupants concerned be suitably estimated.

## Chapter 10. Antidotes for Evils

1. Those are the evils (due to a native). I now narrate the antidotes for such evils as well, which will be helpful to assess the extent of inauspiciousness.

2. Should one among Budh, Guru and Śukra be in an angle from Lagn, all evils are destroyed, as Sūrya eliminates darkness.

3. Just as a single reverential obeisance before Lord Shiva, the Trident holder frees one from all sins, a single, but strong Guru in Lagn will ward off all the evils.

Notes: In the case of Capricorn ascendant, Jupiter therein should be exceedingly strong by other virtues, as otherwise he can lead to short-life. For, sago Bhrigu specifically hints at Madhyayu or medium span of life with Jupiter in the ascendant identical with debilitation or inimical sign or malefic, sign.

4. Lagn Lord is singly capable of counteracting all evils, if he is strongly placed in an angle, just as Lord Shiva, the holder of the Bow destroyed the three cities, built of gold, silver and iron for the demons by Maya.

5. All evils are destroyed, if a benefic drishties Lagn of one born during the night in the bright half. Similarly, a malefic’s Drishti on Lagn of one born during day time in the dark half.

Notes: The second statement does not imply evils to longevity if a benefic aspects the ascendant for a day-birth in Krishna Paksha (or dark-half). That is however not enough, if exists, but a malefics aspect is required.

6. Sūrya in Vyaya will confer a hundred-year life span on one born in Tul Lagn.

7. It will prove auspicious for the mother as well as the native, if Mangal joins, or is drishtied by Guru.

8. If malefics are surrounded by benefics, while angles, or trines are themselves benefic-occupied, evils disappear soon. Not only this, evils will not follow from the Bhavas concerned.

## Chapter 11. Judgement of Bhavas

1. O Maharishi Parashar, I have come to know of the evils and antidotes thereof from you. Please tell me, what is to be deduced from each Bhava.

2. Indications of Tanu Bhava. Maharishi Parashar replies. Physique, appearance, intellect (or the organ of intelligence, i.e. brain), complexion of the body, vigour, weakness, happiness, grief and innate nature are all to be guessed through the ascending Rāśi.

Notes: We are tersely told here of the prime indications to be deduced from each house. There are many matters related to each house which I have listed rather exhaustively in R. Santhanam English translation of Horāsara. See PP 183-187 ibid.

3. Indications of Dhan Bhava. Wealth, grains (food etc.), family, death, enemies, metals, precious stones etc. are to be understood through Dhan Bhava.

4. Indications of Sahaj Bhava. From Sahaj Bhava know of the following: valour, servants (attending etc.), brothers, sisters etc., initiatory instructions (Upadesh), journey and parent’s death.

5. Indications of Bandhu Bhava. Conveyances, relatives, mother, happiness, treasure, lands and buildings are to be consulted through Bandhu Bhava.

6. Indications of Putra Bhava. The learned should deduce from Putra Bhava amulets, sacred spells, learning, knowledge, sons, royalty (or authority), fall of position etc.

7. Indications of Ari Bhava. Maternal uncle, doubts about death, enemies, ulcers, step-mother etc. are to be estimated from Ari Bhava.

8. Indications of Yuvati Bhava. Wife, travel, trade, loss of sight, death etc. be known from Yuvati Bhava.

9. Indications of Randhr Bhava. Randhr Bhava indicates longevity, battle, enemies, forts, wealth of the dead and things, that have happened and are to happen (in the past and future births). 10. Indications of Dharma Bhava. Fortunes, wife’s brother, religion, brother’s wife, visits to shrines etc. be known from Dharma Bhava.

11. Indications of Karma Bhava. Royalty (authority), place, profession (livelihood), honour, father, living in foreign lands and debts are to be understood from Karma Bhava.

Notes: "Father" is to be studied through the 10th house, as per the above shloka. The sage obviously refers to the 10th in this context as the 10th is the 7th from the 4th. Western astrologers too follow this view.

Here we need some elaboration. The status of the father, his family (i.e. consisting of the native's mother etc.), and the final rites the native will perform to his father will all have to be known through the 10th house. The father as an individual and his well-being etc. be examined from the 9th house. The sage also discusses the father with reference to the 9th house in one of the ensuing chapters.

Thus, it follows that both the 9th and 10th are primary houses related to father.

12. Indications of Labh Bhava. All articles, son’s wife, income, prosperity, quadrupeds etc. are to be understood from Labh Bhava.

13. Indications of Vyaya Bhava. From Vyaya Bhava, one can know about expenses, history of enemies, one’s own death etc.

14-16. Prosperity, or Annihilation of a Bhava. Predict prosperity of the Bhava, which is yuti with, or drishtied by a benefic. Also, when its Lord is in Yuvavastha, or Prabuddhavastha, or in Kismaravastha, or in Karma Bhava, the Bhavas well-being is indicated. The Bhava, which is not drishtied by its Lord, or, whose Lord is with a malefic Grah, or with one of the Lords of evil and such other Bhavas (i.e. 3rd, 6th, 8th, 11th and 12th), or is defeated in a war between Grahas, or is in one of the three Avasthas, viz, Vriddhavastha, Mritavastha and Suptavastha.

Notes: The prosperity or wellbeing of a house is assured under the following conditions:

(a) The house that contains a benefice.

(b) The house that is aspected by a benefice.

(c) The house whose lord is in Yuvavastha or in Kumnra vastha. These two Avasthas are among the 5 Avasthas, viz. Baala, Kumata, YWana, Vriddha and Mrita by being in 6° portions respectively. This is for an odd sign placement. It is reverse in the case of an even sign. Also, see Ch. 45 infra.

So, to say if the lord of a house is in 6° to 18° of an odd sign, he will be in one of the two Avasthas required. Alternatively, it should be between 12° and 24° of an even sign. (If a planet debilitated or is combust, the goods cited are void).

(d) Prabuddhavastha is another name for Jagradavastha, meaning a state of awakenness. This applies to a planet in own sign or in exaltation sign. The Bhava owned by an exalted planet or placed in own sign flourishes. Except the luminaries, the other five own each two houses. It is true that a planet owning 'two houses if placed in own house, it predominantly acts on behalf of that house occupied by it.

Simultaneously, it’s another house also gets strengthened by virtue of such a placement. For example, Saturn owns the 3rd and 4th for Scorpio ascendant and if he is in the 4th, he will mainly give good effects of the 4th (his Moola-Trikona house}. This does not mean that the 3rd house is left uncared by him.

(e) The house owned by a planet placed in the 10th from the ascendant will produce good results. I would prefer it to be closely related to the 10th cusp (or meridian) for it is the most effective point of the natus. For details, see notes for rule I, Ch. 2 of R. Santhanam work, "Doctrine or Suka Nadi - Retold."

Next, we are told of the conditions under which a house suffers annihilations which are:

(a) The Bhava un-aspected by its lord does not flourish. Each Bhava cannot be under the aspect of its lord. Then this does not mean that the Bhava suffers annihilation. It may be construed that in the absence of such an aspect, the Bhava can look up to alternative sources as mentioned earlier. If a malefic relation is there for a Bhava, its lord's aspect on it is an antidote.

(b) The lord of a Bhava joining a, malefic is a disadvantage for the Bhava. If the said malefic is a friendly planet to the Bhava lord or if they join in favourable houses, then the evil is minimized. Even if it is an exalted malefic, then also good effects may be expected.

(c) The lord of a house in conjunction with the lord of 6th/8th/12th cannot be productive of good. If he himself is an evil lord, then some relief can be expected. This is mainly from a yoga point and not in all respects.

(d) If a planet is defeated in planetary war, its Bhava's potence is void.

Normally, we are taught that when two planets are on the same degree there occurs a war and the one with lesser longitude is declared winner. The luminaries do enter into war.

In this connection, please refer to Ch. 79 (Vol. II. of our present work).

The late C. G. Rajan has a detailed and elaborate account of planetary war. According to him if two planets have identical longitudes to the minute of arc there is a planetary war, (This does not involve luminaries). He adds that they should be on the same latitude, i.e. both northern or both southern. The one with higher latitude is declared winner. He gives an example involving Saturn and Mars as under, for 0347 hrs on 15th December 1925:

/~\*~~Longitude~~ Latitude

\*Mars ~209° 24' ~0 N 21

\*Saturn ~209° 24'~ 2 N 25

~/

He declares Saturn as the winner as he has advanced latitude.

We need not rush to the conclusion that Mr Rajan's verso ion is contrary to Parāśara's. We should appreciate the pains taken by Mr Rajan in throwing more light on the subject. He gives more advanced and sound arguments which are not being reproduced here for the sake of achieving brevity.

For practical purposes, we are well guided by the elaboration of Mr. Rajan.

(e) The house whose lord is in Vriddhavastha (i.e. of an advanced age) becomes ineffective from the view point of good results. A planet in the area of 18°- 24° of an odd sign or between 6° and 12° of an even sign is said to be in such an Avastha.

(f) If a planet is in Mritavastha, (in extremis) its Bhava will be destroyed. This state occurs to a planet in the first 6° of an even sign or in the last 6° of an odd sign.

(g) Lastly, a planet in Suptavastha neutralises the effect of the Bhava owned by it. This Avastha is due to a debilitated planet or the one m an inimical camp.

The reader will thus see the significance of the present two shlokas.

Hemaprabha Suri, a Jain astrologer of eminence, enumerates a principle in his work "Trailokya Prakasa" (edited by Ram Sarup Sharma, Lahore) that the Bhava occupied or aspected by the Moon undergoes good or bad effects. That is, if the Moon is increasing, good effects will increase; otherwise effects will diminish.

## Chapter 12. Effects of Tanu Bhava

1-2. Physical comforts. Should Lagn Lord be yuti with a malefic, or be in Randhr, 6th, or 12th, physical felicity will diminish. If he is in an angle, or trine there will be at all times comforts of the body. If Lagn Lord is in debilitation, combustion, or enemy’s Rāśi, there will be diseases. With a benefic in an angle, or trine all diseases will disappear. Lagn’s angles (i.e. Bandhu, Yuvati, or the 10th), or its trine (Putr, Dharma), containing a benefic, is a powerful remedy for all, related to health.

Notes: The ascendant lord going to an evil house together with a malefic is a dire defect in the matter of not only health but also luck and progress. If the ascendant lord in the process is a benefice or is exalted, then some relief in the course of time can be hoped.

The ascendant's angles (i.e. 4th, 7th or the 10th) or its trine (5th/9th) containing a benefice is a powerful remedy for all ills related to health.

3. There will not be bodily health, if Lagn, or Chandra be drishtied by, or yuti with a malefic, being devoid of a benefics Drishti.

4. Bodily Beauty. A benefic in Lagn will give a pleasing appearance, while a malefic will make one bereft of good appearance. Felicity of the body will be enjoyed, if Lagn is drishtied by, or yuti with a benefic.

5-7. Other Benefits. If Lagn Lord, Budh, Guru, or Śukra be in an angle, or in a trine, the native will be long lived, wealthy, intelligent and liked by the king. Fame, wealth, abundant pleasures and comforts of the body will be acquired, if Lagn Lord is in a Movable Rāśi and be drishtied by a benefic Grah. One will be endowed with royal marks (of fortune), if Budh, Guru, or Śukra be in Lagn along with the Chandra, or be in angle from Lagn. If Budh, Guru, or Śukra be in 4th, 7th, or 10th from Lagn, or be in the company of Chandra in Lagn, the native will enjoy royal fortunes.

Notes: "Rajalakshana" means mark of fortune. There are 32 Lakshana of Major categories in Samudrika Shastra or physiognomy. Some of these could be found in Ch. 81 of our present work (Vol. II).

If Mercury, Jupiter or Venus be in 4th, 7th or 10th from the ascendant, or be in the company of the Moon in the ascendant, the native will enjoy royal fortunes,

8. Coiled Birth. If there be a birth in one of Mesh, Vrishabh and Simh Lagnas, containing either Śani, or Mangal, the birth of the child is with a coil around a limb. The corresponding limb will be in accordance with the Rāśi, or Navāńś, rising.

Notes: This rule applies to only three ascendants, viz. Aries, Taurus and Leo. Mars or Saturn should be in the ascendant. The limbs indicated by the Rāśhis are shown in shloka 4-4½ of Ch. 4 supra. These apply to the Navamsha as well. The limbs denoted in shlokas 12-15 of the present chapter have a different use and should not be mixed for the purpose of coiled birth, which will be simply obvious to the reader.

9. Birth of Twins. The native, who has Sūrya in a quadruped Rāśi, while others are in Dual Rāśis with strength, is born, as one of the twins.

Notes: Quadruped signs are: Aries, Taurus, Leo, first half of Capricorn and second part of Sagittarius. If the Sun is in a quadruped sign while all others are in dual signs-Gemini and its angles-the native will be one of the twins. The other six planets be endowed with strength.

10. To Be Nurtured by Three Mothers. If Sūrya and Chandra join in one and the same Bhava and fall in one Navāńś, the native will be nurtured by three different mothers for the first three months from its birth and will later on be brought up by its father and brother. („Bhratri’ apart from meaning a brother calls for interpretation, as a near relative in general)

Notes: In R. Santhanam opinion, the Vargothama position of the luminaries in conjunction seems to be excepted. They should be in the same quarter of a constellation and will naturally be in one Navamsha. This combination obviously implies loss of mother within the first three months. भ्रात apart from meaning a brother calls for interpretation is a near relative in general.

11. Important. The learned in Jyotish should base the effects on Chandra also, as are applicable to Lagn. Now explained are clues to know of ulcers, identity marks etc. on one’s person.

Notes: This well-known rule is a speciality in Hindu Astrology and has the sage's sanction. The Moon is given a significant status equal to the ascendant for she rules. one's mind and the mind in turn functions according to one's Karmaa, see Buddhih Karmaanusarini.

12-14. Decanates and Bodily Limbs. Head, eyes, ears, nose, temple, chin and face is the order of limbs, denoted (by the various Bhavas), when the first decanate of a Rāśi ascends. In the case of the second decanate ascending the order is neck, shoulder, arm, side, heart, stomach and navel. The order for the third decanate ascending is pelvis, anus/penis, testicles, thigh, knee, calf and foot. The portion already risen indicates left side of the body (while the one yet to rise, i.e. the invisible half, denotes the right side of the body).

Notes: The portion that has already risen is known as visible half of the horoscope. From the cusp of the ascendant to the cusp of the descendant counted backwards (i.e. via the 10th cusp) is visible half. The rest is invisible half. Visible half represents the left side of the body while invisible half right side of the body.

The limbs suggested by the 2 shlokas in three different orders are shown in the three diagrams for an easy grasp. The assumption is that the first decanate, second decanate and the third decanate of Aries rise in the respective cases:

/~\* ~~ ~~ Chart ~~ ~~

\*Left Eye ~Left Side of Head ~Right Side of Head ~Right Eye ~Right Ear

\*Left Ear ~Aries Ascendant ~~~Right Nostril

\*Left Nostril ~First decanate ~~~Right side Temple

\*Left side Temple ~Chin (Left Side) ~Face Left Side ~Face Right Side ~Chin (Right Side)

~/

/~\* ~~ ~~Chart ~~ ~~

\*Shoulder (Left) ~Neck (Left) ~Right Side of Head ~Shoulder (Right) ~Arm (Right)

\*Arm (Left) ~~~~Right side of Heart

\*Left side of trunk ~~~~Right side of Heart

\*Left side of heart ~Left side of stomach ~Left side of Navel ~Right Side of Navel ~Right side of Stomach

~/

/~\* ~~ ~~ Chart ~~ ~~

\*Anus/ Penis (Left) ~Left Side of Pelvis ~Right Side of Pelvis ~Anus/ Penis (Right) ~Right Testicle

\*Left Testicle ~~~~Right Thigh

\*Left Thigh ~~~~Right Knee

\*Left Knee ~Left calf ~Left Foot ~Right Foot ~Right Calf

~/

The above three diagrams are made for the three decanate of Aries ascendant. The reader can change the sign positions according to the ascendant and its decanate as prevailing at birth. The two halves in the ascendant and 7th may please be noted attentively.

The corresponding part for female is ovary as against male's testicle. Similarly, female's privily prevails in exchange of male organ. Pelvis is made into two parts, viz. false pelvis and true pelvis. The true pelvis is denoted by the portion of the zodiac yet to rise while false pelvis by the half of zodiac already rose.

15. Limbs Affected. The limb, related to a malefic by occupation, will have ulcers, or scars, while the one, related to a benefic, will have a mark (like moles etc). So say the Jyotishis. (Also see Sloka 6, Chapter 4 of Saravali, which states, that a malefic, or a benefic, if be in own Rāśi, or Navāńś, the effects will be right from birth. In other cases it will be in the course of one’s life, that these effects will come to pass)

Notes: Also, see shloka 6, Ch. 40, Saravali, which states that a malefic or a benefice if be in own Rashi or Navamsha, the effects will be right from birth. In other cases, it will be in the course of one's life that these effects will come to pass.

## Chapter 13. Effects of Dhan Bhava

1-2. Combinations for Wealth. O excellent of the Brahmins, listen to me, speaking on the effects of Dhan Bhava. If the Lord of Dhan is in Dhan, or is in an angle, or in trine, he will promote one’s wealth (or monetary state). Should he be in Ari/8th/12th, financial conditions will decline. A benefic in Dhan will give wealth, while a malefic instead will destroy wealth.

Notes: Venus or Mercury in the 2nd will be favourable for wealth, while Jupiter will not be wholly auspicious. If however, Jupiter is in the 2nd ruling the 2nd, then financial aspects will be smooth. That is why the sage specifically mentions this fact in the next shloka. It does not mean that Jupiter, otherwise in the 2nd will be wholly harmful. This denotes a problematic situation in money matters. Various authors have given different views in their works for a summary of which the reader may switch over to page 491 of R. Santhanam English translation of Saravali.

3. One will be wealthy, if Guru is in Dhan, as the Lord of Dhan, or is with Mangal.

Notes: There are two independent conditions in this verse denoting wealth. Jupiter, if in the 2nd, should be the ruler of 2nd for the native becoming wealthy. This applies to Scorpio ascendant and Aquarius ascendant. In that case, his lonely position itself in the 2nd will confer wealth rather abundant wealth. Whether or not Jupiter owns the 2nd, if be conjunct Mars, wealth will be acquired by the native; the house occupied by them not standing for consideration.

4. If Dhan Lord is in Labh, while the Lord of Labh in Dhan, wealth will be acquired by the native. Alternately these two Lords may join in an angle, or in a trine.

Notes: The 11th lord has a say in financial matters apart from the 2nd lord. One's gains are indicated by the 11th lord. If he is in exchange with the 2nd lord, the native will be wealthy. These two planets joining in the ascendant, 4th, 7th, 10th, 5th or 9th will also lead to financial gains.

5. If the Lord of Dhan is in an angle, while Labh Lord is in a trine thereof, or is drishtied by, or yuti with Guru and Śukra, the subject will be wealthy.

Notes: The lord of the 2nd should be in the ascendant, or 4th/7th/10th house. The 11th lord should be in the 5th/9th counted from the house occupied by the 2nd lord. Alternatively, the 2nd lord should be related to Jupiter (and) or Venus by conjunction or by aspect. Both the combinations are for gaining wealth.

6-7. Yogas for Poverty. One will be penniless, if the Lord of Dhan Bhava is in an evil Bhava, while the Lord of Labh Bhava is also so placed and Dhan Bhava is occupied by a malefic. There will be penury right from birth and the native will have to beg even for his food, if the Lords of Dhan and Labh Bhava are both combust, or with malefics.

Notes: The lords of the 2nd and 11th can be jointly in the 6th/8th/12th or individually disposed in any two of the said three houses. Simultaneously the 2nd house needs a malefic in it. Thus, there are afflictions from three directions which will make the native extremely poor. Even food is denied to one having combust 2nd lord and combust 11th lord. Alternatively, the 2nd lord may be with a severe malefic while the 11th lord is also similarly placed. The conjunction of the 2nd lord with a Yoga-karaka, although a malefic, will not be adverse in the matter of finance. On the contrary it will prove very auspicious. For example, Mercury, the 2nd lord, joining Saturn in the case of a Taurus native, will make financial prospects superior.

8. Loss of Wealth through the King. Should the Lords of Dhan and Labh Bhava be relegated to Ari, Randhr, or Vyaya Bhava, while Mangal is in Labh Bhava and Rahu is in Dhan Bhava, the native will lose his wealth on account of royal punishments.

Notes: This combination will cause financial losses through penalties, fines etc. imposed by the government, in the modern context. Monetary deficiencies will as well persist throughout.

9. Expenses on Good Accounts. When Guru is in Labh, Śukra is in Dhan and a benefic is placed in Vyaya Bhava, while Dhan’s Lord is yuti with a benefic, there will be expenses on religious, or charitable grounds.

10. Fame etc. If Dhan’s Lord is in own Rāśi, or is exalted, the native will look after his people, will help others and also will become famous.

Notes: Our text requires the 2nd lord to be in exaltation or in own sign so that the native will look after his people & C. It has been practically seen that the 2nd lord's dignity is essential for one to be helpful to others and be dutiful towards his family members. Chaukhamba edition has almost a different condition in this place: It states that the 2nd lord should be in deep exaltation or in own sign and be in aspect to Jupiter. The net result given therein is "fame and liked by pall". The condition of 'deep' exaltation seems to me to be somewhat in excess of the requirement while a simple own sign position is given as an alternative. As such, I feel mere exaltation of the 2nd lord is enough for obtaining the said results.

11. Effortless Aquisition. If Dhan’s Lord is yuti with a benefic and is in a good division, like Paravatāńś, there will be effortlessly all kinds of wealth in the native’s family. ( Paravatāńśdau of the text denotes Paravat, or such other higher Vargas: Dhan’s Lord should be in Paravatāńś, or in Devalokāńś, Brahmalokāńś, Sakravahanāńś, or Sridhamāńś in the Dash Varg scheme)

Notes: "Paravatamsa" denotes six good Vargas out of Dasha-Varga scheme (vide Ch. 6, supra). "Paravatamsadau" of the text denotes Paravata or such other higher Vargas. To wit, the 2nd lord should be in Paravatamsa or in Dcvalokamsa, Brahmalokamsa, Sakravahanamsa or Sridhamamsa in the Dasha-Varga scheme. The corresponding superior Amsas whom the entire Shodasha-Varga scheme is used should be above Poornachandramsa. In the Dasha-Varga scheme, why the sage fixes the minimum Varga as Paravatha is obvious. This varga denotes 6 good divisions in Dasha-Varga scheme i.e. above 50% of good divisions.

The 2nd lord being endowed with such a. Varga dignity and conjunct another benefice brings in effortless wealth and wealth of all kinds. It follows that the 2nd lord's disposition (or the disposition of Jupiter) will decide the financial status of a native.

12. Eyes. If Dhan Lord is endowed with strength, the native will possess beautiful eyes. Should the said Grah be in Ari, Randhr, or Vyaya Bhava, there will be disease, or deformity of eyes.

Notes: "Netresa" denotes the lord of the 2nd, i.e. significator of eyes. This does not mean that the 12th lord has nothing to do with eyes. Precisely, 2nd lord and 12th lord respectively lord over right eye and left eye respectively. This is from the health point of view of eye. However, when the beauty of the eyes is to be known, it is from the 2nd house only. Jupiter well placed in the 2nd, or the 2nd lord in exaltation or with a benefice will give one beautiful eyes. While Venus in the 2nd or Full Moon in the 2nd will not deprive one of beautiful eyes, defects of sight at an early stage will result from the said position. Mercury in the 2nd will have a say on the speech rather than on the sight. Hence Jupiter’s position in the 2nd is a safe bet for strong sight and beauty of the eyes, if the planet is not with evils of fall and the like.

13. Untruthful Person. If Dhan Bhava and its Lord are yuti with malefics, the native will be a talebearer, will speak untruth and will be afflicted by windy diseases.

Notes: The 2nd house and its lord are referred in the matter of windy diseases. Gastric troubles, rheumatism and the like are classified under windy disorders. If the 2nd house or its lord is associated with Saturn or Mercury it will cause rheumatism and such other disorders. If Jupiter in affliction is so related, gastric troubles will come to pass.

## Chapter 14. Effects of Sahaj Bhava

1. O Brahmin, I now tell you about Sahaj Bhava. Should Sahaj Bhava be yuti with, or drishtied by a benefic, the native will be endowed with co-born and be courageous.

Notes: 'Bhratru' in Sanskrit simply means a brother. Proper adjective is to be added, viz. Jyeshta for elder and Kanisbta for younger, to the word Bhratru. The 3rd house specifically deals with the after-born while the 11th house deals with preborn. This can be seen from shloka 32, Ch. 32 infra. In the said chapter the sage instructs us to consider Mars for the 3rd Bhava and Jupiter for 11th Bhava.

Younger sister is denoted by the 3rd house and Mars while elder sister by the 11th house and Jupiter.

2. If Sahaj’s Lord along with Mangal drishties Sahaj Bhava, the native will enjoy good results, due to Sahaj Bhava. Alternatively these two Grahas may be in Sahaj itself.

Notes: Mars alone in the 3rd, except in Capricorn or in Scorpio or in Aries, is not conductive to brothers. The form of our shloka is different in that the 3rd house be jointly aspected or occupied by Mars and the 3rd lord for the prosperity of co-born.

3. Destruction at once of co-born will come to pass, if the said 2 Grahas are together with a malefic, or in a Rāśi, owned by a malefic.

Notes: “The co-born will not live long" is the hint given by the phrase "Sadyo nihantarau". Mars and the 3rd lord joining in a malefic's sign or joining a malefic is said to be adverse for the longevity of co-born. Similarly, Jupiter and the 11th lord in such a state is adverse for elder brothers and elder sisters; Venus and the 7th lord so placed for the spouse, Jupiter and the 5th lord so placed for progeny; Sun and the 9th lord so placed for father, the Moon and the 4th lord so placed for mother, and so on and so forth. So, to say the significator and the lord of the concerned house together in a malefic’s sign or with a malefic (or in. an evil house) will bring harm to the said relative.

4-4½. Female and Male Co-born. If Sahaj’s Lord is a female Grah, or, if Sahaj Bhava be occupied by female Grahas, one will have sisters, born after him. Similarly, male Grahas and male Rāśis denote younger brothers. Should it be of mixed nature, co-born of both sexes will be obtained. These effects be declared after assessing the strength and weakness of the concerned.

Notes: Saturn and Mercury are termed as neutral planets. Rahu and Ketu are shadowy ones. In the matter of deciding the sex of co-born or progeny, Saturn and Rahu be treated as males while Mercury and Ketu are females.

(Trailokyaprakasika vide shloka 12 treats Ketu as a female and Rahu as a eunuch. Daivagnabharana vide Ch.1, s. 14-15 considers the reverse of this at one place and immediately quotes a different school of thought, thus: Rahu is a male planet and Ketu a eunuch.)

All odd signs are male signs and all even signs are female signs. Male signs exclusively occupied by male planets will cause birth of brothers. Converse is the case with female signs occupied by female planets. This should be known from the 3rd house being male or female sign & C. If the 3rd house is occupied by a male planet as well as a female planet, there will be brothers and sisters as well. The contribution will come to pass if the contributor is strong. For example, Jupiter in the 3rd in a male sign if strong will cause the birth of a brother. If he is weak, acquisition of brother through Jupiter will not be fruitful. Then one has to look up to alternative sources whether the native will have a brother or not.

5-6. Should Sahaj’s Lord and Mangal be together in Randhr Bhava, destruction of co-born will result. Happiness in this respect will come to pass, if Mangal, or Sahaj’s Lord is in an angle, or in a trine, or in exaltation, or friendly divisions.

Notes: The suggestions given in the notes for shloka 3 about spouse, elder brother, mother etc. may be suitably extended in this respect with the help of the present verse. For example, if Venus and 7th lords are together in the 8th, the native's married life will be short (and in bad taste.)

Similarly, their conjunction in an angle or in a trine will confer long-lasting benefice effects.

Further hint that can be taken from the verse in question is: If a significator and house lord join together in a sign which is identical with debilitation/inimical sign for one of them, the significance of the planet is lost. If they join in a sign which is exaltation /friend l y sign for one of them, then the significance of the planet gains prosperity,

7-11. Number of Brothers and Sisters. If Budh is in Sahaj Bhava, while Sahaj’s Lord and Chandra are together, as the indicator (Mangal) joins Śani, the effects are: there occurred the birth of an elder sister and there will be younger brothers. Furthermore, the third brother will die. Should Mangal be yuti with Rahu, while Sahaj’s Lord is in his debilitation Rāśi, there will be loss of younger brothers and/or sisters, while three elder brothers and/or sisters were attained by the native. If Sahaj’s Lord is in an angle, while the significator (Mangal) is exalted in a trine and be yuti with Guru, 12 will be the number of total co-born. Out of these two elders and the 3rd, the 7th, the 9th and the 12th of the younger co-born will be shortlived, while six of the said twelve will be longlived.

Notes: The word 'Karaka' or significator in shloka 7 etc. should be wisely noted as Mars only and not as Jupiter, which is borne by shloka 11.

In the context of indication of one's having 12 co-born, this may be taken in the present age to be a number of co-born, if not literally 12. Mars exalted and being in the company of Jupiter is denoted which means Jupiter will be in fall. Some of the co-born will die obviously because of Jupiter's debilitation taking away some potence of exalted Mars.

12-13. There will be 1 co-born, if Vyaya’s Lord (some texts read, as Labh’s Lord) joins Mangal and Guru, while Sahaj Bhava is occupied by Chandra. If Chandra is lonely placed in Sahaj Bhava with Drishti of male Grahas, there will be younger brothers, while the Drishti of Śukra denotes younger sisters.

14. Adverse Grahas. Sūrya in Sahaj Bhava will destroy the preborn. The afterborn will be destroyed, if Śani is found in Sahaj Bhava. In the same situation Mangal will destroy both the preborn and later-born.

Notes: Sage Bhrigu also opines that the Sun in the 3rd house will not allow the native to retain his elder brothers. This position will affect one's relationship with brothers and sisters. Regarding Mars in the 3rd, Garga Maharishi states that the native will obtain two brothers and two sisters all the 4 of whom will pass away early. The placement of Mars in the 3rd has also adverse say on the native's character. For further details, see R. Santhanam detailed notes in the chapter "Effects of Planets in Bhavas", of Saravali.

15. After estimating the strength and weakness of such Yogas, the effects, related to brothers and sisters, be announced.

## Chapter 15. Effects of Bandhu Bhava

1. O excellent of the Brahmins, Thus, have been briefly told the effects of Sahaj Bhava. Now listen to the results, related to Bandhu Bhava.

2. Housing Comforts. One will have residential comforts in full degree, if Bandhu is occupied by its Lord, or by Lagn’s Lord and be drishtied by a benefic.

3. Miscellaneous. Should Putr’s Lord be in his own Bhava, or in own Navāńś, or in exaltation, the native will be endowed with comforts, related to lands, conveyances, houses etc. and musical instruments.

4. Housing Comforts. If Karma’s Lord joins Bandhu’s Lord in an angle, or in a trine, the native will acquire beautiful mansions.

5. Relatives. Should Budh be in Lagn, while Bandhu’s Lord, being a benefic, is drishtied by another benefic, the native will be honoured by his relatives.

6. Long-living Mother. If Bandhu Bhava is occupied by a benefic, while its Lord is in his exaltation Rāśi, as the indicator of mother is endowed with strength, the native will have a long-living mother.

7. Happiness of Mother. The native’s mother will be happy, if Bandhu’s Lord is in an angle, while Śukra is also in an angle, as Budh is exalted.

8. Quadrupeds. Sūrya in Bandhu, Chandra and Śani in Dharma and Mangal in Labh Bhava; this Yoga will confer cows and buffaloes on the native.

9. Dumbness. Should Bandhu Bhava be a Movable one, while its Lord and Mangal are together in Ari, or Randhr Bhava, the native will be dumb.

10-14. Conveyances. If Lagn’s Lord is a benefic, while Bandhu’s Lord is in fall, or in Labh Bhava and the significator (Śukra) is in Vyaya Bhava, the native will obtain conveyances in his 12th year. Should Sūrya be in Bandhu Bhava, as Bandhu’s Lord is exalted and be with Śukra, one will acquire conveyances in his 32nd year. It will be in the 42nd year, that one will be endowed with conveyances, if Bandhu’s Lord joins Karma’s Lord in his (4th Lord’s) exaltation Navāńś. An exchange between Labh’s and Bandhu’s Lords will confer conveyances in the 12th year. A benefic, related to Bandhu Bhava (and to its Lord), will bring with him auspicious effects (regarding conveyances), while a malefic will produce only malefic effects (in respect of conveyances).

Notes: It is not known why the 4th lord should be in fall for early obtainment of conveyances. This condition seems to be the result of defective text as the next line adds that the 4th lord may be in the 11th. To me it occurs that the correct version should read as: If the ascendant lord is a benefice while the 11th is tenanted by Venus and the 4th lord, early obtainment of conveyance (around the 12th year) will come to pass. Another rule given by the sage to get similar effect is an exchange between the lord of 4th and 11th.

Should a benefic be in Bandhu, drishti Bandhu, or in yuti with the Lord of Bandhu, or a Drishti on the Lord of Bandhu Bhava, then the native will be happy with conveyances and be free from accidents and dangers. A malefic, replacing the said benefic, will cause losses, concerning vehicles and reduce one to severe accidents.

## Chapter 16. Effects of Putra Bhava

1-3. O Brahmin, now I tell you the effects, related to Putra Bhava. If the Lords of Lagn and Putra are in their own Rāśis, or in an angle, or in a trine, one will enjoy thorough happiness through his children. Should Putr’s Lord be in Ari, Randhr, or Vyaya Bhava, there will be no offspring. Should the Lord of Putra be combust, or be with malefics and be weak, there will be no children; even, if per chance issues are obtained, they will only quit the world soon. The Yuti of Putr’s Lord with Lagn’s Lord in a good Bhava will ensure early obtainment of children apart from happiness through them. If they join in an evil Bhava, they will prove a defect in this respect.

Notes: "Suta" in Sanskrit used in compound word or as an adjective does not exclude a female issue for it means "begotten". There are however specific occasions where the expression "son" is exclusively denoted by this term. A logical approach according to circumstances is needed in interpreting such expressions.

The conjunction of the 5th lord with the ascendant lord in a good house will ensure early obtainment of children apart from happiness through them. If they join in an evil house, they will prove a defect in this respect.

4. If Putr’s Lord is in Ari Bhava, as Lagn’s Lord is yuti with Mangal, the native will lose his very first child, whereafter his female will not be fertile to yield an offspring.

5. Should Putr’s Lord be in fall in Ari, Randhr, or Vyaya Bhava, while Budh and Ketu are in Putra Bhava, the native’s wife will give birth to one child only.

6. If Putr’s Lord is in fall and be not in Drishti to Putr, while Śani and Budh are in Putr, the native’s wife will give birth to one child only.

7. Should Dharma’s Lord be in Lagn, while Putr’s Lord is in fall and Ketu is in Putra along with Budh, obtainment of progeny will be after a great deal of ordeal.

Notes: The very presence of Mercury, or Ketu, or Saturn in the 5th will present a doubtful picture of progeny. If two of them join in the 5th, then there will be Kakavandhya Dosha (obtaining only a single issue) for the wife of the native, or even childlessness.

8. If Putr’s Lord is in Ari, Randhr, or Vyaya Bhava, or be in an inimical Rāśi, or be in fall, or in Putra itself, the native will beget issues with difficulty.

9. Should Putra Bhava be owned by Śani, or Budh and be occupied, or drishtied by Śani and Mandi, one will have adopted issues.

Notes: "Mandi" is the word used in the text which means Gulika. This identically has been narrated in a previous Chapter. Aspect of Mandi is suggested by the sage. Though there is no authentic information on aspect of Mandi (and other Upagrahas), it may be said that it aspects the 7th house.

The rule as per the shloka applies to Aquarius, Taurus, Virgo and Libra. In the case of the latter two Lagans, Saturn though rules the 5th is helpless obviously because of affliction by Gulika. Otherwise Saturn related to the 5th house as its owner will not deprive one of progeny, making him go in for an adoption.

10. Should Sūrya and Chandra be together in a Rāśi and in the same Navāńś, the native will be brought up by three mothers, or two fathers.

Notes: The luminaries should be in the same Rashi and same Navamsha. As a -result of this yoga, the child will be brought up by 3 females equal to mother or two men as father (i.e. paternal relatives etc.). This obviously hints after possible loss of mother or father soon after birth.

11. Adopted issue is indicated, if Putra is tenanted by six Grahas, while its Lord is in Vyaya Bhava and Chandra and Lagn are endowed with strength.

12. There will be many children, if Putr’s Lord is strong, while Putra is drishtied by strong Budh, Guru and Śukra.

13. If Putr’s Lord is with Chandra, or is in her Decanate, the native will beget daughters; so say Jyotishis.

Notes: The 5th lord's joining the Moon will confer daughters (rather more daughters) than sons. The Moon is a planet of multiplicity and hence there will be a number of daughters.

An alternative suggested by the sage is that the 5th lord should be in a decanate owned by the Moon. The Moon's decanate are: the first ten degrees of Cancer, the second ten degrees of Pisces and the third ten degrees of Scorpio. If the 5th lord occupies a degree as above, he will fall in the Moon's decanate. Then the native will obtain daughters.

14. If Putr’s Lord is in a Movable Rāśi, while Śani is in Putr, as Rahu is with Chandra, the child (so born) is of questionable birth.

Notes: There are 3 conditions denoted so that the owner of the horoscope is an illegal product. These are: (a) The 5th lord should be in a movable sign. (b) The 5th house should be occupied by Saturn, and (c) The Moon should be with Rahu (anywhere).

The combinations indicating illegal birth get nullified under certain conditions. For details see p, 55 of R. Santhanam English translation of Horāsara also.

15. Undoubtedly the native is born of other’s loins, if Chandra is in the 8th from Lagn, while Guru is in the 8th from Chandra. Malefic’s Drishti, or Yuti is essential in this Yog.

16. If Putr’s Lord is exalted, or be in Dhan, Putr, or Dharma Bhava, or be yuti with, or drishtied by Guru, obtainment of children will be there.

Notes: Anyone of the following 3 states of the 5th lord will ensure birth of children:

1) The 5th lord in exaltation.

2) The 5th lord in the 2nd/5th/9th house.

3). The 5th lord related to Jupiter by aspect or conjunction. Even though Jupiter may be the ruler of the 6th or 8th or 12th, his association with the 5th lord will ensure obtainment of children.

17. One will obtain children, that will indulge in mean deeds, if Putra is occupied by three, or four malefics, while Putr’s Lord is in fall. A benefic (including Budh) in Putra is excluded in the said combination.

18. If Putra is occupied by Guru, while its Lord is with Śukra, one will obtain an offspring in his 32nd, or 33rd year.

19. Should Putr’s Lord be in an angle along with Guru, the Karak, one will beget a child at the age of 30, or 36.

20. If Guru is in Dharma Bhava, while Śukra is in the 9th from Guru along with Lagn’s Lord, one will beget a child at the age of 40.

21. The native will at the age of 32 lose his child, if Rahu is in Putr, Putr’s Lord is in Yuti with a malefic and Guru is in debilitation.

22. There will be loss of children at 33 and 36, if a malefic is in the 5th from Guru, while another is in the 5th from Lagn.

23. Should Mandi be in Lagn, while Lagn’s Lord is in fall, grief on account of loss of child at the age of 56 will come to pass.

Notes: Mandi and Gulika are one and the same as described supra. The placement of Gulika in the ascendant while its lord is in debilitation will cause death of an offspring at the native's age of 56. Similarly, the debilitation of Gulika’s depositor will cause harm to the Bhava concerned, i.e. the Bhava occupied by Gulika.

24-32. Number of Children. There will be 10 sons, if Bandhu Bhava and Ari Bhava are occupied by malefics, while Putr’s Lord is in deep exaltation, joining Lagn’s Lord, as Guru is with another benefic. Nine will be the number of sons, that one will beget, if Guru is in deep exaltation, as Rahu is with Dhan’s Lord and Dharma is occupied by its own Lord. There will be eight sons, if Guru is in Putr, or Dharma Bhava, while Putr’s Lord is endowed with strength and Dhan’s Lord is in Karma Bhava. Śani in Dharma Bhava, while Putr’s Lord is in Putra itself, gives 7 sons, out of which twins will be born twice. If Putr’s Lord is in Putra in Yuti with Dhan’s Lord, there will be birth of 7 sons, out of which 3 will pass away. Only one son is denoted, if there be a malefic in Putra Bhava, while Guru is in the 5th from Śani, or vice versa. If Putra Bhava has a malefic in it, or, if Śani is in the 5th from Guru, the native will beget offspring only through his second, or third wife. Should Putra be occupied by a malefic, while Guru is yuti with Śani in Putra Bhava, as Lagn’s Lord is in Dhan Bhava and Putr’s Lord is yuti with Mangal, one will live long, but lose his children one after the other, as they are born.

## Chapter 17. Effects of Ari Bhava

1. O Brahmin, following are the effects, produced by Ari Bhava, relating to diseases, ulcers etc. Listen to this attentively.

2. Ulcers/Bruises. Should Ari’s Lord be in Ari itself, or in Lagn, or Randhr, there will be ulcers, or bruises on the body. The Rāśi, becoming Ari Bhava, will lead to the knowledge of the concerned limb.

3-5. Relatives Affected. The Karak of a relative, or the Lord of such a Bhava, joining Ari’s Lord, or being in Ari, or Randhr Bhava, indicates ulcers/bruises to such a relative, like father. Sūrya with such lordship and in such a Bhava denotes such affectation of head, Chandra of the face, Mangal of the neck, Budh of the navel, Guru of the nose, Śukra of the eyes, Śani of the feet and the Rahu and Ketu of the abdomen.

Notes: In these three shlokas, we are instructed to know of the possible afflictions to the native’s relatives and to the native himself -both from the horoscope of the native.

Firstly, a certain significator or a certain Bhava lord should join the 6th lord or be in the 6th/8th house so that the relative signified by the said Karaka incurs ulcers bruises etc. For example, in a Sagittarius Lagna horoscope, the 6th lord is Venus. The 6th is Taurus and the 8th is Cancer. Suppose the 4th lord Jupiter or the Matru-karaka Moon (signifying mother) joins Venus or is in Taurus. (Cancer though the 8th house, the Moon therein should not be deemed harmful in this regard and Jupiter in Cancer will not also afflict the mother as he is exalted there and protects the 4th by aspect.) As a result, the mother will incur ulcer, bruises etc.

The relatives signified by planets and Bhavas are denoted in Ch. 32, infra.

The second clue is to know the possible affliction, to the native, of a particular area in the body. If the Sun is the lord of the 6th house or is with the 6th lord or is in the 6th/8th, the native will be apt to incur affliction of head, and so on and forth. As regards, Rahu and Ketu, they do not own any house in the normal context. Hence their position in the 6th/8th or going the 6th lord need only be considered. Rahu or Ketu in the 6th/8th will cause stomachial disorders.

6. Facial Diseases. Should Lagn’s Lord be in a Rāśi of Mangal, or of Budh and has a Drishti on Budh, there will be diseases of the face.

Notes: The lord of the ascendant should be in Aries, Scorpio, Gemini or Virgo and be aspected by Mercury. Even if Mars, ruling the ascendant, is in Gemini or in Virgo and is aspected by Mercury; the native will suffer facial diseases. The occupation can be in any Bhava.

As regards Aries Lagna and Scorpio Lagna a different look be given to the placement of Mars in own sign. For Aries Lagna, Mars in Scorpio or for Scorpio Lagna, Mars in Aries and aspected by Mercury will not produce the said adversity, unless Mars is seriously afflicted otherwise.

7-8½. Leprosy. Mangal, or Budh, having ownership of the ascending Rāśi and joining Chandra, Rahu and Śani, will cause leprosy. If Chandra is in Lagn, which is not however Cancer, and be with Rahu, there will occur white leprosy. Śani in place of Rahu will cause black leprosy, while Mangal Similarly, will afflict one with blood-leprosy.

9-12½. Diseases in General. When Lagn is occupied by the Lords of Ari and Randhr Bhava along with Sūrya, the native will be afflicted by fever and tumours. Mangal, replacing Sūrya, will cause swelling and hardening of the blood vessels and wounds and hits by weapons. Budh so featuring will bring in billious diseases, while Guru in similar case will destroy any disease. Similarly, Śukra will cause diseases through females, Śani windy diseases, Rahu danger through low-caste-men and Ketu navel diseases. Chandra in Yuti with the Lords of Ari and Randhr Bhava will inflict dangers through water and phlegmatic disorders. Similar estimates be made from the respective significators and Bhavas for relatives, like father.

Notes: The hints given above can be summed up as under:

Lords of the 6th and 8th in the ascendant being with the

/~\* Graha ~~ Diseases

\*Sun ~Tumours, fever etc.

\*Mars ~Diseases of blood vessels, hits, wounds etc.

\*Mercury ~Bilious disease (like jaundice).

\*Jupiter ~Freedom from diseases.

\*Venus ~Diseases caused by sexual union.

\*Saturn ~Windy disease like rheumatism, arthritis, paralysis etc.

\*Rahu ~Danger from the so called low-caste men.

\*Ketu ~Diseases of the navel.

\*Moon ~Drowning, cough, tuberculosis, asthma and other lung disorders.

~/

Replacing the ascendant with a certain Bhava, these afflictions to the concerned relatives be predicted. For example, if the 6th and 8th lords join the Moon in the 3rd Bhava, danger to co-born by drowning, lung disorders etc. be known. Should Venus join the 6th and 8th lords in the 11th house; an elder brother of the native will incur venereal diseases.

Thus, the clues given by the sage should be extensively and effectively applied in regard to diseases for the native and his relatives.

The afflictions to be caused by the planets, signs etc. have been rather exhaustively given in the notes in Ch. 47 of R. Santhanam English translation of Saravali. Though it was in the context of death, the same may be carefully used in knowing diseases as well. The reader may accordingly consult the said Notes.

Dr, H. L. Cornell, M. D., in his 'Encyclopaedia of Medical Astrology' enlists some important diseases under different planetary captions. By way of adding useful information for the benefit of the inquisitive reader, I quote some as below:

The Sun: diseases of the nerves of the brain, cellular excitation, blood affliction, weak constitution, dryness, apoplexy, diseases of arteries, bowel disorders, pimples, skin and throat affliction, chronic inflammation, conductivities, diphtheria, dizziness, dropsy (Hindu astrology relates dropsy to Jupiter), fever, fistula, giddiness, glaucoma, violent pains and headaches, organic heart troubles, palpitation disorders, hyper-anaemia, afflictions to excretory and generative systems, measles, obstruction in the stomach, quinsy, scrofula, scurvy, sharpness of urine, smallpox, disorders of spine, strangury, sunstrokes, swellings in neck or feet, trembling, tumours, venereal distempers etc.

The Moon: gaseous distention of abdomen, abscesses, diseases of alimentary canal, disorders of bladder, blindness, disorders of bowels, disorders of the brain substance, bronchial disorders, cancer, carditis, catarrh, cellular zymosis, worms in children, colds, conjunctivitis, rotten coughs, delirium Rahu is the main planet for delirium according to Hindu astrology), diarrhoea, irregular menses, menstrual disorders, dyspepsia, effusions, epilepsy, eruptions, disorders of eyes, gout in feet, osmosis, leucorrhoea, diseases of genctals, defects in haemoglobin, hysteria, mental ill health, stone in Kidneys (also Venus indicates this disorder), scrofula, disorders of larynx, disorders of breasts, diseases of mucous and serous membranes, miscarriage, obstruction of bowels and lungs, phthisis, premature births, profluvial effusions, thin blood, disorders of uterus, vomiting etc. She will also cause liver defects for women (while Jupiter afflicts the male's liver).

Mars: death by abortions, disorders of vessels, bleeding, excessive menses, boils, affections and pains in breasts, burns, bruises, carbuncles, chickenpox, cholera, congestion of blood, consumption, contagious fevers, cutaneous eruptions, fatty degeneration of the heart, dysentery, epidemics, fractures and falls, disorders of geneto-urinary system, gonorrhoea, haemoptysis, hernia, hysteria, itches, loss of blood, haemorrhage of lungs, malaria (also under Rahu), ulceration of penis, perityphlitis, piles, semi-tertial fevers, syphilis, extreme heat in throat, tonsils, vascular excitement, abscess of vulva, yellow jaundice etc.

Mercury: nervous complaints, asthma, apoplexy, impure blood, disorders caused to brain by overwork, rapid breathing, shortness of breathing, colic in the bowels, cramps in the arms, shoulders, legs and feet, dumbness, falling fits, flatulent colic, gastro-abdominal troubles, hyperesthesia, insomnia, neuralgia in and obstruction of kidneys, paralysis of the nervous system, pulmonary diseases, quivering, griplings in stomach, suppression of urine, heart tremours, lowering or exhausting of the vital fluids of the nerves, worms in bowels etc.

Jupiter: Jupiter will not cause any disease by himself but when afflicted in the figure by adverse heavenly bodies. Such are: Adiposis (excessive formation of adipose tissue), disorders of adrenals, diseases from corrupt, air, alterations in the red blood particles, disorders of arterial blood, disorders in the back and of back bone, stone in bladder, cancer of the breast, cerebral congestion, digestive disorders, dropsy, affections of the ear, eczema, tumour of kidneys, disturbances of milk glands, fatty degeneration of muscles, plethoric and sthenic distention’s, potato like cancer, thoracic diathesis, pains in vertebrae, diseases of viscera, liver and spleen.

Venus: comedo, disorders of bowels (like distempers, flux and mucus in bowels), breathing disorders (caused by tight lacing and indiscretions in dress), Bright's Disease, poor circulation of venous blood, clogging of the system, disorders caused by wrong use of cosmetics, diabetes, diphtheria, enlarged tonsils, humorous discharge from eyes, skin eruptions and diseases in feet, bilious flatulency, hysteria, diseases of kidneys, King's Evil, diseases of matrix, Night Losses (discharge in sleep), venereal disorders, disorders of thorax, Typhus Fever, urine infection, etc.

Saturn: antiperistalsis, arthritis, articular rheumatism, black jaundice, fractures of and pains in bones, chronic bronchitis, impotence, club feet, colds, deafness, dyspnoea, typhoid, disorders of foetus and troubles during conception, narrowing of passages heart affected by poison, depression in skull, Jumpy and hard stools, ablation of tonsils, dental diseases etc.

How to apply these diseases is entirely a different matter. The reader will have to make judgements of his based on his own experience, and from various angles.

13-19½. TIMING OF ILLNESS. The native will be afflicted by illness throughout life, if Śani is with Rahu, while Ari Lord and 6th Bhava are yuti with malefics. One will suffer from (severe) fever at the age of 6 and at the age of 12, if Mangal is in Ari, while Ari Lord is in Randhr. If the Chandra is in Dhanu/Meen, while Guru is in Ari from Lagn, one will suffer from leprosy at the age of 19 and 22. If Rahu is in Ari, Lagna Lord is in Randhr and Mandi is in an angle, consumption will trouble the native at the age of 26. Spleenary disorders will be experienced at the age of 29 and 30, if the Lords of 6th and 12th are in exchange of their Rāśis. Śani and Chandra together in Ari will inflict blood-leprosy at the age of 45. If Śani is with an inimical planet, while Lagn Lord is in Lagn itself, windy disorders (like rheumatism) will trouble the native at the age of 59.

20-22. UNFORTUNATE YEARS. Should Chandra be yuti with Ari Lord, while the 8th Lord is in Ari and the 12th Lord is in Lagn, the native will be troubled by animals at the age of eight. O Brahmin, if Rahu is in Ari, while Śani is in Randhr from the said Rahu, the child will have danger through fire at the age of 1 and 2, while in Sahaj year birds will bring some evils.

23-25. UNFORTUNATE YEARS (continued). Danger through water will have to be feared during Putra and Dharma years, if Sūrya is in Ari, or Randhr, while Chandra is in Vyaya from the said Sūrya. Śani in Randhr, as Mangal is in Yuvati, all cause small-pox in Karma year and in 30th year of age. If 8th Lord joins Rahu in an angle/trine from Randhr Bhava and be in Randhr in Navamsa, the subject will be troubled by swelling of blood vessels, urinary disorders etc. during the 18th year and the 22nd year.

Notes: The evils narrated above relating to the 18th/22nd year of age need some clarification. The 8th lord should be conjunct Rahu in the 2nd, 4th, 5th, 11th or 12th from the ascendant. The said 8th lord should simultaneously be in the 8th place from the Navamsha ascendant (i.e. in the 8th in Navamsha chart). As a result, the native will incur urinary and blood vessel disorders in 18th/22nd year of age.

26. LOSS THROUGH ENEMIES. Loss of wealth will come to pass during the 31st year, if Labh and 6th Lords exchange their Rāśis.

27. INIMICAL SONS. One’s own sons will be his enemies, if Putra Lord is in Ari, while Ari Lord is with Guru. Simultaneously Vyaya Lord should be in Lagn.

28. FEAR FROM DOGS. There will be fear from dogs during the 10th and 19th year, if the Lagna Lord and the 6th Lord are in exchange.

## Chapter 18. Effects of Yuvati Bhava

1. O excellent of the Brahmins, listen to me, detailing the effects of the 7th Bhava. If Yuvati Lord is in his own Rāśi, or in exaltation, one will derive full happiness through his wife (and marriage).

2. SICK WIFE. Should Yuvati Lord be in Ari, 8th, or Vyaya, the wife will be sickly. This however does not apply to own Bhava, or exaltation placement, as above.

Notes: The placement of the 7th lord in the 6th/8th/12th will cause a sickly wife (Similarly Venus in an evil house). If the said house happens to be exaltation or own sign, then this need not be feared. For example, Saturn in Capricorn for a Leo native or Venus in Pisces for an Aries native.

3. Excessive·Libidinousness/Death·of·Wife. If Śukra is in Yuvati, the native will be exceedingly libidinous. If Śukra yuti a malefic in any Bhava, it will cause loss of wife.

4-5. THE 7TH LORD. Should Yuvati Lord be endowed with strength and be yuti with, or be drishtied by a benefic, the native will be wealthy, honourable, happy and fortunate. Conversely, if Yuvati Lord is in fall, or is combust, or is in an enemy’s Rāśi, one will acquire sick wives and many wives.

Notes: Plurality of wives and sickness to them will come to pass with the 7th lord's occupying his sign of debilitation or having got combust or inimical placement. There is more to the 7th lord for plurality of wives than what it stated, as it will be evident from practical experience. However, this affliction to the 7th lord will cause delays and disappointments in respect of marriage apart from sickness to spouse, if the 7th lord is in an enemy's sign, the native's wife will scarcely honour him.

6. PLURALITY OF WIVES. If Yuvati Lord is in a Rāśi of Śani, or of Śukra and be drishtied by a benefic, there will be many wives. Should Yuvati Lord be particularly in exaltation, the same effects will come to pass.

7-8½. MlSCELLANEOUS MATTERS. The native will befriend barren females, if Sūrya is in Yuvati. Chandra therein will cause association with such female, as corresponding to the Rāśi, becoming Yuvati. Mangal, placed in Yuvati, will denote association with marriageable girls (those with menses), or with barren females. Budh indicates harlots, mean females and females, belonging to traders’ community. Wife of a Brahmin, or a pregnant female will be in the native’s association, if Guru is in Yuvati. Base females and females, having attained their courses, are denoted by Śani, Rahu/Ketu in Yuvati.

Notes: Any planet in the 7th (including the 7th lord, vide Ch. 24, shloka 79) is normally indicative of absence of sterling-ness in character in the matter of sexual union.

If the Sun is in the 7th in a horoscope promising lose character, the native will seek pleasures from females who are barren. As regards the Moon, the kind of females to sexually intercourse with will correspond to the sign becoming the 7th house. For example, when Virgo becomes the 7th house the female is a virgin; Libra prostitutes, Gemini a house wife and so on and so forth. Mars in the 7th denotes a female that has come of marriageable age or one who is in her monthly course or one devoid of conceiving ability. Similarly, in other cases Jupiter in the 7th is also no exception.

The above results should be declared, only after ensuring that the native is primarily disposed to go out of the way for sexual union, with the support of other horoscopic indications.

8-9½. Mangal denotes a female with attractive breasts. Śani indicates sick and weak spouse. Guru will bring a spouse with hard and prominent breasts. Śukra will bring one with bulky and excellent breasts.

Notes: Though there is no specific word in the above lines to mean: "spouse'', these planets (related to 7th house by occupation, aspect or ownership) will cause obtainment of such wives. These can also indicate the kind of females that he sexually unites with.

10-13½. Malefics in Vyaya and 7th, while decreasing Chandra is in Putra denote, that the native will be controlled by spouse, who will be inimical to the race (or family). If Yuvati Bhava is occupied, or owned by Śani/Mangal, the native will beget a harlot, as his spouse, or he will be attached to other illegally. Should Śukra be in a Navamsa of Mangal, or in a Rasi of Mangal, or receive a Drishti from, or be yuti with Mangal, the native will kiss the private parts of the female. If Śukra is so related to Śani, the native will kiss the private parts of the male.

Notes: There are four, hints given in the above verses, as under:

1) The Moon with decreasing, rays in the 5th house while the 12th and the 7th are occupied by malefic planets the spouse will high-handed and will be at loggerheads with the family members of the native.

2) Saturn or Mars in the 7th house; or owning the 7th house: the spouse will be of questionable character. While the placement of Saturn (and) or Mars in the 7th house is bad for the character of the spouse, Mars or Saturn ruling the 7th house should not simply lead to the fruition of the said effect. Cancer, Leo, Taurus and Libra or such ascendant have the 7th lordship of Saturn or Mars. So, to say in the case of these four ascendants, there must be severe affliction to the 7th from other sources so that the spouse is not chaste in character.

3). The native will indulge in kissing the privities of the female if Venus is in a Rashi or Navamsha of Mars, or is aspected by or in conjunction with Mars. That is, he will have unusual habits in the matter of sexual gratification from the female.

4) Venus, if related to Saturn and his divisions instead of to Mars and his divisions as stated in point 3 above, the native will have ugly relations with another male, for subduing his mad lust.

14-15. WORTHY SPOUSE. The native will beget a spouse endowed with (the seven principal) virtues, who will expand his dynasty by sons and grandsons, if the 7th Lord is exalted, while Yuvati is occupied by strong Lagna Lord and a benefic.

Notes: The above verses hint at the possibility of the native obtaining children (and grandchildren) if the ascendant lord with strength is in the 7th with a benefice as the 7th lord is disposed in exaltation sign. The combination in question is meant for the native begetting a virtuous wife as well. The mere exaltation of the 7th lord is capable of bestowing a virtuous wife, if not progeny.

16. EVILS TO SPOUSE. If Yuvati Bhava, or its Lord is yuti with a malefic the native’s wife will incur evils, especially, if Yuvati Bhava, or its Lord is bereft of strength.

17. LOSS OF SPOUSE. If Yuvati Lord is devoid of strength and is relegated to Ari, 8th, or Vyaya, or, if Yuvati Lord is in fall, the native’s wife will be destroyed (i.e. she will die early).

18. LACK OF CONJUGAL FELICITY. If Chandra is in Yuvati, as Yuvati Lord is in Vyaya and the Karaka (indicator Śukra) is bereft of strength, the native will not be endowed with marital happiness.

Notes: The Moon referred to here should obviously be decreasing. The Moon increasing, while although the other part of the planetary conditions as stated in the shloka is fulfilled, will stall the adversity and improve the situation.

19-21. PLURALlIY OF WIVES. One will have two wives, if Yuvati Lord is in fall, or in a malefic Rāśi along with a malefic, while Yuvati Bhava, or the 7th Navamsa belong to a eunuch planet. If Mangal and Śukra are in Yuvati, or, if Śani is Yuvati, while the Lord of Lagn is in Randhr, the native will have 3 wives. There will be many wives, if Śukra is in a Dual Rāśi, while its Lord is in exaltation, as Yuvati Lord is endowed with strength.

Notes: For a dual marriage, the 7th from the natal ascendant or the 7th from Navamsha ascendant should be owned by a eunuch planet. So, to say, Gemini, Virgo, Capricorn or Aquarius should be the 7th as above. While this is fulfilled, the 7th lord (from natal ascendant) should be in his sign of debilitation or in a malefic's sign along with a malefic.

The other two yogas are simple and need no elaboration.

22. TIME OF MARRIAGE (upto Sloka 34). If Yuvati Lord is in a benefic’s Bhava (or in Dharma, as Subha Rāśi so means), while Śukra is exalted, or is in own Rāśi, the native will marry at the age of 5, or 9.

Notes: The age of marriage indicated in the text will not be practical in all cases in modern social conditions. These will simply help in knowing of early or belated marriages. For Example, the present Shloka should tell us the possibility of early marriage, if not literally at the age of 5 or 9.

23. If Sūrya is in Yuvati, while his dispositor is yuti with Śukra, there will be marriage at 7th, or 11th year of age.

24. Śukra in Dhan, while Yuvati Lord is in Labh will give marriage at the age of 10, or 16.

25. Marriage will take place during the 11th year, if Śukra is in an angle from Lagn, while Lagn Lord is in Makar, or Kumbh.

26. The native will marry at 12, or l9, if Śukra is in an angle from the Lagna, while Śani is in Yuvati counted from Śukra.

27. Should Śukra be in Yuvati from Chandra, while Śani is in Yuvati from Śukra, marriage will be in the 18th year.

28. Marriage will be in the 15th year, if Dhan Lord is in Labh, while Lagn Lord is in Karma.

29. An exchange between the Lords of Dhan and Labh will bring marriage 13 years after birth.

30. Ones 22nd/27th year will confer marriage, if Śukra is in Yuvati from the 8th Bhava (i.e. Dhan from Lagna), while his dispositor is yuti with Mangal.

31. Should Yuvati Lord be in Vyaya, while the natal Lord is in Yuvati in Navamsa, marriage will be in 23rd/26th year of age.

32. Either the 25th year, or the 33rd year will bring marriage, if Randhr Lord is in Yuvati, as Śukra is in Navamsa Lagna.

33. Should Śukra be in Dharma from Dharma (i.e. in Putra Bhava), while Rahu is in one of the said Bhavas (i.e. in Putr/Dharma), marriage will take place during 31st, or 33rd year.

34. The native will marry at 30, or 27, if Śukra is in Lagn, while the 7th Lord is in Yuvati itself.

35-39. TIMING OF WIFE’S DEATH. Loss of wife will occur in the 18th year, or 33rd year of age of the native, if Yuvati Lord is in fall, while Śukra is in Randhr. One will lose his spouse in his 19th year, if Yuvati Lord is in the 8th, while Vyaya Lord is in Yuvati. The native’s wife will die within three days of marriage due to snake bite, if the native has Rahu in Dhan and Mangal in Yuvati. If Śukra is in Randhr, while his dispositor is in a Rāśi of Śani, death of wife will take place during the native’s 12th, or 21st year of age. Should the ascendat Lord be in his Rāśi of debilitation, as Dhan Lord is in Randhr, loss of wife will occur in the 13th year of age.

40-41. THREE MARRIAGES. Should Chandra be in Yuvati from Śukra, while Budh is in Yuvati from Chandra and Randhr Lord is in Putra (from the Lagna), there will be marriage in Karma year followed by another in the 22nd year and yet another in the 33rd year.

42. DEATH OF WlFE. lf Ari, 7th and 8th are in their order occupied by Mangal, Rahu and Śani, the native’s wife will not live (long).

## Chapter 19. Effects of Randhr Bhava

1. Long Life. O excellent of the Brahmins, listen to me speak on the effects of Randhr Bhava. If Randhr’s Lord is in an angle, long life is indicated.

2. Short Life. Should Randhr’s Lord join Lagn’s Lord, or a malefic and be in Randhr itself, the native will be short lived.

3. Śani and Karma’s Lord about Longevity. Similarly, consider Śani and Karma’s Lord in the matter of longevity. Karma’s Lord is in Randhr along with a malefic Grah and/or Lagn’s Lord.

Notes: To get the actual import of this verse, we should read it in the context of the previous verse. So, to say, short life will come to pass if:

I) The 8th lord is in the 8th along with a malefic or along with the ascendant lord or

2) Saturn joins a malefic/ascendant lord in the 8th house or

3) The 10th lord is in the 8th along with a malefic planet/ascendant lord.

4-7. Long Life. There will be long life, if Ari’s Lord is in Vyaya, or, if Ari’s Lord is in Ari, as Vyaya’s Lord is in Vyaya, or, if Ari’s Lord and Vyaya’s Lord are in Lagn and Randhr. If the Lords of Putr, Randhr and Tanu Bhava are in own Navāńśas, own Rāśis, or in friendly Rāśis, the native will enjoy a long span of life. Should the Lords of Lagn, Randhr and Karma Bhava and Śani are all disposed severally in an angle, in a trine, or in Labh Bhava, the subject will live long. Like these, there are many other Yogas, dealing with the issue of longevity. The strength and weakness of the Grahas concerned be estimated in deciding longevity.

Notes: In shloka 4, we have three yogas for long life. These are:

1) The 6th lord in the 12th.

2) The 6th and 12th lords simultaneously in the 6th and the 12th.

3) The 6th lord in the ascendant while the 12th lord is in the 8th.

The combinations given in the other two verses are quite clear.

8-13. Short Life. One’s span of life will be between 20 and 32 years, if Lagn’s Lord is weak, while Randhr’s Lord is an angle. The native will only be short-lived, if Randhr’s Lord is in fall, while Randhr Bhava has a malefic in it and Tanu Bhava is bereft of strength. Death will be instant at birth, if Randhr Bhava, Randhr’s Lord and Vyaya Bhava are all conjunct malefics. Malefics in angles and/or trines and benefics in Ari and/or Randhr Bhava, while Tanu Bhava has in it Randhr’s Lord in fall: this Yoga will cause immediate end. If Putra and Randhr Bhava and Randhr’s Lord are all conjunct malefics, the life span will be very brief. Within a month of birth, death will befall the child, if Randhr’s Lord is in Randhr itself, while Chandra is with malefics and be bereft of beneficial Drishti.

Notes: If the 8th lord is in an angle, the native will be longs-lived, according to shloka 1 of the present chapter. The ascendant lord bereft of strength, in such a case, will reduce the life span as per verse 8 above. Hence it follows that the 8th lord's good disposition is alone not enough, but the power of ascendant lord is a simultaneous need, for a long life.

In shloka 12, it is stated that 8th lord should be in fall in the ascendant. For no ascendant, the 8th lord is debilitated in the ascending sign. This is possible when only the 8th Bhava falls in the 7th or 9th sign. For example, in certain latitudes, suppose the last portion of Virgo rises. Then there is a possibility of the 8th cusp falling in Taurus. In that case, its ruler, Venus, can be debilitated in Virgo, the ascending sign. Otherwise, by signs it is not possible.

Should the 8th lord be in the 8th, long life to the native is denoted. But when simultaneously the Moon is captured by a malefic and be without any help from a benefice, then early evils to life span will have to be predicted, vide shloka 13 above

14-15. Long Life (again). One will be long-lived, if Lagn’s Lord is in exaltation, while Chandra and Guru are, respectively, in Labh and Randhr Bhava. If Lagn’s Lord is exceedingly strong and receives a Drishti from a benefic, which is placed in an angle, the person concerned will be wealthy, virtuous and long-lived.

## Chapter 20. Effects of Dharma Bhava

1. Combinations for Fortunes. O Brahmin, now listen to the effects of Dharma Bhava. One will be fortunate (or affluent), if Dharma’s Lord is in Dharma Bhava with strength.

2. Should Guru be in Dharma Bhava, while Dharma’s Lord is in an angle and Lagn’s Lord is endowed with strength, one will be extremely fortunate.

Notes: "Bhagyasthana" is a name given to the 9th house. "Bhagya" denotes fortunes, affluence etc. Hence from the 9th house, one's capacity to retain the wealth earned should be studied.

3. Fortunate (Affluent) Father. If Dharma’s Lord is with strength, as Śukra is in Dharma, while Guru is in an angle from Tanu Bhava, the native’s father is fortunate.

4. Indigent Father. If Dharma’s Lord is debilitated, while the 2nd and/or the 4th from Dharma Bhava is occupied by Mangal, the native’s father is poor.

Notes: It is stated that Mars in the 10th or 12th from the ascendant (i.e. the 2nd or the 4th from the 9th) while the 9th lord is in debilitation denotes poverty of wealth for the father. Even if there be some wealth of the father, Mars in the 10th/12th (not being in own house or in exaltation) will make the native disinherit patrimony or enter into litigations. So, to say, such patrimony will not come to the hands of the native, that too easily.

5. Long-living Father. Should Dharma’s Lord be in deep exaltation, while Śukra is in an angle from Tanu Bhava and Guru is in the 9th from Navāńś Lagn, the father of the native will enjoy a long span of life.

6. Royal Status for Father. If Dharma’s Lord is an angle and receives a Drishti from Guru, the native’s father will be a king endowed with conveyances, or be equal to a king.

7. Wealthy and Famous Father. Should Dharma’s Lord be in Karma Bhava, while Karma’s Lord receives a Drishti from a benefic the native’s father will be very rich and famous.

8-9. Virtuous and Devoted to Father. Should Sūrya be in deep exaltation, as Dharma’s Lord is in Labh Bhava, the native will be virtuous, dear to the king and devoted to father. If Sūrya is in a trine from Lagna, while Dharma’s Lord is in Yuvati in yuti with, or receiving a Drishti from Guru, the native will be devoted to his father.

10. Fortunes etc. Acquisition of fortunes, conveyances and fame will follow the 32nd year of age, if Dharma’s Lord is in Dhan, while Dhan’s Lord is in Dharma.

11. Inimical to Father. There will be mutual enmity between the father and the native, if Lagn’s Lord is in Dharma Bhava, but with the Lord of Ari. Further, the native’s father will be of contemptible disposition.

12. Begged Food. If Karma’s Lord and Sahaj’s Lord are bereft of strength, while Dharma’s Lord is in fall, or combust the native will go begging for his food.

13-25. Combinations for Father’s Death. The father of the native would have passed away prior to the native’s birth, if Sūrya is in Ari, Randhr, or Vyaya Bhava, as Randhr’s Lord is in Dharma Bhava, Vyaya’s Lord is in Tanu Bhava and Ari’s Lord is in Putra Bhava. Should Sūrya be in Randhr Bhava, while Randhr’s Lord is in Dharma, the native’s father will pass away within a year of his birth. If the Lord of Vyaya Bhava is in Dharma Bhava, while Dharma’s Lord is in its debilitation Navāńś, the native’s father will face his end during the 3rd, or the 16th year of the native. Death of father will occur in the 2nd, or the 12th year, if Lagn’s Lord is in Randhr Bhava, as Randhr’s Lord is with Sūrya. Should Rahu be in the 8th from Dharma, as Sūrya is in the 9th from Dharma, death of father will take place in the 16th, or the 18th year of the native. If Śani is in the 9th from Chandra, as Sūrya is with Rahu, the native’s father will die in the 7th, or the 19th year of the native. The native in his 44th year will lose his father, if Dharma’s Lord is in Vyaya, as Vyaya’s Lord is in Dharma. If Lagn’s Lord is in Randhr Bhava, as Chandra is in Sūrya’s Navāńś, the native in his 35th, or 41st year will lose his father. One will lose his father in the 50th year, if Sūrya, being the Lord of Dharma, is conjunct Mangal and Śani. If Sūrya is in the 7th from Dharma Bhava, as Rahu is in the 7th from Sahaj Bhava, the 6th, or 25th year of the native will be fatal for father. If Śani is in the 7th from Randhr Bhava, as Sūrya is in the 7th from Śani, the ages of 21, 26, or 30 will be fatal for the father. If Dharma’s Lord is in its debilitation Rāśi, while his dispositor is in Dharma Bhava, the native will lose his father at the age of 26, or 30. Thus, the Jyotishis may know the effects.

26. Fortunes. One will enjoy abundant fortunes, if Śukra is in deep exaltation and be in the company of Dharma’s Lord, as Śani is in Sahaj.

27-28. Fortunate Periods. Abundant fortunes be acquired after the 20th year, if Dharma has Guru in it, as its Lord is in an angle from Lagn. Should Budh be in his deep exaltation, as Dharma’s Lord is in Dharma itself, abundant fortunes will be earned after the 36th year. 29. Should Lagn’s Lord be in Dharma, as Dharma’s Lord is in Lagn and Guru is in Yuvati, there will be gains of wealth and conveyances. 30. Lack of Fortunes. If Rahu is in the 9th from Dharma Bhava, as his dispositor is in Randhr Bhava and Dharma’s Lord is in fall, the native be devoid of fortunes. 31. Food by Begging. Should Śani be in Dharma Bhava along with Chandra, as Lagn’s Lord is in fall, the native will acquire food by begging. 32. O Brahmin, these are the effects related to Dharma Bhava. I have explained briefly. These may be estimated with the help of the state of the Lords of Lagn and Dharma Bhava and in other manners as well.

## Chapter 21. Effects of Karma Bhava

1. I now explain the effects of Karma Bhava. Listen to these, o Maitreya, in the words of Brahma, Garga and others.

Notes: Statements like "Brahma Gargadi Bhashitam" go to prove that sage Parāśara, had access to such expositions of Lord Brahma which would not be possible to an ordinary mortal. The history of Parāśara has been explained in the notes for the initial shlokas of Ch. 1 supra and Ch. 41 infra.

2. Paternal Happiness. If Karma’s Lord is strong and in exaltation, or in its own Rāśi/Navāńś, the native will derive extreme paternal happiness, will enjoy fame and will perform good deeds.

Notes: Though the word "Karmaa" means deed, it in the context of astrology denotes one's profession, job, livelihood etc. The 10th house rules one's patrimony, paternal happiness, last offices to father and such other matter while the 9th house, as explained earlier deals with one's father as an individual.

3. If Karma’s Lord is devoid of strength, the native will face obstructions in his work. If Rahu is in an angle, or in a trine, he will perform religious sacrifices, like Jyotishtoma.

Notes: Should Rahu be strongly disposed in an angle or in a trine, the native will perform "Jyotishtoma." This is Soma sacrifice deemed as a whole class of sacrificial ceremonies consisting of sixteen Vedic rites. To wit, the native will be extremely religious and meritorious.

4. If Karma’s Lord is with a benefic, or be in an auspicious Bhava, one will always gain through royal patronage and in business. In a contrary situation, only opposite results will come to pass.

Notes: Should the 10th lord be with a benefice or in a benefices Rashi, the native will ever gain in his undertakings with the king (i.e. in his calling)." अन्मथान्मथा" means that if the 10th lord is with a malefic or in a malefic Rashi, the native will be a loser in his calling and will not serve the king (or a worthy person). The short and the long of the verse is to convey the idea that the 10th lord should be related to a benefice sign for a happy and prosperous calling. Connections with a malefic will cause grief.

5. Should Karma and Labh Bhava be both occupied by malefics, the native will indulge only in bad deeds and will defile his own men.

6. If the Lord of Karma Bhava is relegated to Randhr Bhava along with Rahu, the native will hate others; be a great fool and will do bad deeds.

Notes: The 8th house occupied by Rahu in the company of the 10th lord will spoil professional happiness of the native apart from making him perform questionable and foolish deeds as well as incurring misconceptions with one and all

7. If Śani, Mangal and Karma’s Lord are in Yuvati, as Yuvati’s Lord is with a malefic, the native will be fond of carnal pleasures and of filling his belly.

Notes: The effects for the combination as above are described by the words "Sisnodara Parayana" (शिश्नोदरपरायणः) and as far as I understand, the meaning is as above. (Sisna= male organ, Udara = belly.)

8-10. Should Karma’s Lord be in exaltation and be in the company of Guru, as Dharma’s Lord is in Karma the native will be endowed with honour, wealth and valour. One will lead a happy life, if Labh’s Lord is in Karma and Karma’s Lord is in Lagn, or, if the Lord of Karma Bhava is yuti with the Lord of Labh Bhava in an angle. Should Karma’s Lord in strength be in Meen along Guru, the native will doubtless obtain robes, ornaments and happiness.

11. Should Rahu, Sūrya, Śani and Mangal be in Labh Bhava, the native will incur cessation of his duties.

Notes: ज्ञान means learning in the normal text. Apart, this denotes sacred knowledge derived from meditation on the higher truths of religion and philosophy which instructs the seeker how to understand his own nature within him and to reunite with the Almighty avoiding reincarnation. This is taught by ज्ञान योग (Gyana yoga). Jupiter and Venus joining in Pisces (the terminal house, denoting final emancipation) will endow the native with such supreme knowledge. The lord of the ascendant simultaneously joining the exalted Moon renders the mind fertile enough to produce knowledge of one own self. For one cannot attain the Lord without first knowing what he himself is. Material wealth will also come to the native as a by-product of the planetary configuration in question. So, to say one will be spiritually and materially wealthy.

Notes: The 4 planets, viz. the Sun, Mars, Rahu and Saturn joining in the 11th house will ensure that the native will not be successful in his performance. As a consequence, he will not have a happy calling or profession worth the name, and will gain nothing

12. One will be learned and wealthy, if Guru is in Meen along with Śukra, while Lagn’s Lord is strong and Chandra is in exaltation.

13. Should Karma’s Lord be in Labh, while Labh’s Lord is in Tanu Bhava and Śukra is in Karma, the native will be endowed with precious stones.

Notes: To wit the planets so disposed as mentioned in the shloka will confer a huge influx of material wealth on the native.

14. If the Karma’s Lord is exalted in an angle, or a trine and is yuti with Guru, or receives a Drishti from Guru, one will be endowed with deeds.

15. Should Karma’s Lord be in Lagn along with Lagn’s Lord, as Chandra is in an angle, or in a trine, the native will be interested in good deeds.

16. If Śani is in Karma Bhava along with a debilitated Grah, while Karma Bhava in the Navāńś Kundali is occupied by a malefic, the native will be bereft of acts.

17. One will indulge in bad acts, if Karma’s Lord is in Randhr Bhava, while Randhr’s Lord is in Karma Bhava with a malefic.

18. Obstructions to the native’s acts will crop up, if Karma’s Lord is in fall, as both Karma Bhava and the 10th from Karma Bhava have malefic occupations.

19-21. Combinations for Fame. One will be endowed with fame, if Chandra is in Karma Bhava, while Karma’s Lord is in a trine from Karma Bhava and Lagn’s Lord is in Lagn’s angle. Similar effects will come to pass, if Labh’s Lord is in Karma Bhava, while Karma’s Lord is strong and gives a Drishti to Guru. Fame will come to the native, if Karma’s Lord is in Dharma Bhava, as Lagn’s Lord is in Karma Bhava and Chandra is in Putra Bhava.

22. O excellent of the Brahmins, Thus, have been told about the effects of Karma Bhava in a brief manner. Other related effects be guessed by you based on the relationship of the Lords of Lagn and of Karma Bhava.

## Chapter 22. Effects of Labh Bhava

1. O excellent of the Brahmins, I now explain effects relating to Labh Bhava, the auspiciousness of which Bhava will make one happy at all times.

2. Should Labh’s Lord be in Labh itself, or be in an angle, or in a trine from Lagn, there will be many gains. Similarly, if Labh’s Lord is exalted, though in combustion there will be many gains.

Notes: The second line or the above verse deserves a proper approach सूर्याशगोपि means "although in combustion or having lost rays in the Sun". The word "अपि" meaning "although" in this context deters the otherwise possible interpretation as "Sun's Navamsha or Sun's Rashi" which of course will be an extreme rendering. To wit, the correct import is that even though the 11th lord is combust but be in exaltation the native will gain abundantly.

3. If Labh’s Lord is in Dhan Bhava, while Dhan’s Lord is in an angle along with Guru, the gains will be great.

4. If Labh’s Lord is in Sahaj Bhava, while Labh Bhava is occupied by a benefic, the native will gain 2000 Nishkas in his 36th year.

Notes: "भावे" means in the Bhava or house in question, i.e. the 11th Bhava and not the 3rd Bhava. Since विक्रमे already proceeds, भावे to mean "in the 3rd house" will be redundant.

निष्क (Nishka) though meaning a gold coin was generally taken to indicate one Karsha or Suvama of 16 Masha. This also denotes II certain weight or gold in the hoary days. The sage thus obviously hints at the opulence of the native in varied

5. If Labh’s Lord is yuti with a benefic in an angle, or in a trine, the native will acquire 500 Nishkas in his 40th year.

6. The native will own 6000 Nishkas, if Labh Bhava is occupied by Guru, while Dhan Bhava and Dharma Bhava are, respectively, taken over by Chandra and Śukra by position.

7. Should Guru, Budh and Chandra be in the 11th from Labh, the native will be endowed with wealth, grains, fortunes, diamonds, ornaments etc.

8. One will gain 1000 Nishkas in his 33rd year, if Labh’s Lord is in Lagn and Lagn’s Lord is in Labh Bhava.

9. If Labh’s Lord is in Dhan Bhava, as Dhan’s Lord is in Labh Bhava, one will amass abundant fortunes after marriage.

10. If Labh’s Lord is in Sahaj Bhava, as Sahaj’s Lord is in Labh Bhava, one will gain wealth through co-borns and will be endowed with excellent ornaments.

11. There will be no gains in spite of numerous efforts, if Labh’s Lord is in fall, in combustion, or be in Ari, Randhr, or Vyaya Bhava with a malefic.

## Chapter 23. Effects of Vyaya Bhava

1-4. O Brahmin, now I tell you about the effects of Vyaya Bhava. There will be expenses on good accounts, if Vyaya’s Lord is with a benefic, or in his own Bhava, or exalted, or, if a benefic occupies Vyaya. One will own beautiful houses and beds and be endowed with superior scented articles and pleasures, if Chandra happens to be Vyaya’s Lord and be exalted, or be in its own Rāśi and/or Navāńś, or in Labh/Dharma/Putra Bhava in Rāśi/Navāńś. The said native will live with rich clothes and ornaments, be learned and Lordly.

5-6. And, if Vyaya’s Lord is in Ari, or Randhr Bhava, or be in enemy’s Navāńś, in debilitation Navāńś, or in Randhr Bhava in Navāńś, one will be devoid of happiness from wife, be troubled by expenses and deprived of general happiness. If he be in an angle, or trine, the native will beget a spouse.

7. Just as these effects are derived from Tanu Bhava regarding the native, similar deductions be made about co-borns etc. from Sahaj and other Bhavas.

8. Grahas placed in the visible half of the zodiac will give explicit results, while the ones in the invisible half will confer secret results.

Notes: Visible half is the half of the zodiac within a range of 180 degrees from the ascendant's cusp seen backwards. The other half is invisible.

A planet in the visible half of the zodiac will be more potential in effects while in the invisible half it is less potential and un-manifest.

9. If Rahu is in Vyaya along with Mangal, Śani and Sūrya, the native will go to hell. Similar effect will occur, if Vyaya’s Lord is with Sūrya.

Notes: The 12th house relates to one's fate after death. Whether he will reincarnate, or attain infernal region or the Lotus Feet of the Lord will have to be studied from the 12th house. In this connection, refer lo Ch. 26 of Horāsara also.

10. If there is a benefic in Vyaya, while its Lord is exalted, or is yuti with, or receives a Drishti from a benefic, one will attain final emancipation.

11. One will wander from country to country, if Vyaya’s Lord and Vyaya Bhava are with malefics and Vyaya’s Lord gives a Drishti to, or receives a Drishti from malefics.

12. One will move in his own country, if Vyaya’s Lord and Vyaya Bhava are with benefics and Vyaya’s Lord gives a Drishti to, or receives a Drishti from benefics.

Notes: In the previous shloka and the present one, clues are given to know as to whether one will be in his own place or outside the native place. If the 12th house and its lord relate to benefices, one will progress in his own place while he will wander hither and thither (without progress) if 12th lord and 12th house are spoilt by malefic.

13. Earnings will be through sinful measures, if Vyaya is occupied by Śani, or Mangal etc. and is not receiving a Drishti from a benefic.

14. If Lagn’s Lord is in Vyaya, while Vyaya’s Lord is in Lagn with Śukra, expenses will be on religious grounds.

## Chapter 24. Effects of the Bhava Lords

1. Effects of Lagn’s Lord in Various Bhavas (up to Sloka 12). Should Lagn’s Lord be in Lagn itself, the native will be endowed with physical happiness and prowess. He will be intelligent, fickle-minded, will have two wives and will unite with other females.

Notes: The position of the ascendant lord in the ascendant itself will make the native fearless and long-lived.

2. If the Lagn’s Lord is in Dhan, he will be gainful, scholarly, happy, endowed with good qualities, be religious, honourable and will have many wives.

Notes: The native having the ascendant lord in the 2nd house will face obstacles in obtaining progeny and thus he will be left with a longing for issues. He will further become wealthy through his own efforts.

3. If Lagn’s Lord is in Sahaj Bhava, the native will equal a lion in valour, be endowed with all kinds of wealth, be honourable, will have two wives, be intelligent and happy.

Notes: Should the 3rd house contain the ascendant lord, one will be equal to a king, respected by others and will indulge in unnatural methods of sexual gratification.

4. If Lagn’s Lord is in Bandhu Bhava, the native will be endowed with paternal and maternal happiness, will have many brothers, be lustful, virtuous and charming.

Notes: With the ascendant lord in the 4th house, the native is of a noble descent. He will prosper by his own efforts. He will be ambitious and beautiful. Prosperity will coine to him easily, He will ever enjoy physical felicity.

5. If Lagn’s Lord is in Putra Bhava, the native will have mediocre progenic happiness, will lose his first child, be honourable, given to anger and be dear to king.

6. If Lagn’s Lord is in Ari Bhava and related to a malefic the native will be devoid of physical happiness and will be troubled by enemies, if there is no benefic Drishti.

Notes: The ascendant lord going to the 6th house will mar the prospects of health. However, for Scorpio and Taurus ascendant, it will be a felicitous augury for freedom from diseases.

The 6th house position of Lagna Lord in general will give abundant wealth and respect apart from royal-status. There is, however, a possibility of more than one marriage or losing the spouse early.

7. If Lagn’s Lord is a malefic and is placed in Yuvati Bhava, the native’s wife will not live (long). If the Grah in question is a benefic, one will wander aimlessly, face penury and be dejected. He will alternatively become a king (if the said Grah is strong).

8. If Lagn’s Lord is in Randhr Bhava, the native will be an accomplished scholar, be sickly, thievish, be given to much anger, be a gambler and will join others’ wives.

Notes: The only good effect of the ascendant lord being in the 8th house is one's academic accomplishment. This position will cause Balarishta or child mortality. The native's health will be poor. He will be a repository of misfortunes. He will sec many deaths in the family to his grief. His married life will be a hell. He will be a profligate and will incur ill-fame and disrepute. Penury will ever be after him.

In case of Aries and Libra ascendant, this approach for evil results should be avoided and results declared after further scanning the radix.

9. If Lagn’s Lord is in Dharma Bhava, the native will be fortunate, dear to people, be a devotee of Śrī Vishnu, be skilful, eloquent in speech and be endowed with wife, sons and wealth.

Notes: One will gain abundantly from his father. Every undertaking of his will be fruitful. He will be well-disposed to his co-born. These are additional results of the ascendant lord occupying the 9th house.

10. If Lagn’s Lord is in Karma Bhava, the native will be endowed with paternal happiness, royal honour, fame among men and will doubtlessly have self-earned wealth.

Notes: The 10th house occupied by the ascendant lord denotes obtainment of co-born. The native will possess ambitions and will prosper in his pursuits.

11. If Lagn’s Lord is in Labh Bhava, the native will always be endowed with gains, good qualities, fame and many wives.

12. If Lagn’s Lord is in Vyaya Bhava and is devoid of benefic Drishti and/or Yuti, the native will be bereft of physical happiness, will spend unfruitfully and be given to much anger.

Notes: If the ascendant lord is in the 12th, the native's life will not be prosperous. He will be addicted to gambling, thieving, debauchery and other vices. He will expend wastefully.

13. Effects of Dhan’s Lord in Various Bhavas (up to Sloka 24). If Dhan’s Lord is in Tanu Bhava, the native will be endowed with sons and wealth, be inimical to his family, lustful, hard-hearted and will do others’ jobs.

Notes: One will be fraudulent and will face financial upheavals with the lord of the 2nd occupying the ascendant. These evil effects will not wholly apply to Capricorn ascendant, but with some modifications.

14. If Dhan’s Lord is in Dhan Bhava, the native will be wealthy, proud, will have two, or more wives and be bereft of progeny.

15. If Dhan’s Lord is in Sahaj Bhava, the native will be valorous, wise, virtuous, lustful and miserly; all these, when related to a benefic. If related to a malefic, the native will be a heterodox.

Notes: Should the 2nd lord be in the 3rd house, the native will be ill-related to females and will earn through prostitutes. If a malefic is related to the 2nd lord in the 3rd, the person concerned will not be God-fearing and will have dirty conduct.

16. If Dhan’s Lord is in Bandhu Bhava, the native will acquire all kinds of wealth. If Dhan’s Lord is exalted and is yuti with Guru, one will be equal to a king.

Notes: The placement of the 2nd lord in the 4th will also produce a heterodox and one of questionable character.

The exaltation of the 2nd lord in the 4th applies only to Libra ascendant. Obviously, the sage suggests that the exaltation of Mars in the company of Jupiter (in debilitation) in the 4th house will prove extremely favourable for a Libra native conferring near-regal-hood. It is also not un-meaningful to conclude that the 2nd lord exalted and joining Jupiter becoming a good omen for any ascendant.

17. If Dhan’s Lord is in Putra Bhava, the native will be wealthy. Not only the native, but also his sons will be intent on earning wealth.

Notes: The 2nd lord going to the 5th house will make one resort to trickery. His family life will not be happy. He will not be kind to others. He will be very lustful and will be prone to lose a child prematurely.

18. If Dhan’s Lord is in Ari Bhava along with a benefic, the native will gain wealth through his enemies; if Dhan’s Lord is yuti with a malefic, there will be loss through enemies apart from mutilation of shanks.

Notes: There will be severe loss of wealth through thefts and servants. He will have defects of privities. These are further effects of the 2nd lord occupying the 6th house.

19. If Dhan’s Lord is in Yuvati Bhava, the native will be addicted to others’ wives and he will be a doctor. If a malefic is related to the said placement by yuti with Dhan’s Lord, or by Drishti, the native’s wife will be of questionable character.

Notes: The 2nd lord in the 7th house and related to a dire malefic will render the mother of the native being of questionable character according to some hoary authors. However, the 4th house and its lord deserve a special attention in the context of mother's disposition.

20. If Dhan’s Lord is in Randhr Bhava, the native will be endowed with abundant land and wealth. But he will have limited marital felicity and be bereft of happiness from his elder brother.

21. If Dhan’s Lord is in Dharma Bhava, the native will be wealthy, diligent, skilful, sick during childhood and will later on be happy and will visit shrines, observing religious code etc.

22. If Dhan’s Lord is in Karma Bhava, the native will be libidinous, honourable and learned; he will have many wives and much wealth, but he will be bereft of filial happiness.

23. If Dhan’s Lord is in Labh Bhava, the native will have all kinds of wealth, be ever diligent, honourable and famous.

Notes: The native will undergo miseries due to ill-health during child hood and with the march of time he will be endowed with health throughout, if the 2nd lord is in the 11th house.

24. If Dhan’s Lord is in Vyaya Bhava, the native will be adventurous, be devoid of wealth and be interested in other’s wealth, while his eldest child will not keep him happy.

Notes: According to the saying “वित्तेते व्ययगेवापि ग्रहदृय-समन्विते अत्तधकैश्वर्य संपन्न त्रयादिग्रहसंयुक्ते वा” Meaning that if the 2nd lord is in the 12th house with two or more (favourable) planets, the native will be extremely wealthy. This is found to be a sound clue in actual cases. However, the 2nd lord lonely in the 12th is bad for riches, except in the case of Aries ascendant with Venus in the 12th in high dignity.

25. Effects of Sahaj’s Lord in Various Bhavas (up to Sloka 36). If Sahaj’s Lord is in Tanu Bhava, the native will have self-made wealth, be disposed to worship, be valorous and be intelligent, although devoid of learning.

Notes: One will have a lean body with the ascendant having the 3rd lord in it. He will have such sexual lust that cannot be subdued. He will be short-tempered and ill-disposed to others.

26. If Sahaj’s Lord is in Dhan Bhava, the native will be corpulent, devoid of valour, will not make much efforts, be not happy and will have an eye on others’ wives and others’ wealth.

Notes: Should the 3rd lord be in the 2nd house, one will resort to unnatural sexual means of gratification. He will not show enthusiasm in his undertakings.

27. If Sahaj’s Lord is in Sahaj Bhava, the native will be endowed with happiness through co-born and will have wealth and sons, be cheerful and extremely happy.

28. If Sahaj’s Lord is in Bandhu Bhava, the native will be happy, wealthy and intelligent, but will acquire a wicked spouse.

29. If Sahaj’s Lord is in Putra Bhava, the native will have sons and be virtuous. If in the process Sahaj’s Lord be yuti with, or receives a Drishti from a malefic, the native will have a formidable wife.

30. If Sahaj’s Lord is in Ari Bhava, the native will be inimical to his co-born, be affluent, will not be well disposed to his maternal uncle and be dear to his maternal aunt.

Notes: - The student's attention is drawn to the statement of the text, viz. मातुलानी पप्रयो नरः which has been without any misconception, rendered to denote the native's being "dear to his maternal aunt". At the same time, Sanketa Nidhi while commenting on the 3rd lord's placement in the 6th house gives an overt clue to the native being fond of physically matiny with his maternal aunt. One wonders whether sage Parāśara covertly points out to one and the same thing. Possibly so, for the Sanskrit expression is so flexible.

31. If Sahaj’s Lord is in Yuvati Bhava, the native will be interested in serving the king. He will not be happy during boyhood, but the end of his life he will be happy.

Notes: It is not a favourable indication to have an independent profession or business when the 3rd lord is in the 7th house. The 7th denotes one's public relationship, business prospects etc. and an evil lord are not welcome there. As a result, the native will be destined to be in the employ of others.

Further, this position will give a tendency to steal. The native will incur a legal award like death.

32. If Sahaj’s Lord is in Randhr Bhava, the native will be a thief, will derive his livelihood serving others and will die at the gate of the royal palace.

33. If Sahaj’s Lord is in Dharma Bhava, the native will lack paternal bliss, will make fortunes through wife and will enjoy progenic and other pleasures.

Notes: Although one may have fortunes and progenic happiness, one will unendingly feel miserable if the 3rd lord occupies the 9th house. His father will be a contemptible person.

34. If Sahaj’s Lord is in Karma Bhava, the native will have all lands of happiness and self-made wealth and be interested in nurturing wicked females.

35. If Sahaj’s Lord is in Labh Bhava, then native will always gain in trading, be intelligent, although not literate, be adventurous and will serve others.

36. If Sahaj’s Lord is in Vyaya, the native will spend on evil deeds, will have a wicked father and will be fortunate through a female.

Notes: The 3rd lord going to the 12th will bestow every happiness in life. Yet the native will feel highly miserable. This view is held by Ramadayalu.

This placement will further spoil the prospects of co-born. If Mari also joins the said 3rd lord, sustenance of co-born will be doubtful.

37. Effects of Bandhu’s Lord in Various Bhavas (up to Sloka 48). If Bandhu’s Lord is in Tanu Bhava, the native will be endowed with learning, virtues, ornaments, lands, conveyances and maternal happiness.

Notes: As a result of the 4th lord coming to occupy the ascendant, the subject will acquire incomparable, learning in various branches. However, there is an element of risk of being deprived of one's ancestral properties. After leading married life for some time, the native will give up worldly life lid may turn into an ascetic.

38. If Bandhu’s Lord is in Dhan Bhava, the native will enjoy pleasures, all kinds of wealth, family life and honour and be adventurous. He will be cunning in disposition.

Notes: The 2nd house tenanted by the 4th lord will bring abundant gains from mother and maternal relatives. The mother of the native will be able to receive great help from her brothers and sisters. The subject will join evil company and face some risks. He will build up self-earned wealth and his lust for lucre will never be subdued.

39. If Bandhu’s Lord is in Sahaj Bhava, the native will be valorous, will have servants, be liberal, virtuous and charitable and will possess self-earned wealth. He will be free from diseases.

40. If Bandhu’s Lord is in Bandhu, the native will be a minister and will possess all kinds of wealth. He will be skilful, virtuous, honourable, learned, happy and be well disposed to his spouse.

41. If Bandhu’s Lord is in Putra Bhava, the native will be happy and be liked by all. He will be devoted to Śrī Vishnu, be virtuous, honourable and will have self-earned wealth.

42. If Bandhu’s Lord is in Ari Bhava, the native will be devoid of maternal happiness, be given to anger, be a thief and a conjurer, be independent in action and be indisposed.

Notes: The native will be brought up by another female in the place of his mother. He will be careless about his own matters. He will have litigations on account of properties. His mother will be sickly in constitution and be a source of worry to the family members. He will not be well-disposed toward his mother. These are additional effects for the 6th house placement of the 4th lord in a nativity.

43. If Bandhu’s Lord is in Yuvati Bhava, the native will be endowed with a high degree of education, will sacrifice his patrimony and be akin to the dumb in an assembly.

Notes: When the 4th lord occupies the 7th house, the person concerned will not enjoy paternal properties. He may either lose or sacrifice the same. He will not be a householder for a long time and will give up his family burdens sooner or later as husband and as a father. Though he will achieve a great degree of education, he will be unable to express himself before a group of men.

44. If Bandhu’s Lord is in Randhr Bhava, the native will be devoid of domestic and other comforts, will not enjoy much parental happiness and be equal to a neuter.

Notes: The 4th lord's relegation to the 8th house will affect the progenic ability of the native and he will not be able to carnally satisfy his spouse. His happiness in household life will not be appreciable; some problem or the other will accost him. His education will face many an obstacle. His childhood will be with many difficulties.

45. If Bandhu’s Lord is in Dharma Bhava, the native will be dear to one and all, be devoted to God, be virtuous, honourable and endowed with every land of happiness.

46. If Bandhu’s Lord is in Karma Bhava, the native will enjoy royal honours, be an alchemist, be extremely pleased, will enjoy pleasures and will conquer his five senses.

Notes: One will be professionally happy and prosperous with the 4th lord in the 10th house. He will have abundant self-made properties. He will, however, lack maternal happiness if the 4th lord in the said house is not happily placed.

47. If Bandhu’s Lord is in Labh Bhava, the native will have fear of secret disease, he will be liberal, virtuous, charitable and helpful to others.

Notes: Some say that the 11th house having the 4th lord will ensure freedom from diseases while our sage attributes secret diseases (like venereal affliction or any other diseases caused by physical union). Apparently, the sage does not prefer the 4th lord (lord of happiness) getting relegated to the 11th (the 8th from the 4th).

48. If Bandhu’s Lord is in Vyaya Bhava the native will be devoid of domestic and other comforts, will have vices and be foolish and indolent.

Notes: Complete absence of happiness, particularly paternal, will come to pass. One will be bereft of masculine vigour. His mother is of doubtful character. These are additional effects for the 4th lord being in the 12th house, according to classical works.

49. Effects of Putr’s Lord in Various Bhavas (up to Sloka 60). If Putr’s Lord is in Lagn, the native will be scholarly, be endowed with progenic happiness, be a miser, be crooked and will steal others’ wealth.

Notes: The native having the 5th lord in the ascendant will be of unsteady disposition. Though progenic happiness is denoted by our text, there are other exponents warning of an unpleasant situation in respect of one of the native's sons.

50. If Putr’s Lord is in Dhan Bhava, the native will have many sons and wealth, be a pater familias, be honourable, be attached to his spouse and be famous in the world.

Notes: Maharishi Parāśara praises very highly the placement of the 5th lord in the 2nd house and attributes worldwide fame for the native. It is actually true in the case of Smt. Indira Gandhi, Prime Minister of India, whose map of birth is furnished below: born on 19th November 1917 (Monday) at 2317 hrs. IST, at Allahabad, 81E54 25N28.

/~\* ~~ ~~ Chart ~~

\* ~ ~Jup(R) 15-0 ~Ketu 10-34

\* ~ ~ ~Lagna 28-05 Sat 21·48

\*Moon 5-35 ~~~Mars 23

\*Venus20-57 Rahu 10-34 ~Mercury 13-11 Sun 4-04 ~ ~

~/

Note the lord of the 5th Mars occupying the 2nd house in Leo. The nativity has a number of splendid planetary influences apart from this. As indicated by sage Parāśara, the 2nd house position of the 5th lord gave her a world-wide position and honour for a very long number of years

One can notice that the native will have ample opportunities of shining brilliantly, whether or not on a world level, with the 2nd hose placement of the 5th lord in strength and dignity. Should there further be sufficient Raja Yogas etc. as in the case of the example chart given, the native will be sure to hit the headlines of the world press.

The position of the 5th lord in the 2nd will further cause asthma and catarrh and the native will have infected lungs. He will become proud owing to his possessions.

51. If Putr’s Lord is in Sahaj, the native will be attached to his co-born, be a tale bearer and a miser and be always interested in his own work.

Notes: The native will further be an imposter. He will not be helpful to anybody in any manner.

52. If Putr’s Lord is in Bandhu Bhava, the native will be happy, endowed with maternal happiness, wealth and intelligence and be a king, or a minister, or a preceptor.

Notes: A very long life will come to the native's mother. The native will start acquiring prosperity, right from his youth. He will also own a posh or beautiful house. These are additional effects that will come to pass with the 4th house having the 5th lord in it.

53. If Putr’s Lord is in Putra Bhava, the native will have progeny, if related to a benefic; there will be no issues, if malefic is related to Putr’s Lord, placed in Putra Bhava. Putr’s Lord in Putra Bhava will, however, make one virtuous and dear to friends.

54. If Putr’s Lord is in Ari Bhava, the native will obtain such sons, who will be equal to his enemies, or will lose them, or will acquire an adopted, or purchased son.

Notes: Maharishi Parāśara enunciates four different possibilities if the 5th lord is in the 6th house.

1) Obtaining sons that will be inimical to the native: The 6th house denotes one's enemies. The planet occupying the 6th will signify the class of enemy. 5th lord indicates sons, 9th lord indicates father, 4th lord indicates mother and so on and so forth. Such relative will be inimical to the native corresponding to the ruler-ship of the occupant of the 6th house.

2) Loss of children: The 6th is the maraka sthana for children as it is the 2nd from the 5th. Hence loss of progeny is denoted.

3) Obtaining an adopted issue: Normally this occurs when one is unable to have progeny of his own loins, or fails to have living children. Point 2 above answers the circumstances.

4) Purchase of a child: This is also like adoption. Hence it follows that the situation of the 5th lord in the 6th house is not very desirable, of course excepting Saturn for Virgo ascendant.

It is also not advisable for a female to have her 9th lord in the 10th house from the point of view of filial happiness.

55. If Putr’s Lord is in Yuvati Bhava, the native will be honourable, very religious, endowed with progenic happiness and be helpful to others.

Notes: With the 5th lord going to the 7th house, the native will be tall in stature and will speak only truth. He will honestly serve his employer, and his dealings will be honest. He will be firm in disposition.

56. If Putr’s Lord is in Randhr Bhava, the native will not have much progenic happiness, be troubled by cough and pulmonary disorders, be given to anger and be devoid of happiness.

57. If Putr’s Lord is in Dharma Bhava, the native will be a prince, or equal to him, will author treatises, be famous and will shine in his race.

Notes: The placement of the 5th lord in the 9th house is a good augury for writer-ship, authorship, editorship and the like. See the following horoscope of the most venerable Jagad-guru Adi Sankaracharya.

/~\* ~~ ~~ Chart ~~

\*Mars ~Sun Mercury Venus ~Rahu ~Moon

\*Jupiter ~Rashi ~~Lagna

\* -~ ~ ~

\*Sat ~Ketu ~ ~

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Please note that the 5th lord is in the 9th in a house of Jupiter, Mars is a favourable planet for Cancer ascendant and his dispositor himself is in a mystique house (Aquarius) in aspect to Saturn in exchange. This great person's philosophical expositions in an endeavour to re-stand Hinduism on firm grounds are of perennial importance and his horoscope should serve a perfect example of our above rule.

I have given another horoscope dealing with authorship on page 88 of. "Doctrines of Suka Nadi-Retold" which is as under:

Born on 21.5.1944 at 1902 hrs. War time, 13N40, 79E20.

/~\* ~~ ~~ Chart ~~

\*~Mercury Venus Moon ~Sun ~Sat

\*~~~Rahu Mars Jupiter

\*Ketu ~~~

\*~Lagna ~~

~/

The native has authored a number of books on a subject dear to his heart. Mark the 5th lord Jupiter in exaltation in the 9th.

Apart from the 5th lord being in the 9th for fame via authorship, the 7th house having the 5th lord will equally contribute to such achievements. See the horoscope of late Sri C. G. Rajan on the next page.

The birth data are: born 5th July 1894 AD as taken from his preface given to Cancer Ascendant Volume' of Saptarshi Nadi series of Madras Govt. Publications. Sri C. G. Rajan did a great service to the lovers of astrology by bringing out dozens of volumes on astrology in Tamil and English. He had also edited a couple of volumes in Tamil of Saptarshi Nadis on behalf of the Oriented Manuscripts Library, University of Madras.

/~\* ~~ ~~ Chart ~~

\*Mars Rahu ~Jupiter Venus ~Sun ~

\* ~ ~ ~Moon Mercury

\* -~ ~ ~

\* ~Lagna ~Saturn Ketu ~

~/

He had as well produced a couple of astronomical treatises like Siddhanta Raja Siromani (Graha Karanam) containing planetary tables from 3200 BC to 3100 AD. Note the 5th lord in the 7th in his natus along with Venus.

58. If Putr’s Lord is in Karma Bhava, the native will enjoy a Raj Yog and various pleasures and be very famous.

Notes: For enjoying a superior degree of material benefits like wealth, position, fame etc. the 5th lord is the best placed in the 10th house than elsewhere. This one position with sterling qualities will equal many Raja-yogas. It is a pre- requisite of course that in such a placement the 5th lord is very close to the meridian, if not exactly on the meridian, preferably with exaltation o such other dignities. If he is placed in an enemy’s house or such other afflictions tormenting him, he will prove, rather adverse than a Raja-yoga maker.

59. If Putr’s Lord is in Labh Bhava, the native will be learned, dear to people, be an author of treatises, be very skilful and be endowed with many sons and wealth.

Notes: The 5th lord's station in the 11th house will keep one free from misfortunes and unhappiness. Be will be of helping nature. His academic achievements will be abundant. He will be happy in respect of his children, but the said 11th house should be a friendly sign for the 5th lord (vide rule 48, p. 96 of Doctrines of Suka Nadi Retold). If the 5th lord is inimically placed in the 11th house, for example the Sun in Aquarius in the 11th in the case of Aries ascendant, the progeny will be inimical to the native. However, obtainment of progeny will not be obstructed in that case even.

60. If Putr’s Lord is in Vyaya Bhava, the native will be bereft of happiness from his own sons, will have an adopted, or purchased son.

Notes: The placement of the 5th lord in the 12th in terminal house will cause various kinds of miseries in the matter of children. One may not obtain a child at all, or may incur inimical relations with his own child. Adoption will surely come to pass if Saturn or Mercury ruling the 5th is in the 12th. In other cases, the disposition of Saturn/Mercury/Jupiter will have to be seen while the 5th lord is in the 12th. Further grave defects with the 5th lord in the 12th are difficulties in digestion and abdominal disorders.

61. Effects of Ari’s Lord in Various Bhavas (up to Sloka 72). If Ari’s Lord is in Tanu Bhava, the native will be sickly, famous, inimical to his own men, rich, honourable, adventurous and virtuous.

Notes: The 6th lord in the ascending sign will bring various diseases to the native. He will incur adverse effects in the matter of acquisition of progeny.

Venus in Taurus ascendant will particularly give benefice results in full measure as stated. He will also not still obtainment of children. There will, however, be more daughters than sons, while the first child will be a male.

62. If Ari’s Lord is in Dhan Bhava, the native will be adventurous, famous among his people, will live in alien countries, be happy, be a skilful speaker and be always interested in his own work.

Notes: The native will further be skilful in dealing with hoary lore. His financial position will be somewhat shaky. He will enjoy good health.

63. If Ari’s Lord is in Sahaj Bhava, the native will be given to anger, be bereft of courage, inimical to all of his co-born and will have disobedient servants.

Notes: The 3rd house containing the 6th lord will not serve the native with intelligence at all times. To wit, he will be partly deprived of benefits due to his intelligence. He will also not be steady in disposition.

64. If Ari’s Lord is in Bandhu Bhava, the native will be devoid maternal happiness, be intelligent, be a tale bearer, be jealous, evil-minded and very riChapter

65. If Ari’s Lord is in Putra Bhava, the native will have fluctuating finances. He will incur enmity with his sons and friends. He will be happy, selfish and kind.

66. If Ari’s Lord is in Ari Bhava, the native will have enmity with the group of his kinsmen, but be friendly to others and will enjoy mediocre happiness in matters, like wealth.

Notes: The native will enjoy happiness of conveyances and be free from diseases. His life span will also be considerably lengthy. These are additional effects for the 6th lord in the 6th itself.

67. If Ari’s Lord is in Yuvati Bhava, the native will be deprived of happiness through wedlock. He will be famous, virtuous, honourable, adventurous and wealthy.

Notes: Apart from denying marital happiness, the 6th lord's occupancy or the 7th house will dissatisfy the native in the matter or progeny, His own spouse will be his sworn enemy.

68. If Ari’s Lord is in Randhr Bhava, the native will be sickly, inimical, will desire others’ wealth, be interested in others’ wives and be impure.

Notes: It is not good for one's purity of character if the 8th house is occupied by the 6th lord. The native will be ever incurring enmity with others and be not happy. He will have a green eye on others' learning and an eye on others' wealth.

69. If Ari’s Lord is in Dharma Bhava, the native will trade in wood and stones („Pashan’ also means poison) and will have fluctuating professional fortunes.

Notes: The Maharishi seems to suggest that one will deal in building construction material by Saying that one will sell wood and stones with the 6th lord in the 9th. It will further cause ups and downs in one's livelihood.

70. If Ari’s Lord is in Karma Bhava, the native will be well known among his men, will not be respectfully disposed to his father and will be happy in foreign countries. He will be a gifted speaker.

Notes: One will be greatly valorous and learned in Shasta (or ancient lore). There will be litigations on account of ancestral properties. Dutifulness and living in foreign place will also come to pass. These are in furtherance to the sage's views for the placement of the 6th lord in the 10th house,

71. If Ari’s Lord is in Labh Bhava, the native will gain wealth through his enemies, be virtuous, adventurous and will be somewhat bereft of progenic happiness.

Notes: One will, to some extent, be happy and to yet some extent be unhappy if the 6th lord occupies the 11th house. This is in regard to progeny. There is also a view that this position can wholly deny acquisition of a child.

72. If Ari’s Lord is in Vyaya Bhava, the native will always spend on vices, be hostile to learned people and will torture living beings.

Notes: The native will be of questionable morality and will ever be intent on deriving sexual pleasures from other females as well.

73. Effects of Yuvati’s Lord in Various Bhavas (up to Sloka 84). If Yuvati’s Lord is in Tanu Bhava, the native will go to others’ wives, be wicked, skilful, devoid of courage and afflicted by windy diseases.

Notes: The native will not be firm in his words and actions. He will impart courage in others although he himself will be bereft of courage. So, say learned astrologers in the context of the ascendant being occupied by the 7th lord.

74. If Yuvati’s Lord is in Dhan Bhava, the native will have many wives, will gain wealth through his wife and be procrastinating in nature.

Notes: This position will further give corrupt character making one addicted to many women. He will lose his wife early. His prosperity will ascend with his marriage.

75. If Yuvati’s Lord is in Sahaj Bhava, the native will face loss of children and sometimes with great difficulty there will exist a living son. There is also the possibility of birth of a daughter.

Notes: Three salient features in regard to progeny are denoted by sage Parāśara for the 3rd house placement of the 7th lord. Firstly, loss of children in general. Secondly, possibility of (rarely) acquiring a daughter. Lastly, no possibility of having a living son. In fine, probably a female child will live long to keep the native happy, while male children will pass away as they are born.

76. If Yuvati’s Lord is in Bandhu Bhava, the wife of the native will not be under his control. He will be fond of truth, intelligent and religious. He will suffer from dental diseases.

Notes: A disobedient wife follows the 4th house position of the 7th lord. This is Maharishi’s instruction. However, Ramadayalu states in this context thus, पातिव्रत्योद् भासिता तस्यभार्या meaning that the native's wife will brilliantly shine with chastity or devotion to husband. Lord Rama's sacred horoscope is a classic example having Cancer ascendant with Saturn, the 7th lord, in the 4th-of course in exaltation. I do not possess even the slightest competence to say that the Maharishi’s view is untenable.

In this context, however, I quote a horoscope from "Saptarshi Nadi" (Volume for Taurus ascendant). The whole Nadi was a product of intercourse between four groups of sages each group having seven great sages, in the benign presence of Parvati, a consort of Lord Siva. In the seminar on Taurus ascendant, Parāśara was also a participant. The horoscope in particular (bearing No. 25 in the original volume) was analysed by Parāśara himself as one of the seven Rishis in dialogue, See the nativity:

/~\* ~~ ~~ Chart ~~

\*Jupiter ~Saturn ~Lagna ~Ketu

\* ~ ~ ~Mercury Sun Venus

\* ~ ~ ~Mars

\*Rahu ~Moon ~ ~

~/

Dealing with the above horoscope, Parāśara describes the native's spouse thus: "she will be somewhat short tempered. She will deliver auspicious words. She will be dear to her husband. She will live begetting fame from all the four directions. She will be fortunate. She will be free from any blemish (or Dosha). She will be dark in complexion. She will feed the needy. In beauty, she will he akin to Rathi (the extremely charming spouse of the extremely charming Cupid, the Hindu God of beauty and son of Maha Vishnu). She will possess many ornaments and be intelligent. She will be modest and will not have any desire for other men (than her spouse, i.e. the native in question)." This is how sage Parāśara describes the wife of the native in question in verses 27-29 ibid. Though no direct reason has been attributed for the chastity of the spouse, we cannot ignore the disposition of the 7th lord, particularly with debilitated Moon in the 7th. The 7th lord is in the 4th giving the native a spouse who would be extremely devout proving an asset to the husband. As such the view of our present shloka in regard to the spouse is at the outset defective. Thus the wife cannot be out of the control of the native: The Chaukambha edition also clearly states that the native's wife will not be chaste, see जायानैवपतिव्रता and hence the version of our shloka is also rightly interpreted.

77. If Yuvati’s Lord is in Putra Bhava, the native will be honourable, endowed with all (i.e. seven principal) virtues, always delighted and endowed with all kinds of wealth.

Notes: I have observed two salient features in the 7th lord's getting into the 5th house. These are: (1) Delay and disappointments in married life. The conjugal life seldom proves happy. (2) Severe affliction to progenic indications. Either there will be unhappiness on account of children or loss of children.

The effects mentioned by the sage, viz. virtues, wealth, honour and (general) happiness will also come to pass. The happiness about marriage and progeny will visibly be absent.

This will further give rise to the native' association with great people. He will be endowed with boosted spirits.

78. If Yuvati’s Lord is in Ari Bhava, the native will beget a sickly wife and he will be inimical to her. He will be given to anger and will be devoid of happiness.

Notes: The 7th lord in the 6th will reduce the general happiness of the native apart from severely inflicting his conjugal bliss. His own health will be poor while his wife will be weak in constitution. She will equally have adverse health condition. The native will coaleasce with harlots.

79. If Yuvati’s Lord is in Yuvati Bhava, the native will be endowed with happiness through wife, be courageous, skilful and intelligent, but only afflicted by windy diseases.

Notes: By using the word "केवल" in the text meaning "only", the sage hints that the only possible defect in the 7th lord's placement in the 7th itself will be troubles from windy diseases (like rheumatism, arthritis etc.).

One undesirable quality will, however, be found in the native, contrary to no adverse indication in the text, and that is his addiction to other females. This is an exception to Venus Occupying the 7th house identical with Taurus or Libra.

80. If Yuvati’s Lord is in Randhr Bhava, the native will be deprived of marital happiness. His wife will be troubled by diseases, be devoid of good disposition and will not obey the native.

Notes: As the 7th lord goes to the 8th house, the native's spouse will be liable to incur afflictions to her longevity. However, marriage may bring some pecuniary gains for the native.

81. If Yuvati’s Lord is in Dharma Bhava, the native will have union with many women, be well disposed to his own wife and will have many undertakings.

82. If Yuvati’s Lord is in Karma Bhava, the native will beget a disobedient wife, will be religious and endowed with wealth, sons etc.

83. If Yuvati’s Lord is in Labh Bhava, the native will gain wealth through his wife, be endowed with less happiness from sons etc. and will have daughters.

Notes: If the 7th lord is in the 11th house, there is a possibility of the native losing his children to his grief. He will obtain (more) daughters. His own son, will be hostile to him and will cause him no happiness. Living son also seems to be very remote a probability

84. If Yuvati’s Lord is in Vyaya Bhava, the native will incur penury, be a miser and his livelihood will be related to clothes. His wife will be a spendthrift.

85. Effects of Randhr’s Lord in Various Bhavas (up to Sloka 96). If Randhr’s Lord is in Tanu Bhava, the native will be devoid of physical felicity and will suffer from wounds. He will be hostile to gods and Brahmins.

86. If Randhr’s Lord is in Dhan Bhava, the native will be devoid of bodily vigour, will enjoy a little wealth and will not regain lost wealth.

87. If Randhr’s Lord is in Sahaj Bhava, the native will be devoid of fraternal happiness, be indolent and devoid of servants and strength.

88. If Randhr’s Lord is in Bandhu Bhava, the child will be deprived of its mother. He will be devoid of a house, lands and happiness and will doubtlessly betray his friends.

Notes: Maharishi Parāśara uses the word "शिशु" meaning child. Hence it is apparent that the native will lose his mother in the very childhood if the 8th lord is in the 4th house.

89. If Randhr’s Lord is in Putra Bhava, the native will be dull witted, will have limited number of children, be long-lived and wealthy.

Notes: One's financial acquisitions, though abundant, will not be steady and be subjected to fluctuations. Though his intentions and actions will be bona fide, they will go un-recognition. He will not be steady in disposition and will off and on change his tine of thinking. He will not enjoy filial bliss. These are additional hints for the 8th lord's stationing in the 5th house at birth.

90. If Randhr’s Lord is in Ari Bhava, the native will win over his enemies, be afflicted by diseases and during childhood will incur danger through snakes and water.

Notes: The position of the 8th lord in the 6th house is a sure shot of success over enemies and in litigations. The native will be reduced to danger through snakes, scorpions etc. during childhood. Afterwards he will be free from such calamities. However, this position is not very favourable for one's health. This also indicates a long span of life.

91. If Randhr’s Lord is in Yuvati Bhava, the native will have two wives. If Randhr’s Lord is yuti with a malefic in Yuvati Bhava, there will surely be downfall in his business.

Notes: The 7th house being occupied by the 8th lord is a forerunner of difficulties in married life. There will be want of understanding between the native and his spouse. The constitution of the spouse will be quite weak and she will always be subjected to uncertainties or dangers.

Outwardly the native may pose to be God-fearing. But he will not be sincerely devoted to the Almighty. He will be an expert in stealing others things.

92. If Randhr’s Lord is in Randhr Bhava, the native will be long-lived. If the said Grah is weak, being in Randhr Bhava, the longevity will be medium, while the native will be a thief, be blameworthy and will blame others as well.

Notes: In remaining in the 8th itself, the 8th lord should be quite strong in Shad-bala, so the native will be long-lived. If he is bereft of strength, the native will not enjoy full span of life.

The 8th house in occupation by its own lord will give a spouse with questionable character. However, she will be a source of financial help to the native by her own earnings or properties. The native will inherit ancestral properties as well. The evil effects cited above will not come to pass for an Aquarius native having Mercury in exaltation in the 8th in Virgo. He should be within the first half of Virgo to stall the said evils. In the later portion of Virgo his potence considerably decreases.

93. If Randhr’s Lord is in Dharma Bhava, the native will betray his religion, be a heterodox, will beget a wicked wife and will steal others’ wealth.

Notes: The native will suffer frequent misfortunes and downfalls. His prosperity will not be unobstructed and he will find it difficult to cope up with professional adversities. His father will suffer a cut in longevity. His understanding with his father will be deficient. Progenie happiness will not come to him in full measure. His wife will be of "questionable birth". She will go to other men and beget progeny. The native himself will be addicted to others' housewives. These are additional effects of the 8th lord occupying the 9th house in a nativity. In the case of a Gemini native, Saturn occupying the 9th house (his Moola-Trikona) will not produce these malefic effects. But his benefice tendencies will be quite meagre.

94. If Randhr’s Lord is in Karma Bhava, the native will be devoid of paternal bliss, be a talebearer and be bereft of livelihood. If there is a Drishti in the process from a benefic, then these evils will not mature.

Notes: There is a school of thought to say that the 8th lord occupying the 9th house will cause the deaths of parents right in the native' boyhood. Apparently one will not enjoy parental happiness for a long duration.

This placement of the 8th lord will produce all kinds of miseries in livelihood, fortunes, fame, properties and the like.

According to Maharishi Parāśara, if the 8th lord in the 10th house is (well) related to a benefice, no evils will come to pass.

95. If Randhr’s Lord along with a malefic is in Labh Bhava, the native will be devoid of wealth and will be miserable in boyhood, but happy later on. Should Randhr’s Lord be yuti with a benefic and be in Labh Bhava, the native will be long-lived.

Notes: The 8th lord in the 11th house, unless related to a malefic, particularly by conjunct ion, will not deprive the native of financial benefits. If he is alone in the 11th, he will not prove that bad in this respect. Moreover, for Taurus ascendant, Jupiter in the 11th house is not baneful. And for Scorpio ascendant, Mercury in the 11th will prove a highly favourable bargain in the matter of wealth, fame, knowledge etc.

96. If Randhr’s Lord is in Vyaya Bhava, the native will spend on evil deeds and will incur a short life. More so, if there be additionally a malefic in the said Bhava.

97. Effects of Dharma’s Lord in Various Bhavas (up to Sloka 103). If Dharma’s Lord is in Lagn, the native will be fortunate, will be honoured by the king, be virtuous, charming, learned and honoured by the public.

Notes: If the 9th Lord. Is in the rising sign, the native will bold a very high position which will bring him wealth and fame. He will be free from enemies. A female having, the said position will prove a worthy housewife and be rid of afflictions from other planetary sources. (These effects will not be enjoyed by a Scorpio native.)

98. If Dharma’s Lord is in Dhan Bhava, the native will be a scholar, be dear to all, wealthy, sensuous and endowed with happiness from wife, sons etc.

