

Vaidyanatha Dikshita's
JATAKA PARIJATA
(जातक पारिजात)

*With An
English Translation and Copious
Explanatory notes and Examples*

BY

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Vol. I



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PREFACE

It is a matter of great pleasure that the publication of the second edition of JATAKA PARIJATA, the monumental work of Sri Vaidyanatha Dikshita with the excellent notes of the Late V. Subramanya Sastri has been possible by God's grace and the same is being placed before the public. This is an exact reprint of the edition that was brought out by Shri Sastri in the year 1932. No words of introduction are required as the works of Sh. Sastri are all masterpieces by themselves and have rightly earned the fame that is their due. The earlier edition was long out of print and there was an ever growing demand for this book and the present edition is intended to fulfill this long-felt demand.

The importance of this work Jataka Parijata cannot be exaggerated. It is a basic text book of Hindu Astrology, studied almost in all parts of the country by students and scholars alike. It is a book invariably prescribed for study in almost all oriental examinations on Jyotisha. As a classical text book of Hindu Astrology it ranks next perhaps only to Brihat Jataka. The fact remains that Brihat Jataka is too brief and difficult and that was why works like Horasara, Saravali etc. were written with a view to supply all that is obscure, hidden and missing therein. Among these works is none that can excel Jataka Parijata in providing a detailed knowledge about all the essential aspects like Ayurdaya, yogas, Bhavaphala, Vimshottari, Ashtakvarga, Stri Jataka, Kalachakra Dasha etc. The work has been translated in most of the regional languages like Malayalam, Hindi etc and is held in high esteem by astrologers as a book of great authority throughout the country.

त्रिस्कन्धं ज्योतिषं होरा गणितं संहितेति च ॥

(Parasa a)

The science of Jyotisha, according to tradition is divided into three parts-Hora (predictive), Ganitha (Mathematical) and Samhita (Miscellaneous) Predictive. Astrology was origi-

nally written by the ancient sages in the form of works called HORAS. These were very voluminous and detailed and a study thereof was very difficult and time-consuming. It is understood from the quotations found in commentaries that there existed large volumes of Horas called after Parasara, Brihat Prajapatya, Saunaka, Kaushika, Atri, Garga etc. Today many of these have become rare and almost inaccessible. Later works like Brihat Jataka and Jataka Parijata etc. are all condensations of these Horas as they themselves profess to be. In the opening two verses the author says :

नवा गर्ग पराशरादिरचितं सङ्ग्रह्य होराफलम् ।

सङ्ग्रह्य सारावलिमुख्यतन्त्रं करोम्यहं जातक परिजातम् ॥

From this statement it is clear that the author is summarising all that is important in the ancient Horas of Garga, Parasara etc. and the later works like Brihat Jataka, Saravali etc. And at the end he writes:

होरासिन्धुसमुद्धतामृतमयी महावशाध्यायिनीम् ।

चक्रे जातक परिजातसरणिं गीतोत्सुक श्लोकिनीम् ॥

i. e. this work is divided into 18 chapters and is supposed to contain गीतोत्सुक 1763 slokas. But, the work contains in the present form 1918 slokas due to interpolations. Many slokas are verbatim borrowed from the ancient works like Saravali, Brihat Jataka etc. Works like Phaladeepika etc. are indebted to this great work which fact is clear from the slokas that are found in them, borrowed from this book. eg. शुभशिरमरमन्त्री etc.

The Subject Matter

The topics dealt with in the X V III Adhyayas are briefly as follows :

1. Nature of the signs. 2. Nature of the planets. 3. Birth of beasts and miscellaneous. 4. Arishta-Infantile death etc. 5. Ayurdaya-Longevity. 6. Evil combinations that mar the horoscopes 7. Rajayogas. 8. Combination of two or more Planets. 9. Effects of Mandi, year, month etc of birth. 10. Ashtavarga. 11. Results of I and II houses. 12. Results of III and IV houses 13. Results of V and VI houses. 14. Results of VII, VIII and IX houses. 15. Results of X, XI and XII houses. 16. Female Horoscopy. 17. Kalachakra Dasha.

18. Vimshottari Dasha and other Types of Dashas. Hundreds of yogas are dealt with in chapters VI, VII and VIII and such a detailed treatment is difficult to come across elsewhere. Each chapter is comprehensive book by itself and it is for the reader to verify for himself the contents.

THE AUTHOR

Not much is known about the author except that he was the son of a great scholar Venkatadri and belonged to the Bharadwaja Gotra as he himself says =

श्री विद्याधिक वेङ्कयव्रित्तनयः श्री वैद्यनाथसुधीः ।

भारद्वाज कुलोद्भवस्य विदुषः श्री वेङ्कयव्रह्मि ।

ज्योतिषशास्त्रविशारदस्य तनयः श्रीवैद्यनाथः सुधीः ॥

from the abundancy of quotations found from the work 'Sarvartha Chintamani,' some opine that father of Vaidyanatha Dikshita is none other than Venkatesa the author of 'Sarvartha Chintamani'. But this deserves further investigation and the suggestion appears to be inconclusive. The suggestion that the author was indentical with the writer of the celebrated work 'Prataparadriya' on poestics, is totally incorrect, for the latter was Vidyānāthā (विद्यानाथ), the confusion being due to the unfortunate similarity in spelling. The appellation 'Dikshita' clearly denotes that he must have performed some big sacrifices of the type 'Somayaga' etc.

The author belonged to South India and most probably to Karnataka or Andhrapradesh.

Prof. Katva has stated that he belonged to the 14th century and lived in Mysore. As far as we could gather, the family tree is as follows:—

Anniah Dikshita

Venkatadri (Venkatesa Dikshita)

Vaidyanatha Dikshita

If any further details are known to the readers, they are requested to send them to us so that the same can be added for throwing more light about the author of this great work.

His Time

The author has been declared by *Kesava Daivajna*, as his guru, which fact is borne out by the following sloka in his work
मुहूर्त तत्त्व :

उद्योतिशशास्त्रमहारणवाबुदहरन्मीहर्नतत्त्वं बहु
व्याप्यलयं गुरुवेद्यनाथचरण इन्द्वैरतः केशवः

गणेशदेवज्ञ *Ganesa- Daivajna*, the son of *Kesava Daivajna* wrote his famous treatise *Graha Laghava* (ग्रह लाघवम्) in 1520 A. D. (*Keshava* belonged to *Nandigram* (नन्दिग्राम) in *Maharashtra*) which is clear from the verse :

नन्दिग्राम इहापरान्तविषयेशिष्यादिगीतस्तुति
योऽमृतकीशिकवंशजः सकलशास्त्रार्थं वित् केशवः ॥

—ग्रह लाघव

So, *Kesava Daivajna* must have been born about 1456 A. D. Hence *Vaidyanatha* should have been born between 1425 A. D. and 1450 A.D

The Translation

It is hardly necessary to dwell upon the merits of this translation as the works of *Shri Sastri* are too well known to the public for their remarkable clarity erudition and thoroughness. The reader will find that all available parallel passages (more than about a thousand slokas) from authentic works have been freely and fully quoted almost perhaps to superfluity so that the book will serve as a self contained and useful compendium on the subject.

If this book should be received by all the readers interested in this science of Astrology with interest and should it prove useful to our readers, we will consider ourselves amply rewarded for our labour.

THE PUBLISHERS

CONTENTS

- Adhyaya I The Properties of Signs
 Adhyaya II Nature of the Planets and their Properties
 Adhyaya III Manifold Births etc.
 Adhyaya IV Death incidental to childhood
 Adhyaya V Length of Life
 Adhyaya V-A Exit from the world.

विषयानुक्रमः

अध्यायः	पृष्ठ	श्लोक
१ राशिशीलाध्यायः	१	६१
२ ग्रहस्वरूपाध्यायः	४१	८७
३ वियोन्यादिजन्माध्यायः	६६	८०
४ बालारिष्टाध्यायः	१७३	१०७
५ आयुर्दयाध्यायः	२२३	१२४
५-ए नैर्वाणिकाध्यायः	३००	१५

॥ श्रीगणेशाय नमः॥

अथ

जातकपारिजातप्रारंभः

JATAKA PARIJATA

॥ राशिशीलाध्यायः ॥

श्रीकान्ताजशिवस्वरूपममरज्योतिर्गणस्वामिनं
मायातीतमशेषजीवजगतामीशं दिनेशं रविम् ॥
नत्वा गर्गपराशरादिरचितं संगृह्य ताराफलं
वक्ष्ये जातकपारिजातमखिलज्योतिर्विदां प्रीतये ॥ १ ॥

Adhyaya I

THE PROPERTIES OF SIGNS.

Shloka. 1. Having bowed to the Sun, the Lord of day, who is of the nature of Vishnu (विष्णु), the beloved of the Goddess Sri (श्री), Brahman (ब्रह्मन्) and Siva (शिव), who is the Sovereign of the hosts of immortal lights, who transcends Maya (माया) [Prakriti (प्रकृति) i. e., nature] and who rules all animate worlds I am going to expound Jataka Parijata (जातक पारिजात) to the joy of all astrologers epitomising the starry influence treated of by Garga (गर्ग), Parasara (पराशर) and others

भारद्वाजकुलोद्भवस्य विदुषः श्रीवैकटार्द्रेरिह

ज्योतिःशास्त्रविशारदस्य तनयः श्रीवैद्यनाथः सुधीः ।

होरासारसुधारसञ्जविबुधश्रेणीमनःप्रीतये

राशिस्थाननिरूपणादिसकलं वक्ष्ये यथानुक्रमात् ॥ २ ॥

Sloka 2. I, the talented Vaidyanatha (वैद्यनाथ), the son of the learned Venkatadri (वेङ्कटाद्री), a descendant of the Bharadwaja (भरद्वाज) family and a proficient in the Science of Astrology, set forth in regular order the whole matter (of Astrology) commencing with the definitions of the zodiacal positions to afford mental enjoyment to the multitude of wise men who appreciate the nectarous sweets of astrological truths.

प्रणम्य वन्दारुजनाभिवन्द्यपदारविन्दं रघुनायकस्य ।

संगृह्य सारावलिमुख्यतंत्रं करोम्यहं जातकपारिजातम् ॥ ३ ॥

Sloka. 3. Prostrating myself at the lotus-feet of the Lord of Raghus which the bard community have to salute (in undertaking anything auspicious) I prepare the work of Jatakaparījata (जातकपारिजात) abridging the important scientific work Saravali (सारावली).

मेषाजविश्वक्रियंतुंबुराद्या वृषोक्षगोतावुरुगोकुलानि ।

द्वंद्वं नृयुग्मं जुतुमं यमं च युगं तृतीयं मिथुनं वदन्ति ॥४॥

कुलीरकर्काटककर्कटाख्याः कण्ठीरवःसिंहमृगेन्द्रलेयाः ।

पाथोनकन्यारमणीतरुण्यस्तौलीवणिक्जुकतुलाघटाश्च ॥ ५ ॥

अल्यष्टमं वृश्चिककौर्षिकीटा धन्वी धनुश्चापशरासनानि ।

मृगो मृगास्यो मकरश्च नक्रः कुंभो घटस्तोयधराभिधानः ॥ ६ ॥

मीनान्त्यमत्स्यपृथुरोमक्षपा वदन्ति ॥

*Sl/ks 4-6 and first quarter of Sloka 7:—*The first sign, astrologers style as Mesha (मेष), Aja (अज), Viswa (विश्व), Kriya (क्रिय), Tumbura (तुम्बुर) or Adya (आद्या); the second as Vrishabha (वृषभ or वृष), Uksha (उक्ष), Go (गो), Tavuru (तावुरु) or Gokula (गोकुल); the third as Dwandwa (द्वंद्व) Nriyugma (नृयुग्म), Jutuma (जुतुम or जिजुम), Yama (यम), Yuga (युग) or Mithuna मिथुन; the

fourth as Kulira (कुलीर), Karkataka (कर्कटक) or Karkata (कर्कट); the fifth as Kanthirava (कण्ठीरव), Simha (सिंह), Mrigendra (मृगेन्द्र) or Leya (लेय); the sixth as Pathona (पाथोन), Kanya (कन्या), Ramani (रमणी) or Taruni (तरुणी), the seventh as Thuli (तौली), Vanik (वणिक्), Juka (जूक), Thula (तुला) or Dhata (घट); the eighth as Ali (अलि), Vrischika (वृश्चिक), Kaurpi (कौर्पि) or Kita (कीट); the ninth as Dhanus (धनुस्), Chapa (चाप) or Sarasana (शरासन); the tenth as Mriga (मृग), Mrigasya (मृगस्य), Makara (मकर) or Nakra (नक्र); the eleventh as Kumbha (कुम्भ), Ghata (घट) or Thoyadhara (तोयधर); and the twelfth as Meena (मीन), Anthya (अन्त्य), Mathsya (मत्स्य), Prithuroma (प्रथुरोम) or Jhasha (झष).

NOTES.

The author presumes in the student an elementary knowledge of the science, such as the names of the 12 Rasis, the 27 Nakshatras, *etc.*, and begins to give the different names by which each of the signs is known.

In slokas 18 to 25 the Rasis have been more elaborately dealt with, but the following from Skandahora (स्कन्दहोरा) may be noted here regarding Vrishabha (वृषभ) and other Rasis:

तानुदः सौरमेयस्य वृषो वृषभवाचकः । मिथुनं जुतुमं प्राहुर्द्वयुग्ममिति चापरे ॥
कुलीरः कर्कटः कर्कौ कृकाटश्चाभिधीयते । सिंहो लेयो मृगेन्द्रश्च कन्यासौ कन्यकापि च ।
वृश्चिको मधुपः कौर्पी धनुर्धन्वी च तौश्चिकः । आकीकेरो मृगो नक्रो मकरः सप्तगीयते ॥
कुम्भः कलशानामसौ हृद्रोग इति चोच्यते । अनिमेवाह्वयो मीनो बोधयेन्न्यसिरित्यपि ॥

The following are the Latin names for the several zodiacal signs from Mesha (मेष) onwards :

Mesha	...	Aries	Tula	...	Libra
Vrisabha	...	Taurus	Vrischika	...	Scorpio
Mithuna	...	Gemini	Dhanus	...	Sagittarius
Kataka	...	Cancer	Makara	...	Capricorn
Simha	...	Leo	Kumbha	...	Aquarius
Kanya	...	Virgo	Meena	...	Pisces

दत्तादिकर्क्षनवपादयुताः क्रियाद्याः ।
चक्रस्थिता दिविचरा दिननाथसंख्याः
क्षेत्रक्षराशिभवनानि भसञ्ज्ञितानि ॥ ७ ॥

Sloka 7 (quarters 2 to 4). Kriya (क्रिय) and other zodiacal signs in the heavens consist of nine quarters of stars reckoning from Dasra (दस Aswini) and are termed Kshetra (क्षेत्र), Riksha (ऋक्ष), Rasi (राशि), Bhavana (भवन) and Bha (भ).

NOTES

Rasis are usually counted from Mesha and Nakshatras from Aswini (अश्विनी). Each Nakshatra has four quarters and each Rasi consists of nine quarters of the Nakshatras. Thus Mesha is composed of Aswini (अश्विनी), Bharani (भरणी) and the first quarter of Krithika (कृत्तिका) and so on. cf. Garga (गर्ग)

अश्विनी भरणी मेषः कृत्तिका पाद एव च । तत्पादत्रितयं ब्राह्मं वृषः सौम्यदलं तथा ॥
सौम्यार्द्धमार्द्धा मिथुनं त्वादित्याश्चरणत्रयम् । तत्पादः पुष्यमाश्लेषा राशिः कर्कटकः स्मृतः ॥
पित्र्यं भाग्यमधार्वाङ्गः पादः सिंहः प्रकीर्तितः । तत्पादत्रितयं कन्या हस्तश्चित्रार्द्धमेव च ॥
तुला चित्रार्द्धं स्वाती विशाखाश्चरणत्रयम् । तत्पादं मित्रदैवत्यं ज्येष्ठा वृश्चिक उच्यते ॥
मूलमाध्यं तथा धनी पादौ विश्वेश्वरस्य च । तत्पादत्रितयं विष्णुर्मकरो वासवं दलम् ॥
तद्वलं वारुणं कुंभं तथाजचरणत्रयम् । तत्पादमैकं मीनः स्यादहिर्बुध्न्यं च रेवती ॥

The last quarter of the sloka gives the several synonymous terms for Rasi (राशि) or sign.

कालात्मकस्य च शिरोमुखदेशवक्षो-

हृत्कुक्षिभागकटिबस्तिरहस्यदेशः ।

ऊरू च जानुयुगलं परतस्तु जंघे

पादद्वयं क्रियमुखावयवाः क्रमेण ॥ ८ ॥

Sloka 8. The parts of the body of the person Kala (काल-Time) beginning with Mesha, are respectively the head, the mouth, the breast, the heart, the belly, the hip, the groins, the private part, the two thighs, the two knees, the two calves and the two feet.

NOTES

cf. इ. जा. 1-4. The 12 Rasis are supposed to represent the several parts of the body of Kalapurusha (कालपुरुष), Mesha (Aries) representing the head and so on.

cf. सारावली

शीर्षास्यबाहुद्वयं जठरं कठिवस्तिमेहनोर्युगम् ।

जानू जेह चरणी कालस्याङ्गानि राशयोऽजायाः ॥

The object of this division is also distinctly expressed in the same work thus :

कालनरस्यावयवान् पुरुषाणां कल्पयेत्प्रसवकाले ।

सदसद्ग्रहसंयोगात्पुष्टान् सोषद्रवांश्चापि ॥

i. e., to find out the full growth or otherwise of the different parts of the body of the owner of the horoscope according as the Ras is typifying them are connected with benefic or malefic planets.

In the case of all horoscopes, the several parts of the body referred to above should be understood to be represented by the signs beginning from the Lagna.

व्यत्यस्तोभयपुच्छमस्तकयुतौ मीनौ सङ्गमो नर-

स्तौली चापधरस्तुरंगजघनो नक्रो मृगास्यो भवेत् ।

वीणाढ्यं सगर्दं नृयुग्ममबला नौस्या ससस्यानला

शेषाः स्वस्वगुणाभिधानसदृशाः सर्वे स्वदेशाश्रयाः ॥ ९ ॥

Sloka. 9. Sign Pisces consists of two fishes with their two tails and heads in reversed positions. Aquarius is symbolised by a man with a pot. Libra is a person with a balance; Sagittarius is a man armed with a bow, the hinder part of the body being that of a horse. Capricornus is a shark with the face of a deer. Gemini constitute a pair of human beings bearing a harp and a mace. Virgo is a woman standing in a boat carrying with her corn and fire. The remaining signs correspond to things with properties indicated by their respective names. Each one of them inhabits the region appropriate thereto.

NOTES.

cf. बृ. जा. I. 5. खरेशाश्रयाः is another reading.

मेषस्य धातुकररत्नधरातलं स्यात्

उक्ष्णस्तु सानुकृषिगोकुलकाननानि ।

धूतक्रियारतिविहारमही युगस्य

वापीतटाकपुलिनानि कुलीरराशेः ॥ १० ॥

कण्ठीरवस्य घनशैलगुहावनानि

षष्ठस्य शाद्वलवधूरतिशिल्पभूमिः ।

सर्वार्थसारपुरपण्यमही तुलायाः

कीटस्य चाश्मविषकीटबिलप्रदेशाः ॥ ११ ॥

चापस्य वाजिरथवारणवासभूमि-

रेणाननस्य सरिदंबुवनप्रदेशः ।

कुंभस्य तोयघटभाण्डगृहस्थलानि

मीनस्य धाम सरिदंबुधितोयराशि ॥ १२ ॥

Slokas 10-12. The abode of Mesha (मेष) or the Ram is the surface of the earth containing precious stones and yielding minerals. The quarters of Vrishabha (वृषभ) or the Bull, is the table-land, farms, the cow station and the forest. The place of Mithuna (मिथुन) or Gemini is the gambling house and pleasure-haunts such as a park or a garden. The seat of Kataka (कटक) or the Crab is a lake, a pond or a sand-bank in the midst of water. The region of Simha (सिंह) or the Lion is deep mountain-caves and dense forests. The haunt of the sixth or Virgo is a pasture-land or the pleasure-room of a woman. The locality of Thula (तुला) or Libra is the bazaar of a city abounding in all kinds of valuable things. The lair of Vrischika (वृश्चिक) or the Scorpion consists of a region abounding in flint, or holes of

noxious reptiles. The camp or barrack containing horses chariots and elephants is the place of Chapa (चाप) or the Sagittarius. The home of Makara (मकर) or the Deer-faced is a river or other water-abounding region. The seat of Kumbha (कुम्भ) or Aquarius is a water-pot and the receptacles of vessels in a house. The resort of Meena (मीन) or Pisces is a river, the sea and similar collections of water.

NOTES.

These are useful in fixing the nature and the whereabouts of absconded or missing persons, lost things, etc., and seem to have been culled from the works of the Yavanas, from which the following is extracted:—

आद्यः स्मृतो मेघसमानभूमिः कालस्य मूर्द्धा गरितः पुराणैः ।
 सोऽजाविका सचरकन्दराद्रिस्तेनाग्निधात्वाकररत्नभूमिः ॥
 वृषाकृतिस्तु प्रथितो द्वितीयः सवक्त्रकण्ठायतनं विधातुः ।
 वनाद्रिसानुद्विपगोकुलानां कृषीवलानामधिवासभूमिः ॥
 बीणागदाभृन्मिथुनं तृतीयः प्रजापतेः स्कन्धभुजांसदेशः ।
 प्रनर्तको गायनशिल्पकञ्ची क्रीडारतिर्द्यूतविहारभूमिः ॥
 कर्का कुलीराकृतिरम्बुसंस्थो वक्षःप्रदेशे विहितश्च धातुः
 केदारवापीपुलिनानि तस्य देवाङ्गानारम्यविहारभूमिः ॥
 सिंहस्तु शैले हृदयप्रदेशं प्रजापतेः पञ्चममादुरार्याः ।
 तस्याटवीदुर्गगुहावनाद्रिभ्याधावनी दुर्गवनप्रदेशाः ॥
 प्रदीपिका गृह्य करेण कन्या नौस्था जले षष्ठमिति ब्रुवन्ति ।
 कालार्थधीरा जठरं विधातुः रुशाद्वला खीरतिशिल्पभूमिः ॥
 वीथ्यां तुला पण्यधरो मनुष्यः स्थितः स नामी कटिवस्तिदेशे ।
 शुक्लार्थवीथ्यापणपट्टनाध्वसार्थाधिवासोन्नतसस्यभूमिः ॥
 शम्भोऽष्टमो वृश्चिकविग्रहस्तु प्रोक्तः प्रभोर्मैद्वगुदप्रदेशे ।
 गुहाबिलश्चाविषाड्मगुसिर्वल्मीककीटाजगराहिभूमिः ॥
 धन्वी मनुष्यो हयपश्चिमाद्विस्तमादुरुरु भुवनप्रणेतुः ।
 समस्थितव्यस्तसमस्तवाजिपुरास्त्रभृद्यज्ञरथाश्वभूमिः ॥
 मृगार्धपूर्वं मकरोर्दगात्रो जानुप्रदेशं तमुक्षान्ति धातुः ।

नदीवनारण्यसरोजनूपश्चभ्रविवासो दशमः प्रविष्टः ॥

स्कन्धे तु रिक्तः पुरुषस्य कुंभो जह्ने तमेकादशमाधुरार्याः ।

सुष्कोदकाधारकुशस्य पक्षी स्त्रीशौण्डिको द्यूतनिवासभूमिः ॥

जले तु मीनद्वयमन्यराशिः कालस्य पादौ विहितौ वरिष्ठौ ।

सपुण्यदेवद्विजतीयं भूमिर्नदीसमुद्राम्बुचयाधिवासः ॥

एतत्स्वरूपप्रयोजनं द्वातनष्टादिषु स्थानपरिज्ञानं । तथा च षट्पञ्चाशित्वाणां 'रा-
शिन्यः कालविशेषाः' इति.

ह्रस्वा गोजघटास्समा मृगनृयुक्चापांत्यकर्काटका

दीर्घा वृश्चिककन्यकाहरितुला मेषादि पुंयोषितौ ।

प्रागादि क्रियगोनृयुक्कटकमान्येतानि कोणान्विता-

न्याहुः क्रूरशुभौ चरस्त्रितरद्वंदानि तानि क्रमात् ॥ १३ ॥

Sloka. 13. The signs Mesha, Vrishabha and Kumbha are short. Makara, Mithuna, Dhanus, Meena and Kataka are of even length while Vrischika, Kanya, Simha and Thula are long. The signs are male and female from Mesha onwards in regular order. Mesha, Vrishabha, Mithuna and Kataka with their thrikona or triangular signs represent the four quarters commencing from the East. Again, the signs from Mesha, taken in order, are to be considered *fierce* and *auspicious*; they are also termed moving, fixed and dual signs respectively.

NOTES.

This sloka is helpful in deciding the sex, appearance, character, etc., of the person concerned. If the Lagna be a male sign and the surroundings lead to the same conclusion, he is surely a male; but if they should be otherwise, he will be a male with feminine appearance and character, etc., or *vice versa*. The student should never venture any prediction unless all the existing conditions are fully and carefully tested and weighed. अथ पुरुषस्त्री-
प्रवृत्तिषु राशिषु लक्षणवर्तिषु जातास्तत्त्वमानो भवतीति प्रयोजनं हेयम्)

cf. सत्याचार्यः

ओजाः पुरुषा ज्ञेया मेघात् खीसंशुका युग्माः ।

उद्येषूभाः पुरुषाः सौम्या युग्मेषु भवनेषु ॥

चरसंज्ञाः स्थिरसंज्ञाः द्विप्रकृतिरिति राशयः क्रमशः ।

राशिस्वभावतुल्याजायन्ते प्रकृत्यैः प्रसूतानाम् ॥

The sign Meena is stated to be of even length, but it will be seen from *sloka 56 infra* that the sign's length is represented by the number 20 and should therefore be classed as a short sign.

cf. सारावली.

ह्रस्वास्तिमिगेजघटा मिथुनधनुःकर्कसृगमुखाश्च समाः ।

वृश्चिककन्या मृगपतिवणिजो दीर्घाः समाख्याताः ॥

Vidra also notes to that *sloka*.

