

Vaidyanatha Dikshita's
JATAKA PARIJATA
(जातक पारिजात)

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

BY

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विषयानुक्रमः

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Remainig 8 Chapters of this ancient work are given in
Volume III.

Topics dealt with in those chapters are as under.—

Results of I & II Houses, III & IV Houses, V & VI
Houses, VII & VIII Houses, IX, X, XI & XII Houses. Female
Horoscopy, Kalchakra Dasa, Vimshottri Dasa.

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जातकपारिजाते षष्ठोऽध्यायः

॥ जातकभङ्गाध्यायः ॥

Adhyaya VI.

MARRING OF A HOROSCOPE.

Six slokas, viz. Nos., 48, 49, 50, 52, 99 and 100 have been taken from Brihat Jataka.

केचिद्योगा राजयोगस्य भङ्गाः
केचिद्रेका नाम दारिद्र्ययोगाः ।
केचित् प्रेण्याः के च केमद्रुमाख्या-
स्ते चत्वारो जातभङ्गाकराः स्युः ॥ १ ॥

Sloka 1. There are certain planetary conjunctions which mar those leading to royal fortunes. There are others named रेका (Reka) which produce poverty. Some again which are called प्रेण्य (Preshya) i.e. those leading to dependence and servitude. And lastly, there are those called केमद्रुम (Kemadruma). These four classes of yogas abound in fortunes marred just as they were going to rise.

मेघे जूकनवांशके दिनकरे पापेक्षिते निर्धनः
कन्याराशिगते यदा भृगुसुते कन्यांशके भिक्षुकः ।
नीचर्क्षे त्वतिनीचभागसहिते जातो दिवानायके
राजश्रेष्ठकुलाग्रजोऽपि विगतश्रीपुत्रदाराशनः ॥ २ ॥

Sloka 2. When the Sun occupies in Mesha a Navamsa of Tula and is aspected by a malefic planet, the person born will be money less. If Venus be in the sign Virgo occupying a Navamsa of Virgo, a beggar is born. When the Sun is in his depression sign occupying the extreme depression point, the person born, though foremost in the greatest of royal families, will soon be bereft of fortune, sons, wife and means of living.

NOTES.

This Sloka is from जातकरत्न

cf. सारावली

जूकस्य दशमे भागे स्थितः कमलवोधनः ।
 सहस्रं राजयोगानां भङ्गमेव करोत्यस्यौ ॥
 स्वत्रिकोणगृहं केचित्स्वोच्चं याताः स्वमन्दिरम् ।
 अतिनीचे रविश्चैको न तेषां फलसंभवः ॥
 सचिवो दानवेन्द्रस्य नीचांशे समवस्थितः ।
 संप्राप्तमतुलं राज्यं नरैर्हापयते ध्रुवम् ॥

Also जातकाभरण

तुलायां नलिनीनाथः परमं नीचमाश्रितः ।
 मिर्दिष्टराजयोगानां दलनाय भवेद्ध्रुक् ॥
 प्रसूतौ दानवामात्यः परमं नीचमाश्रितः ।
 करोति पतनं नूनं मानवानां महापदात् ॥

According to Skanda, the mere position of the planets in नीचक्षेत्र or नीचनवांश is not enough. They must also be in a certain particular bhava to be thus capable of marring the fortunes of the horoscope otherwise accruing. cf.

तुलायां दशमं भागमाश्रित्य यदि तिष्ठति ।
 रविर्भिक्षोपजीवी स्याद्राजयोगेषु सत्स्वपि ॥

तृतीयं भागमाश्रित्य वृश्चिकेऽम्बुनि तिष्ठति
 चन्द्रे याचितकं भुङ्क्ते जातोऽन्नं परवेश्मनि ॥
 अष्टाविंशमधिष्ठाय भागं कटकभे कुजे ।
 लग्नस्ये शाकभुक्तैव जातः कुक्षिपरिर्मवेत् ॥
 मीने पञ्चदशं भागमाश्रित्य यदनं गते ।
 क्लेशदैः कर्मभिस्तैर्जातः सौम्ये नयेद्वपुः ॥
 मकरे पञ्चमं भागनाश्रित्य विषणे शुभम् ।
 अधितिष्ठति जातो यः सोयमुंछेन जीवति ॥
 कन्यायां सप्तविंशं भार्गवे पञ्चमं गते ।
 यो जातः पुरुषः सोयं शिल्पवृत्त्यैव जीवति ॥
 अजभे विंशमाश्रित्य भागं धनगते शनौ ।
 जातो यः पुरुषो नित्यं स श्रवृत्त्यैव जीवति ॥

मन्दाराहिसमन्वितेऽमरगुरौ शुकेन्दुपुत्रेक्षिते

जातः शूद्रकलेवरोऽपि निखिलां विद्यामुपैति श्रियम् ।

तारानाथविकर्तनौ मदगतौ सौरेण संवीक्षितौ

जातोऽसौ समुपैति नीचविहितोपायेन सञ्जीवितम् ॥३॥

Sloka 3. When Jupiter in conjunction with Saturn, Mars and Rahu, is aspected by Venus and Mercury, the person born though in body a Sudra, will acquire every kind of knowledge and fortune. When the Sun and the Moon occupying the 7th bhava are aspected by Saturn, the person born will get a good living by the adoption of means prescribed for a person of base birth.

cf. सर्वधिचिन्तानर्ण

ध्वजाहिमन्दैः सहितेन्द्रपूज्ये शुकेक्षिते वा शशिमृगदृष्टे ।

शुद्धोऽपि चेद्विप्रमानमेति विद्यां च सर्वमधिगम्य जातः ॥

केन्द्रस्थे वा विलग्रे दिनकरतनये सौम्यस्वेदरदृष्टे

भूधनोः कालहोरासमयजमनुजो भिक्षुको दासभूतः ।

सौम्यादृष्टेऽर्कदृष्टे शशिनि सरुधिरे मेषगे भिक्षुकः स्याद्

आर्कीन्द्रकैः सकेन्द्रैर्जडतनुरधनश्चान्यभुक्ताशनः स्यात् ॥४॥

Sloka 4. When Saturn occupies either a Kendra position or the rising sign and is unaspected by benefic planets, a person born in the कालहोरा (Kalahora) [vide श्रीपतिपद्धतिः (SripatiPaddhati), Adhyaya 3, Sloka 14, Notes] of Mars becomes a slave and a beggar. When the Moon in conjunction with Mars occupies Mesha and is aspected not by benefic planets but by the Sun, the person born is a mendicant. If Saturn, the Moon and the Sun be in Kendra positions, the person born will be dull in appearance, indigent and feeding upon the leavings of other people.

cf. सर्वार्थचिन्तामणि

तत्कालहोराधिपतौ धराजे केन्द्रे शनौ चेद्यदि वा विलग्रे ।

शुभग्रहाणामवलोकहीने दासस्तु भिक्षाशनदेहशीलः ॥

केन्द्रस्थिता मन्दनिशाकरार्का जडो भवेदन्यत्रसूपभोक्ता ॥

मन्दे केन्द्रगते विलग्रगृहगे चन्द्रेऽन्त्यमे वाक्पतौ

जातो भिक्षुक एव शोकजलधौ मग्नो विदेशं गतः ।

धर्मस्थानपतौ तु रिःफगृहगे पापग्रहे केन्द्रगे

जातः पापरतः परान्नधनभुक् विद्याविहीनो भवेत् ॥५॥

Sloka 5. When Saturn is in a Kendra position, the Moon in the rising sign and Jupiter in the 12th bhava, the person born will be none other than a beggar forlorn and in exile. When the lord of the 9th bhava occupies the 12th and a malefic planet is in a Kendra position, the person born will be addicted to evil, eating

at other people's table and maintained by their money and illiterate.

सर्वार्थचिन्तामणि

केन्द्रे शनौ लग्नगते शशाङ्के जीवे व्यये भिक्षुक एव जातः ।

जीवे राहुयुतेऽथवा शिखिपुते पापेक्षिते नीचकृत्
नीचे नीचसमीक्षिते सुरगुरौ विप्रोऽपि दुष्कर्मकृत् ।

निद्री चन्द्रविलग्नौ सह दिवानाथेन मन्देक्षितौ
प्रेष्यः स्यादशुभैः शुभग्रहदृशा हीनैश्च मानस्यितैः ॥ ६ ॥

Sloka 6. When Jupiter in conjunction with Rahu or Ketu is aspected by malefic planets, the person born will do base acts. When Jupiter in his depression is aspected by a planet which is also in his depression sign, even a person that is born a Brahmin will commit wicked crimes. If the Moon and the lord of the rising sign be in conjunction with the Sun and aspected by Saturn, the person born will be slothful. If malefic planets occupy the 10th bhava and be without benefic aspect, the person born will be a menial.

NOTES.

सर्वार्थचिन्तामणि

जीवे सकेतौ यदि वा मराहौ चण्डालता पापनिरीक्षिते चेतौ ।

नोचांशगे नीचममन्विते वा जीवे द्विजधेदपि तादृशः स्यात् ॥

The latter half of this sloka reads thus in जातकरल

नीचौ चन्द्रविलग्नौ सह दिवानाथेन मन्देक्षितौ

प्रेष्यः स्याच्छुभवेचरेण मिलितौ प्रेष्येण संजीवितः ॥

भाग्येशेऽन्त्यगते सहोदरगतैः पापैर्व्ययेश्चैर्धने

दुर्भोजी परिबन्धनादिसहितो जातोऽन्यत्रायारतः ।

सर्वैर्नीचसप्तभागसहितैः कर्मेतरस्थानगै-

विद्याबुद्धिकलत्रपुत्ररहितैः कोपी सदा भैक्षकृत् ॥ ७ ॥

Sloka 7. When the lord of the 9th bhava is in the 12th and malefic planets occupy the 3rd bhava, and the lord of the 12th bhava occupies the 2nd, the person born will eat unwholesome food, wear a truss or other band and be an adulterer. When all the planets, being in bhavas other than the 10th, occupy their depression or inimical signs or portions of them, the person born will be lacking in learning, intelligence, wife and children, will be ill-tempered and go about begging.

cf. सर्वार्थचिन्तामणि

भाग्येश्वरे रिःकगते तदीये वित्तस्थिते भ्रातृगतैश्च पापैः ।

केमद्रुपेऽस्मिन् स भवेत्कुभोजी दुष्कर्मयुक्तोऽन्यकलत्रगामी ॥

सर्वग्रहैर्नीचसप्तभागैः कर्मान्यगैर्भिक्षुक एव जातः ॥

लग्नस्वामिनि रिःकगे तु वियति क्रूरे सचन्द्रे कुजे

जातोऽसौ परदेशगः सुखघनत्यागी दरिद्रो भवेत् ।

होराजन्मपती न शोभनयुतौ वास्तङ्गतावन्यगे

भाग्येशे यदि नष्टदारतनयो जातः कुलध्वंसकः ॥ ८ ॥

Sloka 8. When the lord of the rising sign occupies the 12th bhava and Mars in conjunction with the Moon is in a malefic sign identical with the 10th bhava, the person born will have to go to a foreign land where he may have to live in indigence sacrificing comforts and affluence. If when the lord of the 9th bhava is in the 12th, the lords of the rising sign and of that occupied by the Moon are not in conjunction with benefic planets or are eclipsed by the Sun, the person born losing his wife and children will bring his family to extinction.

NOTES

cf. सर्वार्थचिन्तामणि

होरेश्वरे रिःफगते तु माने कूरान्विते भौमयुते शशाङ्के ।

जातोऽभिषक्तः परदेशवासी भिक्षाशनी दुःखितदहभक् स्यात् ॥

भाग्येश्वरे चान्त्यगते सपापे जन्मोदयेशौ रविगौ कुलघ्नः ।

त्रिष्टुत्रार्थकलत्रभाक् स्यात् शुभैर्युक्तौ यदि वीक्षितौ वा ॥

By the the term कूर (Krura) as applied to a house in the first पाद (pada) of the sloka, all the five houses of malefics, viz., Mesha, Simha, Vrischika, Makara and Kumbha are not meant, but only Mesha, Simha and Kumbha. Here the difference between the terms पापार्क्ष (Paparksha) and कूरार्क्ष (Kruarksha) may be noted. The one means "all the houses owned by malefics," while the other confines them to "their odd signs."

सौम्यासौम्ययुतेषु केन्द्रभवनेष्विन्दौ तनुस्वामिना

दृष्टे मन्दनवांशके सति कुलध्वंसी विदारात्मजः ।

कामे बोधनशुक्रयोः सुतगृहे जीवे सुखल्येऽशुभे

पापे रन्ध्रगते च चन्द्रभवनाज्जाताः कुलध्वंसिनः ॥ ९ ॥

Sloka 9. When benefic and malefic planets occupy Kendra positions, and the Moon aspected by the lord of the rising sign is in a Navamsa belonging to Saturn, the person born brings his race to an end becoming bereft of wife and children. When Mercury and Venus occupy the 7th bhava, Jupiter the 5th, a malefic planet the 4th and another malefic planet the 8th, all the bhavas in this case being calculated from the Moon's place, under such a yoga are born those with whom their race dies.

cf. सर्वार्थचिन्तामणि

शुभाशुभैः केन्द्रगतैः शशाङ्को लग्नेश्वरेणापि निरीक्षितश्चेत् ।

सौरांशके वा यदि संयुतश्चेज्जातः कुलध्वंसकरो विदारः ॥

चरावसाने शशिनि स्थिरादौ द्विदेहमध्ये बलवर्जिते च ।

हीने विलम्बे यदि खेचरेन्द्रैर्विनाशमेति क्षितिपालयोगः ॥ १० ॥

Sloka 10. When the Moon is at the close of a moveable sign, or in the beginning of a fixed one, or in the middle of a dual Rasi and is without strength, and when the rising sign is unoccupied by planets, Rajayoga comes to an end.

cf. सारावली

अन्त्याष्टमादिभागे चराश्यादिषु शशी यदा क्षीणः ।

एकेनापि न दृष्टो ग्रहेण भङ्गस्तदा नृपतेः ॥

लग्नराशिनवभागनायका भानुशीतकरदेवपूजिताः ।

शत्रुभागसहिताः खनीचमखाभिभांशसहिताः परानुगः ॥ ११ ॥

Sloka 11. If, at a birth, the planet owning the rising Navamsa be the Sun, the Moon or Jupiter; and if it should occupy in its depression sign a Navamsa owned by its enemy and the lord of its depression sign, the person born will be the follower or servant of another.

शशिनि गगनयाते कामगे दानवेज्ये

नवमभवनयाते पापखेटे कुलघ्नः ।

भृगुजशशिजचन्द्राः केन्द्रगा जन्मलग्ने

तमसि विहितकर्मध्वंसको नीचतुल्यः ॥ १२ ॥

Sloka 12. When the Moon is in the 10th bhava, Jupiter in the 7th and a malefic planet in the 9th, the person born becomes the ruiner of his family. If Venus, Mercury and the Moon occupy Kendra positions and Rahu be in the rising sign, the person born will live like a base-born wretch, lost to all sense of duty enjoined in the sacred scriptures.

NOTES.

(First half). Vide also Adhyaya XIII, sloka 20, *infra*.

(Latter half). cf. सर्वोर्ध्वचिंतामणि

समन्विताः सौम्यशशाङ्कशुक्रा केन्द्रस्थिता भोगिनि चेद्विलम्बे ।

चण्डालयोगः स भवेत्तदानीं जातो निजाचारसुकर्महीनः ॥

Also जातकादेश

शशिवुधशुक्राः केन्द्रे संयुक्ता राहुसंयुते लम्बे ।

चण्डालयोगमस्मिन् जातो निजवंशकर्मरहितः स्यात् ॥

नीचे भृगौ मन्दनवांशके वा दुःस्थानगे भानुसुतेक्षिते च ।

कामस्थिते शीतकरे सभानौ मात्रा सह प्रैष्यमुपैति नित्यम् ॥ १३ ॥

Sloka 13. When Venus in its depression sign or in a Navamsa owned by Saturn occupies a दुःस्थान (Dus-sthana) (such as the 6th, the 8th or the 12th bhava) and is aspected by Saturn; and when the Moon in conjunction with the Sun occupies the 7th bhava, the person born will be in perpetual servitude with his mother.

नीचे गुरौ वासरनायके वा केन्द्रस्थिते पापयुते शिशुघ्नः ।

केन्द्रे सपापे शुभदृष्टिहीने रन्ध्रे गुरौ गोमृगजातिहन्ता ॥ १४ ॥

Sloka 14. When Jupiter in its depression or the Sun in the same position occupies a केन्द्र (Kendra) in conjunction with a malefic planet the person born will commit infanticide. When a malefic planet is in a केन्द्र (Kendra) and has no benefic aspect, and Jupiter occupies the 8th bhava, the person born will be the slaughterer of animals of the cow and deer kinds —i.e. will become the purveyor of beef and venison.

शशाङ्कसौम्यौ दशभोषयातौ पापेक्षितौ पापसमन्वितौ च ।

नीचांशगौ सौम्यदृशा विहीनौ जानस्तु नित्यं खलु पक्षिहन्ता ॥ १५ ॥

Sloka 15. When the Moon and Mercury in conjunction with a malefic planet are in the 10th bhava and are aspected likewise by a malefic planet and when the Navamsas they occupy belong to their depression signs and have no benefic aspect on them, the person born will be a fowler all his life.

NOTES.

This sloka appears also in जातकरत्न.

चन्द्रात्सुते लग्नपतौ धने वा सौम्येतेरेष्वष्टमराशिगेषु ।

मानस्थितेऽशितकरे तदानीं जातस्तु जीवत्यतिहेयवृत्त्या ॥ १६ ॥

Sloka 16. If the lord of the rising sign occupy the 5th or the 2nd bhava from the Moon and malefic planets be in the 8th and the Sun in the 10th, the person born will live by a profession very far from enviable.

नीचारिभांशौ भृगुदेवपूज्यौ तदंशके वासरनाथपुत्रे ।

जातः सदुःखः सुतदारहीनः कृच्छ्रेण संजीवति भाग्यहीनः ॥ १७ ॥

Sloka 17. If the Navamsas occupied by Venus and Jupiter be owned by their several depression or inimical signs and if Saturn also be in a Navamsa such as described above, the person born will suffer afflictions and live in pain and unhappiness bereft of wife and children.

NOTES.

Slokas 13-17 are also quoted in सर्वार्थचिन्तामणि.

सर्वे पापाः केन्द्रनीचारिसंस्था सौम्यैर्दृष्टा रिःफरन्धारियातैः ।

निघ्नन्त्येते राजयोगं ग्रहेन्द्राः नीचारातिकूरपष्टयंशकाश्च ॥ १८ ॥

Sloka 18. If all the malefic planets be in Kendra positions identical with their depression or inimical signs, and if they be at the same time aspected by

benefic planets occupying the 12th, the 8th and the 6th bhavas, they destroy the Rajayoga of the horoscope no less than those planets which occupy malefic 6th portions in their depression and inimical signs.

NOTES.

It is not possible to give an example for the yoga described in the text, *viz*, malefics in Kendras being at the same time aspected by benefics in Dussthanas (6th, 8th or 12th). If the first half of the sloka be interpreted as "if all malefic planets be placed in Kendra, depression or inimical positions and be at the same time aspected by benefics occupying the 6th, 8th or 12th bhavas," the following horoscope may be suggested as an example:—

	Saturn		Mars
Sun			
Lagna			Moon Jupiter
Mercury Venus			

For the same effect the yoga described in सारवली (Saravali) is slightly different. While the two conditions *Viz*, (1) that all the

	Saturn		Jupiter
Moon			Lagna Mars
Sun			
Merc. Venus			

	Saturn		Jupiter
			Mars
Lagna			Merc. Venus
Moon		Sun	

malefics should be in Kendra positions identical with their depression or inimical signs and (2) that all benefics should be posited in Dussthanas (6th, 8th or 12th) hold good, it is stated there that the malefics should *not be associated with or aspected by* the benefics.

cf. सारवली

सर्वे क्रूराः केन्द्रे नीचारिगता न सौम्ययुतदृष्टाः ।

शुभदा व्ययसिपुरन्ध्रे तदाऽपि भङ्गो भवेन्नृपतेः ॥

केन्द्रस्थिता मन्दनिशाकरार्काः शुभैरदृष्टा यदि मद्यपायी ।

क्रूरारिषष्ठ्यंशकनीचभागा दुष्कर्मयुक्तोऽन्यकलत्रगामी ॥ १९ ॥

Sloka 19. If Saturn, the Moon and the Sun occupy Kendra positions and are not aspected by benefic planets, the person born will be a drunkard. If the same planets occupy malefic 60th portions owned by their inimical and depression signs, the person concerned will be wickedly inclined and commit adultery with another's wife.

NOTES.

First half.—*Vide* also sloka 81 *infra*.

Latter half. For the same effect, the following yoga is also mentioned in जातकरत्न

क्षीणे शशाङ्के यदि पापयुक्ते दारस्थिते त्वन्यकलत्रगामी ॥

नीचे भृगौ धर्मगते सपापे द्विजप्रहर्ता यदि पापदृष्टे ।

व्यये शुभर्क्षेऽर्कसुतांशकस्थे भृगौ च दासीपरनन्दनः स्यात् ॥ २० ॥

Sloka 20. If Venus in its depression sign and in conjunction with a malefic planet occupy the 9th bhava and be aspected by a malefic planet, the person born will be a fowler. If a benefic sign represent the 12th bhava and Venus occupy therein a Navamsa owned by Saturn, the person born will be excessively addicted to servant-maids.

NOTES.

The second half of this sloka is quite different in नमर्थो विनामणि, viz.

विवर्णतामेति फणीन्द्रयुक्ते माने तदा भौमयुते शिशुघ्नः ॥

॥ रेकायोगाः ॥

लग्नेशे बलवर्जिते परिभवस्थानाधिपेनेक्षिते

सूर्योच्छिन्नकरे पुरन्दरगुरौ रेकाख्ययोगो भवेत् ।

बन्धुस्थानपसंयुतांशकपतौ तिग्मांशुलुप्तयुतौ

रिःफेशेन निरीक्षिते सति यदा योगस्तु रेकाह्वयः ॥ २१ ॥

Sloka 21. If at a birth the lord of the rising sign has no strength and is aspected by the lord of the 8th bhava and if Jupiter is obscured by the Sun, there will be the planetary conjunction called रेका (Reka) (emptying or purging). If the lord of the Navamsa occupied by the lord of the 4th bhava be obscured by the Sun while being aspected by the lord of the 12th bhava there will again be the yoga termed रेका (Reka).

षष्ठस्वामिनिरीक्षिते सुखपतौ रन्ध्रेशयुक्ते तथा

मानेशे सुतगे विलग्रमणे नीचज्ञते रेकभाक् ।

रन्ध्राख्ययराशिगा यदि शुभाः केन्द्रत्रिकोणोपगाः

पापा लाभगृहाधिपे च विबले रेकाभिज्ञस्तो भवेत् ॥ २२ ॥

Sloka 22. When the lord of the 4th bhava is aspected by the lord of the 6th; when the lord of the 9th in conjunction with the lord of the 8th occupies the 5th bhava and when the lord of the rising sign is depressed, the person born gets रेका (Reka) for his lot. When benefic planets are in the 8th, the 6th and the 12th bhavas, while malefic ones occupy Kendra and

Trikona positions and when the lord of the 11th bhava is without strength, the person concerned suffers injurious effects of the रेकायोग (Rekayoga).

होरेशः खलसंयुतः सितगुरु चास्तंगतौ तद्वदेद्

बन्धुस्थानपतिः शुभेतरयुतश्चास्तं गतो रेकदः ।

भाग्यस्थानपतौ विकर्तनकरच्छन्ने विलग्राधिपे

नीचसेः धनेपे च नीचगृहे रेकाभिधानो भवेत् ॥ २३ ॥

Sloka 23. If the lord of the rising sign be in conjunction with a malefic planet; if Venus and Jupiter have become invisible; and if the planet owning the 4th bhava being in conjunction with a malefic one disappear likewise, a रेकायोग (Reka yoga) is produced. When the lord of the 9th bhava is obscured by the Sun's rays and when the lords of the rising sign and the 2nd bhava occupy their depression signs, there is the रेकायोग (Reka yoga) again.

नीचस्थानगता दिनेशकिरणच्छन्नास्त्रयो लग्ने

दुष्टस्थानगतेऽथवा गतबले योगस्तु रेकप्रदः ।

होरावित्तनवास्पदायसुखधीकामानुजस्था खला-

स्तस्यायुर्नवभागेरेकफलदा नीचारिपापेक्षिताः ॥ २४ ॥

Sloka 24. A रेकायोग (Rekayoga) is produced when there are three planets either depressed in position or obscured by the Sun's rays, and when the lord of the rising sign occupies a bad position (such as the 6th, the 8th and the 12th bhava) or is without strength. If malefic planets—aspected by depressed, inimical, or malefic planets—occupy any of the 9 bhavas, namely the 1st, the 2nd, the 9th, the 10th, the 11th, the 4th, the 5th, the 7th and the 3rd; they will produce the Reka effect in respect to the bhavas affected.

एकद्विकत्रिकखलद्युचरा नराणां

कल्पस्वविक्रमगताः परतस्तथैव ।

आदौ तु मध्यवयसि क्रमशस्तदन्त्ये

रेकप्रदा रिपुखलग्रहनीचदृष्टाः ॥ २५ ॥

Sloka 25. A single malefic planet, a pair of malefic planets or a triad of them occupying any one of the nine bhavas (mentioned in the latter half of the preceding sloka) and aspected by depressed, inimical, malefic planets, will produce the effect of the Rekayoga respectively in the early, the middle or the concluding portion of the lives of the person concerned.

॥ रेकाफलम् ॥

निर्विद्यो विधनो दरिद्रदहितो रेकोद्भवः कामुकः

क्रोधी दुःखितमानसो रुचिकरः सौभाग्यहीनः पदुः ।

भिक्षाशी मलिनो विवांदनिरतो मात्सर्यरोषान्वितो

देवब्राह्मणदूषकः प्रतिदिनं दारात्मजैर्निन्दितः ॥ २६ ॥

Sloka 26. A person born under the Reka yoga has neither knowledge nor wealth ; he is penurious, hostile, lustful and wrathful ; his mind is always distressed ; he is disagreeable, having no beauty or grace ; he is crafty ; he lives on alms ; he is filthy and quarrelsome ; he is full of envy and rage ; he reviles gods and Brahmanas and he is rated daily by his (wife and sons) whole family.

दुष्टात्मा कुनखी कुमार्गनिरतो दौर्भाग्ययोगान्वितो

बन्धूनामपकारदूषणपरखल्पायुराभिक्षुकः ।

मूकोऽन्धो बधिरः प्रमत्तहृदयः कामातुरो रोषवान्
पङ्गुर्नेत्रविकारभावसहितो रेकोद्भवः स्यान्नरः ॥ २७ ॥

Sloka. 27. A person born under the Reka yoga will be evil-minded; he will have ugly or diseased nails; he will be given to bad ways; he will be ill off; he will be intent on injuring and abusing his relatives; he may be short-lived; he may beg all round; he may be a mute; he may be blind, deaf or insane in mind; he may be lustful or wrathful; he may be a cripple; his thoughts may be betrayed by the change in his eyes.

॥ दरिद्रयोगाः ॥

भाग्येश्वरादतिबली निधनेश्वरो वा
लग्नाधिपस्त्रिदशनाथगुरुर्यदि स्यात् ।
केन्द्राद्बहिर्दिनकरस्य कराभितप्तो
लाभाधिपो यदि विहीनबलो दरिद्रः ॥ २८ ॥

Sloka 28. When Jupiter, being the lord of the 8th or the 1st bhava, exceeds the lord of the 9th bhava in strength, and when the lord of the 11th occupying a position other than a Kendra is scorched by the Sun's rays and is weak in strength, the person born will be indigent.

लाभारिच्ययरन्ध्रपुत्रगृहगा जीवारमन्देन्दुजा
नीचस्थानगता यदा रविकरच्छन्नास्तदा भिक्षुकः ।
भाग्यस्थानगतो दिनेशतनयः सौम्येतैरीक्षितो
लग्नस्थः शशिनन्दनो रवियुतो नीचांशगो भिक्षुकः ॥ २९ ॥

Sloka 29 If Jupiter, Mars, Saturn or Mercury, being depressed and obscured by the Sun's rays, occupy the 11th, the 6th, the 12th, the 8th or the 5th bhava at

a person's birth, he will be a beggar. If Saturn in the 9th bhava be aspected by malefic planets and if Mercury in conjunction with the Sun occupy in the 1st bhava a Navamsa owned by its depression sign, there will be a beggar born.

जीवज्ञशुक्ररविनन्दनभूमिपुत्रा

रन्ध्रारिः फसुतकर्मगता यदि स्यात् ।

लग्नेश्वरादतिबली व्ययभावनाथो

नीचस्थितो रविकराभिहतो दरिद्रः ॥ ३० ॥

Sloka 30. If Jupiter, Mercury, Venus, Saturn and Mars occupy the 8th, the 6th, the 12th, the 5th and the 10th bhavas in any order and if the lord of the 12th bhava though depressed in position and obscured by the Sun's rays be nevertheless superior to the lord of the rising sign in strength, the person born will be a beggar.

NOTES

	Venus	Mere	Sun
	An example		Mars
Lagna	Jupiter		Saturn

शुक्रार्यद्विजराजभूमितनया नीचस्थिता जन्मनि

व्योमाये नवमे कलत्रतनये जातो दरिद्रो भवेत् ।

लग्ने दानवपूजितेऽमरगुरौ पुत्रे धरानन्दने

लग्ने रात्रिवरे तृतीयभवने नीचकृते भिक्षुकः ॥ ३१ ॥

Sloka 31. If at a person's birth, Venus, Jupiter, the Moon and Mars be in their depression signs and occupy four out of the six bhavas namely, the 1st, the 10th, the 11th, the 9th, the 7th and the 5th; that person will be indigent. When Venus occupies the 1st bhava Jupiter the 5th, Mars the 11th and the Moon the 3rd, each one of these bhavas being identical with the depression sign of its occupant planet, the person born will be a beggar.

NOTES.

Lagna							
	(1)		Mars		(2)		Mars
Jupiter				Jupiter			
	Moon		Venus		Moon		Venus Lagna

लग्ने चरे चरनवांशगतेऽसितेन

दृष्टे च नीचगुरुणा यदि भिक्षुकः स्यात् ।

जातो विनाऽमरपुरेहितलग्नराशिं

जीवे रिपुव्ययगते तु भवेद्दरिद्रः ॥ ३२ ॥

Sloka 32. When the lagna is a moveable sign and the rising Navamsa is also owned by a moveable Rasi and it is aspected by Saturn as well as by depressed Jupiter, the person born will be a beggar. The same will be the case when Jupiter occupies the 6th or the 12th bhava in a sign other than his own.

जातः स्थिरे लग्नगतेषु पापाः केन्द्रत्रिकोणोपगताश्च सर्वे ।

केन्द्राद्वहिस्थानगतास्तु सौम्या भिक्षाशनः स्यात्परपोषितश्च ॥३३॥

Sloka 33. When the lagna is an immoveable sign and all the malefic planets are in Kendra and Trikona positions while benefic ones occupy other than Kendra positions the person born will live upon alms and will owe his maintenance to other people.

चरे विलग्ने निशि सौम्यखेटास्त्रिकोणकेन्द्रोपगता नवीर्याः ।

खलग्रहाः केन्द्रबहिस्थिताश्चेद् भिक्षाशनं नित्यमुपैति जातः ॥३४॥

Sloka 34. If a moveable sign be the Lagna at night time and if benefic planets be in Kendra and Trikona places possessing no strength, the malefic ones occupying positions other than Kendra, the person born will always live by begging.

पापा नीचस्थानगाः पापकर्मा सौम्या नीचस्थानगा गूढपापः ।

जीवे नीचस्थानगे कर्मराशौ नीचे भौमे नन्दनस्थे तथैव ॥ ३५ ॥

Sloka 35. If the malefic planets be in their depression signs at a person's birth, he will do sinful acts ; if the benefic planets occupy their depression signs, he will keep his sins concealed ; if Jupiter being depressed occupy the 10th bhava or Mars be in the 5th bhava depressed in position, the effect will be the same.

नीचांशगास्तुङ्गगृहोपयाता

जातस्य नीचं फलमाशु दद्युः ।

नीचंगतास्तुङ्गनवांशकस्थाः

सौम्यं फलं व्योमचराः प्रकुर्युः ॥ ३६ ॥

Sloka 36. Planets produce depression effects if they occupy in their exaltation signs the Navamsa belong-

ing to their depression signs; they produce exaltation effects if in their depression signs they occupy the Navamsa of their exaltation signs.

NOTES.

cf. सर्वार्थचिन्तामणि

नीचस्थिता जन्मनि ये ग्रहेन्द्राः स्वोच्चांशागा राजसमानभाग्याः ।

उच्चस्थिता चेदपि नीचभागा ग्रहा न कुर्वन्ति तथैव भाग्यम् ॥

The following are some more दरिद्र yogas mentioned by यवनाचार्य.

लग्नाधीशो व्ययस्यो वै सकूरो वा विशेषतः ।

निर्बलोऽस्तं गताः सौम्या निर्द्रव्यो जायते नरः ॥

सकलकेन्द्रगताः खलखेचराः रिपुपराक्रमलाभगताः शुभाः ।

सकलवीर्यपराक्रमवर्जिताः सखल्यो (Sic) मनुजो खलु निर्धनः ॥

लग्नाधिनाथोऽथ सुखाधिनाथः कर्माधिनाथोऽथ धनाधिपश्च ।

व्यये रिपौ कालमदे गृहे च गता विवीर्याः खलु निर्धनो जनः ॥

मदपतिर्यदि शत्रुगतो नरः सकलसौख्यविनाशनसंयुतः ।

तनुपतिर्यदि सूर्यसमायुतस्तनयगोऽथ खलग्रहसंयुतः ॥

लग्नाधिपे मृत्युगते विशेषमस्तं गतः कर्मपतिश्च षष्ठः ।

धनाधिपो द्वादशभावसंस्थः स एव जातो धनवर्जितश्च ॥

तनुपतिर्मदपश्च रिपुस्थितः सुतगताश्च खलाः सबलाः खलु ।

गुरुभृगू यदि चास्तमुपागतौ जगति सौख्यविवर्जितमानवः ॥

धनाधिपो मृत्युगतोऽत्र संस्थः क्रूरग्रहेणाय विलोकितश्च ।

लग्नाधिपः षष्ठगतो विवीर्यो जातः पृथिव्यां खलु निर्धनश्च ॥

लग्नस्वामी हीनवीर्यो द्रव्यनाथोऽस्तगो यदा ।

केन्द्रगाः सबलाः क्रूरा दरिद्रो मानवो भवेत् ॥

सक्रूरं धनं चैव क्रूरेणैव निरीक्षितम् ।

धनपो रविसंयुक्तो दरिद्रोपहतो नरः ।

सक्रूरो धनपश्चैव धनं सौम्यसंयुतम् ।

धनस्वामी चास्तगतो मानवो द्रव्यवर्जितः ॥
 धनाधिपो यदा षष्ठे मृत्युमेऽप्यथवा व्यये ।
 सकूरं धनमं चैव निर्धनः खलु मानवः ॥
 चतुष्टयं शुभरहितं सकूरं कुजवर्जितम् ।
 दशमं भवति तदा दारिद्र्येणैव पीडितः ॥
 लाभषष्ठविगताः खलु सौम्याः द्रव्यनाथस्वचरोऽस्तगतश्चेत् ।
 अस्तगौ गुरुसितौ तु लग्नपो द्वादशे हि नरो यदि निर्धनः ॥
 लग्नाधीशो द्रव्यनाथश्च षष्ठे कर्माधीशः संयुतः पाप्मखेटैः ।
 सकूरं वै द्रव्यमं क्रूरदृष्टं दारिद्र्यो वै मानवो योगदृष्टे ॥
 धनमं क्रूरसंयुक्तं क्रूरदृष्टं तथा पुनः ।
 धनस्वामी तृतीये वै दारिद्र्यो नाम जायते ॥
 पापाश्चतुर्षु केन्द्रेषु तथा पापो धने स्थितः ।
 दारिद्र्ययोगं जानीयात्स्ववंशस्य क्षयं करः ॥
 रविणा सहितो मन्दः शुक्रेण च युतो भवेत् ।
 तदा दारिद्र्ययोगोऽयं सद्रव्यमपि शोषयेत् ॥

तस्य भङ्गोऽयम् ॥

सिंहे मेषे यदा भानुः सितमन्दयुतो भवेत् ।
 गुरुसौम्यसमालोकी सधनी भवति ध्रुवम् ॥

॥ दारिद्र्ययोगफलम् ॥

निर्भाग्यो विकलेन्द्रियो विषमधीर्दारात्मजैर्निन्दितो
 भिक्षाशी विषमस्थितो विषमवाक् शिक्षोदरे तत्परः ।
 अन्यायार्जनतत्परस्त्वनुदिनं मात्सर्यवाक् कण्टकी
 नित्यं स्यात्परदारसक्तहृदयो नीचोऽन्धमूको जडः ॥ ३७ ॥

Sloka 37. The characteristics of a person afflicted with दारिद्र्ययोग (Daridrayoga) are such as these:—He is

generally an unlucky person ; his organs of sense may be defective ; he is crafty ; he is reprov'd and rated by his family ; he has to live by begging ; he is in difficulties ; his speech is disagreeable ; he is addicted to lust and gluttony : he would earn money by foul means ; he daily gives vent to his spite and speaks pungent words ; his heart is always set on other people's wives ; he is mean ; often times he is blind, mute and idiotic.

दरिद्रयोगे कलहप्रियः स्यात् कुप्टी परेषां हितहृत् कृतघ्नः ।

वाचालको भूसुरभक्तिहीनः कुदारयुक्तः कुनखी च जातः ॥ ३८ ॥

Sloka 38. A person born in a दरिद्रयोग (Daridra yoga) is fond of quarrelling ; he may be a leper ; he destroys what is beneficial to others ; he is ungrateful and given to boasting ; he has no reverence for Brahmanas ; he has a bad wife and afflicted with diseased ugly nails.

॥ प्रेष्ययोगाः ॥

माने रवौ मन्मथगे निशशि गेहे शनौ सोदरगे धराजे ।

लग्ने चरे देवगुरौ धनस्थे जातो निशायां परकार्यकृत् स्यात् ॥ ३९ ॥

Sloka 39. When the Sun is in the 10th bhava, the Moon in the 7th, Saturn in the 4th, Mars in the 3rd, the Lagna in a moveable sign and Jupiter in the 2nd bhava, the person born in this yoga at night will be the servant of another.

धर्मे भृगौ कामगते मृगाङ्गे वाचस्पतौ वित्तविलग्नपे वा ।

रन्ध्रस्थिते भूतनये च कीर्त्या लग्ने स्थिरे प्रेष्यमवा भवन्ति ॥ ४० ॥

Sloka 40. When Venus occupies the 9th bhava, the Moon the 7th, and when Jupiter is the lord of the

2nd or the 1st bhava and when Mars is in the 8th and the Lagna reported to be an immoveable sign, persons destined to servitude are born.

प्रेष्यश्चरोदयपतौ निशि सन्धियाते
केन्द्रस्थिते यदि खलंयुचरे तु जातः ।
मन्देन्दुजीवभृगुजा दिवि केन्द्रकोणे
सन्धिस्थितास्थिरविलग्नयुते तथा स्यात् ॥ ४१ ॥

Sloka 41. If at the birth of a person at night, the lord of the moveable rising sign be in a sandhi and a malefic planet occupy a Kendra, he will be a menial. If Saturn, the Moon, Jupiter and Venus occupying during the day a Kendra, or a Trikona position, be in a sandhi and if the rising sign be an immoveable one, the person born will be a menial likewise.

ऐरावतांशेन्द्रगुरौ ससन्धौ शीतयुतौ चोत्तमवर्गयुक्ते ।
केन्द्राद्बहिःस्थे निशि कृष्णपक्षे शुके विलग्नौ परकर्मजीवी ॥४२॥

Sloka 42. When Jupiter attaining an ऐरावतांश (Iravathamsa – vide Adhyaya 1, Sl. 47) occupies a sandhi and when the Moon possessed of an उत्तमवर्ग (Uttama varga – vide Adhyaya 1, Sl. 45) is outside the Kendras and when Venus is in the rising sign at a birth at night during the dark half of a lunar month, the person born is a menial.

प्रेष्यो भवेदरिसुखास्पदसन्धियाता
भूपुत्रदेवगुरुवासरनायकाश्चेत् ।
पापांशके शशिनि शोभनराशियुक्ते
जीवे विलग्नयुते परकार्यकृत् स्यात् ॥ ४३ ॥

Sloka 43. A person will be a menial if at his birth Mars, Jupiter and the Sun occupy respectively the sandhis of the 6th, the 4th and the 10th bhavas. If the Moon occupying the Navamsa of a malefic planet be in a benefic sign and if Jupiter be in conjunction with the lord of the rising sign, the person born will live by serving another.

मृगाननस्थे पुरुहूतवन्द्ये सपत्नभावाष्टमरिःफराशौ ।

रसातलस्थे हिमगौ विलग्नज्जातः परप्रेष्यमुपैति नित्यम् ॥४४॥

Sloka 44. When Jupiter is in मकर (Makara) occupying the 6th, the 8th or the 12th bhava and when the Moon is in the 4th bhava from the rising sign, the person born has to be at another's bidding.

॥ प्रेष्ययोगफलम् ॥

पाशात्मा कलहप्रियः कठिनवाक् भूदेवतादूषको

विद्याभाग्यविहीनदुष्टरासिको मात्सर्यकोपान्वितः ।

मिथ्यावादविनोदवञ्चनरतः शिश्रोदरे तत्परः

कारुण्यास्थिरमानभङ्गिचतुरो योगे परप्रेष्यके ॥ ४५ ॥

Sloka 45. These are the characteristics of a person born in the yoga called परप्रेष्यक (Parapreshyaka—being at another's beck and call). Such a person is generally evil-minded; he is fond of quarrelling; he is harsh of speech; he is a reviler of the Brahmana community; he has a liking for people illiterate, he is indigent and depraved; he is spiteful and wrathful; his pastime is lying; he is deceitful, lustful and intemperate; he is clever in simulating tenderness and false pride.

॥ अङ्गहीनयोगः ॥

मेषे वृषे चापधरे विलम्बे विकारदन्तो यदि पापदृष्टे ।

मन्दे मदस्येऽहियुते कुजे वा बलैर्विहीनेऽङ्गविहीनवान् स्यात् ॥४६॥

Sloka 46. When the rising sign is मेष (Mesha), वृषभ (Vrishabha) or धनुस (Dhanus) and is aspected by a malefic planet, the person born will have tooth disease ; when Saturn occupies the 7th bhava and Mars is either in conjunction with Rahu or is without strength, the person born will be defective in limb.

cf. होरारत्न

सप्तमे क्रूरसंरष्टाः क्रूरा दन्तविकारदाः ।

पापदृष्टेऽजगोचापलम्बे विकृतदन्तवान् ॥

लग्नादशमगश्चन्द्रः सप्तमस्य धरासुतः ।

द्वितीयस्थानगो भानुरङ्गहीनो भवेन्नरः । ४७ ॥

Sloka 47. When the Moon is in the 10th bhava, Mars in the 7th and the Sun in the 2nd, the person born will lose some limb.

त्रिकोणगे ज्ञे विबलैस्तथापरै-

र्मुखाद्विहस्तद्विगुणस्तदा भवेत् ।

अवाग्गवीन्दावशुभैर्भसन्धिगैः

शुभेक्षितश्चेत् कुरुते गिरं चिरात् ॥ ४८ ॥

Sloka 48. When Mercury occupies the 5th or 9th house from the Lagna and the other planets are weak, the child will have two heads, four legs and four hands. When the Moon occupies Vrishabha and malefics are in the Riksha sandhies, the person born will be a mute. If, under the above conditions, the Moon be aspected by

benefics, the child may get speech afterwards (after a long time).

NOTES

First half.—The above result should not be predicted unless the characteristic combinations mentioned are complete. If the characteristics are incomplete, an inordinate largeness of the organs named should be foretold. Some commentators take the word त्रिकोण (Trikona) in the sloka to mean मूलत्रिकोण (Moolatrikona) of Mercury, that is Kanya. But this has to be rejected on the authority of गार्गि (Gargi) who distinctly says:—

बलहीनैर्ग्रहेः सर्वैर्न वपञ्चमगे बुधे ।

द्विगुणाद्भिन्निराहस्तो भवत्येकोदरस्तथा ॥

Second half.—By the words “malefics are in the Riksha Sandhies” it is to be understood that all the three malefics, viz., Saturn, Mars and the Sun are jointly or severally to be in the last portion of any one or more of Kataka, Vrischika and Meena. By the words “afterwards (after a long time),” nothing more is meant than ‘later than the ordinary time within which a child may be naturally expected to speak.’