99. If Dharma’s Lord is in Sahaj Bhava, the native will be endowed with fraternal bliss, be wealthy, virtuous and charming.

100. If Dharma’s Lord is in Bandhu Bhava, the native will enjoy houses, conveyances and happiness, will have all kinds of wealth and be devoted to his mother.

101. If Dharma’s Lord is in Putra Bhava, the native will be endowed with sons and prosperity, devoted to elders, bold, charitable and learned.

102. If Dharma’s Lord is in Ari Bhava, the native will enjoy meagre prosperity, be devoid of happiness from maternal relatives and be always troubled by enemies.

103. O Brahmin, If Dharma’s Lord is in Yuvati Bhava, the native begets happiness after marriage, be virtuous and famous.

Notes: One will further be able to achieve success in all his undertakings. His prosperity will pick up after marriage.

The native will be not well disposed to his father. These are additional effects due to the 7th house placement of the 9th lord.

104. If Dharma’s Lord is in Randhr Bhava, the native will not be prosperous and will not enjoy happiness from his elder brother.

Notes: Having got the 9th lord relegated to the 8th house, one will be devoid of fortunes. He will face fail u res in all his undertakings. He will not achieve professional and financial stability. His father will primarily incur a cut in longevity. The native will be a source of miseries to his elder brothers/sisters.

A blessing in disguise with this position is a probable inheritance of patrimony by the native.

105. If Dharma’s Lord is in Dharma Bhava, the native will be endowed with abundant fortunes, virtues and beauty and will enjoy much happiness from co-born.

Notes: Should the 9th lord be in the 9th itself, one will obtain fraternal bliss. His co-born will amass fortune. The native himself will own properties in a large scale. He will achieve easy success in each and every undertaking. His father will play a significant role in his (i.e. the native's) progress. The native's mother will be free from diseases. The native will be nurtured by his maternal grandparents.

106. If Dharma’s Lord is in Karma Bhava, the native will be a king, or equal to him, or be a minister, or an Army chief, be virtuous and dear to all.

either a king or a minister or an army chief. Apparently, if the 9th lord is prepotent, one will enjoy royal status. The strength proportionately falling down will make the native enjoy comparatively lesser positions.

107. If Dharma’s Lord is in Labh Bhava, the native will enjoy financial gains day by day, be devoted to elders, virtuous and meritorious in acts.

Notes: The native who has the 9th lord in the 11th house will see increasing phases of fortunes and prosperity. The 9th lord indicates one's prosperity and the 11th house gains. Hence the said position is extremely favourable for material upliftment. This will, however, not apply to Gemini ascendant having Saturn, the 9th lord, in the 11th house. On the contrary it will prove highly detrimental for the prosperity of the native.

Additional effects due to the 9th lord's placement in the 11th house (excepting of course Gemini ascending), high honours, spiritual success, metaphysical achievements and gains through father.

108. If Dharma’s Lord is in Vyaya Bhava, the native will incur loss of fortunes, will always spend on auspicious acts and will become poor on account of entertaining guests.

Notes: The 9th lord in the 12th is said to cause loss of wealth on account of entertaining guests. In the modern context, lavish parties will take this role. The native will land in financial difficulties on account of throwing parties and the like.

This position is not also auspicious for the happiness of elder brothers and sisters.

109. Effects of Karma’s Lord in Various Bhavas (up to Sloka 120). If Karma’s Lord is in Tanu Bhava, the native will be scholarly, famous, be a poet, will incur diseases in boyhood and be happy later on. His wealth will increase day by day. 110 If Karma’s Lord is in Dhan Bhava, the native will be wealthy, virtuous, honoured by the king, charitable and will enjoy happiness from father and others.

Notes: The 10th lord occupying the ascendant is very favourable for riches giving a royal status to the native. The following figure belongs to Sarabhoji Maharaja of Tanjore.

/~\* ~~ ~~ Chart ~~

\* ~ ~ ~Rahu Moon Saturn

\* ~ ~ ~Jupiter Venus

\* -~ ~ ~

\*Ketu ~Mars ~ ~Lagna Sun Mercury

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In the above chart, the lord of the 10th is Mercury who is in the ascendant in own sign. The 2nd lord Venus is in the company of exalted Jupiter. The native amassed a vast kingdom and wealth. He established the Tanjore Saraswati Mahal Library which is a treasure-house of literature of ancient lore.

The ascendant having the 10th lord in it will contribute to the natives becoming well educated and learned. It will also make one widely famous.

If there are no Balarishta combinations and if the 6th lord is sufficiently favourable, then the position of the 10th lord in the ascendant will not cause diseases in boyhood.

110. If the 10th lord is in the 2nd, the native will be wealthy, virtuous, honoured by the king, charitable and will enjoy happiness from father and others.

Notes: The placement of the 10th lord in the 2nd will give immeasurable financial success through one's own profession or calling, apart from a large-scale patrimony. (This will be more effective for Gemini ascendant having the 10th lord Jupiter in the 2nd in exaltation). His fame will spread in all comers, according to other classical exponents.

The horoscope of Mr. Morarji Desai, an erstwhile Prime Minister of India, as given below, is a perfect example to depict professional fame etc.

Born on 29.2.1896 at l 258 hrs (LMT) in Bulsar (Gujrat).

/~\* ~~ Chart ~~ ~~

\*~~~Lagna

\*Sun Rahu ~~Jupiter

\*Mars Mercury Venus~ ~Moon Ketu

\*~~Saturn ~

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The 10th lord is in the 2nd house speaking for the wide political fame he earned through a number of years. He also occupied the coveted position of Prime Minister. He has been a successful person both financially and professionally. The exaltation of Saturn in a trine, and of Jupiter in the 2nd have been key factors in the nave's success. The 11th house receives its own lord's aspect from exaltation sign giving gains in a better manner.

Also, refer to the birth chart of Mrs Indira Gandhi, where Mars ruling the 10th house is in tire 2nd house. Except for a brief period, she continues to be the Prime Minister from 1966 onwards. Her fame has spread in all corners and she is considered to be one of the most skilful administrators.

111. If Karma’s Lord is in Sahaj Bhava, the native will enjoy happiness from brothers and servants, be valorous, virtuous, eloquent and truthful.

112. If Karma’s Lord is in Bandhu Bhava, the native will be happy, be always interested in his mother’s welfare, will Lord over conveyances, lands and houses, be virtuous and wealthy.

113. If Karma’s Lord is in Putra Bhava, the native will be endowed with all kinds of learning, he will be always delighted and he will be wealthy and endowed with sons.

Notes: The lord of the 10th house occupying the 5th house will prove a great asset for the native bestowing abundant wealth which will never leave him. He will have a number of children. There will seldom be filial grief for him. He will always move among wealthy people. In the matter of learning and education, sky is the limit in his case. He will be very truthfully disposed and command all material comforts of life. Dr Rabindranath Tagore's natus is given below which will describe his radiant intelligence, brilliant learning and unparalleled poetic abilities. Birth data: born May 7, 1861 at 3.15 AM IST at 22N35 88E30.

/~\* ~~ ~~ Chart ~~

\*Moon Lagna ~Sun Mercury Venus ~~Mars Ketu

\*~~~Jupiter

\*~~~Sat

\*Rahu ~~~

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Note the 10th lord Jupiter in exaltation in the 5th obtaining a potential status over other planets in the horoscope. Jupiter's powerful aspect on his depositor, the Moon, lent that tremendous mental impetus to the native that he was a preeminent poet with a matchless learning. Mercury ruling the 4th house is unaffected by the Sun, being 16' apart.

114. If Karma’s Lord is in Ari Bhava, the native will be bereft of paternal bliss. Although he may be skillful, he will be bereft of wealth and be troubled by enemies.

Notes: the 10th lord going to the 6th house is a dire blemish for professional and monetary stability. One will undergo frequent changes in his calling and will suffer losses therein. His financial growth will be severely paralyzed. He will have a number of enemies contributing to his decline. He will incur lasting diseases. An advantage, however, will come to him in the form of extreme intelligence,

115. If Karma’s Lord is in Yuvati Bhava, the native will be endowed with happiness through wife, be intelligent, virtuous, eloquent, truthful and religious.

116. If Karma’s Lord is in Randhr Bhava, the native will be devoid of acts, long-lived and intent on blaming others.

Notes: The 10th lord's placement in the 8th house denotes potence of longevity. The 10th lord is the indicator of one's Karmaic credit and his strength or his position in the 8th house will contribute to great longevity. That the 10th lord should be considered akin to Saturn in the matter of life span is a fact taught to us by Maharishi Parāśara; vide shloka 3 in Ch. 19. The rule as per the present verse will, however, not apply to Gemini ascendant horoscope having Jupiter in the 8th (in fall), which will in fact adversely affect longevity. And a Leo native will be a significant beneficiary with Venus in the 8th in exaltation and will enjoy a considerably long span of life.

117. If Karma’s Lord is in Dharma Bhava, one born of royal scion will become a king, whereas an ordinary native will be equal to a king. This placement will confer wealth and progenic happiness etc.

118. If Karma’s Lord is in Karma Bhava, the native will be skillful in all jobs, be valorous, truthful and devoted to elders.

119. If Karma’s Lord is in Labh Bhava, the native will be endowed with wealth, happiness and sons. He will be virtuous, truthful and always delighted.

120. If Karma’s Lord is in Vyaya Bhava, the native will spend through royal abodes, will have fear from enemies and will be worried in spite of being skillful.

Notes: Expenditure through royal abodes possibly indicates that the native will lose on taxes, fines etc. to the government as the 12th house is involved. Otherwise,

121. Effects of Labh’s Lord in Various Bhavas (up to Sloka 132). If Labh’s Lord is in Tanu Bhava, the native will be genuine in disposition, be rich, happy, even-sighted, be a poet, be eloquent in speech and be always endowed with gains.

Notes: When the 11th lord is in the ascendant, the naive will always befriend the virtuous and reject evil associations, He will be extremely prosperous after marriage.

122. If Labh’s Lord is in Dhan Bhava, the native will be endowed with all kinds of wealth and all kinds of accomplishments, charitable, religious and always happy.

123. If Labh’s Lord is in Sahaj Bhava, the native will be skillful in all jobs, wealthy, endowed with fraternal bliss and may sometimes incur gout pains.

124. If Labh’s Lord is in Bandhu Bhava, the native will gain from maternal relatives, will undertake visits to shrines and will possess happiness of house and lands.

125. If Labh’s Lord is in Putra Bhava, the native will be happy, educated and virtuous. He will be religious and happy.

126. If Labh’s Lord is in Ari Bhava, the native will be afflicted by diseases, be cruel, living in foreign places and troubled by enemies.

Notes: The placement of the 11th lord in the 6th house will augment the chances of 'acquisition' of diseases. The native will incur defects of hearing organ. (In Aquarius, the 11th lord will particularly afflict a Virgo native with dire deafness.) The native will be so selfish that for his own happiness he will leave his family members and live away from his home or hometown. Servitude will befit him rather than an independent profession. He will often undergo financial reversals.

127. If Labh’s Lord is in Yuvati Bhava, the native will always gain through his wife’s relatives, be liberal, virtuous, sensuous and will remain at the command of his spouse.

Notes: Should the 7th house be occupied by the 11th lord, the native will always look up to and receive help from his wife's relatives. He will be quite affluent as well. He will lack in wisdom. Judgement will lack in him in the matter of expenses and he cannot make out where to spend and where not a strong urge to seek union with others' females will always be prevalent in him but none will bother for him. Even his own spouse will boss over him.

128. If Labh’s Lord is in Randhr Bhava, the native will incur reversals in his undertakings and will live long, while his wife will predecease him.

Notes: The 11th lord in the 8th house increases the native's longevity. The geniture given earlier of Sri Morarji Desai having Mars in the 8th being the 11th lord bears an ample testimony to this effect. However, this rule should not be applied to Leo ascendant having Mercury, the 11th lord, in the 8th house in debilitation.

129. If Labh’s Lord is in Dharma Bhava, the native will be fortunate, skillful, truthful, honoured by the king and be affluent.

130. If Labh’s Lord is in Karma Bhava, the native will be honoured by the king, be virtuous, attached to his religion, intelligent, truthful and will subdue his senses.

Note: with the 11th lord occupying the 10th house, one will be primarily intent on public welfare and redemption. He will delve deep into the core of his religion and bring out myriad truths to educate the public. He will create an epoch of his own which will go into the pages of history. The sacred horoscope of Sri Bhakti Vedanta Swamiji is a fitting example as given below. He was born on September 1st, 1996 AD, at 1530 hrs at Calcutta.

In this chart, the 11th lord Venus is in the 10th in debilitation and in the company of the 10th lord Mercury in exaltation. The Neechabhanga occurring to Venus enhanced his merits and took him to matchless heights. Swamiji had many other brilliant features in his horoscope, viz. Saturn in peak in the 11th house, the 3 important planets- the Sun, Ketu and Jupiter -all effectively joining in the 9th house (and being in one and same Navamsha) and so on and so forth. He founded Hare Krishna movement spreading the sacred name of Lord Krishna to the West. He brought out in print his commentaries on Vedas, Gita etc. in uncountable volumes. Above all, he is a magic word on the lips of millions.

/~\* ~~ ~~ Chart ~~

\*~~Moon Mars ~

\*Rahu ~~~

\*~~~Sun Jupiter Ketu

\*Lagna ~Saturn ~Mercury Venus

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It is R. Santhanam experience that a planet with cancelled debilitation would give such splendid results keeping other planets behind and make the world conscious of such a native. It is of course a prerequisite that the ascendant lord should primarily be strong enough. In the case of Swamiji, the soul stands well-fortified and robed with identity with the praise-worthy Lord. Mark the prepotent 9th house containing ascendant lord along with the Sun and Ketu.

The reader can always note that if the 11th lord is well disposed in the 10th house, the native concerned will dedicate his life for others and be devoid of desires to meeting personal ends. That is the moral we learn from the Swamiji’s radix.

131. If Labh’s Lord is in Labh Bhava, the native will gain in all his undertakings, while his learning and happiness will be on the increase day by day.

132. If Labh’s Lord is in Vyaya Bhava, the native will always depend on good deeds, be sensuous, will have many wives and will befriend barbarians.

133. Effects of Vyaya’s Lord in Various Bhavas (up to Sloka 144). If Vyaya’s Lord is in Tanu Bhava, the native will be a spendthrift, be weak in constitution, will suffer from phlegmatic disorders and be devoid of wealth and learning.

Notes: Phlegmatic disorders relate to breathing troubles, lung disorders, tuberculosis etc. With the 12th lord going to the rising sign, the native will always suffer from one disease or the other. He will ever be in the grip of fear of death. He will acquire many vices. His undertakings will not yield success.

134. If Vyaya’s Lord is in Dhan Bhava, the native will always spend on inauspicious deeds, be religious, will speak sweetly and will be endowed with virtues and happiness.

135. If Vyaya’s Lord is in Sahaj Bhava, the native will be devoid of fraternal bliss, will hate others and will promote self-nourishment.

136. If Vyaya’s Lord is in Bandhu Bhava, the native will be devoid of maternal happiness and will day by day accrue losses with respect to lands, conveyances and houses.

137. If Vyaya’s Lord is in Putra Bhava, the native will be bereft of sons and learning. He will spend, as well as visit shrines in order to beget a son.

138. If Vyaya’s Lord is in Ari Bhava, the native will incur enmity with his own men, be given to anger, be sinful, miserable and will go to others’ wives. (139) If Vyaya’s Lord is in Yuvati Bhava, the native will incur expenditure on account of his wife, will not enjoy conjugal bliss and will be bereft of learning and strength.

140. If Vyaya’s Lord is in Randhr Bhava, the native will always gain, will speak affably, will enjoy a medium span of life and be endowed with all good qualities.

Notes: By 'medium life' it is mean to denote a span of life of 60 years. So, to say the 12th lord in the 8th will not be in a position to contribute to higher bracket of longevity,

141. If Vyaya’s Lord is in Dharma Bhava, the native will dishonour his elders, be inimical even to his friends and be always intent on achieving his own ends.

142. If Vyaya’s Lord is in Karma Bhava, the native will incur expenditure through royal persons and will enjoy only moderate paternal bliss.

143. If Vyaya Lord is in Labh Bhava, the native will incur losses, be brought up by others and will sometimes gain through others.

Notes: One will face obstacles in begetting a child if the 12th lord occupies the 11th house. He will at last adopt a child.

144. If Vyaya’s Lord is in Vyaya Bhava, the native will only face heavy expenditure, will not have physical felicity, be irritable and spiteful.

145-148. Miscellaneous. O Brahmin, those are the effects of Bhava Lords, which are to be deduced, considering their strengths and weaknesses. In the case of a Grah, owning two Bhavas, the results are to be deducted based on its two lordships. If contrary results are Thus, indicated, the results will be nullified, while results of varied nature will come to pass. The Grah will yield full, half, or a quarter of the effects according to its strength being full, medium and negligible, respectively. Thus, I have told you about the effects, due to Bhava Lords in various Bhavas.

Notes: We get important and key clue to analyse the effects of a Bhava lord placed in a certain Bhava. Except the Sun and the Moon, the other 5 planets own two Bhavas each. In the case of the Sun and the Moon, the results cited will come to pass. (Here also one should live due consideration to various. other relative factors. Simply applying the effects without checking other sources will lead to pitfalls.)

When a planet owns two signs, its placement in a certain Bhava is affected by its two lordships. For example, take the case of Saturn in the 5th house for a Pisces native. His position in the 5th as the 11th lord will give children and happiness through them. And as the 12th lord, he will deny progeny so that the native resorts to visiting shrines etc. in a bid to obtain a progeny. In such a contrary situation, the different results mentioned for Saturn's position in the 5th should not be straightaway declared but alternative sources like Jupiter (the significator of progery) and the Moon (the owner of the 5th house) should be looked up to.

Next, we are clearly instructed in regard to results of mutually different spheres. For example, again take the same care of Pisces ascendant having Saturn in the 5th house. Other results mentioned for the 11th lord being in the 5th houses are: native being religious and happy. As the 12th lord in the 5th, the result mentioned is that the native will be devoid of education. After sorting out the controversy about progeny, it should be declared that Saturn in the 5th will deprive the native born in Pisces ascendant of learning (as due to 12th lordship) and will make the native religious and happy (as the 11th lord).

## Chapter 25. Effects of Non-Luminous Grahas

1. Thus, I have explained the effects of the seven Grahas, viz. Sūrya, Chandra, Mangal, Budh, Guru, Śukra, Śani, Rahu and Ketu. Now I tell you about the effects of non-luminous Grahas.

2. Effects of Dhum in Various Bhavas (up to Sloka 13). If Dhum is in Lagn, the native will be valiant, endowed with beautiful eyes, stupefied in disposition, unkind, wicked and highly short-tempered.

Notes: Before declaring results due to placements of non-luminous planets (i.e. Dhuma etc.), the student will do well to refer to the sage's instruction in the concluding verses of the present chapter.

I have given in R. Santhanam notes for shlokas 66-69 in Ch. 3 details of ownership, exaltation and debilitation signs for the 10 Upagrahas and Muhurta planets as culled out from Keeranuru Nataraja's Jatakalankaram. These will benefit the reader to consider lordships (or secondary lordships) of these also for each sign. For example, Gulika is 'lord' of Aquarius. Hence in the case of a Cancer native, he is the 8th lord apart from Saturn's candidacy for 8th lordship. Of course, primary importance be given to Saturn and he should not be underrated in that case.

The results due to Dhuma, Gulika etc. will mature in the Dasha periods of their dispositors. For example, if Gulika is placed in Virgo, the effects due to Gulika will come to pass in the major and sub periods of Mercury.

In giving effects Gulika is compared to Saturn, Kala to Rahu, Ardha Prahara to Mercury and Yamaghntaka to Jupiter. The first two are malefic in nature while the latter two are benefices. Of all, Gulika is the most powerful in adverse results while Yamaghantaka (son of Jupiter) is the slightly benefice.

3. If Dhum is in Dhan Bhava, the native will be sickly, wealthy, devoid of a limb, will incur humiliation at royal level, be dull witted and be a eunuch.

4. Dhum is in Sahaj Bhava, the native will be intelligent, very bold, delighted, eloquent and be endowed with men and wealth.

5. If Dhum is in Bandhu Bhava, the native will be grieved on account of being given up by his female, but will be learned in all Shastras.

6. If Dhum is in Putra Bhava, the native will have limited progeny, be devoid of wealth, be great, will eat anything and be bereft of friends and Mantras.

7. If Dhum is in Ari Bhava, the native will be strong, will conquer his enemies, be very brilliant, famous and free from diseases.

8. If Dhum is in Yuvati Bhava, the native will be penniless, be ever sensuous, skilful in going to others’ females and be always devoid of brilliance.

9. If Dhum is in Randhr Bhava, the native will be bereft of courage, but be enthusiastic, be truthful, disagreeable, hardhearted and selfish.

10. If Dhum is in Dharma Bhava, the native will be endowed sons and fortunes, be rich, honourable, kind, religious and well-disposed to his relatives.

11. If Dhum is in Karma Bhava, the native will be endowed with sons and fortunes, be delighted, intelligent, happy and truthful.

12. If Dhum is in Labh Bhava, the native will be endowed with wealth, grains and gold, be beautiful, will have knowledge of arts, be modest and be skilful in singing.

13. If Dhum is in Vyaya Bhava, the native will be morally fallen, will indulge in sinful acts, be interested in others’ wives, addicted to vices, unkind and crafty.

14. Effects of Vyatipat in Various Bhavas (up to Sloka 25). If Vyatipat (also known in short, as Pat) is in Tanu Bhava, the native will be troubled by miseries, be cruel, will indulge in destructive acts, be foolish and will be disposed to his relatives.

15. If Vyatipat is in Dhan Bhava, the native will be morally crooked, be bilious, will enjoy pleasures, be unkind, but grateful, be wicked and sinful.

16. If Vyatipat is in Sahaj Bhava, the native will be firm in disposition, be a warrior, be liberal, very rich, dear to the king and be head of an Army.

17. If Vyatipat is in Bandhu Bhava, the native will be endowed with relatives etc., but not sons and fortunes.

18. If Vyatipat is in Putra Bhava, the native will be poor, be charming in appearance, will have imbalances of phlegm, bile and wind, be hard-hearted and shameless.

19. If Vyatipat is in Ari Bhava, the native will destroy his enemies, be physically mighty, skilful in use of all kinds of weapons and in arts and be peaceful in disposition.

20. If Vyatipat is in Yuvati Bhava, the native will be bereft of wealth, wife and sons, will subdue to females, be miserable, sensuous, shameless and friendly to others.

21. If Vyatipat is in Randhr Bhava, the native will have deformity of eyes, be ugly, unfortunate, spiteful to Brahmins and be troubled by disorders of blood.

22. If Vyatipat is in Dharma Bhava, the native will have many kinds of business and many friends; he will be very learned, well disposed to his wife and he will be eloquent.

23. If Vyatipat is in Karma Bhava, the native will be religious, peaceful, skilful in religious acts, very learned and far-sighted.

24. If Vyatipat is in Labh Bhava, the native will be extremely opulent, be honourable, truthful, firm in policy, endowed with many horses and be interested in singing.

25. If Vyatipat is in Vyaya Bhava, the native will be given to anger, associated with many activities, disabled, irreligious and hate his own relatives.

26. Effects of Paridhi (or Parivesh) in Various Bhavas (up to Sloka 37). If Paridhi is in Tanu Bhava, the native will be learned, truthful, peaceful, rich, endowed with sons, pure, charitable and dear to elders.

27. If Paridhi is in Dhan Bhava, the native will be wealthy, charming, will enjoy pleasures, be happy, very religious and be a Lord.

28. If Paridhi is in Sahaj Bhava, the native will be fond of his wife, be very charming, pious, well disposed to his men, be a servant and be respectful of his elders.

29. If Paridhi is in Bandhu Bhava, the native will be wonder-struck, helpful to enemies as well, kind, endowed with everything and be skilful in singing.

30. If Paridhi is in Putra Bhava, the native will be affluent, virtuous, splendourous, affectionate, religious and dear to his wife.

31. If Paridhi is in Ari Bhava, the native will be famous and wealthy, be endowed with sons and pleasures, be helpful to all and will conquer his enemies.

32. If Paridhi is in Yuvati Bhava, the native will have limited number of children, be devoid of happiness, be of mediocre intelligence, very hard-headed and will have a sickly wife.

33. If Paridhi is in Randhr Bhava, the native will be spiritually disposed, peaceful, strong-bodied, firm in decision, religious and gentle.

34. If Paridhi is in Dharma Bhava, the native will be endowed with sons, be happy, brilliant, very affluent, be devoid of excessive passion, be honourable and be happy with even a iota.

35. If Paridhi is in Karma Bhava, the native will be versed in arts, will enjoy pleasures, be strong-bodied and be learned in all Shastras.

36. If Paridhi is in Labh Bhava, the native will enjoy pleasures through women, be virtuous, intelligent, dear to his people and will suffer disorders of digestive fire.

37. If Paridhi is in Vyaya Bhava, the native will always be a spendthrift, be miserable, firm and will dishonour elders.

38. Effects of Chap (Indr Dhanus, or Kodanda, up to Sloka 49). If Chap is in Tanu Bhava, the native will be endowed with wealth, grains and gold, be grateful, agreeable and devoid of all actions.

39. If Chap is in Dhan Bhava, the native will speak affably, be very rich, modest, learned, charming and religious.

40. If Chap is in Sahaj Bhava, the native will be a miser, be versed in many arts, will indulge in thieving, be devoid of some limb and be unfriendly.

41. If Chap is in Bandhu Bhava, the native will be happy, endowed with quadrupeds, wealth, grains etc., be honoured by the king and be devoid of sickness.

42. If Chap is in Putra Bhava, the native will be splendourous, far-sighted, pious, affable and will acquire prosperity in all his undertakings.

43. If Chap is in Ari Bhava, the native will destroy his enemies, be happy, affectionate, pure and will achieve plentifulness in all his undertakings.

44. If Chap is in Yuvati Bhava, the native will be wealthy, endowed with all virtues, learned in Shastras, religious and agreeable.

45. If Chap is in Randhr Bhava, the native will be interested in others’ [213] jobs, be cruel, interested in others’ wives and have a defective limb.

46. If Chap is in Dharma Bhava, the native will perform penance, will take to religious observations, be highly learned and be famous among men.

47. If Chap is in Karma Bhava, the native will be endowed with many sons, abundant wealth, cows, buffaloes etc. and will be famous among men.

48. If Chap is in Labh Bhava, the native will gain many treasures, will be free from diseases, very fiery in disposition, affectionate to his wife and will have knowledge of Mantras and weapons.

49. If Chap is in Vyaya Bhava, the native will be wicked, very honourable, evil in disposition, shameless, will go to other’s females and be ever poor.

50. Effects of Dhwaj (Sikhi, or UpaKetu) in Various Bhavas (up to Sloka 61). If Dhwaj is in Tanu Bhava, the native will be skilful in all branches of learning, be happy, efficient in speech, agreeable and be very affectionate.

51. If Dhwaj is in Dhan Bhava, the native will be a good and affable speaker, be splendourous, will write poetry, be scholarly, honourable, modest and endowed with conveyances.

52. If Dhwaj is in Sahaj Bhava, the native will be miserly, cruel acts, thin-bodied, poor and will incur severe diseases.

53. If Dhwaj is in Bandhu Bhava, the native will be charming, very virtuous, gentle, interested in Vedic Knowledge and be always happy.

54. If Dhwaj is in Putra Bhava, the native will be happy, will enjoy pleasures, be versed in arts, skilled in expedients, intelligent, eloquent and will respect elders.

55. If Dhwaj is in Ari Bhava, the native will be ominous for material relatives, will win over his enemies, be endowed with many relatives, valiant, splendourous and skilful.

56. If Dhwaj is in Yuvati Bhava, the native will be interested in gambling, be sensuous, will enjoy pleasures and will befriend prostitutes.

57. If Dhwaj is in Randhr Bhava, the native will be interested in base acts, be sinful, shameless, will blame others, will lack in marital happiness and will take other’s side.

58. If Dhwaj is in Dharma Bhava, the native will wear badges, be delighted, helpfully disposed to all and he will be skilled in religious deeds.

59. O Brahmin, if Dhwaj is in Karma Bhava, the native will be endowed with happiness and fortunes, be fond of females, be charitable and will befriend Brahmins.

60. If Dhwaj is in Labh Bhava, the native will ever acquire gains, be very religious, honourable, affluent, fortunate, valiant and skilled in sacrificial rites.

61. If Dhwaj is in Vyaya Bhava, the native will be interested in sinful acts, be valiant, untrustworthy, unkind, interested in others’ females and be short-tempered.

62. Effects of Gulik in Various Bhavas (up to Sloka 73). If Gulik is in Tanu Bhava, the native will be afflicted by diseases, be lustful, sinful, crafty, wicked and very miserable.

Notes: Out of all the non-luminous planets. Gulika deserves a special consideration in natal horoscopy as well as Horāry astrology. This is also a very important factor in birth rectification, and such other important calculations.

If Gulika is in the ascendant, the native will incur severe defects of eyes. He will take in bad acts like thieving. He will disregard religion, be deprived of progeny and be dull-headed. His longevity will incur a severe cut.

As already stated, in the case of each Upagraha and Muhurta Vela, the dispositor should invariably be considered before coming to a conclusion.

63. If Gulik is in Dhan Bhava, the native will be unsightly in appearance, miserable, mean, given to vices, shameless and penniless.

Notes: Should Gulika be in the 2nd house, the native will further be unfortunate. His learning will be obstructed off and on. He will have speech defects, be harsh in speech, will live away from his people, will not have family happiness, be untruthful, will involve in a scandal, be unfit to move among others and will in the Dasha periods of the 2nd lord face troubles equal to death.

64. If Gulik is in Sahaj Bhava, the native will be charming in appearance, will head a village, be fond of virtuous men and be honoured by the king.

Notes: With Gulika in the 3rd house, one will face destruction of co-born. Though fairly rich, he will feel distressed.

65. If Gulik is in Bandhu Bhava, the native will be sickly, devoid of happiness, sinful and afflicted due to windy and billious excesses.

Notes: The native will not befriend anybody but be inimical to others inclusive of his relatives. He will be devoid of conveyances or will face risks through conveyances. He will not have a good house to live in. His last days will be miserable and death will be painful after a long confinement.

66. If Gulik is in Putra Bhava, the native will not be praise-worthy, be poor, short-lived, spiteful, mean, be a eunuch, be subdued by his wife and be a heterodox.

Notes: The native's virility or progenic ability will be significantly affected by Gulika's occupying the house of progeny. He will not be in a position to obtain issues unless Jupiter and the 5th lord are favourable. Gulika in this house will make one devoid of God-fearing tendency and be at the disposal of his wife. His personal disposition will not be agreeable.

67. If Gulik is in Ari Bhava, the native will be devoid of enemies, be strong-bodied, splendourous, liked by his wife, enthusiastic, very friendly and helpful in disposition.

Notes: When Gulika is in the 6th house, the native will be interested in controlling evil spirits and make a livelihood from such achievements. He will obtain children. He will be very courageous. There will be freedom from diseases if the 6th house containing Gulika is a benefice sign.

68. If Gulik is in Yuvati Bhava, the native will subdue to his spouse, be sinful, will go to others’ females, be emaciated, devoid of friendship and will live on his wife’s wealth.

Notes: Gulika occupying the 7th house, will make the native thrive on a female's wealth or through the contributions of his own spouse. His conjugal life will not cause him any happiness. He will possibly have more than one marriage.

His knowledge will not be quite much. In relation to public dealings, he will incur misunderstandings and enmity.

69. If Gulik is in Randhr Bhava, the native will be troubled by hunger, be miserable, cruel, very much short-tempered, very unkind, poor and bereft of good qualities.

Notes: The native will find it difficult to get even a square meal. His face will be ugly. His eyes will be diseased. His teeth will be yellowish. He will be quite short in stature. These are additional effects as due to the 8th house position of Gulika, son of Saturn.

70. If Gulik is in Dharma Bhava, the native will undergo many ordeals, be emaciated, will perform evil acts, be very unkind, sluggish and be a talebearer.

Notes: If Gulika is in the 9th house one will be devoid of paternal bliss and good fortunes His father will pass away in the native's child hood itself. None of the native's undertakings will bear fruits.

71. If Gulik is in Karma Bhava, the native will be endowed with sons, be happy, will enjoy many things, be fond of worshipping gods and fire and will practice meditation and religion.

Notes: The placement of Gulika in the 10th house, will prove favourable for Yoga, Meditation and such other achievements. The native, at one stage, will turn into a heterodox and discard his religious code.

72. If Gulik is in Labh Bhava, the native will enjoy women of class, be a leader of men, be helpful to his relatives, be short stature and be an emperor.

Notes: If Gulika is in the 11th house, the subject will be in the company of many females. He will be devoid of good character. He will enjoy progenic happiness, wealth status etc. and be charming in appearance.

73. If Gulik is in Vyaya Bhava, the native will indulge in base deeds, be sinful, defective-limbed, unfortunate, indolent and will join mean people.

Notes: Gulika’s tenancy in the 12th house at birth will bring innumerable misfortunes and cause loss of wealth on evil missions. One will, however, enjoy progenic happiness.

74. Effects of Pranapad’s Position with reference to Lagn and in Various Bhavas (up to Sloka 85). If Pranapad is in Tanu Bhava, the native will be weak, sickly, dumb, lunatic, dull witted, defective-limbed, miserable and emaciated.

Notes: Prana-Pada is a special ascendant. How to calculate this special sensitive point could be found on p. 47 supra.

Prana-Pada will fall in a certain degree and its relation with reference to natal ascendant will portend many an event as tersely shown in the present 12 verses.

75. If Pranapad is in Dhan Bhava, the native will be endowed with abundant grains, abundant wealth, abundant attendants, abundant children and be fortunate.

76. If Pranapad is in Sahaj Bhava, the native will be injurious (or mischievous), proud, hard-hearted, very dirty and be devoid of respect for elders.

77. If Pranapad is in Bandhu Bhava, the native will be happy, friendly, attached to females and elders, soft and truthful.

78. If Pranapad is in Putra Bhava, the native will be happy, will do good acts, be kind and very affectionate.

79. If Pranapad is in Ari Bhava, the native will be subdued by his relatives and enemies, be sharp, will have defective digestive fire, be wicked, sickly, affluent and short-lived.

80. If Pranapad is in Yuvati Bhava, the native will be green-eyed, ever libidinous, fierce in appearance, be not worth respect and be ill-disposed.

81. If Pranapad is in Randhr Bhava, the native will be afflicted by diseases, be troubled and will incur misery on account of the king, relatives, servants and sons.

82. If Pranapad is in Dharma Bhava, the native will be endowed with sons, be very rich, fortunate, charming, will serve others and be not wicked, but be skilful.

83. If Pranapad is in Karma Bhava, the native will be heroic, intelligent, skilful, be an expert in carrying out royal orders and will worship gods. 84 If Pranapad is in Labh Bhava, the native will be famous, virtuous, learned, wealthy, fair-complexioned and attached to mother.

85. If Pranapad is in Vyaya Bhava, the native will be mean, wicked, defective-limbed, will hate Brahmins and relatives and suffer from eye diseases, or be one-eyed.

86-87. O Brahmin, these are the effects for Dhum etc. Before declaring these results, the effects of Sūrya and other Grahas should be wisely conceived by their positions, relations and Drishtis apart from their strength, or weakness.

Notes: We are advised to look up to the Sun and others while declaring the effects due to Dhooma, Gulika etc. So to say the dispositor of Dhooma etc. should be scrutinized to know the extent of effects. For example if Gulika is due to give bad effects, but his dispositor is well-aspected, well-placed or well-related, the evils are minimised. Conversely if favourable effects are due to Gulika etc. the weakness or ad verse placement of the respective dispositor will not allow maturity of such good effects.

Another hint we take from these two verses is: We should balance the results due to Dhooma, Gulika etc. with the results due to the planets from Sun to Saturn (and of course the nodes). For example, Gulika is in the 11th and good effects are due. If a planet posited in the same 11th denotes contrary results, then the strength of the two will lead to correct estimation of the situation.

## Chapter 26. Evaluation of Drishtis of Grahas

1. O Glorious, it is said, that Drishtis (of Grahas) and their strengths are to be known in deciding the effects. How many kinds are these? Please clarify doubts.

2-5. Drishtis of the Grahas. O Brahmin, I have earlier stated Drishtis, based on Rāśis. The other kind is between Grahas, which I detail below. 3rd and 10th, 5th and 9th, 4th and 8th and lastly 7th. On these places the Drishtis increase gradually in slabs of quarters, i.e ¼, ½, ¾ and full. The effects will also be proportionate. All Grahas give a Drishti to the 7th fully. Śani, Guru and Mangal have special Drishtis, respectively, on the 3rd and the 10th, the 5th and the 9th and the 4th and the 8th. The ancient preceptors have explained these, which ordinary. By subtle mathematical calculations these Drishtis will have to be clearly understood, as under.

6-8. Evaluation of the Drishtis of the Grahas. Deduct the longitude of the Grah (or Bhava), that receives a Drishti, from that of the Grah, which gives the Drishti. If the sum exceeds six Rāśis, deduct the sum again from 10 Rāśis. Convert the latter sum into degrees and divide by two. The resultant product is Drishti Kona (or aspectual angle). If the difference is in excess of 5 Rāśis, ignore the Rāśis and multiply the degrees etc. by 2, which is the value of the Drishti. If the difference is in excess of 4 Rāśis, deduct it from 5 Rāśis, and the resultant degees etc. become the Drishti value. If the difference is in excess of 3 Rāśis, deduct it from 4 Rāśis and (increase 30 by) halve the product to get the Drishti value. If the difference is above 2 Rāśis, ignore the Rāśis and add 15 to the degrees etc. to get the Drishti value. If it is in excess of one Rāśi, ignore the Rāśis and divide the degrees by 2 to get the Drishti value.

9-10. Special consideration for Śani’s Drishtis. O Brahmin, if Śani is the Grah, that gives a Drishti, find out the difference between him and the Grah, that receives the Drishti; if the sum is above 1 Rāśi, multiply the degrees etc. by 2 to get the Drishti value. If the sum is above nine Rāśis, the degrees to elapse be doubled to get the Drishti value. If the sum is above 2 Rāśis, the degrees etc. be halved and deducted from 60. If the sum exceeds 8 Rāśis, add to the degrees etc. a figure of 30 to get the Drishti value. In other cases, the sums be processed, as explained earlier.

11. Special consideration for Mangal’s Drishtis. Deduct the longitude of Mangal from that of the Grah, that receives the Drishti. If the sum is 3 Rāśis & c, or 7 Rāśis & c, the degrees etc. be reduced from 60. If it is above 2 Rāśis, the degrees etc. be increased by half of it and superadd 15. If the sum is 6 Rāśis, one Rup is the value.

12. Special consideration for Guru’s Drishtis. Deduct the longitude of Guru from that of the Grah, that receives the Drishti from Guru. If the resultant sum is 3 Rāśis & c, or 7 Rāśis & c, halve the degrees etc. and increase it by 15. It the sum is 4 Rāśis & c, or 8 Rāśis & c, the degrees etc. be subtracted from 60. This will be the Drishti value. The sum, being in conformity with others than these, be treated, as stated earlier.

Notes: Throughout this chapter and others related to calculation of strengths of planets and houses, the term Virupa' has been used which denotes 'Shashtiamsas' or 'Kalas'. 60 such units make one Rupa.

The planet that aspects is Drishti Graha or the aspector. The planet that is aspected is known as Drisya Graha or the aspected. The longitude of the aspected is to be deducted from that of the aspector. If the longitude of the aspected is lesser than that of the aspector, increase the longitude of 'the aspected' by 360 to facilitate deduction, which will yield the aspectual or Drishti angle.

After finding out the" Drishti angles, the various quantities will have to be processed as under with the relevant principles:

Rule 1. When aspectual angle is between 30 and 60 degrees, reduce 30 degrees from the resultant aspectual angle and divide by 2 to get aspectual value.

Rule 2. If the aspectual angle is above 60 but below 90 degrees, reduce 60 from the aspectual angle and add 15 to get aspectual value.

Rule 3. In case the aspectual angle is above 90 but less than 120 degrees the aspectual angle be reduced from 120, then halved and then increased by 30, to get aspectual value.

Rule 4. If the aspectual angle is between 120 and 150 degrees, reduce the angle of aspect from 150 to get aspectual value

Rule 5. If the aspectual angle is between 150 and 180 degrees reduce 150 from aspectual angle and double the resultant sum to get aspectual value.

Rule 6. When the aspectual angle is above 160 but below 300 degrees deduct the aspectual angle from 300 and halve the resultant sum, to get aspectual value.

Needless to mention there is no aspectual value if the angle is between 300 and 30 degrees.

For house in aspect, consider the cusp of the house, akin to a planetary degree.

In the case of aspects from Saturn, Mars and Jupiter, the following additions may be noted as a simple formula.

A) Mars: When the aspect angle is 90-120 degrees or 210- 249 degrees, add 15 Virupas to the value obtained from the speculum.

B) Jupiter: When the aspect angle is 120-150 degrees or 240-270 degrees increase the speculum value by 30 Virupas.

C) Saturn: When the aspect angle is 60-90 degrees or 270-300 degrees and 45 Virupas to the value obtained from the speculum.

Without undergoing these ordeals, the student can easily find out the Drishti values on the above lines from the Speculum of Aspectual Values given below:

Speculum or Aspetual Values (Computerized)

/~\*Deg:Mn ~~Virupa ~~Deg:Mn ~~Virupa ~~Deg:Mn ~~Virupa

\*30:00 ~0.00 ~47:00 ~8.50 ~64:00 ~19.00

\*30:30 ~0.25 ~47:30 ~8.75 ~64:30 ~19.50

\*31:00 ~0.50 ~48:00 ~9.00 ~65:00 ~20.00

\*31:30 ~0.15 ~48:30 ~9.25 ~65:30 ~20.50

\*32:00 ~1.00 ~49:00 ~9.50 ~66:00 ~21.00

\*32:30 ~1.25 ~49:30 ~9.15 ~66:30 ~21.50

\*33:00 ~1.50 ~50:00 ~10.00 ~67:00 ~22.00

\*33:30 ~1.75 ~50:30 ~11.25 ~67:30 ~22.50

\*34:00 ~2.00 ~51:00 ~10.50 ~68:00 ~23.00

\*34:30 ~2.25 ~51:30 ~10.15 ~68:30 ~23.50

\*35:00 ~2.50 ~52:00 ~11.00 ~69:00 ~24.00

\*35:30 ~0.75 ~52:30 ~11.25 ~69:30 ~24.50

\*36:00 ~3.00 ~53:00 ~11.50 ~70:00 ~25.00

\*36:30 ~3.25 ~53:30 ~11.15 ~70:30 ~25.50

\*37:00 ~3.50 ~54:00 ~12.00 ~71:00 ~26.00

\*37:30 ~3.75 ~54:30 ~12.25 ~71:30 ~26.50

\*38:00 ~4.00 ~55:00 ~12.50 ~72:00 ~27.00

\*38:30 ~4.25 ~55:30 ~12.75 ~72:30 ~27.50

\*39:00 ~4.50 ~56:00 ~13.00 ~73:00 ~28.00

\*39:30 ~4.15 ~56:30 ~13.25 ~73:30 ~28.50

\*40:00 ~5.00 ~57:00 ~13.50 ~74:00 ~29.00

\*40:30 ~5.25 ~57:30 ~13.75 ~74:30 ~29.50

\*41:00 ~5.50 ~58:00 ~14.00 ~75:00 ~30.00

\*41:30 ~5.15 ~58:30 ~14.25 ~75:30 ~30.50

\*42:00 ~6 ~59:00 ~14.50 ~76:00 ~31.00

\*42:30 ~6.25 ~59:30 ~14.75 ~76:30 ~31.50

\*43:00 ~6.5 ~60:00 ~15.00 ~77:00 ~32.00

\*43:30 ~6.75 ~60:30 ~15.50 ~77:30 ~32.50

\*44:00 ~7 ~61:00 ~16.00 ~78:00 ~33.00

\*44:30 ~7.25 ~61:30 ~16.50 ~78:30 ~33.50

\*45:00 ~1.5 ~62:00 ~17.00 ~79:00 ~34.00

\*45:30 ~7.75 ~62:30 ~17.50 ~79:30 ~34.50

\*46:00 ~8 ~63:00 ~18.00 ~80:00 ~35.00

\*46:30 ~8.25 ~63:30 ~18.50 ~80:30 ~35.50

~/

/~\*Deg:Mn ~~Virupa ~~Deg:Mn ~~Virupa ~~Deg:Mn ~~Virupa

\*81:00 ~36.00 ~105:30 ~37.25 ~130:00 ~20.00

\*81:30 ~36.50 ~106:00 ~37.00 ~130:30 ~19.50

\*82:00 ~37.00 ~106:30 ~36.75 ~131:00 ~19.00

\*82:30 ~37.50 ~107:00 ~36.50 ~131:30 ~18.50

\*83:00 ~38.00 ~107:30 ~36.25 ~132:00 ~18.00

\*83:30 ~38.50 ~108:00 ~36.00 ~132:30 ~17.50

\*84:00 ~39.00 ~108:30 ~35.75 ~133:00 ~17.00

\*84:30 ~39.50 ~109:00 ~35.50 ~133:30 ~16.50

\*85:00 ~40.00 ~109:30 ~35.25 ~134:00 ~16.00

\*85:30 ~40.50 ~110:00 ~35.00 ~134:30 ~15.50

\*86:00 ~41.00 ~110:30 ~34.75 ~135:00 ~15.00

\*86:30 ~41.50 ~111:00 ~34.50 ~135:30 ~14.50

\*87:00 ~42.00 ~111:30 ~34.25 ~136:00 ~14.00

\*87:30 ~42.50 ~112:00 ~34.00 ~136:30 ~13.50

\*88:00 ~13.00 ~112:30 ~33.75 ~137:00 ~13.00

\*88:30 ~43.50 ~113:00 ~33.50 ~137:30 ~12.50

\*89:00 ~44.00 ~113:30 ~33.25 ~138:00 ~12.00

\*89:30 ~44.50 ~114:00 ~33.00 ~138:30 ~11.50

\*90:00 ~45.00 ~114:30 ~32.75 ~139:00 ~11.00

\*90:30 ~44.75 ~115:00 ~32.50 ~139:30 ~10.50

\*91:00 ~44.50 ~115:30 ~32.25 ~140:00 ~10.00

\*91:30 ~44.25 ~116:00 ~32.00 ~140:30 ~9.50

\*92:00 ~44.00 ~116:30 ~31.75 ~141:00 ~9.00

\*92:30 ~43.75 ~117:00 ~31.50 ~141:30 ~8.50

\*93:00 ~43.50 ~117:30 ~31.25 ~142:00 ~8.00

\*93:30 ~43.25 ~118:00 ~31.00 ~142:30 ~7.50

\*94:00 ~43.00 ~118:30 ~30.75 ~143:00 ~7.00

\*94:30 ~42.75 ~119:00 ~30.50 ~143:30 ~6.50

\*95:00 ~42.50 ~119:30 ~30.25 ~144:00 ~6.00

\*95:30 ~42.25 ~120:00 ~30.00 ~144:30 ~5.50

\*96:00 ~42.00 ~120:30 ~29.50 ~145:00 ~5.00

\*96:30 ~41.75 ~121:00 ~29.00 ~145:30 ~4.50

\*97:00 ~41.50 ~121:30 ~28.50 ~146:00 ~4.00

\*97:30 ~41.25 ~122:00 ~28.00 ~146:30 ~3.50

\*98:00 ~41.00 ~122:30 ~27.50 ~147:00 ~3.00

\*98:30 ~40.75 ~123:00 ~27.00 ~147:30 ~2.50

\*99:00 ~40.50 ~123:30 ~26.50 ~148:00 ~2.00

\*99:30 ~40.25 ~124:00 ~26.00 ~148:30 ~1.50

\*100:00 ~40.00 ~124:30 ~25.50 ~149:00 ~1.00

\*100:30 ~39.75 ~125:00 ~25.00 ~149:30 ~0.50

\*101:00 ~39.50 ~125:30 ~24.50 ~150:00 ~0.00

\*101:30 ~39.25 ~126:00 ~24.00 ~150:30 ~1.00

\*102:00 ~39.00 ~126:30 ~23.50 ~151:00 ~2.00

\*102:30 ~38.75 ~127:00 ~23.00 ~151:30 ~3.00

\*103:00 ~38.50 ~127:30 ~22.50 ~152:00 ~4.00

\*103:30 ~38.25 ~128:00 ~22.00 ~152:30 ~5.00

\*104:00 ~38.00 ~128:30 ~21.50 ~153:00 ~6.00

\*104:30 ~37.75 ~129:00 ~21.00 ~153:30 ~7.00

\*105:00 ~37.50 ~129:30 ~20.50 ~154:00 ~8.00

~/

/~\*Deg:Mn ~~Virupa ~~Deg:Mn ~~Virupa ~~Deg:Mn ~~Virupa

\*154:30 ~9.00 ~178:30 ~57.00 ~202:30 ~48.75

\*155:00 ~10.00 ~179:00 ~58.00 ~203:00 ~48.50

\*155:30 ~11.00 ~179:30 ~59.00 ~203:30 ~48.25

\*156:00 ~12.00 ~180:00 ~60.00 ~204:00 ~48.00

\*156:30 ~13.00 ~180:30 ~59.75 ~204:30 ~47.75

\*157:00 ~14.00 ~181:00 ~59.50 ~205:00 ~47.50

\*157:30 ~15.00 ~181:30 ~59.25 ~205:30 ~47.25

\*158:00 ~16.00 ~182:00 ~59.00 ~206:00 ~47.00

\*158:30 ~17.00 ~182:30 ~58.75 ~206:30 ~46.75

\*159:00 ~18.00 ~183:00 ~58.50 ~207:00 ~46.50

\*159:30 ~19.00 ~183:30 ~58.25 ~207:30 ~46.25

\*160:00 ~20.00 ~184:00 ~58.00 ~208:00 ~46.00

\*160:30 ~21.00 ~184:30 ~57.75 ~208:30 ~45.75

\*161:00 ~22.00 ~185:00 ~57.50 ~209:00 ~45.50

\*161:30 ~23.00 ~185:30 ~57.25 ~209:30 ~45.25

\*162:00 ~24.00 ~186:00 ~57.00 ~210:00 ~45.00

\*162:30 ~25.00 ~186:30 ~56.75 ~210:30 ~44.75

\*163:00 ~26.00 ~187:00 ~56.50 ~211:00 ~44.50

\*163:30 ~27.00 ~187:30 ~56.25 ~211:30 ~44.25

\*164:00 ~28.00 ~188:00 ~56.00 ~212:00 ~44.00

\*164:30 ~29.00 ~188:30 ~55.75 ~212:30 ~43.75

\*165:00 ~30.00 ~189:00 ~55.50 ~213:00 ~43.50

\*165:30 ~31.00 ~189:30 ~55.25 ~213:30 ~43.25

\*166:00 ~31.00 ~190:00 ~55.00 ~214:00 ~43.00

\*166:30 ~33.00 ~190:30 ~54.75 ~214:30 ~42.75

\*167:00 ~34.00 ~191:00 ~54.50 ~215:00 ~42.50

\*167:30 ~35.00 ~191:30 ~54.25 ~215:30 ~42.25

\*168:00 ~36.00 ~192:00 ~54.00 ~216:00 ~42.00

\*168:30 ~37.00 ~192:30 ~53.75 ~216:30 ~41.75

\*169:00 ~38.00 ~193:00 ~53.50 ~217:00 ~41.50

\*169:30 ~39.00 ~193:30 ~53.25 ~217:30 ~41.25

\*170:00 ~40.00 ~194:00 ~53.00 ~218:00 ~41.00

\*170:30 ~41.00 ~194:30 ~52.75 ~218:30 ~40.75

\*171:00 ~42.00 ~195:00 ~52.50 ~219:00 ~40.50

\*171:30 ~43.00 ~195:30 ~52.25 ~219:30 ~40.25

\*172:00 ~44.00 ~196:00 ~52.00 ~220:00 ~40.00

\*172:30 ~45.00 ~196:30 ~51.75 ~220:30 ~39.15

\*173:00 ~46.00 ~197:00 ~51.51 ~221:00 ~39.50

\*173:30 ~47.00 ~197:30 ~51.25 ~221:30 ~39.25

\*174:00 ~48.00 ~198:00 ~51.00 ~222:00 ~39.00

\*174:30 ~49.00 ~198:30 ~50.75 ~222:30 ~38.75

\*175:00 ~50.00 ~199:00 ~50.50 ~223:00 ~38.50

\*175:30 ~51.00 ~199:30 ~50.25 ~223:30 ~38.25

\*176:00 ~52.00 ~200:00 ~50.00 ~224:00 ~38.00

\*176:30 ~53.00 ~200:30 ~49.75 ~224:30 ~37.75

\*177:00 ~54.00 ~201:00 ~49.50 ~225:00 ~37.50

\*177:30 ~55.00 ~201:30 ~49.25 ~225:30 ~37.25

\*178:00 ~56.00 ~202:00 ~49.00 ~226:00 ~37.00

~/

/~\*Deg:Mn ~~Virupa ~~Deg:Mn ~~Virupa ~~Deg:Mn ~~Virupa

\*226:30 ~36.75 ~251:00 ~24.50 ~275:30 ~12.25

\*227:00 ~36.50 ~251:30 ~24.25 ~276:00 ~12.00

\*227:30 ~36.25 ~252:00 ~24.00 ~276:30 ~11.75

\*228:00 ~36.00 ~252:30 ~23.75 ~277:00 ~11.50

\*228:30 ~35.75 ~253:00 ~23.50 ~277:30 ~11.25

\*229:00 ~35.50 ~253:30 ~23.25 ~278:00 ~11.00

\*229:30 ~35.25 ~254:00 ~23.00 ~278:30 ~10.75

\*230:00 ~35.00 ~254:30 ~22.75 ~279:00 ~10.50

\*230:30 ~34.75 ~255:00 ~22.50 ~279:30 ~10.25

\*231:00 ~34.50 ~255:30 ~27.25 ~280:00 ~10.00

\*231:30 ~34.25 ~256:00 ~22.00 ~280:30 ~9.75

\*232:00 ~34.00 ~256:30 ~21.75 ~281:00 ~9.50

\*232:30 ~33.75 ~257:00 ~21.50 ~281:30 ~9.25

\*233:00 ~33.50 ~257:30 ~21.25 ~282:00 ~9.00

\*233:30 ~33.25 ~258:00 ~21.00 ~282:30 ~8.75

\*234:00 ~33.00 ~258:30 ~20.75 ~283:00 ~8.50

\*234:30 ~32.75 ~259:00 ~20.50 ~283:30 ~8.25

\*235:00 ~32.50 ~259:30 ~20.25 ~284:00 ~8.00

\*235:30 ~32.25 ~260:00 ~20.00 ~284:30 ~7.75

\*236:00 ~32.00 ~260:30 ~19.75 ~285:00 ~7.50

\*236:30 ~31.75 ~261:00 ~19.50 ~285:30 ~7.25

\*237:00 ~31.50 ~261:30 ~19.25 ~286:00 ~7.00

\*237:30 ~31.25 ~262:00 ~19.00 ~286:30 ~6.75

\*238:00 ~31.00 ~262:30 ~18.75 ~287:00 ~6.50

\*238:30 ~30.75 ~263:00 ~18.50 ~287:30 ~6.25

\*239:00 ~30.50 ~263:30 ~18.25 ~288:00 ~6.00

\*239:30 ~30.25 ~264:00 ~18.00 ~288:30 ~5.75

\*240:00 ~30.00 ~264:30 ~17.75 ~289:00 ~5.50

\*240:30 ~29.75 ~265:00 ~17.50 ~289:30 ~5.25

\*241:00 ~29.50 ~265:30 ~17.25 ~290:00 ~5.00

\*241:30 ~29.25 ~266:00 ~17.00 ~290:30 ~4.75

\*242:00 ~29.00 ~266:30 ~16.75 ~291:00 ~4.50

\*242:30 ~28.75 ~267:00 ~16.50 ~291:30 ~4.25

\*243:00 ~28.50 ~267:30 ~16.25 ~292:00 ~4.00

\*243:30 ~28.25 ~268:00 ~16.00 ~292:30 ~3.75

\*244:00 ~28.00 ~268:30 ~15.75 ~293:00 ~3.50

\*244:30 ~27.75 ~269:00 ~15.50 ~293:30 ~3.25

\*245:00 ~27.50 ~269:30 ~15.25 ~294:00 ~3.00

\*245:30 ~27.25 ~270:00 ~15.00 ~294:30 ~2.75

\*246:00 ~27.00 ~270:30 ~14.75 ~295:00 ~2.50

\*246:30 ~26.75 ~271:00 ~14.50 ~295:30 ~2.25

\*247:00 ~26.50 ~271:30 ~14.25 ~296:00 ~2.00

\*247:30 ~26.25 ~272:00 ~14.00 ~296:30 ~1.75

\*248:00 ~26.00 ~272:30 ~13.75 ~297:00 ~1.50

\*248:30 ~25.75 ~273:00 ~13.50 ~297:30 ~1.25

\*249:00 ~25.50 ~273:30 ~13.25 ~298:00 ~1.00

\*249:30 ~25.25 ~274:00 ~13.00 ~298:30 ~0.75

\*250:00 ~25.00 ~274:30 ~12.75 ~299:00 ~0.50

\*250:30 ~24.75 ~275:00 ~12.50 ~299:30 ~0.25

~/

## Chapter 27. Evaluation Of Strengths

Shad Bal consists of the following: Sthan Bal (positional), Dig Bal (directional), Kaal Bal (Temporal), inclusive of Ayan Bal (equinoctial), Chesht Bal (motional), Naisargika Bal (natural), Drik Bal (aspectual). These strengths are computed for the seven Grahas from Sūrya to Śani. The nodes are not considered. Sthan Bal comprises of the following considerations: Uchch Bal (exaltation), Sapt Vargaj Bal (strength accruing out of positions in Rāśi, Hora, Dreshkan, Saptāńś, Navāńś, Dvadashāńś and Trimshāńś), OjhayugmaRāśiāńś Bal (acquired by placement in odd, or even Rāśi and in odd, or even Navāńś), Kendradi Bal (due to placement in Kon, or Panaphara, or Apoklima Bhava), Dreshkan Bal (due to placement in first, second, or third decanate of a Rāśi). Kaal Bal comprises of the following subdivisions: Nathonnata Bal (diurnal and nocturnal), Paksh Bal (fortnight), Tribhag Bal (due to day/night being made in 3 parts), Varsh, Maas, Dina and Hora Bal (Varsh - astrological year, Maas - month, Dina - weekday and Hora - planetary hour), Ayan Bal (equinoctial), Yudhdh Bal (due to partaking in war between Grahas).

1-1½. Sthan Bal (up to Sloka 6). Firstly Uchch Bal. Now about the strengths by classes positional, temporal etc. Deduct from the longitude of the Grah its (deep) debilitation point. If the sum is less than 6 Rāśis, consider it, as it is; if it exceeds 6 Rāśis, deduct the same from 12 Rāśis. The sum so got be converted into degrees etc. and divided by 3, which is the Grah’s Uchch Bal in Virupas.

Notes: These strengths are called Shad-bala. These consist of the following:

/~\*ShadBala

\*1. Sthana-Bala (or positional strength).

\*2, Dig Bala (or directional strength)

\*3. Kala Bala (Temporal Strength) inclusive of Ayana Bala (or equinoctial strength)

\*4. Cheshta Bala (or motional strength)

\*5. Naisargika Bala (or natural strength)

\*6. Drik Bala (or aspectual strength)

~/

These strengths are computed for the seven planets from the Sun to Saturn. The nodes are not considered.

Firstly, explained is Sthana-Bala due to a planet's position. This strength comprises of the following considerations:

/~\*SthanaBala

\*1. Uchcha-Bala (or exaltation strength)

\*2. Saptaargaja Bala (or strength accruing out of positions in Rashi, Horā, Decanate, Saptamamsa, Navamsha, Dvadashamsa and. Trimsamsa).

\*3. Ojhayugmarasiamsa Bala (strength acquired by placement in odd/even Rashi and in odd/even Navamsha).

\*4. Kendradi Bala (due to placement in angle, or succedent or cadent house).

\*5. Drekkana Bala (due to placement in first, second or third decanate of a sign).

~/

In the present verses under comment the sage explains the method to know the Uchcha-bala of a planet. To find out this strength, we need two things. Firstly, the planet's actual longitude. Secondly its debilitation point which is constant for all horoscopes. The deep debilitation points of the 7 planets are noted on pp 38-39 supra.

For example, assume the Sun 's placement in a given case is Pisces 12° 15' (or 342° 15'). His deep debilitation point is

Libra 10° (or 190°), Hence: (Sun's Position-Deep debilitation point) ÷ 3

=342° 15' minus 190° ÷ 3

= 152° 15’ ÷ 3 = 50.75 Virupas

If the sum before division by 3 is in excess of 180 degrees deduct it from 360 and then divide by 3 which will be the planet's Uchcha-Bala in Virupas. Maximum Uchcha-Bala is always 60 shashtiamsas or 1 Rupa.

2-4. Sapt Vargaj Bal. If a Grah is in its Mooltrikon Rāśi, it gets 45 Virupas, in Svasth Rāśi 30 Virupas, in Pramudit Rāśi 20 Virupas, in Shant Rāśi 15 Virupas, in Din Rāśi 10 Virupas, in Duhkhit Rāśi 4 Virupas and in Khal Rāśi 2 Virupas. Similarly, these values occur for the other 6 divisional occupations, viz. Hora, Dreshkan, Saptāńś, Navāńś, Dvadashāńś and Trimshāńś. When all these are added together the Grah’s Sapt Vargaj Bal emerges.

Notes: Next step is to find out the SaptaVargaja bala of a planet. The tables of various Vargas as well as the compound relationships of the planets, are given in the previous pages. The compound relationships of two given planets, vide P. 42 supra (including Horā lordship etc.) be seen in the Rashi chart only and not in the concerned divisional chart. Then the strengths in Virupas for each of the SaptaVargas be found out and added, which is then called saptaVargaja bala of the planet.

4½. OjhayugmaRāśiāńś Bal. Each of Śukra and Chandra in even Rāśis and others in odd Rāśis acquire a quarter of Rupa. These are applicable to such Navāńśas also.

Notes: Each of Jupiter, the Sun, Mars, Mercury and Saturn get 15 Virupas if they are placed in odd Rāśhis. Venus and the Moon get similar strength for placement in an even sign. Similarly, for placement in such odd or even Navamsha. The strengths acquired by Rashi and Navamsha positions be added together to know the Ojhayugmarasiamsa bala. (Male and neutral planets get this strength in male Rashi/Navamsha. Female planets get such strength in female Rashi/Navamsha.)

5. Kendradi Bal. A Grah in a Kon gets full strength, while one in Panaphara Bhava gets half and the one in Apoklima Bhava gets a quarter, as Kendradi Bal.

Notes: Kendradi means angles etc. This denotes three groups of four Rāśhis each. These are angles; (i.e. 1st, 4th, 7th and 10th) succedents, (i.e. 2nd, 5th, 8th and 11th) and cadents, (i e. 3rd, 6th, 9th and 12th). The following are the Kendradi balas:

(1) Planet in angle=60 Virupas

(2) Planet in succedent=30 Virupas

(3) Planet in cadent = 15 Virupas

6. Dreshkan Bal. Male, female and hermaphrodite Grahas, respectively, get a quarter Rupa according to placements in the first, second and third decanates.

Notes: This strength is acquired by a Planet with reference to its decanate position being .in the 1st, 2nd, or 3rd part of a sign. Male planets are: The Sun, Mars, and Jupiter. Female planets are Venus and the Moon. Saturn and Mercury are eunuch bodies. A Drekkana bala of 15 Virupas will be acquired by planets as under:

Male planet in 1st Drekkana. Female planet in 2nd Drekkana. Eunuch planet in 3rd Drekkana.

For calculations of Drekkana, see Speculum of Drekkana, supra. Needless to mention that if the Drekkana position is other than what is required, then the strength on this count is nil. This strength is also called Linga Bala.

The Balas so far acquired, viz. (l) Uchcha-Bala, (2) SaptaVargaja Bala, (3) Ojhayugmarasiamsa Bala, (4) Kendradi Bala and (5) Drekkana Bala he all added together to get net Sthana bala or positional strength. These are in Virupas and hence be divided by 60 to know the strength in Rupa.

7-7½. Dig Bal. Deduct Bandhu Bhava (Nadir) from the longitudes of Sūrya and Mangal, Yuvati Bhava from that of Guru and Budh, Karma Bhava from that of Śukra and Chandra and lastly Lagn from that of Śani. If the sum is above 180 degrees, deduct the sum from 360. The sum arrived in either way be divided by 3, which will be Dig Bal of the Grah.

Notes: As seen earlier, Jupiter and Mercury have Dig-bala in the ascendant. Venus and the Moon have this Bala in the 4th house (i.e. Nadir), Saturn in the descendant and the Sun and Mars on the meridian. These strengths are full on the cusp of the respective house and nil on the cusp of the opposite house. Hence note down the longitude of the concerned planet and the cuspal degree on which it is bereft of directional strength. Deduct the latter from the former. If the product exceeds 180' deduct the same again from 360. The sum so arrived at be divided by 3, which will denote the Dig-bala of the planet in Virupas. The directional strength acquired by a planet when it is on, its most powerful point is 1 Rupa or 60 Virupas. For example, Saturn, exactly on the 7th cusp gets 1 Rupa, and exactly on the ascending degree gets zero Virupas as directional strength.

8-9. Kaal Bal (up to Sloka 17). Firstly Nathonnata Bal. Find out the difference between midnight and the apparent birth time, which is called Unnata. Deduct Unnata from 30 Ghatis to obtain Nata. Double the Nata in Ghatis, which will indicate identical Nata Bal for Chandra, Mangal and Śani. Deduct the Nata from 60 to know the Unnata Bal of Sūrya, Guru and Śukra. Budh, irrespective of day and night, gets full Nathonnata Bal.

Notes: Kaala Bala (or temporal strength) comprises of the following sub divisions:

1) Nathonnatha Bala (diurnal and nocturnal strengths),

2) Paksha Bala (Paksha =fortnight),

3) Tribhaga Bala (strength due to day/night being made in 3 parts).

4) Varsha-Masa-Dina-Horā Bala (Varsha=astrological year, Masa =month, Dina=week day and Horā = planetary hour).

5) Ayana Bala (equinoctial strength).

6) Yudhdha Bala (strength due to partaking in planetary war).

Though Naisargika Bala discussed in between in slob 14, this is an independent source of strength without reference to Kala Bala.

Firstly Nathonnatabala, Moon; Mars and Saturn get this strength in the night. The Sun, Jupiter and Venus get diurnal strength or strength in day time. The same Virupas of strength will be identically held by all the planets of each group. That is whatever will be the Sun's Nathonnata strength will be identically held by Jupiter and Venus. Similarly, the other group.

Formula: Natha ghatis (apparent) x 2=Natha bala for Moon group.

60 -Moon's Natha Bala=Bala for Sun group

Mercury always gets I Rupa as Nathonnatha bala irrespective of the birth being in day or night time.

Another simple method is as under: Natha Bala - Birth time in degrees/3

Unnatha Bala - 180 minus birth time in degrees/3

For this purpose, count from apparent midnight to birth time at the rate of one degree per minute of time, or 15° per hour. This will convert the birth time into degrees etc.

10-11. Paksh Bal. Deduct from Chandra’s longitude that of Sūrya. If the sum exceeds 6 Rāśis, deduct the same from 12. The product so obtained be converted into degrees etc. and divided by 3, which will indicate the Paksh Bal of each of the benefic Grahas. The Paksh Bal of benefic should be deducted from 60, which will go to each malefic, as Paksh Bal.

Notes: Paksha Bala is decided on the following basis:

Paksha Bala for benefice = Moon minus Sun/3

Paksha bala for malefic = 60 minus benefice's Paksha Bala,

'Benefices form one group and each of them will get the same figure of Paksha Bala. (Mercury is to be treated as a malefic if he is conjunct a malefic. The Moon in dark half is a malefic.) The Bala of benefices should be deducted from 60 to get a malefics Paksha Bala. If Moon-Sun is above 180, deduct it from 360.

Whether the Moon is in a group of benefices or otherwise, her Paksha Bala is always doubled just as the Sun's Ayana Bala.

12. Tribagh Bal. One Rupa is obtained by Budh in the first 1/3 part of day time, by Sūrya in the second 1/3 part of the day and by Śani in the last 1/3 part of the day. Similarly, Chandra, Śukra and Mangal get full Bal in the first, second and last 1/3 parts of the night. Guru gets this Bal at all times.

Notes: This strength goes to one planet only, as 1 Rupa. Jupiter, however, gets 1 Rupa irrespective of birth time.

The day duration or night duration according to birth being in day or night must be divided by 3. With the following table, Tribhaga Bala can be known, according to the birth being:

in 1st part of day= 1 Rupa to Mercury

in 2nd part of day= 1 Rupa to the Sun

in 3rd part of day= 1 Rupa to Saturn

in 1st part of night= 1 Rupa to the Moon

in 2nd part of night= 1 Rupa to Venus

in 3rd part of night= 1 Rupa to Mars

at any time = 1 Rupa to Jupiter

Thus, two planets will get 1 Rupa of Tribhaga Bala. That is 1 Rupa to Jupiter and 1 Rupa to the respective planet in whose part the birth occurs. The other 5 planets do not get any Tribhaga Bala.

13. Varsh-Maas-Dina-Hora Bal. 15, 30, 45 and 60 Virupas are in order given to Varsh Lord, Maas Lord, Dina Lord and Hora Lord. Naisargika Bal has already been explained.

Notes: Under this heading, four different planets get certain Virupas. These strengths are:

Varsha (Abda) lord = 15 Virupas

Masa (month) lord = 30 Virupas

Dina (day) lord = 45 Virupas

Horā (hour) lord = 60 Virupas

How to decide the said lordships is explained as under.

Varsha lord: Astrological year is different from other measures. The day on which the astrological year begins can be found out from the Speculum of abbreviated Aharganas, vide p. 272. To know the Varsh lord we should first ascertain the number of days past from the beginning of Creation. This is a very tedious process and hence we are concerned with the abbreviated Ahargana (or the number of days past from Creation). According to late Rev. Ebenezer Burgess, who translated Surya Siddhanta in English, as on January I, 1860, the number of days past from the beginning of Creation are 714, 404, 108, 573.

To know the day on which the astrological year in which birth took place began adopt the following formula. Divide the number of days past from the day of Creation till the day of birth by: 60. Reject remainder and multiply the quotient by 3. Increase the post-multiplied product by I and divide by 7. The remainder will indicate the week day on which the astrological year giving birth to the native opened. Remainder 1 indicates Sunday, 2 Monday and so on and so forth.

Assume that birth took place on June 1, 1984. Locate from the Speculum of Abbreviated Aharganas for January 0 date 1984 as 65142. Add 153 being the number of days up to the day of birth (inclusive the birth dale). Thus we get abbreviated days past from creation to birth as 65295. This product when divided by 360 yields a quotient of 181. Remainder is to be rejected. 181 multiplied by 3 indicates 543. Increased by 1, this gives 544. When 544 is divided by 7, the remainder is 5. That is, the astrological year of birth for one born on June I, 1984 began on a Thursday. Hence this strength or Varsha bala goes to Jupiter, the ruler of Thursday.

Masa Lord: Divide the same Ahargana by 30 and the quotient (devoid of remainder) indicates months passed from Creation to birth. The completed months be multiplied by 2 and increased by 1. The latest sum should be divided by 7 and the remainder indicates on which the birth month began. Continuing with the same case, we divide 65295 by 30. Quotient is 2176. This sum multiplied by 2 and increased by 1 denotes 4353. Dividing 4353 by 7, we get a remainder of 6 denoting Friday. That is, the month of birth began on Friday and the Masa bala goes to Venus, the lord of Friday.

Dina lord: Though the week day of birth can be known from ephemeris or perpetual calendars, we better adopt the method prescribed which will confirm if the Ahargana followed is correct or is otherwise. The number of days as arrived above indicating Ahargana be divided by 7 and the remainder will indicate the week day of birth. In the example case 65295 divided by 7 leaves a remainder of 6. That is June l, 1984 is Friday. Hence the Ahargana followed by us is correct. While considering Dina bala, the birth should be treated from sunrise to sunrise.

Hence in this case, the Dina bala goes to Venus, ruler of Friday.

Horā Bala: Horā means planetary hour. Each day from sunrise to sunrise is divided into 24 equal parts of one hour or 2.5 Ghatika. These Horā are ruled by the 7 planets from the Sun to. Saturn. The first Horā of the day is ruled by the lord of the week day. The 2nd one is ruled by the lord of the 6th week day counted from the first ruler. The 3rd Horā is ruled by the lord of the 6th week day counted from the 2nd Horā lord. Similarly, it proceeds in the same manner till the first Horā of the next day is taken over by the lord of that day himself. Whichever planet rules the birth Horā gets the Horā Bala. Horā are to be calculated for mean local time and not standard time of birth.

For easy reference, consult the Speculum of Horās

Vide infra.

Speculum or Abbreviated Ahargana for January 0

/~\*Yr. ~~Ahargana ~~Yr. ~~Ahargana ~~Yr. ~~Ahargana

\*1800 ~458 ~1842 ~13278 ~1884 ~28618

\*1801 ~823 ~1843 ~13643 ~1885 ~28984

\*1802 ~1188 ~1844 ~14008 ~1886 ~29349

\*1803 ~1553 ~1845 ~14374 ~1887 ~29714

\*1804 ~1918 ~1846 ~14739 ~1888 ~30079

\*1805 ~2284 ~1847 ~15104 ~1889 ~30445

\*1806 ~2649 ~1848 ~15469 ~1890 ~30810

\*1807 ~494 ~1849 ~15835 ~1891 ~31175

\*1808 ~859 ~1850 ~16200 ~1892 ~31540

\*1809 ~1225 ~1851 ~16565 ~1893 ~31906

\*1810 ~1590 ~1852 ~16930 ~1894 ~32271

\*1811 ~1955 ~1853 ~17296 ~1895 ~32636

\*1812 ~2320 ~1854 ~17661 ~1896 ~33001

\*1813 ~2686 ~1855 ~18026 ~1897 ~33367

\*1814 ~3051 ~1856 ~18391 ~1898 ~33732

\*1815 ~3416 ~1857 ~18757 ~1899 ~34091

\*1816 ~3781 ~1858 ~19122 ~1900 ~34462

\*1817 ~4147 ~1859 ~19487 ~1901 ~34827

\*1818 ~4512 ~1860 ~19852 ~1902 ~35192

\*1819 ~4877 ~1861 ~20218 ~1903 ~35557

\*1820 ~5242 ~1862 ~20583 ~1904 ~35922

\*1821 ~5608 ~1863 ~20948 ~1905 ~36288

\*1822 ~5963 ~1864 ~21313 ~1906 ~36653

\*1823 ~6338 ~1865 ~21679 ~1907 ~37018

\*1824 ~6703 ~1866 ~22044 ~1908 ~37383

\*1825 ~7069 ~1867 ~22409 ~1909 ~37749

\*1826 ~7434 ~1868 ~22774 ~1910 ~38114

\*1827 ~7799 ~1869 ~23140 ~1911 ~38479

\*1828 ~8164 ~1870 ~23505 ~1912 ~38844

\*1829 ~8530 ~1871 ~23870 ~1913 ~39210

\*1830 ~8895 ~1872 ~24235 ~1914 ~39575

\*1831 ~9260 ~1873 ~24601 ~1915 ~39940

\*1832 ~9625 ~1874 ~24966 ~1916 ~40305

\*1833 ~9991 ~1875 ~25334 ~1917 ~40671

\*1834 ~10356 ~1876 ~25696 ~1918 ~41036

\*1835 ~10721 ~1877 ~26062 ~1919 ~41401

\*1836 ~11086 ~1878 ~26427 ~1920 ~41766

\*1837 ~11452 ~1879 ~26792 ~1921 ~42132

\*1838 ~11817 ~1880 ~27157 ~1922 ~42497

\*1839 ~12182 ~1881 ~27523 ~1923 ~42862

\*1840 ~12547 ~1882 ~27888 ~1924 ~43227

\*1841 ~12913 ~1883 ~28253 ~1925 ~43593

~/

/~\*Yr. ~~Ahargana ~~Yr. ~~Ahargana ~~Yr. ~~Ahargana

\*1926 ~43958 ~1951 ~53089 ~1976 ~62220

\*1927 ~44323 ~1952 ~53454 ~1977 ~62586

\*1928 ~44688 ~1953 ~53820 ~1978 ~62951

\*1929 ~45054 ~1954 ~54185 ~1979 ~63316

\*1930 ~45419 ~1955 ~54550 ~1980 ~63681

\*1931 ~45784 ~1956 ~54915 ~1981 ~64047

\*1932 ~46149 ~1957 ~55281 ~1982 ~64412

\*1933 ~46515 ~1958 ~55646 ~1983 ~64777

\*1934 ~46880 ~1959 ~56011 ~1984 ~65142

\*1935 ~47245 ~1960 ~56376 ~1985 ~65508

\*1936 ~47610 ~1961 ~56742 ~1986 ~65873

\*1937 ~47976 ~1962 ~57107 ~1987 ~66238

\*1938 ~48341 ~1963 ~57472 ~1988 ~66603

\*1939 ~48706 ~1964 ~57837 ~1989 ~66969

\*1940 ~49071 ~1965 ~58203 ~1990 ~67334

\*1941 ~49437 ~1966 ~58568 ~1991 ~67699

\*1942 ~49802 ~1967 ~58933 ~1992 ~68064

\*1943 ~50167 ~1968 ~59298 ~1993 ~68430

\*1944 ~50532 ~1969 ~59664 ~1994 ~68795

\*1945 ~50898 ~1970 ~60029 ~1995 ~69160

\*1946 ~51263 ~1971 ~60394 ~1996 ~69525

\*1947 ~51628 ~1972 ~60759 ~1997 ~69891

\*1948 ~51993 ~1973 ~61125 ~1998 ~70256

\*1949 ~52359 ~1974 ~61490 ~1999 ~70621

\*1950 ~52724 ~1975 ~61855 ~~

~/

Common Years-Days for Zero Dates of Months

/~\*Date ~~Days ~~Date ~~Days ~~Date ~~Days

\*Jan 0 ~0 ~May 0 ~120 ~Sept 0 ~243

\*Feb 0 ~31 ~June 0 ~151 ~Oct 0 ~273

\*Mar 0 ~59 ~July 0 ~181 ~Nov 0 ~304

\*April 0 ~90 ~Aug 0 ~212 ~Dec 0 ~334

~/

Leap Years-Days for Zero Dates of Months

/~\*Date ~~Days ~~Date ~~Days ~~Date ~~Days

\*Jan 0 ~0 ~May 0 ~121 ~Sept 0 ~244

\*Feb 0 ~1 ~June 0 ~152 ~Oct 0 ~274

\*Mar 0 ~60 ~July 0 ~182 ~Nov 0 ~305

\*April 0 ~91 ~Aug 0 ~213 ~Dec 0 ~335

~/

Speculum of Horās

/~\*Hora ~~Sun ~~Mon ~~Tue ~~Wed ~~Thu ~~Fri ~~Sat

\*1 ~Sun ~Moon ~Mar ~Mere ~Jup ~Ven ~Sat

\*2 ~Ven ~Sat ~Sun ~Moon ~Mar ~Mere ~Jup

\*3 ~Mere ~Jup ~Ven ~Sat ~Sun ~Moon ~Mar

\*4 ~Moon ~Mar ~Mere ~Jup ~Ven ~Sat ~Sun

\*5 ~Sat ~Sun ~Moon ~Mars ~Mere ~Jup ~Ven

\*6 ~Jup ~Ven ~Sat ~Sun ~Moon ~Mars ~Mere

\*7 ~Mars ~Mere ~Jup ~Ven ~Sat ~Sun ~Moon

\*8 ~Sun ~Moon ~Mars ~Mere ~Jup ~Ven ~Sat

\*9 ~Ven ~Sat ~Sun ~Moon ~Mars ~Mere ~Jup

\*10 ~Mere ~Jup ~Ven ~Sat ~Sun ~Moon ~Mars

\*11 ~Moon ~Mars ~Mere ~Jup ~Ven ~Sat ~Sun

\*12 ~Sat ~Sun ~Moon ~Mars ~Mere ~Jup ~Ven

\*13 ~Jup ~Ven ~Sat ~Sun ~Moon ~Mars ~Men:

\*14 ~Mars ~Mere ~Jup ~Ven ~Sat ~Sun ~Moon

\*15 ~Sun ~Moon ~Mars ~Mere ~Jup ~Ven ~Sat

\*16 ~Ven ~Sat ~Sun ~Moon ~Mars ~Mere ~Jup

\*17 ~Mere ~Jup ~Ven ~Sat ~Sun ~Moon ~Mars

\*18 ~Moon ~Mars ~Mere ~Jup ~Ven ~Sat ~Sun

\*19 ~Sat ~Sun ~Moon ~Mars ~Mere ~Jup ~Ven

\*20 ~Jup ~Ven ~Sat ~Sun ~Moon ~Mars ~Mere

\*21 ~Mars ~Mere ~Jup ~Ven ~Sat ~Sun ~Moon

\*22 ~Sun ~Moon ~Mars ~Mere ~Jup ~Ven ~Sat

\*23 ~Ven ~Sat ~Sun ~Moon ~Mars ~Mere ~Jup

\*24 ~Mere ~Jup ~Ven ~Sat ~Sun ~Moon ~Mars

~/

14. Naisargika Bal. Divide one Rupa by 7 and multiply the resultant product by 1 to 7 separately, which will indicate the Naisargika Bal, due to Śani, Mangal, Budh, Guru, Śukra, Chandra and Sūrya, respectively.

Notes: As per the above rule, the Naisargika Bala in Rupa are indicated below so that the reader need not calculate himself.

Sun = 1.000 Rupa Moon= 0.857 Rupa Mars = 0.286 Rupa Mere = 0.429 Rupa Jup = 0.571 Rupa

Ven = 0.714 Rupa Sat = 0.143 Rupa

This strength is acquired by a planet due to its luminosity.

The brightest gets the highest Naisargika Bala while the least bright gets the least Naisargika Bala. The Sun is the brightest among the 7 planets while Saturn is the darkest. The brightness of the planets can be guessed from the above figures.

This is an independent strength and has nothing to do with

Kala Bala, and is constant for all nativities and for ever. Hence no individual calculations need be done.

Naisargika Bala has a significant use in the Shad-bala. If two planets are of equal Shad-bala, then the one with higher Naisargika Bala prevails over the other.

15-17. Ayan Bal. 45, 33 and 12 are the Khandas for calculating Ayan Bal. Add Ayanāńś to the Grah and find out the Bhuja (distance from the nearest equinox). Add the figure, corresponding to the Rāśi (of the Bhuja) to the Bhuja. The degrees etc. of the Bhuja should be multiplied by the figure, corresponding to the highest of the left out Khandas and divided by 30. Add the resultant product to the sum, obtained earlier. Convert this to Rāśi, degrees, minutes and seconds. If Chandra and Śani are in Tula, or ahead, add to this 3 Rāśis and, if in Mesh to Kanya, reduce from this 3 Rāśis. Similarly, it is reverse for Sūrya, Mangal, Śukra and Guru. For Budh 3 Rāśis are always additive. The resultant sum in Rāśi, degrees and minutes be divided by 3 to get the Ayan Bal in Rupas.

Notes. Ayana Bala can be found out on the following simple formula: Ayan Bal = 60\*(23°27’ + Kranti)/(46°54’) = (23°27’± Kranti)\*1.2793. The following points have to be remembered in respect of Krantis. When Chandra, or Śani have southern Kranti, or, when Sūrya, Mangal, Guru, or Śukra have northern Kranti, take plus. In a contrary situation in respect of these 6 Grahas, take minus. As far as Budh is concerned, it is always plus. Krantis (or declinations) can be ascertained from a standard modern ephemeris. Sūrya’s Ayan Bal is again multiplied by 2 whereas for others the product arrived in Virupas is considered, as it is.

The following speculum will help the reader to easily work out the Ayana Bala, when the Kranti of a planet is known.

Speculum of Ayana Bala

/~\*Kranti ~~ ~~Ayana ~~Kranti ~~~~Ayana ~~Kranti ~~~~Ayana

\*+ ~~Bala ~+ ~~Bala ~+ ~Bala ~

\*23º 27’ ~ ~ ~23º 27' ~ ~~23º 27' ~ ~

\*º ~' ~”~º ~' ~ ~º ~' ~”

\*0 ~0 ~0 ~2 ~35 ~3.3 ~5 ~10 ~6.6

\*0 ~5 ~0.1 ~2 ~39 ~3.4 ~5 ~14 ~6.7

\*0 ~9 ~0.2 ~2 ~44 ~3.5 ~5 ~19 ~6.8

\*0 ~14 ~0.3 ~2 ~49 ~3.6 ~5 ~24 ~6.9

\*0 ~19 ~0.4 ~2 ~54 ~3.7 ~5 ~28 ~7

\*0 ~23 ~0.5 ~2 ~58 ~15 ~5 ~33 ~7.1

\*0 ~28 ~0.6 ~3 ~3 ~3.9 ~5 ~38 ~7.2

\*0 ~33 ~0.7 ~3 ~8 ~4 ~5 ~42 ~7.3

\*0 ~38 ~0.8 ~3 ~12 ~4.1 ~5 ~47 ~7.4

\*0 ~42 ~0.9 ~3 ~17 ~4.2 ~5 ~52 ~7.5

\*0 ~47 ~1 ~3 ~22 ~4.3 ~5 ~56 ~7.6

\*0 ~52 ~1.1 ~4 ~26 ~4.4 ~6 ~1 ~7.7

\*0 ~56 ~2.1 ~3 ~3.1 ~4.5 ~6 ~6 ~7.8

\*1 ~1 ~1.3 ~3 ~36 ~4.6 ~6 ~11 ~7.9

\*1 ~1 ~1.4 ~3 ~40 ~4.7 ~6 ~15 ~8

\*1 ~10 ~1.5 ~3 ~45 ~4.8 ~6 ~20 ~8.1

\*1 ~1.5 ~1.6 ~3 ~50 ~4.9 ~6 ~25 ~8.2

\*1 ~20 ~1.7 ~3 ~55 ~5 ~6 ~29 ~8.3

\*1 ~24 ~1.8 ~3 ~59 ~5.1 ~6 ~34 ~8.4

\*1 ~29 ~1.9 ~4 ~4 ~5.2 ~6 ~39 ~8.5

\*1 ~34 ~2 ~4 ~9 ~5.3 ~6 ~43 ~8.6

\*1 ~38 ~2.1 ~4 ~13 ~5.4 ~6 ~48 ~8.7

\*1 ~43 ~2.2 ~4 ~18 ~5.5 ~6 ~53 ~8.8

\*1 ~48 ~2.3 ~4 ~23 ~5.6 ~6 ~57 ~8.9

\*1 ~53 ~2.4 ~4 ~27 ~5.7 ~7 ~2 ~9

\*1 ~57 ~2.5 ~4 ~32 ~5.8 ~7 ~7 ~9.1

\*2 ~2 ~2.6 ~4 ~37 ~5.9 ~7 ~11 ~9.2

\*2 ~7 ~2.7 ~4 ~41 ~6 ~1 ~16 ~9.3

\*2 ~11 ~2.8 ~4 ~46 ~6.1 ~7 ~21 ~9.4

\*2 ~16 ~2.9 ~4 ~51 ~6.2 ~7 ~26 ~9.5

\*2 ~21 ~3 ~4 ~55 ~6.3 ~7 ~30 ~9.6

\*2 ~25 ~3.1 ~5 ~0 ~6.4 ~7 ~35 ~9.7

\*2 ~30 ~3.2 ~5 ~5 ~6.5 ~7 ~40 ~9.8

~/

/~\*Kranti ~~ ~~Ayana ~~Kranti ~~~~Ayana ~~Kranti ~~~~Ayana

\*+ ~~Bala ~+ ~~Bala ~+ ~Bala ~

\*23º 27’ ~ ~ ~23º 27' ~ ~~23º 27' ~ ~

\*º ~' ~”~º ~' ~ ~º ~' ~”

\*7 ~44 ~9.9 ~10 ~24 ~13.3 ~13 ~3 ~16.7

\*7 ~49 ~10.0 ~10 ~8 ~13.4 ~13 ~8 ~16.8

\*7 ~54 ~10.1 ~10 ~33 ~13.5 ~13 ~13 ~16.9

\*7 ~58 ~10.2 ~10 ~38 ~13.6 ~13 ~17 ~17.0

\*8 ~3 ~10.3 ~10 ~43 ~13.7 ~13 ~22 ~17.1

\*8 ~8 ~10.4 ~10 ~47 ~13.8 ~13 ~27 ~17.2

\*8 ~12 ~10.5 ~10 ~52 ~13.9 ~13 ~31 ~17.3

\*8 ~17 ~10.6 ~10 ~57 ~14.0 ~13 ~36 ~17.4

\*8 ~22 ~10.7 ~11 ~1 ~14.1 ~13 ~41 ~17.5

\*8 ~27 ~10.8 ~11 ~6 ~14.2 ~13 ~45 ~17.6

\*8 ~31 ~10.9 ~11 ~11 ~14.3 ~13 ~50 ~17.7

\*8 ~36 ~11.0 ~11 ~15 ~14.4 ~13 ~55 ~17.8

\*8 ~41 ~11.1 ~11 ~20 ~14.5 ~14 ~0 ~17.9

\*8 ~45 ~11.2 ~11 ~25 ~14.6 ~14 ~4 ~18.0

\*8 ~50 ~11.3 ~11 ~29 ~14.7 ~14 ~9 ~15.1

\*8 ~55 ~11.4 ~11 ~34 ~14.8 ~14 ~14 ~18.2

\*8 ~59 ~11.5 ~11 ~39 ~14.9 ~14 ~18 ~18.3

\*9 ~4 ~11.6 ~11 ~44 ~15.0 ~14 ~23 ~18.4

\*9 ~9 ~11.7 ~11 ~48 ~15.1 ~14 ~28 ~18.5

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\*9 ~27 ~12.1 ~12 ~7 ~15.5 ~14 ~46 ~18.9

\*9 ~32 ~12.2 ~12 ~12 ~15.6 ~14 ~51 ~19.0

\*9 ~37 ~12.3 ~12 ~16 ~15.7 ~14 ~56 ~19.1

\*9 ~42 ~12.4 ~12 ~21 ~15.8 ~15 ~0 ~19.2

\*9 ~46 ~12.5 ~12 ~26 ~15.9 ~15 ~5 ~19.3

\*9 ~51 ~12.6 ~12 ~30 ~16.0 ~15 ~10 ~19.4

\*9 ~56 ~12.7 ~12 ~35 ~16.1 ~15 ~15 ~19.5

\*10 ~0 ~12.8 ~12 ~40 ~16.2 ~15 ~19 ~19.6

\*10 ~5 ~12.9 ~12 ~44 ~16.3 ~15 ~24 ~19.7

\*10 ~10 ~13.0 ~12 ~49 ~16.4 ~15 ~29 ~19.8

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\*10 ~19 ~13.2 ~12 ~59 ~16.6 ~15 ~38 ~20.0

\*15 ~43 ~20.1 ~18 ~22 ~23.5 ~21 ~2 ~26.9

\*15 ~47 ~20.2 ~18 ~27 ~23.6 ~21 ~6 ~27.0

\*15 ~52 ~20.3 ~18 ~32 ~23.7 ~21 ~11 ~27.1

\*15 ~57 ~20.4 ~18 ~36 ~23.8 ~21 ~16 ~27.2

\*16 ~1 ~20.5 ~18 ~41 ~23.9 ~21 ~20 ~27.3

\*16 ~6 ~20.6 ~18 ~46 ~24.0 ~21 ~25 ~27.4

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\*18 ~13 ~23.3 ~20 ~52 ~26.7 ~23 ~32 ~30.1

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\*31 ~58 ~40.9 ~34 ~38 ~44.3 ~37 ~17 ~47.7

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\*32 ~17 ~41.3 ~34 ~56 ~44.7 ~37 ~36 ~48.1

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\*33 ~4 ~42.3 ~35 ~43 ~45.7 ~38 ~23 ~49.1

\*33 ~9 ~42.4 ~35 ~48 ~45.8 ~38 ~27 ~49.2

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\*33 ~15 ~42.6 ~35 ~57 ~46 ~38 ~37 ~49.4

\*33 ~23 ~42.7 ~36 ~2 ~46.1 ~38 ~42 ~49.5

\*33 ~27 ~42.8 ~36 ~7 ~46.2 ~38 ~46 ~49.6

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\*33 ~51 ~43.3 ~36 ~30 ~46.7 ~19 ~10 ~50.1

\*33 ~55 ~43.4 ~36 ~35 ~46.8 ~39 ~14 ~50.2

\*34 ~0 ~43.5 ~36 ~40 ~46.9 ~39 ~19 ~50.3

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\*34 ~14 ~43.8 ~36 ~54 ~47.2 ~39 ~33 ~50.6

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\*39 ~47 ~50.9 ~42 ~17 ~54.1 ~44 ~47 ~57.3

\*39 ~52 ~51 ~42 ~22 ~54.2 ~44 ~52 ~57.4

\*39 ~57 ~51.1 ~42 ~27 ~54.3 ~44 ~57 ~57.5

\*40 ~1 ~51.2 ~42 ~31 ~54.4 ~45 ~1 ~57.6

\*40 ~6 ~51.3 ~42 ~36 ~54.5 ~45 ~6 ~57.7

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\*40 ~15 ~51.5 ~42 ~45 ~54.7 ~45 ~16 ~57.9

\*40 ~20 ~51.6 ~42 ~50 ~54.8 ~45 ~20 ~58

\*40 ~25 ~51.7 ~42 ~55 ~54.9 ~45 ~25 ~58.1

\*40 ~29 ~51.8 ~43 ~0 ~55 ~45 ~30 ~58.2

\*40 ~34 ~51.9 ~43 ~4 ~55.1 ~45 ~34 ~58.3

\*40 ~39 ~52 ~43 ~9 ~55.2 ~45 ~39 ~58.4

\*40 ~43 ~52.1 ~43 ~14 ~55.3 ~45 ~44 ~58.5

\*40 ~48 ~522 ~43 ~18 ~55.4 ~45 ~48 ~58.6

\*40 ~53 ~52.3 ~43 ~23 ~55.5 ~45 ~53 ~58.7

\*40 ~58 ~52.4 ~43 ~28 ~55.6 ~45 ~58 ~58.8

\*41 ~2 ~52.5 ~43 ~32 ~55.7 ~46 ~2 ~58.9

\*41 ~7 ~52.6 ~43 ~37 ~55.8 ~46 ~7 ~59

\*41 ~12 ~52.7 ~93 ~42 ~55.9 ~46 ~12 ~591

\*41 ~16 ~52.8 ~43 ~46 ~56 ~46 ~16 ~59.2

\*41 ~21 ~52.9 ~43 ~51 ~56.1 ~46 ~2r ~59.3

\*41 ~26 ~53 ~43 ~56 ~56.2 ~46 ~26 ~59.4

\*41 ~30 ~53.1 ~44 ~0 ~56.3 ~46 ~31 ~59.5

\*41 ~35 ~53.2 ~44 ~5 ~56.4 ~46 ~35 ~59.6

\*41 ~40 ~53.3 ~44 ~10 ~56.5 ~46 ~40 ~59.7

\*41 ~45 ~53.4 ~44 ~15 ~56.6 ~46 ~45 ~59.8

\*41 ~49 ~53.5 ~44 ~19 ~56.7 ~46 ~49 ~59.9

\*41 ~54 ~53.6 ~44 ~24 ~56.8 ~46 ~54 ~60

\*41 ~59 ~53.7 ~44 ~29 ~56.9 ~~~

\*42 ~3 ~53.8 ~44.0 ~33.0 ~57.0 ~~~

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18. Motional Strength for Sūrya and Chandra. Sūrya’s Chesht Bal will correspond to his Ayan Bal. Chandra’s Paksh Bal will itself be her Chesht Bal.

Notes: For the Sun and the Moon, there is no separate method of Cheshta Bala computation. The Sun's Ayana Bala will itself be his Cheshta Bala (or motional strength) while the Moon's Paksha Bala is her Cheshta Bala. For the other 5 planets, the method is described in shlokas 24-25 infra.

19. Drik Bal. Reduce one fourth of the Drishti Pinda, if a Grah receives malefic Drishtis and add a fourth, if it receives a Drishti from a benefic. Super add the entire Drishti of Budh and Guru to get the net strength of a Grah.

20. War Between Grahas. Should there be a war between the starry Grahas, the difference between the Shad Balas of the two should be added to the victor’s Shad Bal and deducted from the Shad Bal of the vanquished.

21-23. Motions of Grahas (Mangal to Śani). Eight kinds of motions are attributed to Grahas. These are Vakr (retrogression), Anuvakr (entering the previous Rāśi in retrograde motion), Vikal (devoid of motion), Mand (somewhat slower motion than usual), Mandatar (slower than the previous), Sama (somewhat increasing in motion), Char (faster than Sama) and Atichar (entering next Rāśi in accelerated motion). The strengths, allotted due to such 8 motions are 60, 30, 15, 30, 15, 7.5, 45 and 30.

24-25. Motional Strength for Mangal etc. Add together the mean and true longitudes of a Grah and divide the one by two. Reduce this sum from the Seeghroch (or apogee) of the Grah. The resultant product will indicate the Chesht Kendra (or Seeghr Kendra) of the Grah from 12 Rāśis. The Rāśi, degrees and minutes so arrived should be converted into degrees, minutes etc. and divided by 3, which will denote the motional strength of the Grah. Thus, there are six sources of strength, called Sthan Bal, Dig Bal, Kaal Bal, Drik Bal, Chesht Bal and Naisargika Bal.

Sthana Bala Digbala, Kaalabala, Drigbala, Cheshta Bala and Naisargika Bala.

Notes: Take the average between a planet's mean Longitude and true longitude (i.e. Mars to Saturn). Deduct this product from its Seegbrocha which will be its Cheshta Kendra. If this exceeds 180 degrees deduct again from 360 degrees. Divide the Cheshta Kendra by 3 which will be the motional strength of the planet.

26-29. Bhava Balas. Thus, I explained about the strengths of the Grahas. Deduct Yuvati Bhava from the Bhava, if the Bhava happens to be in Kanya, Mithun, Tula, Kumbh, or the first half of Dhanu. If Mesh, Vrishabh, Simh, or first half of Makar, or the second half of Dhanu happen to be the Bhava, deduct Bandhu Bhava from it. Should the Bhava be in Kark, or in Vrischik, deduct from it Lagn. Deduct Karma Bhava from the Bhava, happening to fall in Makar second half, or Meen. Convert the product so obtained into degrees etc. and divide by 3 to get Bhava Bal. If the balance in the process of deducting Nadir, Meridian, Lagn, or Yuvati exceeds 6 Rāśis, deduct it again from 12 Rāśis, before converting into degrees and dividing by 3. The product after division should be increased by one fourth, if the Bhava in question receives a benefic Drishti. If the Bhava receives a malefic Drishti, one fourth should be reduced. If Guru, or Budh give a Drishti to a Bhava, add that Grah’s Drik Bal also. And then superadd the strength, acquired by the Lord of that Bhava. This will be the net Bhava Bal.

30-31. Special Rules. The Bhavas, occupied by Guru and Budh will each get an addition of 1 Rupa, while each of the Bhavas, occupied by Śani, Mangal and Sūrya, suffer 1 Rupa reduction. 15 Virupas will have to be added to the Bhavas, falling in Seershodaya Rāśis, if birth happens to be in day time, to the Bhavas, falling in Dual Rāśis, if birth happens to be in twilight and to the Bhavas, falling in Prishtodaya Rāśis, if birth be in night time.

32-33. Shad Bal Requirements. 390, 360, 300, 420, 390, 330 and 300 Virupas are the Shad Bal Pindas, needed for Sūrya etc. to be considered strong. If the strength exceeds the above-mentioned values, the Grah is deemed to be very strong.

Notes: The minimum Shad-bala requirements of the planets are as under;

/~\*Shadbala~~Rupa

\*The Sun ~ 6.5 Rupas

\*The Moon~ 6.0 Rupas

\*Mars ~ 5.0 Rupas

\*Mercury ~ 7.0 Rupas

\*Jupiter ~ 6.5 Rupas

\*Venus ~ 5.5 Rupas

\*Saturn ~ 5.0 Rupas

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If a Grah has the required Shad Bal, it will prove favourable to the native by virtue of its strength. However, Śani’s extreme strength will give long life as well as miseries.

34-36. Guru, Budh and Sūrya are strong, if each of their Sthan Bal, Dig Bal, Kaal Bal, Chesht Bal and Ayan Bal are, respectively, 165, 35, 50, 112 and 30 Virupas. The same required for Chandra and Śukra are 133, 50, 30, 100 and 40. For Mangal and Śani these are 96, 30, 40, 67 and 20.

Notes: Even if the Shad-bala Pinda is short of the sums stipulated in the previous two shlokas, certain minimum requirements of the constituent strengths will make the planet consider ably favourable. For this purpose, Jupiter, Mercury and the Sun can be put in 'A' group. The Moon and Venus form 'B' group while Mars and Saturn 'C' group. The constituent Balas in Virupas that should be minimum are:

/~\*Type ~~Group 'A' ~~Group 'B' ~~Group 'C'

\*Sthaanabala ~165 ~133 ~96

\*Digbala ~35 ~50 ~30

\*Kaalabala ~50 ~30 ~40

\*Cheshtabala ~112 ~100 ~67

\*Ayanabala ~30 ~40 ~20

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Ayana-bala has been separately shown above. It is normally a practice to include Ayana Bala in the Kaala-bala itself. In that case, Ayanabala should be separately seen apart from seeing the rest of the Kaalabala, as per the requirements denoted above.

37-38. Bhava Effects. O Brahmin, Thus, the various sources of strengths be gathered together and effects declared. Whatever Yogas, or effects have been stated with respect to a Bhava, will come to pass through the strongest Grah.

39-40. Eligibility of Issue Fruitful Predictions. O Maitreya, the words of one, who has achieved skill in mathematics, one, who has put in industrious efforts in the branch of grammar, one, who has knowledge of justice, one, who is intelligent, one, who has knowledge of geography, space and time, one, who has conquered his senses, one, who is skilfully logical (in estimation) and one, who is favourable to Jyotish, will doubtless be truthful.

## Chapter 28. Isht and Kasht Balas

1. Now I narrate the benefic and malefic tendencies of the Grahas, based on which the Dasha effects can be decided.

2. Exaltation Rays. Deduct the Grah’s debilitation points from its actual position. If the sum exceeds 6 Rāśis, deduct from 12 Rāśis. The said sum should then be increased by 1 Rāśi. The degrees etc. be multiplied by 2, which, when considered along with Rāśis, will indicate the Uchch Rasmi of the Grah.

3-4. Chesht Rasmi. Chesht Rasmis are to be calculated from Chesht Kendr similar to Uchch Rasmi computations. The Chesht Kendras of Grahas from Mangal to Śani have already been explained. Add 3 Rāśis to Sayan Sūrya (i.e. with Ayanāńś), which will be the Chesht Kendr for Sūrya. The sidereal longitude of Sūrya should be deducted from Chandra to get Chandra’s Chesht Kendr. If the Chesht Kendr (for any Grah) is in excess of 6 Rāśis, deduct it from 12 Rāśis. Add 1 Rāśi and multiply the degrees etc. by 2, which will indicate the Chesht Rasmi of the Grah.

5. Benefic and Malefic Rays. Add the Uchch Rasmis and Chesht Rasmis together and divide by two. The result will be auspicious rays (Subh Rasmis). Deduct from 8 the Subh Rasmis to obtain inauspicious rays (Asubh Rasmis).

6. Isht and Kasht Tendencies. Reduce 1 from each of Chesht Rasmi and Uchch Rasmi. Then multiply the products by 10 and add together. Half of the sum will represent the Isht Phala (benefic tendency) of the Grah. Reduce Isht Phala from 60 to obtain the Grah’s Kasht Phala (malefic tendency).

7-9. Isht and Kasht and Sapt Varg Phal. 60, 45, 30, 22, 15, 8, 4, 2 and 0 are the Subhankas (Subha Griha Pankthis, benefic points), due to a Grah’s placement, respectively, in exaltation, Mooltrikon, own, great friend’s, friend’s, neutral, enemy’s, great enemy’s and debilitation Rāśi. If Subhanka is deducted from 60, Asubhanka (Asubh Pankthi, inauspicious points) will emerge. O Brahmin, in other Vargas these are halved.

10. A Grah is considered auspicious in the first five of the said places. In the sixth place it is neutral, i.e. neither good nor bad. And in the other three places it is inauspicious.

11-12. Nature of Effects, due to Dig Bal etc. The directional strength of a Grah is itself representative of the effects, due to the direction; and Kaal Bal itself is indicative of effects, due to the day. Whatever quantum of Dig Bal etc. are obtained by a Grah, will be the extent of auspicious effects, acquirable on account of that strength. Deducting those figures from 60, the extent of inauspiciousness is known. If auspiciousness is more in the case of a Grah’s strength, the Dasha and Bhavas, related to that Grah will be auspicious. These are converse, if inauspiciousness is predominant.

13-14. Sapt Varg Phal and Isht and Kasht (Continued). The various strengths (i.e. the other 6 Vargas) be multiplied by the respective Grah’s Shad Bal Pinda, which will indicate the auspiciousness of the Varg concerned. Auspicious, or inauspicious aspect will be by multiplying the Subh, or Asubh Pankthi. Similarly, auspicious, or inauspicious effects will be known by multiplying the auspicious, or inauspicious strength by the respective Pankthi.

15-20. Effects of a Bhava. The strength of a Bhava and its Lord have already been explained. The actual effects will be a combination of Bhava strength and its Lord’s strength. If there is a benefic in the Bhava add the same to the auspicious effects and deduct from inauspicious effects, which will denote the inauspicious effects. If a malefic is in the Bhava, reverse the process, i.e. add inauspicious effects and deduct auspicious effects. Similarly, Drishtis and Balas. If a Grah is exalted, or with such a dignity, add auspicious effects and reduce inauspicious effects. For debilitation etc. it is converse. In Ashtak Varg add Bindus (auspicious points) and deduct Karanas (inauspicious points). If a Bhava extends to two Rāśis, the rectification will be done, as per both the Lords. In that case, whichever Rāśi has more Bindus, that Rāśi will yield more favourable results, concerning that, Bhava. If both the Rāśis have more auspicious Bindus, take the average. Thus, the auspicious and inauspicious effects of a Bhava be understood.

## Chapter 29. Bhava Padas

1-3. Method of Bhava Calculation. O Brahmin, I shall now tell you about the Padas (Arudhas) for Bhavas and Grahas as well, as laid down by the earlier Maharishis. The Pad of Lagn will correspond to the Rāśi, arrived at by counting so many Rāśis from Lagn’s Lord, as he is away from Tanu Bhava. Similarly, Padas for other Bhavas be known through their Lords. The word Pad exclusively denotes the Pad for Lagn. Names of the 12 Arudhas are Lagn Pad - Arudh of Tanu Bhava, Dhan of Dhan, Vikram (Bhratru) of Sahaj, Matru (Sukh) of Bandhu, Mantra (Putr) of Putr, Rog (Satru) of Ari, Dar (Kalatr) of Yuvati, Maran of Randhr, Pitru of Dharma Bhava, Karma of Karma, Labh of Labh, Vyaya of Vyaya.

Notes: Maharishi Jaimini (author of Poorva Mimamsa) extensively dealt with this system of astrology as given in Ch. 29- 33 hereof. Though sage Parāśara has originally sown seeds, later on Jaimini delved deep and located many pearls out of his great wisdom and intuition. Thus, it has become to be known more by the name Jaimini astrology rather than Parāśara.

To work out the Padas etc. enunciated in these chapters, we shall consider a nativity as indicated below calling in the standard nativity.

Date of birth: May 21, 1944 at 1902 hrs (War time) 79E 20 13 N40

/~\* Chart ~~ ~~ ~~

\*~Venus Moon ~Sun ~Saturn

\*~~~Mars Rahu Jupiter

\*-~~~

\*~Lagna 0°48’34” ~~

~/

/~\* ~~ ~~ Chart ~~

\*Sun Ketu ~~~

\*Jupiter ~~~Lagna

\*~~~Mars Mercury

\*Moon Venus ~Saturn ~Rahu ~

~/

Longitudes

/~\*Planet~~Deg.~~Min~~Sec

\*Sun~37~12~18

\*Moon~27~35~46

\*Mars~96~18~46

\*Mercury~14~54~13

\*Jupiter~116~7~13

\*Venus~27~17~50

\*Saturn~63~9~41

\*Rahu~97~37~6

\*Ketu~277~37~6

~/

In calculating the Arudhas for the various houses, we have to proceed as under. First of all we understand the 12 Arudhas thus:

/~\*S.N.~~Pada~~Description

\*1~ Lagna Pada (or simply Pada)~ Arudha of 1st house.

\*2~ Dhana Pada~ Arudha of 2nd house.

\*3~ Vikrama (Bhratru) Pada~ Arudha of 3rd house.

\*4~ Matru (Sukha) Pada~ Arudha of 4th house,

\*5~ Mantra or Putra Pada~ Arudha of 5th house.

\*6~ Roga or Satru Pada~ Arudha 6th house.

\*7~ Dara Pada (Kalatra Pada)~ Arudha of 7th house.

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So calculating the Arudha Pada for a house; note the number of signs its lord moved away from that particular sign. Count so many signs from the lord in question. The sign so arrived will be the Arudha for the sign under consideration.

In the standard nativity, Scorpio is the ascendant and its lord Mars is 9 signs away from the ascendant and is in Cancer.

/~\*~~ ~~ ~~ Chart

\*I VII ~~~

\*X VIII II ~~~

\*IX ~~~

\*~XI III V ~IV ~

~/

Hence, we count 9 signs from Cancer and get Pisces. Pisces is thus the Arudha or Pada of the ascendant (i.e. Lagna Pada). Now see the Arudha chart for the said nativity on p. 295. (The figures marked in Roman numbers denote the Bhava for which it stands as Pada.)

In the said chart, for example, Scorpio has the Mantrarudha (5th), Vikramarudha (3rd) and Labharudha (11th). Sagittarius has none. Thus, one sign may contain more than one Arudha while another sign may not be an Arudha at all.

4-5. Special Exceptions. The same Bhava, or the 7th from it does not become its Pad. When the Pad falls in the same Bhava, the 10th therefrom be treated, as its Pad. Similarly, when the 7th becomes the Pad of a Bhava, the 4th from the original Bhava in question be treated, as its Pad. If the ruler of a Bhava be in the 4th from the Bhava, then the very Bhava occupied be noted, as the Pad.

Notes: In these two shlokas, exceptions to the earlier rules in calculating Arudhas are outlined. These are:

1) If the lord of a house is in that very house, then the Pada for the time being falls in that house itself. In that case, as per the exception, we have to count ten signs to get the actual Pada. For example, Sagittarius is certain Bhava having Jupiter therein, with the Pada having 'fallen' in Sagittarius itself. Instead or treating Sagittarius as the Arudha, we count 10 signs from Sagittarius and reach Virgo. Thus, Virgo is the Pada for Jupiter having been in Sagittarius.

2) If the lord of Bhava is in its opposite house, then for the time being the 7th itself becomes Arudha. Instead of treating that 7th house as Pada Arudha, we have to count 10 signs from the said 7th house which will indicate the 4th from the original Bhava in question as Arudha. For example, Aquarius is the ascendant having Saturn in the 7th in Leo. Counting 10 signs from Leo, we reach Taurus. Hence Taurus is the Arudha for Aquarius ascendant having Saturn in Leo.

3) If the lord of a Bhava is in the 4th from the Bhava, no counting is required. The house occupied by the lord itself (i.e. 4th from the Bhava) is the Arudha. For example, Leo ascendant having the Sun is the 4th sign in Scorpio gets Scorpio itself as Arudha Lagna.

6-7. Padas for Grahas. Note the position of a Grah and see how many Rāśis away is its own Rāśi with reference to its position. Count so many Rāśis from the said own Rāśi and the resultant Rāśi will become the Arudh of the Grah. If a Grah owns two Rāśis, or, if a Rāśi is owned by two Grahas; consider the stronger and declare effects accordingly.

Notes: Here we are taught of what can be called as Graharudha or planet's Arudha. From a perusal of the above verses, we can take it to mean that there are 9 planetary Arudhas. Since the sage uses "Rashi owned by two planets" he obviously hints at co-ruler ship of Rahu and Ketu. Rahu is a co-ruler of Aquarius while Ketu shares ownership of Scorpio (Vide shloka 157, Ch. 46 infra).

Assume that the Sun is in Capricorn. Counting from Capricorn to Leo we get 8 signs. Again, from Leo we count 8 signs and reach Pisces which is the Arudha for the Sun. The exceptions stated for Bhavarudhas do not apply to Graharudhas.

In case of other 5 planets (Mars to Saturn) each owns two signs. Then the counting of planet's Arudha in such a case is with reference to the stronger of the two signs. For deciding strengths of signs and planets one has to use his wise judgement apart from consulting hints given in Ch. 46. However, we do not have any authentic information available as to how to use Graharudhas. Either we have to work on experience or keep silent on this issue. The literature available on Jaimini system being limited nothing more can be said about this.

8-11. Pad and Finance (up to Sloka 15). O Brahmin, I now tell you of some effects of Grahas, based on Pad. If the 11th from Lagn Pad is occupied, or receives a Drishti from a Grah the native will be happy and rich; wealth will come through various means, if a benefic is related, as above. A malefic will confer wealth through questionable means. If there be both a benefic and a malefic, it will be through both means. If the Grah in question be in exaltation, or in own Rāśi etc., there will be plenty of gains and plenty of happiness.

12. O excellent of the Brahmins, if the 12th from Lagn Pad does not receive a Drishti, as the 11th from Lagn Pad receives a Drishti from a Grah, then the gains will be uninterrupted.

13-15. O Brahmin, the quantum of gains will correspond to the number of Grahas in, or giving a Drishti to the 11th from Lagn Pad. If there is Argala for the said 11th, there will be more gains, while a benefic Argala will bring still more gains. If the said benefic, causing Argala is in his exaltation Rāśi, the gains will be still higher. If the said 11th receives a Drishti from a benefic from Lagn, the 9th etc., gains will increase in the ascending order. In all these cases, the 12th from Pad should simultaneously be free from malefic association. A benefic, placed in Lagn, giving a Drishti to the 11th from Arudh Lagn will be still beneficial. If the Drishti is from the 9th from Lagn, it will confer much more gains.

Notes: From the Arudha ascendant, the 11th house is important in deciding the financial gains to be enjoyed by the native. Simultaneously the 12th from Arudha Lagna should be free from malefic relationship. If the planet related to the 11th from Lagnarudha is stronger than the one related to 12th from Lagnarudha, even then there will be gains. If more are well related to the 11th gains will be still more, For Argala, see Ch. 31 infra

A benefice placed in the ascendant aspecting the 11th from Arudha Lagna will be still beneficial. If the aspect is from the 9th from Lagna, it will confer much more gains. The 11th Arudha aspected by a favourable planet will also confer abundant gains. In the standard nativity, Jupiter is in the 9th in exaltation and aspects the 11th house from Arudha Lagna and also the 11th Arudha (i.e. Labharudha). Hence in Jupiter's Dasha, the native can hope for abundant financial and professional gains.

16-17. Pad and Financial Losses (up to Sloka 21). If the 12th from Lagn Pad receives a Drishti from, or is yuti with both benefics and malefics, there will be abundant earnings, but plenty of expenses. The benefic will cause through fair means, malefic through unfair means and mixed Grahas through both fair and unfair means.

Notes: In the standard nativity, the 12th house from Arudhapada is aspected by Mars (8th aspect). Hence the expenses are equally high.

18. If the 12th from Lagn Pad is conjunct Sūrya, Śukra and Rahu, there will be loss of wealth through the king. Chandra, giving a Drishti to (the said trio in the said Bhava), will specifically cause more such losses.

19. If Budh is in the 12th from Lagn Pad and is yuti with, or receives a Drishti from a benefic, Similarly, there will be expenses through paternal relatives. A malefic so related to the said Budh will cause loss of wealth through disputes.

20. O Brahmin, if Guru is in the 12th from Lagn Pad, receiving a Drishti from others, the expenses will be through taxes and on the person himself.

21. O Brahmin, if Śani is in the 12th from Lagn Pad along with Mangal and receives a Drishti from others, the expenses will be through one’s co-born.

22. Gainful Sources. Whatever sources of expenses are indicated above with reference to the 12th from Lagn Pad, gains through similar sources will occur, if Labh Bhava so features with reference to Lagn Pad.

23. The 7th Bhava from Pad (up to Sloka 27). If Rahu, or Ketu is placed in the 7th from Lagn Pad, the native will be troubled by disorders of the stomach, or by fire.

24. Should there be Ketu in the 7th from Lagn Pad, receiving a Drishti from, or being yuti with another malefic, the native will be adventurous, will have (prematurely) grey hair and a big male organ.

25. Should one, two, or all three of Guru, Śukra and Chandra be in the 7th from Lagn Pad, the native will be very wealthy.

26. Whether a benefic, or a malefic, if be exalted in the 7th from Lagn Pad, the native will be affluent and be famous.

27. O Brahmin, these Yogas, as narrated by me with reference to the 7th from Lagn Pad, should also be considered from the 2nd of Lagn Pad.

28. Anyone of Budh, Guru and Śukra being exalted in the 2nd from Lagn Pad and being with strength will make the subject riChapter

29. The Yogas so far stated by me with reference to Lagn Pad be Similarly, evaluated from Karakāńś as well.

Notes: Karakamsa is the Navamsha occupied by Atmakaraka. For more information about Karakamsa, see Ch. 39 infra. Atmakaraka etc. are discussed in Ch. 32.

30-37. General. If Budh is in the 2nd from Arudh Lagn, the native will Lord over the whole country. Śukra in the 2nd from Lagn Pad will make one a poet, or a speaker. If the Dar Pad falls in an angle, or in a trine, counted from Lagn Pad, or, if Lagn Pad and Dar Pad both have strong Grahas, the native will be rich and be famous in his country. If the Dar Pad falls in the 6th/ 8th/12th from Lagn Pad, then the native will be poor. If Lagn Pad and the 7th therefrom, or an angle, a trine, an Upachaya therefrom is occupied by a strong Grah, there will be happiness between the husband and wife. If Lagn Pad and Dar Pad are mutually in Kendras, or Konas, there will be amity between the couple. If these be in mutually 6th/8th/12th, doubtlessly mutual enmity will crop up. O Brahmin, Similarly, mutual relationship, or gain, or loss through son etc. be known, based on Lagn Pad and the relative Bhava Pad. If Lagn Pad and Dar Pad are mutually angular, or 3rd and 11th, or in Konas, the native will be a king, ruling the earth. Similar deductions be made with reference to mutual positions of Lagn Pad and Dhan Pad.

## Chapter 30. Upa Pad

1-6. O Brahmin, now I tell you about Upa Pad, the auspiciousness of which will confer on the native happiness from progeny, wife etc. The Pad of Lagn, as discussed earlier, is of prime importance. Upa Pad is calculated for the Bhava, following the natal Lagn. This Upa Pad is also called Gaun Pad. O excellent of the Brahmins, if Upa Pad is yuti with, or receives a Drishti from a benefic Grah, one will obtain full happiness from progeny and spouse. Should the Upa Pad be in a malefic’s Rāśi, or receives a Drishti from, or is yuti with a malefic, one will become an ascetic and go without a wife. If (in the said circumstances) there be a benefic Drishti (on Upa Pad, or the related malefic), or a yuti, deprival of spouse will not come to pass. In this case Sūrya, being exalted, or in a friendly Rāśi, is not a malefic. He is a malefic, if in debilitation, or in an enemy’s Rāśi.

Notes. Regarding Upa Pad calculations, there are more than two views on the same Sloka of Maharishi Parashar, or an identical Sutra from Jaimini. In this text, the word Anuchar’ is used, which denotes the Bhava, following the Lagn at birth’. Normally this is Vyaya Bhava.

However, when we study other commentaries on Jaimini (Chaukhambh Hindi edition), we are taught, that it is Vyaya Bhava in the case of an odd Rāśi ascending and it is Dhan Bhava in the case of an even Rāśi ascending.

Accordingly, the Pad for the 12th, or the 2nd from Lagn is called Upa Pad. In calculating Upa Pad the rules mentioned in verses 4 and 5 of the previous Chapter be kept in mind.

Now take the standard nativity. The ascendant is Scorpio, an even sign. Its 2nd house is Sagittarius w hose lord Jupiter is 8 signs away from Sagittarius. Hence, we count 8 signs from Jupiter (in Cancer). We so reach Aquarius which is the Upa Pada in this case.

7-12. Effect from the 2nd from Upa Pad. If the 2nd from Upa Pad is a benefic Rāśi, or receives a Drishti from, or is yuti with a benefic, the same good results (as for wife and sons) will come to pass. If there is a Grah in the 2nd from Upa Pad in its debilitation Rāśi, or debilitation Ańś, or is yuti with a debilitated, or malefic Grah, there will be destruction of wife. If the said occupant be in its exaltation Rāśi, or Navāńś, or receives a Drishti from another Grah, there will be many charming and virtuous wives. Oh Brahmin, if Mithun happens to be the 2nd from Upa Pad, then also there will be many wives. O excellent of the Brahmins, if the Upa Pad, or the 2nd therefrom be occupied by its own Lord, or, if the said Lord is in his other own Bhava, the death of wife will be at advanced age.

Notes: In the example case, the Upa Pada is in Aquarius, a malefics sign and is powerfully aspected by malefic Mars and is without benefice's aspect. However, the 2nd from Upa Pada is well fortified as its lord Jupiter is exalted and aspects the said 2nd house. Hence the native is happily married and endowed with progenic happiness.

Loss of wife is to be expected if the 2nd from Upa Pada is occupied by a debilitated planet, or the occupant of the said 2nd is in debilitation Navamsha, or is conjunct a debilitated planet (i.e. a benefice debilitated joining a malefic in the 2nd from Upa Pada) or a benefice joining a malefic in said 2nd house.

Taurus becoming the Upa Pada is said to give many wives or plurality of marriage.

Although there may be combinations for early loss of spouse if the 2nd lord from Uparudha (or Upapada) is in the 2nd itself or is in his other sign, it will considerably protect the native from such a calamity. And the spouse as a result will live up to an advanced age.