दिगीशत्वप्रयोजनं तु । सृष्टिकागृहद्वाराशनं, तथा द्युतनद्यादिषु चौरादेर्याने दीर्घवर्णान् च तथा च.

यातव्यदिष्टसङ्गतस्य सुखेन सिद्धिः व्यर्थश्रमो भवति दिकप्रतिलोमलोमे ॥ इति.

वीर्योपिता निशि वृषभयुक्कर्कचापाजनक्रा

हित्वा युग्मं भवनमपरे पृष्ठपूर्वोदयाश्च ।

शेषाः शीर्षोदयदिनबलाः श्रेष्ठताराशयस्ते

मीनाकारद्वयमुभयतः काललघं समेति ॥ १४ ॥

Sloka. 14. Vrishabha, Mithuna, Kataka, Dhanus, Mesha and Makara possess strength at night. These excepting the sign Mithuna rise with their rear portion first. The rest appear with their heads and have strength during the day. They are also termed signs characterised by superiority. The rising sign at any given time, if represented by a couple of fish-figures is to come under both the Prishtodaya (पृष्ठोदय) and Seershodaya (शीर्षोदय).

NOTES

cf. पराशरजातक

दिवा शीर्षोदयाश्चैव सन्ध्यायामुभयोदयाः । नक्तं पृष्ठोदयाश्चैव बलधिक्या उदीरिताः ॥

Also शम्भुहोराप्रकाश

मेघो वृषद्वन्द्वकुलरिचापकुरङ्गवक्त्राश्च निशाबलाः स्युः ।

तुलाधरो वृश्चिककुम्भश्च कन्यालिमीना दिवसात्मिकास्त्युः ॥

१३

अविष्टः कर्कधनुर्धराश्च पृष्ठोदयाख्याः समृगाः सदोद्याः ।

कन्यातुलायुग्मघटालिहिः शीर्षोदयाख्या ह्युभयोदयोऽन्यः ॥

For the usefulness of this sloka, cf.

शीर्षोदये समाभिवाञ्छितकार्यसिद्धिः पृष्ठोदये विफलता बलविद्रवश्च ॥

Also शस्तं दिवा दिनवले निशि नक्तर्धये रात्रौ विपर्ययबले गमनं न शस्तम् ॥

मीनालिकर्कटमृगाः सलिलाभिधाना-

स्तोयाश्रया घटवधूयुगगोपसंज्ञाः ।

निस्तोयभूतलचराः क्रियचापतौलि-

कण्ठीरवाश्च बहवः प्रवदन्ति सन्तः ॥ १५ ॥

Sloka. 15. Many learned men say that Meena, Vrischika, Kataka and Makara are termed watery signs. Kumbha, Kanya, Mithuna and Vrishabha, represent the water-resorters, while Mesha, Dhanus, Thula and Simha, represent those that traverse (dry or) waterless regions.

NOTES.

Among planets, the Moon and Venus are termed watery planets, Mercury and Jupiter are water-resorters, and the Sun, Mars and Saturn waterless ones. *Vide* Adhyaya II sl. 13. पृषां प्रयोजनमुक्तं

“वगाहेण होरारत्ने “ग्राम्यारण्यजलोद्भवराशिषु जाता भवन्ति तच्छिलाः” इति.

चापापराद्धहरिगोमकरादिमेषा

मानस्थिता बलयुताश्च चतुष्पदाख्याः ।

कन्यायुग्मघटतौलिशरासनाद्या

लग्नान्विता यदि नरा द्विपदा बलाख्याः ॥ १६ ॥

मृगापराद्धान्त्यकुलीरसंज्ञा जलाभिधाना बलिनयतुर्थे ।

जलाश्रयो वृश्चिकनामधेयः सप्तमस्थानगतो बली स्यात् ॥ १७ ॥

Slokas. 16—17. The latter half of Dhanus, Simha, Vrishabha, the forepart of Makara and Mesha, when they happen to be the Mana (मान) or the 10th house, possess strength and are called quadruped signs. Kanya,

Mithuna, Kumbha, Thula and the fore-part of Dhanus, when they form the lagna or the rising sign, have abundant strength and are termed the human family of bipeds. The latter part of Makara, Meena and Kataka which are termed watery signs, are strong when they happen to be the 4th house. Vrischika which is a water-resorting sign is strong in the seventh house.

NOTES.

cf गर्गः. नृयुक् तुला घटः कन्या पूर्वमर्द्धं च धन्विनः ।

लघ्नस्या बलिनो नित्यमेते हि नरराशयः ॥

चतुर्थे कर्कटो मीनो मकरार्द्धं च पश्चिमे ।

विज्ञेया बलिनो नित्यमेते हि जलराशयः ॥

सप्तमे वृश्चिकः कीटो बलवान् परिकीर्तितः ।

धनुषोर्द्धाजगोर्निहा बलिनः स्वे चतुष्पदाः ॥

प्रागर्द्धं मकराशेषश्च कैश्चिद्दिग्बलमेव हि ।

These are useful in finding the (भाव दिग्बल) Bhavadigbala.

Vide श्रीपतिपद्धतिः Ch. III. Sl. 21-23

केन्द्रं गतोहि द्विपदो बलाढ्यः चतुष्पदाः केन्द्रगता रजन्याम् ।

कीटास्तु सर्वे यदि कंटकस्थाः सन्धिद्वये वीर्ययुता भवन्ति ॥ १८ ॥

Sloka. 18. A biped sign is strong in a Kendra (केन्द्र) position (1st, 4th, 7th, or 10th house) during the day ; the quadruped signs are strong at night when in the same Kendra (केन्द्र) position. All reptile signs when in the Kantaka (कण्टक) or Kendra (केन्द्र) position possess strength in the two periods of junction between day and night (morning and evening).

NOTES.

cf. बृहज्जातक

केन्द्रस्या द्विपदादयोऽङ्घ्रि निशि च प्राप्ते च सन्ध्याद्वये (वीर्योत्कटाः)

The term कीटाः (reptiles) here includes not only Vrischika Rasi, but also the other aquatic signs. cf. 'देवकीर्तिः

मिथुनतुलकुम्भकन्या दिवाबला धन्विनश्च पूर्वार्द्धम् ।

अजहृषसिंहा रात्रौ मृगहययोः पूर्वपश्चार्द्धम् ।

वृश्चिकमीनकुलीरा मकरान्त्यार्द्धं च सन्ध्यायाम् ।

धातुर्मूलं जीवमित्याहुरार्या मेषादीनामोजयुग्मे तथैव ।

स्वर्णाद्धातुर्मृत्तिकान्तस्तृणान्तं वृक्षान्मूलं जीवकूटः सजीवः ॥ १९ ॥

Sloka. 19. Wise men say in respect of Mesha and other signs taken in order, that they are mineral, vegetable and animal, as also odd and even signs. Mineral comprises things of that class varying from gold to clay. Vegetable includes all plants from a tree down to a grass and the animal includes the whole body of living beings.

मीनालिवृषभा विप्राश्चापाजहरयो नृपाः ।

कुम्भयुग्मतुला वैश्याः शूद्राः स्त्रीमृगकर्कटाः ॥ २० ॥

Sloka. 21. Meena, Vrischika and Vrishabha are Brahmins. Dhanus, Mesha and Simha are Kshatriyas ; Kumbha, Mithuna and Thula are Vaisyas ; and Kanya, Makara and Kataka are Sudras.

NOTES.

The sign Vrishabha is considered as Sudra (शूद्र) and Kataka Brahmin. This seems to be the correct view. cf. प्रपञ्चसार, चतुर्थ पटल—Sloka 41.

स्युः कर्कटो वृश्चिकमीनराशी विप्रा नृपाः सिंहकधन्वमेषाः ।

तुला सक्तुमा मिथुनं च वैश्याः कन्या वृषोऽथो मकरश्च शूद्राः ॥

महानिशान्धाः क्रियगोमृगेशा मध्यन्दिने कर्कटयुग्मकन्धाः ।

पूर्वाह्निकाले बधिरौ तुलाली धन्वी मृगाख्यश्च तथा पराह्णे ॥ २१ ॥

Sloka. 21. Mesha, Vrishabha and Simha are blind at the dead of night. Kataka, Mithuna and Kanya are blind at midday. Thula and Vrischika are deaf in the forenoon. Dhanus and Makara are so in the afternoon.

मृगाननश्चापधरश्चपङ्गु सन्धिद्वये नाशकरौ भवेताम् ।

स्वाहश्चसन्धिः कटकालिमीनमान्तं प्रगण्डान्तमिति प्रसिद्धम् ॥ २२ ॥

Sloka. 22: The deerfaced and the bow-bearing signs, i. e. Makara and Dhanus which are lame become fatal in the two periods of twilight. The concluding portion of the signs Kataka, Vrischika and Meena is called Riksha-Sandhi (ऋक्षसन्धि) and is well-known as Pragandantha (प्रगण्डान्त) i.e.—the end of the elbow—a vulnerable part (a critical period).

NOTES.

For the effect of a birth at ऋक्षसन्धि, cf. सारावली

जातो न जीवति नरो मातुरपथ्यो भवेत्स्वकुलहन्ता ।

यदि जीवति गण्डान्ते बहुगजतुरगो भवेद्भूषः ॥

रक्तगौरशुककान्तिपाटलाः पाण्डुचित्ररुचिनीलकाञ्चनाः ।

पिङ्गलः शबलबभ्रुपाण्डुरास्तूबुरादि भवनेषु कल्पिताः ॥ २३ ॥

Sloka. 23. Red, white, green (parrot's hue), pink, pale-white, piebald, black, golden, yellowish or brown, variegated, deep-brown, and white are the colours assigned to the signs from Mesha onwards.

NOTES.

cf. वृ. जा. I-20.

cf. लघुजातक

अरुणसितहरितपाटलपाण्डुविचित्राः सितेतरपिशङ्गाः ।

पिङ्गलकर्पूरबभ्रुर्मालिनारुचयो यथासंख्यम् ॥

Also सारावली

लोहितसितशुकहरिताः पाटलपरिध्रुवपाण्डुचित्राश्च ।

कृष्णकनकाभपिङ्गाः कर्पूरबभ्रुस्त्वजादिवर्णाः स्युः ॥

Also सूर्यजातक

रक्तः सितः शुकनिभः पाटलोध्रुवपाण्डुरः ।

विभ्रः कृष्णः स्ववर्णाख्यः पिङ्गलः कर्पूरस्ततः ॥

बभ्रुर्मत्स्यनिभः पूर्वराशेर्वर्णाः क्रमात्स्मृताः ॥

प्रयोजनं तु सूतिकावस्त्रवर्तिकादिवर्णज्ञानम् ॥

Also Adhyaya III. Sl. 4, *infra*.

वस्त्राद्यं शालिमुख्यं वनफलनिचयः कन्दलीमुख्यधान्यं
त्वक्सारं मुद्गपूर्वं तिलवसनमुखं त्विक्षुलोहादिकं च ।

शस्त्राश्च काञ्चनाद्यं जलजनिकुसुमं तोयजातं समस्तं

द्रव्याण्याहुः क्रियादिष्वबलबलयुतेष्वल्पताधिक्यभांजि ॥ २४ ॥

Sloka. 24 Clothing and other articles of apparel, superior rice, the collection of forest produce, plantain, cereals of the highest sort, bamboo, mudga or kidney bean and other stored articles of trade coming up to sesamum-sacks, sugar-cane, iron and other kindred substances, weapons and horses, gold and other valuable articles, flowers springing in water and all water-born things are said to be the materials represented by Mesha and the remaining signs respectively, their quantity being small or great, according as the signs typifying them are weak or strong.

घराजशुक्रज्ञशशीनसौम्यमितारजीवार्कजमंदजीवाः ।

क्रमेण मेषादिषु राशिनाथास्तदंशपाश्चेति वदन्ति सन्तः ॥२५॥

Sloka. 25. Wise men say that Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their amsas.

NOTES.

cf. वृ. जा. I. 6.

"मेषादिकराशिनाथाः" is another reading.

cf. प्रपञ्चसार - चतुर्थपटल - Sl. 42.

अङ्गारावजवृश्चिकौ बृषतुले शुक्रस्य युक्कन्यके

वैधे कर्कटकाह्वयो हिमरुचः सिंहस्तथा गोपतेः ।

चापावजावपि धैपणौ मकरकुम्भाख्यौ च मान्दौ ग्रहाः

प्रोक्ता राश्याधिपा बलौ च कलशे सोऽयं क्रमो दर्शितः ॥

मूलत्रिकोणा हरितावुरुक्रिया वधूधनुस्तौलिषटा दिवाकरात् ।
 सितासितार्काङ्गिरसां नखांशकास्त्रिकोणमादौ परतः स्वमन्दिरम् ॥२६॥
 वृषादिभागत्रयमुच्चमिन्दोर्मूलत्रिकोणं परतस्तु सर्वम् ।
 मेषादिका द्वादशभागसंज्ञाः कुजस्य कोणं परतः स्वम् स्यात् ॥२७॥
 कन्यार्द्धमुच्चं शशिजस्य कोणं दशांशकाः स्वर्क्षफलं शरांशः ।
 कुम्भस्त्रिकोणं फणिनायकस्य तुंगं नृयुगमं रमणी गृहं स्यात् ॥ २८ ॥

Slokas. 26-28. Simha (सिंह), Vrishabha (वृषभ), Mesha (मेघ), Kanya (कन्या), Dhanus (धनुस्), Thula (तुला), and Kumbha (कुम्भ) are the first triangular (Moolatrikona-मूलत्रिकोण) signs of the planets commencing with the Sun. In the case of Sukra (शुक्र), Sani (शनि), Ravi (रवि), and Guru (गुरु), the first 20 degrees of the signs Thula (तुला), Kumbha (कुम्भ), Simha (सिंह), and Dhanus (धनुस्) form the Moolathrikona (मूलत्रिकोण), and the rest Swakshetra (स्वक्षेत्र), i. e., their own house. The first three degrees of Vrishabha (वृषभ) form the exaltation portion of the Moon, and the rest, her Moolathrikona (मूलत्रिकोण). The first twelve degrees of Mesha are called the Moolathrikona (मूलत्रिकोण) of Kuja (कुज) and the rest, the Swakshetra (स्वक्षेत्र). The first half of Kanya (कन्या) is the exaltation portion of Budha (बुध); the next ten degrees, the Moolathrikona (मूलत्रिकोण); and the last five degrees, the Swakshetra (स्वक्षेत्र). Kumbha (कुम्भ) is the Moolathrikona (मूलत्रिकोण) of Rahu; Mithuna (मिथुन), the exaltation sign and Kanya (कन्या), the Swakshetra (स्वक्षेत्र).

cf. सारावली.

उच्चफलं कन्यायां बुधस्य तुङ्गांशकैः सदा चिन्त्यम् ।

परतस्त्रिकोणजातं पञ्चभिर्दशैः स्वराशिजं परतः ॥

उच्चं भागत्रितयं, वृष इन्दोश्च त्रिकोणमपरैःशाः ।

द्वादशभागा मेषे त्रिकोणमपरे स्वम् तु भौमस्य ॥

वक्षभागा ईश्वरस्य च त्रिकोणमपरे स्वभं चापे ।
 शुक्रस्य तु त्रिकोणं पञ्चभिरपरे स्वभं जूके ॥
 विंशतिरंशाः सिंहे त्रिकोणमपरे स्वभवनमर्कस्य ॥
 कुम्भे त्रिकोणनिजमे रविजस्य यथा रवेः सिंहे ॥

Also शम्भुहोराप्रकाश

दिशा (10) गुणा (3) गजश्विनः (28) शरेन्दवः (15) समीरणा (5)
 मगाश्विनः (27) करोन्नवाः (20) रवेस्तु तुङ्गजापराः ।
 हरौ रवेर्नखा (20) लघाश्विनकोणकं परे (10) गृहं
 वृषे विधोस्तु तुङ्गजा गुणाः (3) परे (27) त्रिकोणजाः ॥
 कुजस्य भास्करा (12) अवौ त्रिकोणजाः परे (18) स्वभं
 धनुर्धरे गुरो दिश (10) त्रिकोणजाः परे (20) स्वभम् ॥
 घटे भृगीः शरेन्दवः (15) त्रिकोणका परे (15) स्वभं
 घटे शनेस्त्रिकोणजा नखाः (20) परे (10) स्वगेहजाः ।
 बुधस्य तुङ्गजाः स्त्रियां शरेन्दवः (15) परे (5) शराः
 स्वभं परे त्रिकोणजा दिश (10) स्तु संस्पृता बुधैः ॥

For the Exaltation and Swakshetra (स्वक्षेत्र) places of Rahu and Ketu, *vide* the following from Parasara (पराशर)

राहोस्तु वृषभं केतोर्वृश्चिकं तुङ्गसंज्ञकम् ।
 मूलत्रिकोणकर्कं च युष्मन्नापं तथैव च ॥
 कन्या च स्वगृहं प्रोक्तं मीनं च स्वगृहं स्मृतम् ।

मेषो वृषो मकरषष्ठकुलीरमीना-
 स्तौली च तुंगभवनानि तदस्तनीचाः ।
 नित्यांगनाहरिमयामनुसारनीर-
 संख्या दिवाकरमुखवादतितुंगभागाः ॥ २९ ॥

Sloka. 29. Mesha, Vrishabha, Makara, Kanya, Kataka, Meena and Thula are the exaltation signs of the seven planets respectively from the Sun onwards; their depression signs being the 7th from their exaltation ones. The highest exaltation portion of the planets counting from the Sun are the 10th, the 3rd, the 28th,

the 15th, the 5th, the 27th and the 20th degree of the several signs.

Notes.

These are useful in finding the correct Uchcha (उच्च) balas of the several planets.

The effects of the Sun and the Moon occupying their respective highest exaltation degrees in their exaltation signs (Uchcha Rasi- उच्चराशि) have been separately given thus by Garga:—

स्वोच्चगौ रविशीतांशु जनयेतां महीपतिम् ।

उच्चस्थौ घनिनं ख्यातं स्वत्रिकोणगतावपि ॥

and the result of their occupying their extreme depression portions is thus described by the same.

अन्धं दिगम्बरं मूकं परपिण्डोपजीवनम् ।

कुर्यातामतिनीचस्थौ पुरुषं क्षशिभास्करौ ॥

लग्नं होरा दृगाणं स्वरनवदशकद्वादशांशाः कलांशा-

स्त्रिंशत्षष्ठ्यंशकालस्या व्ययदुरितवयश्रीकरा मानवानाम् ।

होरा राश्यर्धमोजे दिनकरशशिनेरिदुमार्तदहरे

युग्मे राशौ दृगाणा निजतनयतपः स्थानपानां भवन्ति ॥ ३० ॥

Sloka. 30. Lagna or the whole, Hora (होरा) or half, Drekkana (द्रेक्कण) or $1/3$ rd, Swaramsa (स्वरांश) or $1/7$ th, Navamsa (नवांश) or $1/9$ th, Dasamamsa (दशमांश) or $1/10$ th, Dwadasamsa (द्वादशांश) or $1/12$ th, Kalamsa (कलांश) or $1/16$ th, Thrimsamsa (त्रिंशांश) or $1/30$ th, and. Shashtyamsa (षष्ठ्यंश) or $1/60$ th of a sign (usually called Dasavarga-दशवर्ग) produce loss, danger, long life and prosperity to men. Hora (होरा) means the half of a Rasi; in an odd sign, the halves belong respectively to the Sun and the Moon, and in an even one to the Moon and the Sun. The Drekkana (द्रेक्कण) or the third portions of a sign are owned by the lords of the sign itself, of the son's or 5th house, and of the 9th or the house of Dharma (धर्म)

NOTES.

दुरितचयश्रीकरा is another reading.

There are sixteen Vargas, but only ten are given here. Even these ten Vargas are but seldom consulted. Six and sometimes seven are usually resorted to and are known as Shadvarga (षड्वर्ग) and Sapthavarga (सप्तवर्ग) respectively. *Vide* slokas 47 & 48 *infra*.

cf. the following from गर्ग

क्षेत्रं होराय द्रेष्काणो नवांशो द्वादशांशकः ।
त्रिंशांशकश्च वर्गोऽयं सर्वस्य समुदाहृतः ॥
भ्यादिष्वपि पदार्थेषु स्थितः खेषु स्ववर्गगः ।
पञ्चवर्गगतोऽप्येवं ग्रहो भवति नान्यथा ॥

Also सूर्यजातक for सप्तवर्ग

लभं होरा त्रिभागश्च सप्तांशो नवमांशकः ।
द्वादशांशस्तत्त्रिंशद्वयः सप्तवर्गिका ॥

For the names of the 16 Vargas, *cf.* पराशर
वर्गान् षोडशसंख्यकान् ब्रह्मा लोकपितामहः ।
तानहं संप्रवक्ष्यामि भैक्षेय श्रूयतामिति ॥
क्षेत्रं होरा च द्रेष्काणस्तुर्यांशः सप्तमांशकः ।
नवांशो दशमांशश्च सूर्यांशः षोडशांशकः ॥
त्रिंशांशो वेदवान्हंसो भांशस्त्रिंशांशकस्ततः ।
खवेदांशोऽक्षवेदांशः पष्ठ्यंशश्च ततः परम् ॥

That is, (1) Rasi, (2) Hora, (3) Drekkana, (4) Chathurthamsa or 1/4th (5) Sapthamsa, (6) Navamsa, (7) Dasamamsa (8) Dwa-dasamsa (9) Shodasamsa (10) Vimsamsa (11) Siddhamsa or one twenty-fourth, (12) Bhamsa or one twenty-seventh, (13) Trim-samsa, (14) Khavedamsa or one fortieth (15) Akshavedamsa or one forty-fifth and (16) Shashtyamsa or one sixtieth.

For the uses of the several Vargas, *cf.* होराप्रदीप

लग्नादेहविचारो होरातत्त्वार्थसंपदो ज्ञेयाः ।
द्रेष्काणात्कर्मफलं भ्रातृविचारस्तु सप्तांशात् ॥
सततिफलं नवांशाद् षड्दशभात्कलसचिन्ता च ।
सूर्योर्ज्ञानं कथितं त्रिंशांशाज्जातकज्ञैस्तु ॥

According to the Yavanas, the lords of the Horas and Drekkanas are as described in the following sloka :

आद्या तु होरा भवनस्य पत्युरेकादशक्षेत्रपतेद्वितीया ।

स्वद्वादशैकादशराशिपानां द्वेष्काणसंज्ञाः क्रमशस्त्रयोऽस्त ॥

so that, according to this view, the ownership of the Horas is not restricted to the Sun and the Moon, but is shared by all the planets. But this view of the Yavanas is not recognised by Varahamihira, nor even by authorities like Satya who has thus stated.

ओजेषु रवेर्होरा प्रथमा युग्मेषु चोत्तरा शेषा ।

इन्द्रोः क्रमशो ज्ञेया जन्मनि चेष्टौ स्वहोरास्थौ ॥

राशिपतेर्द्वेष्काणस्तत्पञ्चमनवमभवनपतयः स्युः ।

तेषामधिपतयः स्वस्वेद्वेष्काणे ग्रहा बलिनः ॥

But it may be mentioned here that this convention of the Yavanas has been accepted for Prasna (प्रश्न) purposes (Horary astrology) while the other is recognised for purposes of horoscopy. cf.

रवीन्द्र विषमे चन्द्रस्य चात्र समो क्रमात् ।

होरा स्याल्लभपस्याद्या द्वितीया लाभपस्य तु ॥

आद्या तु जातके प्रोक्ता द्वितीया प्रश्नकर्मणि ॥

लभपुल्लभपाश्वरे गृहे पुत्रधर्मतनुपा युगे गृहे ।

धर्मलभपुल्लभाः स्थिरे गृहे जातके खलु दगाण उच्यते ॥

सर्वराशिषु दगाण उच्यते लभपस्य पुनपस्य चाप्यथ ।

धर्मपस्य सुविधानकर्मणि प्रश्न एव तनुरिःफललभः ॥

लभ्यादिसप्तमांशेशास्त्वोजे राशौ यथाक्रमम् ।

युग्मे लग्ने स्वरांशानामधिपाः सप्तमादयः ॥ ३१ ॥

Sloka 31. The owners of the Saptamamsas (सप्तमांश) or the 7th portions of Lagna and other houses are in the case of an odd sign to be counted regularly from the lord thereof, while in the case of an even sign, they are to be reckoned from the lord of the 7th house onwards.

NOTES.

This sloka gives the rule for finding out the lord of the Saptamamsa in the cases of odd and even signs.

Thus, for example, the Saptamamsas of Thula, an odd sign, will begin with Thula and end with Mesha, while those of Vrischika, an even sign, will count from Vrishabha (=the 7th sign reckoned from Vrischika) and close with Vrischika. The magnitude of each segment is $4\frac{1}{2}^{\circ}$.

Saptamamsas are useful to ascertain the character or temperament of the native, he being cruelly disposed if born in a Krura Saptamsa, or peaceful in nature if his birth happens in a Saumya Saptamamsa. This division is also utilised for seeking information about one's brothers, etc.,

c/. सूर्यजातक

भोजराशौ स्वरांशाद्या बुधमे सप्तभक्तो भक्ताः ।

सप्तभांशाधिपतयः सन्यक् सुत मयोदिताः ॥

Also कल्याणवर्मन् ॥

मेषालिभिद्युनमृगहीरमीनतुलावृषभचापधरकर्की ।

बृधरकन्यापूर्वाः सप्तभांशानां भवन्तीशाः ॥

सप्तवर्गप्रयोजनं तु

क्षेत्रे जाताश्च शठस्वभावाः सौम्येषु जाताः प्रवदन्ति सौम्याः ।

चापार्जसिहराक्षीनां नवांशास्तुबुरादयः ।

वृषकन्यामृगशर्णां च मृगाद्या नव कीर्तिताः ॥ ३२ ॥

नृकुतुलावटानां च तुलाद्याश्चाशका नव ।

कर्किवृश्चिकमीनानां कर्कटाद्या नवांशकाः ॥ ३३ ॥

Slokas 32-33 The Navamsas of Dhanus, Mesha and Simha respectively belong to the nine signs from Mesha onwards; those of Vrishabha, Kanya and Makara, to Makara and others following it. The nine signs beginning with Thula are the owners of the Navamsas of Mithuna, Thula and Kumbha. The Navamsas of Kataka, Vrischika and Meena respectively appertain to the nine signs from Kataka onwards.