The last quarter of the sloka leads to the inference that such Moon should also have malefic aspect to make the person mute. This is supported by Gargi who says:—

कुलीरालिङ्गणान्तस्थः पापैश्चन्द्रे वृषोपगे ।

मूकः पापेक्षितैः सौम्यैश्चिरेण लभते गिरम् ॥

मिश्रदृष्टैर्यथावीर्यं फलं बोध्यं मनीषिणा ॥

Unless therefore all the three malefics are thus placed and the Moon has a malefic aspect, the prediction should not be made. If there be only two malefics thus placed, then frugality or smallness of speech, and if only one, wavering, slow or stammering speech should be foretold. But if such Moon has the aspect of one or more benefic planets, the person will begin to speak later than when he would otherwise be naturally expected to speak. It must thus be remembered that the aspect of malefics is also required to make the native mute, and the aspect of benefics to counteract it.

सारावली

ऋरैर्गृहसन्धिगतैः शशिनि वृषे भौमसौरैरविदृष्टे ।

मूकः सौम्यैर्दृष्टे वाचं कालान्तरे वदति ॥

सौम्ये त्रिकोणसंस्थे लग्नाच्छेषग्रहैर्बलविहीनैः ।

द्विगुणास्यपादहस्तो योगेऽस्मिन्नाहितो भवति गर्भः ॥

The word गवि (Gavi) in the sloka in the text may also mean "in the house of speech," i.e., the second house from the Lagna. This view is supported by स्कन्दहोरा (Skandahora) where it is laid down thus :

ऋक्षसन्धिगतैः पापैर्दृश्यमानो निशाकरः ।

द्वेधा गविष्ठो वाग्धानिमाधाने जनयेद्भ्रुवम् ॥

सौम्यर्क्षांशे रविजरुधिरौ चेत् सदन्तोऽत्र जातः

कुब्जः स्वर्क्षे शशिनि तनुगे मन्दमाहेयदृष्टे ।

पङ्गुर्मानि यमशशिकुजैर्वीक्षिते लग्नसंस्थे

सन्धौ पापे शशिनि च जडः स्यान्न चेत् सौम्यदृष्टः ॥ ४९ ॥

Sloka 49. (1) If Saturn and Mars occupy the Rasis or Navamsas owned by Mercury, the child will have teeth at birth. [This refers to the time of conception].

(2) If the Moon be in the Lagna identical with Kataka and aspected by Saturn and Mars, the child will be a dwarf. [This also refers to the time of conception].

(3) If the अधानलग्न (Adhana Lagna) be Meena and is aspected by Saturn, Mars and the Moon, either singly or conjointly, the child will be short in stature (cripple).

(4) If a malefic planet in conjunction with the Moon occupy a Riksha Sandhi (at the time of conception), the child will be dull. These yogas take effect only when their authors fail to have benefic aspect on them.

NOTES.

(1) In the case of actual birth under the above yoga, the native will have often tooth trouble.

(2) In the case of a nativity, the above yoga holds good provided the Moon is in the Lagna and in Kataka. (See Brihat Jataka-XX).

सारावली

करोषु राशिसन्धिषु शशी न सौम्येतिरीक्ष्यते च जडः ।

धूधनवमभागसंस्थौ शनिभौमौ यदि सदन्तः स्यात् ॥

शशिनि विलम्बे कर्किणि कुजार्किदृष्टेऽथवा कुब्जः ।

मीनोदये च दृष्टे कुजार्किशशिभिः पुमान् भवति पङ्गुः ।

व्यर्था भवन्ति योगाः सौम्यग्रहवीक्षिताः सर्वे ॥

सौरशशाङ्कदिवाकरदृष्टे वामनको मकरान्त्यविलम्बे ।

धीनवमोदयगैश्च दृगाणैः पापयुतैरभुजाङ्घ्रिशिरः स्यात् ॥ ५० ॥

Sloka 50. If the rising sign be the last Navamsa of Makara and if it be aspected by Saturn, the Moon and the Sun, the child will be a dwarf. If the last Navamsa of Makara is rising with three malefics in the three decanates of the Lagna bhava (the 2nd, 3rd and 1st decanates), the child will be without arms, feet or head as the case may be.

NOTES.

सारावली

वामनको मकरान्त्ये लम्बे रविचन्द्रसौरिभिर्दृष्टे ।

भौमयुतो द्रेक्काणस्त्रिकोणलग्नेषु भेषु संदृष्टः ।

विभुजाङ्घ्रिमस्तकः स्याच्छनिरविचन्द्रैर्वदेद्गर्भः ॥

Another interpretation. If all the three malefics are in the 1st decanate, the issue will be born without head. If they are in the 2nd decanate, it will be without shoulders; if the planets are in the 3rd decanate, it will be without legs.

The words धीनवमोदयगैश्च दृगाणैः पापैः have been interpreted thus :
"If Mars occupy the 1st, 2nd or 3rd Drekkana of the Lagna."

But this is opposed to the opinion of गर्ग (Garga) from whose works the next sloka has been quoted.

लग्नद्रेक्काणगो भौमः सौम्यैर्नदुर्वीक्षितः ।

कुर्याद्द्विशिरसन्तद्वत् पञ्चमे बाहुवर्जितम् ॥ ५१ ॥

Sloka 51. Mars occupying the Lagna Drekkana (लग्नद्रेक्काण) and aspected by the three planets Saturn, the Sun and the Moon produces a headless child. The child will be born armless if Mars occupy the Drekkana of the 5th bhava and is aspected by the same three planets as in the preceding case.

NOTES.

This sloka is from गर्गयोग (Garga Hora) where the reading is slightly different; viz., लग्ने द्रेक्काणगो भौमः &c. In order to complete the idea given in sloka 50 above, this has to be read with the following first half of the next sloka in that work, viz.,

विषदं नवमस्थाने यदि सौम्यैर्नवीक्षितः ।

Its omission from the text must only be accidental. The translation should therefore be thus:

Mars occupying the first (rising) Drekkana of the Lagna and aspected by the Sun, the Moon and Saturn, produces a headless child. The child will be born armless if Mars occupy the first (rising) Drekkana of the 5th house and be aspected by the same three planets. The child born will have no legs if Mars under the same aspect occupy the first Drekkana of the 9th house from the Lagna.

रविशशियुते सिंहे लग्ने कुजार्किनिरीक्षिते

नयनरहितः सौम्यासौम्यैः सवुद्बुदलोचनः ।

व्ययगृहगतश्चन्द्रो वामं हिनस्त्यपरं रविः

अशुभगदिता योगा याप्या भवन्ति शुभेक्षिताः ॥ ५२ ॥

Sloka 52. When the rising sign is Simha and the Sun and the Moon occupying it are aspected by Saturn

and Mars, the child will be born sightless; if the same Ascendant be aspected by benefic as well as malefic planets, the person born will be blear-eyed. The Moon occupying the 12th bhava from the Lagna will injure the left eye while the Sun in the same position affects the right one; these malefic yogas mentioned hitherto can be escaped from in case the authors of such yogas happen to be aspected by benefic planets.

NOTES.

cf. सारावली

स्वातां यद्याधाने रविशशिनौ सिंहराशिगौ लग्ने ।
दृष्टौ कुजसौरिभ्यां जात्यन्वः संभवति तत्र ॥
आग्नेयसौम्यदृष्टौ रविशशिनौ बुद्धुद्देशणं कुरुतः ।
नयनविनाशोऽपि यथा तथाऽधुना संप्रवक्ष्यामि ॥
व्ययभानगतश्चन्द्रो वामं चक्षुर्भिनाशयति हीनः ।
सूर्यस्तथैव चान्यच्छुभदृष्टौ याप्यता नयतः ॥

Also सर्वार्थचिन्तामणि

चन्द्रार्केसंयुक्तहरो विलग्नौ शन्यारदृष्टेऽक्षिविनाशमाहुः ।
शुभाशुभैर्बुद्धुदलोचनः स्याच्छुभैर्न दोषः सहितेक्षणाभ्याम् ॥

Bhattotpala, the commentator, adds that if the Lagna सिंह (Simha) be occupied by the Sun alone and be aspected by Mars and Saturn, the child will be blind of the right eye. He will be blind of the left eye if the Moon alone should occupy सिंह (Simha) and be aspected by Mars and Saturn.

See also sloka 56 *infra*.

The Sun, the Moon, Mars and Saturn are the planets that cause blindness. See yoga mentioned in (1) this sloka, and (2) Brihat Jataka XXIII—10 quoted under notes to sloka 58 *infra*.

The Sun in the 8th causes defective eye sight. (V *le* Brihat Jataka XX—3). The Sun and the Moon in the 6th and the 8th also cause blindness. (See Sloka 99 *infra*).

Mars and Saturn also cause blindness when they are similarly placed (i.e., when they are in the 6th and 8th).

cf. सारावली

वक्रो वा सौरो वा द्वादशमे वीक्षिते नयनहन्ता ॥

शूरस्तब्धो मध्यदृष्टिर्विलग्रे

मेषे खोच्चे रोगदक् सिंहगेऽर्के ।

रात्रावन्धस्तौलिगे निर्धर्नी स्यात्

कर्किण्यर्के लग्ने बुद्धदाक्षः ॥ ५३ ॥

Sloka 53. When the rising sign is मेष (Mesha) and the Sun occupies it being in his exaltation, the person born will be brave, obstinate and possessed of moderate vision; if सिंह (Simha) take the place of मेष (Mesha) in the previous case, the person born will have eye disease; if the lagna be तुला (Thula) and the Sun occupy it, the person born will be night-blind and poor; and lastly if कटक (Kataka) be the lagna and have the Sun in it, the person concerned will have inflamed eyes.

NOTES.

This sloka appears in जातकरत्न.

cf. बृहज्जातकः

शूरस्तब्धो विकलनयनो निर्वृणोऽर्के तनुस्थे

मेषे सम्बन्धिमिरनयनः सिंहसंस्थे निशान्धः ।

नीचोऽन्वोऽस्वः शशिगृहगते बुद्धदाक्षः पतङ्गे

भूरिद्रव्यो नृपहृतधनो वक्तुरोगी द्वितीये ॥

व्यये रवीन्दू युगपत्पृथक्स्थौ नेत्रे हरेतामपसव्यसव्ये ।

षट्छिद्रगाश्चाक्षि हरन्ति पापाः सव्यं रिपौ दक्षिणमष्टमस्थः ॥ ५४ ॥

Sloka 54. The Sun and the Moon occupying the 12th bhava whether conjointly or apart destroy the

right and left eye respectively ; malefic planets in the 6th and the 8th bhava have the power to take away the sight, the planet in the 6th destroying the left and that in the 8th bhava destroying the right one.

cf. सर्वार्थचिन्तामणि

दिनेशचन्द्रौ व्ययगौ तदानीमन्धो भवेत्सौम्यदृशा विहीनौ ।

युक्ते तयोरन्यतरेण रिःफे काणो भवेत्सौम्यदृशा विहीने ॥

विकर्तनो लग्नगन्धोऽस्तगो वा दिनेशपुत्राभिपुतेक्षितश्चेत् ।

तस्येक्षणं दक्षिणमाशु हन्यादहिक्षमास्त्रनुयुतस्तु वामम् ॥ ५५ ॥

Sloka 55. The Sun whether in the 1st or the 7th bhava when in conjunction with or aspected by Saturn will in no long time destroy the right eye of the person concerned ; but if the Sun be in conjunction with Rahu and Mars, other conditions being the same as before, it is the left eye that will suffer in this case.

दिनेशचन्द्रौ यदि रिःफयातौ सपत्नरन्ध्रव्ययगास्त्वसौम्याः ।

हन्यादरिस्थो नयनं हि वामं रन्ध्रस्थितो दक्षिणभागनेत्रम् ॥ ५६ ॥

Sloka 56. If malefic planets occupy the 6th, 8th and 12th bhavas, those in the last being the Sun and the Moon, the occupant of the 6th bhava will destroy the left eye of the person born while the planet in the 8th bhava will deal similarly with the eye on the right side.

Vide sloka 54 supra.

कुजे धनेशे निधने रवीन्द्रोः शत्रुव्ययस्थानगतेऽर्कजेऽन्धः ।

रन्ध्रावासानारिगते शशङ्के शनौ सभौमे यदि नष्टनेत्रः ॥ ५७ ॥

Sloka 57. If Mars be the lord of the 2nd bhava, if the 8th be occupied by the Sun and the Moon, and if Saturn be in the 6th or the 12th bhava the person

born will be blind. If the Moon occupy the 8th, the 12th or the 6th bhava and Saturn be in conjunction with Mars, the person born will be sightless.

NOTES.

This sloka is from जातकरल.

The following are some more slokas from जातकरल leading to the same effect:—

नेत्रेश्वरै पापखगेन युक्ते शन्यारयोगे गुलिकेन युक्ते ।

नेत्रे यदा पापबहुत्वयोगे यमेन दृष्टे स तु नष्टनेत्रः ॥

नेत्रेश्वरस्यांशपतौ सपापे पापग्रहक्षेत्रगते तथैव ।

नेत्राधिपे वासरनायके तु धरासुते वा गुलिकार्किदृष्टे ॥

षष्ठे चन्द्रेऽष्टमे भानौ लग्नादन्त्यगतेऽर्कजे ।

वित्तस्थानगते भौमे शक्रोऽप्यन्धो भवेद्भ्रुवम् ॥ ५८ ॥

Sloka 58. If the Moon be in the 6th, the Sun in the 8th, Saturn in the 12th and Mars in the 2nd, under such a yoga, the person born, be he Indra himself, cannot but be blind.

cf. बृहज्जातक

निधनारिधनव्ययस्थिता रविचन्द्रारयमा यथा तथा ।

बलवद्ग्रहदोषकारणैर्मनुजानां जनयन्त्यनेत्रताम् ॥

Also जातकरल

षष्ठे शशी रन्ध्रगते च भानौ व्यये शनौ वित्तगते च भौमे ।

शुक्रश्च षष्ठाष्टवन्व्यये वा अन्धो भवत्येव धने शुमे वा ॥

लग्नेश्वरेण सहिते यदि वित्तनाथे

दुःस्थेऽक्षिनाशनमथास्फुजिदिन्दुयुक्ते ।

नेत्रेश्वरे तनुगते यदि नैशक्रोऽन्धः

सोऽपि शुभग्रहयुते न तथा वदन्ति ॥ ५९ ॥

Sloka 59. If the lord of the 2nd bhava being in conjunction with the lord of the 1st, occupy a दुःस्थान (Dustthana-6th, 8th or 12th bhavas), it will result in loss of sight. If the lord of the eye, i.e. the 2nd bhava being in conjunction with Venus and the Moon occupy the 1st bhava, the person concerned will be night-blind; but if the lord of the eye occupy a position of exaltation or be in conjunction with a benefic planet, no such malefic effect will happen, say the astrologers.

NOTES.

This and the 5 succeeding slokas are quoted in जातकरत्न.

The undermentioned slokas from जातकरत्न give some more yogas leading to blindness.

मान्वच्छलप्रपतिभिः सहिते तदीशे

जात्यन्धको भवति रन्ध्रपटन्त्यगेऽपि ।

रिःफे धरासुतयुते नयनं हि वामं

नाशं तथा व्रजति सूर्यसुते तदन्यत् ॥

चन्द्रार्कसंयुक्तहरौ विलम्बे शन्यारद्वष्टेऽक्षिविनाशमाहुः ।

शुभाशुभैर्बुद्धदलोचनः स्याच्छुभैर्न दोषः सहितेक्षणाभ्याम् ॥

॥ रोगयोगाः ॥

राहौ विलम्बे सकुजेऽर्कपुत्रे साहौ बृहद्बीजमिवाहुरार्याः ।

लग्नेश्वरे मृत्युगते सराहौ रन्ध्रे समान्दौ च तथैव वाच्यम् ॥ ६० ॥

Sloka 60. When Rahu, Mars and Saturn are together in the Lagna, the person born will have enlarged scrotum. If the lord of the 1st bhava be in the 8th and this again be occupied by Rahu and Mandi, the same effect is produced, say the wise astrologers.

लग्ने सराहौ गुलिके त्रिकोणे रन्ध्रे कुजे मन्दयुते तथैव ।

लग्नेश्वराक्रान्ततदंशनाथे राह्वारमान्द्यार्कियुते तथैव ॥ ६१ ॥

Sloka 61. When Rahu occupies the Lagna, गुलिक (Gulika) a Trikona position, and Mars in conjunction with Saturn is in the 8th bhava, the result will be the same. When the lord of the Navamsa occupied by the lord of the Lagna is in conjunction with Rahu, Mars, Mandi and Saturn, the same evil result will follow.

लग्ने रवौ भूमिसुतेन दृष्टे गुल्मक्षयश्वासनिपीडितः स्यात् ।

भौमे विलग्ने शनिसूर्यदृष्टे वस्त्ररोगाभिहतो मनुष्यः ॥ ६२ ॥

Sloka 62. When the Sun occupying the rising sign is aspected by Mars, the person born will be afflicted with colic, consumption and asthma. When Mars is in the Lagna and aspected by Saturn and the Sun, the person concerned will be troubled with small-pox.

NOTES.

Two different readings are given of this sloka, viz.,¹

१. लग्ने रविर्भूमिसुतेन दृष्टः श्वासक्षयं विद्रधिगुल्मभाजम् ।
भौमे विलग्ने शनिसूर्यदृष्टे खड्गोदिभिः पीडितदेहमाक् स्यात् ॥
२. लग्ने रवौ भूमिसुतेन दृष्टे श्वासमक्षयं कश्मलगुल्ममूलान् ।
भौमे विलग्ने शनिसूर्यदृष्टे वस्त्ररोगिः पीडितदेहमाक् स्यात् ॥

पापेक्षिते रविसुते धनराशियुक्ते

पापान्विते शुनकभीतिमुपैति मर्त्यः ।

तद्भावनाथसहिते दिननाथपुत्रे

दृष्टेऽथवा शुनकभीतिमुपैति जातः ॥ ६३ ॥

Sloka 63. When Saturn in conjunction with a malefic planet aspected also by a malefic planet occupies

the 2nd bhava, the person has to dread danger from a dog. When Saturn is in conjunction with or aspected by the lord of the 2nd bhava, the same result follows.

वीर्यान्विते राहुसमेतराशिनाथान्विते राहुयुते विलम्बे ।

सर्पाद्भयं विक्रमराशिनाथे बुधेन युक्ते गलरोगमेति ॥ ६४ ॥

Sloka 64. When Rahu is in the Lagna and when the sign occupied by the lord of the Lagna has strength, there is danger from a snake. When the lord of the 3rd bhava is in conjunction with Mercury, the person born will be liable to throat disease.

NOTES.

वीर्याधिपे is another reading for वीर्यान्विते. *Vide* also Adhyaya XII, *Sloka 42 infra*.

नीचे तृतीयेऽरिगृहे विमूढे पापेक्षिते तद्गलरोगवान् स्यात् ।

विषप्रयोगाद्विषमक्षणाद्वा तेषामभावेऽर्थविनाशनार्थः ॥ ६५ ॥

Sloka 65. When a depressed planet occupying an inimical sign and overpowered by the Sun's rays happens to be in the 3rd bhava and aspected by a malefic planet, the person concerned will get disease of the throat in consequence of the application of poison or of the swallowing thereof. In the absence of these causes, the disease if it sets in is intended to drain off money from the sufferer—a result in which the purpose of the particular yoga will be fulfilled.

पापे तृतीये गलरोगमत्र वदन्ति मान्द्यादियुते विशेषात् ।

भौमान्विते प्रेतपुरीशसूनौ तृतीयराशौ यदि कर्णरोगम् ॥ ६६ ॥

Sloka 66. When a malefic planet in conjunction with Mandi or some such other planet occupies the 3rd bhava, astrologers predict the disease of the throat; but

when Mandi in conjunction with Mars is in the 3rd bhava, astrologers specifically ascribe the disease of the ear to the yoga.

NOTES.

Vide also Adhyaya XII, sloka, 43 *infra*.

पापेक्षिते सोदरभे सपापे कर्णोद्धवं रोगमुपैति जातः ।

क्रूरादिषष्ठ्यंशयुते तदीशे कर्णस्य रोगं कथयन्ति तज्ज्ञाः ॥६७॥

Sloka 67. When the 2nd bhava is occupied by a malefic planet and aspected also by another malefic planet, the person born will become liable to the disease of the ear. When the lord of the 3rd bhava occupies malefic 60th portions of a sign, then also do astrologers declare disease of the ear to be the result.

पैत्तोल्वणं याति रवौ रिपुस्थे पापेक्षिते पापसमन्विते च ।

मानौ सरन्ध्रे विबले धराजे पापे धनस्थे तु तथैव वाच्यम् ॥६८॥

Sloka 68. When the Sun in conjunction with a malefic planet and aspected also by a malefic planet occupies the 6th bhava, the person born will suffer from excess of bile. When the Sun occupies the 8th bhava, Mars is without strength and a malefic planet is in the 2nd bhava, the same is to be predicted.

c/. सर्वार्थचिन्तामणि

रोगस्यानगते सूर्ये तद्भावे पापसंयुते ।

पापदृष्टियुते नाभौ पैत्तिकाद्वगमादिशेत् ॥

श्लेष्मामयं बुधयुतेऽवनिजे रिपुस्थे

क्रांशके यदि सितेन्दुसमीक्षिते च ।

पापेक्षितेऽवनिसुते निधनोपयाते

केतौ धनाष्टमगते व्रणरोगमेति ॥ ६९ ॥

Sloka 69. When Mars in conjunction with Mercury occupies in the 6th bhava the Navamsa of a malefic planet and is aspected by the Moon and Venus, the person born will suffer from an ailment due to a morbid state of the phlegm. When Mars aspected by a malefic planet occupies the 8th bhava and Ketu is in the 2nd or the 8th, an ulcer will be produced.

cf. सर्वार्थचिन्तामणि

षष्ठे कुजे बुधयुते भृगुचन्द्रानेरीक्षिते ।

क्रूरांशकसमायुक्ते क्षयरोगं वदन्ति हि ॥

षष्ठेश्वरे पापयुते विलम्बे रन्ध्रस्थिते वा व्रणयुक्शरीरः ।

कर्मस्थिते तादृशखेचरेन्द्रे व्रणाङ्कितः स्याच्छुभदग्निहर्त्ता ॥ ७० ॥

Sloka 70. When the lord of the 6th bhava in conjunction with a malefic planet occupies the 1st or the 8th bhava, the person born will have ulcers in his body. When the planet described before (i.e., the lord of the 6th bhava in conjunction with a malefic planet) occupies the 10th bhava and is without benefic aspect, the person concerned will have ulcer scars.

NOTES.

This and the next six slokas are quoted in सर्वार्थचिन्तामणि.

लग्नेशभूपुत्रशशाङ्कपुत्राः सहस्थिताः सौम्यतरान्यभावाः ।

अपानरोगं त्वथवाऽपवित्रं पश्यन्ति पष्टं मुनयो वदन्ति ॥ ७१ ॥

Sloka 71. If the lord of the Lagna, Mars and Mercury being in conjunction, occupy a very unpropitious bhava and aspect the 6th, they will produce, say the sages, a disease of the anus or some nasty disease such as piles.

NOTES.

In the second पाद (pada) of this sloka, सह स्थिताः सौख्यशुद्धे व्यये वा is another reading.

लग्नेशषष्ठाधिपती दिनेशयुक्तौ ज्वरं चन्द्रसमन्वितौ चेत् ।

जले प्रमादं क्षितिद्वनुयुक्तौ युद्धेन वा स्फोटकराशिभिर्वा ॥ ७२ ॥

Sloka 72. The lords of the 1st and the 6th bhavas when in conjunction with the Sun produce fever ; if in conjunction with the Moon, they lead to an accident in water ; if with Mars, they occasion some mishap in war or danger by an outbreak of hot boils.

पित्तात्प्रमादं यदि सौम्ययुक्तौ निर्व्याधिकः सूरिसमन्वितौ चेत् ।

शुक्रेण भार्याविपदं वदन्ति मन्देन नीचानिलरोगमाहुः ॥ ७३ ॥

Sloka 73. If the lords of the 1st and the 6th bhavas be in conjunction with Mercury, they will cause some mishap due to bile ; if they be in conjunction with Jupiter, the person will be immune from diseases ; if in conjunction with Venus, they may be the cause of some danger to the wife ; if in conjunction with depressed Saturn, they will, say the astrologers, tend to engender a wind complaint.

सराहुकेतू यदि सर्पपीडां चोरादिभिर्भीतिमुपैति जातः ।

केन्द्रत्रिकोणे यदि साहिकेतू वदन्ति तज्ज्ञा निगलं तदानीम् ॥ ७४ ॥

Sloka 74. If the lords of the 1st and the 6th bhavas be in conjunction with Rahu or Ketu, the person born becomes liable to danger from snakes, thieves and other such evil-doers. If they occupy a Kendra or Trikona position in conjunction with Rahu or Ketu, the person concerned will suffer imprisonment say the astrologers acquainted with the subject.

षष्ठेश्वरश्चन्द्रसुतेन युक्तः सागुर्विलग्नौ स्वयमत्र शिशुम् ।

छिनत्त्यसौ सौम्यदृशा विहीनः सभूमिपुत्रो यदि लिङ्गरोगी ॥ ७५ ॥

Sloka 75. If the lord of the 6th bhava being in conjunction with Mercury and Rahu, occupy the rising sign, the person born will of his own accord cut off his *membrum verile*. If the lord of the 6th bhava be in conjunction with Mars and have no benefic aspect, the person concerned will become liable to a disease affecting the organ of generation.

कामेश्वरे शुक्रयुते रिपुस्थे कलत्रषण्डत्वमुदीरयन्ति ।

षष्ठेशलभाधिपती समन्दौ केन्द्रत्रिकोणे यदि बन्धनं स्यात् ॥ ७६ ॥

Sloka 76. If the lord of the 7th occupy the 6th in conjunction with Venus, the person born, say the astrologers, will be too weak to match his wife. If the lords of the 6th and the 1st bhavas be in a Kendra or Trikona position along with Saturn, the person concerned will suffer captivity.

चरे विलम्बे रिपुनाथदृष्टे कुजे च लाभे स्थिरगे च धर्मे ।

द्वन्द्वेऽस्तराशौ प्रवदेन्नराणां रोगं रिपूणां कृतमाभिचारम् ॥ ७७ ॥

Sloka 77. When a moveable sign is the lagna and it is aspected by the lord of the 6th bhava; when Mars is in the 11th bhava; when the 9th is represented by an immoveable sign and when the 7th bhava is a dual Rasi; under this yoga, people become liable to the fever induced by the incantations of their enemies.

जीवे समन्दे दशमेऽर्धचन्द्रे वैकल्यमङ्गे क्षितिजे कलत्रे ।

दिनेशचन्द्रौ रविराशियुक्तौ चन्द्रर्क्षगौ वा यदि शोषणं स्यात् ॥ ७८ ॥

Sloka 78. If Jupiter be in conjunction with Saturn, if the Moon in quadrature occupy the 10th bhava and if Mars be in the 7th, the result will be a defect of limb in the person born. If the Sun and the Moon occupy

either Simha or Kataka, the person concerned will have consumption as the consequence

लग्ने रवौ भूमिसुते कलत्रे सन्मादभाक् तत्र नरो हि जातः ।

उन्मादबुद्धिं समुपैति लग्ने शनौ कलत्रे सकुजे त्रिकोणे ॥ ७९ ॥

Sloka 79. When the Sun is in the 1st and Mars in the 7th bhava, the person born will become insane. When Saturn is in the Lagna and Mars occupies the 7th house or a Trikona position, the person concerned will be a lunatic.

NOTES.

cf. प्रश्नमार्ग

लग्नस्थे विषणे दिवाकरसुतो भौमोऽथवा धूम्रगे

मन्दे लग्नगते मदात्मजनपःसंस्थे महीनन्दने ।

मूर्त्तौ मूढशशीन्दुजौ कृशशशी मन्दश्च रिःफे स्थितौ

पापेपेतकृशामृतांशुरुदयायुःस्वान्त्यधर्मोपगः ॥

अस्ते पापयुतो मान्दिर्वित्रिषष्ठाष्टमान्त्यगः ।

उन्माददायिनो योगा एवमष्टौ समीरिताः ॥

लग्ने गुरौ is the reading adopted in some books for लग्ने रवौ and appears to be the correct one.

लग्नत्रिकोणे दिननाथचन्द्रौ शौर्ये गुरौ केन्द्रसमन्विते वा ।

सोन्मादबुद्धिः स भवेत्तदानीं शरासनादौ यदि जन्मलग्ने ॥ ८० ॥

Sloka 80. If the initial portion of धनुस् (Dhanus) be the Lagna, if the Sun and the Moon occupy the Lagna or a Trikona, and if Jupiter, be in the 3rd bhava or in a Kendra position, the person born under this yoga will become insane.

NOTES.

The last quarter reads as शन्यारवारे यदि जन्मकाले in सर्वार्थचिंतामणि.

Also cf. जातकादेश

नवमोदयात्मजस्थौ रविचन्द्रौ भ्रातृकेन्द्रगे जीवे ।

युक्ते शनिकुजवारे जातः सोन्माद इव चपलः स्यात् ॥

Some books read लग्नात् त्रिकोणे for लग्नत्रिकोणे.

The translation will then be "If any of the 4 signs from Dhanus happen to be the Lagna and if the Sun and the Moon be in Trikona position (i. e. occupy 5th or 9th places) and if Jupiter be in the 3rd house or in a kendra position, the person born, etc.'

केन्द्रस्थितौ सौम्यनिशाकरौ वा सौम्यांशहीनौ भ्रमसंशुतः स्यात् ।

केन्द्रस्थिता मन्दनिशाकरार्का जडो भवेदत्र मधूपभोक्ता ॥ ८१ ॥

Sloka 81. If Mercury and the Moon be in a Kendra position or fail to occupy benefic Navamsas, the person born will have aberration of the mind. If Saturn, the Moon and the Sun be in Kendra position, the person concerned will be idiotic and addicted to wine.

cf. जातकादेश

बुधचन्द्रौ केन्द्रगतौ नान्यग्रहतर्कितौ नृपतिदृष्टौ ।

योगोऽयं पैशाचस्तत्रोत्पन्नः स सोन्मादी ॥

कुलीरकुंमालिनांशुयुक्ते चन्द्रे समन्दे यदि गुह्यरोगी ।

चन्द्रे सुखे तद्भवनांशुयुक्ते पापान्विते स्याद्यदि कण्ठरोगी ॥ ८२ ॥

Sloka 82. If the Moon occupy the Navamsa belonging to Cancer, Aquarius or Scorpio and be in conjunction with Saturn, the person born will suffer from a disease affecting the privities. If the Moon occupy in the 4th bhava a Navamsa belonging thereto and be in conjunction with a malefic planet, the person concerned will have disease of the throat.

NOTES.

The 2nd पाद (Pada) reads as चन्द्रे समन्दे यदि गुह्यरोगी in सर्वार्थचिन्तामणि.

चन्द्रे सपापे फणिनाथयुक्ते रिःफे सुते रन्ध्रगतेऽथवाऽपि ।
उन्मादमाक् तत्र सरोषयुक्तो जातस्तु नित्यं कलहप्रियः स्यात् ॥ ८३ ॥

Sloka 83. When the Moon in conjunction with a malefic planet and Rahu occupies the 12th, the 5th or the 8th bhava from the Lagna, the person born will be liable to insanity and that of a raging kind and will develop a tendency to quarrel.

NOTES.

शुभे is another reading for सुते in the 2nd पद (Pada) of the Sloka.

चन्द्रे व्यये वा यदि वाऽसुरेशे मन्दे त्रिकोणे मदरन्ध्रगोर्जे ।
दन्ताक्षिरोगी स भवेत्तदानीं नीचारिपापाशगतास्तथैव ॥ ८४ ॥

Sloka 84. When the Moon or Rahu occupies the 12th bhava; Saturn, a Trikona position; and the Sun, the 7th or the 8th bhava; the person born will have ailments affecting teeth and eyes. The same effect happens when the planets mentioned above occupy Navam-sas owned by depressed inimical malefic planets.

सुतांबुगौ पापस्वगौ विशेषाच्चेदष्टरिःफारिगतेऽन्धता स्यात् ।
शुभग्रहाणामवलोकहीने चान्धो भवत्येव शुभैर्न दोषः ॥ ८५ ॥

Sloka 85. If the 5th and the 4th bhavas be occupied by malefic planets and if the Moon in particular be in the 8th, the 12th or the 6th bhava, blindness would follow as a result of the yoga. The person born in this yoga must of course be blind when there is no benefic aspect upon the planets concerned. There will be no evil effect when benefic planets occupy the bhavas referred to above.

हित्वा लग्नपतिं विलग्नसहितेष्वन्येषु कुष्ठं वदे-

अलिं भानुसुते तु चण्डकिरणे रक्तं सितं भूमिजे ।

मन्देन क्षितिजेन वा यदि युते कर्क्यन्त्यनक्रांशके

चन्द्रे शोभनयोगदृष्टिरहिते कुष्ठं वदेद्देहिनाम् ॥ ८६ ॥

Sloka 86. When (malefic) planets other than the lord of the Lagna occupy the Lagna, the astrologer may predict leprosy; it will be black leprosy when Saturn occupies the Lagna as described above; it will be red leprosy when the Sun so occupies the rising sign; white leprosy if the occupant be Mars. When the Moon in conjunction with Saturn or Mars occupies a Navamsa belonging to कटक (Kataka), मीन (Meena) or मकर (Makara) and is unaspected by, or unassociated with benefic planets, the astrologer may declare the yoga to be productive of leprosy to the people affected.

पापान्विते शशिनि रन्ध्रपलग्नराशौ

सर्पेक्षिते निधनपे यदि गुह्यरोगी ।

रन्ध्रे चतुस्त्रितयपापयुते तथैव

सौम्यग्रहेण सहिते यदि रोगहीनः ॥ ८७ ॥

Sloka 87. When the Moon in conjunction with a malefic planet occupies the sign occupied by the lord of the 8th bhava and when the last-mentioned planet is aspected by Rahu, the person born will suffer from a disease affecting the privities; the same result happens when the 8th bhava is occupied by four or three malefic planets; but if a benefic planet be in the 8th bhava, the person concerned will be exempt from the disease.

जलचरगृहमेन्दौ तत्पतौ षष्ठ्याते

जलगृहगतखेटैरीक्षिते मूत्रकृच्छ्रम् ।

परिभवरिपुयाते शतितगौ भौमदृष्टे

रविसुतयुतलग्ने शोणितं रोगमेति ॥ ८८ ॥

Sloka 88. When the Moon is in a water-resorting sign and the lord thereof occupies the 6th bhava and is aspected by planets occupying watery signs, the person born will suffer from strangury ; when the Moon occupying the 6th or the 8th bhava is aspected by Mars and when Saturn is in the Lagna, the person concerned will suffer from an ailment leading to blood discharges (piles).

cf. सर्वयोगिवामणि

जलराशिगते चन्द्रे षष्ठे तद्भवनाधिपे ।

जलक्षेत्र्यविदा दृष्टे मूत्रकुच्छ्रादिकं भवेत् ॥

क्षीणे मन्दगृहोदये हिमकरे पापग्रहैरन्विते

रन्ध्रारातिगतेऽथवा पवनकृद् गुल्मादिरोगं वदेत् ।

चन्द्रे पापवियच्चरान्तरगते मन्दे मदस्थानगे

जातो विद्रधिजन्मशोषजनितैः सन्तप्तदेहो भवेत् ॥ ८९ ॥

Sloka 89. When the waning Moon in conjunction with malefic planets is in the rising sign belonging to Saturn or in the 8th or the 6th bhava, the astrologer may predict flatulence, spleen or some such ailment as the result of this particular yoga. When the Moon is between two malefic planets and Saturn occupies the 7th bhava, the person born will have much bodily suffering from the combined effects of abscess, spleen and consumption.

अजीर्तिगुल्मामयशूलमेति कुजे विलग्नं विबलेऽरिनाथे ।

लग्ने सपापे फणिनायके वा मन्देऽष्टमे कुक्षिरुगर्दितः स्यात् ॥ ९० ॥

Sloka 90. When Mars is in the rising sign and the lord of the 6th bhava is weak, the person born will

have indigestion, a diseased spleen and colic. When Rahu or some malefic planet occupies the Lagna and Saturn is in the 8th bhava, the person concerned will be afflicted with a stomach complaint.

ef. सर्वार्थचिन्तामणि

बलहीनेऽरिनाथे वा लग्नस्थे वा धरासुते ।

मूर्धार्तिर्मुखरोगो वा गुल्मविद्रधिभाग्भवेत् ॥

हृच्छूलरोगमुपयाति सुखे फणीशे

पापेक्षिते गतबलेऽथ विलग्ननाथे ।

शूलामयं तनुपतौ रिपुनीचराशौ

भौमे सुखे रविसुते यदि पापदृष्टे ॥ ९१ ॥

Sloka 91. When Rahu occupies the 4th bhava and the lord of the Lagna is without strength and aspected by a malefic planet, the person born will suffer from acute pain in the chest. When the lord of the Lagna is depressed and in an inimical house, Mars occupies the 4th bhava and Saturn is aspected by a malefic planet, colic will be the result.

जातो भुक्तिविरोधरोगनिहतो रन्ध्रेश्वरे दुर्बले

लग्ने पापनिरीक्षिते परिभवस्थाने समन्देक्षिते ।

वान्तिभ्रान्तिजपाण्डुमेति सकुजे चन्द्रे रिपुस्थानगे

जातः शूलविसर्पमेति दिनकृच्चन्द्रारयुक्ते यदा ॥ ९२ ॥

Sloka 92. When the lord of the 8th bhava is weak and the rising sign is aspected by a malefic planet and the 8th bhava is occupied or aspected by Saturn, the person born will be smitten with a disease that will prevent the taking in of food. When the Moon in conjunction with Mars occupies the 6th bhava, jaundice due to vomiting and delirium will afflict the person

concerned. And when the Sun, the Moon and Mars are together in the 6th bhava, the effect of the yoga may be colic and erysipelas.

cf. प्रश्नमार्गं

पापग्रहेक्षितं लग्नं रन्ध्रं रविज्वीक्षितम् ।

रन्ध्रेशो विमलो योग एष भुक्तविरोधकृत् ॥

आरोक्षिते यदि विलग्नगृहेऽरिनाथे

मानेऽथवाऽस्ततनुगे कृतमाभिचारम् ।

लग्नाधिपेन सहितेऽवनिजे विलग्नौ

केन्द्रेऽथवा रिपुपतौ तनुगे तथा स्यात् ॥ ९३ ॥

Sloka 93. When the rising sign is aspected by Mars, and the lord of the 6th bhava occupies the 10th, the 7th, or the 1st bhava, the person born will suffer from the effects of magic employed against him by his enemies. When Mars in conjunction with the lord of the Lagna occupies the Lagna or any other Kendra and the lord of the 6th is in the Lagna, the same will happen.

जातो निर्जरदर्शनेन जनितं रोगं सुखस्थानगे

माने लग्नगतेऽथवाऽमरगुरौ केन्द्रे समन्दात्मजे ।

मन्देऽस्ते चरलग्नगे यदि शुभे पापेक्षिते शीतगौ

भूतप्रेतपिशाचदर्शनवशाद्रोगं समेति ध्रुवम् ॥ ९४ ॥

Sloka 94. When Jupiter occupies the 4th, the 10th or the 1st bhava and a Kendra is occupied by मान्दि (Mandi), the person born will suffer from an illness due to the effect of his having come face to face with an immortal. When Saturn is in the 7th bhava and a benefic planet occupies a moveable rising sign, and the Moon is aspected by a malefic planet, the person concern-

ed will undoubtedly suffer from a disease due to his having met goblins, ghosts and fiends.

NOTES.

This sloka is from जातकरल. The reading in the 3rd pada of this sloka is मन्दस्थे instead of मन्देऽस्ते.

चन्द्रे पापनिरीक्षिते रिपुगते पापान्विते वातजं
जातः शोणितपित्तमेति वसुधापुत्रे तथाऽस्ते सति ।
सौम्ये वातकफामयं भृगुसुते मूलातिसारं तथा
मन्दे गुल्ममुपैति राहुशिखिनोः पैशाचरोगं वदेत् ॥९५॥

Sloka 95. If the Moon in conjunction with a malefic planet and aspected by another malefic planet occupy the 6th bhava, the person born will become liable to wind disease ; if Mars occupy the 7th bhava under the same circumstances, the disease produced will be hemorrhage due to a corrupt state of blood and bile ; if the planet occupying the 7th bhava under such conditions be Mercury, the disease will arise from a bad condition of wind and phlegm ; if Venus, it will be dysentery ; if Saturn, colic ; and lastly if Rahu or Ketu, the ailment will be produced by demoniacal possession.

NOTES.

This is also from जातकरल.

कासश्वासक्षयजनिरुजं भानुभौमाहिदृष्टे
षष्ठे सौरे गुलिकसहिते सौम्यदृग्योगहीने ।
रिःफे पापे शशिनि रिपुगे भानुजे रन्ध्रयाते
पापांश्चस्थे तनुगृहपतौ पीनसं रोगमेति ॥ ९६ ॥

Sloka 96. When Saturn occupying the 6th bhava in conjunction with मन्दि (Mandi) is aspected by the Sun, Mars and Rahu but is unaspected by or unassocia-

ted with benefic planets, the person born will suffer from an illness caused by a complication of cough, asthma and consumption. When a malefic planet is in the 12th bhava, the Moon in the 6th, Saturn in the 8th and when the lord of the Lagna occupies a Navamsa owned by a malign planet, the person born under such a yoga will be liable to dryness of the nose resulting in loss of smell.

cf. सर्वार्थचिन्तामणि

पष्ठे चन्द्रे शनौ रन्ध्रे व्यये पापे विलग्नपे ।

पापांशकसमायुक्ते पीनसं रोगमादिशेत् ॥

पष्ठे शनौ सगुलिके रव्यारफणिवीक्षिते ।

शुभैर्न दृष्टे युक्ते वा श्वासकासक्षयादियुक् ॥

मन्दे कुलीरभवनं पगते मृगस्थे

चन्द्रे जलोदररुजं समुपैति जातः ।

सारे शनौ रिपुगते रविराहुदृष्टे

लग्नाधिपे च विबले सति दीर्घरोगी ॥ ९७ ॥

Sloka 97. When Saturn is in कटक (Kataka) and the Moon in मकर (Makara), the person born will have dropsy. When Saturn in conjunction with Mars occupies the 6th bhava, and is aspected by the Sun and Rahu; and when the lord of the Lagna is without strength, the result will be a lingering illness.

cf. सर्वार्थचिन्तामणि

शन्यारसहिते पष्ठे रविराहुनिरीक्षिते ।

लग्नेश्वरे हीनबले दीर्घरोगी भवेन्नरः ॥

ह्रस्वः कुजे निजगृहे सुखविक्रमस्थे

चन्द्रात्मजे रविसुते यदि लग्नगे स्यात् ।

स्वर्क्षे कुजे सुखसहोदरगेन्दुसूत्रौ

होराधिपे शनियुते तु तथा वदन्ति ॥ ९८ ॥

Sloka 98. When Mars is in his own house, Mercury in the 4th or the 3rd bhava and Saturn in the 1st, the person born will be a dwarf. The result is the same when, other conditions being identical, Saturn is in conjunction with the lord of the Lagna.

लग्नाद्व्ययारिगतयोः शशितिग्मरश्म्योः

पत्न्या सहैकनयनस्य वदन्ति जन्म ।

यूनस्थयोर्नवमपञ्चमसंस्थयोर्वा

शुक्रार्कयोर्विकलदारमुशन्ति जातम् ॥ ९९ ॥

Sloka 99. When the Sun and the Moon occupy, one of them the 12th, and the other the 6th house from the Lagna, the person born will be one-eyed and will have the unique fortune of possessing an one-eyed wife as well. When Venus and the Sun conjointly occupy the 7th, the 9th or the 5th bhava, the person born under this yoga will have a wife defective in some limb.

NOTES.

			Sun
			Lagna
	I		
Moon			

			Moon
			Lagna
	II		
Sun			

The Sun is in the 12th house from the Lagna in I and 12th from the 7th in II.

The Moon is in the 12th from the 7th in I and 12th from the Lagna in II.

The principle is clear from the above.

The left eye will be affected by the above yoga. In the other case the Sun in the 2nd and the Moon in the 8th (the 2nd from the 7th) will affect the right eye.