13-15. Wife from the 2nd of Upa Pad (up to Sloka 22). If a Grah being constant indicator of wife (i.e. the 7th Lord, or Śukra) is in its own Bhava, there will be loss of wife only at a later stage. If the Lord of Upa Pad, or the constant significator of wife is in exaltation, the wife will be from a noble family. Reverse will be the case, if he is debilitated. O Brahmin, if the 2nd from Upa Pad is related to a benefic, the wife will be beautiful, fortunate and virtuous.

16. Should Śani and Rahu be in the 2nd from Upa Pad, the native will lose his wife on account of calumny, or through death.

17. The native’s wife will be troubled by disorder of blood, leucorrhoea (Pradar) etc., if Śukra and Ketu are in the 2nd from Upa Pad.

18. Budh with Ketu in the 2nd from Upa Pad will cause breakage of bones, while Rahu, Śani and Sūrya will cause distress of bones.

19-22. Budh and Rahu in the 2nd from Upa Pad will give a stout-bodied wife. If the 2nd from Upa Pad happens to be one of Budh’s Rāśis and is tenanted by Mangal and Śani, the wife of the native will suffer from nasal disorders. Similarly, a Rāśi of Mangal, becoming the 2nd from Upa Pad and occupied by Mangal and Śani, will cause nasal disorders to one’s wife. Guru and Śani will, if be in the 2nd from Upa Pad, cause disorders of ears and/or eyes to the wife. If Budh and Mangal are placed in the 2nd from Upa Pad other than their own Rāśis, or, if Rahu is with Guru in the 2nd from Upa Pad, the native’s wife will suffer from dental disorders. Śani and Rahu together in one of Śani’s Rāśis, which is the 2nd from Upa Pad, will cause lameness, or windy disorders to the native’s wife. These evils will not come to pass, if there happens to be a Yuti with, or a Drishti from a benefic (or from another benefic in the case of affliction being caused by a benefic himself).

23-23½. O Brahmin, all these effects be deduced from the natal Lagn, Lagn Pad, the 7th from Upa Pad and the Lords thereof. So say Narada and others.

25-28. About Sons. If Śani, Chandra and Budh are together in the 9th from one of the said places (Sloka 23), there will be no son at all, while Sūrya, Guru and Rahu so placed will give a number of sons. Chandra so placed will give a son, while a mixture of Grahas will delay the obtainment of a son. The son, caused by the Yuti of Sūrya, Guru and Rahu, will be strong, valorous, greatly successful and will destroy enemies. If Mangal and Śani are in the said 9th, there will be no son, or a son will be obtained by adoption, or brother’s son will come in adoption. In all these cases odd Rāśis will yield many sons, while even Rāśis will cause only a few.

29-30. Many Sons and Many Daughters. O Brahmin, if Simh happens to be Upa Pad and receives a Drishti from Chandra, there will be a limited number of children. Similarly, Kanya will cause many daughters.

31. Co-born form Lagn Pad (up to Sloka 36). Rahu and Śani in the 3rd, or the 11th from Lagn Pad will destroy the co-born of the native. Rahu and Śani in the 11th will indicate the destruction of elder brothers and/or sisters and in the 3rd younger ones.

32. If Śukra is in the 3rd, or the 11th from Lagn Pad, there would have been an abortion to the mother earlier. Same is the effect, if Śukra is in the 8th from natal Lagn, or from Lagn Pad.

33-36. These are the effects, o Brahmin, as stated by Maharishis for the 3rd and the 11th from Lagn Pad. Should Chandra, Guru, Budh and Mangal be in the 3rd, or the 11th from Lagn Pad, there will be many valorous co-born. Should Śani and Mangal be in the 3rd, or the 11th from Lagn Pad, or give Drishtis thereto, younger and elder co-born will, respectively, be destroyed. If Śani is alone in one of the said Bhavas, the native will be spared, while the co-born will die. Ketu in the 3rd, or the 11th will give abundant happiness from one’s sisters.

37. Other Matters from Lagn Pad (up to Sloka 43). If the 6th from Lagn Pad is occupied by a malefic and is bereft of a Yuti with, or a Drishti from a benefic, the native will be a thief.

38. If Rahu is in the 7th, or the 12th from Lagn Pad, or gives a Drishti to one of the said Bhavas, the native will be endowed with spiritual knowledge and be very fortunate.

39. If Budh is in Lagn Pad, the native will Lord over a whole country, while Guru will make him a knower of all things. Śukra in this context denotes a poet/speaker (also see Chapter 29, verse 30).

40. O excellent of the Brahmins, if benefics occupy the 2nd from Upa Pad, or from Lagn Pad, the native will be endowed with all kinds of wealth and be intelligent.

41. One will surely become a thief, if the Lord of the 2nd from Upa Pad is in Dhan Bhava and is there yuti with a malefic Grah.

42-43. O Brahmin, if Rahu is in the 2nd from the Lord of the 7th, counted from Upa Pad, the native will have long and projected teeth. Ketu in the 2nd from the Lord of the 7th, counted from Upa Pad, will cause stammering and Śani in the 2nd from the Lord of the 7th, counted from Upa Pad, will make one look ugly. Mixed will be the effects, if there are mixed Grahas.

## Chapter 31. Argala, or Intervention from Grahas

1. O Maharishi Parashar, you have told of auspicious effects, related to Argala. Kindly narrate its conditions and effects.

2-9. Formation of Argala. Maitreya, I explain below Argala to know the definite effects of Bhavas and Grahas. Grahas in the 4th, 2nd and the 11th cause Argalas, while obstructors of the Argala will be those in the 10th, 12th and 3rd from a Bhava, or a Grah. If the Argala causing Grah is stronger than the obstructing one, the former will prevail. Or, if the number of Argalas are more than the obstructing Grahas, then also the Argala will prevail. If there are 3, or more malefics in the 3rd they will cause Vipreet Argala (more effective intervention), which will also be harmless and be very favourable. The 5th is also an Argala place, while the Grah in the 9th will counteract such Argala. As Rahu and Ketu have retrograde motions, the Argalas and obstructions be also counted accordingly in a reverse manner. Maharishis say, that the Argala, caused by one Grah, will yield limited effect, by two medium and by more than two, excellent effects. Argalas should be counted from a Rāśi, or a Grah, as the case may be. The Argala, which is unobstructed will be fruitful, while the one duly obstructed will go astray. The Argala effects will be derived in the Dasha periods of the Rāśi, or Grah concerned.

Notes. Argala’ in Sanskrit is figuratively used to denote an impediment, or obstructionArgala is calculated from a house or from a planet. The 4th, 2nd and 11th house occupants cause Argala for a Bhava or a planet. A planet in the 10th (from where the Argala is calculated) will obstruct the Argala coming from the 4th. Similarly, a planet in 12th will counteract Argala emanating from the 2nd while the one in 11th will impede the Argala from the 3rd. Some suggest that the Argala obstruction place a are countable from the Argala places instead of from the original place or planet. This is not logical and a glance in to Gochara Vedha (or obstructions during transits) will confirm our findings.

Just as we mark the Gochara Vedhas along with benefice places, let us have the Argala and their obstructions as under:

/~\*~~Argala~~~~

\*4~2~11~5

\*10~12~3~9

~/

Now see a hypothetical geniture given on the next page for an easy grasp of the Argala scheme.

The ascendant in the hypothetical chart is Aries. Mars in the 4th, Sun and Mercury in the 2nd, and Jupiter in the 11th cause Argala for the ascendant. (An Argala by benefice goes under the name 'Subhargala' and is deemed favourable. But we will confine ourselves to the extent of Argala in simple sense).

/~\* ~~ ~~ Chart ~~

\*Venus ~Lagna ~Sun Mercury ~Moon

\*Jupiter ~~~Mars

\*Saturn ~~~

\*Ketu ~~~

~/

The Argala of 4th house Mars countered by 10th house Saturn, that of Sun-Mercury in the 2nd by Venus in the 12th and that of Jupiter in the 11th by Moon-Rahu in the 3rd.

As far as the nodes are concerned these are calculated in a reverse manner. From Rahu, the 2nd house counted in reverse order contains Sun, Mercury causing Argala to Rahu which is, however, obstructed by Mars in the 12th from Rahu (counted in reverse manner), similarly in all cases these be properly understood.

By way of additional information, see Gochara Vedha and benefice places for example for the Sun which will prove that our interpretation of Argala obstructed is correct:

/~\*Argala~~ of ~~ Sun~~

\*3~6~10~11

\*9~12~4~5

~/

In the above figures, the upper ones denote the Sun's favourable transits from the Moon and the lower ones denote obstructive forces in such houses from the Moon. For example, the Sun in the 3rd house from the Moon during transit will be favourable. But his favourable disposition will remain curbed if simultaneously the 9th from the Moon is transited by another planet (than of course Saturn, which is an exception). Again, just as there is Vipreet-Argala (or Argala itself eliminated), there is also Vipreet Vedha. Vipreet Vedha will prove auspicious eliminating the Vedha or obstruction. Suppose the benefice effects of the Sun in the 3rd from the Moon are being obstructed by another in the 9th from the Moon. The moment another planet joins the Sun in the 3rd from the Moon, the Vedha in the 9th from the Moon is off and the Sun in the 3rd proves auspicious till he has a companion.

In the matter of Argala and its obstruction, also see the following verse.

10. Special. The Argala, caused by placement of a Grah in the first one fourth part of the Rāśi, is countered by another, placed in the 4th quarter of the respective obstructive Rāśi. Similarly, 2nd quarter’s Argala is eliminated by the 3rd quarter placement of another Grah. Notes. If the Argala causing Grah and the obstructing Grah are in the respective quarters, the obstruction will come to pass. Otherwise not.

Notes: We have learnt that an Argala, for example in the 4th from a Bhava or a planet is eliminated by another placed in the 10th house from the original planet/house. Here, the rules for obstruction of Argala are still narrowed down. Accordingly, there are only two circumstances of Argala getting nullified. Make the sign in which the Argala occurs into four quarters (of 7° 30' each). Similarly, the sign where obstruction occurs is also made in four quarters. If the Argala causing planet is in the first quarter (or first 7° 30' of the sign) while the obstructing planet is in the 4th quarter (i.e. 22° 30'-30'), the obstruction indeed will come 10 pass. Otherwise not, so to say Argala will operate and the obstruction will fail. Like-wise while the Argala planet is in the 2nd quarter of the sign (i.e. 7° 30'-15'), the obstruction (planet in 15°-22° 30' i.e. 3rd quarter) will combat the Argala.

11-17. Argala Effects. Should there be Argala for the Arudh Pad, for the natal Lagn and for the 7th from both, the native will be famous and fortunate. A malefic, or a benefic, causing unobstructed Argala, giving a Drishti to Lagn will make one famous. Similarly, a malefic, or a benefic, causing unobstructed Argala, giving a Drishti to Dhan Bhava denotes acquisition of wealth and grains, to Sahaj Bhava happiness from co-born, to Bandhu Bhava residences, quadrupeds and relatives, to Putra Bhava sons, grand sons and intelligence, to Ari Bhava fear from enemies, to Yuvati Bhava abundant wealth and marital happiness, to Randhr Bhava difficulties, to Dharma Bhava fortunes, to Karma Bhava royal honour, to Labh Bhava gains and to Vyaya Bhava expenses. The Argala by benefics will give various kinds of happiness, while benefic effects will be meddling with malefic Argalas. Argala by both benefics and malefics will yield results.

Notes: For our own benefit, we should understand the word 'Argala in a suitable manner apart from the manner the Argala functions vis-a-vis Argala elimination.

1) Argala can be caused by a benefice which is known as Subhargala. This Argala can be from a malefic also, so that the benefice causing Argala stalls the malefic role going against the native. If the benefice's Argala is obstructed by another, then the benefice will become ineffective in Argala and the first mentioned malefic will operate freely.

2) Argala can be by a malefic with reference to a benefice so that the native does not enjoy good effects due to the benefice. This is Papargala (or malefic Argala) If the Argala is eliminated by a benefice or a malefic, then again, the first mentioned benefice will be at liberty to act according to his own disposition.

3) Argala is operable with reference to Bhavas (or houses) as well. Other relative rules need be well understood before application of the Argala.

18. Should there be (unobstructed) Argala for Lagn, Putra and Dharma Bhava, the native will doubtlessly become a king and fortunate.

## Chapter 32. Karakatwas of the Grahas

1-2. I now detail below Atma Karak etc., obtainable from among the 7 Grahas, viz. Sūrya to Śani. Some say, that Rahu will become a Karak, when there is a state of similarity in terms of longitude between (two) Grahas. Yet some say, that the 8 Grahas, including Rahu, will have to be considered irrespective of such a state.

3-8. Atma Karak Defined. Among the Grahas from Sūrya etc. whichever has traversed maximum number of degrees in a particular Rāśi is called Atma Karak. If the degrees are identical, then the one with more minutes of arc and, if the minutes are also identical, then the one with higher seconds of arc, must be considered. In that case these three are called Anthya Karak, Madhya Karak and Upakheta. In the case of Rahu deduct his longitude in that Rāśi from 30. The Karakas will have to be decided, as above and, as per further rules given below. Out of these Karakas, Atma Karak is the most important and has a prime say on the native, just as the king is the most famous among the men of his country and is the head of all affairs and is entitled to arrest and release men.

9-12. Importance of Atma Karak. O Brahmin, as the minister cannot go against the king, the other Karakas, viz. Putra Karak, Amatya Karak etc. cannot predominate over Atma Karak in the affairs of the native. If the Atma Karak is adverse, other Karakas cannot give their benefic effects. Similarly, if Atma Karak is favourable, other Karakas cannot predominate with their malefic influences.

13-17. Other Karakas. The Grah next to Atma Karak in terms of longitude is called Amatya Karak. Similarly, following one another in terms of longitude are Bhratru Karak, Matru Karak, Pitru Karak, Putra Karak, Gnati Karak and Stri Karak. These are Char Karakas, or inconstant significators. Some consider Matru Karak and Putra Karak, as identical. If two Grahas have the same longitude, both become the same Karak, in which case there will be a deficit of one Karak. In that circumstance consider constant significator in the context of benefic/malefic influence for the concerned relative.

Notes: A total of eight Chara karakas (inconstant or variable significator) are suggested as under:

/~\*S.N.~~Karakatwa~~Identification

\*I~ Atmakaraka ~Highest In Longitude Devoid Of Rāśhis

\*2~ Amatya Karaka ~Next To Atmakaraka In Longitude

\*3~ Bhratru Karaka ~Next To Amatya Karaka In Longitude

\*4~ Matru Karaka ~Next To Bhratru Karaka In Longitude

\*5~Pitru Karaka ~Next To Matru Karaka In Longitude

\*6~ Putra Karaka ~Next To Pitru Karaka In Longitude

\*7~Ghati Karaka ~Next To Pitru Karaka In Longitude

\*8~ Stree Karaka ~Next To Gnati Karaka In Longitude

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The sage also suggests a school of thought which considers only seven significator, treating Matru Karaka and Putra Karaka as identical. This section thus counts only 7 Karakas.

Since some advocate the use of 8 karakas, Rahu is also added to the seven planets from Sun to Saturn. The degrees traversed by Rahu should be counted from the end of the Rashi he is in. In the standard nativity (Ch. 29) the following are the karaka planets. We take 8 Karakas into consideration.

/~\*Karaka~~Planet~~Longitude

\*Atmakaraka~Moon~27°35'46"

\*Amatyakaraka~Venus~27°17'50"

\*BhratruKaraka~Jupiter~26°7'13"

\*MatruKaraka~Rahu~22°22'54"

\*PitruKaraka~Mercury~14°54'13"

\*PutraKaraka~Sun~7°12'18"

\*GnatiKaraka~Mars~6°18'46"

\*DaraKaraka~Saturn~3°9'41"

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If two planets have the same longitude identical to the second of arc, both of them will be qualified for that particular Karakatwa or significator-ship. In that case, there will be shortage of planet for Dara Karakatwa. The constant indicator Venus should then be considered in the matter of marriage etc. as coming under Dara Karaka.

18-21. Constant Karakatwas. I narrate below the constant Karakatwas, as related to the Grahas. The stronger among Sūrya and Śukra indicates the father, while the stronger among Chandra and Mangal indicates the mother. Mangal denotes sister, brother-in-law, younger brother and mother. Budh rules maternal relative, while Guru indicates paternal grand father. Husband and sons are, respectively, denoted by Śukra and Śani. From Ketu note wife, father, mother, parents-in law and maternal grand father. These are constant Karakatwas.

Notes: The above planetary significance can be tabulated as under:

/~\*Planet ~~Karakatwa

\*Sun/Venus ~Stronger of the two indicates father,

\*Moon/Mars ~Stronger f the two indicates mother.

\*Mars ~Sister, brother-in-law, younger brother and mother

\*Mercury ~Maternal relatives

\*Jupiter ~Paternal grand-father

\*Venus ~Husband

\*Saturn ~Sons

\*Ketu ~Wife, father, mother, parents-in-law, maternal grandfather.

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The above may be linked with the views expressed in verses occurring in the rest of this chapter.

22-24. Bhavas Related. These constant significances are derivable from the Bhavas, counted from the said constant Karakatwas. The 9th from Sūrya denotes father, the 4th from Chandra’s mother, the 3rd from Mangal brothers, the 6th from Budh maternal uncle, the 5th from Guru sons, the 7th from Śukra wife and the 8th from Śani death. The learned should consider all these and declare related effects accordingly.

Notes: From these three verses, the constant Karakas emerge as under as normally discussed in standard literature on astrology:

/~\* Graha ~~ Karak

\*The Sun ~Father

\*The Moon ~Mother

\*Mars ~Brothers (And Sisters)

\*Mercury ~Maternal Relatives

\*Jupiter ~Sons (And Daughters)

\*Venus ~Wife (Or Husband)

\*Saturn ~Death (Or Longevity)

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25-30. Yog Karakas. O Brahmin, I make below a passing reference to Yog Karakas (mutual co-workers). Grahas become Yog Karakas, if they are in mutual angles identical with own Rāśis, exaltation Rāśis, or friendly Rāśis. In Karma Bhava a Grah will be significantly so. Grahas simply (not being in friendly, own, or exaltation Rāśis) in Lagn, Bandhu and Yuvati Bhava do not become such Yog Karakas. Even, if they be placed in other Bhavas, but with such dignities, as mentioned, shall become Yog Karakas. With such Grahas even a person of mean birth will become a king and be affluent. One born of royal scion, then will surely become a king. Thus, the effects be declared, considering the number of such Grahas and the order the native belongs to.

Notes: Rule 1: If two planets are in mutual angles from the ascendant and be with dignities like exaltation, own sign or friendly sign, they act on behalf of each other and are known as Paraspara Karakas or co-workers, if one of the occupants is in the 10th house, the effects will still be pronounced. This is not to be considered from the Moon.

Rule 2: Even though the condition of mutual angularity is fulfilled, if the two planets do not enjoy one of the three dignities required, then there is no correlation-ship between them.

Rule 3: If two planets are mutually angular, both being endowed with dignities like exaltation, own sign or friendly sign, they will become co-workers although not placed in angles from the ascendant.

These rules are exemplified in the undernoted charts, with reference to the said three rules.

/~\* ~~ ~~ Chart ~~

\*- ~~ ~

\*Sat ~(1) ~ ~

\* ~ ~ ~Sun

\* ~Lagna ~ ~

~/

Chart I

/~\* South~~ Indian~~ Chart ~~

\*~~~-

\*~~~Mars

\*~~~-

\*~~Lagna Sun ~

~/

Chart II

/~\* ~~ South ~~ Indian ~~ Chart

\* ~~ ~-

\* ~ (3) ~~Jupiter

\*- ~ ~ ~

\*Lagna ~~ Sat ~

~/

Chart III

In chart l, Saturn and the Sun are in mutual angles from the ascendant and in their own signs. Hence, they will act as co-workers casting away mutual enmity. And Saturn although a dire malefic for Scorpio ascendant will become a Yoga-karaka by virtue or mutual angularity with the Sun having fulfilled dignity requirements.

In chart 2, Mars and the Sun are in mutual angles from the ascendant but do not possess any dignity like exaltation, or own house but are debilitated. Hence, they will not act as Yoga giving planets.

In chart 3, both Jupiter and Saturn are not angular from the ascendant but are invested with exaltation positions. Hence both the planets will mutually represent and become favourable in their Dasha periods. Also, see the chart of Sri Morarji Desai under shloka 110, Ch. 24 in which Jupiter, Saturn and Mars play as mutual co-workers.

It is specifically stated that the 10th house position for one of the planets in the circumstances becomes exceedingly favourable. In the example chart 1, the Sun is in the 10th with Parāśara Yoga-karaka qualification in opposition to Saturn. Hence the Sun will exceedingly reveal beneficial results. Devoid of Saturn or any other co-worker, the Sun in the 10th will not be that powerful. In other words, by virtue or co-worker-ship, the Sun's role gets immeasurably fortified.

There are some schools of thought which do not consider co-worker-ship as given in rule 3 above.

31-34. Bhava Significance. I now narrate the significance of the Bhavas. Tanu Bhava denotes the soul (self), Dhan family, finance, wife etc., Sahaj younger brothers/sisters, Putra progeny and Yuvati wife. It is also said, that a Grah in Putra becomes a Karak for wife. The Karakatwas of the Bhava in order are Sūrya, Guru, Mangal, Chandra, Guru, Mangal, Śukra, Śani, Guru, Budh, Guru and Śani.

Notes: The Karakatwa of each house are better signified in Ch. II supra. The reader may consult the said chapter as well. Certain indications are additional in the present case.

The significator of each Bhava is enunciated in shloka 34 above. For an easy grasp, these are:

/~\*S.N.~~Graha~~Bhava~~Significator

\*1~ The Sun ~1st House ~Self, Soul, Constitution Etc

\*2~ Jupiter~ 2nd House ~Family, Finance

\*3~ Mars~ 3rd House ~Courage, Later-Born Etc

\*4~ The Moon~ 4th House ~Mother

\*5~ Jupiter~ 5th House ~Progeny

\*6~ Mars~ 6th House ~Enemies

\*7~ Venus~ 7th House ~Wife, Conjugal Bliss Etc

\*8~ Saturn~ 8th House ~Longevity

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Although we have stated the significator of the Bhavas to be certain planets, each Bhava signifies more than what is stated above. In that case the significator can also be different. For example, Jupiter is karaka for the 9th house which means that be is holding the portfolio of the native's fortunes. When the question of father arises from the 9th house, the significator then is the Sun. Or take the case of 12th house. The significator is Saturn. The 12th house indicates final emancipation as well for which Saturn is not the indicator but Ketu. Thus, a detailed approach to significance through Bhavas is required.

35-37. O excellent of the Brahmins, after knowing the merits of Tanu Bhava etc. the good and bad effects can be declared. Ari, Randhr and Vyaya are Trikas, Dusthan, or malefic Bhavas. Sahaj, Ari, Karma and Labh are Upachayas. Dhan, Putr, Randhr and Labh are Panapharas and Sahaj, Ari, Dharma and Vyaya are Apoklimas. Association with Trikas will inflict evils. Kendras and Konas (Putra and Dharma) are auspicious Bhavas, the association with which turns even evil into auspiciousness. (Also see Chapter 34 for more information)

Notes: The 6 Bhavas viz. 11th, 3rd, 8th, 6th, 2nd and 12th are adverse A planet owning or occupying one of the said houses will become a functional malefic and hence adversary.

The other 6 Bhavas, viz. ascendant, 4th, 5th, 7th, 9th and 10th are good houses. Planets associated with these houses will prove favourable although by nature evil or adverse.

Also, see Ch. 34 for more information.

## Chapter 33. Effects of Karakāńś

1. O Brahmin, as laid down by Lord Brahma, I now tell you about the effects of Karakāńś identical with Mesh etc. (Karakāńś is the Navāńś, occupied by the Atma Karak Grah)

Notes: Karakamsa is the Navamsha occupied by the Atmakaraka planet. The Atmakaraka is the one who traversed the highest number of degrees etc. (devoid of Rashi), among the 8 planets, from Sun to Rahu. These have been explained in the previous chapters.

2-8. Karakāńś in Various Rāśis. If Atma Karak happens to be in Mesh Navāńś, there will always be nuisance from rats and cats. A malefic joining will further increase the nuisance. Should Atma Karak be in Vrishabh Navāńś, happiness from quadrupeds will result. Should Atma Karak be in Mithun Navāńś, the native will be afflicted by itch etc. Should Atma Karak be in Kark Navāńś, there will be fear from water etc. If Atma Karak happens to be in Simh Navāńś, fear will be from tiger etc. If Atma Karak happens to be in Kanya Navāńś, itch, corpulence, fire etc. will cause trouble, while, if Atma Karak is in Tula Navāńś, he will make one a trader and skilful in making robes etc. Vrischik Navāńś, holding Atma Karak, will bring troubles from snakes etc. and also affliction to mother’s breasts. There will be falls from height and conveyances etc., if it is Dhanu Navāńś, that is occupied by Atma Karak. Makar Navāńś in this respect denotes gains from water dwelling beings and conch, pearl, coral etc. If it is Kumbh Navāńś, holding Atma Karak, the native will construct tanks etc. And in Meen Navāńś the Atma Karak will grant final emancipation. The Drishti of a benefic will removes evils, while that of a malefic will cause no good.

9-11. O Brahmin, if there be only benefics in Karakāńś and the Navāńś of Lagn receives a Drishti from a benefic, the native will undoubtedly become a king. Should the Kendras/Konas from the Karakāńś be occupied by benefics, devoid of malefic association, the native will be endowed with wealth and learning. The combination of benefic and malefic influence will in this context yield mixed results. If the Upakheta (UpaGrah, vide Chapter 32 Sloka 5) is in its exaltation, or own, or friendly Rāśi and is devoid of a Drishti from a malefic, the native will go to heaven after death.

12. If the Atma Karak is in the divisions of Chandra, Mangal, or Śukra, the native will go to others wives. Otherwise, the contrary will prevail.

13-18. Effects of Grahas in the Karakāńś. O Brahmin, if Sūrya is in the Karakāńś, the native will be engaged in royal assignments. If the full Chandra is there, he will enjoy pleasures and be a scholar, more so, if Śukra gives a Drishti to the Karakāńś. If strong Mangal is in Karakāńś, he will use the weapon spear, will live through fire and be an alchemist. Should strong Budh be Karakāńś, he will be skilful in arts and trading, be intelligent and educated. Guru in Karakāńś denotes one, doing good acts, endowed with spiritualism and Vedic learning. One will be endowed with a longevity of 100 years, be sensuous and will look after state affairs, if Śukra is in Karakāńś. Śani in Karakāńś will give such livelihood, as due to the native’s family. Rahu in Karakāńś denotes a thief, a bowman, a machinery maker and a doctor, treating poisonous afflictions. If Ketu be in Karakāńś, one will deal in elephants and be a thief.

19-22. Rahu-Sūrya in Karakāńś. Should Rahu and Sūrya be in Karakāńś, there will be fear from snakes. If a benefic gives a Drishti to Rahu-Sūrya in Karakāńś, there will be no fear, but a malefic Drishti will bring death (through serpents). If Rahu and Sūrya occupy benefic Shad Vargas, being in Karakāńś, one will be a doctor, treating poisonous afflictions, while the Drishti from Mangal on Rahu-Sūrya in Karakāńś denotes, that the native will burn either his own house, or that of others. Budh’s Drishti on Rahu-Sūrya in Karakāńś will not cause the burning of one’s own house, but that of others. If Rahu and Sūrya happen to be in Karakāńś and are in a malefic’s Rāśi, receiving a Drishti from Guru, one will burn a house in one’s neighbourhood, while the Drishti of Śukra will not cause such an event.

23-24. Gulik in Karakāńś. Should the full Chandra give a Drishti to Gulik, placed in the Karakāńś, the native will lose his wealth to thieves, or will himself be a thief. If Gulik is in Karakāńś, but does not receive a Drishti from others, one will administer poison to others, or will himself die of poisoning. Budh’s Drishti in this context will give large testicles.

25-29. Effects of Drishtis on Ketu in Karakāńś. If Ketu is in Karakāńś, receiving a Drishti from a malefic, one’s ears will be severed, or one will suffer from diseases of the ears. Śukra, giving a Drishti to Ketu in Karakāńś, denotes one, initiated into religious order. One will be devoid of strength, if Budh and Śani give a Drishti to Ketu in Karakāńś. If Budh and Śukra give a Drishti to Ketu in Karakāńś, one will be the son of a female slave, or of a female remarried. With Śani’s Drishti on Ketu in Karakāńś one will perform penance, or be a servant, or will be a pseudo-ascetic. Śukra and Sūrya together, giving a Drishti to Ketu in Karakāńś, will make one serve the king. Thus, o Brahmin, are told briefly the effects of Karakāńś.

30-31. Effects of the 2nd from Karakāńś. If the 2nd from Karakāńś falls in the divisions of Śukra, or Mangal, one will be addicted to others’ wives and, if Śukra, or Mangal give a Drishti to the 2nd from Karakāńś, the tendency will last till death. If Ketu is the 2nd from Karakāńś in a division of Śukra, or Mangal, addiction to other’s wives will not prevail, while the position of Guru will cause such an evil. Rahu in the 2nd from Karakāńś will destroy wealth.

32. Effects of the 3rd from Karakāńś. A malefic in the 3rd from Karakāńś will make one valorous, while a benefic in the 3rd from Karakāńś will make one timid.

33-35. Effects of the 4th from Karakāńś. If the 4th from Karakāńś happens to be occupied by Śukra and Chandra, one will own large buildings, like palaces etc. Similar is the effect of an exalted Grah in the said 4th. A house, made of stones, is denoted by the occupation of the 4th from Karakāńś by Rahu and Śani. Mangal and Ketu in the 4th from Karakāńś indicate a house, made of bricks, while Guru in the 4th from Karakāńś denotes a house, made of wood. Sūrya in the 4th from Karakāńś will give a house of grass. If Chandra is in the 4th from Karakāńś, one will have union with his wife in an uncompounded house.

36-40. Effects of the 5th from Karakāńś. If Rahu and Mangal are in the 5th from Karakāńś, one will suffer from a pulmonary consumption, more so, if Chandra gives them a Drishti. The Drishti of Mangal on the 5th from Karakāńś will bring boils, or ulcers, Ketu’s Drishti on the 5th from Karakāńś will cause dysentery and other diseases, caused by (impure) water. If Rahu and Gulik happen to be in the 5th from Karakāńś, there will be fear from mean people and poison. Should Budh be in the 5th from Karakāńś, the native will be an ascetic of the highest order, or one, holding staff. Sūrya in the 5th from Karakāńś denotes one, using a knife. Mangal in the 5th from Karakāńś denotes one, using a spear. Śani denotes a bowman, if Śani is placed in the 5th from Karakāńś. Rahu in the 5th from Karakāńś denotes a machinist. Ketu in the 5th from Karakāńś denotes a watch maker. Śukra in the 5th from Karakāńś will make one a poet and an eloquent speaker.

41-45. Effects of Karakāńś and the 5th from there. If Guru and Chandra are in Karakāńś, or the 5th thereof, the native will be an author. Śukra will make one an ordinary writer, while Budh will indicate, that the writing skills are less than those of an ordinary writer. Should Guru be alone, one will be a knower of everything, be a writer and be versed in Vedas and Vedanta philosophy, but not an oratorian, or a grammarian. Mangal denotes a logician, Budh a Mimamsaka (follower of Karmaa Mimansa), Śani indicates, that one is dull-witted in the assembly, Sūrya denotes, that one is a musician, Chandra denotes a follower of Sankhya philosophy (of Maharishi Kapila, who enumerated 25 true principles with emphasis on final bliss) and indicates, that one is versed in rhetorics and singing and Ketu, or Rahu denotes, that one is a Jyotishi. Should Guru be related to the positions of Karakāńś, or the 5th from there, while the Karakāńś is caused by others than him, the effects, as stated, will effectively come to pass. Some say, that the 2nd from Karakāńś should also be Similarly, considered.

46. Effects of the 6th from Karakāńś. If the 6th from Karakāńś is occupied by a malefic, the native will be an agriculturist, while he will be indolent, if a benefic is in the 6th from Karakāńś. The 3rd from Karakāńś should also be Similarly, considered.

47-48. Effects of the 7th from Karakāńś. If Chandra and Guru are in the 7th from Karakāńś, the native will beget a very beautiful wife. Śukra in the 7th form Karakāńś denotes a sensuous wife, while Budh in the 7th from Karakāńś indicates a wife, versed in arts. Sūrya in the 7th from Karakāńś will give a wife, who will be confining domestic core, while Śani in the 7th from Karakāńś denotes a wife of a higher age bracket, or a pious and/or sick wife. Rahu in the 7th from Karakāńś will bring a widow in marriage.

49. Effects of the 8th from Karakāńś. If a benefic, or the Grah, owning the 8th from Karakāńś, happens to be in the 8th from Karakāńś, the native will be long-lived, while a malefic, placed in the 8th from Karakāńś, will reduce the life span. Drishti/Yuti of both benefics and malefics will yield a medium span of life.

50-56. Effects of the 9th from Karakāńś. If the 9th from Karakāńś receives a Drishti from, or is occupied by a benefic, the native will be truthful, devoted to elders and attached to his own religion. If a malefic gives a Drishti to, or occupies the 9th from Karakāńś, one will be attached to his religion in boyhood, but will take to falsehood in old age. If Śani and Rahu, one will betray his elders and be adverse to ancient learning. If Guru and Sūrya, one will betray his elders and will be disobedient to them. Should Mangal and Śukra give a Drishti to, or occupy the 9th from Karakāńś and are joining in six identical Vargas, a female, ill-related to the native, will die. Budh and Chandra giving a Drishti to, or occupying the 9th from Karakāńś and joining in six identical Vargas will cause imprisonment of the native, due to association with a female not of his own. If Guru is alone, related to the 9th from Karakāńś by Drishti, or by Yuti, the native will be addicted to females and be devoted to sensual enjoyments.

57-60. Effects of the 10th from Karakāńś. If the 10th from Karakāńś receives a Drishti from, or is conjoined by a benefic, the native will have firm riches, be sagacious, strong and intelligent. A malefic, giving a Drishti to the 10th from Karakāńś, or occupying this Bhava, will cause harm to his profession and deprive him of paternal bliss. Budh and Śukra, giving a Drishti to the 10th from Karakāńś, or conjoining this Bhava, will confer many gains in business and will make him do many great deeds. Sūrya and Chandra, giving a Drishti to the 10th from Karakāńś, or conjoining this place and receiving a Drishti from, or be in Yuti with Guru, the native will acquire a kingdom.

61-62. Effects of the 11th from Karakāńś. If the 11th from Karakāńś receives a Drishti from, or is yuti with a benefic, the native will enjoy happiness from co-born apart from gaining in every undertaking of his. If a malefic is in the 11th from Karakāńś, the native will gain by questionable means, be famous and valorous.

63-74. Effects of the 12th from Karakāńś. If the 12th from Karakāńś has a benefic, the expenses will be on good account, while a malefic in the 12th from Karakāńś will cause bad expenses. If the 12th from Karakāńś is vacant, then also good effects will follow. If there happens to be a benefic Grah in exaltation, or in own Bhava in the 12th from Karakāńś, or, if Ketu is so placed and receives a Drishti from, or is yuti with a benefic, one will attain heaven after death. One will attain full enlightenment, if Ketu is in the 12th identical with Mesh, or Dhanu and receives a Drishti from a benefic. If Ketu is in the 12th from Karakāńś, receiving a Drishti from a malefic, or is there yuti with a malefic, one will not attain full enlightenment. If Sūrya and Ketu are in the 12th from Karakāńś, the native will worship Lord Shiva. Chandra and Ketu denote a worshiper of Gauri. Śukra and Ketu of Lakshmi and a wealthy person. Mangal and Ketu of Lord Subramanya. Rahu will make one worship Durga, or some mean deity. Ketu alone denotes Subramanya’s, or Ganesh’s worshipper. If Śani is in the 12th from Karakāńś in a malefic’s Rāśi, one will worship mean deities. Śukra and Śani in the 12th from Karakāńś in a malefic’s Rāśi will also make one worship mean deities. Similar inferences can be drawn from the 6th Navāńś, counted from Amatya Karak’s Navāńś.

75-76. Miscellaneous Matters (up to Sloka 84). O Brahmin, if there are two malefics in a Kon from Karakāńś, the native will have knowledge of Mantras and Tantras (formulas for the attainment of super-human powers). If a malefic simultaneously gives a Drishti to two malefics in a Kon from Karakāńś, the native will use his learnings of Mantras and Tantras for malevolent purposes, while a benefic’s Drishti will make him use the learnings for public good.

77-84½. If Chandra is in the Karakāńś, receiving a Drishti from Śukra, the native will be an alchemist and, if receiving a Drishti from Budh the native will be a doctor capable of curing all diseases. If Chandra is in the 4th from Karakāńś and receives a Drishti from Śukra, the native will be afflicted by white leprosy. If receiving a Drishti from Mangal, the native will have blood and bilious disorders and, if receiving a Drishti from Ketu, the native will suffer from black leprosy. Should Rahu and Mangal be in the 4th, or 5th from Karakāńś, the native will suffer from pulmonary consumption and, if simultaneously there happens to be Chandra’s Drishti on the 4th, or the 5th, this affliction will be certain. Mangal alone in the 4th, or the 5th will cause ulcers. If Ketu is in the 4th, or the 5th, one will suffer from dysentery and afflictions, due to (impure) water. Rahu and Gulik will make one a doctor, curing poisonous afflictions, or will cause troubles through poison. Should Śani be alone in the 4th, or 5th, the native will be skillful in archery. Ketu lonely placed in the 4th, or the 5th will make one a maker of watches etc. Budh lonely placed in the 4th, or the 5th will make one an ascetic of the highest order, or an ascetic, holding staff. Rahu, Sūrya and Mangal, respectively, in these places denote a machinist, a knife user and a spear, or arrow user.

85-86. Chandra and Guru in the Karakāńś, or in the 5th therefrom denotes a writer well versed in all branches of learning. The grade of writership will comparatively descend in the case of Śukra and even further in the case of Budh.

87-92½. Grahas in the 5th from Karakāńś. Should Śukra be in the 5th from Karakāńś, the native will be eloquent and a poet. Guru denotes, that he be an exponent and be all knowing, but be unable to speak in an assembly. He will be further a grammarian and a scholar in Vedas and Upanishads. Śani will make one ineffective in an assembly, while Budh will make him skilful in Karmaa Mimansa. Mangal in Karakāńś, or the 5th therefrom will make one justice, while Chandra in Karakāńś, or the 5th from there denotes a Sankhya Yogi, a rhetoric, or a singer. Sūrya in the 5th from Karakāńś will make one learned in Vedanta and music. Ketu will make one a mathematician and skilful in Jyotish. Should Guru be related to the said Ketu, these learnings will be by inheritance. All these as well apply to 2nd and 3rd from Karakāńś and to the Karakāńś itself apart from applying to the 5th from Karakāńś.

93-93½. Should Ketu be in the 2nd, or 3rd from Karakāńś, the native will be defective in speech, more so, if a malefic gives a Drishti to Ketu, as above.

94-99. If malefics be in Karakāńś, Arudh Lagn and the 2nd and 8th from these places, there will be Kemadrum Yog, the effects of which will be still severer, if Chandra’s Drishti happens to be there. The effects, due for these Yogas, will come to pass in the Dasha periods of the Rāśis, or Grahas concerned. Kemadrum Yog will operate additionally, if there are malefics in the 2nd and 8th from the Rāśi, whose Dasha will be in currency. The results of such Yog will also be inauspicious. If the 2nd and 8th in the Kundali, cast for the beginning of a Dasha, have malefics, then also Kemadrum prevails throughout the Dasha.

## Chapter 34. Yoga Karakas

1. O Brahmin, Thus, I have told you about the effects, derivable through Karakāńś. Now listen to the effects, arising out of lordships of Grahas over Bhavas.

2-7. Nature due to Lordships of Grahas. Benefics, owning Kendras, will not give benefic effects, while malefics, owning Kendras, will not remain inauspicious. The Lord of a Kon will give auspicious results. The Lord of Lagn is especially auspicious, as Lagn is a Kendr, as well as a Kon. Putra and Dharma Bhava are specially for wealth, while Yuvati and Karma Bhava are specially for happiness. Any Grah, owning Sahaj, Ari, or Labh Bhava, will give evil effects. The effects, due to the Lords of Vyaya and Randhr Bhava, will depend on their association. In each group the significance will be in the ascending order. Randhr’s Lord is not auspicious, as he owns the 12th from Dharma Bhava. If the Lord of Randhr Bhava simultaneously owns Sahaj, Yuvati, or Labh Bhava, he will prove specifically harmful, while his simultaneous ownership of a Kon will bestow auspicious effects. The Grah, owning a predominant Bhava, will stall the effects, due to another, owning a less significant Bhava and will give his own results. Randhr’s lordship of Sūrya and Chandra is not evil.

Notes: The rules given in this part will help us to decide the good and bad planets for each ascendant based on lordships. A summary of these rules is given below to enable use of suitable application of lordships.

1) Kendradhipatya Dosha: This blemish goes to natural benefices by virtue of angular lordship. For example, for Gemini ascendant the ownership of 4th and 7th goes to Jupiter and hence he is not a benefice for this ascendant, Lagna lord owning an angle i.e. 4th/7th/10th, shall not prove inauspicious. (Even if he owns an evil house, he is not classified as a malefic.) Natural benefices are increasing Moon, Mercury, Jupiter and Venus. Their angular lordship blemish will be in the ascending order. That is the Moon is the least malefic and Venus is the most malefic by such ownership.

2) Malefic as owner of angle: If a malefic owns an angle he will not be inauspicious. This does not mean that he will become auspicious. (The sage has cautiously worded his verse.) To be auspicious by virtue of angular lordship, the malefic should simultaneously own a trine. If he does not own a trine, he will be neutral by mere angular lordship; neither he will be disadvantageous. For Libra ascendant. Saturn is classified as unsullied yoga-karaka because he owns the 4th (an angle) and the 5th (a trine). The Sun's beneficence to Taurus ascendant cannot be compared to Saturn's for Libra, because the Sun has only one house which is angular to the ascendant. For Leo, ascendant Mars becomes a top rank benefice as he owns an angle (4th) and a trine (9th). Similarly, for Cancer ascendant. The same Mars for Capricorn ascendant by virtue of angular lordship is not that superior because he does not simultaneously own a trine. Similarly, his role for Aquarius ascendant. Weak Moon by virtue of angular lordship remains just neutral.

3) Primarily wealth-givers are the lords of 5th and 9th. The lords of 7th and 10th contribute to one's happiness. Each of them should be individually well-disposed. Trinal lordship to Jupiter will enable him give wealth abundantly and uninterruptedly Venus becoming lord of 7th or 10th will give general happiness if the occupies an angle or a trine.

4) Lords of 3rd, 6th and 11th are classified as evil planets while the lords of 2nd, 12th and 8th will act according to association. If these lords simultaneously own such another house, they will be significantly harmful. If such a planet simultaneously own a trine, he will be favourable. For example, Jupiter is doubly evil for Libra ascendant as he owns the 3rd and 6th. Saturn, though owning the 8th, will be favourable for a Gemini nativity as he is the lord of the 9th as well. In considering two lordships in any context, the Moola-Trikona house has prime importance as against the other ordinary house. The Moola-Trikona lordship will reveal itself effectively rather than the other own house.

5) When two planets are involved in a context, the one with good lordship will stall the evil effects of another planet owning a less powerful house. To wit, if the 9th lord and the 8th lord are both involved in a yoga, the 9th lord will give his good effects obstructing the evils due to the 8th lord.

6) We have the following two sets of good houses, (a) 1st, 4th, 7th and the 10th. (b) 5th and 9th. In each group the benefice disposition will ascend from house to house. That is, 7th lord is more powerful than the 4th. The 9th lord is so as against the 5th lord

7. Similarly, two sets of evil houses are before us; (a) 3rd, 6th and 11th. (b) 12th, 2nd and 8th. Here again the maleficence will move in the ascending order. To wit, the 11th lord is the most evil in his group while the 8th lord is so in his group.

8) The summary of points 6 and 7 is the 10th and 9th lords are the highest benefice planets while the 11th and 8th lords are the most adverse. Thus, the 10th lord's counterpart is the 11th lord and the 9th lord's counterpart is the 8th lord. (If we consider Saturn for Aries ascendant, he gets one best house and one worst house, i.e. the 10th and 11th houses. The 11th house being his Moola-Trikona, he is predominantly the 11th lord rather than the 10th lord and hence very evil. Similarly, his role for Gemini ascendant in which case the 9th lordship prevails over his 8th lordship and so he is not evil but favourable.)

9) The roles of various planets are generally based on these grounds and what we have had so far is a rough frame-work. However, no decision should be taken at one single point. For actual picture, the sage classifies the planets further in the succeeding verses.

10) As far as Rahu and Ketu are concerned, they act according to their position, association and dispositors, vide verse 16 infra.

8-10. Natural Benefics and Malefics. Guru and Śukra are benefics, while Chandra is mediocre in benefice and Budh is neutral (a benefic, when associated with a benefic and a malefic, when related to a malefic). Malefics are Sūrya, Śani and Mangal. Full Chandra, Budh, Guru and Śukra are stronger in the ascending order. Weak Chandra, Sūrya, Śani and Mangal are stronger (in malefic disposition) in the ascending order. In revealing maleficence, due to rulership of Kendras, Chandra, Budh, Guru and Śukra are significant in the ascending order.

Notes: Jupiter and Venus are first rate benefices while the Moon is next to them. The Moon's variable dispositions have been given in the earlier pages. Mercury is neutral, i.e. a benefice in relation to a benefice and is a malefic in relation to a malefic. He has no disposition of his own. If he is alone, he will be favourable. Considering the Moon and Mercury in benefice classes, the four planets viz. Moon, Mercury, Jupiter and Venus are superior in the ascending order. That is Mercury is more beneficial than Moon, Jupiter is more beneficial than Mercury and Venus is the highest benefice. However, some exponents hold the view that Jupiter is the highest benefice, see "Subhanampatih"

As regards malefic, the Sun, Saturn and Mars come under this class when the nodes are excluded for, they do not have their own disposition. Here again, the Sun is the least malefic, Saturn is more malefic than the Sun; and Mars is the highest malefic as against the Sun and Saturn.

11-12. Lordships of Kendras and Konas. If there be an exchange between a Lord of a Kendr and a Lord of a Kon, or, if a Lord of a Kendr is yuti with a Lord of a Kon in a Kendr, or in a Kon, or, if a Lord of a Kon is in a Kendr, or vice versa, or, if there happens to be a full Drishti between a Lord of a Kendr and a Lord of a Kon, they cause a Yog. One born in such a Yog will become a king and be famous.

Notes: The following permutations will emerge from these two verses which yogas will make the native famous giving royal status. These are:

(1) Exchange between an angular lord and a trinal lord. For example, Gemini ascendant having Mercury in Aquarius and Saturn in Virgo.

(2) Angular- lord and trinal lord in a trine, whether they own or not.

(3) Angular lord and trinal lord in an angle, whether they own or not.

(4) Trinal lord in an angle, whether he owns or not.

(5) Angular lord in a trine, whether he owns or not.

(6) Angular lord and trinal lord in mutual opposition (as full aspect is required), particularly in good Bhavas.

13. If one and the same Grah gets the lordships of a Kon, as well as a Kendr, or, if a Grah is in a Kendr, or in a Kon, it will prove specially a Yog Karak.

14. Lordship of Kendr. It has been said, that a malefic, owning a Kendr, will become auspicious, which is true, only when it simultaneously Lords over a Kon and not by merely owning a Kendr.

Note: This aspect has been clarified in the initial verses of the present chapter.

15. If the Lords of a Kendr, or a Kon own simultaneously an evil Bhava, he does not cause a Raj Yog by mere relations stipulated (as per Chapter 34, Slokas 11 and 12).

Notes: In this context, if the evil house is Moola-Trikona, that evil lordship will prevail. Alternatively, if the angle or trine is Moola-Trikona, the evil lordship is suppressed so that the good lordship shows up. Here such angular lord and such trinal lord by mere relations (as per verses 11 and 12) do not become Yoga karaka or status makers.

16. Rahu and Ketu. Rahu and Ketu give predominantly the effects, as due to their yuti with a Bhava Lord, or, as due to the Bhava they occupy.

Notes: As already stated, Rahu owns Aquarius and Ketu Scorpio. Still they do not have a disposition of their own in the matter of giving particular effects. (In point of fact, these ownerships are for calculation of some of 'Jaimini' Dasha etc. and not in a common con text.) Inasmuch as they do not have a sign of their own, they have also not been specifically classified as malefic or benefice for the various ascendants as could be seen from the rules enunciated by sage Parāśara in the current chapter. Hence it is suggested that the results to be given by Rahu and Ketu will depend on their association with other lords and occupation of houses. So, to say, if they are related to good lords they will reveal effects favourable to the native, otherwise not. Alternatively, they should be in favourable houses like angle, trine etc. so that good effects follow their position.

17. If Rahu and/or Ketu are in Kendr, receiving a Drishti from, or in association with the Lord of a Kon, or of a Kendr, it will become Yog Karak.

Notes: Two important positions are indicated for a node becoming Yoga karaka for a native. It should be in an angle in relation to a trinal lord or be in a trine in aspect to an angular lord. In such a situation Rahu or Ketu will become a Yoga karaka.

18. O Maharishi Parashar, please narrate, according to the Rāśis rising, as to which Grah is a Yog Karak and which is inauspicious.

19-22. Grahas and Mesh Lagn. O Brahmin, listen to these with examples. Even though Mangal is the Lord of Randhr Bhava, he will be helpful to auspicious Grahas. Śani, Budh and Śukra are malefics. Auspicious are Guru and Sūrya. The mere Yuti of Śani with Guru will not produce auspicious effects (although they own a Kon and a Kendr). If Guru is at the disposal of a malefic, he will surely give inauspicious results. Śukra is a direct (independent) killer. Śani etc. will also inflict death, if associated with an adverse Grah (Śukra).

Notes: For Aries ascendant Mars is the ruler of the 1st and the 8th. The ascendant is his Moola-Trikona sign while the 8th is his secondary sign. He will hence predominantly be favourable He cannot be independently auspicious but can help another favourable planet like the Sun or Jupiter or even the Moon through whom he will reveal his good qualities. It is also not illogical to conclude that if Mars is well related to Jupiter or the Sun or the Moon and is in good Bhavas, favourable effects will come through him.

As regards other unsullied benefice planets for this ascendant we have only two. These are Jupiter and the Sun. Even if Jupiter is captured by another adversary, his good results will be stalled. Saturn, Mercury and Venus are malefic and will cause harm. Venus will prove a killer as he is the 2nd and 7th lord. Saturn and Mercury will also inflict death if related to Venus. The Moon's role is not discussed by the sage. The Moon will give mixed results according to association etc. as she is an angular ruler.

An association between Jupiter-Sun, Jupiter-Mars or Mars-Sun will be highly favourable for the ascendant in question. Jupiter-Saturn association will not prove to be helpful although they own the 9th and 10th. It is because, Saturn is 11th lord with prime emphasis on his Aquarius ownership,

23-24. Grahas and Vrishabh Lagn. Guru, Śukra and Chandra are malefics. Śani and Sūrya are auspicious. Śani will cause Raj Yog. Budh is somewhat inauspicious. The Guru group (Guru, Chandra and Śukra) and Mangal will inflict death.

Notes: Jupiter is a malefic for Taurus ascendant and will avail of the first opportunity to inflict harm as he owns the 8th and 11th houses both of which are evil. He is the first-rate adversary. The Moon being the 3rd lord is not auspicious. Venus is also classified here as an evil planet and a maraka planet. The words "जिवादयो'' (Jeevadayo) indicate the Jupiter group, i.e. Jupiter, the Moon and Venus. According to the following words of Sushloka Sataka – अलौ षष्टपदोषो न वृषभोपि न दोषभाक् -for Scorpio ascendant there is no blemish (to Mars) of the 6th lordship and also for Taurus ascendant (in the case of Venus). Sage Parāśara apparently took into serious consideration the 6th lordship (Moola-Trikona) of Venus and classified him as an adversary. Though there are some more exponents to favour Sushloka Sataka's line of thinking, Parāśara being an undisputed authority should be given more weight. The Sun and Saturn are benefices. Saturn owns the best trine and best angle and hence he will bestow kingly status on the native. The Sun though a malefic by virtue of owning an angle proves auspicious. The rule that a malefic owning an angle should own a trine also, so that he becomes a Yoga karaka (vide shloka 14 supra) is naturally not applicable to the luminaries as they own only one sign each. As regards the role of Mercury, he is only of mixed nature for Taurus ascendant and he is not an excellent benefice by virtue of owning a Maraka house in addition to a trine. The 5th is his Moola-Trikona and exaltation sign, If Mercury joins Saturn/Sun, he will act more effectively.

Mars is classified as a killer apart from Jupiter, Venus and the Moon. Mars is a killer for he owns the 7th and 12th. The role of Jupiter and Venus as killers is also understandable. Though the Moon is said to be a killer, she cannot independently do so for she is only the 3rd lord which is the least malefic among 3rd, 6th and 11th. The luminaries are considered not inauspicious even by ownership of the 8th house; as such the 3rd house lordship of the Moon in the case of Taurus be leniently viewed from the point of view of inflicting death. Her connections with Jupiter or Mars can empower her to inflict death on the Taurus native.

25-26. Grahas and Mithun Lagn. Mangal, Guru and Sūrya are malefics, while Śukra is the only auspicious Grah. The Yuti of Guru with Śani is similar to that for Mesh Lagn. Chandra is the prime killer, but it is dependant on her association.

Notes: The three planets, viz. Jupiter, the Sun and Mars are adverse for Gemini ascendant. There is no hint on Saturn's role except that Saturn-Jupiter conjunction does not yield a yoga just as it does not do so for an Aries native. Saturn owns the 8th and the 9th while the 9th is his Moola-Trikona. Jupiter owns the 7th and 10th. It is R. Santhanam personal feeling that an exchange between Saturn and Jupiter in the 9th and 10th or their placement in conjunction in the 9th/10th, or Saturn in the 9th as Jupiter is in the 10 will prove a very favourable point. (This line of thinking cannot be extended to Aries ascendant, i.e. exchange between 9th and 10th lords & C for Jupiter will be in fall in the 10th in a key house.)

For Gemini ascendant, Mars owns two evil houses, the 6th and the 11th and hence he is a malefic. The Sun owning the 3rd will not be helpful.

Venus, the lord of the 5th and 12th, is declared to be highly favourable, as the 5th is his Moola-Trikona. In view of the friendship between Venus and Mercury, the 12th lordship of Venus is not seriously considered adverse. On the same lines, Mercury for Libra ascendant is considered favourable although he owns the 12th, which is his Moola-Trikona and exaltation-thus a predominant house.

27-28. Grahas and Kark Lagn. Śukra and Budh are malefics, Mangal, Guru and Chandra are auspicious. Mangal is capable of conferring a full-fledged Yog and giving auspicious effects. Śani and Sūrya are killers and give effects, according to their associations.

Notes: The role of the Sun is compared to that of Saturn as a killer. The Sun is the lord of the 2nd and Saturn rules the 7th and 8th for Cancer ascendant. Both the houses of Saturn are inauspicious and hence he is classified as a killer. However, they are not independently capable of doing bad or good but act as per their relationship with others.

Venus is inauspicious by virtue of angular lordship (4th house-Moola-Trikona) and the 11th lordship, (The 11th lord for a movable sign is a malefic, i.e. Saturn for Aries, Venus for Cancer, the Sun for Libra and Mars for Capricorn ascendants.) Thus, Venus gets a dual role to do evil tor a Cancer native. The 3rd and 12th lordship of Mercury will inflict harm and hence he is inauspicious.

The best planet for this ascendant is Mars as he owns a trine as well as an angle. The 10th lordship will prevail much more favourably as the 10th is the best of the 4 angles and Aries is the Moola-Trikona sign of Mars. The other two favourable planets are Jupiter and the Moon. Jupiter is the lord of the 6th and 9th. Though 6th is his Moola-Trikona, the sage bas given preference to the 9th lordship for obviously two reasons: firstly the 9th is best of the two trines and Jupiter is a close friend of the Moon, the ascendant lord. The 3rd favourable planet is the Moon who is the ascendant lord. The order of preference is Mars, Jupiter and the Moon, i.e. benefice tendency will descend from one to another and hence the Moon is the least benefice. If Mars is well related to Jupiter, the Moon or to the Sun, he can do wonders for a Cancer native. The best place as far as Saturn is concerned is Capricorn in the company of Mars or the Moon.

29-30. Grahas and Simh Lagn. Budh, Śukra and Śani are malefics. Auspicious effects will be given by Mangal, Guru and Sūrya. Guru’s Yuti with Śukra (though, respectively, Kon and Kendr Lords) will not produce auspicious results. Śani and Chandra are killers, who will give effects, according to their associations.

Notes: Just as the Sun is noted as a killer for Cancer ascendant, the Moon is similarly classified as a killer for Leo ascendant as she is the lord of the 12th house. This killer-role bas not barred the Moon from becoming a Yoga-karaka or an auspicious planet for Leo ascendant as per our experience. Saturn's adverse role is because of two prime reasons-firstly he is a sworn enemy of the ascendant lord and secondly, he is the 7th lord apart from being the 6th lord. Mercury's role is equally ominous as the 2nd and 12th come under his regent. The 3rd and I 0th lordship (a bad house and an angle respectively) makes Venus unreliable.

Mars is again the best planet for Leo ascendant followed by favourable roles to be enacted by Jupiter and the Sun. Mars rules the 4th and 9th; Jupiter the 5th and 8th and the Sun ascendant. Here again, the Sun is the 3rd in order.

31-32. Grahas and Kanya Lagn. Mangal, Guru and Chandra are malefics, while Budh and Śukra are auspicious. Śukra’s Yuti with Budh will produce Yog. Śukra is a killer as well. Sūrya’s role will depend on his association.

Notes: Mercury ruling the ascendant and the 10th house and Venus lording over the 2nd and 9th are classified as favourable planets. Venus by virtue of owning the 2nd will act as a killer also. (Mars ruling the 8th can also act as a killer.) Jupiter rules two angles--the 4th and the 7th-while the Moon is the 11th lord. For these reasons, these two are considered inauspicious. The Sun will be good if he joins good planets in good houses, for example in the 10th along with Mercury. There is no hint in the text about Saturn's role. By virtue of the 5th lordship and good relationship with the ascendant lord Mercury, he will prove auspicious. But the stain due to 6th lordship will cause a change in his disposition and he cannot be counted as an invariable dependent.

33-34. Grahas and Tula Lagn. Guru, Sūrya and Mangal are malefics. Auspicious are Śani and Budh. Chandra and Budh will cause Raj Yog. Mangal is a killer. Guru and other malefics will also acquire a disposition to inflict death. Śukra is neutral.

Notes: Although Venus is the ruler of the ascendant, he owns 8th as well, and hence the sage term him as neutral, Dire malefic is Jupiter, the lord of the 3rd and the 6th. The ruler of the 2nd and the 7th, Mars, is equally inauspicious while the Sun ruling the 11th will act as an obstructing force. These three planets, viz. Jupiter, Mars and the Sun are more malefic if mutually related but unrelated to Saturn, Mercury or the Moon. On the other hand, Mars or the Sun will act as primary benefices if they join Saturn, Mercury or Venus according to one school of thought.

35-36. Grahas and Vrischik Lagn. Śukra, Budh and Śani are malefics. Guru and Chandra are auspicious. Sūrya, as well as Chandra are Yog Karakas. Mangal is neutral. Śukra and other malefics acquire the quality of causing death.

Notes: Just as Venus is a neutral planet for Libra ascending, Mars is also neutral for Scorpio ascendant. Mars owns the ascendant and the 6th, the latter being his Moola-Trikona. The Sun (lord of the 10th) and the Moon (lord of the 9th) are termed the best yoga-karakas. Jupiter though ruling the 2nd (and the 5th), is auspicious just as Mercury for Taurus ascendant ruling the 2nd and the 5th (of course Mercury's Moola-Trikona is the 5th) Venus, Saturn and Mercury are malefic as well as death-dealing planets. Saturn can be practically auspicious if he is in the 5th/9th, being lord of an angle, from the point of view of status, finance etc.

37-38. Grahas and Dhanu Lagn. Only Śukra is inauspicious. Mangal and Sūrya are auspicious. Sūrya and Budh are capable of conferring a Yog. Śani is a killer, Guru is neutral. Śukra acquires killing powers.

Notes: Venus is a first-rate malefic for Sagittarius, ascendant as he owns the 6th and 11th. The sage hints that none is akin to Venus in giving malefic effects for this ascendant. Saturn is straight away a killer, ruling the 2nd and the 3rd. Venus can also become a killer (if related to Saturn). Though Mercury rules two angles the 7th and 10th he is declared auspicious whereas for Virgo ascendant as well as Gemini ascendant, Jupiter is considered inauspicious. This supreme role of Mercury is possibly because of his ownership of the l 0th house (Moola-Trikona and hence predominant against 7th house ownership) whereas Jupiter does not own Moola-Trikona identical with the 10th house-best of the angles-for an ascendant ruled by Mercury. If the Sun (ruler of the 9th) joins Mercury, both of them will confer still superior Yoga for Sagittarius natives. Mars gives primarily his 5th house effects (Moola-Trikona) shedding his 12th lordship and hence is a favourable planet. Jupiter is neither a first-rate benefice nor an adversary for he owns the 4th (angular lordship's blemish). The Moon ruling the 8th cannot be a powerful Yoga-karaka unless well-related to Mercury, the Sun or Mars. An association between the Moon and Jupiter can confer a yoga par excellence.

39-40. Grahas and Makar Lagn. Mangal, Guru and Chandra are malefics, Śukra and Budh are auspicious. Śani will not be a killer on his own. Mangal and other malefics will inflict death. Sūrya is neutral. Only Śukra is capable of causing a superior Yog.

Notes: The sage has listed Mars in the first place while mentioning adverse planets for Capricorn ascendant as Mars rules the 4th and 11th. Jupiter is lord of the 2nd and 12th, the latter being his important house. The 7th lord Moon is not quite a favourable planet.

Saturn and the Sun are neither very favourable nor very adverse. Saturn will reveal killing powers if he joins Jupiter, Mars or the Moon. While Venus and Mercury are both 'auspicious in their own way, the former is the best yoga-karaka for this ascendant, for he is the lord of the 5th and 10th.

41-42. Grahas and Kumbh Lagn. Guru, Chandra and Mangal are malefics, while Śukra and Śani are auspicious. Śukra is the only Grah, that causes Raj Yog. Guru, Sūrya and Mangal are killers. Budh gives meddling effects.

Notes: The 2nd and 11th lord Jupiter is a dire malefic followed by the Moon (the 6th lord) and Mars (ruling the 3rd and 10th). While Venus and Saturn are both auspicious for Aquarius ascendant, Venus is the only planet that can be considered to have been vested with powers of Raja-yoga. Saturn is not compared to Venus as he owns the 12th simultaneously. Venus is the lord of the 4th and the 9th. As the 9th is the best trine, he is relieved of blemish due to angular lordship. The Sun is termed as a killer as he rules the 7th, a maraka house. (Saturn plays a similar role for Leo ascendant owning the 7th in Moola-Trikona). Jupiter ruling the 2nd and Mars owning the 3rd are also killers. Out of the 3 killers, Mars is the last in order. A strong relationship between two or all of these three killers will affect the longevity to decline severely. Mercury ruling the 5th and the 8th will give mixed results. If Mercury joins an adverse planet, he will be essentially adverse while in joining Venus or Saturn, he can considerably improve. Alone in bad houses, he will be evil and in good houses he will be favourable. This is how Mercury's role for this ascendant need be understood.

43-44. Grahas and Meen Bhava. Śani, Śukra, Sūrya and Budh are malefics. Mangal and Chandra are auspicious. Mangal and Guru will cause a Yog. Though Mangal is a killer, he will not kill the native (independently). Śani and Budh are killers.

Notes: Saturn owns two evil houses for Pisces ascendant. Hence, he will reveal himself most awfully. Venus rules the 3rd and 8th-again two evil houses. And hence he is not a favourable planet. The Sun ruling the 6th will prove adverse though he has good terms with the lord of the ascendant, Jupiter Mars is the lord of the 2nd (Moola-Trikona) and the 9th (the best of the trines). In spite of owning a killer-house, he has been specifically exempt from acting as a killer independently and placed in the yoga-karaka list. To be a killer, Mars must be instigated by another killer viz. Saturn or Mercury. Jupiter is a very favourable planet (of course next to Mars) owning the ascendant and the 10th. Though there is no specific mention of Venus becoming a killer in such role can be seen in him as he owns the 8th house.

45-46. General. Thus, the auspicious and inauspicious effects, derivable through the Grahas, due to their lordship, according to the rising Rāśi, have to be estimated. Apart the effects, due to Nabhash Yogas etc., should also be known, which I narrate, as under.

Notes: The good disposition, bad disposition and killing powers of the various planets are assigned by the sage on a particular understanding of lordships etc. for each of the 12 ascendants. From the current two verses, we take an important clue about the final role of a planet. To wit, if a planet is constituent of a favourable yoga, like, say, Daamini Yoga (one of the Nabhasa Yogas), his original malefic tendency of being an adverse planet for a particular ascendant, he will give the effects of Daamini yoga and thus will become a Raja-yoga-karaka. Conversely, although a planet assumes good role by lordship, if he is involved in a bad yoga, like, say, Sarpa yoga (one of the Nabhasa yogas again) there will only be adverse results and not favourable results due to lordship. These causes should be properly estimated and effects denoted suitably. A killer is a killer irrespective of his having become a Raja-yoga-karaka or so. Killer and Yoga-karaka should not be mixed together in respect of one and the same planet.

## Chapter 35. Nabhash Yogas

1-2. O excellent of the Brahmins, explained below are 32 Nabhash Yogas, which have total of 1800 different varieties. These consist of 3 Asraya Yogas, 2 Dala Yogas, 20 Akriti Yogas and 7 Sankhya Yogas.

Notes: No additional notes and explanations are being given in the present volume on the following chapters:

Nabhasa yogas (Ch., 35), Lunar yogas (Ch. 37) Solar yogas (Ch. 38) these have been fully discussed and annotated in a clear manner in R. Santhanam English translations of Saravali and Horā-Sara. The reader may refer to the said works.

3-6. Names of Nabhash Yogas. The 3 Asraya Yogas are Rajju, Musala and Nala Yogas. The 2 Dala Yogas are Maal and Sarpa. The 20 Akriti Yogas are Gada, Sakat, Shringatak, Vihag, Hal, Vajr, Kamal, Vapi, Yup, Shar, Shakti, Danda, Nisk, Koot, Chatr, Dhanushi (Chap), Ardh, Chandra, Chakr and Samudr Yogas. The 7 Sankhya Yogas are Vallaki, Daam, Paash, Kedara, Sool, Yuga and Gola Yogas. Thus, these are 32 in total.

7. Rajju, Musala and Nala Yogas. All the Grahas in Movable Rāśis cause Rajju Yog. All the Grahas in Fixed Rāśis cause Musala Yog. All the Grahas in Dual Rāśis cause Nala Yog.

8. Maal and Sarpa Yogas. If 3 Kendras are occupied by benefics, Maal Yog is produced, while malefics so placed will cause Bhujang, or Sarpa Yog. These Yogas, respectively, produce benefic and malefic results.

9-11. Gada, Sakat, Vihag, Shringatak, Hal, Vajr and Yav Yogas. If all the Grahas occupy two successive Kendras, Gada Yog is formed. Sakat Yog occurs, when all the Grahas are disposed in Lagn and Yuvati Bhava. If all confine to Bandhu and Karma Bhava, then Vihag Yog occurs. All Grahas in Lagn, Putra and Dharma Bhava cause Shringatak Yog, while all Grahas in Dhan, Ari and Karma Bhava, or in Sahaj, Yuvati and Labh Bhava, or in Bandhu, Randhr and Vyaya Bhava cause Hal Yog. Vajr Yog is caused by all benefics in Lagn and Yuvati Bhava, or all malefics in Bandhu and Karma Bhava. In a contrary situation, i.e. all benefics in Bandhu and Karma Bhava, or all malefics in Lagn and Yuvati Bhava, Yav Yog is generated.

12. Kamal and Vapi Yogas. If all the Grahas are in the 4 Kendras, Kamal Yog is produced. If all of them happen to be in all the Apoklimas, or in all the Panapharas, Vapi Yog occurs.

13. Yup, Shar, Shakti and Danda Yogas. If all the 7 Grahas are in the 4 Bhavas, commencing from Lagn, they cause Yup Yog, if from Bandhu, Shar Yog occurs, if from Yuvati, Shakti Yog occurs and, if from Karma, Danda Yog is formed.

14. Nauka, Koot, Chatr and Chap Yogas. If all the Grahas occupy the seven Bhavas from Lagn, Nauka Yog occurs, if from Bandhu, Koot Yog is

formed, if from Yuvati, Chatr Yog occurs and, if from Karma, Chap Yog occurs. Here again the Grahas should occupy seven continuous Bhavas. Quoted from Saravali. If the seven Grahas occupy continuously seven Bhavas, commencing from a Bhava, which is not angular to the Lagna, the Yoga produced is known, as Ardh Chandraa Yoga.

15. Chakr and Samudr Yogas. If all the Grahas occupy six alternative Rāśis, commencing from Lagn, Chakr Yog is formed. Samudr Yog is produced, if all Grahas occupy six alternative Rāśis, commencing from Dhan Bhava.

16-17. Sankhya Yogas. If all Grahas are in one Rāśi, Gola Yog is formed, if in 2, Yuga Yog is formed, if in 3, Sool Yog occurs, if in 4, Kedara Yog occurs, if in 5, Paash Yog is formed, if in 6, Daam Yog occurs and, if in 7, Veena Yog is produced. None of these seven Yogas will be operable, if another Nabhash Yog is derivable.

18. Effects of Nabhash Yogas (up to Sloka 50). Rajju Yog. One born in Rajju Yog will be fond of wandering, be charming, will earn in foreign countries. He will be cruel and mischievous.

19. Musala Yog. One born in Musala Yog will be endowed with honour, wisdom, wealth etc., be dear to king, famous, will have many sons and be firm in disposition.

20. Nala Yog. One born in Nala Yog will have uneven physique, be interested in accumulating money, very skilful, helpful to relatives and charming.

21. Maal Yog. One born in Maal Yog will be ever happy, endowed with conveyances, robes, food and pleasures, be splendourous and endowed with many females.

22. Sarpa Yog. One born in Sarpa Yog will be crooked, cruel, poor, miserable and will depend on others for food and drinks.

23. Gada Yog. One born in Gada Yog will always make efforts to earn wealth, will perform sacrificial rites, be skilful in Shastras and songs and endowed with wealth, gold and precious stones.

24. Sakat Yog. One born in Sakat Yog will be afflicted by diseases, will have diseased, or ugly nails, be foolish, will live by pulling carts, be poor and devoid of friends and relatives.

25. Vihag Yog. One born in Vihag Yog will be fond of roaming, be a messenger, will live by sexual dealings, be shameless and interested in quarrels.

26. Shringatak Yog. One born in Shringatak Yog will be fond of quarrels and battles, be happy, dear to king, endowed with an auspicious wife, be rich and will hate women.

27. Hal Yog. One born in Hal Yog will eat a lot, will be very poor, will be miserable, agitated, given up by friends and relatives. He will be a servant.

28. Vajr Yog. One born in Vajr Yog will be happy in the beginning and at the end of life, be valorous, charming, devoid of desires and fortunes and be inimical.

29. Yav Yog. One born in Yav Yog will observe fasts and other religious rules, will do auspicious acts, will obtain happiness, wealth and sons in his mid-life. He will be charitable and firm.

30. Kamal Yog. One born in Kamal Yog will be rich and virtuous, be long lived, very famous and pure. He will perform hundreds of auspicious acts and he will be a king.

31. Vapi Yog. One born in Vapi Yog will be capable of accumulating wealth, be endowed with lasting wealth and happiness and sons, be free from eye afflictions and will be a king.

32. Yup Yog. One born in Yup Yog will have spiritual knowledge and will be interested in sacrificial rites. He will be endowed with a wife, be strong, interested in fasts and other religious observations and be distinguished.

33. Shar Yog. One born in Shar Yog will make arrows, be head of a prison, will earn through animals, will eat meat, will indulge in torture and mean handiworks.

34. Shakti Yog. One born in Shakti Yog will be bereft of wealth, be unsuccessful, miserable, mean, lazy, long lived, interested and skilful in war, firm and auspicious.

35. Danda Yog. One born in Danda Yog will lose sons and wife, will be indigent, unkind, away from his men and will serve mean people.

36. Nauka Yog. One born in Nauka Yog will derive his livelihood through water, be wealthy, famous, wicked, wretched, dirty and miserly.

37. Koot Yog. One born in Koot Yog will be a liar, will head a jail, be poor, crafty, cruel and will live in hills and fortresses.

38. Chatr Yog. One born in Chatr Yog will help his own men, be kind, dear to many kings, very intelligent, happy at the beginning and end of his life and be long-lived.

39. Chap Yog. One born in Chap Yog will be liar, will protect secrets, be a thief, be fond of wandering, forests, be devoid of luck and be happy in the middle of the life.

40. Ardh Chandra Yog. One born in Ardh Chandra Yog will lead an Army, will possess a splendourous body, be dear to king, be strong and endowed with gems, gold and ornaments.

41. Chakr Yog. One born in Chakr Yog will be an emperor, at whose feet will be the prostrating kings, heads, adoring gem studded diadems.

42. Samudr Yog. One born in Samudr Yog will have many precious stones and abundant wealth, be endowed with pleasures, dear to people, will have firm wealth and be well disposed.

43. Veena Yog. One born in Veena Yog will be fond of songs, dance and musical instruments, be skilful, happy, wealthy and be a leader of men.

44. Daamini Yog. One born in Daamini Yog will be helpful to others, will have righteously earned wealth, be very affluent, famous, will have many sons and gems, be courageous and red-lettered.

45. Paash Yog. One born in Paash Yog will be liable to be imprisoned, be skilful in work, be deceiving in disposition, will talk much, be bereft of good qualities and will have many servants.

46. Kedara Yog. One born in Kedara Yog will be useful to many, be an agriculturist, be truthful, happy, fickle-minded and wealthy.

47. Sool Yog. One born in Sool Yog will be sharp, indolent, bereft of wealth, be tortuous, prohibited, valiant and famous through war.

48. Yuga Yog. One born in Yuga Yog will be heretic, be devoid of wealth, be discarded by others and be devoid of sons, mother and virtues.

49. Gola Yog. One born in Gola Yog will be strong, be devoid of wealth, learning and intelligence, be dirty, sorrowful and miserable.

50. Ancestors say, that the results, due to said (Nabhash) Yogas, will be felt throughout in all the Dasha periods.

## Chapter 36. Many Other Yogas

1-2. Benefic and Malefic Yogas. If there be a benefic in Lagn, Subh Yog is produced, while a malefic in Lagn causes Asubh Yog. Benefics in both Vyaya and Dhan Bhava cause Subh Yog. Malefics in both Vyaya and Dhan Bhava cause Asubh Yog. One born in Subh Yog will be eloquent, charming and virtuous, while his counterpart will be sensuous, will do sinful acts and will enjoy (swallow) others’ wealth.

Notes: Shubha yoga is of two kinds. It can be formed by a single benefice in the ascendant. It can also be formed by a benefice in the 2nd and by another simultaneously in the 12th. Obviously, the latter Shubha Yoga is still superior. (Need less to mention that if the ascendant; 2nd and 12th are simultaneously occupied by 3 benefices, even then Shubha Yoga of a very great order is established.) This yoga gives physical beauty, excellent virtues and eloquent disposition. Though the text does not mention, additional effects are: a happy life, health, wealth, longevity, fame etc. These additional effects will not fully mature by a single ordinary benefice in the ascendant.

A malefic or malefics in these places will produce Ashubha Yoga or inauspicious yoga. Each yoga is increasingly malefic. As a result, the subject will be libidinous, will indulge in unethical and sinful deeds and be capable of bracketing others' possessions. While a single malefic may not give so bad results, two or three in such positions will indeed produce most unfavourable results, apart from affecting health, longevity etc. adversely.

Needless to mention that in analysing the results due to good or bad combinations, one should take the planet's dignity, strength, relations with other planets and many such other factors into consideration. A malefic yoga can be nullified by other compensating factors while a good yoga may not be productive of expected good results when involved in adverse circumstances. For example, assume that for an Aquarius Mercury is in the 2nd house while Jupiter is in the 12th house. It will be detrimental to rush to the conclusion that the ascendant is surrounded by two benefices, and that Shubha yoga results will improve the native. Conversely, this is worse than a typical Ashubha Yoga.

Again, take Ashubha Yoga. Assume Virgo rises while Saturn is in exaltation in the 2nd and the Sun is in Leo in the 12th. This need not be dubbed as Ashubha Yoga. These two malefic have their own merits and will prove favourable to the native.

This extension may wisely be made for every yoga-good or bad--and in every context throughout the analysis of the geniture. Only then will an agreeable picture emerge.

3-4. Gaj Kesari Yog. Should Guru be in a Kendr from Lagn, or from Chandra and be yuti with, or receiving a Drishti from benefic, avoiding at the same time debilitation, combustion and inimical Rāśi, Gaj Kesari Yog is caused. One born in Gaj Kesari Yog will be splendourous, wealthy, intelligent, endowed with many laudable virtues and will please the king.

Notes: - The Parāśari type of GajaKesari Yoga is constructed on a different footing. That Jupiter-Moon should be in mutual angles is a normally accepted yoga under this name. In R. Santhanam opinion this kind of angularity cannot yield supreme effects. The case of mere of Jupiter being in exaltation in a lunar angle can better be known as Pancha Maha Purusha Yoga, specifically Hamsa Yoga. In other cases, the angularity between the two need not be given the name GajaKesari. In point of fact, the Moon-Jupiter mutual angular placement is called as simply Kesari Yoga, vide Phala Deepika, Ch. 6, shloka 14 etc. The effects given are: "The native will destroy the band of his enemies. He will be a lofty speaker in an assembly and will serve a king. He will be long lived and famous. He will be intelligent".

Referring to Jataka Parijata, there are two kinds of GajaKesari yogas mentioned therein. The first kind is formed by Jupiter being in an angle from the Moon. This is the common type of Yoga. Second alternative is: The Moon should be aspected by Mercury or Venus or Jupiter while the aspecting planet is free from debilitation and combustion.

Kumara Swameeyam a popular Tamil classic bas this yoga stating that the Moon should be increasing (i.e. waxing) while Jupiter should be in the 4th or in the 10th from the said Moon. This comes to pass when a constituent is in Taurus, Pisces, Aquarius or Sagittarius. To wit, GajaKesari Yoga is applicable to only four placements. That is, Jupiter should be in Aquarius while the Moon is in Taurus, or vice versa. Alternatively, the Moon should be in Sagittarius while Jupiter is in Pisces, or vice versa. Please note that even Cancer is omitted which is exaltation sign for Jupiter and own sign for the Moon. In making such a specific statement, the author of Kumani Swameeyam must obviously have possessed an unparalleled authority.

Then we come to the Tamil translation of Parāśara Horā by C.G. Rajan. His version states that the Moon and Jupiter should be in mutual angles, but the Moon should not have Mercury in the 5th from her, nor should she be in aspect to Mercury so that the Yoga obtained is not simultaneously given annulment. Further the Moon should be free from combustion and debilitation.

The Sanskrit edition of Parāśara Horā of Sri Venkateswara Press, Bombay, has it in such a manner making it clear that Vaidyanatha of Jataka Parijata did take these verses from Parāśara. (In fact, many of the Raja Yogas given in our current chapter have been used by other works like Phala Deepika, Kumara Swameeyam, Sata Yoga Manjari, Jataka Parijata etc.), Coming back to GajaKesari yoga given by the Bombay series, we find that the Jupiter-Moon mutual angularity finds place in the first kind of yoga as given by Vaidyanatha while the second version of Vaidyanatha occurs in the Bombay series in a different guise. It is stated there that Mercury aspecting or joining the Moon, not placed in debilitation nor being combust causes this yoga. In the second yoga, Venus and Jupiter are not given any place.

However, the two yogas given by Vaidyanatha are exactly identical with the ones given in Parāśara Horā of Thakur Prasad Pustak Bhandar edition from Varanasi.

The Chaukambha edition does not differ from our version,

Thus, I have placed all the different versions of GajaKesari Yoga before the reader. Though the name does not deserve any special consideration as for GajaKesari yoga, I would give less importance to the mere angular positions of Jupiter-Moon. From other formations, we may understand that Raja Yoga results will prevail in the following conditions in a descending order.

1) As given in Kumara Swameeyam.

2). As given in Chaukambha edition and our edition.

3) The second kind of yoga given by Jataka Parijata.

4) The second kind of yoga given by Bombay edition of Parāśara Horā.

But, we do not understand the basis of C.G. Rajan why Mercury should not aspect the Moon or be in the 5th from her. Contrarily when Jupiter and the Moon are in mutual angles, Mercury in the 5th from the Moon will be an impetus to GajaKesari rather than becoming an impediment.

GajaKesari yoga formed in any of the four manners suggested above will give wealth, fame etc. in the Dasha periods of Jupiter, Moon and planets related to them. There is also a school of thought that one born in Kesari yoga will be rich in the Dasha of Venus.

5-6. Amal Yog. If there be exclusively a benefic in the 10th from Lagn, or Chandra, Amal Yog exists. Amal Yog will confer fame, lasting till Chandra and stars exist and will make the native honoured by the king, enjoy abundant pleasures, charitable, fond of relatives, helpful to others, pious and virtuous.

Notes: The 10th house from the Moon or from the ascendant should contain a benefice and be without a malefic occupation. If a malefic join in the 10th simultaneously, the efficacy of the yoga will be void. A pure Amala Yoga gives name and fame lasting for decades and decades. Wealth is not indicated as a result of the yoga by the sage. Phala Deepika for example denotes wealth for this position.

It may be noted for what it is worth that the yoga mentioned by Bhava positions should be reckoned with reference to Bhava chart while dignity of the participant planets will depend on their sign position. An example chart for Amala Yoga is given below whose owner was born on 16th May, 1959 at 11gh 29vi at 26N29 80E21.

/~\* ~~ ~~Chart ~~

\*Ketu 17-36 ~Mercury 12-18 ~Sun 1-17 ~Mars 27-17 Venus 12-57

\* ~ ~ ~ Lagna 6-09

\* ~ ~ ~Moon 5-29

\*Saturn 13-06 ~Jupiter 04-10 ~~Rahu 17-36

~/

This horoscope of a female was given by me in Doctrines of Suka Nadi-Retold on p. 37 in different context. There is a clear cut Amala Yoga caused by Mercury in the 10th from ascendant. Note that there is no planet accompanying Mercury, nor is there any adverse aspect on him. Further, there is an exchange between Mars and Mercury. This augurs the good effects of the yoga in the matter of wealth. As stated in Doctrines of Suka Nadi Retold, the native started a business in the United States in sub period of Mercury during the major period of Venus. She has a well-settled show making steady progress.

7-8. Parvat Yog. Benefics in Kendras will produce Parvat Yog, as Yuvati and Randhr Bhava are vacant, or are occupied by only benefics. One born in Parvat Yog will be wealthy, eloquent, charitable, learned in Shastras, fond of mirth, famous, splendourous and be the leader of a city.

Notes: This yoga is formed at least in many ways according to different classical authors.

1) According to our version, there need be benefices in angles while the 7th and 8th are unoccupied or be in occupation by benefices alone. Then the yoga formed is known as Parvatha yoga.

2) The Tamil edition of Parāśara Horā (translated by C.G. Rajan) bas this yoga in two manners: That is, Benefices in angles and 6th and 8th. Alternatively, benefices should be in angles and 9th.

3) The Sanskrit edition of Sri Venkateswara Press gives this yoga again in two forms thus: (1) As per our version. (2) The lords of the ascendant and of the 12th in mutual angles and be aspected by friendly planets. These two are exactly followed by Sata Yoga Manjari (English translation by Prof. B. S. Rao).

4) Whereas the Sanskrit text of Sata Manjari Raja yoga (Hindi translation by Pt. G. K. Ojha) puts it thus: The dispositor of ascendant lord should be in his own sign or in his Moola-Trikona sign which is identical with an angle or a trine reckoned from the ascendant. Phala Deepika exactly describes this yoga in this very manner.

5) Coming to Jataka desa Marga, we find yet another version thus: If the ascendant, 4th, 7th and 10th are occupied by planets while the 8th and 12th are unoccupied, Parvata Yoga occurs. There is no mention of benefices or malefic in angles. That is these houses should remain occupied. Horā-Sara (p. 233) has an identical version.

6) Chaukambha edition bas it as given by C G. Rajan's first mentioned yoga.

7) The edition of Thakur Prasad Pustak Bhandar describes this yoga as per our version.

8) Now see Jataka Parijata. It has again two forma of this Yoga. The first one is formed in a manner identical with one mentioned in the Tamil version of Parāśara Horā. The second type is formed as per the second yoga related to Bombay series of Parāśara Horā. However, the Tamil version of Jataka Parijata (1926 edition by Shastra Sanieevani Press) has it as our text has.

9) A version of Yavana’s forms this yoga thus: The ascendant, 7th and 10th be occupied by benefices. So, simple and no more pre-requisites. Note the 4th among angles is omitted by Yavanas. Thus, there are so many varieties of Parvata Yoga. When we consider the version given in our text, the maturity of this yoga will be during the Dasha periods of the benefices in the angles.

9-10. Kahal Yog. Should Bandhu’s Lord and Guru be in mutual Kendras, while Lagn’s Lord is strong, Kahal Yog occurs. Alternatively, Bandhu’s Lord, being in his own, or exaltation Rāśi, should be yuti with Karma’s Lord. In effect the native will be energetic, adventurous, charming, endowed with a complete Army, consisting of chariots, elephants, horses and infantry and he will Lord over a few villages.

Notes: This yoga is given identically in the other three versions of Parāśara Horā, viz. Venkateswara, Chaukamba and Thakur Prasad editions. Still others define this in different ways.

1) The first type of Kabala Yoga according to the Tamil version translated by C.G. Rajan is formed when the lords of the ninth and fourth are in mutual angles as the ascendant lord is endowed with strength. The second type of yoga mentioned by hi m is formed if the 4th lord is in his own sign or in exaltation in conjunction with or in aspect to the 10th lord. The aspect of the 10th lord is an addition in the Tamil version whereas in our version only a conjunction is noted. The native being foolish is mentioned in the Tamil issue and Bombay issue, when giving effects of Kabala Yoga.

2) Mantreswara has it entirely differently thus: The dispositor of ascendant lord's dispositor should be in exaltation or own sign identical with a trine or angle reckoned from the ascendant. The effects mentioned are: prosperity, nobility, auspiciousness, benevolence and kindness.

3) Jatakadesa Marga mentions it in the same way as per C.G. Rajan's first type of yoga. Jataka Parijata follows Jatakadesa Marga while it adds the second version of Kabala Yoga given by our text.

11-12. Chamar Yog. If Lagn’s Lord is exalted in a Kendr and receives a Drishti from Guru, Chamar Yog is formed. This Yog also occurs, if two benefics are in Lagn, or Dharma, or Karma, or Yuvati Bhava. The effects of Chamar Yog are: the native will be a king, or honoured by the king, long lived, scholarly, eloquent and versed in all arts.

Notes: While most texts are identical with our version, Phala Deepika puts it in a different way, viz. the ascendant be occupied by a benefice while the ascendant lord is in a good house or in exaltation. The effects attributed by Mantreswara are: long life, prospering like increasing Moon, fame, virtue and leadership. These are comparable to what is generally stated for Chamara Yoga.

13-14. Shankh Yog. If Lagn’s Lord is strong, while the Lords of Putra and Ari Bhava are in mutual Kendras, then what is known, as Shankh Yog, is produced. Alternatively, if Lagn’s Lord along with Karma’s Lord is in a Movable Rāśi, while Dharma’s Lord is strong, Shankh Yog is obtained. One born with Shankh Yog will be endowed with wealth, spouse and sons. He will be kindly disposed, propitious, intelligent, meritorious and long-lived.

15-16. Bhairi Yog. If Vyaya, Tanu, Dhan and Yuvati Bhava are occupied, as Dharma’s Lord is strong, the native obtains Bhairi Yog. Again, another kind of Bhairi Yog is formed, if Śukra, Guru and Lagn’s Lord are in a Kendr, while Dharma’s Lord is strong. The results of Bhairi Yog are: the native will be endowed with wealth, wife and sons. He will be a king, be famous, virtuous and endowed with good behaviour, happiness and pleasures.

17. Mridang Yog. If Lagn’s Lord is strong and others occupy Kendras, Konas, own Bhavas, or exaltation Rāśis, Mridang Yog is formed. The native concerned will be a king, or equal to a king and be happy.

18. Shrinath Yog. If Yuvati’s Lord is in Karma Bhava, while Karma’s Lord is exalted and yuti with Dharma’s Lord, Shrinath Yog takes place. The native with Shrinath Yog will be equal to Lord Devendra (god of gods).

Notes: For Sagittarius ascendant, this yoga is simply formed if the Sun and Mercury are in the 10th in Virgo. But it is to be ensured that Mercury is in the first half of Virgo.

19-20. Sharad Yog. Should Karma’s Lord be in Putra Bhava, while Budh is in a Kendr, as Sūrya with strength is in Simh, Sharad Yog is formed. This will again be obtained, if Guru, or Budh is in a Kon to Chandra, while Mangal is in Labh Bhava. One born in either kind of Yog will obtain wealth, spouse and sons, be happy, scholarly, dear to the king, pious and virtuous.

21-22. Matsya Yog. Benefics in Dharma and Tanu Bhava, mixed Grahas in Putra Bhava and malefics in Bandhu and Randhr Bhava: this array of Grahas at birth will produce Matsya Yog. In effect the native will be a Jyotishi, be a synonym of kindness, be virtuous, strong, beautiful, famous, learned and pious.

Notes: While our version and that of Chaukambha mention that the ascendant and the 9th be occupied by benefice planets, the versions of Sri Venkateswara Press, Thakur Prasad Pustaka Bhandar and C. G. Rajan stipulate that malefic and not benefices should be in the ascendant and the 9th. Jakarta Parijata has the same view as given by the latter group requiring malefics in the 9th and in the ascendant.

That it is benefices that should be in the ascendant and the 9th is obviously correct as three groups are selected by Parāśara for this yoga, thus: Benefices in the first group, malefics in the second group and both (i.e. mixed) in the 3rd group.

23-24. Kurm Yog. If Putr, Ari and Yuvati Bhava are occupied by benefic Grahas identical with own Bhava, or exaltation, or friendly Rāśi, while malefics are in Sahaj, Labh and Tanu Bhava, in own Bhava, or in exaltation, Kurm Yog is formed. The results of Kurm Yog are: the native will be a king. be courageous, virtuous, famous, helpful, happy. He will be a leader of men.

25-26. Khadg Yog. Should there be an exchange of Rāśis between the Lords of Dhan and Dharma Bhava, as Lagn’s Lord is in a Kendr, or in a Kon, Khadg Yog is obtained. One with Khadg Yog will be endowed with wealth, fortunes and happiness, be learned in Shastras, be intelligent, mighty, grateful and skilful.

27-28. Lakshmi Yog. If Dharma’s Lord is in a Kendr identical with his Mooltrikon Rāśi, or own Rāśi, or in exaltation, while Lagn’s Lord is endowed with strength, Lakshmi Yog occurs. The native with Lakshmi Yog will be charming, virtuous, kingly in status, endowed with many sons and abundant wealth. He will be famous and of high moral merits.

29-30. Kusum Yog. Śukra in a Kendr, Chandra in a Kon along with a benefic and Śani in Karma Bhava: these Grahas Thus, cause Kusum Yog for one born in a Fixed Rāśi ascending. Such a native will be a king, or equal to him, be charitable, will enjoy pleasures, be happy, prime among his race men, virtuous and red-lettered.

31-32. Kalanidhi Yog. If Guru is placed in Dhan, or Putra Bhava and receives a Drishti from Budh and Śukra, Kalanidhi Yog is caused. In effect the native will be virtuous, honoured by the kings, bereft of diseases, be happy, wealthy and learned.

33-34. Kalpa Drum Yog. Note the following four Grahas: Lagn’s Lord , the dispositor of Lagn’s Lord (a), the dispositor of the Grah a (b), the Navāńś dispositor of the Grah b . If all these are disposed in Kendras and in Konas from Lagn, or are exalted, Kalpa Drum Yog exists. One with Kalpa Drum Yog will be endowed with all kinds of wealth, be a king, pious, strong, fond of war and merciful.

Notes: Kalpa Druma yoga is also known as Parijata Yoga. Kalpa Druma denotes the Celestial Tree while Parijata denotes the Celestial Flower. Both of these are known to grant any boon to the possessor who is said to be Devendra, the god of gods.

In the obtainment of yoga, there are four participants. This yoga can be noted in the following chart.

Born on July 23, 1856 at 0612 hrs at 18N32 73E57.

/~\*~~Chart ~~~~

\*Jupiter Moon Rahu ~~~Marc Saturn

\*~~~Lagna Sun Venus

\* ~~~-

\*~~Mars ~Ketu

~/

/~\*~~~~Chart~~

\*Rahu ~Merc ~~

\*Saturn ~~~

\* ~ ~ ~-

\*Lagna Moon Jupiter ~Mars ~~Sun Venus Ketu

~/

Now see how Kalpa Druma yoga is formed in the chart.

The constituents of the yoga are:

(a) The ascendant lord Moon.

(b) The ascendant lord's dispositor Jupiter.

(c) Jupiter is in own sign and hence no dispositor.

(d) Jupiter's Navamsha dispositor is Jupiter himself as be is in Sagittarius Navamsha.

All the above are in a trine from the natal ascendant who clearly form Kalpa-druma yoga. The effects mentioned by the sage were obtained by the owner of the chart, Bala

Gangadhar Tilak, including fondness for war to get the country freed from foreign rule.

35-36. Trimurthi Yogas. Counted from Dhan’s Lord, if benefics occupy the 2nd, 12th and 8th, Hari Yog is formed. If the 4th, 9th and 8th with reference to the Rāśi, occupied by Yuvati’s Lord, are occupied by benefics, Hara Yog is obtainable. Brahma Yog is generated, if, counted from Lagn’s Lord, benefics are in the 4th, 10th and 11th Rāśis. One born in anyone of the said three Yogas will be happy, learned and endowed with wealth and sons.

Notes: There are actually three different yogas given in the present two verses. These are - Hari Yoga, Hara Yoga and Brahma Yoga. This represents the trinity of Hindu Gods and hence is known as Trimurthi yogas jointly. Some interpret this as one yoga knowing it as 'Haribarabrahma yoga' which is however incorrect.

For formation of Bari Yoga, the 2nd lord's position is to be noted firstly. From the said position of the 2nd lord, each of the 2nd, 12th and 8th be occupied by benefices individually. See the chart on the next page.

/~\* ~~ ~~Chart ~~

\* ~ ~ ~Merc

\*Jupiter ~Hari Yoga ~~Sat

\*Lagna ~ ~ ~Venus

\* ~ ~ - ~

~/

In the above case, the 2nd lord is Saturn. Note from Saturn, the 2nd is occupied by Venus, the 12th by Mercury and the 8th by Jupiter.

/~\* ~~ ~~Chart ~~

\*Sat ~ ~ ~Jupiter

\* ~ ~ ~Lagna

\* ~ ~ ~-

\* ~Merc ~Venus ~

~/

The second yoga is Hara Yoga (Hara denotes lord Siva.) See the chart given above for an easy grasp fulfilling the conditions laid down by Parāśara.

In the above case, Saturn rules the 7th house and is placed in Pisces. From him the 4th, 8th and 9th are respectively occupied by Jupiter, Venus and Mercury. Thus, forms Hara Yoga.

Lastly Brahma yoga. This is formed if the 4th, 10th and 11th from the sign occupied by the ascendant lord are tenanted by benefices. Note this yoga from the following chart.

/~\*~~~~Chart~~

\*~Mars ~~

\*Merc ~~~Jupiter

\*Venus ~~~

\*~Lagna ~~

~/

In the above example, the ascendant lord Mars is in Aries. Note that the 4th, 10th and 11th from Mars are occupied by Jupiter, Venus and Mercury in order.

In each yoga, three houses are mentioned, i.e. 2nd, 12th and 8th on the one hand; 4th, 8th and 9th on the other hand and the 4th, 10th and 11th in the third instance. This takes care of possible maxi mum elongation between Mercury and Venus. The Moon can also be considered in replacement of one of the said benefices if she is in waning state. The Sun should not participate in these houses just like any malefic. If these Moon is herself a malefic her presence is also excluded in these yogas.

37. Lagn Adhi Yog. Should benefics be in Yuvati and Randhr Bhava, counted from Lagn and be devoid of Yuti with and/or Drishti from malefics, Lagn Adhi Yog is produced, making one a great person, learned in Shastras and happy.

Notes: Sage Parāśara does not include the 6th house from the ascendant for Lagnadhi yoga. Only two houses are suggested, viz. the 7th and 8th from the ascendant. This is so given in the versions of Chaukamba, Sri Venkateswara Press, Thakur Prasad Pustaka Bhandara and C G. Rajan as well. The last three versions have an additional condition that the 4th house from the ascendant should at the same time be vacant. In Chandradhi yoga, the sage has included the 6th house, see Ch. 37 infra.

After a study of the various texts, we can conclude to the following effect: The 6th, 7th and 8th be occupied by benefices in any manner, i.e. the three benefices, viz. Jupiter, Mercury and Venus may be disposed in one, two or three houses in 6th, 7th and 8th. No other malefic should be in these houses nor aspect the occupants. The 4th from the ascendant or from the Moon as the case may be, should remain unoccupied. Then Adhi yoga is obtained. The benefices mentioned should also be free from combustion and debilitation. If the yoga is formed in the above conditions, the native will be highly learned, wealthy and be among the most supreme men on the earth.

The best Adhi yoga is, however, with Mercury in the 6th, Jupiter in the 7th and Venus in the 8th house.

38-39. Effects of Lagn’s Lord’s Division Dignities. Lagn’s Lord in Parijatāńś will make one happy, in Vargottama will give immunity to diseases, in Gopurāńś will make one rich with wealth and grains, in Simhasanāńś will make one a king, in Paravatāńś will make one a scholar, in Devalokāńś will make one opulent and endowed with conveyances and in Iravatāńś will make one famous and honoured by kings. (Vargottama indicates a Grah, occupying the same Rāśi and the same Navāńś)

Notes: The dignities mentioned above could be found on p. 90 supra. Vargothama indicates a planet occupying the same Rashi and the same Navamsha.

## Chapter 37. Chandra’s Yogas

1. If Chandra with reference to Sūrya is in a Kendr, one’s wealth, intelligence and skill will be little, if in a Panaphara, will be meddling, if in a Apoklima, will be excellent.

2-4. In the case of a day birth, if Chandra, placed in its own Navāńś, or in a friendly Navāńś, receives a Drishti from Guru, one will be endowed with wealth and happiness. One born at night time will enjoy similar effects, if Chandra is in its own Navāńś, or in a friendly Navāńś, receiving a Drishti from Śukra. In a contrary situation, the Drishti from Guru, or from Śukra on Chandra will make one go with little wealth, or even without that.

5. Adhi Yog from Chandra. If benefics occupy the 8th, 6th and 7th, counted from Chandra, Adhi Yog obtains. According to the strength of the participating Grahas, the native concerned will be either a king, or a minister, or an Army chief.

6. Dhan Yog. Should all the (three) benefics be Upachaya, counted from Chandra, one will be very affluent. With two benefics, placed in the 3rd, the 6th, the 10th and the 11th, one will have medium effects in regard to wealth. If a single benefic is there, the wealth will be negligible.

7-10. Sunaph, Anaph and Duradhar. If there is a Grah other than Sūrya, in the 2nd from Chandra, Sunaph Yog is formed, if in the 12th from Chandra, Anaph Yog is formed and, if in the 2nd and 12th from Chandra, Duradhar Yog is caused. One with Sunaph Yog will be a king, or equal to a king, endowed with intelligence, wealth, fame and self-earned wealth. One born in Anaph Yog will be a king, be free from diseases, virtuous, famous, charming and happy. One born in Duradhar Yog will enjoy pleasures, will be charitable and endowed with wealth, conveyances and excellent serving force.

11-13. Kema Drum Yog. Excluding Sūrya, should there be no Grah with Chandra, or in the 2nd and/or 12th from Chandra, or in a Kendr from Lagn, Kema Drum Yog is formed. One born in Kema Drum Yog will be very much reproached, will be bereft of intelligence, learning, reduced to penury and perils.

## Chapter 38. Sūrya’s Yogas

1. Vesi, Vosi and Abhayachari Yogas. Barring Chandra, if a Grah among Mangal etc. be in the 2nd from Sūrya, Vesi Yog is formed, if in the 12th from Sūrya, Vosi Yog is formed and if in both the 2nd and the 12th from Sūrya, Ubhayachari Yog is caused.

2-3. Effects of Vesi, Vosi and Ubhayachari Yogas. One born in Vesi Yog will be even sighted, truthful, long-bodied, indolent, happy and endowed with negligible wealth. One born with Vosi Yog will be skilful, charitable and endowed with fame, learning and strength. The Ubhayachari native will be a king, or equal to a king and be happy.

4. Benefics, causing Vesi, Vosi, or Ubhayachari Yogas, will give the above-mentioned effects, while malefics will produce contrary effects.

## Chapter 39. Raj Yog

1-2. O excellent of the Brahmins, I now narrate below the Raj Yogas, making one entitled to royal honour. These were told to Parvati by Lord Shiva once upon a time, the gist of which is, as follows.

3-5. Raj Yogas are to be known from the Karakāńś Lagn and the natal Lagn. On the one hand the pair of Atma Karak and Putra Karak should be considered and on the other hand the natal Lagn’s Lord and Putr’s Lord should be taken into consideration. The effects, due to such association, will be full, or a half, or a quarter, according to their strengths.

Notes: Raja Yogas giving status can be formed with Karakamsa Lagna as the reckoning point. Similarly, the natal ascendant is also another centre wherefrom such yogas emanate. (Karakamsa Lagna is the Navamsha occupied by the Atmakaraka planet.

If Karakamsa ascendant is being considered in evaluation of Raja yogas, the status of Putra Karaka is also to be taken into account. Here Putra Karaka is Chara Karaka. He is the 6th in status in the Atmakaraka scheme, as explained in shlokas 13-17 of Ch. 32 supra. On the other hand, if natal ascendant is being considered the 5th lord from natal ascendant should also be scrutinized in terms of dignity, so that the real clues to the yoga are made out rightly. The 5th lord has been given a very important position in the analysis of Raja Yogas by the sage equating him with the 9th lord or even more, vide shlokas 33 and 34 of the current chapter.

We shall now take an expanded clue of the two hints given in the present verses about the evaluation of Raja yogas.

There are certain Raja Yogas formed with reference to Karakamsa ascendant, Atmakaraka's position in the Rashi chart, Amatya Karaka, Upapada, Arudha Pada etc.-so to say in the Jaimini style-as can be seen in our present text. For example, take the rule given in shloka 22 of the current chapter where it is stated that Atmakaraka in benefice's Rashi or Navamsha will make one wealthy. In the chart given .in Ch. 29 (shloka 1-3), we have Atmakaraka Moon in Jupiter's Navamsha. So as per the rule the native should become rich. To strengthen this argument, we find Jupiter in exaltation. Putra Karaka (Chara scheme) for the said horoscope in the Sun. He aspects the ascendant. In the Navamsha chart, the Sun is placed in the 4th from Atmakaraka. All these indicate that the native should be wealthy. If Putra Karaka (Chara) and Karakamsa Lagna are not well related, the yogas related to that scheme will be futile.

Next take the natal ascendant lord and the 5th lord from the natal ascendant. In assessing the Raja yogas strength related to the natal ascendant, the strength and relationship between these two lords should be correctly understood. In the example chart cited above, the 5th lord is Jupiter who is exalted and is endowed with a Shad-bala of 9.32 Rupas and Mars 7.32 Rupas. Their Vimsopaka strengths are respectively 16.45 and 16.80 points making them extremely well disposed to cause vigour to any Raja yoga in the horoscope,

Hence it is apparent that the sage correlates the Chara Putra Karaka with the Karakamsa ascendant (or Atmakaraka) and the 5th lord from natal ascendant with the lord of the natal ascendant itself.

6-7. Maha Raj Yog. Should Lagn’s Lord and Putr’s Lord exchange their Rāśis, or, if Atma Karak and Putra Karak (Char) are in Lagn, or in Putra Bhava, or in the exaltation Rāśi, or in own Rāśi, or in own Navāńś, receiving a Drishti from a benefic, Maha Raj Yog is produced. The native so born will be famous and happy.

Notes: An exchange between the ascendant lord and the 5th lord will bestow a supreme Raja yoga on the native. For example, in the case of a Pisces-born, Jupiter in the 5th and the Moon in the ascendant.

In the second stage, the Atmakaraka and Putra Karaka (Chara) are brought in the picture. They can be jointly in the 5th or in the ascendant (or in Karakamsa Lagna and the 5th from there) or separately in these places. Alternatively, both of them should be in their respective exaltation signs, or in own signs, or in own Navamsha and be related to a benefice by aspect. In this respect, the horoscope of Mrs Gandhi will serve us with a perfect example. Her chart can be found with reference to shloka so in Ch. 24 supra. The Atmakaraka is Saturn (21° 50') while Putra Karaka is Mercury (13° 11'). It may be noted that Saturn is in the ascendant while Mercury is in the 5th lifting the native to Himalayan heights through the said Maha Raja yoga. Atmakaraka Saturn is in his own Navamsha and Mercury is in the 10th from Karakamsa Lagna.

8. If Lagn’s Lord and Atma Karak are in Tanu, Putr, or Yuvati Bhava, yuti with, or receiving a Drishti from a benefic, a Raj Yog is formed.

Notes: If the ascendant lord himself becomes the Atmakaraka his mere placement in the ascendant itself or in the 5th/7th from the ascendant in association with a benefice will cause a similar Raja yoga. In this case of Mrs Gandhi, the Atmakaraka is in the ascendant while the ascendant lord Moon is in exchange with him in the 7th. The Moon is favourably aspected by yoga karaka Jupiter from the 11th house speaking for the native high and successful political career.

9-10. Should there be benefics in the 2nd, the 4th and the 5th, counted either from Lagn’s Lord, or from Atma Karak Rāśi, one will become a king. Similarly, malefics in the 3rd and 6th from Lagn’s Lord, or from Atma Karak Rāśi will make one a king.

11. One will be related to royal circles, if Śukra is the Karakāńś, or in the 5th there from, or in Lagn, or in Arudh Lagn, receiving a Drishti from, or yuti with Guru, or Chandra.

Notes: The planet Venus should be in one of the four places, viz. Karakamsa ascendant, Arudha ascendant, natal ascendant and in the 5th from Karakamsa ascendant. (Arudha ascendant is also known as Arudha Pada, vide Ch. 29 supra.) Being placed so, Venus must be related to the Moon or Jupiter by aspect/association.

Taking the example chart given in Ch. 29, we find Venus is in the Karakamsa ascendant along with the Moon (the Atmakaraka). The native is 'thus related to people with high social status through his professional sphere.

12. Even, if a single Grah gives a Drishti to the natal Lagn, or Hora Lagn, or Ghatik Lagn, the native will become a king.

Notes: Horā Lagna and Ghatika Lagna are narrated on page 63 supra. If a planet aspects one of the three ascendants, viz. natal ascendant, Horā Lagna and Ghatika Lagna, in becomes a Karaka planet or significator giving status etc. to the native.

13-14. If the Shad Vargas of Lagn are occupied, or receive a Drishti from one and the same Grah, a Raj Yog is doubtlessly formed. Accordingly, if the Drishti is full, half, or one fourth, results will be in order full, medium and negligible.

Notes: Rashi- Horā, Drekkana, Trimsamsa, Navamsha and Dvadashamsa constitute Shad Varga or six divisions. If a planet occupies the ascendant in all these 6 charts it causes a powerful Raja yoga. Aspects are referred to in the divisional charts here. I am unable to fully conceive the logic in aspects in divisional charts for the sage himself referred to longitudinal aspectual evaluations in an earlier chapter. Without commenting further on this controversial aspect, I leave it at that, accepting R. Santhanam limitations to explain this fully.

15. If the 3 Lagnas (natal, Hora and Ghatik) are occupied by Grahas in exaltation, or in own Rāśi, or, if the natal Lagn, the Dreshkan Lagn and the Navāńś Lagn have exalted Grahas, Raj Yog is formed.

16. If Chandra and a benefic are in the Arudh Lang, as Guru is in the 2nd from the natal Lagn and both these places are receiving Drishtis from Grahas in exaltation, or Grahas in own Rāśi, there will be a Raj Yog.

17. If Lagn, Dhan and Bandhu Bhava are occupied by benefics, while a malefic is in Sahaj Bhava, one will become a king, or equal to a king.

18. The native will be wealthy, if one among Chandra, Guru, Śukra and Budh is exalted in Dhan Bhava.

19. If Ari, Randhr and Sahaj Bhava are occupied by debilitated Grahas, as Lagn’s Lord is exalted, or is in own Bhava and gives a Drishti to Lagn, there is a Raj Yog.

20. Again, a Raj Yog is formed, if Ari’s, Randhr’s and Vyaya’s Lords are in fall, or in inimical Rāśis, or in combustion, as Lagn’s Lord, placed in his own Rāśi, or in its exaltation Rāśi, gives a Drishti to Lagn.

21. If Karma’s Lord, placed in his own Bhava, or in its exaltation Rāśi, gives a Drishti to Lagn, a Raj Yog is formed. Similar is the case, if benefics are in Kendras.

22. If the Atma Karak Grah is in a benefic’s Rāśi/Navāńś, the native will be wealthy. If there are benefics in Kendras from Karakāńś Lagn, he will become a king.

23. If the Arudh Lagn and Dar Pad are in mutual Kendras, or in mutual Sahaj/Labh Bhavas, or in mutual Konas, the native will doubtlessly become a king.

Notes: Arudha Lagna is the Pada for the natal ascendant while Dara Pada is the Pada for the 7th house. (Chapter 29 may be referred in the context of such calculations.)

These two Padas should mutually he well placed, i.e. in mutual angles, mutual trines or mutually 3rd and 11th so that the native will enjoy a royal status.

Should these two Padas be in mutually 6th and 8th signs or 2nd and 12th signs, one will suffer from poverty not receiving the effects of the Raja yogas in the horoscope the good relationship between Arudha Pada and Dara Pada is one of the essential pre-requisites for maturity of Raja Yogas.

24. If two, or all of Bhava, Hora, Ghatik Lagnas are receiving a Drishti from exalted Grahas, a Raj Yog is formed.

25. If Bhava, Hora and Ghatik Lagnas, their Dreshkanas and Navāńśas, or the said Lagnas and their Navāńśas, or the said Lagnas and their Dreshkanas receive a Drishti from a Grah, a Raj Yog is formed.

26-27. If Arudh Pad is occupied by an exalted Grah, particularly Chandra in exaltation, or by Guru and/or Śukra (with, or without exaltation), while there is no Argala by a malefic, the native will become a king. If the Arudh Pad is

a benefic Rāśi, containing Chandra, while Guru is in Dhan Bhava, the same effect will prevail.

28. Even, if one among Ari’s, Randhr’s and Vyaya’s Lords, being in debilitation, gives a Drishti to Lagn, there will be a Raj Yog.

29-31. The native will become a king, if a Grah, ruling Bandhu, Karma, Dhan, or Labh, gives a Drishti to Lagn, while Śukra gives a Drishti to the 11th from Arudh Lagn, as Arudh Lagn is occupied by a benefic. The same effect will be obtained, if a debilitated Grah gives a Drishti to Lagn and is placed in Ari, or Randhr Bhava. Again, similar result will prevail, if a debilitated Grah, placed in Sahaj, or Labh Bhava, gives a Drishti to Lagn.

32. I now tell you of the Raj Yogas, based on the Grahas with different dignities and on the Drishtis and Yutis of the Grahas.

33-34. Dharma’s Lord is akin to a minister and more especially Putr’s Lord. If these two Grahas mutually give a Drishti, the native will obtain a kingdom. Even, if these two are yuti in any Bhava, or, if they happen to be placed in mutually 7th places, one born of royal scion will become a king.

35. The native will attain a kingdom, if Bandhu’s Lord is in Karma Bhava and Karma’s Lord is in Bandhu Bhava and, if these Grahas give a Drishti to Putr’s and Dharma’s Lords.

36. If the Lords of Putr, Karma, Bandhu and Lagn are yuti in Dharma Bhava, one will become a ruler with fame, spreading over the four directions.

37. Should the Lord of Bandhu, or of Karma Bhava join either the Putr’s Lord, or Dharma’s Lord, the native will obtain a kingdom.

Notes: There are four Raja yogas mentioned in the above verse which can be understood, as under:

(1) 4th lord joining the 5th lord.

(2) 4th lord joining the 9th lord.

(3) 10th lord joining the 9th lord.

(4) 10th lord joining the 5 lord.

It will be still superior if the 4th lord joins both the 5th lord and the 9th lord, or if the 10th lord joins the 5th and 9th lord. It may be noted that this is a yoga caused by an angular lord joining a trinal lord,

38. If Putr’s Lord is in Lagn, Bandhu, or Karma Bhava, yuti with Dharma’s Lord, or Lagn Lord, the native will become a king.

39. Should Guru be in his own Rāśi identical with Dharma Bhava and yuti with either Śukra, or Putr’s Lord, the native will obtain royal status.

40. Two and a half Ghatis from mid-day, or from mid-night is auspicious time. A birth during such an auspicious time will cause one to be a king, or equal to him.

Notes: Though mid-day and mid-night are denoted in the translation for Dinardha and Nisardha a clarification is essential in regard to the implications of these, Mid-day simply denotes 12 Noon while mid-night zero hour as per common use. But what the sage implies is somewhat different, Dinardha means half of the day while Nisardha means half of the night, keeping in mind the Sun rise and Sun set at a given place. The verse bas a yoga to indicate that if there is a birth within an hour of the said Dinardha or Nisardha, the native will be a king. I shall illustrate this with a practical case.

Take for instance a birth on 15th February 1947 at Jodhpur 73 E 2 and 26 N 18. The local sun rise is at 0638 hrs and sun set at 1749 hrs. Hence for this latitude and date, the day duration is 11h 11m and night duration 12h 49m. Divide the day duration by two to get Dinardha which indicates 5h 35m. Similarly dividing night duration by 2 we get Nisardha as 6h 24m. Add 5h 35m to Sun rise which will give half the day duration. Thus, by adding 5h 35m to 6h 38m, we get 12h 13m. Similarly, in the case of night, the night duration of 12h 49m be halved and the figure arrived at is to be added to sun set, thus we get 0h 13m (i.e. 13 m later than the usual mid-night).

From the above we may understand that by simply taking 12 noon as mid-day and O hour as mid-night it will not serve our purpose in the context of the yoga suggested by the sage. Needless to mention that LMT is to be used for these calculations.

Uttara Kalamrita has two yogas in this respect, viz. Koteeswara yoga and Lakshadhikari yoga (vide Ch. 4, shloka 30). According to its author if there be a birth within 2 Ghatikas (i.e. 48 minutes as against Parāśara's mention of 60 minutes) of Dinardha and Nisardha, a king is born who will conquer his enemies and observe religious rules of conduct and be learned. He further adds that if in the said case an exalted planet is in the 2nd house, in aspect to another exalted planet, a Koteeswara is born. If the aspecting planet is in its own house (instead of being in exaltation) the native will then be only a Lakshad heewara. Suffice it to say that there will be relatively less riches in the second case.

41. Should Chandra and Śukra be mutually in Sahaj and Labh Bhava and receiving Drishtis from each other, while they are placed elsewhere, a Raj Yog is obtained.

Notes: As per the shloka in question, we find two conditions under which two Raja yogas form. In the first instance the Moon and Venus should be in mutually 3 and 11.

In the second instance, the Moon and Venus can be anywhere but should mutually aspect. This type of yoga is found in many standard texts.

42. Should Chandra, endowed with strength, be Vargottāńś and receives a Drishti from four, or more Grahas, the native will become a king.

43. One will become a king, if Lagn in Uttamāńś receives a Drishti from four, or more Grahas, out of which Chandra should not be one.

44. If one, or two, or three Grahas are in exaltation, one of a royal scion will become a king, while another will be equal to a king, or be wealthy.

45. If four, or five Grahas occupy their exaltation Rāśis, or Mooltrikon Rāśis, even a person of base birth will become king.

46. If six Grahas are exalted, the native will become emperor and will enjoy various kinds of royal paraphernalia.

47. Even, if one among Guru, Śukra and Budh is in exaltation, while a benefic is in a Kendr, the native will become a king, or be equal to him.

48. If all benefics are relegated to Kendras, while malefics are in Sahaj, Ari and Labh Bhava, the native, though may be of mean descent, will ascend the throne.

## Chapter 40. Yogas For Royal Association

1. If Karma’s Lord is yuti with, or receives a Drishti from the dispositor of Amatya Karak, or even, if Karma’s Lord is yuti with, or receives a Drishti from Amatya Karak himself, the native will be a chief in the king’s court.

Notes: Amatya karaka is the immediate successor of Atmakaraka as we have seen earlier. The lord of the sign occupied by Amatya Karaka should aspect or join the 10th lord counted from the ascendant; the native will then enjoy a high governmental position. The Amatya karaka taking the role of his dispositor in the above case will as well yield similar effects.

The yogas given in the chapter should be related to one's serving the government in various capacities depending on other combinations in his horoscope.

2. If Karma and Labh Bhava are devoid of malefic occupation and devoid of Drishti from a malefic, while Labh Bhava receives a Drishti from its own Lord, the native will be a chief in the king’s court.

Notes: This verse is open to another interpretation thus: the 11th be devoid of malefic aspect/occupation and be aspected by own lord while the 10th house should also be aspected by its lord and the 10th is also disposed in the same manner. That is, the 10th house should also be aspected by its lord and should be free from malefic aspect/occupation.

3. Should Amatya Karak and the dispositor of Atma Karak be together, the native will be endowed with great intelligence and will be a king’s minister. („Karakendr’ is interpreted here, as the dispositor of Atma Karak. Similarly, Amatyesa’ means the dispositor of Amatya Karak)

Notes: Kara Kendra is interpreted here as the dispositor of Atmakaraka. Similarly, Amatyesa means the dispositor of Amatya karaka.

4. If Atma Karak is strong and is with a benefic, or Amatya Karak is in its own Bhava, or in exaltation, one will surely become a king’s minister.

5. There is no doubt in one’s becoming a king’s minister and famous, if Atma Karak is in Tanu, or Putr, or Dharma Bhava.

6. If Atma Karak, or Amatya Karak is placed in a Kendr, or in a Kon, the native will beget royal mercy, royal patronage and happiness thereof.

7. Should malefics be in the 3rd and the 6th from Atma Karak, or from Arudh Lagn, or in Sahaj and Ari Bhava, one will become Army chief.

8. If Atma Karak is in a Kendr, or in a Kon, or in exaltation, or in its own Bhava and gives a Drishti to Dharma’s Lord, the native will be a king’s minister.

9. If the Lord of the Rāśi, where Chandra is placed becomes Atma Karak and, if this Lord is placed in Tanu Bhava along with a benefic, the native will become a king’s minister at his advanced age.

10. Should the Atma Karak be in Putr, Yuvati, Karma, or Dharma Bhava and happen to be with a benefic, one will earn wealth through royal patronage.

11. If the Arudh of Dharma Bhava happens to be itself the Janm Lagn, or, if Atma Karak is placed in Dharma Bhava, the native will be associated with royal circles.

12. One will gain through royal association, if Labh Bhava is occupied by its own Lord and is devoid of a Drishti from a malefic. The Atma Karak should at the same time be yuti with a benefic.

13. An exchange of Rāśis between Karma’s Lord and Lagn’s Lord will make the native associated with the king in a great manner.

14. If Śukra and Chandra are in the 4th from Karakāńś Lagn, the native will be endowed with royal insignia.

15. Should Lagn’s Lord, or the Atma Karak be yuti with Putr’s Lord and be in a Kendr, or in a Kon, the native will be a king, or minister.

## Chapter 41. Combinations for Wealth

1. I now tell you of special combinations, giving wealth. One born to these Yogas will surely become wealthy.

2. Yogas for Great Affluence (up to Sloka 8). Should a Rāśi of Śukra be Putra Bhava and be occupied by Śukra himself, while Mangal is in Labh Bhava, the native will obtain great riches.

Notes: This yoga applies to Capricorn and Gemini ascendants alone. For Capricorn ascendant, Venus will be in the 5th in own house while Mars will be in the 11th in own house, Similarly, for Gemini ascendant. So, to say for these two ascendants, the 5th and 11th lords in his own houses will confer abundant riches.

3. Should a Rāśi of Budh be Putra Bhava and be occupied by Budh himself, as Labh Bhava is occupied by Chandra, Mangal and Guru, the native will be very affluent.

Notes: This yoga applies to Aquarius ascendant and Taurus ascendant for which Mercury will be in the 5th in own house. It is quite superior for Taurus ascendant keeping Aquarius native in the next place. In both cases, Jupiter ruling the 11th will be in own house along with his friends-the Moon and Mars.

4. Should Simh be Putra Bhava and be occupied by Sūrya himself, as Śani, Chandra and Guru are in Labh Bhava, the native will be very affluent.

Notes: Here features Aries ascendant having the Sun in the 5th in Leo and Saturn, Jupiter and the Moon in the 11th in Aquarius. Please note Saturn occupies the 11th as its owner.

5. Should Sūrya and Chandra be in Labh Bhava, as Śani is in Putra Bhava identical with his own Bhava, the native will be very affluent.

Notes: Saturn will be in the 5th in Capricorn for a Virgo native, and in Aquarius for a Libra native. The Sun and the Moon are required to be in the 11th. While being so, Cancer or Leo will be the 11th house.

6. Should Guru be in Putra Bhava identical with his own Rāśi, as Budh is in Labh Bhava, the native will be very affluent.

7. If a Rāśi of Mangal happens to be Putra Bhava with Mangal therein, while Śukra is in Labh Bhava, the native will become very affluent.

Notes: Cancer and Sagittarius ascendant will attract this rule. Mars will be in own house in the 5th while Venus will be in the 11th in own house for these two ascendants.

8. If Kark happens to be Putra Bhava, containing Chandra therein, while Śani is in Labh Bhava, the native will become very affluent.