NOTES.

These give the rules for finding out the Navamsas. Each

Navamsa is 3° 20'. The subjoined table gives the nine Navamsas in their order for the several signs.

Navamsa	Mesha Simha Dhanus	Vrishabha Kanya Makara	Mithuna Thula Kumbha	Kataka Vrischika Meena
1st	Mesha	Makara	Thula	Kataka
2nd	Vrishabha	Kumbha	Vrischika	Simha
3rd	Mithuna	Meena	Dhanus	Kanya
4th	Kataka	Mesha	Makara	Thula
5th	Simha	Vrishabha	Kumbha	Vrischika
6th	Kanya	Mithuna	Meena	Dhanus
7th	Thula	Kataka	Mesha	Makara
8th	Vrischika	Simha	Vrishabha	Kumbha
9th	Dhanus	Kanya	Mithuna	Meena

चेर चाद्यंशको ज्ञेयः स्थिरे मध्यनवांशकः ।

अंत्यांशको द्विस्वभावे वर्गोत्तम इति स्मृतः ॥ ३४ ॥

Sloka 34 The Vargottama (वर्गोत्तम) or the best Navamsa is the first Navamsa in a moveable sign, the middlemost in a fixed sign, and the last in a dual sign.

NOTES.

It will be seen that the Vargottama (वर्गोत्तम) Navamsas in the several Rasis bear the same names as the signs themselves. For example, the first Navamsa (नवांश) of Mesha is Mesha; the first of Kataka is Kataka and so on. The middlemost Navamsa (नवांश) in Vrishabha is Vrishabha and so on-of.

स्वे स्वे गृहेषु स्वगृहांशका ये वर्गोत्तमास्ते यवनेर्निरुक्ताः ।

Planets situated in Vargottamamsas (वर्गोत्तमांश) are said to -be productive of immense good-of. इह ज्ञातक

वर्गोत्तमाश्चरगृहादिषु पूर्वमध्यपर्यन्ततः शुभफला नवभागसंज्ञाः ॥

Also सत्य

चरभवनेष्वाद्यंशा स्थिरेषु मध्या द्विर्मुर्तिषु तथाऽस्याः ।

वर्गोत्तमाः प्रदिष्टास्तेष्विव जातः कुले मुरुषाः ॥

Also सारावली

वर्गोत्तमा नवांशास्तथादिमध्यान्तगाश्चराद्येषु ।

सूतो कुलमुखकराः ॥

लग्नादिदशमांशेशास्त्वोजे युग्मे शुभादिकाः ।

द्वादशांशाधिपतयस्तत्तद्वाशिबशानुगाः ॥ ३५ ॥

Sloka 35. In the case of an odd sign, the owners of the Dasamamsa (दशमांश) or $\frac{1}{10}$ th portions are to be counted from the sign itself; in the case of an even sign, from its 9th onwards. The owners of the Dwadasamsa (द्वादशांश) or $\frac{1}{12}$ th portions of a sign are to be reckoned from that sign.

NOTES.

This sloka gives the rules for calculating the Dasamamsa (दशमांश) and Dwadasamsa (द्वादशांश) of a Rasi.

cf. पराशर

दिगंशया ततश्चौजे युग्मे तच्चवमाद्वदेत् ।
पूर्वादि दश दिक्पाला इन्द्राग्निदमराक्षसाः ॥
वरुणो मारुतश्चैव कुबेरेशानपद्मजाः ।
अनन्तश्च क्रमादौजे समे वा व्युत्क्रमेण तु ॥
द्वादशांशस्य गणना तत्तत्क्षेत्राद्विनिर्दिशेत् ।
तेषामधीशाः क्रमशो गणेशाऽभिव्यक्ता इयः ॥

It will be seen from the above that according to Parasara (पराशर) (a) the lords of the Dasamamsas in the case of an odd sign are (1) Indra (इन्द्र), (2) Agni (अग्नि), (3) Yama (यम), (4) Rakshasa, (5) Varuna (वरुण), (6) Maruta (मारुत), (7) Kubera (कुबेर), (8) Esana (ईशान), (9) Padmaja (पद्मजा), and (10) Anantha (अनन्त), these being counted in the inverse order in the case of an even sign; and

(6) the lords of the several Dwadasamsas of each sign are (1) Ganesa (गणेश), (2) Aswini Kumaras (अश्विनिकुमारौ), (3) Yama (यम) and (4) Ahi (अहि) recurring in regular order. But this view is not accepted by all.

ओजे कलांशः प्रमुखास्तदीशा विरिचिश्रीशदिवाकराश्च ।

युग्मे विलग्ने सति भास्कराद्या विलोमतः षोडश भागनाथाः ॥३६॥

Sloka 36. The Shodasamsas (षोडशांश) or 1/16th portions of a sign are important. Their lords in the case of an odd sign are Brahma (ब्रह्मा), Vishnu (विष्णु), Hara (हर) and Ravi (रवि) recurring in regular order. When the Lagna is an even sign, the lords of the Shodasamsas (षोडशांश) are to be counted in the inverse order from Bhaskara (भास्कर) or Ravi (रवि)

Notes.

The Shodasamsas (षोडशांश) are thus described in the following works—

फलदीपिका—

स्वादीशाञ्च कलांशापा विधिहरीशार्काः समर्द्धेऽन्यथा ॥

सर्वार्थचिन्तामणिः

ओजे कलानामधिपास्तदीशाञ्चतुर्मुखो विष्णुहरी दिनेशः ।

युग्मे क्रमाच्चत्ययमेव राशौ ॥

The Shodasamsa (षोडशांश) division of the zodiacal sign is variously known as Kalamsa (कलांश), Nripamsa (नृपांश), and so on. By this mode of division, the ecliptic is cut up into 192 equal segments of $1^{\circ} 52' 30''$ each in length. The segments are named in regular consecution, in the order of the zodiacal signs, so that the initial segment of the sign Aries takes on the name of that sign, that of the sign Taurus assumes the name of Leo, and so forth. The segment rulers are, in the case of the positive signs Brahma (ब्रह्मा), Vishnu (विष्णु), Rudra (रुद्र) and Aditya (आदित्य) in rotation. In the case of the negative signs, the enumeration of rulership is reversed. cf. Parasara (पराशर)

आजलिहानितो जेवा नृपाज्ञाः कमलः सदा ।

मजविष्णु हरः सूर्यो ह्योजे युग्मे प्रतीपकम् ॥

But according to some, the count of the segments in the case of an odd sign must follow the order of the zodiacal signs commencing from Aries and be supplemented in the end by the names Brahma (ब्रह्मा), Vishnu (विष्णु), Rudra (रुद्र) and Aditya (आदित्य) to make up the number 16. If the sign is even, the order of enumeration is to be reversed. According to this system, the positive and negative signs are distinguished by the possession of a common disposition of segments.

There are some others whose views are also marshalled below for convenience of reference.

(1). If the sign under segmentation is positive, the count of the segments must follow the order of the zodiacal signs commencing from that sign (as in the case of the द्वादशांश segmentation), and be supplemented in the end by the names of the planets, Saturn, Mercury, Mars, and the Sun, to make up the number 16. When the sign is negative, the order of the count is reversed.

(2). The method of allocation of the segments is the same as in the previous system ; only, in place of the four planets, Saturn, Mercury, Mars, and the Sun, the names of the divinities mentioned with reference to the first method are put in.

(3). The method of allocation of the segments is in no wise different from that of (2) above, except for the circumstance that in place of the divinities we substitute the names of the 9th, 10th, 11th and 12th signs counted from the positive signs (under segmentation. When the sign under segmentation is negative, the order of naming is, of course, as usual, reversed. This scheme has a certain amount of symmetry about it, as it provides not only for rulers though not wholly planetary, but also for zodiacal names of all segments.

The word विलम्बे (in the 2nd line)=लम्बे. These two words are used in astrological classics not only in the general sense of 'Ascendant' but also (as here) in that of 'a given sign or house' or 'a sign or house under consideration, or from which a count has to be made for a specific purpose.'

The predictive value of the (बोडशांश) segmentation is, as may be expected, involved in considerable obscurity. in the absence of any consensus of testimony among astrological authors as to the affinities of the several segments with the signs and the planets. And the sad part of it is that reputable authors like Varahamihira (बराहमिहिर), Kalyanavarman (कल्याणवर्मन) and Balabhadra (बलभद्र) have nothing to say about the Shodasamsa in their works.

An ingenious interpretation of this somewhat obscure variant of the verse has been offered by Mr. T. V. Sarma of Tanjore on the authority (as he tells me) of Pandit C. Saptarshi Sastry of Tanjore.

"In an odd sign, the lords of the Shodasamsas or the sixteen sub-divisions are those of the twelve signs reckoned from that sign onward, together with those of the 9th, 10th, 11th and 12th signs from the same sign. In an even sign, the lords are to be counted in the reverse order from the 12th sign.

Notes—In an odd sign, the first twelve sub-divisions are ruled by the lords of the twelve signs beginning from that sign and the remaining four sub-divisions are respectively ruled by the lords of the 9th, 10th, 11th and 12th signs counted from the same sign. In an even sign on the other hand, the first four sub-divisions are respectively governed by the lords of the 12th, 11th, 10th and 9th signs from that sign and the remaining sub-divisions are respectively ruled by the lords of the twelve signs but counted in the reverse order.

It is a peculiarity of our ancient Hindu authors to denote numbers by the two well-known notation known as the Kata-payadi (कटपयादि), and the Arnavadi (अर्णवादि), Sankhyas. The words Virinchi (विरिञ्चि), Sauri (शौरि), Isa (ईश), and Diwakara (दिवाकर), are used in accordance with the latter Sankhya.

Virinchi (विरिञ्चि) or Brahman (ब्रह्मन्) represents 9 (the Prajapatis, Marichi, (मरीचि), Bhrigu (भृगु), Angiras (अङ्गिरस), Pulasthya (पुलस्त्य), Pulaha, (पुलह), Kratu (क्रतु), Daksha (दक्ष), Athri (अत्रि) and Vriddhavasishtha (वृद्धवसिष्ठ).

Sauri (शौरि) or Vishnu (विष्णु) represents 10 (the 10 Avatars).

Isa (ईश) stands for 11 (the 11 Rudras) and Diwakara (दिवाकर) for 12 (the 12 Adityas)."

But this interpretation presents certain difficulties. Apart from syntactical objections, the compound Virinchi Saurisadivakara (विरिञ्चिशौरशिवाकरः) will not bear a numerical interpretation as neither the Phaladeepika (फलदीपिका) nor the Sarwarttha Chintamani (सर्वार्थचिन्तामणिः), nor even Parasara (पराशर) varies the names of the divinities into those of any other denomination e.g. Nanda (नन्द), Dik (दिक्), and the like, as they could have done if they had the Arnavadi Sankhya (अर्णवादि संख्या) in view. If numbers were in their mind, one or other of our ancient authors would have ordinary Sankhya Vachaka Subanthaha (संख्यावाचकसुबन्ताः). It is unfortunate that Balabhadra (बलभद्र), such a copious author in other respects, does not so much as even mention the Shodasamsa (षोडशांश) in his Horaratna (होरातल). Had he chosen to introduce the topic, it would have put an end to all trouble.

The word Vilagne' (विलग्ने) in the second half of the sloka should be read with Oje (ओजे) in first line also. Vilagne (विलग्ने) can only mean the 'rising sign'. The verse as a whole considers the possibility of a 'rising sign' being 'positive, or negative, or male or female, as they are termed in Western Astrology. The lines quoted above from Parasara (पराशर) tend to confirm this view and the interpretation as given in the translation is almost near the mark. But Phaladeepika (फलदीपिका) and Sarwarttha Chintamani (सर्वार्थचिन्तामणि) interpret the allocation of the Shodasamsa (षोडशांश) rulerships differently. On that account, the language of Jatakaparijata (जातकपारिजात) cannot be forced to bear a meaning which its author did not evidently intend. Jatakaparijata (जातकपारिजात) and Parasara (पराशर) go a good way together as regards Shodasamsa (षोडशांश) rulerships.

आराकिजीवशशिनन्दनशुक्रभागा-

स्त्वोजे समीरपवनाष्टकशैलवाणाः ।

युग्मे समीरगिरिपद्मगणश्चवाणा-

स्त्रिंशंशकाः सितविदार्यशनिक्षमाजाः ॥ ३७ ॥

Sloka 37. The Thrimasmas (स्त्रिंशंश) or degrees, i.e. both portions allotted in an odd sign to Kuja, Sani. Guru, Budha and Sukra are respectively 5, 5, 8, 7 and 5.

In an even sign, Sukra, Budha, Guru, Sani and Kuja have 5, 7, 8, 5 and 5 degrees respectively.

NOTES

cf. भुतकीर्तिः पञ्चाथ पञ्च चाष्टौ सप्त च पञ्चैव चौत्रभवनेषु ।

धरणिमुत्तमन्दसुरगुरुबुधशुक्राणां क्रमेणांशाः ॥

पञ्चैव सप्त चाष्टौ पञ्च च पञ्चाथ युग्मभवनेषु ।

भागा भार्गवशशिसुतसुरेज्यशनिभूमिपुत्राणम् ॥

Each of the planets other than the Sun and the Moon own two signs one odd and the other even. When a planet is in an odd sign, then take the odd Thrimsamsa Rasi (त्रिंशंश राशि) of the planet in whose Thrimsamsa (त्रिंशंश) the first planet lies. Thus, a planet in an odd sign in a Guru Trimsamsa (गुरु त्रिंशंश) must be placed in the Thrimsamsa Kundali (त्रिंशंश कुण्डली) in Dhanu^s (धनुः) (an odd sign) and not in Meena (मीन), while a planet in an even sign in Guru Trimsamsa (गुरु त्रिंशंश) must be placed in Meena (मीन).

Trimsamsa (त्रिंशंश) divisions are greatly useful in female horoscopes (*Vide* Adhyaya XVI, *infra*.) *Vide* also notes on Adhyaya II. *sloka* 26 *infra*.

षष्ठ्यंशकानामधिपास्त्वयुग्मे घोरांशकाद्यासुरदेवभागाः ।

य इन्दुरेखादिशुभाशुभांशाः क्रमेण युग्मे तु यथाविलोमात् ॥३८॥

घोरांशको राक्षसदेवभागौ कुबेरयक्षावलिकिन्नरांशाः ।

अष्टः कुलघ्नो गरलाग्रिसंज्ञौ मायांशकः प्रेतपुरीशभागः ॥ ६९ ॥

अपांपतिर्देवगणेशभागः कालाहिभागावमृतांशचन्द्रौ ।

मृद्वंशकः कोमलपद्मभानुर्लक्ष्मीशवागीशदिगंबरंशाः ॥ ४० ॥

देवार्द्रभागः कलिनाशसंज्ञः क्षितीश्वराख्यः कमलाकरंशः ।

मन्दात्मजो मृत्युकरस्तु कालो दावाग्रिघोरामयकंटकांशः ॥ ४१ ॥

सुधामृतांशौ परिपूर्णचन्द्रो विषप्रादिग्धः कुलनाशभागः ।

सुख्यास्तु वंशक्षयपातकांशौ कालस्तु सौम्यो मृदुशीतलांशौ ॥४२॥

दंष्ट्राकरालेदुमुखाप्रवीणाः कालाग्रिदण्डायुधनिर्मलाख्याः ।

शुभाकरोऽशोभनशीतलांशौ सुधापयोधिभ्रमणेन्दुरेखाः ॥ ४३ ॥

Slokas 38—43. Demoniactal and divine portions (enumerated in these slokas) whereof the first is Ghoramsa rule the Shashtyamsas or $\frac{1}{10}$ th parts in an odd (sign. Propitious and unpropitious portions reckoned from Indurekha in the inverse order govern the $\frac{1}{10}$ th parts in an even sign. The following are the designations of the several Shashtyamsas:—

Odd Sign	Names of Shashtyamsas	Even Sign	Odd Sign	Names of Shashtyamsas	Even Sign
1	Ghoramsa	.... 60	31	Mrityukaramsa	... 30
2	Rakshasamsa	.... 59	32	Kalamsa	.... 29
3	Devamsa	.... 58	33	Davagniamsa	.... 28
4	Kuberamsa	... 57	34	Ghoramsa	.... 27
5	Yakshavalyamsa	.... 56	35	Yamamsa[Amayamsa	26
6	Kinnaramsa	... 55	36	Kantakamsa	... 25
7	Bhrashtamsa	... 54	37	Sudhamsa	.... 24
8	Kulaghnamsa	... 53	38	Amrutamsa	... 23
9	Garalamsa	.... 52	39	Purnachandramsas	... 22
10	Agnyamsa	... 51	40	Vishapradigdhamsa	21
11	Mayamsa	... 50	41	Kulanasamsa	... 20
12	Prethapurisamsa	... 49	42	Vamsakshayamsa	... 19
13	Apampathyamsa	... 48	43	Uthpathakamsa	.... 18
14	Devaganesamsa	... 47	44	Kalamsa	... 17
15	Kalamsa	... 46	45	Saumyamsa	... 16
16	Sarpamsa	... 45	46	Mridvamsa	.... 15
17	Amruthamsa	... 44	47	Seethalamsa	... 14
18	Chandramsas	.... 43	48	Damshtrakaralamsa	13
19	Mridwamsa	... 42	49	Indumukhamsa	... 12
20	Komalamsa	... 41	50	Pravinamsa	... 11
21	Padmabhanvamsa	... 40	51	Kalagniamsa	... 10
22	Vishnuamsa	... 39	52	Dandayudhamsa	.... 9
23	Brahmamsa	.... 38	53	Nirmalamsa	.... 8
24	Maheswaramsa	... 37	54	Subhakaramsa	... 7
25	Devamsa	.... 36	55	Kruramsa	.... 6
26	Ardramsas	... 35	56	Seethalamsa	.... 5
27	Kalinasamsa	... 34	57	Sudhamsa	... 4
28	Kshitishwaramsa	.... 33	58	Payodhyamsa	... 3
29	Kamalakaramsa	... 32	59	Bhramanamsa	.... 2
30	Gulikamsa	.... 31	60	Indurekhamsa	.... 1

मूलत्रिकोणस्य मुहोच्चभागवर्गोत्तमानां दशवर्गजानाम् ।

संयोगजातोत्तमनामपूर्वा वैशेषिकांशा इति ते वदन्ति ॥ ४४ ॥

Sloka. 44. They (wisemen) say that Vaiseshikamsas or parts of great excellence commence with Uttama (*vide* next sloka) which is produced by the combination (of the special characteristics) of Moolathrikona, Swakshetra, Swochcha, Swa Vargottama arising from the ten vargas.

NOTES

If planets be in their Moolatrikona, Swakshetra, Uchha or Vargottama positions and have other benefic positions arising from the Dasa Vargas, then, Uttama and other Vaiseshikamsas referred to in the next two and a half slokas will result and do immense good to the owner of the horoscope.

उत्तमं तु त्रिवर्गैक्यं चातुर्वर्गन्तु गोपुरम् ।

वर्गपञ्चकसंयोगे सिंहासनमिहोच्यते ॥ ४५ ॥

वर्गद्वयं पारिजातं षण्णां पारावतांशकः ।

सप्तमं देवलोकं स्यादष्टमं च तथा भवेत् ॥ ४६ ॥

ऐरावतं तु नवैकं फलं तेषां पृथक् पृथक् ।

Sloka. 45-46½. The union of three vargas is called Uttama. Four vargas combined constitute a Gopura. The combination of five vargas is called Simhasana. Two vargas united form Parijata. The union of six vargas is called Paravathamsa. When a seventh varga is added to the Paravathamsa, the combination becomes Devaloka. A eighth varga joined to the seven spoken of already will make the combination Devaloka likewise. The combination of 9 Vargas is Iravatha. The effects of the combinations are distinct and separate.

NOTES.

cf. परांशर

सप्तवर्गोऽथ दिग्बर्गे पारिजातादि संशकाः ।
 पारिजातं भवेद् द्वाभ्यामुत्तमं त्रिभिरुच्यते ॥
 चतुर्भिर्गोपुराख्यं स्यान्नरैः सिंहासनं तथा ।
 पारावतं भवेत् षड्भिर्देवलोकं च सप्तभिः ॥
 वसुभिर्ब्रह्मलोकाख्यं नवभिः शकवाहनम् ।
 दिग्भिः श्रीधामयोगं स्यात् ॥

For the effects of planets in Vaiseshikamsas referred to in sloka 44, see *infra* IV-81, XI-63, XII-5, 58, 81, 92, 95, 146, XIII-19, 68, 82, XIV-102 and XV-62 ;

cf. Also फलदीपिका

आर्यनित्यगुणार्थिसौख्यविभवान्यः पारिजातांशकः
 स्वाचारं विनयान्वितं च निपुणं यद्युत्तमांशे स्थितः ।
 खेदो गोपुरभागगः शुभमतिं स्वक्षेत्रगो मन्दिरं
 यः सिंहासनगो नृपेन्द्रदयितं भूपालतुल्यं नरम् ॥
 श्रेष्ठश्चद्विपवाहनादिविभवं पारावताधिष्ठितः
 सत्कीर्तिं यदि देवलोकसहितो भूमण्डलाधीश्वरम् ।
 वन्द्यं भूपतिभिः सुरेन्द्रसदृशं त्वैरावतांशस्थितः
 सत्ताम्यं धनधान्यपुत्रसहितं भूतं विदध्याद्वहः ॥

विलम्बहोराद्रेष्काणनवांशद्वादशांशकाः ॥ ४७ ॥

त्रिंशांशकश्च षड्वर्गः शुभकर्मसु शस्यते ।

सप्तांशयोगः षड्वर्गः सप्तवर्गोऽभिधीयते ॥ ४८ ॥

जातकेषु च सर्वेषु ग्रहाणां बलकारणम् ।

Slokas. 46½ - 48½ The Shadvarga consisting of Lagna, Hora, Drekkana, Navamsa, Dwadasamsa and Thrimsamsa is recommended in regard to auspicious undertakings. This Shadvarga when combined with Sapthamamsa is called Saptha Varga and is a source of strength to the planets in all horoscopes.

NOTES.

This is useful when the Saphthavargajabala has to be calculated. See श्री. प. Adhyaya III, sl. 2 & 3.

In the example worked out in श्री. प. it will be seen that Jupiter, whose position is given as 8 signs 1°-25'-1", occupies his (1) Moolatrikona, (2) Swadrekkanā (3) Swasapthamsa, (4) Swanavamsa, (5) Swadasamamsa, (6) Swadwadasamsa, and (7) Swakalamsa; so that Jupiter is said to have attained the Devalokamsa.

Mars (11 signs 27°-57'-9") occupies his (1) own Drekkana (2) a Vargottama Navamsa and (3) own Thrimsamsa, and so possesses three vargas. He is therefore said to have attained the Uttamamsa.

अथ स्थाननामानि-

कल्पोदयाद्यतनुजन्मविलग्नहोरा वागर्थभुक्तिनयनस्वकुटुम्बमानि ।

दुश्चक्रविक्रमसहोदरवीर्यधैर्यकर्णास्तृतीयभवनस्य भवन्ति संज्ञाः ॥

Sloka 49. Kalpa, Udaya (rising), Adya (first), Thanu (body), Janma (birth), Vilagna, and Hora are the names of the Lagna or the rising Sign at the time of birth; Vak (speech), Artha (wealth) Bhukthi (food), Nayana (eye), Sva (property), and Kutumba (family) are the names of the second house from the Lagna. Duschikya, Vikrama (prowess), Sahodara (brother), Virya (heroism), Dhairya (firmness), and Karna (ear) are the designations of the third house from Lagna.

पातालवृद्धिबुक्क्षितिमातृविद्या यानांभुगेहसुखबन्धुचतुष्टयानि ।

धीदेवराजपितृनन्दनपञ्चकानि रोगांशशस्त्रभयपट्टरिपुक्षतानि ॥५०॥

Sloka 50. Pathala, Vriddhi, Hibuka, Kshiti, (land), Matri (mother), Vidya (learning), Yana (vehicle), Ambu (water), Geha (house), Sukha (happiness), Bandhu (relations) and Chathushtaya are the terms to denote the fourth house. Dhi (intelligence), Deva (deity), Raja (king), Pitrunandana (father son), and Panchaka are the

names of the fifth house. Roga (disease), Amsa (partition), Sasthra (weapon), Bhaya (danger), Shashta, Ripu (enemy) and Kshata (wounds) are the names of the sixth house.

जामित्रकामगमनानि कलत्रसंपत्

यूनास्तसप्तमगृहाणि वदन्ति चार्याः।

रामायुरध्वरणमृत्युविनाशनानि

धर्मो गुरुः शुभतपोनवभाग्यभानि ॥ ५१ ॥

SLOKA 51. Jamithra, Kama (love), Gamana (cohabitation: travelling etc.,) Kalathrasampat (Dower), Dyuna, Asta and Sapthama are, say the elders, the names of the seventh house. Randhra, Ayus (life), Ashta, Rana (battle), Mrityu (death), and Vinasa are the names of the 8th house. Dharma (virtue), Guru (father), Subha (auspicious things), Tapas (penance), Nava (ninth) Bhagya (fortune) are the names of the 9th house.

व्यापारमेषुरणमध्यमानं ज्ञानं च राजास्पदकर्मसंज्ञाः।

एकादशोर्षात्यभवायलाभाः रिःफव्यवद्वादशकांत्यभानि ॥ ५२ ॥

SLOKA. 52. Vyapara (employment), Meshurana, Madhya (zenith), Mana (honour) Gnana (knowledge), Rajaspadada (sovereignty), and Karma (work), are the words to indicate the tenth house Ekadasa (eleventh), Upanthya (penultimate), Bhava, Aya (income), Labha (gain) are the expressions for the eleventh house. Ripha, Vyaya (expenditure), Dwadasaka (twelfth) and Anthyabha (last house), are the names of the twelfth house.

NOTES

मेषुरणकोर्तिमान् is another reading.