If Venus be in conjunction with the Sun in the 5th, 7th or 9th house from the Lagna, the wife will always be ailing. विकल (Vikala=suffering).

cf. गार्गि

पञ्चमे नवमे द्यूने समेतौ सितभास्करो ।

यस्य स्वातां भवेद्भार्या तस्यैकाङ्गविवर्जिता ॥

Also माराचलो

लग्नाद्ययरिपुगतयोः शशाङ्कभान्वोर्वदन्ति पुरुषस्य ।

प्रभवं समस्तमुनयः क्रमेण पत्न्या सहैकनयनस्य ॥

द्यूने कुजभार्गवयोर्जातः पुरुषो भवेद्विकलदारः ।

वीधर्मस्थितयोर्वा परिकल्प्यं पण्डितैरेवम् ॥

नवमायतृतीयधीशुता न च सौम्यैरशुभा निरीक्षिताः ।

नियमाच्छ्रवणोपघातदा रदवैकृत्यकराश्च सप्तमे ॥ १०० ॥

Sloka 100. If the malefic planets occupy the 9th, the 11th, the 3rd and the 5th houses in any order according to circumstances and be not aspected by benefic planets, they conspire according to their strength to do damage to the organ of hearing of the person born; if they occupy the 7th house and be without benefic aspect, they make the teeth unsightly.

NOTES.

The man will suffer from ear-complaint with certainty. The 3rd and the 11th houses stand for ears—3rd for the right ear and the 11th for the left. (Cf. also Western astrology). Varahamihira

seems to extend the principle to the 5th and the 9th houses also. Diseases of teeth and tongue are indicated by the 7th house (Ch. III-77 Fig. 1). This is also the principle of Western astrology. Cf. Alan Leo.

“Malefics, unasspected by benefics, occupying the 7th house will bring about tooth diseases (deformity or otherwise).”

गुणाक्ष would include the Moon also in the yoga causing damage to the ear. Cf.

एते त्रिलाभप्रतिभाशुभस्थाः सौम्यग्रहालोकनवर्जिताश्च । (अर्केन्दुमहीजमन्दाः)
कर्णोपघाते जनयन्ति पुंसामनङ्गमास्ते विकृतिं रदानाम् ॥

Also भागवत.

धर्मायसहजसुतगाः पापाः सौम्यैर्न वीक्षिता जन्तोः ।
श्रवणविनाशं कुर्युः सप्तममस्थाश्च दन्तानाम् ॥

Also जनकविलम्ब.

धीवर्मायतृतीयस्थाः पापाः सौम्यारवीक्षिताः ।
कर्णघातंकरास्ते तु धूनस्था दन्तदूषिणः ॥

वर्गोत्तमादेशुभवर्गयुतेऽमरेज्ये

लग्ने रसातलगते यदि वा बलाढ्ये ।

वित्तायवृद्धिगृहगेषु वियच्चरेद्

लग्नाधिपं बलयुते सुखमेति ज्ञातः ॥ १०१ ॥

Sloka 101. When Jupiter occupies benefic vargas such as वर्गोत्तमांश (Vargottamamsa) in the Lagna or the 4th bhava ; or is elsewhere possessing abundant strength; when the other planets are in the 2nd, the 11th and other bhavas connected with well-being and prosperity ; and when the lord of the rising sign is powerful, the person born gets on well and is happy.

ये जातभङ्गा नृपयोगभङ्गाः प्रेष्या दरिद्राङ्गविहीनरेकाः ।

ये रोगभेदाः परिकीर्तितास्ते सूर्यादिसर्वद्युचरप्रसादात् ॥ १०२॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते

जातकभङ्गाध्यायः षष्ठः ॥

Sloka 102. By the grace of the Sun and all the other planets, what are called जातकभङ्गाः (Jataka bhangaha) consisting of राजयोगभङ्गः (Rajayoga bhangaha), प्रेष्ययोगाः (Pre-shya yogaha), दरिद्रयोगाः (Daridra yogaha), अङ्गहीनयोगाः (Angaheena yogaha), रेकायोगाः (Reka yogaha) and रोगयोगाः (Roga yogaha) have been fully treated of in this chapter.

Thus ends the 6th Adhyaya on "what mars a horoscope" in the work Jātakapārijāta compiled by Vaidyanātha under the auspices of the nine planets.

जातकपारिजाते सप्तमोऽध्यायः

॥ राजयोगाध्यायः ॥

Adhyaya VII.

ON RAJA YOGAS OR PLANETARY CONJUNCTIONS
LEADING TO KINGSHIP.

कन्यामीननृगुग्मगोहरिधनुःकुंभस्थितैः खेचरैः
सेनामत्तमतङ्गवाजिविपुलो राजा यशस्वी भवेत् ॥
तौलिच्छागवृषावसानगृहगैर्जातोऽखिलक्षमापति-
र्गोचापान्त्यभकेन्द्रैः पृथुयशाः पृथ्वीश्वरो जायते ॥ १ ॥

Sloka 1. When the planets occupy Kanya, Meena, Mithuna, Vrishabha, Simha, Dhanus and Kumbha, the person born will be a famous king, great in possessing an army, mighty elephants and horses ; if the planets be in Thula, Mesha, Vrishaba and Meena, an emperor comes into the world in this yoga ; if the planets be in Vrishaba, Dhanus, Meena and the Kendras, a person destined to rule over the earth and acquire wide fame sees the light.

NOTES.

In this as well as in the next sloka, the author has described in a very condensed manner the सिंहासन (Simhasana) and other yogas. With a view to make them clearer, the following are extracted from other works and appended below :—

(1) सिंहासनयोगः सोमजातके

एष सिंहासनो योगः कन्यालौ वृषके वृषे ।
चापे नरे हरौ कुम्भे ग्रहैश्चैव परो मतः ॥
दन्ती तुरङ्गयुक्तो नौकावेष्टी गुणी कान्तः ।
नृपसचिवो भवति नृपो योगे सिंहासने जातः ॥

भावकुतूहले

कन्यामीनवृषालिभे यदि खगाः सिंहासनः कीर्तितः
किं वा चापनृगुग्मकुम्भहरिभे खेपे हि सिंहासनः ।
यः सिंहासनयोगतो हि मनुजो भूपाविराजो बली
गर्जत्कुञ्जरवाजिराजिमुकुटारूढो धरामण्डले ॥

(2) चतुश्चक्रयोगः सोमजातके

हरौ ख्रियामलौ वाऽपि घटे मीने वृषे नरे ।
ग्रहैर्लघ्ने च योगोऽयं चतुश्चक्रोऽभिधीयते ॥
चक्रवर्ती महावीर्यः सर्वज्ञः सर्वजीवनः ।
आज्ञामयो महातेजा पराक्रमी नृपो भवेत् ॥

भावकुतूहले

वृषे सिंहे कन्याकलशमिथुनान्त्यालितुरगे
समाजः खेटानामिह भवति जन्मन्यपि नरः ।
चतुश्चक्रे योगे सकलसुखभोगेन मिलितो
महीपानामालीमुकुटमणिपाली विजयते ॥

(3) कनकदण्डयोगः सोमजातके

मीने मेषे वृषे चैव तुलायां च स्थिते ग्रहे ।
योगः कनकदण्डाख्यो देवासुरसुदुर्लभः ॥

(4) डमरुकयोगः सोमजातके

वृषे च मिथुने चापे कीटे डमरुको मतः ।
अपरो युवतीसिंहे घटे मीने उदाहृतः ॥

जातो डमरुके योगे विद्याविख्यातकीर्तिमान् ।
परोपकारी दाता च नारीहृदयवल्लभः ॥

(5) ध्वजयोगः सोमजातके

मेषे वृषे श्वे वाऽपि स्थितः स्थाने ग्रहो यदि ।
दोलाछत्रप्रदो योगे राजयोगध्वजोत्तमः ॥
यो जातो ध्वजयोगे स भवति नीचोऽपि दोलया युक्तः ।
अन्यो भवति हि सचिवो नृपजो भवति नृपो न सन्देहः ॥

(6) एकावली सोमजातके

एकैकग्रहयोगेन भवेदेकावली शुभा ।
लग्नं विना शुभैर्वाऽपि स मता कस्यचिन्मते ॥
दाता भोक्ता प्रचुरयुवतीनां निधीनां निधान-
मेकावल्यां भवति सचिवः सर्वराज्यं पृथिव्याम् ॥

भावकुतूहले

एकैकेन खगेन जन्मसमये सैकावली कीर्तिता
मुक्तालीव समस्तभूपमुकुटालङ्कारचूडामणिः ।
तज्जातो रिपुपुंजभञ्जनकरी गन्धर्वदिव्याङ्गना-
वृन्दानन्दपरो गुणव्रजधरो विद्याकरो मानवः ॥

(7) राजहंसयोगः सोमजातके

घटे मेषे नरे चापे तुलायां सिंहगे ग्रहे ।
राजहंसो भवेद्योगो राज्यस्य स सुखप्रदः ॥

(8) चतुःसागरयोगः सोमजातके

तुलामकरमेषेषु कर्कटे वा स्थिते ग्रहे ।
चतुःसागरयोगोऽयं राज्यदो धनदो मतः ।
नैकवाणिज्यकुशलः शास्त्रज्ञः स्थानतत्परः ।
भूपतिर्नृपतुल्यो वा चतुःसागरयोगजः ॥

भावकुतूहले

यदि तुलामकराजकुलीरभे रविमुखाः सकला विलसन्ति चेत् ।
इह चतुष्कमहोदधिसंज्ञकः सुरपतेः समतां तनुते नृणाम् ॥

(9) गृध्रपुच्छयोगः सोमजातके

मृगे कीटे भवेत्पुच्छः कन्यालौ वृषभे अश्वे ।
गृध्रपुच्छो भवेद्योगश्चतुःसागरतः शुभः ॥

(10) चिन्हपुच्छयोगः सोमजातके

मृगे कर्किणि सिंहे च चापे वा मिथुने घटे ।
योगानामुत्तमो योगो चिन्हपुच्छो महाफलः ॥

(11) प्रचण्डयोगः भावकुतूहले

कुलीरे कन्यायामनिमिषधनुर्गुग्मभवने
जनुः काले यस्य प्रभवति नभोगो रविमुखः ।
प्रचण्डप्रोत्तुङ्गप्रबलरिपुहन्ता क्षितिपतिः
समन्तादाधिक्यं व्रजति धनदानेन महताम् ॥

(12) श्रीछत्रयोगः भावकुतूहले

प्रसृतिकाले यदि सर्वखेटैस्तनुव्ययाङ्गार्थगृहस्थितैश्चेत् ।
पुरातनात्पुण्यत एव पुंसां श्रीछत्रयोगं प्रवदन्ति सन्तः ॥

कन्यामेषतुलामृगेन्द्रघटगैर्जातो महीपालको

दुश्चिक्वप्रतिभारसातलगतैर्बह्वर्थदेशाधिपः ।

खेटा विक्रमबन्धुपुत्रगृहगा द्वौ वित्तधर्मस्थितौ

शेषौ लग्नकलत्रराशिसहितौ राजा भवेद्भार्मिकः ॥ २ ॥

Sloka 2. When the planets occupy Kanya, Mesha, Thula, Simha and Kumbha, the person born is a king. When the planets are in the 3rd, the 5th and the 4th bhavas, the person born becomes ruler of countries abounding in great wealth. If the 3rd, the 4th, the 5th,

the 2nd, the 9th, the 1st and the 7th be occupied each by a planet, the person born will become a just king.

तारेशहोरासहिता नभोगा जातो यशस्वी मनुजाधिपः स्यात् ।

सौम्यास्तपोलाभगृहोपयाताः पापा रिपुव्योमगता नरेशः ॥ ३ ॥

Sloka 3. If the planets are associated with the Moon's hora, the person born will be a famous king. If the benefic planets be in the 9th and the 11th bhavas, and the malefic ones in the 6th and the 10th, a king is born.

लभास्पदानङ्गगृहोपयाता बलान्विताः शोभनखेचरेन्द्राः ।

कुजार्कपुत्रौ नवमायसंस्थौ नृपो भवेत्सर्वगुणाभिरामः ॥ ४ ॥

Sloka 4. If benefic planets be strong occupying the 1st, the 10th, the 7th and the 4th bhavas and if Mars and Saturn be in the 9th and the 11th bhavas, the person born will be a king possessed of every amiable virtue.

NOTES.

The number of yogas satisfying all the conditions described in this sloka will, if carefully analysed, be found to be very limited.

The following horoscope is suggested as an example for this sloka.

Lagna Moon			
Saturn			Sun
Jupiter	Mars	Venus	Mercury

But see the following sloka from सारावली (Saravali).

सुखतनुमदगाः शुभाः समग्राः कुजरविरविजास्त्रिवर्मलाभसंस्थाः ।

यदि भवति महीपतिः प्रशान्तो यवनपतिकृतो ह्ययं महीपयोगः ॥

वर्गोत्तमांशोपगते विलम्बे चन्द्रेऽथवा चन्द्रविमुक्तखेटैः ।

सुखास्पदानङ्गगृहोपयातैर्विलोकिने मानवनायकः स्यात् ॥ ५ ॥

Sloka 5. When the Moon or the Lagna occupying a (Vargottamamsa) वर्गोत्तमांश is aspected by the other planets placed in the 4th, the 10th and the 7th bhavas, the person born is a leader of men.

NOTES.

According to बृहत्प्राजापत्य (Brihatprajapatya), सारावली (Saravali) and other works, and as per Yavanas' view quoted in बृहज्जातक (Brihatjataka), four or more planets (other than the Moon) aspecting a Vargottama Lagna or Moon will make the person born at that time a King.

cf. बृहज्जातक

वर्गोत्तमगते लम्बे चन्द्रे वा चन्द्रवर्जितैः ।

चतुराधैर्ग्रहैदृष्टे नृपा द्वाविंशतिः स्मृताः ॥

Also सारावली

गणोत्तमे लग्ननवांशकोद्भूतो निशाकरश्चापि गणोत्तमेऽथवा ।

चतुर्ग्रहैश्चन्द्रविवर्जितैस्तदा निरीक्षितः स्यादधमोद्भवो नृपः ॥

Also जातकाभरण

वर्गोत्तमेऽमृतकरे यदि वा शरीरे संवीक्षितं च चतुरादिभिरिन्दुहीनैः ।

द्वाविंशतिप्रमितयः खलु संभवन्ति योगाः समुद्रवलयसितिपालकानाम् ॥

Also भाण्डव्य

विलम्बभवनं गते बलयुते च वर्गोत्तमे

चतुःप्रभृतिभिर्ग्रहैः शशिनि वा समालोकिते ।

स संभवति पार्थिवः खलु कृपाणपाणीरणे

कदाचिदपि वीक्षते रिपुजनो न यस्याननम् ॥

But our author has gone further by restricting the position of the planets. According to slokas 30-31 of the 2nd Adhyaya, Saturn in the 4th or the 11th house, Mars in the 6th or the 10th house and Jupiter in the 5th or the 9th house, all counted from the Lagna or the Moon, are also capable of aspecting either of them respectively as all planets are while they are in the 7th house. Our author has rejected the aspects of Saturn from the 11th house, of Mars from the 6th house and of Jupiter from the 5th and 9th houses. He only accepts the aspects of Saturn from the 4th house, of Mars from the 10th house and of Jupiter and other planets from the 7th house. His object would appear to be to place all the planets in the three Kendras, 4th, 7th and 10th and in such a manner as to be capable of bestowing their full aspect on the Lagna or the Moon as the case may be. The least number of planets thus situated and capable of aspecting the Vargottama Lagna or the Moon is four. चन्द्रविमुक्तखेटैः i.e., "by planets other than the Moon" has reference only so far as Lagna yogas are concerned, for the Moon cannot aspect itself. But the question is "Will the aspect of the Moon on the Lagna nullify the yoga if it is otherwise complete"? The answer is in the negative. In this case, the Moon's aspect does not count, being productive of neither good nor evil and the Moon cannot be one of the planets making up the least number of four above stated. Cf. बृहत्प्रात्रपत्य.

लग्ने वर्गोत्तमांशस्थे दृश्यमाने नमश्चरैः ।

चतुर्भिः पञ्चभिः षड्भिरपि चेति द्विर्विशतिः ॥

चन्द्रे च तादृशे चेत्यं राजयोगान् समासतः ।

जानीहि भोः सौम्य चतुश्चत्वारिंशदिदं च ते ॥

वक्ष्यामि लग्नयोगेषु संशयः त्याज्यवान्यथा ।

चन्द्रः पश्यतु कामं स द्रष्ट्वेन न गण्यते ॥

There will be 22 yogas viz.,

$$\begin{matrix} 6 & 6 & 6 \\ 4 & 5 & 6 \end{matrix} + C + C = 15 + 6 + 1 \text{ for each of the Lagna and the Moon, or}$$

44 yogas in all.

अश्विन्यामुदयस्थिते भृगुसुते सर्वग्रहैरीक्षिते

जातो राजकुलाग्रजो रिपुकुलध्वंसी बहुस्त्रीरतः ।

हित्वा नीचनवांशमंबरचरैस्त्रयाद्यैः स्वभागान्वितै-

रेको लग्नगतो यदि क्षितिपतिः पञ्चादिकैर्वित्तवान् ॥ ६ ॥

Sloka 6. When Venus occupies the asterism Aswini in the Lagna and is aspected by all the other planets, the person born will be the senior in family destined to destroy the whole host of his enemies and to sport with many women. When there are three or more planets occupying not the Navamsa of their depression sign but one owned by themselves and one such planet is in the Lagna, the person born will be a king and a very wealthy one too, when there are 5 or more such planets.

(First half). Cf. जातकादेश

अश्विन्यां लग्नः शुक्रः सर्वग्रहनिरीक्षितः ।

करोति पृथिवीपालं निर्जितारातिमण्डलम् ॥

Also फलदीपिका

अश्विन्यामुदयगतो भृगुर्ग्रहेन्द्रैर्दृष्टश्चेज्जनयति भूपतिं जितारिम् ॥

The following from सातवली (Saravali) mentioning the several asterisms which, when occupied by Venus, confer kingship will also be of interest :

कुत्तिकरेवतीस्वातीपुष्यस्थायी भृगोः सुतः ।

करोति भूमिजां नायमश्विन्यामपि संस्थितः ॥

Lotter half. Cf. जातकादेश

नीचांशकान् परित्यज्य त्रयादिक्षेत्रोच्चसंस्थिताः ।

तेषामेको विलग्नस्थः कुर्वन्ति पृथिवीपतिम् ॥

According to बृहत्प्राजापत्य, बृहज्जातक and other works, three or four planets in their exaltation स्वोच्च (Swochcha), or in their own signs स्वक्षेत्र (Swakshetra) and are at the same time trine to one another, make a person *born in the royal family*, a King. Five or more such planets will make *any person* a King. But two such planets in the first case or four such in the second case will only make the person rich. Cf. बृहत्प्राजापत्य.

सर्वैस्त्रयाद्यैः स्वतुङ्गस्थैः सर्वैः स्वक्षेत्रगैस्त ।
 सर्वैर्वा स्वत्रिकोणस्थैर्नपः स्वान्नृपवंशजः ॥
 पञ्चादिभिस्तथा भूतैर्ग्रहैरन्योऽपि नान्यथा ।
 द्वाभ्यां चतुर्भिरेते स्युरुभये धनिनः परम् ॥

It has also to be noted here that it is only when the 5 or 6 planets in स्वक्षेत्र (Swakshetra) are *strong* that the person born becomes a King. If they or any of them be weak, he only becomes rich. But seven planets in स्वक्षेत्र will, irrespective of their strength, make the person a King. Cf. बृहत्प्राजापत्य.

पञ्चादिभिर्वलोपेतैः स्वगृहस्थैर्नपश्चरैः ।
 अस्तु पृथ्वीपतिः स्याच्चेद्बलयुक्तैरुताबलैः ॥
 सप्तभिस्तादृशैः खेटैर्नपो भवति निश्चयात् ।

बृहज्जातक

कुलसमकुलमुख्यबन्धुपूज्या धनिसुखिभोगिनृपः स्वमैकवृद्धा ।
 परविभवसुहृत्स्वबन्धुपोष्या गणपचलेशनृपाश्च मित्रभेषु ॥

शुक्रेऽरिनीचमपहाय कुटुंबसंस्थे
 लग्नेश्वरे बलयुते पृथिवीपतिः स्यात् ।
 चन्द्रेऽतिमित्रनिजभागगते निशायां
 शुक्रेक्षिते नृपतिरन्यविलोकहीने ॥ ७ ॥

Sloka 7. When Venus is in the 2nd bhava which is neither the planet's depression nor owned by an enemy and when the lord of the Lagna is strong, the person

born will become a king. When the Moon occupies at night its own Navamsa or one belonging to a very friendly planet and is aspected by Venus alone, a king comes into the world.

NOTES.

cf. फलदीपिका

नीचारिगृहमपहाय वित्तसंस्थो लग्नेशः सह कविना बली च भूपम् ॥

Also जातकादेश

शत्रुनीचगृहं त्यक्त्वा कुटुम्बस्थः सभार्गवः ।

लग्नेश्वरो बली यत्र स नरः पृथिवीपतिः ॥

From the two parallel passages above given, it will be seen that Venus and the lord of the Lagna should both be in the 2nd bhava. The text lends itself also to the above interpretation and it may preferably be rendered thus: "When Venus together with the lord of the Lagna, who is also strong, is in the 2nd bhava, which is neither the planet's (Venus') depression sign, nor is owned by an enemy, the person born will become a King."

cf. सारावली

अधिमित्रांशगश्चन्द्रो दृष्टो दानवमन्त्रिणा ।

अनिशं कुरुते लक्ष्मीस्वामिनं भूपतिं नरम् ॥

Also जातकामरण

नक्षत्रनाथोऽप्यधिमित्रभागे शुक्रेण दृष्टो नृपतिं करोति ।

स्वांशाधिमित्रांशगतोऽथवा स्याज्जीवेन दृष्टः कुरुते नृपालम् ॥

मीने मीननवांशके भृगुसुते लग्नस्थिते भूपतिः

स्वोच्चे लग्नगृहाधिपे बलयुते राजा शशाङ्केक्षिते ।

लग्नस्वामिनि तुङ्गमन्दिरगते नीचारिभागं विना

केन्द्रस्थानगते नभोगवियुते जातो महीपालकः ॥ ८ ॥

Sloka 8. When Venus occupying the Lagna is in Meena and in a Navamsa belonging to Meena, the person born is a king; (2) when the lord of the rising sign is

strong in its exaltation and aspected by the Moon, a royal personage sees the light ; (3) when the lord of the Lagna occupies in the exaltation house a Navamsa belonging neither to the depression sign nor to an enemy and that exaltation sign turns out to be a Kendra and has no other planet, a ruler of the earth is born under this Yoga.

cf. जातकदिश

मीने मीनांशके लग्ने शुके जातो नृपो भवेत् ॥

Also सारावली

लग्नाधिपतिः स्वोच्चे पश्यन्मृगलाञ्छनं नृपं कुरुते ।

बहुगजतुस्मबलौघैः क्षपितविपक्षं महाविभवम् ॥

(Latter half). cf. Sloka 48, *infra*.

माग्यस्थे निजतुङ्गमित्रभवने संपूर्णगात्रे विधौ

लग्नादास्पदविचराशिगतयोः शन्यारयोर्भूपतिः ।

चन्द्रे पूर्णकलान्विते बलयुते लग्नं विना केन्द्रगे

दृष्टे दानवमन्त्रिणा च गुरुणा राजा महीदानकृत् ॥ ९ ॥

Sloka 9. When the full Moon is in the 9th bhava occupying its own, exaltation, or a friendly house and when Saturn and Mars occupy the 10th and the 2nd bhavas from the Lagna, a lord of the earth is born. When the Moon is full and strong occupying a Kendra other than the Lagna and is aspected by both Venus and Jupiter, under such a Yoga is born a sovereign who will generously make gifts of land.

NOTES.

(*First half*). According to सारावली (Saravali), any planet in the 9th bhava identical with its exaltation sign will bestow Kingship if the lord of that bhava occupies or aspects it and two other planets are in their exaltation signs as well. cf.

तपोगृहं यस्य भवेत्तदुच्चकं ग्रहेण तेनाथ युतं निरीक्षितम् ।

ग्रहद्वयं स्वोच्चगतं यदा भवेत्तदा कुटुम्बी नियतं महीपतिः ॥

(Second half). cf. sloka 47, *infra*.

Also जातकादेश

लग्नं विहाय केन्द्रे सकलकलापूरितो निशानाथः ।

भार्गवदेवगुरुभ्यां दृष्टो राजा भवेन्नियतम् ॥

Also सर्वार्थचिन्तामणि

निशाकरे केन्द्रगते विलग्नं त्यक्त्वा त्रिकोणे यदि जीवदृष्टे ।

शुकेण दृष्टे बलपूर्णयुक्ते जातो नरो भूपतिभाग्यतुल्यः ॥

This yoga finds an exception when Taurus happens to be the Lagna with the Moon there. cf. सारावली.

वृषे शशी लग्नगतः शुपूर्णः सितेन दृष्टो वणिजि स्थितेन ।

बुधोऽपि पातालगतो यदि स्यात्तदन्यजातो भवति क्षितीशः ॥

For a person born in a royal family no aspects are required to place him on the throne. cf. सारावली.

लग्नं विहाय केन्द्रे सकलकलापूरितो निशानाथः ।

विदधाति महीपालं विक्रमधनवाहनोपेतम् ॥

एकस्मिन् परमोच्चगोऽतिसुहृदा दृष्टे यदि क्षमापति-

स्तत्तुल्यो भृगुनन्दने बलयुते लाभेऽथवा रिःफगे ।

द्वित्रिव्यौमचरेषु तुङ्गगृहगोष्विन्दौ कुलीरे स्थिते

लग्ने पूर्णबलान्विते नरपतिः सर्वत्र पूज्यो भवेत् ॥ १० ॥

Sloka 10. When a planet is in the highest exaltation point and is aspected by a very friendly planet, a king is ushered into the world. A king's peer takes birth when Venus is strong occupying the 11th or the 12th bhava. When 2 or 3 planets are in their exaltation signs, the Moon is in Kataka and the rising sign possessed of strength, the person born will be a king honored everywhere.

NOTES.

(First quarter). cf. फलदीपिका

एकोऽप्युच्चक्षेत्रगो मित्रदृष्टः कुर्याद्भूपं मित्रयोगाद्धनाढ्यम् ।

Also सारावली

एक एव खगः स्वोच्चे वर्गोत्तमगतो यदि ।

बलवान् मित्रसंष्टः करोति पृथिवीपतिम् ॥

(*Latter half.*) See notes under sloka 6, *supra*. According to Yavana's view quoted in Brihat jataka, one or two planets in their exaltation, one of them being in the Lagna and the Moon in कटक (Kataka) will create Rajayoga. 16 such Rajayogas are possible under the above combination. *cf.* बृहज्जातक

अष्टकाश्रितेषु तथैकतमे विलम्बे स्वक्षेत्रगे शशिनि षोडश भूमिपाः स्युः ॥

Ordinarily 3 or four planets in their exaltation will, it is said, make a person born in a Royal family a King. Five or more planets in exaltation will make any person a King. *cf.* बृहत्प्राजापत्य.

त्रिभिर्ग्रहैश्चतुर्भिर्वा स्वोच्चस्थैर्नृपवंशजः ।

नृपः स्यात्पञ्चपैरन्यवंशजातोऽपि मानवः ॥

But there are other special combinations under which 3, 4, 5 or more planets may not be in their exaltation signs and yet the person born attains royalty. The author deals with several such exceptions to the said ordinary yogas handed down by tradition which are difficult to be observed except by men of extraordinary talents.

सर्वे चोपचयस्थिताः शुभस्वगाः पापा विलग्नस्थिता

मानस्या यदि वा जितारिनिचयः क्ररो मर्हीपालकः ।

भानौ सप्तमगे निशाकरयुते तुङ्गादिवर्गस्थिते

सौम्यासौम्यनिरीक्षितेऽतिचपलो राजाऽथवा तत्समः ॥ ११ ॥

Sloka 11. If all the benefic planets be in the उपचय (Upachaya) (3rd, 6th, 10th and 11th) places and the malefic ones in the 1st or the 10th bhava, the person born will be a cruel king quelling his numerous foes. If the Sun in conjunction with the Moon and in the 7th bhava occupy the exaltation and other Varga positions while benefic and malefic planets aspect them, a king or

a king's equal of a very fickle disposition, will come into the world.

NOTES.

A manuscript copy reads the first quarter as follows:

सर्वे चोपनयस्थिताः खल्वगाः सौम्या विलग्नस्थिताः ।

Probably this is the correct reading. The translation will then be, "If all the malefic planets be in the उपनय (Upachaya) houses and the benefic ones in the 1st or the 10th bhava, the person born will be a cruel king quelling his numerous foes."

The author desires that malefics should be in the उपनय (Upachaya) places *excepting the 10th* as the undermentioned quotation from माण्डव्यजातक makes it clear.

सकलसौम्यखगाश्च निजोच्चगास्तनुधनात्मजसौख्यगतामलाः ।

अरिपराक्रमलाभगताः खला विजयते जगतीं परमायुषः ॥

(Latter half). of. सारावली.

करोत्युत्कृष्टोद्यद्दिनकृदमृताभीशुसहितः

स्थितस्ताहः॥ग्रूपं सकलनयनानन्दजननः ।

अपूर्वोयं स्मृत्या नयनजलसिक्तोऽपि सततं

रिपुस्त्रीशोकाग्निर्ज्वलति हृदयेऽतीव सुतराम् ॥

* "If placed in a similar position, i.e. in the 7th house," has to be understood from यदास्ते in the sloka previous to this in सारावली (Saravali).

चापाजसिंहभवनोदयगे धराजे

मित्रेक्षिते निजबलार्जितराज्यकर्ता ।

दुश्चिक्क्यधर्मसुतगा रविचन्द्रजीवा

वीर्यान्विता यदि कुबेरसमो नृपालः ॥ १२ ॥

Stoka 12. If, at the birth of a person, Mars occupy Dhanus, Mesha or Simha identical with the Lagna, and be aspected by a friendly planet, he will rule over a kingdom won by his own prowess. If the Sun, the

Moon and Jupiter be in the 3rd, the 9th and the 5th bhavas and have strength, the person born will be a king comparable with the God Kubera in respect to his wealth.

NOTES.

(First half). cf. फलदीपिका

भौमश्चेदजहरिचापलग्नसंस्थो पृथ्वीशं कलयति मित्रखेटदृष्टः ॥

(Latter half.) cf. Sloka 49 *infra*. Also सारावली

जीवनिशाकरसूर्याः पञ्चमनवमतृतीयगा वक्रात् ।

यदि भवति तदा राजा कुबेरतुल्यो धनैर्वासौ ॥

नीचं गतो जन्मनि यो ग्रहः स्यात्

तद्राशिनाथोऽपि तदुच्चनाथः ।

स चन्द्रलगाद्यदि केन्द्रवर्ती

राजा भवेद्धार्मिकचक्रवर्ती ॥ १३ ॥

Sloka 13. If at a birth, a planet be in its depression and if the lord of the sign occupied by the planet or the lord of its exaltation sign be in a Kendra position in respect to the Moon's place or the Lagna, the person born will be a king and a just ruler.

cf. फलदीपिका

यद्येको नीचगतस्तद्राश्यधिपस्तदुच्चपः केन्द्रे ।

यस्य स तु चक्रवर्ती समस्तभूपालवन्द्याग्निः ॥

नीचे तिष्ठति यस्तदाश्रितगृहाधीशो विलगाद्यदा

चन्द्राद्वा यदि नीचगत्य विहगस्योच्चक्षनाथोऽथवा ।

केन्द्रे तिष्ठति चेत्प्रपूर्णविभवः स्याच्चक्रवर्ती नृपो

धर्मिष्ठोऽन्यमहीशवन्दितपदस्तेजोयशोभाग्यवान् ॥

नीचे यस्तस्य नीचोच्चभेदौ द्वावेक एव वा ।

केन्द्रस्थश्चेच्चक्रवर्ती भूपः स्याद्भूपवन्दितः ॥

Also जातकाभरण

चेत् खेचरो नीचगृहं प्रयातस्तदीश्वरश्चापि तदुच्चनाथः ।

केन्द्रस्थितौ तौ भवतः प्रसूतौ प्रकीर्तितौ भूपतिसंभवाय ॥

Also सर्वार्थचिंतामणि

कर्मेशे रन्ध्रभावस्थे खोच्चमित्रांशसंयुते ।

पारावतांशके वाऽपि राजराजो भवेन्नरः ॥

नीचस्थितग्रहनवांशपतौ त्रिकोणे

केन्द्रेऽथवा चरगृहे यदि जन्मलग्ने ।

तद्भावपे चरगृहांशसमन्विते वा

जातो महीपतिरतिप्रबलोऽथवा स्यात् ॥ १४ ॥

Sloka 14. If the lord of the Navamsa occupied by a depressed planet at a birth be in a Kendra or Trikona position and if the जन्मलग्न (Janmalagna) be a moveable sign or if the lord of the जन्मलग्न (Janmalagna), i.e. the 1st bhava be in a Navamsa owned by a moveable sign, the person born will be a king or possess great power.

cf. सर्वार्थचिंतामणि

नीचस्थितांशनाथस्तु खेटः केन्द्रत्रिकोणगः ।

चरलग्ने तदीशे तु चरांशदौ नृपो भवेत् ॥

मानस्थानपतौ पराभवगते पारावतांशेऽथवा

खोच्चस्वर्क्षसुहृन्नवांशकगते राजाधिराजो भवेत् ।

लग्ने नीचगृहे पुरन्दरगुरौ रन्ध्रे सपापग्रहे

तद्वाश्यंशसमन्विते यदि यदा राजाधिराजो भवेत् ॥ १५ ॥

Sloka 15. When the lord of the 10th bhava is in the 8th, occupying a Navamsa owned by its exaltation sign, its own राशि (Rasi) or a friendly राशि (Rasi), or has attained a पारावतांश (Paravathamasa), the person born will be a king of kings. If Jupiter be depressed in the Lagna

and the 8th bhava occupied by a malefic planet, and if the Navamsa of the 8th bhava (64th from the Lagna) be that of a राशि (Rasi) owned by the malefic planet in question, under this yoga also will be born a king of kings.

जीवस्य व्ययगे शनौ सहजपे लाभेऽथवा भास्करे

रिःफे लग्नपतौ तु निर्जरगुरावुर्वीशराजो भवेत् ।

भाग्येशस्थनवांशपे तनयगे बन्धुस्थिते वा नृपो

दृष्टे वा शशिजे सुरेन्द्रगुरुणा युक्ते स राजप्रियः ॥ १६ ॥

Sloka 16. When Jupiter, being the lord of the rising sign, occupies the 12th bhava and when Saturn, the lord of the 3rd bhava is in the 12th place in respect to Jupiter or when the Sun occupies the 11th bhava from the Lagna, the person born will be a king of kings. If the lord of the Navamsa occupied by the lord of the 9th bhava be in the 5th or the 1th bhava, a king comes into the world. If Mercury be in conjunction with or aspected by Jupiter, the person born will be a king's favorite.

NOTES.

८१. सर्वार्थचिन्तामणि

गुरौ व्यये स्वौ लाभे शनौ वा विक्रमाधिपे ।

गुरौ व्यये विलग्नशे राजराजो भवेन्नरः ॥

भाग्याधिपममायुक्तनवांशाधिपतौ सुखे ।

पुत्रस्थानं गते वाऽपि नृपश्रेष्ठो भवेन्नरः ॥

धनुर्लङ्घ (Dhanur lagna) satisfies the conditions of the above Sloka.

भाग्येशेन निरीक्षिते शशिसुते केन्द्रस्थिते भूभुजां

तुल्यत्वं ससुपैति जातमनुजो लग्नस्थिते वाक्पतौ ।

केन्द्रे वा यदि कोणगे रविसुते मूलत्रिकोणोच्चगे

लाभेशेन निरीक्षिते बलयुते भूपालतुल्यो भवेत् ॥ १७ ॥

Sloka 17. If Jupiter be in the rising sign and Mercury occupying a Kendra be aspected by the lord of the 9th bhava, the person born will be on a footing of equality with kings. When Saturn in strength occupies the मूलत्रिकोण (Moolatrikona) or exaltation sign happening to be identical with a Kendra or Trikona and is aspected by the lord of the 11th bhava; under this yoga also, will the person born be on a par with sovereigns of the earth.

cf. सर्वार्थचिन्तामणि

लग्ने गुरौ बुधे केन्द्रे भाग्यनाथेन वीक्षिते ।

लग्नेशे वापि संदृष्टे नृपतुल्यो भवेन्नरः ॥

लग्ने शीतकरे गुरौ सुखगते कर्मस्थिते भार्गवे

तुङ्गस्वर्क्षगते दिवाकरसुते राजाऽथवा तत्समः ।

अन्त्योपान्त्याविलग्नवित्तसहजव्यापारगेहेषु वा

सौम्यव्योमचरेषु भूपतिसमो राजाधिराजप्रियः ॥ १८ ॥

Sloka 18. When the Moon is in the rising sign, Jupiter in the 4th, Venus in the 10th, and Saturn in the exaltation or स्वक्षेत्र (Swakshetra), the person born will be either a king or equal to a king. When benefic planets are in the 12th, the 11th, the 1st, the 2nd, the 3rd and the 10th bhavas, the person born will be like a sovereign and in great favor with kings of kings.

cf. सर्वार्थचिन्तामणि

लग्ने चन्द्रे गुरौ सौख्ये कर्मस्थे भृगुनन्दने ।

स्वोच्चस्वर्क्षस्थिते मन्दे नृपतुल्यो भवेन्नरः ॥

दशमैकादशे रिःफलम्वित्तमहोत्थमे ।

ग्रहास्तिष्ठन्ति चेतसौम्या नृपतुल्यो भवेन्नरः ॥

मन्दे चोत्तमवर्गगे बलयुते नीचांशवर्ज्ये गुरौ

भानौ शोभनदृष्टिभागसहिते राजप्रियस्तत्समः ।

राहौ कर्मणि लाभगे रविसुते भाग्याधिपेनेक्षिते

लग्नेशे यदि नीचखेटरहिते पृथ्वीशतुल्यो भवेत् ॥ १९ ॥

Sloka 19. When Saturn is in strength and has attained उत्तमवर्ग (Uttamavarga), when Jupiter occupies a Navamsa other than a depression one, and when the Sun is in a benefic Navamsa and is aspected by benefic planets, the person born will be in the good graces of a king and equal to him. If Rahu be in the 10th bhava, if Saturn occupying the 11th be aspected by the lord of the 9th bhava, and if the lord of the rising sign be unassociated with a depressed planet, the person born under this yoga will be like a lord of the earth.

cf. सर्वार्थचिन्तमणि

माने राहौ भवेन्मन्दे भाग्यनाथेन वीक्षिते ।

लग्नेशे नीचखेटे नायुते नृपसमो भवेत् ॥

नीचङ्गता द्वित्रिचतुर्ग्रहेन्द्राः षष्ठ्यंशके शोभनभागयुक्ताः ।

स्वतुङ्गराश्यंशसमन्विता वा धरापतिर्धार्मिकचक्रवर्ती ॥ २० ॥

Sloka 20. If two, three or four planets in depression occupy benefic shahtyamsa (षष्ठ्यंश) or 60th portions or Navamsas of their several exaltation signs at the time of birth of a person, he will be a lord of the earth, eminently just and virtuous.

cf. सर्वार्थचिन्तामणि

त्रयो वा द्वौ स्वगौ वाऽपि चत्वारो नीचसंयुताः ।

शुभषष्ठ्यंशसंयुक्ताः स्वोच्चांशे वा धरापतिः ॥

लघात्कर्मशुभाधिपौ शुभगृहाभ्यापारधर्मेश्वरौ

मानादास्पदाभाग्यपौ च सहितावन्योन्यराशिस्थितौ ।

अन्योन्येक्षणकेन्द्रगौ धनपतेः संबन्धिनौ चेद्वनी

जातो यानपकारकेतियुतौ बह्वर्थयानाधिपः ॥ २१ ॥

Sloka 21. The following are the three yogas under any one of which a person born becomes wealthy. In the first yoga, the lords of the 10th and the 9th bhavas counted from the Lagna are in conjunction and associated with the lord of the 2nd bhava; in the 2nd yoga, the lords of the 10th and the 9th, reckoned from शुभ (Subha), i.e. the lords of the 6th and the 5th bhavas from the Lagna occupy each a sign owned by the other and are associated with धनपति (Dhanapathi) i.e. the lord of the 2nd bhava; in the 3rd yoga, the lords of the 10th, and the 9th bhava calculated from the 10th, i.e. the lords of the 7th and the 6th bhavas from the Lagna occupy mutually aspecting Kendras and are associated with धनपति (Dhanapati). If the several pairs of planets mentioned above be aspected or associated with the lord or the karaka (कारक) of the 4th bhava, the person born under each of the several resulting yogas will have at his command much wealth and many vehicles.

NOTES.

The first 3 quarters of this sloka are also capable of being interpreted thus:—

“If the lords of (1) the 10 and 9th houses counted from the Lagna, (2) the 10th and 9th houses counted from the 9th house and (3) the 10 and 9th houses reckoned from the 10th house be in conjunction, occupy each a sign owned by the other, or occupy mutually aspecting Kendras, or be associated (at the same time) with the lord of the second house, the person born will be wealthy.”

cf. फलदीपिका

कर्मेशो नवमगतश्च भाग्यनायो मध्यस्थो भवति नृपो जनैः प्रशस्तः ॥

Out of the 12 yogas caused by the relationship of the lords of any two successive houses out of the 12 ones, our author describes here the 3 Rajayogas.

The 12 yogas are :

(1) लाभ by the relationship of the lords of the 1st & 2nd houses

(2) राजभृत्य	do	2nd & 3rd	„
(3) चमूपक	do	3rd & 4th	„
(4) अमात्य	do	4th & 5th	„
(5) दारुणं कर्म	do	5th & 6th	„
(6) राजयोग	do	6th & 7th	„
(7) प्रियामृतिः	do	7th & 8th	„
(8) भाग्यव्ययम्	do	8th & 9th	„
(9) राजयोग	do	9th & 10th	„
(10) भूमिद्रव्यम्	do	10th & 11th	„
(11) ऋणव्ययम्	do	11th & 12th	„
(12) वित्तहानि	do	12th & 1st	„

cf. पराशर

लग्नवित्तौ खदुश्चिक्यौ त्रितुर्यौ तुर्यपञ्चमौ ।

द्विपात्मजौ षष्ठमारौ स्त्रीरन्ध्रौ मृतिभाग्यकौ ॥

धर्मकर्मौ खलाभौ च रिःफलाभौ तनुव्ययौ ।

पुष्कला लाभयोगाद्यं राजभृत्यं चमूपकम् ॥

अमात्यं दारुणं कर्म राजयोगं प्रियामृतिम् ।

भाग्यव्ययं राजयोगं भूमिद्रव्यमृणव्ययम् ॥

वित्तहानिर्द्वादिशैते योगा वै सर्वदा स्मृताः ॥

The relationship between planets is of four kinds :

1. Each one occupying the other's house or Kendra or Kona
2. Both planets aspecting each other.
3. Any one of the two planets aspecting the other.
4. Both planets occupying the same house or Varga, etc.

cf. पराशर

प्रथमः स्थानसम्बन्धो दृष्टिजस्तु द्वितीयकः ।
तृतीयस्त्वेकतो दृष्टिः स्थित्येकत्र चतुर्थकः ॥
अन्योन्यगौ तथा स्वे स्वे संयुतावन्यभे स्थितौ ।
पूर्णक्षितौ भित्तौ वाऽपि चैकवर्गगतौ यदा ॥

The association of the lords of the Kendra and Kona places is capable of producing Rajayogas.

cf. जातकचन्द्रिका

केन्द्रत्रिकोणपतयः संबन्धेन परस्परम् ।
इतरैरप्रसक्ताश्चेद्विशेषफलदायकाः ॥

Also

त्रिकोणाधिपयोर्मध्ये संबन्धो येन केनचित् ।
केन्द्राधिपोऽतिबलिनो भवेद्यदि स योगकृत् ॥

Also पराशर

अथातः संप्रवक्ष्यामि राजयोगादिकं परम् ।
ग्रहाणां स्थानभेदेन राशिदृष्टिवशात्फलम् ॥
तपःस्थानाधिपो मन्त्री मन्त्राधीशो विशेषतः ।
उभावन्योन्यसंदृष्टौ जातश्चेदिह राज्यभाक् ॥
यत्र कुत्रापि संयुक्तौ तौ वाऽपि समसप्तमौ ।
राजवंशोद्भवो बालो राजा भवति निश्चितम् ॥
वाहनेशस्तथा माने मानेशो वाहने स्थितः ।
बुद्धिधर्माधिपाभ्यां तु दृष्टौ चेदिह राज्यभाक् ॥
सुतेशकर्मेशसुखेशलग्ननाथा यदा धर्मपसंयुताश्चेत् ।
नृपोन्तरश्चेदिह वारणाढ्यः स्वतेजसा व्याप्तदिगन्तरालः ॥
सुखकर्माधिपौ चैव मन्त्रिनाथेन संयुतौ ।
धर्मेशेनाथवा युक्तौ जातश्चेदिह राज्यभाक् ॥
सुतेश्वरो धर्मपसंयुतश्चेलग्नेश्वरेणापि युतौ विलग्ने ।

सुखेऽथवा मानगृहेऽथवा स्वाद्राज्याभिषिक्तो यदि राज्यवंशः ॥
 धर्मस्थाने गुरुक्षेत्रे स्वगृहे भृगुसंयुते ।
 पञ्चमाधिपसंयुक्ते जातश्चेदिह राज्यभाक् ॥
 निशाद्धाच्च दिनाद्धाच्च परं सार्द्धद्विनाडिका ।
 शुभा तदुद्भवो राजा धनी वा तत्समोऽपि वा ॥
 चन्द्रः कविं कविश्चन्द्रं पश्यत्यपि तृतीयगः ।
 शुक्राच्चन्द्रे ततः शुके तृतीये वाहनार्थवान् ॥
 बली पुण्यस्वामी दशमभवनाधीशभवने
 तपः स्वाम्यागारे भवति दशमेशोऽपि भविनाम् ।
 तदा गर्जहन्तावलनिकर्षणटावनरवै-
 दिगन्तं वित्रस्ताविजयगमनं यात्यरिगणः ॥
 यदा पुण्यस्वामी दशमभवने पुण्यभवने
 बली कर्माधीशो भवति भविनामेव जनने ।
 समुद्रान्तं कीर्तिर्विजयगमने वैरिपटली
 धनुर्ज्याटङ्कारैर्मजति चकिताभीतिपदवीम् ॥
 यदा राज्यस्वामी नवमसुतकेन्द्रेऽर्थभवने
 बलाकान्तो यस्य प्रभवति स वीरो नरवरः ।
 सदा काव्यालापी नवमणिकलापी बहुबली
 तुरङ्गालीदन्तावलकलभगन्ता धनपतिः ॥

In these cases it is not very necessary that the lords of the Kendras and Kenas should be two different planets. One planet may be the lord of two Kendras or a Kendra and a Kona and yet a good result will be produced though not to the same extent as when they are owned by two separate planets.

cf. जातकचन्द्रिका

केन्द्रत्रिकोणाधिपयोरैक्ये ते योगकारकाः ।
 अन्यत्रिकोणपतिना संबन्धो यदि किंपुनः ॥

षट्सु ग्रहेषु च गृहस्थितेषु राजाधिराजोऽखिलभूपतिः स्यात् ।

उच्चंगतैः पञ्चभिरिन्द्रवन्द्ये लग्नस्थिते सर्वजनावनीशः ॥ २२ ॥

Sloka 22. When six planets are in their exaltation, the person born will be a king of kings ruling over the whole earth. When five planets occupy their exaltation signs and Jupiter is in the Lagna, the person born will rule all men and all lands.