Notes: Here Pisces ascendant is considered with the Moon in the 5th and Saturn in the 11th. Thus, from shlokas 2 to 8, the formula that stands for basic consideration is that the 5th lord should be in the 5th while the 11th lord is in the 11th itself. Only in case of the rule given in shloka 3 for Taurus and Aquarius ascendants, two more planets have been added for the 11th house position.

9. Yogas for Wealth (up to Sloka 15). Should Sūrya be in Simh identical with Lagn and be yuti with, or receiving a Drishti from Mangal and Guru, one will be wealthy.

10. Should Chandra be in Kark identical with Lagn and be yuti with, or receiving a Drishti from Budh and Guru, one will be wealthy.

11. Should Mangal be in Lagn identical with his own Rāśi and be yuti with, or receiving a Drishti from Budh, Śukra and Śani, the native will be riChapter

12. Should Budh’s Rāśi be Lagn with Budh therein and should Budh be yuti with, or receiving a Drishti from Śani and Guru, the native will be riChapter

13. Should Guru be in Lagn identical with his own Rāśi and be yuti with, or receiving a Drishti from Budh and Mangal, the native will be rich.

14. If Śukra happens to be in Lagn identical with his own Rāśi and be yuti with, or receiving a Drishti from Śani and Budh, one will be wealthy.

15. If Śani is in his own Rāśi identical with Lagn and receiving a Drishti from, or being yuti with Mangal and Guru, the native will be wealthy.

16. Other Qualified Grahas. Dharma’s Lord and Putr’s Lord are capable of bestowing wealth. Similarly, Grahas, yuti with Dharma’s Lord and/or Putr’s Lord are capable of bestowing wealth. There is no doubt, that these Grahas will give wealth during their Dasha periods.

Notes: The 5th lord and the 9th lord are primarily wealth-givers. If they are well placed in a horoscope, the native will become wealthy. If a favourable planet joins the 5th lord or the 9th lord, that planet will also become a significator of wealth.

17. The Yogas, mentioned above (up to Sloka 16) should be delineated after knowing favourable, or unfavourable dispositions of the participant Grahas and their strength and weakness.

18-19. Effects of the Divisional Dignities of the Lords of Kendras. If the Lord of a Kendr is in Parijatāńś, the native will be liberal, if in Uttamāńś, will be highly liberal, if in Gopurāńś, will be endowed with prowess, if in Simhasanāńś, will be honourable, if in Paravatāńś, will be valorous, if in Devalokāńś, will be head of an assembly, if in Brahmalokāńś, will be a sage and, if in Iravatāńś, will be delighted and be celebrated in all quarters.

Notes: From verse 18 to verse 34 of this chapter, the sage instructs us on the dignities of the 4 angular lords and two trinal lords.

The treatment is based on Dasha Varga divisions. For meanings of Parijata and other Amsas, sec Ch. 6 supra. Shodasha Varga scheme also can be applied to the rules given herein with suitable modification proportionately.

Lords of angles are those ruling the ascendant, the 4th, the 7th and the 10th. Their divisional dignities are discussed in the present group of verses. One of the said rulers having various dignities will yield following effects.

/~\*Parijatamsa~~ Liberal

\*Uttamamsa~ Highly Liberal

\*Gopuramsa ~Endowed With Prowess And Manliness

\*Simhasanamsa~ Honourable (Prominent Etc.)

\*Paravatmsa~ Valorous

\*Devalokamsa~ Head Of Men, Leadership, High Position Etc.

\*Brahmalokamsa~ Sagely (Spiritual Achievement Etc.)

\*Iravatmsa ~Delighted, Ever Happy Etc. And Be A Celebrated Personality From All Viewpoints.

~/

Here we must note the implied difference between the four lords ruling the various angles. The angular lords are powerful and more important in the ascending order. That is, the 4th lord is more powerful than the ascendant lord, the 7th lord is so against the 4th lord, and the 10th lord is the most powerful among the four lords. So, the effects will also increase in the same order.

20-22. Effects of the Divisional Dignities of Putr’s Lord. If Putr’s Lord is in Parijatāńś, the native will take to the branch of learning, befitting his race, if in Uttamāńś, will have excellent learning, if in Gopurāńś, will receive world-wide honours, if in Simhasanāńś, will become a minister, if in also Paravatāńś, will be endowed with Vedic Knowledge, if in Devalokāńś, will be a Karma Yogi (performer of actions, worldly and religious rites), if in Brahmalokāńś, will be devoted to the Lord and, if in Iravatāńś, will be pious.

Notes: While the four angular lords are treated in one and the same breath, the sage gives special importance to the 5th and 9th lords individually. The effects may suitably be understood based on the explanations given for angular lords above.

23-27. Effects of the Divisional Dignities of Dharma’s Lord. If Dharma’s Lord is in Parijatāńś, the native will visit holy places, if in Uttamāńś, has been visiting holy places in the past births and he will do the same within this life-time, if in Gopurāńś, will perform sacrificial rites, if in Simhasanāńś, will be mighty and truthful, conquerer of his senses and will concentrate only on the Brahman, giving up all religions, if in Paravatāńś, will be the greatest of ascetics, if in Devalokāńś, will be an ascetic, holding a cudgel (Lagudi), or he will be a religious mendicant, that has renounced all mundane attachments and carrying three long staves, tied together, in his right hand (Tridandin) and, if in Brahmalokāńś, will perform Aswamedh Yagya (Horse Sacrifice) and will attain the state of Lord Indra, if in Iravatāńś, will be a synonym of Dharmaa, or virtues just, as Lord Ram and Yudhishtira.

Notes: The 5th lord has been used in spiritual and material planes as well. Whereas the 9th lord is solely related to one's spiritual achievements as could be seen by the treatment given by Maharishi Parāśara in the above 5 shlokas.

The word Tridandi has been translated as above in the context of relating the native to a Sansyasi as these shlokas exclusively concentrate on the spiritual achievements of the native. 'Tridandi' also means one who obtained command over mind, speech and deed. Without 'Trikarana Suddhi' or purity of these three it will not be possible for one to achieve divine bliss. One who thinks bad in his mind though good in the other two spheres, viz. speech and actions cannot be called a pure character. Or one who thinks of good and speaks similarly but acts in a contrary manner cannot be a successful spiritualist. Lastly one who speaks undesirable words though good in thinking and acting cannot also reach self-realisation. Hence it is evident that one should be a 'Tridandi' or endowed with Trikarana Suddhi, so that he locates the Almighty at every point of space and time.

We have so far seen that 5th and 9th lords are primarily wealth givers. The sage also denotes the 5th and 9th lords as lords of 'Lakshmi sthaanas'. Lakshmi though normally means wealth, further conveys a meaning splendour (our lustre). This relates to divine splendour acquired by a person through his spiritual merits. If a person is splendorous, we see in him what is called Brahma Varchas or the splendour making him look like God, free from any material attachment. In this context, we cannot but recall great personages like Rama Krishna Parama Hamsa, Maharishi Ramana, Sankaracharyas of various orders and periods, Sivananda and so on and so forth. In all these cases, the 5th and 9th, lords and 5th and 9th houses enabled them earn that splendour. The wealth they earned is such that it cannot be exhausted even after many centuries, i.e. divine stat us.

28. Lords of Kendras and Konas Related. The Kendras are known, as Vishnu Sthanas (Bhavas of Lord Vishnu), while the Konas are called Lakshmi Sthanas. If the Lord of a Kendr establishes a relationship with the Lord of a Kon, a Raj Yog is obtained. (A sixth kind of relationship can also be extended in this context to Navāńś positions, though there is no specific classic sanction for this. For example, in the case of a Makar native Mangal in the Navāńś of Śukra and Śukra in the Navāńś of Mangal will confer a superior Raj Yog. This form of relationship will be equally superior, like the first 3 relationships, mentioned in the earlier paragraph).

Notes: The 4 houses, viz. the 1st, 4th, 7th and 10th are known as Vishnu sthaanas while the 5th and 9th are Lakshmi sthaanas. In Hindu mythology, Lakshmi is a consort of Lord Vishnu, the supreme god. A relationship thus between an angular lord and a trinal Lord is capable of causing a superior Raja-yoga, just as one having the blessings of Sri Vishnu and His consort Lakshmi will be endowed with permanent wellbeing.

The kinds of relationship between planets that will be favourable are:

/~\*S.N.~~Relationship

\*1~ An exchange between these two lords

\*2~ Mutual aspects between these two lords

\*3~ Conjunction of these two lords

\*4~ Mutual angular placement existing between these two

\*5~ Mutual trinal placement between these two

~/

The first three kinds of relationships are more powerful while the last two cannot be equally powerful but in a lesser degree.

A sixth kind of relationship can also be extended in this context to Navamsha posit ions though I have no specific classic sanction for this. For example, in a Capricornian’s case, Mars in the Navamsha of Venus and Venus in that of Mars will confer a superior Raja yoga. This form of relationship will be equally superior like the first 3 relationships mentioned by me in the earlier paragraph.

After seeing such a relationship between an angular lord and a Trinal Lord, their dignities like Parijata etc. will have to be seen to decide the extent of effects due as could be seen in the following six verses.

29-34 Effects of the Divisional Dignities of Related Lords of Kendras and Lords of Konas. If the Lord of a Kendr and the Lord of a Kon, having a relationship, as indicated in Sloka 28, happen to be in Parijatāńś, the native will be king and will protect men, if in Uttamāńś, will be an excellent king, endowed with elephants, horses, chariots etc., if in Gopurāńś, will be a tiger of kings, honoured by other kings and, if in Simhasanāńś, will be an emperor, ruling over the entire earth. With the said Raj Yog relationship of the said Grahas in Simhasanāńś were born Harish Chandra, Manu, Bali, Agni Deva and many emperors. In the present Yuga so born is Yudhishtira (Dharma Raj of Mahabharat). Salivahana’s birth and that of others will also come with this Yog. With such Lords, placed in Paravatāńś, Manu etc. were born. The Incarnations of Lord Vishnu took place, when such Lords were placed in Devalokāńś. With such Lords, placed in Brahmalokāńś, Lord Brahma was born and, placed in Iravatāńś, the Swayambhu Manu was born. (Manu is the first of the 14 Manus, identified, as the second creator, who produced the Prajapatis. To Manu the code of laws, Manu Smriti is ascribed).

Notes: The two planets, viz. an angular lord and a trinal lord with such a relationship, should be simultaneously in Parijatamsa. One in Parijatamsa and the other in a still higher Amsa will yield still better effects. The reader can intelligently manipulate the effects according to such Anisas.

When studying these shlokas, we reach a crucial point as to the period of Parāśara. There are baseless arguments that Parāśara, author of Brihat Parāśara Horā, could not be a sage that lived thousands of years ago; but a very recent author that should have lived after Varaha Mihira, Bhattotpala, Kalyana Varma and so on and so forth. This misconception does not deserve an answer at all and is worth being brushed aside as an idle gossip. The holders of such opinion may advance a million arguments in their own favour. Our query to them is: which exponent referred to the horoscopic positions of Lord Vishnu, Harischandra, Manu, Bali Chakravarthi, Agni Deva, Swayambhu Manu and last but not the least the Creator Brahma himself? Is it humanly possible, but for a sage, with divine contacts, to produce combinations existing in the sacred horoscopes of Vishnu, Brahma etc.? Also, note with specific attention the statement of Parāśara that "Dharmaa Raja (the eldest son of king Pandu, of Maha Bharata) of the present age, has this yoga". Does this not stand as an indisputable testimony of Parāśara having lived in the Maha Bharata era?

Yet, another clue about Parāśara is served when in the above lines, we find his prediction that Salivahana and others will be born" with this yoga. The verb used is bhavita in future tense. That conveys that Parāśara was a predecessor of Salivahana and not a successor of Bhattot pala etc.

Maharishi Jaimini, author of Poorva Mimamsa and propagator of Jaimini Astrology was a disciple of Parāśara. If Parāśara lived in the 17th century, what about Jaimini?

Specific attention of the reader is drawn to the statement of Parāśara in "shloka 32 above, to the effect that "in the present Yuga" Dharmaa, Raja is born with such a yoga. This is an ample proof that our sage was in Maha Bharata time and was the illustrious parent of illustrious Veda Vyasa.

Lastly, the following popular quotation enlists Parāśara among the 18 exponents of Jyotisha:

This is again a proof that our sage was indeed a sage of Mahabharata era and is in authority with crown for Kali Yuga astrology.

## Chapter 42. Combinations for Penury

1. O Lord, you have stated many Yogas, related to acquisition of wealth. Please tell me such Yogas, causing utter poverty.

2. The native will be penniless, if Lagn’s Lord is in Vyaya Bhava, while Vyaya’s Lord is in Lagn along with the Lord of a Marak, or receives a Drishti from such a Grah.

3. The native will be penniless, if Lagn’s Lord is in Ari Bhava, while Ari’s Lord is in Lagn, yuti with, or receiving a Drishti from a Marak Lord.

4. Should Lagn, or Chandra be with Ketu, while Lagn’s Lord is in Randhr Bhava, the person concerned will be penniless.

5. If Lagn’s Lord along with a malefic is in Ari, Randhr, or Vyaya Bhava, while Dhan’s Lord is in an enemy’s Rāśi, or in debilitation, even a native of royal scion will become penniless.

6. If Lagn’s Lord is yuti with the Lord of Ari, Randhr, or Vyaya Bhava, or with Śani and, if Lagn’s Lord is devoid of a Drishti from a benefic, the native will be penniless.

7. Should Putr’s and Dharma’s Lords be, respectively, found in Ari and Vyaya Bhava and receive a Drishti from Marak Grahas, the native will be penniless.

8. If malefics, aspecting the Lords of Karma and Dharma Bhava, happen to be in Lagn, associated with, or receiving a Drishti from Marak Grahas, one will become penniless.

9. Note the Grahas, that are ruling the Rāśis, occupied by the Lords of Ari, Randhr and Vyaya Bhava. If the said dispositors are in such evil Bhavas in turn and are associated with, or receive a Drishti from malefics, the native will be miserable and indigent.

10. The Lord of the Navāńś, occupied by Chandra, joining a Marak Grah, or occupying a Marak Bhava, will make one penniless.

11. Should the Lord of the natal Lagn and that of the Navāńś Lagn be yuti with, or receive a Drishti from Marak Grahas, one will be penniless.

12. If inauspicious Bhavas are occupied by benefics, while auspicious Bhavas are occupied by malefics, the native will be indigent and will be distressed even in the matter of food.

13. A Grah, associated with one of the Lords of Ari, Randhr and Vyaya Bhava, being bereft of a Drishti from the Lord of a Kon, will in its Dasha periods cause harm to the native’s financial aspects.

14. If the 8th/12th from Atma Karak, or Randhr/Vyaya Bhava receive a Drishti from the Atma Karak’s Navāńś Lord and the Lord of Janma Lagn, the native will be bereft of wealth.

15. The native will be a spendthrift, if the 12th from Atma Karak receives a Drishti from the dispositor of Atma Karak, or, if Vyaya Bhava receives a Drishti from the Lord of Lagn.

16-18. Now I tell you some Yogas for poverty along with conditions of their nullifications. Should Mangal and Śani be together in Dhan Bhava, the native’s wealth will be destroyed. Should Budh give a Drishti to Mangal and Śani in Dhan Bhava, there will be great wealth. There is no doubt in it. Sūrya in Dhan Bhava, receiving a Drishti from Śani, will cause penury, while, if Sūrya is in Dhan Bhava and does not receive a Drishti from Śani, riches and fame will be obtained. The same effects (poverty) will be declared, if Śani is in Dhan Bhava, receiving a Drishti from Sūrya.

## Chapter 43. Longevity

1. O Maharishi Parashar, you have dealt with combinations for wealth and poverty. Kindly detail methods of ascertaining the life-span of human beings.

2-3. O Brahmin, for the benefit of mankind I narrate methods of ascertaining longevity. Knowing that longevity is difficult even for gods. Many exponents have laid down various methods of longevity calculations. Following is the summary of such schools of thoughts.

Notes: Shlokas 2-1 5 deal with Pindayu system of longevity calculations. After dealing with translation of these 14 shlokas, the entire system of Pindayu is being fully explained by me with a practical example so that the reader follows the calculations involved thoroughly.

4-8. Pindayu. The Grahas contribute to longevity, according to their being in exaltation, or debilitation and based on their strengths and weaknesses and positions in Ashvini etc. and in the various Rāśis. First, Pindayu is based on the positions of the Grahas. O Brahmin, listen carefully to what I say: 19, 25, 15, 12, 15, 21 and 20 are the number of years, contributed by the Grahas, from Sūrya etc., when in exaltation. These are half of the above in debilitation. And, if the Grahas are in between exaltation and debilitation, the rule of three process should be used. Deduct the actual position of the Grah from its deep exaltation point. If the product is less than 6 Rāśis, deduct it again from 12 Rāśis. The product concerned should be multiplied by the number of years allotted to the Grah and divided by 12 to get the Grah’s actual contribution.

9. Rectifications. Excepting Śukra and Śani, the contributions, made by others, should be halved, if they are eclipsed by Sūrya. One third should be reduced, if the Grah is in its inimical Rāśi. This does not apply to the one in retrogression (see Vakra Charam).

10-11. Deductions for Grahas in the Visible Half of the Zodiac. Full, half, one third, one fourth, one fifth and one sixth are the deductions of contributions, made by malefics, placed in the visible half of the zodiac. Benefics in such cases lose only half of what malefics lose. Should there be more than one Grah in a Bhava, the deduction, due to the strongest, will only prevail and not deductions, due to other Grahas in that Bhava. Waning Chandra is a benefic for this purpose.

12-13. Malefics in Lagn. In case Tanu Bhava is occupied by malefics, adopt the following procedure. Convert Lagn’s Sphuta into minutes of arc and multiply it by the years etc., contributed by the occupant, and divide by

21600. The years etc. so arrived be deducted from the respective contribution, which will be the net span, donated by the Grah. If there is benefic’s Drishti on Lagn, containing malefics, then the loss is only half.

14-15. Lagn’s Contribution. The number of years, contributed by Lagn, will correspond to the number of Rāśis it gained (from Mesh), while the degrees Lagn has gained in the Rāśi will also correspondingly donate (30° = l year). If the Lagn’s Lord in the Navāńś is stronger than Lagn’s Lord, then the contribution should be computed only based on the number of Navāńśas gained (from Mesh), otherwise the computation will be for the Rāśi Lagn only.

Notes: The seven planets from the Sun to Saturn respectively con tribute 19, 25, 15, 12, 15, 21 and 20 years when on deep exaltation degree. The contributions are just halved when these re on deep debilitation degrees. The deep exaltation degrees for the 7 planets respectively from the Sun on are: Aries 10°, Taurus 3°, Capricorn 28'', Virgo 1 5°, Cancer S'', Pisces 27° and Libra 20°. By adding 180°, to the said degrees, we get deep debilitation points for the concerned planets. After finding out the individual contributions or span of longevity, the same are to be rectified which method is being explained in appropriate place in the following paragraphs. To work out the longevity through Pindayu method, we will take up the horoscope of a male born on 21.5.1944 at 19h 01m 15s (WT) at 13N40 79E20. The Rashi and Bhava charts as required for our purpose are:

/~\*~~~~Chart~~

\*~Mercury Moon Venus ~Sun ~Saturn

\*~~~Mars Jupiter Rahu

\*Ketu ~~~

\*~Lagna ~~

~/

/~\*~~~~Chart ~~

\*~Mercury ~Moon Venus Sun ~Saturn

\*~~~Mars Rahu

\*Ketu ~~~Jupiter

\*~Lagna ~~

~/

The planetary longitudes in the, respective signs as per Lahiri Ayanamsa (23-4-12) are: The Sun 7-12-18, the Moon 27-35-46, Mars 6-18-46, Mercury 14-54-13, Jupiter 26-7-13,

Venus 27-17-50, Saturn 3-9-41 and ascendant 0-48-34. The Bhava starting points are 1st-Libra 15-48-15, 2nd-Scorpio 15-48-15, 3rd-Sagittarius 15-47-39, 4th-Capricorn 15-47-2, 5th-Aquarius 15-47-1, 6th-Pisces 15-47-38, 7th-Aries 1 5-48-15, 8th Taurus 15-48-15, 9th-Gemini 15-47-38, 10th-Cancer 15-47-1, 11th-Leo 15-47-1 and Virgo 15-47-38.

Based on the sage's instructions, we may device the following simple and common formula to know the number of years contributed by any of the 7 planets. (All concerned longitudes should be converted into decimals. The minutes and seconds be also considered. For example, 21° 32' 49" is converted into 21.547 degrees for easy calculation.) The formula to find out the basic planetary contribution is:

1) If “d" is less than 180°, then "c" = f - (d X f ÷ 360)

2) If "d" is above 180' 'c' = d X f ÷ 360

Where "d" is distance between the planet's deep exaltation degree and its actual placement; "f” is the full number of years grantable by the planet and 'c' is the basic years actually granted by it due to its placement.

Take Saturn's case as an example. He can at best contribute 20 years. In the horoscope under evaluation, he is 223.1613 degrees away from his deep exaltation (Libra 20°). Hence to find out the basics contribution of Saturn, we use rule 2 above, thus:

223.1613 X 20 ÷ 360 = 12.3979 years

On this basis, we have for the example nativity, the following basic donations of yean by the 7 planets:

/~\*Graha~~Years

\*The Sun ~ 17.5642 years

\*The Moon ~ 24.6247 years

\*Mars ~ 8.4036 years

\*Mercury ~ 6.9968 years

\*Jupiter ~ 14.1200 years

\*Venus ~ 19.2327 years

\*Saturn ~ 12.3979 years

~/

These basic contributions will undergo the following reductions, as applicable.

1) Astangata Harana 2) Satru Kshetra Harana 3) Vyayadi Harana 4) Kroorodaya Harana. These may be understood from the following paragraphs.

1) Astangata Haraua: If a planet is combust, reduce the span by half. However, this does not affect Venus and Saturn in combustion.

2) Satru Kshetra Haraoa: If a planet is in its enemy's sign, reduce one third of the basic years and take only two third. An exception is that a retrograde planet, although placed in inimical sign, does not incur this liability. 'Vakrachara' is the expression made by Maharishi Parāśara and hence it accepts a retrograde planet. Mars also does lose in an enemy's sign. Needless to mention, a planet in neutral’s Sign (or in friend's sign) is not subjected to this reduction.

3) Vyayadi Haraoa: Planets entail reduction if placed anywhere between the 12th and 7th (reckoned in descending order).

This need not be mistaken to be Drisyardha Hani. Drisyardha means that half of the zodiac which is visible. Hence it is J 8'0° behind the ascendantal cusp, i.e. up to descendant via meridian. Vyayadi Harana figures are: full, half, 1/3, 1/4, 1/5 and l /6th according to the planet being in 12th, 11th, 10th, 9th, 8th and 7th. These are for malefic planets while a benefice in this connection loses only half of what is noted for a malefic. The Moon is ever a benefice for longevity calculations, as per Maharishi Parāśara. (Mercury although joining a malefic be treated as a benefice only, for all longevity calculations.) We find here that there is harmonic progression in these deductions and hence we ought to have a scientific and logical approach to the quantum, of correction, rather than resorting to a flat check arbitrarily. There is no justification in straightaway eliminating the whole, for example, for a malefic in the 12th not giving heed to his actual degree wise placement. It should be full at the 12th Bhava ending point, proportionately less on the 12th cusp and still lesser on the beginning point of 12th Bhava or 11th Bhava ending point. That is, starting with a 100% less on the 12th Bhava ending we gradually arrive for a 50% reduction at the point where the 11th Bhava ends. Thus, it will be one sixth reduction at the end of 7th Bhava while it will be I /7th at the beginning of the 7th Bhava (or end of the 6th Bhava). The reduction obtained by this method should be half in the case of a benefice (i.e. Jupiter, Venus, Mercury and the Moon). Without going through any difficult process, for each Bhava, a common formula is given with which one can rectify the basic contributions of a planet in one of these houses.

The formula is:

C' ÷ ((14 - House) – (DP ÷ BL)) = Loss of Years

(DP=Distance of planet from Bhava start; BL=Bhava length and 'House' is the Bhava occupied by the planet under rectification.

To understand this formula, we will rectify Saturn's contribution He is in the 8th Bhava and hence attracts this reduction. He is in Gemini 3-9-4-1 while the 8th house begins in Taurus at 15-48-15 and ends at 15-47-38 in Gemini. Thus, the length of the 8th Bhava is 29-59-33 or 29.9925 degrees, which is 'BL' for our purpose. The basic contribution of Saturn is 12.3979 years. He is 17.3572 degree ahead of the 8th Bhava beginning. Therefore, his reduction is:

12 3979 ÷ ((14 -8) - (17.3572 ÷ 29.9925)) = 2.2869 years

Thus, on account of Vyayadi Harana, Saturn entails a check of 2.2869 years. Io the example horoscope, Mercury is not liable to this reduction as he is quite prior to the beginning of the 7th Bhava. Others that attract this check are: The Sun, the Moon, Venus, Mars and Jupiter. The figures for these planets based on the present formula are

/~\*Graha~~Bhava~~Years

\*Venus ~7th Bhava~ 1.4533 years

\*The Sun ~7th Bhava~ 2.7939 years

\*The Moon ~7th Bhava~ 1.8636 years

\*Saturn ~8th Bhava~ 2.2869 years

\*Mars ~9th Bhava~ 1.9472 years

\*Jupiter ~10th Bhava~ 1.9314 years

~/

4) Kroorodaya Harana: Only malefic (i.e. Saturn, the Sm and Mars) entail this check if in the ascendant. Mercury, though joining a natural malefic will not be liable to this reduction. We do not require this reduction to any planet in the example horoscope, as there is none in the ascendant. Here the ascendant means the area between the starting and ending points of the sign rising. To find out this reduction, the ascendantal cusp in degrees, minutes and seconds be multiplied by the number of basic years donated by the malefic concerned and divided by 21600. The divider is 21600 as these are the total minutes of arc in the zodiac. The figure so arrived should be reduced from the said malefics basic contribution. However, if a benefice aspects the said malefic, reduce only half of the figure so suggested.

5) We have thus seen four types of reductions. At every stage the reduction should not be done instantaneously. After obtaining the reduction figures, wherever permitted, check-up if there is more than one reduction for one and the same planet under various headings. The following may be remembered in this connection.

(a) If a planet attracts more man one reduction, the highest reduction is only to be done ignoring the then. For example, assume Mercury attracts a reduction of 7.5 years due to rule, I, followed by 2.3 years due to rule 2 and 4.35 years due to rule 3. The highest reduction is due to rule I and hence only 7.5 is to be deducted and the other two figures be ignored in toto.

(b) In case of Vyayadi Harana (rule 3), two or three planets may be in one Bhava. In that case, the strongest loses and the other (or others) will not lose.

Not only the planets, but the ascendant also grants a certain number of years. This figure should also be found out before adding to the planetary contributions. To know the number of years granted by the ascendant, firstly note the number of signs intervening between Aries and the sign before the ascendant. That is, if Sagittarius is the ascendant, count up to Scorpio beginning from Aries. This denotes 8 years. The degrees in the ascendant be also proportionately converted into years treating 30 degrees as one year, or 2.5 degrees as a month. The contribution of ascendant will be so calculated if the ascendant lord is stronger than the Navamsha Lagna lord.

In case the Navamsha Lagna lord is stronger than his counterpart, a different computation is to be resorted to, thus. Count from Aries till you reach a sign before Navamsha Lagna in the case under study, the Navamsha Lagna lord, Moon, is stronger than the ascendant lord. Hence, we compute Navamsha Lagna's contribution for our own use. The Navamsha Lagna is Cancer. Hence from Aries to Cancer we have three completed Navamsha which give 3 year. The ascending degree is 0-48-34 whereas one Navamsha is 3° 20'. Proportionately thus we get another 0.2428 years and have the total contribution of 3.2428 years as Ascendant's contribution. In case of Navamsha treat 3' 20' as one full year: The ascendant's contribution undergoes no check.

Now we are ready for final reductions. There are 3 planets in the 7th house, viz. the Sun, the Moon and Venus. The Sun is the strongest and hence Vyayadi Barna (rule 3) applies to only the Sun while Venus and the Moon are rid of reduction on this score. The Sun is in enemy's camp and on this score, he loses a third of 17.5642, which reduction is equal to 5.8547. This figure is higher than the one obtained for the Sun as per rule 3 (i.e. Vyayadi Harana). Hence his final contribution turns to be 11.7095 years (i.e. basic years minus Satru kshetra Harana). In the matter of Vyayadi Harana (rule 3) there is no other Bhava where there is more than one planet.

Though the Moon has not lost on account of rule 3 (Vyayadi Harana), she is liable to reduction on account of her combustion (rule I), Thus when her basic contribution (24 627) is halved, she is left with a net donation of 12 3124 years.

Except the Sun, no other planet is in enemy's sign. So, Satru Kshetra Harana (rule 2) does not apply to others. Now the final contributions may be noted as below:

/~\*Planet~~Basic yrs.~~Reduction~~Reason~~Net yrs.~~

\*Sun~17.5642~1/3rd~Rule~2~11.7095

\*Moon~24.6247~½~Rule~1~12.3124

\*Mars~8.4036~9th~Bhava~Rule 3~6.4564

\*Mercury~6.9968~Nil~6.9968~~

\*Jupiter~14.12~10th~Bhava~Rule 3~12.1886

\*Venus~19.2327~7th~Bhava~exempted~19.2327

\*Saturn~12.3979~8th~Bhava~Rule 3~10.111

\*Lagna~~~~~3.2428

~/

Total 82 2502

These years are in Savanamana (360 days a year) as we have used 360° of the zodiac. To apply this to Gregorian calendar, we have to convert the same into Sauramana. By simply multiplying the said figure by. 0.9856034, we can get Sauramana. Thus, in the case of our, example, we arrive at a net longevity in Savaramana as 81.06 years.

The Dasha period so obtained are Pinda Dasha of the 7 planets and the Lagna. If the Sun is strongest in the horoscope, effects can be worked out on Pinda Dasha method.

16-17. Nisargayu. O Brahmin, now I tell you about Nisargayu. 1, 2, 9, 20, 18, 20 and 50 are the years, allotted to Chandra, Mangal, Budh, Śukra, Guru, Sūrya and Śani from the period of birth.

Notes: Except giving the number of years applicable to Nisargayu, there is no other mention about rectification etc. in our version as well as in that of Chaukambha Sanskrit Sansthana. However, we have some more instructions in the version given by Thakur Prasad Pustak Bhandar. The relevant portion is as under:

This conveys to us that the year’s denoted for the planets are when they are in deep exaltation. These are halved at deep debilitation. Then the rectifications are the same as applicable to Pindayu. So, to say, the four kinds of reductions suggested for Pindayu be performed for Nisargayu as well. Ascendant also contributes in Nisargayu. The method of its contribution in Nisargayu is also the same as seen in Pindayu scheme.

18-19. Ańśayu. Now I will tell you about Ańśayu contributions by Lagn and Grahas. The years correspond to the number of Navāńśas, counted from Mesh. Multiply the longitude in question by 108. If the product exceeds 12, expunge multiples of 12 and consider the final product in Rāśis, degrees etc., as years, months etc.

Notes: The 7 planets and the ascendant contribute to longevity as per Amsayurdhaya method based on the Navamsha covered. 3° 20' longitude equals one year. Thus, the basic contributions can be worked out as per the example given for the Lagna's longitude in the Pindayu scheme. Similar understanding can be extended to planetary longitudes. The basic contributions thus found out be rectified in the same manner as explained for Pindajayu. The sage puts forth a different suggestion as enunciated by another school of thought in regard to rectification of Amsayu, in the following shlokas:

20-22. The same reductions, as per Pindayu, apply to Ańśayu as well; i.e. half for a combust Grah, one third for inimical placement and the ones, due for placements in the half of the zodiac, counted from the 12th backwards. Some scholars suggest further corrections for Ańśayu, viz. to increase threefold the contribution of a Grah in exaltation, or in own Bhava and double the contribution, if the contributor is in his own Navāńś, or in his own Dreshkan. If doubling and trebling is warranted, only trebling be done. In case of reductions also only halving is to be done, if both halving and reducing a third are required. That is how the final life-span of men be understood.

Notes: Rectification of Amsayu be done, taking the basic contributions as detailed below,

(a) Treble the basic years if the planet is exalted or in own sign.

(b) Double if in own Navamsha or own decanate.

(c) Among 'a' and 'b' if both are needed only 'a' is to be effected,

(d) No clear instructions are found about halving the contribution or casting off a third Halving, however, obviously applies to a debilitated planet while loss of a third part applies to a planet in inimical sign. In the matter of deduction also, only halving is to be effected if both reductions are required for one and the same planet.

23. Longevity for Other Living Beings. For other living beings as well such computations can be made. The said figure should be multiplied by the figure, corresponding to its full span of life and divided by the figure, corresponding to the full span of life for human beings.

24-29. Full Life Span of Various Living Beings. Now I’ll tell you about the full life-span figures for various living beings. Gods and sages enjoy endless life-span (in astronomical proportions, as against ordinary mortals). The full life-span of eagles, owls, parrots, crows and snakes is one thousand years. For falcon, monkey, bear and frog the full span of life is 300 years. Demon’s full life-span is 150 years, while it is 120 for human beings, 32 for horses, 25 for donkeys and camels, 24 for oxen and buffaloes, 20 for peacocks, 16 for goats and rams. 14 for swans, 12 for cuckoo, dog and dove, 8 for hens etc. and 7 for birds etc.

30-31. Choice of Longevity. I have narrated 3 different methods of longevity. Listen to me about the choice among the three systems. According to which of the three, Lagn, Sūrya, or Chandra is stronger than the other two, Ańśayu, Pindayu, or Nisargayu should be, respectively, chosen.

32. Doubtful Cases. If two among Lagn, Sūrya and Chandra gain equal strength, then longevity should be worked out, as per both systems and the average of both should be considered. If all the three are equally strong, the average of the three should be considered.

Notes: In shlokas 30 and 31 above, we are asked to select one among the 3 systems, viz Pindayu, Naisargayu and Amsayu according to the Sun, the Moon and ascendant being the strongest. If two among the three have equal Shad-bala, then the average of the respective systems will be the final longevity. If the three are of equal strength, the average of three systems be taken to be actual life duration of the native.

Take for example where the Sun and the Moon are equally strong and assume that Pindayu indicates a life span of 52.5 years while Nisargayu gives 40.7 years. The average of these two Le. 46.35 years will be the actual longevity.

Similarly assume that the luminaries and the ascendant are equally strong, and contribute 62.9 years Pindayu, 25.5 years

Nisargayu and 12.8 years of Amsayu. The average of these three, i.e. 33.73 years will be the actual longevity of the native,

33-40. Other Clues to Longevity. O excellent of the Brahmins, I will now give you details of other methods in the matter of longevity, as under. This is based on the positions of Lagn’s Lord, Randhr’s Lord, Śani, Chandra, natal Lagn and Hora Lagn. These six are grouped into three groups thus: the Lords of Lagn and of Randhr Bhava on the one hand, Śani and Chandra on the other hand and the natal Lagn and Hora Lagn on yet the other hand. Out of a group of two, if the two are in Movable Rāśis, long life is denoted. One in a Fixed Rāśi and the other in a Dual Rāśi will also bestow long life. One in a Movable Rāśi and the other in a Fixed Rāśi will give medium life. If both are in Dual Rāśis, then again medium life will be obtained. Short life is denoted, if one is in a Movable Rāśi, as the other is in a Dual Rāśi, or, if both are in Fixed Rāśis. The type of life, denoted by three, or two groups be only considered. If the three groups denote different scales, then the one, indicated by the pair of natal Lagn and Hora Lagn should be only considered. In case of three different indications, if Chandra is in Lagn, or Yuvati Bhava, then the one, indicated by the Śani-Chandra pair will only come to pass.

Notes: Three groups are considered here for this system of longevity calculations. Following are the three groups, each group consisting two of the six.

1st group-natal ascendant lord and 8th lord from the ascendant.

2nd group-Saturn and the Moon.

3rd group-natal ascendant and Horā Lagna. (For Horā Lagna, see p. 63).

Thus, two planets in one group, two planets in another group and two ascendants in yet another group are selected. Now their positions will denote the basic longevity. Note the position of each of the constituent in each group thus:

1) Long life: If both the constituents are in movable signs (jointly or separately), long life will come to pass. One in fixed sign and another in a dual sign will also give same scale of longevity.

2) Medium life: One in movable sign and another fixed sign will give medium life. Both in dual signs will also give same effect.

3) Short life: One in movable sign and another in dual sign will indicate short life. Both of them in fixed signs will produce again short life.

Thus, all the six possible positions of a pair are covered. Which group is to be considered for arriving at life span and in what circumstances be understood thus.

4) Out of the three groups, the scale of span (viz. long, medium and short) indicated by two or three be considered. Suppose two groups indicate medium life while another short life, then take medium span as the basic one. Alternatively, if three indicate identical scales, i.e. long, short or medium, consider that as the case may be. It is also possible that one group denotes long life, another medium life and yet another short life. In that case follow point 5 given below.

5) If 3 groups denote variable spans, the group of natal ascendant and Horā ascendant will have a say on the indication. Whatever this pair denotes will be the basic span in case of three different indications.

6) Rule 5 has also an exception, thus. That is, in the case of three different indications (i.e. one long life, another medium life and yet another short life), see the position of the Moon in the natal horoscope. If she is in the ascendant or in the 7th, then the indication given by the pair of Horā-natal ascendants be ignored and the indication of Saturn-Moon be alone considered. If the Moon is neither in the ascendant nor in the 7th, then follow the indication of Horā-natal ascendants as given in rule 2 above.

41-44. Further Clarifications. If long life is denoted by all the said three groups, the span is 120 years, if by two groups, it is 108 years and, if only by one group it is 91 years. If medium life is arrived at by three groups, it is 80 years, if indicated by 2 groups, it is 72 years and, if by one group, it is 64 years. If short life is denoted by the said three groups, it is only 32 years, if indicated by two groups, the life-span is 36 years and, if by one group, the life-span is 40 years. These are rectified, as under.

Notes: Again, the sage fixes the quantum of years for long, short, and medium life spans, thus.

Long life: by 3 pairs - 120 years (harmonic reduction of 12 years)

2 pairs - 180 years

1 pair - 96 years

Medium life: by 3 pair - 80 years (harmonic reduction of 8 years)

2 pairs -72 years

1 pair -64 years

Short life: by 3 pairs-32 years (progressive increase of 4 years)

2 pairs-36 years

1 pair -40 years

The indication has to be selected as per rules 4 to 6 given in the notes for shlokas 33-40.

We will now work out the basic contribution of longevity for the same example as given for Pindayu calculations. The chart may be understood from Pindayu example, while Horā Lagna is Taurus 20° 32' 12".

The first group-ascendant lord is in a movable sign and the 8th lord is also in a movable sign. Hence long life.

The second group-Saturn and the Moon are respectively in dual sign and movable sign, hence short life.

The third group-Horā Lagna and the natal ascendant are both in fixed signs. Again, short life.

Two groups indicate short life. Hence, we are left with no dilemma but to select the indications given by the two groups, i.e. short life. Two pairs indicate short life, ' hence 36 years will be the basic longevity.

This basic longevity will have to be rectified further as per the instructions given in the following verses.

45-46. Rectifications. If the contributor is in the beginning of a Rāśi, his donation will be full and it will be nil, if he is at the end of a Rāśi. For intermediary placements rule of three process will apply. Add the longitudes of the contributors and the sum so arrived at must be divided by the number of contributors. The latest product should be multiplied by the number of basic years and divided by 30. This will yield the net longevity.

Notes: If the contributor is in the zero degree of the sign, his share will be full and if he is at the end, it will be zero. In between, his contribution is proportionately known. The longitudes of the contributors, according to being 2 or 4 or 6 as the case may be should be added together, devoid of signs. The resultant product be divided by 2 or 4 or 6 depending on the contributors. This figure should be multiplied by basic years and divided by 30 which will be net span of life. Basic years will also depend on whether one, two or three spans are being considered. When we are considering short life by 3 pairs, such figure will be 96 (i.e. 32 x 3) or when medium life by 2 pairs are being considered it will be 144, (i.e. 72 x 2) and so on and so forth.

In the example horoscope, we have short life contributed by 2 pairs and hence basic years for the time being be taken as 72 (i.e. 36 plus 36). The contributors are Moon, Saturn, Mars and Mercury. Their longitudes devoid of signs added denote 51° 58' 26". This is to be divided by 4, as there are 4 contributors. Thus, we get 12° 59' 37". This is to be multiplied by 72 (basic years) and divided by 30. The net longevity in this process is 31.18 years.

Though Pindayu applies to the said horoscope, we have simply taken the same as an example in regard to the application of the current system.

47. Special Rule for Śani. Should Śani be a contributor, the class of longevity declines. Some advocate contrarily an increase of class in this context. If Śani is in its own Rāśi, or in exaltation, change in class will not occur. Even, if he receives a Drishti from, or is yuti with only a malefic, no change occurs.

48. Special Rule for Guru. If Guru is in Lagn, or in Yuvati Bhava and receives a Drishti from, or is yuti with only benefics, the class of longevity will increase.

49-50. Increase and Fall in Class of Longevity. From very short life to short life, from short life to medium life, from medium life to long life and from long life to extremely long life are the increases in the classification of longevity, when Guru warrants an increase. The reverse is true, if Śani warrants a fall in the span of life.

51. (Maitreya says) You have narrated various kinds of longevity computations. Please favour me by denoting subtle classes thereof and poor and long life-spans.

52. (Maharishi Parashar replies) These are seven-fold, viz. Bal Risht, Yog Risht, short, medium, long, super-natural (Divya) and immortality (Amritayu).

53-54. The life-span in Bal Risht is 8 years, in Yog Risht 20 years, in short, medium and long lives, respectively, 32, 64 and 120 years. Super-natural life-span is 1000 years. Above this super-natural life-span of 1000 years it is Amritayu, which can be acquired only by those, who deserve it.

55. Limitless Longevity. Should Kark be Lagn with Guru and Chandra therein, while Śukra and Budh are in Kendras and others are in Sahaj, Ari and Labh Bhava, the native will obtain limitless longevity.

56. Super-Natural Longevity. One having benefics in Kendras and/or Konas, while malefics are in Sahaj, Ari and Labh Bhava will obtain super-natural life-span. Randhr Bhava in this case should be one of the Rāśis, owned by a benefic.

57. Living until the End of the Yuga. One born in Kark Lagn will live till the end of the Yuga, if Guru is in a Kendr and happens to be in Gopurāńś, while Śukra is in a Kon and happens to be in Paravatāńś.

58. Living the Life-Span of a Sage. Guru in Simhasanāńś, being in Lagn, Śani in Devalokāńś and Mangal in Paravatāńś. If these are so, one will enjoy the life-span, as due to a sage.

59. Good Yogas increase the life-span and bad Yogas decrease the same. Hence I tell you such Yogas, as to know of full, medium and short span combinations.

60. If a Kendr contains a benefic, while Lagn’s Lord is yuti with, or receives a Drishti from a benefic, or Guru in particular, the native will live a full span of life.

61. Should Lagn’s Lord be in a Kendr yuti with, or receiving a Drishti from Guru and Śukra, full life-span will result.

62. If at birth three Grahas are exalted, out of which the Lords of Lagn and Randhr Bhava are inclusive, as Randhr Bhava is devoid of a malefic in it, full life-span will result.

63. Long life is denoted, if three Grahas are in Randhr Bhava, in exaltation, own, or friendly divisions, while Lagn’s Lord is strong.

64. If Śani, or Lagn’s Lord is yuti with any exalted Grah, long life will result.

65. Long life will be enjoyed, if malefics are in Sahaj, Ari and Labh Bhava, while benefics are in Kendras.

66. If Ari, Yuvati and Randhr Bhava are occupied by benefics, while malefics are in Sahaj and Labh Bhava, full life-span will follow the birth.

67. If Randhr’s Lord is friendly to Sūrya, while malefics are in Ari and Vyaya Bhava, as Lagn’s Lord is in a Kendr, the native will live the full span of life.

68. O excellent of the Brahmins, if a malefic is in Randhr Bhava, while Karma’s Lord is exalted, one will be long-lived.

69. Long life will follow, if Lagn is a Dual Rāśi, while Lagn’s Lord is in a Kendr, or in exaltation, or in a Kon.

70. Should Lagn be a Dual Rāśi, while two malefics are in a Kendr with reference to a strong Lagn’s Lord, long life is indicated.

71-73. If the stronger among Lagn’s Lord and Randhr’s Lord is placed in a Kendr, long life is indicated and, if in a Panaphara, medium life is indicated, if in Apoklima, short life will come to pass. According to Lagn’s Lord being friendly, neutral, or inimical to Sūrya, long, medium, or short life will result.

74. Should Mangal and Sahaj’s Lord, or Randhr’s Lord and Śani be combusted, or be yuti with malefics, or receive a Drishti from malefics, there will be short life.

75. If Lagn’s Lord is in Ari, Randhr, or Vyaya Bhava, yuti with malefics and devoid of Yuti with and/or Drishti from a benefic, short life will come to pass.

76. If malefics are in Kendras, devoid of Yuti with, or a Drishti from benefics, while Lagn’s Lord is not strong, only short life will result.

77. O excellent of Brahmins, if Vyaya and Dhan Bhava are occupied by malefics and devoid of a Drishti from a benefic, or of Yuti with a benefic, the native will be short-lived.

78. If the Lords of Lagn and Randhr Bhava are bereft of dignities and strength, short life will come to pass. If the Lords of Lagn and Randhr Bhava are helped by others, while being so, medium life-span will come to pass.

## Chapter 44. Marak Grahas

1. O Maharishi Parashar, you have mentioned a lot about longevity. Be kind enough to throw light on Marakas, or killers.

2-5. O Brahmin, Sahaj and Randhr Bhava are the two Bhavas of longevity. The Bhavas, related to death, are the 12th from each of these, i.e. Dhan and Yuvati Bhava are Marak Bhavas.

Notes: The 3rd house is also a house of longevity as it is the 8th from the 8th. The 2nd house- 12th from the 3rd-and the 7th house- 12th from the 8th are two principle Maraka houses. The lord of these houses will also acquire such qualities giving life or taking away life.

3-5. Out of the two, Dhan Bhava is a powerful Marak Bhava. The Lords of Dhan and Yuvati Bhava, malefics in Dhan and Yuvati Bhava and malefics, yuti with Dhan’s Lord and yuti with Yuvati’s Lord are all known, as Marakas. The major and sub-periods of these Grahas will bring death on the native, depending on whether he is a long life, medium life, or short life person.

Notes: The 2nd and 7th are denoted as Maraka houses. But the 2nd is given a more important place to kill than the 7th house. For the 2nd house acquires an additional qualification of being in the 7th from the 8th house. Thus, the 2nd is 12th from the 3rd, and 7th from the 8th.

If there is a malefic in the 2nd or in the 7th, be will be a prime killer while a benefice will not be so. The Dasha periods of such planets will inflict death.

6-7. The Dasha of a benefic Grah, related to Vyaya’s Lord may also inflict death. End may descend on the native in Randhr’s Lord’s Dasha. The Dasha of a Grah, which is an exclusive malefic, may also cause death.

Notes: The 12th house is also a house of death, for it is the terminal house. Malefic, related to 2nd, 3rd, 7th and 8th will cause death while or not a benefice related to 12th will do so. The Dasha or a malefic, whether or not he is a lord of one of these houses, will also prove harmful for span of life. However, for Saturn, a different approach is recommended.

The rules given are just general and are hints to decide death givers. The life span should be ascertained through other Ayurdaya calculations, and the exact Dasha periods be decided only later on. Simply saying that the 2nd lord's Dasha will bring in death and so on and so forth will be a misnomer. The sage suggests that the occupants of the 3rd also will cause death. Thus the 8th and the 3rd, though known as houses of longevity, are simultaneously capable of causing death. For the information of the render, the Maraka planets in the ascending are: occupants of or lords of 12th, 3rd, 8th, 7th and 2nd. The lords/occupants of 6th and 11th are second grade killers the last group consists of occupants/lords of 5th, 9th, 10th, 4th and 1st. They are the least marakas. However, these can also become Maraka depending on the clues given in shlokas 1521 infra.

A difficult subject like longevity cannot be fully explained in a chapter like this. The reader may take basic guidelines from the present work and other standard works before forming an opinion on longevity.

9. Should Śani be ill-disposed and be related to a Marak Grah, he will be the first to kill in preference to other Grahas.

10-14. O Brahmin, I tell you further about Marakas. Narrated earlier are three kinds of life-spans, viz. short, medium and long. Short life is before 32 years, later up to 64 it is medium life and from 64 to 100 it is long life. Beyond 100 the longevity is called supreme. O excellent of the Brahmins, it is impossible to decide upon longevity till the native is 20 years old. Till such year the child should be protected by sacred recitations, religious offerings (of Ghī etc.) to consecrated fire, as prescribed in the Vedas etc. and through medical treatments, for premature death may descend on the child due to sins of father and mother, or of its own (in the previous birth).

15-21. I further mention about the Marak Grahas. One born with short life combinations may face death in the Dasha, denoted by Vipat star (3rd from the birth star), one of medium life may die in the Dasha, denoted by Pratyak star (5th from the birth star). In the Dasha, denoted by Vadh star (7th from the birth star), one with long life may obtain his end. The Dasha of the Lord of the 22nd Dreshkan, or 23rd, or 3rd, or 5th, or 7th asterisms may also cause death. The Lords of the 2nd and the 12th, counted from Kark, may bring death. This is true, when Chandra is a malefic. If he happens to be a benefic, there will be diseases (not death). Death may come to pass in the Dasha of Ari’s Lord and in the subperiods of Ari’s, Randhr’s and/or Vyaya’s Lords. Should there be many Marakas and, if these Marakas are strong, there will be diseases, miseries etc. in major and sub-periods. Thus, these are Marakas and are primarily related to bring death upon the native. According to their dispositions there may be death, or difficulties.

Notes: The Maraka power of a planet may be correlated 10 the span of life arrived by other calculations. If both coincide there will be death. If there is a variation, there will not be death but difficulties equal to death like miseries, diseases, poverty etc.

22-24. Rahu and Ketu, as Marakas. If Rahu, or Ketu are placed in Tanu, Yuvati, Randhr, or Vyaya Bhava, or happen to be in the 7th from a Marak Lord, or are placed with such a Grah, they acquire powers of killing in their major, or sub-periods. For one born in Makar, or in Vrischik, Rahu will be a Marak. Should Rahu be in Ari, Randhr, or Vyaya Bhava, he will give difficulties in his Dasha periods. He will not, however, do so, if Rahu receives a Drishti from, or is yuti with a benefic.

Notes: Important places for Rahu/Ketu to acquire power of killing are the ascendant, 7th, 8th or 12th. The 2nd house is naturally added as another node will be in the 2nd when one is in the specified 8th house. They will not be Maraka if they are in the 3rd, 9th, 5th and 11th houses. If a node joins a Maraka planet \or is in the house of a Maraka planet) it will act as a Maraka. Rahu is termed as a primary Maraka for Capricorn and Scorpio ascendants. I f he is in one of the adverse houses for these ascendants his Dasha will bring death or intolerable difficulties.

25-31. Sahaj Bhava and Death. O excellent of Brahmins, if Sūrya, being with strength, is in Sahaj Bhava, one will obtain his death, due to a king (legal punishments). Chandra in Sahaj Bhava will cause death, due to tuberculosis, while wounds, weapons, fire and thirst will cause death through Mangal in Sahaj Bhava. If Sahaj Bhava receives a Drishti from, or is occupied by Śani and Rahu, death will be through poison, water, or fire, or fall from heights, or confinement. Death will surely come to descend through insects, or leprosy, if Chandra and Gulik occupy, or give a Drishti to Sahaj Bhava. Budh, giving a Drishti to, or occupying Sahaj Bhava, will bring death, followed by fever. Guru in Sahaj Bhava, or giving a Drishti to Sahaj Bhava, will cause death by swelling, or tumours. Urinary diseases will cause death, if Śukra is in, or gives a Drishti to Sahaj Bhava. Many Grahas, giving a Drishti to, or occupying Sahaj Bhava, will bring death through many diseases.

Notes: The sage brings in the 3rd house in the context of death. According to the planets related to 3rd house by conjunction or aspect, death will descend on the native through the following causes.

/~\*Graha~~Physical Problems

\*The Sun ~Legal Punishments, Death-Awards Etc. (Also Cardiac Problem)

\*The Moon ~Tuberculosis (Lung Disorders Etc.)

\*Mars ~Wounds (Accidents Etc.), Weapons (Encounter), Fire (Also Electricity) And Thirst.

\*Saturn/Rahu ~Poison, Water, Fire, Confinement, Falls Etc.

\*Moon And Gulika ~Insects (Scorpion, Bees, Snakes Etc.) Or Leprosy.

\*Mercury ~Severe Fever (Typhoid Etc.)

\*Jupiter ~Swelling, Tumour, Etc. (Also Jaundice, Dropsy Etc.)

\*Venus ~Urinary Disorders (Kidney Troubles, Venereal Diseases Etc.) (For Females Leucorrhoea).

\*Mixed Planets ~Various Reasons

~/

32. If Sahaj Bhava is occupied by a benefic, death will be in an auspicious place (like a shrine) and, if Sahaj Bhava is occupied by a malefic, death will be in sinful places. Mixed occupation of Sahaj Bhava will yield mixed results regarding the place of death.

33. Consciousness will prevail at the time of death, if Guru, or Śukra are placed in Sahaj Bhava. With other Grahas in Sahaj Bhava there will be unconsciousness before death.

34. According to Sahaj Bhava being a Movable, a Fixed, or a Dual Rāśi, death will be, respectively, in a foreign place (other than native birth place), in one’s own house, or on the way.

35-36. Occupants of Randhr Bhava. Note the occupant of Randhr Bhava. If it is Sūrya, death will be through fire, if Chandra is in Randhr Bhava, through water, if Mangal, through weapons, if Budh, through fever, if Guru, through diseases, if Śukra, through hunger and, if Śani, through thirst.

37. If Randhr Bhava is occupied by, or receives a Drishti from a benefic, while Dharma’s Lord is yuti with a benefic, the native will die in a shrine. If Randhr Bhava is occupied by, or receives a Drishti from a malefic, while Dharma’s Lord is yuti with a malefic, death will be in a place, other than a shrine.

38-39. Fate of the Human Physical System. Should there be a benefic’s Dreshkan in Randhr Bhava (22nd Dreshkan), the body will be burnt in fire (as prescribed in Shastras). If a malefic’s Dreshkan happens to be in Randhr Bhava, the body will be thrown away in water. If the Dreshkan in Randhr Bhava is owned by a mixed Grah, the dead body will only dry up. If the Dreshkan in Randhr Bhava is a serpent Dreshkan, the body will be eaten away by animals, crows etc.

40. Serpent Dreshkanas. The 2nd and 3rd Dreshkan in Kark, the initial one in Vrischik and the last one in Meen are designated, as serpent Dreshkanas.

41-42. Pre-natal Abode. O excellent of Brahmins, the stronger of the two luminaries, Sūrya and Chandra, occupying a Dreshkan of Guru, denotes the descent from the world of gods. If the stronger of the luminaries occupies the Dreshkan of Śukra, or Chandra, the descent is from the world of the Manes, if the stronger of the two luminaries is in the Dreshkan of Sūrya, or Mangal, the descent is from the world of Yama (world of the death) and, if in Dreshkan of Budh, or Śani, the descent is from the hell.

43-45. Ascent after Death. According to the following Grahas in Vyaya, Yuvati, Ari, or Randhr Bhava, the native will attain one of the different worlds after death: Guru heaven, Chandra, or Śukra the world of Manes, Mangal and/or Sūrya earth (rebirth), Budh and/or Śani hell. In case the said Bhavas are not occupied, the native will go to the world, indicated by the stronger of the Dreshkan Lords, related to Ari and Randhr Bhava. The relative Grah’s exaltation etc. will denote the high, medium and low status the native will obtain in the said world.

46. Other Grahas and Rāśis, becoming Marakas, are being discussed in the Chapter, related to Dashas.

## Chapter 45. Avasthas of Grahas

1. O Maharishi Parashar, you have earlier stated, that the Avasthas, or states of the Grahas are to be considered in the context of the effects of the Grahas. Be so kind to tell me about this.

2. O excellent of Brahmins, various kinds of Avasthas of the Grahas have been expounded. Out of these, I will give you the summary of Baal (infant) and other states of the Grahas.

3. Baal, Kumar, Yuv, Vriddh and Mrit Avastha (Baal Adi Avasthas). Infant, youthful, adolescent, old and dead are the states of the Grahas, placed in the ascending order at the rate of six degrees in odd Rāśis. In the case of even Rāśis this arrangement is in reverse order. (Vriddh - Advanced, Mrit - In extremis)

Notes: These 5 Avasthas are known as Baaladi Avasthas. For odd signs, the placement concerned will denote the Avastha as under:

/~\*State~~Degree

\*Infant state (Baalavastha) ~ 0 to 6°

\*Youthful slate (Kumaravastha) ~ 6 to 12°

\*Adolescent state (Yuvavastha) ~ 12 to 18°

\*Advanced state (Yridhdhavastha) ~ 18 to 24°

\*In extremis (Mritavastha) ~ 24 to 30°

~/

The above order is to be reversed for placement in an even sign.

4. Results. One fourth, half, full, negligible and nil are the grades of the results, due to a Grah in infant, youthful, adolescent, old and dead Avasthas.

5. Awakening, Dreaming and Sleeping States. If a Grah is in its own Rāśi, or in exaltation, it is said to be in a state of awakening (alertness). In the Rāśi of a friend, or of a neutral it is in dreaming state, while in an enemy’s Rāśi, or in debilitation it is in a state of sleeping.

6. According to a Grah, being in Awakening, Dreaming, or Sleeping states, the results, due to it will be full, medium, or nil.

7. Other Kinds of States. There are nine kinds of other Avasthas, viz. Dipt, Swasth, Pramudit, Shanta, Din, Vikal, Duhkhit, Khal and Kop.

8-10. If a Grah is in its exaltation Rāśi, it is in Dipt Avastha, if in its own Rāśi, it is in Swasth, if in a great friend’s Rāśi, it is in Pramudit, if in a friendly Rāśi, it is in Shanta, if in a neutral Rāśi, it is in Din, if a Grah is yuti with a malefic, it is in Vikal, if is in an enemy’s Rāśi, it is in Duhkhit, if in a great enemy’s Rāśi, it is in Khal and, if a Grah is being eclipsed by Sūrya, it is in Kop. Depending on such a state of the Grah, the Bhava, occupied by it will obtain corresponding effects.

11-18. Yet other Avasthas. Lajjit, Garvit, Kshudhit, Trushit, Mudit and Kshobhit are the other kinds of Avasthas, due to the Grahas. Placed in Putra Bhava, if a Grah is associated with Rahu, or Ketu, or with Sūrya, Śani, or Mangal, it is in Lajjit Avastha. If a Grah is in exaltation, or in Mooltrikon, it is Garvit. If a Grah is in an enemy’s Rāśi, or yuti with an enemy, or receives a Drishti from an enemy, or even, if a Grah is yuti with Śani, the Avastha is Kshudhit. If a Grah is in a watery Rāśi and receives a Drishti from a malefic, but does not receive a Drishti from a benefic, the Avastha is called Trushit. If a Grah is in a friendly Rāśi, or is yuti with, or receives a Drishti from a benefic, or is yuti with Guru, it is said to be in Mudit Avastha. If a Grah is yuti with Sūrya and receives a Drishti from, or is yuti with a malefic, or receives a Drishti from an enemy, it is said to be in Kshobhit. The Bhavas, occupied by a Grah in Kshudhit, or in Kshobhit, are destroyed.

19-23. The learned should estimate the effects, due to a Bhava, in the manner, cited above, after ascertaining the strength and weakness. Weak Grahas cause reduction in good effects, while stronger ones give greater effects. If a Grah, posited in Karma Bhava, is in Lajjit, Kshudhit Avastha, or

Kshobhit Avastha, the person will always be subjected to miseries. If a Grah in Putra is in Lajjit, there will be destruction of progeny, or there will be only one surviving child. Surely the wife of the native will die, if there is a Grah in Yuvati in Kshobhit, or in Trushit Avastha.

24-29. Effects of Garvit, Mudit, Lajjit, Kshobhit, Kshudhit and Trushit Avastha. A Grah in Garvit Avastha will cause happiness through new houses and gardens, regalhood, skill in arts, financial gains always and improvement in business. A Grah in Mudit Avastha will give residences, clothes, ornaments, happiness from lands and wife, happiness from relatives, living in royal places, destruction of enemies and acquisition of wisdom and learning. A Grah in Lajjit will give aversion to God, loss of intelligence, loss of child, interest in evil speeches and listlessness in good things. A Grah in Kshobhit will give acute penury, evil disposition, miseries, financial debacles, distress to feet and obstruction to income, due to royal wrath. A Grah in Kshudhit will cause downfall, due to grief and passion, grief on account of relatives, physical decline, troubles from enemies, financial distress, loss of physical strength and an eclipsed mind, due to miseries. A Grah in Trushit Avastha will cause diseases through association with females, leading over wicked deeds, loss of wealth, due to one’s own men, physical weakness, miseries, caused by evil people and decline of honour.

30-37. Calculation of Shayan Adi Avasthas. Now I will tell you of the Avasthas, viz. Shayan, Upavesan, Netrapani, Prakash, Gaman, Agaman, Sabh, Agam, Bhojan, Nritya Lips, Kautuk and Nidr and the Chesthas of such Avasthas. Note the number of the star, occupied by the Grah, for which an Avastha is to be calculated. Multiply that number by the number, denoted by the Grah (Sūrya 1 to Śani 7). The figure so arrived at should again be multiplied by the number of the Navāńś, where the Grah is in. Add to this the number of the birth asterism (ruling star, the one, occupied by Chandra), the number of Ghatis of birth and the number of Rāśis, Lagn gained from Mesh (Mesh 1, Vrishabh 2 and so forth). This figure should be divided by 12 and the remainder will indicate the corresponding Avastha of the Grah. The sub-state in the said Avastha can be found out in the following way. Multiply the figure (Sayan 1 to Nidr 12), denoted by the Avastha concerned, by the same figure and increase it by the figure, denoted by the Anka value for the first syllable of the native’s personal name. Divide the product so obtained by 12. The remainder thereof should be further increased by constant additives of the Grahas in the following way: Sūrya 5, Chandra 2, Mangal 2, Budh 3, Guru 5, Śukra 3, Śani 3, Rahu (Ketu) 4. The product so arrived at should be divided by 3. In the process of calculation, if it happens, that the remainder is 1, it is Drishti, if 2, it is Chesht and, if 0, it is Vichesht. Notes. Shayan Adi are of supreme importance, as compared to the other kinds of Avasthas. In place of Navāńś, given above, some translators interpret the word Ańś, as degree, occupied by the Grah, which is obviously not correct. In this connection the reader’s attention is drawn to Balabhadr’s Hora Ratna, Chapter 3, wherein the author, Balabhadr himself, gives an example for Sūrya, being in the 7th Navāńś of Simh and Thus, he considered only 7, as multiplier. He quotes Adhibhut Sagara, as his authority for calculation of Sayan Adi. Agaman Avastha is known, as Gamanechch by some exponents. Anka value is 1 for a, ka, cha, ḍ a, dha, bha and va, 2 for i, kha, ja, ḍha, na, ma and sha, 3 for u, ga, jha, ta, pa, ya and śa, 4 for e, gha, ṭ a, tha, pha, ra and sa, 5 for o, ca, ṭha, da, ba, la and ha.

Notes: So far narrated are three different groups of Avasthas. The present Avasthas are called Sayanadi Avasthas. These are of supreme importance as compared to the other kinds of Avasthas. The following formula may be adopted to know about the planet's Avastha (Sayanadi) at birth.

[(s x p x n) + (a +g + r)] / 12 = Avastha

Whereas 's' denotes the serial number of the star occupied by the planet, counted from Ashwini at birth; 'p' denotes the status of the planet counted from the Sun (i.e. Sun 1, Mercury 4 etc.; 'n' denotes the planet's Navamsha position (i.e. 1 to 9 Navamsha); 'a' denotes Janma Nakshatra (or ruling star, i.e. the one occupied by the Moon); 'g' denotes the ghati in which birth took place (i.e. 20 gh 2 vigh is 21 gh) and 'r' denotes the ascendant's order counted from Aries (i.e. Cancer 4, Leo 5, so on and.so forth).

In place of 'n' given above, some translators interpret the word 'Amsa' as degree occupied by the planet which is obviously not correct. In this connection, the reader's attention is drawn to Balabhadra's Horā Raina, Ch. 3 wherein the author Balabhadra himself gives an example for the Sun being in the 7th Navamsha of Leo and thus he considered only 7 as multiplier. He has not taken in to account the Sun's degree. He quotes Adhbbuta Sagara as his authority for calculation of Sayanadi Avasthas. It will thus be clear that 'Amsa' is Navamsha and not degree in this context.

Also, please note that Agamanavastha (the 6th one) is known as Gamanechchavastha by some exponents.

Take a case now as an example with the following data. The Sun in Krittika Nakshatra, 3rd Navamsha of Taurus (i.e. in 7° 12' Taurus), birth star Krittika, birth at 30 gh 33 vigh, and ascendant in Scorpio. With these we produce following information, keeping the formula given above.

s = 3 a = 3

p = 1 g = 31

n = 3 r = 8

Hence to find out the Avastha,

[(3 x 1 x 3) + (3+ 31 + 8)] / 12 = 51 / 12 = remainder 3

With the help of remainder 3, we count three Avasthas from Sayana. This indicates Netrapani Avastha for the Sun.

Similarly, for 9 planets, such Avasthas be found out. In a given horoscope, the factors 's', 'g' and 'r' will be identical for all the 9 planets while factors 's', 'p' and 'n' will be variable.

After knowing the Avasthas of various planets, we have to find out the sub state of each Avastha. The formula for knowing sub-state is made in two stages, as under,

Stage I: [(A x A) + fs] / 12 = R

Stage 2: (R+ pa) ÷ 3 = sub state

Where 'A' is Avastha, 'fs' is first syllable's value with reference to the native's personal name, R is remainder in stage 1, and 'pa' is planetary additament denoted in the above shlokas, such as Sun 5, Venus 3 etc. The remainder at stage 2 will denote sub state such as 1 is Drishti, 2 Cheshta and 0 Vicheshta.

We need information about Anka value or value for first syllable of the name of a person. These are:

1 for अ, क, छ, ड, ध, भ, and ब

2 for इ, ख, ज, द, न, म and श

3 for, उ, ग, झ, त, प, य and ष

4 for ए, घ, ट, थ, फ, र and म

5 for ओ, च, ठ, द, ब, ल and ह

Now with the above data, find the sub state for the Sun in Netrapani Avastha as per the example given supra. First syllable of the name is "Sa" (स). Hence,

Stage 1: [(3 x 3) + 4] / 4 = Remainder 1

Stage 2: [ 1+5] / 3 = Remainder 0

Remainder zero indicate, sub state as Vicheshta, in Netrapani Avastha.

38-39. Effects of Chesht etc. If the sub-state is Drishti in an Avastha, the results, being stated for the Avastha, will be medium, the effects will be full in Chesht and negligible in Vichesht. The good and bad effects of Grahas should be deciphered, based on the strength and weakness of the Grahas. In exaltation the Grahas reveal effects in a pronounced manner, due to Avasthas.

Notes: If a planet is in good Avastha and is in Cheshta (sub state), the good effects will be full. If the sub state is Vicheshta, the good effects are neutralised. If the sub state is Drishti; good effects will be feebly felt. A planet in exaltation will give the good effects due to a particular Avastha in a fuller measure.

If a plane, is in bad Avastha with Cheshta as sub state, the evil effects will be less. With Drishti, evil effects will be visibly felt. If Vicheshta is sub state, bad effects are neutralized. In debilitation, the evil effects due to an Avastha will be pronounced.

Each planet gives different effects-good or bad-according to the Avastha. No constant evaluation be made just with the name of an Avastha. This is what is conveyed in the following shlokas.

40-51. Effects of Sūrya’s Avasthas. If Sūrya is in Sayan Avastha, the native will incur digestive deficiency, many diseases, stoutness of legs, bilious vitiation, ulcer in the anus and heart strokes; if in Upavesan, will suffer poverty, will carry loads, will indulge in litigations, be hard-hearted, wicked and will lose in his undertakings; if is in Netrapani, will always be happy, wise, helpful to others, endowed with prowess and wealth, very happy and will gain royal favours; if in Prakash, will be liberal in disposition, have plenty of wealth, be a significant speaker in the assembly, will perform many meritorious acts, be greatly strong and endowed with charming beauty; if in Gaman, will be disposed to live in foreign places, be miserable, indolent, bereft of intelligence and wealth, be distressed, due to fear and will be short-tempered; if in Agaman, will be interested in others’ wives, be devoid of his own men, be interested in movements and skilful in doing evil deeds, be dirty, ill-disposed and will be a talebearer; if in Sabh, will be disposed to help others, be always endowed with wealth and gems, be virtuous, endowed with lands, new houses and robes, be very strong, very affectionate to his friends and very kindly disposed; if in Agam, will be distressed, due to enemies, fickle-minded, evil-minded, emaciated, devoid of virtuous acts and intoxicated with pride; if in Bhojan, will experience pains in joints, will lose money on account of others’ females, will have strength, declining off and on, be untruthful, will incur head-aches, eat remnant food and will take to bad ways; if in Nritya Lips, will be honoured by the learned, be a scholar, will have knowledge of poetry etc. and will be adored by kings on the earth; if is Kautuk, will always be happy, will be endowed with Vedic Knowledge and will perform Yagyas, will move amidst kings, have fear from enemies, will be charming-faced and be endowed with knowledge of poetry; if in Nidr, will have a strong tendency towards being drowsy, will live in foreign (distant) places, will incur harm to his wife and will face financial destruction.

Notes: Balabhadra gives some additional information in regard to planetary Avasthas based on 'Adbhuta Sagaram'. The same is correspondingly added for the benefit of the reader, along with R. Santhanam comments, avoiding repetition of the views of Parāśara.

Sūrya in Upavesan will make one an artisan, black in complexion, devoid of learning and miserable. One will serve others. In Netrapani there will be all kinds of happiness, if Sūrya is in Putr, Dharma, Karma, or Yuvati. In other Bhavas Netrapani of Sūrya will give eye diseases and enmity with all. If Sūrya is in Prakash, the native will be meritorious, religious and liberal, will enjoy pleasures, be equal to a prince and will enjoy the status of Kuber, the God of wealth. However, the Prakash of Sūrya, placed in Yuvati, or Putra will cause loss of the first child and will produce many litigations. If Sūrya is in Gaman, the native will incur disease of the feet and will be very mean. If in Agaman, Sūrya in Vyaya, or in Yuvati will destroy progeny and will give very limited wealth. If in Agam, Sūrya will give many miseries, an ugly appearance and foolishness. However, he will give wealth. Sūrya in Bhojan in Dharma will cause many hindrances to spiritual and religious undertakings. In other Bhavas Sūrya in Bhojan will cause head and ear diseases, apart from joint pains. Though Maharishi Parashar states, that the native with Sūrya in Kautuk Avastha will have fear from enemies, Bal Bhadr exempts such evil effect for the Ari Bhava position.

Sūrya in Kautukavastha in other Bhavas will give several daughters, two wives, itch, excellence, liberality etc. If Sūrya is in Nidr, the native will be predisposed to incur piles and elephantiasis, will experience a lack of peace and he will be liable to lose his first child.

52-63. Effects of Chandra’s Avasthas. If Chandra is in Sayan, the native will be honourable, sluggish, given to sexual lust and he will face financial destruction; if in Upavesan, will be troubled by diseases, be dull-witted, not endowed with mentionable wealth, will be hard-hearted, will do unworthy acts and will steal others’ wealth; if in Netrapani, will be troubled by great diseases (long lasting in nature), be very garrulous, wicked and will indulge in bad deeds. Should Chandra be in Prakash, the native will be famous in the world, will have his virtues exposed through royal patronage, will be surrounded by horses, elephants, females and ornaments, will visit shrines. If Chandra is in Gaman with decreasing rays, the native will be sinful, cruel and always troubled by afflictions of sight. If Chandra is in Gaman with increasing rays, the native will be distressed, due to fear. If Chandra is in Agaman, the native will be honourable, will suffer diseases of the feet, will secretly indulge in sinful acts, will be poor and devoid of intelligence and happiness; if in Sabh, will be eminent among men, honoured by kings and kings of kings, will be very beautiful, will subdue the passion of women and will be skilful in sexual acts, will be virtuous; if in Agam, will be garrulous and virtuous and, if the said Chandra is of dark fortnight, the native will have two wives, he will be sick, highly wicked and violent; if in Bhojan, will be endowed with honour, conveyances, attendants, social status, wife and daughters, provided Chandra is Full Purna’; if in Bhojan and is of dark fortnight, auspicious effects will fail to come; if in Nritya Lips and is endowed with (fortnightly) strength, will be strong, will have knowledge of songs and will be a critic of beauty of things; if in Nritya Lips and of dark fortnight, i.e. not endowed with strength, the person will be sinful; if in Kautuk, the native will attain kingship, lordship over wealth and skill in sexual acts and in sporting with harlots. Should waxing Chandra, being yuti with Guru, be in Nidr, the native will be quite eminent. If waxing Chandra is in Nidr, but devoid of Guru’s Yuti, the native will lose his wealth on account of females and female jackals will be crying around his abode (as though it were a cemetery).

Notes: With the Moon in the ascendant in Sayanavastha, the native will incur diseases of rectum, be poor and highly irritable. In other houses, this condition will not give these defects so specifically. If weak Moon be in this Avastha (in any house), the right side of the native's body will incur damages caused by fire. There will be damage to teeth if the Moon is in Upavesanavastha. The Moon in Netrapani Avastha will bring eye diseases, elephantiasis, etc. and will make the native garrulous. If the Moon is in Gamanavastha, it will cause diseases of the head and brain. There will be two wives and many daughters if the Moon is in Agamavastha. Bhojanavastha of the Moon will bring fear from snakes and water. The Moon in Nrityalipsavastha will give a very lean body and lasting sickness. Kautukavastha of the Moon will confer many sons. If the Moon is in Nidravastha in the 10th, the native will undergo miseries on account of his progeny. The Moon in the 5th or the 7th with the same Avastha will bring all kinds of auspicious effects. Should she join Rahu in the 5th or 7th, herself being in Nidravastha, everything of the native is destroyed and he will be laden with a thousand blemishes.

64-75. Effects of the Avasthas of Mangal. If Mangal is in Sayan, the native will be troubled by wounds, itch and ulcer. If Mangal is placed in Upavesan, the native will be strong, sinful, untruthful, eminent, wealthy and bereft of virtues. If Mangal is placed in Lagn and happens to be in Netrapani, there will be penury; if placed in other Bhavas, Netrapani will confer rulership of a city. Should Mangal be in Prakash, the native will shine with virtues and will be honoured by the king. Mangal in Prakash in Putra will cause loss of children and of wife. If Mangal is in Prakash in Putra and happens to be there with Rahu, a severe (positional) fall will descend on the native. Should Mangal be in Gaman, the native will be always roaming, will have fear of multiple ulcers, will incur misunderstandings with females, will be afflicted by boils, itches etc. and will incur financial decline. If Mangal happens to be in Agaman Avastha, the native will be virtuous, endowed with precious gems, will adore a sharp sword, will walk with the gait of an elephant, will destroy his enemies and will remove the miseries of his people. If Mangal is placed in Sabh and happens to be in exaltation, the native will be skilful in conducting wars, will hold the flag of righteousness aloft and will be wealthy; if Mangal happens to be in Sabh in Putr, or Dharma, the native will be bereft of learning; if Mangal is in Sabh in Vyaya, childlessness and no wife and no friends will result; if Mangal is in other Bhavas in Sabh, the native will be a scholar in a king’s court (poet laureate), be very wealthy, honourable and charitable. If Mangal is in Agam, the native will be devoid of virtues and good deeds, will be distressed by diseases, will acquire diseases of the root of the ears („Karan Mularogam’ & Padamulam Urumulam’ etc.) and severe gout pains, will be timid and will befriend evil lot. If Mangal is with strength, while in Bhojan Avastha, the native will eat sweet-food; if devoid of strength, will indulge in base acts and be dishonourable.

Notes: If Mangal is in Nritya Lips, the native will earn wealth through the king and will be endowed with fullness of gold, diamonds and corals in his house; if in Kautuk, will be curious in disposition and will be endowed with friends and sons; if in Kautuk and simultaneously exalted, will be honoured by the king and the virtuous and will be virtuous himself; if in Nidr, will be short-tempered, devoid of intelligence and wealth, will be wicked, fallen from virtuous path and troubled by diseases.

Should Mangal be in Upavesan in Lagn, the native will be extremely sinful and he will incur several diseases, will be indigent and not peaceful. If Upavesan occurs for Mangal in Dharma, the native will lose his whole wealth apart from his wife and progeny. Mangal in Netrapani in Lagn will give poverty and will destroy the native’s wife and progeny; if Mangal is in Netrapani in other Bhavas, this confers on the native all kinds of wealth and happiness from wife and children. The Dhan, or Yuvati position of Mangal in Netrapani will cause fear from lions and snakes apart from giving earnings from lands. Furthermore, the native’s wife will predecease him. Should Mangal be in Prakash in Putr, or in Yuvati, the native will lose his wife and all children. If Mangal is placed in Putra in Prakash and is yuti with Śani, the native will kill cows. Should Mangal be in Gaman in Lagn, the native will be active in his assignments, will incur diseases of the joints, burning pains in the eyes and will obtain dental afflictions and the like, he will have fear from dogs and will adore the guise of a female. In other Bhavas Mangal in Gaman will bring royal favours, leadership and luxuries of life. Mangal in Gagamanvastha will cause piles and diseases of the rectum.

Shifting over to shloka 69 of our text, in the context of Mars being in Agamanavastha, the sage uses "गजहन्ता" which has been, however, interpreted as 'elephant killer' by some commentators. It is actually an indeclinable particle and conveys the meaning that the native will walk with the majestic gait of an elephant (imparting surprise in the onlookers Mars in Agamanavastha will cause piles and diseases of rectum.

If Mangal is in Bhojan, or in Sayan in Putr, or in Randhr, there will be untimely death for the native. In other Bhavas Bhojan of Mangal will confer wealth. Should Mangal be in Nritya Lips and happens to be in Lagn, Dhan, Yuvati, or Karma, the native will receive all kinds of happiness; there will be miseries in abundance, if Mangal is in Nritya Lips and placed in Randhr, or Dharma, apart from incurring untimely death. In other Bhavas Nritya Lips of Mangal will make the native akin to Kuber. Mangal in Yuvati, or in Dharma in Kautuk will give several diseases and death of the first child and wife. In other Bhavas Kautuk will confer scholarship, various kinds of wealth, two wives and more female children. In Nidr Mangal in Lagn, Dhan, Sahaj, Dharma, Karma, or Labh will give scholarship, foolishness and poverty. Putr, or Yuvati placement of Mangal in Nidr will give many miseries and many male children. Should Rahu join Mangal in Nidr in any Bhava, the native will have many wives, be miserable and will suffer from some diseases on the surface of the feet.

76-86. Effects of Budh’s Avasthas. Should Budh in Sayan be in Lagn, the native will be lame and will have reddish eyes (like the black bee); if Budh is in Sayan in other Bhavas, the native will be addicted to licentious (disregarding certain rules) pleasures and be wicked. If Budh is in Upavesan in Lagn, the native will possess (the seven principle) virtues; if Budh in Upavesan is in Lagn, receiving a Drishti from a malefic, or Drishtis from malefics, or is yuti with malefics, penury will result; if Budh in Upavesan is in Lagn, receiving a Drishti from a benefic, or Drishtis from benefics, or is yuti with benefics, financial happiness will follow. If Budh is in Netrapani, the native will be devoid of learning, wisdom, well-wishers and satisfaction, but he will be honourable; if Budh is in Putra in Netrapani, the subject will be bereft of happiness from wife and sons, will be endowed with (more) female children and will gain abundant finance through royal patronage. If Budh is in Prakash, the native will be charitable, merciful and meritorious, he will cross the boundaries of ocean in respect of many branches of learning, he will be endowed with the great faculty of discrimination and will destroy evil people; if in Gaman, will visit the courts of kings on many occasions and Goddess Lakshmi will dwell in his abode; if in Agaman, the same effects, due to his being in Gaman, will fructify; if in Sabh and happens to be in exaltation, will be affluent and meritorious at all times, will be equal to Kuber, or will be a king, or a minister, will be devoted to Lord Vishnu and Lord Shiva, will be virtuous and will attain full enlightenment. Should Budh be in Agam, the native will serve base men and will gain wealth thereby, will have two sons and one fame bringing daughter. If Budh is in Bhojan, the native will face financial losses through litigations, will physically lose on account of fear from the king, will be fickle-minded and will be bereft of physical and conjugal felicity; if in Nritya Lips, will be endowed with honour, conveyances, corals (gems etc.), sons, friends, prowess and recognition in assembly, due to his scholarship; if Budh in Nritya Lips Avastha is in a malefic’s Rāśi, the native will be addicted to prostitutes and will long for licentious pleasures. If Budh is in Kautuk in Lagn, the native will be skilful in music; if Budh is in Yuvati, or Randhr with Kautuk, the native will be addicted to courtezans; if Budh in Kautuk is placed in Dharma, the native will be meritorious and attain heavens after death. If Budh is in Nidr, the native will not enjoy comfortable sleep, will be afflicted by neck, or neck joint Samadhi’ diseases, will be devoid of co-born, afflicted by miseries galore, will enter litigations with his own men and will lose wealth and honour.

Notes: If Mercury is in the ascendant in Sayanavastha, the native will be a eunuch lacking productivity and will be devoid of a limb (whereas Parāśara is specifically stating that the native will be lame), in other houses, this Avastha of Mercury will produce abstract penury. Should Mercury be in his own sign in Upavesanavastha, the native will be endowed with all kinds of happiness, be meritorious and liberal but will incur diseases of the sight. If Mercury is in Prakasavastha, the native will be interested in Vedic lore and will continue to be rich although he may be very charitable to give away anything. Gamanavastha of Mercury, will cause fear from snakes and water. Agamanavastha of Mercury will bring many kinds of miseries and a wicked wife. Mercury in the 5th or in the 12th in Sabhavastha will give many female issues; in the 7th it will make the native black in complexion. Mercury in Agamavastha will cause urinary disorders. Bhojanavastha of Mercury gives poverty and many d iseases.at the time of one's end. If Mercury is in Nrityalipsavastha, the native will have five sons, 4 daughters and 2 wives. Mercury in Kautukavastha will cause piles and skin diseases. Mercury in Nidravastha will curtail longevity if the position is in ascendant or in the 10th house, whereas in other houses, this Avastha of Mercury will give abundant wealth.

87-98. Effects of Guru’s Avasthas. If Guru is in Sayan, the native will be strong, but will speak in whispers, he will be very tawny in complexion, will have prominent cheeks and will have fear from enemies; if in Upavesan, will be garrulous and very proud, will be troubled by the king and enemies and will have ulcers on the feet shanks, face and hands; if in Netrapani, will be afflicted by diseases, be devoid of wealth, fond of music and dances, libidinous, tawny in complexion and will be attached to people of other castes; if in Prakash, will enjoy virtues, will be happy, splendourous and will visit holy places, devoted to Lord Krishna; if Guru in Prakash is exalted, will attain greatness among men and will be equal to Kuber; if in Gaman, will be adventurous, happy on account of friends, scholarly and endowed with Vedic learning and with various kinds of wealth; if in Agaman, serving force, excellent women and the goddess of wealth will never leave the native’s abode; if in Sabh, will attain comparability with Guru (God of speech) in the matter of speech, will be endowed with superior corals, rubies and wealth, will be rich with elephants, horses and chariots and will be supremely learned; if in Agam, will be endowed with various conveyances, honours, retinue (many persons will take good care of him), children, wife, friends and learning, will be equal to a king, extremely noble, fond of literature and will take to the path of the virtuous; if in Bhojan, will always beget excellent food and horses, elephants and chariots, while Lakshmi, the Goddess of Wealth, will never leave his house; if in Nritya Lips, will receive royal honours, be wealthy, endowed with knowledge of moral law Dharmaa’ and Tantra, will be supreme among the learned and be a great grammarian; if in Kautuk, will be curious in disposition, very rich, will shine, like Sūrya in his circles, be exceedingly kind, happy, honoured by the kings, endowed with sons, wealth and just disposition, will be very strong and he will be a scholar in the king’s court; if in Nidr, will be foolish in all his undertakings, will suffer irredeemable penury and will be devoid of righteous acts.

Notes: If Jupiter is in Sayanavastha, the native will be fair in complexion but will suffer from colic pains. This Avastha of Jupiter placed in the ascendant, 7th or 10th will, however, give wealth and scholarship. Being in Upavesanavastha, if Jupiter occupies the 2nd, 3rd, 11th or 12th, the native will be virtuous and learned. In Netrapani Avastha, Jupiter will give head diseases and destroy the undertaking of the native. The native will be ever of doubtful disposition. If Jupiter is in Prakasavastha in a house other than the ascendant and the 10th, the native will incur diseases or privities and rectum. Jupiter in a house other than the 2nd, 5th, 7th and 10th, in Agamanavastha will bring fear from snakes. Sabhavastha of Jupiter will make the native rich through others' wealth. Should Sabhavastha occur to Jupiter in the 8th or in the 12th, the native will lose everything in his life. If Jupiter is in the ascendant in Bhojanavastha, the native will be fond of flesh, be eloquent, libidinous and be happy in every manner. In other houses than the ascendant, 5th and the 9th, this state of Jupiter will produce many diseases. In Nrityalipsavastha, Jupiter placed in the ascendant, 5th, 9th or 10th will give abundant wealth while in other houses this cannot be expected of him. In Kautukavastha he will give wealth if in the ascendant, 10th or 7th only. Jupiter in Nidravastha will make one miserable, suffer eye diseases and wander all over. If he is in the 12th with this Avastha, there will be riches while this Avastha of Jupiter in the 5th, 7th or 10th will destroy the native's wife and children.

99-110. Effects of Śukra’s Avasthas. If Śukra is in Sayan, the native, although strong, will incur dental disease, he will be very short-tempered, bereft of wealth, will seek union with courtezans and be licentious; if in Upavesan, will be endowed with a multitude of nine gems („Navamani Vraja’) and golden ornaments, be ever happy, will destroy enemies and will be honoured by the king, will have highly increased honours; if in Netrapani in Lagn, Yuvati, or Karma, there will be loss of wealth on account of afflictions of the sense of sight (heavy medical expenses, due to severe eye diseases); if Netrapani occurs, when Śukra is in other Bhavas, the native will own large houses. Should Śukra be in Prakash in its own Rāśi, in its exaltation Rāśi, or in a friendly Rāśi, the native will sport, like a lofty elephant, will be equal to a king and be skilful in poetry and music. If Śukra is in Gaman, the native will not have a long-living mother, will lament over separation from his own people and will have fear from enemies; if in Agaman, will command abundant wealth, will undertake to visit superior shrines, will be ever enthusiastic and will contract diseases of the hand and foot; if in Sabh, will earn eminence in the king’s court, will be very virtuous, will destroy enemies, be equal to Kuber in wealth, will be charitable, will ride on horses and will be excellent among men; if in Agam, there will be no advent of wealth, but there will be troubles from enemies, separation from children and relatives, diseases and lack of pleasures from the wife. Should Śukra be in Bhojan, the native will be distressed, due to hunger, diseases and many kinds of fear from enemies; if Śukra is in Kanya in Bhojan, the native will be very rich and will be honoured by scholars. If Śukra is in Nritya Lips, the native will be skilful in literature and intelligent, will play musical instruments, like lute, tabla etc., be meritorious and very affluent; if in Kautuk, will be equal to Lord Indra, will attain greatness in the assembly, be learned and will have Lakshmi always dwelling in his abode; if in Nidr, will be interested in serving others, will blame others, be heroic, garrulous and will be wandering all over the earth.

Notes: Venus in Sayanavastha in the ascendant will confer riches; if in the 7th or in the 11th in the said Avastha, the native will be endowed with all kinds of happiness, will never face shortage of money and will have 7 sons and 5 daughters. In other houses than the ascendant, 7th and 11th, Venus in Sayanavastha will destroy the progeny of the native. If Venus ls in Upavesanavastha, the native will have a defect or injury on the right side of the body. He will suffer from pains of joints as well. Should Upavesanavastha occur to Venus in exaltation or in own sign, the native will be endowed with all kinds of happiness. There will be sure loss of eye sight if Venus is in Netrapani Avastha. The 10th house placement of Venus in Netrapani Avastha is not praiseworthy for riches while in other houses than the ascendant, 7th and 10th this will bring abundant wealth apart from giving two wives. Prakasana Avastha of Venus placed in the 2nd, 7th, 9th or the ascendant will give wealth and sterling disposition. And if he be in the 10th or in exaltation or in friendly sign, the native will occupy a high position with the king. In other houses than these, Prakasavastha of Venus will give many diseases and miseries. If Venus is in Sabhavastha the native will receive royal favours and be akin to Kubera in wealth. Should Venus be in Sabhavastha in an enemy, sign or in aspect to an enemy, it will destroy everything. Nrityalipsavastha of Venus will confer a high degree of learning while Nidravastha will cause litigations, diseases, disputes and poverty. Kautukavastha of Venus will give abundant riches, wife and numerous children.

111-122. Effects of Śani’s Avasthas. If Śani is in Sayan, the native will be troubled by hunger and thirst, will incur diseases in boyhood and later on he will become wealthy; if in Upavesan, will be troubled greatly by enemies, will contract dangers, will have ulcers all over the body, will be self-respected and will be punished by the king; if in Netrapani, will be endowed with a charming female, wealth, royal favour and friends, will have knowledge of many arts and will be an eloquent speaker; if in Prakash, will be very virtuous, very wealthy, intelligent, sportive, splendourous, merciful and devoted to Lord Shiva; if in Gaman, will be very rich and endowed with sons, will grab enemy’s lands and will be a scholar at royal court; if in Agaman, will be akin to a donkey (foolish) and bereft of happiness from wife and children, will always roam pitiably without anybody’s patronage.

If Saturn be in Sabhavastha, the native will have surprising possessions of abundant precious stones and gold, will be endowed with great judicial (political) knowledge and will be extremely brilliant; if in Agam, will incur diseases and will not be skilful in earning royal patronage; if in Bhojan, will enjoy tastes of food, will be weak-sighted and will be fickle-minded, due to mental delusion; if in Nritya Lips, will be righteous, extremely opulent, honoured by the king and brave, heroic in the field of war; if in Kautuk, will be endowed with lands and wealth, will be happy, endowed with pleasures through charming females and learned in poetry, arts etc.; if in Nidr, will be rich, endowed with charming virtues and valorous, will destroy even fierce enemies and will be skilful in seeking pleasures through harlots.

Notes: If Saturn is in Sayanavastha in the 5th house, the native will be endowed with progeny and be happy in all manners; if in the ascendant, 6th or 8th, the native will live in alien places, be very poor and peace less. This Avastha to Saturn will also cause diseases of the rectum (irrespective of the planet's placement). Saturn in Upavesanavastha will ever cause difficulties from the government and destruction of wealth. Saturn placed in the 10th or in the ascendant with Netrapani Avastha when unchecked will cause miseries in livelihood; in the 5th/7th there will be destruction of wealth, wife and progeny and in a house other than 1st, 5th and 7th, this Avastha of Saturn will give wealth and happiness from all sources. If Prakasavastha occurs to Saturn while being in the 7th or the 9th, the native and his entire race will be "destroyed". Should Sabhavastha occur to Saturn in an enemy's sign or with an aspect from an enemy, there will be absolute destruction of the native's possession, Bhojanavastha of Saturn will cause digestive difficulties, piles and eye defects; if Saturn is in simultaneously exaltation or in own sign, the native will enjoy all kinds of happiness and be ever devoid of diseases. Kautukavastha of Saturn in the 5th/7th/9th will destroy everything and will leave the native with diseases alone. Should this Avastha occur to Saturn in another house than 5th/7th/9th, the native will be favoured by the king, will be very rich, meritorious, skilful, happy, learned and adorable. If Saturn is in Nidravastha, the native will be opulent, learned, will have two wives and many male issues and be very honourable for his sterlingness Should Nidravastha occur to Saturn in the 10th house, there will be penury, diseases, living in alien places and obstruction to undertakings at every step If he is in an angle or in a trine or in exaltation, these evil effects will not come to pass.

123-134. Effects of Rahu’s Avasthas. If Rahu is in Sayan, the native will experience miseries in abundance, but, if Rahu in Sayan is placed in Vrishabh, Mithun, Kanya, or Mesh, the native will be endowed with wealth and grains. If Rahu is in Upavesan, the native will be distressed, due to ulcers, will be endowed with royal association, be highly honourable and ever devoid of financial happiness; if in Netrapani, will be troubled by eye diseases, will have fear from wicked people, snakes and thieves and will incur financial decline; if in Prakash, will acquire a high position, will perform auspicious acts and will obtain elevation of his financial state, will be highly virtuous, a chief in the king’s court, charming, like freshly formed clouds (that will cause soon rain) and will be very prosperous in foreign places; if in Gaman, will be endowed with numerous children, be scholarly, wealthy, charitable and honoured by the king; if in Agaman, will be very irritable, bereft of intelligence and wealth, crooked, miserly and libidinous; if in Sabh, will be scholarly, miserly and endowed with many virtues, wealth and happiness; if in Agam, will be always mentally distressed, will have fear from enemies and litigations with enemies, be bereft of his own men, will face financial destruction and will be crafty and emaciated; if in Bhojan, will be distressed without food and dull-witted, will not be bold in his acts and will be bereft of conjugal and progenic happiness; if in Nritya Lips, will contract a serious disease, which seems difficult to subdue, will have afflicted eyes and will have fear from enemies, will decline financially and righteously; if in Kautuk, will be devoid of a position (place), be interested in others’ females and will steal others’ wealth; if in Nidr, will be a repository of virtues, will be endowed with wife and children, be bold, proud and very affluent.

Notes: If Rahu in Sayanavastha is in Leo, Virgo or Taurus, there will be all round happiness whereas in other signs he is adverse with this Avastha. Rahu's Upavesanavastha will destroy one's wealth and will cause difficulties in day-to-day affairs. His Netrapani Avastha in the ascendant or in the 7th will bring many evils and miseries while in other houses it will bring danger from animals. Rahu in Prakasanavastha in Leo or in Cancer will cause amputation of head; in other signs, it gives wealth and royal service. Rahu's Sabhavastha in the 5th/10th/1st will destroy the native's progeny and spouse and will make him fickle-minded. This Avastha in other houses will give virtues, scholarship and wealth. With Rahu in the 10th or in the 7th Bhojanavastha the native will 'kill' his wife or he may abandon her or may not be happy in married life, and be irreligious. Nrityalipsavastha of Rahu in the ascendant will deprive the native of his progenic ability while in other houses this Avastha will give two wives and all kinds of happiness. Should Rahu be in Kautukavastha in a house other than 5th/7th/10th, the native will incur many kinds of miseries and be bereft of spouse and progeny. Nidravastha of Rahu will inflict utter poverty and make the native wander all over the earth aimlessly.

135-146. Effects of Ketu’s Avasthas. If Ketu is in Sayan in Mesh, Vrishabh, Mithun, or Kanya, there will be plenty of wealth; if Ketu is in Sayan in other Rāśis, increased diseases will follow. If Ketu is in Upavesan, the native will suffer from ulcers and will have fear from enemies, windy diseases, snakes and thieves. Should Ketu be in Netrapani, the native will contract eye diseases and will have fear from wicked people, snakes, enemies and people of royal family. If Ketu is in Prakash, the native will be wealthy and righteous, will live in foreign places, be enthusiastic and genuine and will serve the king; if in Gaman, will be endowed with many sons and abundant wealth, be scholarly, virtuous, charitable and excellent among men; if in Agaman, will incur many diseases, will face loss of wealth, will hurt (others) with his teeth („Danta Ghatin’), be a tale bearer and will blame others; if in Sabh, will be garrulous, very proud, miserly, licentious and skilful in evil branches of learning; if in Agam, will be a notorious sinner, will enter into litigations with his relatives, will be wicked and troubled by diseases and enemies; if in Bhojan, will always be distressed with hunger, penury and diseases and will roam all over the earth; if in Nritya Lips, will be distressed, due to diseases, will have a floral mark on the eye (white of the pupil), will be impertinent and wicked and will plan evils; if in Kautuk, will seek union with dancing females (prostitutes), will suffer positional displacement, will take to evil paths and will roam all over; if in Nidr, will be endowed with wealth and corns, will be virtuous and will spend his time sportively.

147. General Effects (up to Sloka 155). O Brahmin, if a benefic Grah is in Sayan, there will always be benefic effects, according to the learned.

148. If a malefic is in Bhojan, everything will be destroyed and there is no need of a second thought.

149. Should a malefic in Yuvati be in Nidr, auspicious effects will follow, provided, that there is no Drishti from another malefic.

150. Declare without a second thought auspicious effects, following the location of a malefic in Putra Bhava, but only with Nidr, or in Sayan.

151. Untimely death, due to royal wrath, will come to pass, if there is a malefic in Randhr Bhava in Nidr, or in Sayan.

152. If in the case of a malefic in Randhr Bhava in Nidr, or Sayan there happens to be a benefic Drishti, or the Yuti of a benefic, (untimely) death will be in the river Ganges, i.e. Gangetic belt, shrines etc.

153. If there is a malefic in Karma in Sayan, or Bhojan, the native will face many miseries on account of his own deeds.

154. O excellent of the Brahmins, doubtlessly a Raj Yog will come to pass, if Chandra is in Karma in Kautuk, or Prakash.

155. Thus, the good and bad effects should be guessed, assessing the strength and weakness of the Grahas, concerning all the Bhavas.

## Chapter 46. Dashas of Grahas

1. Maitreya said. O Venerable Maharishi Parashar! You are omniscient. There is no subject, with which you are not conversant. Therefore, now please favour me with guidance about the different kinds of Dashas (periods) of the various Grahas.

2-5. Maharishi Parashar replied. O Brahmin! Dashas are of many kinds. Amongst them Vimshottari is the most appropriate for the general populace. But the other Dashas, followed in special cases, are Astottari, Shodshottari, Dwadashottari, Panchottari, Shatabdik, Chaturashiti-sama, Dwisaptati-sama, Shastihayani, Shat-trimshat-sama. Our ancients have described these different kinds of Dashas, based on Nakshatras.

6-11. O Brahmin! Some Maharishis have made a mention of Kala and Chakr Dasha, but they have recognized the Kala Chakr Dasha, as supreme. The other kinds of Dashas, propagated by the sages, are Char, Sthir, Kendr, Karak, Brahma Grah, Manduk, Shul, Yogardh, Drig, Trikon, Rāśi, Panchswara, Yogini, Pind, Nausargik, Asht Varg, Sandhya, Pachak, Tara etc. But in our view all these Dashas are not appropriate.

Vimshottari

12-14. Beginning from Kritika, the Lords of Dashas are Sūrya, Chandra, Mangal, Rahu, Guru, Śani, Budh, Ketu and Śukra in that order. Thus, if the Nakshatras from Kritika to the Janm Nakshatr are divided by nine, the remainder will signify the Lord of the commencing Dasha. The remaining Dashas will be of the Grahas in the order, given above. In Kali Yuga the natural life-span of a human being is generally taken, as 120 years. Therefore, Vimshottari Dasha is the most appropriate and the best of all Dashas.

15. The periods of Dashas of Sūrya, Chandra, Mangal, Rahu, Guru, Śani, Budh, Ketu and Śukra are 6, 10, 7, 18, 16, 19, 17, 7 and 20 in that order.

Table of Dasha

/~\*Constellations ~~Dasha Lord ~~Years

\*Krittika, Uttarphalguni, and Urtarashadha ~Sun ~6

\*Rohini, Hasta and Sravana ~Moon ~10

\*Mrigasira, Chitra and Dhanista ~Mars ~7

\*Ardra, Swati and Satabhisa ~Rahu ~18

\*Punarvasu, Visakha and Poorvabhadra ~Jupiter ~16

\*Pushyaml, Anuradha and Uttarabhadra ~Saturn ~19

\*Aslesha, Jyeshtha and Revati ~Mercury ~17

\*Magha, Moola and Ashwini ~Ketu ~7

\*Poorvaphalguni, Poorvashadha and Bharani ~Venus ~20

~/

16. To find out the remainder of the Dasha, operating at the time of birth, first find out the expired portion of the Dasha of the concerned Grah. This is done, as follows. Multiply the Dasha period of the Grah concerned by the period of the stay of Chandra in Janm Nakshatr, that has expired and divide that amount by the total period of the stay of Chandra in that Nakshatr. The figure in years, months etc. so arrived at will be the expired period of the Dasha. If this figure is deducted from the total period of the Dasha, we will get the balance of Dasha at the time of birth.

Example: Suppose the birth has taken place in Mrigasira Nakshatra. The lord of the Dasha operating at birth will, therefore, be Mars. The expired period (भयात) of Mrigasira is 58/15 (58 Ghatikas and 15 Palas) or 3415 Palas. The total period (भभोग) of Mrigasira is 59/31 (59 Ghatikas and 31 palas) or 3571 palas. 3415 multiplied by 7 years (Dasha period of Mars) comes to 24435. This divided by 3571 will give the expired period of Dasha as 6/10/6/22/5 (6 years, 10 months, 6 day, 22 Ghatikas and 5 palas). By deducting from the 7 years, we will get the balance of Dasha at birth as 0/1/23/37/55 (1 month, 23 days, 37 Ghatikas and 55 palas).

Notes: The above method is based on Panchanga. Modern researchers in Astrology have devised a much simpler method to calculate the balance of Dasha at birth based on the longitude of the Moon and to know the Janma Nakshatras. For this purpose, it is imperative to give detailed information about Nakshatras (Constellations) first, even at the cost of occupation of valuable space.

As has already been mentioned in Vol. I of this book, there are 27 Nakshatras. One Nakshatra measures 13°-20' of arc and consists of four Padas (quarters) of 3"-20' each. 9 Padas (2¼ Constellations) comprise a rashi (Sign). The rāśhis and Nakshatras are both reckoned from the same point, namely the, zero degree of Aries, the first sign of Zodiac.

Like the signs, the constellations are owned by the various planets. Here even Rahu and Ketu have ownership over certain constellations. The longitudinal span of a Rashi or sign being 30° and of a Nakshatra 13°-20', the Nakshatras are accommodated under the twelve Rāśhis as shown in the following table-

/~\*Nakshatras ~~Span in Degrees ~~ and ~~ Minutes

\*Ashwini (1,2,3,4) ~0° ~To ~13°-20'

\*Bharani (1,2,3,4) ~13°-20', ~To ~26°-40'

\*Krittika (1) ~26°-40', ~To ~30°-00'

\*Krittika (2,3,4) ~0° ~To ~10°-00'

\*Rohini (1,2,3,4) ~10°-00' ~To ~23°-20'

\*Mrigasira (1,2) ~23°-20', ~To ~30°-00'

\*Mrigasira (3,4) ~0° ~To ~6°-40'

\*Ardra (1.2,3,4) ~6°40' ~To ~20°-00'

\*Punarvasu (1 ,2,3) ~20°-00' ~To ~30°-00'

\*Punarvasu (4) ~0° ~To ~3°-20'

\*Pushyami (1,2,3,4) ~3°-20' ~To ~16°-41'

\*Aslesha (1,2,3,4) ~16°-40' ~To ~30°-00'

\*Magha (1,2,3,4) ~0° ~To ~13°-20'

\*Poorvaphalguni (1,2,3,4) ~13°-20', ~To ~26°-40'

\*Uttarphalguni (1) ~26°-40' ~To ~30°-00'

\*Uttarphalguni (2,3,4) ~0° ~To ~10°-00'

\*Hasta (1,2,3,4) ~10°-00' ~To ~23°-20'

\*Chittra (1,2) ~23°-20' ~To ~30°-00'

\*Chittra (3,4) ~0° ~To ~6°-40'

\*Swati (1,2,3,4) ~6°-40' ~To ~20°-00'

\*Visakha (1,2,3) ~20°-00' ~To ~30°-00'

\*Visakha (4) ~0° ~To ~3°-20'

\*Anuradha (1,2,3,4) ~3°-20' ~To ~16°-40'

\*Jyestha (1,2,3,4)) ~16°-40' ~To ~30°-00'

\*Moola (1,2,3,4) ~0° ~To ~13°-20'

\*Poorvashada (1,2,3,4) ~13°-20' ~To ~26°-40'

\*Uttarashada(l) ~26°-40' ~To ~30°-00'

\*Uttarashada (2,3,4) ~0° ~To ~10°-00'

\*Sravana (1,2,3,4) ~10°-00' ~To ~23°-20'

\*Dhanista (1,2) ~23°-20' ~To ~30°-00'

\*Dhanista (3,4) ~0° ~To ~6°-40'

\*Satabhisha (1 ,2,3,4) ~6°-40' ~To ~20°-00'

\*Poorvabhadra (1,2,32) ~20°-00' ~To ~30°-00'

\*Poorvabhadra (4) ~0° ~To ~3°-20'

\*Uttarabhadra (1,2,3,4) ~3°-20' ~To ~16°-40'

\*Revati (1,2,3,4) ~16°-40' ~To ~30°-00'

~/

The figures 1,2,3,4 indicate the Padas (quarters) of a Nakshatra. We will now illustrate how the above information is to be utilised. A person was born on 23rd November, 1930 at 2.15 P.M. We want to know his Janma Nakshatra and the planet presiding over the Dasha at the time of birth. The Longitude of the Moon is 8°-13'-0" (Sagittarius 13°). From the above table, it will be seen the Janma Nakshatra will be Moola 4th Pada. The lord of Moola is Ketu. So, the Dasha of Ketu will be operating at the time of birth. But this is not enough. We have to find out the balance of Ketu Dasha at the time of birth. For this we will have to take assistance from the following table taken from Lahari's Ephemeris.

Balance of Vimshottari Dasha by Longitude of Moon

/~\*Long. Moon ~~Moon~~in~~Aries, Leo, Sagittarius ~~Moon~~in~~Taurus, Virgo, Cap. ~~Moon~~in~~Gemini, Libra, Aquarius ~~Moon~~in~~Cancer, Scorpio, Pisces

\*' ~Y ~M ~D ~Y ~M ~D ~Y ~M ~D ~Y ~M ~D

\*0 ~7 ~0 ~0 ~4 ~6 ~0 ~3 ~6 ~0 ~4 ~0

\*20 ~6 ~9 ~27 ~4 ~4 ~6 ~3 ~3 ~27 ~3 ~7

\*40 ~6 ~7 ~24 ~4 ~2 ~12 ~3 ~1 ~24 ~3 ~2

\*0 ~6 ~5 ~21 ~4 ~0 ~18 ~2 ~11 ~21 ~2 ~9

\*20 ~6 ~3 ~18 ~3 ~10 ~24 ~2 ~9 ~18 ~2 ~4

\*40 ~6 ~1 ~15 ~3 ~9 ~0 ~2 ~7 ~15 ~2 ~0

\*0 ~5 ~11 ~12 ~3 ~7 ~6 ~2 ~5 ~12 ~1 ~7

\*20 ~5 ~9 ~9 ~3 ~5 ~12 ~2 ~3 ~9 ~1 ~2

\*40 ~5 ~7 ~6 ~3 ~3 ~18 ~2 ~1 ~6 ~0 ~9

\*0 ~5 ~5 ~3 ~3 ~1 ~24 ~1 ~11 ~3 ~0 ~4

\*20 ~5 ~3 ~0 ~3 ~0 ~0 ~1 ~9 ~0 ~19 ~0

\*40 ~5 ~0 ~27 ~2 ~10 ~6 ~1 ~6 ~27 ~18 ~6

\*0 ~4 ~10 ~24 ~2 ~8 ~12 ~1 ~4 ~24 ~18 ~0

\*20 ~4 ~8 ~21 ~2 ~6 ~18 ~1 ~2 ~21 ~17 ~6

\*40 ~4 ~6 ~18 ~2 ~4 ~24 ~1 ~0 ~18 ~17 ~1

\*0 ~4 ~4 ~15 ~2 ~3 ~0 ~0 ~10 ~15 ~16 ~7

\*20 ~4 ~2 ~12 ~2 ~1 ~6 ~8 ~8 ~12 ~16 ~1

\*40 ~4 ~0 ~9 ~1 ~11 ~12 ~0 ~6 ~9 ~15 ~8

\*0 ~3 ~10 ~6 ~1 ~9 ~18 ~0 ~4 ~6 ~15 ~2

\*20 ~3 ~8 ~3 ~1 ~7 ~24 ~0 ~2 ~3 ~14 ~8

\*40 ~3 ~6 ~0 ~1 ~6 ~0 ~18 ~0 ~0 ~14 ~3

\*0 ~3 ~3 ~27 ~1 ~4 ~6 ~17 ~6 ~18 ~13 ~9

\*20 ~3 ~1 ~24 ~1 ~2 ~12 ~17 ~1 ~6 ~13 ~3

\*40 ~2 ~11 ~21 ~1 ~0 ~18 ~16 ~7 ~24 ~12 ~9

\*0 ~2 ~9 ~18 ~0 ~10 ~24 ~16 ~2 ~12 ~12 ~4

\*20 ~2 ~7 ~15 ~0 ~9 ~0 ~15 ~9 ~0 ~11 ~10

\*40 ~2 ~5 ~12 ~0 ~7 ~6 ~15 ~3 ~18 ~11 ~4

\*0 ~2 ~3 ~9 ~0 ~5 ~12 ~14 ~10 ~6 ~10 ~11

\*20 ~2 ~1 ~6 ~0 ~3 ~18 ~14 ~4 ~24 ~10 ~5

\*40 ~1 ~11 ~3 ~0 ~1 ~24 ~13 ~11 ~12 ~9 ~11

\*0 ~1 ~9 ~0 ~10 ~0 ~0 ~13 ~6 ~0 ~9 ~6

\*20 ~1 ~6 ~27 ~9 ~9 ~0 ~13 ~0 ~18 ~9 ~0

\*40 ~1 ~4 ~24 ~9 ~6 ~0 ~12 ~7 ~6 ~8 ~6

\*0 ~1 ~2 ~21 ~9 ~3 ~0 ~12 ~1 ~24 ~8 ~0

\*20 ~1 ~0 ~18 ~9 ~0 ~0 ~11 ~8 ~12 ~7 ~7

\*40 ~0 ~10 ~15 ~8 ~9 ~0 ~11 ~3 ~0 ~7 ~1

\*0 ~0 ~8 ~12 ~8 ~6 ~0 ~10 ~9 ~18 ~6 ~7

\*20 ~0 ~6 ~9 ~8 ~3 ~0 ~10 ~4 ~6 ~6 ~2

\*40 ~0 ~4 ~6 ~8 ~0 ~0 ~9 ~10 ~24 ~5 ~8

\*0 ~0 ~2 ~3 ~7 ~9 ~0 ~9 ~5 ~12 ~5 ~2

\*20 ~20 ~0 ~0 ~7 ~6 ~0 ~9 ~0 ~0 ~4 ~9

\*40 ~19 ~6 ~0 ~7 ~3 ~0 ~8 ~6 ~18 ~4 ~3

\*0 ~19 ~0 ~0 ~7 ~0 ~0 ~8 ~1 ~6 ~3 ~9

\*20 ~18 ~6 ~0 ~6 ~9 ~0 ~7 ~7 ~24 ~3 ~3

\*40 ~18 ~0 ~0 ~6 ~6 ~0 ~7 ~2 ~12 ~2 ~10

\*0 ~17 ~6 ~0 ~6 ~3 ~0 ~6 ~9 ~0 ~2 ~4

\*20 ~17 ~0 ~0 ~6 ~0 ~0 ~6 ~3 ~18 ~1 ~10

\*40 ~16 ~6 ~0 ~5 ~9 ~0 ~5 ~10 ~6 ~1 ~5

\*0 ~16 ~0 ~0 ~5 ~6 ~0 ~5 ~4 ~24 ~0 ~11

\*20 ~15 ~6 ~0 ~5 ~3 ~0 ~4 ~11 ~12 ~0 ~5

\*40 ~15 ~0 ~0 ~5 ~0 ~0 ~4 ~6 ~0 ~17 ~0

\*0 ~14 ~6 ~0 ~4 ~9 ~0 ~4 ~0 ~18 ~16 ~6

\*20 ~14 ~0 ~0 ~4 ~6 ~0 ~3 ~7 ~6 ~16 ~1

\*40 ~13 ~6 ~0 ~4 ~3 ~0 ~3 ~1 ~24 ~15 ~8

\*0 ~13 ~0 ~0 ~4 ~0 ~0 ~2 ~8 ~12 ~15 ~3

\*20 ~12 ~6 ~0 ~3 ~9 ~0 ~2 ~3 ~0 ~14 ~10

\*40 ~12 ~0 ~0 ~3 ~6 ~0 ~1 ~9 ~18 ~14 ~5

\*0 ~11 ~6 ~0 ~3 ~3 ~0 ~1 ~4 ~6 ~14 ~0

~/

PROPORTIONAL PARTS FOR DASHA OF PLANETS

(To be subtracted from the balance of Dasha for increase by minutes of the longitude of moon)

/~\*~~Ketu~~ (7Y) ~~Venus~~ (20Y) ~~Sun~~ (6Y) ~~Moon~~ (10Y) ~~Mars~~ (7Y) ~~Rahu ~~(18Y) ~~Jupiter ~~(16Y) ~~Saturn~~ (19Y) ~~Merc.~~ (17Y) ~~

\*~m ~d ~m ~d ~m ~d ~m ~d ~m ~d ~m ~d ~m ~d ~m ~d ~m ~d

\*1 ~0 ~3 ~0 ~9 ~0 ~3 ~0 ~5 ~0 ~3 ~0 ~8 ~0 ~7 ~0 ~9 ~0 ~8 ~1

\*2 ~0 ~6 ~0 ~18 ~0 ~5 ~0 ~9 ~0 ~6 ~0 ~16 ~0 ~14 ~0 ~17 ~0 ~15 ~2

\*3 ~0 ~9 ~0 ~27 ~0 ~8 ~0 ~14 ~0 ~9 ~0 ~24 ~0 ~22 ~0 ~26 ~0 ~23 ~3

\*4 ~0 ~13 ~1 ~6 ~0 ~11 ~0 ~18 ~0 ~13 ~1 ~2 ~0 ~29 ~1 ~4 ~1 ~1 ~4

\*5 ~0 ~16 ~1 ~15 ~0 ~14 ~0 ~23 ~0 ~16 ~1 ~11 ~1 ~6 ~1 ~13 ~1 ~8 ~5

\*6 ~0 ~19 ~1 ~24 ~0 ~16 ~0 ~27 ~0 ~19 ~1 ~19 ~1 ~13 ~1 ~21 ~1 ~16 ~6

\*7 ~0 ~22 ~2 ~3 ~0 ~19 ~1 ~2 ~0 ~22 ~1 ~27 ~1 ~20 ~2 ~0 ~1 ~24 ~7

\*8 ~0 ~25 ~2 ~12 ~0 ~22 ~1 ~6 ~0 ~25 ~2 ~5 ~1 ~28 ~2 ~8 ~2 ~1 ~8

\*9 ~0 ~28 ~2 ~21 ~0 ~14 ~1 ~11 ~0 ~28 ~2 ~13 ~2 ~5 ~2 ~17 ~2 ~9 ~9

\*10 ~1 ~1 ~3 ~0 ~0 ~27 ~1 ~15 ~1 ~1 ~2 ~21 ~2 ~12 ~2 ~26 ~2 ~17 ~10

\*15 ~1 ~17 ~4 ~15 ~1 ~11 ~2 ~8 ~1 ~17 ~4 ~2 ~3 ~18 ~4 ~8 ~3 ~25 ~15

\*20 ~2 ~3 ~6 ~0 ~1 ~24 ~3 ~0 ~2 ~3 ~5 ~12 ~4 ~24 ~5 ~21 ~5 ~3 ~20

~/

/~\*Rāśi~~~~Zodiac Name ~~Rāśi ~~~~Zodiac Name

\*Mesha ~- ~Aries ~Tula ~- ~Libra

\*Vrisha ~- ~Taurus ~Vrischik ~- ~Scorpio

\*Mithun ~- ~Gemini ~Dhanus ~- ~Sagittarius

\*Karkata ~- ~Cancer ~Makara ~- ~Capricorn

\*Simha ~- ~Leo ~Kumbha- ~- ~Aquarius

\*Kanya ~- ~Virgo ~Mina ~- ~Pisces

~/

We see from the above table 13° of Sagittarius the balance of Ketu Dasha is 2 months and 3 days at the time of birth of the native. All lengthy arithmetical calculations can be avoided by taking assistance from these tables.

As has been described in sufficient detail, in the Vimshottari Dasha system, the various planets have been allotted specific number of years the total of which comes to 120 years which has been considered in Kaliyuga as the normal natural period of life by our sages. In other Dasha systems also various periods have been allotted to the different planets. From a scientific point of view, we cannot say with any sort of definiteness, upon what basis such allotment of periods has been made; but in actual practice the Dasha system, particularly the Vimshottari, system yields satisfactory results.

Ashtottari Dasha

17-20. Maharishi Parashar said. O Brahmin, the sages have recommended the adoption of Ashtottari, when Rahu not being in Lagn, in any other Kendr, or Trikon to the Lord of the Lagn. From 4 Nakshatras from Ardra commences the Dasha of Sūrya, from 3 after that begins the Dasha of Chandra, 4 after that will bring the Dasha of Mangal, 3 after that the Lord of Dasha will be Budh, 4 therefrom will have Śani, as the Dasha Lord, 3 thereafter the Lord will be Guru, Rahu will be the Lord of the Dasha 4 Nakshatras after that and then Śukra will take over the lordship of the Dasha 3 Nakshatras from the last one mentioned above. The Lord of the Dasha at birth will be determined by counting in this order up to the Janm Nakshatr.

The duration of Ashtottari Dasha for Sūrya, Chandra, Mangal, Budh, Śani, Guru, Rahu and Śukra are 6, 15, 8, 17, 10, 19, 12 and 21 in that order. Thus, in this Dasha system only 8 Grahas play the role of Dasha Lords, Ketu having been denied this privilege.

21-22. The Dashas of the various Grahas have been specified above. In the case of malefic Grahas the Dasha span of one Nakshatr is ¼ of the Dasha of the Grah. It is 1/3rd in the case of benefics. Thus, the expired portion of the Dasha is calculated, according to the method, followed for Vimshottari Dasha, by multiplying the Bhayat, i.e. the expired period of the stay of Chandra in the Janm Nakshatr, by the Dasha portion of the Janm Nakshatr and dividing it by Bhabhog, i.e. the total period of the stay of Chandra in the Janm Nakshatr. Then the balance of Dasha at birth can also be ascertained. If Uttarashadha happens to be the Janm Nakshatr, the duration of its first three Padas is taken, as Bhabhog and the Dasha calculations should be done accordingly. The Dasha and calculations for Abhijit Nakshatr are done by taking the 4th Pad of Uttarashadha plus the 15th part of the beginning of Shravan. For Shravan the Bhabhog would be the total of its duration in Ghatikas minus the 1/15th part of the beginning of Shravan.

Astottari Dasha Table

/~\*Dasha Lord ~~Sun ~~Moon ~~Mars ~~Mercury ~~Saturn ~~Jupiter ~~Rahu ~~Ketu

\*Dasha Terms in Years ~6 ~15 ~8 ~17 ~10 ~19 ~12 ~21

\*In Months ~72 ~180 ~96 ~204 ~120 ~228 ~144 ~252

\*Nakshatras ~Ardra ~Magha ~Hasta ~Anuradha ~Poorvashad ~Dhanishta ~Uttarabhadra ~Krittika

\*~Punarvasu ~Poorva Phalguni ~Chittra ~Jyestha ~Uttarashad ~Satabhisa ~Revati ~Rohini

\*~Pushyami ~Uttara Phalguni ~Swati ~Moola ~Abhijit ~Poorvabhadra ~Ashwini ~Mrigasira

\*~Aslesha ~~Visakha ~~Sravan ~~Bharini

~/

Example: The Bhabhog of uttarashada is 64/16 (64 Ghatikas 16 palas) and the Bhayat is 24/20 (24 Ghatikas and 20 palas). This indicates that the birth was in the 2nd Pada of uttarashada. Therefore, by deducting 16/4 i.e. 1/4 of the Bhabhog of uttarashada we get the actual Bhabhog as 48/12 and the Bhayat as 24/20. Uttarashada is the second Nakshatra of Saturn. Its Dasha span is 30 months as 10 years or 120 months are the total Dasha span of Sturn. By multiplying these 30 months by 24/20, that is 1460 palas, we get 43800. Dividing it by 48/12 (after converting it into palas), we get the expired period of the Dasha as 15 months, 21 days and 24 Ghatikas. The balance of Dasha at birth will then be arrived at by deducting the above period from 30 months. This will be 14 months, 25 days, 38 Ghatikas and 36 palas. To this be added the periods of Abhijit and Sravan viz. 30+30=60 months. The total will then be 74 months, 25 days, 38 Ghatikas and 36 palas, that is, 6 years, 2 months, 25 days, 38 Ghatikas and 36 palas. Thus, would be the total balance of the Dasha of Saturn at the time of birth.

Shodshottari Dasha

23. It will be advisable to adopt the Shodshottari, if the birth is in the day in Krishna Paksh (dark half of the month), or at night in Shukla Paksh (bright half).

Notes: The full Bhabhog has to be taken into account barring the three Nakshatras uttarashada, Abhijit and Sravan. Abhijit Nakshatra is taken in to consideration only in the Astottari and Shastihayani Dasha.

Notes: If Mrigasira be the Janma Nakshatra (Natal Star), its lord will be Venus, a benefice. The Dasha of Venus is of 21 years. One third viz., 7 years will be the Dasha span of Mrigasira in the Dasha of Venus two Nakshatras Krittika and Rohini have already passed their Dasha. Therefore, by following the method explained earlier we should add the expired period of Mrigasira to 14 years--the expired period of Krittika and Rohini. This will give the total expired period of Venus Dasha,

Deducting it from 21 years, we will get the balance of Venus Dasha at birth.

24-26. The Dasha may be adopted, when the Lagn is in the Hora of Chandra with birth in the Krishna Paksh, or, when Lagn is in the Hora of Sūrya with birth in the Shukla Paksh. Count the number of Nakshatras from Pushya to the Janm Nakshatr. Divide this number by 8. The remainder will indicate the Dashas of Sūrya, Mangal, Guru, Śani, Ketu, Chandra, Budh and Śukra. The Dashas of the above Grahas are of 11, 12, 13, 14, 15, 16, 17 and 18 years.

