

before him, was divided into three branches.* So we know from Brh. Sanh. Ch. I. vs. 9 :

ज्योतिःशास्त्रमनेकभेदविषयं स्कन्धत्रयाधिष्ठितं
तत्कार्त्स्न्योपनयस्य नाम मुनिभिः सङ्कीर्त्यते संहिता ।
स्कन्धे ऽस्मिन् गणितेन या ग्रहगतिस्तन्त्राभिधानस्त्वसौ
होरान्यो ऽङ्गविनिश्चयश्च कथितः स्कन्धस्तृतीयो ऽपरः ॥

“The Jyotiḥśāstra, treating of several subjects, is contained in three branches. The treatment of the whole is called by sages Sanhitá. In the Jyotiḥśāstra in one branch are to be found the movements of the heavenly bodies, as determined by calculation (*ganita*) ; this is called Tantra. The second branch is horoscopy or the casting of the horoscope.† Different from both is the third branch.”

Here then the whole of the Jyotiḥśāstra or astronomical and astrological science bears the name of Sanhitá, the first branch Ganita or Tantra, the second Horá, the third is left unnamed. Elsewhere the name for the last is S'ákhá ; so, e. g., in a distich of Garga :

गणितं जातकं शाखां यो वेत्ति द्विजपुङ्गवः ।
त्रिस्कन्धज्ञो विनिर्दिष्टः संहितापारगश्च सः ॥

“The excellent Brahman who knows the Ganita, the Játaka (nativity) and the S'ákhá, is called learned in the three branches, and has completed the study of a Sanhitá.”

The same term is used by Varáha-mihira at the end of his Brhaj-Játaka :

* Cf. Colebrooke's account, derived from the same sources, in his Algebra, p. XLV. sqq.

† *Angaviniṣṭaya* means literally “the determination of the first astrological mansion or horoscope.” *Anga*, as all other words for body, e. g. *tanu*, *múrti*, etc., denotes the first mansion or sign just rising ; another name for it is *lagna*, which strictly speaking is the initial point of the first mansion, but in a wider acceptation is a term for the whole, the sign being considered as a whole. The same applies to the Greek *ᾠροσκόπος*.