मेषुरणोदयकलत्ररसातलानि स्युः केन्द्रकंटकचतुष्टयसंज्ञितानि ।

रुप्रतित्रिकोणभवनं नवपंचमं च स्यन्तित्रिकोणमुदयास्तवमं वदन्ति॥

तनुसुखमदनाज्ञाराशयः केन्द्रसंज्ञाः

फणपरभवनानि स्वायपुत्राष्टमानि ।

व्ययरिपुंगुरुदुश्चिक्क्यानि चापोक्लिमानि

प्रभवति चतुरस्रं मृत्युबन्धुद्वयं च ॥ ५४ ॥

Slokas 53-54. Meshurana (the 10th), Udaya (the 1st), Kalathra (the 7th), and Rasathala (the 4th) are called by any one of the designations Kendra, Kantaka and Chathu-shtaya. The 9th and the 5th houses from the Lagna are called the Thrikona houses. They (astrologers) call the 9th from the Lagna Thrithrikona. The 1st, 4th, 7th and the 10th are called Kendras. The 2nd, 11th, 5th and the 8th are called Panapara houses. The 12th, 6th, 9th and the 3rd are Apoklima houses. The 8th and the 4th are the Chathurasra signs.

NOTES.

According to some, the biped, the quadruped and the reptile signs become strong when they happen to be in Kendra, Panaphara and Apoklima houses respectively. This view is not accepted by Badarayana (बादरायण), for he says:

केन्द्रस्थातिबलाः स्वमिध्यबलाः पणफराभिता ज्ञेयाः ।

आपोक्लिमगाः सर्वे हीनबला राशयः कथिताः ॥

According to Balabhadra, the terms Kendra, Panaphara etc. are applied only to Bhavas and not Rasis. For he says.

“ एतेन केन्द्रादिसंज्ञा भावानामेव न राशीनामिति सूचितम् । अन्यथा राशौ राशिबली बहिरात्मदेहदाहको ब्रह्मा स्वरहृदयक इत्यादिवत् विरुद्धार्थो प्रसक्तेः । तथा च राशीनामेव केन्द्रादिसंज्ञेति सुन्दरमिश्रोक्तमपास्तं केन्द्रस्था इति मुक्तो वराहमिह शब्दाव्यत्येनार्थाव्ययता स्पष्टैव ॥

In this chapter, the terms used to indicate one or the other of the twelve houses or a number of them may be divided into two classes, *viz.*, (1) those which are used as mere conventional names serving no other purpose than that of denoting the particular house or houses they have been specially elected to designate and (2) those which, besides serving such purpose, also connote the functions of the houses they signify.

Of the former class may be mentioned the following:—

Hora (होरा) for the Lagna; Duschikya (दुश्चिक्य) for the 3rd house; Meshurana (मेधुरण) for the 10th; Ripha (रिफ) for the 12th; Chaturasra (चतुरस्र) for the 4th and 8th houses; Kantaka (कण्टक), Kendra (केन्द्र) and Chatushtaya (चतुष्टय) for the 1st, 4th, 7th and 10th houses; Panaphara (पणफर) for the 2nd, 5th, 8th and 11th houses; and Apoklima (आपोक्लिम) for the 3rd, 6th, 9th and 12th houses.

The following belong to the latter class. Thanu (तनु) for the Lagna, (meaning thereby that everything about the body—its growth or decay—health, etc., has to be ascertained from the Lagna; Kutumba (कुटुम्ब) or Swa (स्व) for the 2nd house, thus indicating that information regarding one's family, dayadins and wealth has to be predicted from the 2nd house; Sahaja (सहज) or Vikrama for the 3rd house; Bandhu (बन्धु), Vesma (वेदम) or Griha (गृह), Sukha (सुख) for the 4th house; Dhi (धी) or Buddhi (बुद्धि), Putra (पुत्र), etc., for the 5th house: and so on.

दुश्चिक्यायारिमानान्युपचयभवनान्याहुराचार्यमुखाः

शेषाः पीडर्क्षसंज्ञा नवधनजलधीकर्मरंध्रान्त्यहोराः ।

एते भावास्तदीशेन्दुजसितगुरुभिः संयुता वीक्षिता वा

नान्यैर्युक्ता न दृष्टा यदि शुभफलदा जन्मतः पृच्छतो वा ॥ ५५ ॥

Sloka. 55. Eminent professors of Astrology say that the 3rd, 11th, 6th and the 10th houses are Upachaya (signs of increase or growth) houses. The remaining houses, viz. the 9th, 2nd, 4th, 5th, 7th, 8th, 12th and the 1st are houses of suffering. These houses if occupied or aspected by their several lords, or by Budha, Sukra or Guru, but unoccupied and unaspected by the rest, produce auspicious effects in respect to a birth, or to a person making a query.

NOTES.

First half. In the opinion of some eminent astrologers like Garga, the 3rd, 6th, 10th and 11th houses cease to be Upachaya houses if they are aspected by malefic or other inimical planets. Says Garga

अथोपचयसङ्गा स्वात् शिलाभरियुक्रमणाम् ।

न चेन्नवन्ति दृष्टो पापस्वस्वामिशतुभिः ॥

That is, the term Upachaya (उपचय) is applied to the 3rd, 6th, 10th, and 11th houses provided they are not aspected by malefics or by planets inimical to the lords of those houses. But this view is not accepted by Varahamihira (बराहमिहिरः). He would have those houses always as Upachaya ones. And in this, he is supported by Satya and Yavaneswara

cf. सत्य

दशमैकादशचतुर्तीयसंज्ञानि जन्मलग्नाभ्याम् ।

उपचयमकनानि स्युः शेषाण्युक्षाण्यपचयात्मकानि ॥

Also यवनेश्वर

षष्ठं तृतीयं दशमं च राशिमैकादशं चोपचयर्क्षमाहुः ।

होरागृहस्थानदशान्कृमेभ्यः शेषाणि चैभ्योऽपचयात्मकानि ॥

Latter half of the Sloka. cf. बराहः

अधिपयुतो दृष्टो वा बुधजीवनिरीक्षितश्च यो राशिः ।

स भवति बलवान्न यदा युक्तो दृष्टोऽपि वा शेषैः ॥

Also बादरायण

जीवस्वनाथशशिजैर्युतदृष्टा बलवती भवति होरा ।

शेषैर्बलहीना स्यादेवं मिश्रस्तु मध्यबला ॥

बलहीना यदि सर्वैर्न वीक्षिता नैव युक्ता वा ।

नखा जिना विंशतिरष्टयुक्ता रदांगलोका वियदर्णवाख्याः ।

मेषादि मानं क्रमशो वदन्ति तुलादिषट्कस्य विलोमतस्ते ॥ ५६ ॥

Sloka. 56. Astrologers say that the (lengths) measures of the six signs beginning with Mesha are represented by the numbers 20, 24, 28, 32, 36, and 40 respectively. The same figures taken in the inverse order give the measures of the six signs from Thula onwards.

cf. बृहज्जातक— पूर्वार्द्धे विषयादयः कृतगुणा मानं प्रतीपं च सत् ॥

Also सत्य—चतुरस्तरोक्षराः स्युर्विंशतिभागा भवन्ति मेषाद्ये ।

मानमिहार्द्धे पूर्वे मीनाद्ये चोत्क्रमादर्थे ॥

It will be seen that the figures given in the sloka in the text

aggregate 360 and are the measurements in degrees of the 12 signs which they subtend at the centre.

As the whole zodiac is passed over in 24 hours, each degree is finished in $24/360 \times 60 \times 60$ or 240 seconds or $240/24$ or 10 Vighatikas or Chashakas.

भागवत्यवहारश्च क्षेत्रे भागेनैकेन काले दश चषका भवन्ति । यस्मात्ता कलाः क्षेत्रे सा काले प्राण इति

So that 1 kala or 1 (circular measure) = 1 (प्राण) or Asu
(6 Pranas being = 1 (चषक) Chashaka

1. (घटिका) Ghatika is therefore = 360 (प्राणाः) Pranas

“तत्रैतज्जातं काले या घटिका सा षष्ठ्यधिकेन शतत्रयेण गुणिता प्राणा भवन्ति । क्षेत्रे च ता एव विलिप्तास्तासां षष्ठ्या भागमपहत्य षड्भागाः क्षेत्रे ज्ञेयन्ति । एवं मेषादीनां प्राणभागाः दशगुणिताश्चषका भवन्ति । तेन चषकशतद्वयं मेषमीनयोः प्रमाणम् । एवं चत्वारिंशदधिकं शतद्वयं वृषकुम्भयोः ।” उत्पलः ।

Thus it is seen that the several measurements mentioned in the sloka in the text when multiplied by 10 give the Chashakas (200, 240, 280 &c. in time) of the several signs. These figures are useful in finding out the relative lengths of the several parts of a human body (see Adhyaya III, sloka 76).

तत्र यस्मिन्नेह दीर्घराशिर्भवति दीर्घाधिपो वा ग्रहस्तदङ्गं दीर्घं भवति मध्ययोर्मध्यं ह्रस्वयोर्ह्रस्वमिति” उत्पलः

cf. सारावली—ह्रस्वस्तिमिगोजघटाभिधुनधनुःकर्किसृगमुखाश्च समाः ।

वृश्चिककन्यामृगपतिवणिजो दीर्घाः समारूपाः ॥

एभिर्लगाधिगतैः शीर्षप्रभृतीनि सर्वजन्तूनाम् ।

सदृशानि च जायन्ते गगनचरैश्चैव तुल्यानि ॥

Also सत्य—दीर्घाधिपतिदीर्घे गृहे स्थितोऽवयवदीर्घकृद्भवति ॥

तनुः शरीरारिखराः किरीटिनो घना गुरुर्हयनस्वानरानुकाः ।

शशांकभागा यदि तुंबुरादिके मुहूर्तजन्मादिषु मृत्युसूचकाः ॥ ५७ ॥

Sloka. 57. If the degrees attained by the Moon in Mesha and the other signs be respectively 8, 25, 22, 22, 21, 1, 4, 23, 18, 20, 20, 10, they indicate death when a muhurta, a birth or other such points are under consideration.

तु in this sloka signifies the number 8 (अष्टमूर्तिः— 8 forms) and not 6.

In this sloka Vaidyanatha Dikshita gives the Moon's Mrityubhagas (मृत्युभागाः) or fateful portions in the several signs. These are more or less identical with those given in Sarwartha Chintamani (सर्वार्थचिन्तामणि) and Saravali (सारावलि):

(1) सर्वार्थचिन्तामणी

कुम्भे विंशतिभागे स्वान्मृत्युं दद्याद्विंशतिः ।
 एकविंशतिभागस्तु सिंहे तत्त्वैस्तु गोह्वये ॥
 अष्टमे मेषचन्द्रस्तु त्रयोविंशतिकोऽलिगः ।
 द्वाविंशतिः कुलीरे तु तुलायां वेदभागकः ॥
 विंशतिर्मकरे चन्द्रः कन्यायां प्रथमांशकः ।
 धन्विन्यष्टादशो भागो मीने दशमभागयुक् ॥
 द्वाविंशतिर्नृग्युग्मे तु चन्द्रोऽप्येवं मृतिप्रदः ।
 ये ये निशाकरांशास्तु मृत्युभागा विवक्षिताः ॥
 तावन्निर्वाह्यैर्जातो मृत्युमेति न संशयः ।

(2) सारावल्यां

कुम्भे विंशति शशाङ्गो भागो मृत्युं तथैकविंशत्ये ।
 सिंहे च पञ्चमेषो ह्वये च नवमे तथैकोकः ॥
 झिलिनि त्रिविंशत्युक्ते मेषे च तथाष्टमे विंशति मृत्युम् ।
 कर्कटके द्वाविंशे तुलिनि चतुर्थे मृगे विंशे ।
 कन्यायां प्रथमेषे धनुर्धरेऽष्टादशे क्षये दशमे ।
 मिथुने च द्वाविंशे शशिप्रसूतस्य मरणकरः ॥
 ये मुक्ताः शशिनोऽंशाः जन्मनि वैर्षगैस्तु तावन्निः ।
 मरणं हि जन्मभाजामप्यन्तकवद्भक्षणम् ॥

But in the two works Brihat prajapatya (बृहत्प्राजापत्य) and Phaladeepika (फलदीपिका) the Mrityubhagas (मृत्युभागाः) of the Moon in the several signs from Mesha are given as 26, 12, 13, 25, 24, 11, 26, 14, 13, 25, 5 and 12 respectively,

cf. बृहत्प्राजापत्य—चन्द्रो रम्यो लघो मित्रे मूरि कार्यं चिरं भवम् ।

26 12 13 25 24 11 26 14

गोप माता मनो रम्य मृत्युभागा विधोरजात् ॥

13 125 5 12

Also फलदीपिका

चान्द्रं रूपं लोक शूरो वरुणः कुम्भे चित्रं भाग्यं लोके सुखानाम् ।

26 12 13 25 24 11 26 14 13 25

मेने राज्यं मृत्युभागाः प्रविष्टाः मेघादीनां वर्णसंख्येहिमांशोः ॥

5 12

The (मृत्युभागाः) Mrityubhagas of the other planets and of the Rasis in general as stated in other works have been collected and given in the following statement for easy reference :

In the Rasi mentioned hereunder	Mrityu bhagas or fatetul drgrees of									
	Sun.	Mars.	Mercury.	Jupiter.	Venus.	Saturn.	Rahu.	Ketu.	Mandi.	Rasi.
Mesha ...	20	19	15	19	28	10	14	8	23	1
Vrishabha	9	28	14	29	15	4	13	18	24	9
Mithuna ...	12	25	13	12	11	7	12	20	11	22
Kataka ...	6	23	12	27	17	9	11	10	12	22
Simha ...	8	29	8	6	10	12	24	21	13	25
Kanya ...	24	28	18	4	13	16	23	22	14	2
Thula ...	16	14	20	13	4	3	22	23	8	4
Vrischika ..	17	21	10	10	6	18	21	24	18	23
Dhanus ...	22	2	21	17	27	28	10	11	20	18
Makara ...	2	15	22	11	12	14	20	12	10	20
Kumbha ...	3	11	7	15	29	13	18	13	21	24
Meena ...	23	6	5	28	19	15	8	14	22	10

पुत्रो वदुर्दिव्यजनाधिको घनी विराटयोगोत्रवयोधिको घुना ।

मेषादिके पुष्करभागसंज्ञिका मुहूर्तजन्मादिषु शोभनप्रदाः ॥ ५८ ॥

Sloka. 58. The degrees 21, 14, 18, 8, 19, 9, 24, 11, 23, 14, 19, and 9 attained by the Moon in Mesha and the following signs respectively are called Pushkara and are to be taken as producing auspicious effects when a muhurtha, a birth or other such points are under consideration

NOTES

58. These Pushkarabhagas are referred to in the text in Adhyaya VII, Sloka 25 *infra*.

क्रमात्पाटलकर्णाटचेरचोलवसुन्धराः ।

पाण्ड्यकेरलकोल्लासमलयावनिसेन्धवाः ॥ ५९ ॥

उदरपाञ्चालयवनकोशलक्षितिसंज्ञकाः ।

मेषादिसर्वराशीनां वासदेशाः प्रकीर्तिताः ॥ ६० ॥

Slokas. 59-60. The inhabited regions denoted by Mesha and the other signs are respectively (1) Patala (2) Karnata (3) Chera (4) Chola (5) Pandya (6) Kerala (7) Kollasa (8) Malaya (9) Saindhava (10) North Panchala (11) Yavana and (12) Kosala.

स्वाम्याशाख्यं यत्तदाहुः प्लवत्वं भानुकान्तादंशुसंज्ञाभिजित्स्यात् ।

होरातन्त्रे पारिजाताभिधाने संज्ञाध्यायः कीर्तितो राक्षिशीलः ॥ ६१ ॥

Sloka. 61. The point of the compass which is assigned to the lord of a sign indicates the characteristic of Plava or slope of the sign. The name of the fourth house from that occupied by the Sun is called Abhijit. In the astrological work called 'Parijata,' the chapter defining the "Properties of Signs" has been propounded.

NOTES.

61. यत्तदेवप्लवत्वं is another reading.

cf. सारावली

भवनाधिपदिङ्नामं प्लव इति यवनैः प्रयत्नतः कथितः ।

तत्प्लवगो विनिहन्त्याद्विरेण महीपतिः ज्ञातृन् ॥

The meaning is 'यस्य भवनस्य राशेः स्वामिनो या दिक् तस्यां दिशि स राशिप्लवसंज्ञः । यथा मेषद्विभक्तयोः स्वामी भौमः तस्य दिक् दक्षिणा अतस्तत्र मेषद्विभक्तौ प्लवसंज्ञौ इत्यन्यत्रापि ज्ञेयम्' बलभद्रः ॥

These are useful in locating the direction towards which a thief may have absconded in the case of queries regarding things stolen. A King that sets out on an expedition in the direction indicated by the Plava (प्लव) of his Janma Rasi (जन्मराशि) will soon return victorious after subduing his enemy.

इति श्रीनवग्रहकुपया वैद्यनाथविरचितजातकपारिजाते

राशिशीलाध्यायः प्रथमः ॥

Thus ends the 1st Adhyaya on the Properties of Signs in the work Jataka Parijata composed by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते द्वितीयोऽध्यायः.

ग्रहस्वरूपगुणाध्यायः.

कालस्यात्मा भास्करश्चित्तमिन्दुः सत्त्वं भौमः स्याद्वचश्चन्द्रसूनुः ।
देवाचार्यः सौख्यविज्ञानसारः कामः शुक्रो दुःखमेवार्कसूनुः ॥१॥

Adhyaya II.

NATURE OF THE PLANETS AND THEIR PROPERTIES.

Sloka. 1. The Sun is the soul of Kalapurusha ; the Moon, his mind ; Kuja, his strength ; Budha, his speech ; Guru, the essence of all his knowledge and happiness ; Venus, his desire or lust, and Saturn, his misery.

NOTES.

In the notes to sloka 8 of Adhyaya I, the several parts of Kalapurusha (कालपुरुष) beginning with the head were stated to be counted from Mesha and those of the owner of a horoscope from the Lagna. This is so far as the external appearance, *etc.* of the several parts of the body are concerned. Now the inherent qualities of the person are to be ascertained from the planets. These planets are then known as Karakas (कारकाः) and appertain to the owner of the horoscope just in the same way as they do to the Kalapurusha.

cf. बृहज्जातक

कालात्मा दिनकुन्मनस्तुहिनगुः सत्त्वं कुजो शो वचो
जीवो ज्ञानसुखे सितश्च मदनो दुःखं दिनेशात्मजः ।

Also सारावली

आत्मः रविः शीतकरस्तु चेतः सत्त्वं धराजः शशिशोऽथ वाणी ।
ज्ञानं सुखं देवगुह्यमदश्च शुक्रः शैविः कालनरस्य दुःखम् ॥

The several constituents of Kalapurusha (कालपुरुष) will be strong or weak in proportion to the strength of the several planets representing them. But Saturn is an exception.

“ शनौ बलिनि दुःखाभावः अवले दुःखप्राबल्यम् ” When Saturn is strong, there is less of misery ; when he is weak, misery predominates.
cf. सारावली

आत्माद्यो गगनगैर्बलिभिर्बलवत्तराः ।

दुर्बलैर्दुर्बलास्तो नु विपरीतं ज्ञानेः फलम् ॥

and the effects of these qualities will reveal themselves during the dasa periods of the planets concerned.

By the word सौख्य used in the text and translated as ‘happiness’ both wealth and ‘progeny’ are also to be understood in addition to health and knowledge. For it is said

धनस्य सुखपरसाधनत्वात् सुखसाधनेन धनमपि गृह्यते । सुखसाधनेन पुत्रपत्यमप्युच्यते । पुत्रजन्मविपत्तिभ्यां न परं सुखदुःखयोः । There is no greater happiness or misery than the birth or death of one's child.

Jupiter is therefore the giver of health, wealth, progeny and that is why his association and aspect are said to be extremely beneficial.

cf. यवनः

गुरुणा वेदपुष्टिः स्वादुर्दिपुत्रार्थसम्पदः ।

By the word ‘association’ used above, occupation of the planet's house is also to be understood. This will be explained in Adhyaya XIV. *infra*. Saturn is the giver of all sorts of दुःख (misery).
cf. यवनः

सम्पदो गुरुसंयोगे क्षमियोगे विपत्तयः ।

विम्बितसर्वं सदा पुंसां सर्वभावानुसारतः ॥

In a horoscope, the Sun and the Moon must—not to say of the Lagna—be strong ; otherwise it is not a satisfactory one. Of these, the Moon is the most important. For, it is said

चन्द्राङ्गी बलवती कुजादयः प्रोक्तकालबलदीप्ताः ।

भूमफलदास्तो सर्वे दक्षास्तु योगेषु संविख्याः ॥

Also

अमृतकिरणवीर्याद्वीर्यमाश्रित्य सर्वे विदधति फलमेते खेचराः साध्वसाधु ।
निजनिजावेचयेषु व्याप्रियन्ते यथामून्यलमिह मनसैवाधिष्ठितानीन्त्रियाणि ॥

दिनेशचन्द्रौ राजानौ सचिवौ जीवमार्गवौ ।

कुमारो वित्कुजो नेता प्रेष्यस्तपननन्दनः ॥ २ ॥

Sloka. 2. The Sun and the Moon are sovereigns. Guru and Sukra are counsellors. Budha is the (heir apparent) young prince; Mars is the commander-in-chief and Saturn is the servant.

NOTES.

In saying that the Sun and the Moon are Sovereigns, it must be understood that the Sun is the King, the Moon being the Queen. Similarly, Jupiter is the Mantri (मंत्री) and Venus his wife cf. (सूर्यजातक)

अहं राजा शशी राज्ञी नेता भूमिसुतः स्वगः ।

सौम्यः कुमारो मन्त्री च गुरुस्तद्वल्लभा मृगुः ॥

प्रेष्यस्तथैव संप्रोक्तः सर्वदा तनुजो मम ।

एषां प्रयोजनम् । 'जन्मनि प्रभलमे वा यो ग्रहः सबलः स राजत्वा दिक् करोति । निर्बलो राजत्वादिनाशकरः । यद्वा जन्मनि प्रभकाले वा बलवानुपचयस्यो यो ग्रहः स्वात्तदा तदुक्तो राजादिकस्तस्य साधकः स्वादन्यथा हानिकरः' ॥

Further, the Sun is the lord of the six signs from Simha taken in the negative side while the Moon is the lord of the six signs from Kataka counted in the positive side. It is by these two planets that the supremacy over the other 10 signs has been given to Mars and the other planets. For example, the 2nd place from the Sun (negatively) has been allotted to Mercury. The 3rd Rasi has been given to Venus who is the minister. The Vahana Stthana (वाहनस्थान) or the 4th house has been given over to Mars who is the commander-in-chief. The 5th house is the house of knowledge, and has been allotted to Jupiter. To the servant Saturn has been allotted the 6th house or house of ser-

vice. Similar remarks apply in the case of the Moon with respect to the Rasis under her sway.

हेलिः सूर्यस्तपनदिनकुब्भानुपूषारुणाकाः

सोमः शीतद्युतिरुदुपातिग्लौमृगाकेन्दुचन्द्राः ।

आरोवक्रक्षितिजरुधिरांगारकक्रूरनेत्राः

सौम्यस्तारातनयबुधविद्रोधनाश्वेन्दुपुत्रः ॥ ३ ॥

Sloka. 3. Heli, Surya, Thapana, Dinakrit, Bhanu, Pusha, Aruna and Arka are synonymous words meaning the Sun, Soma, Seethadyuti, Udupathi, Glou, Mri-ganka, Indu and Chandra signify the Moon. Ara, Vakra, Kshitija, Rudhira, Angaraka and Kruranethra denote Mars. Saumya, Tharathanaya, Budha, Vid, Bodhana and Induputra are the names of Mercury.

NOTES.

For the several names for each of the planets, cf. शुक्रनाटक

सूर्यो भानुस्तथादित्यो रविः प्रभाकरस्तथा ।

दिनेशश्च तमोहन्ता दिनकर्ता दिवामणिः ।

शीतगुञ्जन्द्रमाः सोमो रजनीपतिरेव च ।

शीतरश्मिर्निशानाथः शशी कुमुदिनीपतिः ॥

आरो वक्रो महीसूनुः रुधिरो रक्त एव च ।

अङ्गारक इति ख्यातः क्रूरकः क्रूरकृत्या ॥

सौम्यो ज्योऽत्र बुधश्चेति सोमजो बोधनस्तथा ।

एते सौम्यस्य पर्यायः कुमारश्च प्रभासुतः ॥

मन्त्री वाचस्पतिगुरुसुराचार्यदेवेज्यजीवाः

शुक्रः काव्यः सितभृगुसुताच्छास्फुजिहानवेज्याः ।

छायाधनुस्तरणितनयः कोणशून्यार्किमन्दा

राहुः सर्पाक्षुरफणितमः सैहिकेयागवश्च ॥ ४ ॥

Sloka 4. Manthri, Vachaspathi, Guru, Suracharya Devejya and Jeeva mean Jupiter. Sukra, Kavya, Sitha, Bhrigusutha, Achcha, Aspujit and Danavejya are the names of Venus. Chaya-sunu, Tharani thanaya, Kona, Sani, Aarki, and Manda are used to express Saturn. Sarpa, Asura, Phanin Thamas, Saimhikeya, and Agu are said to be the names of Rahu

Cf.—शुकजातक

गुरुर्जीवो देवमन्त्री देवतानां पुरोहितः ।

देवेज्य अक्षिरासूनुर्वृहस्पतिरिति स्मृतः ॥

शुक्रो भृगुर्भृगुसुत आस्पुजिच्च सितस्तथा ।

उशना दैत्यपूज्यश्च कामः कविरिति स्मृतः ॥

कोणो मन्दः शनिः कृष्णः सूर्यपुत्रो यमस्तथा ।

पङ्कः शनैश्चरः शौरिः कालछायासुतोऽसितः ॥

राहुस्तमोऽसुरोऽगुश्च स्वभानुश्च विधुन्नुदः ।

ध्वजःशिखी केतुरिति प्रसिद्धा वदन्ति तज्ज्ञा गुलिकश्च मान्दिः ।

उपग्रहा भानुमुखग्रहांशा कालादयः कष्टफलप्रदाः स्युः ॥ ५ ॥

Sloka. 5. Dhwaja, Sikhi and Ketu are, as astrologers declare, the well-known names of Ketu. The Son of Manda or Sani is called Gulika. Minor planets Kala and others (to be enumerated in the coming sloka) are portions belonging to Ravi and other planets and produce painful consequences.