Example: The birth is in Shukla Paksha and the Ascendant is in the Hora of the Sun. For this native the Shodsottari Dasha will be useful. If the Janma Nakshatra be Rohini with Bhayat as 10/15 and Bhabhog as 65/20, the lord of the Dasha at birth will be Venus. Multiply 18 years the Dasha of Venus by Bhayat viz. 615 Palas. This will come to 11070. Divide this by Bhabhog viz. 3920. This calculation will give us the expired period, as 2 years, 9 months, 26 days, 19 Ghatikas and 29 Palas. Deducting this from 18 years, the balance of Venus Dasha at birth will come to 15 years, 2 months, 3 Days, 20 Ghatikas and 31 palas.

Shodsottari Dasha Table

/~\*Sun ~~Mars ~~Jupiter ~~Saturn ~~Ketu ~~Mars ~~Mercury ~~Venus

\*Pushyami ~Aslesha ~Magha ~P. Phalguni ~U. Phalguni ~Hasta ~Chitra ~Swati

\*Visakha ~Anuradha ~Jyestha ~Moola ~P. Ashada ~U. Ashada ~Sravan ~Dhanishta

\*Satabhisha ~Poorva- bhadra ~Uttara- bhadra ~Revati ~Aswini ~Bharini ~Krittika ~Rohini

\*Mrigasira ~Aridra ~Punarvasu ~~~~~

\*-~-~-~-~-~-~-~-

\*11 years ~12 years ~13 years ~14 years ~15 years ~16 years ~18 Years ~18 years

~/

Dwadashottari Dasha

27-28. This Dasha system will be appropriate for one, whose Lagn is in the Navāńś of Śukra. Count from Janm Nakshatr to Revati. Divide this number by 8. The remainder will indicate the Dasha of the Grah concerned. The Dasha order is Sūrya, Guru, Ketu, Budh, Rahu, Mangal, Śani, Chandra. The Dashas will be of 7, 9, 11, 13, 15, 17, 19 and 21 years of the Grahas.

Notes: The same method as has been given earlier for Vimshottari and other Dasha systems should be adopted for finding the balance of Dasha at birth by taking into account the Bhayat and Bhabhog of the Janma Nakshatra.

Dwadashottari Dasha Table

/~\*Sun ~~Jupiter ~~Ketu ~~Mercury ~~Rahu ~~Mars ~~Saturn ~~Moon

\*Revti ~U. Bhadra ~P. Bhadra ~Satabhisha ~Dhanishta ~Sravan ~U. Ashada ~P. Ashada

\*Moala ~Jycstha ~Anuradha ~Visakha ~Swati ~Chittra ~Hasta ~U. Phalguni

\*P. Phalguni ~Makha ~Aslesha ~Punarvasu ~Pushyami ~Aridra ~Mrigasira ~Rohini

\*Kriltika ~Bharini ~Aswini ~~~~~

\*7 Years ~9 Years ~11 Years ~13 Years ~15 Years ~17 Years ~19 Years ~21 Years

~/

Panchottari Dasha

29-30. This Dasha is considered suitable for those, whose Lagn is Kark and in the Kark Dvadashāńś. Count from Anuradha up to the Janm Nakshatr and divide the number by 7. The remainder will indicate the Dasha. The order of the Dasha Lords is Sūrya, Budh, Śani, Mangal, Śukra, Chandra and Guru. The Dashas of the Grahas are 12, 13, 14, 15, 16, 17 and 18 years.

Example - The Janma Nakshatra is Mrigasira. Therefore, Mercury Dasha will be in force at the time of birth. Mercury Dasha is of 13 Years

Panchottari Dasha Table

/~\*Sun ~~Mercury ~~Saturn ~~Mars ~~Venus ~~Moon ~~Jupiter

\*Anuradha ~Jyesiha ~Moala ~P. Ashada ~U. Ashada ~Sravan ~Dhanishta

\*Satabhisha ~P. Bhadra ~U. Bhadra ~Revti ~Ashwini ~Bharini ~Krittika

\*Rohini ~Mrigasira ~Ardra ~Punarvasu ~Pushyami ~Ashlesha ~Magha

\*P. Phalguni ~U. Phalguni ~Hasta ~Chittra ~Swati ~Visakha ~

\*12 years ~13 years ~14 years ~15 years ~16. years ~17 Years ~18 Years

~/

The balance of Dasha at birth is to be calculated after taking into account the Bhayat and Bhabhog of the Janma Nakshatra in the manner already explained earlier.

Note: We may mention here for the benefit of the readers that Bhayat (the expired period of the stay of the Moon in the Janma Nakshatra) and Bhahhog (the total period of the stay of the Moon in the Janma Nakshatra) will be available in the Panchangas and Lahiri's annual Ephemeris. In the former it will be in Ghatikas and palas while in the latter it will be in hours, minutes and seconds. The process of the calculation will, however, be the same in both the case.

Shatabdik Dashas

31-32. This Dasha system has been considered appropriate, if Lagn is Vargottama. This happens, when Lagn in the Rāśi Kundali and the Navāńś Lagn are in the same Rāśi. (33-34) Count from Revati to the Janm Nakshatr and divide this number by seven. The remainder will indicate the Lords of Dashas in this order: Sūrya, Chandra, Śukra, Budh, Guru, Mangal and Śani. Their Dashas will be of 5, 5, 10, 10, 20, 20 and 30 years. (Rahu and Ketu do not have a place in this Dasha system).

Example-- Suppose the Janma Nakshatra is Mrigasira. Therefore, the birth was in the Dasha of Mars. The methods of calculation of the balance of Dasha at birth would be the same, as explained earlier by taking into account the Dasha span of the lord of Dasha, the Bhayat and Bhabhog of the Janma Nakshatra.

Shatabdika Dasha Table

/~\*Sun ~~Moon ~~Venus ~~Mercury ~~Jupiter ~~Mars~~Saturn

\*Revti ~Aswini ~Bharini ~Krittika ~Robini ~Mrigasira ~Aridra

\*Punarvasu ~Pushyami ~Ashlesha ~Makha ~P. Phalguni ~U. Phalguni ~Hasta

\*Chittra ~Swati ~Visakha ~Anuradha ~Jyestha ~Moola ~P. Ashada

\*Uttarashada ~Sravan ~Dhanista ~Satabhisa ~P. Bhadra ~U. Bhadra ~

\*5 years ~5 years ~10 years ~10 years ~20 years ~20 years ~30 years

~/

Chaturashiti-sama Dasha

35-36. Chaturashiti-sama Dasha is considered appropriate in cases, where the Karma’s Lord is placed in Karma. Count from Swati to the Janm Nakshatr and divide this number by 7. The remainder will indicate the Dasha Lords in the following order: Sūrya, Chandra, Mangal, Budh, Guru, Śukra and Śani. The Dasha period of each Grah is 12 years.

Example - The Janma Nakshatra is Mrigasira. The lord of the first Dasha is of Mars. The expired and the balance of the Dasha have to be worked out according to Vimshottari system.

Chaturashiti sama Dasha Table

/~\*Sun ~~Moon ~~Mars ~~Mercury ~~Jupiter ~~Venus ~~Saturn

\*Swati ~Visakha ~Anuradha ~Jyestha ~Moola ~P. Ashada ~U. Ashada

\*Sravan ~Dhanishta ~Satabhisha ~P. Bhadra ~U. Bhadra ~Revti ~Aswini

\*Bharini ~Krittika ~Rohini ~Mrigasira ~Aridra ~Punarvasu ~Pushyami

\*Ashlesha ~Magha ~P. Phalguni ~U. Phalguni ~Hasta ~Chitra ~

\*12 Years ~12 Years ~12 Years ~12 Years ~12 Years ~12 Years ~12 Years

~/

Dwisaptati-sama Dasha

37-39. This Dasha system is considered suitable in cases, where the Lord of Lagn is in Lagn, or in Yuvati. Count from Mul to the Janm Nakshatr and divide the number by 8. The remainder will determine the Dasha Lords in the following order: Sūrya, Chandra, Mangal, Budh, Guru, Śukra, Śani and Rahu. In this Dasha system all the eight Grahas have Dashas of 9 years each.

Dwisaptati sama Dasha Table

/~\*Sun ~~Moon ~~Mars ~~Mercury ~~Jupiter ~~Venus ~~Saturn ~~Rahu

\*Moola ~P. Ashada ~U. Ashada ~Sravana ~Dhanishta ~Satabhisha ~P. Bhadra ~U. Bhadra

\*Revati ~Aswini ~Bharini ~Krittika ~Rohini ~Mrigasira ~Ardra ~Punarvasu

\*Pushyami ~Ashlesha ~Makha ~P. Phalguni ~U. Phalguni ~Hasta ~Chitra ~Swati

\*Visakha ~Anuradha ~Jyestha ~~~~~

\*9 Years ~9 Years ~9 Years ~9 Years ~9 Years ~9 Years ~9 Years ~9 Years

~/

Shastihayani Dasha

40-41. This Dasha may be adopted in cases, where Sūrya is posited in Lagn. The order of Dasha Lords in this system is, as follows: Guru, Sūrya, Mangal, Chandra, Budh, Śukra, Śani and Rahu. The following shows the Nakshatras, falling under the various Dasha Lords. The Dashas of Guru, Sūrya and Mangal are of 10 years. The remaining Grahas have Dashas of 6 years each Guru (Ashvini, Bharani, Kritika, Punarvasu), Sūrya (Rohini, Mrigashira, Ardra, U. Ashadha), Mangal (Pushya, Aslesha, Magha, Revati), Chandra (P.Phalguni, U.Phalguni, Hast), Budh (Swati, Vishakah, Anuradha), Śukra (Jyeshtha, Mul, P.Ashadha), Śani (Abhijit, Shravan, Dhanishtha), Rahu (Shatabhisha, P.Bhadra, U.Bhadra).

Example-The calculations are based on the method adopted for Astottari System. The Janma Nakshatra is Mrigasira. Therefore, the birth was in the Dasha of the Sun. The Sun rules over 4 Nakshatras. Thus, each Nakshatra has a Dasha span of 2½ years or 30 months each. Amongst them the period of Rohini has expired. We should, therefore, through the Bhayat and Bhabhog Calculate the already expired Dasha and add it to the expired Dasha of Rohini. By deducting the result form 10 years, we will get the balance of Dasha at birth.

Shat-trimshat-sama Dasha

42-43. Count from Shravan to the Janm Nakshatr and divide the number by 8. The remainder 1 etc. will indicate the Dasha Lords, whose order will be, as follows: Chandra, Sūrya, Guru, Mangal, Budh, Śani, Śukra and Rahu. Their Dashas will be 1, 2, 3, 4, 5, 6, 7 and 8 years. If the birth is during the day and Lagn is in the Hora of Sūrya and, if the birth is at night and Lagn is in the Hora of Chandra, adoption of this system would be preferable.

Shastihayani Dasha Table

/~\*Jupiter ~~Sun ~~Mars ~~Moon ~~Mercury ~~Venus ~~Saturn

\*Aswini ~Rohini ~Pushyami ~P. Phalguni ~Swati ~Jyestha ~Abhijit

\*Bharini ~Mrigasira ~AshIesha ~U. Phalguni ~Visakha ~Moola ~Sravan

\*Krittika ~Ardra ~Magha ~Hasta ~Anuradha ~P. Ashada ~Dhanista

\*~~Punarvasu ~~~U. Ashada ~

\*10 Years ~10 Years ~10 Years ~6 Years ~6 Years ~6 Years ~6 Years

~/

Shat-trimsat sama Dasha Table

/~\*Moon ~~Sun ~~Jupiter ~~Mars ~~Mercury ~~Saturn ~~Venus

\*Sravana ~Dhanisha ~Satabhista ~P. Bhadra ~U. Bhadra ~Revati ~Ashwini

\*Krittika ~Rohini ~Mrigasira ~Ardra ~Punarvasu ~Pushyami ~Ashlesha

\*P.Phalguni ~U.Phalguni ~Hasta ~Chittra ~Swati ~Vishakha ~Anuradha

\*Moola ~P. Ashadha ~U.Ashadha ~~~~

\*1 years ~2 Years ~3 years ~4 years ~5 years ~6 years ~7 years

~/

Example: This is like Vimshottari Dasha System. Janma Nakshatra is Mrigasira. Jupiter is thus the first Dasha lord. The Dasha span of Jupiter is 3 years, from this the balance of Dasha at birth may be calculated after taking into account the Bhayat and Bhabhog of the Janma Nakshatra.

Notes: According to the Venerable Sage Parāśara Vimshottari is the main Dasha system applicable to all. The other Dasha like Astottari etc. are meant for use in special circumstances.

Kaal Dasha

44-49. 5 Ghatikas before the sight of the semi-disk of the setting Sūrya and 5 Ghatikas after that and 5 Ghatikas before and after the rising of Sūrya, that is 10 Ghatikas in the evening and 10 Ghatikas in the morning, respectively. The total period of both these Sandhyas (twilight) is said to be 20 Ghatikas. The 20 Ghatikas of the night have been given the name Purna and the 20 Ghatikas of the day have been given the name Mugdha. The Sandhya at the time of sunrise is called Khanda and the Sandhya at the time of sunset is said to be Sudh. Both of these Sandhyas are of 10 Ghatikas each. If the birth is in Purna, or Mugdha, its past Ghatikas should be multiplied by 2 and the product should be divided by 15. The figure so arrived at should be converted into years, months etc. By multiplying it by the serial number of Sūrya and other Grahas in their normal order, we will get the Kaal Dasha of these Grahas. If the birth is during Sandhya, then its past Ghatikas should be multiplied by 4 and the product divided by 15. The figure so arrived at in terms of years, months etc. should be multiplied by the serial number of Sūrya and the other Grahas to get the Kaal Dasha of all the nine Grahas.

Example: Ista Ghatikas is 3/25. This is within the Sandhya at Sunrise. Therefore, its past Ghatikas 8 /25 multiplied by 4 would be 33/40. This product divided by 4 will amount to 2 years. 2 months and 28 days. Multiplying this figure by I, 2 etc. (the Serial number of the planets) we will get their Kala Dasha s shown in the Table given below:

Kala Dasha Table

/~\*1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~6 ~~9

\*Sun ~Moon ~Mars ~Mercury ~Jupiter ~Venus ~Saturn ~Rahu ~Ketu

\*2 ~4 ~6 ~8 ~11 ~13 ~15 ~17 ~20

\*2 ~5 ~7 ~10 ~1 ~4 ~7 ~10 ~1

\*28 ~26 ~24 ~22 ~20 ~18 ~16 ~14 ~12

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Chakra Dasha

50-51. If the birth is at night, the Dasha will commence from Lagn Rāśi. If the birth is during the day, the Dasha will start from the Rāśi, in which the Lord of Lagn is placed. If the birth is during Sandhya, the Dasha will begin from the Rāśi of the second Bhava. The Dasha of each Rāśi is 10 years. As it is the Dasha system of the 12 Rāśis in the Zodiac, it has been named, as Chakr Dasha.

Example: The birth is during the day and the lord of the Ascendant is in Scorpio. Therefore, the Dasha of 10 years will commence from Scorpio and all subsequent signs Sagittarius, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo and Libra will have Dasha of 10 years each.

Kaal Chakr Dasha

52-53. Maharishi Parashar said. O Brahmin! Now, after making obedience to Lord Shiva, I shall describe the Kala Chakr Dasha. Whatever was related by Lord Shiva to Goddess Parvati, is being explained by me for the use of sages to be utilized for the welfare of the people.

54-55. By drawing vertical and horizontal lines, prepare 2 Kundalis, Savya and Apsavya, of 12 apartments (Kosthas) each. From the second Kostha in each Kundali fix the Rāśis Mesh, Vrishabh, Mithun, Kark, Simh, Kanya, Tula, Vrischik, Dhanu, Makar, Kumbh, Meen. Then Nakshatras may be incorporated in the manner, indicated hereafter. These Kundalis, indicative of the 12 Rāśis, are called Kala Chakr.

56-58. Write Ashvini, Bharani and Kritika in the Savya Chakr and Rohini, Mrigashira, Ardra in the Apsavya. Then incorporate the three following Nakshatras, Punarvasu, Pushya and Aslesha in the Savya and Magha, Purvaphalguni and Uttaraphalguni in the Apsavya. Then incorporate the three following, Hast, Chitra and Swati in the Savya and Vishakah, Anuradha and Jyeshtha in the Apsavya. Then incorporate Mul, Purvashadha and Uttarashadha in the Savya and Shravan, Dhanishtha and Shatabhisha in the Apsavya. Finally incorporate the last three Nakshatras, Purvabhadrapad, Uttarabhadrapad and Revati in the Savya Chakr. Now there will be 15 Nakshatras in the Savya and 12 Nakshatras in the Apsavya, (because for the 12 Rāśis there are 12 Padas of 3 Nakshatras, the Navāńśas). The Padas of Ashvini, Punarvasu, Hast, Mul, Purvabhadrapad, Kritika, Aslesha, Swati, Uttarashadha and Revati of the Savya should be reckoned in the same manner, as the Padas of Ashvini.

59. Now I shall describe in detail, how the Deha and Jiva should be reckoned in the Padas (quarters) of the Nakshatras.

60. In the first Pad of Ashvini Mesh is indicative of Deha (body) and Dhanu is indicative of Jiva (life). And the Lords of Mesh, Vrishabh, Mithun, Kark, Simh, Kanya, Tula, Vrischik and Dhanu are Lords of the Dashas in the order, as described before.

61. In the second Pad of Ashvini Makar is Deha and Mithun is Jiva and the Lords of the nine Rāśis from Makar to Mithun are Lords of the Dashas.

62. In the third Pad of the ten Nakshatras, beginning from Ashvini, Vrishabh is Deha and Mithun is Jiva. The Lords of the Rāśis Vrishabh, Mesh, Meen, Kumbh, Makar, Dhanu, Mesh, Vrishabh and Mithun are Lords of the Dashas in that order.

63-64. For the 4th Pad of the 10 Nakshatras, beginning from Ashvini, Kark is Deha and Meen is Jiva and the Lords of the nine Rāśis from Kark to Meen are the Lords of Dashas.

65. In the four Padas of the 5 Nakshatras, Bharani, Pushya, Chitra, Purvashadha and Uttarabhadrapad, Deha and Jiva are the same, as for Bharani.

66. In the first Pad of Bharani Vrischik is Deha and Meen is Jiva and the Lords of the Rāśis Vrischik, Tula, Kanya, Kark, Simh, Mithun, Vrishabh, Mesh and Meen are the Lords of Dashas in this order.

67. In the 2nd Pad of Bharani Kumbh is Deha and Kanya is Jiva and the Lords of Kumbh, Makar, Dhanu, Mesh, Vrishabh, Mithun, Kark, Simh and Kanya are the Lords of Dashas in that order.

68. In the 3rd Pad of Bharani Tula is Deha and Kanya is Jiva and Lords of the Rāśis Tula, Vrischik, Dhanu, Makar, Kumbh, Meen, Vrischik, Tula and Kanya are the Dasha Lords in this order.

69. In the 4th Pad of Bharani Kark is Deha and Kumbh is Jiva and the Lords of the Rāśis Kark, Simh, Mithun, Vrishabh, Mesh, Meen, Kumbh, Makar and Dhanu are the Dasha Lords in this order.

Notes: As already pointed out in Verse 65, and in the 4 Padas of Pushyami, Chittra, Poorvashada and Uttara bhadra, Deha and Jeeva and the Dasha lords are the same as in the 4 Padas of Bharani.

71-72. O Brahmin! I have Thus, given you the description of Savya Chakr. Now I shall give the description of Apsavya Chakr. Prepare a similar chart of 12 apartments and from the 2nd apartment onwards place the Rāśis from Vrischik onwards in the reverse order. In this chart Deha and Jiva would be the same for Rohini, Magha, Vishakah and Shravan, as for Rohini.

Notes: Similarly, the Dasha lords would be the same as has been described for the Savya Chakra.

73-76. In the first Pada of Rohini, Cancer is Deha and Sagittarius is Jeeva. The lords of the signs Sagittarius, Capricorn, Aquarius, Pisces, Aries, Ta urus, Gemini, Leo and Libra namely Jupiter, Saturn, Saturn, Jupiter, Mars, Venus, Mercury. The Sun and Venus will be the Dasha lords in the aforesaid order.

In the 2nd Pada of Rohini, Libra will be Deha and Virgo Jeeva, and the lords of the signs Virgo, Libra, Scorpio, Pisces, Aquarius Capricorn, Sagittarius, Scorpio and Scorpio, namely Mercury, Venus, lars, Jupiter, Saturn, Saturn, Jupiter, Jupiter, Mars and Mars will be the Dasha lords in the aforesaid order.

In the 3rd Pada of Rohini, Aquarius will be Deha and Virgo Jeeva. The lords of the signs Virgo Leo, Cancer, Gemini, Taurus, Aries, Sagittarius, Capricorn and Aquarius, namely, Mercury, the Sun, the Moon, Mercury, Venus, Mars, Jupiter, Saturn and Saturn will be the Dasha lords in the aforesaid order.

In the 4th Pada of Rohini, Scorpio, will he Deha and Pisces Jeeva, and the lords of the signs Pisces, Aries, Taurus, Gemini, Leo, Cancer, Virgo, Libra and Scorpio, namely, Jupiter, Mars Venus, Mercury, the Sun, the Moon, Mercury, Venus and Mars will be the Dasha lord in the aforesaid order.

77. In the 4 Padas of the Apsavya Nakshatras Mrigashira, Ardra, Purvaphalguni, Uttaraphalguni, Anuradha, Jyeshtha, Dhanishtha and Shatabhisha the Deha and Jiva and the Dasha Lords will be the same, as for Mrigashira.

78-81. In the first Pada of Mrigasira, Cancer is Deha and Pisces is Jeeva, and the lords of the signs Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo and Cancer namely Jupiter, Saturn, Jupiter, Mars, Mercury, the Sun and the Moon will be the Dasha lords in the aforesaid order.

In the 2nd Pada of Mrigasira, Taurus is Deha and Gemini is Jeeva, and the lords of the signs Gemini. Taurus, Aries, Sagittarius, Capricorn, Aquarius Pisces, Sagittarius, Capricorn. Aquarius, Pisces, Aries and Taurus, namely, Mercury, Venus, Mars, Jupiter, Saturn, Saturn, Jupiter, Mars and Venus will be the Dasha lords in the aforesaid order.

In the 3rd Pada of Mrigasira, Capricorn is Deha and Gemini is Jeeva, and the lords of the signs Gemini, Leo, Cancer, Virgo, Libra, Scorpio, Pisces, Aquarius and Capricorn, namely, Mercury, the Son, the Moon, Mercury, Venus, Mars, Jupiter, Saturn an J Saturn will be the Dasha lords in the aforesaid order.

In the 4th Pada of Mrigasira, Aries will be Deha and Sagittarius Jeeva, and the lords of the signs Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer, Gemini, Taurus and Aries, namely, Jupiter, Mars, Venus Mercury, the Sun, the Mercury, Venus and Mars, will be the Dasha lords in the aforesaid order.

82. Maharishi Parashar said. O Brahmin! The description of the Deha and Jiva of the Padas of the Apsavya Nakshatras and the Dasha Lords is the same, as narrated by Lord Mahadeva to Goddess Parvati.

83. Maitreya said. O Venerable Maharishi Parashar! Now please guide me about the Dasha spans of the Dasha Lords, described by you. Please also demonstrate, how the commencement of the Dasha, its expired and the remaining periods at the birth are to be calculated.

84. Maharishi Parashar said. 5, 21, 7, 9, 10, 16 and 4 years are the Dasha spans of Sūrya, Chandra, Mangal, Budh, Guru, Śukra and Śani.

Table of Dasha

/~\*Rashi ~~Aries ~~Taurus ~~Gemini ~~Cancer ~~Leo ~~Virgo ~~Libra ~~Scorpio ~~Sagittarius ~~Capricorn ~~Aquarius ~~Pisces

\*Lord ~Mars ~Venus ~Mercury ~Moon ~Sun ~Mercury ~Venus ~Mars ~Jupiter ~Saturn ~Saturn ~Jupiter

\*Dasha ~7 ~16 ~9 ~21 ~5 ~9 ~16 ~7 ~10 ~4 ~4 ~10

~/

85-86. The span of life of a person is determined from the Padas (Ańśas) of the Nakshatr at the time of birth, or the time of query and the years allotted to the 9 Rāśis, commencing from it (the Pad of the Nakshatr). Some sages are of the view, that the person will enjoy full span of life (Purna Ayu), if his birth is at the commencement of the Padas, will have middle span of life (Madhaya Ayu), if the birth is in the middle of the Padas and short span of life („Alap Ayu’), or will face death-like sufferings, if the birth is at the end of the Padas of the Nakshatr.

87-88. According to this principle, we should be acquainted with the Padas of the Nakshatras. Now I shall tell you, how the calculations are made, according to the proportion of the Padas of a Nakshatr. The number of Ashvini etc., whichever may be the past Nakshatras, should be divided by 3. Thereafter the remainder should be multiplied by 4. To the figure so made available the Pad of the present Nakshatr should be added. The product will be the Navāńś from Mesh onwards.

Example: The birth is in the 4th Pada of Mrigasira. The number of past Nakshatras from Ashwini to Rohini will be 4. Divide it by 3. The remainder will be 1. Multiply 1 by 4. The product will be 4. To this add 4 (4th Pada of Mrigasira). The Sun will indicate the Navamsha of the rashi. In this case 4+4=8 will indicate the Navamsha which falls in Scorpio the 8th, sign from Aries.

Explanation: In 3 Nakshatras there are Navamsha of 12 signs. There are four Navamsha in one Nakshatra. It is for this reason that we divide the number of past signs by 3 and multiply the remainder by 4 and add the number of Pada of the present Pada to know the sign in which Navamsha will fall.

Now will be described the number of years allotted in the sign placed in the Kalachakra.

89. The number of years (Purna Ayu) are, as under. For the Ańś in Mesh 100 years, in Vrishabh 85 years, in Mithun 83 years, in Kark 86 years. The number of years will be the same for Rāśis, situated the 5th and 9th to them.

The number of years will be the same for rāśhis situated in the 5th and 9th to them.

Illustrative Table

/~\*Aries ~~Taurus ~~Gemini ~~Cancer ~~Leo ~~Virgo ~~Libra ~~Scorpio ~~Sagittarius ~~Capricorn ~~Aquarius ~~Pisces

\*100 ~85 ~83 ~86 ~100 ~85 ~83 ~86 ~100 ~85 ~83 ~86

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90-91. Multiply the past Ghatikas, Palas etc. of the Pad of the Nakshatr, in which a person is born, by the existing Dasha years and divide it by 15. The result will indicate the expired period of the Dasha in years, months etc. By deducting it from the total number of years allotted, we get the balance of Dasha at birth. The Dasha should be taken, as commencing from that Rāśi.

Example: The birth is in Mrigasira 4th Pada. It is in the Apsavya Kalachakra. The lord of Deha is Mars and that of Jeeva is Jupiter. The Bhabhog of Mrigasira is 59/31 (59 Ghatikas and 31 palas) and Bhayat is 58/15 (58 Ghatikas and 15 Palas) 1/4 of the Bhabhog comes to 14/52/44. That would be the Value of one Pada. Multiplying this by 3 will get Ghatikas of 3 Padas, namely, 44/38/15. Deducting this from Bhayat the past Ghatikas palas etc. of the 4th Pada, will be 13/36/45. The full Dasha years are 100. Multiplying this by 13/36/45 we get 1300/3600/4500=1361/15. This divided by 15 will give the expired period at birth namely 90 years and 9 months.

See the Kalachakra. There we count from Jeeva etc. and Delta. In the 4th Pada of Mrigasira Jeeva is in Sagittarius and Deha in Aries. Therefore, by deducting the total years of Sagittarius from Gemini namely 77 from 90 years 9 months we get the expired period of Taurus, namely 13 years, 9 months. By deducting this from the present 16 years of Venus, we will get 2 years 3 months as the balance of Dasha at birth. Accordingly, like Vimshottari Dasha, the order of Dasha will be Taurus, Aries, Sagittarius, Scorpio etc.

Illustration Table

/~\*The planets at birth ~~Mars 2 ~~1 Ketu ~~9 Rahu ~~8 ~~7 ~~6 ~~5 ~~4 ~~3 Rahu Moon

\*Lord of Dasha ~Taurus ~Aries ~Sagittarius ~Scorpio ~Libra ~Virgo ~Leo ~Cancer ~Gemini

\*Years ~2 ~7 ~10 ~7 ~16 ~9 ~5 ~21 ~9

\*Months ~3 ~~~~~~~~

~/

92. Multiply the past Ghatikas, Palas etc. of the present Pad of the Nakshatr by the number of years and divide the product by the fourth part of Bhabhog. The years etc. so obtained may then be deducted from the total Dasha period. The result will be the balance of Dasha at birth in years, months etc.

Alternative Method

93. The past Kalas (minutes) of the Navāńś, in which Chandra may be placed, should be multiplied by the years, allotted to the Dasha and the product should be divided by 200. The resulting years etc. will be the expired portion of the Dasha. By deducting them from the total number of years the balance of the Dasha at birth is obtained.

Note: In modern terminology, we mention the longitude of the planets in rashi, degrees and minutes. The 'minutes' are kala,

Example: Suppose that at the time of birth of a person in Krittika Nakshatra the longitude of the Moon (Chandra Spast- चन्द्र स्पष्ट) is 1/4/50. This converted into kalas will be 2090. Divide by 800 the kalas of one Nakshatra the result will be the 2nd Nakshatra namely Bharini and the remainder will be 490. These will be the past kalas of Krittika. There are 200 kalas in one Pada (Navamsha). Divide 490 the past kalas of Krittika by 200. We will then get 2 as past Padas and the remainder 90 will represent the past kalas of the present Nakshatra. By multiplying this by 83 the Dasha years, we will get 7470 which divided by 200 will indicate the expired portion of the Dasha as 37 years, 4 months and 6 days. By deducting the years of Dehamsa commencing from Taurus in the order Taurus, Aries Pisces, Aquarius (16 + 7 + 10 + 4 = 37), we will get 0 years, 4 months and 6 days. This will be the expired portion of Capricorn. Deducting this from 4 the Dasha period of Capricorn, we get the balance of Dasha of Capricorn, namely 3 years, 7 months. and. 24 days. See in this connection the Savya Kalachakra.

Illustrative Table

/~\*10 ~~9 ~~1 ~~2 ~~3 ~~4 ~~1 ~~12 ~~11

\*Capricorn ~Sagittarius ~Aries ~Taurus ~Gemini ~Taurus ~Aries ~Pisces ~Aquarius

\*3 ~10 ~7 ~16 ~9 ~16 ~7 ~10 ~4 ~Years

\*7 ~~~~~~~~~Month

\*24 ~~~~~~~~~Days

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94-95. In the Savya Chakr the first Ańś is called Deha and the last Jiva. The opposite is the case in the Apsavya Chakr. Therefore, the calculations should be based on the Deha etc. in the Savya Chakr and on the Jiva etc. in Apsavya.

We give below the Savya and Apsavya Kaal Chakr Charts. For Example. The birth is in Mrigashira 4th Pad. It is in the Apsavya Kaal Chakr. The Lord of Deha is Mangal and that of Jiva is Guru. The Bhabhog of Mrigashira is 59/31 (59 Ghatikas 31 Palas) and Bhayat is 58/15 (58 Ghatikas 15 Palas). ¼ of the Bhabhog comes to 14/52/44. That would be the value of one Pad.

Multiplying this by 3 will get Ghatikas of 3 Padas, namely 44/38/15. Deducting this from Bhayat, the past Ghatikas, Palas etc. of the 4th Pad will be 13/36/45. The full Dasha years are 100. Multiplying this by 13/36/45 we get 1300/3600/4500 = 1361/15. This divided by 15 will give the expired period at birth, namely 90 years and 9 months. See the Kaal Chakr. There we count from Jiva etc. to Deha. In the 4th Pad of Mrigashira Jiva is in Dhanu and Deha in Mesh. Therefore, by deducting the total of years from Dhanu to Mithun, namely 77, from 90 years 9 months, we get the expired period of Vrishabh, namely 13 years and 9 months. By deducting this from the present 16 years of Śukra, we will get 2 years and 3 months, as the balance of Dasha at birth. Accordingly, like Vimshottari Dasha, the order of Dasha will be Vrishabh, Mesh, Dhanu, Vrischik etc. For Example. Suppose, that at the time of birth of a person in Kritika Nakshatr the longitude of Chandra (Chandra Spast) is 1r4°50’. This converted into Kalas will be 2090 at birth. The Dasha should be taken, as commencing from that. Divide the Kalas by 800 (1 Nakshatr). The result will be the 2nd Nakshatr, namely Bharini and the remainder will be 490. These will be the past Kalas of Kritika. There are 200 Kalas in one Pad (Navāńś). Divide 490, the past Kalas of Kritika, by 200. We will then get 2, as past Padas and the remainder 90 will represent the past Kalas of the present Nakshatr. By multiplying this by 83, the Dasha years, we will get 7470, which, divided by 200, will indicate the expired portion of the Dasha, as 37 years, 4 months and 6 days. By deducting the years of Dehāńś, commencing from Vrishabh, in the order Vrishabh, Mesh, Meen, Kumbh (16+7+10+4 = 37), we will get 0 years, 4 months and 6 days. This will be the expired portion of Makar. Deducting this from 4, the Dasha period of Makar, we get the balance of the Dasha of Makar, namely 3 years, 7 months and 24 days. See in this connection the Savya Kaal Chakr.

Gati of Rāśis in the Kaal Chakr

96-98. There are three kinds of movements (Gati) of the Rāśis in the Kaal Chakr, namely Manduki, Markati and Simhavlokan. The movement of one Rāśi by jumping over one Rāśi is known, as Manduki Gati. Backward movement to the previous Rāśi is called Markati Gati. The movement of a Rāśi to the 5th and 9th Rāśi is said to be Simhavlokan.

99-100. Movement from Kanya to Kark and from Simh to Mithun is Manduki Gati. Movement from Simh to Kark is Markati Gati. Movement from Meen to Vrischik and from Dhanu to Mesh is called Simhavlokan Gati.

Effects of Dashas of Rāśis, as a Result of these Gati

101-102. The effects of the Dasha of the Rāśis with Manduki Gati in the Savya Chakr are distress to friends, relations, parents and elders and there is likely to be cause for trouble from poison, weapons, thieves and enemies. In the Manduki Dasha of the Gati of a Rāśi from Simh to Mithun there is the likelihood of the death of the mother, or self, trouble from Government and possibility of brain fever.

103. The effects of the Dasha of Rāśi with Markati Gati in the Savya Chakr are loss of wealth, agricultural products and animals, death of father, or an elderly close relation and feeling of lethargy.

104-105. The effects of the Dasha of the Rāśis with Simhavlokan Gati in the Savya Chakr are possibility of injury from animals, loss of amity with friends, distress to near relations, drowning in a well, fall from animals, possibility of harm from poison, weapons and diseases and destruction of residential dwelling.

106-108. In the Dasha of the Rāśis with the Manduki Gati in the Apsavya Chakr the effects will be distress to wife and conditions, loss of children, possibility of feverish conditions and loss of position. In the Dasha of the Rāśis with the Markati Gati there may be danger from watery places, loss of position, distress from father, punishment from Government and wandering in the forests; with the Simhavlokan there may be destruction of the dwelling and death of father etc.

109-111. If the movement is from Meen to Vrischik, the native may suffer from fever; if from Kanya to Kark, there may be loss of brothers and kinsmen; if from Simh to Mithun, there may be ill health of the wife; if from Simh to Kark, the native may die; if from Dhanu to Mesh, there may be death of uncles and similar relations. If the Rāśi is yuti with a malefic, adverse conditions may be expected in the Dasha of the Rāśi. Favourable effects will be felt in its Dasha, if the Rāśi is yuti with a benefic.

112-113. O Brahmin! In the Kaal Chakr Dasha favourable and unfavourable effects may be predicted, after considering the directions of the Rāśis and Grahas.

114-119. If the movement is from Kanya to Kark, good results are realized in places, located in the East and at that time journeys to the places in the North prove fruitful. Unfavourable effects will be felt in places, located in the West and the South. It will be advisable not to undertake journeys in those directions in the Dasha of these Rāśis. If the movement is from Simh to Mithun, no journey should be undertaken to places, located in the East. However, the journeys to the South-West will prove fruitful in the Dasha of those Rāśis. If the movement is from Kark to Simh, journeys during that period to the South will prove unfavourable and result in loss and the native must return from the South to the West. If the movement is from Meen to Vrischik, there will distress, if the native goes to the North. The same would happen, if the movement is from Dhanu to Makar. There may be ill health, imprisonment, or death, if the movement is from Dhanu to Mesh. There may be gains, comforts and property and marriage, if the movement is from Dhanu to Vrischik. It will not be advisable to undertake journeys to the West during the related period, if the movement is from Simh to Kark. Favourable results should be predicted, if the Rāśis are yuti with benefics and adverse, if the Rāśis are yuti with malefics.

120-122. According to the above-mentioned Kaal Chakr, the person, born in the Ańśas of the various Rāśis, will be, as under. Mesh Ańś brave and a thief, Vrishabh wealthy, Mithun learned, Kark king, Simh respected by king, Kanya learned, Tula minister, or adviser, Dhanu sinful, Kumbh businessman, Meen wealthy.

/~\*Amsa~~Results

\*Taurus Amsa~Wealthy

\*Gemini Amsa~Learned

\*Cancer Amsa~King (or like a king)

\*Leo Amsa~Respected by king (Government)

\*Virgo Amsa~Learned

\*Libra Amsa~Minister or Adviser

\*Sagittarius Amsa~Sinful

\*Aquarius Amsa~Businessman

\*Pisces Amsa~Wealthy

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123-128. If the Deha, or Jiva Rāśis are yuti with Sūrya, Mangal, Śani, or Rahu, the native will die. Worse results may be expected, if the Deha and Jiva Rāśis are yuti with two, or all of them. If there is a malefic in Deha Rāśi, the native suffers ill health; a malefic in a Jiva Rāśi will make the native very timid. If the Deha and/or Jiva Rāśi are yuti with two malefics, there will be distress and diseases. Three malefics in the Deha and/or Jiva Rāśi will cause premature death. Four malefics in the Deha and Jiva Rāśi will cause definite death. If both the Deha and Jiva Rāśis are occupied by malefics, there will be fear from king and thieves and death of the native. If Sūrya is in the Deha, or Jiva Rāśi, there will be danger from fire. Chandra in the Deha, or Jiva Rāśi will cause danger from water, Mangal fear from

weapons, Budh fear from windy troubles, Śani fear from Gulma (a disease), Rahu and Ketu fear from poison. If the Deha, or Jiva Rāśis are occupied by Budh, Guru and Śukra, the native will be wealthy, will enjoy all kinds of comforts and will have good health. Mixed results may be expected, if the Deha and Jiva Rāśis are occupied by both benefics and malefics.

129-130. In the Dasha of the Rāśis, owned by malefics, the body and soul will be in distress. The effects will be favourable in the Dasha of the Rāśis, owned by benefics. If a malefic Rāśi is occupied by a benefic Grah, or, if a benefic Rāśi is occupied by a malefic Grah, the effects will be of a mixed nature.

Effects of Kaal Chakr Dasha of the Rāśis in Lagn and other Bhavas.

131-132. In the Kaal Chakr Dasha of the Rāśi in Lagn the body remains healthy and the native spends a life with many kinds of comforts. If the Lagn Rāśi is a benefic one, the good effects are realized fully. If the Lagn Rāśi is a malefic Rāśi, there is likelihood of ill health. If a Grah in exaltation, or in its own Rāśi occupies Lagn, the native is respected by the king, or government and acquires wealth.

133-134. In the Chakr Dasha of the Rāśi in Dhan the native receives good food, enjoys happiness of wife and children, gains wealth, achieves progress in the educational sphere, becomes a clever conversationalist and moves in good society. If the Rāśi be a benefic, good effects are realized in full, otherwise the effects would be of a mixed nature.

135-136. Happiness from co-borns, valour, patience, comforts, acquisition of gold, ornaments and clothes and recognition by the king, or government, are the effects in the Kaal Chakr Dasha of the Rāśi in Sahaj. If the Rāśi is a benefic, the good results are realized in full, otherwise adverse effects may also be experienced.

137-138. Good relations with kinsmen, acquisition of land, houses, or kingdom, conveyances and clothes and enjoyment of sound health, are the effects of the Chakr Dasha of the Rāśi in Bandhu. If the Rāśi is a benefic one, the good effects are realized in full. If it is a malefic Rāśi, adverse results are also experienced.

139-140. Being blessed with wife and children, favours from Government, enjoyment of sound health, good relations with friends, achievement of

fame, good progress in the educational sphere, patience and valour are the effects of the Chakr Dasha of the Rāśi in Putr. If the Rāśi is a benefic one, the good results are enjoyed in full. If the Rāśi is a malefic one, adverse effects are also experienced.

141-142. Danger from the king, fire and weapons and the possibility of suffering from diabetes, Gulma and jaundice are the effects in the Chakr Dasha of the Rāśi in Ari. If the Rāśi is a malefic one, the above adverse effects will be experienced in full. There will be some mitigation of the evil effects in the case of a benefic Rāśi.

143-144. Marriage, conjugal happiness, being blessed with children, gain of agricultural products, cows and clothes, favours and recognition from the king and achievement of fame, are the effects in the Chakr Dasha of the Rāśi in Yuvati. The beneficial results will be experienced in full, if the Rāśi is a benefic one. Meagre good effects will be realized in the case of a malefic Rāśi.

145-146. Destruction of a residential house, distress, loss of wealth, poverty and danger from enemies are the effects of the Chakr Dasha of the Rāśi in Randhr. The adverse effects will be realized in full, if the Rāśi is a malefic one. Some mitigation in evil effects may be expected in the case of a benefic Rāśi.

147-148. Felicity in respect of wife, children. house, agricultural activities, performance of good and pious deeds, progress in religious inclinations and privilege of moving in the society of great religious leaders, are the effects in Chakra Dasha of the sign in the ninth house (Dharmaa Bhava). The good results will be realised in full in the case of a benefice sign. Very meagre good effects will be experienced in the event of the sign being a malefic one.

149-150. Acquisition of kingdom (very high position in government), recognition from the king (government), happiness from wife and children, success in ventures and performance of pious deeds, are the effects in the Chakra Dasha of the sign in the tenth house (Karmaa Bhava). The good results will be realised in full in the case of a benefice sign. Good effects will be few in the event of a sign being malefic.

151-152 Felicity from wife, children and kinsmen, receipt of favours from government, acquisition of wealth and clothes and association with good people, are the effects in the Chakra Dasha of the sign in the eleventh house (Labha Bhava). The good effects will be enjoyed in full in the case of a benefice sign. Very little good will happen if the sign be a malefic one.

153-154. Failure in efforts and ventures, pain in the body, loss of position, poverty and unnecessary expenditures are the effects in the Kalachakra Dasha of the sign in the twelfth house (Vyaya Bhava). The adverse effects will be experienced in full in the case of a malefic sign. Some good may happen if the sign be a benefice.

Notes: A sign owned by a benefice planet is treated as benefice and that owned by a malefic as malefic.

As described above the effects of Kalachakra Dasha of the signs in the 6th, 8th and 12th houses are adverse and they are favourable for the signs in the other houses. The Dasha of the signs with Mandooki, Markati and Simhavlokan movements (gati) are un favourable and the Dasha of the other signs are favourable.

157. In this system Mars and Ketu are both lords of Scorpio. Similarly, Saturn and Rahu are lords of Aquarius.

158-166. Now I will tell you about the working out of the Dasha years of Vrischik and Kumbh. If both the Lords of the two Rāśis, Vrischik and Kumbh, are placed in their own Rāśis, their Dasha will be of 12 years. Otherwise, the Dasha will be of the number of years, indicated by the number, counted from that Rāśi to the Rāśi, occupied by its Lord. If one Grah be in his own Rāśi and the other in any other Rāśi, the Dasha will be of the number of years counted, from the above first Rāśi to the other. If the Lords are in different Rāśis, the counting is to be done up to the Rāśi, which is stronger. The Rāśi, which has a Grah, placed in it, is considered more powerful than the Rāśi without a Grah in it. If both are with Grahas in them, the one with more Grahas would be considered more powerful. If both Rāśis are occupied by an equal number of Grahas, the strength of the Rāśi itself should be considered. The principle for considering the Bal of the Rāśi is, that the Fixed Rāśi is considered stronger than the Movable one and the Dual Rāśi is considered more powerful than the Fixed Rāśi. If there is equality in the strength of the Rāśis, then to determine the number of years of Dasha counting should be done up to the Rāśi with bigger number. If one Rāśi is occupied by a Grah in exaltation, the counting should be done up to that Rāśi only. In addition, 1 should be added in the number of years in the case of a Rāśi with an exalted Grah and 1 should be deducted from the number of years in the case of a Rāśi with a Grah in debilitation. The prediction should be made after calculating the Dashas in this manner.

167. If the Rāśi in Dharma Bhava is in an odd Pad, the counting should be from the Rāśi in the Lagn onwards. The counting would be in the reverse order, if the Pad is even. The Dashas of Rāśis must be fixed, keeping this in view.

/~\*~~~~Chart~~

\*~~Mars ~Moon Rahu

\*Lagna Mercury Jupiter Venus ~~~

\*Sun ~~~Ketu

\*~Saturn ~~

~/

For Example. In the above Tula is the Rāśi in Dharma Bhava in an odd Pad. Amongst the Lords of Lagn, Śani and Rahu, Rahu is associated with a Grah. Therefore, Rahu is more powerful than, Śani. Therefore, counting should be done up to Rahu. Kumbh is in even Pad, Therefore, counting must be done from Kumbh up to Rahu in the reverse order, by which the Char Dasha for Kumbh would come to 8 years. Mesh is in odd Pad. Therefore, the Char Dasha for Mesh will be one year. The Dasha of other Rāśis should be calculated in the same manner.

Illustrative Table

/~\*Signs ~~Aquarius ~~Pisces ~~Aries ~~Taurus ~~Gemini ~~Cancer ~~Leo ~~Virgo ~~Libra ~~Scorpio ~~Sagittarius ~~Capricorn

\*Dasha Years ~8 ~1 ~1 ~9 ~8 ~1 ~7 ~7 ~4 ~6 ~2 ~5

~/

After the expiry of these Dasha once, Aquarius will again become the starting point for the Dasha again.

Sthir Dasha

168-169. Maharishi Parashar said. Now I am going to describe the Sthir Dasha. In this Dasha system 7, 8 and 9 years are the Dasha spans of the Movable (Char), Fixed (Sthir) and Dual (Dvisva Bhava) Rāśis. In this system the Dasha of the 12 Rāśis begins from the Brahm Grah Ashrit Rāśi. The Dashas are counted onwards from the odd Rāśis and in the reverse order from the even Rāśis.

170-173. Maitreya said. O great Sage! Now please enlighten me how the Brahm Grah is picked out in a chart. Maharishi Parashar said. From amongst the Lords of Ari, Randhr and Vyaya the Grah, who may possess the greatest strength and is placed in Lagn, or in Yuvati with strength, the one, placed in an odd Rāśi within sixth Bhava from the Bhava concerned, is called the Brahm Grah. The Lord of Randhr in Randhr is also accepted, as

Brahm Grah. If Śani, or Rahu/Ketu obtain Brahmatva (qualifications of Brahm Grah), they become Brahm Grah. If several Grahas obtain Brahmatva, the one with the largest number of degrees would become Brahm Grah. If there is parity in the degrees of such Grahas, the most powerful amongst them would become Brahm Grah.

Notes: If the lord of the 8th is in the 8th, he would be Brahma Graha. Other planets posited in the 8th houses are treated as Brahma Grahas. If there be no planet in the 8th, the planet in an odd sign within 6 signs from the Ascendant or the 7th would become Brahma Graha. If several planets qualify for this position, the one with more degrees should be taken as Brahma Graha. The actual degrees of Rahu would be those which are arrived at after deducting from 30.

/~\* ~~ ~~Chart ~~

\* ~ ~Mars ~Moon Rahu

\*Lagna Mercury Jupiter Venus ~ ~ ~

\*Sun ~ ~ ~

\*Ketu ~Saturn ~ ~

~/

Graha Spast (Longitudes of planets)

/~\*~~R ~~D ~~M ~~S

\*Sun ~9 ~29 ~36 ~53

\*Moon ~2 ~22 ~6 ~58

\*Mars ~1 ~0 ~56 ~21

\*Mercury ~10 ~13 ~6 ~26

\*Jupiter ~10 ~13 ~41 ~58

\*Venus ~10 ~20 ~4 ~2

\*Saturn ~7 ~13 ~24 ~27

\*Rahu ~2 ~13 ~55 ~34

\*Ascendant ~10 ~16 ~28 ~5

~/

Rahu's degrees etc. after deducting from 30 would be 16°-4'-26".

Here it may be mentioned that some learneds in Hindu Astrology adopt the method of counting from the Sun onwards while others follow the system of counting from Atmakaraka onwards. We are of the view that the system of reckoning from Atmakaraka onwards is more logical and practicable in this Dasha system.

In accordance with the system described in the chapter dealing with the Atmakaraka, the Sun here has traversed the maximum number of degrees, will be Atmakarka and Venus who comes next with degrees, will be Amatya (अमात्य). After that comes Rahu, Karaka for brother, Jupiter Karaka for mother, Saturn Karaka for father, Mercury Karaka for son. Moon Karaka for ghati and Mars Karaka for wife,

Illustrative Table

/~\*Atmakaraka ~~Amatya ~~Brother ~~Mother ~~Father ~~Son ~~Gnati ~~Wife

\*Sun ~Venus ~Rahu ~Jupiter ~Saturn ~Mercury ~Moon ~Mars

~/

There is no planet in the 8th house but there are three benefices in the Ascendant and they aspect the 7th house. Therefore, Ascendant would be treated as the strongest. Counting backwards up to six signs from the Ascendant, we find that the lord of the 8th Mercury occupies the odd sign Aquarius. Thus, lords of the Dasha of the 12 signs would be from Aquarius onwards.

Illustrative Table

/~\*Aquarius ~~Pisces ~~Aries ~~Taurus ~~Gemini ~~Cancer ~~Leo ~~Virgo ~~Libra ~~Scorpio ~~Sagittarius ~~Capricorn

\*8 ~9 ~7 ~8 ~9 ~7 ~8 ~9 ~7 ~8 ~9 ~7

~/

Yogardha

174. The spans of Dashas of the Rāśis in the Yogardha Dasha system are half of the total of the spans of Char and Sthir Dashas. The Dasha will commence from the Rāśi of Lagn, or Yuvati, whichever is stronger. The order of the Dashas of the 12 Rāśis will be counted onwards, if the opening Dasha Rāśi is an odd one. If it be an even Rāśi, the Dashas will be in reverse order.

Example: It will be seen that in the birth chart given earlier the sign of the Ascendant is stronger than the sign of the 7th house. It is an odd sign. So, the Dasha will start from Aquarius onwards. The Chara Dasha of Aquarius is of 8 years and Sthira Dasha is also of 8 years. The Dasha of Aquarius in the Yogardha Dasha system will consequently be of 8 years (½ of 8+8). The Chara Dasha of Pisces is one year and Sthira Dasha is of 9 years. Thus, the Dasha of Pisces here will be of 5 years (½ of 1 +9). The Dasha of the remaining signs may be worked out in the same manner.

Illustrative Table

/~\*Sign ~~Aquarius ~~Pisces ~~Aries ~~Taurus ~~Gemini ~~Cancer ~~Leo ~~Virgo ~~Libra ~~Scorpio ~~Sagittarius ~~Capricorn

\*Dasha Years ~8 ~5 ~4 ~8½ ~8½ ~4 ~8 ~8 ~5½ ~7 ~5½ ~4½

~/

Kendradi Dasha

175-176. In this system there are Dashas of Fixed Rāśis in the Kendr etc. from Lagn, or from Yuvati, whichever is stronger. If Lagn, or Yuvati with strength is placed in an odd Rāśi, the Kendr etc. are counted in the onward order. If it be in an even Rāśi, the counting will be in the backward, or reverse order. In them also the Dashas would be in the order of comparative strength of the Rāśis. The order of Dashas would be the same, as reckoned from the Atma Karak. The spans of Dashas would be the same, as they are in the Char Dasha. In calculating the years of Dashas of Grahas, counting is done from the Grah to his own Rāśi. The years of Dashas would be the number, arrived at by counting to the Rāśi of the Grah, which is stronger, or more in number.

Note: Under this system Dasha are of two kinds - namely, Lagna Kendradi (लग्ध केन्द्राद्वद) and Atmakaraka Kendradi (आत्म कारक केन्द्रादी). There are also Kendradi Rashi Dasha (केन्द्रादी राशी दशा) or Kendradi Graha Dasha (केन्द्राद्वद ग्रह दशा) in both the Dasha system mentioned above.

Example: See the birth chart given earlier. Amongst the Ascendant Aquarius and the 7th Leo, the Ascendant is stronger Therefore, the first Dasha will be of the Ascendant and thereafter of its Kendra signs - Taurus, Leo and Scorpio. In the order of the comparative strength the Dasha will be of Taurus, Scorpio and Leo. In the Panaphara houses (2, 5, 8, 11) from amongst Pisces, Gemini, Virgo and Sagittarius, in order of comparative strength the Dasha will be first of Gemini and then of Sagittarius, Pisces and Virgo. In the Apoklima houses from amongst Aries, Cancer, Libra and Capricorn, in order of comparative strength, the first Dasha will be of Capricorn and thereafter of Aries, Cancer and Libra.

Dasha years-As indicated in dealing with Chara Dasha Aquarius is in an even Pada. Consequently, counted backwards from its lords Saturn to Rahu the number is more. Therefore, the Dasha will be of 8 years. The years of Dasha of other sign, may be calculated in the same manner.

Illustrative Table

/~\*Sign ~~Aquarius ~~Taurus ~~Scorpio ~~Leo ~~Gemini ~~Sagittarius ~~Pisces ~~Virgo ~~Capricorn ~~Aries ~~Cancer ~~Libra

\*Dasha years ~8 ~6 ~6 ~7 ~8 ~2 ~1 ~7 ~2 ~1 ~1 ~1

~/

Similarly, amongst Atmakaraka Sun and his 7th Cancer. the sign Capricorn occupied by the Atmakaraka is stronger. This is an even sign. Consequently, at first there will be Dasha of Capricorn etc. Kendra signs in the order of their strength. Thereafter by going in the reverse order there will be Dasha of Apoklima signs. After that will come the Dasha of Scorpio and other Panaphara signs in the order of their strength.

Example of Atmakaraka Kendradi Graha Dasha

The Atmakaraka is the Sun in Capricorn. Capricorn is an even sign. Consequently, the planets occupying Kendra. Apoklima and Panaphara houses will have their Dasha in the reverse order according to their strength. Capricorn is occupied by the Sun only, the first Dasha will, therefore, be of the Sun There are no planets in Kendras to him (signs 7, 4, 1). In Apoklima (signs 9, 3) are the Moon, Rahu and Ketu. Amongst them in the order of strength, the Dasha lords will be Rahu, Ketu and the Moon. In Panaphara houses (signs 8, 2, 11) in the order of strength the Dasha will be of Venus, Jupiter, Mercury, Mars and Saturn. The span of Dasha will be equal to the number up to the own sign of the planet concerned (in the onward and reverse orders). Here the Atmakaraka Sun is in an even sign. Therefore, by counting up to his own sign Leo in the reverse order the Dasha of the Sun will be of 5 years. The Dasha years of the other planets may be calculated in the same manner.

177. If a Grah owns two Rāśis, the Dasha years will be equal to the number, which is greater, when counted from the Rāśi, occupied by him. Notes. Under this system Dashas are of two kinds, namely Lagn Kendradi and Atma Karak Kendradi. There are also Kendradi Rāśi Dasha, or Kendradi Grah Dasha in both the Dasha systems, mentioned above.

Karak Dasha

178. The system, under which the first Dasha is of the Atma Karak and the subsequent Dashas are of the remaining 7 Karakas in their order is known, as Karak Dasha. In this system the Dasha years are equal to the number of Rāśis, counted from Lagn up to the Karak concerned.

Example: The Atmakaraka is the Sun. He is in the 12th to the Ascend ant. There is thus a difference of 11 signs between the Atmakaraka and the Ascendant. Therefore, his Dasha will be of 11 years. After this comes Amatya Karaka Venus. According to the principle “वर्ष द्वादंश तत्र” etc. the Dasha of Venus will be of 12 years. The Dasha of other Karakas have to be worked out in the same manner.

Illustrative Table

/~\*Atma ~~Atmatya ~~Brother ~~Mother ~~Father ~~Son ~~Gnati ~~Wife

\*Sun ~Venus ~Rahu ~Jupiter ~Saturn ~Mercury ~Moon ~Mars

\*11 Years ~12 Years ~4 Years ~12 Years ~9 Years ~12 Years ~4 Years ~3 Years

~/

Manduk Dasha

179-180. Under the Manduk Dasha system the Dasha commences from Lagn, or Yuvati Bhava, whichever is stronger. If the Rāśi of commencement is an odd Rāśi, the Dashas of 3 Movable, 3 Fixed and 3 Dual Rāśis will be counted in the onwards order. They will be in the reverse order in the case of an even Rāśi. In this system the Dasha years will be the same, as in Sthir Dasha. In this system every Dasha is of the next 3rd Rāśi.

For example, after Aquarius Dasha comes the Dasha of Taurus after leaving out Pisces and Aries. After Pisces Dasha comes the Dasha of Gemini after leaving out Aries and Taurus. It is for this reason that this system has been named as Mandooka Dasha.

Example-In the birth chart given earlier, the Ascendant is stronger than the 7th. The sign of the Ascendant is odd and Fixed. Consequently, the first Dasha will be of Aquarius followed by the Dasha of the other Fixed signs Taurus, Leo and Scorpio 4 Dual signs and four Movable signs.

Illustrative Table

/~\*Sign ~~Aquarius ~~Taurus ~~Leo ~~Scorpio ~~Pisces ~~Gemini ~~Virgo ~~Sagittarius ~~Aries ~~Cancer ~~Libra ~~Capricorn

\*Dasha Years ~8 ~8 ~8 ~8 ~9 ~9 ~9 ~9 ~7 ~7 ~7 ~7

~/

Shula Dasha

181-182. Some sages have designed the Shula Dasha for determining the time of death. In this system the Dasha commences from Dhan, or Randhr, whichever is stronger. If the Rāśi is an odd one, the order of the Dasha Rāśis will be onwards. It will be backwards in the case of an even Rāśi. The Dasha years in this system are, as adopted for the Sthir Dasha. There is a possibility, that death appears in the Dasha of the Marak Rāśi, which has greater strength.

Example-See for example birth chart given earlier. There are no planets in the 2nd or 8th. But the lord of the 2nd from the Ascendant (Jupiter) is stronger than the lord of the 8th (Mercury). Consequently, the Dasha of the 12 signs will commence from Pisces in the reverse order.

Illustrative Table

/~\*Sign ~~Pisces ~~Aquarius ~~Capricorn ~~Sagittarius ~~Scorpio ~~Libra ~~Virgo ~~Leo ~~Cancer ~~Gemini ~~Taurus ~~Aries

\*Dasha Years ~9 ~8 ~7 ~9 ~8 ~7 ~9 ~8 ~7 ~9 ~8 ~7

~/

Trikon Dasha

183-184. In this system the first Dasha commences from the strongest amongst the Rāśis in Kon (Trikon) to Lagn (Tanu, Putra and Dharma). This system is like the Char Dasha. Here also the Dashas of the Rāśis will be in the onwards order in the case of odd Rāśis and in the reverse order in the case of even Rāśis. The Dasha years will be like that of Char Dasha. It has been named Trikon because of the commencement of the Dasha from the Rāśis in Konas.

Example-Refer to the birth chart given earlier. Amongst the Ascendant, 5th and 9th, the Ascendant is the strongest. Therefore, the order of the Dasha will be Aquarius, Gemini, Libra, Pisces, Cancer, Scorpio, Aries. Leo Sagittarius, Taurus, Virgo, Capricorn.

Illustrative Table

/~\*Sign ~~Aquarius ~~Gemini ~~Libra ~~Pisces ~~Cancer ~~Scorpio ~~Aries ~~Leo ~~Sagittarius ~~Taurus ~~Virgo ~~Capricorn

\*Dasha Years ~8 ~8 ~4 ~11 ~1 ~11 ~1 ~6 ~10 ~9 ~7 ~2

~/

Dirga Dasha

185-187. In this system the order of the Dashas is, as follows: the Rāśi, occupying Dharma, the Rāśis, receiving a Drishti from the Rāśi in Dharma, the Rāśi in Karma, the Rāśis, receiving a Drishti from the Rāśi in Karma, the Rāśi in Labh and the Rāśis, receiving a Drishti from the Rāśi in Labh. As this system is mostly based on Drishtis, it has been named, as Dirga Dasha. Three different processes are adopted for the Movable, Fixed and Dual Rāśis from Dharma, Karma and Labh. According to them, Rāśi, which receives a Drishti from the Movable Rāśi, is counted backwards and the Rāśi, receiving a Drishti from the Fixed Rāśi, is counted onwards. In the case of the Dual Rāśi, if it is odd, the counting is onwards and the order is backwards in case of an even Rāśi for the Rāśis, receiving a Drishti. Notes. The intention is, that from the point of view of Drishti the process of Rāśi, receiving a Drishti, should be started from the Rāśi, which is nearest. In this connection readers may refer to Rāśi Drishtikathan Adhyaya, Chapter 8, Verse 9 and the table after that.

Example-In the example birth chart the sign of 9th house, namely Libra, is a Movable sign. Therefore, the first Dasha will be of Libra and thereafter will be the Dasha of the Signs aspected by Libra, namely Leo, Taurus, Aquarius. The sign of the 10th house is Scorpio (a fixed sign). Therefore, the first Dasha will be of Scorpio and thereafter will be the Dasha of signs aspected by Scorpio, namely Capricorn, Aries and Cancer (onwards order). The sign of the 11th house is Sagittarius (a Dual odd sign). Therefore, there will be Dasha of Sagittarius, Pisces, Gemini and Virgo in that order. The years of Dasha will be the same as prescribed for the Sthira Dasha.

Illustrative Table

/~\*Sign ~~Libra ~~Leo ~~Taurus ~~Aquarius ~~Scorpio ~~Capricorn ~~Aries ~~Cancer ~~Sagittarius ~~Pisces ~~Gemini ~~Virgo

\*Dasha Years ~7 ~8 ~8 ~8 ~8 ~7 ~7 ~7 ~9 ~9 ~9 ~9

~/

Lagnadi Rāśi Dasha

188-189. In this system there are Dashas of all the 12 Rāśis, including Lagn, in every Nakshatr. Consequently, the Bhayat at birth may be multiplied by 12 and then the product should be divided by Bhabhog. The Rāśi, degree etc. so available may be added to the longitude of Lagn. From the Rāśi, becoming available by doing so, will start the Dashas of the 12 Rāśis. (If that Rāśi is odd, the counting will be onwards. It will be in the reverse order, if the Rāśi is even)

Example-The Janma Nakshatra is Mrigasira. Bhayat is 58, 15 (58 Ghatikas and 15 palas) or 3495 palas. By multiplying it by 12 we get 41940 palas. Bhabhog is 59, 31 or 3571 palas. By dividing 41940 by 3571 we get 11, 22, 20, 17 that is Pisces 22 degrees, 20 minutes and 17 seconds. Adding this to the longitude of Lagna, namely 10, 26, 28, 5, we get the rashi etc. as 10, 18, 48, 22 (The actual total is 22, 18, 48, 22. From this 12 Rāśhis have to be deducted to get the actual rāśhis etc.). Consequently, the Dasha of the 12 signs will start from Aquarius. The years of Dasha in this system will be the same as adopted for the Sthira Dasha.

190. For finding the balance of Dasha at birth, multiply the expired degree etc. by the Dasha years of the first Dasha Rāśi and divide it by 30. The years etc. so arrived at may be deducted from the Dasha years. The result will indicate the balance of Dasha at birth in years, months etc.

Example: The expired degrees etc., of the Dasha commencing sign are 18, 48, 22. By multiplying them by 8 (the Dasha years of Aquarius) we get 150, 76, 56. By dividing it by 30 we get 5 years 0 months 23 days, 23 hours and 12 Ghatikas. Deducting it from 8 years we will get 2 years 11 months, 24 days, 0 hours and 48 Ghatikas as balance of Dasha at birth.

Illustrative Table

/~\*Sign ~~Aquarius ~~Pisces ~~Aries ~~Taurus ~~Gemini ~~Cancer ~~Leo ~~Virgo ~~Libra ~~Scorpio ~~Sagittarius ~~Capricorn

\*Years ~2 ~9 ~7 ~8 ~9 ~7 ~8 ~9 ~7 ~8 ~9 ~7

\*Months ~11 ~~~~~~~~~~~

\*Days ~24 ~~~~~~~~~~~

~/

Panch Swar Dasha

191-194. Beginning from Akaradhi 5 Swaras (a, i, u, e, o), write underneath them the Varnas in 6 lines. Leave out the letters ňa’, ña’ and ņa’, because they are not used in names. If they are found in any name, ga’ may be substituted for ňa’, ja’ for ña’ and da’ for ņa’ for working out the Dashas and making predictions. In this manner the Swar, under which the first Varna of the name of the native is found, will determine the order of the Dashas of the five Swaras. Dashas are of 12 years for all the five Swaras. In the Dasha of every Swar there will be Antar Dashas of all the five Swaras in the same order.

Example: The birth is in the 4th Pada of Mrigasira. Therefore, the first letter of the name will be Kakar (ककार). Its swara is अ: Therefore, Dasha will be of five swaras commencing from अ.

Yogini Dasha

195-199. Maharishi Parashar said. O Brahmin! I have already given you the description of Panch Swar Dasha. Now I will acquaint you with the Yogini Dasha, as described by Lord Mahadeva. There are 8 Yoginis, namely Mangal, Pingal, Dhanya, Bhramari, Bhadrika, Ulka, Siddha and Sankat. Chandra, Sūrya, Guru, Mangal, Budh, Śani, Śukra and Rahu are born from them. Add 3 to the Janm Nakshatr and divide it by 8. The remainder will indicate the Yogini Dasha of Mangal, etc. The Dashas are of 1, 2, 3, 4, 5, 6, 7 and 8 years. The balance of Dasha at birth should be worked out from the Bhayat and Bhabhog etc., as already explained earlier.

Example-The Janma Nakshatra is Mrigasira. Its number is 5. By adding 3 to this number we get 8. By dividing 8 by 8 we will get zero as remainder which means that the birth took Place in the Dasha of 8th Yogini, namely Sankata.

Pind, Ańś and Nisarg Dasha

201-202. The Pind, Ańś and Nisarg Dasha will be the same, as Pindayu, Ańśayu and Nisargayu, the method of determination of which has already been explained previously. The order of Dashas will be, as follows. The first will be of Lagn, Sūrya, or Chandra, whoever is stronger. The subsequent Dashas will be of Grahas in Kendr to them, then of Grahas in Panaphara Bhavas and lastly in Apoklima Bhavas. The Dashas and Antar Dashas of Lagn and the seven Grahas will also be in the same order.

203. The effects of these Dashas will be in accordance with Ashtak Varg Bal, which subject will be dealt with later. These Dashas are also called Ashtak Varg Dashas.

Sandhya Dasha

204. Sandhya is the Dvadashāńś Ayurdaya of the Param Ayurdaya (maximum possible life-span). In Sandhya Dasha the Dasha of all the Rāśis from Lagn onwards is of 1/12 the years of Param Ayurdaya.

Example-In the example birth chart the Lagna is Aquarius. Therefore, the Dasha of all the signs commencing from Aquarius will be of 10 years as the Paramayurdaya is 120 years.

Illustrative Table

/~\*Sign ~~Aquarius ~~Pisces ~~Aries ~~Taurus ~~Gemini ~~Cancer ~~Leo ~~Virgo ~~Libra ~~Scorpio ~~Sagittarius ~~Capricorn

\*Dasha Years ~10 ~10 ~10 ~10 ~10 ~10 ~10 ~10 ~10 ~10 ~10 ~10

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Pachak Dasha in Sandhya Dasha

205-206. By multiplying the Dasha years of Sandhya Dasha by 6 and dividing the product by 31, the years, months etc. so arrived at may be put in one apartment of a Table. Thereafter half of these years, months etc. may be written in the next three apartments. The remaining 8 apartments may be filled in by one third of the aforesaid years, months etc. In this manner Pachak Dasha in Sandhya Dasha of every Bhava can be worked out and predictions may be made from it.

Example-The Sandhya Dasha of the Lagna is 10 years. By multiplying it by 6 we get 60. By dividing 60 by 31 we get 1 year 11 months 6 days (round). This may be written in the first apartment. Half of this period viz., 0 years 11 months and 18 days (round figure) may be written in the next three apartments. Thereafter one third of the 1 year, 11 months, 6 days may be written in remaining 8 apartments. This process will complete the Pachaka Dasha Table which is given below:

Illustrative Table

/~\*Sign ~~Aquarius ~~Pisces ~~Aries ~~Taurus ~~Gemini ~~Cancer ~~Leo ~~Virgo ~~Libra ~~Scorpio ~~Sagittarius ~~Capricorn

\*Years ~1 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Months ~11 ~11 ~11 ~11 ~7 ~7 ~7 ~7 ~7 ~7 ~7 ~7

\*Days ~6 ~18 ~18 ~18 ~22 ~22 ~~~~~~

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Tara Dasha

207-209. O Brahmin! Some sages have considered Tara Dasha, which is like Vimshottari. In this Dasha Janm, Sampat etc. in their order replace Sūrya, Chandra etc., placed in Kendras. This Dasha is applied in those cases only, where there are Grahas in Kendras. If there are a few Grahas, the first Dasha will belong to the strongest amongst them.

Example-In the birth chart given earlier, Jupiter is strongest amongst all the planets in Kendras. Therefore, the first Dasha will belong to Jupiter. Dasha years will be the same as described for Vimshottari Dasha.

Illustrative Table

/~\*Planet ~~Jupiter ~~Sat ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu

\*Tara ~Pratya ~Sadha ~Vadha ~Maitra ~Atimaitra ~Janma ~Sampat ~Vipat ~Kshema

\*Years ~16 ~19 ~17 ~7 ~20 ~6 ~10 ~7 ~18

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210. O Brahmin! I have now completed the description of the different kinds of Dashas. I will give the description of their Antar Dashas (sub-periods) later.

## Chapter 47. Effects of Dashas

1. Maitreya said. O Maharishi Parashar! You have told me about the different kinds of Dashas. Now be kind enough to enlighten me with the effects of Dashas.

2. Maharishi Parashar replied. O Brahmin! There are two kinds of effects of Dashas: general and distinctive. The natural characteristics of the Grahas cause the general effects and the distinctive effects are realized by their placements etc.

3-4. The effects of the Dashas of the Grahas are in accordance with their strength. The effects of a Grah in the first Dreshkan are realized at the commencement of the Dasha. The Grah in the second Dreshkan makes its effects felt in the middle of the Dasha. The effects of the Grah in the third Dreshkan are experienced at the end of the Dasha. If the Grah is retrograde, these effects would be in the reverse order. The Dasha effects of Rahu and Ketu, who are always retrograde, will always be realized in the reverse order.

5-6. The effects are favourable, if at the commencement of the Dasha the Dasha Lord is in Lagn, in his exaltation, own, or a Shant Rāśi. The results are unfavourable, if the Dasha Lord is in Ari, Randhr, or Vyaya Bhava, in his debilitation, or in an inimical Rāśi.

7-11. During the Dasha of Sūrya there is acquisition of wealth, great felicity and honours from the Government, if at the time of birth Sūrya is in his own Rāśi, in his exaltation Rāśi, in a Kendr, in Labh, be associated with the Lord of Dharma, or the Lord of Karma and strong in his Varg. The native will be blessed with a son (children), if Sūrya is with the Lord of Putr. The native will acquire elephants and other kinds of wealth, if Sūrya is associated with the Lord of Dhan. The native will enjoy comforts of conveyances, if Sūrya is associated with the Lord of Bandhu. He attains a high position, like that of Army Chief, by the beneficence of the king and enjoys all kinds of happiness. Thus, during the Dasha of a strong (and favourable) Sūrya there are acquisitions of clothes, agricultural products, wealth, honours, conveyances etc.

12-15. During the Dasha of Sūrya there will be anxieties, loss of wealth, punishment from Government, defamation, opposition by kinsmen, distress to father, (in)auspicious happenings at home, distress to paternal and maternal uncles etc., anxiety and inimical relations with other people for no reason whatsoever, should Sūrya be in his Rāśi of debilitation, be weak in Ari, Randhr, or Vyaya, or be associated with malefic Grahas, or with the Lord of Ari, Randhr, or Vyaya. There will be some favourable effects at times, if in the above situations Sūrya receives a Drishti from benefic Grahas. The effects will always be unfavourable, when malefic Grahas give a Drishti to Sūrya.

16-22. O Brahmin! After describing the effects of the Dasha of Sūrya in brief, I will now come to the effects of Vimshottari Dasha of Chandra. During the Dasha of Chandra from its commencement to the end there will be opulence and glory, good fortune, gain of wealth, auspicious functions at home, dawn of fortune, attainment of a high position in Government, acquisition of conveyances, clothes, birth of children and acquisition of cattle, should Chandra be in her exaltation, in her own Rāśi, in Kendr, in Labh, Dharma, or Putr, be associated with, or receives a Drishti from benefics, be fully powerful and is associated with the Lord of Karma, Dharma, or Bandhu. There will be extraordinary gains of wealth and luxuries, if such a Chandra is in Dhan Bhava.

23-26. Should Chandra be waning, or in her debilitation Rāśi, there will be loss of wealth in her Dasha. If Chandra is in Sahaj, there will be happiness off and on. If Chandra is associated with malefics, there will be idiocy, mental tension, trouble from employees and mother and loss of wealth. If waning Chandra is in Ari, Randhr, or Vyaya, or is associated with malefics, there will be inimical relations with Government, loss of wealth, distress to mother and similar evil effects. If a strong Chandra is placed in Ari, Randhr, or Vyaya there will be troubles and good times off and on.

27-32. If Mangal is in his exaltation, in his Multrikon, in his own Rāśi, in Kendr, in Labh, or Dhan Bhava with strength, in a benefic Ańś (Navāńś) and is associated with a benefic, there will be during his Dasha acquisition of kingdom (attainment of a high administrative, or political position in Government, gain of wealth and land, recognition by Government), gain of wealth from foreign countries and acquisition of conveyances and ornaments. There will also be happiness and good relations with co-borns. If Mangal with strength is placed in a Kendr, or in Sahaj, there will be gain of wealth through valour, victory over enemies, happiness from wife and children. There will, however, be a possibility of some unfavourable effects at the end of the Dasha.

33. If Mangal is in his debilitation Rāśi, weak, in an inauspicious Bhava, or is associated with, or receives a Drishti from malefics, there will be in his Dasha loss of wealth, distress and similar unfavourable effects.

Note: Mars being lord of a Kendra and Trikona is a Yoga karaka planet for the Cancer and Leo Ascendants. Being a lord of the 2nd and 9th, he is also very good for the Pisces Ascendants. For the natives of these Ascendants, therefore, Mars gives very beneficial effects during his Dasha if he is not afflicted in any way.

34-39½. In order to clarify the effects of the Dasha of Rahu I shall first mention the exaltation and debilitation Rāśis of Rahu and Ketu. The exaltation Rāśi of Rahu is Vrishabh. The exaltation Rāśi of Ketu is Vrischik. The Multrikonas of Rahu and Ketu are Mithun and Dhanu. The own Rāśis of Rahu and Ketu are Kumbh and Vrischik. Some sages have expressed the view, that Kanya is the own Rāśi of Rahu and Meen is the own Rāśi of Ketu. Should Rahu be in his exaltation Rāśi etc., there will be during the Dasha of Rahu great happiness from acquisition of wealth, agricultural products etc., acquisition of conveyances with the help of friends and Government, construction of a new house, birth of sons (children), religious inclinations, recognition from Government of foreign countries and gain of wealth, clothes etc. If Rahu be associated with, or receives a Drishti from benefics, be in a benefic Rāśi and be in Tanu, Bandhu, Yuvati, Karma, Labh, or Sahaj, there will be during his Dasha all kinds of comforts by the beneficence of the Government, acquisition of wealth through a foreign Government, or sovereign and felicity at home.

40-43. If Rahu is in Randhr, or Vyaya Bhava, there will be during his Dasha all kinds of troubles and distress. If Rahu is associated with a malefic, or a Marak Grah, or is in his debilitation Rāśi, there will be loss of position, destruction of his residential house, mental agony, trouble to wife and children and misfortune of getting bad food. There will be loss of wealth at the commencement of the Dasha, some relief and gain of wealth in his own country and distress and anxieties during the last portion of the Dasha.

Notes: Rahu becomes a Yoga karaka if he gets associated with a Yoga karaka planet. In these circumstances, he gives very beneficial results in his Dasha if he is well placed and un-afflicted.

44. Now I am going to describe the effects of the Dasha of Guru, the great benefic and preceptor of the Gods.

45-48. If Guru is in his exaltation, his own Rāśi, his Multrikon, in Karma, Putr, or Dharma Bhava, in his own Navāńś, or in his exalted Navāńś, there will be during his Dasha: acquisition of kingdom, great felicity, recognition by Government, acquisition of conveyances and clothes, devotion to deities and Brahmins, happiness in respect of his wife and children and success in the performance of religious sacrifices (oblations).

49-51. If Guru is in his debilitation Rāśi, combust, associated with malefics, or in Ari, or Randhr, there will be during his Dasha loss of residential premises, anxiety, distress to children, loss of cattle and pilgrimage. The Dasha will give some unfavourable effects at its commencement only. During the later part of the Dasha there will be good effects, like gain of wealth, awards from and recognition by Government.

52. Now I will describe to you the effects of the Dasha of Śani, who is considered the vilest and most inferior amongst all the Grahas.

53-56. If Śani is in his exaltation, in his own Rāśi, or in Multrikon, or friendly Rāśi, in his own, or exalted Navāńś and in Sahaj, or Labh, there will be during his Dasha recognition by Government, opulence and glory, name and fame, success in the educational sphere, acquisition of conveyances and ornaments etc., gain of wealth, favours from Government, attainment of a high position, like Commander of an Army, acquisition of a kingdom, benevolence of goddess Lakshmi, gain of property and birth of children.

57-60. If Śani is in Ari, Randhr, or Vyaya, in his debilitation Rāśi, or combust, there will be during his Dasha ill effects from poison, injury from weapons, separation from father, distress to wife and children, disaster, because of displeasure of Government, imprisonment etc. If Śani receives a Drishti from, or is associated with a benefic, is placed in a Kendr, or in a Trikon, in Dhanu, or in Meen, there will be acquisition of kingdom, conveyances and clothes.

Notes: Saturn being lord of Kendra and Trikona is a Yoga karaka planet for the Taurus and Libra ascendants. He will, therefore, yield very beneficial results during his Dasha if he is well placed and un-afflicted.

61. Now I am going to describe the effects of the Dasha of Budh, who is called a Kumar (in his teens) amongst all the Grahas.

62-65. If Budh is in his exaltation, in his own, in a friendly Rāśi, or in Labh, Putr, or Dharma, there will be during his Dasha acquisition of wealth, gain of reputation, improvement in knowledge, benevolence of Government, auspicious functions, happiness from wife and children, good health, availability of sweetish preparations, profits in business etc. If Budh receives a Drishti from a benefic, is in Dharma, or is the Lord of Karma, the aforesaid beneficial results will be experienced in full and there will be great felicity all-round.

66-70. If Budh is associated with a malefic, there will be during his Dasha punishment by Government, inimical relations with kinsmen, journey to a foreign country, dependence on others and the possibility of urinary troubles. If Budh is in Ari, Randhr, or Vyaya, there will be loss of wealth, due to indulgence in lascivious activities, possibility of suffering from rheumatism and jaundice, danger of thefts and malevolence of Government, loss of land and cattle etc. At the commencement of the Dasha of Budh, there will be gains of wealth, betterment in the educational sphere, birth of children and happiness. In the middle of the Dasha, there will be recognition from Government. The last part of the Dasha will be distressful.

71. Now I will tell you about the Dasha of Ketu, who is a headless trunk (Kabandha) amongst all the Grahas.

72-77. If Ketu is in a Kendr, a Trikon, or in Labh, in a benefic Rāśi, in his exaltation, or in his own Rāśi, there will be during his Dasha cordial relations with the king, desired headship of a country, or village, comforts of conveyances, happiness from children, gain from foreign countries, happiness from wife and acquisition of cattle. If Ketu is in Sahaj, Ari, or Labh, there will be in his Dasha acquisition of a kingdom, good relations with friends and opportunities for the acquisition of elephants. At the commencement of the Ketu Dasha there will be Raj Yog. During the middle portion of the Dasha there will be possibilities of fearfulness and in the last part there will be sufferings from ailments and journeys to distant places. If Ketu is in Dhan, Randhr, or Vyaya, or receives a Drishti from a malefic, there will be imprisonment, destruction of kinsmen and residential premises and anxieties, company of menials and diseases.

78. Now I will describe the effects of the Dasha of Śukra, who is the incarnate of intoxication, ecstasy, delight and pride amongst all the Grahas.

79-82. If Śukra is in his exaltation, in his own Rāśi, or in a Kendr, or a Trikon, there will be during his Dasha acquisition of fancy clothes, ornaments, conveyances, cattle and land etc., availability of sweet preparations every day, recognition from the sovereign, luxurious functions of songs and dances etc. by the benevolence of Goddess Lakshmi. If Śukra is in his Multrikon, during his Dasha there will be acquisition of a kingdom, acquisition of a house, birth of children and grandchildren, celebration of marriage in the family, attainment of a high position, like the Commander of an Army, visits of friends, recovery of lost wealth, property, or kingdom.

83-84½. If Śukra is in Ari, Randhr, or Vyaya, there will be during his Dasha inimical relations with kinsmen, distress to wife, losses in business, destruction of cattle and separation from relations.

85-87. If Śukra is in Bandhu, as Lord of Dharma, or Karma, there will be during his Dasha attainment of rulership of a country, or village, performance of pious deeds, like building of reservoirs and temples and giving grains etc. in charity, availability of sweet preparations every day, vigor in work, name and fame and happiness from wife and children.

88-89. Similar are the effects of Śukra in his sub-periods. If Śukra is Lord of Dhan, or Yuvati, there will be during his Dasha physical pains and troubles. To get alleviation from those troubles the native should perform Shatarudriya, or Mrityunjaya Japa in the prescribed manner and give in charity a cow, or female buffalo.

Notes: Being lord of a Kendra and Trikona, Venus is a yoga karaka planet for the Capricorn and Aquarius ascendants. Being lord of the 2nd and the 9th, he is a very auspicious planet for the Virgo Ascendant. During his Dasha Venus will yield very beneficial results in respect of these Ascendants, if he is well placed and is not afflicted in any way.

## Chapter 48. Distinctive Effects of the Nakshatr Dasha, or of the Dashas of the Lords (Vimshottari) of various Bhavas

1. If the Lord of Karma is placed in an auspicious Bhava in his exaltation Rāśi etc., his Dasha effects will be favourable. The effects will be adverse, if the Lord of Karma is in his debilitation Rāśi and occupies an inauspicious Bhava. This proves, that an inauspicious Grah in his exaltation Rāśi etc. will not produce unfavourable results, if placed in an auspicious Bhava and a benefic, being in his debilitation Rāśi and being placed in an inauspicious Bhava, will produce adverse effects. Now I will describe the effects of the Dasha of the Lords of various Bhavas, who are related to each other.

2-4. There will be physical well-being in the Dasha of the Lord of Lagn, distress and possibility of death in the Dasha of the Lord of Dhan, unfavourable effects in the Dasha of the Lord of Sahaj, acquisition of house and land in the Dasha of the Lord of Bandhu, progress in educational sphere and happiness from the children in the Dasha of the Lord of Putra and danger from enemies and ill health in the Dasha of the Lord of Ari.

5-8. There will be distress to wife and the possibility of the death of the native, in the Dasha of the lord of the 7th, possibility of death and financial losses in the Dasha of the lord of the 8th, improvement in educational sphere, religious mindedness and unexpected gains of wealth in the Dasha of the lord of the 9th, recognition from and awards by Government in the Dasha of the lord of the 10th, obstacles in gains of wealth and possibility of diseases in the Dasha of the lord of the 11th and distress and danger from diseases in the Dasha of the lord of the 12th house.

A planet posited in an auspicious house like Trikona etc., at the commencement of the Dasha, produces favourable results in his Dasha. The planet posited in the 6th, the 8th or the 12th at that time, yields only adverse results during his Dasha. It is, therefore, essential that the placement of a planet at the time or birth and at the commencement of the Dasha should both be taken into account for the assessment of the Dasha effects.

Notes: It has been stated that the lords of the 2nd, 3rd, 6th, 7th, 8th, 11th and 12th will produce evil effects during their Dasha. The 2nd and 7th are known as maraka houses. There is possibility of death or death like suffering during their Dasha. But these two other houses have many other good indications, for the 2nd house is called the house of wealth. There will definitely be gains of wealth during the Dasha of the lord of the 2nd if he is well placed in the birth chart. Similarly tile 7th house indicates marriage amongst other things. If the lord of the 7th is well placed, there will be auspicious celebrations during his Dasha.

In Chapter 34 it is stated that the lord of 3rd, 6th and 11th will give evil effects. Our view which is based on long experience is that these lords will not give unfavourable effects if they are in the 3rd, 6th and 11th respectively in their own signs. The placement of the lord of the 11th in the 2nd and of the lord of the 2nd in the 11th gives rise to a very powerful Dhana yoga.

The 6th, 8th and 12th are Dusthanas (inauspicious houses). All authorities on Hindu Astrology agree in this respect. But even for these houses, some recognised authorities have made exceptions in certain circumstances. In this connection, it would be relevant to invite attention of the readers to Chapter VI of Mantreswara’s Phaladeepika. According to Mantreswara the lords of the 6th, the 8th and the 12th also produce yoga effects in the following circumstances:

(1) If the 6th house is occupied or aspected by malefic and the lord of the 6th is in Dusthanas (6th, 8th or 12th), such a disposition produces Harsha yoga. The person born in Harsha yoga will be endowed with happiness, enjoyment, good fortune and a strong constitution will overcome his enemies, and will be afraid to commit sinful acts. He will become a friend of illustrious and prominent people. He will have wealth, splendour, friends, fame and sons.

(2) If the lord of the 8th house is placed in the 6th, the 8th or the 12th, the yoga caused is known as Sarala Yoga. The person born in this Yoga will be long-lived, resolute, Tearless, prosperous and will be endowed with learning, children and riches. He will achieve success in his undertakings, overcome his foes, be pure, and widely celebrated.

(3) If the lord of the 12th be in a Dusthanas and be aspected by or associated with malefic, the Yoga so produced is called Vimala Yoga. The person born in this Yoga will spend little and save much money. He will be good to everybody. He will be happy and independent and will have respectable profession or conduct and will be renowned for his good qualities.

It is but natural that the above lords will produce Yoga effects during their Dasha.

A planet posited in an auspicious house like Trikona etc., at the commencement of the Dasha, produces favourable results in his Dasha. The planet posited in the 6th, the 8th or the 12th at that time, yields only adverse results during his Dasha. It is, therefore, essential that the placement of a planet at the time or birth and at the commencement of the Dasha should both be taken into account for the assessment of the Dasha effects.

Note: It has been stated that the lords of the 2nd, 3rd, 6th, 7th, 8th, 11th and 12th will produce evil effects during their Dasha. The 2nd and 7th are known as maraka houses. There is possibility of death or death like suffering during their Dasha. But these two other houses have many other good indications, for the 2nd house is called the house of wealth. There will definitely be gains of wealth during the Dasha of the lord of the 2nd if he is well placed in the birth chart. Similarly tile 7th house indicates marriage amongst other things. If the lord of the 7th is well placed, there will be auspicious celebrations during his Dasha.

In Chapter 34 it is stated that the lord of 3rd, 6th and 11th will give evil effects. Our view which is based on long experience is that these lords will not give unfavourable effects if they are in the 3rd, 6th and 11th respectively in their own signs. The placement of the lord of the 11th in the 2nd and of the lord of the 2nd in the 11th gives rise to a very powerful Dhana yoga.

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(1) If the 6th house is occupied or aspected by malefic and the lord of the 6th is in Dusthanas (6th, 8th or 12th), such a disposition produces Harsha yoga. The person born in Harsha yoga will be endowed with happiness, enjoyment, good fortune and a strong constitution will overcome his enemies, and will be afraid to commit sinful acts. He will become a friend of illustrious and prominent people. He will have wealth, splendour, friends, fame and sons.

(2) If the lord of the 8th house is placed in the 6th, the 8th or the 12th, the yoga caused is known as Sarala Yoga. The person born in this Yoga will be long-lived, resolute, Tearless, prosperous and will be endowed with learning, children and riches. He will achieve success in his undertakings, overcome his foes, be pure, and widely celebrated.

(3) If the lord of the 12th be in a Dusthanas and be aspected by or associated with malefic, the Yoga so produced is called Vimala Yoga. The person born in this Yoga will spend little and save much money. He will be good to everybody. He will be happy and independent and will have respectable profession or conduct and will be renowned for his good qualities.

It is but natural that the above lords will produce Yoga effects during their Dasha.

9-13. If the lord of the 9th and 10th be in conjunction with the lord of the 5th, their Dasha produce beneficial results.

If any other planet be associated with the lord of the 5th, his Dasha will be favourable. The Dasha of the lords of the 10th and 4th produce favourable effects if they be associated with the lord of the 9th. If the lord of Kendra be in a Trikona or the lord of Trikona be in a Kendra, their Dasha prove extremely favourable.

14-17½. The Dasha of Ari’s, Randhr’s, or Vyaya’s Lord also becomes favourable, if they get associated with the Lord of a Trikon. If the Lord of a Kendr is in a Trikon, or the Lord of a Trikon is in a Kendr, the Dasha of the Grah, yuti with either of them, becomes favourable. The Dasha of a Grah, receiving a Drishti from the Lord of a Kendr, or Trikon is also favourable. If Dharma’s Lord is in Lagn and Lagn’s Lord is in Dharma, the Dashas of both will produce extremely beneficial results. There will be acquisition of a kingdom in the Dashas of Lagn’s Lord and Karma’s Lord, if Karma’s Lord is in Lagn and Lagn’s Lord is in Karma.

18-20. The Dasha of Sahaj’s, Ari’s and Labh’s Lord, of the Grahas, placed in Sahaj, Ari and Labh and of the Grahas, yuti with the above, will prove unfavourable. The Dasha of the Grahas, associated with the Lords of Marak Bhavas, namely Dhan and Yuvati, in Dhan, or Yuvati and the Dashas of the Grahas, placed in Randhr, will produce unfavourable effects. Thus, the Dashas should be considered favourable, after taking into account the placement of a Grah and his relationship of one Grah with the other. (Rahu and Ketu give favourable results in Sahaj, Ari and Labh).

Notes: What the above is intended to convey is that the Dasha of the lords of Kendra’s and Trikona and of the planets related to them will be favourable and the Dasha of the lords of other houses and the planets associated with or aspected by them, will be unfavourable.

It would be pertinent to point out at this juncture that it has been stated earlier that the Dasha of Rahu and Ketu if posited in the 3rd, 6th and 11th would be favourable. This should be kept in view. There are some con traditions in almost all the ancient classical works and they should be made use of in judicious manner. Rahu and Ketu give favourable results in the 3rd, 6th and 11th, the three Upachaya (उपचय) houses.

## Chapter 49. Effects of the Kaal Chakra

1-5. Maharishi Parashar said. O Brahmin! I am now going to describe to you the effects of the Kaal Chakr Dasha. During the Dasha of the Rāśi, owned, or occupied by Sūrya, there will be ill health, due to the blood, or bile troubles; Chandra, there will be gain of wealth and clothes, name and fame and birth of children; Mangal, there will be bilious fever, gout and wounds; Budh, there will be acquisition of wealth and birth of children; Guru, there will be increase in the number of children, acquisition of wealth and enjoyment; Śukra, there will be acquisition of learning, marriage and gain of wealth; occupied by Śani, there will be all kinds of adverse happenings.

The Effects of the Dashas based on the Navāńś of each Rāśi

6-7. In the Kaal Chakr Dasha of Mesh in Mesh Navāńś there will be distress, due to troubles, caused by the pollution of blood. In the Dasha of Mesh in the Navāńś of Vrishabh there will be increase in wealth and agricultural product. In the Navāńś of Mithun there will be advancement of knowledge. In the Navāńś of Kark there will be acquisition of wealth, in the Simh Navāńś danger from enemies, in the Kanya distress to wife, in the Tula kingship, in the Vrischik death and in the Dhanu acquisition of wealth. Such will be the effects of the 9 Padas of Mesh. In assessing the net effects, the nature of the Grah, occupying the Rāśi, should also be considered.

Notes: In the example of Kalachakra Dasha in Chapter 46, there was balance of 2 years and 3 months of the Dasha of Taurus at the birth. The lord of Taurus is Venus. Therefore, there would be advancement of learning during the Dasha. In addition, a result of the Navamsha of Taurus in Aries, there will be increase in the agricultural products. But at birth Mars occupies Taurus (see example horoscope in Chapter 46) and there are quarter aspects of its lord Venus and other benefices. There will therefore, be medium increase in wealth and agricultural product.

8-10. In the Dasha of Makar Navāńś in Vrishabh there will be tendency to perform undesirable deeds along with more adverse effects. In the Kumbh Navāńś there will be profits in business, in the Meen success in all ventures, in the Dasha of Vrischik Navāńś danger from fire, in the Dasha of Tula Navāńś recognition from Government and reverence from all, in the Dasha of Kanya Navāńś danger from enemies, in the Dasha of Kark Navāńś distress to wife, in the Dasha of Simh Navāńś diseases of eyes and in the Dasha of Mithun Navāńś obstacles in earning livelihood. Such will be the effects of the 9 Navāńśas of Vrishabh. Similar interpretation should be made of further verses on this subject.

11-12. In Mithun in the Dasha of the Vrishabh Ańś there will be acquisition of wealth, in the Dasha of Mesh Ańś attacks of fever, in the Dasha of Meen Ańś affectionate relations with maternal uncle, in the Dasha of Kumbh Ańś increase in the number of enemies, in the Dasha of Makar Ańś danger from thieves, in the Dasha of Dhanu Ańś increase in the stock of weapons, in the Dasha of Vrishabh Ańś injury by some weapon and in the Dasha of Mithun Ańś enjoyment.

13-15. In Kark in the Dasha of Kark Ańś there will be distress, Simh displeasure of the sovereign, Kanya reverence from kinsmen, Tula beneficence, Vrischik creation of obstacles by father, Dhanu increase of learning and wealth, Makar danger from water, Kumbh increase in the production of agricultural products and in the Dasha of the Meen Ańś acquisition of more wealth and enjoyment.

Effects of the Dasha of the Navamsha Rāśhis of Leo

16-17. In Simh in the Dasha of the Navāńś of Vrischik there will be distress and disputes, Tula extraordinary gains, Kanya gains of wealth, Kark danger from wild animals, Simh birth of a son, Mithun increases of enemies, Vrishabh gains from sale of cattle, Mesh danger from animals and in the Dasha of Meen Ańś journeys to distant places.

Effects of Dasha of Navamsha Rāśhis of Virgo

18-19. In Kanya in the Dasha of Kumbh Ańś there will be acquisition of wealth, Makar financial gains, Dhanu mingling with kinsmen, Mesh happiness from mother, Vrishabh birth of children, Mithun increases in enemies, Kark love with some woman, Simh aggravation of diseases and in the Dasha of Kanya Ańś birth of children.

Effects or Dasha of Navamsha Rashi of Libra

20-22. In Tula in the Dasha of Tula Ańś there will be financial gains, Vrischik good relations with kinsmen, Dhanu happiness from father, Makar disputes with mother, Kumbh birth of a son and financial gains, Meen entanglement with enemies, Vrischik disputes with women, Tula danger from water and in Dasha of Kanya Ańś more financial gains.

Effects of the Dasha or Navamsha Rashi, of Scorpio

23-24½. In Vrischik in the Dasha of Kark Ańś there will be financial gains, Simh opposition to the king, Mithun acquisition of land, Vrishabh financial gains, Mesh danger from reptiles, Meen danger from water, Kumbh profits in business, Makar profits in business, Makar possibility of suffering from diseases and in the Dasha of Dhanu Ańś financial gains.

Effects of the Dasha of Navamsha Rāśhis of Sagittarius

25-27. In Dhanu in the Dasha of Mesh Ańś there will be financial gains, Vrishabh acquisition of more land, Mithun success in ventures, Kark success all round, Simh increase in the accumulated wealth, Kanya disputes, Tula financial gains, Vrischik affliction with diseases, Dhanu happiness from children.

Effects of the Dasha of Navamsha Rāśhis of Capricorn

28-29. In Makar in the Dasha of Makar Ańś there will be happiness from children, Kumbh gain of agricultural products, Meen well-being, Vrischik danger from poison, Tula financial gains, Kanya increase in enemies, Kark acquisition of property, Simh danger from wild animals and in the Dasha of Mithun Ańś danger of falling from a tree.

Effects of the Dasha of Navamsha Rāśhis of Aquarius

30-32. In Kumbh in the Dasha of Vrishabh Ańś there will be financial gains, Mesh diseases of the eyes, Meen journeys to distant places, Kumbh increase in wealth, Makar success in all kinds of ventures, Dhanu more enemies, Mesh loss of happiness and enjoyment, Vrishabh death, Mithun well-being.

Effects of the Dasha of the Navamsha Rāśhis of Pisces

33-34½. In the Meen in the Dasha of Kark Ańś there will be increase in wealth, Simh recognition by Government, Kanya financial gains, Tula gains from all sources, Vrischik fever, Dhanu more enemies, Makar conjugal disputes, Kumbh danger from water and in the Dasha of Meen Ańś good fortune all-round. In this manner on the Kaal Chakr, prepared based on Pad of the Janm Nakshatr, the Dashas of the Navāńś Rāśis and their duration can be assessed and prediction can be made for the whole life of the native. Appropriate remedial measures (recitation of Mantras, oblations etc.) should be taken to alleviate the adverse effects, caused by malefic Dashas.

35-37. The effects of Dasha in Raj Yog etc. have already been described in Vol. I of this book. The same should be applied in a judicious manner in the Kaal Chakr. These are in brief effects of Kaal Chakr Dasha.

## Chapter 50. Effects of the Char etc. Dashas

1-3. Maharishi Parashar said. O Brahmin! I have already described the Char etc. Dashas. Now I am going to tell you the effects of these Dashas. The effects of the Dashas of the Rāśis should be judged from the strength of the Lords of Rāśis and whether they are benefics, or malefics. If the Lord of a Rāśi possesses full strength, the effects of the Dasha of the Rāśi will be realized in full. The effects of the Dasha will be of medium nature, if the strength is medium. If the Lord of Rāśi possesses little strength, the effects will be experienced accordingly.

4-10. If there are malefics in the 8th, the 5th and the 9th from a Dasha Rāśi, the effects of the Dasha of that Rāśi will be distressful. If there are malefics in the 3rd and the 6th from a Dasha Rāśi, the effects of the Dasha will be victory over enemies and happiness. If there are benefics in the 3rd and the 6th from the Dasha Rāśi, there will be defeat in its Dasha. If there are benefics, or malefics in the 11th from the Dasha Rāśi, there will be conquests and happiness in the Dasha. If the Dasha Rāśi is occupied by, or is owned by a benefic, the effects of its Dasha will be beneficial. If a Dasha Rāśi, owned by a benefic, is occupied by a malefic, favourable effects will be experienced in the first part of the Dasha and they will be adverse in the latter part. If a Dasha Rāśi, owned by a malefic is occupied by a benefic, the effects of the Dasha will be the same. A Dasha Rāśi, owned and occupied by a malefic will always yield unfavourable results. The reverse will be the case in the case of the Dasha Rāśi, owned and occupied by a benefic. If a Dasha Rāśi, owned by a benefic, is occupied by both benefic and malefic Grahas, the effects of Dasha will be adverse in its first part and favourable in the latter part.

11-17. The assessment of the effects of the Dasha of the Dasha Rāśi should be made after considering the disposition of the Grahas in the Rāśi at birth and the disposition of Grahas during the Dasha. If the Dasha Rāśi is well disposed both at the time of birth and during its Dasha, the beneficial results will be realized in full. If it is ill-disposed during the Dasha, the effects will be of mixed nature. If the Dasha Rāśi is ill-disposed both at the time of birth and during its Dasha, only evil effects will be experienced.

18-19. The effects of the Dasha will be favourable, if it is occupied by a benefic and there is also a benefic in the Rāśi before it. If the Rāśi is occupied by a malefic, the effects will be of adverse nature. If there are benefics in Putra and Dharma, the effects of its Dasha will be favourable. The reverse will be the case, if Putra and Dharma are occupied by malefics.

20-21. Kumbh, Vrishabh, Simh and Vrischik are Badhak Bhavas for the four Movable Rāśis: Mesh, Kark, Tula and Makar. In other words, the 11th Rāśi to a Movable Rāśi is its Badhak Bhava. If there is a malefic in the Bhava, occupied by its Lord, or in Badhak Bhava of that Rāśi, there will be occasions of great sorrow, imprisonment and diseases during the Dasha.

22. The Dasha of a Rāśi will be favourable, if it is occupied by its own Lord, or an exalted Grah. The Dasha of a Rāśi, not occupied by any Grah, will be adverse.

23-25. There will be great danger, imprisonment during a journey, displeasure of Government and danger from enemies in the Dasha and Antar Dasha of the Rāśi, from which its Badhak Bhava, Vyaya, Ari and Randhr are occupied by Rahu. There will be loss, due to the displeasure of the king and danger therefrom in the Antar Dasha of the Rāśi, that is occupied by Sūrya, Mangal, Rahu and Śani. There will be the possibility of death, if the 5th and the 9th from the Antar Dasha Rāśi are occupied by a debilitated, or malefic Grah.

26-28. There will be enjoyment, acquisition of chiefship of a town, or village, birth of a son, financial gains, well-being, dawn of fortune, attainment of the position of a Commander of an Army and progress all-round, if there is an exalted Grah in the Trikon from the Antar Dasha Rāśi. There will be in his Dasha financial gains, well-being and birth of a son, if the Grah, who is the Lord of the Dasha, happens to be in a benefic Rāśi and receives a Drishti from Guru.

29-32. Vrishabh, Tula, Makar, Kumbh and Mithun are the inimical Rāśis of Sūrya. The inimical Rāśis of Chandra and other Grahas may be reckoned Similarly, if a Grah is in an inimical Rāśi, his Dasha will be full of adversities. The effects of the Dasha of Rāśis and Grahas should be judged after considering the above rules.

33-34. The Dashas of that Grah will be favourable, who is Raj Yog Karak, who is disposed between two benefics (that is there are benefics in the 2nd and the 12th Bhavas to that Grah) and who has benefics in the 2nd, 3rd and 4th Bhavas from him. A malefic Grah becomes favourable, if he is disposed between benefics.

35-36. The whole of the Dasha of a Grah, who is related to a friendly and benefic Grah at the commencement and the end of the Dasha, will be favourable. In an unfavourable Dasha the Antar Dasha of a benefic (Grah, or Rāśi) becomes favourable. The Dasha of a Grah, or Rāśi, who has benefics in the 5th, or the 9th from it, is also favourable. In this manner the effects of the Dasha should be judged, after considering the dispositions of the Grah, or Rāśi at the commencement and at the end of the Dasha.

37-39. The Dasha of the Grahas and Rāśis, who have benefics in the Trikon from them is favourable. If the Dasha of a benefic Rāśi commences in a benefic Rāśi, it will be very favourable. If an evil Dasha commences in a benefic Rāśi, it is also favourable. Therefore, the commencement of a Dasha should always be kept in view in assessing the results of the Dasha. There will be loss of fortune, if at the commencement of the Dasha there is a malefic Rāśi, or, if the Lord of the Dasha Rāśi is in debilitation.

40-41. There will be loss of fortune, wealth and agricultural products and infliction with disease during the Dasha of the Rāśi, occupied by a debilitated Grah, or, if there is a debilitated Grah in the 5th from it, or in the 9th from it, or whose Lord is debilitated, or related to a debilitated Grah.

42. Four Rāśis from Kumbh and four Rāśis from Vrischik belong to Rahu and Ketu, respectively. If Rahu and Ketu are in any one of the aforesaid Rāśis, the Dasha will be productive of beneficial results.

43-45. If a Grah, whose Dasha is otherwise considered favourable, is placed in a Marak Bhava, or, if the Rāśi, in which his Dasha comes to an end, receives a Drishti from Śukra, or Chandra, there will be in his Dasha displeasure of government and loss of wealth.

46-47. There will be loss of everything, imprisonment, death, exile from the country and great distress at the end of the Dasha of Rahu. The above effects will be realized, if there are malefics in the 5th and the 9th from Rahu. Beneficial and adverse effects should be predicted in this manner.

48-50. The same would be the effects in the Dasha of the Rāśi, occupied by malefics, like Rahu etc. The association of a Marak Grah with the Rāśi at the time of commencement of its Dasha is not productive of good effects. If such a Grah is Rahu, there will be imprisonment, or loss of wealth.

51-52. The natural characteristics of the Bhava, occupied by Rahu, are harmed at the commencement of the Dasha. If such a Bhava is Dhan, there will be loss of wealth. If Chandra and Śukra are in Vyaya, there will be losses, due to the displeasure of government. If Mangal and Ketu are so disposed, there will be death, or danger from fire. There will be acquisition of a kingdom, if Śukra and Chandra are in Dhan at the commencement of the Dasha. This means, that the effects of the Bhava, in which Chandra and Śukra are placed at the commencement and end of a Dasha, are strengthened. Thus, their disposition in Ari, Randhr and Vyaya will produce only adverse effects.

53-55. Similarly, the sages have described the effects of the Bhava with Argal. If there is an auspicious Argal causing benefic, or malefic Grah of a Rāśi and Lagn receives a Drishti from him, that Rāśi will prevail. Here Lagn is the secondary condition. If the Grah, causing uninterrupted Argal, gives a Drishti to a Rāśi, that Rāśi will prevail. In other words, good effects will be derived in the Dasha of that Rāśi. The Dasha of the Rāśi, which does not receive a Drishti from an auspicious Argal, or the Dasha of a Rāśi with Vipreet Argal will not be favourable. The Dasha of that Rāśi, which receives a Drishti from a benefic, will be favourable.

56-59. Financial gains will be derived in the Dasha of the Rāśi, which is occupied by its benefic Lord, or by an exalted Grah, who receives a Drishti from him. There will be loss of wealth, if such a Grah is in the 12th Bhava to the Rāśi (or Bhava). There will be destruction of all good effects, distress to children and father and mental agony in the Dasha of the Rāśi, if there are malefics in the 5th and the 9th from the Rāśi. Evil effects will be experienced in the Dasha of the Rāśi, which is occupied by Randhr’s Lord, Vyaya’s Lord, Sūrya, Mangal, or Śani.

60-63. The Dasha of the Rāśi will cause distress to children, exile to a foreign country and continuous disturbances in life, if Rahu and Ketu are in the Trikon to the Rāśi. There will be danger from enemies, from the king and disease in the Dasha of the Rāśi, which is so posited, that the 6th and the 8th from it are occupied by malefic, debilitated, or combust Grahas. There will be destruction of house, land and agricultural fields, if there is a malefic, or debilitated Grah in the 4th from the Rāśi. There will be loss of house, due to negligence, if such a Grah is Mangal. There will be heart pain and danger from government, if the Grah is Śani and there will be losses all round and danger from poison and thieves, if the Grah is Rahu.

64-66½. There will be pilgrimage to holy places in the Dasha of the Rāśi, who has Rahu in the 10th to it. There will be gain of earnings, religious rites, gain of wealth, renown for good deeds and success in efforts and ventures in the Dasha of the Rāśi, which is so posited, that the 10th, the 11th and the 9th from it are occupied by benefics. There will be birth of children, happiness from wife and recognition by the Government in the Dasha of the Rāśi, from which the 5th, the 7th and the 9th are occupied by benefic, or exalted Grahas. During the Dasha of the Bhavas (Rāśis), occupied by Putr’s, Labh’s, Karma’s, Bandhu’s, Dharma’s and Lagn’s Lord, there will be growth of these Bhavas. The good effects will be in proportion to the strength of the Bhavas and the Grahas, occupying them.

67-70. In the Dasha of a Rāśi (Bhava) there will be well-being, increase in opulence and glory and devotion to deities and Brahmins, if it is occupied by Guru, Śukra, or the Lord of a Trikon. There will be acquisition of more conveyances and cattle etc. in the Dasha of the Rāśi (Bhava), which is so posited, that the 4th from it is occupied by an exalted Grah, or Lord of a Trikon. Chandra there will give things, like grains, Ghī etc. Full Chandra will favour with a treasure and jewels etc. Śukra there, will provide enjoyment from music etc.

71-72. There will be enjoyment of the palanquin-like conveyance in the Dasha of the Rāśi (Bhava), from which the 4th is occupied by Guru. There will be success in all ventures, great opulence and glory, acquisition of a kingdom during the Dasha of a Rāśi (Bhava), which has the Yog of the Lord of Lagn, Dharma’s Lord, Karma’s Lord, an exalted Grah, or benefics. The effects of the Dashas of various Bhavas should be judged in this manner.

73-77. The effects of the Dashas of each Rāśi, or Grah (Nakshatr Dasha) depend on their 18 different kinds of conditions. They are deep exaltation, exaltation, dispositions on their either side, Multrikon, own, Adhimitr, Tatkalik Mitra’s, neutral, enemy’s, Adhisatru’s Rāśi, deep debilitation, debilitated, or enemy’s Varg, own Varg, disposition in a Kendr, disposition in a Trikon, defeated in war between Grahas, deep combustion.

78-83½. Acquisition of kingdom, enjoyment and acquisition of more property are the effects of the whole Dasha of the Grah, who is in deep exaltation and is fully equipped with all the six kinds of strength, great opulence and glory with some possibility of affliction with disease are the effects of the Grah, placed in his Rāśi of exaltation. The Dasha of a Grah in deep debilitation is called Rikt. Diseases, loss of wealth and danger of death are the effects of the Dasha of such a Grah. The Dasha of the Grah, who is in a condition in between deep exaltation and deep debilitation is known, as Avrohini (descending). The Dasha of the Grah in exaltation, or in a friend’s Rāśi is called Madhya (of middle order). This Dasha also yields moderately good effects. The Dasha of a Grah, placed in a condition in between deep debilitation and deep exaltation, is called Rohini (ascending). The Dasha of a Grah, placed in between the debilitated and enemy Navāńś is called Adham (evil). Dangers of various kinds, distress and sorrows are the results of the Dasha of such a Grah. These Dashas give results, according to their nomenclature.

84-87. The Dashas of other Grahas become auspicious and augment the fortune, if the Lord of Dharma and Guru are in any way related with Yog, Kendr, or the Bhava concerned etc. The Grah with Yog of good fortune at birth produces good effects, when he is free from retrogression and becomes direct. The weakness, inabilities and Yogas of other Grahas should also be considered in judging their effects. All those Dashas give full, medium and little effects in accordance with the disposition of the Grahas in the Kendr, Panaphara and Apoklima.

88-89½. The Grahas in Shirshodaya, Ubhayodaya and Prishthodaya Rāśis, yield their results, respectively, at the commencement, in the middle and at the end of the Dasha. All the Grahas yield auspicious results in the Antar Dasha of Naisargik (natural, constant) and Tatkalik (according to position) friends. The results will be adverse in the Antar Dasha of inimical Grahas.

Antar Dashas of Rāśis

90-96. There are Antar Dashas of the 12 Rāśis, commencing from the Rāśi, in which the Lord of the Dasha is placed. There will be auspicious results, like acquisition of kingdom in the Antar Dasha of a Rāśi, which is occupied by its own Lord, or a friendly Grah. There will be inauspicious results, like loss of wealth, disputes, danger from diseases etc. in the Antar Dasha of the Rāśi, which may be Ari, Randhr, or Vyaya, or is occupied by a malefic, debilitated Grah, or a Grah, placed in an inimical Rāśi. The Rāśi, which contained more auspicious marks in the Ashtak Varg will yield benefic effects in its Antar Dasha. Adverse will be the effects of the Antar Dasha of the Rāśi, which contains more inauspicious marks. For assessing the results the Rāśi, from which the Dasha commences, should be treated, as Lagn and the Bhavas thereafter should be assumed to have the characteristics, as if they are so from Lagn. Thus, the 2nd Bhava from that Rāśi will be the Bhava of the wealth, the 3rd of co-borns and so on. There will be gains, or losses of Dhatus etc., assigned to the Rāśis and the Grahas, in the Antar Dasha of the Rāśis concerned. In judging the effects of the Antar Dashas of the Grahas their benefic and malefic nature, relations with the malefic, or benefic, Drishtis on them and their disposition in Ari, Randhr, or Vyaya etc. should all be kept in view.

97. The results of the Antar Dasha’s Pratyantar Dashas of the Rāśis should be assessed in the manner, explained in this Chapter.

## Chapter 51. Working out of Antar Dashas of Grahas and Rāśis in Vimshottari etc. Dasha systems

1. For finding out the span of the Antar Dasha of a Grah in the Dasha of the same, or another Grah multiply the Dasha years of the former with the Dasha years of the latter and divide the product by the total Dasha years of all the Grahas. For finding out the span of the Pratyantar Dasha of the same, or any other Grah in the Antar Dasha of another Grah multiply the years etc. of the Antar Dasha with the Dasha years of the other Grah and divide the product by the total Dasha years of all the Grahas. The figure so available in months etc. will represent the Pratyantar Dasha of the former.

Notes: We have to find out the period of the Antardasa of the Venus in the Dasha of Venus under the Vimshottari system. The Dasha period of Venus is 20 years. Total Dasha years are 120 years. The Antardasa of Venus will be 20 X 20 =400 ÷ 120 = 3 years 4 months.

There is another method of finding out the term or Antardasa. Multiply the number of years of the Dasha of the planet by the Dasha years of the planet whose Antardasa is required. Then cutting off the last digit of the product-multiply it by 3 and keep the figure so available as days. Suppose, we want to find out the Antardasa of Mercury in the Dasha of Saturn. Mercury's Dasha years are 17. Saturn's Dasha years are 19.17 X 19 = 323. By adopting the above methods, the Antardasa of Mercury will be 32 months and 9 days, or 2 years, 8 months and 9 days.

Pratyantar Dasha

We have to find out the Pratyantar Dasha of Venus in the Antardasa of Venus. The Antardasa of Venus is of 3 years and 4 months or 40 months. The Dasha years of Venus are 20 Years or 240 months. The Dasha years of all the planets are 120 years or 1440 months. Pratyantar Dasha of Venus will be-

40 X 240 = 9600 months ÷ 1440 months = 6 months and 20 days.

2. In every Dasha the first Antar Dasha belongs to the Lord of the Dasha. Then the further Antar Dashas belong to the other 8 Grahas in the same order, as followed for the Dashas. The same applies to Pratyantar Dasha.

Notes: For ready reference, is given a Table of Antardasa, under the Vimshottari Dasha system.

Table of Antardasa

/~\*Sun's Dasha 6 Years ~~~~Moon's Dasha 10 Years ~~~~Mars's Dasha 7 Years ~~

\*Antardasa ~Y. M. D ~Antardasa ~Y. M. D ~Antardasa ~Y. M. D

\*Sun ~0.03.18 ~Moon ~0.10.00 ~Mars ~0.04.27

\*Moon ~0.06.00 ~Mars ~0.07.30 ~Rahu ~1.00.18

\*Mars ~0.04.05 ~Rahu ~1.18.00 ~Jupiter ~0.11.06

\*Rahu ~0.10.24 ~Jupiter ~1.16.00 ~Saturn ~1.01.09

\*Jupiter ~0.09.18 ~Saturn ~1.19.00 ~Mercury ~0.11.27

\*Saturn ~0.11.12 ~Mercury ~1.17.00 ~Ketu ~0.04.27

\*Mercury ~0.10.06 ~Ketu ~0.07.30 ~Venus ~1.02.00

\*Ketu ~0.04.05 ~Venus ~1.20.00 ~Sun ~0.04.06

\*Venus ~1.12.00 ~Sun ~0.06.00 ~Moon ~0.07:00

\*~6.00.00~ ~10.00.00 ~~7.00.00

~/

/~\*Rahu's Dasha 18 Years ~~~~Jupiter's Dasha 16 Years~~ ~~Saturn's Dasha 19 Years ~~

\*Antardasa ~Y. M. D ~Antardasa ~Y. M. D ~Antardasa ~Y. M. D

\*Rahu ~2.08.12 ~Jupiter ~2.01.18 ~Saturn ~3.03.03

\*Jupiter ~2.04.24 ~Saturn ~2.06.12 ~Mercury ~2.08.09

\*Saturn ~2.10.06 ~Mercury ~2.03.06 ~Ketu ~1.01.09

\*Mercury ~2.06.18 ~Ketu ~0.11.06 ~Venus ~3.02.00

\*Ketu ~1.00.18 ~Venus ~2.08.00 ~Sun ~0.11.12

\*Venus ~3.00.00 ~Sun ~0.09.18 ~Moon ~1.07.00

\*Sun ~0.10.24 ~Moon ~1.04.00 ~Mars ~1.01.09

\*Moon ~1.06.00 ~Mars ~0.11.06 ~Rahu ~2.10.06

\*Mars ~1.00.18 ~Rahu ~2.04.24 ~Jupiter ~2.06.12

\*~18.00.00 ~~16.00.00 ~~19.00.00

~/

/~\*Mercury's Dasha 17 Years~~ ~~Ketu's Dasha 7 Years ~~~~Venus's Dasha 20 Years ~~

\*Antardasa ~Y. M. D ~Antardasa ~Y. M. D ~Antardasa ~Y. M. D

\*Mercury ~2.04.27 ~Ketu ~0.04.27 ~Venus ~3.04.00

\*Ketu ~0.11.27 ~Venus ~1.02.00 ~Sun ~1.00.00

\*Venus ~2.18.00 ~Sun ~0.04.06 ~Moon ~1.08.00

\*Sun ~0.10.06 ~Moon ~0.07.00 ~Mars ~1.02.00

\*Moon ~1.05.00 ~Mars ~0.04.27 ~Rahu ~3.00.00

\*Mars ~0.11.27 ~Rahu ~1.00.18 ~Jupiter ~2.08.00

\*Rahu ~2.06.18 ~Jupiter ~0.11.06 ~Saturn ~3.02.00

\*Jupiter ~2.03.06 ~Saturn ~1.01.09 ~Mercury ~2.10.00

\*Saturn ~2.08.09 ~Mercury ~0.11.27 ~Ketu ~1.02.00

\*~17.00.00~ ~7.00.00~ ~20.00.00

~/

**The Antar Dashas of Char Grahas in Char etc. Dasha**

3-4. The Antar Dashas of the Charadi Kendradi Dasha of the Grahas are worked out by dividing the Dasha years by

9. The first Dasha will invariably be of the Lord of the Dasha. Thereafter there will be Antar Dashas of Grahas, placed in Kendras, Panapharas and Apoklimas, respectively, according to their strength.

**Antar Dashas of Rāśis**

5. The Antar Dashas of Rāśis is worked out by dividing the Dasha years by 12. Pratyantar Dashas of the Antar Dashas are also calculated in the same manner.

6. The Antar Dashas will start from the Dasha Rāśi, or from the Rāśi 7th therefrom, whichever is stronger. The Antar Dashas are in the onwards order, if the Dasha Rāśi is odd and in the reverse order, if it is even.

7-12. O Brahmin! Now I will acquaint you with the special characteristics of the order of the Antar Dashas of the Rāśis. If the Dasha Rāśi is a Movable one, the Antar Dashas of the 12 Rāśis are in the onwards, or reverse order. If the Dasha Asraya Rāśi is a Fixed one, the Antar Dashas will start from it and thereafter there will be an Antar Dasha of every sixth Rāśi. If the Dasha Ashraya Rāśi is a Dual one, the first Antar Dasha will belong to it. Thereafter there will be Antar Dashas of Rāśis in Kendr to it, Rāśis in Kendr to the 5th from it and Rāśis in Kendr to the 9th from it. In the case of all kinds of Rāśis, namely Movable, Fixed, or Dual, the order will be onwards, if the Dasha Asraya Rāśi is an odd one and in the reverse order, if it is an even one. The so called Dasha Asraya Rāśi is known, as Pak Rāśi. In the first order Rāśi, which is Pak Rāśi, is also called Bhog Rāśi. Later, if the Dasha Prad Rāśi is even, then the Bhog Rāśi will be that, which is at the same Rāśi distance, as the Dasha Asraya Rāśi is from the Dasha Prad Rāśi. For the Char, Sthir and Trikon Dasha, the Pak and Bhog should be determined in this manner. If Pak and Bhog Rāśis are associated with malefics, there will be pain in the body and mental agony. There will be enjoyment, if they are associated with benefics.

Notes: We have to work out the order of the Antardasa in the Chara Dasha of Aquarius. Aquarius is a fixed and odd rashi. Therefore, starting from Aquarius there will be in onwards the Antardasa of every sixth Rashi. Thus, the first Antardasa will be of Aquarius, then of Cancer, the sixth rashi from it, and later of Sagittarius, the sixth rashi from Cancer, and so on. The Dasha years are 8, therefore the Antardasa of the 12 rāśhis will be of 8 months each.

Illustrative Table

/~\*Rashi~~Aquarius~~Cancer~~Sagittarius~~Taurus~~Libra~~Pisces~~Leo~~Capricorn~~Gemini~~Scorpio~~Aries~~Virgo

\*Y~0~0~0~0~0~0~0~0~0~0~0~0

\*M~8~8~8~8~8~8~8~8~8~8~8~8

~/

Here Aquarius is the first Dashaprada rashi. There it will be both Paka and Bhoga rashi. In the example horoscope, it is associated with benefices. Therefore, the native will be endowed with physical well-being.

The next rashi in the order of the Dasha is Pisces. It is a Dual rashi. In its Dasha the first Antardasa will be of Pisces itself. Then in the reverse order there will be Antardasa of its Kendra rāśhis; namely, Sagittarius, Virgo and Gemini. After that there will be Antardasa of the Kendra rāśhis from the 5th rashi from it (Scorpio), namely Scorpio, Leo,' Taurus and Aquarius. Lastly there will be Antardasa of the Kendra rāśhis of the 9th from Pisces (Cancer) namely, Cancer, Aries, Capri corn and Libra. Here Pisces is Paka rashi and is 2nd from the first Dasha Prada rashi Aquarius. Therefore, the 2nd rashi from Pisces, namely, Aries will be the Bhoga rashi. Auspicious a d inauspicious effects should be judged from their dispositions. The Paka rashi and Bhoga rashi are also known as Dwara (िार) and Bahya (बाह्म) rashi also. In the order of Dasha, the Dasha, will be of Aries. In the Dasha of Aries there will be Antardasa of the 12 rāśhis (including Aries) in onwards order as Aries is Moveable and odd sign.