NOTES.

cf. सर्वार्थचिन्तामणि

षड्भिर्ग्रहेषु च समन्वितैः स्वाद्राजाधिराजो बहुदेशभर्ता ।

उच्चस्थितैः पञ्चभिरत्न राजा शक्त्यान्विता देवगुरौ विलम्बे ॥

Also जातकामरण

नभश्चराः पञ्च निजोच्चसंख्या यस्य प्रसूतौ स तु सार्वभौमः ॥

The author suggests the inference that, in the case of five planets in exaltation, one of them must be in the Lagna, and that preferably Jupiter. In the case of six planets in exaltation, it is not necessary that one of them should be in the Lagna. One, two, three or four planets in exaltation alone do not make a person of ordinary birth a king. *cf.* कूटस्थः

सुखिनः प्रकृष्टकार्या राजप्रतिरूपकाश्च राजानः ।

एकद्वित्रिचतुर्भिर्जायन्तेऽनः परं दिव्याः ॥

Also बुद्ध्याजापत्य.

त्रिभिर्ग्रहेष्वतुर्भिर्वा स्वोच्चस्थैर्नृपवंशजः ।

नृपः स्वात्पञ्चैरन्यवंशजातोऽपि मानवः ॥

All the works on astrology are unanimous in the above view. According to Yavana and others, three or four malefic planets in their exaltation makes the king cruel. *cf.*

तैः क्रूरैर्भवति प्रायः क्रूरात्मान्यैस्तथाऽन्यथा ।

अशक्यो नियमः सोम्य कर्मभावानुरोधतः ॥

Also मणित्थ

पापैः पापमतिः स्यात् स्वोच्चगतैर्धर्मवांस्तथा सौम्यैः ।
व्याभिश्चैर्मिश्रमतिः पृथ्वीशो जायते मनुजः ॥

बृहज्जातक

प्रादुर्यवनाः स्वतुङ्गैः क्रूरैः क्रूरमतिर्महीपतिः ।
क्रूरैस्तु न जीवशर्मणः पक्षे क्षित्यधिपः प्रजायते ॥

From the above, it is also clear that benefic planets in exaltation make the king virtuous and that if the planets in exaltation which go to raise him to kingship be both malefic and benefic, he will be of a mixed nature.

And जीवशर्मा (Jeevasarma) adds that malefics in exaltation do not bestow royalty on the person born under their auspices; he will be wealthy and at the same time cruel, angry and quarrelsome. *cf.*

पापैरुच्चगतैर्जातः न भवन्ति नृपा नराः ।
किन्तु वित्तान्वितास्ते स्युः क्रोधिनः कलहप्रियाः ॥

It should here be noted that these are not however accepted as Rajayogas by Varahamihira. According to him, if three or more planets occupy their exaltation or their own signs and are *at the same time true to one another*, the persons born become kings if they belong to a royal family. If there are 5 or more such planets, persons though born in ordinary families (other than royal) become kings. Those in whose nativities such planets are less than 5 will be possessed with wealth, but will not be kings. *cf.* बृहज्जातक

उच्चस्वत्रिकोणैर्वलस्त्रैस्त्याद्यैर्भूपतिवंशजा नरेन्द्राः ।
पञ्चादिभिरन्यवेशजाता हीनैर्वित्तयुता न भूमिपालाः ॥

Also लघुजातक

त्रिप्रभृतिभिरुच्चस्थैर्नृपवंशभवा भवन्ति राजानः ।
पञ्चादिभिरन्यकुलोद्भवाश्च तद्वत्त्रिकोणगतैः ॥

Vide also बृहज्जातक VII-8 and XI-13 and my notes thereon.

कुंभोदयस्थे रविजे चतुर्भिः खोच्चंगतैः सर्वमहीपतिः स्यात् ।

मेषोदयस्थे यदि चन्द्रपुत्रे खोच्चंगते देवगुरौ नृपालः ॥ २३ ॥

Sloka 23. When Saturn is in कुंभ (Kumbha) identical with the Lagna and when four planets occupy their exaltation signs, an emperor is born. When मेष (Mesha) occupied by Mercury is the rising sign and Jupiter is in the exaltation sign, a ruler of men comes into existence.

चन्द्रे वृषोदयगते यदि षड्भिरन्यै-

दृष्टेऽतिबाल्यवयसि क्षितिनायकः स्यात् ।

तुङ्गस्थितैकखचरे निजमित्रयातै-

रन्यैः समेति नरपालसमानभाग्यम् ॥ २४ ॥

Sloka 24. If the Moon occupying the rising sign वृषभ (Vrishabha) be aspected by the remaining six planets, the person born will become king at an early age. If one planet be in the exaltation sign while the rest are in their own or friendly signs, the yoga will secure to the person born under it, a portion of the good things of life such as it is the good fortune of kings to have.

NOTES.

(First half). cf. the latter half of sloka 62 in Adhyaya II, *supra*.

Also सारावली

कुमुदगहनबन्धुं श्रेष्ठमंशं प्रपन्नं

यदि बलममुपेतः पश्यति व्योमचारी ।

उदयभवनसंस्थः पापसंज्ञो न चैवं

भवति मनुजनाथः सार्वभौमः सुदेहः ॥

Also फलदीपिका

निषादमपि पार्थिवं जनयतीन्दुरुच्चस्वभ-

स्थितग्रहनिरीक्षितो धवलकान्तिजालोज्ज्वलः ।

विहाय तनुभं कलास्फुरितपूर्णकान्तिः शशी
चतुष्टयगतो नृपं जनयति द्विषार्थान्वितम् ॥

वर्गोत्तमे वा यदि पुष्करांशे सारेन्दुदेवेन्द्रगुरौ नृपालः ।

कर्मस्थिते शोभनदृष्टियुक्ते संपूर्णगात्रे शशिनि क्षितीशः ॥ २५ ॥

Sloka 25. When Jupiter in conjunction with Mars and the Moon occupies a वर्गोत्तम (Vargottama, *vide* I-34) or a पुष्करांश (Pushkaramsa, *vide* Adhyaya 1 Sl 58) the person born is a king. When the full Moon aspected by benefic planets is in the 10th bhava, a ruler of the earth has his birth under the yoga.

गुरुसितयुतचन्द्रे चापगे चन्द्रसूनौ

यदि तनुगृह्याते भूमिजे कन्यकायाम् ।

मृगमुखमवनस्थे भानुपुत्रे नृपः स्यात्

अतिशयबलयुक्तः सर्वभूपालपूज्यः ॥ २६ ॥

Sloka 26. When the Moon in conjunction with Jupiter and Venus occupies धनुस (Dhanus), Mercury is in the Lagna, Mars in कन्या (Kanya) and Saturn occupying the 4th bhava is in मकर (Makara), the person born will be a mighty king held in high regard by all other kings.

कन्यावसानयुगचापमृगाननस्थैः

सौम्येन्दुभौमगुरुभानुसुतैर्नृपालः ।

मीनोदये शशिनि पूर्णतनौ बलाढ्ये

स्वोच्चं कुजे रविसुते घटगे नरेशः ॥ २७ ॥

Sloka 27 The person at whose birth Mercury, the Moon, Mars, Jupiter and Saturn occupy कन्या (Kanya), मीन (Meena), मिथुन (Mithuna), धनुस (Dhanus) and मकर (Makara) respectively will become king. Another yoga leading to kingly fortune is when the full Moon with

abundant strength occupies मीन (Meena) identical with the rising sign and when Mars and Saturn are in मकर (Makara) and कुंभ (Kumbha) respectively.

NOTES.

(First half). In this yoga, the rising sign must be मकर (Makara). cf. बृहज्जातक

मृगे मन्दे लग्ने सहजरिपुधर्मव्ययगतैः

शशाङ्काद्यैः ख्यातः पृथुगुणयशः पुंगलपतिः ।

Also सारावली

मृगे मन्दे लग्ने कुमुदवनवन्धुश्च तिभिग-

स्तथा कन्यां त्यक्त्वा बुधभवनसंस्थः कुतनयः ।

स्थितो नार्या सौम्यो धनुषि सुरमन्त्री यदि भवेत्

तदा जातो भूपः सुरपतिसमः प्राप्तमहिमा ॥

Moon			Mars
	(1)		
Lagna Saturn			
Jupiter			Merc.

Moon Lagna			
Saturn	(2)		
Mars			Sun

(Second half). cf. सारावली

उदयनि मीने शशिनि नरेन्द्रः सकलकलाढ्यः क्षितिसुत उच्चे ।

मृगपतिसंस्थे दशशतरश्मौ षट्धरगे स्याद्दिनकरपुत्रे ॥

मृगोदयस्थे यदि भूकुमारे कुलीरगे चन्द्रमसि क्षितीशः ।

धराजपूषामरवन्द्यमाना मृगाजकुंभोपगता नरेशः ॥ २८ ॥

Sloka 28. The person at whose birth the rising sign मकर (Makara) is occupied by Mars and कटक (Kataka

by the Moon becomes a king. Again when Mars, the Sun, and Jupiter occupy respectively मकर (Makara), मेष (Mesa) and कुम्भ (Kumbha), the person born is a king.

(First half). cf. सारावली.

कुजे विलग्रे च शशी यदाऽस्ते स्फुटांशुसंभारविराजिताङ्गः ।

राजा तदा शत्रुभिरप्रभृष्यो वेदार्थविद्वेतुशतानुवादैः ॥

लग्नाधिपेतरयुते यदि पूर्णचन्द्रे

शुक्रज्ञदेवगुरुदृष्टियुते तु राजा ।

वर्गोत्तमांशसहिता गुरुशुक्रभौमाः

पाषा न केन्द्रभवनोपगता नरेशः ॥ २९ ॥

Sloka 29. If the full Moon in conjunction with a planet other than the lord of the Lagna be aspected by Venus, Mercury and Jupiter, the person born will be a king. Again, if Jupiter, Venus and Mars occupy वर्गोत्तमांश (Vargottamamsa) and malefic planets be not in Kendra houses, the person born under this yoga becomes a ruler of men.

cf. सारावली

वर्गोत्तमे त्रिप्रभृतिग्रहेन्द्राः केन्द्रस्थिता नो शुभसंयुताश्च ।

नोरूक्षधूमोनविवर्णदेहाः कुर्वन्ति राज्ञः प्रसवं प्रसन्नाः ॥

शीर्षोदयेषु निखिलद्युचरेषु चन्द्रे

सौम्यग्रहेक्षणयुते कटके महीपः ।

लग्नाधिपे नवमगे दशमस्थिते वा

लग्ने सुधाकरयुते पृथिवीपतिः स्यात् ॥ ३० ॥

Sloka 30. When all the planets occupy शीर्षोदय (Seershodaya) signs and when the Moon occupying कटक (Kataka) is aspected by benefic planets, the person born is a king. Again when the lord of the rising sign

occupies the 9th or the 10th bhava and when the Moon is in the Lagna, the person born will be a ruler of the earth.

cf. सारावली

शीर्षोदयर्क्षेषु गताः समस्ता नीचारिवग स्वगृहे शशाङ्कः ।

सौम्येक्षितोऽन्यूनकलो विलग्रे दद्यान्महीं रत्नगजाश्रपूर्णां ॥

चापाद्धं गतवान् सहस्रकिरणस्तत्रैव ताराधिपो

लग्ने भानुसुतेऽतिवीर्यसहिते खोचे च भूनन्दनः ।

यद्येवं भवति क्षितेरधिपतिः सन्त्यज्य शौर्यं भयाद्

दूरादेव नमन्ति तस्य रिपवो दग्धाः प्रतापाग्निना ॥ ३१ ॥

Sloka 31. The Sun has traversed the first half of धनुश्च (Dhanus), the Moon is just there; Saturn possessed of much power is in the Lagna and Mars is in the exaltation sign: If this be the planetary position at a person's birth, he will grow into such a mighty king that his enemies, overwhelmed by his fiery valour will do homage to him from afar, regarding him with awe and giving up all idea of measuring their strength with him in battle.

NOTES.

This as well as the two succeeding slokas are from सारावली.

cf. बृहज्जातक

कुजे तुङ्गेऽर्केन्द्रोर्ध्वनुषि यमलग्ने च कुपतिः

cf. Also स्कन्दहोरा

लग्नस्थे भास्वतः पुत्रे सूर्येन्द्रोर्ध्वनुषिष्ठयोः ।

मकरस्थः कुजः कुर्याद्भूपालमतिपौरुषम् ॥

लघुप्राजापत्य

धनुर्धरगते सूर्ये सचन्द्रे नक्रगः कुजः ।

अविशेषेण राजानं कुर्याद्भग्नगते शनौ ॥

The reader cannot have failed to observe that the Sun is strong in a quadruped sign. His own as well as his exaltation signs are both quadruped ones. The second half of धनुस् (Dhanus) is also a quadruped sign and the Sun is stronger there than in the first half.

उपचयगृहसंस्थो जन्मपो यस्य चन्द्रात्
शुभगृहनवमांशे केन्द्रयाताश्च सौम्याः ।

सकलबलवियुक्ता ये च पापाभिधानाः

स भवति नरनाथः शक्रतुल्यो बलेन ॥ ३२ ॥

Sloka 32. When the lord of the Lagna occupies an उपचय (Upachaya) place in respect to the Moon, when the benefic planets occupying Kendra positions are in benefic Navamsas, and when the malefic planets have no strength at all, the person born will be a king equal in might to Indra (the ruler of the immortals).

उष्णामिलाषी सविता त्रिकोणे स्वर्क्षे शशी जन्मनि यस्य जन्तोः ।

स शास्ति पृथ्वीं बहुरत्नपूर्णा बृहस्पतिः कर्कटकोपगश्चेत् ॥ ३३ ॥

Sloka 33. If, at the birth of a person, the Sun be about to go to the exaltation point, the Moon be in स्वक्षेत्र (Swakshetra) and Jupiter occupy कटक (Kataka), the person born will hold sway over a region teeming with many gems and precious stones.

स्वस्य त्रिकोणे रविरुच्चगोऽपि वा

स्वस्वांशकस्था रविशुक्रसोमजाः ।

तृतीयपष्ठाष्टमगा निशाकरात्

कुर्वन्ति गोपालमिव क्षितीश्वरम् ॥ ३४ ॥

Sloka 34. If, at a person's birth, the Sun in a Tri-kona position be in the मूलत्रिकोण (Moola Trikona) or exaltation sign and if the Sun, Venus and Mercury, being respectively in the 3rd, the 6th and the 8th bhavas from the Moon, occupy Navamsas belonging to them

severally, they make the person born a king who will guard his kingdom just as a cowherd guards his kine.

NOTES.

The following is the yoga given in सारावली for the same effect

रविर्नभस्थः स्वत्रिकोणगोऽपि वा स्वराशिसंस्थाः सितजीवचन्द्राः ।

तृतीयषष्ठायगताश्च चन्द्रात् कुर्वन्ति गोपालमिह सितीशम् ॥

रविशशिवुधशुकैर्व्योम्नि मित्रांशकस्थै-

र्न च रिपुभवनस्थैर्नाप्यदृश्यैर्न नीचैः ।

स भवति नरपुत्रो भूपतिः स्यात् प्रयाणे

गजमदजलसेकैः सिच्यते यस्य रेणुः ॥ ३५ ॥

Sloka 35. If the Sun, the Moon, Mercury and Venus be in the 10th bhava occupying friendly Navam-sas in a sign which is not owned by an enemy and where they neither become invisible nor depressed, the person born under this yoga develops into a great king in whose royal progress, the dust is laid by the ruttish flow exuding from elephants composing his train.

NOTES.

This as well as the next four slokas are taken from सारावली.

The yoga mentioned in this sloka is applicable only to persons born in the royal family.

क्षमासुतः स्वोच्चमुपाश्रितो बली

रवीन्दुवाचस्पतिभिर्निरीक्षितः ।

भवेन्नरेन्द्रो यदि कुत्सितस्तदा

समस्तपृथ्वीपरिरक्षणक्षमः ॥ ३६ ॥

Sloka 36. If, at the birth of a person, Mars occupy in strength the exaltation sign and be aspected by the Sun, the Moon and Jupiter, that person though low-born will become an illustrious ruler of men, capable of protecting the whole earth.

बुधोदये सप्तमगे बृहस्पतौ चन्द्रे कुलीरे सुखराशिगेऽमले ।

वियद्गते भार्गवनन्दने ग्रहे प्रशस्ति पृथ्वीमगदो निराकुलः ॥३७॥

Sloka 37. The person at whose birth Mercury is in the rising sign, Jupiter in the 7th bhava, the Moon with unclouded radiance in कटक (Kataka) representing the 4th bhava and the planet Venus occupies the 10th bhava, this person is destined to rule the earth in health and without any disturbance.

NOTES.

In बृहज्जातक, बृहत्प्राजापत्य and other works, the yoga is declared to result from the following combination. Mercury in Kanya identical with the Lagna, Jupiter and the Moon in the 7th house therefrom (*i.e.* Meena), Venus in the 10th (*i.e.* Mithuna) and Mars and Saturn in the 5th (*i.e.* in Makara). *cf.* बृहज्जातक.

स्वोच्चसंस्थे बुधे लग्ने भृगौ मेषूरणाश्रिते ।

सजीवेऽस्ते निशानाथे राजा मन्दारयोः सुते ॥

Also बृहत्प्राजापत्य बुधः कन्यागतस्तत्र जातं सिंहगते स्वौ ।

चन्द्रे सजीवे मीनस्थे मिथुनस्थे च भार्गवे ॥

मकरं गतयोर्भौममन्दयोः पृथिवीपतिम् ।

कुर्यादसंशयं सौम्य गुणवन्तं यशस्विनम् ॥

कुलीरे सुखराशिगेऽमले in the text appears therefore to be an error.

Jupiter			Venus
Moon			
Mars			Sun
Saturn			
			Lagna
			Merc.

प्रधानबलसंयुक्तः सम्पूर्णः शशलाञ्छनः ।

एकोऽपि कुरुते जातं नराधिपमरिन्दमम् ॥ ३८ ॥

Sloka 38. The full Moon predominant in strength is singly capable of making the person born under its influence a victorious king.

देवमन्त्री कुटुम्बस्थो भार्गवेण समन्वितः ।

करोति वसुधानाथं निर्जितारातिमण्डलम् ॥ ३९ ॥

Sloka 39. Jupiter occupying the 2nd bhava in conjunction with Venus at the birth of a person will make him a lord of the earth capable of conquering all enemies.

लग्नेशे केन्द्रराशिस्थे कर्मेशे वृद्धिराशिगे ।

भाग्येशे लाभगे जातश्चिरंजीवी महीपतिः ॥ ४० ॥

Sloka 40. The person at whose birth the lord of the 1st bhava is in a Kendra, the lord of the 10th in the 4th, the lord of the 9th bhava in the 11th, such a person will become a king and be blessed with long life.

रविलुप्तकरः सौम्यः स्वस्थे मूलत्रिकोणगः ।

सर्वविद्याधिको राजा नेतरेषां स्वचारिणाम् ॥ ४१ ॥

Sloka 41. If Mercury with its rays obscured by the Sun occupy its मूलत्रिकोण (Moola Trikona) and be in the स्वस्थ (Swastha) state (*vide* Adhyaya 2 Sl. 16), the person born will be a king excelling in his knowledge of every kind of learning. Other planets similarly placed do not produce this effect.

अर्कज्ञौ सुखराशिस्थौ मन्देन्दू दशमस्थितौ ।

कुजोदये च संजातो यदि राजा न संशयः ॥ ४२ ॥

Sloka 42. If, at a person's birth, the Sun and Mercury occupy the 4th bhava, Saturn and the Moon, the

10th and Mars the 1st, the person born will undoubtedly become a king

दिवाकरोदये सिंहे शुक्रांशकविवर्जिते ।

कन्यागते बुधे जातो नीचोऽपि पृथिवीपतिः ॥ ४३ ॥

Sloka 43. Even a base born man becomes a king if at his birth the Sun occupy in the rising sign सिंह (Simha) a Navamsa other than what belongs to Venus, and if Mercury be in कन्या (Kanya).

मानपुत्रोदयस्थौ वा मन्दावनिसुतौ यदि ।

पूर्णेन्दौ गुरुराशस्थे जातो राजा भविष्यति ॥ ४४ ॥

Sloka 44. If Saturn and Mars be in the 10th, the 5th or the 1st bhava and the full Moon be in a sign owned by Jupiter, the person born is to become a king.

बली विलग्राधिपतिश्च केन्द्रे भूपालयोगं कुरुते नराणाम् ।

तन्मित्रदृष्टे यदि नीचवंशे जातोऽपि राजा नृपवन्दितो वा ॥ ४५ ॥

Sloka 45. The lord of the rising sign occupying a Kendra in strength secures royal fortune to the person born under the yoga. If the lord of the Lagna be aspected by a friendly planet, the person concerned even if low born will either be a king or a higher personage worshipped and venerated by kings.

cf. सारावली

केन्द्रे विलग्ननाथः सुहृद्भिरभिवीक्षितो विहगैः ।

लग्नस्थिते च सौम्ये भूपतिरिह जायते पुरुषः ॥

जन्माधिपः खोच्चगृहे मृगाङ्गं पश्यत्यवश्यं यदि भूमिपालः ।

गजादिसेनातुरगादिसङ्घैर्जितारिकोटिर्जगति प्रधानः ॥ ४६ ॥

Sloka 46. If the lord of the rising sign occupying the exaltation sign aspect the Moon, the person born

under the yoga cannot but become a leading king in the world subduing millions of his foes by means of his armed forces consisting of elephants, infantry and cavalry.

cf. सारावली

लग्नाधिपतिः स्वोच्चे पश्यन्मृगलाञ्छनं नृपं कुरुते ।

बहुगजतुरगवल्लैश्चैः क्षपितविपक्षं महाविभवम् ॥

लग्नं विहाय केन्द्रस्थे चन्द्रे पूर्णबलान्विते ।

गुरुभार्गवसंदष्टे जातो राजा भवेन्नरः ॥ ४७ ॥

Sloka 47. When the Moon in full strength occupies a Kendra other than the Lagna and is aspected by Jupiter and Venus, the person born will be a king.

NOTES.

See notes on *sloka 9 supra*.

लग्नेशे केन्द्रभावस्थे नीचमूढारिभं विना ।

नान्यग्रहयुते राजा सार्वभौमो भविष्यति ॥ ४८ ॥

Sloka 48. When the lord of the rising sign occupying a केन्द्रभाव (Kendra bhava) is not depressed, nor obscured by the Sun, nor in an inimical house, nor in conjunction with another planet; the person born will be an emperor.

cf. भावकुतूहल

जनुषि लग्नगतो यदि लग्नपो बलयुतः किल कण्टकगोऽपि वा ।

अविरतं प्रकरोति तदा नृपं नृपजमेव न चित्रमिति स्फुटम् ॥

गुरुचन्द्रदिवानाथाः सुतविक्रमधर्मगाः ।

जातो यदि महीपालः कुबेरसमवित्तवान् ॥ ४९ ॥

Sloka 49. If, at the time of a person's birth, Jupiter, the Moon and the Sun occupy the 5th, the 3rd and the 9th bhavas, the person born will be a king as rich as Kubera.

NOTES

Cf. the latter half of sloka 12, *supra*.

चापोदयस्थे बलिनि प्रभाकरे
महीसुते कर्मगते सशीतगौ ।
उपान्त्यगे वा भृगुजे व्ययस्थिते
सुरेन्द्रतुल्यो नृपतिः प्रजायते ॥ ५० ॥

Sloka 50. When the Sun occupies in strength the rising sign Dhanus ; when Mars in conjunction with the Moon is in the 10th bhava and when Venus is in the 11th or the 12th ; a king comparable to the lord of the immortals comes into the world.

विक्रमायारिगाः पापा जन्मपः शुभवीक्षितः ।
राजा भवति तेजस्वी समस्तजनवन्दितः ॥ ५१ ॥

Sloka 51. When malefic planets occupy the 3rd, the 11th and the 6th bhavas and the lord of the Lagna is aspected by benefic planets ; the person born will be a strong energetic king extolled by all people.

cf सारावली

लाभे तृतीयपक्षे यदि पापा जन्मपस्य शुभदृष्टाः ।
भवति तदा धरणीशः समस्तनृपवन्दितः साधुः ॥

मृगोदयस्थे बलिनि क्षमासुते
शनौ तपःस्थानगतेऽथवान्त्यगे ।
दिवाकरे सप्तमगे सशीतगौ
महीपतिश्चलमानसो भवेत् ॥ ५२ ॥

Sloka 52. When Mars occupies in strength the rising sign Makara, Saturn is in the 9th or the 12th bhava and the Sun in conjunction with the Moon is in the 7th bhava, the person born will be a fickle-minded sovereign.

cf सारावली

मृगोदये मूमिपुते सुनिर्मले शनैश्चरे धर्मगृहे व्य (य ?) वस्थिते ।
दिवाकरे सप्तमगे सहेन्दुना (व) चलस्वभावो नृपतिः प्रजायते ॥

लामे सुखे वा दशमे समन्दश्चन्द्रमा यदि ।

जातो नृपकुलो राजा तत्समो वा धनी भवेत् ॥ ५३ ॥

Sloka 53. If the Moon in conjunction with Saturn be in the 11th, the 4th or the 10th bhava, the person born, if of a royal family, will become a king or a wealthy man equal in rank to a king.

जातश्चोपचयस्थिते तनुपतौ चन्द्रे तपःस्थानगे

केन्द्रस्थाः शुभवर्गगा यदि शुभा वीर्यान्विता भूपतिः ।

जीवेन्दू वृषभस्थितौ बलघुतः कोणस्थितो लग्नपः

अन्यारेक्षणवर्जितो यदि यदा जातोऽवनीशो भवेत् ॥ ५४ ॥

Sloka 54. If, at a person's birth, the lord of the Lagna occupy an उपचय (Upachaya) place, the Moon the 9th bhava and the benefic planets occupying benefic Vargas in Kendra positions have strength, the person born will be a king. If Jupiter and the Moon be in Vrishabha, and the lord of the rising sign occupying a कोण (Kona) be exempt from the aspect of Saturn and Mars, the person at whose birth this yoga obtains will become a ruler of the earth.

(Latter half). cf. सारावली

सुरपतिगुरुः सेन्दुर्लग्ने वृषे समवस्थितो

यदि बलघुतो लग्नेऽश्च त्रिकोणगृहं गतः ।

रविशनिकुजैर्वीर्योपेतैर्नयुक्तनिरीक्षितो

भवति स नृपः कीर्त्या युक्तो हताखिलकण्टकः ॥

दिवाकरे मीनगृहोपयाते कुलीरलग्नौ शशिनि क्षितीशः ।

अरातिनीचग्रहदृष्टियुक्ता भूपालयोगं न दिशन्ति सर्वे ॥ ५५ ॥

Sloka 55. If, at a person's birth, the Sun be in Meena and the Moon in Kataka, the person born becomes a king. The planets one and all fail to bestow the royal fortune when aspected by inimical or depressed planets.

जनयति नृपमेकोऽप्युच्चगो मित्रदृष्टः

प्रचुरधनसमेतं मित्रयोगाच्च सिद्धम् ।

विघनविसुखमूढव्याधितो बन्धतप्तो

वधदुरितसमेतः शत्रुनीचर्क्षगेषु ॥ ५६ ॥

Sloka 56. A single planet occupying his highest exaltation point and aspected by friendly planets produces a king (or a leader of men). Such a planet though single will make the person immensely wealthy if he be also associated with another friendly planet. But when planets are in inimical or depression signs, the persons born under the inauspicious yoga, are (1) without wealth, (2) without comfort, (3) without intellect, (4) sickly, (5) afflicted with captivity, (6) involved in murders and (7) other equally wicked crimes (successively as the number of the badly placed planets rise gradually from 1 to 7).

NOTES.

This sloka is from Brihat Jataka. By the word मित्र (Mitra) in मित्रयोगात् (Mitrayogat), it is natural friendship निसर्गमैत्रत्व (Nisarga maitratva) that is meant and not the तात्कालिक (Tatkalika).

First half. The interpretation given above is what has been given by Bhattotpala, and in the face of it appears as most unlikely. For, from a reference to Brihat Jataka XIX-I, it will be seen that the Moon in Taurus aspected by the Sun, Mars and Mercury produces no good effects; *vide* also XIII-I of the same work.

The word उच्चगः (Uchchagaha) has been translated in the text as "occupying his *highest* exaltation point." Cf. जातकपारिजात—एकस्मिन् परमोच्चगेऽतिसुहृदा दृष्टे यदि क्षमापतिः VII-10 *Supra*.

May not the word मित्र (Mitra) in मित्रदृष्टः (Mitradrishhta) mean the Sun?

By the word उच्चगः (Uchchagaha) Varahamihira appears to imply Jupiter, Mars and Saturn. Mercury and Venus are not taken into consideration as these can never come in opposition to be aspected by the Sun. This yoga is possible in the following way :—

- (1) Mars in Makara and the Sun in Kataka.
- (2) Jupiter in Kataka and the Sun in Makara.
- (3) Saturn in Tula and the Sun in Mesha.

The Sun thus in opposition to any one of these three planets in exaltation together with a friendly planet makes the native wealthy as well besides a नृप (Nripa a king or leader of men). It is only such rich people that suffer from very longstanding diseases such as diabetes, pleurisy, etc., (Brihat Jataka, XXIII—7-9)

धनुर्मीनतुलामेषमृगकुम्भोदये शनौ ।

चार्वङ्गो नृपतिर्विद्वान् पुरग्रामाग्रणीर्भवेत् ॥ ५७ ॥

Sloka 57. When Saturn is in the rising sign identical with Dhanus, Meena, Thula, Mesha, Makara, or Kumbha, the person born will be a lord of men, handsome, intelligent and wise, and will lead a town or a village.

NOTES.

Garga, as already pointed in II-67 (page 82) *supra*, has stated that Saturn in Thula, Dhanus or Meena identical with the Lagna is capable of producing kingship. The author says that Saturn in Mesha (though his depression sign) identical with the rising sign will bestow kingship, (malefic in depression is not bad). As regards Makara, जातकाभरण (Jatakabharana) says:—

नरपतेरिव गौरवतां ब्रजेद्रविसुते मृगराशिगते नरः ।

अगुरुणा कुसुमैर्मृगराजता (जातया) विमलयामलया चलजैः सुखम् ॥

Saturn in Makara is therefore capable of conferring the appearance of royalty. As for Kumbha, Satyacharya has declared that sign Kumbha as ascendant is not auspicious. The Yavanas did not agree with the above view, but were of opinion that it is only the Kumbha Dwadasamsas (in all Iagnas) that are bad. This view has been supported by श्रुतकीर्ति (Srutakirti) but again opposed by Vishnugupta विष्णुगुप्त cf.

सत्य

होरा च भवेदिष्टा द्विपदेष्विह कुंभवर्ज्यं हि ।

कुंभविलग्नौ जातो भवति नरो दुःखशोकसंतप्तः ॥

Also श्रुतकीर्ति

सर्वस्मिंल्लग्नगते कुंभद्विरसांशको यदा भवति ।

राशौ न तदा सुखितः परान्नभोजी भवेत्पुरुषः ॥

विष्णुगुप्त

कुंभद्वादशभागो लग्नगतो न प्रशस्यते यवनैः ।

यद्येवं सर्वेषां लग्नगतानामनिष्टफलता स्यात् ॥

घटयोगाद्राशीनां न मतं तत्सर्वशास्त्रकाराणाम् ।

तस्मात्कुंभविलग्नौ जन्मन्यशुभो न तद्भागः ॥

वराहमिहिर

न कुंभलग्नं शुभमाह सत्यो न भागभेदाद्यवना वदन्ति ।

कस्यांशभेदो न तथाऽस्ति राशेरतिप्रसङ्गस्त्विति विष्णुगुप्तः ॥

Varahamihira, does not agree with Satyacharya's views. Nor does he appear to agree with Vishnugupta in thinking that the above views of Yavana are incorrect and that it is only the Kumbha lagna in a birth that is bad and not the Kumbha dwadasamsa. For Aquarius as Ascendant is one among the several ascendants for Rajayogas and leaders of men according to Varahamihira.

The acceptance of Kumbha in the present case seems therefore reasonable.

सोचत्रिकोणस्वसुहृच्छत्रनीचगृहार्कगैः ।

शुभं सम्पूर्णपादोनदलपादात्यनिष्फलम् ॥ ५८ ॥

Sloka 58. The good influence of planets is at its maximum, three quarters, half, a quarter, at its minimum or nil according as the planets are in the exaltation sign, मूलत्रिकोण (Moolatrikona), स्वक्षेत्र (Swakshetra), मित्रक्षेत्र (Mitrakshetra = friendly sign), शत्रुक्षेत्र (Satrukshetra = inimical sign), depression sign or (combustion) conjunction with the Sun.

NOTES.

In the case of benefics,

उच्च (Uchcha)	Full effect
मूलत्रिकोण (Moolatrikona)	$\frac{3}{4}$..
स्वक्षेत्र (Swakshetra)	$\frac{1}{2}$..
मित्रक्षेत्र (Mitrakshetra)	$\frac{1}{4}$..
शत्रुक्षेत्र (Satrukshetra)	$\frac{1}{8}$..
नीच (Neecha)	$\frac{1}{16}$..
अर्कग (Arkaga-Combustion)	$\frac{1}{32}$..

This order should be reversed for the malefics.

शुभफल (Subhaphala) will increase if in उच्च (Uchcha). अशुभभावफल (Asubhabhavaphala) will increase only in नीच (Neecha). Benefics are good in exaltation. Malefics are good in depression. Malefics are bad in उच्च (Uchcha).

The proportions given above are with respect to benefics. In the case of malefics we must reverse the effects; *e.g.* a benefic in exaltation gives very good results (*i.e.* full); in depression $1/16$ effect. A malefic in नीच (Neecha) must give $\frac{1}{32}$ good effect and in उच्च (Uchcha) $1/32$ good effect. This will be found to hold good for finance.

गुणाकरः—

पूर्णः स्वोच्चे चरणरहितं स्वत्रिकोणे स्थिते स्या-
 दर्द्धं स्वर्क्षे तदनुचरणो मित्रभे शत्रुभेफम् ।
 अस्तं याते किमपि न शुभं खेचरे नीचगेऽपि
 प्रोक्तं तज्जैरमलमतिभिर्व्यत्यात्पापसंज्ञम् ॥

Also सारावली

स्वगृहोच्चसौम्यवर्गे ग्रहः फलं पुष्टमेव विदधाति ।

नीचर्क्षरिपुगृहस्थो विगतफलः कीर्तितो मुनिभिः ॥

See also VIII-116 *infra*.

॥ पञ्चमहापुरुषयोगाः ॥

मूलत्रिकोणनिजतुङ्गगृहोपयाता

भौमज्ञजीवसितभानुसुता बलिष्ठाः ।

केन्द्रस्थिता यदि यदा रुचभद्रहंस-

मालव्यचारुशशयोगकरा भवन्ति ॥ ५९ ॥

Sloka 59. According as Mars, Mercury, Jupiter, Venus or Saturn possessing the greatest strength and occupying a Kendra is in the मूलत्रिकोण (Moolatrikona), स्वक्षेत्र (Swakshetra) or स्वोच्च (Swochcha), will the resulting Rajayoga be named रुचक (Ruchaka), भद्र (Bhadra), हंस (Hamsa), मालव्य (Malavya) or शश (Sasa) the beautiful.

cf. सारावली

स्वक्षेत्रे च चतुष्टये च बलिभिः स्वोच्चस्थितैर्वा ग्रहैः

शुकाङ्गारकमन्दजीवशशजैरैतैर्यथानुक्रमम् ।

मालव्यो रुचकः शशोऽथ कथितो हंसश्च भद्रस्तथा ॥

Also जातकाभरण

म्यगेहतुङ्गाश्रयकेन्द्रसंस्थैरुच्चोपगैर्वाऽवनिमृतमुख्यैः ।

क्रमेण योगा रुचकारुचभद्रहंसाख्यमालव्यशशमिधानाः ॥

जातः श्रीरुचके बलान्वितवपुःश्रीकीर्त्तिशीलान्वितः

शास्त्री मन्त्रजपाभिचारकुशलो राजाऽथवा तत्समः ।

लावण्यारुणकान्तिकोमलतनुस्त्यागी जितारिर्धनी

सप्तत्यब्दमितायुषा सह सुखी सेनातुरङ्गाधिपः ॥ ६० ॥

Sloka 60 The person born under the auspicious रुचक (Ruchaka) yoga will possess physical strength, fortune, fame and fine qualities. He will have a knowledge of sciences ; he will be versed in the sacred hymns, the method of praying with them and the art of producing magic spells. He will become a king or a king's compeer. He will have a lovely attractive person ; he will be liberal, victorious and wealthy. He will live 70 years in comfort and happiness, commanding an army with a good supply of fleet horses.

NOTES.

In the following 3 slokas from सारावली the effect of birth in the रुचकयोग is given in more detail :

दीर्घास्यः स्वच्छकान्तिर्वहुरुचिरबलः साहसावाप्तकार्य-

श्चारुभ्रूनीलकेशश्चरणरणरतो मन्त्रविचोरनाथः ।

रक्तश्यामोऽतिशूरो रिपुबलमथनः वम्बुकण्ठः प्रधानः

कूरो भर्ता नराणां द्विजगुरुविनतः क्षामसज्जानुजङ्घः ॥

खट्वाङ्गपाशवृषकार्मुकवज्रवीणारेखाङ्कहस्तचरणश्च शताङ्गुलश्च ।

मन्त्राभिचारकुशलस्तुल्या सहस्रं मध्ये च तस्य कथितं मुखदैर्घ्यतुल्यम् ॥

विन्ध्याचलसह्यगिरीन् भुनक्ति सप्ततिसमा नगरदेशान् ।

शस्त्रानलकृतमृत्युः प्रयाति देवालयं रुचकः ॥

Also फलदायिका. ch. VI-Sl. 2.

धर्मेशलाभेशधनेश्वराणामेकोऽपि शीतद्युतिकेन्द्रवर्ती ।

स्वयं च लाभाधिपतिर्गुरुश्चैदखण्डसाम्राज्यपतित्वमेति ॥ ६१ ॥

Sloka 61. If, out of the lords of the 9th, the 11th and the 2nd bhavas, there be but one that occupies a Kendra position in respect to the Moon and if Jupiter be the lord of the 11th bhava, the person born under the yoga will become the ruler of a full-blown empire.

NOTES.

It is not clear why this sloka has been brought in here. The reading is slightly different in फलदापिका ४४२.

लाभेशधर्मे शधनेश्वराणामेकोऽपि चन्द्रग्रहकेन्द्रवर्ती ।
स्वपुत्रलाभाधिपतिर्गुरुश्चेदं खण्डमात्रज्यपतित्वमेति ॥

The following slokas from वसिष्ठजातक describing in detail the yogas caused by the lords of the several houses each occupying a Kendra position with respect to the जन्मलघ्न will be found to be useful in this connection :

सुकृतनिलयनाथे केन्द्रगे जन्मलग्नात्
प्रभवति खलु योगः सार्वभौमाभिधानः ।
बहुतरगुणपूर्णो बुद्धिमान्दानशीलो
भवति नृपतिवर्गो धार्मिको भूपभूषः ॥
दुश्चिक्वनाथे खलु केन्द्रयाते स्यात्कल्पवृक्षो नृपयोगमुख्यः ।
जातो भवेदत्र नरेन्द्रपूज्यो गजाश्वचामीकरशुक्रप्रतापी ॥
धनाधिपः केन्द्रगतः करोति श्रीवत्सयोगं जनितोऽत्र योगे ।
धनान्वितः स्याद्विजयो नितान्तं सुकर्मकर्ता व्यवसाययुक्तः ॥
लग्नाधिपः केन्द्रगतः करोति योगाधिराजं कुलभूषणाख्यम् ।
स्ववंशराज्यादधिकप्रतापी स्याच्चक्रवर्ती खलु तत्र जातः ॥
पुत्राधिपे केन्द्रगते च योगः स्यात्पद्मरागो नृपयोगवर्यः ।
जातोऽत्र योगेऽखिलशत्रुहन्ता महार्थयुक्तो नृपतिप्रसिद्धः ॥
पुण्याधिपे पुण्यनिधानसंस्थे रत्नाञ्जलिः स्यान्नृप एष योगः ।
अस्मिन् प्रसूतौ बहुभाग्ययुक्तो नरेन्द्रपूज्यो गजवाजियुक्तः ॥
राज्याधीशे केन्द्रगे सौम्यदृष्टे योगेन्द्रः स्यात्सुप्रतापाभिधानः ।
जातो नित्यं भूमिपः सेवनीयो भोगासक्तः स्वप्रतापाच्च सिद्धिः ॥
लाभाधीशे केन्द्रगे कामधेनुः संज्ञो योगो जायते तत्र जातः ।
भूमीपालैः सेवितो द्रव्ययुक्तो स्त्रीरत्नाढ्यः संग्रही बुद्धियुक्तः ॥

शार्दूलप्रतिमाननो गजगतिः पीनोरुवक्षःस्थलो
 लम्बापीनसुवृत्तबाहुयुगलस्तत्तल्यमानोच्छ्रयः ।
 मानी बन्धुजनोपकारनिपुणः श्रीभद्रयोगोद्भवो
 राजाऽशीतिमितायुरेति विपुलप्रज्ञायशोवित्तवान् ॥ ६२ ॥

Sloka 62. With the face of the tiger, with the majestic gait of the elephant, with a broad massive chest, with long brawny rounded arms and of a commanding stature, the man born under the Bhadra (भद्र) yoga will be a king high-spirited and diligently devoted to the befriending of kinsmen and well-wishers. He will reach the age of 80 displaying commanding genius and enjoying vast fame and extensive wealth.

NOTES.