Cf.—शुकजातक

धाता च सैहिकेयश्च भुजङ्गो भुजगस्तथा ॥

शिखी केतुध्वजो धूम्रो मृत्युपुत्रोऽनिलस्तथा ।

क्रमशः कालपरिधिधूमार्द्धप्रहराह्वयाः ।

यमकंटककोदण्डमान्दिपातोपकेतवः ॥ ६ ॥

Sloka. 6. The Upagrahas in their order are Kala, Paridhi, Dhuma, Ardhaprahara, Yamakantaka, Kodanda Mandi, Patha and Upakethu.

NOTES.

There are nine Upagrahas for the nine planets.

The Sun's Upagraha is	(काल)	Kala
„ Moon's „ „	(परिधि)	Paridhi
„ Mars' „ „	(धूम)	Dhuma
„ Mercury's „ „	(अर्धप्रहर)	Ardhprahara
„ Jupiter's „ „	(यमकण्टक)	Yamakantaka
„ Venus' „ „	(कोदण्ड or इन्द्रचाप or कार्मुक)	Kodanda
„ Saturn's „ „	(मान्दि or गुळिक)	Mandi
„ Rahu's „ „	(पात or व्यतीपात)	Pata
„ Ketu's „ „	(उपकेतु)	Upaketu

For finding their several positions on any particular day Astrologers have certain conventions which are epitomised in the following quotations:—

(१) फलदीपिका.

चरं रुद्रदास्यं घटं नित्यतानं खनिर्मान्दिनाख्यः क्रमोणार्कवारात् ।

अहर्मानवृद्धिक्षयौ तत्र कार्यौ निशार्था तु वरेश्वरात्पञ्चमाद्याः ॥

दिश्याघटीनित्यतनुः खनीनां चन्द्रे हरस्याद्यमकण्टकस्य ।

अर्धप्रहारस्य भटानटेन स्तनौखनीचन्द्रखरौजयशः ॥

कालस्य फेनं तरुद्रादिष्व्यं वन्धो नटस्तेरनुसूचवारात् ।

एषां समं मान्दिद्वदेव तत्तन्नाख्याः स्फुटं लग्नवदत्र साध्यम् ॥

धूमो वेदगृहैस्त्रयोदशभिरप्यशैः समेते रवौ

स्यात्तस्मिन् व्यतीपातको विगलिते चक्रादथास्मिन् व्युते ।

चक्षुर्मैः परिवेष इन्द्रधनुरित्यास्मिन् व्युते मण्डलात्

अथष्टयंशयुते ऽत्र केतुरथ तत्रैकैर्युक्तो रविः ॥

(२) पराशर

नखलिसाधिके धूमे कृतिलिसाविहीनकाः

केतौ कार्या गुरोर्वाक्यादक्षपादावसानकाः ॥

धत्वारो राशयो भानौ युक्तभागास्त्रयोदश ।

धूमो नाम महादोषः सर्वकर्मविनाशकः ॥

धूमो मण्डलतः शुद्धो व्यतीपातोऽत्र दोषदः ।

सयद्भेन व्यतीपाते परिवेषस्तु दोषकृत् ॥

परिवेशश्च्युतचक्रादिभ्यः पापग्रहदोषदः ।

अत्यष्टयंशयुते चापे केतुखेटः परो विषम् ॥

एकराशिपुते केतौ सूर्यः स्यात्पूर्ववत्समः ।

अग्रकाशग्रहाग्नेते दोषाः पापग्रहाः स्मृताः ॥

When the length of day or night is 30 ghatikas, the position of Mandi (मान्दि) on the week days counting from Sunday onwards is at the end of ghatikas 26, 22, 18, 14, 10, 6 and 2 during daytime. These figures have to be proportionately increased or diminished according as the length of day chosen is greater or less than 30 ghatikas. But since the lords of the first 7 muhurtas in the night are counted, not from the lord of the week-day chosen, but from that of the 5th, the position of Mandi at night time will be different on the week days, viz: at the end of ghatikas 10, 6, 2, 26, 22, 18 and 14 respectively.

The position of Yamakantaka during daytime on weekdays is at the end of ghatikas 18, 14, 10, 6, 2, 26, & 22 : of Ardhaprahara, at the end of ghatikas 14, 10 and 6, 2, 26, 22 and 18 ; of Kala, at the end of ghatikas 2, 26, 22, 18, 14, 10 and 6.

The position of Dhuma is found by adding 4 signs, 13 degrees, 20 minutes to the figures for the Sun. Subtract Dhuma from 12 signs. The result is Vyathipatha. This increased by 6 signs becomes Parivesha or Paridhi. When Parivesha again is subtracted from 12 signs, we get Indrachapa. Add to this 16 degrees, 40 minutes ; Kethu is obtained. Kethu increased by one sign will give the figures for the Sun.

Dhanus, Karmuka and Chapa are all synonyms.

For detailed effects of the several Upagrahas occupying one or the other of the 12 bhavas, please refer to Brihatparasarahora.

Six of these (Mandi, Dhuma, Paridhi, Kodanda, Pata and Upaketu) however appear to have been specially noticed. The author has dealt with Mandi almost elaborately in Slokas 1 to 9 of Adhyaya IX. The remaining five are generally known as Dhumadi Panchagrahas (धुमादिपञ्चग्रहाः) and for their effects, see slokas 13-14 of Adhyaya XIV.

मानुः श्यामललोहितद्युतितनुश्चन्द्रः सितांगो युवा
 दूर्वाश्यामलकान्तिरिन्दुतनयः संरक्तगौरः कुजः ।
 मन्त्री गौरकलेवरः सिततनुः शुक्रोसितांगः शनिः
 चानलिकाकृतिदेहवानहिपतिः केतुर्विचित्रद्युतिः ॥ ७ ॥

Sloka. 7. The Sun possesses a form with dark-red-rays. The Moon is a youth with a white body. Budha (the Moon's son) has the lovely dark-green hue of Durva or bent grass. Kuja is of a pale red colour. Jupiter has a body of yellowish hue. Sukra has a white person. Sani is dark in form. Rahu has a body black in appearance. Ketu has a variegated aspect.

प्रकाशकौ शीतकरप्रभाकरौ ताराग्रहाः पञ्च धरासुतादयः ।
 तमः स्वरूपौ शिखिसिंहिकासुतौ शुभाः शशिज्ञामरवन्धुभार्गवाः ॥

Sloka. 8. The Moon and the Sun are luminous. The five planets beginning with Kuja are star planets. Ketu and Rahu are of the nature of darkness. The Moon, Mercury, Jupiter and Venus are auspicious. -

शीर्णेन्दुमन्दरविराडुशिखिश्चमाजाः

पापास्तु पापयुतचन्द्रसुतश्च पापः ।

तेषामतीव शुभदौ गुरुदानवेज्यौ

कूरो दिवाकरसुतश्चित्तिजौ भवेताम् ॥ ९ ॥

Sloka. 9. But the waning Moon, Saturn, the Sun, Rahu, Ketu and Mars are malign. Budha in conjunction with a malign planet is malignant also. Of those (styled benign planets), Jupiter and Venus are exceedingly auspicious (benefic). Saturn and Mars are exceedingly malefic (among the malignant planets),

About the malignity of weak Moon (क्षीणचंद्र) opinions are at slight variance. cf. (स्कंदहोरा) Skandahora

इन्द्रुः कृष्णचतुर्विंश्यां क्षीणो भवति नान्यदा ।

अथ यावत्कृष्णसावत्समे क्षीणतरो मतः ॥

Also

अमावास्यां चतुर्विंश्यां क्षीणचन्द्रो न सर्वदा

The Moon is therefore weak only on the 14th and 15th days of her waning. The Moon is generally a benefic.

cf. यवनेश्वर

क्रूरग्रहोऽर्कः कुजसूर्यजौ च पापौ शुभाः शुक्रशुक्राङ्गिजाः ।

But cf. स्कंदहोरा

क्षये सोमस्य सर्वे स्युर्बलिनोऽपि बलव्युताः ।

तस्य क्षीणत्वमेतावत्पापत्वे पर्यवस्यति ॥

अतः क्षीणः सपापः स्वात्कूर इत्यर्थमा पुनः ।

तस्मात्पापतरो ज्ञेयस्तान्धा भौमस्तथाविधः ॥

तस्यः शनिश्च तारश्च इत्येते पापसंज्ञिताः ।

Also गुणाकर

क्रूरग्रहाः कुजविवाकरसूर्यसुजुक्षीणेन्द्रवः शशिसुतः सहितस्तु तैः स्यात् ।

पूर्णचतुर्विंश्यां शुभः शुभसंज्ञिताः स्युस्तैः संयुतस्तु हि नरक्षिप्तसुतोऽपि सौम्यः ॥

Also सारावली

गुरुशुभशुक्राः सौम्याः सौरिकुजार्कास्तु निसर्गतः पापाः ।

शशिशोऽशुभसंयुक्तः क्षीणश्च निशाकरः पापः ॥

A very weak Moon must therefore be treated as malignant. Mercury is by nature a benefic planet. But his benefic qualities are so weak that he may better be classed as indifferent—neither benefic nor malefic.

cf. स्कंदहोरा

सौम्यो जहाति तद्योगे शुभतामियतैव सः ।

उच्यते पाप इत्येष द्वैविध्ये पर्यवस्यया ॥

He becomes really benefic or malefic according to his association. If he is associated with weak Moon, the Sun, Mars or Saturn, he is a malefic. When associated with the waxing Moon (शुक्लचंद्र), Jupiter or Venus he is a benefic. When he is alone, he is more a benefic than a malefic.

cf. यवनेश्वर

सौम्यस्तु सौम्यो ग्यसिमिश्रितो न्यैर्वर्णैः स्वतुल्यप्रतिमत्त्वमेति ॥
(वर्णस्तु तुल्यप्रकृतित्वमेति is another reading).

Also वसिष्ठ

सूर्यभौमशनिराहुकेतवः क्रूरसंज्ञस्वचराः अयचन्द्रः ।
पूर्णचन्द्रगुरुशुक्रचन्द्रजाः सर्वकर्मसु हि सौम्यस्वचराः ॥

शुक्रादिकस्य दशके प्रथमे तु मध्य-
वीर्यो द्वितीयदशकेऽतिशुभप्रदोऽसौ ।

चन्द्रस्तृतीयदशके बलवर्जितस्तु

सौम्येक्षणादिसहितो यदि शोभनः स्यात् ॥ १० ॥

Sloka. 10. In the first period of ten days of the lunar month which consists of bright and dark halves, the Moon is of moderate strength. During the second period of ten days, he is very auspicious. During the third period of ten days he has no strength, but he will prove auspicious if he possesses the advantages such as being aspected by benefic planets.

cf. यवनेश्वर

मासे तु शुक्रप्रतिपत्प्रवृत्तेराद्ये शशी मध्यबलो दशाहे ।
श्रेष्ठो द्वितीयेऽल्पबलस्तृतीये सौम्यैस्तु दृष्टो बलवान् सदैव ॥

रव्यारराहुमन्दाश्च पृष्ठे नोद्यन्ति सर्वदा ।

शिरसा शुक्रचन्द्रज्ञा जीवस्तुभयतो व्रजेत् ॥ ११ ॥

Sloka. 11. The Sun, Mars, Rahu and Saturn always rise with the hinder part appearing in front. Venus, the Moon and Mercury rise with the head foremost. Jupiter goes both ways.

दिवाकरज्ञौ विहगस्वरूपौ सरीसृपाकारयुतः शशाङ्कः ।

पुरन्दराचार्यसितौ द्विपादौ चतुष्पदौ भानुसुतक्षमाजौ ॥ १२ ॥

Sloka. 12. The Sun and Mercury are of the form

of a bird. The Moon has the shape of a reptile. Jupiter and Venus are bipeds. Saturn and Mars are quadrupeds.

जलाशयौ चन्द्रसुरारिवन्धौ बुधालयग्रामचरौ गुरुद्वौ ।

कुजाहिमन्दध्वजवासरेशा भवन्ति शैलारविमंचरन्तः ॥१३॥

Sloka. 13. The Moon and Venus are resting in water (water-dwellers). Jupiter and Mercury haunt villages which are the seats of learned men. Mars, Rahu, Saturn, Ketu and the Sun haunt mountains and forests

बालो धराजः शशिजः कुमारकल्लिशुद्रुः षोडशवत्सरः सितः ।

पञ्चाशदका विधुरब्दसप्ततिः शताब्दसंख्याः शनिराहुकेतवः ॥१४॥

Sloka. 14. Mars is (indicates) a child. Mercury is a boy. Jupiter is a person 30 years old. Venus is 16 years of age. The Sun is a person of 50 years. The Moon is one of 70 years. Saturn, Rahu and Ketu are each a hundred years old.

cf. शुक्रजातक

बालवयस्को भौमः कुमारवेषो बुधो गुरुस्तिशत् ।

शुकः षोडशवर्षो रविश्च पञ्चाशदब्दश्च ॥

चन्द्रः सप्ततिवर्षः शतवर्षं शनिराहुकेतोः स्यात् ।

येषां प्रसृतिसमये सदसत्फलदायकः खेटः ॥

बलसहितः स्वावस्थाकालस्वरूपं विशेषतः कुर्यात् ।

शाखाधिपा जीवसितारबोधना धातुस्वरूपव्युचरौ कुजारुणौ ।

मूलग्रधानौ तुहिनाकरार्कजौ जीवौ सितायौ तु विमिश्रमिन्दुजः ॥

Sloka. 15. Jupiter, Venus, Mars and Mercury are lords of the four Vedas viz Rik, Yajus, Saman and Atharvana. Mars and the Sun are planets of the nature of minerals. The Moon and Saturn mainly partake of the

character of a root. Venus and Jupiter represent the animal kingdom. Mercury represents a mixture.

First half. प्रयोजनम्- शाखेशबले उपनयनादि प्राशास्त्यम्

Latter half. But according to पराशर

राक्षारपङ्कचन्द्राश्च विज्ञेया धातुखेचराः ॥

मूलग्रहौ सूर्यशुक्रावपरा जीवसंज्ञकाः ॥

दीप्तः स्वस्थः प्रमुदितः शान्तः शक्तः प्रपीडितः ।

दीनः खलस्तु विकलो भीतोऽवस्था दश क्रमात् ॥१६॥

बोधत्रिकोणोपगतः प्रदीप्तः स्वस्थः स्वगेहे मुदितः सुहृद्भे ।

शान्तस्तु सौम्यग्रहवर्गयातः शक्तोतिशुद्धः स्फुटरश्मिजालैः ॥१७॥

हाभिभूतस्त्वतिपीडितः स्यादरातिराश्यंशगतोतिदीनः ।

खलस्तु पापग्रहवर्गयोगाग्नीचेतिभीतो विकलोऽस्तयातः ॥१८॥

Sloka. 16 Blazing, confident (self-possessed), happy, calm, capable, tortured, dejected, base, failing and afraid are the words describing the ten conditions of a planet in their order.

Sloka. 17. A planet is blazing when he is in his exaltation or Moolatrikona; he is confident in his own house; happy in a friend's house; calm, when he has reached the varga of a benefic planet. He is capable when he shines bright with unclouded splendour.

Sloka. 18. He is tortured when overcome by another planet. He is exceedingly dejected when he occupies an Amsa (अंश) or portion belonging to an enemy's sign. He is base by union with the Varga of a malefic planet. He is greatly afraid when he is in his depression. He is failing when he has set or disappeared.

cf. गुणाकर

दीप्तः स्वोद्यगतः स्ववेदमनि भवेत् स्वस्थस्तथा हर्षितो
 भिन्नर्क्षे शुभवर्गगो गगनगः शान्तः प्रविष्टो बुधैः ।
 शक्तो राक्षसवितानभृच्च विकलः सूर्याशुलुप्तद्युतिः ।
 दीनो नीचगतः खलोऽरिविजितः खेटार्विता पीडितः ॥
 दीप्ते प्रतापविजिताखिलशत्रुपक्षो
 लक्ष्मीयुतः समदकुञ्जरराजकेलिः ।
 स्वस्थे गृह्णाश्वमणिधान्यकुटुम्बयुक्तः
 सेनापतिर्भवाति हन्यखिलारिपक्षम् ॥
 कनकयुवतियुक्तो हर्षितो निर्जितारिः
 ससुखधनविलासो धर्मधीयुक् प्रशान्ते ।
 वसनकुसुमकान्ताकेलिरिष्टस्य शक्ते
 व्रजति गतधनत्वं दैन्ययुक्तस्तु दीने ॥
 स्थानच्युतः क्षतधनो विकलेऽरिभीतिः
 स्वात्पीडिते गदयुतो बहुदुःखशोकः ।
 दुःखान्वितो गतधनो वनितावियुक्तो
 देशान्तरं व्रजति वीतसुहृत्खलास्थे ॥

Also सारावली

दीप्तः स्वस्थो मुदितः शान्तः शक्तो निपीडितो भीतः ।
 विकलः खलश्च कथितो नव प्रकारी ग्रहो हरिणा ॥
 स्वोद्ये भवति च दीप्तः स्वस्थः स्वगृहे सुहृद्गृहे मुदितः ।
 शान्तः शुभवर्गस्थः शक्तः स्फुटकिरणजालश्च ॥
 विकलो रविलुप्तकरो ग्रहाभिभूतो निपीडितश्चैवम् ।
 पापगणस्थश्च खलो नीचे भीतः समाख्यातः ॥
 दीप्ते विचरति पुरुषः प्रतापविषमाम्निदग्धरिपुधर्मः ।
 लक्ष्म्यालिङ्गितदेहो गजमदसंसिक्तभृष्टः ॥
 स्वस्थः करोति जन्मनि रत्नानि सुखानि कनकपरिवारान् ।
 नृपतेर्दण्डपतित्वं गृह्णाश्वमणिदुग्धपरिवृद्धिम् ॥
 मुदिते विलसति मुदितो विलासिनीकनकरत्नपरिपूर्णः ।
 विजितसकलारिपक्षः समस्तसुखभाङ्गनरा भवति ॥
 शान्ते प्रशान्तचिन्तः सुखधनभागी महीपतेः सचिवः ।
 विद्वान् परोपकारी धर्मपरा जायते पुरुषः ॥

स्त्रीवस्त्रमाद्यगन्धैर्विलसति पुरुषः सदा विततकीर्तिः ।

द्वेषितः सर्वजनस्य च शक्ताख्ये भवति विख्यातः ॥

दुःस्वैर्ग्राधिमिररिभिः प्रपीड्यते पीडिताख्ये तु ।

देशादेशं विचरति बन्धुवियोगाभिसन्तप्तः ।

बहुसाधनोऽपि राजा प्रध्वस्तबलः प्रपीडितो रिपुणा ॥

नाशमुपयाति विजितो भीते दैन्यं परं प्राप्तः ।

स्वस्थानपरिभ्रष्टः क्लिष्टो मलिनः प्रयाति परदेशम् ॥

विध्वस्तबलो विकले रिपुबलसंचकितचित्तश्च ।

स्त्रीभरणदुःखतप्तः समस्तधननाशकलुषितमनस्कः ।

न जहाति शोकभारं कथमपि खलसंश्लिप्ते पुरुषः ॥

वर्णास्ताम्रसितारक्तहरितापीतकर्बुराः ।

कृष्णकान्तिरिनादीनां नष्टादौ च प्रकीर्तिताः ॥ १९ ॥

Sloka. 19. Red, white, reddish, green, yellowish, variegated and black are the colours of the planets from the Sun onwards. The same colours are declared to belong to them in queries regarding lost articles, etc.

cf. गुणाकर

ताम्रः श्वेत शोणनीलातिपीतः श्वित्रः कृष्णश्चेति सूर्यादिवर्णोः ।

Also सूर्यजातक

ताम्रः शुभ्राणि रक्तानां तथा हरितपीतयोः ।

विचित्रासितयोः सूत मन्मुखाः स्वामिनः स्मृताः ॥

प्रयोजनं तु जन्मयात्राप्रभादौ बलिष्ठग्रहवर्णवृक्षलाभः । अन्यथा हासिकराः

ग्रहदीप्तये तत्तद्गुणपुष्पैर्दिक्स्वामिपूजा कार्येति

द्रव्याणि ताम्रमणिकांचनमुक्तिरौप्य-

मुक्तान्ययश्च दिननाथमुखग्रहाणां ।

वन्धुबुध्णमुखहरीन्द्रशचीविरिंच-

मुख्या दिवाकरमुखादधिदेवाताः स्युः । २० ॥

Sloka. 20 The substances ascribed to the planets from the Sun onwards are copper, gems, gold, alloy of metals, silver, pearls and iron. Fire, water, Kumara

(Kartikeya), Vishnu, Indra, Indrani, and Brahma are the presiding deities of the planets from the Sun in their order.

cf जातकरबमाला

ताम्रं स्याम्मणिहेममिश्रितमतो रौप्यं तु मुक्तायसी
प्रसे जन्मनि वा बलाधिकतरास्त्राभाधिकं चिन्तयेत् ।
अत्र स्वगृहे स्थितगुरोः सुवर्णमपि वेदितव्यम् ॥ एतदुक्तं बादरायणेन
अर्कस्य ताम्रं मणयो हिमंशोभौमस्य हेमेन्दुसुतस्य शुक्तिः ।
जीवस्य रौप्यं स्वगृहे स्थितस्य तस्यैव हेमोशनसश्च मुक्ता ॥
सीक्षणांशुदेहप्रभवस्य ससिं कृष्णायसं च प्रवदन्ति तज्ज्ञाः ।

प्रयोजनं च सूक्तिकागृहे बलवद्गृहधातुमता वाच्या तच्छुभदशायां तद्व्याख्यातः
अथाशुभदशायां तद्व्याख्यानमिहोया । *Vide also Adhyaya XVIII-sl. 19.* For
the deities of the several planets cf. यवनेश्वर

देवा गृहाणां जलवीहिविष्णुप्रजापतिस्कन्दमहेन्द्रदेव्यः ।

चन्द्रार्कचान्द्रार्कजभौमजीवशुक्रांश्च यज्ञेषु यजेत शक्यत् ॥

तथा चौरनामानयने बलवद्गृहोक्तदेवतापर्यायनाम वक्तव्यः । तथा च यात्रा-
यां गृहदेवतां संपूज्य तद्दिशं यायात् ।

माणिक्यं दिननायकस्य विमलं मुक्ताफलं शीतगो-
महिषस्य च विद्रुमं मरकतं सौम्यस्य गारुत्मतम् ।

देवेज्यस्य च पुष्परागमसुराचार्यस्य वज्रं शने-
नारिं निर्मलमन्ययोश्च गदिते गोमेदवैडूर्यके ॥ २१ ॥

Sloku. 21. The ruby is the Sun's precious stone; a pure spotless pearl that of the Moon. Coral belongs to Mars. Mercury's precious stone is the emerald shaped like the bird Garuda. Topaz belongs to Jupiter. Venus owns diamond. Saturn's gem is the stainless sapphire. Agate and the lapislazuli or turkois are said to belong to the remaining planets Rahu and Ketu respectively.

स्थूलाम्बरं नूतनचारुचेलं कृशानुतोयाहतमध्यमानि ।

दृढांशुकं जीर्णमिनादिकानां वस्त्राणि सर्वे मृनयो वदन्ति ॥२२॥

Sloka. 22. All the sages say that the articles of apparel appropriate for the Sun and other planets are a thick cloth, a new fine robe, one singed by fire, a cloth washed in water, an ordinary garment, a durable mantle and a rag respectively.

Cf.— बृहज्जातक

वस्त्रं स्थूलमभुक्तमग्निकहतं मध्यं दृढं स्फाटितम् (अर्कात्)

Also जातकरलमाला

स्थूलं नूतनमेव बह्विकहतं वस्त्रं जलैराहतं

मध्यस्थं दृढमेव जीर्णमिदं रग्यादितन्निवृत्तयेत् ॥

Also. सारावली

वस्त्राणां स्थूलाहतशिखिजलहतमध्यदृढसुजीर्णानाम् ॥

प्रागादिका भानुसितारराहुमन्देन्दुविदेवपुरोहिताः स्युः ।

शुक्रारचन्द्रज्ञसुरेज्यमन्दा वसन्तमुख्यत्वधिपा दृगाणैः ॥ २३ ॥

Sloka. 23. The Sun, Venus, Mars, Rahu, Saturn, the Moon, Mercury and Jupiter are respectively the lords of the quarters East, South-east, South, Southwest, West, Northwest, North and North-east respectively. The lords of the six seasons reckoning from Vasantha are Venus, Mars, the Moon Mercury, Jupiter, and Saturn according to the Drekkanas or the third portions of a sign presided over by them.

NOTES.

c/. सारावली

भानुः शुक्रः शमपुलः सैहिकेयः शनिः शशी ।

सौम्यस्त्रिदशमन्त्री च प्राच्यादि दिग्धीश्वराः ॥

दिक् स्वामिप्रयोजनं तु केन्द्रस्थो गृहे सूतिकागृहद्वारज्ञानम् । इतनष्टादिषु चोत्तरीर्गमनीयदिकज्ञानम् प्रयोजनं सारावल्यां

पावकजलगुहकेशवशक्रशचीवेधसः पतयः ॥
 सूर्यादिगूहदैवतमन्त्रैः समभिपूज्य तामाशाम् ।
 कनकगजवाहनादीन् प्राप्नोति नृपोऽरितः शीघ्रम् ॥

ऋतुस्वामिप्रयोजनं तु नष्टजातके ऋतुनिर्देशः स च लभे यो गूहो भवति तद्वशेन कार्यः । यदि च लभे न कोऽपि गूहः तदा द्वेष्माणस्वामिवशेन । यदि च लभे व्याधाः गूहाः भवन्ति तदा बलवद्ग्रहवशेन । तथा च मणित्यः

व्याधैर्लभोपेतैर्यो बलवान् तद्ग्रहस्तु निर्देशः ॥ इति

*The Planets and the seasons indicated by them:—*These are useful in finding out the proper seasons (of birth) in the case of lost horoscopes.