In the Kaal Chakr Dasha, like the Vimshottari Dasha system, the span of Dasha should be multiplied by the span of the Dasha of the Rāśi, whose Antar Dasha is required and the product should be divided by the total Dasha years of (all) the Rāśi(s). The years, months etc. as arrived at will represent the Antar Dasha of the Rāśi concerned.

Notes: We will explain this by an example. Please see in this connection the notes on verse 91 of Chapter 46. We have to work out the Antardasa in the Dasha of Aries. Multiply the Dasha years 7 of Aries by 7. Then divide the product 49 by 100 the total Dasha years. The years, months etc., so arrived at, namely 0 years, 5 months, 26 days and 24 Ghatikas will be the period of the Antardasa of Aries. In the same manner to arrive at the Antardasa of Sagittarius multiply 7 (years of Aries Dasha) by 10 (Dasha years of Sagittarius) and divide the product 70 by 100. This will give the Antardasa of Sagittarius in the Dasha of Aries as 0 years, 8 months and 12 days. All the Antardasa of various rāśhis have to be worked out in the same manner. For ready reference a Table showing Antardasa in the Kalachakra Dasha has been given in, working out of Antardasa in Pinda etc. Dasha

13-16. Now I will tell you the method of working out the Antar Dashas in the Pinda, Ańś and Nisarg Dashas. The Lord of Dasha is Dasha Pachak of full part, the Grah, associated with, is Pachak of ½ part, the Grah in Trikon from him is Pachak of l/3 part and the Grah in the 4th and 8th from him are Pachak of ¼ part, the Grah in the 7th from him is Pachak of l/7 part of the Dasha. No Grah in any other Bhava is Antar Dash Pachak. In this manner there are Antar Dasha Pachakas in the above-mentioned Bhavas from the various Bhavas, including Lagn. In any of such Bhavas, if there are more than one Grah, then the one, who is the strongest amongst them will be the Pachak. Take the fractions and reduce them in equivalent fractions with a common denominator. Add up the aliquot parts of the Dasha, representative of the various numerators, leaving out the denominators. The Antar Dashas will be arrived at, when the various aliquots are converted into years, months etc. within the main Dasha and divided by the above sum.

Notes: The calculations given above are not the literal translation of the text in the Verses concerned; but their actual meaning and sense. This has been got confirmed by checking up with similar information given in Kalyana Verma's Saravali and Varahmihir's Brihat Jataka. They may be referred to if necessary.

## Chapter 52. Effects of the Antar Dashas in the Dasha of Sūrya (Vimshottari)

Effects of Antardasa of the Sun

1-3. Good effects, like acquisition of wealth and grains etc., are derived in the Antar Dasha of Sūrya in his own Dasha, if Sūrya is exalted, in his own Bhava, in Labh, in a Kendr, or in a Trikon. Adverse results will be experienced, if Sūrya is debilitated, or in an inauspicious Bhava, or Rāśi. Medium effects will be realized, if Sūrya is in other houses. If Sūrya is the Lord of Dhan, or Yuvati, there will be danger of premature death, or death-like sufferings. The remedial measures to be adopted are Mrityunjaya Japa, or the worship of Sūrya (by recitation of appropriate Mantras, charity etc.).

Effects of the Antardasa of the Moon

4-6. Functions, like marriage etc., gain of wealth and property, acquisition of a house, of land, cattle and conveyances etc. will be the effects of the Antar Dasha of Chandra in the Dasha of Sūrya, if Chandra is in a Kendr, or in a Trikon. There will be marriage of the native, birth of children, beneficence of and favours from kings and fulfillment of all ambitions, if Chandra is in his exaltation Rāśi, or in his own Rāśi.

7-10. Distress to wife and children, failures in ventures, disputes with others, loss of servants, antagonism with the king and destructions of wealth and grains will be the effects, if Chandra is waning, or is associated with malefics. Effects, like danger from water, mental agony, imprisonment, danger from diseases, loss of position, journeys to difficult places, disputes with coparceners, bad food, trouble from thieves etc., displeasure of the king, urinary troubles, pains in the body will be experienced, if Chandra is in Ari, Randhr, or Vyaya.

11-12½. Luxuries, comforts, pleasures, dawn of fortune (Bhagyodaya), increase in the enjoyment from wife and children, acquisition of kingdom, performance of marriage and religious functions, gain of garments, land and conveyance and birth of children and grandchildren will be the auspicious effects, if there are benefics in the 1st, the 9th, or a Kendr from the Lord of the Dasha.

13-14. Unpalatable food, or course food, exile to outside places etc. will be the effects in the Antar Dasha, if Chandra is in the 6th, the 8th, or the 12th from the Lord of the Dasha, or, if Chandra is weak. There will be premature death, if Chandra is the Lord of a Marak Bhava. To acquire peace and comfort, the remedial measure is giving in charity of a white cow and a female buffalo (Mahishi).

Effects of the Antardasa of Mars

15-18. Auspicious effects, like acquisition of land, gain of wealth and grains, acquisition of a house etc. will be derived in the Antar Dasha of Mangal in the Dasha of Sūrya, if Mangal is in his exaltation Rāśi, in his own Rāśi, in a Kendr, or in a Trikon. All-round gains, attainment of the position of a Commander of the Army, destruction of enemies, peace of mind, family comforts and increase in the number of co-borns will be the effects, if Mangal is yuti with the Lagn’s Lord.

19-20. Brutality, mental ailment, imprisonment, loss of kinsmen, disputes with brothers and failure in ventures will result, if Mangal is in the 8th, or in the 12th from the Lord of the Dasha, if Mangal is associated with malefics, or, if Mangal is without dignity and strength.

21-22. Destruction of wealth by the displeasure of the king will be the effect, if Mangal is in his debilitation Rāśi, or be weak. Diseases of the mind and body will result, if Mangal is the Lord of Dhan, or Yuvati Bhava. Recovery from ill health, increase in longevity and success in adventures are possible, if remedial measure, like recitation of Vedas, Japa and Vrashotsarg are performed in the prescribed manner.

Effects or the Antardasa of Rahu

23-26½. In the Antar Dasha of Rahu in the Dasha of Sūrya, if Rahu is in a Kendr, or in a Trikon from Lagn, there will be in the first two months loss of wealth, danger from thieves, snakes, infliction of wounds and distress to wife and children. After 2 months inauspicious effects will disappear and enjoyment and comforts, sound health, satisfaction, favours from the king and government etc. will be the favourable effects, if Rahu is yuti with benefics, or, if Rahu is in the Navāńś of a benefic. Recognition from the king, good fortune, name and fame, some distress to wife and children, birth of a son, happiness in the family etc. will be derived, if Rahu is in an Upachaya from Lagn, if Rahu is associated with a Yog Karak, or is placed auspiciously from the Lord of the Dasha.

27-29. Imprisonment, loss of position, danger from thieves and snakes, inflection of wounds, happiness to wife and children, destruction of cattle, house and agricultural fields, diseases, consumption (Gulma - enlargement of the skin), dysentery etc. will be the results, if Rahu is weak, or is in the 8th, or in the 12th from the Lord of the Dasha.

30-31. Adverse effects, like premature death and danger from snakes will be derived, if Rahu is in Dhan, or Yuvati, or, if Rahu is associated with the Lords of either of these Bhavas. Worship of Goddess Durga, Japa, giving in charity of a black cow, or female buffalo are the remedial measures for alleviation of the above evil effects, or total escape from them.

Effects of the Antardasa of Jupiter

32-33½. Marriage of the native, favours by the king, gain of wealth and grains, birth of a son, fulfillment of the ambitions by the beneficence of the sovereign and gain of clothes will be the auspicious effects, derived in the Antar Dasha of Guru in the Dasha of Sūrya, if Guru is in a Kendr, or in a Trikon to Lagn, in his exaltation Rāśi, in his own Rāśi, or in his own Varg.

34-36. Acquisition of a kingdom, comforts of conveyance, like palanquin (motor car in the present times), gain of position etc. will result, if Guru is the Lord of Dharma, or Karma. Better fortune, charities, religious inclinations, worship of deities, devotion to preceptor, fulfillment of ambitions will be the auspicious effects, if Guru is well placed with reference to the Lord of the Dasha.

37-39. Distress to wife and children, pains in the body, displeasure of the king, non-achievement of desired goals, loss of wealth, due to sinful deeds, mental worries etc. will result in his Antar Dasha, if Guru is in the 6th, or in the 8th from the Lord of the Dasha, or is associated with malefics. Giving in charity gold, a tawny-coloured cow (Kapila Gaya), worship of Isht Lord (Isht Dev) are the remedial measures to obtain alleviation of the evil effects and to achieve good health and happiness.

Effects of the Antardasa of Saturn

40-42. Destruction of foes, full enjoyment, some gain of grains, auspicious functions, like marriage etc. at home will be the good effects, derived in the Antar Dasha of Śani in the Dasha of Sūrya, if Śani is in a Kendr, or in a Trikon from Lagn. Well-being, acquisition of more property, recognition by the king, achievement of renown in the country, gain of wealth from many sources will be the effects, if Śani is in his exaltation, in his own, in a friendly Rāśi and, if Śani is yuti with a friendly Grah.

43-44. Rheumatism, pains, fever, dysentery-like disease, imprisonment, loss in ventures, loss of wealth, quarrels, disputes with coparceners, claimants etc. will be the effects in the Antar Dasha, if Śani is in the 8th, or the 12th from the Lord of the Dasha, or is associated with malefics.

45-47. There will be loss of friends at the commencement, good effects during the middle part and distress at the end of the Dasha. In addition to other evil effects there will be separation from parents and wandering, if Śani be in his Rāśi of debilitation. If Śani is the Lord of Dhan, or Yuvati, there will be danger of premature death. Giving in charity black cow, buffalo, goat and Mrityunjaya Japa, are the remedial measures for obtaining relief from the evil effects of the Antar Dasha. These measures help to achieve happiness and gain of wealth and property.

48-49½. Acquisition of a kingdom, enthusiasm and vivacity, happiness from wife and children, acquisition of conveyance through the beneficence of the sovereign, gain of clothes, ornaments, pilgrimage to holy places, acquisition of a cow etc. will be the good effects in the Antar Dasha of Budh in the Dasha of Sūrya, if Budh is in a Kendr, or in a Trikon from Lagn.

50-51½. Budh becomes very beneficial, if he gets associated with the Lord of Dharma. Reverence from and popularity amongst people, performance of pious deeds and religious rites, devotion to the preceptor and deities, increase in wealth and grains and birth of a son, will be the auspicious effects, if Budh is in Dharma, Putr, or Karma.

52-53½. Marriage, offering of oblations, charity, performance of religious rites, name and fame, becoming famous by assuming another name, good food, becoming happy, like Indra, by acquiring wealth, robes and ornaments will be the effects, if Budh is in an auspicious Bhava, like a Trikon etc. from the Lord of the Dasha.

54-57. Body distress, disturbance of peace of mind, distress to wife and children, will be the evil effects in the Antar Dasha of Budh, if he is in the 6th, the 8th, or the 12th from the Lord of the Dasha (Budh cannot be in the 6th, or the 8th from Sūrya). There will be evil effects at the commencement of the Antar Dasha, some good effects in the middle part of the Antar Dasha and the possibility of displeasure of the king and exile to a foreign country at the end of the Dasha. If Budh is the Lord of Dhan, or Yuvati, there will be pains in the body and attacks of fever. For relief from the evil effects and to regain good health and happiness the remedial measures are the recitation of Vishnu Sahasranam and giving in charity grains and an idol, made of silver.

58-59. Body pains, mental agony, loss of wealth, danger from the king, quarrels with the kinsmen will be the effects of the Antar Dasha of Ketu in the Dasha of Sūrya. If Ketu is associated with the Lord of Lagn, there will be some happiness at the commencement, distress in the middle part and receipt of the news of death at the end of the Antar Dasha.

60-61. Diseases of teethe, or cheeks, urinary troubles, loss of position, loss of friends and wealth, death of father, foreign journey and troubles from enemies will be the results, if Ketu is in the 8th, or the 12th from the Lord of the Dasha.

Effects or the Antardasa of Venus

62-64. Beneficial effects, like happiness from wife and children, satisfaction, increase of friends, gain of clothes etc. and renown will be derived, if Ketu is in Sahaj, Ari, Karma, or Labh. If Ketu is Lord of Dhan, or Yuvati (or is in any of those Bhavas), there will be danger of premature death. The remedial measures for obtaining relief from the evil effects are recitation of Mantras of Goddess Durga (Shat Chandi Path) and giving a goat in charity.

65-68. Marriage and happiness, as desired from wife, gain of property, travels to other places, meeting with Brahmins and the king, acquisition of kingdom, riches, magnanimity and majesty, auspicious functions at the home, availability of sweet preparations, acquisition of pearls and other jewels, clothes, cattle, wealth, grains and conveyances, enthusiasm, good reputation etc. are the auspicious effects of the Antar Dasha of Śukra in the Dasha of Sūrya, if Śukra is placed in a Kendr, or in a Trikon, or, if Śukra is in his exaltation Rāśi, in his own Rāśi, in his own Varg, or in a friendly Rāśi.

69-73. Displeasure of the king, mental agony and distress to wife and children will be the effects in the Antar Dasha of Śukra, if he is in the 6th, the 8th, or the 12th from the Lord of the Dasha. The effects of the Antar Dasha would be moderate at its commencement, good during the middle portion and evil effects, like disrepute, loss of position, inimical relations with kinsmen and loss of comforts, will be derived at the end. If Śukra is the Lord of Yuvati (and Dhan), there will be pains in the body and the possibility of suffering from diseases. There will be premature death, if Śukra is associated with Ari’s, or Randhr’s Lord. The remedial measures for obtaining relief from the evil effects are Mrityunjaya Japa, Rudra Japa and giving in charity a tawny cow, or female buffalo.

## Chapter 53. Effects of the Antar Dashas in the Dasha of Chandra

Effects of the Antardasa of the Moon

1-2½. Acquisition of horses, elephants and clothes, devotion to deities and preceptor, recitation of religious songs in praise of God, acquisition of a kingdom, extreme happiness and enjoyment and name and fame will be the beneficial results in the Antar Dasha of Chandra in her own Dasha, if she is placed in her exaltation Rāśi, her own Rāśi, in a Kendr, or in a Trikon, or is associated with the Lord of Dharma, or Karma.

3-6. Loss of wealth, loss of position, lethargy, agony, antagonism towards the king and ministers, distress to mother, imprisonment and loss of kinsmen will be the evil effects in her Antar Dasha, if Chandra is in her debilitation Rāśi, if Chandra is associated with malefics, or, if Chandra is in Ari, Randhr, or Vyaya. If Chandra is the Lord of Dhan, or Yuvati, or is associated with Randhr’s, or with Vyaya’s Lord, there will be pains in the body and danger of premature death. The remedial measures are giving in charity of a tawny-coloured cow, or female buffalo.

Effects of the Antardasa of Mars

7-8½. Advancement of fortune, recognition by the government, gain of clothes and ornaments, success in all efforts, increase in agricultural production and prosperity at home and profits in business will be the favourable effects of the Antar Dasha of Mangal in the Dasha of Chandra, if Mangal is in a Kendr, or in a Trikon. Great happiness and enjoyment of comforts will be derived, if Mangal is in his exaltation Rāśi, or in his own Rāśi.

Effects of the Antardasa of Rahu

9-12. Distress to the body, losses at home and in agricultural production, losses in business dealings, antagonism, or adverse relations with servants (employees) and the king, separation from kinsmen and hot temperament will be the evil effects in the Antar Dasha of Mangal, if he is placed in Ari, Randhr, or Vyaya from Lagn, be associated with, or receives a Drishti from malefics in the 6th, the 8th, or the 12th from the Lord of the Dasha.

13-14. There will be some auspicious results at the commencement of the Antar Dasha of Rahu in the Dasha of Chandra, but later there will be danger

from the king, thieves and snakes, distress to cattle, loss of kinsmen and friends, loss of reputation and mental agony, if Rahu is placed in a Kendr, or in a Trikon.

15-16. Success in all ventures, gain of conveyances, garments etc. from the king etc. in the South-West direction will be derived, if Rahu in his Antar Dasha receives a Drishti from benefics, if Rahu is in Sahaj, Ari, Karma, or Labh, or, if Rahu is yuti with a Yog Karak Grah.

17-18. Loss of position, mental agony, distress to wife and children, danger of diseases, danger from the king, scorpions and snakes etc. will happen, if Rahu is weak and is placed in the 8th, or the 12th from the Lord of the Dasha.

Effects of the Antardasa of Jupiter

19-21. Pilgrimage to holy places, visits to sacred shrines, beneficence, inclination towards charitable deeds etc. will be the results, if Rahu is in a Kendr, in a Trikon, or in the 3rd, or the 11th from the Lord of the Dasha. There will be body troubles (physical afflictions), if Rahu is in Dhan, or in Yuvati. Rahu Japa and giving a goat in charity are the remedial measures for obtaining relief from the evil effects in the Antar Dasha of Rahu.

22-24½. Acquisition of a kingdom, auspicious celebrations at home, gains of clothes and ornaments, recognition from the king beneficence of the Isht Lord (Isht Devata), gains of wealth, land, conveyances, success in all ventures by the beneficence of the king will be the beneficial effects in the Antar Dasha of Guru in the Dasha of Chandra, if Guru is placed in a Kendr, or in a Trikon to Lagn, or, if Guru is in his own, or in his exaltation Rāśi.

25-28½. Destruction of preceptor (and father etc.) and children, loss of position, mental agony, quarrels, destruction of a house, conveyances and agricultural land will be the evil effects in his Antar Dasha, if Guru is in Ari, Randhr, or Vyaya, if Guru is combust, in his debilitation Rāśi, or be associated with malefics. Gains of cattle, grains, clothes and happiness from brothers, acquisition of property, valour, patience, oblations, celebrations, like marriage etc., gain of a kingdom etc. will be the favourable effects, if Guru is in 3rd, or in the 11th from the Lord of the Dasha.

29-31. Effects, like unpalatable food, journeys to places away from the homeland, will be derived, if Guru is weak and is placed in the 6th, the 8th, or the 12th from Chandra. There will be good effects at the commencement of the Antar Dasha and distress at its end. There will be premature death, if Guru is Dhan’s, or Yuvati’s Lord. Remedial measures for obtaining relief from the above evil effects are recitation of Shiva Sahasranam Japa and giving gold in charity.

32-34. Effects, like birth of a son, friendship, gain of wealth and property, profits in business with the help of Sudras, increase in agricultural production, gains from son, riches and glory by the beneficence of the king, will be experienced in the Antar Dasha of Śani in the Dasha of Chandra, if Śani is in a Kendr, or in a Trikon from Lagn, or, if Śani is in his own Rāśi, in his own Navāńś, in his exaltation Rāśi, if Śani receives a Drishti from, or is associated with benefics, or, if Śani is in Labh with strength.

35-35½. Effects, like visits to holy places, bathing in holy rivers etc., the creation of troubles by many people and distress from enemies, will be derived in the Antar Dasha of Śani, if Śani is in Ari, Randhr, Vyaya, or Dhan, or, if Śani is in his debilitation Rāśi.

Effects of the Antardasa of Mercury

36-38. Effects, like enjoyments and gains of wealth some times, while opposition, or quarrels with wife and children at other times, will be realized, if Śani is in a Kendr, or in a Trikon from the Lord of that Dasha, or is endowed with strength. If Śani is in Dhan, Yuvati, or Randhr, there will be physical distress. The remedial measures to be adopted for obtaining relief from the evil effects are Mrityunjaya Japa, giving in charity a black cow, or female buffalo.

39-41. Effects, like acquisition of wealth, recognition by the king, gain of clothes etc., discussions on Shastras gain of knowledge from society with learned and holy people, enjoyments, birth of children, satisfaction, profits in business, acquisition of conveyance and ornaments etc. will be experienced in the Antar Dasha of Budh in the Dasha of Chandra, if Budh is in a Kendr, or in a Trikon, if Budh is in his own Rāśi, in his own Navāńś, or in his exaltation Rāśi, endowed with strength.

42-43½. Effects, like marriage, oblations (Yagya), charities, performance of religious rites, close relations with the king, social contacts with men of learning, acquisition of pearls, corals, Mani (jewels), conveyances, clothes, ornaments, good health, affections, enjoyments, drinking of Soma Rasa and other tasty syrups etc. will be derived in the Antar Dasha of Budh, if he is in a Kendr, or in a Trikon, or in the 11th, or in the 2nd from the Lord of the Dasha.

Effects of the Antardasa of Ketu

44-46. Pains in the body, loss in agricultural ventures, imprisonment, distress to wife and children will be the inauspicious effects, if Budh be in the 6th, the 8th, or the 12th from the Lord of the Dasha, or be in his debilitation Rāśi. If Budh is the Lord of Dhan, or Yuvati, there will be fear of fever. The remedial measures to be adopted for obtaining relief from the evil effects are recitation of Vishnu Sahasranam and giving a goat in charity.

47-48. Effects, like gain of wealth, enjoyment, happiness to wife and children, religious inclination etc., will arise in the Antar Dasha of Ketu in the Dasha of Chandra, if Ketu is in a Kendr, in a Trikon, or Sahaj and is endowed with strength. There will be some loss of wealth at the commencement of the Antar Dasha. Later all will be well.

49-49½. Gain of wealth, cattle etc. will be the effects, if Ketu is in a Kendr, in the 9th, the 5th, or the 11th from the Lord of the Dasha and is equipped with strength. There will be loss of wealth at the end of the Antar Dasha.

Effects of the Antardasa of Venus

50-52. There will be obstacles in ventures, due to interference by enemies and quarrels, if Ketu be in the 8th, or the 12th from the Lord of the Dasha, or receives a Drishti from, or is associated with malefics. If Ketu is in Dhan, or in Yuvati, there will be danger of affliction of the body with diseases. Mrityunjaya Japa will give relief in all the evil effects and will ensure gain of wealth and property with the beneficence of Lord Shiva.

53-55. Effects, like acquisition of a kingdom, gaining of clothes, ornaments, cattle, conveyances etc., happiness to wife and children, construction of a new house, availability of sweet preparations every day, use of perfumes, affairs with beautiful women, sound health etc. will be experienced in the Antar Dasha of Śukra in the Dasha of Chandra, if Śukra is in a Kendr, in a Trikon, in Labh, Bandhu, or Dharma, or in his exaltation Rāśi, or in his own Rāśi.

56. Physical soundness, good reputation, acquisition of more land and houses, will result, if Śukra is yuti with the Lord of the Dasha.

57-57½. There will be loss of landed property, children, wife and cattle and opposition from government, if Śukra is in his debilitation Rāśi, combust, or receives a Drishti from, or is associated with malefics.

58-60. If Śukra is in Dhan in his exaltation Rāśi, or in his own Rāśi, or is there, associated with the Lord of Labh, there will be acquisition of an underground hidden treasure, gain of land, enjoyment, birth of a son etc. Advancement of good fortune, fulfillment of ambitions with the beneficence of the king, devotion to deities and Brahmins, gain of jewels, like pearls etc. will result, if Śukra is yuti with Dharma’s, or Labh’s Lord.

61. Acquisition of more house property and agricultural land and gain of wealth and enjoyment will be the good effects, if Śukra is in a Kendr, or in a Trikon from the Lord of the Dasha.

62. Deportation to foreign lands, sorrows, death and danger from thieves and snakes will be the results, if Śukra is in the 6th, the 8th, or the 12th from the Lord of the Dasha.

Effects of the Antardasa of the Sun

63-64. There will be danger of premature death, if Śukra be the Lord of the 2nd, or 7th. The remedial measures to be adopted for obtaining relief from the evil effects are Rudra Japa and giving in charity a white cow and silver.

65-67. Recovery of a lost kingdom and wealth, happiness in the family, acquisition of villages and land with the kind assistance of one’s friends and the king, birth of a son, beneficence of Goddess Lakshmi, will be the beneficial results in the Antar Dasha of Sūrya in the Dasha of Chandra, if Sūrya is in his exaltation Rāśi, in his own Rāśi, in a Kendr, or in Putr, or in Dharma, or in Labh, or in Dhan, or in Sahaj. At the end of the Antar Dasha there is the likelihood of attacks of fever and lethargy.

68-70. Danger from the government, thieves and snakes, affliction with fever and troubles in foreign journey are the likely results, if Sūrya is in the 8th, or 12th from the Lord of the Dasha. If Sūrya is the Lord of Dhan, or Yuvati, there will be sufferings from fever in his Antar Dasha. Worship of Lord Shiva is the remedial measure to obtain relief from the above evil effects.

## Chapter 54. Effects of Antar Dashas in the Dasha of Mangal

Effects of the Antardasa of Mars

1-2½. Effects, like gains of wealth by the beneficence of the king, beneficence of Goddess Lakshmi, recovery of a lost kingdom and of wealth, birth of a son, will arise in the Antar Dasha of Mangal in his own Dasha, if he is in a Kendr, in Putr, in Dharma, in Labh, in Sahaj, or in Dhan, or be associated with the Lord of Lagn.

3-4. Fulfillment of ambitions by the beneficence of the king and acquisition of a house, land, cow, buffalo etc. will be the effects, if Mangal is in his exaltation, in his own Rāśi, or in his own Navāńś and is endowed with strength.

5-5½. Urinary troubles, wounds, danger from snakes and the king will be the results, if Mangal is in Randhr, or Vyaya, or is associated with, or receives a Drishti from malefics.

Effects of the Antardasa of Rahu

6-8. There will be mental agony and body pains, if Mangal is the Lord of Dhan, or Yuvati. Lord Shiva will give relief by restoring health and providing gains of wealth and happiness, if the person concerned performs Rudr Japa and gives a red-coloured bull in charity.

9-10½. Effects, like recognition from government, gain of house, land etc., happiness from son, extraordinary profits in business, bathing in holy rivers, like Ganges and foreign journeys, will be the auspicious effects in the Antar Dasha of Rahu in the Dasha of Mangal, if Rahu is in his Multrikon, in his exaltation Rāśi, in a Kendr, in Labh, Putr, or Dharma and is associated with benefics.

11-14. Danger from snakes, wounds, destruction of cattle, danger from animals, diseases, due to imbalance of bile and wind, imprisonment etc. will be the results, if Rahu is in Randhr, or Vyaya, or receives a Drishti from, or is associated with malefics. There will be loss of wealth, if Rahu is in Dhan and great danger of premature death, if he is in Yuvati. The remedial measure to be adopted to obtain relief from the above evil effects are Naga Puja, offering food to Brahmins and Mrityunjaya Japa. They will help in the prolongation of longevity.

15-16. Effects, like good reputation and renown, honours by government, increase in wealth and grains, happiness at home, gain of property, happiness from wife and children etc. will be realized in the Antar Dasha of Guru in the Dasha of Mangal, if Guru is in Dharma, or Putr, in a Kendr, or in Labh, or in Dhan, or, if Guru is in his exalted, or own Navāńś.

17-19½. Acquisition of a house, land, well-being, gain of property, sound health, good reputation, gains of cattle, success in business, happiness to wife and children, reverence from government, gain of wealth etc. will be beneficial effects, if Guru is in a Kendr, in a Trikon, or in the 11th from the Lord of the Dasha, or, if Guru is associated with the Lord of Dharma, Karma, or Bandhu, or Lagn, or, if Guru is in a benefic Navāńś etc.

20-22. Danger from thieves, snakes, wrath of the king, bilious diseases, oppression by goblins (Prot), loss of servants and co-borns, will be evil effects, if Guru is in Ari, Randhr, or in Vyaya, or, if Guru is in his debilitation Rāśi, or, if Guru is associated with, or receives a Drishti from malefics, or, if Guru is otherwise weak. There will be suffering from fever, or danger of premature death, if Guru is the Lord of Dhan. The remedial measure to be adopted to combat the above evil effects is recitation of Shiva Sahasranam.

Effects of the Antardasa of Saturn

23-25. Effects, like recognition from the king, increase in reputation, gain of wealth and grains, happiness from children and grandchildren, increase in the number of cows etc. will be experienced in the Antar Dasha of Śani in the Dasha of Mangal, if Śani is in a Kendr, in a Trikon, in his Multrikon, in his exalted, or his own Navāńś, or, if Śani is associated with the Lord of Lagn, or, if Śani is associated with benefics. Results will generally fructify on Saturdays in the month of Śani.

26-26½. Danger from Yavana kings (foreign dignitaries), loss of wealth, imprisonment, possibility of affliction with diseases, loss in agricultural production will result, if Śani is in his debilitation Rāśi, or in an enemy Rāśi, or, if Śani is in Randhr, or in Vyaya.

27-29½. Effects, like great danger, loss of life, wrath of king, mental agony, danger from thieves and fire, punishment by the king, loss of co-borns, dissensions amongst members of the family, loss of cattle, fear of death, distress to wife and children, imprisonment etc. will be felt, if Śani is Dhan’s, or Yuvati’s Lord and is associated with malefics.

30-32. There will be journeys to foreign lands, loss of reputation, violent actions, loss from sale of agricultural lands, loss of position, agony, defeat in battle, urinary troubles etc., if Śani is in a Kendr, in the 11th, or in the 5th from the Lord of the Dasha.

Notes: Normally a good position of the Antardasa lord with reference to the Dasha lord brings about very auspicious results but in the case of Saturn in the Dasha of Mars, the effects will be very inauspicious according to sage Parāśara. This important fact is worth noting by the readers.

33-35. Effects, like death, danger from the king and thieves, rheumatism, pains, danger from the enemy and members of the family, will be experienced, if Śani is in the 8th, or the 12th from the Lord of the Dasha and is associated with malefics. There will be relief from the evil effects by the beneficence of Lord Shiva, if Mrityunjaya is performed in the prescribed manner.

Effects of the Antardasa of Mercury

36-37½. Effects, like association with pious and holy persons, performance of Ajaya Japa, charities, observance of religious rites, gain of reputation, inclination towards diplomacy, availability of sweetish preparations, acquisition of conveyances, clothes and cattle etc., conferment of authority in the king’s retinue, success in agricultural projects etc., will be experienced in the Antar Dasha of Budh in the Dasha of Mangal, if Budh is in a Kendr, or in a Trikon from Lagn.

38-39. Diseases of heart, imprisonment, loss of kinsmen, distress to wife and children, destruction of wealth and cattle etc. will result, if Budh is in his debilitation Rāśi, if Budh is combust, or, if Budh is in Ari, Randhr, or Vyaya.

40-40½. There will be journeys to foreign lands, increase in the number of enemies, affliction with many kinds of ailments, antagonism with the king, quarrels with kinsmen etc., if Budh be associated with the Lord of the Dasha.

41-43½. Fulfillment of all ambitions, gain of wealth and grains, recognition by the king, acquisition of a kingdom, gain of clothes and ornaments, attachment to many kind of musical instruments, attainment of the position of a Commander of an Army, discussions on Shastras and Puranas, gain of riches to wife and children and beneficence of Goddess Lakshmi will be the very auspicious results, if Budh is in a Kendr, or Trikon from the Lord of the Dasha, or, if Budh is in his exaltation Rāśi.

44-45½. Effects, like defamation, sinful thinking, harsh speech, danger from thieves, fire and the king, quarrels without reason, fear of attacks by thieves and dacoits (armed robber bands) during travels, will be derived, if Budh is in the 6th, the 8th, or the 12th from Mangal, or is associated with malefics.

Effects of the Antardasa of Ketu

46-47. There will be a possibility of critical illness in the Antar Dasha of Budh, if he is Dhan’s, or Yuvati’s Lord. Remedial measures to obtain relief from these evil effects are recitation of Vishnu Sahasranam and giving a horse in charity.

48-49½. Beneficence of the king, gain of wealth, little gains of land at the commencement of the Dasha and substantial later, birth of a son, conferment of authority by government, gain of cattle etc. will be the results in the Antar Dasha of Ketu in the Dasha of Mangal, if Ketu is in a Kendr, in a Trikon, in Sahaj, or Labh, or, if Ketu is associated with, or receives a Drishti from benefics.

Notes: Ketu assumes the role of a yoga-karaka if he is associated with a yoga-karaka planet (lord of a Kendra and Trikona).

50-51½. Birth of a son, increase in reputation, beneficence of Goddess Lakshmi, gains of wealth from employees, attainment of the position of a Commander of an Army, friendship with the king, performance of oblations, gains of clothes and ornaments etc. will be the beneficial effects, if Ketu is a Yog Karak and is endowed with strength. (Ketu assumes the role of a Yog Karak, if he is yuti with a Yog Karak Grah (Lord of a Kendr and a Trikon)).

52-54. Effects, like quarrels, tooth trouble, distress from thieves and tigers, fever, dysentery, leprosy and distress to wife and children etc. will be experienced, if Ketu is in the 6th, the 8th, or the 12th from the Lord of the Dasha. If Ketu is in Dhan, or in Yuvati, there will be diseases, disgrace, agony and loss of wealth.

Notes: No remedial measures have been prescribed here. Perhaps recitation of Vishnu Sahastranaam and giving a goat in charity will give relief from the evil effects.

Effects of the Antardasa of Venus

55-56½. Effects, like acquisition of a kingdom, great enjoyment and comfort of luxuries, gain of elephants, horses, clothes etc., will be derived in the Antar Dasha of Śukra in the Dasha of Mangal, if Śukra is in a Kendr to Lagn, if Śukra is in his exaltation, or in his own Rāśi, or, if Śukra is Lagn’s, Putr’s, or Dharma’s Lord. If Śukra is related to Lagn’s Lord, there will be happiness to wife and children, opulence and glory and increased good fortune.

57-60. Gain of property, celebrations on the birth of a son, gain of wealth from the employer, acquisition of a house, land, villages etc. by the beneficence of the sovereign, will be the results, if Śukra is in the 5th, the 9th, the 11th, or the 2nd from the Lord of the Dasha. In the last part of the Dasha there will be functions of songs and dances and bathing in holy water. If Śukra relates to, or related to the Lord of Karma, there will be construction of wells, reservoirs etc. and performance of religious, charitable and pious deeds.

61-62. There will be sorrows, physical distress, loss of wealth, danger from thieves and the king, dissensions in the family, distress to wife and children

and destruction of cattle, if Śukra be in the 6th, the 8th, or the 12th from the Lord of the Dasha, or be associated with malefics.

Effects of the Antardasa of the Sun

63. If Śukra be the Lord of the 2nd, or the 7th, there will be pains in the body in his Antar Dasha. For regaining good health, the remedial measure to be adopted is giving a cow, or female buffalo in charity.

64-66. Effects, like acquisition of conveyances, gain of reputation, birth of a son, growth of wealth, amicable atmosphere in the family, sound health, potency, recognition by the the king, extraordinary profits in business and audience with the king etc. will be experienced in the Antar Dasha of Sūrya in the Dasha of Mangal, if Sūrya is in his exaltation, in his own Rāśi, or, if Sūrya is in a Kendr, in a Trikon, or in Labh along with Karma’s Lord and with Labh’s Lord.

67-67½. Distress to the body, agony, failure in ventures, possibilities of suffering from troubles in the forehead, fever, dysentery etc. will be the effects, if Sūrya is in the 6th, the 8th, or the 12th from the Lord of the Dasha, or, if Sūrya is associated with malefics.

68-69. There will be attacks of fever, danger from snakes and poison and distress to son, if Sūrya be the Lord of the 2nd, or the 7th. The remedial measure to gain good health and wealth is to perform worship of Sūrya in the prescribed manner.

Effects of the Antardasa of the Moon

70-73. Acquisition of more kingdom, gain of perfumes, clothes, construction of reservoirs, shelters for cows etc., celebrations of auspicious functions, like marriage etc., happiness to wife and children, good relations with parents, acquisition of property by the beneficence of the sovereign, success in the desired projects will be the effects in the Antar Dasha of Chandra in the Dasha of Mangal, if Chandra is in her exaltation Rāśi, or in her own Rāśi, or in a Kendr, or in Dharma, or in Bandhu, or in Karma, or in Lagn along with the Lords of those Bhavas. The good effects will be realized in full, if Chandra is waxing. Waning Chandra will reduce the impact of the effects to some extent.

74-76. The effects, like death, distress to wife and children, loss of lands, wealth and cattle and danger of a war etc. will be experienced, if Chandra is in his debilitation Rāśi, or, if Chandra is in his enemy Rāśi, or, if Chandra is in Ari, in Randhr, or in Vyaya from Lagn, or from the Lord of the Dasha. There will be the possibility of premature death, distress to the body and mental agony, if Chandra is Dhan’s, or Yuvati’s Lord. The remedial measures to be adopted to obtain relief from the above evil effects, are recitation of Mantras of the Goddess Durga and the Goddess Lakshmi.

## Chapter 55. Effects of the Antar Dashas in the Dasha of Rahu

Effects of the Antardasa of Rahu

1-4. Effects, like acquisition of a kingdom, enthusiasm, cordial relations with the king, happiness from wife and children and increase in property, will be derived in the Antar Dasha of Rahu in the Dasha of Rahu, if Rahu is in Kark, Vrischik, Kanya, or Dhanu and is in Sahaj, Ari, Karma, or Labh, or is yuti with a Yog Karak Grah in his exaltation Rāśi.

5-6. There will be danger from thieves, distress from wounds, antagonism with government officials, destruction of kinsmen, distress to wife and children, if Rahu is in Randhr, or Vyaya, or be associated with malefics.

Effects of the Antardasa of Jupiter

7. If Rahu is Dhan’s, or Yuvati’s Lord, or is in Dhan, or Yuvati, there will be distress and diseases. To obtain relief from the above evil effects Rahu should be worshipped (by recitation of his Mantras) and by giving in charity things, connected with, or ruled by Rahu.

8-12½. Effects, like gain of position, patience, destruction of foes, enjoyment, cordial relations with the king, regular increase in wealth and property, like the growth of Chandra of the bright half of the month (Shukla Paksh), gain of conveyance and cows, audience with the king by performing journey to the West, or South-East, success in the desired ventures, return to one’s homeland, doing good for Brahmins, visit to holy places, gain of a village, devotion to deities and Brahmins, happiness from wife, children and grandchildren, availability of sweetish preparations daily etc. will be derived in the Antar Dasha of Guru in the Dasha of Rahu, if Guru is in his exaltation, in his own Rāśi, in his own Navāńś, or in his exalted Navāńś, or, if Guru is in a Kendr, or in a Trikon with reference to Lagn.

13-14½. Loss of wealth, obstacles in work, defamation, distress to wife and children, heart disease, entrustment of governmental authority etc. will result, if Guru is in his debilitation Rāśi, is combust, is in Ari, Randhr, or Vyaya, is in an enemy Rāśi, or is associated with malefics.

15-17. There will be gains of land, good food, gains of cattle etc., inclinations towards charitable and religious work etc., if Guru is in a Kendr, in a Trikon, the 11th, the 2nd, or the 3rd from the Lord of the Dasha and is endowed with strength.

of the Antardasa of Saturn

18-20. Loss of wealth and distress to body will result, if Guru is in the 6th, the 8th, or the 12th from the Lord of the Dasha, or, if Guru is associated with malefics. There will be danger of premature death, if Guru is Dhan’s, or Yuvati’s Lord. The person will get relief from the above evil effects and enjoy good health by the beneficence of the Lord Shiva, if he worships his idol, made of gold.

21-24. Effects, like pleasure of the king for devotion in his service, auspicious functions, like celebration of marriage etc. at home, construction of a garden, reservoir etc., gain of wealth and cattle from well-to-do persons, belonging to the Sudra class, loss of wealth caused by the king during journey to the West, reduction in income, due to lethargy, return to homeland, will be derived in the Antar Dasha of Śani in the Dasha of Rahu, if Śani is in a Kendr, in a Trikon, in his exaltation, in his own Rāśi, in his Multrikon, in Sahaj, or in Labh.

25-26. Danger from menials, the king and enemies, distress to wife and children, distress to kinsmen, disputes with the coparceners, disputes in dealings with others, but sudden gain of ornaments, will result, if Śani is in his debilitation Rāśi, in his enemy’s Rāśi, or in Randhr, or Vyaya.

Notes: It is not clear how there can be sudden gain of ornaments when the Antardasa lord is badly placed.

27-29. There will be heart disease, defamation, quarrels, danger from enemies, foreign journeys, affliction with Gulma, unpalatable food and sorrows etc., if Śani is in the 6th, the 8th, or the 12th from the Lord of the Dasha. Premature death is likely, if Śani is Dhan’s, or Yuvati’s Lord.

Remedial measure to obtain relief from the above evil effects and to regain good health is giving a black cow, or a she-buffalo in charity.

Effects of the Antardasa of Mercury

30-33. Auspicious effects, like Raj Yog, well-being in the family, profits and gain of wealth in business, comforts of conveyances, marriage and other auspicious functions, increase in the number of cattle, gain of perfumes, comforts of bed, women etc., will be derived in the Antar Dasha of Budh in the Dasha of Rahu, if Budh is in his exaltation Rāśi, in a Kendr, or in Putra and, if Budh is endowed with strength. Good results, like Raj Yog, beneficence of the king and gain of wealth and reputation, will be realized particularly on Wednesday in the month of Budh.

34-35. Sound health, Isht Siddhi, attending discourse on Puranas and ancient history, marriage, offering of oblations, charities, religious inclination and sympathetic attitude towards others will result, if Budh is in a Kendr, in the 11th, 3rd, 9th, or 10th from the Lord of the Dasha.

36-38. There will be opprobrium (Ninda) of deities and Brahmins by the native, loss of fortune, speaking lies, unwise actions, fear from snakes, thieves and the government, quarrels, distress to wife and children etc., if Budh is in Ari, Randhr, or Vyaya, or, if Budh receives a Drishti from Śani.

39. If Budh is Dhan’s, or Yuvati’s Lord, there will be fear of premature death. Remedial measure to obtain relief from the above evil effects is recitation of Vishnu Sahasranam.

Effects of the Antardasa of Ketu

40-41. During the Antar Dasha of Ketu in the Dasha of Rahu there will be journeys to foreign countries, danger from the king, rheumatic fever etc. and loss of cattle. If Ketu is yuti with Randhr’s Lord, there will be distress to the body and mental tension. Enjoyment, gain of wealth, recognition by the king, acquisition of gold etc. will be the results, if Ketu is associated with, or receives a Drishti from benefics.

42-42½. There will be Isht Siddhi, if Ketu is related to the Lord of Lagn. If he is associated with the Lord of Lagn, there will be gain of wealth. There will also definitely be increase in the number of cattle, if Ketu is in a Kendr, or in a Trikon.

43-45. Effects, like danger from thieves and snakes, distress from wounds, separation from parents, antagonistic relations with kinsmen, mental agony etc. will be derived, if Ketu is without strength in Randhr, or Vyaya. If Ketu is Dhan’s, or Yuvati’s Lord, there will be distress to the body. The remedial measure to obtain relief from the above evil effects is giving a goat in charity.

Effects of the Antardasa of Venus

46-47½. Effects, like gains of wealth through Brahmins, increase in the number of cattle, celebrations for the birth of a son, well-being, recognition from government, acquisition of a kingdom, attainment of a high position in government, great enjoyment and comforts etc. will be experienced in the Antar Dasha of Śukra in the Dasha of Rahu, if Śukra is with strength in a Kendr, in a Trikon, or in Labh.

48-50½. Construction of a new house, availability of sweet preparations, happiness from wife and children, association with friends, giving of grains etc. in charity, beneficence of the king, gain of conveyances and clothes, extraordinary profits in business, celebration of Upasayan ceremony of wearing the sacred thread (Janou) etc. will be the auspicious results, if Śukra be in his exaltation, in his own Rāśi, in is exalted, or in his own Navāńś.

51-53½. There will be diseases, quarrels, separation from one’s son, or father, distress to kinsmen, disputes with coparceners, danger of death to oneself, or to one’s employer, unhappiness to wife and children, pain in the stomach etc., if Śukra is in Ari, Randhr, or Vyaya, in his debilitation, or in an enemy’s Rāśi, or, if Śukra is associated with Śani, Mangal, or Rahu. 54-55½, Enjoyments from perfumes, bed, music etc., gain of a desired object, fulfillment of desires will be the results, if Śukra is in a Kendr, in a Trikon, in the 11th, or in the 10th from the Lord of the Dasha.

56-59. Effects, like danger from the wrath of Brahmins, snakes and the king, possibility of affliction with diseases, like stoppage of urine, diabetes, pollution of blood, anaemia, availability of only coarse food, nervous disorder, imprisonment, loss of wealth, as a result of penalties, or fines, imposed by government, will be derived, if Śukra is associated with malefics in the 6th, 8th, or 12th from the Lord of the Dasha. There will be distress to wife and children, danger of premature death to oneself, if Śukra is Dhan’s, or Yuvati’s Lord. Remedial measures to obtain relief from the above evil effects are worship of Goddess Durga and Goddess Lakshmi.

Effects of the Antardasa of the Sun

60-61½. Effects, like cordial relations with the king, increase in wealth and grains, some popularity/respect, some possibility of becoming head of a village etc., will be experienced in the Antar Dasha of Sūrya in the Dasha of Rahu, if Sūrya is in his exaltation, in his own Rāśi, in Labh, in a Kendr, or in a Trikon, or in his exalted, or own Navāńś.

62-63½. There will be good reputation and encouragement and assistance by government, journeys to foreign countries, acquisition of the sovereignty of the country, gains of elephants, horses, clothes, ornaments, fulfillment of ambitions, happiness to children etc., if Sūrya is associated with, or receives a Drishti from Lagn’s, Dhan’s, or Karma’s Lord.

64-65. Fevers, dysentery, other diseases, quarrels, antagonism with the king, travels, danger from foes, thieves, fire etc. will be the results, if Sūrya is in his debilitation Rāśi, or, if Sūrya is in the 6th, 8th, or 12th from the Lord of the Dasha.

66. Well-being in every way and recognition from kings in foreign countries will be the results, if Sūrya is in a Kendr, in a Trikon, in the 3rd, or in the 11th from the Lord of the Dasha.

67. There will be danger of critical illness, if Sūrya is Dhan’s, or Yuvati’s Lord. Worship of Sūrya is the remedial measure, recommended to obtain relief from the above evil effects.

Effects of the Antardasa of the Moon

68-70. Effects, like acquisition of a kingdom, respect from the king, gains of wealth, sound health, gains of garments and ornaments, happiness from children, comforts of conveyances, increase in house and landed property etc., will be derived in the Antar Dasha of Chandra in the Dasha of Rahu, if Chandra is in his exaltation, in his own Rāśi, in a Kendr, Trikon, or in Labh, or, if Chandra is in a friendly Rāśi, receiving a Drishti from benefics.

71-72. Beneficence of the Goddess Lakshmi, all-round success, increase in wealth and grains, good reputation and worship of deities will be the results, if Chandra is in the 5th, 9th, in a Kendr, or in the 11th from the Lord of the Dasha.

73-75. There will be the creation of disturbances at home and in the agricultural activities by evil spirits, leopards and other wild animals, danger from thieves during journeys and stomach disorders, if Chandra is bereft of strength in the 6th, 8th, or 12th from the Lord of the Dasha. There will the possibility of premature death, if Chandra is Dhan’s, or Vyaya’s Lord. The remedial measure to obtain relief from the above evil effects is to give in charity a white cow, or a female buffalo.

Effects of the Antardasa of Mars

76-77½. Effects, like the recovery of a lost kingdom and recovery of lost wealth, property at home and increase in agricultural production, gain of wealth, blessings by the household deity (Isht Dev), happiness from children, enjoyment of good food etc., will be derived in the Antar Dasha of Mangal in the Dasha of Rahu, if Mangal is in Labh, Putr, or Dharma, or, if Mangal is in a Kendr, if Mangal receives a Drishti from benefics, or, if Mangal is in his exaltation, or in his own Rāśi.

78-79½. There will be acquisition of red-coloured garments, journeys, audience with the king, well-being of children and employer, attainment of the position of a Commander of the Army, enthusiasm and gain of wealth through kinsmen, if Mangal is in a Kendr, in the 5th, 9th, 3rd, or in the 11th from the Lord of the Dasha.

80-82. Distress to wife, children and co-borns, loss of position, antagonistic relations with children, wife and other close relations, danger from thieves, wounds and pain in the body etc. will result, if Mangal is in the 6th, 8th, or 12th from the Lord of the Dasha, receiving a Drishti from malefics.

83. There will be lethargy and danger of death, if Mangal is Dhan’s, or Yuvati’s Lord. The remedial measure to obtain relief from the above evil effects is giving a cow, or a bull in charity.

## Chapter 56. Effects of the Antar Dashas in the Dasha of Guru

Effects of the Antardasa of Jupiter(Guru)

1-3½. Effects, like sovereignty over many kings, very well endowed with riches, revered by the king, gains of cattle, clothes, ornaments, conveyances, construction of a new house and a decent mansion, opulence and glory, dawn of fortune, success in ventures, meetings with Brahmins and the king, extraordinary profits from the employer and happiness to wife and children, will be experienced in the Antar Dasha of Guru in his own Dasha, if Guru is in his exaltation Rāśi, in his own Rāśi, in a Kendr, or Trikon.

4-5½. Association with the menials, great distress, slander by coparceners, wrath of the employer, danger of premature death, separation from wife and children and loss of wealth and grains will be the results, if Guru is in his debilitation Rāśi, in his debilitated Navāńś, or in Ari, Randhr, or Vyaya.

6-7. There will be pains in the body, if Guru is the Lord of Yuvati (or of Dhan). The remedial measure to obtain relief from the above evil effects and to get fulfillment of ambitions is recitation of Rudr Japa and Shiva Sahasranam.

Effects of the Antardasa of Saturn

8-11½. Effects, like acquisition of a kingdom, gain of clothes, ornaments, wealth, grains, conveyances, cattle and position, happiness from son and friends etc., gains specially of a blue-coloured horse, journey to the West, audience with the king and receipt of wealth from him, will be derived in the Antar Dasha of Śani in the Dasha of Guru, if Śani is in his exaltation, in his own Rāśi, in a Kendr, or Trikon endowed with strength.

12-14. Loss of wealth, affliction with fever, mental agony, infliction of wounds to wife and children, inauspicious events at home, loss of cattle and employment, antagonism with kinsmen etc. will be results, if Śani is in Ari, Randhr, or Vyaya, if Śani is combusted, or, if Śani is in an enemy’s Rāśi.

15-15½. There will be gain of land, house, son and cattle, acquisition of riches and property through the enemy etc., if Śani is in Kendr, Trikon, the 11th, or in the 2nd from the Lord of the Dasha.

16-17. Effects, like loss of wealth, antagonistic relations with kinsmen, obstacles in industrial ventures, pains in the body, danger from the members of the family etc. will be realized, if Śani is in the 6th, 8th, or 12th from the Lord of the Dasha, or, if Śani is associated with a malefic.

18-19. There will be fear of premature death, if Śani is Dhan’s, or Yuvati’s Lord. The remedial measures to obtain relief from these evil effects and to enjoy sound health are recitation of Vishnu Sahasranam and giving in charity a black cow, or a female buffalo.

Effects of the Antardasa of Mercury

20-21½. Effects, like gains of wealth, bodily felicity, acquisition of a kingdom, gain of conveyances, clothes and cattle etc., will be derived in the Antar Dasha of Budh in the Dasha of Guru, if Budh is in his exaltation, in his own Rāśi, or in Kendr, in Trikon, or, if Budh is associated with the Lord of the Dasha.

22-22½. There will be increase in the number of enemies, loss of enjoyment and comforts, loss in business, affliction with fever and dysentery, if Budh receives a Drishti from Mangal. 23-24 Gains of wealth in his own country, happiness from parents and acquisition of conveyances by the beneficence of the king will result, if Budh is in a Kendr, in the 5th, or 9th from the Lord of the Dasha, or, if Budh is in his exaltation Rāśi.

25-26. There will be loss of wealth, journeys to foreign countries, danger from thieves while traveling, wounds, burning sensations, eye troubles, wanderings in foreign lands, if Budh is in the 6th, 8th, or 12th from the Lord of the Dasha, or, if Budh is associated with a malefic without receiving a Drishti from a benefic.

27-28. Distress without reason, anger, loss of cattle, loss in business, fear of premature death etc. will be the results, if Budh be associated with a malefic, or malefics in Ari, in Randhr, or in Vyaya.

29-29½. There will be enjoyment, gains of wealth, conveyances and clothes at the commencement of the Antar Dasha, even if Budh is associated with a malefic, but receives a Drishti from a benefic. At the end of the Dasha, however, there will be loss of wealth and bodily distress.

30-31. Premature death may be expected, if Budh is Dhan’s, or Yuvati’s Lord. The most effective and beneficial remedial measure for prolongation of longevity and to obtain relief from other evil effects is recitation of Vishnu Sahasranam.

32-32½. Moderate enjoyment, moderate gain of wealth, coarse food, or food, given by others, food, given at the time of death ceremonies and acquisition of wealth through undesirable means will be the results, in the Antar Dasha of Ketu in the Dasha of Guru, if Ketu is associated with, or receives a Drishti from a benefic.

Effects of the Antardasa of Ketu

33-34. Effects, like loss of wealth by the wrath of the king, imprisonment, diseases, loss of physical strength, antagonism with father and brother and mental agony, will be experienced, if Ketu be in the 6th, 8th, or 12th from the Lord of the Dasha, or be associated with malefics.

35-36½. Acquisition of a palanquin, elephants etc., beneficence of the king, success in the desired spheres, profits in business, increase in the number of cattle, gain of wealth, clothes etc. from a Yavana king (Muslim dignitary) will be the auspicious effects, if Ketu is in the 5th, 9th, 4th, or 10th from the Lord of the Dasha.

37-38. There will be physical distress, if Ketu is Dhan’s, or Yuvati’s Lord (or, if Ketu is in Dhan, or in Yuvati. The remedial measure to obtain relief from the above evil effects is performance of Mrityunjaya Japa in the prescribed manner.

Effects of the Antardasa of Venus

39-43. Effects, like acquisition of conveyances, like palanquin, elephants etc., gain of wealth by the beneficence of the king, enjoyment, gain of blue and red articles, extraordinary income from journeys to the East, well-being in the family, happiness from parents, devotion to deities, construction of reservoirs, charities etc., will be derived in the Antar Dasha of Śukra, if Śukra is in a Kendr, Trikon, or in Labh, or, if Śukra is in his own Rāśi and receives a Drishti from a benefic, or from benefics.

44-44½. Evil effects, like quarrels, antagonism with kinsmen, distress to wife and children, will be felt, if Śukra is in the 6th, 8th, or 12th from the Lord of the Dasha, or Lagn, or, if Śukra is in his debilitation Rāśi. There will be quarrels, danger from the king, antagonism with the wife, disputes with the father-in-law and with brothers, loss of wealth etc., if Śukra is associated with Śani, or Rahu, or with both.

45-47½. There will be gain of wealth, happiness from wife, meeting with the king, increase in the number of children, conveyances and cattle, enjoyment of music, society with men of learning, availability of sweetish preparations, giving help and assistance to kinsmen etc., if Śukra is in a Kendr, Trikon, or in the 2nd from the Lord of the Dasha.

Effects of the Antardasa of the Sun

48-50. Loss of wealth, fear of premature death, antagonism with wife etc. will be experienced, if Śukra is Dhan’s, or Yuvati’s Lord. The remedial measure to obtain relief from these evil effects is giving a tawny-coloured cow, or a female buffalo in charity.

51-53. Gain of wealth, reverence, happiness and acquisition of conveyances, clothes, ornaments etc., birth of children, cordial relations with the king, success in ventures etc. will be the auspicious results in the Antar Dasha of Sūrya in the Dasha of Guru, if Sūrya is in his exaltation, in his own Rāśi, in a Kendr, Trikon, or in Sahaj, Labh, or Dhan and be endowed with strength.

54-55½. Effects, like nervous disorder, fever, laziness, or reluctance in the performance of good deeds, indulgence in sins, antagonistic attitude towards all, separation from kinsmen and distress without reasons, will be experienced, if Sūrya is in Ari, Randhr, or Vyaya, or, if Sūrya is in the 6th, 8th, or 12th from the Lord of the Dasha.

56-57. There will be physical distress, if Sūrya is Dhan’s, or Yuvati’s Lord. The remedial measure to obtain relief from the above evil effects and to enjoy good health is recitation of Adhitya Hridaya Path.

Effects of the Antardasa of the Moon

58-60½. Effects, like reverence from the king, opulence and glory, happiness from wife and children, availability of good food, gain of reputation by performance of good deeds, increase in the number of children and grandchildren, comforts by the beneficence of the king, religious and charitable inclinations etc., will be derived in the Antar Dasha of Chandra in the Dasha of Guru, if Chandra is in a Kendr, Trikon, or in Labh, or, if Chandra is in her exaltation, or in her own Rāśi and, if Chandra is full and strong and in an auspicious Bhava from the Lord of the Dasha.

61-63. There will be loss of wealth and kinsmen, wanderings in foreign lands, danger from the king, thieves, quarrels with coparceners, separation from a maternal uncle, distress to mother etc., if Chandra is weak, or is associated with malefics, or, if Chandra is in Ari, Randhr, or Vyaya, or, if Chandra is in the 6th, 8th, or 12th from the Lord of the Dasha.

64. Physical distress will be experienced, if Chandra is Dhan’s, or Yuvati’s Lord. The remedial measure to obtain relief from the above effects is Durga Saptashati Path.

Effects of the Antardasa of Mars

65-66. Effects, like the celebration of functions, such as marriage etc., gain of land, or villages, growth of strength and valour and success in all ventures, will be derived in the Antar Dasha of Mangal in the Dasha of Guru, if Mangal is in his exaltation, in his own Rāśi, or in his exalted, or own Navāńś.

67-68. There will be gain of wealth and grains, availability of good sweetish preparations, pleasure of the king, happiness from wife and children and other auspicious effects, if Mangal is in a Kendr, Trikon, in Labh, or Dhan and is associated with, or receives a Drishti from benefics.

Effects of the Antardasa of Rahu

69-71. Loss of wealth and house, eye trouble and other inauspicious effects will be the results, if Mangal is in the 8th, or 12th from the Lord of the Dasha, or, if Mangal is in his debilitation Rāśi, associated with, or receiving a Drishti from malefics. The effects will be particularly adverse at the commencement of the Antar Dasha. There will be some mitigation of evil effects later. There will be physical distress and mental agony, if Mangal is the Lord of Dhan, or Yuvati. The remedial measure to obtain relief from the above evil effects and to get gains of wealth and property is to give a bull in charity.

72-75. Effects, like attachment to Yog, gain of wealth and grains during the first five months, sovereignty over a village, or country, meeting with a foreign king, well-being in the family, journeys to distant lands, bathing in holy places, will be derived in the Antar Dasha of Rahu in the Dasha of Guru, if Rahu is in his exaltation, in his own Rāśi, in his Multrikon, or, if Rahu is in a Kendr, or Trikon, or, if Rahu receives a Drishti from the Lord of a Kendr, or, if Rahu is associated with, or receives a Drishti from a benefic.

76-78. Danger from thieves, snakes, the king, wounds, troubles in domestic affairs, antagonism with co-borns and coparceners, bad dreams, quarrels without reason, danger from diseases etc. will result, if Rahu is associated with a malefic, if Rahu is in the 8th, or 12th from the Lord of the Dasha.

79-80. There will be physical distress, if Rahu is in Dhan, or in Yuvati. The remedial measures to obtain relief from the above evil effects are Mrityunjaya Japa and giving a goat in charity.

## Chapter 57. Effects of the Antar Dashas in the Dasha of Śani

Effects of the Antardasa of Saturn

1-3. Effects, like acquisition of a kingdom, happiness from wife and children, acquisition of conveyances, like elephants, gain of clothes, attainment of the position of a Commander of the Army by the beneficence of the king, acquisition of cattle, villages and land etc., will be derived in the Antar Dasha of Śani in the Dasha of Śani, if Śani is in his own, in his exaltation Rāśi, or in deep exaltation, or, if Śani is in a Kendr, or Trikon, or, if Śani is a Yog Karak.

4-5½. Fear, or danger from the king, getting inflicted with injuries with some weapon, bleeding gums, dysentery etc. will be the evil effects at the commencement of the Dasha, if Śani is in Randhr, or Vyaya, or, if Śani is associated with malefics in his debilitation Rāśi. There will be danger from thieves etc., going away from the homeland, mental agony etc. in the middle portion of the Dasha. The last part of the Dasha will yield beneficial results.

Effects or the Antardasa or Mercury

6-7. There will be danger of premature death, if Śani is Dhan’s, or Yuvati’s Lord. Lord Shiva will afford protection and render relief, if Mrityunjaya Japa is performed in the prescribed manner.

8-11. Effects, like reverence from the people, good reputation, gain of wealth, comforts of conveyances etc., inclination towards performance of religious sacrifices (Yagyas), Raj Yog, bodily felicity, enthusiasm, well-being in the family, pilgrimage to holy places, performance of religious rites, listening to Puranas, charities, availability of sweetish preparations etc., will be derived in the Antar Dasha of Budh in the Dasha of Śani, if Budh is in a Kendr, or Trikon.

12-13½. Acquisition of a kingdom, gain of wealth, headship of a village will be the effects at the commencement of the Dasha, if Budh is in Ari, Randhr, or Vyaya from Lagn, or from the Lord of the Dasha, or, if Budh is associated with Sūrya, Mangal and Rahu. Affliction with diseases, failure in all ventures, anxiety and feeling of danger etc. will be experienced in the middle portion and in the last part of the Dasha.

Notes: It is difficult for us to believe that very good effects at the commencement of the Dasha can be expected with Mercury so inauspiciously placed. But we dare not question Parāśara.

14-15. There will be physical distress, if Budh is Dhan’s, or Yuvati’s Lord. The remedial measures to obtain relief from the above evil effects and to regain enjoyment in life are recitation of Vishnu Sahasranam and giving grains in charity.

Effects of the Antardasa of Ketu

16-18. Evil effects, like loss of position, dangers, poverty, distress, foreign journeys etc., will be derived in the Antar Dasha of Ketu in the Dasha of Śani, even if Ketu is in his exaltation, in his own, in a benefic Rāśi, or in a Kendr, or Trikon, or, if Ketu is associated with, or receives a Drishti from benefics. If Ketu is related to the Lagn’s Lord, there will be gain of wealth and enjoyment and bathing in holy places and visit to a sacred shrine at the commencement of the Antar Dasha.

19-19½. Gain of physical strength and courage, religious thoughts, audience with the king (high dignitaries of government, like president, prime minister, governor, ministers) and all kinds of enjoyments will be experienced, if Ketu is in a Kendr, in a Trikon, in the 3rd, or 11th from the Lord of the Dasha.

20-21½. Fear of premature death, coarse food, cold fever, dysentery, wounds, danger from thieves, separation from wife and children etc., will be the results, if Ketu is in Randhr, or Vyaya from Lagn, or from the Lord of the Dasha.

22-23. There will be physical distress, if Ketu is in Dhan, or Yuvati. Remedial measure to obtain relief from the above evil effects and to regain enjoyments of life by the beneficence of Ketu is giving a goat in charity.

Effects of the Antardasa of Venus

24-27½. Effects, like marriage, birth of a son, gain of wealth, sound health, well-being in the family, acquisition of a kingdom, enjoyments by the beneficence of the king, honours, gain of clothes, ornaments, conveyance and other desired objects, will be derived in the Antar Dasha of Śukra in the Dasha of Śani, if Śukra is in a Kendr, Trikon, or in Labh, associated with, or receiving a Drishti from benefics. If during the period of Antar Dasha of Śukra Guru is favourable in transit, there will be dawn of fortune and growth of property. If Śani is favourable in transit, there will be Raj Yog effects, or the accomplishment of Yog rites (Yog Triya Siddhi).

28-29. Distress to wife, loss of position, mental agony, quarrels with close relations etc. will be the results, if Śukra is in his debilitation Rāśi, if Śukra is combust, or, if Śukra is in Ari, Randhr, or Vyaya.

30-31½. Fulfillment of ambitions by the beneficence of the king, charities, performance of religious rites, creation of interest in the study of Shastras, composition of poems, interest in Vedanta etc., listening to Puranas, happiness from wife and children will be experienced, if Śukra is in Dharma, Labh, or Kendr from the Lord of the Dasha.

32-34. There will be eye trouble, fevers, loss of good conduct, dental problems, heart disease, pain in arms, danger from drowning, or falling from a tree, antagonism towards relations with the officials of government and brothers, if Śukra is in the 6th, 8th, or 12th from the Lord of the Dasha.

Effects of the Antardasa of the Sun

35-36. There will be physical distress, if Śukra is Dhan’s, or Yuvati’s Lord. The remedial measures to obtain relief from the above evil effects and to regain enjoyment and good health is by the beneficence of Goddess Durga and the performance of Durga Saptashati Path and giving a cow, or a female buffalo in charity.

37-38½. Effects, like good relations with one’s employer, well-being in the family, happiness from children, gain of conveyances and cattle etc., will be derived in the Antar Dasha of Sūrya in the Dasha of Śani, if Sūrya is in his exaltation, in his own Rāśi, or, if Sūrya is associated with Dharma’s Lord, or, if Sūrya is in a Kendr, or Trikon, associated with, or receiving a Drishti from benefics.

39-41. There will be heart disease, defamation, loss of position, mental agony, separation from close relatives, obstacles in industrial ventures, fevers, fears, loss of kinsmen, loss of articles, dear to the person, if Sūrya is in Randhr, or Vyaya, or, if Sūrya is in the 8th, or 12th from the Lord of the Dasha.

Effects of the Antardasa of the Moon

42. There will be physical distress, if Sūrya is Dhan’s, or Yuvati’s Lord. The worship of Sūrya is the remedial measure to obtain relief from the above evil effects.

43-45. Effects, like gains of conveyance, garments, ornaments, improvement of fortune and enjoyments, taking care of brothers, happiness in both maternal and paternal homes, increase in cattle wealth etc., will be derived in the Antar Dasha of Chandra in the Dasha of Śani, if Chandra is full, in her exaltation, or in her own Rāśi, or in a Kendr, or Trikon, or in the 11th from the Dasha Lord, or, if Chandra receives a Drishti from benefics.

46-48½. There will be great distress, wrath, separation from parents, ill health of children, losses in business, irregular meals, administration of medicines, if Chandra is waning, if Chandra is associated with, or receives Drishti from malefics, or, if Chandra is in his debilitation Rāśi, or, if Chandra is in malefic Navāńś, or, if Chandra is in the Rāśi of a malefic Grah. There will, however, be good effects and some gain of wealth at the commencement of the Antar Dasha.

49-50½. Enjoyment of conveyances and garments, happiness from kinsmen, happiness from parents, wife, employer etc. will be the results, if Chandra is in a Kendr, Trikon, or in the 11th from the Lord of the Dasha.

51-52. Effects, like sleepiness, lethargy, loss of position, loss of enjoyments, increase in the number of enemies, antagonism with kinsmen, will be experienced, if Chandra is weak and is in the 6th, 8th, or 12th from the Lord of the Dasha.

Effects of the Antardasa of Mars

53-54. There will be lethargy and physical distress, if Chandra is Dhan’, or Yuvati’s Lord. The remedial measures to obtain relief from the above evil effects and prolongation of longevity are Havan and giving jaggery, Ghī, rice, mixed with curd, a cow, or a female buffalo in charity.

55-57. Effects, like enjoyments, gain of wealth, reverence from the king, gain of conveyances, clothes and ornaments, attainment of the position of a Commander of the Army, increase in agricultural and cattle wealth, construction of a new house, happiness to kinsmen, will be derived from the very commencement of the Antar Dasha of Mangal in the Dasha of Śani, if Mangal is in his exaltation, in his own Rāśi, or, if Mangal is associated with Lagn’s Lord, or with the Dasha Lord.

58-60. There will be loss of wealth, danger of wounds, danger from thieves, snakes, weapons, gout and other similar diseases, distress to father and brothers, quarrels with copartners, loss of kinsmen, coarse food, going away to foreign lands, unnecessary expenditure etc., if Mangal is in his debilitation Rāśi, or combust, or in Randhr, or Vyaya and associated with, or receiving a Drishti from malefics.

Effects of the Antardasa of Rahu

61-62. Great distress, dependence on others and fear of premature death, may be expected, if Mangal is in Dhan, or, if Mangal is Yuvati’s, or Randhr’s Lord. The remedial measures to obtain relief from the above evil effects are performance of Havan and giving a bull in charity.

63-64. Effects, like quarrels, mental agony, physical distress, agony, antagonism with the sons, danger from diseases, unnecessary expenditure, discord with close relations, danger from the government, foreign journeys, loss of house and agricultural lands, will be derived in the Antar Dasha of Rahu in the Dasha of Śani, if Rahu not be in his house of exaltation, or any other auspicious position.

65-67. Enjoyment, gains of wealth, increase in agricultural production, devotion to deities and Brahmins, pilgrimage to holy places, increase in cattle wealth, well-being in the family will be the results at the commencement of the Antar Dasha, if Rahu is associated with Lagn’s Lord, or a Yog Karak Grah, or, if Rahu is in his exaltation, or in his own Rāśi, or, if Rahu is in a Kendr, or Labh from Lagn, or from the Lord of the Dasha. There will be cordiality with the king and happiness from friends in the middle portion of the Antar Dasha.

68-68½. There will be acquisition of elephants, opulence and glory, cordial relations with the king, gains of valuable clothes, if Rahu is in Mesh, Kanya, Kark, Vrishabh, Meen, or Dhanu.

69-70. There will be physical distress, if Rahu is associated with Dhan’s, or Yuvati’s Lord. The remedial measures to obtain relief from the above evil effects are Mrityunjaya Japa and giving a goat in charity.

Effects of the Antardasa of Jupiter

71-73½. Effects, like success all-round, well-being in the family, gain of conveyances, ornaments and clothes by the beneficence of the king, reverence, devotion to deities and the preceptor, association with men of learning, happiness from wife and children etc., will be derived in the Antar Dasha of Guru in the Dasha of Śani, if Guru is in a Kendr, or in a Trikon, or, if Guru is associated with Lagn’s Lord, or, if Guru is in his own, or in his exaltation Rāśi.

74-75½. Results, like death of the near relations, loss of wealth, antagonism with the government officials, failure in projects, journeys to foreign lands, affliction with diseases, like leprosy etc., will be experienced, if Guru is in his debilitation Rāśi, or, if Guru is associated with malefics, or, if Guru is in Ari, Sahaj, or Vyaya.

76-78. There will be opulence and glory, happiness to wife, gains through the king, comforts of good food and clothes, religious-mindedness, name and fame in the country, interest in Vedas and Vedanta, performance of religious sacrifices, giving grains etc. in charity, if Guru is in the 5th, 9th, 11th, 2nd, or Kendr from the Lord of the Dasha.

79-80. Antagonism with kinsmen, mental agony, quarrels, loss of position, losses in ventures, loss of wealth, because of imposition of fines, or penalties by government, imprisonment distress to wife and son will be the results, if Guru is weak and is in the 6th, 8th, or 12th from the Lord of the Dasha.

81-82. There will be physical distress, agony, death of the native, or any member of the family, if Guru is Dhan’s, or Yuvati’s Lord. Remedial measures to obtain relief from the above evil effects are recitation of Shiva Sahasranam and giving gold in charity.

## Chapter 58. Effects of the Antar Dashas in the Dasha of Budh

Effects of the Antardasa of Mercury

1-3½. Gain of jewels, like pearls etc., learning, increase in happiness and performance of pious deeds, success in the educational sphere, acquisition of name and fame, meeting with new kings, gain of wealth and happiness from wife, children and parents will be the effects in the Antar Dasha of Budh in his own Dasha, if Budh is placed in his exaltation Rāśi, or is otherwise well placed. There will be loss of wealth and cattle, antagonism with kinsmen, diseases, like stomach pains, piety in discharging duties, as a government official, if Budh is in his debilitation Rāśi etc., or, if Budh is in Ari, Randhr, or Vyaya, or, if Budh is associated with malefics.

4-5. Distress to wife, death of members of the family, affliction with diseases, like rheumatism and stomach pains etc. will result, if Budh is Dhan’s, or Yuvati’s Lord. Remedial measure to obtain relief from the above evil effects, is recitation of Vishnu Sahasranam.

Effects of the Antardasa of Ketu

6-8½. Effects, like physical fitness, little gain of wealth, affectionate relations with kinsmen, increase in cattle wealth, income from industries, success in the educational sphere, acquisition of name and fame, honours, audience with the king and joining a banquet with him, comforts of clothes etc., will be experienced, if Ketu is associated with benefics in a Kendr, or Trikon, or, if Ketu is yuti with Lagn’s Lord, or with a Yog Karak. The same will be the results, if Ketu is in a Kendr, or in the 11th from the Lord of the Dasha.

9-11. Fall from a conveyance, distress to son, danger from the king, indulgence in sinful deeds, danger from scorpions etc., quarrels with the menials, sorrow, diseases and association with menials etc. will be the results, if Ketu is yuti with malefics in the 8th, or 12th from the Lord of the Dasha.

12. There will be physical distress, if Ketu is Dhan’s, or Yuvati’s Lord. The remedial measure to obtain relief from the above evil effects, is giving a goat in charity.

Effects of the Antardasa of Venus

13-15½. Effects, like inclination to perform religious rites, fulfillment of all ambitions through the help of the king and friends, gains of agricultural lands and happiness etc. will be derived in the Antar Dasha of Śukra in the Dasha of Budh, if Śukra is in a Kendr, in Labh, in Putr, or in Dharma. There will be acquisition of a kingdom, gain of wealth and property, construction of a reservoir, readiness to give charities and to perform religious rites, extraordinary gain of wealth and gains in business, if Śukra is in a Kendr, in the 5th, 9th, or 11th from the Lord of the Dasha.

16-17½. Heart disease, defamation, fevers, dysentery, separation from kinsmen, physical distress and agony will result, if Śukra is weak in the 6th, 8th, or 12th from the Lord, or the Dasha.

18-19. There will be fear of premature death, if Śukra is Dhan’s, or Yuvati’s Lord. The remedial measure to obtain relief from the above evil effects is to recite Mantras of Goddess Durga.

Effects of the Antardasa of the Sun

20-22. Effects, like dawn of fortune by the beneficence of the king, happiness from friends etc., will be derived in the Antar Dasha of Sūrya in the Dasha of Budh, if Sūrya is in his own, or in his exaltation Rāśi, or in a Kendr, or Trikon, or in Dhan, or Labh, or in his exalted, or own Navāńś. There will be acquisition of land, if Sūrya receives a Drishti from Mangal and comforts of good food and clothes, if such a Sūrya receives a Drishti from Lagn’s Lord.

23-24. Fear, or danger from thieves, fire and weapons, bilious troubles, headaches, mental agony and separation from friends etc. will be the results, if Sūrya is in Ari, Randhr, or Vyaya from Lagn, or from the Lord of the Dasha and, if Sūrya is weak and associated with Śani, Mangal and Rahu.

25. There will be fear of premature death, if Sūrya is Dhan’s, or Yuvati’s Lord. Worship of Sūrya is the remedial measure to obtain relief from the above evil effects.

Effects of the Antardasa of the Moon

26-27. The Yog becomes very strong for beneficial effects, if in the Antar Dasha of Chandra in the Dasha of Budh Chandra is in a Kendr, or Trikon from Lagn, or, if Chandra is in her exaltation, or in her own Rāśi, associated with, or receiving a Drishti from Guru, or, if Chandra is a Yog Karak herself. Then there will be marriage, birth of a son and gain of clothes and ornaments.

28-29½. In the circumstances, mentioned above, there will also be construction of a new house, availability of sweetish preparations, enjoyment of music, study of Shastras, journey to the South, gains of clothes from beyond the seas, gain of gems, like pearls etc.

30-31½. There will be physical distress, if Chandra is in her debilitation, or in an enemy’s Rāśi. If Chandra is in a Kendr, Trikon, in the 3rd, or 11th from the Lord of the Dasha, there will be at the commencement of the Antar Dasha visits to sacred shrines, patience, enthusiasm and gains of wealth from foreign countries.

32-33. Danger from the king, fire and thieves, defamation, or disgrace and loss of wealth on account of wife, destruction of agricultural lands and cattle etc. will be the results, if Chandra is weak and is in the 6th, 8th, or 12th from the Lord of the Dasha.

34-35. There will be physical distress, if Chandra is Dhan’s, or Yuvati’s Lord. There will be relief, prolongation of longevity and restoration of comforts by the beneficence of Goddess Durga, if the Mantras of the Goddess are recited in the prescribed manner and clothes are given in charity.

Effects of the Antardasa of Mars

36-38½. Effects, like well-being and enjoyments in the family by the beneficence of the king, increase in property, recovery of a lost kingdom etc., birth of a son, satisfaction, acquisition of cattle, conveyances and agricultural lands, happiness from wife etc., will be derived in the Antar Dasha of Mangal in the Dasha of Budh, if Mangal is in his exaltation, in his own Rāśi, in a Kendr, or Trikon, or, if Mangal is asociated with Lagn’s Lord.

39-40½. Physical distress, mental agony, obstacles in industrial ventures, loss of wealth, gout, distress from wounds and danger from weapons and fever etc. will be the results, if Mangal be associated with, or receives a Drishti from malefics in Randhr, or in Vyaya.

41-42. There will be gain of wealth, physical felicity, birth of a son, good reputation, affectionate relations etc. with kinsmen etc., if Mangal recieves a Drishti from benefics in a Kendr, Trikon, or in the 11th from the Lord of the Dasha.

43-44½. If Mangal be associated with malefics in the 8th, or 12th from the Lord of the Dasha, there will be distress, danger from kinsmen, wrath of the king and fire, antagonism with the son, loss of position at the commencement of the Antar Dasha, enjoyments and gains of wealth in the middle portion of the Antar Dasha, danger from the king and loss of position at the end of the Antar Dasha.

45-46. There will be fear of premature death, if Mangal is Dhan’s, or Yuvati’s Lord. The remedial measures to be adopted to obtain relief from the above evil effects are Mrityunjaya Japa and giving a cow in charity.

Effects of the Antardasa of Rahu

47-49. Effects, like reverence from the king, good reputation, gain of wealth, visits to sacred shrines, performance of religious sacrifices and oblations, recognition, gain of clothes etc., are derived in the Antar Dasha of Rahu in the Dasha of Budh, if Rahu is in a Kendr, or Trikon, or, if Rahu is in Mesh, Kumbh, Kanya, or Vrishabh. There will be some evil effects at the commencement of the Antar Dasha, but all will be well later.

51. There will be an opportunity to have conversation, or a meeting with the king, if Rahu is in Sahaj, Randhr, Karma, or Labh. In this position, if Rahu be associated with a benefic, there will be a visit to a new king.

52-53. Pressure of hard work, as a government functionary, loss of position, fears, imprisonment, diseases, agony to self and kinsmen, heart disease, loss of reputation and wealth, will be the results, if Rahu is associated with a malefic, or malefics in the 8th, or 12th from the Lord of the Dasha.

54-55. There will be fear of premature death, if Rahu is in Dhan, or in Ari. The remedial measures to obtain relief from the above evil effects, are recitation of Mantras of Goddess Durga and Goddess Lakshmi in the prescribed manner and giving a tawny-coloured cow, or female buffalo in charity.

Effects of the Antardasa of Jupiter

56-58½. Effects, like physical felicity, gain of wealth, beneficence of the king, celebration of auspicious functions, like marriage etc., at home, availability of sweetish preparations, increase in cattle wealth, attending discourses on Puranas etc., devotion to deities and the preceptor, interest in religion, charities etc., worship of Lord Shiva etc., will be derived in the Antar Dasha of Guru in the Dasha of Budh, if Guru is in a Kendr, Trikon, or in Labh, or, if Guru is in his exaltation, or in his own Rāśi.

59-61. Discord with king and kinsmen, danger from thieves etc., death of parents, disgrace, punishment from government, loss of wealth, danger from snakes and poison, fever, losses in agricultural production, loss of lands etc., will be the results, if Guru is in his debilitation Rāśi, is combust, or is in Ari, Randhr, or in Vyaya, or, if Guru is associated with, or receives a Drishti from Śani and Mangal.

62-63½. There will be happiness from kinsmen and from one’s son, enthusiasm, increase in wealth and name and fame, giving grains etc. in charity, if Guru is in a Kendr, Trikon, or in the 11th from the Lord of the Dasha and, if Guru is endowed with strength.

64-64½. Agony, anxiety, danger from diseases, antagonism with wife and kinsmen, wrath of the king, quarrels, loss of wealth, danger from Brahmins will be the results, if Guru is weak and, if Guru is in the 6th, 8th, or 12th from the Lord of the Dasha.

65-66. There will be physical distress, if Guru is Dhan’s, or Yuvati’s Lord, or, if Guru is in Dhan, or Yuvati. The remedial measures to obtain relief from the above evil effects are recitation of Shiva Sahasranam and giving a cow and gold in charity.

Effects of the Antardasa of Saturn

67-68½. Effects, like well-being in the family, acquisition of a kingdom, enthusiasm, increase in cattle wealth, gain of a position, visits to sacred shrines etc., will be derived in the Antar Dasha of Śani in the Dasha of Budh, if Śani is in his exaltation, his in his own Rāśi, or in a Kendr, or Trikon, or in Labh.

69-70½. Danger from enemies, distress to wife and children, loss of thinking power, loss of kinsmen, loss in ventures, mental agony, journeys to foreign lands and bad dreams will be the results, if Śani is in the 8th, or 12th from the Lord of the Dasha.

71-72. There will be fear of premature death, if Śani is Dhan’s, or Yuvati’s Lord. The remedial measures to obtain relief from the above evil effects and to regain sound health are performance of Mrityunjaya Japa and giving a black cow and female buffalo in charity.

## Chapter 59. Effects of the Antar Dashas in the Dasha of Ketu

Effects of the Antardasa of Ketu

1-2½. Effects, like happiness from wife and children, recognition from the king, but mental agony, gain of land, village etc. will be derived in the Antar Dasha of Ketu in his own Dasha, if Ketu is in a Kendr, or Trikon, or, if Ketu is related to Dharma’s, Karma’s, or Bandhu’s Lord.

3-4. Heart disease, defamation, destruction of wealth and cattle, distress to wife and children, instability of mind etc. will we be the results, if Ketu is in his debilitation Rāśi and, if Ketu is in Randhr, or Vyaya along with a combust Grah.

Effects of the Antardasa of Venus

5-6. There will be danger from diseases, great distress and separation from kinsmen, if Ketu is related to Dhan’s, or Yuvati’s Lord, or, if Ketu is in Dhan, or Yuvati. The remedial measures to obtain relief from the above evil effects are performance of Durga Saptashati Japa and Mrityunjaya Japa.

7-9½. Effects, like beneficence from the king, good fortune, gain of clothes etc., recovery of lost kingdom, comforts of conveyances etc., visits to sacred shrines and gain of lands and villages by the beneficence of the king, will be derived in the Antar Dasha of Śukra in the Dasha of Ketu, if Śukra is in his exaltation, in his own Rāśi, or, if Śukra is associated with Karma’s Lord in a Kendr, or Trikon and there will be dawn of fortune, if in such position he is associated with Dharma’s Lord also.

10-11. Sound health, well-being in the family and gains of good food and conveyances etc. will be the results, if Śukra is in a Kendr, Trikon, or in the 3rd, or 11th from the Lord of the Dasha.

12-14. There will be quarrels without any cause, loss of wealth, distress to cattle, if Śukra is in the 6th, 8th, or 12th from the Lord of the Dasha. If Śukra is in his debilitation Rāśi, or, if Śukra is associated with a debilitated Grah, or, if Śukra is in Ari, or Randhr, there will be quarrels with kinsmen, headaches, eye troubles, heart disease, defamation, loss of wealth and distress to cattle and wife.

15. Physical distress and mental agony will be caused, if Śukra is Dhan’s, or Yuvati’s Lord. The remedial measures to obtain relief from the above evil effects are performance of Durga Path and giving a tawny-coloured cow, or female buffalo in charity.

Effects of the Antardasa of the Sun

16-17. The effects, like gains of wealth, beneficence of the king, performance of pious deeds and fulfillment of all ambitions, will be derived in the Antar Dasha of Sūrya in the Dasha Ketu, if Sūrya is in his exaltation, in his own Rāśi, or, if Sūrya is associated with, or receives a Drishti from a benefic in a Kendr, Trikon, or in Labh.

18-19½. Danger from the king, separation from parents, journeys to foreign lands, distress from thieves, snakes and poison, punishment by government, antagonism with the friends, sorrows, danger from fever etc. will be the results, if Sūrya is associated with a malefic, or malefics in Randhr, or in Vyaya.

20-21. There will be physical fitness, gain of wealth, or the birth of a son, success in performance of pious deeds, headship of a small village etc., if Sūrya is in a Kendr, Trikon, in the 2nd, or 11th from the Lord of the Dasha.

22-24. Obstacles in availability of food, fears and loss of wealth and cattle will be the results, if Sūrya is associated with evil Grahas in the 8th, or 12th from the Lord of the Dasha. There will be distress at the commencement of the Antar Dasha with some mitigation at its end. There will be fear of premature death, if Sūrya is Dhan’s, or Yuvati’s Lord. The remedial measure to obtain relief from the above evil effects and to regain comforts by the beneficence of Sūrya is to give a cow and gold in charity.

Effects of the Antardasa of the Moon

25-28. Effects, like recognition from the king, enthusiasm, well-being, enjoyments, acquisition of a house, lands etc., abnormal gains of food, clothes, conveyances, cattle etc., success in business, construction of reservoirs etc. and happiness to wife and children, will be derived in the Antar Dasha of Chandra in the Dasha of Ketu, if Chandra is in her exaltation, in her own Rāśi, in a Kendr, Trikon, in Labh, or in Dhan. The beneficial results will be realized fully, if Chandra is waxing.

29-30. Unhappiness and mental agony, obstacles in ventures, separation from parents, losses in business, destruction of cattle etc. will be caused, if Chandra is in her debilitation Rāśi, or in Ari, Randhr, or Vyaya.

31-33. There will be the acquisition of a cow, or cows, land, agricultural lands, meeting kinsmen and the achievement of success through them, increase in cow’s milk and curd, if Chandra is in a Kendr, Trikon, or in the 11th from the Lord of the Dasha and, if Chandra is endowed with strength. There will be auspicious results at the commencement of the Antar Dasha, cordial relations with the king in the middle portion of the Antar Dasha and danger from the king, foreign journey, or journeys to distant places at its end.

34-36. Loss of wealth, anxiety, enmity with kinsmen and distress to brother, will be the results, if Chandra is in the 6th, 8th, or 12th from the Lord of the Dasha. If Chandra is Dhan’s, Yuvati’s, or Randhr’s Lord, there will be fear of premature death. The remedial measures to obtain relief from the above effects are recitation of Mantras of Chandra and giving in charity things, connected with Chandra.

Effects of the Antardasa of Mars

37-39. Effects, like acquisition of land, village etc., increase in wealth and cattle, laying out of a new garden, gain of wealth by the beneficence of the king, will be derived in the Antar Dasha of Mangal in the Dasha of Ketu, if Mangal is in his exaltation, in his own Rāśi, if Mangal is associated with, or, receives a Drishti from benefics. If Mangal is related to Dharma’s, or Karma’s Lord, there will be gain of land and enjoyment.

40. There will be recognition from the king, great popularity and reputation and happiness from children and friends, if Mangal is in a Kendr, Trikon, or in the 3rd, or 11th from the Lord of the Dasha.

41-42. There will be fear of death/disaster during a foreign journey, diabetes, unnecessary troubles, danger from thieves and the king and quarrels, if Mangal is in the 8th, 12th, or 2nd from the Lord of the Dasha. In the above circumstances amidst evil effects there will be some auspicious effects also.

Effects of the Antardasa of Rahu

43-44. High fever, danger from poison, distress to wife, mental agony and fear of premature death will be the results, if Mangal is Dhan’s, or Yuvati’s Lord. By the beneficence of Mangal there will be enjoyment and gain of property, if, as a remedial measure, a bull is given in charity.

45-47. Effects, like increase of wealth and gain of wealth, grains, cattle, lands, village from a Yavan king, will be derived in the Antar Dasha of Rahu in the Dasha of Ketu, if Rahu is in his exaltation, his own, in a friends Rāśi, or in a Kendr, or Trikon, or in Labh, or Sahaj, or Dhan. There will be some trouble at the commencement of the Dasha, but all will be well later.

Effects of the Antardasa of Jupiter

48-50. Frequent urination, weakness in the body, cold fever, danger from thieves, intermittent fever, opprobrium, quarrels, diabetes, pain in stomach will be the results, if Rahu is associated with a malefic in Randhr, or in Vyaya. There will be distress and danger, if Rahu is in Dhan, or in Yuvati. The remedial measure to obtain relief from the above evil effects is Durga Saptashati Path.

51-54. Effects, like increase in wealth and grains, beneficence of the king, enthusiasm, gain of conveyances etc., celebration, like birth of a son at home, performance of pious deeds, Yagyas, conquest of the enemy and enjoyments, will be derived in the Antar Dasha of Guru in the Dasha of Ketu, if Guru is in his exaltation, in his own Rāśi, or is associated with Lagn’s, Dharma’s, or Karma’s Lord in a Kendr, or Trikon.

55-56. Danger from thieves, snakes and wounds, destruction of wealth, separation from wife and children, physical distress etc. will be the results, if Guru is in his debilitation Rāśi, or in Ari, Randhr, or Vyaya. Though some good effects may be felt at the commencement of the Antar Dasha, there will be only adverse results later.

57-58½. There will be gains of many varieties of garments, ornaments by the beneficence of the king, foreign journeys, taking care of kinsmen, availability of decent food, if Guru is associated with a benefic in a Kendr, Trikon, in the 3rd, or 11th from the Lord of the Dasha.

59-60. Fear of premature death will be caused, if Guru is Dhan’s, or Yuvati’s Lord. The remedial measures to obtain relief from the above evil effects are Mrityunjaya Japa and recitation of Shiva Sahasranama.

Effects or the Antardasa or Saturn

61-62½. Effects, like distress to oneself and one’s kinsmen, agony, increase in cattle wealth, loss of wealth, because of imposition of fines by government, resignation from the existing post, journeys to foreign lands and danger of thieves during travelling, will be derived in the Antar Dasha of Śani in the Dasha of Ketu, if Śani is deprived of strength and dignity. There will be loss of wealth and lethargy, if Śani is in Randhr, or Vyaya.

63-65. Success in all ventures, happiness from the employer, comforts during journeys, increase in happiness and property in one’s own village, audience with the king etc. will be the results, if Śani is in a Trikon in Meen, in Tula, in his own Rāśi, or, if Śani is in an auspicious Navāńś, or is associated with a benefic in a Kendr, Trikon, or in Sahaj. (According to Brihat Jatak, Śani in Tula, Meen, Dhanu, Makar and Kumbh in Lagn gives Raj Yog).

66-68. There will be physical distress, agony, obstacles in ventures, lethargy, defamation, death of parents, if Śani is associated with a malefic, in the 6th, 8th, or 12th from the Lord of the Dasha. Fear of premature death may be expected, if Śani is Dhan’s, or Yuvati’s Lord. The remedial measures to obtain relief from the above evil effects are performance of Havan with sesame seeds (Til) and giving a black cow, or female buffalo in charity.

Effects of the Antardasa of Mercury

69-71. Effects, like acquisition of a kingdom, enjoyments, charities, gain of wealth and land, birth of a son, celebration of religious functions and functions, like marriage suddenly, well-being in the family, gain of clothes, ornaments etc., will be derived in the Antar Dasha of Budh in the Dasha of Ketu, if Budh is in a Kendr, or Trikon, or, if Budh is in his exaltation, or in his own Rāśi.

72. There will be association with men of learning, dawn of fortune and listening to religious discourses, if Budh is associated with Dharma’s, or Karma’s Lord.

73-74½. Antagonism with government officials, residing in other people’s houses, destruction of wealth, clothes, conveyances and cattle will be the results, if Budh is associated with Śani, Mangal, or Rahu in Ari, Randhr, or Vyaya. There will be some beneficial effects at the commencement of the Dasha, still better results in the middle, but inauspicious at the end.

75-76. There will be good health, happiness from one’s son, opulence and glory, availability of good food and clothes and abnormal profits in business, if Budh is in a Kendr, Trikon, or in the 11th from the Lord of the Dasha.

77-79. Distress, unhappiness and troubles to wife and children and danger from the king may be expected at the commencement of the Antar Dasha, if Budh is weak in the 6th, 8th, or 12th from the Lord of the Dasha. There will, however, be visits to sacred places in the middle of the Dasha. Fear of premature death will be caused, if Budh is Dhan’s, or Yuvati’s Lord. The remedial measure to obtain relief from the above evil effects is recitation of Vishnu Sahasranam.

## Chapter 60. Effects of the Antar Dashas in the Dasha of Śukra

Effects of the Antardasa of Venus

1-2½. Effects, like gain of wealth, cattle etc. through Brahmins, celebrations in connection with the birth of a son, well-being, recognition from the king, acquisition of a kingdom, will be derived in the Antar Dasha of Śukra in his own Dasha, if Śukra is in a Kendr, Trikon, or in Labh and, if Śukra is endowed with strength.

3-6. Construction of a new house, availability of sweet preparations, happiness to wife and children, companionship with a friend, giving grains etc. in charity, beneficence of the king, gain of clothes, conveyances and ornaments, success in business, increase in the number of cattle, gain of garments by performing journeys in the western direction etc. will be the results, if Śukra is in his exaltation, in his own Rāśi, or, if Śukra is in his exalted, or own Navāńś.

7-8. There will be acquisition of a kingdom, enthusiasm, beneficence of the king, well-being in the family, increase in the number of wives, children and wealth etc., if Śukra is associated with, or receives a Drishti from a benefic and is in a friendly Navāńś, in Sahaj, Ari, or Labh.

9-10. Danger from thieves etc., antagonistic relations with government officials, destruction of friends and kinsmen, distress to wife and children may be expected, if Śukra is associated with, or receives a Drishti from a malefic in Ari, Randhr, or Vyaya.

11. There will be fear of death, if Śukra is Dhan’s, or Yuvati’s Lord. Remedial measures to obtain relief from the above evil effects are Durga Path and giving a cow in charity.

Effects of the Antardasa of the Sun

12. There will be a period of agony, wrath of the king, quarrels with the coparceners etc. in the Antar Dasha of Sūrya in the Dasha of Śukra, if Sūrya is in any Rāśi, other than his exaltation, or debilitation Rāśi. (This verse does not appear to be correctly worded, because Sūrya does produce good effects in a position, other than exaltation, or debilitation. The position is correctly stated in the Chowkambh version of this verse)

13-15. Effects, like acquisition of a kingdom and wealth, happiness from wife and children, happiness from employer, meeting with friends, happiness from parents, marriage, name and fame, betterment of fortune, birth of a son etc., will be experienced, if Sūrya is in his exaltation, in his own Rāśi, in a Kendr, Trikon, in Dhan, or Labh, or in Kendr, Trikon, in the 2nd, or 11th from the Lord of the Dasha.

16-18. Distress, agony, distress to members of the family, harsh language, distress to father, loss of kinsmen, wrath of the king, danger at home, many diseases, destruction of agricultural production etc. will be the results, if Sūrya is in Ari, Randhr, or Vyaya, or, if Sūrya is in his debilitation, or in an enemy’s Rāśi.

19-20. There will be evil influence of the Grahas, if Sūrya is Dhan’s, or Yuvati’s Lord. Worship of Sūrya is the remedial measure to obtain relief from the above evil effects.

Effects of the Antardasa of the Moon

21-22. Effects, like gain of wealth, conveyances, clothes by the beneficence of the king, happiness in the family, great opulence and glory, devotion to deities and Brahmins, will be derived in the Antar Dasha of Chandra in the Dasha of Śukra, if Chandra is in her exaltation, or in her own Rāśi, or is associated with the Lord of Dharma, benefics, or with Karma’s Lord, or, if Chandra is in a Kendr, Trikon, or Labh.

23-23½. In the above circumstances there will also be association with musicians and men of learning and receiving of decorations, gain of cows, buffaloes and other cattle, abnormal profits in business, dining with brothers etc.

24-26½. Loss of wealth, fears, physical distress, agony, wrath of the king, journeys to foreign lands, or pilgrimage, distress to wife and children and separation from kinsmen will be the results, if Chandra is in her debilitation Rāśi, is combust, or is in Ari, Randhr, or Vyaya, or, if Chandra is in the 6th, 8th, or 12th from the Lord of the Dasha.

27-29. There will be sovereignty over a province, or village by the beneficence of the king, clothes etc., construction of a reservoir, increase in wealth etc., if Chandra is in a Kendr, or Trikon, or in the 3rd, or 11th from the Lord of the Dasha. There will be physical fitness at the commencement of the Antar Dasha and physical distress in its last portion.

Notes: Though it is not mentioned, it is but natural that the effects of the Moon being lord of the 2nd and the 7th will be the same as predicted for other planets earlier in every case.

Effects of the Antardasa of Mars

30-31½. Effects, like acquisition of kingdom, property, clothes, ornaments, land and desired objects, will be derived in the Antar Dasha of Mangal in the Dasha of Śukra, if Mangal is in a Kendr, or Trikon, or in Labh, or, if Mangal is in his exaltation Rāśi, or is in one of his own Rāśis, or is associated with the Lagn’s, Dharma’s, or Karma’s Lord.

32-34. There will be fever from cold, diseases (like fever) to parents, loss of position, quarrels, antagonism with the king and government officials, extravagant expenditure etc., if Mangal is in Ari, Randhr, or Vyaya, or, if Mangal is in the 6th, 8th, or 12th from the Lord of the Dasha.

35. Physical distress, losses in profession, loss of village, land etc. will be the results, if Mangal is the Dhan’s, or Yuvati’s Lord.

Notes: Though remedial measure is not mentioned, we believe that giving a bull in charity will enable the native to obtain relief from the evil effects.

Effects of the Antardasa of Rahu

36-37½. Effects, like great enjoyment, gain of wealth, visits of friends, successful journeys, gain of cattle and land etc., will be derived in the Antar Dasha of Rahu in the Dasha of Śukra, if Rahu is in a Kendr, or Trikon, or in Labh, or, if Rahu is in his exaltation, or in his own Rāśi, or is associated with, or receives a Drishti from benefics.

38-39. Enjoyments, destruction of enemy, enthusiasm and beneficence of the king will be the results, if Rahu is in Sahaj, or Ari, or Karma, or Labh. Good effects will be experienced up to 5 months from the commencement of the Antar Dasha, but at the end of the Dasha there will be danger from fevers and indigestion.

40-41½. In the above circumstances, except for obstacles in ventures and journeys and worries, there will be all enjoyment, like those of a king. Journeys to foreign lands will bring success and the person will return safely to his homeland. There will also be blessings from Brahmins and auspicious results consequent to visits to holy places.

42-44. There will be inauspicious effects on oneself and one’s parents and antagonism with people, if Rahu be associated with a malefic in the 8th, or 12th from the Lord of the Dasha. Physical distress will be caused, if Rahu is Dhan’s, or Yuvati’s Lord. The remedial measure to obtain relief from the above evil effects is Mrityunjaya Japa.

Effects of the Antardasa of Jupiter

45-48. Effects, like recovery of the lost kingdom, acquisition of desired grains, clothes and property etc., reverence from one’s friend and the king and gain of wealth, recognition from the king, good reputation, gain of conveyances, association with an employer and with men of learning, industriousness in the study of Shastras, birth of a son, satisfaction, visits of close friends, happiness to parents and son etc., will be derived in the Antar Dasha of Guru in the Dasha of Śukra, if Guru is in his exaltation, in his own Rāśi, or in a Kendr, or Trikon to Lagn, or to the Lord of the Dasha.

49-50. There will be danger from the king and from thieves, distress to oneself and to kinsmen, quarrels, mental agony, loss of position, going away to foreign lands and danger of many kinds of diseases, if Guru is in the 6th, 8th, or 12th from the Lord of the Dasha and be associated with a malefic.

51. There will be physical distress, if Guru is Dhan’s, or Yuvati’s Lord. The remedial measure to obtain relief from the above evil effects is Mrityunjaya Japa.

Effects of the Antardasa of Saturn

52-54. Effects, like great enjoyments, visits of friends and kinsmen, recognition from the king, birth of a daughter, visits to holy places and sacred shrines, conferment of authority by the king, will be derived in the Antar Dasha of Śani in the Dasha of Śukra, if Śani is in his exaltation, in his own Rāśi, in a Kendr, Trikon, or in his own Navāńś.

55-57. There will be lethargy and more expenditure than income, if Śani is in his debilitation Rāśi. Many kinds of distresses and troubles at the commencement of the Antar Dasha, like stress to parents, wife and children, going away to foreign lands, losses in profession, destruction of cattle etc., will be the results, if Śani is in Randhr, or Labh, or Vyaya, or, if Śani is in the 8th, 11th, or 12th from the Lord of the Dasha. There will be physical distress, if Śani is Dhan’s, or Yuvati’s Lord.

58-59. The remedial measures to obtain relief from the above evil effects, are Havan with sesame seeds (Til), Mrityunjaya Japa, Durga Saptashati Path (by oneself, or through a Brahmin).

Effects of the Antardasa of Mercury

60-62. Effects, like dawn of fortune, birth of a son, gain of wealth through judgement of court, listening to stories from the Puranas, association with persons, competent in poetry etc., visits of close friends, happiness from employer, availability of sweetish preparations etc., will be derived in the Antar Dasha of Budh in the Dasha of Śukra, if Budh is in a Kendr, or Trikon, or in Labh (from Lagn, or from the Lord of the Dasha), or is in his exaltation, or in his own Rāśi.

63-65. If Budh is in the 6th, 8th, or 12th from the Lord of Dasha, or, if Budh is weak, or is associated with a malefic, there will be agony, loss of cattle, residence in other people’s houses and losses in business. There will be some good effects at the commencement, moderate in the middle portion and distress from fever etc. at the end of the Antar Dasha.

66. There will be physical distress, if Budh is Dhan’s, or Yuvati’s Lord. The remedial measure to obtain relief from the above evil effects is the recitation of Vishnu Sahasranam.

Effects of the Antardasa of Ketu

67-68. Auspicious effects, like availability of sweetish preparations, abnormal gains in profession and increase in cattle wealth, will be derived from the very commencement of the Antar Dasha of Ketu in the Dasha of Śukra, if Ketu is in his exaltation, or in his own Rāśi, or is related to a Yog Karak Grah, or, if Ketu is possessed of positional strength. (It is not laid down anywhere, in which Bhava Ketu does get positional strength).

69-69½. In the above circumstances there will be definite victory in war at the end of the Antar Dasha. Moderate results will be experienced in the middle portion of the Antar Dasha and sometimes there will also be the feeling of distress.

70-72. There will be danger from snakes, thieves and wounds, loss of power of thinking, headache, agony, quarrels without any cause, or reason, diabetes, excessive expenditure, antagonism with wife and children, going away to foreign land, loss in ventures, if Ketu is in the 8th, or 12th from the Lord of the Dasha, or, if Ketu is associated with a malefic.

73-74. There will be physical distress, if Ketu is Dhan’s, or Yuvati’s Lord. The remedial measures to obtain relief from the above effects are Mrityunjaya Japa and giving a goat in charity. Remedial measures for appeasing Śukra will also prove beneficial.

## Chapter 61. Effects of Pratyantar Dashas in Antar Dashas

How to calculate the Pratyantar Dasha

1. By multiplying the years etc. of the Antar Dasha of the Grahas separately by the Dasha years of each Grah and by dividing the product by the total span of the Vimshottari Dasha, namely 120 years, we will arrive at the Pratyantar Dasha of each Grah.

Example: We have to find out the Pratyantar Dasha of the Sun in the Antardasa and Dasha of the Sun. The span of Antardasa namely 3 month 18 days converted into days comes to 108 days.

The Pratyantar Dasha will be 108 X 6 = 648 ÷ 120

= 5 days 24 Ghatikas

The Pratyantar Dasha of the Moon in the Antardasa and, Dasha of the Sun will be

108 days X 10 = 1080 ÷ 120 = 9 days

Tables are given below showing the Pratyantar Dasha of all the planets in the Antardasa in the Dasha of the Sun.

Antardasa of the Sun

Pratyantar Dasha in the Antardasa of the Sun

/~\*~~SN ~~MN ~~MRS ~~RH ~~JUP ~~SAT ~~MCY ~~KT ~~VEN

\*Month ~- ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Days ~5 ~9 ~6 ~16 ~14 ~17 ~15 ~6 ~18

\*Gh. ~24 ~0 ~18 ~12 ~24 ~6 ~18 ~18 ~0

\*~~~~0 ~0 ~0 ~0 ~0 ~

~/

Pratyantar Dasha in the Antardasa of the Moon

/~\*~~MN ~~MRS ~~RH ~~JUP ~~SAT ~~MCY ~~KT ~~VEN ~~SN

\*Month ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~1 ~0

\*Days ~15 ~10 ~27 ~24 ~28 ~25 ~10 ~0 ~0

\*Ghatika ~0 ~30 ~0 ~0 ~30 ~30 ~30 ~0 ~-

~/

Pratyantar Dasha in the Antardasa of Mars

/~\* ~~MRS ~~RH ~~JUP ~~SAT ~~MCY ~~KT ~~VEN ~~SN ~~MN

\*Months ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Days ~7 ~18 ~16 ~19 ~17 ~7 ~21 ~16 ~10

\*Gh. ~21 ~54 ~48 ~57 ~21 ~21 ~0 ~18 ~30

~/

Pratyantar Dasha in the Antardasa of Rahu

/~\* ~~RH ~~JUP ~~SAT ~~MCY ~~KT ~~VEN ~~SN ~~MN ~~MRS

\*Months ~1 ~1 ~1 ~1 ~0 ~1 ~0 ~0 ~0

\*Days ~18 ~13 ~21 ~15 ~18 ~24 ~16 ~27 ~18

\*Gh. ~36 ~12 ~18 ~54 ~54 ~0 ~12 ~0 ~54

~/

Pratyantar Dasha in the Antardasa of Jupiter

/~\*~~JUP ~~SAT ~~MCY ~~KT ~~VEN ~~SN ~~MN ~~MRS ~~RH

\*Months ~1 ~1 ~1 ~0 ~1 ~0 ~0 ~0 ~1

\*Days ~8 ~15 ~10 ~16 ~18 ~14 ~24 ~16 ~13

\*Gh. ~24 ~36 ~48 ~48 ~0 ~24 ~0 ~48 ~12

~/

Pratyantar Dasha in the Antardasa of Saturn

/~\*~~SAT ~~MCY ~~KT ~~VEN ~~SN ~~MN ~~MRS ~~RH ~~JUP

\*Months ~1 ~1 ~0 ~1 ~0 ~0 ~0 ~1

\*Days ~24 ~18 ~19 ~27 ~17 ~20 ~19 ~21

\*Gh. ~9 ~27 ~57 ~0 ~6 ~30 ~57 ~18 ~36

~/

Pratyantar Dasha in the Antardasa of Mercury

/~\*~~MCY ~~KT ~~VEN ~~SN ~~MN ~~MRS ~~RH ~~JUP ~~SAT

\*Months ~0 ~0 ~1 ~0 ~0 ~0 ~1 ~1 ~1

\*Days ~13 ~17 ~21 ~15 ~25 ~17 ~15 ~10 ~18

\*Gh. ~21 ~51 ~- ~18 ~30 ~51 ~54 ~48 ~51

~/

Pratyantar Dasha in the Antardasa of Ketu

/~\*~~KT ~~VEN ~~SN ~~MN ~~MRS ~~RH ~~JUP ~~SAT ~~MCY

\*Months ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Days ~7 ~21 ~6 ~10 ~7 ~18 ~16 ~19 ~17

\*Gh. ~21 ~- ~18 ~30 ~21 ~54 ~48 ~57 ~51

~/

Pratyantar Dasha in the Antardasa of Venus

/~\*~~VEN ~~SN ~~MN ~~MRS ~~RH ~~JUP ~~SAT ~~MCY ~~KT

\*Months ~2 ~0 ~1 ~0 ~1 ~1 ~1 ~1 ~0

\*Days ~0 ~18 ~0 ~21 ~24 ~18 ~27 ~21 ~21

\*Gh. ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~- ~0

~/

Effects of Pratyantar Dasha in the Antardasa of the Sun

2. Sūrya-Sūrya (Pratyantar Dasha of Sūrya in the Antar Dasha of Sūrya). Argument with other persons, loss of wealth, distress to wife, headache etc. The above are general effects. Such inauspicious effects will not be produced, if Sūrya is in a Trikon etc., if Sūrya is the Lord of an auspicious Bhava, or is in a auspicious Bhava and in a benefic Varg. All other Pratyanta effects should be judged in this manner.

3. Sūrya -Chandra. Excitement, quarrels, loss of wealth, mental agony etc.

4. Sūrya -Mangal. Danger from the king and from weapons, imprisonment and distress from enemies and fire.

5. Sūrya -Rahu. Disorder of phlegm, danger from weapons, loss of wealth, destruction of a kingdom and mental agony.

6. Sūrya -Guru. Victory, increase in wealth, gains of gold, garments, conveyances etc.

7. Sūrya -Śani. Loss of wealth, distress to cattle, excitement, diseases etc.

8. Sūrya -Budh. Affectionate relations with kinsmen, availability of good food, gains of wealth, religious-mindedness, reverence from the king.

9. Sūrya -Ketu. Danger to life, loss of wealth, danger from the king, trouble with enemies.

10. Sūrya -Śukra. Moderate effects, or some gains of wealth may be expected.

Antardasa of the Moon

Pratyantar Dasha in the Antardasa of the Moon

/~\*~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun

\*Month ~0 ~0 ~1 ~1 ~1 ~1 ~0 ~1 ~0

\*Days ~25 ~17 ~15 ~10 ~17 ~12 ~17 ~20 ~15

\*Ghatikas ~0 ~30 ~0 ~0 ~30 ~30 ~30 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Mars

/~\*~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon

\*Month ~0 ~1 ~1 ~1 ~1 ~0 ~1 ~0 ~0

\*Days ~17 ~15 ~10 ~17 ~12 ~17 ~20 ~15 ~25

\*Ghatika ~30 ~0 ~0 ~30 ~30 ~30 ~0 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Rahu

/~\*~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars

\*Month ~2 ~2 ~2 ~2 ~1 ~3 ~0 ~1 ~1

\*Days ~21 ~12 ~25 ~16 ~1 ~0 ~27 ~15 ~1

\*Ghatika ~0 ~0 ~30 ~30 ~30 ~0 ~0 ~0 ~30

~/

Pratyantar Dasha in the Antardasa of Jupiter

/~\* ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu

\*Month ~2 ~2 ~2 ~0 ~2 ~0 ~1 ~0 ~2

\*Days ~4 ~16 ~8 ~28 ~20 ~24 ~10 ~28 ~12

\*Ghatika ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Saturn

/~\* ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter

\*Month ~3 ~2 ~1 ~3 ~0 ~1 ~1 ~2 ~2

\*Days ~0 ~20 ~3 ~5 ~28 ~10 ~3 ~25 ~16

\*Ghatika ~15 ~45 ~15 ~0 ~20 ~30 ~15 ~30 ~-

~/

Pratyantar Dasha in the Antardasa of Mercury

/~\* ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn

\*Month ~2 ~0 ~2 ~0 ~1 ~0 ~2 ~2 ~2

\*Days ~12 ~29 ~25 ~25 ~12 ~29 ~16 ~8 ~20

\*Ghatika ~15 ~45 ~0 ~30 ~30 ~45 ~30 ~0 ~45

~/

Pratyantar Dasha in the Antardasa of Ketu

/~\* ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury

\*Month ~0 ~1 ~0 ~0 ~0 ~1 ~0 ~1 ~0

\*Days ~12 ~5 ~10 ~17 ~12 ~1 ~28 ~3 ~27

\*Ghatika ~15 ~- ~30 ~30 ~15 ~30 ~- ~15 ~45

~/

Pratyantar Dasha in the Antardasa of Venus

/~\*~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu

\*Month ~3 ~1 ~1 ~1 ~3 ~2 ~3 ~2 ~1

\*Days ~10 ~0 ~20 ~5 ~0 ~20 ~5 ~25 ~5

\*Ghatika ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of the Sun

/~\*~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus

\*Month ~0 ~~0 ~0 ~0 ~0 ~0 ~0 ~1

\*Days ~9 ~18 ~10 ~27 ~24 ~28 ~25 ~10 ~0

\*Ghatika ~0 ~0 ~30 ~0 ~0 ~30 ~30 ~30 ~0

~/

11. Chandra-Chandra. Acquisition of land, wealth and property, reverence from the king and availability of sweetish preparations.

12. Chandra -Mangal. Wisdom and discretion, reverence from the people, increase in wealth, enjoyments to kinsmen, but there will be danger from an enemy.

13. Chandra -Rahu. Well-being, gain of wealth from the king and danger of death, if Rahu is yuti with a malefic.

14. Chandra -Guru. Enjoyments, increase in dignity and glory, gain of knowledge through the preceptor, acquisition of a kingdom and acquisition of gems etc.

15. Chandra -Śani. Bilious troubles, loss of wealth and name and fame.

16. Chandra -Budh. Birth of a son, acquisition of a horse and other conveyances, success in education, progress, gain of white garments and grains.

17. Chandra -Ketu. Quarrels with Brahmins, fear of premature death, loss of happiness and distress all-round.

18. Chandra-Śukra. Gain of wealth, enjoyments, birth of a daughter, availability of sweet preparations and cordial relations with all.

19. Chandra -Sūrya. Gain of happiness, grains and garments, victories everywhere.

Antardasa of Mars

Pratyantar Dasha in the Antardasa of Mars

/~\*~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon

\*Month ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Days ~8 ~22 ~19 ~23 ~20 ~8 ~24 ~7 ~12

\*Ghatika ~30 ~0 ~0 ~30 ~30 ~30 ~0 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Rahu

/~\*~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars

\*Month ~1 ~1 ~1 ~1 ~0 ~2 ~0 ~1 ~0

\*Days ~26 ~20 ~29 ~23 ~22 ~3 ~18 ~1 ~22

\*Ghatika ~42 ~24 ~51 ~33 ~3 ~0 ~54 ~30 ~3

~/

Pratyantar Dasha in the Antardasa of Jupiter

/~\*~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu

\*Month ~1 ~1 ~1 ~0 ~1 ~0 ~0 ~0 ~1

\*Days ~14 ~23 ~17 ~19 ~26 ~16 ~28 ~19 ~20

\*Ghatika ~48 ~12 ~36 ~36 ~0 ~48 ~0 ~36 ~24

~/

Pratyantar Dasha in the Antardasa of Saturn

/~\*~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter

\*Month ~2 ~1 ~0 ~2 ~0 ~1 ~0 ~1 ~1

\*Days ~3 ~26 ~23 ~6 ~19 ~6 ~23 ~29 ~23

\*Ghatika ~30 ~30 ~30 ~0 ~0 ~0 ~30 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Mercury

/~\*~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn

\*Month ~1 ~0 ~1 ~0 ~0 ~0 ~1 ~1 ~1

\*Days ~20 ~20 ~29 ~17 ~29 ~20 ~23 ~17 ~26

\*Ghatika ~34 ~49 ~30 ~51 ~45 ~49 ~33 ~36 ~31

\*Palas ~30 ~30 ~0 ~0 ~0 ~30 ~30 ~0 ~30

~/

Pratyantar Dasha in the Antardasa of Ketu

/~\*~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury

\*Days ~8 ~24 ~7 ~12 ~8 ~22 ~19 ~23 ~20

\*Ghatika ~34 ~30 ~21 ~15 ~34 ~3 ~36 ~16 ~39

\*Palas ~30 ~0 ~0 ~- ~30 ~0 ~- ~30 ~30

~/

Pratyantar Dasha in the Antardasa of Venus

/~\*~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu

\*Month ~2 ~0 ~1 ~0 ~2 ~1 ~2 ~1 ~0

\*Days ~10 ~21 ~5 ~24 ~3 ~26 ~3 ~29 ~24

\*Ghatika ~0 ~0 ~0 ~0 ~0 ~0 ~30 ~30 ~30

~/

Pratyantar Dasha in the Antardasa of the Sun

/~\*~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus

\*Month ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Days ~6 ~10 ~7 ~18 ~16 ~19 ~17 ~7 ~21

\*Ghatika ~18 ~30 ~21 ~54 ~48 ~57 ~51 ~21 ~0

~/

Pratyantar Dasha in the Antardasa of the Moon

/~\*~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun

\*Month ~0 ~0 ~1 ~0 ~1 ~0 ~0 ~1 ~0

\*Days ~17 ~12 ~1 ~28 ~3 ~29 ~12 ~5 ~10

\*Ghatika ~30 ~15 ~30 ~0 ~0 ~15 ~45 ~15 ~30

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Effects of Pratyantar Dasha in the Antardasa of Mars

20. Mangal-Mangal. Danger from enemies, quarrels and fear of premature death on account of blood diseases.

21. Mangal -Rahu. Destruction of wealth and kingdom (fall of government), unpalatable food and quarrels with the enemy.

22. Mangal -Guru. Loss of intelligence, distress, sorrows to children, fear of premature death, negligence, quarrels and no fulfillment of any ambition.

23. Mangal -Śani. Destruction of the employer, distress, loss of wealth, danger from enemies, anxiety, quarrels and sorrows.

24. Mangal -Budh. Loss of intelligence, loss of wealth, fevers and loss of grains, garments and friends.

25. Mangal -Ketu. Distress from diseases, lethargy, premature death, danger from the king and weapons.

26. Mangal -Śukra. Distress from Chandal, sorrows, danger from the king and from weapons, dysentery and vomiting.

27. Mangal -Sūrya. Increase in landed property and wealth, satisfaction, visits of friends, happiness all-round.

28. Mangal -Chandra. Gains of white garments etc. from the southern direction, success in all ventures.

Antardasa of Rahu

Pratyantar Dasha in the Antardasa of Rahu

/~\* ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars

\*Month ~4 ~4 ~5 ~4 ~1 ~5 ~1 ~2 ~1

\*Days ~25 ~9 ~3 ~12 ~26 ~12 ~18 ~21 ~26

\*Ghatika ~48 ~36 ~54 ~42 ~42 ~0 ~36 ~0 ~42

~/

Pratyantar Dasha in the Antardasa of Jupiter

/~\*~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu

\*Month ~3 ~4 ~4 ~1 ~4 ~1 ~2 ~1 ~4

\*Days ~25 ~16 ~1 ~20 ~24 ~13 ~12 ~20 ~9

\*Ghatika ~12 ~48 ~24 ~24 ~0 ~12 ~0 ~24 ~36

~/

Pratyantar Dasha in the Antardasa of Saturn

/~\* ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu

\*Month ~3 ~4 ~4 ~1 ~4 ~1 ~2 ~1 ~4

\*Days ~25 ~16 ~1 ~20 ~24 ~13 ~12 ~20 ~9

\*Ghatika ~12 ~48 ~24 ~24 ~0 ~12 ~0 ~24 ~36

~/

Pratyantar Dasha in the Antardasa of Mercury

/~\*~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn

\*Month ~4 ~1 ~5 ~1 ~2 ~1 ~4 ~4 ~4

\*Days ~10 ~23 ~3 ~15 ~16 ~23 ~17 ~2 ~25

\*Ghatika ~3 ~33 ~-- ~54 ~30 ~33 ~42 ~24 ~21

~/

Pratyantar Dasha in the Antardasa of Ketu

/~\*~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury

\*Month ~0 ~2 ~0 ~1 ~0 ~1 ~1 ~1 ~1

\*Days ~22 ~3 ~10 ~1 ~22 ~26 ~20 ~29 ~23

\*Ghatika ~3 ~0 ~54 ~30 ~3 ~42 ~24 ~54 ~33

~/

Pratyantar Dasha in the Antardasa of Venus

/~\*~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu

\*Month ~6 ~1 ~3 ~2 ~5 ~4 ~5 ~5 ~2

\*Days ~0 ~24 ~0 ~3 ~12 ~24 ~21 ~3 ~3

\*Ghatika ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of the Sun

/~\*~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus

\*Month ~0 ~0 ~0 ~1 ~1 ~1 ~1 ~0 ~1

\*Days ~16 ~27 ~18 ~18 ~13 ~21 ~15 ~18 ~24

\*Ghatika ~12 ~0 ~54 ~36 ~12 ~18 ~54 ~54 ~0

~/

Pratyantar Dasha in the Antardasa of the Moon

/~\*~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun

\*Month ~1 ~1 ~2 ~2 ~2 ~2 ~1 ~3 ~0

\*Days ~15 ~1 ~21 ~12 ~25 ~16 ~1 ~0 ~27

\*Ghatika ~0 ~30 ~1 ~-- ~30 ~30 ~30 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Mars

/~\*~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon

\*Month ~0 ~1 ~1 ~1 ~1 ~0 ~2 ~0 ~1

\*Days ~22 ~26 ~20 ~29 ~23 ~22 ~3 ~18 ~1

\*Ghatika ~3 ~42 ~24 ~51 ~33 ~3 ~0 ~54 ~30

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Effects of Pratyantar Dasha in the Antardasa of Rahu

29. Rahu-Rahu. Imprisonment, disease, danger of injuries from weapons.

30. Rahu -Guru. Reverence everywhere, acquisition of conveyances, like elephants etc., gain of wealth.

31. Rahu -Śani. Rigorous imprisonment, loss of enjoyments, danger from enemies, affliction with rheumatism.

32. Rahu -Budh. Gain in all ventures, abnormal gain through wife.

33. Rahu -Ketu. Loss of intelligence, danger from enemies, obstacles, loss of wealth, quarrels, excitement.

34. Rahu -Śukra. Danger from a Yogini, danger from the king, loss of conveyances, availability of unpalatable food, loss of a wife, sorrow in the family.

35. Rahu -Sūrya. Danger from enemies, fevers, distress to children, fear of premature death, negligence.

36. Rahu -Chandra. Excitement, quarrels, worries, loss of reputation, fear, distress to father.

37. Rahu -Mangal. Septic boil in the anus (Bhagandhar), distress, due to a bite and pollution of blood, loss of wealth, excitement.