This sloka is taken from सारावली. Three more slokas from that work on the same yoga are extracted below :

शङ्खासिकुञ्जगदाकुसुमेषुकेतुचक्राब्जलाङ्गलविचिह्नितपाणिपादः ।
 यात्रागुरुद्विपमदप्रथमाम्बुसिक्तभूकुङ्कुमप्रतिमगन्धतनुः सुघोणः ॥
 शास्त्रार्थविदधृतियुतः समसङ्गतभूर्नागोपमो भवति चाथ निगूढगुह्यः ।
 सत्कुक्षिधर्मनिरतः सुललाटशङ्खो धीरः स्थिरस्त्वसितकुञ्चितकेशभारः ॥
 स्वतन्त्रः सर्वकार्येषु स्वजनप्रीणनक्षमी ।
 भुज्यते विभवश्चास्य नित्यं मन्त्रिजनैः परैः ॥

रक्तास्योन्नतनासिकः सुचरणो हंसस्वरः श्लेष्मको
 गौराङ्गः सुकुमारदारसहितः कन्दर्पतुल्यः सुखी ।
 शास्त्रज्ञानपरायणोऽतिनिपुणः श्रीहंसयोगे गुणी
 यातोऽशीतिकमायुरेति सयुगं साधुक्रियाचारवान् ॥ ६३ ॥

Sloka 63. The person whose good fortune it is to be born under the हंसयोग has these characteristics: He has a red mouth and a prominent nose; his legs are

well-formed ; he has the voice and the phlegm of the swan ; he is fair-limbed ; he is blessed with a beautiful wife ; he is himself lovely like the God of love ; he has every comfort at his command ; he is intent on acquiring a knowledge of the sacred scriptures ; he is acute ; has great merits ; his life is 82 years ; he is beneficent and devoted to virtue.

Notes.

The following slokas from सारावली give more information about this yoga.

रक्तास्थोन्नतनासिकः सुचरणो हंसः प्रसन्नेन्द्रियो
गौरः पीनकपोलरक्तकरजो हंसस्वरः श्रेष्ठमलः ।
शंखाब्जांकुशचापमत्स्ययुगलैर्निखिंशमालाघटै-
श्चिह्नैः पादकगङ्कितौ मधुनिभे नेत्रे च वृत्तं शिरः ॥
सलिलाशयेषु रमते स्त्रीषु न तृप्तिं प्रयाति कामार्तः ।
षोडशशतानि तुलितोऽङ्गुलानि दैर्घ्येण षण्णवतिः ॥
पातीह देशान् खलु शूरसेनान् गान्धारगङ्गायमुनान्तरालान् ।
जीवेन्नवघ्नां दशवर्षसंख्यां पश्चाद्वनान्ते समुपैति नाशम् ॥

See also फलदीपिका ch. 6 Sl. 3.

स्त्रीचेष्टाललिताङ्गसन्धिनयनः सौन्दर्यशाली गुणी
तेजस्वी सुतदारवाहनधनी शास्त्रार्थवित्पण्डितः ।
उत्साहप्रभुशक्तिमन्त्रचतुरस्त्यागी परस्त्रीरतः
सप्तत्यब्दमुपैति सप्तसहितं मालव्ययोगोद्भवः ॥ ६४ ॥

Sloka 64. The person born under the मालव्ययोग has the gestures, the graceful bodily structure and the eyes of a female ; he is handsome, meritorious and powerful ; he is blessed with children, wife, vehicles and wealth ; he knows the meaning of the sacred scriptures ; he is learned ; he is clever in the application of

the three regal powers—energy, capacity and counsel ; he is liberal ; he is fondly addicted to other women and he will attain to the age of 77.

cf. सागवली

न स्थूलोष्ठो न विषमवपुर्नातिरक्ताङ्गसन्धि-

र्मध्ये क्षामः शशधररुचिर्हस्तिनादः सुगन्धः ।

सन्दीप्ताक्षः समसितरदो जानुदेशास्रपाणि-

र्मालव्योऽयं विलसति नृपः सप्ततिर्वत्सराणाम् ॥

वक्त्रं त्रयोदश मितानि दशाङ्गुलानि दैर्घ्येण कर्णविवरं दश विस्तरेण ।

मालव्यसंज्ञमनुजः स भुनक्ति नृनं लाटान् समालासमिन्धुमपारियात्रान् ॥

भूपो वा सचिवो वनाचलरतः सेनापतिः क्ररधी-

र्धातोर्वादविनोदवञ्चनपरो दाता सरोषेक्षणः ।

तेजस्वी निजमातृभक्तिनिरतः शूरोऽसिताङ्गः सुखी

जातः सप्ततिमायुरेति शशके जारक्रियार्शलवान् ॥ ६५ ॥

Stoka 65. The person born in the शशयोग (Sasa yoga) may be a king, a minister, or a general haunting woods and mountains ; he is cruel hearted, and would even deceive in his eager pursuit of metallurgy ; he is bountiful, he has wrathful eyes ; he is spirited ; he is lovingly devoted to his mother, he is brave ; he has a dark form ; he lives for 70 years. He is a voluptuary and inclined to play the paramour with the objects of his guilty love.

cf. सारावली

ननुद्विजः शीघ्रगतिः शशोऽयं शठोऽतिशूरो निभृतप्रचारः ।

वनाद्विदुर्गेषु नदीषु शक्तः क्षयोदयी नातिलघुप्रदिशः ॥

सेनानाथो जलनिधिरतो दन्तुरश्चापि किञ्चि-

द्धातोर्वादे भवति निरतश्चञ्चलः कोलनेत्रः ।

स्त्रीसंयुक्तः परधनगृहो मातृभक्तः सुजंघो

मध्ये क्षामो बहुविधमती रन्ध्रवेदी परेषाम् ॥

पर्यकशंखशरशस्त्रमृदङ्गमाला वीणोपमा यदि करे चरणे च रेखा ।

वर्षाणि सप्ततिमिनानि करोति राज्यं प्रात्यन्तिकः क्षितिपतिः कथितो मुनीन्द्रैः ॥

Cf. फलदीपिका ch. 6 sloka 4.

यस्य योगस्य यः कर्ता बलवान् जितदृशुतः ।

अधियोगादियोगेषु स्वदशायां फलप्रदः ॥ ६६ ॥

Sloka 66. In such planetary conjunctions as अधियोग (Adhi-yoga, *vide* slokas 113-115 *infra*.) the powerful planet to which the yoga is due and which has the aspect on itself of less powerful planets will produce the effect of the yoga in its दशा (dasa) period.

NOTES.

This is a quotation from गर्गहोरा. The time when a yoga takes effect is as described in this sloka in the case of all yogas except those which are effective all through life and the Rajayogas where the दशा (dasa) and अन्तर्दशा (Antardasa) periods of the lord or the occupant of the Lagna or the 10th bhava will bring about kingship.

Cf. बृहज्जातक

कर्मलग्नयुतपाकदशायां राज्यलब्धिरयवा प्रचलस्य ।

शत्रुनीजगृहयातदशायां छिद्रसंश्रयदशा परिकल्प्या ॥

॥ भास्करादियोगः ॥

भानोरर्थगते बुधे शशिसुताह्लाभस्थितश्चन्द्रमाः

चन्द्रान्कोणगतः पुरन्दरगुरुर्योगस्तदा भास्करः ।

शूरो भास्करयोगजः प्रभुसमः शास्त्रार्थविद्वेषवान्

मान्धर्वश्रुतिवित्तवान् गणितविद्वीरः समर्थो भवेत् ॥६७॥

Sloka 67. If Mercury be in the 2nd bhava with respect to the Sun, if the Moon be in the 11th with

respect to Mercury and if Jupiter be in a कोण (Kona) with reference to the Moon, the yoga is called Bhaskara (भास्कर). The person born in the भास्करयोग (Bhaskarayoga) is brave, lord like, versed in the interpretation of the scriptures, handsome, with a wealth of musical tones, good at reckoning, resolute and competent.

चन्द्रादिक्रमगः कुजो वनिसुतादस्ते शनिः सूर्यजात्
अस्ते दैत्यगुरुः सितान्मदनगो जीवो यदीन्द्राह्वयः ।
ख्यातस्तत्रभवः सुशीलगुणवान् भूपोऽथ वा तत्समो
वाग्मी वित्तविचित्रभूषणशौरूपप्रतापान्वितः ॥ ६८ ॥

Sloka 68. If Mars be in the 3rd bhava from the Moon, Saturn in the 7th from Mars, Venus in the 7th from Saturn, and Jupiter in the 7th from Venus, the yoga is styled *Indra*. The person born in this yoga will be celebrated, amiable, worthy of royal rank or in some similar position, eloquent and possesse of wealth, diverse ornaments, fame, beauty and prowess

शुक्रात् कोणगतो गुरुः सुरगुरोः पुत्रे शशी शीतगोः
केन्द्रस्थानसमाश्रितो दिनकरो यांगो मरुत्संज्ञकः ।
वाग्मी वायुभवो विशालहृदयः स्थूलोदरः शास्त्रवित्
संपन्नः क्रयविक्रयेषु कुशलो राजाऽथवा तत्समः ॥ ६९ ॥

Sloka 69. If Jupiter occupy a Kona from Venus, the Moon the 5th bhava from Jupiter, the Sun a Kendra from the Moon, the resulting yoga is termed मरुथोग (Maruthyoga), i.e. wind yoga. The person who has his birth in the वायुयोग (Vayuyoga) will be eloquent, broad-breasted, big-bellied, conversant with the scriptures, thriving, clever in striking bargains, and of royal rank or in some position approaching thereto.

लगेज्यो गुरुकेन्द्रगो हिमकरश्चन्द्रादहिर्वित्तगः

शौर्यस्थानगतौ च भानुरुधिरौ योगो बुधः कीर्तितः ।

राजश्रीर्बुधयोगजोऽतुलबलप्रख्यातनामा विदुः

शास्त्रज्ञः क्रयविक्रयेषु चतुरो धीमानश्चतुर्भवेत् ॥ ७० ॥

Sloka 70. When Jupiter is in the Lagna, the Moon in a Kendra from Jupiter, Rahu in the 2nd bhava from the Moon, the Sun and Mars in the 3rd bhava from the same, the resulting yoga is designated बुधयोग (Budha yoga). The person born in the बुधयोग (Budhayoga) has the majesty of a king. His strength will be matchless and his name celebrated; he will be conversant with the scriptures. He will be skilled in traffic, talented and without enemies.

॥ केमद्रुमयोगः ॥

लग्नास्थिते हिमकरे यदि वा मदस्थे

केमद्रुमो भवति जीवदशा विहीने ।

अत्यल्पबिन्दुसहिता यदि खेचरेन्द्राः

केमद्रुयोगफलदा विबलाश्च सर्वे ॥ ८१ ॥

Sloka 71. When the Moon occupying the 1st or the 7th bhava is without the benefic aspect of Jupiter upon it, the result is केमद्रुमयोग (Kemadrumayoga). If the number of dots in the places occupied by planets (*vide* Adhyaya 10) be very deficient, these as well as all weak planets produce the effect of केमद्रुमयोग (Kemadrumayoga).

द्वितीये द्वादशे पार्श्वे द्वये खेचरसंयुते ।

शीतांशोः सुनफायोगस्त्वनफा नाम कीर्तितः ॥ ७२ ॥

योगो धुरधराख्यः स्याद्विना सर्वत्र भास्करम् ।
एतद्योगत्रयाभावे केमद्रुमफलं वदेत् ॥ ७३ ॥

Slokas 72-73. If the 2nd, the 12th and both the houses from the Moon be occupied by planets other than the Sun, the yogas are termed सुनफा (Sunapha) अनफा (Anapha) and धुरधरा (Dhuradhara) respectively. In the absence of these three yogas, the astrologer may declare the effect of केमद्रुमयोग (Kemadrumayoga).

NOTES.

cf. फलदीपिका

विधोस्तु सुनफाऽनफादृष्टधुरास्वरिः कोभय
स्थितैर्विरविभिर्ग्रहैरितरथा तु केमद्रुमः ॥

Vide also sloka 83, infra.

चन्द्रे सभानौ यदि नीचदृष्टे पाषांशके याति दरिद्रयोगम् ।
क्षिणेन्दुलग्नाग्निधने निशायां पापेक्षिते पापयुते तथा स्यात् ॥ ७४ ॥

Sloka 74. When the Moon in conjunction with the Sun occupies a malefic Navamsa and is aspected by a depressed planet, the person born experiences the effect of the दरिद्रयोग (Daridrayoga). The very same effect follows also in the case of the person whose birth takes place at night time when the 8th bhava from the waning Moon is either aspected or occupied by a malefic planet.

विधुन्तुदादिग्रहपीडितेन्दौ पापेक्षिते चाशु दरिद्रमेति ।

लग्नाच्चतुष्केन्द्रगृहे सपापे निशाकराद्वा यदि तद्वदन्ति ॥ ७५ ॥

Sloka 75. When the Moon seized by Rahu or Ketu is aspected by a malefic planet, the person born soon gets into poverty. When the house representing

the 4th bhava from the Lagna or the Moon is occupied by a malefic planet, the same effect follows, say the astrologers

चन्द्रे पराजितशुभग्रहदृष्टियुक्ते राह्यादिपीडिततनौ तु दरिद्र एव ।
नीचारिवीक्षणयुते रिपुराशिवर्गे चन्द्रे तुलाधरगते तु तथा वदन्ति ॥

Sloka 76. When the Moon aspected by a benefic planet worsted in planetary fight is seized by Rahu or Ketu in an eclipse, the person born is indigent. The same is the effect when the Moon occupies in the sign Thula the वर्ग (Varga) owned by an inimical sign and is aspected by a depressed or inimical planet

केन्द्रे वा यदि कोणगे हिमकरे नीचारिवर्गस्थिते
चन्द्रादन्यसपत्नरन्ध्रगृहगे जीवे दरिद्रो भवेत् ।

पापांशे रिपुर्वाक्षिते चरगृहे चन्द्रे चरांशेऽथवा

जातो याति दरिद्रयोगमतुलं देवेज्यदृग्बर्जिते ॥ ७७ ॥

Sloka 77. When the Moon occupying a Kendra or a Kona is in the वर्ग (Varga) of its depression or inimical sign and when Jupiter is in the 12th, the 6th or the 8th bhava from the Moon, the person born will be indigent. Again, if the Moon occupying a malefic अंश (Amsa) and aspected by an inimical planet be in a moveable sign or if the malefic amsa occupied by the Moon thus aspected belong to a moveable sign and if the Moon have not the aspect of Jupiter upon it, the poverty of the person born in this yoga will be unparalleled

अन्योन्यदृष्टौ शनिदानवेज्यौ नीचारिपापग्रहवर्गयातौ ।

एकैर्क्षमां वा यदि राजवंशे जातोऽपि केमद्रुमयोगमेति ॥ ७८ ॥

Sloka 78. If Saturn and Venus occupying the Varg-gas of depressed or inimical malefic planets be aspected

each by the other or occupy one and the same sign, the person born under this yoga, though of a princely family will experience the effects of केमद्रुमयोग (Kemadrumayoga).

चन्द्रे पापयुते तु पापभवने पापांशके वा निशि
 व्योमेशेन निरीक्षिते गतबले केमद्रुयोगो भवेत् ।
 भाग्यस्थानपवीक्षिते खलयुते नीचांशकेऽब्जे तथा
 चन्द्रे नीचयुते निशि क्षयतनौ जातस्य केमद्रुमः ॥ ७९ ॥

Sloka 79. When the Moon in conjunction with a malefic planet and occupying at night a malefic house or malefic Navamsa, is aspected by the lord of the 10th bhava and is void of strength, the result is केमद्रुमयोग (Kemadrumayoga). Again when the Moon in the depression Navamsa is associated with a planet in the खल (Khala) state (*vide* Adhyaya 2, *slokas* 16-18) and aspected by the lord of the 9th bhava, there is the yoga केमद्रुम (Kemadruma). Thirdly when the Moon is on the wane and occupies the depression sign, the person born at night has to experience the effect of केमद्रुमयोग (Kemadrumayoga).

॥ केमद्रुमयोगापवादः ॥

निशाकरे केन्द्रगते भृगौ वा जीवेक्षिते नैव दरिद्रयोगः ।
 शुभान्विते वा शुभमध्यगेन्द्रौ जीवेक्षिते नैव दरिद्रयोगः ॥ ८० ॥

Sloka 80. There is no yoga producing poverty when the Moon or Venus occupying a Kendra is aspected by Jupiter. Again when the Moon associated with a benefic planet or between two benefic planets is aspected by Jupiter, the दरिद्रयोग (Daridrayoga) does not exist.

चन्द्रेऽतिमित्रनिजतुङ्गगृहांशकस्थे

जीवेक्षिते यदि दरिद्रतया विहीनः ।

पूर्णे तनौ शुभयुते दिवि तुंगयाते

जीवेक्षिते हिमकरे न भवेदरिद्रः ॥ ८१ ॥

Sloka 81. If the Moon occupying the Navamsa of a sign of a very friendly planet or of its exaltation राशि (Rasi) and is aspected by Jupiter, the person born will be exempt from poverty. Again, when the full Moon occupies the Lagna in conjunction with a benefic planet, or when the Moon occupying the 10th bhava is in its exaltation and aspected by Jupiter, the person born will not be poor.

योगे केमद्रुमे प्राप्ते यस्मिन् कस्मिंश्च जातके ।

राजयोगा विनश्यन्ति हरिं दृष्ट्वा यथा द्विपाः ॥ ८२ ॥

Sloka 82. If in any horoscope केमद्रुमयोग (Kemadrumayoga) comes in, the Rajayogas disappear like elephants on seeing a lion.

हित्वाकं सुनफाऽनफा दुरुधुरा खान्त्योभयस्यैग्रहैः

शीतांशोः कथितोऽन्यथा तु बहुभिः केमद्रुमोऽन्यैस्त्वमौ ।

केन्द्रे शीतकरेऽथवा ग्रहयुते केमद्रुमो नेष्यते

केचित्केन्द्रनवांशकेषु च वदन्त्युक्तिं प्रसिद्धा न ते ॥ ८३ ॥

Sloka 83. When planets other than the Sun occupy the 2nd, the 12th, or both the 2nd and the 12th houses from the Moon, the resulting 3 yogas are respectively styled सुनफा (Sunapha), अनफा (Anapha) and दुरुधुरा (Dhurudhara). It is declared by the majority of astrologers that in the absence of the 3 yogas defined above, there is the केमद्रुम-योग (Kemadrumayoga). But there are others who would

not allow the केमद्रुमयोग (Kemadrumayoga) where the केन्द्र (Kendra) (calculated from the Lagna or the Moon) is associated with a planet. Some there are who declare that the 3 yogas सुनफा (Sunapha), अनफा (Anapha) and दुरुधरा (Dhurudhara) are to be reckoned from the presence of planets other than the Sun in the 4th and the 10th Kendra from the Moon instead of from the 2nd and the 12th houses from the Moon; and the absence of any of these 3 yogas indicates the presence of केमद्रुम (Kemadruma). Another class would declare the three yogas in reference to the Navamsa occupied by the Moon, *i.e.* find the Rasi owning the Navamsa which the Moon occupies; if reckoning from this Rasi, the 2nd or the 12th Rasi or both be occupied by planets other than the Sun, these three yogas exist. केमद्रुम (Kemadruma) is the absence of any of these 3 yogas. But the holders of these last two views* are not recognised as authorities in the science of astrology.

NOTES.

This and the next two slokas are taken from बृहज्ज्ञानकं.

Note.—In the yogas propounded by this sloka, the Sun is always kept out of consideration.

(First half). The authorities relied on by बराहमिहिर with regard to this half of the sloka appear to be स्कन्दहोरा, प्राणापत्य and बृहत्पञ्चांगपत्य and such other works, where, in the absence of the 3 yogas (*viz.*) सुनफा, अनफा and दुरुधरा, केमद्रुम is declared as positive. *cf.* स्कन्दहोरा.

अर्कस्तिष्ठतु वा मा वा स्थितेऽप्यस्थितवद्भवेत् ।

अतो भौमादिभिः खेटैरिन्दोः स्वान्त्योभयस्थितैः ॥

सुनफा चानफा चानुमवेद्ध्युरुधराऽपि च ।

अन्यथां वर्तमानैस्तैर्योगः केमद्रुमः स्मृतः ॥

* But Parasara has recognised the last two views.

Also प्राजापत्य

अर्केण सह वा तेन विना वा तुहिनन्विषः ।
 स्वान्त्योभयस्थैर्मौमाद्यैस्त्रीन्योगान् सौम्य धारय ॥
 विद्धि त्वं सुनफामाद्यां द्वितीयामनफेति च ।
 तत्र विद्धि तृतीयां त्वमेवं धुरुधुरेत्यपि ॥
 इन्दोरुभयतः शून्ये योगः केमद्रुमः स्मृतः ।
 सन्नप्यसद्वदकीञ्च भवान्विज्ञातुमर्हति ॥

(Third quarter). वरा भिहिर (Varahamihira) relies on गर्ग (Garga), for the principle laid down in this पाद (pada) of the sloka, who says that, in the absence of any of the 3 yogas above stated, the केमद्रुमयोग (Kemadruma) will be mitigated or nullified by the presence of any of the five planets Mars, Mercury, Jupiter Venus and Saturn in a Kendra or by the Moon's association with any one of them.

The words “केन्द्रे शीतकरेऽथवा ग्रहयुते” are also capable of being interpreted “केन्द्रे शीतकरे वर्तमाने अथवा ग्रहयुते” that is, if the Moon occupy a Kendra (calculated from the Lagna) or be associated with a planet (one of the five above named). But this has to be rejected on the authority of वराहभिहिर who says प्रत्येकं शशिपापसमेतैः केन्द्रैर्वा सविनाशमुपैति—(बृहज्जातक Ch. VI. Sloka 1) and on the authority of sloka 77 *supra*. The above interpretation is also opposed to the principle laid down by Garga who has said :

व्ययार्थकेन्द्रगश्चन्द्राद्विना भानुं न चेद्ग्रहः ।
 कश्चिःस्याद्विना चन्द्रं लग्नात्केन्द्रगतोऽथवा ॥
 योगः केमद्रुमो नाम तदा स्यात्तत्र गर्हितः ।
 भवन्ति निन्दिताचारा दारिद्र्यापत्तिसंयुताः ॥

That is, if the 2nd or the 12th house counted from the Moon, or any of the Kendras—whether reckoned from the Moon or the Lagna—be not be occupied by any one of the five planets, Mars, Mercury, Jupiter, Venus and Saturn, the resulting yoga is Kema-druma, &c.

cf. Also गुणाकर

भवन्ति सुनफानफादुरुधुरा धनान्त्योभयैः
ग्रहैर्विरविभिर्विधोर्विरहितश्च केमद्रुमः ।
न कण्टकगते ग्रहे शशियुते च केमद्रुमो
विधोः स्वसुखैर्ग्रहैः शशिनवांशकात्स्वान्त्यैः ॥

The correct interpretation of the words therefore are (1) केन्द्रे अथ शीतकरे वा ग्रहयुते सति — That is, "if one of the Kendras or the Moon be associated with a planet" (any one of the five above named); (2) केन्द्रेऽशीतकरेऽथवा ग्रहयुते — "If Kendra be devoid of the Moon or be occupied by a planet" (any one of the five above named). This interpretation will correspond with the above quoted Garga's principle as also that of Kalyanavarman who says:

सुनफानफादुरुधुराः क्रमेण योगा भवन्ति रविरहितैः ।
वित्तान्त्योभयसंस्थैः कैरववनवान्ववाद्ग्रहैः ॥
एते न यदा योगाः केन्द्रग्रहवर्जितः शशाङ्कश्च ।
केमद्रुमोऽतिकष्टः शशिनि च सर्वग्रहादृष्टे ॥

From the above, it will be seen that, according to Garga though the position of any one of the five planets in any one of the Kendras will annul or annihilate the effects of the Kemadruma-yoga, it does not produce any of the 3 yogas Sunapha, Anapha and Dhurudhura.

[Note.—The Moon in a Kendra associated with one of the five planets does not destroy the effect of the Kemadrumayoga].

(Fourth quarter). But the Yavanas went further. Srutakirti, one of the Yavanas declared that the presence of any of the planets (1) in the 4th house from the Moon is Sunapha (2) in the 10th house Anapha and (3) in the 4th and 10th houses is Dhurudhura. cf.

चन्द्रचतुर्थैः सुनफा दशमस्थैः कीर्तिताऽनफा विहगैः ।
उभयस्थितैर्दुरुधुरा केमद्रुमसंज्ञितोऽन्यथा योगः ॥

Devasarman went still further than Srutakirti and declared the yogas with reference to the Navamsa of the Moon. *cf.*

यद्राशिपञ्चे शीतांशुर्नवांशे जन्मनि स्थितः ।

तद्वितीयस्थितैर्योगः सुनफाख्यप्रकीर्तितः ॥

रिःफस्थैरनफा ज्ञेया ग्रहेर्द्विद्वादशस्थितैः ।

प्रोक्तो दुरुधुरा योगोऽन्यथा केमद्रमः स्मृतः ॥

The above two views, *viz.*, those of Srutakirti and Devasarman are not accepted by Varahamihira or other old astrologers. But Kalyanavarman seems to attach some weight to the views of Srutakirti. *cf.* सारावली

चन्द्राद्ग्रहैर्निगदिताः सुनफादयश्च केन्द्रस्थितैर्यदि भवन्ति च तेऽत्र योगाः ।

विश्वम्बराधिपकुलेषु महत्सु जाता योगेषु तेषु मनुजेश्वरतां लभन्ते ॥

But Varahamihira as also Satyacharya would appear to be strict followers of Skanda and Prajapathi. *cf.* स्वल्पज्ञातक

रविवर्ज्यं द्वादशगैरनफा चन्द्राद्वितीयगैः सुनफा ।

उभयस्थितैर्दुरुधुरा केमद्रमसंज्ञको योऽन्यः ॥

And मलय

सुनफात्वनफायोगौ दौरुधुरश्चन्द्रसंस्थितः क्षेत्रात् ।

प्राक् पृष्ठतो ग्रहेन्दैरुभयगतैस्तेषु रविवर्ज्यम् ॥

केमद्रमोऽत्र योगोऽन्यथा भवेद्यत्र ग्रहितं जन्म ।

Parasara also says that the absence of planets in the 2nd and 12th houses from the Moon causes Kemadruma. *cf.*

शीतांशोर्द्विगणस्थितैश्च सुनफा योगोऽनफान्त्यस्थितैः

ग्वान्त्यस्थैः खनरैर्भवेद्दुरुधुरा पङ्केरुहेशोज्झितैः ।

चेद्विषययगा न चेद्विचराः केमद्रमः स्यात्तदा

प्राचीनैर्मुनिभिः स्मृताः श्रुतिमिता योगाः शशाङ्कोद्भवाः ॥

The presence of the planets in the Kendras, the Moon's association with any of them, the aspect of all the planets over the

Moon are all specific cases of exceptions where Kemadruma does not operate. For Parasara says :

प्रालेयांशुः सूतिकाले यदा वा सर्वैः खेटैर्वीक्ष्यमाणः करोति ।
 दीर्घायुष्यं राजयोगं मनुष्यं सत्कोशाढ्यं हन्ति केमद्रमे च ॥
 सर्वे खेटाः केन्द्रतुर्येषु संस्था दुष्टो योगश्चापि केमद्रमोऽयम् ।
 दुष्टं सर्वं खं फलं संविहाय कुर्युः पुंसां सत्फलं वै विचित्रम् ॥
 सर्वेषु चन्द्रयोगेषु चेदं यत्नाद्विचिन्तयेत् ।
 केमद्रमादिका योगाः संभवेऽस्य लयं ययुः ॥

See also the following sloka from सारावली.

कुमुदगह्वरचन्धौ वीक्ष्यमाणे समस्तैः
 गगनगृहनिवासैर्दीर्घजीवी नरः स्यात् ।
 फलमशुभसमुत्थं नैव केमद्रमुत्थं
 भवति मनुजनाथः सार्वभौमो जितारिः ॥

There are 31 varieties of Sunapha, 31 of Anapha and 180 of Dhurudhara. cf. गुणाकर

सुनफानफयोर्भेदानेकत्रिंशद्वदन्ति हि ।
 योगे दुरुधुरे तद्वदशीत्या सहितं शतम् ॥

Take for example the Sunapha yoga. The second house from the Moon may contain one, two, three, four or all the five planets (*viz.* Mars, Mercury, Jupiter, Venus and Saturn). This will be in 5, 10, 10, 5 and 1 or 31 ways— $\overset{5}{1} + \overset{5}{2} + \overset{5}{3} + \overset{5}{4} + \overset{5}{5}$. Similarly with the Anapha yoga

Now take the case of a Sunapha yoga where the second house from the Moon is occupied by only one planet. In order to make this a *Dhurudhura* yoga the 12th house from the Moon may contain one, two, three or four planets. This can be in $4 + 6 + 4 + 1$ $\overset{1}{1} + \overset{1}{2} + \overset{1}{3} + \overset{4}{4}$ $[C + C + C + C]$ or 15 ways. So, for one Sunapha yoga where the 2nd house is occupied by one planet, there are 15 varieties of

Dhurudhura yoga possible. Therefore, for the 5 varieties of Sunapha yoga with 1 planet in the 2nd house there are 5×15 or 75 varieties of *Dhurudhura* yoga.

Next, in the case of a Sunapha yoga with 2 planets in the 2nd house, to make this a *Dhurudhara* yoga, the 12th house may contain one, two or three planets. This can be in $3+3+1$ $\begin{smallmatrix} 3 & 3 & 3 \\ 1 & 2 & 3 \end{smallmatrix}$ or 7 ways. Therefore for the 10 such varieties of Sunapha yoga with 2 planets in the 2nd house, 10×7 or 70 varieties of *Dhurudhura* yogas are possible. Similarly in the case of a Sunapha yoga with 3 planets in the 2nd house in order to convert it into a *Dhurudhura* yoga, the 12th house may contain one or two planets. This will be in $2+1$ or 3 ways. For the 10 such varieties of Sunapha yoga with 3 planets in the 2nd house, we have 10×3 or 30 varieties of *Dhurudhura*.

In the same way, for the 5 varieties of Sunapha yoga with 4 planets in the 2nd house we have 5 varieties of *Dhurudhura*.

In the case of the Sunapha yoga which has all the 5 planets in the 2nd house, no *Dhurudhura* yoga is possible.

The total number of varieties of *Dhurudhura* yoga is thus $75+70+30+5=180$.

स्वयमधिगतवित्तः पार्थिवस्तत्समो वा

भवति हि सुनफायां धीधनख्यातिमांश्च ।

प्रभुरगदशरीरः शीलवान् ख्यातकीर्ति-

विषयसुखसुवेषो निर्वृतश्चानफायाम् ॥ ८४ ॥

Sloka 84. The person who has had his birth in the सुनफायोग (Sunaphayoga) will be a king or his equal with self-acquired property, and renowned for his wisdom and wealth. The man born under the अनफा (Anapha) will be strong, healthy, with amiable manners, known to fame, blessed with material comforts, well-dressed, contented and happy.

NOTES.

The principle here is that planets in the 2nd (from the Moon) give rise to accumulation of wealth and planets in the 12th (from the Moon) give rise to enjoyment without caring for accumulation. The position of planets is with respect to Rasi positions instead of bhavas.

cf. गुणाकर

स्वभुजननितसंपत्सेमुखीशीलसारं सुखिनमुदितकीर्त्तिर्धर्मधुर्यं बुधं च ।

नृपतिसमवभूषं मानिनं नीतियुक्तं जनयति सुनकागमेणलक्ष्म्यं मनुष्यम् ॥

विषयसौख्ययुतो विभुरीश्वरः प्रथितकीर्तिरनल्पगुणोदयः ।

विमलशीलयुतो विमदस्तथा प्रियवचा तमवेदनकाभवः ॥

उत्पन्नभोगसुखभाक् धनवाहनाढ्यः

त्यागान्वितो दुरुधुराग्रभवः सुभृत्यः ।

केमद्रूमे मलिनदुःखितनीचनिःस्वाः

प्रेष्याः खलाश्च नृपतेरपि वंशजाताः ॥ ८५ ॥

Sluka 85. Taking freely to the joys of life as they crop up and blessed with abundance of wealth and vehicles, the person born under the दुरुधुरा (Dhurudhura) yoga is bountiful and waited upon by faithful attendants. But those born under the केमद्रुम (Kemadruma) yoga, though they may be of a princely race, become obscure, miserable, given to base ways, penurious, drudging as menials and wickedly inclined.

NOTES

Persons born under दुरुधुरा (Durudhura) yoga earn (because of planets in the 2nd) and at the same time enjoy or spend (because of planets in the 12th). In the case of केमद्रुम (Kemadruma), the yoga should be predicted only if, as stated above, there are no planets in any of the Lagna Kendras or with the Moon in any one Lagna Kendra.

गुणाकरः—

द्रविणवाहनबुद्धिगुणान्वितो भृतकुटुम्बभरो धुरि संस्थितः ।

विविधयोगसुखैकनिधिः सदा दुरुधुराप्रभवः प्रथितो भवेत् ॥
 प्रेक्ष्यः खलो लोकविरुद्धवृत्तिः दारिद्र्यदुःखैरुपतप्तदेहः ।
 कान्तासुहृद्वस्त्रधनैर्विहीनः केमद्रुमेयो नृपवंशजोऽपि ॥

Also सारस्वती

वाग्बुद्धिविक्रमगुणैः प्रथितः पृथिव्यां
 स्वातन्त्र्यसौख्यधनवाहनभोगभोगी ।
 दाता कुटुम्बधनपोषणलब्धस्वेदः
 सदृत्तवान्दुरुधुराप्रभवो धुरिस्थः ॥
 कान्तान्नपानगृहवस्त्रसुहृद्विहीनो
 दारिद्र्यदुःखगदैन्यमलैरुपेतः ।
 प्रेक्ष्यः खलः सकललोकविरुद्धवृत्तिः
 केमद्रुमे भवति पार्थिववंशजोऽपि ॥

॥ कुजादिग्रहयुतसुनफायोगः ॥

जातश्च भूपतिश्चण्डो हिंस्रो दम्भी सुधीरधीः ।

धनविक्रमवान् कोपी चन्द्राद्धनगते कुजे ॥ ८६ ॥

Sloka 86. The person at whose birth Mars is in the 2nd bhava from the Moon will become a king and in that capacity he will be fierce, cruel, hypocritical, strong minded, wealthy, valiant and irritable.

NOTES.

Varahamihira does not differentiate the effect of the planets by their positions in the 2nd or in the 12th house so far as the yogas mentioned in slokas 86-105 are concerned. He attributes the effects to the planets causing the yoga without reference to their being in the 2nd or the 12th house

cf. बृहज्जातक

उत्साहशौर्यधनसाहसवान्महीजः

सौम्यः पटुः सुवचनो निपुणः कलासु ।

जीवोऽर्थधर्मसुखभाङ् नृपपूजितश्च

कामी भृगुर्बहुधनो विषयोपभोक्ता ॥

परविभवपरिच्छदोपभोक्ता रवितनयो बहुकार्यकृद्गणेशः ॥

वेदशास्त्रकलागेयकुशलः सुशरीरवान् ।

मनस्वी हितवाक् धर्मी चन्द्राद्विजगते बुधे ॥ ८७ ॥

Sloka 87. Conversant with vedic ordinances, fine arts and music, well-shaped, highly intelligent, of agreeable speech and pious will the person be at whose birth Mercury occupies the 2nd house from the Moon.

सर्वविद्याधिकः श्रीमान् कुटुम्बी नृपवल्लभः ।

राजतुल्ययशस्वी च चन्द्राद्विजगते गुरौ ॥ ८८ ॥

Sloka 88. The person born in the सुनफा (Sunapha) with Jupiter in the 2nd house from the Moon excels in every branch of knowledge, is prosperous, has a good family, gets into the good graces of his sovereign and becomes lordly and famous.

विक्रमस्त्रीधनक्षेत्रकर्मवान् बहुवित्तवान् ।

चतुष्पदाढ्यो राजश्रीः सिते चन्द्रात्कुटुम्बगे ॥ ८९ ॥

Sloka 89. In the सुनफा (Sunapha) in which Venus occupies the 2nd house from the Moon, the person born will be valiant, married, wealthy, possessed of agricultural lands, engaged in work, with much property, rich in cattle and horses (quadruped) and will live in regal splendour.

पुरग्रामस्थिताशेषैः पूजितो धनवान् सुधीः ।

निपुणः सर्वकार्येषु चन्द्राद्विजगते शनौ ॥ ९० ॥

Sloka 90. When Saturn is in the 2nd bhava in respect to the Moon, the person born will get the esteem

of all people in towns and villages, and will be wealthy, talented and versed in every kind of business.

॥ कुजादिग्रहयुतानफायोगः ॥

मानी रणोत्सुकः क्रोधी धृष्टश्चोरजनप्रभुः ।

धीरः स्वतन्त्रलोभी स्याच्चन्द्रादन्त्यगते कुजे ॥ ९१ ॥

Sloka 91. When Mars occupies the 12th house from the Moon, the person born will be arrogant, eager for war, wrathful bold, at the head of a band of marauders, resolute and of an alluring presence.

गान्धर्वलेख्यपटुवाक् कविर्वक्ता सुदेहवान् ।

यशस्वी राजपूज्यः स्याच्चन्द्राद्व्यगते बुधे ॥ ९२ ॥

Sloka 92. When Mercury occupies the 12th bhava from the Moon, the person born will be capable of discoursing cleverly on music and drawing, learned, eloquent, handsome, of great renown and held in veneration by kings

राजपूज्योऽतिमेधावी गाम्भीर्यगुणसत्त्ववान् ।

शुचिः स्यान्धनाढ्यः स्यात् चन्द्राद्द्वादशमे गुरौ ॥ ९३ ॥

Sloka 93. The person at whose birth Jupiter is in the 12th bhava in respect to the Moon will be highly honoured by kings, very intelligent, endowed with earnestness and energy, upright and possessed of a great deal of status and wealth.

युवतीजनकन्दर्पः पश्चादिधनवान् सुधीः ।

धनधान्याधिकश्चन्द्रादन्त्यस्थानगते भृगौ ॥ ९४ ॥

Sloka 94. A charmer of young women, owning numerous cattle and similar possessions, highly intelligent, rich in money and grain, will the person be at

whose nativity, Venus is in the 12th bhava from the Moon.

विस्तीर्णबाहुर्गुणवान् नेता पश्चादिवित्तवान् ।

गृहीतवाक्यो दुःस्त्रीकश्चन्द्रादन्त्यगते शनौ ॥ ९५ ॥

Sloka 95. When Saturn occupies the 12th bhava from the Moon, the person born is long armed, meritorious, possessed of numerous cattle and similar possessions : he is a leader and his words carry weight and are accepted ; he is yoked to a bad woman.

॥ दुरुधरायोगः ॥

असत्यवादी गुणवान् निपुणोऽतिशयो घृणी ।

लुब्धो वृद्धासतीसक्तश्चन्द्रे सौम्यारमध्यगे ॥ ९६ ॥

Sloka 96. The person at whose birth the Moon is between Mercury and Mars is untruthful though possessed of merits, clever but very depraved, censorious and avaricious, and addicted to unchaste women past their prime.

स्वकर्मविभवोदृष्टो यशस्वी रिपुपीडितः ।

स्वगेहशीलकृच्चन्द्रे मध्यगे कुजजीवयोः ॥ ९७ ॥

Sloka 97. When the Moon is betwixt Mars and Jupiter, the person born will be a renowned individual, owing his fortune to his own mighty exertion, but harassed by foes. The moral tone of his household would wholly be due to his powerful example.

व्यायामी सुभगः करो हृष्टः सत्कामवित्तवान् ।

भयादशीलः शीतांशौ मध्यगे कुजशुक्रयोः ॥ ९८ ॥

Sloka 98. If at a person's birth, the Moon be between Mars and Venus, he will be athletic, handsome,

cruel, cheerful, virtuously inclined and wealthy, but liable to swerve from morality under the influence of fear.

कुत्सितस्त्रीरतः क्रोधी धनवान् पिशुनोऽरिमान् ।

असन्तप्तो निशानाथे मध्यगे कुजमन्दयोः ॥ ९९ ॥

Sloka 99. The individual at whose birth the Moon is between Mars and Saturn will be addicted to vile women, wrathful, rich, treacherous, contending with numerous enemies but unscathed and uncontrite.

धर्मात्मा शास्त्रविद्वाग्मी सत्कविः सज्जनान्वितः ।

यशस्वी च निशानाथे मध्यगे बुधजीवयोः ॥ १०० ॥

Sloka 100. When the Moon is in the midst of the two planets Mercury and Jupiter at a person's birth he will be pious, conversant with the sacred scriptures, eloquent, facile in composition, associated with good men and of great fame.

नृत्यगानरतः कान्तः प्रियवाक् सुभगः सुधीः ।

शूरप्रकृतिकश्चन्द्रे मध्यगे बुधशुक्रयोः ॥ १०१ ॥

Sloka 101. The person at whose birth the Moon is between Mercury and Venus, will be an amateur in dancing and music, beloved, of agreeable speech, handsome, highly intelligent and of a heroic temperament.

देशदेशं गतः पूज्यो नातिविद्याधनान्वितः ।

स्वबन्धुजनविद्वेषी चन्द्रे मन्दज्ञमध्यगे ॥ १०२ ॥

Sloka 102. When the Moon is between Saturn and Mercury, the person born may have to go from one country to another; he will be revered, have moderate learning and wealth but evince great aversion to his kith and kin.

नृपतुल्यकरः श्रीमान् नीतिज्ञो विक्रमान्वितः ।

ख्यातोऽदृष्टमतिश्चन्द्रे मध्यगे गुरुशुक्रयोः ॥ १०३ ॥

Sloka 103. Acting in a princely fashion, prosperous, politic, valiant, celebrated and guiltless in thought will the person be at whose nativity the Moon holds a place between Jupiter and Venus.

सुखी विनयविज्ञानविद्यारूपगुणान्वितः ।

धनी शान्तिकरश्चन्द्रे मध्यगे शनिजीवयोः ॥ १०४ ॥

Sloka 104. The person at whose birth the Moon has got between Saturn and Jupiter will be comfortable; possessed of humility, knowledge, learning, beauty and worth; owning much wealth and of a conciliatory conduct.

वृद्धाचारकुलाढ्यश्च निर्गुणस्त्रीजनप्रभुः ।

धनी नृपप्रियश्चन्द्रे सितादित्यसुतान्तरे ॥ १०५ ॥

Sloka 105. If at a birth, the Moon be between Venus and Saturn in a धुरुधुरायोग (Dhurudhura yoga), the person born will be an important personage in a tribe wedded to ancient customs and the lord of a band of worthless females; he will have much wealth and enjoy royal favour.

स्वोच्चस्वमित्रभवनोपगतेषु सर्वं

प्राप्नोति जातमनुजो नियतं यदुक्तम् ।

स्वांशेषु वा निजसुहृद्गृहसंयुतेषु

प्राहुस्तथैव फलमस्ति पराशराद्याः ॥ १०६ ॥

Sloka 106. The whole effect of any yoga such as has been described is invariably realised by the person born under the yoga, when the yoga-making planets

occupy their exaltation, their own or friendly houses. The same is equally true, say Parasara and other authorities, when the Navamsas occupied by the yoga-making planets relate to their own or friendly houses.

चन्द्रः सराहुर्यदि वा सकेतुश्चन्द्रादहिर्वा यदि रिःफयातः ।
नीचास्तगो वा यदि योगकर्ता जातस्य मिश्रं फलमाहुरार्याः १०७

Sloka 107. If the Moon be in conjunction with Rahu or Ketu or if Rahu occupy the 12th bhava from the Moon, or if the planet producing the yoga be depressed or obscured by the Sun's rays, the effect of the yoga will be mixed to the person born therein.

NOTES.

With regard to the Moon's capacity of doing good or evil with reference to these three yogas, Varahamihira says.

अशुभकृदुडुपोऽह्नि दृश्यमूक्तिर्गलिततनुश्च शुभोऽन्यथाऽन्यदूह्यम् ॥

That is, for persons born in the day time, the Moon in any of the first 6 houses is auspicious and in any of the other 6 houses is inauspicious. The reverse effect is to be understood in the case of persons born in the night time.

Skanda and Prajapati and others also say so with reference to these yogas. These therefore deserve consideration.

॥ अथ शकटादियोगः ॥

षष्ठाष्टमगतश्चन्द्रात्सुरराजपुरोहितः ।

केन्द्रादन्यगतो लग्नाद्योगः शकटसंज्ञितः ॥ १०८ ॥

Sloka 108. If Jupiter occupying the 6th or the 8th bhava from the Moon be else-where than in the Kendra in respect to the Lagna, the resulting yoga is termed शकट (Sakata).

NOTES.

Cf. फलदीपिका

“ जीवादष्टारिसंस्थे शशिनि तु शकटः केन्द्रगे नास्तिलभात् ”

But Parasara says

“ लभास्तसंस्थे शकटः समस्तैः ”

If all the planets be in the 1st and the 7th bhavas, the resulting yoga is called शकट (Sakata). Also बराहमिहिर (Varahamihira) in his बृहज्जातक (Brihat Jataka) ch. 12, Sl. 3 gives the following definition of शकट (Sakata) identical with Parasara's:

“ तन्वस्तगेषु शकटम्.”

The शकटयोग (Sakata yoga) mentioned in sloka 168 *infra* is different from this. The yoga referred to in this sloka is devoid of its bad effects if Jupiter, while being in the 6th or the 8th house from the Moon, is in a Kendra from the Lagna.