If there is a planet in the Lagna, then the season typified by that planet should be predicted. When there are more than one planet in the Lagna, then it is with reference to the strongest planet. If there is no planet in the Lagna, it is only in that case that the season should be predicted with reference to the planet owning the Lagna Drekkana.

The six seasons, their approximate periods and their lords are given in the following statement:—

Name of the Season		Approximate period. From To		Lord of the Season.
1 वसन्त	(Vasanta)	20th March	19th May	Venus
2 ग्रीष्म	(Grishma)	20th May	19th July	Mars
3 वर्ष	(Varsha)	20th July	19th Sept	Moon
4 शरद्	(Sarat)	20th Sept.	19th Novr	Mercury
5 हेमन्त	(Hemanta)	20th Novr	19th Januy	Jupiter
6 शिशिर	(Sisira)	20th Januy	19th March	Saturn

Application of the principle.— Suppose the Sun (in progression as per any system) to be afflicted by the Moon. The result will be ill-health and bad things to the native in Grishma (ग्रीष्म)

The Moon afflicting Mercury by progression will bring ill-health in Sarat Ritu (शरदृतु). Good things may be similarly predicted for the periods if there be good aspects.

Suppose for example the Moon has progressed to Aswini Nakshatra afflicted by Mars square opposition Saturn in a horoscope at the same time. We have then to say that troubles began in February and March (शिशिर-Sisira Saturn's) and very badly in May and June (Grishma—Mars').

	P. Moon		
			Mars
		Saturn	

देवतोयतटवह्निविहाराः कोशगेहशयनोत्करदेशाः ।

मानुपूर्वनिलयाः परिकल्प्या वैष्मकोणनिलयावहिकेत् ॥ २४ ॥

Sloka. 24. A shrine, a shore or river-bund, a fire place, a pleasure-ground, a treasury, a bed-chamber, and a heap of rubbish are to be assigned as the places of the planets from the Sun onwards. Rahu and Ketu have their places in the corners of a house.

NOTES.

१/ वृहज्जातक

“देवाग्निविहारकोशशयनशित्युत्करेशाः क्रमात्” (भर्कात्) । प्रयोजनं यकचति ग्रहो ग्रहाकेस्थाने प्रसवज्ञान-इतनहादेक्षीरादेः तदेवस्थानं ब्रह्मस्य च ॥

The articles of apparel of the several planets (mentioned in sloka 22), the places assigned to them (Sl. 24) and the substances

ascribed to them (sl. 20) are marshalled for purposes of reference in the following statement.

Planets	Their appropriate places	Their articles of apparel	Substances ascribed to them
Sun ...	Temples, places of worship ...	Coarse cloths	Copper
Moon ...	Marshy places ...	New cloths ...	Jewel (मणि- Mani)
Mars ...	Fire places such as Kitchen, Engine rooms, etc. ...	Burnt cloths ...	Gold
Mercury ...	Play grounds ...	Wet cloths ...	Alloys
Jupiter ...	Treasure room ...	Medium cloths	Silver
Venus ...	Harems ...	Excellent cloths	Pearls
Saturn ...	Hillocks, useless places	Rags, torn cloths	Iron

Application of the above—Suppose the Moon in progression (as per any system) comes in trine to Venus. It has to be predicted that the person will get or wear new and good clothes. Suppose the Sun is square to Mars. We must say that cloths will be set fire to by accidents. In the case of a nativity for example, the Moon, as ruler of the 4th house indicating investments, in conjunction with Saturn means useless marshy lands, etc.

लंकादिक्ष्णासरिदंतमारः सितस्ततो गौतमिकान्तभूयः ।

विन्ध्यान्तमार्यः सुरनिम्नगान्तं बुधः शनिः स्वातु हिमाचलान्तम् ॥

Sloka. 25. Mars' territory extends from Lanka to the river Krishna. Sukra's sway prevails from the last-mentioned boundary up to the river Gautamika. Jupiter

rules from hence up to Vindhya. From Vindhya to the Ganges lies the region of Mercury. Saturn has his sway over the country from the Ganges up to the Himalayas.

विप्रौ जीवसितौ दिनेशरुधिरौ भूपालकौ वैश्यराट्
इन्दुः शूद्रकुलाधिपः शशिसुतो मन्दोन्त्यजानां पतिः ।
आदित्यामरमन्त्रिशितकिरणाः सत्त्वप्रधानग्रहाः
शुक्रश्चै सरजोगुणौ शनिधरापुत्रौ तमः स्वामिनौ ॥ २६ ॥

Sloka. 26. Jupiter and Venus are Brahmins. The Sun and Mars are Kshatriyas. The Moon is a Vaisya. Mercury is the lord of the Sudra community. Saturn is the leader of the outcasts. The Sun, Jupiter and the Moon are planets typifying सत्त्व-Satva (purity, goodness). Venus and Mercury are essentially the planets of passion. Saturn and Mars own तमस्-Tamas or darkness as their distinguishing characteristic.

(1st half) cf. गुणाकर

वागीशशुक्रवय भानुभौमौ शीतद्युतिः शीतकागमजश्च ।

द्विजातिकानामधिपा भवन्ति शनैश्चरः सङ्करसम्भवानाम् ॥

Also बृहज्जातक

विप्रप्रदितः शुक्रगुरु कुजाकौ शशी बुधश्चेत्यसितोऽन्त्यजानाम् ॥

But according to पाराशर the Vaisya community is represented by the Moon and Mercury and the Sudras by Saturn. cf.

गुरुशुक्रौ विप्रवर्णौ कुजाकौ क्षत्रियौ द्विज ।

शशिसौम्यौ वैश्यवर्णौ शनिः शूद्रो द्विजोत्तम ॥

प्रयोजनं ह्यनष्टादिषु ग्रहबलान् चौरादीनां जातिज्ञानं तदुक्तं च यथो
जातिश्च लग्नपादिति-एवमपघातेन वर्णोपघातो वाक्यः

Just as the four castes have been apportioned to the planets, it has to be inferred that the four Upayas (चतुर्विधोपाय-chatur-vidhopaya) viz (1) साम Sama, (2) दान-Dana, (3) भेद Bheda and (4) दण्ड-Danda

have also been assorted to the planets, thus: To Jupiter and Venus-साम-Sama; to Mars and the Sun- दण्ड-Danda; to the Moon- दान-Dana and to Mercury and Saturn- भेद Bheda.

cf. संग्रामविजय

साक्षोभृग्वज्जिरसौ दण्डाधीशौ दिवाकरोर्वजौ ।

दानाधिपः सशक्रो भेदस्य बुधार्कपुत्रौ च ॥

Further, the division of the planets into (1) biped (2) quadruped (3) winged and (4) reptile is also hinted cf. कृष्णाय

सूर्यात्मजेन्दुपुत्रौ पक्षिसमानौ सरीसृपश्चन्द्रः ।

द्विपदौ भृगुदेवगुरु चतुष्पदौ भूमिपुत्राकौ ॥

(*Later half*) These gunas should be ascertained after examining the strength of the planets owning, occupying and aspecting the lagna and the Rasi occupied by the Moon. But it must be remembered that the planet in whose Trimsamsa the Sun is situated plays a prominent part in moulding the guna of the native cf. गुणाकर

सत्त्वं शशीज्योष्णकराः सितज्ञौ रजस्तमः इमातनयार्कपुत्रौ ।

यस्याध्वन्वांशगतो दिनेशस्तत्तुल्यसत्त्वादिगुणो नरः स्यात् ॥

वराहोऽपि । स्वल्पजातके

“सत्त्वं रजस्तमो वा त्रिंशांशे यस्य भास्करस्तादृक् ” ॥

अधगुणस्वरूपं

यः सार्विकस्तस्य दयास्थिरत्वं सत्यार्जवं ब्राह्मणदेवभक्तिः ।

रजोधिकः काश्यकलाशतस्त्रीसंसक्तचित्तः पुरुषोऽतिघूरः ॥

मिश्रैर्गुणैर्मिश्रगुणस्वभावा भवन्ति सर्वेऽपि शरीरभाजाः ॥ इति

नन्वर्कस्येन्दोश्च त्रिंशांशकाभावात् अनयोः सत्त्वादिगुणनिरूपणं व्यर्थं स्यादिति चेन्न । यतो बलवद्भूद्वशादपि प्रकृतिर्भवति । तदुक्तं देवकीर्तिना “बलवन्निगुणो भवेज्जातः” इति । अत्र त्रिंशांशकतो गुणविचारो मुख्यः । यदाह श्रीसूर्यः “यस्य त्रिंशांशगश्चाहं तुल्यगो जातको भवेत्”

नराकारा भानुक्षितिजगुरवः शुक्रशशिर्नौ

वधूरूपौ पण्डप्रकृतिपुरुषौ मन्दशशिशौ ।

वियत्क्षोणीतेजःपवनपथमामेव पतयः

सुराचार्यज्ञारद्युमणिसुतदेवारिसचिवाः ॥ २७ ॥

Sloka. 27. The Sun, Mars and Jupiter are males. Venus and the Moon are females. Saturn and Mercury are eunuchs. Jupiter, Mercury, Mars, Saturn and Venus are respectively the lords of Ether, Earth, Fire, Air and Water.

(*Latter half*) cf. बृहज्जातक

“शिशिभूतारयोमरुद्गगानां वशिनो भूमिसुनादयः क्रमेण”
प्रयोजनं स्वदशायां महाभूतकृतां छायां व्यज्जति । वदयति च ।
छायां महाभूतकृतां च सर्वेऽभिप्राययन्ति स्वदशामवाप्य ।
कम्पनिवारकम्बरजान् गुणांश्च नासास्यत्वकृदक्षरगानुमेयान् ॥

कक्षायां क्रमशो दिनेशतनयाज्ज्योतिर्मचक्राश्रिताः
छायासूनुगुरुश्चमाजदिनकृत्शुकेन्दुपुत्रेन्दवः ।
मज्जास्त्रायुवसास्थिशुक्ररुधिरत्वग्धातुनाथाः क्रमा-
दाराकांज्यादिनेशशुक्रशशभृतारासुताः कीर्तिताः ॥ २८ ॥

Sloka. 28. The planets in the zodiac reckoned *serialim* from Saturn in accordance with the length of their orbits are Saturn, Jupiter, Mars, the Sun, Venus Mercury, and the Moon. Mars, Saturn, Jupiter, the Sun, Venus, the Moon and Budha are respectively declared to be the lords of the following constituent elements of the body: marrow, muscle, fat or grease, bone, semen, blood, and skin.

NOTES.

(*First half*) *Vide* Sloka 71. *infra*.

(*Latter half*) cf. बृहज्जातक

स्त्रायवस्थसूक्ष्मगय शुक्रवसे च मज्जा
मन्दार्कचन्द्रबुधशुक्रसुरेयभौमाः ॥

प्रयोजनं तु जन्मकाले यो ग्रहो बलवान् तत्प्रवृत्तिकः तद्वस्तुसारम्ब तात्काक
जातो भवति—यद्वा हतनष्टप्रसे एवं विधिरूपाभौरादयः व्याधितप्रसे च करनस्वामि
कम्पनवाक्तास्वामिभवेन तद्ग्रहोक्तवा पीडा च चक्रवर्त्तनादि ॥

All diseases mentioned in Chapter VI are based upon this :
i. g. Mercury governs skin diseases. Venus governs venereal diseases. Jupiter governs brain diseases, such as madness, etc. The Moon governs diabetes, menstrual diseases, etc.

लवणकटुकषायस्वादुतिक्ताम्लमिश्राः

शशिरविशनिजीवारासुरेज्यङ्गनाथाः ।

अयनदिवसपक्षर्वन्दमासध्वनेषा

रविकुजसितसौम्या मन्दजीवेन्दवश्च ॥ २९ ॥

Sloka 29. Saline, pungent, astringent, sweet, bitter acid, and mixed flavours have for their lords the Moon, the Sun, Saturn, Jupiter Mars Venus and Mercury. The Sun, Mars, Venus, Mercury, Saturn, Jupiter and the Moon sway over periods of half a year, a day, half a month, two months, a year, a month and a muburta (2 ghatikas or 48 minutes) respectively.

NOTES.

Planet		Period		Flavour
The Sun	...	Half a year	...	Pungent
The Moon	...	श्रण (Kshana— 48')	...	Saltish
Mars	...	One day	...	Bitter
Mercury	...	Two months	...	Mixed
Jupiter	...	One month	...	Sweet
Venus	...	15 days	...	Sour
Saturn	...	One year	...	कषाय—Kashaya

Application of the principle—If illness is indicated by Saturn, it is long-standing: if indicated by Mars, it is of short duration. This should be applied with reference to Chapter VI.

Cf.— बृहज्जातक

अयनक्षणत्रासरर्तवो मासार्द्धं च समाश्च भास्करात् ।

कटुबलवर्णतिक्तमिश्रिता मधुराग्लौ च कषाय इत्यपि

(First half) प्रयोजनं—आधानकाले यो बलवान् तदुत्तरसस्व दोहदो गर्भिण्या भवति

Also. मारावर्त्तः

मासि तृतीये स्त्रीणां दोहदको जायतेऽवश्यम् ।

मासाधिपस्वभावैर्विलग्नयोगादिभिश्चान्यत् ॥

भोजनाश्रये च प्रभ्रे गुहोदये तच्चवांशे वा (तद्ब्रह्मलग्ननवांशवशात्) तद्वसाम्बि तभोजनं वक्तव्यम्

(Latter half) अयनादिस्वमिप्रयोजनमाह मणित्थः (कल्याणवर्मा च)

लग्नांशकपतितुल्यः कालो लग्नोदितांशसमतुल्यः ।

वक्तव्यो रिपुविजये गर्भाधानेऽथकार्यसंयोगे ॥

अस्यार्थः । लग्ने यावन्तो नवांशाः उदिता भवन्ति तावत् संख्यः कालोऽंशकः स्वामिवशेन वक्तव्यः । तद्यथा यदि नवांशस्वामी रविर्भवति तदा तावदयनान्तरं कार्यसिद्धिर्भवति—एवं चन्द्रे तावन्मुहूर्तान्तरं भौमे तावद्दिनान्तरमित्यादि ज्ञेयम् एवं प्रभल्लग्न्यात् प्रसवेऽपि कालो ज्ञेयः केचित्तु प्रभल्लग्न्ये यस्य ग्रहस्य नवांशकोदयो भवति स च ग्रहस्तस्माच्चवांशकाद्यावत्संख्ये नवांशे भवति तत्संख्यो नवांशस्वामिग्रह वशोनायनादि वा कालो वक्तव्य इत्याहुः ॥

Suppose at the time of a query, the Vrischika Navamsa in the Mithuna lagna to have risen (2 signs 4 degrees 12 minutes), and the position of Mars, the lord of Vrischika, to be 9 signs 11 degrees 13 minutes. The period typified by the same planet is a day. According to the first view, Vrischika Navamsa being the 2nd in the Mithuna lagna, the completion or success of the business has to be predicted to happen in 2 days. According to the second view, as Mesha, the Navamsa occupied by Mars, happens to be the 6th when counted from Vrischika, the time in which the success or otherwise is expected to occur will be 6 days.

Find the planet that is strongest at the time of Adhana (आधान). The pregnant woman will desire (long for) food mixed with the flavour typified by this particular planet

पादेक्षणं भवति सोदरमानराश्यो-
 र्धं त्रिकोणयुगलेऽखिलखेचराणाम् ।
 पादोनदृष्टिनिचयश्चतुरस्रयुग्मे
 संपूर्णदृग्बलमनंगृहे वदन्ति ॥ ३० ॥
 अनिरतिबलशाली पाददृग्वीर्ययोगे
 सुरकुलपतिमन्त्री कोणदृष्टौ शुभः स्यात् ।
 त्रितयचरणदृष्ट्या भूकुमारः समर्थः
 सकलगगनवासाः सप्तमे दृग्बलाढ्याः ॥ ३१ ॥

Sloka. 30. Astrologers say that all the planets cast a quarter glance at the 3rd and 10th houses; half a glance at the 5th and 9th; three quarters of a glance at the 4th and 8th; and a full eye at the 7th.

Sloka. 31. Saturn is exceedingly powerful when he has his strong quarter-glance. Jupiter is auspicious in his oblique or angular aspect. Mars is potent with his three-quarter-glance. All the planets in general have strength of aspect on the 7th house.

NOTES.

c/. सारबली

संपश्यन्ति स्थानात् सदा ग्रहाश्चरणवृद्धितः सर्वे ।
 त्रिदशत्रिकोणचतुरस्रसप्तमानां फलं क्रमेणैव ॥
 पूर्णं पश्यति रविजस्तृतीयदशमं त्रिकोणमपि जीवः ।
 चतुरस्रं भूमिसुतो धूमं च सितार्कशशिबुधाः कमलाः ॥

The following from Parasara (पराशर) regarding Rahu drishti (राहुदृष्टि) will be of interest:

सुतमदननवान्ते पूर्णदृष्टिं तमस्य युगलदशमगेहे चार्द्धदृष्टिं वदन्ति ।
 सहजशिपुविपश्यन् पाददृष्टिं मुनीन्द्रा निजभवनमुपेतो लोचनान्धः प्रदिष्टः ॥

To calculate the correct Drigbala (दृग्बल) of planets, please see chapter 2 of Sripatipaddhati (श्रीपति पद्धति)

अथोर्ध्वदृष्टी दिननाथमौमौ दृष्टिः कटाक्षेण कवीन्दुसन्वोः ।

शशांकगुर्वोः समभागदृष्टिरधोक्षिपातस्त्वहिनाथशन्वोः ॥ ३२ ॥

Sloka. 32. The Sun and Mars look upwards. Venus and Mercury look sideways. The Moon and Jupiter look evenly. The looks of Rahu and Saturn incline downwards.

स्वोच्चतिकोणस्वसुहृद्गणराश्यंशवैशेषिकवर्गवन्तः ।

आरोहवीर्याधिकविंदुकास्ते स्वेचारिणः स्थानबलाधिकाः स्युः ॥ ३३ ॥

नीचारिपापस्वगयोगनिरीक्ष्यमाणा-

स्तद्वर्गसन्धिलघुविंदुरंशकाश्च ।

आदित्यरश्मिपरिभूतपराजितास्ते

दृष्ट्यादिशक्त्यसहिताश्च न शोभनाः स्युः ॥ ३४ ॥

Sloka. 33. Planets have predominant strength of position (स्थानबल-Stthanabala) when they occupy the Vaiseshika Vargas (*Vide* Adhyaya I, *Sloka. 44. Supra.*) produced by the combination of three or more of the Vargas enumerated below:—

स्वेच्च-Swochcha (the planet's own exaltation sign), स्वत्रिकोण-Swathrikona (the planet's Moolathrikona), स्वसुहृद्-Swasuhrid (the planet's friend's house), स्वद्रेकाण-Swadrekkanā (the planet's own Drekkana), स्वराशि-Swa Rasi (the planet's own house), स्वांश-Swa-amsa (the planet's own Navamasa), and being in the ascendant possess numerous benefic dots (more than 4, *vide* Adhyaya 10, on Ashtaka Varga).

Sloka. 34. Planets which do not possess benefic aspect or other such good influences may not prove auspicious when they are in their depression, or in conjunction with inimical or malefic planets or aspected

by them or in their Vargas or in the Sandhis or have fewer points (in the Ashtaka Varga) or when they occupy the bad portions of a sign, or when they are eclipsed by the Sun's rays or overcome in planetary war.

NOTES.

The positional strength of planets will be better understood by a reference to Sripati's rules on the subject, *Vide* Sripatipad-dhati श्रीपति पद्धति *Adhyaya* IV-sl 8

विलम्बपातालवधूनभोगा बुधमरेज्यौ भृगुसुनुचन्द्रौ ।

मन्दो घरासुनुदिवाकरौ चेत् क्रमेण ते दिग्बलशालिनः स्युः ॥३५॥

Sloka. 35. Mercury and Jupiter have their दिग्बल-Digbala or strong quarter in the East or Lagna. Venus and the Moon have it in the North or 4th bhava. Saturn has it in the West or 7th bhava; the Sun and Mars in the South or the 10th bhava.

cf. बबनेश्वर

गुर्विन्दुजौ पूर्वविलग्नसंख्यौ नमःस्बलस्यौ च दिवाकरौ ।

सौरौऽस्तगः शुक्रनिशाकरौ तु जले स्थितावग्न्यबलौ भवेताम् ॥

Also सारावली

लग्ने जीवशुधौ दिवाकरकुजौ व्योम्नि मरे भास्करि-
बन्धाविन्दुसितौ दिशाकृतामिदं

Also श्रीपतिपद्धति, *Adhyaya* III, sl. 7 and 8.

निशीन्दुमन्दावनिजाः परेहनि स्वकीयहोरादिनमासवत्सराः ।

सितादिषष्ठद्वयगाः शुभाऽशुभा बुधः सदा कालजरीर्यशालिनः ३६

Sloka. 36. The Moon, Saturn and Mars have कालबल-Kalabala or temporal strength at night; the rest during the day. Each planet is strong in his hour, day, month and year. The benefic and malefic planets have strength in the bright and dark halves of the month respectively. Mercury is always strong.

cf. इष्टजातक

निशि शशिकुजसौराः सर्वदा शोऽहि चान्ये

बहुलसितगताः स्युः क्रूरसौम्याः क्रमेण ।

अयनदिवसहोरामासपैः कालवीर्यम्

The reader will see that the author has referred to six of the sub-divisions of Kalabala (कालबल) in this sloka, *Viz.* (1) Natonnatabala (नतोन्नतबल), (2) Pakshabala (पक्षबल), (3) Varshapabala (वर्षपबल) (4) Masapabala (मासपबल), (5) Dinapabala (दिनपबल), (6) Horapabala (होरापबल) cf. Sripatipaddhati (श्रीपतिपद्धति); *Adhyaya-III, Slokas-9-14.*

Also cf. सारावली

जीवार्कास्फुजितोऽहि विच सततं मन्देन्दुमौमा निशि

होरामासदिनाब्दपाश्च बलिनः सौम्याः सितेऽभ्येऽसिते ।

जैत्रा वक्रममागमोपगसितज्ञारामरेज्यासिता

दिव्याशायनगेन्दुतिग्मकिरणौ चेष्टाबलांशधिकाः ।

सौम्याक्षेपयुता महीसुतमुखाश्चेष्टाबलाढ्याः क्रमाद्

नैसर्गस्य बलाधिकाः शनिकुजज्ञाचार्यशुकेन्दिनाः ॥३७॥

Sloka 37. Venus, Mercury, Mars, Jupiter and Saturn, when in their retrograde motion or in conjunction with the Moon, are considered to be victorious (in planetary war. The Sun and the Moon are strong in the Uttarayana or Northern course. The motional strength of the planets taken in regular order from Mars is additive in the northern course. Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun rise successively in natural strength (नैसर्गिकबल-Naisargikabala)-

cf. सारावली

रुद्रामे जयिनो विलोमगतयः संपूर्णगात्रो ग्रहाः

सूर्येन्दू पुनरुत्तरेण बलिनौ सत्योक्तचेष्टाबले ॥

उत्तरमयनं प्राप्ताः शुक्रकुजार्केन्द्रसंघ्रिणो बलिनः ।

ग्राम्य शशिरविपुत्रौ द्वयेऽपि शशिजः स्ववर्गस्थः ॥

Also इहञ्जातक

उदगग्रमे रविशीतमयूखौ वक्रसमागमगाः परिशेषाः ।

विपुलकरा युधि चोत्तरसंस्थाश्चेष्टितवीर्ययुताः परिकल्प्याः ॥

The words समागमोपग in the text have been used in a purely technical way, the meaning being "when in conjunction with the Moon" cf. "समागमगाः चन्द्रेण सहिताः बलिन एव, चन्द्रेण संयोगो ग्रहाणां समागम-शब्दो वाच्यः" (उत्पलः)

cf. श्रीपतिपद्धति *Adhyaya-III-15 & 16.*

Also शम्भुहोराप्रकाश

वक्रो रणे चोत्तरगो विधत्ते चेष्टाबलं चन्द्रसमागमेऽपि ॥

For details regarding the effects of the several kinds of balas, please refer to Saravali (सारावली)-Ch. V. Slokas-28-46.

क्रमेण दृक्स्थाननिसर्गचेष्टादिककालवीर्याणि च षड्वलानि ।

सुधाकरेष्विन्दुशरेन्दुशैलभेदानि तानि प्रवदन्ति सन्तः ॥ ३८ ॥

Sloka. 38. Professors of Astrology say that the six kinds of strength (षड्वल-Shadbala) taken in the following order namely दृक्बल-Drigbala (strength of aspect), स्थानबल-Stthanabala (positional strength), निसर्गबल-Nisargabala (natural strength), चेष्टाबल-Cheshtabala (motional strength), दिग्बल-Digbala (directional strength), कालबल-Kalabala (temporal strength) have varieties indicated by the numbers 1, 5, 1, 5, 1, 7.

NOTES.

Here the author wants to mention the number of sub-divisions of the several kinds of balas, viz.,

(1) Drigbala (दृक्बल) is by itself one;

(2) Stthanabala (स्थानबल) consists of 5 sub-divisions, viz; (i) Uchhabala (उच्चबल) (ii) Sapthavargajabala (सप्तवर्गजबल) (iii) Yugma-yugmabala (युग्मायुग्मबल) (iv) Kendradibala (केन्द्रादिबल) and (v) Drekanabala (द्विकणबल)

(3) Nisargabala (निसर्गबल) is by itself one and has no sub-division.

(4) Cheshtabala (चेष्टाबल) is said to consist of 5 sub-divisions; what these are, it is not exactly known. [i Vakra (वक्र), ii Samagama

(समागम), iii 'Udagayanabala (उदगयनबल) iv Ayanabala (अयनबल), and v Yuddhabala (युद्धबल)]. *Vide Slokas 16½ to 18, Adhyaya III of Sripatipaddhati.*

(5) Digbala (दिग्बल) is by itself one.