Antardasa of Jupiter

Pratyantar Dasha in the Antardasa of the Jupiter

/~\*~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu

\*Month ~3 ~4 ~2 ~1 ~4 ~1 ~2 ~1 ~3

\*Days ~12 ~1 ~18 ~14 ~8 ~8 ~4 ~14 ~25

\*Ghatika ~24 ~36 ~48 ~48 ~0 ~24 ~0 ~48 ~12

~/

Pratyantar Dasha in the Antardasa of Saturn

/~\*~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter

\*Month ~4 ~4 ~1 ~5 ~1 ~2 ~1 ~4 ~4

\*Days ~24 ~1 ~23 ~2 ~15 ~16 ~23 ~16 ~1

\*Ghatika ~24 ~2 ~12 ~0 ~36 ~0 ~12 ~48 ~36

~/

Pratyantar Dasha in the Antardasa of Mercury

/~\*~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn

\*Month ~3 ~1 ~4 ~1 ~2 ~1 ~4 ~3 ~4

\*Days ~25 ~17 ~16 ~10 ~8 ~17 ~2 ~18 ~9

\*Ghatika ~36 ~36 ~0 ~48 ~0 ~36 ~24 ~48 ~12

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Pratyantar Dasha in the Antardasa of Ketu

/~\*~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury

\*Month ~0 ~1 ~0 ~0 ~0 ~1 ~1 ~1 ~2

\*Days ~19 ~26 ~16 ~28 ~19 ~27 ~13 ~13 ~17

\*Ghatika ~36 ~48 ~0 ~36 ~24 ~48 ~12 ~36

~/

Pratyantar Dasha in the Antardasa of Venus

/~\*~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu

\*Month ~5 ~1 ~2 ~1 ~4 ~4 ~5 ~4 ~1

\*Days ~10 ~18 ~20 ~26 ~24 ~8 ~2 ~16 ~26

\*Ghatika ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of the Sun

/~\*~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus

\*Month ~0 ~0 ~0 ~1 ~1 ~1 ~1 ~0 ~2

\*Days ~14 ~24 ~16 ~13 ~8 ~15 ~10 ~16 ~18

\*Ghatika ~24 ~0 ~48 ~12 ~24 ~36 ~48 ~48 ~0

~/

Pratyantar Dasha in the Antardasa of the Moon

/~\*~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun

\*Month ~1 ~0 ~2 ~2 ~2 ~2 ~0 ~2 ~0

\*Days ~10 ~28 ~12 ~4 ~16 ~8 ~28 ~20 ~24

\*Ghatika ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Mars

/~\*~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon

\*Month ~0 ~1 ~1 ~1 ~1 ~0 ~1 ~0 ~0

\*Days ~19 ~20 ~14 ~23 ~17 ~19 ~16 ~16 ~28

\*Ghatika ~36 ~24 ~48 ~12 ~36 ~36 ~0 ~48 ~0

~/

Pratyantar Dasha in the Antardasa of Rahu

/~\*~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars

\*Month ~4 ~3 ~4 ~4 ~1 ~4 ~1 ~2 ~1

\*Days ~9 ~25 ~16 ~2 ~20 ~24 ~13 ~12 ~20

\*Ghatika ~36 ~12 ~48 ~24 ~24 ~0 ~12 ~0 ~24

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Effects of the Pratyantar Dasha in the Antardasa of Jupiter

38. Guru-Guru. Acquisition of gold, increase in wealth etc.

39. Guru -Śani. Increase in lands, conveyances and grains.

40. Guru -Budh. Success in the educational sphere, acquisition of clothes and gems, like pearls etc., visits of friends.

41. Guru -Ketu. Danger from water and thieves.

42. Guru -Śukra. Several kinds of learning, gain of gold, clothes, ornaments, well-being and satisfaction.

43. Guru -Sūrya. Gain from the king, friends and parents, reverence everywhere.

44. Guru -Chandra. No distress, gain of wealth and conveyances, success in ventures.

45. Guru -Mangal. Danger from weapons, pain in anus, burning in the stomach, indigestion, distress from enemies.

46. Guru -Rahu. Antagonism with menials (Chandaldhi) and loss of wealth and distress through them.

Antardasa of Saturn

Pratyantar Dasha in the Antardasa of the Saturn

/~\*~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter

\*Month ~5 ~5 ~2 ~6 ~1 ~3 ~2 ~5 ~4

\*Days ~21 ~3 ~3 ~0 ~24 ~0 ~3 ~12 ~24

\*Ghatika ~28 ~25 ~10 ~30 ~9 ~15 ~10 ~27 ~24

\*Palas ~30 ~30 ~30 ~0 ~0 ~0 ~30 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Mercury

/~\*~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn

\*Month ~4 ~1 ~5 ~1 ~2 ~1 ~4 ~4 ~5

\*Days ~17 ~26 ~11 ~18 ~20 ~26 ~25 ~9 ~3

\*Ghatika ~16 ~31 ~30 ~27 ~45 ~31 ~11 ~12 ~25

\*Palas ~30 ~30 ~0 ~0 ~0 ~30 ~0 ~0 ~30

~/

Pratyantar Dasha in the Antardasa of Ketu

/~\*~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury

\*Month ~0 ~2 ~0 ~1 ~0 ~1 ~1 ~2 ~1

\*Days ~23 ~6 ~19 ~3 ~23 ~29 ~23 ~3 ~26

\*Ghatika ~16 ~30 ~57 ~15 ~16 ~51 ~12 ~10 ~31

\*Palas ~30 ~0 ~0 ~0 ~30 ~0 ~0 ~30 ~30

~/

Pratyantar Dasha in the Antardasa of Venus

/~\*~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu

\*Month ~6 ~1 ~3 ~2 ~5 ~5 ~6 ~6 ~2

\*Days ~10 ~27 ~5 ~6 ~21 ~2 ~0 ~11 ~6

\*Ghatika ~0 ~0 ~0 ~30 ~0 ~0 ~30 ~30 ~30

~/

Pratyantar Dasha in the Antardasa of the Sun

/~\*~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus

\*Month ~0 ~0 ~0 ~1 ~1 ~1 ~1 ~0 ~1

\*Days ~17 ~28 ~19 ~21 ~15 ~24 ~18 ~19 ~27

\*Ghatika ~6 ~30 ~57 ~18 ~36 ~9 ~27 ~57 ~0

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Pratyantar Dasha in the Antardasa of the Moon

/~\*~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun

\*Month ~1 ~1 ~2 ~2 ~3 ~2 ~1 ~3 ~0

\*Days ~17 ~3 ~25 ~15 ~0 ~20 ~3 ~5 ~28

\*Ghatika ~30 ~15 ~30 ~0 ~15 ~45 ~15 ~0 ~30

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Pratyantar Dasha in the Antardasa of Mars

/~\*~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon

\*Month ~0 ~1 ~1 ~2 ~1 ~0 ~2 ~0 ~1

\*Days ~23 ~29 ~23 ~3 ~26 ~23 ~6 ~19 ~3

\*Ghatika ~16 ~51 ~12 ~10 ~31 ~16 ~30 ~57 ~15

\*Palas ~30 ~0 ~0 ~30 ~30 ~30 ~0 ~0 ~0

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Pratyantar Dasha in the Antardasa of Rahu

/~\*~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars

\*Month ~5 ~4 ~5 ~4 ~1 ~5 ~1 ~2 ~1

\*Days ~3 ~16 ~12 ~25 ~29 ~21 ~21 ~25 ~29

\*Ghatika ~54 ~48 ~27 ~21 ~51 ~0 ~18 ~30 ~51

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Pratyantar Dasha in the Antardasa of Jupiter

/~\*~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu

\*Month ~4 ~4 ~4 ~1 ~5 ~1 ~2 ~1 ~4

\*Days ~1 ~24 ~9 ~23 ~2 ~15 ~16 ~23 ~16

\*Ghatika ~36 ~24 ~12 ~12 ~0 ~36 ~0 ~12 ~12

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Effects of Pratyantar Dasha in the Antardasa of Saturn

47. Śani-Śani. Physical distress, quarrels, danger from menials.

48. Śani -Budh. Loss of intelligence, quarrels, dangers, anxiety about availability of food, loss of wealth, danger from enemy.

49. Śani -Ketu. Imprisonment in the camp of the enemy, loss of luster, hunger, anxiety and agony.

50. Śani -Śukra. Fulfillment of ambitions, well-being in the family, success in ventures and gains therefrom.

51. Śani -Sūrya. Conferment of authority by the king, quarrels in the family, fevers.

52. Śani -Chandra. Development of intelligence, inauguration of big a venture, loss of luster, extravagant expenditure, association with many women.

53. Śani -Mangal. Loss of valour, distress to son, danger from fire and enemy, distress from bile and wind.

54. Śani -Rahu. Loss of wealth, clothes, land, going away to foreign lands, fear of death.

55. Śani -Guru. Inability to prevent losses, caused by women, quarrels, excitement.

Antardasa of Mercury

Pratyantar Dasha in the Antardasa of the Mercury

/~\*~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn

\*Month ~4 ~1 ~4 ~1 ~2 ~1 ~4 ~3 ~4

\*Days ~2 ~20 ~24 ~13 ~12 ~20 ~10 ~25 ~17

\*Ghatika ~49 ~34 ~30 ~21 ~15 ~24 ~3 ~36 ~16

\*Palas ~30 ~30 ~0 ~0 ~0 ~30 ~0 ~0 ~30

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Pratyantar Dasha in the Antardasa of Ketu

/~\*~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury

\*Month ~0 ~1 ~0 ~0 ~0 ~1 ~1 ~1 ~1

\*Days ~20 ~29 ~10 ~29 ~20 ~23 ~17 ~26 ~20

\*Ghatika ~49 ~30 ~51 ~45 ~49 ~33 ~36 ~31 ~34

\*Palas ~30 ~-- ~-- ~-- ~30 ~0 ~0 ~30 ~30

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Pratyantar Dasha in the Antardasa of Venus

/~\*~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu

\*Month ~5 ~1 ~2 ~1 ~5 ~4 ~5 ~4 ~1

\*Days ~20 ~21 ~25 ~29 ~3 ~16 ~11 ~24 ~39

\*Ghatika ~0 ~0 ~0 ~30 ~0 ~0 ~30 ~30 ~30

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Pratyantar Dasha in the Antardasa of the Sun

/~\*~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus

\*Month ~0 ~0 ~0 ~1 ~1 ~1 ~1 ~0 ~1

\*Days ~15 ~25 ~17 ~15 ~10 ~18 ~13 ~17 ~21

\*Ghatika ~28 ~30 ~51 ~54 ~48 ~27 ~21 ~51 ~0

~/

Pratyantar Dasha in the Antardasa of the Moon

/~\*~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun

\*Month ~1 ~0 ~2 ~2 ~2 ~2 ~0 ~2 ~0

\*Days ~12 ~29 ~16 ~8 ~20 ~12 ~29 ~25 ~25

\*Ghatika ~30 ~45 ~30 ~0 ~45 ~15 ~45 ~6 ~30

~/

Pratyantar Dasha in the Antardasa of Mars

/~\*~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon

\*Month ~0 ~1 ~1 ~1 ~1 ~0 ~1 ~0 ~0

\*Days ~20 ~23 ~17 ~26 ~20 ~20 ~29 ~17 ~29

\*Ghatika ~49 ~33 ~36 ~31 ~34 ~49 ~30 ~51 ~45

\*Palas ~30 ~0 ~0 ~30 ~30 ~30 ~-- ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Rahu

/~\*~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars

\*Month ~4 ~4 ~4 ~4 ~1 ~5 ~1 ~2 ~1

\*Days ~17 ~2 ~25 ~10 ~23 ~3 ~15 ~16 ~23

\*Ghatika ~42 ~24 ~21 ~3 ~33 ~0 ~54 ~30 ~33

~/

Pratyantar Dasha in the Antardasa of Jupiter

/~\*~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu

\*Month ~3 ~4 ~3 ~1 ~4 ~1 ~2 ~1 ~4

\*Days ~18 ~9 ~25 ~17 ~16 ~10 ~8 ~10 ~2

\*Ghatika ~48 ~12 ~36 ~36 ~0 ~48 ~0 ~36 ~24

~/

Pratyantar Dasha in the Antardasa of Saturn

/~\*~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter

\*Month ~5 ~4 ~1 ~5 ~1 ~2 ~1 ~4 ~4

\*Days ~3 ~17 ~26 ~11 ~18 ~20 ~26 ~25 ~9

\*Ghatika ~25 ~16 ~31 ~30 ~27 ~45 ~31 ~21 ~12

\*Palas ~30 ~30 ~30 ~0 ~0 ~0 ~30 ~0 ~0

~/

Effects of Pratyantar Dasha in the Antardasa of Mercury

56. Budh-Budh. Gain of intelligence, education, wealth, clothes etc.

57. Budh -Ketu. Coarse food, stomach troubles, eye troubles, distress from bilious and blood disorders.

58. Budh -Śukra. Gains from a northern direction, loss of cattle, acquisition of authority from government.

59. Budh -Sūrya. Loss of splendour and distress through diseases, distress in the heart.

60. Budh -Chandra. Marriage, gain of wealth and property, birth of a daughter, enjoyments all-round.

61. Budh -Mangal. Religious-mindedness, increase in wealth, danger from fire and enemies, gain of red clothes, injury from a weapon.

62. Budh -Rahu. Quarrels, danger from wife, or some other woman, danger from the king.

63. Budh -Guru. Acquisition of a kingdom, conferment of authority by the king, reverence from the king, education, intelligence.

64. Budh -Śani. Bilious and windy troubles, injuries to the body, loss of wealth.

Antardasa of Ketu

Pratyantar Dasha in the Antardasa of Ketu

/~\*~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury

\*Month ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Days ~8 ~24 ~7 ~12 ~8 ~22 ~19 ~23 ~20

\*Ghatika ~34 ~30 ~31 ~15 ~38 ~3 ~36 ~16 ~49

\*Palas ~30 ~0 ~0 ~0 ~30 ~0 ~0 ~30 ~30

~/

Pratyantar Dasha in the Antardasa of Venus

/~\*~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu

\*Month ~2 ~0 ~1 ~0 ~2 ~1 ~2 ~1 ~0

\*Days ~10 ~21 ~5 ~24 ~3 ~26 ~6 ~29 ~24

\*Ghatika ~0 ~0 ~0 ~30 ~0 ~0 ~30 ~30 ~30

~/

Pratyantar Dasha in the Antardasa of the Sun

/~\*~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus

\*Month ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Days ~6 ~10 ~7 ~18 ~16 ~19 ~17 ~7 ~21

\*Ghatika ~18 ~30 ~21 ~54 ~48 ~57 ~51 ~21 ~0

~/

Pratyantar Dasha in the Antardasa of the Moon

/~\*~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun

\*Month ~0 ~0 ~1 ~0 ~1 ~0 ~0 ~1 ~0

\*Days ~17 ~12 ~1 ~28 ~3 ~29 ~12 ~5 ~10

\*Ghatika ~30 ~15 ~30 ~0 ~15 ~45 ~15 ~0 ~30

~/

Pratyantar Dasha in the Antardasa of Mars

/~\*~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon

\*Month ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Days ~8 ~22 ~19 ~23 ~20 ~8 ~24 ~7 ~12

\*Ghatika ~24 ~3 ~36 ~16 ~49 ~34 ~30 ~21 ~15

\*Palas ~26 ~-- ~0 ~30 ~30 ~30 ~0 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Rahu

/~\*~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars

\*Month ~1 ~1 ~1 ~1 ~0 ~2 ~0 ~1 ~0

\*Days ~26 ~20 ~29 ~23 ~22 ~3 ~18 ~1 ~22

\*Ghatika ~42 ~24 ~51 ~33 ~3 ~6 ~54 ~30 ~3

~/

Pratyantar Dasha in the Antardasa of Jupiter

/~\*~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu

\*Month ~1 ~1 ~1 ~0 ~1 ~0 ~0 ~0 ~1

\*Days ~14 ~23 ~17 ~19 ~26 ~16 ~28 ~19 ~20

\*Ghatika ~48 ~12 ~36 ~36 ~0 ~48 ~0 ~36 ~24

~/

Pratyantar Dasha in the Antardasa of Saturn

/~\*~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter

\*Month ~2 ~1 ~0 ~2 ~0 ~1 ~0 ~1 ~1

\*Days ~3 ~26 ~23 ~6 ~19 ~3 ~23 ~29 ~23

\*Ghatika ~10 ~31 ~16 ~30 ~57 ~15 ~16 ~51 ~12

\*Palas ~30 ~30 ~30 ~0 ~0 ~30 ~30 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Mercury

/~\*~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn

\*Month ~1 ~0 ~1 ~0 ~0 ~0 ~1 ~1 ~1

\*Days ~20 ~20 ~29 ~17 ~29 ~20 ~23 ~17 ~26

\*Ghatika ~24 ~49 ~30 ~51 ~45 ~49 ~33 ~36 ~31

\*Palas ~30 ~30 ~0 ~0 ~0 ~30 ~0 ~0 ~30

~/

Effects of Pratyantar Dasha in the Antardasa of Ketu

65. Ketu-Ketu. Sudden disaster, going away to foreign lands, loss of wealth.

66. Ketu -Śukra. Loss of wealth through a non-Hindu king, eye troubles, headache, loss of cattle.

67. Ketu -Sūrya. Antagonism with friends, premature death, defeat, exchange of arguments.

68. Ketu -Chandra. Loss of grains, physical distress, misunderstanding, dysentery.

69. Ketu -Mangal. Injury from weapons, distress from fire, danger from menials and enemies.

70. Ketu -Rahu. Danger from women and enemies, distress, caused by menials.

71. Ketu -Guru. Loss of friends, wealth and garments, opprobrium in the house, troubles from everywhere.

72. Ketu -Śani. Death of cattle and friends, physical distress, very meagre gain of wealth.

73. Ketu -Budh. Loss of understanding, excitement, failure in education, dangers, failure in all ventures.

Antardasa of Venus

Pratyantar Dasha in the Antardasa of Venus

/~\*~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu

\*Month ~6 ~2 ~3 ~2 ~6 ~5 ~6 ~5 ~2

\*Days ~20 ~0 ~10 ~10 ~0 ~10 ~10 ~20 ~10

\*Ghatika ~-- ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of the Sun

/~\*~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus

\*Month ~0 ~1 ~0 ~1 ~1 ~1 ~1 ~0 ~2

\*Days ~18 ~0 ~21 ~24 ~18 ~27 ~21 ~21 ~0

\*Ghatika ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of the Moon

/~\*~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun

\*Month ~1 ~1 ~3 ~2 ~3 ~2 ~1 ~3 ~1

\*Days ~20 ~5 ~0 ~20 ~5 ~25 ~5 ~10 ~0

\*Ghatika ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~-- ~0

~/

Pratyantar Dasha in the Antardasa of Mars

/~\*~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon

\*Month ~0 ~2 ~1 ~2 ~1 ~0 ~2 ~0 ~1

\*Days ~24 ~3 ~26 ~6 ~29 ~24 ~10 ~21 ~5

\*Ghatika ~30 ~0 ~0 ~30 ~30 ~30 ~0 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Rahu

/~\*~~Rahu ~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars

\*Month ~5 ~4 ~5 ~5 ~2 ~6 ~1 ~3 ~2

\*Days ~12 ~24 ~21 ~3 ~3 ~0 ~24 ~0 ~3

\*Ghatika ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Jupiter

/~\*~~Jupiter ~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu

\*Month ~4 ~5 ~4 ~1 ~5 ~1 ~3 ~1 ~4

\*Days ~8 ~2 ~16 ~26 ~10 ~18 ~20 ~26 ~24

\*Ghatika ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Saturn

/~\*~~Saturn ~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter

\*Month ~6 ~5 ~2 ~6 ~1 ~3 ~2 ~5 ~5

\*Days ~0 ~11 ~6 ~10 ~27 ~5 ~6 ~21 ~2

\*Ghatika ~30 ~30 ~30 ~0 ~0 ~0 ~30 ~0 ~0

~/

Pratyantar Dasha in the Antardasa of Mercury

/~\*~~Mercury ~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn

\*Month ~4 ~1 ~5 ~1 ~2 ~1 ~5 ~4 ~5

\*Days ~24 ~29 ~20 ~21 ~25 ~29 ~3 ~16 ~11

\*Ghatika ~30 ~30 ~-- ~0 ~0 ~30 ~0 ~0 ~30

~/

Pratyantar Dasha in the Antardasa of Ketu

/~\*~~Ketu ~~Venus ~~Sun ~~Moon ~~Mars ~~Rahu ~~Jupiter ~~Saturn ~~Mercury

\*Month ~0 ~2 ~0 ~1 ~0 ~2 ~1 ~2 ~1

\*Days ~24 ~10 ~21 ~5 ~24 ~3 ~25 ~6 ~29

\*Ghatika ~30 ~0 ~0 ~0 ~30 ~0 ~0 ~30 ~30

~/

Effects of the Pratyantar Dasha in the Antardasa of Venus

74. Śukra-Śukra. Gains of white clothes, conveyances, gems, like pearls etc., association with beautiful damsel.

75. Śukra -Sūrya. Rheumatic fever, headache, danger from the king and enemies and meagre gain of wealth.

76. Śukra -Chandra. Birth of a daughter, gain of clothes etc. from the king, acquisition of authority.

77. Śukra -Mangal. Blood and bile troubles, quarrels, many kinds of distresses.

78. Śukra -Rahu. Quarrels with wife, danger, distress from the king and enemies.

79. Śukra -Guru. Acquisition of kingdom, wealth, garments, gems, ornaments and conveyance, like elephants etc.

80. Śukra -Śani. Acquisition of donkey, camel, goat, iron, grains, sesame seeds, physical pains.

81. Śukra -Budh. Gains of wealth, knowledge, authority from the king, gain of money, distributed by others.

82. Śukra -Ketu. Premature death, going away from homeland, gains of wealth at times.

## Chapter 62. Effects of Sukshmantar Dashas in Pratyantar Dashas

1. The Sukshmantar Dasha is arrived at by multiplying the periods of Pratyantar Dasha separately for each Grah by the Dasha years of that Grah and then by dividing the product by 120.

Example: Suppose we have to find out Sookshma-Antardasa of the Sun, in his own Dasha, in his Antardasa and in his Pratyantar Dasha. Dasha period of the Sun is 6 years, Pratyantar Dasha is 5/24 (5 days 24 Ghatikas) or 324 Ghatikas. The Sookshma-Antardasa will be 324 X 6 = 1944 ÷ 120 16 Ghatikas and 12 palas. The Sookshma-Antardasa of other planets may be calculated in the same manner.

Sookshma Dasha in the Pratyantar Dasha of the Sun

/~\*~~SN ~~MN ~~MRS ~~RH ~~JUP ~~SAT ~~MCY ~~KT ~~VEN

\*Ghatika ~16 ~27 ~18 ~48 ~43 ~51 ~45 ~18 ~54

\*Palas ~12 ~0 ~54 ~36 ~12 ~18 ~54 ~54 ~0

~/

Pratyantar Dasha of the Sun

2. Sūrya-Sūrya (Sukshm Dasha of Sūrya in Pratyantar Dasha of Sūrya). Going away from homeland, danger of death, loss of position, losses all-round.

3. Sūrya -Chandra. Devotion towards deities and Brahmins, interest in pious deeds, affectionate relations with friends.

4. Sūrya -Mangal. Indulgence in sinful deeds, distress from cruel enemies, bleeding.

5. Sūrya -Rahu. Danger from thieves, fire and poison, defeat in war, religious inclination.

6. Sūrya -Guru. Recognition by government, respected by government employees, becoming favourite of the king.

7. Sūrya -Śani. Causing trouble to respected persons and Brahmins by theft and by other bold deeds, going away from one’s own place, mental agony.

8. Sūrya -Budh. Gains of fancy garments, association with a beautiful damsel, sudden success in ventures.

9. Sūrya -Ketu. Achievement of glory through wife and employees, loss of wealth, comforts from servants.

10. Sūrya -Śukra. Happiness from son, friends and wife, acquisition of many kinds of properties.

Pratyantar Dasha of the Moon

11. Chandra-Chandra. Gain of ornaments and land, reverence, recognition from the king, anger, glory.

12. Chandra -Mangal. Distress, antagonism with the enemy, stomach troubles, death of father, troubles, due to imbalance of wind and bile.

13. Chandra -Rahu. Disharmony with friends and kinsmen, going away from homeland, loss of wealth, imprisonment.

14. Chandra -Guru. Opulence and glory with royal symbols, birth of a son, gain of property, enjoyments all-round.

15. Chandra -Śani. Wrath of the king, loss of wealth in business dealings, danger from thieves and Brahmins.

16. Chandra -Budh. Reverence from the king, gain of wealth, gain of conveyance from a foreign land, increase in the number of children.

17. Chandra -Ketu. Loss in the livelihood, earned by sale etc., grains, medicines, cattle etc., danger from fire and the sun’s rays (sun-stroke).

18. Chandra -Śukra. Marriage, gain of a kingdom, land, garments, ornaments, reputation etc.

19. Chandra -Sūrya. Troubles, losses in ventures, destruction of grains and cattle, physical distress.

Pratyantar Dasha of Mars

20. Mangal-Mangal. Sorrows on account of loss of lands, epilepsy, imprisonment, unhappiness.

21. Mangal -Rahu. Physical distress, danger from the people (due to unpopularity), loss of wife and children, danger from fire.

22. Mangal -Guru. Devotion towards deities, Mantra Siddhi, reverence from the people, enjoyments.

23. Mangal -Śani. Release from imprisonment, happiness on account of wealth, gains of clothes and servants.

24. Mangal -Budh. Comforts of Chatr, Chamar etc. (receiving respect, as that of a king), breathing troubles.

25. Mangal -Ketu. Indulgence in undesirable deeds at the instance of others, one always remains filthy.

26. Mangal -Śukra. Enjoyment with women of choice, gain of wealth, food etc.

27. Mangal -Sūrya. Wrath of the king, distress through Brahmins, failure in ventures, odium in public (Loka Nindha).

28. Mangal -Chandra. Piousness, gain of wealth, devotion towards deities and Brahmins, danger from diseases.

Pratyantar Dasha of Rahu

29. Rahu-Rahu. Tendering to create turbulence by people, lack of wisdom in performance of duties, affliction of the mind.

30. Rahu -Guru. Affliction with a chronic disease, poverty, but revered by the people and the religious-mindedness.

31. Rahu -Śani. Gain of wealth through unfair means, wicked, or mean nature, performing other person’s duties, undesirable association.

32. Rahu -Budh. Increase in desires for sexual acts with women, eloquence, hunger, physical distress.

33. Rahu -Ketu. Politeness, loss of reputation, imprisonment, cold heartedness, loss of public money.

34. Rahu -Śukra. Freedom from imprisonment, gain of position and wealth.

35. Rahu -Sūrya. Settling down in foreign lands, affliction with Gulma, even temperament, comforts of conveyances.

36. Rahu -Chandra. Gain of gems (money), wealth, education, attachment to prayers, good behavior and devotion towards deities.

37. Rahu -Mangal. Fleeing after defeat, anger, imprisonment, indulgence in thefts and stealing.

Effects in the Sookshma Dasha in the Pratyantar Dasha of Jupiter

38. Guru-Guru. Banishment of sorrows, increase in wealth, performing Havan, devotion to Lord Shiva, gains of conveyance, marked with royal symbols.

39. Guru -Śani. Obstacles in fasting, agony, foreign journeys, loss of wealth, antagonism with kinsmen.

40. Guru -Budh. Success in education, increase in intelligence, reverence from the people (popularity), gains of wealth, all sorts of enjoyments and comforts at home.

41. Guru -Ketu. Knowledge, glory, learning, study of Shastras, worship of Lord Shiva, Havan, devotion toward preceptor.

42. Guru -Śukra. Recovery from diseases, enjoyments, gain of wealth, happiness from wife and children.

43. Guru -Sūrya. Troubles of wind and bile, stomach pains through imbalance of phlegm and Rasas.

44. Guru -Chandra. Glory with umbrella with royal symbols, celebrations on the birth of a son, distress in eyes and stomach.

45. Guru -Mangal. Administration of poison by wife, imprisonment, danger from diseases, going away to foreign lands, confusion and misunderstandings.

46. Guru -Rahu. Danger from thieves, snakes and scorpions, diseases and distress.

Pratyantar Dasha of Saturn

47. Śani-Śani. Loss of wealth, diseases, like rheumatism etc., destruction of the family, taking meals separately from the family, full of sorrows.

48. Śani -Budh. Profits in business, progress in education, increase in wealth and lands.

49. Śani -Ketu. Turbulence by thieves, leprosy, loss of livelihood, physical pains.

50. Śani -Śukra. Opulence and glory, learning the use of weapons, birth of a son, coronation, good health and fulfillment of all ambitions.

51. Śani -Sūrya. Wrath of the king, quarrels in the family, physical distress.

52. Śani -Chandra. Development of intelligence, inauguration of a big project, loss of luster, extravagance, happiness from wife and children.

53. Śani -Mangal. Loss of luster, excitement, burning in the stomach, misunderstanding, quarrels and wind and bile disorders.

54. Śani -Rahu. Death of parents, agony, extravagance, failure in ventures.

55. Śani -Guru. Acquisition of gold coins, reverence from the public, increase in wealth and grains, acquisition of Chatr with royal symbols.

Pratyantar Dasha of Mercury

56. Budh-Budh. Dawn of fortune, reverence from the king, increase in wealth and property and affectionate relations with all.

57. Budh -Ketu. Danger from fire, agony, distress to wife, coarse food and immoral tendencies.

58. Budh -Śukra. Gain of conveyances, wealth, grains, produced in water, good repute and enjoyments.

59. Budh -Sūrya. Injuries, wrath of the king, confusion in the mind, diseases, loss of wealth, ridicule in public.

60. Budh -Chandra. Good fortune, stability of mind, reverence from the king, gains of property, visits of friends and the preceptor.

61. Budh -Mangal. Danger from fire and poison, idiocy, poverty, confusion of mind, excitement.

62. Budh -Rahu. Danger from fire and snakes and the victory over an enemy (with difficulty), opprobrium from goblins (evil, mischievous spirit).

63. Budh -Guru. Construction of a house, interest in charities, comforts and enjoyments, increase in opulence, gain of wealth from the king.

64. Budh -Śani. Profits in business, progress in education and increase in wealth, marriage, circumambience of comprehensiveness.

Pratyantar Dasha of Ketu

65. Ketu-Ketu. Happiness from wife and children, physical troubles, poverty, begging.

66. Ketu -Śukra. Freedom from diseases, gains of wealth, devotion towards Brahmins and the preceptor, union with members of the family.

67. Ketu -Sūrya. Quarrels, loss of land, residence in foreign lands, disaster upon friends.

68. Ketu -Chandra. Promotion in service, victory in war, good reputation in public.

69. Ketu -Mangal. Danger of falling from a horse etc., distress from thieves and the wicked, suffering from Gulma and headache.

70. Ketu -Rahu. Destruction of wife, father etc., defamation, due to association with a wicked woman, vomiting, blood pollution, bilious diseases.

71. Ketu -Guru. Antagonism with the enemy, increase in property and opulence, distress, due to losses in cattle, wealth and agricultural production.

72. Ketu -Śani. Imaginary distress, little comfort, fasting, antagonism with wife, indulgence in falsehood.

73. Ketu -Budh. Union and separation from many kinds of people, distress to the enemy, increase in wealth and property.

Pratyantar Dasha of Venus

74. Śukra-Śukra. Destruction of enemies, enjoyments, construction of temples of Lord Shiva etc. and reservoirs.

75. Śukra -Sūrya. Agony in mind and heart, confusion of mind, wanderings, both losses and gains at different times.

76. Śukra -Chandra. Sound health, increase in wealth, success in ventures through business dealings, progress in education and increase of intelligence.

77. Śukra -Mangal. Idiocy, danger from an enemy, going away from one’s homeland, danger from diseases.

78. Śukra -Rahu. Danger from fire and snakes, destruction of kinsmen, resignation from position (service etc.).

79. Śukra -Guru. Success in ventures, increase in wealth and agricultural production, abnormal profits from purchase and sale business.

80. Śukra -Śani. Distress from an enemy, sorrows, destruction of cattle, loss of persons, belonging to the Gotra of the native and elders (preceptors).

81. Śukra -Budh. Increase in wealth with the assistance of kinsmen, gain of wealth through business, happiness from wife and children.

82. Śukra -Ketu. Danger from fire, distress from diseases, distress in mouth, eyes and forehead, loss of accumulated wealth, mental agony.

Notes: It will be noted from the description of effects in Sookshma Dasha that generally, the effects of Sookshma Dasha of malefic in the Pratyantar Dasha of benefices are not favourable and those of benefices in the Pratyantar Dasha of malefic are favourable. If the Pratyantar Dasha and Sookshma Dasha both are favourable, there will be special auspiciousness in effects and if the both are unfavourable, there will be more inauspiciousness in effects.

## Chapter 63. Effects of Prana Dashas in Sukshma Dashas

1. If we multiply the Sukshma Dasha spans by the Dasha years of each Grah and divide the product by 120, we will get the Prana Dasha.

Example: The Sookshma Dasha of the Sun is 16 Ghatikas and 12 palas or 972 palas. The Prana Dasha of the Sun in his own Sookshma Dasha will be-

972 X 6 = 5832 ÷ 120 = 48 palas and 36 Vipala.

Thus 48 palas and 36 Vipala will be Prana Dasha in the Sookshma Dasha of the Sun in his Pratyantar Dasha, Antardasa and Dasha.

Prana Dasha in the Sookshma Dasha of the Sun

/~\*SN~~MOON~~MARS~~RAHU~~JUP~~SAT~~MCY~~KETU~~VEN~~SUN

\*Ghatikas~0~1~0~2~2~2~2~0~2

\*Palas~48~21~56~25~9~33~17~56~42

\*Vipala~36~0~42~48~36~54~42~42~0

~/

The same method is to be adopted for all the planets.

Sookshma Dasha of the Sun

2. Sūrya-Sūrya. Interest in unnatural sexual intercourse, danger from thieves, fire and the king, physical distress.

3. Sūrya-Chandra. Enjoyments, availability of good food, development of intelligence, opulence and glory, like that of a king, by the beneficence of generous people.

4. Sūrya -Mangal. Antagonism with the king with the connivance of others, dangers and great losses.

5. Sūrya -Rahu. Hunger, danger from poison, loss of wealth, because of punishment by the king.

6. Sūrya -Guru. Success in many educational spheres, gain of wealth, success in ventures, because of the exchange of visits with the king and Brahmins.

7. Sūrya -Śani. Imprisonment, death, excitement, obstacles and losses in ventures.

8. Sūrya -Budh. Feeding from the king’s kitchen, acquisition of Chatr and Chamar with royal symbols, attainment of the position of a high dignitary in government.

9. Sūrya -Ketu. Loss of wealth, due to quarrels with the preceptor (elders), wife and kinsmen.

10. Sūrya -Śukra. Recognition, or reverence from the king, increase in wealth, happiness from wife and children, enjoyments from eating and drinking.

Sookshma Dasha of the Moon

11. Chandra-Chandra. Happiness from wife and children, gain of wealth and clothes, Yog Sidhi.

12. Chandra -Mangal. Consumption, leprosy, destruction of kinsmen, bleeding, creation of turbulence by friends and goblins.

13. Chandra -Rahu. Danger from snakes, creation of turbulance by evil spirits, weakness of eyesight, confusion of mind.

14. Chandra-Guru. Growth of religious-mindedness, forgiveness, devotion towards deities and Brahmins, good fortune, meeting with near and dear ones.

15. Chandra-Śani. Unexpected and sudden physical distress, creation of troubles by enemies, weakness of eyesight, gain of wealth.

16. Chandra-Budh. Gift of Chamar and Chatr by the king, acquisition of a kingdom, even-mindedness in people.

17. Chandra-Ketu. Danger from weapons, from fire, from an enemy and from poison, stomach troubles, separation from wife and children.

18. Chandra-Śukra. Acquisition of friends and wife, gain of wealth from foreign lands, all kinds of enjoyments.

19. Chandra-Sūrya. Brutality, increase in anger, fear of death, agony, going away from the homeland, dangers.

Sookshma Dasha of Mars

20. Mangal-Mangal. Quarrels with the enemy, imprisonment, bilious and blood pollution troubles.

21. Mangal-Rahu. Separation from wife and children, distress, because of oppression by kinsmen, fear of death, poison.

22. Mangal-Guru. Devotion towards deities, gain of wealth, competence in Mantra rituals.

23. Mangal-Śani. Danger from fire, death, loss of wealth, loss of position, but good relations with kinsmen.

24. Mangal-Budh. Gains of splendid garments, ornaments, marriage.

25. Mangal-Ketu. Fear of falling from a high place, eye troubles, danger from snakes, loss of reputation.

26. Mangal-Śukra. Gain of wealth, reverence amongst people, enjoyment of many kinds of luxuries.

27. Mangal-Sūrya. Fevers, lunacy, loss of wealth, wrath of the king, poverty.

28. Mangal-Chandra. Comforts of good food and garments, distress from heat and cold.

Sookshma Dasha of Rahu

29. Rahu-Rahu. Loss of taste in eating, danger from poison, loss of wealth through rashness.

30. Rahu-Guru. Physical well-being, fearlessness, gain of conveyance and quarrels with menials.

31. Rahu-Śani. Danger from fire, diseases, loss of wealth through menials, imprisonment.

32. Rahu-Budh. Devotion towards the preceptor and increase of wealth through his beneficence, good qualities and well cultured.

33. Rahu-Ketu. Antagonism with wife and children, going away from home, loss of wealth through rashness.

34. Rahu-Śukra. Acquisition of Chatr, Chamar, conveyances etc., success in all ventures, worship of Lord Shiva, construction of a house.

35. Rahu-Sūrya. Affliction with piles, wrath of the king, loss of cattle.

36. Rahu-Chandra. Development of mental powers and intelligence, popularity, visits of preceptors, danger of committing sins.

37. Rahu-Mangal. Dangers from menials and fire, loss of position, disaster, filthiness and meanness.

Sookshma Dasha of Guru

38. Guru-Guru. Happiness, increase in wealth, performance of Havan, worship of Lord Shiva, acquisition of Chatr and conveyances.

39. Guru-Śani. Failure in fasting, unhappiness, going away to foreign lands, loss of wealth, antagonism with kinsmen.

40. Guru-Budh. Progress in education, increase in intelligence, happiness to wife and children, popularity, gain of wealth.

41. Guru-Ketu. Opulence and glory, learnedness, gain of knowledge of Shastras, worship of Lord Shiva, performance of Havan, devotion towards preceptor.

42. Guru-Śukra. Freedom from diseases, enjoyments, increase in wealth, happiness from wife and children.

43. Guru-Sūrya. Disorders of wind, bile and phlegm, pains, due to disorders of juices in the body.

44. Guru-Chandra. Acquisition of Chatr with royal symbol, opulence and glory, increase in children, eye and stomach troubles.

45. Guru-Mangal. Danger of administration of poison by wife, imprisonment, foreign journeys, confusion of mind.

46. Guru-Rahu. Distress from diseases, troubles from thieves, danger from snakes, scorpions etc.

Sookshma Dasha of Śani

47. Śani-Śani: Loss of luster, due to fevers, leprosy, stomach troubles, danger of death from fire.

48. Śani-Budh. Gain of wealth and grains, profits in business, reverence, devotion towards deities and Brahmins.

49. Śani-Ketu. Death-like distress, creation of turbulence by evil spirits, insult from a woman, other than one’s wife.

50. Śani-Śukra. Enjoyments through wealth, son and beneficence of the king, performance of Havanas, marriage etc.

51. Śani-Sūrya. Troubles in the eyes and forehead, danger from snakes and enemies, loss of wealth, distress.

52. Śani-Chandra. Sound health, birth of a son, relief, thriving strength, devotion towards deities and Brahmins.

53. Śani-Mangal. Affliction with Gulma, danger from enemy, danger of death during hunting, danger from snakes, from fire and from poison.

54. Śani-Rahu. Going away from the homeland, danger from the king, bewitchment, taking of poison, troubles from wind and bile.

55. Śani-Guru. Attainment of the position of a Commander in the Army, gain of land, association with ascetics, reverence from the king.

Sookshma Dasha of Budh

56. Budh-Budh. Increase in enjoyments, wealth and religious-mindedness, even-mindedness in all living beings.

57. Budh-Ketu. Danger from thieves, from fire and from poison, death-like suffering.

58. Budh-Śukra. Supremacy over others, increase in wealth, reputation and religious-mindedness, devotion to Lord Shiva, happiness from son.

59. Budh-Sūrya. Agony, fevers, lunacy, affectionate relations with wife and kinsmen, receipt of stolen property.

60. Budh-Chandra. Happiness from wife, birth of a daughter, gain of wealth and enjoyments all-round.

61. Budh-Mangal. Tendency to indulge in nefarious activities, pain in eyes, teeth and stomach, piles, danger from death.

62. Budh-Rahu. Gain of clothes, ornaments and wealth, separation from one’s own people, antagonism with Brahmins, delirium.

63. Budh-Guru. Sublimately, progress in education, increase in wealth and good qualities, profits in business.

64. Budh-Śani. Danger of death from thieves, poverty, beggary.

Sookshma Dasha of Ketu

65. Ketu-Ketu. Danger of fall from a conveyance, quarrels with the enemy, committing a murder inadvertently.

66. Ketu-Śukra. Gain of land and conveyance, happiness, destruction of enemy, increase in cattle wealth.

67. Ketu-Sūrya. Danger from fire and enemy, loss of wealth, mental agony, death-like suffering.

68. Ketu-Chandra. Devotion towards deities and Brahmin, journeys to distant places, gain of wealth and happiness, eye and ear troubles.

69. Ketu-Mangal. Bilious troubles, enlargement of veins, delirium, antagonism with kinsmen.

70. Ketu-Rahu. Antagonism with son and wife, going away from home, loss in ventures, due to rashness.

71. Ketu-Guru. Injuries from weapons, wounds, heart disease, separation from wife and children.

72. Ketu-Śani. Confusion of mind, tendencies towards nefarious deeds, imprisonment on account of addictions (in drugs etc.), distress.

73. Ketu-Budh. Enjoyments of bed, perfumery, ornaments and sandal, good food and availability of all kinds of comforts.

Sookshma Dasha of Śukra

74. Śukra-Śukra. Learning, devotion to deities, satisfaction, gain of wealth, increase in the number of children.

75. Śukra-Sūrya. Good reputation in public, loss of happiness in respect of children, heat troubles.

76. Śukra-Chandra. Devotion towards deities, competence, relief by the application of Mantras, increase in wealth and fortune.

77. Śukra-Mangal. Fevers, wounds, ringworms, itches, devotion towards deities and Brahmins.

78. Śukra-Rahu. Distress from an enemy, eye and stomach troubles, antagonism with friends.

79. Śukra-Guru. Good longevity, sound health, happiness from wealth, wife and children, acquisition of Chatr and conveyances.

80. Śukra-Śani. Danger from the king, loss of happiness, critical disease, controversy with menials.

81. Śukra-Budh. Satisfaction, reverence from the king, gains of land and wealth from many directions, increase in enthusiasm.

82. Śukra-Ketu. Loss of life, wealth and reputation, only some money is left for charities and sustenance.

## Chapter 64. Effects of Antar Dashas in the Kala Chakr

1. Maharishi Parashar said. Now I am going to describe to you the effects of Antar Dashas in the Kala Chakr Dasha, as related by Lord Shiva to the Goddess Parvati.

2. Dasha of Mesh Ańś. There will be wounds and fever in the Antar Dasha of Mangal in the Dasha of Mesh Ańś. In the same Dasha and Antar Dasha of the Rāśis, owned by Budh, Śukra, Chandra and Guru, all kinds of happiness will be enjoyed. Danger from an enemy will be experienced in the Antar Dasha of Sūrya.

3-5. Dasha of Vrishabh Ańś. Effects, like quarrels and diseases, will be experienced in Antar Dasha of Śani. There will be gains of education and physical felicity in the Antar Dasha of Guru, going away from home, death, or distress from fevers in the Antar Dasha of Mangal and gains of garments, happy association with women in the Antar Dashas of the Rāśis, owned by Śukra and Budh. Danger from the king and violent animals may be expected in the Antar Dasha of Rāśi, owned by Sūrya.

6-10. Dasha of Mithun Ańś. The effects in the Antar Dashas of the Rāśis concerned will be, as follows. Śukra - gain of wealth and garments. Mangal - death of parents, danger, fever, wounds and travels to distant places. Guru - increase in intelligence, success in education, opulence and glory, popularity and affection towards others. Śani - foreign journeys, diseases, fear of death, loss of wealth and kinsmen. Budh - success in education, gains of garments etc., happiness from wife and children and reverence from all quarters.

11-16. Dasha of Kark Ańś. The effects in the various Antar Dashas of the Rāśis concerned will be, as follows. Chandra - happiness from wife and children, gain of wealth and reverence from the public. Sūrya - danger from enemies, animals and the royal family, mental agony and fear of diseases. Budh and Śukra - happiness from wife, children and friends, increase in wealth, popularity and name and fame. Mangal - danger from poison, weapons and diseases, like fever. Guru - gains of wealth, physical felicity, honours from the king. Śani - rheumatism, danger from snakes and scorpions and distress of all kinds.

17-21. Dasha of Simh Ańś. Mangal - diseases of the mouth, bilious fever and danger from weapon. Budh and Śukra - gain of clothes, happiness from wife and children. Chandra - danger from fall from some height, meagre gains of wealth, foreign journeys. Sūrya - danger from enemies, fevers, loss of wisdom, fear of death. Guru - gains of wealth and grains, beneficence of the king and Brahmins, progress in education.

22-26. Dasha of Kanya Ańś. Śani - many kinds of troubles, travels to distant places, fevers, distress from hunger. Guru - gains of wealth through the beneficence of the king, arrival of friends and kinsmen and success in education. Mangal - bilious fever, travels to distant places, danger from fire and from weapons. Budh, Śukra and Chandra - gains of wealth through sons and employees, many enjoyments. Sūrya - travel to distant lands, danger from diseases, quarrels with kinsmen, danger of assaults by weapons.

27-31. Dasha of Tula Ańś. Śukra - wisdom, comforts, happiness from wife and children and from wealth, garments etc. Mangal - distress to father, enmity with friends, danger from disease of forehead, fevers, poison, weapons etc. Guru - gain of wealth, acquisition of a kingdom, performance of religious rites, honours from the king and happiness all-round. Śani - travels to distant places, critical diseases, loss in the agricultural sphere, danger from enemies. Budh - birth of a son, gain of wealth, happiness from one’s wife, joy, dawn of fortune.

32-33. Dasha of Vrischik Ańś. The following effects will be experienced in the Antar Dashas of the Rāśis concerned. Chandra, Budh and Śukra - gain of wealth and grains in different ways, freedom from diseases, enjoyments of many kinds. Sūrya - danger from enemies, loss of wealth, distress to father, danger from wild and violent animals. Mangal - troubles from wind and bile, wounds, danger from fire and from weapons. Guru - gains of wealth, grains, and gems, devotion towards deities and Brahmins, beneficence of the king. Śani - loss of wealth, separation from kinsmen, mental anxiety, danger from enemies, diseases.

34-40. Dasha of Dhanu Ańś. The following effects will be derived in the various Antar Dashas of the Rāśis, owned by Mangal - heart burn, fevers, cold, diseases of the mouth, many kinds of troubles. Śukra, Budh and Chandra - increase in wealth and property and fortune, progress in education, destruction of enemies, happiness from the king. Sūrya - loss of wife and wealth, quarrels, danger from the king, travels to distant lands. Guru - charity, self-mortifications, honours from the king, increase in religious-mindedness, happiness from wife, gain of wealth.

41-44. Dasha of Makar Ańś. The following effects will be experienced in the various Antar Dashas of the Rāśis, owned by Śani - wrath of Brahmins, deities and the king, loss of kinsmen, abandonment of the homeland. Śukra, Budh, Chandra and Guru - devotion towards deities, self-mortification, honours from the government. Mangal - disease of the forehead, assaults on hands and feet, danger from dysentery, blood pollution and bilious troubles. Śani - loss of father and kinsmen, fevers, danger from the king and the enemies.

45-49. Dasha of Kumbh Ańś. Śukra - many kinds of educational attainments, gains of property, happiness from wife and children, sound health and increase in wealth. Mangal - fevers, danger from fire and from enemies, distress from enemies and mental agony. Śani - danger of troubles from wind, bile and phlegm, quarrels, foreign journey, danger of suffering from tuberculosis. Guru - freedom from ill health, happiness, honours from the king and joy. Budh - happiness from wife, children and wealth, joy, increase in good fortune.

50-55. Dasha of Meen Ańś. Chandra - increase in wisdom and educational attainments, happiness from wife, freedom from disease, association with friends, joy and happiness. Sūrya - quarrels with kinsmen, danger from thieves, mental agony, loss of position. Budh and Śukra - victory in war, birth of a son, gains of land and cattle, increase in wealth. Mangal - bilious troubles, dissension with members of the family, danger from enemies. Guru - gain of wealth and grains, happiness from wife, honours from the king, name and fame. Śani - loss of wealth, mental agony, abandonment of the homeland on account of associations with prostitutes.

56-58. Maharishi Parashar said to Maitreya. O Brahmin! The effects of Antar Dashas in the Kala Chakr, which have been described above, are based on Savya Chakr. The effects of Antar Dashas in the Dashas of the Rāśis in the Apsavya Chakr must be assessed, after considering the benefic and malefic natures of the Lords of the Rāśis. People must enjoy the good, or suffer the bad results, according to their good, or bad actions in the previous births. Everybody suffers, or enjoys accordingly. The peculiarity in this respect is, that inauspicious results have been ascribed to malefics. But, if during the Antar Dasha the Grah concerned is a friend of the Lord of the Dasha, the results of the Antar Dasha will be favourable. If the Grah concerned is a benefic, but an enemy of the Lord of the Dasha, his Antar Dasha effects will not prove favourable. This is how the Antar Dasha effects must be analyzed and conclusions arrived at.

## Chapter 65. Effects of Dashas of Rāśis in the Ańśas of the Various Rāśis

1-3. The following will be the effects in the Dashas of Rāśis in Mesh Ańś. Mesh - distress from diseases, caused by blood pollution, Vrishabh - increase in grain production, Mithun - dawn of knowledge (Gyanodaya), Kark - increase in wealth, Simh - danger from enemies, Kanya - happiness from wife, Tula - ministership, Vrischik - danger of death, Dhanu - gains of wealth.

4-5½. Vrishabh Ańś. Makar - tendency to indulge in sinful actions, Kumbh - profits in business, Meen - success in all ventures, Vrischik - danger from fire, Tula - honours from the king, Kanya - danger from enemies, Kark - distress to wife, Simh - eye troubles, Mithun - danger from poison.

6-8. Mithun Ańś. Vrishabh - gains of wealth, Mesh - fever, Meen - affectionate relations with maternal uncle, Kumbh - increase in enemies, Makar - danger from thieves, Dhanu - progress in education, Mesh - assaults from enemies, Vrishabh - quarrels, Mithun - happiness.

9-10½. Kark Ańś. Kark - enjoyments, Simh - danger from the king, Kanya - happiness from kinsmen, Tula - good reputation, Vrischik - distress from father, Dhanu - gain of knowledge and wealth, Makar - disgrace in public, Kumbh - loss in business, Meen - travels to distant lands.

11-13. in Simh Ańś. Vrischik - quarrels, distress, Tula - gain of wealth, happiness, Kanya - increase in wealth and grains, Kark - danger from animals, Simh - both happiness and sorrows, Mithun - increase in enemies, Vrishabh - gain of property, happiness, Mesh - distress, Meen - long journey.

14-15½. Kanya Ańś. Kumbh - gain of wealth, Makar - increase in wealth, Dhanu - happiness from brothers, Mesh - happiness from mother, Vrishabh - happiness from sons, Mithun - danger from enemies, Kark - affectionate relation with wife, Simh - increase in ill health, Kanya - birth of a son.

16-18. Tula Ańś. Tula - gain of wealth, Vrischik - happiness from brothers, Dhanu - happiness from brothers and uncles, Makar - distress to mother, Kumbh - profits in business, Meen - gain of property, happiness, Vrischik - distress to wife, Tula - danger from water, Kanya - increase in property and happiness.

19-20½. Vrischik Ańś. Kark - loss of wealth, Simh - danger from government, Mithun - gain of lands, Vrishabh - increase in wealth, Mesh - distress on account of blood pollution, Meen - happiness, Kumbh - profits in business, Makar - loss of wealth, Dhanu - gain of property, happiness.

21-23. Dhanu Ańś. Mesh - gain of wealth, Vrishabh - gain of lands, Mithun - success in all ventures, Kark - gain of property, happiness, Simh - all comforts, Kanya - quarrels, Tula - profits in business, Vrischik - danger from diseases, Dhanu - happiness to sons.

24-25½. Makar Ańś. Makar - birth of a son, Kumbh - increase in wealth, Meen - well-being, Vrischik - danger from animals, Tula - gain of wealth, Kanya - danger from enemies, Kark - gain of wealth, Simh - danger from enemies, Mithun - danger from poison.

26-28. Kumbh Ańś. Vrishabh - increase in wealth, Mesh - eye troubles, Meen - travels to distant lands, Kumbh - increase in wealth, Makar - success in all ventures, Dhanu - increase in knowledge and learning, Mesh - loss of happiness, Vrishabh - danger of death, Mithun - gains of property, happiness.

29-31. Meen Ańś. Kark - increase in wealth, Simh - assistance from the king, Kanya - increase in wealth and grains, Tula - profits in business, Vrischik - distress from fever, Dhanu - increase in knowledge and wealth, Makar - antagonism with wife, Kumbh - danger from water, Meen - all kinds of enjoyments.

32. There is no doubt, that observance of remedial measures in the form of prescribed Maharishi Yagyas destroys the evil effects of the inauspicious Dashas and yield happiness.

## Chapter 66. AshtakaVarg

1-4. Maitreya said: O Venerable Sage! You have described many kinds of effects, relating to the Grahas and Bhavas, after incorporating the views of many sages and Acharyas, but it is not possible to say with certainty, if a particular effect is quite correct, after considering the contradictions in the effects by the movements of the various Grahas. As because of sinful deeds, committed by people in Kaliyuga, their minds have become blunt, be kind enough to describe a method, which would enable even the shallow minded persons to ascertain their happiness and sorrows and determine their longevity based on the positions of the Grahas in transit.

5-6. The sage replied: O Brahmin! You have put a very intelligent question. I will now describe the Shastra for the benefit of all, the Shastra, in which there will be no contradictions in judging the effects of happiness and sorrows and for determination of the longevity. You now listen to me carefully.

7-11. If the 12 Bhavas, including Lagn, are occupied by, or aspected by benefic Grahas, they yield auspicious results, according to their characteristics, but this happens, where the Grahas concerned are in their exaltation Rāśi, own Rāśi, or posited in a benefic Bhava. There will be no good effects, if such Grahas are in depression, or posited in an inauspicious Bhava. Similarly, the Bhavas, associated with, or aspected by malefics in depression, or posited in malefic Bhavas, yield adverse results, according to their characteristics. If such Grahas be in their exaltation Rāśi, the effects will not be adverse. This is how the general effects have been described by the Daivajnas. I have only repeated those effects. The main purposes of this Jyotish Shastra are to determine the longevity and joys and sorrows of the people, but because the movements of the Grahas are so subtle, even sages, like Vashista and Brihaspati, have not been able to be quite definite in this respect. Then how can a common man, particularly in Kaliyuga, do so.

12. There are two divisions, or parts of the Jyotish Shastra, namely general and particular. I have already dealt with the general part. I now come to the other part, which deals with this subject.

13-15. As the effects of the twelve Bhavas are judged from Lagn and Chandra, effects of the twelve Bhavas and the various Grahas are judged in the same manner. Therefore, the inauspicious places from the seven Grahas, named, as Karan, beginning from Sūrya and Lagn (total 8), should be marked by dots (Bindus) and auspicious places, named, as Sthan, by small vertical lines (Rekhas) and based on their assessment should the judgment of the horoscope and predictions be made. Notes. The above arrangement is known, as AshtakaVarg. The meaning of AshtakaVarg is literally the group of eight things. In other words, it is the combination of the good and bad positions of a Grah with reference to the seven Grahas and Lagn. So it is the combination of the benefic and malefic marks (the Rekhas and the Bindus) in a planet’s chart with reference to the position of the eight Grahas (here Lagn is to be treated, as a Grah).

Ashtaka Varga of the Sun

16. Five Grahas in 1st, 2nd, 8th, 3rd and the 12th Bhavas from Sūrya are Karanprad (dot significators). Similarly, four Grahas in the 7th and 4th, three Grahas in the 6th and 9th, six Grahas in the 5th, 2 Grahas in the 10th and one Grah in the 11th are dot significators.

Notes: To identify the auspicious and in auspicious houses in the Ashtaka-Varga, a chart should be prepared with 14 horizontal lines and ten vertical lines. The form of the chart so prepared will consist of 117 apartments (कोष्ठक). In this chart in the first line (horizontally) incorporate the names of the seven planets and the Ascendant. In the first column (vertically) write the numbers of all the 12 houses. After this mark dots under the planet and against the Karana-Prada houses. By doing so the Karan-Prada houses of all the 8 planets including the Ascendant will become known clearly and whenever the Ashtaka Varga planet will pass in transit the dot marked houses, he will yield unfavourable results. In his transit to other houses he would give favourable effects. The following table shows the dots in the Ashtaka Varga of the Sun.

Chart Showing Dots in the Sun's Ashtaka Varga

/~\* ~~SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~ASC ~~Number of Dots

\*1 ~ ~0 ~~0 ~0 ~0 ~~0 ~5

\*2 ~ ~0 ~ ~0 ~0 ~0 ~ ~0 ~5

\*3 ~0 ~ ~0 ~ ~0 ~0 ~0 ~~5

\*4 ~ ~0 ~~0 ~0 ~0 ~ ~~4

\*5 ~0 ~0 ~0 ~ ~~0 ~0 ~0 ~ 6

\*6 ~0 ~ ~0 ~ ~ ~~0 ~ ~3

\*7 ~ ~0 ~~0 ~0 ~ ~~0 ~4

\*8 ~ ~0 ~0 ~ ~0 ~0 ~ ~0 ~5

\*9 ~0 ~~0 ~ ~~ ~0 ~~3

\*10 ~ ~ ~ ~ ~ ~0 ~0 ~ ~2

\*11 ~ ~ ~ ~ ~~0 ~ ~~1

\*12 ~0 ~0 ~0 ~~0 ~ ~0 ~ ~5

~/

17-19. Thus, Lagn, Chandra, Guru, Śukra and Budh in the 1st, 2nd and 8th from Sūrya; Sūrya, Mangal, Śani, Chandra and Guru in the 12th; Budh, Chandra, Śukra, Guru in the 4th; Lagn, Chandra, Śukra in the 9th; Sūrya, Śani and Mangal in the 6th; Lagn, Budh, Guru and Chandra in the 7th; Śukra in the 11th; Sūrya, Śani, Śukra, Guru and Mangal in the 3rd; Guru and Śukra in the 10th; Sūrya, Śani, Chandra, Lagn Mangal and Śukra in the 5th are Karanprad, or dot indicators.

20-22. In Chandra’s AshtakaVarg 6 Grahas in the 9th and the 2nd, 5 Grahas in the 4th, 8th and the 1st, one Grah in the 10th and the 3rd, 4 Grahas in the 5th, 3 Grahas in the 6th and the 7th and 1st, eight in the 12th are Karanprad. Thus, Lagn, Sūrya, Mangal, Śani and Śukra, these five in the 1st; Lagn, Budh, Sūrya, Chandra, Śani and Śukra, these 6 in the 2nd; Guru in the 3rd; Sūrya, Śani, Chandra, Lagn and Mangal, these 5 in the 4th; Śukra, Budh, Guru, these 3 in the 6th; Mangal, Lagn and Śani, these 3 in the 7th; Mangal, Lagn, Śani, Śukra and Chandra, these five in the 8th; Lagn, Sūrya, Mangal, Śani, Budh and Guru, these 6 in the 9th; Śani only in the 10th; none in the 11th; all the eight in the 12th from their own places are Karanprad. These Grahas in the other Bhavas are Rekhaprad (line significators).

23-27. In the AshtakaVarg of Mangal 6 Grahas in the 12th, 4th and 7th, 5 Grahas in the 5th, 6 Grahas in the 2nd, 7 Grahas in the 9th, 5 Grahas in the 1st and 8th, 4 Grahas in the 3rd, 3 Grahas in the 10th and 2 Grahas in the 6th are Karanprad. In the 11th no Grah is Karanprad. In other words, all the Grahas in the 11th from their own places are Rekhaprad. Thus, Sūrya, Chandra, Budh, Guru and Śukra, these five in the 1st; Lagn, Sūrya, Chandra, Budh, Guru and Śani, these 6 in the 2nd; Śukra, Mangal, Guru and Śani, these 4 in the 3rd; Sūrya, Chandra, Budh, Guru, Śukra and Lagn, these 6 in the 4th; Chandra, Mangal, Guru, Śukra and Lagn, these 5 in the 5th; Mangal and Śani, these 2 in the 6th; Budh, Chandra, Sūrya, Śukra, Guru and Lagn, these 6 in the 7th; Budh, Chandra, Sūrya, Lagn and Guru, these five in the 8th; Sūrya, Chandra, Mangal, Budh, Guru, Śukra and Lagn, these 7 in the 9th; Śukra, Chandra and Budh, these 3 in the 10th; none in the 11th; Sūrya, Śani, Budh, Chandra, Lagn and Mangal, these 6 in the 12th from their own places are Karanprad.

28-30. In the AshtakaVarg of Budh 3 Grahas in the 1st, 2nd, 4th, 10th, 6th and 9th, 2 Grahas in the 8th, 6 Grahas in the 3rd and the 7th, none in the 11th, 5 Grahas in the 5th and 12th are Karanprad. Thus, Sūrya, Chandra and Guru, these 3 in the 1st; Guru, Sūrya and Budh, these 3 in the 2nd; Lagn, Sūrya, Mangal, Śani, Chandra and Guru, these 6 in the 3rd; Budh, Sūrya and Guru, these 3 in the 4th; Guru, Mangal, Chandra, Śani and Lagn, these 5 in the 5th; Śukra, Śani and Mangal, these 3 in the 6th; Budh, Chandra, Lagn, Sūrya, Śukra and Guru, these 6 in the 7th; Budh and Sūrya, these 2 in the 8th; Guru, Chandra and Lagn, these 3 in the 9th; Sūrya, Guru and Śukra, these 3 in the 10th; none in the 11th; Lagn, Chandra, Mangal, Śani and Śukra these 5 in the 12th from their own places are Karanprad.

31-34. In the AshtakaVarg of Guru one Grah in the 2nd and 11th, 2 Grahas in the 10th, 7 Grahas in the 12th, 4 Grahas in the 6th, 5 Grahas in the 8th and 3rd, 3 Grahas in the remaining Bhavas are Karanprad. Thus, Śukra, Chandra and Śani, these 3 in the 1st; Śani in the 2nd and 11th; Lagn, Mangal, Chandra, Budh and Śukra, these 5 in the 3rd; Sūrya, Guru and Mangal, these 3 in the 5th; Śukra, Śani and Chandra, these 3 in the 4th; Budh, Śukra and Śani, these 3 in the 7th; Guru, Mangal, Sūrya and Chandra, these 4 in the 6th; all except Śani, these 7 in the 12th; Chandra and Śani, these 2 in the 10th; Śani, Mangal and Guru, these 3 in the 9th; Lagn, Śani, Śukra, Chandra and Budh, these 5 in the 8th from their own places are Karanprad.

35-38. In the AshtakaVarg of Śukra 2 Grahas in the 5th, 8th and 3rd, 5 Grahas in the 1st, 2nd, 12th, 10th, 8 Grahas in the 7th, 6 Grahas in the 6th, one in the 9th, 3 in the 4th, none in the 11th are Karanpradas. Thus, Sūrya, Mangal, Budh, Guru and Śani, these 5 in the 1st and the 2nd; all the 8 Grahas in the 7th; Guru and Sūrya, these 2 in the 3rd; Sūrya and Mangal, these 2 in the 5th; Sūrya in 9th; Sūrya, Budh and Guru, these 3 in the 4th; Mangal and Budh, these 2 in the 8th; Śukra, Sūrya, Chandra, Śani, Lagn and Guru, these 6 in the 6th; none in the 11th; Lagn, Śani, Budh, Śukra and Guru, these 5 in the 12th; Lagn, Mangal, Budh, Chandra, Sūrya, these 5 in the 10th from their own places are Karanpradas.

39-42. In the AshtakaVarg of Śani 7 Grahas in the 2nd, 7th, 9th, 6 Grahas in the 8th, Lagn and 4th, 4 Grahas in the 10th, 3rd and 12th, one Grah in the 6th, 5 Grahas in the 5th, none in the 11th are Karanpradas. Thus, Chandra, Mangal, Budh, Guru, Śukra and Śani, these 6 in the 4th and the 1st; Chandra, Mangal, Budh, Guru, Śukra, Śani and Lagn, these 7 in the 2nd and the 7th; Sūrya, Chandra, Mangal, Guru, Śukra, Śani and Lagn, these 7 in the 9th; Chandra, Guru, Śukra and Śani, these 4 in the 10th; Guru, Sūrya, Budh and Śukra, these 4 in the 3rd; Sūrya in the 6th; Lagn, Chandra, Śani, Sūrya, these 4 in the 12th; Śukra, Sūrya, Chandra, Budh and Lagn, these 5 in the 5th; Chandra, Mangal, Guru, Śukra, Śani and Lagn, these 6 in the 8th; none in the 11th from their own places are Karanpradas. The remaining places are Rekhapradas and are auspicious.

43-45. The sage said. Now I will describe the auspicious Bhavas for the benefit of the Acharyas. In the AshtakaVarg of Sūrya: Śani, Mangal and Sūrya in the 2nd, 8th and 1st; Guru and Budh in the 5th; Budh, Chandra and Lagn in the 3rd; Lagn, Sūrya, Śani and Mangal in the 4th; Lagn, Sūrya, Śani, Mangal, Budh and Chandra in the 10th; Sūrya, Chandra, Mangal, Budh, Guru, Śani and Lagn in the 11th; Lagn, Śukra and Budh in the 12th; Lagn, Śukra, Budh, Guru and Chandra in the 6th; Sūrya, Mangal, Śani and Śukra in the 7th; Sūrya, Mangal, Śani, Budh and Guru in the 9th from their own places are Rekhapradas.

Auspicious Rekha Houses of the Sun's Ashtaka Varga

/~\*SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~ASC

\*1 ~3 ~1 ~3 ~5 ~6 ~1 ~3

\*2 ~6 ~2 ~5 ~6 ~7 ~2 ~4

\*4 ~10 ~4 ~6 ~9 ~12 ~4 ~6

\*7 ~11 ~7 ~9 ~11 ~0 ~7 ~10

\*8 ~0 ~8 ~10 ~0 ~0 ~8 ~11

\*9 ~0 ~9 ~11 ~0 ~0 ~10 ~12

\*10 ~0 ~10 ~12 ~0 ~0 ~11 ~0

\*11 ~0 ~11 ~0 ~0 ~0 ~0 ~0

\*0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Ashtaka Varga of the Moon

46-48. In the AshtakaVarg of Chandra: Budh, Chandra and Guru in the 1st; Guru and Mangal in the 2nd; Budh, Sūrya, Chandra, Mangal, Śani, Śukra and Lagn in the 3rd; Guru, Śukra and Budh in the 4th; Mangal, Budh, Śukra and Śani in the 5th; Sūrya, Chandra, Mangal, Śani and Lagn in the 6th; Sūrya, Chandra, Guru, Budh and Śukra in the 7th; Sūrya, Budh and Guru in the 8th; Śukra and Chandra in the 9th; Sūrya, Budh, Guru, Śukra, Chandra, Lagn and Mangal in the 10th and all the 8 Grahas in the 11th from their own places are Rekhapradas. No Grah is Rekhaprad in the 12th.

/~\*SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~ASC

\*3 ~1 ~2 ~1 ~1 ~3 ~3 ~3

\*6 ~3 ~3 ~3 ~2 ~4 ~s ~6

\*7 ~6 ~5 ~4 ~4 ~5 ~6 ~10

\*11 ~7 ~6 ~5 ~7 ~7 ~11 ~11

\*10 ~9 ~10 ~7 ~8 ~9 ~0 ~0

\*11 ~10 ~11 ~8 ~10 ~10 ~0 ~0

\*0 ~0 ~0 ~11 ~12 ~0 ~0 ~0

\*0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Ashtaka Varga of Mars

49-50. In the AshtakaVarg of Mangal: Lagn, Śani and Mangal in the 1st; Mangal in the 2nd; Lagn, Budh, Chandra and Sūrya in the 3rd; Śani and Mangal in the 4th; Budh and Sūrya in the 5th; Budh, Chandra, Guru, Sūrya, Lagn and Śukra in the 6th; Śani and Mangal in the 7th; Śani, Mangal and Śukra in the 8th; Śani in the 9th; Mangal, Sūrya, Guru, Śani and Lagn in 10th; all in the 11th and Guru and Śukra in the 12th from their own places are Rekhapradas.

Rekha Prada houses of Mars

/~\*SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~ASC

\*3 ~3 ~1 ~3 ~8 ~6 ~1 ~7

\*5 ~6 ~2 ~5 ~10 ~8 ~4 ~3

\*6 ~11 ~4 ~6 ~11 ~11 ~7 ~6

\*10 ~0 ~7 ~11 ~12 ~12 ~8 ~10

\*11 ~0 ~8 ~0 ~0 ~0 ~9 ~11

\*0 ~0 ~10 ~0 ~0 ~0 ~10 ~0

\*0 ~0 ~11 ~0 ~0 ~0 ~11 ~0

~/

Ashtaka Varga or Mercury

51-52. In the AshtakaVarg of Budh: Lagn, Śani, Mangal, Śukra and Budh in the 1st; Lagn, Mangal, Chandra, Śukra and Śani in the 2nd; Śukra and Budh in the 3rd; Lagn, Chandra, Śani, Śukra and Mangal in the 4th; Budh, Śani and Śukra in the 5th; Guru, Budh, Sūrya, Chandra and Lagn in the 6th; Mangal and Śani in the 7th; Mangal, Śani, Lagn, Chandra, Śukra and Guru in the 8th; Śani, Mangal, Sūrya, Budh and Śukra in the 9th; Lagn, Śani, Mangal, Budh and Chandra in the 10th; all in the 11th and Guru, Budh and Sūrya in the 12th from their own places are Rekhapradas.

Rekhaprada houses of Mercury

/~\*SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~ASC

\*~~1 ~1 ~~1 ~~

\*5 ~2 ~2 ~3 ~6 ~2 ~2 ~1

\*9 ~6 ~7 ~6 ~11 ~4 ~7 ~4

\*11 ~8 ~8 ~9 ~12 ~5 ~8 ~6

\*12 ~10 ~9 ~10 ~0 ~8 ~9 ~8

\*0 ~11 ~10 ~11 ~0 ~9 ~10 ~10

\*0 ~0 ~11 ~12 ~0 ~11 ~11 ~11

~/

Ashtaka Varga of Jupiter

53-55. In the AshtakaVarg of Guru: Lagn, Mangal, Sūrya and Budh in the 1st and 4th; Guru, Lagn, Mangal, Sūrya, Budh, Chandra and Śukra in the 2nd; Śani, Guru and Sūrya in the 3rd; Śukra, Chandra, Lagn, Budh and Śani in the 5th; Śukra, Lagn, Budh and Śani in the 6th; Lagn, Mangal, Guru, Sūrya and Chandra in the 7th; Guru, Sūrya and Mangal in the 8th; Śukra, Sūrya, Lagn, Chandra and Budh in the 9th; Guru, Budh, Mangal, Sūrya, Śukra and Lagn in the 10th; all except Śani in the 11th and Śani in the 12th from their own places are Rekhapradas.

Rekhaprada houses of Jupiter

/~\*SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~Asc

\*1 ~2 ~1 ~1 ~1 ~2 ~3 ~1

\*2 ~5 ~2 ~2 ~2 ~5 ~5 ~2

\*3 ~7 ~4 ~4 ~3 ~6 ~6 ~4

\*4 ~9 ~7 ~5 ~4 ~9 ~12 ~5

\*7 ~11 ~8 ~6 ~7 ~10 ~0 ~6

\*8 ~0 ~10 ~9 ~8 ~11 ~0 ~7

\*9 ~0 ~11 ~10 ~10 ~0 ~0 ~9

\*10 ~0 ~0 ~11 ~11 ~0 ~0 ~10

\*11 ~0 ~0 ~0 ~0 ~0 ~0 ~11

\*0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Ashtaka Varga of Venus

56-58. In the AshtakaVarg of Śukra: Lagn, Śukra and Chandra in the 1st; Lagn, Śukra and Chandra in the 2nd; Lagn, Śukra, Chandra, Budh, Śani and Mangal in the 3rd; Lagn, Śukra, Chandra, Śani and Mangal in the 4th; Lagn, Budh, Chandra, Guru, Śani and Śukra in the 5th; Budh and Mangal in the 6th; none in the 7th; Śukra, Sūrya, Chandra, Guru, Lagn and Śani in the 8th; all except Sūrya in the 9th; Śukra, Guru and Śani in the 10th; all in the 11th; Mangal, Chandra and Sūrya in the 12th from their own places are Rekhapradas.

Rekhaprada houses of Venus

/~\*SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~ASC

\*8 ~1 ~3 ~3 ~5 ~1 ~3 ~1

\*11 ~2 ~4 ~5 ~8 ~2 ~4 ~2

\*12 ~3 ~6 ~6 ~9 ~3 ~5 ~3

\*0 ~4 ~9 ~9 ~10 ~4 ~8 ~4

\*0 ~5 ~11 ~11 ~11 ~5 ~9 ~5

\*0 ~8 ~12 ~0 ~0 ~8 ~10 ~8

\*0 ~9 ~0 ~0 ~0 ~9 ~11 ~9

\*0 ~11 ~0 ~0 ~0 ~10 ~0 ~11

\*0 ~12 ~0 ~0 ~6 ~11 ~0 ~0

~/

Ashtaka Varga of Saturn

59-60. In the AshtakaVarg of Śani: Sūrya and Lagn in the 1st; Sūrya in the 2nd; Lagn, Chandra, Mangal and Śani in the 3rd; Lagn and Sūrya in the 4th; Guru, Śani and Mangal in the 5th; all except Sūrya in the 6th; Sūrya in the 7th; Sūrya and Budh in the 8th; Budh in the 9th; Sūrya, Mangal, Lagn and Budh in the 10th; all in the 11th; Mangal, Budh, Guru and Śukra in the 12th from their own places are Rekhapradas.

Rekhaprada houses of Saturn

/~\*SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~ASC

\*1 ~3 ~3 ~6 ~5 ~6 ~3 ~1

\*2 ~6 ~5 ~8 ~6 ~11 ~5 ~3

\*4 ~11 ~6 ~9 ~11 ~12 ~6 ~4

\*7 ~0 ~10 ~10 ~12 ~0 ~11 ~6

\*8 ~0 ~11 ~11 ~0 ~0 ~0 ~10

\*10 ~0 ~12 ~12 ~0 ~0 ~0 ~11

\*11 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Ashtaka Varga of the Ascendant

61-64. In the AshtakaVarg of Lagn 3 Grahas in the 1st and 4th, 2 Grahas in the 3rd, 5 Grahas in the 2nd, 6 Grahas in the 5th, 8th, 9th and 12th, one Grah in the 10th, 11th and 6th and all except Guru in the 7th are Karanpradas. Thus, Lagn, Sūrya and Chandra in the 1st; Lagn, Mangal, Chandra, Sūrya and Śani in the 2nd; Guru and Budh in the 3rd; Lagn, Chandra, Mangal, Budh, Śani and Sūrya in the 5th; Lagn, Chandra and Mangal in the 4th; Śukra in the 6th; all except Guru in the 7th; Lagn, Sūrya, Chandra, Mangal, Guru and Śani in the 8th; Lagn, Sūrya, Chandra, Mangal, Budh and Śani in the 9th; Śukra in the 10th and 11th; Lagn, Mangal, Budh, Guru, Śukra and Śani in the 12th from their own places are Karanpradas.

/~\*~~SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~ASC ~~Number of Dots

\*1 ~0 ~0 ~~~~~~0 ~3

\*2 ~0 ~0 ~0 ~~~~0 ~0 ~5

\*3 ~~~~0 ~0~~~ ~2

\*4 ~~0 ~0 ~~~~~0 ~3

\*5 ~0 ~0 ~0 ~0 ~~~0 ~0 ~6

\*6 ~~~~~~0 ~~~1

\*7 ~0 ~0 ~0 ~0 ~~0 ~0 ~0 ~7

\*8 ~0 ~0 ~0 ~~0 ~~0 ~0 ~6

\*9 ~0 ~0 ~0 ~0 ~~~0 ~0 ~6

\*10 ~~~~~~0 ~~~1

\*11 ~~~~~~0 ~~~1

\*12 ~~~0 ~0 ~0 ~0 ~0 ~0 ~6

~/

The places marked with dots reckoned from the planet concerned are inauspicious. The rest are auspicious.

65-68. In the AshtakaVarg of Lagn: Śani, Budh, Śukra, Guru and Mangal in the 1st; Budh, Guru and Śukra in the 2nd; Lagn, Sūrya, Chandra, Mangal, Śukra and Śani in 3rd; Sūrya, Budh, Guru, Śukra and Śani in the 4th; Guru and Śukra in the 5th; all except Śukra in the 6th; Guru in the 7th; Budh and Śukra in the 8th; Guru and Śukra in the 9th; all except Śukra in the 10th; all except Śukra in the 11th and Sūrya and Chandra in the 12th from their own places are Rekhapradas.

Rekhas in the Ashtaka Varga of the Ascendant

/~\*~~SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~ASC ~~Number of Rekhas

\*1 ~~~1 ~1 ~1 ~1 ~1 ~~5

\*2 ~~~~1 ~1 ~1 ~~~3

\*3 ~1 ~1 ~1 ~~~1 ~1 ~1 ~6

\*4 ~1 ~~~1 ~1 ~1 ~1 ~~5

\*5 ~~~~~1 ~1 ~~~2

\*6 ~1 ~1 ~1 ~1 ~1 ~~1 ~1 ~7

\*7 ~~~~~1 ~~~~1

\*8 ~~~~1 ~~1 ~~~2

\*9 ~~~~~1 ~1 ~~~2

\*10 ~1 ~1 ~1 ~1 ~1 ~~1 ~1 ~7

\*11 ~1 ~1 ~1 ~1 ~1 ~~1 ~1 ~7

\*12 ~1 ~1 ~~~~~~~2

~/

Rekhaprada houses of the Ascendant

/~\*SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~ASC

\*3 ~3 ~1 ~1 ~1 ~1 ~1 ~3

\*4 ~6 ~3 ~2 ~2 ~2 ~3 ~6

\*6 ~10 ~6 ~4 ~4 ~3 ~4 ~10

\*10 ~11 ~10 ~6 ~5 ~4 ~6 ~11

\*11 ~12 ~11 ~8 ~6 ~5 ~10 ~0

\*12 ~0 ~0 ~10 ~7 ~8 ~11 ~0

\*0 ~0 ~0 ~11 ~9 ~9 ~0 ~0

\*0 ~0 ~0 ~0 ~10 ~0 ~0 ~0

\*0 ~0 ~0 ~0 ~11 ~0 ~0 ~0

~/

69. In the charts of AshtakaVarg Karan is signified by a Bindu, or dot (0) and Sthan by a Rekhapradas, or line (1). Karan is inauspicious, while Sthan is auspicious.

70-72. To identify the auspicious and inauspicious Bhavas in the AshtakaVarg a chart should be prepared with 14 horizontal lines and ten vertical lines. The form of the chart so prepared will consist of 117 apartments. In this chart in the first line incorporates the names of the seven Grahas and Lagn. In the first column write the numbers of all the 12 Bhavas. After this mark dots under the Grah and against the Karanprad Bhavas. By doing so the Karanprad Bhavas of all the 8 Grahas, including Lagn, will become known clearly and whenever the AshtakaVarg Grah will pass in transit the dot-marked Bhavas, he will yield unfavourable results. In his transit to other Bhavas, he would give favourable effects. The following table shows the dots in the AshtakaVarg of Sūrya.

## Chapter 67. Trikon Shodhana in the AshtakaVarg

1-2. The sage said. O Brahmin! After preparing the AshtakaVarg of all the Grahas, including Lagn, Trikon Shodhana must be done for each Rāśi. A Trikon is made of three Rāśis equidistant from each other. Thus, Mesh, Simh and Dhanu, Vrishabh, Kanya and Makar, Mithun, Tul and Kumbh, Kark, Vrischik and Meen form the Trikonas of the Rāśis.

3-5. The Trikon Shodhana (rectification) should be done by writing the Rekhas in the AshtakaVargas of Sūrya etc. under the Rāśis Mesh etc. Amongst the Trikon Rāśis the Rāśi, which has lesser number of Rekhas, should be allotted Rekhas, arrived at by deducting its number of Rekhas from the greater number of Rekhas of the three Trikon Rāśis. No Trikon Shodhana is necessary, if any of the Trikon Rāśis has no Rekha.

Shodhana should be done, if all the three of them have equal number of Rekhas, that is a zero should be written against all of them. Thereafter Ekadhipatya Shodhana should be done in the same manner, described later.

Example Horoscope

/~\*~~~~Chart ~~

\*~~MRS ~Rh Mn

\*Asc Mcy Jup Ven ~~~

\*Sun ~~~

\*Ketu ~Sat ~~

~/

Rekha Chakra of Sun's Ashtaka Varga

/~\*~~~~Chart ~~

\*00000 - 11 ~0000 1111 ~MRS 111 00000 ~Rh Mn 0000 1111

\*Asc 111 00000 Mcy Jup Ven~~ ~00 111 111

\*Sun 11111 000~~ ~000 111 11

\*Ketu 11111 00 ~Sat 00 11111 ~000 001 11 ~000 000 11

~/

Rekha chakra of Moon's Ashtaka Varga

/~\*~~~~Chart ~~

\*11111 000 ~11111 000 ~MRS 1111 0000 ~Rh Mn 11111 000

\*Asc 1111 000 Mcy Jup Ven~~ ~111 00000

\*Sun 11 000000 ~~~11111 000

\*Ketu 11111 000 ~Sat 111111 00 ~111 00000 ~1111 0000

~/

Rekha chakra of Mars Ashtaka Varga

/~\*~~~~Chart ~~

\*11 000000 ~111 00000 ~MRS 111 00000 ~Rh Mn 1111 0000

\*Asc 111 000 00 Mcy Jup Ven~~ ~11111 000

\*Sun 11 000000 ~~~111 00000

\*Ketu 11111 000 ~Sat 111 111 00 ~0000 0000 ~11 000000

~/

Rekha Chakra of Mercury's Ashtaka Varga

/~\*~~~~Chart ~~

\*1111 0000 ~111 00000 ~MRS 111 111 00 ~Rh Mn 111 11 000

\*Asc 111 11 000 Mcy Jup Ven ~~~111 11 000

\*Sun 111 11 00 ~~~11 000 000

\*Ketu 111 1111 0 ~Sat 111 111 00 ~111 00000 ~111 111 00

~/

Rekha Chakra of Jupiter's Ashtaka Varga

/~\*~~~~Chart ~~

\*111 111 00 ~1111 0000 ~MRS 1111 0000 ~Rh Mn 1111 0000

\*Asc 111 111 00 Mcy Jup Ven~~ ~111 11 000

\*Sun 111 000 00 ~~~1111 0000

\*Ketu 111 111 00 ~Sat 111 111 00 ~111 111 00 ~11 000 000

~/

Rekha Chakra of Ashtaka Varga of Venus

/~\*~~~~Chart~~

\*1111 0000 ~111 11 000 ~MRS 111 00000 ~Rh Mn 111 111 00

\*Asc 1111 0000 Mcy Jup Ven ~~~1111 0000

\*Sun 111 000 00 ~~~111 00000

\*Ketu 111 11 000 ~Sat 111 00000 ~111 111 00 ~111 111 00

~/

Rekha Chakra or Saturn’s Ashtaka Varga

/~\*~~~~Chart~~

\*11 000000 ~111 11 000 ~MRS 1 000 0000 ~Rh Mn 1 000 0000

\*Asc 111 00000 Mcy Jup Ven ~~~111 111 00

\*Sun 111 11 000 ~~~11 000 000

\*Ketu 1111 0000 ~Sat 111 11 000 ~111 000 00 ~111 000 00

~/

Rekha Chakra of Ashtaka Varga of Ascendant

/~\*~~~~Chart~~

\*111 111 00 ~111 11 000 ~MRS 1111 0000 ~Rh Mn 111 00000

\*Asc 111 11 000 Mcy Jup Ven ~~~1111 0000

\*Sun 1 000 0000 ~~~111 00000

\*Ketu 1111 0000 ~Sat 1111 0000 ~111 111 00 ~111 000 00

~/

Notes: All the auspicious houses from the planets in the example chart have been marked with a rekha (1) and the inauspicious houses from than with a bindu (0) in the Ashtaka Varga of the Sun. It will be seen that in the Ashtaka Varga of the Sun Rekhaprada houses are 1,2, 4,7,8,9,10 and 11. These houses have to be marked with a rekha. The remaining 3,5,6 and 12 have to be marked with bindu. Similarly, auspicious and inauspicious houses reckoned from other planets (including the Ascendant) have to be marked with rekhas and bindus respectively. This is how the rekha chakras of the Ashtaka Varga of the planet have to be prepared. The Shodhana has to be done afterwards.

(For Shodhana of the AshtakaVarg of a Grah the first thing to be done is to see, in which Rāśi the Grah is posited. Beginning from that Rāśi, the names of the 12 Rāśis should be written and then the names of the Grahas, posited in them, should be mentioned against them. Thereafter the Rekhas, gained by that Rāśi, should be written below them and the number, achieved after Shodhana, below it)

Trikona Shodhana chakra for Sun’s Ashtaka Varga

/~\*Rashi ~~10 ~~11 ~~12 ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9

\*Planet ~Sn ~Mcy Jup Ven ~~~Mrs ~Mn Rh ~~~~~Sat ~Kt

\*Number of Rekhas ~5 ~3 ~2 ~4 ~3 ~4 ~6 ~5 ~2 ~3 ~6 ~5

\*Trikona Shodhana Number ~3 ~0 ~0 ~0 ~1 ~1 ~4 ~1 ~0 ~0 ~4 ~1

~/

In the above chart Trikona Shodhana has been done of the Sun's Ashtaka Varga. The Sun is in Capricorn. So, all the 12 Rāśhis beginning from Capricorn have been written in the first horizontal column of the chart. The planets posited in the various Rāśhis have also been shown there. In the column below it, have been indicated the rekhas gained by each rashi. The Trikona rāśhis from Capricorn are Capricorn, Taurus and Virgo. The numbers of rekhas are 5, 3 and 2 in Capricorn, Taurus and Virgo respectively. The least number of rekhas is 2 in Virgo. By deducting it from the number of rekhas in the three Rāśhis, there will be 3 left in Capricorn, 1 in Taurus and 0 in Virgo. The Trikona of Aquarius is made up of Aquarius, Gemini and Libra with 3, 4 and 3 rekhas respectively. By deducting the lowest number Aquarius will he left with 0, Gemini with 1 and Libra with 0,

The Trikona of Pisces is made up of Pisces, Cancer, and Scorpio with 2, 6 and 6 rekhas respectively. By applying the method explained above Pisces will be left with 0, Cancer with 4 and Scorpio with 4.

The Trikona of Aries is made up of Aries, Leo and Sagittarius with 4, 5 and 5 rekhas respectively. By applying the same method Aries will be left with 0, Leo with 1 and Sagittarius with 1. These are the rectified numbers of rekhas shown in third horizontal column of the above chart. This is how the Shodhana (rectification) is to be done of the Ashtaka Varga of each planet (including the Ascendant).

## Chapter 68. Ekadhipatya Shodhana in the AshtakaVarg

1-5. Ekadhipatya Shodhana is done after writing the numbers for Rāśis, arrived at by Trikon Shodhana. Ekadhipatya Shodhana is done, if both the two Rāśis, owned by a Grah, have gained a number after Trikon Shodhana. Ekadhipatya Shodhana is not to be done, if one Rāśi has got a number and the other is bereft of any number. The following are the rules for Ekadhipatya Shodhana. If both the Rāśis are without a Grah and the Trikon Shodhana numbers are different, both should be given the smaller number. If both the Rāśis are with Grahas, no Shodhana is to be done. If amongst the two Rāśis one is with a Grah and a smaller Trikon rectified number and the other is without Grah with a bigger number, deduct the smaller number from the bigger number and the number of the Rāśi with Grah should be kept unchanged. If the Rāśi with the Grah has a bigger number than that of the Rāśi without Grah, the Shodhana should be done of the number of the Rāśi without Grah and the number of the Rāśi with Grah should be kept unchanged. If both the Rāśis are without Grahas and possess the same numbers, Shodhana of both the numbers should be done and the rectified numbers should be reduced to zero. If one Rāśi is with Grah and the other is without any Grah, the number of the latter should be reduced to zero. Sūrya and Chandra own one Rāśi only, their numbers should be kept unchanged.

Notes: See the Trikona. Shodhana Chakra of the Sun's Ashtaka Varga given in the previous Chapter. As Capricorn and Aquarius are both with planets, no Shodhana is required to be done for them. Sagittarius is without any number and is with planet and Pisces is without a planet and numberless, so by deducting zero from their numbers, status quo is maintained. The same is the case with Gemini and Virgo and Taurus and Libra. No Ekadhipatya Shodhana has to be done for them.

An imaginary illustration

/~\*Rashi ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10 ~~11 ~~12

\*Planet ~MN ~MRS SAT ~JUP RH ~~~~~~~SN MCY VEN ~~

\*Trikona (Corrected) ~1 ~2 ~4 ~~~4 ~1 ~3 ~1 ~2 ~2 ~2

\*Ekadhipatya (Corrected) ~1 ~2 ~0 ~~~0 ~0 ~2 ~0 ~2 ~0 ~1

~/

Here in Aries is with one planet and has a Trikona corrected number (I) while Scorpio is planet less and has a bigger number (3). We will, by Ekadhipatya Shodhana, give the number 2 to Scorpio and the number 1 of Aries will remain unchanged.

Taurus is without planet and has a bigger number (2). Libra is without planet and has a smaller number (1). By Ekadhipatya Shodhana, the number of Libra will be reduced to zero and the number of Taurus will remain unchanged.

Both Gemini and Virgo are without planet and possess the same numbers (4 in each). Therefore, by Ekadhipatya Shodhana the numbers of both the rāśhis will be reduced to zero.

Capricorn is with planets and Aquarius it without a planet. Both possess the same Trikona corrected numbers (2 in each case). By Ekadhipatya the number of Aquarius will be reduced to zero and the number of Capricorn will be kept unchanged.

Both Sagittarius and Pisces are without planets. Sagittarius possess 1 and Pisces 2. By Ekadhipatya Shodhana We will deduct the difference between 2 and 1, that is 1, from both the numbers. The number of Sagittarius will be reduced to zero and the number of Pisces will be reduced to 1.

All this is shown in the above chart.

6. After doing Ekadhipatya Shodhana, Pinda Sadhana should be taken in hand.

## Chapter 69. Pinda Sadhana in the AshtakaVarg

1-4. The Sage said. O Brahmin! After completing the Trikon and Ekadhipatya Shodhana in the AshtakaVargas of all the Grahas, the rectified number should be multiplied by the measure of the Rāśi. If there be any Grah in any Rāśi, the rectified number should be multiplied by the measure of the Grah also. Then, after multiplying the rectified number of each Rāśi, the products should be added up. The total so arrived at will be Pinda of that Grah. The multiples of Rāśis are 10 for Vrishabh and Simh, 8 for Mithun and Vrischik, 7 for Mesh and Tul, 6 for Makar and Kanya. The multipliers of the remaining Rāśis are the same, as their numbers. (Rāśiman Chakr. Mesh 7, Vris 10, Mith 8, Kark 4, Simh 10, Kany 6, Tula 7, Vrsk 8, Dhan 9, Maka 5, Kumb 11, Mina 12) The multipliers of Grahas are 10 for Guru, 3 for Mangal, 7 for Śukra, 6 for Budh, Sūrya, Chandra and Śani. (Grahman Chakr. Sūrya 5, Chandra 5, Mangal 8, Budh 5, Guru 10, Śukra 7, Śani 5)

/~\*Rashi ~~ARS ~~TRS ~~GMN ~~CR ~~LEO ~~VRG ~~LBR ~~SCP ~~SAG ~~CAP ~~AQS ~~PSC

\*Multiplier ~7 ~10 ~8 ~4 ~10 ~6 ~7 ~8 ~9 ~5 ~11 ~12

~/

Grahamana Chakra (Multipliers of planets)

/~\*Planet ~~SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT

\*Multiplier ~5 ~5 ~8 ~5 ~10 ~7 ~5

~/

Illustrative Ekadhipatya Shodananka Chakra of the Sun

/~\*Rashi ~~10 ~~11 ~~12 ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9

\*Planet ~SN ~MCY JUP VEN ~~~MRS ~RH MN ~~~~~SAT ~Ketu

\*Ekadhipatya Corrected Number ~3 ~0 ~0 ~0 ~1 ~1 ~4 ~1 ~0 ~0 ~4 ~1

~/

Now by multiplying the Ekadhipatya Shodhana number 3 of Capricorn by its rashi measure 5 we get 15. The products of other Rāśhis are: Taurus 1 x 10=10, Gemini 1 x 8=8, Cancer 4 x 4= 16, Leo 1 X 10 = 10, Scorpio 4 X 8=32, Sagittarius 1 X 9=9. In the case of the other Rashi namely, Aquarius, Pisces, Aries and Virgo, the Ekadhipatya Shodhana number is 0. Therefore, the product for these Rāśhis will also be 0. The total of all the products is 15+10+8+16+10+32+9=100. Thus 100 is the Rashi Pinda.

Now we have to find the Graha Pinda, that is, the Pinda of the planets. There are planets in Capricorn, Aquarius Taurus, Gemini and Scorpio (Rahu and Ketu are not taken into account). The Graha Pinda will be as under:

For Capricorn 3 x 5=15

For Taurus 1 X 8=8

For Gemini 1 X 5 = 5

For Scorpio 4 x 5=20

Graha Pinda =48

The Ekadhipatya Shodhana number of Aquarius occupied by Mercury, Jupiter and Venus is 0. Therefore, it is out of calculation. Thus, the total of Rashi Pinda and Graha Pinda, namely 100 and 48=148. The Pinda Sadhana of the Ashtakavaraas of the Ashtaka Vargas of the other planets (including the Ascendant) should be done in the Same manner. The total of rashi Pinda and Graha Pinda is known as Yoga Pinda.

## Chapter 70. Effects of the AshtakaVarg

1-6. The matters to be considered from Sūrya and other Grahas are, as follows. Sūrya - the soul (Atma), nature, physical strength, joys and sorrows and father. Chandra - mind, wisdom, joy and mother. Mangal - co-borns, strength, qualities and land. Budh - business dealings, livelihood and friends. Guru - nourishment of the body, learning, son (children), wealth and property. Śukra - marriage, enjoyments, conveyance, prostitution and sexual intercourse with women. Śani - longevity, source of maintenance, grief, danger, losses and death. The following procedure should be adopted to ascertain the effects of a house. Multiply the number of Rekhas with the Yog Pinda (Rāśi Pinda plus Grah Pinda), connected with the AshtakaVarg of that Grah and divide the product by 27. The remainder will denote the number of the Nakshatr. During the transit of Śani in that Nakshatr the Bhava concerned will be harmed.

/~\*Graha~~Description

\*The Sun ~The soul, nature, physical strength and joys and sorrows and father.

\*The Moon ~Mind, wisdom, joy and mother.

\*Mars ~Co-born, strength, qualities and land.

\*Mercury ~Business dealings, livelihood and friends.

\*Jupiter ~Nourishment of the body, learning, son (children), wealth and property.

\*Venus ~Marriage, enjoyments, conveyance, prostitute and sexual intercourse with women.

\*Saturn ~Longevity, source of maintenance, sorrows, danger, losses and death.

~/

The following procedure should be adopted to ascertain the effects of a house. Multiply the number of rekhas with the Yoga Pinda (Rashi Pinda plus Graha Pinda) connected with the Ashtaka-Varga of that planet and divide the product by 27. The remainder will denote the number of the Nakshatra beginning from Ashwini. During the transit of Saturn in that Nakshatra the house (Bhava) concerned will be harmed. In other words, the effects of that house win become unfavourable.

The Sun's Ashtaka-Varga

7-9. The 9th house from Sūrya at the time of birth deals with father. The Rekhas of that Rāśi, as marked in Sūrya’s AshtakaVarg, should be multiplied by the Yog Pinda and the product be divided by 27. The remainder will denote the number of Nakshatr. The father will be in distress, or he will otherwise suffer, when Śani in transit passes through the Nakshatr. Even, when Śani passes in transit the Trikon Nakshatras, father, or relatives, like father, may die, or suffer.

Notes: By dividing the 27 Nakshatras in three equal parts, the 1st, 10th and 19th fall in Trikon from each other. Sūrya is PitraKarak (significator of father). Therefore, all about father is ascertained from the Sūrya’s AshtakaVarg.

/~\*~~Nakshatras~~

\*1. Ashwini ~10. Magha ~19. Moola

\*2. Bharani ~11. Poorvaphalguni ~20. Poorvaashada

\*3. Krittika ~12. Uttaraphalguni ~21. Uttaraashada

\*4. Rohini ~13. Hasta ~22. Sravana

\*5. Mrigasira ~14. Chitra ~23. Dhanista

\*6. Ardra ~15. Swati ~24. Satabhisa

\*7. Punarvasu ~16. Visakha ~25. Poorvahhadrapada

\*8. Pushyami ~17. Anuradha ~26. Uttarahhadrapada

\*9. Aslesha ~18. Jyesthn ~27. Revati

~/

10-11. If the AshtakaVarg Rekha number is multiplied by the Yog Pinda and the product is divided by 12, the remainder will denote the Rāśi, through which, or through the Rāśis in Trikon to it, the transit of Śani will cause harm, or unfavourable effects to father. Death of the father may occur, if the Dasa prevailing at that time be unfavourable. If the Dasa be favourable, father will face only adverse effects.

Arista to father

12-14. The death of the father may be expected, if Rahu, Śani, or Mangal are in the 4th from Sūrya at the time of transit of Śani through any of the above three Rāśis (Trikon Rāśis). The death of the father will come to pass by such transit, if at that time Śani, associated, or aspected by a malefic, be in the 9th from Lagn, or Chandra and/or the Dasa of the Lord of the 4th from Lagn be in operation. The death does not take place, if a favourable Dasa be in force at the time of Śani’s transit. This should be kept in mind by the Jyotishis, while making predictions.

15. If the Rāśi of Lagn of the native be the 8th Rāśi from Lagn of the father, or, if the Lord of the 8th from father’s Lagn be in Lagn of the native, he takes over all the responsibilities of his father after the latter’s death.

Favourable yogas for father

16-18. The father enjoys happiness in the Dasa of the Lord of the 4th from Lagn. The native is obedient to his father, if the Lord of the 4th be in Lagn, or the 11th, or in the 11th, or 10th from Chandra. If the birth be in the 3rd Rāśi from Lagn, or Chandra of the father, the native makes proper use of the wealth, inherited from his father. If the birth be in the 10th Rāśi from Lagn, or Chandra of the father, the native will inherit all the good qualities of his father. If the Lord of the 10th be in Lagn, the native will be more distinguished than his father.

19-20. No auspicious functions, like marriage etc., should be performed in the month of Rāśis (that is, when Sūrya transits that Rāśi), which has a greater number of dots in Sūrya’s AshtakaVarg. The same applies to the Samvatsar of that Rāśi (that is, when the mean Guru transits that Rāśi). Auspicious functions should be performed, when Sūrya, or the mean Guru transits the Rāśi, which has more Rekhas in Sūrya’s AshtakaVarg.

Effects of the Moon's Ashtaka Varga

21-23. In the same manner no auspicious functions should be performed during the transit of Chandra in the Rāśi, which has larger number of dots in Chandra’s AshtakaVarg. Consideration, regarding mother, house and village, should be done from the 4th Bhava from Chandra. Therefore, multiply the number of Rekhas in the AshtakaVarg of Chandra by the Yog Pinda of that AshtakaVarg and divide the product by 27. The death of, or distress to mother may be expected, when Śani passes in transit through the Nakshatr, denoted by the remainder. Then divide the product by 12. The death of the mother may occur, when Śani transits the Rāśi, denoted by the remainder. Distress to mother may be predicted, when Śani transits the Nakshatras, or Rāśis in Trikon to Nakshatr and Rāśi, indicated above.

Trikona-Ekadhipatya Shodhana Chakra of the Moon

/~\*Rashi ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10 ~~11 ~~12 ~~1 ~~2

\*Planet ~Moon ~~~~~Sat ~~SN ~MCY JUP VEN ~~~MRS

\*Number of rekhas ~5 ~3 ~5 ~4 ~3 ~6 ~5 ~2 ~4 ~5 ~5 ~4

\*T. Shodhit (Corrected) ~~~~~~~~~~~~

\*E. Shodhit (Corrected) ~~~~~~~~~~~~

~/

T-Trikona and E-Ekadhipatya

Illustration of Pinda Sadhana

By multiplying the number of Ekadhipatya Shodhana number 2 by 8 the Rashimana of Gemini, the product is 16. Multiply the number of Scorpio 3 by 8 the Rashimana of Scorpio.

The product is 24. Multiply the number of Aquarius 1 by 11 the Rashimana of Aquarius. The product is 11. Multiply 2 the Ekadhipatya Shodhana number of Pisces by 11, the Rashimana of Pisces. The product is 24. Multiply 2 the corrected number of Taurus by the Rashimana of Taurus. The product is 20. As the Ekadhipatya numbers of other Rāśhis are zero, the product will also be zero. Thus, the Rashi Pinda will be 16+24+ 11 + 24+ 20=95.

Then multiply the Grahmana of the Moon 5 by the rectified Ekadhipatya Sodhana number 2. The product is 10. Multiply 3 the number of Scorpio by 5 the Grahmana of Saturn. The product is 15. Multiply 2 the number of Taurus by 8, the Grahmana of Mars. The product is 16. Multiply 1, number of Aquarius by the Grahmana of Mercury, Jupiter and Venus, namely 5, 10 and 7. The products will be 5, 10 and 7. The Ekadhipatya number of other planets are zeros. Therefore, the product will also be zero. Thus, the Graha Pinda will be 10+ 15+16 + 5+10+ 7=63 and the Yoga Pinda will be 95+63 =158.

The 4th house from the Moon falls in Virgo. Multiply the Ashtaka Varga number 4 of Virgo by 158, the Yoga Pinda. The product is 632. Divide this by 27 and 12 separately. The first remainder denotes the 11th Nakshatra, namely P. Phalguni. The second remainder denotes the 8th rashi, namely Scorpio. The mother will be in distress during the transit of Saturn through P. Phalguni and its Trikona Nakshatras Bharani and P. Ashad. The same will happen during the transit of Saturn through Scorpio or its Trikona rāśhis Pisces and Cancer.

Effects or the Ashtaka Varga or Mars

24-27. Consideration of brothers (co-borns), valour and patience is done from Mangal’s AshtakaVarg. If the number of Rekha is larger in any Rāśi after Trikon Shodhana, there will be gains of land, happiness from wife and great happiness to brother, when Mangal passes through that Rāśi in transit. If Mangal be weak, the brothers will be short lived. There will be distress to brothers, when Mangal transits a Rāśi without Rekhas. Here also the Yog Pinda of Mangal should be multiplied by the number of Rekhas in the AshtakaVarg and the product be divided separately by 27 and 12. The remainders will denote the Nakshatr and Rāśi. The brother will suffer, whenever Śani transits that Nakshatr, or Rāśi (or the Trikon Nakshatras, or Rāśis).

Trikona and Ekadhipatya Chakra of Mars Ashtaka Varga

/~\*Rashi ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10 ~~11 ~~12 ~~1

\*Planet ~MRS ~Moon ~ ~ ~ ~ ~Sat ~ ~SN ~MCY JUP VEN ~ ~

\*Number of rekhas ~3 ~4 ~5 ~3 ~2 ~1 ~6 ~5 ~2 ~3 ~2 ~3

\*T. Shodhit (Corrected) ~~~~~~~~~~~~

\*E. Shodhit (Corrected) ~~~~~~~~~~~~

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Rashi Pinda 80, Graha Pinda 33, Yoga Pinda 113

Illustration: Mars is in Taurus. Cancer the third rashi from Taurus has 5 rekhas. Multiply 5 by 113 the Yoga Pinda. The product is 565. This when divided by 27, the remainder indicates the 25th Nakshatra (P. Bhadra). There will be distress to brother when Saturn passes in transit through this Nakshatra or its Trikona Nakshatras. Then divide 565 by 12. The remainder denotes Aries. The brother will suffer when Saturn transits Aries or its Trikona Rāśhis.

Effects of Mercury Ashtaka Varga

28-29. Consideration regarding family, maternal uncle and friends should be done from the 4th Bhava from Budh. The family etc. will enjoy happiness during the transit of Budh’s AshtakaVarg. After performing Trikon and Ekadhipatya Shodhana in Budh’s AshtakaVarg, the happiness, or distress of the family should be predicted from the transit of Śani through the resultant Nakshatr and Rāśi (and those in Trikon to them).

Trikona and Ekadhipatya Chakra of Mercury Ashtaka Varga

/~\*Rashi ~~11 ~~12 ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10

\*Planet ~MCY JUP VEN ~~~MRS ~Moon ~~~~~Sat~ ~SN

\*Number of rekhas ~5 ~4 ~3 ~5 ~5 ~5 ~2 ~6 ~3 ~6 ~7 ~5

\*T. Shodhit (Corrected) ~~~~~~~~~~~~

\*E. Shodhit (Corrected) ~~~~~~~~~~~~

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Rashi Pinda 95, Graha Pinda 59, Yoga Pinda 154

Illustration: Mercury is in Aquarius. In Taurus, which is in 4th from Mercury there are 5 rekhas. Multiply 5 by 154 the Yoga Pinda. The product is 770. By dividing this by 27 and 12 separately, the remainders denote the 14th Nakshatra(Chittra) and 2nd rashi (Taurus) respectively. The family etc., will suffer whenever Saturn passes in transit through this Nakshatra or rashi or its Trikona Nakshatras or rāśhis.

Effects of Jupiter's AshtakaVarga

30-33. All about knowledge, religious inclinations of the native and son (progeny) is to be ascertained from the 5th Bhava from Guru. If the Rekhas in the 5th Bhava from Guru are larger in number in the AshtakaVarg, there will be great happiness in respect of progeny. If the dots are larger in number, the happiness in respect of progeny will be meagre. The number of children is equal to the number of Rekhas in the 5th Bhava (from Guru), provided it is not the Rāśi of debilitation of Guru, or his enemy’s Rāśi. In that case the number of children will be very limited. The number of children is also equal to the number of Navams, in which the Lord of the 5th from Guru is posited. Multiply the Yog Pinda of Guru by the number of Rekhas in the AshtakaVarg and divide the product separately by 27 and 12. The remainders will denote the Nakshatr and Rāśi. Transit of Śani through that Nakshatr and its Trikon Nakshatras and of that Rāśi and its Trikon Rāśis will be inauspitious. During that period the knowledge, learning and religious activities of the native will also be adversely affected.

Trikona and Ekadhipatya Chakra of Jupiter's AshtakaVarga

/~\*Rashi ~~11 ~~12 ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10

\*Planet ~MCY JUP VEN ~~~MRS ~Moon ~~~~~Sat~ ~SN

\*Number of rekhas ~6 ~7 ~4 ~4 ~4 ~5 ~4 ~2 ~6 ~6 ~6 ~2

\*T. Shodhit (Corrected) ~~~~~~~~~~~~

\*E. Shodhit (Corrected) ~~~~~~~~~~~~

~/

Rashi Pinda 60, Graha Pinda 65, Yoga Pinda 115

Illustration: Jupiter is in Aquarius. There are 4 rekhas in Gemini the 5th from Aquarius. Multiply 4 by 115 the yoga Pinda. Divide the product 460 by 27. The remainder will be 1, which is Ashwini Nakshatra. Again divide 460 by 12. The remainder will be 4, that is, Cancer rāśhi. The adverse effects mentioned above will be experienced whenever Saturn passes in transit through Ashwini or its Trikona Nakshatras (Makha, Moola) or Cancer or its Trikona rāśhis (Scorpio and Pisces).

Effect, of the AshtakaVarga of Venus

34-36. There will be gain of wealth, land and happiness and marriage, whenever Śukra passes in transit through the Rāśis, which have larger number of Rekhas in the AshtakaVarg of Śukra. These gains will be from the directions of the 7th Rāśi from Śukra and of its Trikon Rāśis. The effects should be judged in the manner, already explained earlier, after multiplying the Rekhas in the 7th Bhava from Śukra by the Yog Pinda.

/~\*Rashi ~~11 ~~12 ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10

\*Planet ~MCY JUP VEN ~~~MRS ~Moon~~~~ ~Sat ~~SN

\*Number of rekhas ~4 ~4 ~5 ~3 ~6 ~4 ~3 ~6 ~6 ~3 ~5 ~3

\*T. Shodhit (Corrected) ~~~~~~~~~~~~

\*E. Shodhit (Corrected) ~~~~~~~~~~~~

~/

Rashi Pinda 62, Graha Pinda 10, Yoga Pinda 72

Illustration: Venus is in Aquarius. There are 3 rekhas in Leo, the 7th rashi from Venus. Multiply 3 by 72. Divide the product 216 by 27. The remainder is O which mean, the 27th Nakshatra Revati. Again divide 216 by 12. The remainder is O which is the 12th rashi Pisces. The wife will be in distress during the transit of Saturn through Revati and its Trikona Nakshatras (Ashlesha and Jyeshtha), and through Pisces and its Trikona rāśhis (Cancer and Scorpio)

Effects of the Saturn's Ashtaka-Varga

37-40. The 8th Bhava from Śani signifies death, as well as longevity. Assessment about longevity should be made from that Bhava through the AshtakaVarg. Therefore, predict distress to the native in the year, equal to the number of Rekhas in the AshtakaVarg from Lagn up to Śani. The year, equal to the number of Rekhas from Śani up to Lagn, will also be of distress. If in the year, equal to the total of the above Rekhas, Arishta Dasa be also in operation, there can be possibility of death of the native.

Trlkona and Ekadhipatya Shodhana Chakra of Saturn in Ashtaka-Varga

/~\*Rashi ~~11 ~~12 ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10

\*Planet ~ASC JUP VEN MCY ~~~MRS ~MN ~~~~~SAT ~~SN

\*Number of rekhas ~3 ~2 ~5 ~1 ~1 ~6 ~2 ~3 ~3 ~4 ~4 ~5

\*T. Shodhit (Corrected) ~2 ~0 ~3 ~0 ~0 ~4 ~0 ~2 ~2 ~2 ~2 ~4

\*E. Shodhit (Corrected) ~2 ~0 ~1 ~0 ~0 ~4 ~0 ~2 ~2 ~2 ~2 ~4

~/

Rashi Pinda 123, Graha Pinda 74, Yoga Pinda 197

Illustration: Here the total of rekhas from the Ascendant (Aquarius) up to Saturn (Scorpio) is 30. Therefore, the native will have to face distress in his 30th year. The total of rekhas from Saturn is 16. Therefore, the 16th year will also be adverse.

The total of the two 30 +16=46. There can be possibility of death or death-like suffering in the 46th year.

41-42. Multiply the Yog Pinda by the number of Rekhas in the AshtakaVarg and divide the product by 27. The death of the native will take place, when Śani passes in transit through the Nakshatr, denoted by the remainder, or its Trikon Nakshatras. Again, divide the product by 12. The native will face danger of death, when Śani passes in transit through the Rāśi, denoted by the remainder, or through its Trikon Rāśis.

Illustration: Saturn is in Scorpio. The number of rekhas in the 8th house to Scorpio is 1. Multiply 1 by 197. Divide the product by 27. The remainder 8 indicates Pushyami Nakshatra. There will be possibility of death when Saturn passes in transit through Pushyami or its Trikona Nakshatras, namely, Anuradha and Uttara bhadra. The death will take place only if Marakesha Dasha be in operation at that time.

Now divide the product 197 by 12. The remainder signifies the 5th rashi Leo. There will be distress whenever Saturn passes in transit through Leo or its Trikona rāśhis Sagittarius and Aries.

43-44. The results will be favourable, when Śani passes in transit through Rāśis, which have larger number of Rekhas in Śani’s AshtakaVarg. Śani’s transit through Rāśis, which have larger number of dots, will produce only evil effects.

## Chapter 71. Determination of Longevity through the AshtakaVarg

1-4. The sage said. I will now describe the method of determining longevity from the AshtakaVarg.

For this purpose, the AshtakaVargas of Lagn and all the Grahas must be studied. The Rekhas in all the Rāśis have been allotted specific spans of life. The Rāśi, which has no Rekhas, has been allotted 2 days, that with one Rekha gets l½ days, one day for Rāśi with 2 Rekhas, half day for Rāśi with 3 Rekhas, 7½ days for Rāśi with 4 Rekhas, 2 years for Rāśi with 5 Rekhas, 4 years for Rāśi with 6 Rekhas, 6 years for Rāśi with 7 Rekhas and 8 years for Rāśi with 8 Rekhas. In this manner the spans of life should be worked from Rekhas in all the AshtakaVargas. Half of the total sum of all will be the longevity, based on AshtakaVarg.

Illustrative chart based on the Sun's Ashtaka-Varga

/~\*Rashi ~~10 ~~11 ~~12 ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~Sum Total

\*~SN ~~~~~~~~~~~~

\*Number of rekhas ~5 ~3 ~2 ~4 ~3 ~4 ~6 ~5 ~2 ~3 ~6 ~5 ~

\*Year ~2 ~0 ~0 ~0 ~0 ~0 ~4 ~2 ~0 ~0 ~4 ~2 ~14

\*Months ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Days ~0 ~0 ~1 ~7 ~0 ~7 ~0 ~0 ~1 ~0 ~0 ~0 ~18

\*Ghatikas ~0 ~30 ~0 ~30 ~30 ~30 ~0 ~0 ~0 ~30 ~0 ~0 ~30

~/

Thus, the longevity as given in the above chart is 14 years 0 months 18 days and 30 Ghatikas. Half of this comes to 7 years 0 months 9 days and 15 Ghatikas. This will be the span of life as determined from of the Sun's Ashtaka-Varga.

By calculating in the same manner, we get the span of life based on the Ashtaka-Vargas the Moon and others as under:

/~\*~~Y ~~M ~~C ~~G

\*Moon's Ashtaka Varga ~7 ~0 ~12 ~15

\*Mars' Ashtaka Varga ~4 ~0 ~7 ~0

\*Mercury's Ashtaka Varga ~12 ~0 ~4 ~45

\*Jupiter's Ashtaka Varga ~12 ~0 ~16 ~6

\*Venus' Ashtaka Varga ~0 ~0 ~12 ~15

\*Saturn's Ashtaka Varga ~4 ~0 ~10 ~45

\*Ascendant’s, Ashtaka Varga ~7 ~0 ~12 ~45

\*Sun's Ashtaka Varga ~7 ~0 ~9 ~15

~/

The Sum total of longevity as determined by all the Ashtaka Vargas comes to 66 years 2 months 25 days and 30 Ghatikas.

## Chapter 72. Aggregational AshtakaVargas

1-2. The sage said. O Brahmin! Write down a Rāśi Kundali with 12 Bhavas, including Lagn. Then insert the total of the Rekhas in all the AshtakaVargas of the Grahas in the Rāśi concerned. The AshtakaVarg with such Rekhas is called the Samuday AshtakaVarg, or the aggregational AshtakaVarg. From this should be judged good and adverse effects of the Rāśi Kundali.

3-5. In the aggregational AshtakaVarg the Rāśi, which has more than 30 Rekhas, gives favourable effects, that, having between 25 and 30 Rekhas, produces medium effects and that Rāśi, who has less than 25 Rekhas, yields adverse effects. Auspicious functions, like marriage etc., should be performed, when the Grah, on whose basis the time and date of functions are performed, moves into the Rāśi with favourable effects. The Rāśi, which is productive of adverse effects should be avoided for these purposes. For example, the strength of Chandra (ChandraaBal) is generally acceptable for all auspicious functions. Therefore, auspicious functions should be performed, or started, when Chandra is in the Rāśi with maximum number of Rekhas. The Grah in the Rāśi with favourable number of Rekhas produces auspicious effects and the Grah in the Rāśi with unfavourable number of Rekhas yields evil results.

6-6½. Amongst the 12 Bhavas more than 30 Rekhas advance the effects of a Bhava, between 25 and 30 Rekhas produce medium effects and the effects of the Bhava, which contains less than 25 Rekhas, get damaged.

Notes: From the above rules it can be interpreted, that, if there are less than 25 Rekhas in 6th, 8th and 12th Bhava, their effects become favourable. The effects will become adverse, if these Bhavas contain more than 25 Rekhas.

7-8. If in a Rāśi Kundali there are larger number of Rekhas in the 11th than those in 10th and there are smaller number of Rekhas in the 12th than those in the 11th and Lagn contains largest number of Rekhas, the native will be wealthy and will enjoy all kinds of comforts and luxury.

9-10. Divide the 12 Bhavas in 3 sections. There will be sufferings and distress in that part of the life, which is represented by the section of the Rāśi Kundali with more malefics. There will be happiness etc., in the part of the life, represented by the section of the Rāśi Kundali, containing more benefics. There will be mixed results in that area of life, when the relative section of the Rāśi Kundali has equal number of benefics and malefics. The Bhavas from Lagn up to the 4th signify childhood, those from 5th to 8th youth and those from the 9th to 12th represent old age.

Illustration: The Ascendant is Aquarius. There are 3 rekhas in the Sun's Ashtaka Varga, 4 in the Moon's Ashtaka Varga, 3 in the Mars' Ashtaka Varga, 2 in the Mercury's Ashtaka Varga, 6 in the Jupiter's, Ashtaka Varga, 4 in the Ashtaka Varga of Venus, 3 in the Saturn's Ashtaka Varga and 5 in the Ascendant’s Ashtaka Varga. The total of rekhas in the Ascendant is 30 in the Samudaya or Aggregational Ashtaka Varga. In the same manner, the total number of rekhas should be inserted in the other houses. The following birth chart illustrates this-

/~\* ~~ ~~Chart ~~

\*32 Rekhas ~34 Rekhas ~MRS 28 Rek. ~MN 32 Rek.

\*Asc Mcy Jup Ven 30 Rek. ~ ~ ~38 Rekhas

\*SN 25 Rek. ~ ~~27 Rekhas

\*41 Rekhas ~SAT 43 Rek. ~29 Rekhas ~28 Rekhas

~/

There are 30 rekhas in the Ascendant, which indicate bodily felicity. In the 2nd, 3rd, 5th, 10th and 11th there are 30 or more than 30 rekhas. The enhancement of these houses is assured and very good effects will be produced by them particularly in the Dasha of their lords. The number of rekhas in. the 4th, 7th, 9th, 8th and 12th is between 25 and 30. These houses will produce medium effects.

The largest number of benefices is in the first section of the birth chart. Therefore, the 1st part of life will be full of joys, happiness and comforts. There is only 1 benefice (Moon) in the second section. Therefore, the good results will be medium. The last section contains only malefic. Consequently, there will almost be no happiness etc., in the last part of the native’s life.

Evil Effects of the number of less than 25 rekhas in a rashi and remedial measures

11-28. There will be danger of death in the month of the rashi (during the period the Sun transits that rashi) which has 7 or less than 7 rekhas in the samudaya Ashtaka Varga. To ward off this evil effect, 20 tolas of gold and 2 heaps of sesame seeds (ततल) resembling the shape of a mountain, should be given in charity.

There will be possibility of death in the month of that rashi (Solar month) which has 8 rekhas. Tuladana (तुलादान) of camphor is recommended to obtain relief from this evil effect.

There will be danger of snakes in the month of the rashi (Solar month) which has 9 rekhas. A Chariot with 7 horse should be given in charity to obtain relief from this evil effect.

There will be danger from weapons in the month of the rashi (solar month) which contains 10 rekhas. An armour together with Vajra should be given in charity to ward off this evil effect.

There will be danger of disgrace for no cause in the month of the rashi (solar month) which has 11 rekhas. An idol of the Moon made of 10 tolas of gold should be given in charity to obtain relief from this evil effect.

There will be danger of death from drowning in the month of the rashi (solar month) which has 12 rekhas. Land full of crops should be given in charity to obtain relief from this evil effect.

There will be danger of death from wild and violent animals in the month of the rashi (solar month) in which there are 13 rekhas. A Shaligram Shila (शालिग्राम शिला) should be given in charity to obtain relief from this evil effect.

There will be danger of death in the month of the rashi (solar month) in which there are 14 rekhas. A Varah Moorti (वराह मूर्ती) made of gold should be given in charity to obtain relief from this evil effect.

There will be danger of the wrath of the king (Government) in the month of the rashi (solar month) in which there are 15 rekhas. An elephant should be given in charity to obtain relief from this evil effect.

There will be danger of arishta (calamity, disaster or misfortune) in the month of the rashi (solar month) in which there are 16 rekhas. A kalpa Vriksha (कल्प वृक्ष) made of gold should be given in charity to obtain relief from this evil effect.

There will be danger from diseases in the month of the rashi that has 17 rekhas. A cow and jaggery should be given in charity to obtain relief from this evil effect

There will be danger of conflict in the month of the rashi that has 18 rekhas. A cow, jewels, land and gold should be given in charity to obtain relief from this evil effect.

There will be possibility of banishment from the home land in the month of the rashi which has 19 rekhas. Family deity should be worshipped to obtain relief from this evil effect.

There will be loss of intelligence in the month of the rashi which has 20 rekhas. Goddess Sarasvati should he worshipped to obtain relief from this evil effect.

There will be distress from diseases in the month of the rashi that has 21 rekhas. A heap of grains, shaped like a mountain, should be given in charity to obtain relief from this evil effect.

There will be distress to kinsmen in the month of the rashi that has 22 rekhas. Gold should be given in charity to obtain relief from this evil effect.

The native will be in distress in the month of the rashi that has 23 rekhas. An idol of the Sun made of 7 tolas of gold should be given in charity to obtain relief from this evil effect.

There will be death of the kinsmen in the month of the rashi that has 24 rekhas. 10 cows should be given in charity to Obtain relief from this evil effect.

There will be loss of wisdom in the month of the rashi that has 25 rekhas. Goddess Sarasvati should be worshipped to obtain relief from this evil effect.

There will be loss of wealth in the month of the rashi that has 26 rekhas. Gold should be given in charity to obtain relief from this evil effect.