अपि राजकुले जातो निःस्वः शकटयोगजः ।

क्लेशायासवशान्नित्यं सन्तप्तो नृपविप्रियः ॥ १०९ ॥

Sloka 109. The person born in the शकटयोग (Sakata yoga) be he of a royal family, becomes indigent and in consequence of the trouble and fatigue falling to his lot, he is always distressed and becomes an object of aversion to the king.

cf. फलदीपिका

क्वचित् क्वचिद्भाग्यपरिच्युतः सन् पुनः पुनः सर्वमुपैति भाग्यम् ।

लोके प्रसिद्धो परिहार्यमन्तः शल्यं प्रपन्नः शकटेऽतिदुःखी ॥

॥ अथ पारिजातादियोगः ॥

सपारिजातद्युचरः सुखानि नीरोगतामुत्तमवर्गयातः ।

सगोपुरांशो यदि गोधनानि सिंहासनस्थः कुरुते विभूतिम् ॥११०॥

Sloka 110. To the person born under its influence, a planet secures comforts if in the पारिजातांश (Parijatamsa),

sound health if in the उत्तमवर्ग (Uttama Varga); numerous cattle if in the गोपुरांश (Gopuramsa); and dominion if in the सिंहासनांश (Simhasanamasa, *vide* Adhyaya 1, Sl. 45-46).

करोति पारावतभागयुक्तो विद्यायशःश्रीविपुलं नराणाम् ।

सदेवलोको बहुयानसेनामैरावतस्थो यदि भूषतित्वम् ॥ १११ ॥

Sloka 111. A planet that attains the पारावतवर्ग (Paravatha Varga) brings to the men born under its auspices, learning and renown accompanied by great prosperity. If the planet reach the higher देवलोकभाग (Devalokabhaga), the lucky person coming into the world under the happy yoga comes to possess an army containing a large number of cars, horses and elephants. If the planet in power at the time of birth be in the highest ऐरावतांश (Iravathamasa), it secures a kingship to the person born.

NOTES.

These are the effects of the yogas mentioned in slokas 45-46 of Adhyaya I and are taken from पराशरहोरा.

अधमादियोगः

अधमसमवरिष्ठान्यर्ककेन्द्रादिसंस्थे

शशिनि विनयवित्तज्ञानधीनैपुणानि ।

अहनि निशि च चन्द्रे स्वाधिमित्रांशके वा

सुरगुरुसितदृष्टे वित्तवान् स्यात् सुखी च ॥ ११२ ॥

Sloka 112. According as the Moon occupies a Kendra, a Panapara or an Apoklima in respect to the Sun, will the moral training, the wealth, the knowledge and the intellectual precision of the person born, be the lowest, middling or highest. If the Moon be in its own Navamsa or in that of a very friendly planet and

if it be aspected by Jupiter, the person born will be wealthy, if it be aspected by Venus, he will be happy—in both cases without regard to when the birth takes place—which may be by day as well as by night.

NOTES.

This and the next sloka are taken from Brihat Jataka.

From the effects mentioned, it will be seen that the Moon in a Kendra from the Sun is bad whether in the conjunction (1st), in a square (4th or 10th) or in opposition (7th). Here Varahamihira differs from Parasara with regard to पूर्णिमाचन्द्र (Purnima Chandra).

The Moon situated in the 2nd, 5th, 8th and 11th from the Sun is middling; 5th is a negative trine and 9th is a positive one.

The Moon situated in the 3rd, 6th, 9th and 12th from the Sun is good in result. Here Parasara also agrees. Cf.

सहस्ररश्मितश्चन्द्रे कण्टकादि गते सति ।
 न्यूनमध्यवरिष्ठानि धनधीनैपुणानि च ॥
 स्वांशेऽधिभिन्नस्यांशे वा स्थिते वा दिवसे शशी ।
 गुरुणा दृश्यते तत्र जातो वित्तसुखान्वितः ॥
 स्वाधिमित्रांशगश्चन्द्रो दृष्टो दानवमन्त्रिणा ॥
 निशासु कुरुते लक्ष्मीं छत्रध्वजममाकुलाम् ।
 विपर्ययस्थे शीतांशौ जायन्तेऽल्पधना नराः ॥

Also यवनेधर

मूर्खान् दरिद्रांश्चपलान्विशालांश्चन्द्रः प्रमृतेऽर्कचतुष्टयस्थः ।
 कुर्याद्द्वितीये धनिनां प्रमृतिमापोक्तिमस्थे कुलजाग्रजानाम् ॥
 स्वांशे शशी भार्गवदृष्टमूर्तिर्निशीश्वरोत्पत्तिकरः प्रदिष्टः ।
 तदुत्तमोद्भूतिकरः स तु स्याद् दृष्टो दिवा देवपुरोहितेन ॥

The sloka in the text can also bear the following two interpretations:—

(1) If the birth be in day time and the Moon be aspected by Jupiter, the person becomes wealthy. If the birth be at night

time and the Moon be aspected by Venus, the person born becomes happy. If the Moon be in his own Navamsa and aspected by Jupiter, the native will be wealthy. If the Moon should be in the Navamsa of a very friendly planet and aspected by Venus, then the person born will be happy.

(2) Whether the birth be at night or day, if the Moon be aspected by Jupiter and Venus together, the native is sure to be rich and happy. The amount of wealth will be in a less degree if the Moon at birth be in his own or in a friend's Navamsa and be aspected by Jupiter. In the same way the happiness will be slightly less if at birth the Moon being in his own or in a friend's Navamsa be aspected by Venus.

cf. सारावली

सूर्यात्केन्द्रादिगतो निशाकरः स्वल्पमध्यभूयिष्ठान् ।

कुर्यात्क्रमेण धनधीनैपुणविज्ञानविनयांश्च ॥

चन्द्राधियोगः

सौम्यैः सरारिनिधनेष्वधियोग इन्दोः

तस्मिंश्चमूपसच्चिवक्षितिपालजन्म ।

सम्पत्तिसौख्यविभवाहतशत्रवश्च

दीर्घायुषो विगतरोगभयाश्च जाताः ॥ ११३ ॥

Sloka 113. With the benefic planets occupying the 6th, the 7th and the 8th houses from the Moon there results what is called the Moon's अधियोग (Adhiyoga) wherein takes place the birth of a commander (Police Superintendent or head), a minister or a ruler (of a district or Province). Those that are born in the Moon's अधियोग (Adhiyoga) are at the height of prosperity and pleasure, overcome their foes and live a long life, being exempt from diseases and dangers.

NOTES.

The yoga will be lowered a little in effect if the Sun should

be in opposition to the Moon. The effects described in the third quarter of the sloka will take place if only two benefics instead of three as above be in the above places from the Moon, and those mentioned in the last quarter result if only one benefic is present in one of the above places from the Moon. The benefic planets referred to are Mercury, Jupiter and Venus.

Bhattotpala says that the interpretation put by some that all the three places, viz., 6th, 7th and 8th houses from the Moon, should be occupied each by one of the three to constitute an अधियोग (Adhiyoga) is not correct, and quotes in support thereof the following from श्रुतकीर्ति (Srutakeerti) who recognises 7 sorts of अधियोग (Adhiyoga).

निधनं द्यूने षष्ठं चन्द्रस्थानाद्यदा शुभैर्युक्तम् ।

अधियोगः स प्रोक्तो व्यासकृतौ सप्तधा पूर्वैः ॥

The seven sorts are caused according as the three benefic planets occupy one or more of the three houses, 6th, 7th and 8th places from the Moon. That is, they might occupy (1) all the 3 houses, 6th, 7th and 8th; (2) 6th and 7th; (3) 6th and 8th; (4) 7th and 8th; (5) 6th only; (6) 7th only and (7) 8th only. He also adds

षट् सप्तमाष्टसंस्थैश्चन्द्रात्सौम्यैः शुभोऽधियोगः स्यात् ।

पापः पापैरेव मिश्रैर्मिश्रस्तथैवोक्तः ॥

Badarayana (बादरायण) and Parasara are of opinion that according as all the benefic planets happen to possess superior, medium or ordinary strength, a person born under the yoga will become a king, a minister or a commander.

शशिनः सौम्याः षष्ठे द्यूने वा निधनसंस्थिता वा स्युः ।

जातो नृपतिर्ज्ञेयो मन्त्री वा सैन्यनायको वाऽपि ॥

स्यादधियोगे जातः सौम्यैः सबलैर्धराधीशः ।

मध्यबलैर्मन्त्री स्यादधमबलैः सैन्यनायकः स्यात् ।

Also फलदीपिका

सौम्यैरिन्दोर्द्यूनेषु चन्द्रसंस्थैस्तद्वलमात्संस्थितैर्वाऽधियोगः ।

नेता मन्त्री भूपतिः स्यात्क्रमेण ख्यातः श्रीमान् दीर्घजीवी मनस्वी ॥

But कल्याणवर्मन् (Kalyanavarman) classes the चन्द्राधियोग (Chandradhiyoga) with Raja yoga when the planets Mercury, Jupiter and Venus are not eclipsed nor aspected by malefics. cf. सारावली

द्यूनं षष्ठमथाष्टमं शिशिरगोः प्राप्ताः समस्ताः शुभाः

कूराणां यदि गोचरे न पतिताः सूर्यालयाद्दरतः ।

भूपालः प्रभवेत्स यस्य जलधेर्वेलावनान्तोद्भवैः

सेनामत्तकरीन्द्रदानसलिलं भृङ्गैर्मुहुः पीयते ॥

Mandavya is also of the same opinion. cf.

अमित्रं यामित्रं निधनमथवा शीतरुचितो

गतः सर्वे सौम्यास्तमिह जनयेदुर्नरपतिम् ।

घृतेनैवासेकं गत्त्रति विषादाश्रुपयसा

प्रतापान्निर्यस्य ज्वलति हृदये शत्रुषु भृशम् ॥

॥ लग्नाधियोगः ॥

लग्नादरिद्यूनगृहाष्टमस्थैः शुभैर्न पापग्रहयोगदृष्टैः ।

लग्नाधियोगो भवति प्रसिद्धः पापैः सुखस्थानविवर्जितैश्च ॥ ११४ ॥

Sloka 114. When benefic planets occupy the 6th, the 7th and the 8th bhava from the Lagna and are neither in conjunction with nor aspected by malefic planets which are in positions other than the 4th bhava, the celebrated लग्नाधियोग (Lagnadhiyoga) is produced.

NOTES.

This and the next six slokas are from Parasara. From the quotation from Phaladeepika quoted under the previous sloka, it will be seen that Mantreswara recognises Chandradhiyoga and Lagnadhiyoga alike.

cf. जातकादेश

षट्सप्ताष्टमसंस्थैर्लग्नात्सौम्यैरपापदृष्टियुतैः ।

लग्नाधियोगमेतत् पापैः सुखवर्जितो भवति ॥

लग्नाधियोगे बहुशास्त्रकर्ता विद्याविनीतश्च बलाधिकारी ।

मुख्यस्तु निष्कापटिको महात्मा लोके यशोवित्तगुणान्वितः स्यात् ॥

Sloka 115. The person born in the लग्नाधियोग (Lagnadhiyoga) will produce many scientific works, possess philosophical training, hold a chief command in the army, will be unsophisticated and generous, enjoying the eminent advantages which fame and fortune give in the world.

NOTES.

c/. जातकादेश

लग्नाधियोगजातो मन्त्री पृतनापतिर्धरास्वामी ।

बहुदारवान्विनीतो दीर्घायुर्धर्मवानशत्रुगणः ॥

For the लग्नाधियोग (Lagnadhiyoga) the following effects are given in सारावली—

लग्नात्पष्ठमदाष्टमे यदि शुभाः पापैर्न युक्तेक्षिताः

मन्त्रीदण्डपतिः क्षितेरधिपतिः स्त्रीणां बहूनां पतिः ।

दीर्घायुर्गदवर्जितो गतमयो लग्नाधियोगे भवेत्

सच्छीलो यवनाधिराजकथितो जातः पुमान् सौख्यभाक् ॥

॥ गजकेसरीयोगः ॥

केन्द्रस्थिते देवगुरौ मृगाङ्कात् योगस्तदाहुर्गजकेसरीति ।

दृष्टे सितार्येन्दुसुतैः शशाङ्के नीचास्तहीनैर्गजकेसरी स्यात् ॥ ११६ ॥

Sloka 116. When Jupiter occupies a kendra from the Moon, the yoga produced is called गजकेसरी (Gajakesari). Again if the Moon be aspected by planets, Venus, Jupiter and Mercury without being depressed or obscured by the Sun, the yoga produced is गजकेसरी (Gajakesari).

गजकेसरीसंजातस्तेजस्वी धनधान्यवान् ।

मेधावी गुणसंपन्नो राजप्रियकरो भवेत् ॥ ११७ ॥

Sloka 117. The person born in the गजकेसरीयोग (Gajakesariyoga) is energetic; has much money and grain; is intelligent and meritorious and does what will please his king.

cf. जातकादेश

हन्ति सर्वग्रहारिष्टं चन्द्रकेन्द्रबृहस्पतिः ।

यथा गजसहस्राणि निहन्त्येकोऽपि केसरी ॥

केसरियोगे जातो धनवान् स्वकुलाधिपो महाप्राज्ञः ।

ग्रामपुरनगरकर्ता सहस्रमासेषु जीवितं विद्यात् ॥

॥ अमलायोगः ॥

यस्य जन्मसमये शशिलग्रात् सद्ग्रहो यदि च कर्मणि संख्यः ।

तस्य कीर्तिरमला भुवि तिष्ठेदायुषोन्तमविनाशनसंपत् ॥ ११८ ॥

Sloka 118. If at the birth of any person, a benefic planet be in the 10th house reckoned from the Moon or the Lagna, the fame of that person will remain unclouded in the country and his prosperity will be unfailing till the end of his life.

लग्नाद्वा चन्द्रलग्नाद्वा दशमे शुभसंयुते ।

योगोयममला नाम कीर्तिराचन्द्रतारकी ॥ ११९ ॥

Sloka 119. When the 10th bhava from the rising sign or the Moon is occupied by a benefic planet, the yoga is styled अमला (Amala - spotless) and the fame of the person born in the yoga lasts as long as the Moon and stars endure.

cf. फलदीपिका

चन्द्राद्व्योम्न्यमलाह्वयः शुभखगैर्योगो विलग्नदपि ॥

राजपूज्यो महाभोगी दाता बन्धुजनप्रियः ।

परोपकारी गुणवानमलायोगसंभवः ॥ १२० ॥

Sloka 120. The person born in the अमलायोग (Amalayoga) is highly revered by his sovereign, has great enjoyments, is liberal, kind to his relatives, benevolent and worthy.

NOTES.

The effect of birth in an अमलायोग (Amalayoga) is thus described in फलदीपिका (Phaladeepika).

क्षमेशः स्यादमले धनी सुतयशःसम्पद्युतो नीतिमान् ।

॥ वेशीयोगादि ॥

व्ययधनयुतखेटैर्वैसिवेशी दिनेशा-

दुभयचरिकयोगश्चोभयस्थानसंस्थैः ।

निजगृहसुहृदुच्चस्थानयातैश्च जाता

बहुधनसुखयुक्ता राजतुल्या भवन्ति ॥ १२१ ॥

Sloka 121. If planets occupy the 12th, the 2nd or both the bhavas from the Sun, the resulting yogas are respectively named वेशि (Vesi), वेशि (Vesi) and उभयचरी (Ubayachari). When the planets concerned occupy their own, friendly or exaltation signs, the persons born in the resulting yogas will be on a par with kings in regard to the vast wealth and comforts they can command.

जातः सुशीलः शुभवेशियोगे वाग्मी धनी वीतभयो जितारिः ।

पापग्रहे दुष्टजनानुरक्तः पापात्मको वित्तसुखादिहीनः ॥ १२२ ॥

Sloka 122. The person born in an auspicious वेशियोग (Vesiyoga) is amiable, eloquent, wealthy, intrepid and triumphant over his foes while the one born in a वेशियोग (Vesiyoga) with an inauspicious planet is fond of bad company, evil-minded and bereft of riches and comfort.

वेसौ शुभग्रहयुते निपुणः प्रदाता
 विद्याविनोदसुखवित्तयशोबलाढ्यः ।
 पापान्विते यदि विदेशगतोऽतिमूर्खः
 कामातुरो वधरुचिर्विकृताननः स्यात् ॥ १२३ ॥

Sloka 123. The person whose birth takes place in a वेसियोग (Vesiyoga) with a benefic planet is intelligent, liberal, delighting in scientific pursuits, and possessed of comfort, wealth, fame and strength ; but the man born in a वेसियोग (Vesiyoga) with a malefic planet will be very stupid, afflicted with lust, delighting in murder, and ugly-faced and he may have to go into exile.

सौम्यान्वितोभयचरिप्रभवा नरेन्द्रा-
 स्तत्तुल्यवित्तसुखशीलदयानुरक्ताः ।
 पापान्वितोभयचरौ यदि पापकृत्या
 रोगाभिभूतपरकर्मस्ता दरिद्राः ॥ १२४ ॥

Sloka 124. Those that have their birth in the उभयचरियोग (Ubhayachariyoga) produced by benefic planets are princely individuals possessed of corresponding wealth and comforts and beloved for their amiability and compassionate nature. But those that are born in the उभयचरि (Ubhayachari) with malignant planets are wicked, afflicted with diseases, engaged in service for other people and in indigent circumstances.

cf. जातकादेश

सूर्याद्विचर्यगैर्वामिवित्तगतेश्चन्द्रवर्जितैर्वसि ।
 उभयस्थितैर्ग्रहेन्द्रैरुभयचरी नामतो योगाः ॥
 मन्दगतिर्मृदुवचनो दीनाक्षो बन्धुवत्सलो धृतिमान् ।
 आयव्ययतुल्यकरो जातः स्याद्वेसियोगेऽसिन् ॥
 पापमतिर्विकल्पाङ्गो निद्रालस्यश्रमान्वितो वासौ ।

पापैरेवं सौम्यैर्बलयुक्तैः सर्वसौख्यसंपन्नः ॥

मुखरो ज्ञानी बलवान् स्वबन्धुनाथो नरेन्द्रदयितः स्यात् ।

नित्योत्साही वाग्मी योगे जातः शुभोभचर्यायाम् ॥

Also पराशर

वेमिश्रान्त्यगतैर्ग्रहैर्द्रविणगैर्वेशिः शशाङ्कोज्जितैः

भानोस्तूभयगैस्तदोभयचरी योगः स्मृतः प्राक्तनैः ।

किञ्चित्तद्वचनं नैव नियमो वश्यं नरश्चानृतो

त्यन्ते कश्चरो नरश्च मृदुदृक् स्याद्वेसियोगोद्भवः ॥

तिर्यग्दृष्टिः सत्वसत्यानुकुम्पी मर्त्योऽत्यर्थं दीर्घकायोऽलसश्च ।

सूतौ यस्य स्याद्यदा वेशियोगस्त्वल्पद्रव्यो वाग्विलासाधिशाली॥

यस्य स्याज्जनने किलोभयचरीयोगस्य चेत्संभवः

सोऽत्यन्तं समवायमानपि तदा मर्त्यो भवेत्सद्यशः ।

नात्युच्चः प्रचलामलाऽन्धितनयायुक्तः समृद्धः सदा

अत्यर्थं स्थिरमानसः सरलदृक् सर्वं सहः सन्मतिः ॥

Also फलदीपिका

हित्वेन्दुं शुभवेसिवास्तूभयचर्याख्यास्वरिः फोभय-

स्थानस्यैः सवितुः शुभैः स्थुरशुभैस्ते पापसंज्ञाः स्मृताः ।

सत्पार्श्वे शुभकर्तरीत्युभयभे पापैस्तु पापाह्वयो

लग्नाद्विगतैः शुभैस्तु सुशुभो योगो न पापेक्षितैः ॥

सुशुभे शुभकर्तार्या वेस्यादौ सुनभादिवत् ।

शुभैः क्रमात्कलं ज्ञेयं विपरीतममद्ग्रहैः ॥

॥ अथ शुभयोगादि ॥

शुभाशुभाढ्ये यदि जन्मलग्ने शुभाशुभाख्यौ भवतस्तदानीम् ।

व्ययस्वगैः पापशुभैर्विलग्नात् पापाख्यसौम्यग्रहकर्तरी च ॥ १२५ ॥

Sloka 125. According as the rising sign is occupied by benefic or malefic planets, the yogas produced are

termed शुभ (Subha) and अशुभ (Asubha) respectively. When the 12th and the 2nd bhavas from the Lagna are occupied by malefic or benefic planets, the yogas are called पापकर्तरि (Papakarthari) and सौम्यकर्तरि (Soumyakarthari) respectively.

शुभयोगभवो वाग्मी रूपशीलगुणान्वितः ।

पापयोगोद्भवः कामी पापकर्मा परार्थशुक् ॥ १२६ ॥

Sloka 126. The person born in the शुभयोग (Subha yoga) is eloquent, handsome, amiable and worthy while the one born in the अशुभयोग (Asubha yoga) is lustful, wicked and feeding on what is not his own but another's.

शुभकर्तरिसंजातस्तेजोवित्तबलाधिकः ।

पापकर्तरिके पापी भिक्षाशी मलिनो भवेत् ॥ १२७ ॥

Sloka 127. The person born in a शुभकर्तरियोग (Subha karthari yoga) will have superior lustre, wealth and strength while the one born in a पापकर्तरि (Papakarthari) will be criminal, eating begged food and impure.

NOTES.

In the 3 yogas शुभ (Subha), अशुभ (Asubha) and कर्तरि (Karthari) mentioned in slokas 125-127 the Sun and the Moon are not reckoned.

cf. जातकादेश

लग्नाद्द्वितीयसंस्थैरर्केन्दुविवर्जितैर्ग्रहेः सुशुभात् ।

अशुभाख्यो व्ययसंस्थैरुभयस्थैः कर्तरी समाख्याता ॥

सुशुभायोगे जातो धनवान् वनितादृतो नियमशीलः ।

नित्योद्युक्तश्चपलः सुवचा भोगान्वितः पुराध्यक्षः ॥

अशुभायोगे जातो मायावी वाक्शठेति सन्तापी ।

क्षीणायुरल्पबुद्धिश्चलस्वभावोऽतिविकलाङ्गः ॥

कर्तरियोगे जातो बलवान् स्वकुलाधिपो महोत्साही ।
कर्तरियोगे पापैः परदेशगतो विषामिशस्त्रहतः ॥

॥ पर्वतयोगः ॥

सौम्येषु केन्द्रगृहगेषु सपत्नरन्ध्रे
शुद्धेऽथवा शुभयुते यदि पर्वतः स्यात् ।
लग्नान्त्यपौ यदि परस्परकेन्द्रयातौ
मित्रेक्षितौ भवति पर्वतनामयोगः ॥ १२८ ॥

Sloka 128. If benefic planets be in Kendra houses and if the 6th and the 8th bhavas be either unoccupied or occupied by benefic planets, the resulting yoga is पर्वत (Parvatha). Again, if the lords of the Lagna and the 12th bhavas be in Kendra positions with respect to each other and aspected by friends, there is the पर्वतयोग (Parvatha yoga).

cf. यवन

लग्नास्तमेष्टूरणगाः प्रशस्ताः सर्वे ग्रहेन्द्रा इह चेदपापाः ।
तं पर्वतं विद्धि बलाधिकानां महीपतीनां प्रसवाय योगे ॥

Also जातकादेश

उदयास्तकर्महिबुके ग्रहयुक्ते रिःकनैषने शुद्धे ।
यः कश्चिन्नवमगतो योगोऽयं पर्वतो नामा ॥

माग्यान्वितः पर्वतयोगजातो विद्याविनोदाभिरतः प्रदाता ।
कामी परस्त्रीजनकेलिलोलस्तेजोयशस्वी पुरनायकः स्यात् ॥ १२९ ॥

Sloka 129. The person who has his birth in the पर्वतयोग (Parvatha yoga) will be prosperous, engaged in literary pursuits, liberal, libidinous and fond of sporting with women not his own, full of energy, famous and at the head of a city.

cf. जातकादेश

पर्वतयोगे जातो भूपालो धर्मवान् विनीतश्च ।

ग्रामपुरनगरकर्ता लोके श्रुतवान्युगान्तकीर्त्तिः स्यात् ॥

काहलयोगः

अन्योन्यकेन्द्रगृहगौ गुरुबन्धुनाथौ

लग्नाधिपे बलयुते यदि काहलः स्यात् ।

कर्मेश्वरेण सहिते तु विलोकिते वा

स्वोच्चस्वके सुखपतौ यदि तादृशः स्यात् ॥ १३० ॥

Sloka 130. If the lords of the 9th and the 4th bhavas be in Kendra positions with respect to each other and if the lord of the Lagna have strength, the yoga produced is काहल (Kahala). If the lord of the 4th bhava occupying its exaltation or its own sign be aspected by or in conjunction with the lord of the 10th bhava, the yoga will be such as the foregoing.

ओजस्वी साहसी मूर्खश्चतुरङ्गबलैर्द्युतः ।

यत्किञ्चिद्ग्रामनाथस्तु जातः स्यात् काहले नरः ॥ १३१ ॥

Sloka 131. The person born in the काहलयोग (Kahala yoga) is vigorous, daring, ignorant, possessed of an army complete in its parts and ruling over a few villages.

NOTES.

cf. जातकादेश

बन्धुक(ध?)मृगहाधीशावन्योन्य केन्द्रमाश्रितौ ।

लग्नाधीशो बलवति योगः काहलसंज्ञकः ॥

विद्याविनयसंपन्नो रूपवान् विजितेन्द्रियः ।

आज्ञापरो महाभोगी योगे स्वात्काहले नरः ॥

काहलयोग (Kahalayoga) and its effect are thus stated in फलदीपिका.

लग्नाविषाप्तभपतिस्थितराशिनाथस्योच्चस्वभेषु यदि कोणचतुष्टयस्थः ।

योगः स काहल इति प्रथितः ॥

वर्द्धिष्णुरार्यः सुमतिः प्रसन्नः क्षेमंकरः काहलनो नृमान्यः ।

मालिकायोगः

लग्नादिसप्तगृहगा यदि सप्तखेटा

जातो महीपतिरनेकगजाश्चनाथः ।

वित्तादिगा निधिपतिः पितृभक्तियुक्तो

धीरोग्ररूपगुणवान् नरचक्रवर्ती ॥ १३२ ॥

Sloka 132. If the 7 planets be in 7 houses from the Lagna, the person born in the yoga is a king in command of many elephants and horses. If the माला (Mala—the wreath of planets) be from the 2nd bhava, the person born in this 2nd yoga will be a king owning hoards of wealth, dutifully reverent towards parents, resolute, of stern aspect and possessed of eminent virtues.

जातो यदा विक्रममालिकायां

भूपः स शूरो धनिकश्च रोगी ।

सुखादिका चेद्भुद्देशभाग्य-

भोगी महादानपरो महीपः ॥ १३३ ॥

Sloka 133. If the मालिका (Malika) commence from the 3rd bhava, the person born in it will be heroic and wealthy but sickly. If the starting point of the मालिका (Malika) be the 4th bhava, the person who has his birth therein will be a very liberal sovereign enjoying the good fortune due to his governing many countries.

पुत्राद्या यदि मालिका नरपतिर्यज्वाथवा कीर्तिमान्

जातः षष्ठगृहात् कचिद्धनसुखप्राप्तो दरिद्रो भवेत् ।

कामादिग्रहमालिका यदि बहुस्त्रीवल्लभो भूपति-

दीर्घायुर्धनवर्जितो नरवरः स्त्रीनिर्जितश्चाष्टमात् ॥ १३४ ॥

Sloka 134. If the मालिका (Malika) begin with the 5th bhava, the person born in the yoga will be a king performing sacrifices according to ritual or getting fame otherwise. If the माला (Mala) be from the 6th bhava, the person taking his birth in the yoga will be needy but getting wealth and comforts occasionally at some stages of his life. The person born in a wreath of planets starting with the 7th bhava will be a king dearly loved by a large number of wives. If the 8th bhava be the commencement of a मालिका (Malika), the person who comes into the world under such a planetary conjunction will be a distinguished personage, blessed with long life but poor and henpecked.

धर्मादिग्रहमालिका गुणनिधिर्यज्वा तपस्वी विभुः

कर्माद्या यदि धर्मकर्मनिरतः संपूजितः सज्जनैः ।

लाभाद्राजवराङ्गनामणिपतिः सर्वक्रियादक्षको

जातो रिःफगृहाद्बहुव्ययकरः सर्वत्र पूज्यो भवेत् ॥ १३५ ॥

Sloka 135. If the मालिकायोग (Malika yoga) begin with the 9th bhava, the person born in it will be endowed with all good qualities, will devoutly perform sacrifices and will be mighty. When the yoga has its inception in the 10th bhava, the personage taking birth in it will be engaged in good acts and held in high esteem by the virtuous. If the yoga should proceed from the 11th bhava the person born will be the lord of lovely women, princely in birth and paragons of their sex and he will be competent to engage in every kind of activity. If the माला (Mala) originate in the 12th

bhava, the person will be lavish in his expenditure and honoured everywhere.

॥ चामरयोगः ॥

लग्नेश्वरे केन्द्रगते स्वतुङ्गे जीवेक्षिते चामरनामयोगः ।

सौम्यद्वये लग्नगृहे कलत्रे नवास्पदे वा यदि चामरः स्यात् ॥१३६॥

Sloka 136. If the lord of the Lagna occupying the exaltation sign and aspected by Jupiter be in a Kendra, the resulting yoga is called चामर (Chamara). If two benefic planets be in the Lagna, the 7th, the 9th or the 10th bhava, there will be the yoga called चामर (Chamara).

NOTES.

चामरयोग (Chamarayoga) is thus differently stated in जातकादेश.

पूर्वपक्षे दिवा जन्म लग्नेशे स्वोच्चमं गते ।

धनकेन्द्रगते जीवे योगश्चामरसंज्ञकः ॥

If the planets occupying each of the Lagna and the other bhavas in order be either in conjunction with or aspected by benefic planets, or the lords thereof be in benefic positions, uneclipsed by the Sun's rays or in their own houses, then the 12 resulting yogas are respectively termed चामर (Chamara), धेनु (Dhenu), शौर्य (Saurya), जलधि (Jaladhi), छत्र (Chathra), अस्त्र (Asthra), काम (Kama), आसुर (Aasura), भाग्य (Bhagya), ख्याति (Khyati), पारिजात (Parijata), and मुसल (Musala).

भावैः सौम्ययुतेक्षितैस्तदधिपैः सुस्थानगैर्भास्वरैः

स्वोच्चस्वर्क्षगतैर्विलग्नभवनाद्योगः क्रमाद्द्वादश ।

संज्ञाश्चामरधेनुशौर्यजलधिच्छत्रास्त्रकामासुरा

भाग्यख्यातिसुपारिजातमुसलास्तदज्ञैर्यथा कीर्तिताः ॥

योगे जातश्चामरे राजपूज्यो विद्वान् वाग्मी पण्डितो वा महीपः ।

सर्वज्ञः स्याद्वेदशास्त्राधिकारी जीवेद्वर्षं सप्ततेर्वत्सराणाम् ॥ १३७ ॥

Sloka 137. The person born in the चामरयोग (Chamara yoga) will be either a philosopher, wise, eloquent and held in high esteem by kings, or a king who being competent by birth &c., to enter on the study of the sacred scriptures, has mastered everything connected therewith. This personage will live a year after the tale of 70 years is completed ; i.e. 71 years.

cf. जातकादेश

योगोऽस्मिन् चामरे जातो दीर्घायुर्धनवान् सुखी ।

बहुदेशाधिनायः स्याद्धर्मिष्ठो वेदपारगः ॥

॥ शङ्खयोगः ॥

अन्योन्यकेन्द्रगृहगौ सुतशत्रुनाथौ

लग्नाधिपे बलयुते यदि शङ्खयोगः ।

लग्नाधिपे च गगनाधिपतौ चरस्थे

भाग्याधिपे बलयुते तु तथा वदन्ति ॥ १३८ ॥

Sloka 138. When the lords of the 5th and the 6th bhavas are in Kendra positions with respect to each other and when the lord of the Lagna is strong, the yoga is called शङ्ख (Sankha). The same yoga is said to exist when the lord of the Lagna, as well as the lord of the 10th bhava, occupy a moveable sign and the lord of 9th bhava is strong.

शङ्खे जातो भोगशीलो दयालुः स्त्रीपुत्रार्थक्षेत्रवान् पुण्यकर्मा ।

शास्त्रज्ञानाचारसाधुक्रियावान् जीवेद्वर्षं वत्सराणामशीतिः ॥ १३९ ॥

Sloka 139. The person born in the Sankha yoga will have a life of enjoyment, be compassionate, blessed with a wife, sons, wealth and lands, engaged in the practice of virtue, will possess a knowledge of the sacred scriptures, will be well-conducted, beneficent,

and may live 81 years (one year after the tale of eighty is completed).

cf. जातकादेश

केन्द्रत्रिकोणगाः सर्वे तिष्ठन्ति यदि खेचराः ।

यः कश्चित्खोच्चराशिस्थो योगः स्याच्छङ्ख ईरितः ॥

शङ्खयोगोद्भवो मर्त्यो राजा वा तत्समोऽपि वा ।

देवताक्द्मोगयुक्तो दाने नृपसमो भवेत् ॥

शङ्खयोग (Sankhayoga) and its effect are thus stated in कलदीपिका.

केन्द्रकोणपयुतिर्यदि शङ्खः ॥

राजा स्याच्छङ्खयोगे बहुवरवनिताभोगसम्पत्तिपूर्णः ॥

॥ भेरीयोगः ॥

स्वान्त्योदयास्तभवनेषु वियच्चरेषु

कर्माधिपे बलयुते यदि भेरियोगः ।

केन्द्रं गतौ सुरगुरोः सितलग्ननाथौ

भाग्येश्वरे बलयुते तु तथैव वाच्यम् ॥ १४० ॥

Sl. k 140. When there are planets in the 2nd, the 12th, the 1st and the 7th bhavas and when the lord of the 10th bhava is strong, the yoga is भेरि (Bheri). When Venus and the lord of the 1st bhava occupy Kendra positions in respect to Jupiter and when the lord of the 9th bhava is strong, the same yoga should be said to exist.

दीर्घायुषो विगतरोगमया नरेन्द्रा

बह्वर्थभूमिसुतदारयुताः प्रसिद्धाः ।

आचारभूरिसुखशौर्यमहानुभावा

भेरीप्रजातमनुजा निपुणाः कुलीनाः ॥ १४१ ॥

Sloka 141. Those that are born in the भेरि (Bheri

yoga) are lordly men, of good birth, long-lived, exempt from diseases and danger, possessed of much wealth, lands, sons and wives, of great renown, enjoying much happiness on account of their virtuous lives, eminently heroic and of great experience in the affairs of the world.

मृदङ्गयोगः

उच्चग्रहांशकपतौ यदि कोणकेन्द्रे

तुङ्गस्वकीयभवनोपगते बलाढ्ये ।

लग्नाधिपे बलयुते तु मृदङ्गयोगः

कल्याणरूपनृपतुल्ययशःप्रदः स्यात् ॥ १४२ ॥

Sloka 142. If the lord of the Navamsa which a planet in its exaltation occupies be in a Kona or Kendra position; if the occupant of the Kona or Kendra position in question be in its exaltation or own house and have abundance of strength and if the lord of the Lagna be powerful at the same time; the yoga produced is मृदङ्ग (Mrudanga) and confers on the person born nobility of mien and fame such as it is the good fortune of sovereigns to have.

श्रीनाथयोगः

कामेश्वरे कर्मगते स्वतुङ्गे कर्माधिपे भाग्यपसंयुते च ।

श्रीनाथयोगः शुभदस्तदानीं जातो नरः शक्रसमो नृपालः ॥१४३॥

Sloka 143. When the lord of the 7th bhava is in the 10th bhava and when the lord of the 10th is in the exaltation sign and also in conjunction with the lord of the 9th, the auspicious yoga called श्रीनाथ (Srinatha lord of Fortune) is produced. The person born therein will be like Indra, the king of the celestials.

But see फलदीपिका

लग्नाधीश्वरभास्करामृतकराः केन्द्रत्रिकोणाश्रिताः
 स्वोच्चस्वर्क्षसुहृद्गहानुपगताः श्रीकण्ठयोगो भवेत् ।
 तद्वद्भार्गवभाग्यनाथशशिजाः श्रीनाथयोगस्तथा ॥
 लक्ष्मीवान् सरसोक्तिचाटुनिपुणो नारायणाङ्गाङ्कितः
 तन्नामाङ्कितहृद्यपद्यमनिशं सङ्कीर्तयन् सज्जनः ।
 तद्भक्तापचितौ प्रसन्नवदनः सत्पुत्रदारान्वितः
 सर्वेषां नयनप्रियोऽतिसुमगः श्रीनाथयोगोद्भवः ॥

शारदायोगः

योगः शारदसंज्ञकः सुतगते कर्माधिपे चन्द्रजे
 केन्द्रस्थे दिननायके निजगृहप्राप्तेऽतिवीर्यान्विते ।
 चन्द्रात्कोणगते पुरन्दरगुरौ सौम्यत्रिकोणे कुजे

लाभे वा यदि देवमन्त्रिणि बुधात्तच्छारदासंज्ञकः ॥ १४४ ॥

Sloka 144. When the lord of the 10th bhava is in the 5th, when Mercury is in a Kendra ; when the Sun is in its own sign and exceedingly powerful ; when Jupiter is in a Kona in respect to the Moon and when Mars occupies a Trikona position with regard to Mercury ; the resulting yoga is called शारदा (Sarada). When Jupiter is in the 11th bhava from Mercury and other conditions mentioned before obtain, the same yoga is said to exist.

स्त्रीपुत्रबन्धुसुखरूपगुणानुरक्ता

भूप्रिया गुरुमहीसुरदेवभक्ताः ।

विद्याविनोदरतिशीलतपोबलाढ्या

जाताः स्वधर्मनिरता भुवि शारदाख्ये ॥ १४५ ॥

Sloka 145. Those that are born in the शारदायोग (Sarada yoga) take particular care of their wives, their

sons, their relatives, their personal appearance and their virtues ; they are in favor with their sovereigns ; they show reverence to their preceptors, Brahmins and Gods ; they take delight in literary pursuits and have a good deal of amiability, religious merit and strength ; they are attentive to their duties in this world.

मत्स्ययोगः

लग्नधर्मगते पापे पञ्चमे सदसद्युते ।

चतुरस्रं गते पापे योगोऽयं मत्स्यसंज्ञकः ॥ १४६ ॥

Sloka 146. When a malefic planet is in the 9th bhava from the Lagna, when the 5th bhava is occupied by benefic as well as malefic planets, and when the चतुरस्र (Chathurasra) i.e. the 4th, or the 8th bhava from the Lagna has a malefic planet, the yoga is termed मत्स्य (Mathsya).

कालज्ञः करुणासिन्धुर्गुणधीवरूपवान् ।

यशोविद्यातपस्वी च मत्स्ययोगसमुद्भवः ॥ १४७ ॥

Sloka 147. The person born in the मत्स्य (Mathsya) yoga will be an astrologer : he will be very compassionate ; he will have virtue, intelligence, strength, beauty, fame, learning and religious merit.

कूर्मयोगः

कलत्रपुत्रारिगृहेषु सौम्याः स्वतुङ्गमित्रांशकराशियाताः ।

तृतीयलाभोदयगास्त्वसौम्या मित्रोच्चमंस्था यदि कूर्मयोगः ॥१४८॥

Sloka 148. If the benefic among the planets be in the 7th, the 3th and the 6th bhavas and the malefic in the 3rd, the 11th and the 1st bhavas ; and if the Amsas or Rasis occupied by the planets be invariably those of

their own, exaltation or their friends, the yoga produced is termed कूर्म (Kurma).

विख्यातकीर्तिर्भुवि राजभोगी धर्माधिकः सत्वगुणप्रधानः ।

धीरः सुखी वागुपकारकर्ता कूर्मोद्भवो मानवनायको वा ॥ १४९ ॥

Sloka 149. The person born in the कूर्मयोग (Kurma yoga) will have wide fame, royal luxuries, and will be eminently virtuous, the quality of goodness सत्व (Satva) predominating in his nature ; he will be staid, comfortable, and disposed to befriend other people by putting in a kind word on their behalf with the sovereign or he may even be that sovereign.

खड्गयोगः

भाग्येशे धनभावस्थे धनेशे भाग्यराशिगे ।

लग्नेशे केन्द्रकोणस्थे खड्गयोग इतीरितः ॥ १५० ॥

Sloka 150. When the lords of the 9th and the 2nd bhavas are respectively in the 2nd and the 9th bhavas and when the lord of the 1st bhava is in a Kendra or a Kona, the yoga called खड्ग (Khadga) is produced.

वेदार्थशास्त्रनिखिलागमतत्त्वशुक्ति-

बुद्धिप्रतापबलवीर्यसुखानुरक्ताः ।

निर्मत्सराश्च निजवीर्यमहानुभावाः

खड्गे भवन्ति पुरुषाः कुशलाः कृतज्ञाः ॥ १५१ ॥

Sloka 151. Men born in the खड्ग (Khadga) yoga devote themselves to the study of the Vedas, the Science of polity and all traditions, to the ascertainment of the truths contained therein as well as their application to practice, and to the maintenance of their rank, power, dignity and happiness. They are free from envy or

passion and held in high esteem for their courage and prowess ; they are clever and gratefully remember the kindnesses done to them.

Notes.

कृताज्ञाः is another reading in the fourth quarter of the sloka ; which means their orders are readily obeyed.

॥ लक्ष्मीयोगः ॥

केन्द्रमूलत्रिकोणस्थे भाग्येशे परमोच्चगे ।

लग्नाधिपे बलाढ्ये च लक्ष्मीयोग इतीरितः ॥ १५२॥

Sloka 152. When the lord of the 9th bhava is in a Kendra identical with the planet's Moolatrikona and when the lord of the Lagna occupies the exaltation sign and is possessed of abundant strength, the resulting yoga is declared to be लक्ष्मीयोग (Lakshmi yoga).

गुणाभिरामो बहुदेशनाथो विद्यामहीकीर्तिरनङ्गरूपः ।

दिगन्तविश्रान्तनृपालवन्द्यो राजाधिराजो बहुदारपुत्रः ॥ १५३ ॥

Sloka 153. The person born in the लक्ष्मीयोग (Lakshmi yoga) will be a king of kings amiable for his many virtues, ruling over many lands, widely known for his learning, lovely as cupid, bowed to by kings from the farthest regions of the earth and having numerous wives and sons.

NOTES.

This yoga and its effect is thus described in फलदीपिका-

स्वर्क्षोच्चे यदि कोणकण्टकयुतौ भाग्येशशुक्राबुधौ लक्ष्म्यालयः ।

नित्यं मङ्गलशीलया वनितया क्रीडत्यरोगी वनी

तेजस्वी स्वजनान् सुरक्षति महालक्ष्मीप्रसादालयः ।

श्रेष्ठान्दोलिकया प्रयाति तुरगस्तम्बेरमाद्याश्रितो

लोकानन्दकरो महोपतिवरो दाता च लक्ष्मीभवः ॥

cf. जातकादेश

परमोच्चगते केन्द्रे भाग्यनाथे शुभेक्षिते ।

लग्नाधिपे बलाढ्ये तु लक्ष्मीयोग इतीरितः ॥

वर्गोत्तमगते शुके भाग्ये तस्मिन् शुभग्रहे ।

उच्चग्रहे तृतीयस्थे लक्ष्मीयोग इतीरितः ॥

॥ कुसुमयोगः ॥

स्थिरलग्ने भृगौ केन्द्रे त्रिकोणेन्दौ शुभेत्तरे ।

मानस्थानगते सौरे योगोऽयं कुसुमो भवेत् ॥ १५४ ॥

Sloka 154. When Venus occupies a Kendra represented by an immoveable sign, and the Moon in a Trikona position is other than benefic and when Saturn holds a place in the 10th bhava, the resulting yoga is कुसुम (Kusuma).

दाता महीमण्डलनाथवन्द्यो भोगी महावंशजराजमुख्यः ।

लोके महाकीर्तियुतः प्रतापी नाथो नराणां कुसुमोद्भवः स्यात् १५५

Sloka 155. The person born in the कुसुमयोग (Kusuma yoga) will be a powerful sovereign of wide celebrity in the world, foremost among kings who trace their descent from illustrious royal houses, of great enjoyments, bowed to by rulers of the earth and bountifully bestowing gifts.

पारिजातयोगः

विलग्ननाथस्थितराशिनाथस्यानेश्वरो वापि तदंशनाथः ।

केन्द्रत्रिकोणोपगतो यदि स्यात् स्वतुङ्गो वा यदि पारिजातः १५६

Sloka 156. Find first the zodiacal sign occupied by the lord of the Lagna; ascertain next in what Rasi the lord of the zodiacal sign first found is. If the lord of

the 2nd Rasi thus ascertained or the lord of the Navam-
sa occupied by the lord of the secondly found Rasi be
in a Kendra or Trikona or in its exaltation, the yoga
produced is पारिजात (Parijatha).