(6) Kalabala (कालबल) is composed of (i) Natonnatabala (नतोन्नतबल) (ii) Pakshabala (पक्षबल) (iii) Dinarathrithribhagabala (दिनरात्रिर्त्रिभागबल) (iv) Varshapabala (वर्षपबल), (v) Masapabala (मासपबल), (vi) Dinapabala (दिनपबल) and (vii) Horapabala (होरापबल).

सरूपषष्ठ्यंशविषष्टिकांशा मृगादिरीयोपगद्बलाख्याः ।

क्रमेण तद्योगभवं ग्रहाणां बलं हि पूर्णं त्रिपदं दलं वा ॥ ३९ ॥

Sloka 39. 60th parts and 360th parts (of a Rupa) joined to certain Rupas or whole numbers represent the shadbalas of planets as following the strength of their position in the signs Makara etc (अयनबल-Ayanabala). The strength of planets is full, three-quarters or half according to the varying intensity of the forces making up the aggregate of षड्बल-Shadbala

अर्धाधिकं षट्कमिनस्य सूरः शुक्रस्य पञ्चाधिकमर्धरूपम् ।

सोमैन्दुपुत्रस्य बलं षडिन्दोः सौरारयोः सायकरूपमंख्या ॥ ४० ॥

Sloka. 40. The Sun and Jupiter have $6\frac{1}{2}$ Rupas each ; Venus has $5\frac{1}{2}$ Rupas ; 7 are assigned to Mercury ; the Moon gets 6 ; Saturn and Mars have 5 Rupas as their पूर्णबल Purnabala

cf. फलदीपका

सार्धानि षट् तीक्ष्णकरो बलीयान् चन्द्रस्तु षट् पञ्च वसुध्वराजः ।

ससेन्दुसूक्तो रविवद्वरोस्तु सार्धानि पञ्चाथ सितो बली स्यात् ॥

मंदस्तु पञ्चैव हि षड्बलानां संयोग एवापरथाऽन्यथा स्युः ।

पवं गहाणां स्वबलो बलानि विचिन्त्य सम्यक् कथयेत्फलानि ॥

अन्योन्यतः सोदरलाभमानपातालवित्तव्ययराशिसंस्थाः ।

तत्कालमित्राणि स्वगा भवन्ति तदन्ययाता यदि शत्रवस्ते ॥ ४१ ॥

Sloka. 41. Planets are mutually friendly for the time being when they occupy the 2nd and the 12th, the 3rd and the 11th, or the 4th and the 10th places from one another. They are inimical if they occupy other positions

This sloka gives only the तात्कालिक friendship of planets due to their occupying certain houses.

cf. शम्भुहोराप्रकाश

10 3 11 4 2 12

तात्कालिकाः स्युः सुहृदो नभोगाः क विक्रमायाम्बुधनम्बय. स्थाः ।

1 7 8 9 5 6

एकक्षससाष्टम धर्म पुत्रोपगारिगालो रिपवो निरुक्ताः ॥

मैत्राधिकं भावतः कैश्चिदुक्तं नैतच्छ्रीपत्यादिकानां मतं हि ।

लभे नैसर्गाद्यथा स्थानसंस्थैः सैतैर्मैत्रीयोगपूर्वं विचिन्त्यम् ॥

मित्राणि भानोः कुजचन्द्रजीवाः शत्रुः सितार्की शशिजः समानः

चन्द्रस्य मित्रे दिननायकज्ञौ समा गुरुक्षमाजसितासिताः स्युः ॥४२॥

आरस्य मित्राणि रवीन्दुजीवाश्चान्द्री रिपुः शुक्रशनी समानौ ।

सूर्यासुरेज्यौ सुहृदौ बुधस्य समाः शनीज्यावनिजास्त्वरीन्दुः ॥४३॥

सूर्यारचन्द्राः सुहृदस्तु सूरः शत्रू सितज्ञौ रविजः समानः ।

मित्रे शनिज्ञौ भृगुनन्दनस्येन्द्रिनावरी जीवकुजौ समानौ ॥ ४४ ॥

मन्दस्य सूर्येन्दुकुजाश्च शत्रवः समः सुरेज्यः सुहृदौ सितेन्दुजौ ।

तत्कालनैसर्गिकतश्च पंचधा पुनः प्रकल्प्यास्त्वतिमित्रशत्रवः ॥४५॥

Sloka. 42. The Sun's friends are Mars, the Moon and Jupiter. Venus and Saturn are his enemies. Mercury is neutral towards him. The Moon's friends are the Sun and Mercury. Jupiter, Mars, Venus and Saturn, are neutral.

Sloka. 43. Mars' friends are the Sun, the Moon, and Jupiter. Mercury is his enemy. Venus and Saturn are neutrals to him. The Sun and Venus are friends of

Mercury, Saturn, Jupiter and Mars are his neutrals, and the Moon is his enemy.

Sloka. 44. The Sun, Mars and the Moon are the friends of Jupiter. His enemies are Venus and Mercury; Saturn is neutral to him. Saturn and Mercury are the friends of Venus. His enemies are the Sun and the Moon. Jupiter and Mars are his neutrals.

Sloka. 45. The enemies of Saturn are the Sun, the Moon and Mars. Jupiter is neutral towards him. Venus and Mercury are his friends. The planets are to be deemed exceedingly friendly or inimical by their being friendly or inimical both naturally and for the time being. Thus planets are divided into 5 classes, viz. (1) मिथु—Mithra, (2) अधिमिथु—Adhimithra, (3) शत्रु—Sathru, (4) अधिशत्रु—Adhisathru and (5) सम—Sama.

NOTES.

In order to find out the natural friendship or otherwise of planets with respect to any one of the rest, the following general rule is laid down by सत्याचार्य—Satyacharya: *Viz.*,

सुहृदस्त्रिकोणभवनाद्ग्रहस्य सुतमे व्यथेऽथ धनभवने ।

स्वजने निधने धर्मे खोद्ये च भवन्ति नो शेषाः ॥

Planets are friendly to any given planet when they happen to own the 5th, 12th, 2nd, 4th, 8th, and 9th houses counted from the planet's Moolatrikona Rasi, or when they happen to own the planet's exaltation Rasi. The rest are his enemies.

Place the planet in its Moolatrikona and mark the 2nd, 12th, 5th, 9th, the planet's exaltation Rasi, the 8th and the 10th. Planets twice invited become friends; planets once invited become acquaintances and planets that are uninvited become enemies. But the Sun and the Moon become friends on a single invitation (as each owns only a single sign in the Zodiac).

The Sun invites Mars twice, Jupiter twice, the Moon once and Mercury once. Venus and Saturn are uninvited. Therefore Mars,

Jupiter, and the Moon are the friends of the Sun, and Mercury his acquaintance. Venus and Saturn are his enemies. Similarly in the case of other planets. cf. बृहज्जातक

सत्यापके सुहृदस्त्रिकोणभवनात् स्वात् स्वाभ्यधीधर्मपाः

स्वोच्चायुःसुखपाः स्वलक्षणाविधेर्नान्यैर्विरोधादिति ॥

But Yavaneswara holds the following view:

रवेर्गुरुमित्रमतोऽन्यथान्ये गुरोस्तु भौमं परिहृत्य सर्वे ।

चान्द्रेरनर्का भृगुनन्दनस्य स्वर्केदुवर्जं सुहृदः प्रदिष्टाः ॥

भौमस्य शुक्रः शशिशच मित्रे इन्दोर्बुधं देवगुरुं च विधात् ।

सौरस्य मित्राण्यकुजेन्दुसूर्याः शेषान् रिपून्विद्वि नृणां च तद्वत् ॥

Only some authorities hold the above view and not all, says Varahamihira

cf. बृहज्जातक

जीवा जीवबुधौ सितेन्दुतनयौ व्यर्का विभौमाः क्रमा-

द्वीन्द्वर्का विकुक्केन्द्रिन्द्रनाश्च सुहृदः केषांचिदेवं मतम् ॥

For friends of Rahu and Ketu, the following is stated in सर्वार्थचिन्तामणिः—Sarwartthachinthamani :

राहोस्तु मित्राणि कवीज्यमन्त्राः केतोस्तथैवात्र वदन्ति तज्ज्ञाः ॥

द्वयोः सुहृत्वं त्वतिमित्रता भवेद्द्विधारयस्ते तु सदातिशत्रवः ।

सुहृत्समत्वं सुहृदेव केवलं रिपुः समारिस्त्वरिमित्रतासमः ॥ ४६ ॥

Sloka. 46. If there is friendliness both naturally and temporarily on the part of a planet, he is a great friend. Those that are enemies both ways are deadly foes invariably. That planet is but a friend which has the character of being friendly and neutral from the two points of view, while the one which has the character of being neutral and inimical is an enemy. A planet that is inimical in the one case and friendly in the other is to be taken as neutral.

रविः स्थिरः शीतकरधरः स्यादुग्रः कुजश्चन्द्रसुतस्तु मित्रः ।

शुक्रः सुरेज्यो भृगुजो लघुश्च शनिः सुतीक्ष्णः कथितो मृगीन्द्रैः ॥४७॥

Sloka. 47. Sages say that the Sun is steadfast ; the Moon is wandering (unsteady); Mars is violent; Mercury has a mixture of diverse qualities; Jupiter is gentle; Venus is light or easy and Saturn is harsh.

क्रमाच्चरागद्विशरीरभानामुपान्त्यधर्मस्वरगास्तदीशाः ।

खरेशमान्दिस्थितराशिनाथा ह्यतीव वाधाकरस्वेचराः स्युः ॥ ४८ ॥

Sloka. 48. In the case of moveable, immoveable and dual signs, planets occupying respectively the 11th, 9th and the 7th houses from them or their lords will prove exceedingly troublesome planets if they happen to own at the same time the houses occupied by the lord of Khara (खर) or Mandi (मान्दि).

Vide infra Adhyaya XVIII sl.30. For (खर) Khara, Vide V-56 infra.

सूर्यादात्मपितृप्रभावनिरुजाशक्तिश्रियश्चिन्तयेत्

चेतोबुद्धिनुपप्रसादजननीसंपत्करश्चन्द्रमाः ।

सत्त्वं रोगगुणानुजावनिरिपुञ्जातीन्धरासूनुना

विधाबन्धुविवेकमातुलसुहृदाकर्मकृद्बोधनः ॥ ४९ ॥

Sloka. 49. A person ought to divine about his own self, father, influence, health, vigour and fortune from the Sun. It is the Moon that determines the character of one's heart, understanding, royal favour, mother and affluence. It is through Mars that a person can ascertain his own courage, disease, characteristic qualities, younger brother, lands, foes and blood-(parternal) relations. It is Mercury that influences one's learning, relatives in general, discrimination, maternal uncle, friends, speech and action.

प्रज्ञावित्तशरीरपुष्टितनयज्ञानानि वागीश्वरात्

पत्नीवाहनभूषणानि मदनव्यापारसौख्यं मृगोः ।

आयुर्जीवनमृत्युकारणविपत्संपत्प्रदाता शनिः

सर्वेणैव पितामहं तु शिखिना मातामहं चिन्तयेत् ॥५०॥

Sloka. 50. One ought to conjecture about one's own genius, wealth, physical development, sons and knowledge by referring to Jupiter. Information regarding one's wife, vehicles, ornaments, love affairs and pleasures is to be sought through Venus. It is Saturn that settles a person's period of life, livelihood, the cause of death, his adversity and prosperity. One ought to guess about one's paternal grand father through Rahu and about the maternal grandfather through Ketu.

धूमणिरमरमन्त्री भूसुतः सोमसौम्यौ

गुरुरिनतनयारौ भार्गवो भानुपुत्रः ।

दिनकरदिविजेज्यौ जीवमानुजमदाः

सुरगुरुरिनयनुः कारकाः स्युर्विलग्नात् ॥ ५१ ॥

Sloka. 51, The Karakas of the Bhavas beginning with the Lagna or the rising sign are (1) The Sun (2) Jupiter (3) Mars (4) The Moon and Mercury (5) Jupiter (6) Saturn and Mars (7) Venus (8) Saturn (9) The Sun and Jupiter (10) Jupiter, the Sun, Mercury and Saturn (11) Jupiter and (12) Saturn.

cf. पराशर

सूर्यो गुरुः कुजः सोमो गुरुभौमः सितः शनिः ।

गुरुश्चन्द्रसुतो जीवो मन्दश्च भावकारकाः ॥

कामावनीनिन्दनराशियाताः सितेन्दुपुत्रामरवन्द्यमानाः ।

अरिष्टदास्तेऽस्त्रिलजातकेषु सदाष्टमस्थः शनिरिष्टिदः स्यात् ॥५२॥

Sloka. 52. Venus, Mercury and Jupiter when they occupy respectively the 7th, the 4th and the 5th houses from the Lagna are indeed harmful in all horo-

scopes. Saturn in the 8th house from the Lagna gives invariably what is agreeable.

NOTES.

The harmful yogas as given by Manthreswara in his फलदीपिका are as follow:

धर्मे सूर्यः शीतगुर्वम्बुभावे शौर्ये भौमः पञ्चमे देवमन्त्री ।
कामे शुक्रश्चाष्टमे भानुपुत्रः कुर्यात्तस्य क्लेशमित्याहुर्नये ॥

प्रतापशाली चतुरस्रदेहः श्यामारुणाङ्गो मधुपिङ्गलाक्षः ।
पित्तात्मकः स्वल्पकचाभिरामो दिवाकरः सत्वगुणप्रधानः ॥ ५३ ॥

Sloka. 53. Possessed of energy, of a square-built body, black-red in mien, of eyes bright as wine, of a bilious nature, lovely with his limited quantity of hair, the Sun consists chiefly of the quality of goodness.

cf. सारावली

स्वल्पाकुम्भितमूर्धजः पदमतिर्मुल्यस्वरूपस्वनो
नात्युच्चो मधुपिङ्गचारुनयनः शूरः प्रचण्डः स्थिरः ।
रक्तश्यामतनुर्निगूढचरणः पित्तास्थिसारो महान्
गम्भीरश्चतुरस्रकः पृथुकरः कौसुम्भवासा रविः ॥

संचारशीलो मृदुवाग्विवेकी शुभेक्षणश्चारुतरस्थिराङ्गः ।
सदैव धीर्मास्तनुवृत्तकायः कफानिलात्मा च सुधाकरः स्यात् ॥ ५४ ॥

Sloka. 54. The Moon has phlegm and wind in his composition, and is given to rambling. His speech is soft; he is discriminating. He has fine eyes; his limbs are firm and exceedingly lovely. He is always sensible, with a figure slim, but round.

cf. सारावली

सौम्यः कान्तविलोचनो मधुरवाग्मीरः कृशाङ्गो बुधा
प्राष्ठुः सूक्ष्मनिकुम्भितासितकचः प्राज्ञो मृदुः सात्विकः ।
चारुर्वातकफात्मकः म्रियसखो रक्तैकसारो घृणी
दृढवीर्यु रतल्लोऽतिसुभगः शुभ्राम्बरश्चन्द्रमाः ॥

कूरेक्षणस्तरुणमूर्तिरुदारशीलः

पित्तात्मकः सुचपलः कृशमध्यदेशः ।

संरक्तगौररुचिरावयवः प्रतापी

कामी तमोगुणरतस्तु धराकुमारः ॥ ५५ ॥

Sloka. 55. Mars has fierce eyes, a youthful appearance and generous disposition. He has bile in his composition; he is exceedingly fickle. He has a slender waist. His limbs are fine and of a reddish hue. He is energetic and lustful; and his tendencies are towards the quality of Thamas (तमस्) or darkness.

cf. सारावली

इत्थः पिङ्गललोचनो दृढवपुर्दीप्ताग्निक्रान्तिश्चलो

मज्जावानरुणाम्बरः पटुतरः दूरश्च निष्पन्नवाक् ।

इत्थाकुट्टितदीप्तकेशतरुणः पित्तरामकन्तामस-

श्रण्डः साहसिको पिघातकुशलः संरक्तगौरः कुजः ॥

दूर्वादिलघुतितनुः स्फुटवाक् कृशाङ्गः

स्वामी रजोगुणवतामतिहासलोलः ।

हानिप्रियो विपुलपित्तकफानिलात्मा

सद्यःप्रतापविभवः शशिजश्च विद्वान् ॥ ५६ ॥

Sloka. 56. Mercury has a person green as the blade of Durva or panic grass. He has a distinct articulation. He is spare and thin. He is the sovereign of those who are endowed with the quality of रजस्-Rajas or passion. He is exceedingly fond of fun. He delights in damage. He has plenty of bile, phlegm and wind in his composition; he has a wealth of ready energy and is a sage.

cf. सारावली

रक्तान्तायतलोचनो मधुरवाग्दूर्वादलव्यामल-

स्ववसरोऽतिरजोधिकः स्फुटवचाः स्त्रीतस्त्रिदोषाज्जकः ।

इहो मध्यमरूपवान् सुनिपुणो वृत्तः शिराभिस्ततः
सर्वस्यानुकरोति वेषवचनैः पालाशवासा बुधः ॥

बृहद्बुदरशरीरः पीतवर्णः कफात्मा
सकलगुणसमेतः सर्वशास्त्राधिकारी ।
कपिलरुचिकचाक्षः सात्त्विकोऽतीव धीमान्
अलघुनृपतिचिह्नः श्रीधरो देवमन्त्री ॥ ५७ ॥

Sloka. 57. Jupiter possesses a big-bellied body ; his colour is yellow. He is of a phlegmatic temperament. He possesses all virtues ; is endowed with an aptitude for every science. His eyes and hair are brown. He possesses the quality of goodness or purity. He is exceedingly intelligent. His person is graced with marks of royalty not to be despised.

cf. सरावली

ईषत्पिङ्गललोचनश्रुतिधरः सिंहाच्छनादः स्थिरः
सखाख्यः सुविशुद्धकाञ्चनवपुः पीनोन्नतोरस्थलः ।
इहो धर्मरतो विनीतनिपुणो बद्धोत्कटाक्षः क्षमी
स्यात्पीताम्बरधृक्कफात्मकतनुर्मधःप्रधानो गुरुः ॥

असितकुटिलकेशः श्यामसौन्दर्यशाली
समतररुचिराङ्गः सौम्यदृक्कामशीलः ।
अतिपवनकफात्मा राजसः श्रीनिधानः
सुखबलसुगुणानामाकरश्चासुरेज्यः ॥ ५८ ॥

Sloka. 58. Venus has black curled hair. He is dark-brown and handsome. His limbs are very symmetrical and lovely. He has sefteyes and an amorous disposition. He has much wind and phlegm in his composition and is endowed with Rajas (राजस्) or the quality of passion. He has an amplitude of grace, ease, vigour and all kinds of excellence.

cf. सारावली

चारुर्दीर्घभुजः पृथूस्त्वदनः शुक्राधिकः कान्तिमान्
कृष्णाकुम्भितसूक्ष्मलम्बिचिकुरो दूर्वादलश्यामलः ।
कामी वातकफात्मकोऽतिसुभगम्बिभ्राम्बरो राजसो
लीलावाग्मतिमान्विशालनयनः स्थूलांसवेशः सितः ॥

काठिन्यरोमावयवः कृशात्मा दूर्वासिताङ्गः कफमारुतात्मा ।
पीनद्विजश्चारुपिशङ्गदृष्टिः सौरिस्तमोबुद्धिरतोलसः स्यात् ॥ ५९ ॥

Sloka. 59. Saturn has stiff hair and limbs ; he is lean. His body is dark as Durva grass. His composition has phlegm and wind in it. He has large teeth and eyes of a fine reddish brown. He is intent on dark designs and disposed to inactivity.

cf. सारावली

पिङ्गो भिन्नविलोचनः कृशतनुर्दीर्घः मिरालोऽलसः
कृष्णाङ्गः पवनारसकोभितपिशुनः स्नाय्वाततो निर्वृणः ।
मूर्खः स्थूलनखद्विजोऽतिमलिनो रुक्षोऽशुचिस्तामसो
रौद्रः क्रोधपरो जरापरिणतः कृष्णाम्बरो भास्करिः ॥

अर्केण मन्दः शनिना महीसुतः कुजेन जीवो गुरुणा निशाकरः ।
सोमेन शुक्रो सुरमन्त्रिणा बुधः बुधेन चन्द्रः खलु वध्यते सदा ६०

Sloka. 60. In planetary war, Saturn is overpowered by the Sun ; Mars by Saturn Jupiter by Mars ; the Moon by Jupiter ; Venus by the Moon ; Mercury by Venus ; and the Moon by Mercury.

स्वोच्चस्वकीयभवनस्वदृगाणहोरा
वारांशकोदगयनेषु दिनस्य मध्ये ।
राशिप्रवेशसमये सुहृदंशकादौ
मेषूरणे दिनमणिर्बलवानजस्रम् ॥ ६१ ॥

Sloka. 61. The Sun is invariably strong in the following positions:—his exaltation, his own house, his

Drekkana, his Hora, his week day, his Navamsa, his northern passage, the middle of day, the time of his entering a sign, the initial portion of the Navamsa of a friendly planet, and the tenth house.

चन्द्रः कर्किणि गोपतौ निजदिनद्रेक्काणहोरांशके

राश्यन्ते शुभवीक्षणे निशि सुखे याम्यायने वीर्यवान् ।

इन्दुः सर्वकलाधरो यदि बली सर्वत्र सन्धि विना

सर्वव्योमचरेक्षितस्तु कुस्ते भूपालयोगं नृणाम् ॥ ६२ ॥

Shloku. 62. The Moon has strength in Cancer, Taurus, his week day, his Drekkana, his Hora, his Navamsa, the end of a sign; when aspected by benefic planets; at night; in the 4th house; in his passage to the south of the Equator. The Moon with all the digits complete is strong in all positions except the Riksha Sandhis (*i. e.* the last quarters of Aslesha, Jyesta and Revati). The same when aspected by all the planets bring to men a royal destiny

आरः स्ववारनवभागद्विगणवर्गे

मीनालिकुंभमृगतुंबरयामिनीषु ।

वक्त्रे च याम्यदिशि राशिमुखे बलाढ्यो

माने कुलीरभवने च सुखं ददाति ॥ ६३ ॥

Shloka. 63. Mars has abundant strength in his own weekday, in his Navamsa, in his Drekkana, in the signs Meena, Vrischika, Kumbha, Makara and Mesha, during night time, in his retrograde movements, when he is in the southern quarter, and also in the initial portion of a sign. He gives prosperity when he is in the 10th house from the Lagna and also when he is in Kataka

कन्यानुद्युग्मभवने निजवारवर्गे

चापे विना रविमहर्निशमिन्दुबुधः ।

सौम्यायने च बलवानपि राशिमध्ये

लग्ने सदा यदि यशोबलवृद्धिदः स्यात् ॥ ६४ ॥

Sloka. 64. Mercury is mighty in Kanya and Mithuna, in his weekday, in his own Varga, in Dhanus, when without the Sun, by day as well as by night, in his northern passage (that portion of the ecliptic which lies to the north of the Equator) and in the middle of a sign. He invariably promotes fame, strength and prosperity if he be in the rising sign.

मीनालिचापक्रटके निजवर्गवारे

मध्यंदिनोदगयने यदि राशिमध्ये ।

कुंभे च नीचभवनेपि बली सुरेज्यो

लग्ने सुखे च दशमे बहुवित्तदः स्यात् ॥ ६५ ॥

Sloka. 65. Jupiter is powerful in Meena, Vrischika, Dhanus and Kataka, in his own Varga and weekday, at mid-day, in his passage to the north of the Equator, in the middle of a sign, in Kumbha, as also in his depression sign. He gives much wealth when in the rising sign, in the fourth as well as in the 10th house from the Lagna.

स्वोच्चस्ववर्गदिवसे यदि राशिमध्ये

शत्रुध्ययानुजगृहे हिबुके पराद्धे ।

शुद्धे च शीतकरसंगमवक्रचारे

शुक्रोल्लास्य पुरतो यदि शोभनः स्यात् ॥ ६६ ॥

Sloka. 66. Venus is auspicious in his exaltation sign, in his Varga, in his weekday, when in the middle

of a sign, in the 6th, 12th, 3rd and the 4th houses from the Lagna, in the afternoon, in his conjunction with the Moon, in his retrograde motion and when he is in advance of the Sun.

मन्दस्तुलामकरकुंभगृहे कलत्रे

याम्यायने निजदृगाणदिने दशायाम् ।

अन्ते गृहस्य समरे यदि कृष्णपक्षे

वक्त्रे समस्तभवनेषु बलाधिकः स्यात् ॥ ६७ ॥

Sloka. 67. Saturn is predominant in Thula, Makara, Kumbha, in the 7th house from the Lagna, in his passage to the south of the Equator, in his own Drekkana, weekday and Dasa, in the concluding portion of a sign, in planetary war, in the dark half of a month, and in all the twelve signs when retrograde.

NOTES.

But according to Garga, Saturn in Tula, Dhanus or Meena identical with the Lagna is capable of conferring royalty on the native; for he says.

तुलाकोदण्डमीनानां लग्नसंस्थः शनैश्चरः ।

करोति भूपतिं जातमन्यराक्षौ गतायुषम् ॥

मेवालिकुंभतरुणीवृषकर्कटेषु

मेषूरणे च बलवानुरगाधिपः स्यात् ।

कन्यावसानवृषचापधरे निशाया-

मुत्पातकेतुजनने च शिखी बली स्यात् ॥ ६८ ॥

Sloka. 68. In Mesha, Vrischika, Kumbha, Kanya Vrishabha, Kataka, and in the 10th house from the Lagna, Rahu has strength. Ketu dominates over the concluding portion of Kanya, Vrishabha, Dhanus, the night-time generally and over a birth occurring at a period of any striking phenomenon such as an eclipse.

प्रोक्तप्रकारप्रबलान्विता ये मूलगतस्ते विबला भवन्ति ।

भावेषु योगेषु दशाकलेषु न सम्पत्तुकानि फलानि सन्ति ॥६९॥

Sloka. 69. Those planets which possess the strength described above become unavailing when they happen to be in the initial portion of a *भाव-bhava* or house as ascertained by *भावसूत्र-bhava sphuta* (correct calculations). Accordingly, none of the effects already described in so far as they relate to *Bhavas*, *yogas* and the various fortunes of a person's life can be expected to hold good in this case.