There will be loss of wealth in the month of the rashi that has 27 rekhas. Sri Sookta Japa (श्री सूक्त जप) should be per formed to obtain relief from this evil effect.

There will be losses in several ways in the month of the rashi that has 28 rekhas. Havana (हवन) of the Sun should be performed to obtain relief from this evil effect.

There will be anxieties all round in the month of the rashi that has 29 rekhas. Ghee, clothes and gold should be given in charity to obtain relief from this evil effect.

There will be gains of wealth and grains etc. in the month of the rashi that has 30 rekhas.

Notes: The articles to be given in charity as mentioned above will prove too expensive and beyond the means of an ordinary person now-a-days. The person suffering from evil effects should give in charity the things mentioned only as much as they can afford.

Auspicious effects of more than 30 rekhas in a rashi

29. Ghī, clothes and gold should be given in charity . gains of wealth and grains etc. ,

30. There will be all-round increase in wealth, happiness in respect of children and enjoyments in the Samvatsar, month and Nakshatr of the Rāśi, which has more than 30 Rekhas. increase in wealth, property, children and good reputation, if the Rāśi has more than 40 Rekhas.

30-31. The Rāśi, which is auspicious in AshtakaVarg Samudaya, is considered auspicious for all auspicious functions. Consequently, the auspiciousness of AshtakaVarg should be got checked before performing any function, like marriage etc. If a Rāśi is not auspicious in AshtakaVarg, then its auspiciousness should be checked from transit effects. It is not necessary to check transit effects, if a Rāśi is auspicious in AshtakaVarg. Thus, the auspiciousness of the Rāśi in the AshtakaVarg should be considered, as paramount.

## Chapter 73. Effects of the Rays of the Grahas

1-2. The sage said. O Brahmin! Now I am going to tell you about the number of rays of the Grahas. When Sūrya etc. are in their deep exaltation point, their rays are: Sūrya 10, Chandra 9, Mangal 5, Budh 5, Guru 7, Śukra 8 and Śani 5. The rays are nil, when these Grahas are in deep debilitation, the number of rays would be proportionate with the number of Rāśi. The following method is to be adopted for ascertaining the proportionate number of rays. Deduct the debilitation Rāśi etc. of the Grah, whose rays are to be ascertained, from his longitude. If the remainder is less than 6 Rāśis it should be multiplied by the number of rays of that Grah, mentioned above and the product should be divided by 6. The result will denote the number of rays of that Grah. In case after deduction the remainder is more than 6 Rāśis, then it should be deducted from 12. The other procedure will remain the same.

Correction of the ascertained rays

3-7. The Sage said-O Maitreya! Other Acharya have recommended further correction of the number of rays worked out in the manner described above. The corrections have to be made as follows -

(1) If the planet be in his sign of exaltation the number of rays ascertained should be trebled.

(2) If the planet be in his Moola-Trikona, the number of rays ascertained should be doubled

(3) If he be in his own rashi, the number or rays ascertained should be multiplied by 3 and the product be divided by 2.

(4) If he be in the rashi of his Adhimitra (great friend); the number of rays ascertained should be multiplied by 4 and the product be divided by 3.

(5) If he be in the house of a friend, the number of rays should be multiplied by 6 and the product be divided by 5.

(6) The number of rays ascertained should be halved if the planet be in the house of his enemy.

(7) If he be in the house of his Adhi-Shastru (great enemy), the number of rays ascertained should be multiplied by 2 and the product be divided by 5.

(8) No correction is to be made if the planet is in the house of a neutral:

The effects should be declared after computation of the net number of rays of each planet.

Illustration: The longitude of the Sun (Surya spast) is 9/29/36/53., By deducting the rashi etc. of his deep debilitation namely 6/10/0/0 we get 3/19/36/53. This longitude is Jess than 6 rāśhis. Therefore, by multiplying this by 10 the number of rays of the Sun in his deep exaltation point, we get 33/16/8/30. Then by dividing it by 6, the number of rays of the Sun comes to 5/33. The Sun is in the rashi of Saturn. Saturn is neutral to the Sun. Therefore, the net number of rays will be 5/33.

The longitude of the Moon (Chandra spast) is 2/6/22. By deducting the longitude of the Moon in his deep debilitation point, namely 7/3/0/0 from it we get 7/3/22/58. By deducting it from 12 and multiplying the result by 9 we get 39/59/33, This when divided by 6 gives the net number of the rays of tbc Moon as 6/40. No further correction is necessary as the Moon is in the house of a neutral.

The longitude of Mars is 1/10/56/20 (Kuja or Mars spast). By deducting 3/38 the longitude in his deep debilitation point from it, the remainder will be 9/2/56/20. By deducting this remainder from 12 we get 2/27/3/40. Then by multiplying the above resultant longitude by 5, the number of the rays of Mars in his deep exaltation point and by dividing the product by 6, we get the n umber of rays of Mars as 2/22. Mars is in a friendly sign. Therefore, by multiplying 2/22 by 6 and dividing the product by 6, we will get 2/50 the net number of rays of Mars.

The longitude of Mercury is 10/13/9/26 (Budha spast). By deducting 11/15 the longitude of Mercury in his deep debilitation, we get the remainder as 10/28/9/26. As it is more than 6, we will deduct it from 12, the figures then being 1/1/50/34. Multiply this longitude by 5(the number of rays of Mercury) and divide the product 5/9/13 by 6. The rays so obtained will be 0/51. Mercury is in the house of friend. Therefore, by multiplying it by 6 and dividing the product by 5, the net rays of Mercury will be 1/1.

The longitude of Jupiter is 10/13/41/18 (Guru spast). By deducting it from 9/5 the longitude of Jupiter in his deep debilitation point, we get 1/8/41/18. By multiplying it by 7 the number of rays of Jupiter and dividing the product by 6 we get 1/30 as his number of rays. Jupiter is in the house of a friend.

There-fore, by multiplying 1/30 by 5 and dividing the product by 5. we get 1/48 the net number of rays of Jupiter.

The longitude of Venus is 10/20/4/2. By deducting from it 5/27 the longitude of Venus in his deep debilitation point. we get 4/23/4/2. By multiplying it by 8 the number of rays of Venus we get 38/4/32/16 which when divided by 6 will give 6/3 as the number of rays of Venus. As Venus is in the house of Adhimitra by multiplying 6/3 by 5 and dividing it by 3 we get 8/4 the net number of rays of Venus.

The longitude of Saturn is 7/13/2/724. By deducting from it 0/50 the longitude of Saturn in his deep debilitation point we get 6/23/27/24. As this is more than 6 rāśhis we will deduct it from 12. The resultant longitude will be 5/6/32/36. By multiplying it by 5 the number of rays of Saturn, we get 26/3/13 which when divided by 6 will give 4/21 the number of rays of Saturn. As Saturn is in the house of an adhishatru (great enemy), by multiplying 4/21 by 2 and by dividing the product by 5 we will get 1/44 the net number of rays of Saturn.

The above results are shown in the chart below:

/~\*Planet ~~SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~Total

\*Number of rays ~5 ~6 ~2 ~1 ~1 ~8 ~1 ~27

\*रश्मि ~33 ~40 ~50 ~1 ~48 ~4 ~44 ~40

~/

Effects of rays of the planets according to their number

8-18. The effects, produced by the number of rays of Grahas, are given below.

/~\*Number of rays ~~Effects

\*Between 1 and 5 ~Poor and unhappy even if born in an eminent family.

\*Between 6 and 10 ~Poor, carrier of loads and without wife and children

\*11 ~Meagre wealth and few children

\*12 ~Meagre wealth, idiot and wicked

\*13 ~Thief

\*14 ~Wealthy, protector and maintainer of several families, learned and obtraditions of the family.

\*15 ~Head of the family, achieves proficiency in many kinds of learnings, This is what lord Brahma has said.

\*16 ~Most distinguished in the family.

\*17 ~Employer of many servants.

\*18 ~Maintainer of large family.

\*19 ~Possessor of name and fame.

\*20 ~Blessed with a large family and kinsmen.

\*21 ~Maintainer and protector of 50 persons.

\*22 ~Charitable and kind.

\*23 ~Well cultured and happy

\*Between 24 and 30 ~Healthy, powerful, favourite of the king, splendorous, possessor

\*Between 31 and 40 ~Minister (high dignitary) and maintainer and protector of 100 to 1000

\*Between 40 and 50 ~King (possesses very high administrative or political position).

\*51 and above ~Powerful sovereign (चक्रवर्ती राजा)

~/

19. The effects should be predicted, according to the number of rays of the Grahas at the time of birth, after considering the status of the native.

20. For example, if the rays are more than 50 in number, one born a Kshatriya king’s family will become a powerful sovereign, one born in a Vaishya family will become a king (or high dignitary), one born in Sudra family will become wealthy and one born in a Brahmin family will become very learned and will observe all religious norms.

21.The effects of the Grahas, moving from their debilitation to exaltation, are full. The effects of the Grahas, moving from their exaltation to debilitation, will be lesser than described above.

22-23. Auspicious and inauspicious effects of all the Grahas are according to the number of rays they possess. The prediction will not be correct without the knowledge of the effects of the rays. Therefore, it is imperative, that in the judgment of Rāśi Kundalis and declaring results the effects of the number of rays of the Grahas be considered.

## Chapter 74. Effects of the Sudarshana Chakr

1-3. Maharishi Parasara said to Maitreya. O Brahmin! Now I will impart to you the knowledge of a great secrecy and superior importance, which was communicated to me by Lord Brahma himself for the benefit of the world. This is a Chakr by the name of Sudarshana, through which Devajnas will be able to predict the favourable and unfavourable results for every year, every month and every day from the time of birth to the time of death of a person. Listen to this very intently.

Form of Sudarshana Chakra

4. O Brahmin! Take a point and from it draw three circles. Within the circles draw 12 lines, to provide 12 Bhavas within each circle. This is how Sudarshana Chakr is drawn.

5-6. In the first circle (innermost) place the 12 Bhavas from Lagn with Grahas, posited there. In the circle next to the innermost circle place the 12 Bhavas from the Rāśi of Chandra with the Grahas in them. In the third circle place the 12 Bhavas from the Rāśi of Sūrya with Grahas in them. Thus, there will be 3 Rāśis in each Bhava of the Chakr.

<img class="img-fluid" src="../Assets/Images/Sudarshana\_Chakra.png" alt="Sudarshana Chakra">

Note: This form has been adopted on account of its practicability. In this the sign (rāśhis) should be counted anti-clock-wise.

7-9. The significant aspect of this Chakr is, that Lagn, Chandra and Sūrya represent the first Bhava. The 2nd, 3rd etc. up to 12th from Chandra and Sūrya will deal with the same subject, as they do, when reckoned from Lagn. Then the results should be assessed, according to the Grahas in each Bhava. In this form of Rāśi Kundali Sūrya is considered auspicious in the first Bhava and inauspicious, or malefic in other Bhavas. The malefics do not produce evil effects, if they are in their exaltation Rāśi. In this manner predictions should be made, after considering the benefic and malefic natures of the Grahas, their disposition and aspects from and on them.

10. A Bhava gets advancement, if it is occupied, or aspected by the Lord, or a benefic. The Bhava, which is occupied, or aspected by a malefic, is harmed.

11-13. The effects of a Bhava will be in accordance with the Grah occupying it, or in accordance with the Grah aspected, if no Grah is in occupation of the Bhava. The effects of a Bhava, occupied by a benefic, will be auspicious and the Bhava, occupied by a malefic, will be inauspicious. Effects of the aspects will be the same. If a Bhava is influenced both by benefics and malefics, the results will depend on the majority amongst the benefics and malefics. If the number of benefics is larger than the number of malefics, the results will be auspicious. If reverse is the case, inauspicious, or evil effects may be expected. If there are equal number of malefics and benefics, those with greater strength will influence the results of that Bhava. Mixed results should be declared, if there be no difference in the strength of malefics and benefics. The same would apply to aspects.

14. The effects should be declared, according to its Lord, if the Bhava is neither occupied, nor aspected by a Grah.

15-16. A natural benefic loses his benevolence, if he is in more malefic Vargas. Similarly, a natural malefic loses his malevolence, if he is in more benefic Vargas (SaptaVarg). A Grah’s own Rāśi, his exaltation Rāśi and benefic Vargas are considered auspicious. And malefic and the Vargas of an enemy and debilitated Rāśi are considered inauspicious.

17. The sage said, that the results should be declared only after assessing the auspiciousness and inauspiciousness of all the Bhavas.

Notes: We will now clear it by illustrations given below:

Longitudes of planets (Graha Spast)

/~\* ~~SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~RH ~~KT ~~

\*Rashi ~9 ~2 ~1 ~10 ~10 ~10 ~7 ~2 ~8 ~Sign

\*Amsa ~29 ~6 ~0 ~13 ~13 ~20 ~13 ~13 ~13 ~Degree

\*Kala ~16 ~22 ~56 ~9 ~41 ~4 ~24 ~55 ~55 ~Minute

\*Vikala ~53 ~58 ~20 ~25 ~18 ~2 ~27 ~24 ~24 ~Second

~/

Longitudes of houses (Bhava Spast)

/~\* ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10 ~~11 ~~12 ~~

\*Rashi ~10 ~11 ~0 ~2 ~2 ~3 ~4 ~5 ~6 ~8 ~8 ~9 ~Sign

\*Amsa ~26 ~27 ~29 ~0 ~29 ~27 ~26 ~27 ~29 ~0 ~29 ~27 ~Degree

\*Kala ~28 ~44 ~0 ~16 ~0 ~44 ~28 ~44 ~0 ~16 ~0 ~44 ~Minute

\*Vikala ~5 ~21 ~36 ~52 ~36 ~21 ~5 ~21 ~36 ~21 ~36 ~21 ~Second

~/

Saptavarga of planets

/~\*Varga ~~SN ~~MN ~~MRS ~~MCY ~~JUP ~~VEN ~~SAT ~~RH ~~KT

\*Rasi ~SAT ~MCY ~VEN ~SAT ~SAT ~SAT ~MRS ~MCY ~JUP

\*Hora ~SN ~SN ~MN ~SN ~SN ~MN- ~SN ~SN ~SN

\*Drekkana ~MCY ~MCY ~VEN ~MCY ~MCY ~VEN ~JUP ~VEN ~MRS

\*Saptamsa ~SAT ~MN ~MRS ~VEN ~VEN ~MCY ~SN ~MCY ~JUP

\*Navamsa ~MCY ~MRS ~SAT ~SAT ~SAT ~MRS ~MRS ~SAT ~SN

\*Dwadasamsa ~JUP ~SN ~VEN ~MCY ~MCY ~VEN ~MRS ~MRS ~MRS

\*Trimsamsa ~MRS ~SAT ~VEN ~JUP ~JUP ~MCY ~JUP ~JUP ~JUP

~/

SaptaVarga of Bhavas (houses)

/~\*Bhava ~~1st ~~2nd ~~3rd ~~4th ~~5th ~~6th ~~7th ~~8th ~~9th ~~10th ~~11th ~~12th

\*Rasi ~SAT ~JUP ~MRS ~MCY ~MCY ~MN ~SN ~MCY ~VEN ~JUP ~JUP ~SAT

\*Hora ~MN ~SN ~MN ~SN ~MN. ~SN ~MN ~SN ~MN ~SN ~MN ~SN

\*Drekkana ~VEN ~MRS ~JUP ~MCY ~SAT ~JUP ~MRS ~VEN ~MCY ~JUP ~SN ~MCY

\*Saptamsa ~SN ~JUP ~VEN ~MCY ~JUP ~MN ~SAT ~MCY ~MRS ~JUP ~MCY ~SAT

\*Navamsa ~VEN ~JUP ~JUP ~SAT ~MCY ~JUP ~MRS ~MCY ~MCY ~MRS ~JUP ~MCY

\*Dwadasamsa ~JUP ~SAT ~JUP ~MCY ~VEN ~MCY ~MCY ~SN ~MCY ~JUP ~MRS ~JUP

\*Trimsamsa ~VEN ~MRS ~VEN ~MCY ~VEN ~MRS ~VEN ~MRS ~VEN ~MRS ~VEN ~MRS

~/

The Sun is a natural cruel planet but in the SaptaVarga there are 3 Vargas of benefice and one Varga of himself. Therefore, on account of the majority of benefices Vargas the Sun loses his malevolence. It has become of medium effect. The Moon who is a benefice has also become of medium effect as her malefic Vargas are larger in number. Mars is a malefic but having 6 benefice Vargas and I exalted Varga (Navamsha) becomes an auspicious planet. Mercury also becomes auspicious because of larger number of benefice Vargas. The same is the case with Jupiter and Venus. Saturn is a malefic and becomes inauspicious became of majority of malefic Vargas. Rahu has larger number of benefice Vargas but as he is a malefic he will give medium effects. Ketu is a malefic and has larger number of malefic Vargas. He will therefore produce evil effects.

Now let us analyse the twelve houses in accordance with the Sudarshana Chakra. There are G planets in the first house. This has added strength to the house. The Sun, the Moon and Rahu are productive of only medium effects (not malevolent). Jupiter and Mercury produce auspicious effects. Consequently, the native will be physically fit, enjoy good health and will be well behaved. The first house has larger number of benefice Vargas in the SaptaVarga of Bhavas (houses). As a result, the native will engage himself in performing pious deeds and will be Charitable.

The second house is inhabited by benefices only, namely: Mercury, Jupiter and Venus. The native, will, therefore, he very wealthy. The 2nd has 3 benefices, 3 neutrals (of medium effects) and one malefic Vargas. Therefore, the wealth will be accumulated through desirable sources.

The third house is without planet but is aspected by Mad and Saturn. Therefore, there will be meagre happiness in respect of brothers. The native will have more sisters and few brothers. The effects in respect of valour and sentinels will be meagre.

The fourth has larger number of benefice Vargas. Mars is also beneficial. The native will therefore have happiness in respect of mother and gain of a house, land, and conveyance.

The fifth house has larger number of benefice Vargas. It has Moon, Rahu and Mars posited in it. The Moon and Rahu are neutral and Mars will produce benefice effects. The native will, therefore be intelligent, learned and will be happy in, respect of children.

The sixth house also has larger number of benefice Vargas. It has three planets in it, namely, the Moon, Rahu and Saturn. Moon and Rahu are neutral. Saturn is a malefic. The house is aspected by Ketu, Mars and Sun. The house has more evil influences on it and produces evil effects.

The seventh house has larger number of malefic Vargas and is inhabited by Ketu a malefic. The house is aspected by the Sun, Moon, Rahu, Mercury, Jupiter and Venus. The conjugal life will, therefore, be just normal.

The eighth house is inhabited by neutral Sun and aspected by benefices Mercury, Jupiter and Venus. The house has larger number of benefice Vargas. The longevity will therefore be good.

The 9th house has larger number of benefice Vargas and is occupied by Mercury, Jupiter and Venus. The native will, therefore, be fortunate, successful, religious minded and charitable.

The tenth house has larger number of benefice Vargas but inhabited by Saturn a malefic and is aspected by Mars. The results will, therefore, be of medium nature.

The eleventh has benefice rashi and two malefic rāśhis. It has larger number of benefice Vargas but is inhabited by two malefic Ketu and Saturn. The native may earn, adequate wealth but it will be through undesirable means.

The 12th house is inhabited by the Sun a neutral, Mars a beneficial planet and Ketu a malefic. Therefore, it has larger number of malefic Vargas. The house will, therefore, produce evil effects.

18. Maitreya asked. O Venerable sage! Kindly enlighten me on one point. If all the Bhavas are judged in accordance with the Sudarshana Chakr, why many learned sages have advocated declaration of effects from the Bhavas, reckoned from Lagn in Rāśi Kundali?

19-20. The sage replied. The results should be declared in accordance with the Sudarshana Chakr, only when Sūrya and Chandra being in separate Rāśis different from the Rāśi of Lagn. If amongst Lagn, Sūrya and Chandra, all the three, or two of them are in the same Rāśi, the judgment of effects should be made from the Rāśi Kundali only.

21-23. The sage said. O Brahmin! Now I will tell you about the effects, produced every year and every month by the twelve Bhavas in their Dasas and Antardasas, according to Sudarshana Chakr. Under this system every one of the twelve Bhavas, beginning from the 1st, is allotted a Dasa period of one year. Thus, every year in 12 years a Bhava becomes Lagn of the year and the remaining become 2nd, 3rd and so on. Every year every Bhava will have Antardasa of one month. By following the method of Lagn of the year here also, there will be a Lagn of the month. The first Antardasa will be of the first Bhava and then will follow for 12 months the Antardasas of the other Bhavas, every Bhava assuming the role of Lagn by turn. Every Bhava gets Pratyantar Dasa of 2½ days and Vidasa of 12½ Ghatikas. The same method is to be adopted for judging the effects of Bhavas in Pratyantar Dasas and Vidasas.

Notes: This system is meant to ascertain the effects of all the 12 houses every year, every month, every 2½ days and every 12½ Ghatikas.

24-26. At the time of commencement of a Dasa, if there be benefic in the 1st, 4th, 7th, 10th, 5th, 9th and 8th, favourable effects will be experienced in the concerned year, month etc. The Bhava, which is occupied by only Rahu, or Ketu, becomes harmful. The same will be the fate of the Bhava, which is occupied by a larger number of malefics. If there be benefics in Bhavas other than the 12th, or 6th, the Bhava concerned will produce favourable effects. In other words, if the benefics be in the 12th, or 6th from the Bhava concerned, unfavourable effects will be derived in the related year, month etc. If there be malefics in the 3rd, 6th and 11th from the Bhava, assuming the role of Lagn, then these three Bhavas will produce auspicious results. The effects can be ascertained for every year, month etc. in this manner. The total number of years in Vimsottari Dasa are 120 years. After every 12 years the same method of determining the Dasas, Antardasas etc. must be repeated for Lagn and other Bhavas.

Notes: In the first year, the birth Ascendant will be the Ascendant of years. In the Sudarshana Chakra given earlier amongst benefices, only the Moon is in the 6th house. Thus the 6th house will produce unfavourable effects. But it is said that malefics produce favourable effects in the 6th house. Then favourable effects may be expected from the 6th house. The 2nd and the 9th are occupied by benefices only causing increase in wealth and fortune. The 12th house has only malefic. This will cause loss of expenditure, that is, less loss of wealth. As said earlier malefic in 11th house produce benefice effects. The 4th and 10th houses which are occupied by malefic will suffer in their effects. The other houses will produce medium or neutral effects.

In this system Dasha, Antardasa etc., are calculated according to solar months.

Illustrative Chart of Dasha Chakra of the first circle of 12 years.

/~\*Rashi ~~11 ~~12 ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10

\*Years ~1 ~1 ~1 ~1 ~1 ~1 ~1 ~1 ~1 ~1 ~1 ~1

\*Months ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Days ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Antardasa in the first year.

/~\*Rashi ~~11 ~~12 ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10

\*Years ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Months ~1 ~1 ~1 ~1 ~1 ~1 ~1 ~1 ~1 ~1 ~1 ~1

\*Days ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

~/

Pratyantar Dasha

/~\*Rashi ~~11 ~~12 ~~1 ~~2 ~~3 ~~4 ~~5 ~~6 ~~7 ~~8 ~~9 ~~10

\*Years ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Months ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0 ~0

\*Days ~2 ~2 ~2 ~2 ~2 ~2 ~2 ~2 ~2 ~2 ~2 ~2

\*Gh. ~30 ~30 ~30 ~30 ~30 ~30 ~30 ~30 ~30 ~30 ~30 ~30

~/

27-28. After ascertaining the effects of the years, months etc. in accordance with the Sudarshana Chakr, assessment of effects for the years, months etc. should be made based on AshtakaVarg. The benefic, or malefic effects will be full, if the assessment from both produces the same results. If they are different, the comparative strength of both should be considered to declare the results.

## Chapter 75. Characteristic Features of Panchmahapurushas

1-2. The sage said. O Maitreya! Now I will relate to you the characteristic features of Panchmahapurushas. When Mangal, Budh, Guru, Śukra and Śani, being in their own, or exaltation Rāśi, be in Kendra to Lagn, they give rise to Ruchaka, Bhadra, Hamsa, Malavya and Sasa Yogas. These Yogas are called Panchmahapurusha Yogas and the persons, born in these Yogas, are known Panchmahapurushas.

3-7. The Ruchaka native possesses a long face, he is very enthusiastic, has spotless lustre, is powerful, has attractive brows, black hair and is fond of all things. He loves to fight wars, is of dark-red complexion, is victorious over enemies, is discriminating, is protector of thieves and has cruel temperament and slender thighs. He is a devotee of Brahmins, has marks of Veena, Varg, Dhanus, Pasha and Vrasha Rāśis in his hands along with Chakr Rekha. He is well versed in occult sciences. He is 100 Anguls in height, his waste has the circumference, equal to the length of his face and is 1000 Karshas in weight. He, as ruler of Sahyachala and Vindhya Pradesh, dies, after attaining the age of 70, by fire or weapons.

Notes. The old Rupee had the weight of 1 Karsha. 4 Karshas are equal to one Pala and 300 Palas make one Tula, according to Amarkosha. 20 Tulas are equal to one Bhara.

8-12. The Bhadra native is splendourous, like a lion, has very developed chest (or chest with well-developed muscles), has the gait of an elephant, has long and thick arms, is learned in all respects. He is well versed in Yog performance, is Sattva-Guni and has beautiful feet, moustaches and head. He is fond of luxuries and comforts and has marks of Sankha (conch), Chakr, Gada, arrow, elephant, Dhwaja (flag) and Hala (plough) in his hands and feet. He is well versed in Shastras, has black and curly hair, possesses independent nature and is protector of his family. His friends share in the enjoyment of his wealth. He is 20 tulas in weight. He lives happily with his wife and children and, as ruler of Madhya Desha, lives for one hundred years.

13-16. The Hamsa native has voice, like a Hamsa, has a handsome appearance and well-developed nose. He is a king with phlegmatic temperament, honey-like tawny-coloured eyes, red-coloured nails, sharp intelligence, sturdy cheeks, round forehead and beautiful feet. He has marks of Matsya (fish), Ankush (the iron hook, with which elephants are driven), Dhanus (bow), Sankh, Kamal (lotus) in his hands and feet. He is very passionate and his lust remains unfulfilled. He is 96 Anguls in height. He is fond of swimming and playing games in watery places. He enjoys life fully and, as ruler of a land, situated between the Ganges and Yamuna, dies after attaining the age of 100 years.

17-19. The Malavya native has beautiful lips and a slender waist. He is lustrous, like Chandra, and has fragrance in his body. He is of ordinary red complexion, has a medium stature and clean and beautiful teeth. His voice is like that of an elephant and his arms are long enough to reach up to his knees. His face is thirteen Anguls in length and ten Anguls in breadth. He lives happily for seventy years, as ruler of Sindhu and Malwa, and then leaves for his heavenly abode.

20-22. The Sasa native has small sized teeth and face, but his body is not small. He is valorous. He has a slender waist and beautiful thighs. He is wise and enjoys wandering in forests and mountains. He is well versed in the loopholes of the enemy. He is lively, virile and fond of women. He usurps other people’s wealth. He has marks of Mala (garland), Veena, Mridanga (musical instruments) and weapons in his hands and feet. He rules happily over several parts of the earth and then leaves for his heavenly abode at the age of 70.

Notes: The regions mentioned in this Chapter perhaps existed at the time of Parāśhara. It is impossible to identify them now,

## Chapter 76. Effects of the Elements

1. The sage said. O Brahmin! Now I will tell you about the effects of the five elements: space, air, fire, water and earth.

2. Space, air, fire, water and earth are ruled by Guru, Śani, Mangal, Śukra and Budh. The effects are experienced in proportion to the intensity of the various elements.

3-4. The native will have temperament, according to the greater strength of the Grah at the time of birth. Guru, Śani, Mangal, Śukra and Budh will, respectively, give spacial (etheral), airy (windy), fiery, watery and earthy temperament. If all of them, or many of these Grahas have equal strength, the temperament will be of a mixed character.

5. If Sūrya be endowed with strength, the native will have fiery temperament. If Chandra be strong, the native will have watery temperament. All the Grahas in course of their Dasa endow the native with bodily lustre, relating to their elements.

6. The characteristic features of the person with fiery temperament are: distressed with hunger, restless, lean and thin body, learned, consumes a large quantity of food, sharp, fair-complexioned and proud.

7. earthy: emits fragrance of camphor and lotus, is fond of luxuries, comforts and enjoyments and is permanently happy, forgiving and has a deep voice, like a lion.

8. etheral: acquainted with semasiology, expert in diplomacy, brilliant, learned, unmasked face and long stature.

9. watery: is lustrous, can sustain burdens, is soft-spoken, king, has many friends and is learned.

10. airy: charitable, full of anger, fair complexion, fond of wandering, victorious over enemies, king and has lean physique.

11. When the fire element is predominant in a person, his face and body exhibit lustre, like gold and he has happy-looking eyes. He achieves success in all his ventures, is victorious over his enemies and gets gains of wealth.

12. earth, the body of the person emits various kinds of fragrances. His nails, hair and teeth are are clean. He gets gains of happiness and wealth and is religious-minded.

13. ether, the person is a clever conversationalist and becomes happy by learning to songs etc.

14. water, the person’s body is slender, he enjoys good health and tasty food and is happy on that account.

15. air, the body is filthy. The person becomes an idiot and suffers from rheumatism, sorrows and agonies.

16. The sage said. O Brahmin! The effects of the elements, which I have described above, will be realized in full, if the Grahas concerned are endowed with adequate strength. If they are weak, the effects will be reduced in proportion to their weakness.

17. If the Grah concerned is in his debilitation Rāśi, or be placed in an inauspicious Bhava, the elemental effects will be adverse, that is, opposite to the effects, described above. If a Grah is without strength, his elemental effects will be experienced only in imagination.

18. If a person’s time, date and place of birth is not known, he should determine the Dasa of a Grah from the effects, mentioned above and, if he is facing evil effects, he should take appropriate remedial measures to appease the Grah concerned.

## Chapter 77. Effects of the Gunas

1-4. The Great Sage Parasara said. O Brahmin! When the Sattva-Guni Grahas are predominant, the person born is Sattva-Guni and of good character. When Rajo-Guna (passion of love and pleasure) is predominant, the person born is Rajo-Guna and intelligent.

When the Tamo-Guna (attribute of darkness) is predominant, the person born is stupid. When at the time of birth all the Grahas are of equal dominance, the person has a mixture of all the attributes. The persons (creatures) so born are classified, as Uttama (most excellent), Madhyama (of intermediate type), Adhama (despisable) and Udaseena (indifferent, or neutral) in that order. Thus, there are four kinds of animate beings (Prani). I will relate their attributes, which have been described by Narada and other sages.

5. The natural attributes of persons, belonging to Uttam class, are possession of control over organs of perception and mind, simplicity, truthfulness, patience and satisfaction.

6. Valour, splendour, patience, cleverness, not retreating in war and protecting the holy men are the natural attributes of persons, belonging to Rajo-Guna.

7. Greed, falsehood, idiocy, laziness and doing service of others are the inborn attributes of persons, who belong to Adham class.

8. Engagement in agriculture and business, protection of cattle and speaking both truth and lies are inborn attributes of persons, belonging to Udaseena class.

9. O Maitreya! Classify the people, as Uttama, Madhyama, Adhama and Udaseena after observation of the attributes, described above. A person should be considered appropriate for a job, according to his attributes.

10. If amongst Sattva, Rajas and Tamas any attribute is the most dominant, it is considered the most predominant of all. Otherwise, all have equal effects.

11. The affectionate relationship between an employer and employee and man and women will be invariable and stable, if they possess the same attributes.

12. O Maitreya! Amongst the above four classes of persons, if there is any kind of relationship of even Adhama with Udaseena, of Udaseena with Madhyama and of Madhyama with Uttama, there will be mutual affection and happiness.

13. If the bridegroom has better attributes than the bride and the master have better attributes than the servant, there will be mutual affection (regard for each other) and happiness. If the bride, or the servant possesses better attributes, the relationships will be full of bitterness.

14. The attributes of the native are dependent on his father and mother, his time of birth and the persons, he gets associated with. These are the root causes of Uttama etc. qualities, possessed by him. The attributes, endowed by the time of the birth and associations, are stronger than those, received from the parents.

15. Consequently, the person is embellished with the attribute Sattva, Rajas, or Tamas, whichever is predominant at the time of birth. The predictions should Therefore, be made after considering the time of birth.

16. The Supreme Lord of the Universe, who is indestructible and omnicient, is the Kal. He is the Creator, Protector and Destroyer of all movable and immovable.

17. These three faculties of Lord Kal are called nature. Divided by these faculties, the imperceptible Lord Kal is also perceptible.

18. In accordance with the self-created qualities by the Perceptible form of Lord Kal, there are four kinds of limbs, namely Uttama, Madhyama, Udaseena and Adhama.

19. From the Uttama, Madhyama, Udaseena and Adhama parts are created Uttama, Madhyama, Udaseena and Adhama types of creatures.

20. The Uttama part of Lord Kal is the head, Madhyama part both arms and chest, thighs form the Udaseena part and the feet fall in the Adhama part.

21. This is how a differentiation is made between classes of movables and immovables, according to attributes and the parts, from which the creations are made.

22. The Chaturvidha (four sided) Lord Kal has Thus, created this Chaturvidha universe in consonance with his own attributes.

## Chapter 78. Lost Horoscopy

1-2. Maitreya said. O Sage! You have so far described the auspicious and inauspicious effects to be enjoyed, or suffered by a person based on the time of birth, but can the auspicious and inauspicious be ascertained, when the time of birth is not known? Kindly tell me, if there is any way to solve this problem.

3-4. The Sage said. Your question is a good one and is for the benefit of the world at large. Considering your attachment, I will tell you about this problem also. If any, or all amongst the Samvatsar, Ayana, Ritu, month, Paksha, Tithi, Nakshatr, Lagn, Rāśi, or Amsas etc. of the birth are not known, these can be ascertained from Prasna Lagn (Query chart).

5-6. The Samvatsar of the birth of the querist will be the same, as that of the Rāśi in the Dwadasams, in which the Prasna Lagn falls (Guru will be in that Rāśi at birth). Saumyayan (Uttarayan - the northern course of Sūrya) will be in the first Hora of Lagn and Yamyayan (Dakshinayan - the southern course of Sūrya) will be in its second Hora. The Ritu (season) may be determined with reference to the Lord of the Drekkan, in which Lagn falls. Shishir will be indicated by the Drekkan of Śani, Grishma by that of Sūrya and Mangal, Vasanta by that of Śukra, Varsha by that of Chandra, Sharad by that of Budh and Hemanta by that of Guru.

7. If there be any contradiction in the Ayana and Ritu, the Ritu may be determined from Budh in place of Mangal, from Śukra in place of Chandra and from Śani in place of Guru.

8-9. After the Ritu becomes known take the first part of the Drekkan, as its first month and latter part, as the next month of the Ritu. Then from the expired Amsas of the Drekkan determine proportionately the Tithi, or the Amsas of Sūrya. The Istakal, indicated by the Amsas (degrees) of Sūrya, will be the time of the birth of the querist. From the Istakal so calculated must be worked out the longitudes of the Grahas and Bhavas (Grah Spast and Bhava Spast). Predictions should then be made in accordance with the dispositions of the Bhavas and Grahas.

10. Maitreya asked. O Sage! Guru returns to the same Rāśi after every 12 years. Then from which circle of Guru should Samvatsar be determined.

11-12. The Sage said in reply. O Maitreya! When there is any doubt about the Samvatsar, take the approximate age of the querist and add multiples of 12 to the difference between the Rāśi of the Guru at the time of query and his Rāśi at the time of birth. The figure so arrived at should be taken, as the possible number of years and the Samvatsar should be determined accordingly. If by adding 12 there may appear to be difference in age, the position of Guru should be fixed, according to guessed approximate age, in the Trikon Rāśi, 5th, or 9th of the Prasna Lagn, as may be found feasible. Then, taking that, as the Samvatsar, the Ayana, Ritu etc. should be worked out accordingly in the manner already explained.

13. Maitreya asked again. O Sage! How will the time of birth be known after ascertaining the month and the Amsas etc. of Sūrya. Please explain this for the benefit of the people.

14-16. The Sage said. After ascertaining the Rāśi, Amsas etc. of Sūrya at the time of birth, the longitude of Sūrya (Sūrya Spast) should be worked out for the next day after the number of days, taken by Sūrya after entering the Rāśi, which will be equal to the expired Amsas of Sūrya. Then the difference between the longitudes of this rising Sūrya and Sūrya at the time of birth should be converted into Kalas and multiplied by 60. The product should be divided by Sūrya Spast, converted into Kalas. The Ghatikas etc. so becoming available will represent the Istakal of the birth before and after sunrise. If the longitude of the Ista Sūrya be more than that of the rising Sūrya, the Istakal of the birth will be so much after the sunrise. If the longitude of the Ista Sūrya be less than that of the rising Sūrya, the Istakal of the birth will be so much before the sunrise.

Illustration-Suppose a person does not know his time of birth. His age appears to be between 25 and 30. The time and tithi of the query about his birth etc., was samvat 2005, Phalguna, Shukla 3rd, Wednesday Ishta Ghati and Pals 5/15. At that time spast Surya (longitude of the Sun) was 10/8/7/45, Aynamsa was 23/2/30 and Lagna spast (longitude of the Ascendant) was 11/16/17/9. The query chart prepared on the basis of these particulars was as under:

Bogus chart impossible

/~\* ~~ ~~Chart ~~

\*Lagna Moon ~Rahu ~ ~

\*Jupiter Mercury ~ ~ ~

\*Sun Mars Venus ~ ~~Saturn

\* ~ ~Ketu ~

~/

Ascendant falls in 7th Dwadashamsa of Virgo. This indicates that at the time of birth of the querist, the Jupiter should be in Virgo (that is the samvatsar was connected with Virgo).

The Jupiter in the query chart is in Capricorn. Jupiter stays in one sign for one year. This indicates 4 years earlier than the samvat of the query, Jupiter was in Virgo. This also indicates that every 12 years before or after, Jupiter should be in Virgo. Therefore, by adding 12 to 4 we get the age as 16 years. As this is far away from the guessed approximate age, we will add 12 to 16 and thus get approximate age as 28 years. It will be possible for the Jupiter to be in Virgo in the 28th year, the age of the querist can be near about 28. Thus, it is indicated that the time of the birth of the querist was in the Samvatsar 28 years before the time and date of the query. So, by deducting 28 from the Samvatsar of the query, we get 1977 as the Samvat of the birth. It was confirmed by the Panchanga of 1977 Samvat that Jupiter was in Virgo.

Ascertainment of Ayana-The Prasna Lagna is over 15 amsas (degree) in the latter part of the rashi. Therefore, the birth was in Yamyayana (Dakshinayana)

Ritu-The Lagna is in the Drekkana of the Moon. The ritu will therefore be Varsha ritu. Here there is no contradiction between Ayana and ritu because arsha, Sharad and Hemanta ritus are in Yamyayana.

Month (मास) -The Prasna Lagna is in the latter part of the 2nd Drekkana. Therefore, the next month after varsha ritu would be Bhadrapada (solar month). Varsha ritu comprises Sravana and Bhadrapada. In the solar month of Sravana the Sun is in Cancer and in the solar month of Bhadrilpada the Sun is in Leo.

Working out of or the Sun-The latter part of the 2nd Drekkana is more than 15 amsas. Therefore, the expired portion in amsas etc. is 1/17/9 (1 amsa 17 Kala and 9 Vikala). To know the amsas of the Sun at birth convert 1/17/9 into Kalas etc. This will come to 77/9. The Kalas of the S amsas of the latte r part of the Drekkana will be 300. If there are 30 amsas, for 300 kalas of the latter part (5 amsas), the amsas for the Kalas of the expired amsas, namely 77/9 will be

= (77/9) 30 ÷ 300 = 77/9 ÷ 10=7/42/54 (7 amsas, 42 Kalas and 54 Vikalas). These are expired amsas etc., of the Sun at birth. Thus, the Surya Spast (longitude - or the Sun) at the birth of the querist will be 7/42/54.

Working out of Ishta Kala of birth - From the Surya Spast it is apparent that 7 Amsa have been travelled by the Sun after his entry into Leo. Thus, on the 8th day of the entry of the Sun in Leo, the longitude of the Sun (Surya Spast) should be calculated at the Sun rise in Samvat 1977. This will come to 4/7/22/14 with 58/2 as the motion of the Sun. The longitude of the Sun worked out for the time of birth is more than this. Therefore deduct 4/7/22/14 from 4/7/42/54. The difference comes to 0/20/40 (0 Amsa 20 Kalas and 40 Vikalas). This may be converted into vikalas which will be 1240. By multiplying this figure by 60, the product will be 74,400. By dividing this product by the Vikalas of the motion of the Sun (58/2) that is by 3842, the result will be 21/5 (21 Ghatikas and 5 palas). Since the longitude of the Sun calculated for the time of birth is more than the one worked out for the time at Sun rise, the Ishta-kala of birth will be 21/5 after sunrise. From this may be worked out the longitudes of the planets and houses and then the horoscope be casted accordingly.

Notes: The birth in a particular Lagna has its own specific effects on the native. The Nasta Jataka can be reckoned with the following information about each Lagna or Ascendant.

Aries Ascendant-The natives of this Ascendant are of middle stature. They possess a lean and muscular body. They are neither stout nor thick. Their complexion is rough and they have a fairly long neck and face. They have bushy eyebrows and have a sharp sight. They are active and ambitious, bold and impulsive. Sometimes on account of a bad influence on Mars the lord of this Ascendant, they become rash and aggressive. With good influences on the Ascendant they become confident, courageous, enterprising with high aims and also liberal. They have determination and force of character. They have executive ability but they make changes often. They are very optimistic. They are good lovers and have a charm which attracts the opposite sex. With bad influences on the Ascendant, they become passionate and jealous and go astray.

Taurus Ascendant-- The natives of this Ascendant will haw medium stature and plumpy body. The forehead will be broad, neck thick and stout, eyes bright, hair dark, complexion clear. They will be solidly built with big shoulders and muscles well developed. The natives of this Ascendant have great endurance and patience but when provoked they become angry and vicious like a bull. They are slow and steady, plodding and persevering, patient and persistent. They are conservative. They do not waste their energy. They have a strong will. They are not impulsive. If there are bad influences on the Ascendant they become lazy and self-indulgent. They are fond of good food and are very much after money and other worldly possessions. They are ambitious, cheerful and fond of enjoyment. They are fortunate and are favourites of Goddess Lakshmi. They are sexy but they are steadfast in their love. They are fond of music, arts, cinema, drama etc. They like to hoard money and are cautious in spending. Their married life is generally happy.

Gemini Ascendant-The natives of this Ascendant are tall, upright and have a straight body, the hands being long. Their complexion is moderate, fair or dark. The eyes look sharp and active. The nose is long. Persons with this Ascendant live mostly in mind. They are carefree and joyous. Their mind is positive and strong. They are versatile, restless and like change very often. They are good readers and writers. They can adapt themselves to all kinds of circumstances. They like to travel frequently. They are always of two minds and are incapable of taking quick decisions. They are able to follow more than one occupation at a time. Although they are fickle minded, they possess intellectual qualities. They are curious to know new things. They are good husbands.

Cancer Ascendant-The natives of this Ascendant have a heavy body, slender limbs and powerful claws. The upper portion of their body is generally large. In later age, they get a prominent abdomen. They walk with a rolling gait. Their stature is generally short. The persons with this Ascend ant are change able like the Moon, the lord of this Ascendant. Like the Moon their life is full of tides and ebbs (ups and down). They are often emotional and over-sensitive and also sympathetic. They are timid at one time and courageous at other time. In public life, they are generally successful and are also able to achieve honours and wealth. They are fond of home and family comforts. The married life of persons of this Ascendant is generally unhappy.

Leo Ascendant-The native of Leo Ascendant has well developed bones and a broad forehead. He is of moderate stature, well build and muscular. His appearance is dignified, imposing and commanding. Persons born with this ascendant are generally noble, large hearted, magnanimous and generous. They are helpful to mankind. They have great faith in friends and relatives. They become head of the organisation with which they are connected. If they are in government or any commercial organisation, they attain high positions there. They do not talk much. They are fond of authority and are brilliant and ambitious. They are kind and loyal. They like pomp and show. They are firm in their thinking and attitudes. When they are angry they roar like lions. They are spendthrifts. They have a capacity to face adverse circumstances. They want to maintain their authority in their household. Very often their married life is not happy. They enjoy sound health if there are no bad influences on the Ascendant or the Sun, the lord of this Ascendant.

Virgo Ascendant - Natives of this Ascendant are tall with a slander body. Their eyebrow, are covered with hair growth. Their voice is very often thin and sometimes even shrill. They walk quickly and they seldom have a pot belly. As they are very active they often appear younger than their actual age. The persons with this Ascendant are fond of quick changes. However, they are very capable of handling even unfavourable situations. They are through, and methodical, practical and discriminative but they lack will power. They will have desire to save money. They have sound commercial instinct and they want to grow rich as quickly as possible. Their married life is not unhappy.

Libra Ascendant-The natives of this Ascendant grow tall with age and have a well-proportioned body. Their limbs are slender but strong. Their appearance is graceful and attractive. They get bald in adult age. Their nose is like that of a parrot. The natives of this Ascendant are level headed. They weigh the merits and demerits of a subject and then express their decision. They are constructive critics. They are reasonable and just. They are also modest, refined and gentle. They love happy and harmonious life. They want peace at all costs. They seldom lose their temper. They like changes in their life and environment. They are popular and have a spirit of sacrifice in them. They have fertile imagination, correct intuition, brilliant intellect and pleasant nature. They are fond of good things and comforts. Their domestic and married life is generally happy. They love their home, family and property.

Scorpio Ascendant-The body of the native of this Ascendant is well proportioned. Hands are generally long. The stature is 'above average.' Face is broad with commanding appearance. Such natives have generally a good personality. The native of this Ascendant is a particularly determined individual. He will crush the obstacles - before him and move forward, He has a fertile imagination and sharp intelligence. He is emotional but possesses remarkable intuitive power. He has self-assertion, courage, resolution, independence and forcefulness. He has his own likes and dislikes. He is generally self-made. He is highly sexy and has relations with many women. A good Scorpio native evinces great interest in occult sciences and spiritual experiments. The natives of this Ascendant have a harsh tongue. They are revengeful and vindictive. They love to criticise others and establish their superiority. The domestic life of a person with the Ascendant can be happy only if every member of the family is submissive to him.

Sagittarius Ascendant-The natives of this Ascendant have a well-proportioned and will developed body. They are generally tall with a large forehead, high and bushy eye-brows, long nose, bright eyes, graceful look, fair complexion and handsome figure. The natives are bold, courageous and pushful. They are ambitious and greedy and have high aspirations. They face adverse situations with fortitude. They have self-confidence. They have energy, enthusiasm, vigour and vitality. In spite of all these qualities they are unable to take quick decision. They are God-fearing and love only truth. They stick to their principles. They go in for higher education and are fond of travelling. They are intuitive and their intuition generally proves correct.

Capricorn Ascendant-The natives of this Ascendant are generally emaciated and weak and grow slowly. Their body will not be plumpy or muscular but slender. A native of this Ascendant grows tall suddenly on becoming young and his constitution improves with age. His nose is long and eyes deep-set. The hair is coarse. The native of this Ascendant is economical, prudent, reasonable, thoughtful, and practical minded. He is methodical, slow, steady and patient. He is calculative and business-like. A Capricorn native is capable of taking quick decision. He will have push and confidence. He has special organising capacity and lot of tolerance. He will be honest, sincere and reliable unless the Ascendant has evil influence on it. In the latter case he will become dishonest, selfish and even a criminal. The natives of this Ascendant have to face lot of obstacles, difficulties and hindrances, but they are capable of overcoming them. They are hard workers and are able to consolidate their position sooner or later. They generally marry late, but prove good husbands and father of many children.

Aquarius Ascendant-Persons born with this Ascendant are generally tall with full stature. They are strong. Their complexion is fair and appearance handsome. They are intelligent. They are good character readers. They act carefully after considering the pros and cons of everything. They are slow in understanding things, but once they get at them, they can handle them with ease and confidence. They have a broad: outlook and human understanding. They are unselfish, human and impersonal. They move in select society. They are reserved in nature and great moralists. They have wonderful intuitional capacity. The married life of an Aquarius native is happy only if his partner is as intelligent as he is. These persons are steadfast in their affection but they do not display it.

Pisces Ascendant-The natives of this Ascendant are generally short in stature but they are plumpy with short hands and feet. The natives of this Ascendant are by nature philosophical, restless, full of imagination and fond of romantic life. They are honest, humane and helpful. On account of their being over, liberal and over generous, they often hamper their own progress. They are very happy when they can spend their money to help others and on charitable causes. These persons are not steady. They may easily change from one profession to another. The married life of a Pisces native is generally happy but they have a jealous nature.

It will be seen that the Chapter on 'Nasta Jataka' is very brief in this book and appears a bit complicated. For detailed and clearer knowledge of this subject, we recommend to the readers the English translation of 'Nasta Jataka' or 'Lost Horoscopy' by Mukunda Daivajna published by Ranjan, Publications, and the publishers of this book.

## Chapter 79. Ascetism Yogas

1. The Sage said. O Brahmin! Now I will describe to you the Yogas, leading to ascetism, under the influence of which the persons give up their homes and become initiated in some holy order.

2-3. The Yog for ascetism is formed, when four, or more Grahas, possessed of strength, occupy a single Bhava. The person born will become a Tapasvi, a Kapali, he will be wearing a red robe, be one, who keeps a Danda (staff), Yati, he will be keeper of a Chakr, or he will be a naked Sanyasin, according to the Grah, which is the strongest of the group: Sūrya, Chandra, Mangal, Budh, Guru, Śukra, or Śani. If several Grahas are endowed with strength, the holy order of the one, strongest amongst them, is accepted.

Notes. There is a similar verse in Varahamihir’s Brihat Jatak, which, translated into English reads, as under. If at birth, four, or more Grahas, possessed of strength, occupy a single Bhava, the person born will become a Sakya, Jeevika, Bhikshu, a Vriddha, or Guru, a Charak, a Nirgrantha, or Visava, a Vanyasana, or Vanaprastha, according to which of the Grahas is the strongest Grah of the group: Mangal, Budh, Guru, Chandra, Śukra, Śani, or Sūrya. If the strongest Grah be conquered in planetary war by another Grah, or Grahas at the time of birth, the person will relinquish that stage of ascetic life and review to his previous condition of life. A Vanaprastha is a religious man, engaged in the practice of rigorous and devout penance (i.e. he will be a Tapasvi); a Vivas is a naked ascetic (that is dwelling in hills and forests). A Bhikshu is an illustrious ascetic with a single staff for his symbol, engaged ever and anon in the contemplation of truths of the sacred scriptures. A Charak is a religious mendicant, wandering over many countries. A Shakya is an ascetic of the Buddhist clan. A Guru is a celebrated teacher, endowed with royal splendour. A Jeevika is a garrulous and gluttonous mendicant.

4. If strong Grahas, capable of leading to ascetism, be obscure by Sūrya’s rays (that is they be combust), the person born, despite having reverence for the holy order, will not become initiated in that holy order. Notes. Brihat Jatak adds in this connection, that, if the Grahas referred to above be overcome in planetary war and be aspected by other Grahas, the person concerned will seek admission into the holy order without success.

5. If the other Grahas lose their strength (despite being in their exaltation Rāśis etc.), because of combustion with Sūrya, the native will enter the holy order, as signified by Sūrya, that is, he will become a Tapasvi.

6. If the Lord of the Rāśi, occupied by Chandra (Janm Rāśi), having no aspect of other Grahas on himself, aspects Śani, the native gets initiated into the holy order of the Grah, who is stronger amongst the two.

7. If the Lord of the Rāśi, occupied by Chandra, be devoid of strength and is aspected only by Śani, the native becomes initiated into the holy order, signified by Śani (Nirgranthas, naked ascetics).

8. If Chandra be in the decanate of Śani, or in the Navams of Śani, or Mangal and be aspected by Śani, the native becomes an ascetic and enters the holy order, signified by Śani.

9. There is planetary war, if Mangal, Budh, Guru, Śukra and Śani are together (within one degree of each other), Śukra is the conquerer, whether he is in North, or South, but amongst the other four only one, who is in the

North, is the conquerer and that in the South is considered defeated in the planetary war.

10. If the Grah, who leads the native to ascetism, is conquered in planetary war by another Grah, or Grahas at the time of birth, the person will relinquish the holy order, in which he becomes initiated.

11. Maitreya asked. O Venerable Sage! If there be many Grahas, who are significators for ascetism, then, which holy order the native will get initiated into?

12. Maharishi Parasara replied. O Brahmin! If all the Grahas be possessed of strength, the native enters the holy orders of all the Grahas.

13. The native gets initiated into the holy order of the Grah, whose Dasa gets into operation at first. Then he relinquishes this holy order of this Grah at the commencement of the Dasa of the next Grah and accepts the holy order, signified by him.

14. When Guru, Chandra and Lagn are aspected by Śani and Guru occupies the 9th, the person, born in the Rajayog, will become a holy illustrious founder of a system of philosophy (holy order).

15. When Śani occupies the 9th from Lagn and is not aspected by any Grah, the person, possessed of Rajayog, will take himself to the holy order, before becoming a Lord of men. If there be no Rajayog the native becomes an ascetic (religious wanderer).

## Chapter 80. Female Horoscopy

1. Maitreya asked. O Sage! You have described the effects of many kinds. Now be kind enough to throw light on Strī Jatak (female horoscopy).

2-4. Maharishi Parasara replied. What a good question! Listen to what I am going to tell you about the Rāśi Kundalis of females. All the effects, that have been described till now in the case of male horoscopies, will apply to females also. Matters, relating to her physical appearance, should be determined from Lagn, those, relating to children, from the 5th Bhava, fortune for the husband from the 7th and death of the husband (widowhood) should be deduced from the 8th. Those effects, which are impossible to ascribe to the female, should be declared to be applicable to her husband.

Notes: Brihat Jatak. Of the effects, that have been described till now in the case of male horoscopes and those, that may be found in female horoscopes, suitable to females, should be declared, as applicable to them alone. The rest should be ascribed to their husbands. The death of the husband is to be deduced through the 8th place (from Lagn, or Chandra, whichever is stronger). Matters, relating to her appearance, beauty etc., should be determined from Lagn and the Rāśi, occupied by Chandra. It is from the 7th place (from Lagn, or Chandra), that her welfare (happiness) and the nature of the husband should be ascertained.

Mantreswara’s Phaldeepika. Whatever effects are declared for men, they are entirely applicable to women too. The woman’s prosperity and happiness must be deduced from the 8th place (from Lagn, or Chandra, whichever is stronger). Children should be declared from the 9th Bhava and matters, relating to her appearance, beauty etc., should be determined from Lagn. It is from the 7th place, that her welfare (power of influencing her husband) and the nature of the husband should be ascertained, while her association and chastity should be predicted from an examination of the 4th Bhava. Benefics in those Bhavas produce good results, while malefics in the above Bhavas are productive of evil, unless they happen to own the Bhavas, in which case the effects will be good.

Jatak Parijata. Whatever effects may accrue from the horoscopes of females, applicable only to men, should be ascribed to the husband. The good and evil, affecting their person, should be calculated from Chandra and Lagn, whichever of them is stronger. It is from the 7th Bhava from Lagn, or Chandra, that all, that is worthy, or unworthy in the husband should be ascertained and the death of the husband is foretold through the 8th. All this should be well weighed by the strength, or weakness of the Grahas, benefic and malefic. Before an announcement is made, of Lagn and Chandra find, which is stronger. It is with reference to this, that the luck, beauty and strength of the women should be announced. Children and wealth in abundance should be declared through the 9th Bhava therefrom. Wedded happiness, or otherwise should be gathered from the 8th and husband’s fortune from the 7th. Some Jyotishis opine, that the well-being, or the reverses of the husband can be determined from the 9th.

Some hold that the widowhood is found out through the 8th Bhava; beauty, fame and fortune through the Lagna; the son through the 5th. Ascetism as well as the exceeding tranquillity of women through the planets occupying the 9th Bhava. All else due to the Bhava or the yogas are the same in regard to both men and Women.

Shri V. Subramanian Sastry in his comments on the views on Brihat Jataka says as under--"The effects may be divided into 3 classes, namely: (1) those that have to be applied to women. (2) Those that concern men alone and (3) those that may be applied to both. Suppose for instance that there is Chandradhi yoga in a woman horoscope, while the same is absent in that of her husband. The native being a female, the effects described for the Adhiyoga cannot be applied to her. In such a case, the effects of the yoga should be declared for her husband notwithstanding the absence of such yoga in his horoscope.

Our view is that the times have completely changed now and the women do not enjoy the same status as before. Many have taken up various kinds of occupation and holding high positions and posts of responsibility. They are also occupying high political positions. Such women are not dependent on their husbands or parents. Therefore, all good and bad effects of their horoscopes should apply to them alone. What Shri Subramanian Sastry has said should apply to women who remain dependant on their husbands.

Another matter about which there is some difference of opinion is the house from which ma tiers relating to children are to be declared in a female's chart. We give preference to the view of Parāśara that these matters should be determined through the 5th house from the Lagna or the Moon which is stronger. 5th in our view is the most logical house for matter & relating to children.

5. If at the time of birth of a woman Lagn and Chandra are in even Rāśis, the woman will be truly feminine in character. She will possess excellent qualities, be of steadfast character, beautiful and physically fit.

Notes: According to Brihat Jataka and Jataka Parijata the qualities mentioned above will be present in the woman if the Lagna and the Moon are associated with or aspected by benefices. There is an apparent omission in this respect in the above verse as is confirmed by verse 6.

6. If Lagn and Chandra are in odd Rāśis, she will be masculine in form and masculine in bearing and, if they be associated with, or aspected by malefics, she will be devoid of good qualities and be sinful.

Notes: According to Jataka Parijata, if the Ascendant and the Moon be in odd signs, she would be masculine in form, fickle minded, masculine in her bearing and sinful, and if they be aspected by or associated with malefic planets, she will be profligate.

7. If amongst Lagn and Chandra one be in an even Rāśi and the other be in an odd one, the woman concerned should be declared to partake the characteristics of both male and female. The qualities of Lagn, or Chandra will be more predominant, according to their strength.

8. O Brahmin! The effects in respect of women would particularly depend on the Rāśi and Trimsams of Lagn, or Chandra, whichever is stronger.

9-16. When Lagn, or Chandra is in a Rāśi, belonging to Mangal, the woman, born in a Trimsams of Mangal, will have illicit relations with a man before marriage. If she be born in Trimsams of Śukra, she will become unchaste after marriage; if of Budh, she will be full of guile and adept in conjuration; if the Trimsams be of Guru, she will be worthy and virtuous; she will be menial, or slave, if birth be in a Trimsams of Śani. in a Rāśi, owned by Budh, the female, born in a Trimsams of Mangal, will be full of guile, will be a hard-worker; if the Trimsams be of Śukra, will be possessed of good qualities; if of Budh, will be of the nature of hermaphrodite; if of Guru, will be chaste. In a Rāśi, owned by Śukra, a female, born in a Trimsams of Mangal, will be deprived; if the Trimsams be of Śukra, will be well known and possessed of excellent qualities; if of Budh, will be skilled in all arts; she will be endowed with all good qualities, if born in a Trimsams of Guru; she will remarry, if born in a Trimsams of Śani.

When Lagn, or Chandra happens to be in a Rāśi, owned by Chandra and the Trimsams of birth is owned by Mangal, the female born will be self-willed and uncontrolled; she will be unchaste and of loose character, if born in a Trimsams of Śukra; will be skilled in arts and handiwork, if of Budh; will be gifted with all excellent qualities, if of Guru; will become a widow, if of Śani. , owned by Sūrya and the Trimsams of birth be owned by Mangal, the female born will be very talkative; she will be virtuous, if born in a Trimsams of Śukra; will bear masculine features, if of Budh; will be chaste and virtuous, if of Guru; will be unchaste, if of Śani.

When the rising Rāśi, or the Rāśi, occupied by Chandra, is owned by Guru, the female, born in a Trimsams of Mangal, will be endowed with many good qualities; she will be Punschali, if born in a Trimsams of Śukra; will be well versed in many sciences, if of Budh; will be endowed with all good qualities, if of Guru; will not indulge much in sexual intercourse, if of Śani. When Lagn, or the Rāśi, occupied by Chandra, belongs to Śani, the female, born in a Trimsams of Mangal, will be a maid-servant; she will be learned (barren, according to Brihat Jatak), if born in a Trimsams of Śukra; will be cruel and immoral, if of Budh; will be devoted to her husband, if of Guru; will be unchaste (addicted to men of low caste, according to Brihat Jatak), if of Śani.

Notes: The effects given above are mostly the same as given in Brihat Jataka and Jataka Parijata. Brihat Jataka, however, adds that the effects described due to the Trimsamsa rising at birth (लग्न त्रिशांश) or those mentioned for the Trimsamsa occupied by the Moon at the time will come to pass according as the one Trimsamsa or the other is stronger.

17-21. If the 7th Bhava be without a Grah (without strength) and without benefic aspect, the female born will have a coward and contemptible wretch for her husband. When the 7th Bhava is a moveable Rāśi, the husband will always be away from home. If Budh and Śani be in the 7th Bhava, the husband of the woman concerned will be impotent. If Sūrya occupies the 7th Bhava, the woman concerned is abandoned by her husband. If Mangal be in the 7th, the female concerned becomes a widow in her childhood. If Śani be in the 7th, she lives to an old age, remaining unmarried. If there be a malefic, she becomes a widow, while young. If there be a benefic in the 7th, the female born will enjoy marital happiness and will be chaste. If there be both benefics and malefics in the 7th, both benefic and evil effects will be experienced. If Mangal be in the Navams of Śukra and Śukra be in the Navams of Mangal, the female concerned will have illicit relations with other men. If in this Yog Chandra be in the 7th, the female concerned enters illicit connections at the instance of her husband.

22-25. If at woman’s birth the 7th Bhava, or the setting Navams be that of Mangal, the husband will be fond of other women and will be of an irascible temper. If it be a Rāśi, or Navams of Budh, her husband will be very learned and clever. If it be a Rāśi, or Navams of Guru, the husband of the woman concerned will be of great merit and will have passions under his control. If it be a Rāśi, or Navams of Śukra, her husband will be fortunate, very good-looking and liked by women. If the Rāśi, or Navams belongs to Śani, her husband will be an old man and a fool. If the Rāśi, or Navams be Simh, her husband will be exceedingly soft in his disposition and will be very hard-working. If the 7th Bhava, or the setting Navams be a Rāśi, owned by Chandra, the husband of the woman will be love-sick and gentle. If there be different Rāśis and Navamsas in the 7th, the effects will be of a mixed nature. The effects of the Rāśis and Navamsas will depend on their strength.

26-29. If in a female’s horoscope Sūrya be in the 8th, the native will be unhappy, poverty-stricken, of deformed limbs and without faith in religion. If Chandra be in the 8th, the woman concerned will be of a defective vagina, will have ugly breasts, with sinister eyes, without robes, or ornaments, sickly and will be defamed in the society. If Mangal, the native will be of weak constitution, sickly, widow, ugly-looking and full of sorrows and agonies. If Budh, she will be without faith in religion, timid, devoid of wealth, self-respect and good qualities and she will be quarrelsome.

30-33. If in a female’s horoscope Guru be in the 8th, the woman concerned will be shameless and without virtue, will have few children, fatty hands and feet, will be abandoned by her husband and be gluttonous. If Śukra be in the 8th, she will be fond of pleasures, devoid of sympathy, religion, wealth, will be dirty and deceptive. If Śani, the woman concerned will be of wicked disposition, dirty, deceptive and devoid of conjugal harmony. If Rahu, she will be ugly, without marital happiness, cruel-hearted, sickly and unchaste.

34. The woman will be barren, if in her Rāśi Kundali Chandra and Śukra be associated with Śani, or Mangal and the 5th Bhava be occupied, or aspected by a malefic.

35. If the 7th be in the Navams of Mangal, the vagina will be diseased. If the 7th be the Navams of a benefic, she will have a well-formed female organ and will be beloved by her husband.

36. If Mithun, or Kanya Lagn in a female’s horoscope is occupied by Śukra and Chandra, the woman concerned lives happily and is equipped with all kinds of comforts in her father’s house.

37. If Chandra, Budh and Śukra be in Lagn, the woman concerned is endowed with many good qualities and happiness. If Guru be in Lagn, she is happy, wealthy and has children.

38. If the 8th Bhava be Simh, or Kark and Sūrya and Chandra be both placed there, the woman concerned will be barren. If the 8th be Mithun, Kanya, or Kark and Budh and Chandra be posited there, the female native will have only one child.

39. The woman concerned will be barren, if Lagn be Mesh, Vrischik, Makar, or Kumbh and Chandra and Śukra be posited there, aspected by malefics.

40. The woman concerned will give birth to an already dead child, if the 7th be occupied by Rahu and Sūrya, or Guru and Rahu be in the 8th and the 5th be occupied by malefics.

41. The woman concerned will not be able to conceive, if Guru and Śukra be associated with Mangal in the 8th, or Mangal be with Śani in the 8th.

42. The woman concerned becomes a destructor of her husband’s family and her father’s family, if at her birth Chandra and Lagn be subjected to Papa Kartari Yog (direct malefics in 12th and retrograde malefics in 2nd).

43. The woman, whose birth takes place under the following conditions, is named, as Visha Kanya. Day of birth Sunday, Nakshatr Aslesha, 2nd Tithi; Saturday, Krittika, 7th Tithi; Tuesday, Satabhisha, 12th Tithi.

44. The woman will be Visha Kanya, if at birth Lagn be occupied by a malefic and a benefic and two Grahas be in inimical Rāśis.

45. Visha Kanya gives birth to a child already dead. She has a defective generative organ and is bereft of robes, ornaments etc.

46. The evil effects of Visha Kanya are destroyed, if the Lord of the 7th is a benefic, or a benefic Grah be in the 7th from Lagn, or Chandra.

47. The woman born becomes a widow, if Mangal be in the 12th, 4th, 7th, or 8th from Lagn, without aspect by, or association with any benefic.

48-49. The Yog, which causes the woman to become widow also causes a male native to become a widower. If the man and woman, possessing this Yog, join in wedlock, the Yog ceases to have any effect.

Notes: Actually, the man or woman having in their nativity Mars in the houses mentioned in verse 47 are called Mangali or Mangalik. It is believed that if a Mangalik girl marries a Mangalik boy, the evil effects of being Mangalik cease to exist.

50-51. If at a woman’s birth the rising Rāśi be that of Śukra and the rising Navams be of Śani (Kumbh, according to Brihat Jatak) and, if Śukra and Śani aspect each other, or are occupying each other’s Navams, she will be afflicted with too much lust and will allay her fire of passion with the help of other females, acting the part of a male.

52. When Guru, Mangal, Budh and Śukra are strong and, when the rising Rāśi is an even one, the woman born will be learned in Shastras and an expounder of the Vedanta Philosophy.

53. When a malefic Grah is in the 7th and some Grah in the 8th, the woman concerned will become an ascetic.

Notes: Brihat Jataka contains a similar verse according to which when a malefic is in the 7th house, the woman concerned will, without doubt, devote herself to the ascetism answering to the planet in the 9th house.

54. The woman dies before her husband, when in her nativity there is a benefic in the 8th, without aspect by, or association with a malefic.

55. If at the birth of a woman there are equal number of benefics and malefics and they possess the same strength, she without doubt will leave for her heavenly abode along with her husband.

Notes: According to Brihat Jataka the yogas mentioned above become applicable in connection with the, time of marriage, the time of selecting a girl, the time of her gift, and the time when a query is made regarding her. Jataka Parijata has expressed the same view

## Chapter 81. Effects of Characteristic Features of Parts of Woman’s body.

1-2. Maitreya said. O Venerable Sage! I have been fully enlightened by the auspicious and inauspicious effects, described by you with reference to the Janm Lagn in a female’s horoscope. Now I request you to favour me with knowledge of auspicious and inauspicious effects with reference to the characteristic features of the various parts of a woman’s body. Maharishi Parasara replied. O Brahmin! Now I will tell you what Lord Shiva narrated to Goddess Parvati in this regard.

3-4. A woman, whose soles are even, smooth, soft, well developed, warm and shining in pink colour, without much perspiration, will be enjoying full happiness, befitting her sex. The one, whose soles are without pink colour, hard, dry, coarse, uneven, shaped, like a winnowing basket and bereft of flesh, will suffer misery.

5-6. The woman, who has marks of conch, Swastika, Chakr, lotus, flag, fish, umbrella and a long line, rising upwards in her soles, becomes a queen and enjoys great happiness and comforts. The one, who possesses marks, like those of snake, rat and crow, is bereft of wealth and suffers misery.

Nails of toes

7. The girl, whose nails of toes are shining in pink colour, smooth, raised and round, enjoys great happiness and comforts. Blackish and torn nails denote misery.

The thumb of the feet (Great toe)

8. Raised, full, well developed, smooth and round great toe indicates happiness. The one, which is small, irregular in shape and flat, denotes misery.

9. The woman’s toes, which are soft, thick, round and well developed are considered auspicious. If the toes are long, she will be of loose morals. Thin toes indicate poverty.

10-16. Other effects about the toes are, as under. Short - short life. Short and long and irregular in shape - procurer and guileful. Flat - maid-servant. Spaced more than average - bereft of wealth. Toes, overlapping one over the other - widow and dependent on others. If dust is thrown up, when she walks - unchaste and brings defame to all the three families (her father’s, mother’s and husband’s). If the smallest toe does not touch the ground - she will destroy her husband and marry another; If the middle toe and the one next to it does not touch the ground - widow. First toe (next to great toe) longer than the great toe - she will develop illicit connection with a man before marriage and will be of loose morals.

/~\*Toes ~~~~Significance

\*Short ~- ~Short Life.

\*Short And Long (Of Different Sizes) And Irregular In Shape ~- ~Procuress And Guileful.

\*Flat ~- ~Maid Servant

\*Spaced More Than Average ~- ~Bereft Of Wealth

\*Toes Over Lapping One Over The Other ~- ~Widow And Dependent On Others

\*If The Dust Is Thrown Up When She Walks ~- ~Unchaste And Brings Defame To All The Three Families- (Of Her Father, Of Her Mother, Of Her Husband)

\*If The Smallest Toe Does Not Touch The Ground ~- ~Will Destroy Her Husband And Marry Another

\*If The Middle Toe And The One Next To It Does Not Touch The Ground ~- ~Widow

\*First Toe (Next To Great Toe) Longer Than The Great Toe (अंगुष्ट) ~- ~Will Develop Illicit Connection With A Man Before Marriage And Will Be Of Loose Morals.

~/

Back or the feet

17. If the back of the feet of a woman is raised, without perspiration, soft and smooth, she will become a queen. If the indications are contrary, she will be poverty-stricken. She will be fond of travelling, if the back part of the feet be veined. Hair on that portion of feet denote, that she will be a maid servant. If the feet be bony, or without flesh, she will have a defective sexual organ.

Heels

18. If the heels are even, the woman concerned will have a well-formed and desirable sexual organ. If the heels be stout, she will have a defective sexual organ. If the heels be high, she will be unchaste. Long heels indicate misery.

Legs (portion below knees)

19. Legs (portion below knees). Even, smooth, evenly shaped, round, without hair, good looking and without veins showing up are Rāśis, that the woman will be a queen.

20. Round, smooth, firm knees are auspicious indications. If the knees be bony, the woman concerned will be of loose moral character. If the knees be loose, she will be poverty-stricken.

Thighs

21. If the thighs are round, like the trunk of an elephant, close to each other, soft and without hair, the woman concerned will be a queen. If the thighs are flat and hairy, she will be poverty-stricken and a widow.

Waist

22-23. Waist. Circumference equal to the width of 24 fingers with well-developed hips indicate, that the woman will be fortunate. A waist, which is flat, long, without flesh, caved in, or hairy, forebodes widowhood and misery.

Hips

24. Raised, fleshy and widespread hips in a woman are auspicious in effects. If they are contrary, they indicate inauspiciousness.

Sexual organ

25-27. Sexual organ. Hidden clitoris, pink-coloured, curved, like the back of a tortoise, soft, hairy, shaped, like the leaf of a Pipal tree and smooth is highly auspicious. If shaped, like the feet of a deer, or opening of an oven with hard hair and with raised clitoris, it indicates evil. If the left side of the sexual organ of a woman is raised, she will beget more female children and, if the right side is raised, more boys. If the organ is shaped, like a conch, she will be barren.

Portion below the navel

28. Portion below the navel. A soft, spread out and slightly raised Vasti is auspicious. Hairy, veins, showing up and full of lines (folds, or wrinkles) indicates inauspiciousness.

Navel

29. A navel deep with right turns is productive of good effects. The navel raised, with left turns and with knots is inauspicious.

Stomach

30-31. A stomach well spread indicates a well-formed sexual organ and many sons. If the stomach of a woman resembles that of a frog, her son will become a king. If a woman has a raised stomach, she will be childless. If the stomach is wrinkled, she will become an ascetic. If it has circular folds, she will become a maid-servant.

Ribs

32. If the portion, covering the ribs, is even, well developed and soft, auspicious effects may be expected. It will be inauspicious, if it is raised, hairy and full of veins.

Chest

33. The chest of a woman, which is even and hairless is auspicious. Wide spread and hairy chest is inauspicious.

Breasts

34-36. The breasts of a woman signify good luck, if they are of equal size, fleshy, round and firm, but close together. They are unlucky, if they are thick in front, are not close together and without flesh. Raised right breast indicates, that she will have sons. Raised left breast indicates, that she will have daughters. If the portion, surrounding the nipples, is round, good-looking and blackish, she will enjoy good luck. Pressed in and unusually small breasts indicate bad luck.

Shoulders

37. Shoulders. Even, well built up and without joints showing up are Rāśis of good luck. Raised, hairy and without flesh are unlucky.

Armpits

38. The armpits, if soft, with thin hair, well developed and smooth are auspicious. Those, which are deep, without flesh, perspiring and with veins, showing up are inauspicious.

Arms

39-40. Arms, in which the bones do not show up and which are soft jointed, hairless without obvious veins, straight and round are auspicious. Those without flesh, hairy, small, with obvious veins and irregular in shape are inauspicious.

Thumbs

41. If the thumbs of the woman are shaped, like a lotus bud, they are auspicious. If they are without flesh and irregular in shape, they are inauspicious.

42-43. If the palms of the woman are pink-coloured, raised in the middle, with fingers close together (with no holes between them), soft and have very few lines, she enjoys happiness and all comforts. If the palms are full of lines, she will become a widow. If there are no lines, she will be poverty-stricken. If the veins show up in the palms, she will live on alms.

Back of the hands

44. If the backs of the hands of a woman are well built, soft and hairless, she will enjoy auspicious effects. It will be otherwise, if the backs of the hands are with veins, showing up, deep and hairy.

Lines on the Palm

45-47. Lines on the palm. A woman enjoys happiness and all comforts, if there is a clearly marked, pink-coloured, circular, smooth, full and deep line (perhaps line of life is meant). If there is mark of a fish, she will be very lucky. She will be wealthy with mark of Swastika. She will be a queen with mark of a lotus. She will be the mother of a king, if she has marks of conch, umbrella and tortoise.

48-50. The woman, who has lines, forming the shapes of a balance, elephant, bull, or horse, becomes the wife of a businessman. The woman, who has lines, forming the shape of a house, or Vajra is lucky and gives birth to a son, who becomes learned in Shastras. The woman, who has lines, forming the shapes of a chariot, a plough, or a yoke, becomes the wife of a farmer. She will become a queen, if she has lines, forming the shape of Chamar, Ankush, trident, sword, mace, Shakti, or trumpet.

51-52. If in the palm of a woman there is a line, which, starting from the root of the thumb goes up to the root of the little finger, she becomes a widow. If there are lines, forming the shape of a crow, a frog, a jackal, a wolf, a scorpion, a snake, a donkey, a camel and a cat, the woman concerned suffers misery.

Fingers

53-54. If the fingers of a woman are tender with good-looking phalanges, tapering at the end and without hair, they are considered auspicious. If they are very small, without flesh, irregular, widely spaced, with hair and with more than usual phalanges, or without phalanges, they indicate misery.

Nails

55. If the nails of the fingers are pink-coloured, raised and shaped well at the top, they are auspicious. Depressed, dirty-looking, or yellow, or white-coloured nails, or nails with spots are inauspicious.

Back

56. If the back of the woman is fleshy and well developed with flesh, it is auspicious. The back with hair, irregular in built and with veins showing up is inauspicious.

Neck

57-58. The neck of a woman with three lines (folds), with bones not obvious, round, well developed and tender is auspicious. A thick necked woman becomes a widow. An irregularly built neck indicates, that the woman concerned will become a maid-servant. Flat necked woman will be barren. A woman with a small neck is childless.

Throat

59. A straight, well developed, somewhat raised throat is auspicious. One without flesh, with veins obvious, with hair and irregular in built is inauspicious.

Chin

60. Pink-coloured, tender and firm chin is auspicious. A broad chin with hair and clefts is unlucky.

Cheeks

61. Raised, firm and round cheeks are auspitious. The ones, which are hard-skinned, depressed and without flesh are indicative of misfortune.

Mouth

62. If the mouth of a woman is of normal size, firm, round, emitting fragrance, smooth and good-looking, it is indicative of good luck. If otherwise, it will be inauspicious.

Lips

63-65. If the lower lip of a woman is red, like a lotus, smooth, divided in the middle and good looking, she becomes a queen. If it be without flesh, coarse, long, dry and blackish, it is indicative of misery and widowhood. If the upper lip of a woman is pink-coloured, smooth and slightly raised in the middle, it is indicative of happiness and good fortune. If otherwise, it will be inauspicious.

Teeth

66-67. A woman, whose teeth are smooth, milk white, 32 in number and whose upper and lower teeth, though equal in size, are slightly raised, will be lucky. If lower teeth are more in number, are yellow, or black-coloured, fierce looking, widely spaced and double, they are indicative of misfortune.

Tongue

68-69. If the tongue of a woman is red and soft, she enjoys great happiness and comforts. Caved in the middle and spread out in front indicates misery. White tongue indicates death in water. Dark tongue indicates quarrelsome nature. Thick tongue denotes poverty. Long tongue denotes one, who is omnivorous. Long and broad tongue denotes lunacy.

Palate (तालू)

70-71. Palate red, like lotus, soft and smooth - good luck, white - widowhood, yellow - ascetism, black - barrenness, dry - large family.

/~\*Color~~Significance

\*White ~Widowhood

\*Yellow ~Ascetism

\*Black ~Barrenness

\*Dry~ Large Family

~/

Laughter

72. When a woman laughs, if her cheeks are raised and teeth are not visible, she will be lucky. If it is otherwise, she will not be lucky.

Nose

73-74. If the nose of a woman is evenly round and has small nostrils, it is auspicious. If the nose is thick in its front part and flat in the middle, it is inauspicious. If the tip of the nose is red, or shrunken, widowhood is indicated. Flat nose indicates engagement in a menial job. Too small, or too large nose denotes quarrelsome nature.

Eye

75-77. Black pupils with cow’s milk like white portion of the eye, large and broad, smooth, with black eyelashes are lucky Rāśis. Raised eyes show short life. Round eyes denote loose moral character. Honey-coloured eyes indicate good fortune and happiness. The eyes, like those of a pigeon, indicate wickedness. Eyes, like those of an elephant, indicate misery. If the left eye is blind, adulterous tendency will manifest. Blindness of the right eye indicates barrenness.

Eye lashes

78. A woman with soft, black, compact eyelashes with thin hair is fortunate. Eyelashes thick, scattered and with tawny-coloured hair indicate misery.

Eye brow’s

79. If the eyebrows of a woman are round, shaped, like a bow, smooth, black, not joined and with soft hair, she is blessed with happiness and fame.

Ears

80. Ears of a woman long with a round turn indicate children and happiness. Small, unevenly shaped, very thin, with veins, showing up, cause her misery.

Fore bead

81-82. The forehead of a woman without veins, showing through, without hair, shaped, like a half-moon, even, with equal to three fingers are Rāśis of a fortunate woman, blessed with husband and children. Rāśi of Swastika on the forehead denotes a queen. Very long, highly raised and hairy forehead causes misery.

Head

83. Head of a woman high and round, like that of an elephant, is indicative of happiness. A head, which is spread out, flat, big and uneven, indicates misery.

Hair

84-85. The hair of a woman is indicative of good fortune. If they are soft, black, long, thin and yellow, they indicate misfortune. But honey-coloured hair of a fair complexioned woman and black hair of a dark-complexioned woman are also considered auspicious. Most of the characteristic features, described in this Chapter, apply to men also.

## Chapter 82. Effects of Moles, Marks, Signs etc. for Men and Women

1. Maharishi Parasara said. O Maitreya! Now I will describe to you the effects of moles, marks, spots and signs, found on the body of women and men.

2-3. A mole, spot, or figure, formed by hair on the left side of a woman and right side of a man is auspicious. If there is mole on the chest of a woman, she will be fortunate. A woman, who has a red mark, like a mole etc., on her right breast, begets many children and she is blessed with all kinds of enjoyments and comforts.

4. The woman, who has a red mark (mole) on her left breast, begets only one son.

5. The woman, who has a mole on her right breast, begets many daughters and sons.

6. There will be gain, or acquisition of a kingdom, if there, as is a red mole etc. on the forehead, or in the middle of (between) the eyebrows. The person will enjoy sweetish preparations, if there is such a mark on the cheeks.

7-10. The woman, who has a red mark (mole etc.) on her nose, becomes consort of a king. If the mark be blackish, the woman concerned becomes an adulteress, or widow. All the marks below the navel are auspicious for both men and women. If there be moles etc. on the ears, cheeks, or neck of a man, his first issue will be male and he will enjoy good fortune and happiness. The man, who has moles etc. in the thighs, suffers misery.

11. The woman, who has the sign of trident on her forehead, becomes a queen. Such a mark on the forehead of a man makes him a king.

12. A right-turned circular hair formation on heart, navel, hands, right part of the back and in the portion between sex organ and navel is auspicious. Left-turned formation is inauspicious.

13-14. Such a hair formation on the waist and private parts proves inauspicious. If such a formation be on the stomach, the woman concerned will become a widow. If it be in the center of the back she will become an adulteress. It will be inauspicious, if it be on the neck, forehead, or center of the head.

15. A man with indications of short life will get his longevity prolonged by marrying a woman with auspicious, or lucky marks/symbols.

## Chapter 83. Effects of Curses in the Previous Birth

1-3. Maitreya said. O Venerable Sage! You have acquainted me with effects, experienced by men and women in several ways. According to Shastras, the soul of a person does not rest in peace after his death, if he is not blessed with a son. What sin does a person commit to remain without a son? And what are the remedial measures to be adopted by him to get a son? Kindly enlighten me about this.

4. Maharishi Parasara replied. I will now tell you, whatever Lord Shiva told Goddess Parvati in this respect.

5. Goddess Parvati said to Lord Shiva. O R. Santhanam Lord! What is the sin, which causes destruction of children amongst men. Please tell me, what are the Yogas for such an effect and what are the remedial measures to protect the children?

6. Lord Shiva replied: O Devi! You have asked a very relevant question. Now I will tell you the Yogas for loss of children and the requisite remedial measures.

7. A person will be without a son, if Guru, the Lord of Lagn and the Lord of the 5th are all devoid of strength.

8. The same will happen, if Sūrya, Mangal, Rahu and Śani, endowed with strength, be in the 5th and the significator for children, namely Guru and Lord of the 5th etc. be bereft of strength.

Yogas for various kinds of curses culminating in sonless-ness

9-16. There will be no male issue, due to the curse of a serpent, if at birth Rahu is in the 5th, aspected by Mangal; the Lord of 5th is associated with Rahu and Chandra is in the 5th and is aspected by Śani; the significator for children (Guru) is associated with Rahu, the Lord of the 5th is devoid of strength and the Lord of Lagn is with Mangal; the significator for children is associated with Mangal, Lagn is occupied by Rahu and the Lord of the 5th is in 6th, 8th, or 12th; Budh, as Lord of the 5th, being in the Navams of Mangal, is associated with Mangal and Lagn is occupied by Rahu and Gulika; the 5th is Mesh, or Vrischik and the Lord of the 5th is associated with Rahu, or Budh; the 5th is occupied by Sūrya, Śani, Mangal, Rahu, Budh and Guru and the Lords of the 5th and Lagn are devoid of strength; the Lord of Lagn, or Guru is associated with Rahu and the Lord of the 5th is in conjunction with Mangal.

17-19. Remedial measures should be adopted to obtain protection from the evil effects of the above Yogas. These are getting an idol of Naga (serpent) Raja, made in gold and, after worshipping it in accordance with prescribed procedure, giving in charity a cow, some land, sesame seeds and gold etc. By adopting these measures, the Lord of Serpents will be gratified and by his beneficence the person concerned will be blessed with a son and the lineage of his family will be prolonged.

20-30. There will be no male issue, as a result of the curse of the father in the previous birth, if at birth of the native Sūrya in his debilitation Rāśi and in the Navams of Śani is hemmed in between malefics in the 5th Bhava; Sūrya, as Lord of the 5th, posited in a Trikon with a malefic, is hemmed in between malefics and is also aspected by a malefic; Guru occupies the Rāśi of Sūrya, the Lord of the 5th is with Sūrya and Lagn and the 5th are occupied by malefics; Lord of Lagn, devoid of strength, is in the 5th and the Lord of the 5th is combust and Lagn and the 5th are occupied by malefics; there is exchange of Bhavas between Lords of the 5th and the 10th and Lagn and the 5th are occupied by malefics; Mangal, as the Lord of the 10th, is associated with the Lord of the 5th and Lagn, the 5th and the 10th are occupied by malefics; Lord of the 10th is in the 6th, 8th, or 12th, Guru is in a malefic Rāśi and the Lord of Lagn and the 5th are associated with malefics; Sūrya, Mangal and Śani are in Lagn and the 5th and Rahu and Guru are in the 8th and the 12th; Sūrya is in the 8th, Śani in the 5th, the Lord of the 5th is associated with Rahu and Lagn is occupied by a malefic; Lord of 12th is in Lagn, Lord of 8th in 5th and Lord of 10th in 8th; Lord of 6th is in 5th, Lord of 10th in 6th and Guru is associated with Rahu.

31-33. To get deliverance form the curse of the father the remedial measures are performance of Shraddha at Gaya; to feed ten thousand, one thousand, or 100 Brahmins, as one can afford; Kanyadana (to perform the marriage of a girl); giving a cow in charity. By observing these remedial measures, the person concerned becomes free from the curse and the family lineage is prolonged by the birth of sons, grandsons etc. Note. In this Chapter, where the words childlessness’ and issue-lessness’ are used, they should be interpreted to mean want of male issue, because it is the male issue, who by performing the last rites of his father and mother ensures eternal peace to their souls.

34-50. A person will be without a male issue, as a result of curse of the mother, if at birth Chandra, as Lord of the 5th is in her debilitation Rāśi, or is hemmed in between malefics and 4th and 5th are occupied by malefics; Śani is in 11th, 4th is occupied by malefics and Chandra is posited in the 5th in her debilitation Rāśi; Lord of 5th is in 6th, 8th, or 12th, Lord of Lagn in his debilitation Rāśi and Chandra is associated with malefics; Lord of 5th is in 8th, 6th, or 12th, Chandra in a malefic Navams and there are malefics in Lagn and in 5th; Lord of 5th and Chandra, associated with Śani, Rahu and Mangal, are in 5th, or 9th; Mangal, as Lord of 4th is associated with Śani and Rahu and 5th and Lagn are occupied by Sūrya and Chandra, respectively; Lords of Lagn and 5th are in 6th, Lord of 4th in 8th and Lagn is occupied by Lord of 8th and 10th; Lagn is occupied by the Lords of 6th and 8th, Lord of 4th is in 12th and Chandra and Guru, associated with malefics, are in the 5th; Lagn is hemmed in between malefics, waning Chandra is in 7th and 4th and 5th are occupied by Rahu and Śani, respectively; there is exchange of Bhavas between Lords of 5th and 8th and the Lord of 4th and Chandra are in 6th, 8th, or 12th; Kark Lagn is occupied by Mangal and Rahu and Chandra and Śani are in 5th; Mangal, Rahu, Sūrya and Śani are in Lagn, 5th, 8th and 12th, respectively, and the Lords of Lagn and 4th are in 6th, 8th, or 12th; Mangal, Rahu and Guru are in 8th and Śani and Chandra are in 5th. For release from this curse and to beget a male issue the person concerned should take bath in the sea with bridge of rocks between India and Sri Lanka, recite one Lakh Gayatri Mantras, give in charity things, connected with evil Grahas, feed Brahmins and go round a Pipal tree 1008 times. By performing these remedial measures, he will not only beget a son, the lineage of family will also be prolonged.

51-61. A person will be without a male issue, as result of the curse of the brother, if at birth Lord of 3rd with Rahu and Mangal is in 5th and Lords of Lagn and 5th are in 8th; Lagn and 5th are occupied by Mangal and Śani, respectively, the Lord of 3rd is in 9th and Mangal, the significator for brothers, is in 8th; Guru in his debilitation Rāśi is in 3rd, Śani in 5th and Chandra and Mangal are in 8th; Lord of Lagn is in 12th, Mangal in 5th and Lord of 5th, associated with a malefic, in 8th; Lagn and the 5th are hemmed in between malefics and the Lord of Lagn and 5th are in 6th, 8th, or 12th; the 3rd is occupied by the Lord of 10th along with a malefic and a benefic is with Mangal in 5th; the 5th in a Rāśi of Budh is occupied by Śani and Rahu and Budh and Mangal are in 12th; the 3rd is occupied by the Lord of Lagn, the Lord of 3rd occupies the 5th and Lagn, 3rd and 5th are with malefics; Lord of 3rd is in 8th and Guru is associated with Śani in 5th; Lord of 8th is in 5th along with the Lord of 3rd and Mangal and Śani are in 8th.

62-64. The person concerned will, without doubt, get release from the curse, will be blessed with a son and the prolongation of his family lineage will be ensured, if the following remedial measures are adopted. He should observe the Chandrayana fast after listening to Haribansa Puran. He should plant a sapling of Pipal in front of Saligram on the banks of the Caveri river, or on the Ganga, or Mahanadi and offer prayers to it. He should give 10 cows in charity through his wife. He should give in charity land with mango trees, planted on it.

65-68. A person will be without a male issue, as a result of the curse of the maternal uncle, if at birth the 5th is occupied by Budh, Guru, Mangal and Rahu and Śani is in Lagn; the 5th is occupied by the Lords of Lagn and of 5th along with Śani, Mangal and Budh; Lagn is occupied by a combust Lord of 6th, Śani is in 7th and Lord of Lagn is associated with Budh; Lords of Lagn and 4th are in Lagn and Chandra, Budh and Mangal are in 5th.

69-70. To get release from the curse and for being blessed with a son and for ensuring the prolongation of the lineage of the family the following remedial measures are to be adopted. Installation of an idol of Lord Vishnu. Construction of a deep, or ordinary well, dam, or reservoir, or all of them.

71-78. If a person, mad with power and wealth, insults a Brahmin, he remains without a male issue in the next birth. A person will be without a male issue, as a result of the curse of a Brahmin, if at birth Rahu is in Guru’s Rāśi and Guru in 5th; Lord of 9th is in 5th and Lord of 5th in 8th along with Guru, Mangal and Rahu; Lord of 9th is in his debilitation Rāśi and Lord of 12th, associated with Rahu, is in 5th; Guru is in his debilitation Rāśi, Rahu in Lagn, or 5th and Lord of 5th in 6th, 8th, or 12th; Lord of 5th and Guru, associated with malefics, are in 8th, or the Lord of 5th, associated with Sūrya and Chandra, is in 8th; Guru, being in the Navams of Śani, is associated with Śani and Mangal and the Lord of 5th is in 12th; Guru is associated with Śani in Lagn and Rahu is in 9th, or Rahu is with Guru in 12th. These are Yogas, which reveal the curse of Brahmin in the previous birth.

79-81. To obtain relief from the evil effects of the above Yogas the remedial measures are to observe Chandraayana fast and to do penance three times and to give in charity a cow and five gems with gold, after feeding Brahmins, according to one’s means and giving them presents in cash. Then the person will be released from the curse and will be endowed with happiness.

82-92. A person does not beget a male issue, as a result of the curse of the wife, if at birth Lord of Lagn is in 5th, Śani in the Navams of Lord of 7th and Lord of 5th in 8th; Lord of 7th is in 8th, Lord of 12th in 5th and Guru is associated with a malefic; Śukra is in 5th, Lord of 7th in 8th and 5th is occupied by a malefic; the 2nd and 5th are occupied by a malefic and Lord of 7th is in 8th; Śukra is in 9th, Lord of 7th in 8th and Lagn and 5th are occupied by malefics; Śukra is Lord of 9th, Lord of 5th is in an inimical Rāśi and Lord of Lagn and 7th and Guru are in 6th, 8th, or 12th; the 5th is Vrishabh, or Tul, occupied by Sūrya and Chandra and 12th, Lagn and 2nd are occupied by malefics; Śani and Śukra are in 7th, Lord of 8th is in 5th and Lagn is occupied by Sūrya and Rahu; Mangal occupies 2nd, Guru is in 12th and Śukra and Rahu are in 5th; Lords of 2nd and 7th are in 8th, Mangal and Śani occupy 5th and Lagn, respectively, and Guru is associated with a malefic; Rahu is in Lagn, Śani in 5th, Mangal in 9th and Lords of 5th and 7th are in 8th.

93-94. The person concerned gets release from the curse and is blessed with a son, if he performs the marriage of an unmarried girl, or, if such a girl is not available, a gold idol of the Lakshminarayana, fertile cow, a bed, ornaments and garments to a Brahmin couple. Notes. According to our view, Kanyadana’ does not mean giving a girl in charity, but helping in the performance of the marriage of an unmarried girl, not his own daughter.

95-105. If the person, whose duty is to do so, does not perform Shraddha of his father, or mother in his previous birth, the departed soul is formed into an evil spirit and he is deprived of a male issue in the next birth. This is revealed by the following Yogas at birth. Śani and Sūrya in 5th, waning Chandra in 7th and Rahu and Guru in 12th; Śani, as Lord of 5th in 8th, Mangal in Lagn and Guru in 8th; Malefics are in Lagn, Sūrya in 12th, Mangal, Śani and Budh are in 5th and the Lord of 5th is in 8th; Rahu is in Lagn, Śani in 5th and Guru in 8th; Śukra, Guru and Rahu are in Lagn, associated with Chandra and Śani and the Lord of Lagn are in 8th; Lord of 5th and Guru are in their debilitation Rāśis, aspected by debilitated Grahas; Śani is in Lagn, Rahu in 5th, Sūrya in 8th and Mangal in 12th; Lord of 7th is in 6th, 8th, or 12th, Chandra is in 5th, Śani and Gulika are in Lagn; Lord of 8th along with Śani and Śukra is in 5th and Guru is in his debilitation Rāśi.

106-108. The person concerned gets release from the curse and is blessed with a son, if he undertakes the following remedial measures. Performance of a Pinda Dana, Rudra Abhisheka, giving in charity a gold idol of Brahma, a cow, a vessel, made of silver and a Neelamani, feeding Brahmins and giving them presents in cash.

109-111. If a person is deprived of a male issue, because of malevolence of Grahas at birth, he will be blessed with a son, if he undertakes the following remedial measures. Worshipping Lord Shiva, if the harm is, because of the malevolence of Budh and Śukra; reciting of Santan Gopal Mantra, wearing and worshipping appropriate Yantra and taking suitable medicines, if the childlessness is a result of the malevolence of Guru and Chandra; Kanya Dana, if the childlessness is due to malevolence of Rahu; worshipping of Lord Vishnu, if it is due to malevolence of Sūrya; Rudriya Japa, if it is due to the malevolence of Mangal and Śani. Listening with devotion to Haribansh Puran removes all kinds of blemishes and blesses the person concerned with a son.

## Chapter 84. Remedial Measures from the Malevolence of Grahas

1. Maitreya said. O Venerable Sage! Please describe for the good of mankind the remedial measures for appeasement of the malevolent Grahas.

2. The Sage replied. I have already described the names and characteristic features and qualities of the Grahas. Joys and sorrows of all the creatures in the world are dependent on these Grahas. Therefore, persons desirous of peace, wealth and prosperity, rainfall, good health and longevity should worship the Grahas (by prayers, recitation of Mantras, charity etc.).

3-5. For worshipping them the idols of Sūrya, Chandra, Mangal, Budh, Guru, Śukra, Śani, Rahu and Ketu should be made of copper, Sphatika (rock crystal), red sandal wood, gold (both Budh and Guru), silver, iron, glass and bell metal, respectively. Alternatively, the sketches of all the above Grahas should be drawn in the colours, belonging to them, on a piece of cloth by sandal etc. and they should be placed in their own directions.

Forms of the planets for worship and contemplation

6. Contemplate of Sūrya well adorned with two arms, seated on a lotus, with a lotus flower in one hand, red-coloured, like lotus and aboard a chariot of seven horses.

7. Contemplate of Chandra white-coloured, dressed in white robes, with two arms, carrying a mace in one hand and a Vara in the other, adorned with white-coloured ornaments and aboard a chariot of ten horses.

8. Contemplate of Mangal with a red necklace, dressed in red-coloured robes, with four arms, carrying Shakti, Shoola, Gada (mace) and Vara and mounted on a lamb.

9. Contemplate of Budh with a yellow-coloured garland, dressed in yellow robes, with four arms, carrying a sword, a shield, a mace and Vara, mounted on a lion.

10. Contemplate of Guru, as yellow complexion and Śukra of fair complexion, both with four arms, carrying a Danda, Akshasutra, Kamandal and Vara.

11. O Maitreya! Contemplate of Śani with the lustre, like that of Indraneela, with four arms, carrying Shoola, bow, arrow and Vara, mounted on a donkey.

12. Contemplate of Rahu with a hideous face, with four arms, carrying a sword, a shield, a Shoola and a Vara, blue-coloured and mounted on a lion.

13. There are many Ketus. All of them are of smoky colour, with two arms, carrying a mace and a Vara, with a hideous face and mounted on a donkey.

14. All the idols should be so made, that they are 108 fingers tall by one’s own fingers. Notes. Such a measurement is taken from the middle finger.

Notes: Such a measurement is taken from the middle finger. Procedure for worshipping the planets

15-16. Dedicate with devotion to the Grah concerned the flowers and garments of the colour, belonging to him, sandal, Deep, Guggul etc., his metal and the grains, dear to him and distribute all these things to Brahmins to appease the Grah.

Mantras of planets

17-20. The Mantras of all the Grahas and the prescribed number of their recitation are given below. The recitation of Mantras should be done after worshipping the Grahas, as indicated in verses 15-16. Grah Mantra prescribed number: Sūrya 7000, Chandra 11000, Mangal 11000, Budh 9000, Guru 19000, Śukra 16000, Śani 23000, Rahu 18000, Ketu 17000.

/~\*Planet ~~Mantra ~~Prescribed number

\*Sun ~आकृष्णेन रजसा etc. ~7000

\*Moon ~इमं देवा असपत्नं etc. ~11000

\*Mars ~अगग्धमूर्धादिवः etc. ~11000

\*Mercury ~उद्बुध्यस्य etc. ~9000

\*Jupiter ~वृहस्पते अतिर्दयो etc. ~19000

\*Venus ~अन्नात् पररश्रुतो रसं etc. ~16000

\*Saturn ~शन्नो देवीरभीष्टय etc. ~23000

\*Rahu ~कया तशश्चि आभुव etc. ~18000

\*Ketu ~केतुं कृण्बन्न केतवे etc. ~17000

~/

Procedure for Havana

21-22. Havan should be performed with Aak, Palash, Khair, Chirchiri, Pipal, Goolar, Shami wood pieces, Doob and Kush, for Sūrya, Chandra, Mangal, Budh, Guru, Śukra, Śani, Rahu and Ketu, respectively, mixed with honey, Ghī, curd, or milk. The number of offerings to the sacred fire is 108, or 28.

23-24. To appease Sūrya and the other eight Grahas Brahmins should be fed with (cream) of rice cooked with jaggery, rice cooked in milk, Havishya, paddy cooked in milk, curd and rice, rice with Ghī, rice cooked with powder of sesame seeds, rice cooked with meat, rice cooked with cereals, respectively.

25. To appease Sūrya and other Grahas the things to be given in charity are cow with calf, conch, bullock, gold, robes, horse, black cow, weapons made of iron and goat, respectively.

26-27. The Grah, who is the cause of adverse effects to a person at any time, should be handled by worship and appeasing (of the benevolent ones), because Brahma has blessed the Grahas with the boon Do to the persons, who worship you. And the development and progress and downfall of the people and the creation and destruction of the universe are all under the administration and authority of the Grahas. Therefore, they are most venerable.

## Chapter 85. Inauspicious Births

1-4. The Venerable Sage said. O Maitreya! Now I will describe to you the circumstances, in which the births are inauspicious despite Lagn and the Grahas being well disposed. Although Lagn may be well disposed, births will be inauspicious, if they take place on Amavasya (last day of the Krishna Paksha), on Chaturdasi (14th Tithi), in Krishna Paksha (dark half of the month), in Bhadra Karan, in the Nakshatr of the brother, in the Nakshatras of father and mother, at the time of entry of Sūrya in a Rāśi, the time of Pata, at the time of solar and lunar eclipses, at the time of Vyati Pata, in Gandantas of all the three kinds, in Yamaghant, Tithikshaya, in Dagdha Yog etc. The birth of a son after three daughters and birth of a daughter after three sons and the birth of a freak are inauspicious. But there are remedial measures for obtaining relief from the evil effects of such births, which are being described in the following Chapters.

## Chapter 86. Remedies for Amavasya Birth

1-9. The Sage Parasara said. O Maitreya! The person, born on Amavasya, is always poverty stricken. It is Therefore, essential to adopt remedial measures to obtain relief from the evil effects of such births, which are, as follows. Take a Kalash (water vessel) and then put in it fresh leaves of Goolar (wild fig), Vata (banyan), Pipal, mango and Neema (mango) trees and cover it with two pieces of cloth. Then install the Kalash in the South-West direction after reciting etc. and etc. Mantras. Then worship the idols of Sūrya and Chandra, ruling deities of Amavasya, made of gold and silver, mixed with copper, respectively, by recitation of etc. Mantras for Sūrya and etc. Mantras for Chandra 16, or 5 times. Thereafter perform Havan with 108, or 28 oblations of the mixture of prescribed fuels () and cooked food (Charu) with recitation of Mantras of Sūrya and Chandra. Later sprinkle the water on the child, that is born and his parents and offer in charity gold, silver and a black cow together with feeding the Brahmins, according to one’s means. By performing these remedial rites, the child born gains freedom and protection from the evil effects of the birth on Amavasya.

## Chapter 87. Remedies from Birth on Krishna Chaturdashi

1-3. The Sage said. Divide the span of Chaturdashi in 6 parts. The birth in the first part is auspicious. Second part causes destruction, or death of father. Third part causes death of the mother. Fourth part takes away the maternal uncle. Fifth part destroys the entire family (Khula - generation). Sixth part causes loss of wealth, or destruction (death) of the native. Therefore, it is essential to take immediate remedial measures to escape these evil effects.

4-5. Have an idol of Lord Shiva, made of one Karsha (equal in weight to the former silver Rupee) of gold, or of weight one can afford. The idol should have a New Moon on the forehead, have a white garland round the neck, have three eyes (one being on the forehead), be dressed in white robes, be seated on a bull, be two-armed and carry Vara and Abhaya.

6-13. Then after invocation with Varun Mantra worship should be performed by chanting etc. Mantras. Thereafter a Kalash should be placed in the North-East direction with chanting of Imah Mai Varun’, Tan Tva Yami’, Tvan Nai Agni’ Mantras, followed by Japa of etc. and Bhadra Agni ’ Suktas and the chanting of Mantra. Then, after sprinkling water over the idol of Lord Shiva (Abhisheka), the nine Grahas should be worshipped. This should be followed by Havan, by using Ghī, powder of sesame seeds, Urda, Sarson and wood pieces of Pipal, Pakar, Palas and Khadir trees. 108, or 28 oblations should be made separately for the nine Grahas. Thereafter, along with chanting of etc. Mantras, Havan should be performed with sesame seeds for the nine Grahas. Lastly the water of the Kalash should be sprinkled on the native and his parents and the Brahmins should be fed, according to means.

## Chapter 88. Remedies from Birth in Bhadra and Inauspicious Yogas

1-2. The Sage said. O Brahmin! Now I am going to describe the remedial measures for relief from the evil effects of birth in Bhadra, Tithi Kshaya, Vyatipata, Paridha, Vajra etc. inauspicious Yogas and Yamaghants etc. The remedial rites should be performed on the day, when the same inauspicious Yog operates again.

3-5. The remedial rites are to be performed in the following order by the parents of the child in the above inauspicious Yogas.

Puja of Lord Vishnu and other deities on an auspicious day and auspicious Lagn on the advice of a proficient Jyotishi, burning of Deep with Ghī in a Shiva temple, Abhisheka of Lord Shiva, going round a Pipal tree 108 times prolongs longevity and perform Havan with 108 oblations along with the recital of Vaisneh Raratmachityadhi’ Mantra of Lord Vishnu and feeding Brahmins to the best of one’s means. The observance of these remedial measures will give deliverance to the native from all the evil effects of his inauspicious birth and he will enjoy happiness.

## Chapter 89. Remedies from Nakshatr Birth

1-7. The Sage Parasara said. O Maitreya! If the birth takes place in the Nakshatras of the brother and the parents, death takes place, without doubt, of the brother and the father, or mother, or they must undergo death-like suffering. Therefore, I am going to describe the remedial measures to be adopted to escape from these evil effects. The remedial rites should be performed in a Muhurta, when Chandra and stars are favourable on a day, on which there is no Rikta-Bhadra Dosha.

The remedial rites should be performed in the following order. Instal an idol of the Janm Nakshatr on a Kalash in the North-East direction from the fire. Cover it with a red piece of cloth and then warp two pieces of cloth round it. Worship the idol by chanting the Mantras of the Janm Nakshatr. According to one’s Gotra, perform Havan 108 times with the recitation of the same Mantra, facing the fire, with Ghī and other Havan material. Then the priest, performing the Puja, should sprinkle water on the parents and brother (whoever is concerned). Give presents in cash (Dakshena) to the priest and his colleagues, associated with the ceremony, to the best of one’s means and then feed the Brahmins to the best of one’s means.

## Chapter 90. Remedies from Sankranti Birth

1-2. The Sage said. O Brahmin! The names of the Sankranti on the seven days of the week, beginning from Sunday, are Ghora, Dhavankshi, Mahodari, Manda, Mandakini, Mishra and Rakshasi. The person, born at the Sankranti (entry of Sūrya in a new Rāśi), is poor and unhappy, but he becomes well-to-do and happy, if remedial measures are undertaken. I am now going to describe the remedial measures to nullify these evil effects.

3-6. The Yagya of the nine Grahas should be performed to obtain relief from the evil effects of the birth at Sankranti. A clean spot in the eastern part of the house should be purified by besmearing with cow dung. Then prepare three separate heaps of the following: 5 Dronas (80 Seers) of paddy (Sadhi), 2½ Dronas (40 Seers) of rice, 1¼ Dronas (20 Seers) of sesame seeds (Til). On these heaps of grains make a figure of lotus with eight leaves (Ashtamdhal) and then decorate them with flowers. After doing this, select and invite a priest, who is well versed in the performance of religious rites and recitation of Mantras.

7-18. The religious rites are then to be performed in the following order. Install Kalashas without any holes on all the three heaps and put in each of them water from holy places, Saptamrattika, Shataushadhi, Panchapallava and Panchagavya. Then wrap the Kalashas with pieces of cloth. Place small earthen pots, wrapped with thin cloth, on the Kalashas. Then install the idol of Sankranti along with the idol of Adhideva and Pratyadhideva. (Here Sūrya is Adhideva and Chandra Pratyadhideva). Their idols should be placed on either side of the main idols of Sankranti. Two robes may be given, as offering to each of the idols. Perform worship of all the three idols, according to the prescribed procedure. The main idol should be worshipped with the chanting of Trayambakam’, Yajam Hai’ etc., the idol of Sūrya with Mantra Ut Sūrya’ and the idol of Chandra with Mantra Apayayashava’ etc. The worship should be performed with Shodshopchar, or Panchopchar, as may be possible. After touching the main idol, Mrityunjaya Japa should be recited 1008, 108, or 28 times, as may be possible. Make a small platform in the West of the installed Kalashas, kindle fire on it and perform the prescribed rites. Then perform Havan 1008, 108, or 28 times with Samidha, Ghrit (Ghī) and Charu (powder of Til) within one’s means along with chanting of Trayambakam’ etc. Mantra. 8) Again, perform Havan, first with the fuel of sesame seeds along with recitation of Mrityunjaya Mantra. After performing another Svistkrita Havan, sprinkle the holy water on the child born and his parents. Lastly feed as many Brahmins, as one can afford. By performing the remedial rites, described above, the evil effects are nullified and the native and his parents enjoy happiness.

## Chapter 91. Remedies for Birth in Eclipses

1-14. The Sage said. O Brahmin! A person, whose birth takes place at the time of solar, or lunar eclipse, suffers from ailments, distress and poverty and faces danger of death. Therefore, I am going to describe for the benefit of the mankind the remedial measures, required to be undertaken to nullify the above evil effects.

The remedial rites are to be performed in the following order.

The following idols should be got prepared, according to one’s means: in gold an idol of the deity of the Nakshatr, in which the eclipse takes place (regarding deities of Nakshatras, see notes of verse 18, Chapter 3, Vol. I); in gold an idol of Sūrya, if the birth takes place during solar eclipse; in silver an idol of Chandra, if the birth takes place during lunar eclipse; in lead an idol of Rahu. Besmear a clean spot on the ground (in the house) with cow dung, cover it with a new (unused) beautiful piece of cloth and install the three idols on it. Make offerings of the following to the idols: in case of birth during solar eclipse all things dear to Sūrya and red-coloured Akshat (Akshata - rice), red sandal, a garland of red-coloured flowers, red clothes etc.; in case of birth during a lunar eclipse all things dear to Chandra and white sandal, white flowers, white clothes etc.; for Rahu blackish clothes, blackish flowers etc.; white flowers for the deity of the Nakshatr, in which the eclipse takes place. The worship should be performed, as follows: of Sūrya with the chanting of Akrishnim’ etc. Mantra; of Chandra with the chanting of Imadeva’ etc. Mantra; of Rahu with Durva (a kind of grass) and with the chanting of Kayanshicatra’ etc. Mantra. Thereafter Havan should be performed, as follows: with the fuel of Aak wood pieces for Sūrya; with the fuel of Palas tree wood pieces for Chandra; with Durva for Rahu; with Pipal tree wood pieces for the deity of the Nakshatr. Sprinkle the holy water of the Kalash on the child born (and his parents). Offer worshipful regards to the priest, performing the remedial rites and lastly feed as many Brahmins, as possible within one’s means. By performance of the remedial rites in the manner described above, evil effects of the inauspicious birth are wiped and the native enjoys happiness and is blessed with good fortune.

## Chapter 92. Remedies from Gandanta Birth

1. The Sage said. O Brahmin! Gandanta is of three kinds, namely of Tithi, Nakshatr and Lagn. Birth, travelling and performance of auspicious functions, like marriage etc., during Gandanta are likely to cause death of the person concerned.

2. O Maitreya! The last 2 Ghatikas of Purna Tithi (5th, 10th, 15th) and the first 2 Ghatikas of Nanda Tithi (1st, 6th, 11th) are known, as Tithi Gandanta.

3. Similarly, the last two Ghatikas of Revati and first two Ghatikas of Ashvini, the last two Ghatikas of Aslesha and first two Ghatikas of Magha and the last two Ghatikas of Jyeshtha and first two Ghatikas of Mula are known, as Nakshatr Gandanta.

4. The last half Ghatika of Meen and first half Ghatika of Mesh, the last half Ghatika of Kark and first half Ghatika of Simh, the last half Ghatika of Vrischik and first half Ghatika of Dhanu are known, as Lagn Gandanta.

5. Amongst these Gandantas the last 6 Ghatikas of Jyeshtha and first 8 Ghatikas of Mula are known, as Abhukta Mula.

6-8. Now I will tell you the remedial measures to be adopted to release the child, born during Gandanta, from its evil effects. The father should see the child born only on the morning next to the end of the days of Sutaka, or on any auspicious day after the performance of the remedial measures. The remedial measures are giving a bullock in charity in the case of Tithi Gandanta, giving a cow with calf in charity in the case of Nakshatr Gandanta, giving gold in charity in the case of Lagn Gandanta, performing Abhisheka of the child along with father, if the birth is in the first part of Gandanta and along with mother, if the birth is in the second part of Gandanta.

9-11. Performance of Puja on the holy Kalash of the idol of the deities of Tithi (in case of Tithi Gandanta), Nakshatr (in case of Nakshatr Gandanta) and Lagn (in case of Lagn Gandanta), made of 16 Masas, 8 Masas, or 4 Masas of gold, as may be possible, followed by Havan and Abhisheka, according to procedure already described earlier. At the end as many Brahmins, as may be possible within one’s means, should be fed. These remedial measures will ensure long life, good health and prosperity for the child. Notes. Unless one is himself fully conversant with the performance of religious rites, the remedies, recommended in this Chapter, earlier and later Chapters, should be got performed by and under the directions of a learned priest, because the full effects will be derived, if the rites are performed correctly and according to the procedure, prescribed in the religious scriptures on this subject.

## Chapter 93. Remedies for Abhukta Mula Birth

1-2. The Sage Parasara said. The ruling deity of Jyeshtha is Indra and the ruling deity of Mula is Rakshasa. As both the deities are inimical to each other, this Gandanta is considered, as the evillest. A boy, or girl, born during the period of Abhukta Mula, should either be abandoned, or the father should not see the face of the child for 8 years. Now I shall describe the remedial measures to obtain deliverence from the evil effects of birth during this extremely inauspicious period.

3-4. In view of the extremely inauspicious effects of birth during Abhukta I shall first describe the remedial measures to obtain relief from Mula. The religious remedial rites should be performed after the 12th day after the birth, the next Janm Nakshatr day, or on an auspicious day, when Chandra and the stars are favourable.

5-8. Erect a canopy (Mandap) with four arched gateways, embellished with festoons, on a sacred spot, besmeared with cow dung paste, to the East, or North of the house. Prepare there a pit (Kund), or place there a square vessel of clay, or metal for performing Havan. Then, according to one’s means, prepare, or get prepared an idol of Rakshasa of 16, 8, or 4 Masas of gold, as may be possible within one’s means. The idol should be with a horrible-looking face, black in colour, with two heads, two arms, carrying a sword and a shield and seated on a dead body.

9. In the absence of an idol a piece of gold of the weight, mentioned above, should be used for worship, as gold is dear to all the deities.

10-20. Thereafter the remedial rites should be performed in the following order. Select a learned priest to perform the religious rites, according to the prescribed procedure. Install a Kalash and put in it Panchagavya (five articles, yielded by a cow, namely milk, curd, Ghī, dung and urine), Shataushadhi and water of the holy river (Ganga etc.). Then install the idol of the Rakshasa of Mula, facing West, on an earthen pot (Dhata) with one hundred tiny holes. After placing bamboo leaves on it, perform the worship of the idol by offering it white flowers, sandal and clothes etc. Also perform worship of its Adhideva Indra and Pratyadhideva Jal. Then perform Havan to appease the deities. According to one’s means, 1008, or 108 oblations should be offered in the Havan. After this to obtain deliverence from death Mrityunjaya Mantra etc. should be recited and prayers offered to all the deities for the purpose of Abhisheka. The father, mother and the child should thereafter take bath from the water of the two Kalashas. Then the parents, dressed in white clothes and with white sandal paste, besmeared on their foreheads, should give a cow with calf, as a Dakshina to the chief priest and feed the other priests and Brahmins, according to one’s means. Lastly, after reciting the Yatapapan’ etc. (see verse 19) Mantra, the father, mother and the child should see the reflection of their faces in the (melted) Ghī. By the performance of the remedial rites in the manner described all evil effects of the birth during Abhukta Mula are completely wiped out.

## Chapter 94. Remedies from Jyeshtha Gandanta Birth

1-5. The Sage said. O Maitreya! Now I will describe to you the remedial measures to be adopted to ensure relief from the evil effects of Jyeshtha Gandanta. The erection of a canopy (Mandhup), installation of Kalash, selection of a priest etc. will be done in the same manner, as has been recommended for the Abhukta Mula in the previous Chapter. In this ceremony Indra will be the deity-in-chief, Adhideva will be Agni and the Pratyadhideva will be Rakshasa.

6. Then the remedial rites should be performed in the following order. Install on a Kalash, full of paddy rice, an idol of gold with Indra, seated on Airavat with Vajra Ankusha in his hands. Perform worship of the chief deity Indra along with that of the Adhideva and the Pratyadhideva with the recitation of their appropriate Mantras. Perform Havan, Abhisheka and then feed the Brahmins in accordance with one’s means. In addition to the above, after doing Indrasukta and Mrityunjaya Japas, prayers may be offered to Indra. These measures will wipe out the evil effects of the Gandanta.

7. In case the performance of remedial rites, described above, is beyond the means of any person, he should give a cow in charity. This will also appease the deities and promote relief from the evil effects of the Gandanta. Because the giving of a cow in charity has been considered a superior remedial measure than giving in charity all the lands, belonging to a person.

8-9. According to prescribed remedial measures, 3 cows are to be given in charity in the case of Jyeshtha-Mula and Aslesha-Magha Gandantas, 2 cows in Revati-Ashvini Gandantas and 1 cow in other Gandantas, or in any inauspicious Yog. If cow, or cows are not available, their actual value should be given in cash to a Brahmin.

10. A girl, born in Jyeshtha Nakshatr, destroys (is the cause of death of) the elder brother of her husband and a girl, born in fourth quarter of Vishaka Nakshatr, destroys her husband’s younger brother. Therefore, a cow should be given in charity at the time of the marriage of such girls to wipe out the above-mentioned evil effects.

11-13. A boy, or girl, born in the 2nd, 3rd, or 4th quarter of Aslesha Nakshatr, destroys his/her mother-in-law and a boy, or a girl, born in 1st, 2nd, or 3rd quarter of Mula Nakshatr, becomes the destroyer of his/her father-in-law. Therefore, suitable measures, as may be possible within one’s means, should be taken at the time of the marriage of such boys and girls. There will be no evil effect, if the husband has no elder brothers.

## Chapter 95. Remedies from Birth of a daughter after Three Sons

1-2. The Sage said. O Brahmin! I will now tell you about other kinds of inauspicious births. The birth of a daughter after the birth of three sons, or the birth of a son after the birth of three daughters is ominous for both the maternal and paternal families of such children. Therefore, remedial measures, described below, may be taken to get deliverance from these evil effects.

3-9. The rites should be performed on the morning next to the last day of Sutak, or on any other auspicious day in the following order. After selecting a priest and some Brahmins to perform the remedial religious rites, the priest, after paying obeisance to the nine Grahas, should install four Kalashas on a heap of paddy, place the idols of Brahma, Vishnu, Mahesha and Indra, made of gold, on them and perform their worship in the prescribed manner. A Brahmin (an assistant of the priest), after taking bath etc., should recite four Rudra Suktas and the whole of Shanti Sukta. The priest should perform Havan with Samidha, Ghī and sesame seeds 1008, 108, or 28 times with the recitation of the prescribed Mantras of Brahma, Vishnu, Mahesha and Indra. Svistkrata and Purnahuti and Abhisheka of the child with his family should be done and presents in cash should be given to the priest and his assistants, according to one’s means. The Brahmins should be fed. The father and the mother of the child should see their reflections in the Ghī, kept in a bronze vessel. Lastly grains and clothes should be distributed to the poor and the needy. By the performance of the above remedial rites the evil effects are wiped out and the child and his parents etc. enjoy happiness.

## Chapter 96. Remedies from Unusual Delivery

1-3. The Sage said. O Brahmin! I will now tell you about inauspicious and unusual deliveries by women, which are ominous for the village, town and the country. These may be of the following kinds. Delivery of a child 2, 3, or 4 months earlier, or later from the approximate due date. Delivery of a child without hands, feet, or any other limbs, without head, or with two heads. Delivery of an animal-shaped being by a woman, or a human-shaped being by an animal.

4-5. Deliveries of these kinds by women, or cows etc. in a house are ominous for all the members of the family, living there. Therefore, remedial measures are essential for obtaining relief from their evil effects. The best remedial measure will be to abandon (turn out from the Bhava) such women and animals (cows, mares etc.).

6-9. It is considered inauspicious for a girl to become pregnant, or to deliver a child in her 15th, or 16th year from birth. If a cow delivers, when Sūrya is in Simh, or a female buffalo delivers, when Sūrya is in Makar, they are disasterous to their owner and the person, who looks after them. Therefore, either such cow, or buffalo should be given away to a Brahmin, or suitable remedial measures should be taken to escape from the above-mentioned evil effects. The remedial measures to be adopted are the same, as given in verses 3-9 in Chapter 95.

10. Thus, whenever there is any kind of Aristha, adoption of appropriate remedial measures will ensure long life, happiness and prosperity for the person concerned.

## Chapter 97. Conclusion

1-4. Maharishi Parasara said. O Brahmin! I have described to you the Jyotish Shastra, as narrated by Lord Brahma to the Sage Narada and by Narada to Shaunaka and other Sages, from whom I received the knowledge of this Shastra. I have narrated the same Jyotish Shastra, which I learnt from them. Do not impart the knowledge of this Shastra to one, who is insignificative, slanders, or calumniates others, nor to one, who is not intelligent, is wicked and unknown to you. Teach this supreme Vedanga Jyotish Shastra only to one, who is gentle and amiable, devoted, truthful, brilliant and well known to you.

5-6. Only that person, who possesses adequate knowledge of time and the positions of Grahas and Nakshatras, can understand this, Hora Shastra. Only that person, who has complete knowledge of the Hora Sastra and who is truthful, can make correct favourable, or unfavourable predictions.

7. One, who reads, or listens with attention and devotion to this most excellent Hora Shastra, becomes long-lived and is blessed with increase in his strength, wealth and good reputation.

8-9. Thus, was narrated by Mahārishi Parāśara to Maitreya this novel Horāśāstra, containing invaluable and uncommon material from ancient scriptures on Jyotish, for the benefit of the world at large. Afterwards it came into usage on the earth and received reverence from all.

10-25. In these verses have been described the subject matters of all the Chapters, contained in this book and their importance. This information has been given in detail in the Table of Contents in Volumes I and II of these books.