मध्यान्तसौख्यः क्षितिपालवन्द्यो युद्धप्रियो वारणवाजियुक्तः ।

स्वकर्मधर्माभिरतो दयालुर्योगो नृपः स्याद्यदि पारिजातः ॥ १५७ ॥

Sloka 157. The person whose birth is in the पारिजात
योग (Parijatha yoga) will be a sovereign destined to be
happy in the middle and latter portion of his life, res-
pected and obeyed by other kings, fond of war,
possessing elephants and horses, attentive to his duty
and engagements and of a compassionate disposition.

कलानिधियोगः

द्वितीये पञ्चमे जीवे बुधशुक्रयुतेक्षिते ।

क्षेत्रे तयोर्वा सम्प्राप्ते योगः स्यात् स कलानिधिः ॥ १५८ ॥

Sloka 158. When Jupiter occupying the 2nd or
the 5th bhava is aspected by or in conjunction with
Mercury and Venus or is in a house owned by (either
of) them, the yoga is called कलानिधि (Kalanidhi).

कामी कलानिधिभवः सुगुणाभिरामः

संस्तुयमानचरणो नरपालमुख्यैः ।

सेनातुरङ्गमदवारणशङ्खभेरी-

वाद्यान्वितो विगतरोगभयारिसङ्घः ॥ १५९ ॥

Sloka 159. The person born in the कलानिधियोग (Ka-
lanidhi yoga) will be gallant, amiable for his many
virtues, waited upon and loyally greeted by many great
kings. His retinue will consist of an army, horses,
strong elephants, conch, drum and other instruments of

martial music : he will be exempt from diseases, dangers and foes of every kind.

अंशावतारयोगः

केन्द्रगौ सितदेवेज्यौ खोच्चे केन्द्रगतेर्ज्ज्वे ।

चरलग्ने यदा जन्म योगोऽयमवतारजः ॥ १६० ॥

Sloka 160. If Venus and Jupiter be in Kendras and if Saturn in exaltation occupies also a Kendra and if the rising sign at the time of birth be a moveable one, the resulting yoga is called अवतारज (Avatharaja).

पुण्यश्लोकस्तीर्थचारी कलाज्ञः कामासक्तः कालकर्ता जितात्मा ।

वेदान्तज्ञो वेदशास्त्राधिकारी जातो राजश्रीधरोंऽशावतारे ॥ १६१ ॥

Sloka 161. The person born in the अंशावतारयोग (Amsavathara yoga) will have the majesty of a king ; he will be of good reputation ; he will go to holy shrines ; he will be conversant with fine arts ; he will be devoted to gallantry ; he will shape the character of the age in which he lives ; he will be void of passion. He will be acquainted with the Vedanta Philosophy and qualified by birth to study and interpret the sacred scriptures.

हरिहरब्रह्मयोगः

वित्तेशाद्भनरिः फरन्ध्रभवनप्राप्ताश्च सौम्यग्रहाः

कामेशात्सुखभाग्यरन्ध्रगृहगा जीवाब्जचन्द्रात्मजाः ।

देहेशाद्यदि बन्धुमानभवगाः सूर्यास्फुजिद्भूमिजाः

प्रोक्तास्तत्र पुरातनैर्हरिहरब्रह्माख्ययोगा इमे ॥ १६२ ॥

Sloka 162. The following are the three yogas called हरिहरब्रह्म (Hariharabrahma) by the ancients. The first

हरिहरब्रह्म (Hariharabrahma) yoga is produced when the benefic planets are in the 2nd, the 12th and the 8th bhavas in respect to the lord of the 2nd bhava. The 2nd yoga exists when Jupiter, the Moon and Mercury are in the 4th, the 9th and the 8th bhavas with reference to the lord of the 7th bhava; the 3rd yoga is present when the Sun, Venus and Mars occupy the 4th, the 10th and the 11th from the lord of the Lagna.

निखिलनिगमविद्यापारगः सत्यवादी

सकलसुखसमेतश्चारुवाकामशीलः ।

जितरिपुकुलसङ्घः सर्वजीवोपकारी

हरिहरविधियोगे सम्भवः पुण्यकर्मा ॥ १६३ ॥

Sloka 163. The person who has his birth in the हरिहरब्रह्म (Hariharabrahma) yoga will be thoroughly conversant with the entire body of sacred lore, truthful in his speech, possessed of every comfort, of pleasing address, gallant, victorious over his foes, beneficent to every living creature and virtuous.

॥ नाभसादियोगः ॥

यूपेषुशक्तियवदण्डगदासमुद्र-

छत्रार्धचन्द्रशकटाम्बुजपक्षियोगाः ।

नौचक्रवज्रहलकार्मुककूटवापी-

शृङ्गाटकाश्च विविधाकृतिर्विंशतिः स्युः ॥ १६४ ॥

Sloka 164. There are 20 yogas named after the different figures they represent and coming under the general designation of आकृतियोग (Akriti yoga). They are (1) यूप (Yupa), a sacrificial post; (2) इषु (Ishu), an arrow; (3) शक्ति (Sakti), a spear; (4) यव (Yava), a barleycorn;

(5) दण्ड (Danda), a stick ; (6) गद (Gada), a mace ; (7) समुद्र (Samudra), the sea ; (8) छत्र (Chathra), an umbrella ; (9) अर्धचंद्र (Ardhachandra), a half Moon ; (10) शकट (Sakata), a waggon ; (11) अम्बुज (Ambuja), a lotus ; (12) पक्षिन् (Pakshin), a bird ; (13) नौ (Nau), a boat ; (14) चक्र Chakra, a wheel ; (15) वज्र (Vajra), Indra's weapon, thunderbolt shaped like the letter X ; (16) हल (Hala), a plough ; (17) कर्मुक (Karmuka), a bow ; (18) कूट (Kuta), a trap (for catching deer) ; (19) वापी (Vapee), a well ; and (20) शृङ्गाटक (Sringataka), a place where 4 roads meet.

NOTES.

The Nabhasa (heavenly) yogas are said to consist of 4 divisions, *viz.* (i) अकृतियोगः (Akriti yoga) which has 20 sub-divisions ; (ii) संख्यायोगः (Sankhyayoga) which has 7 sub-divisions ; (iii) आश्रययोगः (Asrayayoga) having 3 sub-divisions and (iv) दलयोगौ (Dala yoga) having only 2 sub-divisions—Total 32 in all.

Yavanacharya is said to recognise 1800 varieties of these Nabhasa yogas, which, when properly analysed, will be found to have been included in the above 32.

In this sloka mere names of the 20 अकृति (Akriti) yogas have been mentioned, while the yogas themselves have been described in detail in slokas 168-172.

रज्जुर्नलश्च मुसलस्त्रितयाश्रयाख्याः

स्रग्भोगिनौ तु दलयोगभवौ भवेताम् ।

वीणादयश्च कथिता वरदामपाश-

केदारशूलयुगगोलकसप्तसंख्याः ॥ १६५ ॥

Sloka 165. रज्जु (Rajju, a rope), नल (Nala, a reed), and मुसल (Musala, a pestle) are the names of the three आश्रय (Asraya) yogas (named from the general characteristic of the signs which the 7 planets occupy) : स्रक् (Srak a wreath), भोगिन् (Bhogin, a snake) are the two दल

(Dala) yogas (दल-Dala means one of the two halves into which a bamboo or a like substance is split): वीणा (Vee-na, a harp), वरदाम (Varadama, a good string), पाश (Pasa a noose), केदार (Kedara a field), शूल (Sula, a pike), युग (Yuga, a yoke) and गोल (Gola, a globe) are declared to be the seven संख्या (Sankhya) yogas so named from the number of houses in which the 7 planets are grouped.

NOTES.

The names of the 7 Sankhya yogas, the 3 Asraya yogas and the 2 Dala yogas have been mentioned in this sloka.

रज्जुर्मुसलं नलश्चसर्पैः सत्यस्त्वाश्रयजाञ्जगाद योगान् ।
केन्द्रैः सदसद्युतैर्दलाख्यौ स्रक्सर्पौ कथितौ पराशरेण ॥ १६६ ॥

Sloka 166 रज्जु (Rajju), मुसल (Musala) and नल (Na'la) are the three आश्रय (Asraya) yogas declared to arise by Satyacharya when the planets are exclusively in the moveable, the immoveable and the dual signs respectively. स्रक् (Srak) and सर्प (Sarpa) are the two दल (Dala) yogas mentioned by पराशर (Parasara) due to the Kendras being exclusively occupied by benefic and malefic planets respectively (the Moon being left out of account, benefic and malefic planets are three each).

NOTES.

This and the next eleven slokas have been taken from बृहज्जातक आश्रययोगाः (Asraya yogas) 3.

(1) रज्जु (Rajju). All planets should be in चर (Chara-moveable) signs. Planets posited in cardinal signs will make the native ambitious by proceeding to foreign places in search of name, fame, wealth, etc.

(2) मुसल (Musala). All planets should be in स्थिर (Stthira-immoveable) signs. The native will be of fixed determination, good status, etc.

(3) नल (Nala). All planets should be in उभय (Ubhaya-dual) signs. The native will be dejected, depressed and disappointed.

दलयोगी (Dala yogas) 2.

(1) स्रक् (Srak). All benefics should be in Kendras.

(2) सर्प (Sarpa). All malefics should be in Kendras.

Satyacharya has described the three अश्रय (Asraya) and the two दल (Dala) yogas thus :

सर्वे चरेषु राशिषु यदा स्थिता योगमाह तं रज्जुम् ।
 अनयप्रियस्य सततं विदेशवासार्ययुक्तस्य ॥
 सर्वे स्थिरेषु राशिषु यदा स्थिता मुशलमाह तं योगम् ।
 जन्मनि कर्मकराणां युक्तानामर्थमानाभ्याम् ॥
 द्विशरीरेषु नल इति योगो हीनातिरिक्तदेहानाम् ॥
 निपुणानां पुरुषाणां धनसंचयभोगिनां भवति ॥

Also

चरराशिगैर्ग्रहेन्द्रै रज्जुः स्थिरराशिगैस्तथा मुशलम् ।
 द्विशरीरगतैर्योगो नलसंज्ञो मुनिभिरुद्दिष्टः ॥

From the words मुनिभिरुद्दिष्टः (Munibhiruddishtaha) in the above quotation, it will be seen that Satyacharya was not the original discoverer of the yoga, but the earlier sages.

Some commentators are of opinion that the 3 अश्रय (Asraya) yogas रज्जु (Rajju), मुसल (Musala) and नल (Nala) are caused when the planets occupy *all* the four of the moveable, immoveable or dual signs respectively. But this view is opposed by Garga who says ;

एको द्वौ वा त्रयः सर्वे सर्वैर्युक्ता यदा ग्रहैः ।
 चरयोगस्तदा रज्जुर्दुःखिजन्मप्रदो भवेत् ॥
 स्थिराश्चेन्मुशलं नाम मानिनां जन्मकृत्तृणाम् ।

(ज्ञानिनां कृतकर्मणाम् is another reading,)

द्विस्वभावो नलाख्यस्तु धनिनां परिकीर्तितः ॥

Regarding the two दल (Dala) yogas सर्क (Srak) and सर्प (Sarpa), the commentator adds that srak yoga is caused if the benefic planets occupy three of the four Kendras while there are no malefic planets in any of the Kendra places; and that when malefic planets occupy three of the Kendras while there are no benefic planets in any of the Kendra houses, the yoga is known as सर्प (Sarpa), and that the Moon should be left out of consideration and not classed as benefic or malefic. He also quotes in support thereof the following two quotations: viz.,

(1) Garga

त्रिकेन्द्रगैर्यमारकैः सर्पं दुःखितजन्मदः (दुःखीतदुद्भवः) ।
भोगिजन्मप्रदा माला तद्वज्जीवसितेन्दुजैः ॥

(2) Badarayana

केन्द्रेष्वपापेषु सितज्ञजीवैः केन्द्रत्रिसंस्थैः कथयन्ति मालाम् ।
सर्पस्त्वसौम्यैश्च यमारसूर्यैर्योगाविमौ द्वौ कथितौ दलाख्यौ ॥

The दल Dala yogas are thus described in बृहत्पाराशरहोरा.

केन्द्रत्रये सौम्यखगैस्तु माला खलग्रहैर्व्यासमाह्वयः स्यात् ।
इदं तु योगद्वितयं दलाख्यं मुनीश्वरेण प्रतिपादितं हि ॥

The commentator adds that these two yogas have been mentioned not only by Parasara but also by others and quotes the following from मणित्थ (Manittha).

केन्द्रत्रयगतैः पापैः सौम्यैर्वा दलसंज्ञितौ ।
द्वौ यौगौ सर्पमालाख्यावनिष्टेष्टफलप्रदौ ॥

योगा व्रजन्त्याश्रयजाः समत्वं
यवाब्जवज्राण्डजगोलकाद्यैः ।

केन्द्रोपगैः प्रोक्तफलौ दलाख्या-

वित्याहुरन्ये न पृथक्फलौ तौ ॥ १६७ ॥

Sloka 167. According to some astrologers, the Asraya yogas are the same as the यव (Yava, कमल (Kamala), वज्र (Varja), पक्षिन् (Pakshin), गोलक (Golaka), and

others* of the आकृति (Akriti) and संख्या (Sankhya) yogas; and the two दल (Dala) yogas are only similar to the yogas caused by the planets restricting themselves to Kendras and consequently have the same effects as have already been described for these. That is why these yogas and their effects have not been separately described.

NOTES

Varahamihira has explained in this sloka the reason why some of the astrologers (meaning thereby the Yavanas) have omitted to treat in their works separately of the 3 आश्रय (Asraya) and the 2 दल (Dala) yogas.

It will be seen that the three आश्रय (Asraya) and the two दल (Dala) yogas some times (but not always) happen to be identical with some of the आकृति (Akriti) and the संख्या (Sankhya) yogas. The cardinal signs where planets are posited need not necessarily be angular at the same time in any horoscope.

For instance, suppose all the planets in a certain horoscope happen to be in मेष (Mesha) and कटक (Kataka). As these two signs are moveable ones, the yoga caused is रज्जु (Rajju) and will be identical with गदा (Gada) if the Lagna happens to be either मेष (Mesha) or कटक (Kataka). But if any other राशि (Rasi) (other than मेष-Mesha or कटक-Kataka) be the Lagna, and all the planets are as described in the above, there is no गदा (Gada) yoga though it may still be called रज्जु (Rajju).

Again, if all the planets be in मेष (Mesha) and तुला (Tula) and if one of these Rasis be the Lagna, then too the yoga is रज्जु (Rajju) since both the signs are moveable ones. As मेष (Mesha) and तुला (Tula) happen to be the 1st and 7th houses and all the planets are said to be in these 2 houses, the yoga is शकट (Sakata).

Suppose all the planets to occupy कन्या (Kanya) and मीन (Meena), two of the dual signs; the yoga is नल (Nala). If one of

* गदा (Gada), शकट (Sakata) among the आकृति (Akriti) yogas and युग (Yuga), शूल (Sula) and केदार (Kedara) among the संख्या (Sankhya) yogas.

these two Rasis be also the Lagna, the yoga is known both as शकट (Sakata) and नल (Nala). But if मिथुन (Mithuna) or धनुस् (Dhanus) be the Lagna, it will be both पक्षिन् (Pakshin) and नल (Nala). If any other Rasi be the Lagna, it will only be a नलयोग (Nala yoga). Examples like these can be multiplied.

The question now arises as to why then Varahamihira makes special mention of these आश्रय (Asraya) and दल (Dala) yogas in his work. The answer is, all the possible instances of these yogas are not included in the आकृति (Akruthi) and (संख्या Sankhya) yogas. The आश्रय (Asraya) and दल (Dala) yogas may be these and may not be these. It is therefore that the author has deemed it fit to treat them separately.

Again, it is said of the two दल (Dala) yogas that other authors have described the effects of benefic and malefic planets occupying the Kendras and as these are also the effects of the two दल (Dala) yogas, they have omitted to treat of them separately. Varahamihira treats of these separately in order to make it known that the two are नाभस (Nabhasa) yogas and as such their effects are felt *throughout life*, and not like the other yogas whose effects are felt only during their Dasa or Antardasa period and not afterwards. cf.

इति निगदिता योगाः सार्द्धं फलैरिह नाभसा

निगृह्यतफलदाश्चिन्त्या ह्येते समस्तदशास्वपि ॥

Also सारावली

सर्वदशास्वपि फलदाः सकला एते बुधैश्चिन्त्याः ॥

आसन्नकेन्द्रभवनद्वयगैर्गदाख्य-

स्तन्वस्तगेषु शकटं विहगः खबन्ध्वोः ।

शृङ्गाटकं नवमपञ्चमलग्नसंस्थैः

लग्नान्यगैर्हलमिति प्रवदन्ति तज्ज्ञाः ॥ १६८ ॥

Sloka 168. Astrologers say that the yoga गदा (Gada) is produced when the planets occupy two successive Kendras ; शकट (Sakata) when all the seven planets are in the 1st and the 7th houses ; पक्षिन् (Pakshin)

when they are in the 4th and the 10th houses; शृङ्गाटक (Srungataka) when the seven planets are in the Lagna, the 5th and the 9th houses; and हल (Dala) when they are confined to a group of triangular houses other than the one containing the Lagna.

NOTES.

In this stanza Varahamihira describes 5 out of the 20 आकृति (Akriti) yogas.

1. गदा (Gada). All the planets should occupy adjacent Kendras. There are thus 4 varieties, viz., all the planets may occupy (1) 1st and 4th houses; (2) 4th and 7th houses (3) 7th and 10th houses and (4) 10th and 1st houses. The Yavanas recognise these as 4 distinct yogas and call them respectively as गदा (Gada), शङ्ख (Sankha), विभुक् (Vibhuka) and ध्वज (Dhvaja). The effect is somewhat good and somewhat bad. They will be in squares.

2. शकट (Sakata). All planets should be in the 1st and the 7th houses. The effect must be bad as planets are in opposition.

3. विहङ्ग (Vihanga). All planets should be in the 4th and the 10th houses. The planets being in opposition, the effect must be bad.

4. शृङ्गाटक (Srungataka). All planets should be in the 1st, 5th and 9th houses. Effect good.

5. हल (Hala). All planets should be in—

(a) 2nd, 6th and 10th houses;

(b) 3rd, 7th and 11th houses;

(c) 4th, 8th and 12th houses;

that is, in trines beginning with any house other than the Lagna.
cf. ज्ञानमुक्तावली

लग्नाम्बुगैरम्बुनगस्थितैर्वा सप्ताम्बरैरम्बरलग्नसंस्थैः ।

एवं चतुर्धा कथितो गदाख्यः शुभाशुभैः खेचरकैस्तु भवैः ॥

लग्नास्तगैस्तु शकटं विहङ्गः सुखकर्मगैः ।

लग्नपञ्चमनन्दस्थैः खगैः शृङ्गाटकं स्मृतम् ॥

द्वितीयषष्ठकर्मस्थैस्त्रिसप्तायगतैः खगैः ।

बन्धुनैश्चनरिफस्थैस्त्रिधा तु हलसंज्ञकः ॥

शकटाण्डजवच्छुभाशुभैर्वज्रन्तद्विपरीतगैर्यवः ।

कमलं तु विमिश्रसंस्थितैर्वापी तद्यदि केन्द्रबाह्यतः ॥ १६९ ॥

Sloka 169. वज्र (Vajra) is produced when all the benefic and all the malefic planets are ranged as in the शकट (Sakata) and पक्षिन् (Pakshin), i.e. when all the benefic planets occupy the 1st and the 7th houses exclusively and all the malefic planets are in the 4th and the 10th houses exclusively. This order when reversed gives the यवयोग (Yava yoga), i.e. when the malefic planets are as in शकट (Sakata) and benefic ones as in पक्षिन् (Pakshin). The yoga becomes कमल (Kamala) when the good and evil planets are ranged promiscuously in the 4 houses indicated (1st, 4th, 7th and 10th). वापीयोग (Vapee yoga) would result when the 7 planets occupy the 4 पणपर (Panapara) or the 4 आपोक्लिम (Apoklima) houses.

NOTES.

Four more आकृति (Akriti) yogas are described in this sloka.

6. वज्र (Vajra). All benefics should be in the 1st and the 7th houses, and all malefics in the 4th and the 10th. The spirit is good; because bad planets are in opposition to bad ones and *vice versa*.

7. यव (Yava). All malefics should be in the 1st and 7th houses and benefics in the 4th and 10th.

		Lagna Venus Merc.	
Saturn	(6)		
		Sun Mars	
	Jupiter Moon		

		Lagna Sun Mars	
Jupiter Moon	(7)		
		Venus Merc.	
	Sat.		

8. कमल (Kamala).—All the planets should be posited in the 4 Kendras promiscuously.

		Lagna Sun Venus Mercury	
Jupiter	(8)		
			Moon Mars
	Saturn		

The effect will be that the person rises with the maximum labour and hardship. For example, Sri Rama's horoscope.

9. वापी (Vapee)—All the planets should occupy

(a) the 2nd, 5th, 8th and 11th houses.

or b) the 3rd, 6th, 9th and 12th houses.

In the वज्र (Vajra) yoga, the man enjoys well in early and latter life, because, benefics in the 1st and the 7th must mean good in the beginning (1st house) and good in the end (7th house), and bad in the middle, because, bad planets are in the mid-heaven. Similarly for यव (Yava).

In the कमल (Kamala) yoga, it should be noted that wealth is not indicated.

In the वापी (Vapee) yoga, wealth is indicated without character or name—a mere money-making machine.

गुणाकरः—

..... शुभखगैर्लघ्नास्तयोः स्वाम्भसोः
 क्रूरैर्वज्रमसद्गैः स्मरतनुप्राप्तैः खवन्ध्वोः शुभैः ।
 स्वाद्योगस्तु यवामिधः सरसिजं तत्रैव मिश्रस्थितौ
 वापी स्वाद्गगनेचरैः पणफरेष्वापोऽङ्गिमेधु स्थितैः ॥

Also सारावली

लघ्नास्तगतैः सौम्यैः पापैः सुखकर्मगैर्भवति वज्रम् ।
 विपरीतैर्यवयोगो मिश्रैः पद्मं बहिः स्थितैर्वापी ॥

Also ज्ञानमुक्तावली

विलम्बास्ते शुभाः सर्वे खबन्धौ पापखेचराः ।

वज्रं नाम विजानीयात्तद्व्यस्तैर्यवसंज्ञकः ॥

मिश्राः पापाः शुभाः सर्वे चतुर्ः केन्द्रेऽथ पञ्चकम् ।

तैरेवापोक्लिमस्थैर्वा फणपरेऽपि च वापिका ॥

Also वृद्धयवन for वज्र

कलत्रलग्नोपगतैश्च सौम्यैः पापैर्नभःसौख्यगर्तैश्च सर्वैः ।

वज्राख्ययोगोऽत्र भवेन्मनुष्यो महीपतिः शत्रुकुलान्तकारी ॥

For the ५.मेल (Kamala) and वापी (Vapee) yogas herein mentioned, four malefics are required. Rahu is to make up the 4th malefic planet. cf. कौशिकहोरा

लग्नसप्तमगैः सौम्यैरन्यैर्बन्धुनभोगतैः ।

वज्रं नाम भवेद्योगो विपरीतैर्यवा मतः ॥

लग्नेऽस्ते खे चतुर्थे च शुभ एकः परोऽशुभः ।

एवं चेत्कमलं विद्याद्वापी केन्द्राद्बहिस्तु तत् ॥

एतेषु पद्मे च वाप्यां च सूर्यारक्तनृभुवाम् ।

चतुर्थकः कश्चनमतः सरादुरशुभो मतम् ॥

Varahamihira has another verse after this sloka in which he states that he has simply described the वज्र (Vajra) and other yogas (that is वव Yava and the yoga mentioned in Brihat Jataka, Ch. XI-20) adopting the view of the former writers, such as मय (Maya), यवन (Yavana) and others, meaning thereby that he personally does not recognise them; for, he asks "How can Mercury and Venus occupy the 4th house from the Sun?" This sloka which has been left out by Vaidyanatha for reasons best known to himself is reproduced below :

पूर्वशास्त्रानुसारेण मया वज्रादयः कृताः ।

चतुर्थभवने सूर्याज्ज्ञासितौ भवतः कथम् ॥

The same doubt is expressed by गुणाकर (Gunakara), a later writer, for he says :

मुनिप्रणीताविति युक्तिब्राह्मो मयोदितौ वज्रयवौ हि योगौ ।

सूर्याच्चतुर्थेभवने सितज्ञौ कथं भवेतामिति सुप्रसिद्धम् ॥

But readers who are familiar with the working of the Bhava-sphuta process (भावस्फुट) described in detail in श्रीपतिपद्धति (Sripati Paddhati), Adhyaya I and in the notes thereto will easily see that it is not impossible as we go to higher latitudes to have some of the bhavas uncommonly short and others extraordinarily long, so that Mercury and Venus may happen to be in the 4th bhava with respect to the Sun, though not in the 4th राशि (Rasi) as interpreted by Varahamihira.

It will therefore be seen that मय (Maya), यवन (Yavana), गर्ग (Garga) and others have not erred in treating of these yogas as possible ones, if the yogas in question are meant to refer to the positions of the planets in the भावकुण्डली (Bhavakundali) and not to the राशिचक्र (Rasi chakra).

कण्टकादिप्रवृत्तैश्च चतुर्गृहगतैर्ग्रहैः ।

यूपेषुशक्तिदण्डारूपा होराद्यैः कण्टकैः क्रमात् ॥ १७० ॥

Sloka 170. If the seven planets exclusively occupy four contiguous bhavas reckoned from the Lagna and the other Kendras in order, the four resulting yogas are यूप (Yupa), इषु (Ishu) or शर (Sara), शक्ति (Sakti) and दण्ड (Danda) respectively.

NOTES.

Four more आकृति (Akriti) yogas are described in this verse :

10. यूप (Yupa).—All the planets should occupy the 1st, 2nd, 3rd and 4th houses. The planets are rising or are about to rise.

11. इषु (Ishu) or शर (Sara).—All the planets should be posited in the 4th, 5th, 6th and 7th houses. The planets are culminating or are about to culminate.

12. शक्ति (Sakti).—All the planets should be in the 7th, 8th, 9th and 10th houses. The planets are setting or about to set.

13. दण्ड (Danda).—All the planets are in the 10th, 11th, 12th and 1st houses. The planets are elevating or ascending mid-heaven.

यूप (Yupa) must be good, because planets are rising. The next best is दण्ड (Danda), because the planets are elevating or ascending. The other two, *चंड*, इषु (Ishu) and शक्ति (Sakti) are bad. The effects of these yogas are described in sloka 15 *infra* and are consistent with the above principles.

गुणाकरः--

केन्द्रप्रवृत्तैस्तु चतुर्गृहस्यैर्भवन्ति यूपाशुगशक्तिदण्डाः ॥

Also ज्ञानमुक्तावली

एकद्वित्रिचतुर्थस्थैः सर्वस्वैस्तु यूपकम् ।

तुर्यादिसममान्तस्थैरेवं बाणः प्रजायते ॥

सप्ताक्षनन्दकर्मस्थैः स्वगैः शक्तिरिति स्मृतः ।

दशादिलक्षणपर्यन्तैः सर्वैर्दण्डाभिधानकः ॥

Also सारावली

लग्नादिकण्टकेभ्यश्चतुर्गृहावस्थितैर्ग्रहैर्योगाः ।

यूपशरशक्तिदण्डाः सत्याचार्यप्रिया नित्यम् ॥

नौकूटछत्रचापानि तद्वत्सप्तर्क्षसंस्थितैः ।

अर्धचन्द्रस्तु नावाद्यैः प्रोक्तस्त्वन्यर्क्षसंस्थितैः ॥ १७१ ॥

Sloka 171. If the seven planets be in the seven contiguous houses reckoned from the Lagna and other Kendras in order, the four yogas produced are नौ (Nau), कूट (Kuta), छत्र (Chattrā) and चाप (Chapa). If the seven successive houses occupied by planets do not begin with a Kendra as in the four yogas नौ (Nau), etc., but begin with a पणपर (Panapara) or आपोक्लिम (Apoklima) bhava, the yoga produced is declared to be अर्धचन्द्र (Ardha Chandra).

NOTES

Five more आकृति (Akriti) yogas are described in this Sloka.

(14) नौ (Nau).—All the planets should be in the seven houses from the Lagna (*i.e.*, in the invisible half) in any order, culminating and rising.

(15) कूट (Kuta).—All the planets are to be in the 7 houses from the 4th in any order (*i.e.*, on the occidental side, setting and culminating).

(16) छत्र (Chhathra).—All the planets are placed in the 7 houses from the 7th bhava *i.e.*, elevating and setting—all in the visible half).

(17) चाप (Chapa).—All the planets are to be in the 7 houses from the 10th (*i.e.*, on the oriental side, rising and elevating).

(18) अर्धचन्द्र (Ardha Chandra).—All the planets are in the 7 houses beginning from the 4 पणफर (Panaphara) or the 4 आपोक्लिम (Apoklima) houses.

Consistently, Varahamihira gives the several effects for नौ (Nau) and other three yogas—good effects for छत्र (Chattrra) and चाप (Chapa) because in the one case, planets are in the visible half and in the other, they are rising and elevating—in both the cases, they must be good. *Vide* sloka from Brihat Jataka quoted under notes to sloka 178 *infra*.

cf. पराशर

लग्नाच्चतुर्थात् सरतः खमध्यात् सप्तर्षगैर्नौरथ कूटसंज्ञः ।

छत्रं धनुश्चान्यगृहप्रवृत्तैर्नोपूर्वकैर्योग इहार्धचन्द्रः ॥

गुणाकरः

केन्द्रादिसप्तर्षगतैः क्रमेण नौकूटछत्राख्यधनूषि तद्वत् ।

नावाद्यकैरन्यगृहप्रवृत्तैर्योगो भवत्याकृतिजो ऽर्धचन्द्रः ॥

Also ज्ञानमुक्तावली

लग्नादिसप्तमान्तस्थैः सर्वखेटैस्तु नौरिति ।

तुर्यादिदशमान्तस्थैः कूट इत्यभिधीयते ॥

सप्तमादिविलग्नान्तैश्छत्रः सकलखेचरैः ।

एवं दशादि तुर्यान्तैश्चाप इत्युच्यते बुधैः ॥

परस्परद्वयादष्टौ तृतीयान्नवमान्तिकम् ।

पञ्चमैकादशः षष्ठाद् द्वादशं त्वष्टवा शशी ॥

Also सारावली

होरादिकण्टकेभ्यः सप्तर्षगतैः क्रमेण योगाः स्युः ।

नौष्ठत्रकूटकार्मुकनिर्देशाः पूर्वयवनेन्द्रैः ॥

सप्तर्षगैर्ग्रहेन्द्रैः केन्द्रादन्यत्र कीर्तितोऽर्द्धशशी ।

एकान्तरगतैरर्थात्समुद्रः षड्गृहाश्रितैः ।

विलग्नादिस्थितैश्चक्रमित्याकृतिजसङ्ग्रहः ॥ १७२ ॥

Sloka 172. If the planets be ranged in the 6 houses beginning with the 2nd house and separated from one another by an intervening (planetless) house, the resulting yoga is called समुद्र (Samudra) and if the planets occupy the 6 odd bhavas reckoned from the Lagna, the yoga produced is चक्र (Chakra). Thus an epitome of the आकृति (Akriti=figure) yogas has been given.

NOTES.

The remaining two आकृति (Akriti) yogas are described here.

(19) समुद्र (Samudra).—All the planets should be in the 6 even bhavas, i.e., the 2nd, 4th, 6th, 8th, 10th and 12th.

(20) चक्र (Chakra).—All the planets should be posited in the 6 odd bhavas, i.e., the 1st, 3rd, 5th, 7th, 9th and 11th houses.

The Western principles of sextiles and trines implied in the above two yogas may be profitably compared in this connection.

गुणाकरः

एकान्तरेऽप्यर्थगृहात्समुद्रं षट्सूदयाच्छक्रमुशन्ति सन्तः ॥

Also शानमुक्तावली

लग्नत्रिपञ्चसप्तर्षनवमैकादशे स्थितैः ।

सर्वैश्चक्रं द्वितीयादावेवं योगः समुद्रकः ॥

Also सारावली

राश्यन्तरितैर्लग्नात् षड्भवनगतैर्भवेच्चक्रम् ।

अर्थात्तथैव यातैश्चक्राकारो भवेज्जलधिः ॥

Also जातकाभरण

तनोर्धनाद्यैकगृहान्तरेण स्युः स्यान्षट्के गगनेचरेन्द्राः ।

चक्राभिधानश्च समुद्रनामा ॥

संख्यायोगाः सप्तसप्तर्क्षसंस्थै-

रेकापायाद्वल्लकीदामपाशाः ।

केदारारख्यः शूलयोगो युगश्च

गोलश्चान्यान्यपूर्वमुक्तान्विहाय ॥ १७३ ॥

Sloka 173. वल्लकी (Vallaki) or वीणा (Veena), दाम (Dama), पाश (Pasa), केदार (Kedara), शूल (Sula), युग (Yuga) and गोल (Gola) are the seven संख्या (Sankhya = numerical) yogas respectively produced by the seven planets occupying as many Rasis as are denoted by the seven figures commencing from 7 and diminishing successively by one, i.e., by the numbers 7, 6, 5, 4, 3, 2 and 1. These संख्या (Sankhya) yogas are to be reckoned when those mentioned previously are absent.

NOTES.

cf. पराशर

ये योगाः कथिताः पुरा बहुतरास्तेषामभावे भवेत्

गोलश्चैकगतैर्युगं द्विगृहगैः शूलस्त्रिगोहोपगैः ।

केदारश्च चतुःस्थसर्वखचरैः पाशस्तु पञ्चस्थितैः

षट्स्थैर्दामनिहा च सप्तगृहगैर्वीणेति संख्या इमे ॥

संख्यायोगाः (Sankhya Yogaha) 7.

(1) वल्लकी (Vallaki) or वीणा (Veena).—All the seven planets should be in 7 Rasis or signs (in contradistinction to bhavas or houses).

(2) दामिनी (Damini).—All the seven planets should be in any 6 Rasis.

(3) पाश (Pasa).—All the seven planets should occupy any 5 signs.

(4) केदार (Kedara).—All the seven planets are in 4 signs.

(5) शूल (Sula).—All the seven planets are in three signs.

(6) युग (Yuga).—All the seven planets are situated in 2 signs.

(7) गोल (Gola) or गोलक (Golaka).—All the seven planets should be in one single sign.

This is a proof that all conjunctions are bad. That is why वहकी (Vallaki) yoga is the best. For effects, see sloka 179 *infra*.

Yogas other than चान्द्र (Chandra) yogas are नाभस (Nabhasa) yogas and they take effect at all times and periods irrespective of any dasa or bhukti ruling at the time. These yogas are of permanent effect on the life, character and fortune of the person concerned. कारकयोगः (Karaka yoga) and other yogas also come under नाभस (Nabhasa) yogas.

The संख्या (Sankhya) yogas may sometimes coincide (or become identical) with the आकृति (Akriti) yogas.

For instance, गदा (Gada), पक्षिन् (Pakshin) and शकट (Sakata) yogas are particular cases of युगयोग (Yuṡa yoga) mentioned in this sloka. शृङ्गाटक (Sringataka) and हल (Hala) yogas are only varieties of शूलयोग (Sula yoga). The yogas वज्र (Vajra), यव (Yava), कमल (Kamala), वापी (Vapee), यूप (Yupa), इषु (Ishu), शक्ति (Sakti), and दण्ड (Danda) are only special instances of the संख्या (Sankhya) yoga केदार (Kedara). The yogas नौ (Nau), कूट (Kuta), छल (Chattrā), चाप (Chapa) and अर्धचन्द्र (Ardha Chandra) are particular examples of वीणा (Veena) yoga. The समुद्र (Samudra) and चक्र (Chakra) yogas are special cases of दामयोग (Dama yoga). In these cases it must be understood they cease to be संख्या (Sankhya) yogas, *i.e.*, the संख्या (Sankhya) yogas are not then to be taken into account.

cf. गुणाकर

मुक्तोदितान्सप्तसु सप्तमेषु भवन्ति चैकाग्रचयेन योगाः ।

वीणाख्यदामन्मथपाशनामा केदारशूलौ च युगाख्यगोलौ ॥

ईर्ष्युर्विदेशनिरतोऽध्वरुचिश्च रज्ज्वां

मानी धनी च मुसले बहुकृत्यसक्तः ।

व्यङ्गस्थिराढ्यनिपुणो नलजः सगुत्थो

भोगान्वितो भुजगजो बहुदुःखभाक् स्यात् ॥ १७४ ॥

Sloka 174. The person born in the रज्जु (Rajju) yoga will be envious, delighting in visits to foreign lands and fond of travel; the man whose birth is in the मुसल (Musala) yoga will be proud, wealthy and engaged in

many works; he whose nativity is in the नल (Nala) yoga will be defective in some limb, resolute and shrewd; the man born in the स्रक् (Srak) or माला (Mala) yoga will have many enjoyments; he whose birth is in the सर्प (Sarpa) yoga will suffer many miseries.

सारावली

अटनप्रियाः सुरूपाः परदेशेष्वर्थभागिनो मनुजाः ।
 क्रूराः खड्गस्वभावाः रज्जुप्रभवाः सदा कथिताः ॥
 मानधनज्ञानयुताः कर्मोद्युक्ता नृप्रियाः ख्याताः ।
 स्थिरचित्ता मुसलोत्था भवन्ति शूराः सदा पुरुषाः ॥
 उनातिरिक्तदेहा धनसंचयभागिनोऽतिनिपुणाश्च ।
 बन्धुहिताश्च सुरूपा नलयोगे सम्प्रसूयन्ते ॥
 नित्यं सुखप्रधाना वाहनवस्त्रार्थभोगसम्पन्नाः ।
 कान्ताः सुवह्व्रीका मालायां सम्प्रसूताः स्युः ॥
 विषमाः क्रूरा निःस्वा नित्यं दुःखार्दिताः सुदीनाश्च ।
 परमुक्ताः पानरताः सर्वे जाता भवन्ति नराः ॥

Also गुणाकरः

क्रूरो विदेशनिरतोऽध्वरतस्तथैकः स्याद्रज्जुनो मुशलनो धनमानयुक्तः ।
 ख्यातः प्रियो दितिमुजां वसुपुत्रभृत्यो हीनाविकाङ्गनिपुणो नलनो धनाढ्यः ॥
 भोगी सुखी स्यात् सज्जि भूरिकान्तो दुःखी भुजङ्गे विषनोऽतिदीनः ।

यज्वार्थभाक् सततमर्थरुचिर्गदायाम्
 तवृत्तिभुक् शकटजः सरुजः कुदारः ।
 दूतोऽटनः कलहकृदिहगे प्रदिष्टः
 भृङ्गाटके चिरसुखी कृषिकृद्वलाख्ये ॥ १७५ ॥

Sloka 175. The person born in the गदा (Gada) yoga will be a performer of sacrifices, have accession of wealth and be ever hankering after the same. The man

whose birth is in the शकट (Sakata) yoga will gain his livelihood by driving a cart, will be sickly and cursed with a bad wife ; in the पक्षि (Pakshi) yoga, the person born will be a message bearer, of vagrant habits and quarrelsome. The man that has the शृङ्गाटक (Sringataka) yoga will be happy in his latter days ; and the person whose birth is in the हल (Hala) yoga will be engaged in agriculture.

NOTES.

From the effects given above, the principle to be deduced is that planets in square or in opposition to one another give bad results, while planets in trine to one another produce good results and the same is brought out beautifully. And this is our old theory and not the theory of others. Varahamihira does not agree with Parasara and others who think that some Kendras do good. *E.g.*, केसरी (Kesari yoga). Varahamihira is consistent throughout as regards the effect of squares, oppositions and trines.

The word चिरसुखी (Chira sukhee) has been interpreted as चिरेणसुखी (Chirena Sukhee), *i.e.*, "happy in the latter days," according to the commentator Bhattotpala. The interpretation "happy for a long time" given by some is not accepted by the commentator as it is opposed to the following quotation from Garga : *viz.*,--

लग्नपञ्चमधर्मस्थैर्योगः शृङ्गाटको मतः ।

वयोन्ते सुखिनां जन्म तत्र स्यात्स्वादुभाषिणाम् ॥

For the effects described in this sloka, *cf.* सारावली.

सततं मानार्थपरा यज्वानः शास्त्रयोगकुशलाश्च ।

घनकनकरत्नसम्पत्संयुक्ता मानवा गदायां तु ॥

रोगार्त्ताः कुलत्रा मूर्खा शकटानुजीविनो निःस्वाः ।

स्वजनैर्मित्रैर्हीनाः शकटे जाता भवन्ति नराः ॥

भ्रमणरुचयो निरुद्धा दूताः सुरतानुजीविनो धृष्टाः ।

कलहप्रियाश्च नित्यं विहगे योगे सदा जाताः ॥

प्रियकलहसमरसाहससुखिनो नृपतेः प्रिया सुभगकान्ताः ।

आढ्या युवतिद्वेष्ट्याः शृङ्गाटकसंभवा मनुजाः ॥

बह्माशिनो दरिद्राः कृषीवला दुःखिताश्च सोद्वेगाः ।

बन्धुसुहृत्सन्त्यक्ताः प्रेष्ट्या हलसंज्ञिते पुरुषाः ॥

वज्रेन्त्यपूर्वसुखितः सुभगोऽतिशूरो

वीर्यान्वितोऽप्यथ यवे सुखितो वयोन्तः ।

विख्यातकीर्त्यमितसौख्यगुणश्च पद्मे

वाप्यां तनुस्थिरसुखो निधिकृन्न दाता ॥ १७६ ॥

Sloka 176. The person born in the वज्र (Vajra) yoga will be happy in the early and concluding portions of his life. He will be lovely and very brave. In the यव (Yava) yoga, the man born will be valiant and happy in his middle life. In the कमल (Kamala) yoga, the person will be of wide fame, his enjoyment will be immense and his virtues numerous. The man born in the वापी (Vapee)yoga will enjoy some small though long-enduring comforts, he will hoard his money underground and will not give.

Also सारावली

आद्यन्तवयसि सुखिताः शूराः सुभगा विरोगदेहाश्च ।

भाग्यविहीना वज्रे जाताः स्वजनैर्विरुद्धाश्च ॥

व्रतनियममङ्गलपरा वयसो मध्ये सुखार्थसंयुक्ताः ।

दातारः स्थिरवित्ता यवयोगभवाः सदा पुरुषाः ॥

स्फीतयशसो गुणाढ्याः स्थिरायुषो विपुलकीर्त्तयः कान्ताः ।

शुभयशसः पृथिवीशाः कमलभवा मानवा नित्यम् ॥

निधिकरणे निपुणधियः स्थिरार्थसुखसंयुताः सुरूपाश्च ।

नयनसुखसम्प्रदृष्टा वापीयोगे नरा जाताः ॥

त्यागात्मवान् ऋतुवरैर्यजते च यूपे

हिंस्रोऽथ गुप्त्यधिकृतः शरकृच्छराख्ये ।

नीचोऽलसः सुखधनैर्विद्युतश्च शक्तौ

दण्डे प्रियैर्विरहितः पुरुषोऽन्त्यवृत्तिः ॥ १७७ ॥

Sloka 177. The person born in the यूपयोग (Yupa) yoga will be liberal and self possessed and will perform eminent sacrifices. He who is born in the शरयोग (Sara) yoga will be of a cruel disposition and in charge of a prison. He will be the artificer of arrows. The man who has his nativity in the शक्तियोग (Sakti yoga) will be base, slothful and bereft of ease and wealth, while the person born in the दण्डयोग (Danda yoga) will lead a life of servitude without those that he could hold dear (wife and children).

cf. सारावली

आत्मनि रक्षानिरतस्त्यागयुतो वित्तसौख्यसम्पन्नः ।

व्रतनियमसत्यनिरतो यूपे जातो विशिष्टश्च ॥

इषुकरणदस्युबन्धनमृगयावनसेवनेतिसोन्मादाः ।

हिंसाः कुशिल्पनिरताः शरयोगे सम्प्रसूताः स्युः ॥

धनरहितविकलदुःखितनीचालसपेल्वायुषः पुरुषाः ।

सङ्ग्रामयुद्धनिष्ठुणाः शक्त्यां जाताः स्थिराः सुभगाः ॥

हतपुत्रदारनिःस्वाः सर्वजनैर्न्यकृताः स्वजनबाह्याः ।

दुःखितनीचाः प्रेक्ष्या दण्डप्रभवा नराः सततम् ॥

छत्रे चाद्यन्तसौख्यातुलधनबलवाञ्छौभवस्तोयजीवी

चक्रे राजा यशस्वी जलधिभवनरस्तोयवृत्तिः क्षितीशः ।

अर्धेन्दौ योगशाली गिरिविपिनचरः क्रूरकर्मा च कूटे

चापे जाता मनुष्या यदि गहनचराश्चोरनिष्ठा निकृष्टाः ॥ १७८ ॥

Sloka 178. The person born in the छत्रयोग (Chhattra yoga) will be happy in the beginning and the end of his life with matchless riches and strength. The man at whose birth the नौयोग (Nau yoga) occurs will live on the surface of water and get his living there. In the चक्रयोग (Chakra yoga), the person born will be a famous king. The man who has had his birth in the समुद्रयोग (Samudra yoga) will find his living in water and will be a ruler of the earth. He who is born in the अर्धचंद्रयोग (Ardha Chandra yoga) will lead a life of pleasure. The person who has had the कूटयोग (Kuta yoga) in his nativity will frequent mountains and forests and be addicted to cruel deeds. If men be born in the धनुर्योग (Dhanur yoga) they will adopt the profession of thieves haunting inaccessible places and be despised outcasts.