N. B. This interpretation is only tentative V. S.

अधोमुखा दिनेशस्य पूर्वपट्टस्थिता ग्रहाः ।

अपरार्द्धस्थिता भानोरूर्ध्वास्यः सुखविदाः ॥ ७० ॥

Sloka. 70. Planets in the six signs before the Sun are called *Prone*: Those in the six behind the Sun are *supine* and are productive of happiness and wealth.

मानामवस्थानगताः क्रमेण मन्दार्यभौमार्कसितश्चन्द्राः ।

तेषामवस्थानगतो बलीयान् राहुर्महीमण्डलपूर्वर्धे संस्थ ॥ ७१ ॥

Sloka. 71. Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon are the planets arranged *seriatim* according to the length of the time they abide in the zodiacal signs. Rahu whose position is at the topmost point of the Earth's orbit (ascending node) has predominating strength when he occupies a position below the planets above-mentioned i. e. when he is before or to the east of them

(This meaning is only tentative.)

सभानुरिदुः शशिजश्चतुर्थे गुरुः सुते भूमिसुतः कुटुम्बे ।

शुभुः सपत्ने रविजः कलत्रे विदग्धतस्ते विबला भवन्ति ॥७२॥

Sloka. 72. The Moon in conjunction with the Sun, Mercury in the 4th house from the Lagna. Jupiter in the 5th, Mars in the 2nd, Venus in the 6th, and Saturn in the 7th become barren of effect.

NOTES.

Saturn is said to have his full (दिग्बल) Digbala in the 7th house, *Vide sloka 35 supra.* It is therefore difficult to reconcile with the above the statement made in this sloka that he becomes barren of effect when in the 7th house.

राहुदोषं बुधो हन्यादुमयोस्तु शनैश्चरः ।

त्रयाणां भूमिजो हन्ति चतुर्णां दानवार्चितः ॥ ७३ ॥

पंचानां देवमन्त्री च षण्णां दोषं तु चन्द्रमाः ।

सप्तदोषं रविर्हन्याद्विशेषादुत्तरायणे ॥ ७४ ॥

Slokas 73-74. Mercury (when in strength) can counteract the evil caused by Rahu. Saturn (in a similar position) can counteract the evil influences of the former two combined; Mars (when in a position of advantage) can remove the evil caused by the three foregoing planets put together. Venus has power to nullify the evil caused by these four. Jupiter can destroy the evil worked by the previous five. The Moon can obviate the malefic influence of the six preceding. The Sun can remove the evil effects of the foregoing seven. This he does more effectually when he is in his northward course.

सदा शिरोरुग्ज्वरवृद्धिदीपनक्षयातिसारादिकरोगसंकुलैः ।

नृपालदेवादिदेवकिकरैः करोति चित्तव्यसनं दिवाकरः ॥ ७५ ॥

Sloka. 75 The Sun (when malefic) invariably produces mental incompetence through the instrumentality of the servants of a king, of Gods and of Brahmins in aggravation of such ailments as an aching head, raging fever, wasting consumption and dysentery.

पाण्डुदोषजलदोषकामिला पीनसादिरमणकृतामयैः ।

कालिकासुरसुवासिनीगणैराकुलं च कुरुते तु चन्द्रमाः ॥ ७६ ॥

Sloka. 76. The Moon (when malefic) causes trouble by means of diseases generally brought on by venereal indulgence, such as pallor, catarrh, jaundice and inflammation of the nose, and also with the aid of numerous female goblins and demonesses.

पीनबीजकफशूलपावकग्रंथिरुग्रगदारिद्र्यामयैः ।

वीरशैवगणभैरवादिभिर्भीतिमाशु कुरुते वरासुतः ॥ ७७ ॥

Sloka. 77. Mars (when malefic) quickly causes fear by a swelling of the scrotum, phlegm, weapons, fire, knotty tumours, boils and such diseases as are born of indigence; and also through the instrumentality of Siva's heroic hosts and the terrific forms of that deity.

गुणोदराद्वयसमीरकुष्ठमंदाभिः शूलग्रहणैरुगाद्यैः ।

बुधादित्रिणुप्रियदासभूतैरतीव दुःखं शशिजः करोति ॥ ७८ ॥

Sloka. 78. Mercury (when malefic) works much misery by producing wind imperceptibly in the regions of the privities and the stomach, by bringing on leprosy, indigestion, colic, diarrhoea and other diseases; and also through the instrumentality of spirits, the devoted servants of Vishnu of whom the leader is called Budha.

आचार्यदेवगुरुभूसुरशापदोषैः शोकं च गुल्मरुजमिन्द्रगुरुः करोति ।

कान्ताविकारजनिमेहरजासुराद्यैः स्वेष्टांगनाजनकृतैर्भयमासुरेज्यः ॥

Sloka. 79. Jupiter (when malefic) causes sorrow due to the evil effects of maledictions uttered by preceptors, Gods, parents and such other venerable people and Brahmins, as well as the disease of the spleen.

Venus produces peril through such causes as drink and diabetes arising from the diseases of the beloved women associated with a result induced by addiction to females endeared by excessive gallantry.

दारिद्र्यदोषजनिकर्मपिशाचचौरैः

क्लेशं करोति रविजः सह संधिरोगैः ।

कंडूमक्षरिपिपुक्कृत्रिमकर्मरोगैः

स्वाचारहीनलघुजातिगणैश्च केतुः ॥ ८० ॥

Sloka. 80. Saturn occasions distress, by leading to acts which the evils of poverty breed by means of fiends and thieves as also by diseases affecting the joints.

And Ketu causes the affliction by the itch, by an outbreak of smallpox, by machinations of enemies, by diseases in general and by the instrumentality of low outcast hordes.

करोत्यपस्वारमक्षरिरज्जुक्षुद्राकृमिप्रेतपिशाचभूतैः ।

उग्रध्वनाचारुचिह्नरोगैः विधुनुदश्वातिमयं नराणाम् ॥ ८१ ॥

Sloka. 81. Rahu causes great fear to men by means of epilepsy, smallpox, halter, flies, worms, ghosts, fiends and goblins; also by leading to suicides by hanging, because of diseases resulting in want of appetite and leprosy.

आधतमव्यभवनोपगता नमोगा-

धादित्वभूमितनयौ शनिशीतरश्मी ।

जीवासुरेद्रसचिवौ फलदाः क्रमेण

तारासुतः सकलकालफलप्रदः स्यात् ॥ ८२ ॥

Sloka. 82. The planets shown in the following three pairs—the Sun and Mars, Saturn and the Moon,

Jupiter and Venus - respectively produce effect when they are in the beginning, the end and the middle of a sign. Mercury produces effect at all times

cf. इन्द्रजातक

विमकररुधिरौ प्रवेशकाले गुरुशुक्रौ भवन्त्यभ्यधातौ ।

रविशुक्राक्षिणौ विनिर्गम्यौ क्षितिजन्यः फलवस्तु सर्वकालम् ॥

Also पराशर

आरौ फलप्रदौ भौमरवी मध्ये सितायकौ ।

सर्वदा ज्ञः शशीमन्दस्त्ववसाने फलप्रदौ ॥

यद्वातकोपजनिताखिलरोगशान्त्यै

तन्नाथमाशु जपतर्पणहोमदानैः ।

संपूज्य रोगभयशोकविमुक्तचित्ताः

सर्वे नराः सुखयशोबलशालिनः स्युः ॥ ८३ ॥

Sloka. 83. Whenever diseases are caused by irritation of particular constituents of the body, people should, in view to allay all such diseases, propitiate the lord of the irritated constituents in question, by means of prayers, libations of water, oblations (thrown in the fire) and by liberal gifts. When their minds are by these means freed from apprehensions of disease and sorrow, they will become possessed of health, happiness, fame and strength.

बालः कुमारोऽथ युवा च वृद्धो मृतश्च राशावशुजि क्रमेण ।

त्रिंशच्छतैर्व्यस्ययतः समे स्युः एकैकशोशाः पुनरेव कार्याः ॥ ८४ ॥

Sloka. 84. In an odd sign, according to the number of degrees advanced, a planet is said to be in infancy, in boyhood, in adolescence, in advanced age and in *extremis*. But in an even sign, these several divisions have to be again made regularly in the reverse order.

NOTES.

cf. अथ ग्रहाणां बालाद्यवस्थाफलानि पराशरहोरायाम्
 बालो रसां (६) सौरसमे प्रविष्टस्ततः कुमारो हि युवाथ बृद्धः ।
 मृतः क्रमादुत्क्रमतः समर्धे बालाद्यवस्था कथिता ग्रहाणाम् ॥
 फलं तु किञ्चिद्विदितनोति बालधार्ढ्यं कुमारो यतते न पुंसाम् ।
 युवा समग्रं स्वचरोऽथबृद्धः फलं च बृद्धे मरणं मृताख्यः ॥

In some of the astrological works, these states or conditions of a planet are described as due to the nature of the Rasi occupied by it ; thus, a planet is Bala-बालः or in a state of infancy when it is placed in the house of a friend—some subdivide this condition into Athibala-अतिबालः and Bala-बालः. It is in a state of Kumara-कुमार or boyhood when in its own house (or in a Trikona Rasi according to some). It is said to be in Yuva-युवन् or a state of adolescence when it occupies a Trikona-त्रिकोण or Ucha Rasi-उच्चराशि; some recognise these as two distinct conditions and call them Yuva-युवा and Raja-राजा respectively——, and so on. Seperate effects are ascribed to each of these conditions and are declared to be felt during the dasa period of the planet concerned. *cf.*

अतिबालः समर्धस्थो बालो बन्धुगृहे स्थितः ।
 कुमारः स्वगृहस्थः स्यात्स्वत्रिकोणे युवा भवेत् ॥
 उच्चस्थानगतो राजा बृद्धः शत्रुगृहे स्थितः ।
 मृतनामातिनीचस्थो दशैवं स्थानतो भवेत् ॥
 सूर्यादुदितमात्रोसावतिबालः प्रकीर्तितः ।
 बालः सप्तशकादूर्ध्वं कुमारस्तु ततः परम् ॥
 वक्रारम्भे युवा प्रोक्तो वक्रकाले नराधिपः ।
 आसन्नास्तमये बृद्धो मृतोऽस्तङ्गत ईरितः ॥
 अतिबालदशाकाले जडो रोदनतत्परः ।
 बालस्य तु दशाकाले क्रीडासक्तः प्रहर्षितः ॥
 कुमारस्य दशाकाले विद्यासक्तश्चरेचरः ।
 यौवनस्य दशाकाले कामी भोगपरायणः ॥
 बृद्धस्य दशाकाले बलहीनो जडात्मकः ।
 मृतस्य दशाकाले मरणं याति निश्चयात् ॥

Also सारावली

॥ १ ॥

स्वमित्रक्षेत्रसंस्थानां गृहाणां बालसंज्ञिका ।
 स्वत्रिकोणगतानां च कुमारो नाम संशितः ॥
 ग्रहाणां स्वोच्चसंस्थानां युवराजः प्रकीर्तितः ।
 षष्ठक्षेत्रगतानां च बृद्धो नाम तथेरितः ॥
 नीचस्थानां ग्रहाणां च दशा मरणसंज्ञिता ।
 तत्तत्फलसमायुक्ता ग्रहाणां तु दशा भवेय ॥
 बालैः सुखी सुशीलश्च यौवनैरवनीश्वरः ।
 बृद्धैर्ध्याधिक्रमे बृद्धिर्मरणे मरणं व्ययम् ॥
 पुराणिनैः शुभस्वर्गैर्धराः सङ्गमरक्षिणो बलिनः ।
 निश्चेष्टैः सुकठोराः क्रूरा मूर्खाश्च जायन्ते ॥
 युवतिभवनस्थितेषु च मृदवः सङ्गमनीरुकाः पुरुषाः ।
 जलकुसुमवन्ननिरताः सौम्याः कदम्बाः स्वजनहृदाः ॥

उच्चोर्ध्वं स्वर्गवांशं च जागरूकं वदन्ति हि ।

मुहूर्तवांशकं स्वप्नं सुप्तं नीचारिर्भांशकम् ॥ ८५ ॥

Sloka. 85. That portion of a zodiacal sign in which a planet is in its exaltation and that Navamsa which is owned by it, they say, is its waking state. The Navamsa belonging to a friendly planet is its dreaming state, while its sleep is that portion wherein it is in its depression as also that which is owned by an enemy.

cf. पराशर—अवस्थादशं त्रिभागं च कल्पयित्वा पृथक् पृथक् ।

विषमादि क्रमेणैव समे वै विपरीतकम् ॥

विज्ञाय प्रथमं पुंसां जाग्रत्स्वप्नसुषुप्तिकाः ।

विशेषतः परीक्षा स्याज्जागरः कार्यसाधकः ॥

स्वप्नावस्था मध्यफला उपदेष्टा गुरुर्धृदि ।

निष्फला चरमावस्था ज्ञातव्या मुनिसत्तम ॥

Besides the ten Avasthas (अवस्थाः) or conditions described in slokas 16-18 *supra* and the three ones mentioned in the present sloka, there are some more Avasthas (अवस्थाः) which have been ascribed to the several planets due to their being placed in certain

positions. An accurate knowledge of these appears to be very essential for making correct predictions. It has often been seen that, in the case of 2 or more persons born at one and the same time (say in the same Laguna, in the same day, month and year), the phalas or effects are not at all similar but quite different. This is mostly due to the entire change in their Avasthas (अवस्थाः) in which the planets are situated in these horoscopes. For instance, one ought to naturally expect Santhanavridhi (सन्तानवृद्धि) if a benefic planet occupies the 5th house and Puthranasa (पुत्रनाश) if a malefic one should occupy the same. But it is stated that benefic planets in the Cheshta (चेष्टा) state in the Sayana (शयन) and Nidra Avasthas (निद्रा अवस्था) occupying the 5th house do more harm than good for progeny, while malefics in the same position and in the same conditions are capable of helping the Santhanavridhi (सन्तानवृद्धि) of the native. As the several Avasthas (अवस्थाः) of the planets are thus seen to play a very important part in moulding the nature of their effects during any birth, a detailed description of the same here will not be considered out of place.

भद्रभुतसागरे

गूहाणां पञ्चविधा भावाः शम्भुना गदितः पुरा ।

पुत्रसर्वं प्रयत्नेन लिख्यते च मयाऽधुना ॥

लज्जितां गर्वितश्चैव क्षुधितस्तृषितस्तथा ।

मुदितः क्षोभितश्चैव गूहभावाः प्रकीर्तिताः ॥

पुत्रगेहगतः खेटो राहुकेतुयुतो भवेत् ।

रविमन्दकुजैर्युक्तो लज्जितो गूह एव च ॥

गुरुस्थानगतो वाऽपि तिकोणेऽपि भवेत्पुनः ।

गर्वितः सोऽपि गदितो मुनिभिः कृतनिश्चयैः ॥

शत्रुगेही शत्रुयुक्तो रिपुदृष्टो भवेद्यदि ।

क्षुधितः स च विज्ञेयः शनियुक्तो यथा तथा ॥

जलराशौ स्थितः खेटः शत्रुणा चावलोकितः ।

क्षुभगूहा न पश्यन्ति तृषितः स उदाहृतः ॥

मित्रगेही मित्रयुक्तो मित्रेण चावलोकितः ।

गुरुणा सहितो यश्च मुदितः स प्रकीर्तितः ॥

रविणा सहितो यश्च पापाः पश्यन्ति सर्वथा ।

क्षोभितं ते विजानीयाच्छत्रुणा यदि वीक्षितः ॥

येषु येषु च भावेषु गृहास्तिष्ठन्ति सर्वथा ।
 क्षुधितः क्षोभितो वाऽपि स नरो दुःखमाजनः ॥
 एवं क्रमेण बोद्धव्यं सर्वभावेषु पण्डितैः ।
 बलाबलविचारेण वक्तव्यः फलनिर्णयः ॥
 जम्बोद्व्यं च मुदा युक्तं फलं मित्रं भवेत्पुनः ।
 बलहीने तथा हानिः सफलं च महाफलम् ॥
 कर्मस्थाने स्थितो यस्य लज्जितस्तृप्तिस्तथा ।
 क्षुधितः क्षोभितो वाऽपि स नरो दुःखमाजनः ॥
 सुतस्थाने भवेद्यस्य लज्जितो गृह एव च ।
 सुतनाशी भवेत्तस्य एकस्तिष्ठति सर्वथा ॥
 क्षोभितस्तृप्तिश्चैव सप्तमे यस्य वा भवेत् ।
 त्रियते तस्य नारी च सत्यमाह दिगम्बरः ॥

Six varieties have formerly been declared, by Sambhu regarding the conditions of planets, viz., (1) Lajjitha-लज्जित ashamed or abashed, (2) Garvitha-गर्वित (haughty or conceited), (3) Kshudhitha-क्षुधित (hungry), (4) Thrushitha-तृप्ति (thirsty or greedy), (5) Muditha-मुदित (pleased or delighted) and (6) Kshobhitha-क्षोभित (agitated or excited).

(i) A planet is said to be in a Lajjitha-लज्जित condition when it occupies the 5th house in conjunction with Rahu, Ketu, the Sun, Saturn or Mars.

(ii) It is said to be Garvitha-गर्वित when it is in its exaltation position or in its Moolatrhikona.

(iii) It is in a Kshudhitha-क्षुधित state when it occupies an inimical house or is in conjunction with Saturn or an inimical planet or aspected by an inimical planet.

(iv) If the planet being in a watery sign be at the same time aspected by an inimical planet and unaspected by benefic ones, it is said to be in a Thrushitha-तृप्ति state.

(v) But if it occupies a friend's house and be in conjunction with a friendly planet, or Jupiter or be aspected by another friendly planet, it is in a Muditha-मुदित condition.

(vi) Lastly, its condition will be Kshobitha-क्षोभित when it is eclipsed by the Sun and has on it the aspect of malefics or that of an inimical planet.

अन्ये द्वादश भावाश्च प्रोक्तव्यास्तैः प्रयत्नतः ।
 गूहाणां च बलं बुद्ध्या फलं वक्ष्ये यथाक्रमम् ॥
 शयनं उपवेशं च नेत्रपाणि प्रकाशनम् ।
 गमनेच्छा च गमनं सभायां वसतिस्थिता ॥
 आगमो भोजनं चैव नृत्यलिप्सा च कौतुकम् ।
 निद्रा गूहाणां चेष्टा च कथिताः पूर्वसूरिभिः ॥
 यस्मिन्नुक्ते भवेत् खेटस्तेन तं परिपूरयेत् ।
 पुनरंशेन संपूर्णं स्वनक्षत्रं नियोजयेत् ॥
 पातदण्डं तथा लग्नमेककृत्य सदा बुधैः ।
 रविणा हरते भागं शेषं कार्यं नियोजयेत् ॥
 माक्षतिकदशाक्रमेण पुनः पूरणमाचरेत् ।
 नामाक्षरेण संयुक्तं हर्तव्यं रविणा ततः ॥
 रवौ पञ्च तथा देयं चन्द्रे दद्याद्द्वयं तथा ।
 कुजे द्वयं च संयुक्तं बुधे शीणि नियोजयेत् ॥
 गुरौ बाणाः प्रदेयाश्च त्रयं दद्याच्च भार्गवे ।
 शनौ त्रयमथो देयं राहौ दद्याच्चतुष्टयम् ।
 शेषं हतं च रामेण गूहाणां त्रिविधं भवेत् ।
 दृष्टिश्चेष्टा विचेष्टा च कथिता मुनिपुंगवैः ॥
 दृष्टौ स्वल्पफलं ज्ञेयं चेष्टायां विपुलं फलम् ।
 विचेष्टायां फलं न स्यादेवं दृष्टिफलं विदुः ॥
 शुभाशुभं गूहाणां च समीक्ष्याथ बलाबलम् ।
 तुल्यस्थाने विशेषेण बलं ज्ञेयं तथा बुधैः ॥

There are twelve other conditions of planets which have also to be specially noticed. They in their order are (1) Sayana शयन (lying down), (2) Upavesa उपवेश (sitting), (3) Nethrapani नेत्रपाणि (with the hand on the eye), (4) Prakasana प्रकाशन (making bright or irradiating) (5) Gamanechcha गमनेच्छा (desire to go), (6) Gamaana गमन (going), (7) Sabhayam Vasati सभायां वसति (dwelling or being in an assembly), (8) Agama आगम (coming), (9) Bhojana भोजन (eating), (10) Nrutya-lipsa नृत्यलिप्सा (desire to dance) (11) Kauthuka कौतुक (delight, joy, pleasure) and (12) Nidra निद्रा (sleep).

To find the particular अवस्था of any planet, the following is the method to be adopted:—

Find the product of the following three numbers:—

(1) The number representing the order of the planet (counted from the Sun whose Avastha-अवस्था has to be found. (2) the number representing the order of the Nakshatra (counted from Aswini) in which the planet is situated; and (3) the number representing the actual degree in which the planet is at the time under consideration. To this product must be added (1) the number indicating the order of the person's Janma Nakshatra-जन्मनक्षत्र (2) the number representing the order of the Jananalogna-जननलग्न (counted from Mesha) and (3) the number representing the ghatikas that have elapsed since Sunrise till the time of birth. Divide the result by 12. The remainder will indicate the order of the Avastha-अवस्था (counted from श्यन) of the planet.

Again, multiply the remainder above obtained by itself. To this add the number given in the marginally noted table under the initial letter of the name of the person concerned. Divide the result by 12. To the remainder add the Kshepa-क्षेप, which is also

अ	इ	उ	ए	ओ
क	ख	ग	घ	ङ
च	छ	ज	झ	ञ
ट	ठ	ड	ढ	ण
त	थ	द	ध	न
प	फ	ब	भ	म
य	र	ल	व	श
स	ह	र	ल	व
1	2	3	4	5

appended in the margin, belonging to the planet, and divide this by 3. The remainder will indicate in which of the three-Drishti, Cheshta or Vicheshta-दृष्टि, चेष्टा, or विचेष्टा conditions in the Avastha-अवस्था already found, the planet actually is at the time.

Take for example the case of the horoscope given in the notes to Gripathipaddhati - ग्रीपतिपद्धति. Suppose it is required to find the particular Avastha-अवस्था of Jupiter. The birth is stated to be at half a ghatika before Sunrise or in the 60th ghatika from the previous Sunrise. The position of Jupiter is 8 signs, 1 degree, 25 minutes, 1 second. Jupiter is in

Sun's	Kshepa is	5
Moon's	"	2
Mars'	"	2
Mercury's	"	3
Jupiter's	"	5
Venus's	"	3
Saturn's	"	3
Rahu	"	4
Kethu	"	4

the star Moola-मूल, and in the 2nd degree of Dhanus-धनुस्. Jupiter is the 5th when counted from the Sun. Moola-मूल is the 19th from Aswini-अश्विनी.

Therefore multiplying $5 \times 19 \times 2 = 190$.

To this must be added the number represented by the Janana-lagna-जननलग्न (which is Mesha-मेष in this horoscope), the number representing the Janmanakshatra-जन्मनक्षत्र (which is Sravana-श्रवण or 22nd from Aswini-अश्विनी) and the number representing the gha-tikas that have elapsed since last Sunrise (which is 60 in the present case).

The result is $190 + 1 + 22 + 60$ or 273. Dividing this by 12, we have 9 as the remainder which means that Jupiter's Avastha-अवस्था at the time is Bhojana-भोजन.

Again squaring 9, we get 81. The name of the native begins with the letter व and the number given for that letter is 1. So we have $81 + 1$ or 82. Dividing this by 12, there is a remainder 10. To this must be added the Kshepa-क्षेप of Jupiter, viz. 5. Total is therefore 15. When this is divided by 3, there is a remainder 3 which means that Jupiter is in Vicheshta-विचेष्टा in the Bhojana Avastha-भोजनावस्था.

The following table shows the particular Avastha-अवस्था and the sub-state or condition therein in which the several planets are placed in the horoscope under reference.

Planets	Actual position in the Ecliptic.				Name of the Avastha (अवस्था)	The Sub-state or condition
	S.	D.	M.	S.		
Sun	10	17	43	30	Kauthuka (कोतुक)	Drishti (दृष्टि)
Moon	9	14	29	39	" "	" "
Mars	11	27	53	9	" "	" "
Mercury	11	24	13	44	" "	" "
Jupiter	8	1	25	1	Bhojana (भोजन)	Vicheshta (विचेष्टा)
Venus	0	14	2	51	Kauthuka (कोतुक)	Cheshta (चेष्टा)
Saturn	0	27	55	46	" "	" "

For further details see Hora Ratna.

शीर्षोदयगतः खेटः पाकादौ फलदो भवेत् ।

पृष्ठोदयस्थः पाकांते सदा चोभयराशिगः ॥ ८६ ॥

Sloka. 86. A planet in a Sirshodaya sign (*Vide* Adhyaya 1. Sloka. 14) yields fruit at the initial portion of the period of life influenced by him. But the same planet in a Prishtodaya sign does it at the final stage. But if he should be in a sign which has both the characteristics, he becomes fruitful at all times.

cf. ग्रहजातक

पृष्ठोभयकोट रक्षणास्त्वन्तेस्तः प्रथमेषु पाकदाः ॥

Also गार्गः

आद्यन्तमध्यफलदः शिरःपृष्ठोभयोदये ।

दशाग्रवेशे समये तिष्ठन्वाच्यो दशापतिः ॥

Also. सारावली

आदौ दशासु फलदः शीर्षोदयराशिसंस्थितो विहगः ।

उभयोदये च मध्ये स्वान्त्ये पृष्ठोदये च नीचर्षे ॥

समस्तहोराफलसारसान्द्रविराजिते जातकपारिजाते ।

ग्रहक्रियारूपगुणप्रभेदः संकीर्तितः खेटकृपाकटाक्षात् ॥ ८७ ॥

Sloka. 87. By the special favor of the planets, the diversity of their work, form and properties has been set forth in the Jataka Parijata which has therefore become abundantly illuminated with the pith of planetary effects treated of in all astrological works.

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते

जातकपारिजाते ग्रहस्वरूपगुणाध्यायो द्वितीयः ॥

Thus ends the second adhyaya upon the 'Nature and Properties of the Planets' in the work 'Jataka Parijata' composed by Vaidyanatha under the auspices of the nine planets.