NOTES.

The effects of these yogas are thus described in बृहज्जातक.

कीर्त्या युतश्चलसुखः कृष्णश्च नौजः कूटेऽनृतप्लवनचन्वनपश्च जातः ।
छत्रोद्भवः स्वर्गममौख्यकरोन्त्यमौख्यः शूरश्च कार्मुकभवः प्रथमान्त्यमौख्यः ॥
अर्द्धेन्दुजः सुभगकान्तवपुः प्रवानस्तोयालये नरपतिप्रतिमस्तु भोगी ।
चक्रे नरेन्द्रमुकुटद्युतिरञ्जिताङ्घ्रिः ॥

Also सारावली.

स्वर्गनाश्रयो दयावान्जानानृपवल्लभः प्रकूटमतिः ।
प्रथमेन्त्ये वयसि नरः सुखवान् दीर्घायुरातपत्रे स्यात् ॥
सलिलोपजीविमिव वा बह्वाशाः ख्यातकीर्तयो दुष्टाः ।
कृपणा मलिना लुब्धा नौसंजाताः खलाः पुरुषाः ॥
प्रणताशेषनराधिपकिरीटरत्नप्रभास्फुरितपादः ।
भवति नरेन्द्रो मनुजश्चक्रे यो जायते योगे ॥
बहुरत्नधनसमृद्धा भोगयुता धनजनप्रियाः समुताः ।

उदधिसमुत्थाः पुत्थाः स्थिरविभवाः साधुशीलाश्च ॥
 सेनापतयः सर्वे कान्तशरीरा नृपप्रिया बलिनः ।
 मणिकनकभूषणयुता भवन्ति योगेऽर्धचन्द्राख्ये ॥
 अनृतकथनबन्धनपापा निर्द्विषणाः शठाः क्रूराः ।
 कूटसमुत्थाः क्लृप्तं भवन्ति गिरिदुर्गवासिनो मनुजाः ॥
 आनृतिकगुप्तपालाश्रौराः कितवाश्च कानने निरताः ।
 कार्मुकयोगे जाता भाग्योना वयसि मध्यमे सुभगाः ॥

वीणायां सकलक्रियासु निपुणः सङ्गीतनृत्यप्रियो
 दामिन्यामुपकारकृत्पदुमतिः प्रख्यातविद्याधनी ।
 पाशे शीलधनार्जनेऽतिचतुरो वाचालकः पुत्रवान्
 केदारे कृषिवित्तवानलसधीर्बन्धूपकारी भवेत् ॥ १७९ ॥

Sloka 179. The person born in the वीणायोग (Veena yoga) will be skilled in every kind of work and fond of music and dancing; the man born in the दामयोग (Dama yoga) will be obliging, with a clear intellect and famed for his learning and wealth. The person whose birth takes place in the पाशयोग (Pasa yoga) will be very clever in the acquisition of virtue and wealth, will be talkative and have sons. The man who has the केदारयोग (Kedara yoga) in his nativity will pursue agriculture, acquire wealth, be slow of comprehension and kind to his relatives.

cf. फलदीपिका

वीणायोगे नृत्यगीतप्रियार्थी दाम्नि त्यागी भूपतिश्चोपकारी ।
 पाशे भोगी सार्थसच्छीलबन्धुः केदाराख्ये श्रीकृषिक्षेत्रयुक्तः ॥

cf. बृहज्जातक.

वीणोद्भवश्च निपुणः प्रियगीतनृत्यः ॥
 दातान्यकार्यनिरतः पशुपश्च दाम्नि पाशे धनार्जनविशीलसभृत्यबन्धुः ।

केदारजः कृषिकरः सुबहूपयोज्यः ॥

Also सारावली.

मिश्रान्विताः सुवचसः शास्त्रपरा गेयवाद्यनिरताश्च ।
 सुखभाजो बहुभृत्या वीणायां कीर्तिता मनुजाः ॥
 दामिन्यामुपकारी पशुगणयुक्तो धनेश्वरो मूढः ।
 बहुसुतरत्नसमृद्धो धीरो विद्वान् प्रजातः स्यात् ॥
 पाशे बन्धनभाजः कार्योद्युक्ताः प्रपञ्चकाराश्च ।
 बहुभाषिणो विशीला बहुभृत्याः सम्प्रसूताः स्युः ॥
 सुबहूनामुपयोज्याः कृषीवलाः सत्यवादिनः सुखिताः ।
 केदारे संभूताश्चलस्वभावा धनैर्युक्ताः ॥

शूले कोपरसान्वितो धनरुचिः शूरः क्षतो निर्धनी

भिक्षाशी युगयोगजोऽतिचपलः पाषण्डको मद्यपः ।

गोले निर्धनिकोऽलसोऽटनपरः खल्पायुरज्ञानधीः

द्वात्रिंशत्कथिता वराहमिहिराचार्येण योगा इमे ॥ १८० ॥

Sloka 180. The person born in the शूलयोग (Sula yoga) is full of rage, fond of money, brave, with the marks of wounds received in fight, and without wealth. The man whose birth is in the युगयोग (Yuga yoga) eats begged food and is exceedingly fickle, heretical and addicted to the drinking of spirituous liquors. He who is born in the गोलयोग (Gola yoga) is without wealth, indolent, of vagrant habits, short-lived and ignorant. These 32 yogas have been mentioned by वराहमिहिर (Varahamihira).

cf. फलदीपिका

शूले हिंस्रः क्रोधशीलो दरिद्रः पाषण्डी स्वाद्व्यहीनो युगाख्ये ।

निस्त्रः पापी म्लेच्छयुक्तः कुशिलपी गोले जातश्चालसोऽल्पायुरेव ।

cf. बृहज्जातक.

शूरः क्षतो धनरुचिविधनश्च शूले ॥
 धनविरहितः पाखण्डी वा युगे त्वथ गोलके
 विधनमलिनो ज्ञानोपेतः कुशिल्प्यलसोऽनः ।

Also सारावली.

तीक्ष्णालसधनरहिता हिंसाः सुबहिष्कृता महाशूराः ।
 सङ्ग्रामलब्धशब्दाः शूले रौद्राः प्रजायन्ते ॥
 पाषण्डभागिनो वा धनरहिता वा बहिष्कृता लोके ।
 सुतमानधर्मरहिता युगयोगे मानवा जाताः ॥
 दारिद्र्यालस्ययुता विद्याज्ञामानवर्जिता मलिनाः ।
 नित्यं दुःखितदीना गोले योगे भवन्ति नराः ॥

The following additional information regarding the नाभस (Nabhasa) yogas will be found useful :—

The 3 आश्रय (Asraya) yogas produce the effects described for them only when they do not partake at the same time of the nature of other yogas. Otherwise, the other yogas become effective and bear fruits. cf. बृहज्जातक.

आश्रयोक्तास्तु विफला भवन्त्यन्यैर्विमिश्रिताः ।
 मिश्रा यैस्ते फले द्युरमिश्राः स्वफलप्रदाः ॥

Also सारावली.

आश्रययोगे जाता अमिश्रिते सौख्यलाभगुणयुक्ताः ।
 अन्योन्यमिश्रिनाश्चेद्विगतफलाः स्युस्तदा योगाः ॥

Also गुणाकरः.

मिश्रा न द्युः फलमाश्रयोक्त्या यैर्मिश्रितास्ते फलदायकाः स्युः ॥

The two Dala yogas will coincide neither with the आश्रय (Asraya) yogas nor with the आकृति (Akriti) yogas. They might coincide with संख्या (Sankhya) yogas—वीणा (Veena), दामिनी (Damini) पाश (Pasa) or केदार (Kedara)—in which case the yogas are to be treated as only दल (Dala) yogas and not as संख्या (Sankhya) yogas (Vide Sloka 173 and the notes thereto *supra*).

Again, it has already been stated [*Vide* slokas from बृहज्जातक (Brihatjataka), सारावली (Saravali) and गुणाकर (Gunakara) quoted above] that where the आश्रय (Asraya) yogas coincide with other yogas, they cease to be आश्रय (Asraya) yogas. So that the संख्या (Sankhya) and आश्रय (Asraya) yogas become null and void (eclipsed or inoperative) when they coincide with any of the आकृति (Akriti) yogas. But suppose the आश्रय (Asraya) and संख्या (Sankhya) yogas to coincide with each other. How are they to be then treated? According to the commentator, if the coincidence relates to the केदार (Kedara), शूल (Sula) and युग (Yuga) yogas, the yogas are to be treated as आश्रय (Asraya) yogas only, but if it refers to the गोल (Gola) yoga, it is to be treated as such and not as आश्रय (Asraya) one—otherwise there will be no scope for the गोल (Gola) yoga at all.

According to Yavanacharya, there are 1,800 sub-divisions of नाभस (Nabhasa) yogas: cf. बृहज्जातक.

यवनैस्त्रिगुणा हि षट्शती सा कथिता विस्तरतोऽत्र तत्तमाः स्युः ॥

Also सारावली.

यवनाद्यैर्विस्तरतः कथिता योगास्तु नाभसा नाम्ना ।

अष्टादशशतगुणितास्तेषां द्वात्रिंशदिह वक्ष्ये ॥

It will now be explained how the Yavanas recognise 1,800 sub-divisions. Taking any one of the 12 Rasis as the Lagna, there are 150 yogas of which 23 are आकृति (Akriti) and 127 संख्या (Sankhya) yogas. The आश्रय (Asraya) and दल (Dala) yogas are not taken by them into account. (*Vide* sloka 167).

As already explained in the notes to Sloka 168, the गदा (Gada) yoga has been treated of by the Yavanas as 4 distinct yogas. Adding these to the remaining 19 आकृति (Akriti) yogas, we get 23

Again the 7 संख्या (Sankhya) yogas are split into 127 संख्या (Sankhya) yogas for each Lagna by the Yavanas thus:—

The yoga वीणा which is caused by the 7 planets occupying any seven signs has 7 sub-divisions, as each of the 7 planets may occupy the Lagna. The 2nd संख्या (Sankhya) yoga is दाम (Dama) according to which all planets should be in any 6 houses. The

Yavanas recognise 21 varieties of this yoga (number of yogas caused by 5 out of the 7 planets being in 5 houses and the remaining 2 occupying the Lagna). The next yoga is पश (Pasa). This has 35 varieties (4 of the 7 planets occupying 4 houses and the remaining 3 being in the Lagna). The next yoga *viz.* केदार (Kedara) has also got 35 varieties for the same reason. Similarly शूल (Sula) has got 21 sub-divisions and युग (Yuga) 7 sub-divisions. Lastly गोल (Gola) has only one, *viz.* the case in which all the planets are placed in the Lagna.

So that the seven संख्या (Sankhya) yogas are sub-divided into 7+21+35+35+21+7+1 or 127 divisions. These added to the 23 आकृति (Akriti) yogas mentioned above give us 150 yogas for each lagna or 1,800 yogas for the 12 lagnas.

भूपालयोगरुचपञ्चकभास्कराद्याः

केमद्रुमाधमसमग्रहमालिकाश्च ।

लक्ष्मीहरीशविधिकाहलनाभसाद्याः

सूर्यादिदेवकृपया परिकीर्तितास्ते ॥ १८१ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते

राजयोगाध्यायः सप्तमः ॥

Sloka 181. Raja yogas (1-57), the 5 yogas Ruchaka and others (59-65), भास्कर (Bhaskara) and others (67-70), केमद्रुम (Kemadruma) (71-79), the yogas अधम (Adhama) सम (Sama) (112) and ग्रहमालिका (Grahamalika) (132-136), लक्ष्मीयोग (Lakshmi yoga) (152-3), हरिहरब्रह्मयोग Hariharabramha yoga (162-3), काहलयोग - Kahala yoga (130), नाभस (Nabhasa) and other yogas (164-180) have been treated of by the favor of the Sun and other deities.

Thus ends the 7th Adhyaya &c.

जातकपारिजातेऽष्टमोऽध्यायः

॥ ग्रहाश्रयफलाध्यायः ॥

Adhyaya VIII.

ON CONJUNCTIONS OF TWO OR MORE PLANETS.

॥ अथ द्विग्रहयोगः ॥

Combination of 2 planets in one bhava. There are 21 such combinations.

जातः स्त्रीवशगः क्रियासु निपुणश्चन्द्रान्विते भास्करे
तेजस्वी बलसत्त्ववाननृतवाक् पापी सभौमे रवौ ।
विद्यारूपबलान्वितोऽस्थिरमतिः सौम्यान्विते पूषणि
श्रद्धाकर्मपरो नृपप्रियकरो भानौ सजीवे धनी ॥ १ ॥

Sloka 1. If, at the birth of any person, the Sun be in conjunction with the Moon, he will be submissive to his wife and clever in every work he undertakes; if the Sun be in conjunction with Mars, the person born will be illustrious, possessed of strength and energy but untruthful and wicked; If the Sun be associated with Mercury at any person's birth he will have learning, beauty and strength, but will be fickle-minded; if the Sun be in conjunction with Jupiter the person born in the yoga will be full of faith, active, pleasing the King with his works and wealthy.

cf. सारावली

युवतीनां वशगः स्यादविनीतः कूटवित्पृथुलवित्तः ।
 आसवविक्रयकुशलो रव्युदुपत्योः क्रियानिपुणः ॥
 ओजस्वी साहसिको मूर्खो बलसत्त्वसंयुतोऽनृतवाक् ।
 पापमतिर्वधनिरतो रविकुजयोः स्यात्प्रचण्डश्च ॥
 सेवाकृदस्थिरधनो रविज्ञयोः प्रियवचायशोर्यः स्यात् ।
 आर्यः क्षितिपतिदयितः सतां च बलरूपवित्तविद्यावान् ॥
 बहुधर्मो नृपसचिवः समृद्धिमान् मित्रसंश्रयासार्थः ।
 सूर्ये बृहस्पतियुते भवेदुपाध्यायसंज्ञश्च ॥

स्त्रीमूलार्जितबन्धुमाननियतः प्राज्ञः सशुक्रेश्रुणे
 मन्दप्रायमतिः सपत्नवशगो मन्देन युक्ते रवौ ।
 शूरः सत्कुलधर्मवित्तगुणवानिन्दौ धराजान्विते
 धर्मी शास्त्रपरो विचित्रगुणवान् चन्द्रे सतारासुते ॥ २ ॥

Sloka 2. A person will be intelligent and attentively honor the relations acquired through his wife if at his birth the Sun be in conjunction with Venus ; if the Sun be associated with Saturn, the person born will be somewhat dull-witted and in the power of his enemies. If the Moon be in conjunction with Mars, the person born will be brave, of high birth, virtuous, rich and worthy ; if the Moon be associated with Mercury, the man born in the yoga will be pious devoted to sciences and will have diverse merits.

cf. सारावली

शस्त्रप्रहरणविद्या शक्तियुतो नेत्रदुर्बलश्चरमे ।
 रङ्गज्ञो रविसितयोः स्त्रीसङ्गालम्बवन्धुधनः ॥
 धातुज्ञो धर्ममयः स्वधर्मनिरतः प्रनष्टसुतदारः ।
 निजवंशगुणैः शुद्धः शनिरव्योरल्लपशीलश्च ॥

शूरो रणप्रतापी मल्लोऽसृग्वेदनार्त्तदेहश्च ।

मृच्चर्मधातुशिल्पी कूटज्ञश्चन्द्रकुजयोगे ॥

काव्यकथास्वतिनिपुणः सधनः स्त्रीसंमतः सुरूपश्च ।

स्मितवदनः शशिवुधयोर्धर्मरुचिः स्याद्विशिष्टगुणः ॥

जातः साधुजनाश्रयोतिमतिमानार्येण युक्ते विधौ

पापात्मा क्रयविक्रयेषु कुशलः शुके सशीतद्युतौ ।

कुस्त्रीकः पितृदूषको गतधनस्तारापतौ सार्कजे

वाग्मी चौषधशिल्पशास्त्रकुशलः सौम्यान्विते भूसुते ॥ ३ ॥

Sloka 3. When the Moon is in conjunction with Jupiter, the person born will be very intelligent and protect good people. When Venus is associated with the Moon, the effect of the yoga on the person born will be that he will be evil-minded and clever in making bargains. If the Moon be in conjunction with Saturn, the person born will have a bad wife, abuse his parents and will be without wealth. If Mars and Mercury be together, the person born in the yoga will be eloquent and clever in medicine and fine arts.

cf. सारावली

दृढसौहृदो विनीतः स्वबन्धुसंमानवर्धनेशश्च ।

गुर्विन्दोः शुभशीलः सुरद्विजेभ्यो रतो भवेत्पुरुषः ॥

स्वधौताम्बरयुक्तः क्रियाविधिज्ञः कुलप्रियोऽत्यलसः ।

क्रयविक्रयेषु कुशलः शशिभार्गवयोः सदा योगे ॥

जोर्णवधूजनरमणो गजाश्वसंपादको विगतशीलः ।

वश्योविधनः पुरुषः पराजितः स्याच्छशाङ्कशनियोऽने ॥

स्त्रीदुर्भगोऽल्पवित्तः सुवर्णलोहप्रकारकः स्यपतिः ।

दुष्टस्त्रीविधवानां कुजबुधयोरौषधक्रियानिपुणः ॥

कामी पूज्यगुणान्वितो गणितविद् भौमे सदेवार्चिते
 धातोर्वादरतः प्रपञ्चरसिको धूर्तः सभौमे भृगौ ।
 वादी गानविनोदविज्जडमतिः सौरेण युक्ते कुजे
 वाग्मी रूपगुणान्वितोऽधिकधनी वाचस्पतौ सेन्दुजे ॥ ४ ॥

Sloka 4. Loving, revered, worthy, and acquainted with the science of computation will the person be that is born when Mars is in conjunction with Jupiter. The effect of Venus and Mars being together at a birth will be that the person born will be fond of metallurgy, delight in tricks and be cunning. If Mars be in conjunction with Saturn at the birth of a person, he will be disputatious, indulging in the pursuit of music and dull-witted. When Mercury and Jupiter are in conjunction, the person born will be eloquent, handsome, amiable and exceedingly wealthy.

cf. सारावली

शिल्पश्रुतिशास्त्रज्ञो मेधावी वाग्विशारदो मतिमान् ।
 अस्त्रप्रियप्रधानः सुरगुरुकुजयोः समागतयोः ॥
 पूज्यो गणप्रधानो गणितज्ञः परयुवतिभी रतो धूर्तः ।
 द्यूतानृतशाठ्यरतो विटश्च सितरुधिरसंयोगे ॥
 धात्विन्द्रजालकुशलः प्रवञ्चकस्तेयकर्मकुशलश्च ।
 कुजसौरयोर्विधर्मः शस्त्रविषयः कलिरुचिः स्यात् ॥
 नृत्तविधेर्विज्ञाता प्राज्ञोऽपि गेयशस्त्रविन्मनुजः ।
 बुधगुरुयोगे मतिमान् सौख्ययुनो जायतेऽवश्यम् ॥

शास्त्री गानविनोदहास्यरसिकः शुके सचन्द्रात्मजे
 विद्यावित्तविशिष्टधर्मगुणवानर्कात्मजे सेन्दुजे ।
 तेजस्वी नृपतिप्रियोऽतिमतिमान् शूरः सशुके गुरौ
 शिल्पी मन्त्रिणि सार्कजे पशुपतिर्मल्लः सिते सासिते ॥ ५ ॥

Sloka 5. If Venus be in conjunction with Mercury, the person born will be versed in the sacred books, and fond of music, play and mirth. If Saturn be associated with Mercury, the person born will be learned, wealthy and distinguished for his moral worth. The man at whose birth Jupiter and Venus occupy one sign will be energetic, in favor with the king and exceedingly intelligent. If Jupiter be in conjunction with Saturn, the effect of the yoga will be that the person born in it will be an artist. If Venus and Saturn be together at a birth the person affected by the yoga will own large herds of cattle and be an athlete.

NOTES.

cf. सारावली

अतिशयधनो नयज्ञो बहुशिल्पो वेदवित्सुवाक्यः स्यात् ।

गीतज्ञो हास्यरतिर्बुधसितयोर्गन्धमालयरुचिः ॥

ऋणवान् डम्भप्रायः प्रपञ्चकः सत्कविर्गमनशीलः ।

निपुणः शोभनवाक्यो बुधशनियोगे पुमान् भवति ॥

जीवति विद्यावादैर्विशिष्टवर्मस्थितः प्रमाणयुतः ।

जीवसितयोर्मदुष्यो विशिष्टदारो भवेन्मतिमान् ॥

शूरो वित्तसमृद्धो नगराधिपतिर्यशस्वी च ।

शनिनीवयोः प्रधानः श्रेणिसभाग्रामसंघानाम् ॥

दारुविदारणदक्षः क्षुरचित्राश्मादिकर्मशिल्पी च ।

मल्लोऽटनः पशुपतिः शनिसितयोगे पुमान् भवति ॥

The effects above described are only very general being applicable to the several combinations formed in any of the 12 bhavas. The effects in each of the 12 bhavas have been described in detail by यवनाचार्य (Yavanacharya) and quoted in होरातन्त्र (Horaratna).

The author of Saravali adds

उक्तं फलं गगनगाः यद्यन्योन्यगणस्थिताः ।

अधमादि विकल्पेन कुर्वन्ति विकृतिं तथा ॥

॥ त्रिग्रहयोगः ॥

Combinations of 3 planets in one bhava. There may be 35 such combinations.

सूर्येन्दुश्रितिनन्दनैररिकुलध्वंसी धनी नीतिमान्

जातश्चन्द्रवीन्दुजैर्नृपसमो विद्यायशस्वी भवेत् ।

सोमार्कामरमन्त्रिभिर्गुणनिधिर्विद्वान् नृपालप्रियः

शुक्रार्केन्दुभिरन्यदारनिरतः क्रूरोऽरिभीतो धनी ॥ ६ ॥

Sloka 6. If the त्रिग्रहयोग (Thrigraha yoga) or the combination of 3 planets in one bhava consist of the Sun, the Moon and Mars, the person born will extirpate the whole brood of his enemies, and be wealthy and politic. If the combination contain the Moon, the Sun and Mercury, the person that has his birth in the त्रिग्रहयोग (Thrigraha yoga) will be a king's compeer famed for his learning. If the Sun, the Moon and Jupiter be the trio planets influencing a birth, the effect of the yoga on the person born will be to make him a mine of virtues, learned and much liked by his sovereign. If the Sun, the Moon and Venus be together in one bhava the person born will be addicted to other people's wives, cruel, in dread of enemies and rich.

cf. सारावली

निर्लज्जः पापरतो यन्त्रज्ञः शत्रुदारणे शूरः ।

अश्मक्रियासु कुशलः सहस्रितैः सूर्यशशिभौमैः ॥

तेजस्वी निपुणमतिः शास्त्रकलागोष्ठिपानरतः ।

नृपकृत्यकरो धीरो रविशशिशिजैः सहैकस्थैः ॥

क्रुद्धो मायानिपुणः सेवाकुशलो विदेशगमनरतः ।

मेधावी चपलमतिः सहस्थितैरर्कशशिनीवैः ॥

परधनहरणे निपुणः परदाररतश्च शास्त्रनिपुणश्च ।

रविचन्द्रदैत्यपूज्यैरेकस्थैर्जायते मनुजः ॥

मन्देन्द्रर्कसमागमे खलमतिर्मायी विदेशप्रियो

भास्वद्भसुतबोधनैर्गतसुखः पुत्रार्थदारात्नितः ।

जीवार्कावनिरैरतिप्रियकरो मन्त्री चमूपोऽथवा

भौमार्कासुरवन्दितैर्नयनरुक् भोगी कुलीनोऽर्थवान् ॥ ७ ॥

Sloka 7. If Saturn, the Moon and the Sun combine in one bhava, the person born will be wickedly inclined, deceitful and fond of foreign countries. If the Sun, Mars and Mercury be together, the person whose birth is influenced by them will be bereft of comforts though possessed of sons, riches, and wives. If Jupiter, the Sun and Mars be in conjunction, the person born in the yoga will be a patriotic premier or commander-in-chief. If Mars, the Sun and Venus be together in a *त्रिग्रहयोग* (Trigraha yoga), the person born will suffer from diseases of the eye, will be a voluptuary, of gentle birth and of great wealth.

cf. सारावली

कामे विवादकुशलो मूर्खः परतन्त्रगो दरिद्रश्च ।

सूर्यनिशाकरविनैरेकस्थैर्जायते मनुजः ॥

भवति ख्यातो मल्लः साहसिको निष्ठुरो विगतलज्जः ।

धनसुतकलत्ररहितः सहस्थितैर्ककुजसौम्यैः ॥

वचसि निपुणो महार्थः क्षितिपतिमन्त्री चम्पतिर्वाऽपि ।

सत्यवचनः प्रचण्डः सहस्थितैर्भौमगुरुसूर्यैः ॥

नयनातुरः कुलीनः सुभगो वाक्शल्यसंयुतो मनुजः ।

भृगुभौमदिवसनाथैः सहस्थितैः स्याद्विभवयुक्तः ॥

मन्दार्कावनिजैः स्वबन्धुरहितो मूर्खो धनी रोगभाक्
 इन्द्राचार्यरवीन्दुजैः पटुमतिर्विधायशोबित्तवान् ।
 भानुज्ञासुरपूजितैर्मृदुतनुर्विधायशस्त्री सुखी
 सौरादित्यबुधैर्विबन्धुरधनो द्वेषी दुराचारवान् ॥ ८ ॥

Sloka 8. If Saturn, the Sun and Mars form the *त्रिग्रहयोग* (Trigraha yoga) the person affected by it will be bereft of kindred, ignorant, wealthy but suffering from diseases. If Jupiter, the Sun and Mercury be in conjunction, the person born will be sharp witted, famed for his learning and wealthy. If the Sun, Mercury and Venus be together in one bhava, the person whose birth takes place in the yoga will be soft-skinned, renowned for his learning and happy. If Saturn, the Sun and Mercury be associated together, the effect of the planetary combination on the person born will be to make him friendless, poor, malignant and wicked.

cf. सारावली

विकलाङ्गो धनरहितो नित्यं रोगान्वितो मनुजः ।
 स्वजनरहितोऽतिमूर्खः क्षितिजार्कजभानुभिः सहितैः ॥
 नेत्रातुरोऽतिधनवान् मूर्खः शास्त्रादिशिल्पकाव्यरतः ।
 वाचस्पतिबुधसूर्यैरेकगतैर्लिपिकरः पुरुषः ॥
 अतितप्तो वाचाटो भ्रमणरुचिः प्रोषितो गुरुभिः ।
 स्त्रीहेतोः सन्तप्तः शशिसुतरविभाग्यैः सहितैः ॥
 क्लीबाचारो द्वेष्यः सर्वजितो बन्धुभिः परित्यक्तः ।
 सौरादित्येन्दुसुतैरेकस्थैर्जायते पुरुषः ॥

जीवादित्यसितैः सदारतनयः प्राज्ञोऽक्षिरुग्वित्तवान्
 मन्देन्द्रार्चितभानुभिर्गतभयो राजप्रियः सात्विकः ।

जातो भानुसितासितैः कुचरितो गर्वाभिमानान्वितो
चन्द्रारेन्दुसुतैः सदाशनपरो दुष्कर्मकृद्दूषकः ॥ ९ ॥

Sloka 9. If Jupiter, the Sun and Venus be together in one bhava, the person will have wife and children, will be intelligent, suffering from ophthalmia, but wealthy. If Saturn, Jupiter and the Sun combine and form the त्रिग्रहयोग (Trigraha yoga), the person who has his birth in the yoga will be fearless, a royal favorite and very pure minded. If the Sun, Venus and Saturn produce the त्रिग्रहयोग (Trigraha yoga), the person born under their influence should be wicked, proud and self-opinionated. If the trio planets forming the yoga be the Moon, Mars and Mercury, the person born will be addicted to gluttony, wicked and offending.

cf. भागवतं

दुर्बलचक्षुः शूरः प्राज्ञो निःस्वश्च भूपतेः सचिवः ।

परकार्यरतो नित्यं भार्गवगुरुभास्करैः सहितैः ॥

असहशकायः पूज्यः स्वजनद्वेष्यः सुदारसुतमित्रः ।

नृपतीष्टो विगतभयो जीवार्कजदिनकरैः सहितैः ॥

शत्रुभयात्सोद्वेगो मानकलाकाव्यवर्जितो मनुजः ।

कुत्सितचरितः कुष्टी सितार्किरविसंयुतैर्भवति ॥

पापकरा जायन्ते नीचाचाराः सुहृत्स्वजनहीनाः ।

आजीविनश्च पुरुषाः शशाङ्कबुधभूमिजैः सहितैः ॥

जीवेन्दुक्षितिजैः सरोषवचनः कामातुरो रूपवान्

इन्दुक्षमाजसितैर्विशीलतनयः सञ्चारशीलो भवेत् ।

तारेशार्कजभूसुतैश्चलमतिर्दुष्टात्मको मातृहा

जीवेन्दुज्ञसमागमे बहुधनख्यातोऽवनीशप्रियः ॥ १० ॥

Sloka 10. If Jupiter, the Moon and Mars be in

conjunction at a birth, the person born will betray impatience in his speech, be love-sick and handsome. If the Moon, Mars and Venus be together and form the त्रिग्रहयोग (Trigraha yoga), the person affected by it will have ill-mannered sons and be of wandering habits. If the Moon, Saturn and Mars combine and produce the yoga, the person born in it will be fickle minded and so wicked as to perpetrate the unnatural crime of matricide. If there be a conjunction of Jupiter, the Moon and Mercury, the person who has his birth in the yoga will be very rich and renowned and will become a king's favorite.

cf. सारावली

विनताङ्गः स्त्रीलोलश्चोरः कान्तश्च समतः स्त्रीणाम् ।
 मौमशशाङ्कसुरेज्यैरेकस्यैश्चण्डरोषश्च ॥
 दुःशीलायाः पुत्रः पतिश्च तस्याः सदैव निर्दिष्टः ।
 कुजभृगुशशिभिः सहितैर्भ्रमणरुचिः शीतभीतश्च ॥
 बाल्ये मृतजननीकः क्षुद्रो विषमश्च लोकविद्विष्टः ।
 जायेत नरो योगे भूसुतशशिभास्करसुतानाम् ॥
 धनवान् कल्यो वाग्मी तेजस्वी ख्यातिमान्विपुलकीर्तिः ।
 बहुपुत्रभ्रातृयुतो बुधेन्दुसुरपूजितैर्युक्तैः ॥

विद्यावानपि नीचकर्मनिरतः सेव्यः सितज्ञेन्दुभिः

त्यागी भूपतिपूजितश्च गुणवानिन्दुज्ञतिग्मांशुजैः ।

प्राज्ञः साधुसुतः कलासु निपुणः शुकेन्दुदेवार्चितैः

शास्त्री बृद्धवधूरतो नृपसमो वाचस्पतीन्द्रकजैः ॥ ११ ॥

Sloka 11. If Venus, Mercury and the Moon combine and form a त्रिग्रहयोग (Trigraha yoga), the person born in it will be learned but devoted to mean acts and yet honorable. If the combination be of the Moon,

Mercury and Saturn, as a result of it, the person born will be liberal, honored by the sovereign and worthy. If the three planets producing the yoga be Venus, the Moon and Jupiter, the person who has his birth in the yoga will be wise, have virtuous sons, and be proficient in the arts. If Jupiter, the Moon and Saturn be in combination, the influence of the yoga on the person born under it is that he will be versed in the sacred sciences, addicted to women past their prime, and kingly in his life.

cf. सारावली

विद्यासंस्कृतमतिरपि नीचाचारः पुमान् भवेज्जातः ।
 सौम्यो धनप्रलुब्धो बुधभार्गवचन्द्रसंयोगे ॥
 अस्वस्थो विकलाङ्गः प्राज्ञो वाग्मी सुपूजितः क्षितिपः ।
 भवति नरः संयोगे सौरेन्दुशशाङ्कपुत्राणाम् ॥
 साध्वीतनयः प्राज्ञः कलास्वमिज्ञो बहुश्रुतः साधुः ।
 भार्गवगुरुशशियोगे जातः सुभगो भवेत्पुरुषः ॥
 शास्त्रार्थतत्त्वबुद्धिर्वृद्धस्त्रीसङ्गतो विगतरोगः ।
 शशिवाचस्पतिसौरैरेकस्थैर्ग्रामवृन्दपतिः ॥

वेदी राजपुरोहितोऽतिसुभगः शुकेन्दुचण्डांशुजैः

गान्धर्वश्रुतिकाव्यनाटकपरो जीवज्ञभूतन्दनैः ।

हीनाङ्गः खलवंशजश्चलमतिः शुकारचन्द्रात्मजैः

प्रेष्यः सामयलोचनोऽटनपरस्ताराजभौमासितैः ॥ १२ ॥

Sloka 12. If Venus, the Moon and Saturn be together in a bhava, the person born in the yoga will become a learned Brahmana teacher, a king's chaplain and will be much liked. If the yoga be due to the combination of Jupiter, Mercury and Mars in one bhava

the person whose birth is in it will be devoted to music, poetry and the dramas. If Venus, Mars and Mercury be in conjunction, the effect of the त्रिग्रहयोग (Trigraha yoga) is that the person affected by it will be defective in some limb, base-born and fickle-minded. If the three planets combining to produce a त्रिग्रहयोग (Trigraha yoga) be Mercury, Mars and Saturn, the person born will be a menial servant, with diseased eyes and vagrant habits.

cf. सारावली

लिपिकरपुस्तकवाचकपुरोधसां भवति जन्म सुकृतैश्च ।

दैवविदां पुरुषाणां शशिभार्गवसौरिसंयोगे ॥

सुकविः क्षोणीनाथः सद्युवतिपतिः परार्य उद्युक्तः ।

गान्धर्ववेदकुशलः स्याद्बुधगुरुभूसुतैः सहितैः ॥

अकुलीनो विक्लाङ्गश्चपलो दुष्टश्च जायते मनुजः ।

मुखरो नित्योत्साही कुजबुधभृगुनन्दनैः सहितैः ॥

प्रेष्यः श्यामलनेत्रः प्रवासशीलो भवेद्वदनरोगी ।

रमते प्रहसनशीलैर्बुधार्किरुधिरैः सहैकस्थैः ॥

शुक्रारेन्द्रपुरोहितैर्नरपतेरिष्टः सुपुत्रः सुखी

जीवारार्कसुतैः कृशोऽसुखतनुर्मानी दुराचारवान् ।

सौरारामुरपूजितैः कुतनयो नित्यं प्रवासान्वितः

शुक्रज्ञामरमन्त्रिभिर्जितरिपुः कीर्तिप्रतापान्वितः ॥ १३ ॥

Sloka 13. If Venus, Mars and Jupiter be together in one bhava, the person born in the yoga will be liked by his sovereign, will have good sons and be happy. If Jupiter, Mars and Saturn jointly produce the त्रिग्रहयोग (Trigraha yoga), the person affected by it will be lean, suffering physical pain, full of self-conceit and ill-mannered. If Saturn, Mars and Venus be in conjunction, the effect of the yoga on the person born is that he

will have bad sons and be obliged to live abroad. If Venus, Mercury and Jupiter be associated in one bhava, the person born will be triumphant over his enemies and attain to fame and power.

cf. सारावली

नृपतीष्टः सत्सुतवान्विलासेनीभ्यः सदासबहुसौख्यः ।

सकलजनानन्दकरो भार्गवगुरुभूमिजैः सहितैः ॥

नृपसंमतः क्षताङ्गो नीचाचारो विगर्हितो मित्रैः ।

भवति नरो विगतघृणः सुरेज्यकुजसौरिसंयोगे ॥

चारित्र्यविहीनायाः पुत्रो भर्ता भवेत्सुखविहीनः ।

नित्यं प्रवासशीलः संयुक्तैः सौरिकुजशुक्रैः ॥

सुतनुः क्षभितारिगणो नृपतिः सुभगस्तथा पृथुलकीतः ।

बुधगुरुशुक्रैः सहितैर्भवति नरः सत्यवचनश्च ॥

देवेज्येन्दुजभानुजैरतिसुखश्रीकः स्वदारप्रियो

मन्दज्ञासुरवन्दितैरनृतवाग्दुष्टोज्ञयजायारतः ।

जातो जीवसितासितैरमलधीर्विख्यातसौख्यान्वित-

श्चन्द्रे पापयुते सदाल्पसुखवान् भानौ पितुस्तद्वदेत् ॥ १४ ॥

Sloka 14. The person that is born when Jupiter, Mercury and Saturn are in conjunction will enjoy exceeding comfort and prosperity and will be attached to his wife. When Saturn, Mercury and Venus are together and produce a त्रिग्रहयोग (Trigraha yoga), the person born in it will be untruthful, vicious and addicted to other people's wives. If Jupiter, Venus and Saturn be together in a bhava, the person whose birth is in this yoga will possess a clear intellect and be famous and happy. When the Moon is in conjunction with malignant planets, the person concerned always has his comfort and happiness diminished. When the

Sun is associated with evil planets, the astrologer may divine that the father of the person concerned will be similarly affected.

NOTES

cf. सारावली

स्वानधनैश्वर्ययुतं प्राज्ञं बहुभोगिनं स्वदाररतम् ।
 धृतिःसौख्यरतं सुभगं जनयन्ति बुधार्कजीवाख्याः ॥
 मुखरा धूर्तोऽनृतवाक् परयुवतिरतो भवेद्विषमशीलः ।
 बुधशुकसूर्यतनयैः कलास्वभिज्ञः स्वदेशरतः ॥
 न्यूने कुलेऽपि जातो भवति नरो भूपतिर्विपुलकीर्तिः ।
 गुरुमार्गवदिनकरजैरेकस्थैः शीलसंपन्नः ॥
 पापैर्युक्ते चन्द्रे मातुरभावः प्रकीर्तितप्रायः ।
 सूर्ये पितुस्तथान्यैः शुभं वदेन्मिश्रितैर्मिश्रम् ॥

The author of सारावली adds

प्रायः शुभाः समेता धनभृतियशोन्वितं नृपतिचेष्टम् ॥
 उत्पादयन्ति मनुजं भूमण्डलमण्डनं श्रेष्ठम् ॥
 पापास्त्रयोऽपि मिलिताः कुर्वन्ति नरं सुदुर्भगं लोके ।
 दारिद्र्यदुःखतप्तं गर्हितरूपं विनयहीनम् ॥

For the effects of the above combinations of three planets in each of the 12 bhavas, see Horaratna-

॥ चतुर्ग्रहयोगः ॥

Combinations of 4 planets in one bhava. There may be 35 such combinations.

एकक्षगैरिनसुधाकरभूसुतज्ञै-

र्मायी प्रपञ्चकुशलो लिपिकश्च रोगी ।

चन्द्रारमानुगुरुभिर्धनवान् यशस्वी

धीमान् नृपप्रियकरो गतशोकरोगः ॥ १५ ॥

Sloka 15. If the Sun, the Moon, Mars and Mercury be all in one bhava the person born will be a conjurer skilled in the production of illusions, a scribe and sickly. If the Sun, the Moon, Mars and Jupiter be together in one bhava, the person affected by the yoga will be rich, famous, talented, loyal to his sovereign and free from sorrow and sickness.

cf. सारावली

लिपिकरतस्करमुखरो रोगी मायाप्रपञ्चकुशलश्च ।
बुधरविभौमशशङ्कैरेकर्षणैः पुमान् भवति ॥
धनवान्वनितानिन्द्यस्तेजस्वी नीतिमान्विगतशोकः ।
कर्मसमर्थो निपुणः शशिकुजगुरुभास्कैः सहितैः ॥

आरार्कचन्द्रभृगुजैः सुतदारसम्पद्
विद्वान् मिताशनसुखी निपुणः कृपालुः ।
सूर्येन्दुभानुसुतभूमिसुतैरशान्त-
नेत्रोऽटनश्च कुलटापतिरर्थहीनः ॥ १६ ॥

Sloka 16. If the Sun, the Moon, Mars and Venus be in conjunction, the person born in the yoga will be blessed with a wife and sons, learned, temperate, comfortable, shrewd and tender-hearted. If the Sun, the Moon, Mars and Saturn be associated in one bhava, the person affected by the yoga will have wild (restless) eyes, and be a wanderer, a cuckold and a pauper.

cf. सारावली

आर्योचितवाग्वृत्तिः सुखभाङ् निपुणोऽर्थसङ्ग्रहणशीलः ।
विद्यासुतदारयुतः शशिकुजभृगुभास्कैः सहितैः ॥
विषमशरीरो ह्रस्वो धनरहितो याचिताशनो मूर्खः ।
गम्यः सर्वस्य तथा रविशशिकुजसौरिसंयोगे ॥

तारासुतेन्दुरविमन्त्रिभिरिष्टपुत्र-

दारार्थवान् गुणयशोबलवानुदारः ।

शुक्रेन्दुमानुशशिजैर्विकलश्च वाग्मी

मन्देन्दुविदिनकरैरधनः कृतघ्नः ॥ १७ ॥

Sloka 17. If the Sun, the Moon, Mercury and Jupiter combine in one bhava, and produce a चतुर्ग्रहयोग (Chaturgraha yoga), the person born therein will be fond of his wife and children, wealthy, virtuous, famous, strong and generous. If the Sun, the Moon, Mercury and Venus be together in a bhava, the person affected by the yoga will be defective in some limb but eloquent. If the Sun, the Moon, Mercury and Saturn be associated in one bhava, the effect of the yoga on the person born will be that he will be destitute of wealth and ungrateful.

cf. तारावली

सौवर्णिकः प्लुताक्षः शिल्पकरो वा महाधनो धीरः ।

जातः स्यान्निरुज्जतनुः शशिज्ञगुरुभास्करीः सहितैः ॥

विकलः सुभगो वाग्मी हृस्वो नृपसंमतो मनुजः ।

जातः स्यादेकस्थै रविशशिवुधभार्गवैः सहितैः ॥

मातृपितृविप्रयुक्तो धनसौख्यविवर्जितो भ्रमणशीलः ।

भिक्षाशनोऽप्यनृतवाक् रवीन्दुसौम्यार्किभिर्नियतम् ॥

तोयाटवीक्षितिचरोऽवनिपालपूज्यो

भोगी दिनेशतुहिनद्युतिजीवशुक्रैः ।

जातो विशालनयनो बहुवित्तपुत्रो

वाराङ्गनापतिरिनेन्दुसुरेज्यमन्दैः ॥ १८ ॥

Sl. ka 18. If the Sun, the Moon, Jupiter and Venus combine to produce a चतुर्ग्रहयोग (Chaturgraha

yoga), the person born will be moving about in water or in some forest region, be held in great esteem by his sovereign and have many enjoyments. If the planets forming the yoga be the Sun, the Moon, Jupiter and Saturn, the person whose birth is influenced by the yoga will be broad-eyed, with much wealth and many sons and will have for his wife a courtesan.

cf. सारावली

सलिलमृगारण्यानां स्वामी स्यात्सौख्यभाक् भवति पूज्यः ।

शुक्रार्कगुरुशशङ्कैरेकर्षणैः पुमान्निपुणः ॥

तामसनेत्रस्तीक्ष्णो बहुसुतवित्तो वराङ्गनासुभगः ।

सूर्येज्यचन्द्रसौरैरेकस्थैर्जायते पुरुषः ॥

मन्देन्दुभानुभृगुजैर्विबलोऽतिभीरुः

कन्याजनाश्रयधनाशनतत्परश्च ।

आरारुणज्ञगुरुभिः सबलो विपन्नो

दारार्थवान् नयनरोगयुतोऽटनः स्यात् ॥ १९ ॥

Sloka 19. If the Sun, the Moon, Venus and Saturn be associated in one bhava, the person born in the yoga will be weak, exceedingly cowardly, with his wealth depending on his unmarried daughters and given to gluttonous habits. If the quadruple planetary yoga be produced by the Sun, Mars, Mercury and Jupiter, the person whose birth is affected by the yoga in question will be strong but afflicted with misfortunes, possessed of wives and riches, suffering from ophthalmia and of vagrant habits.

cf. सारावली

वनितासहशाचारः पुरः सरोऽत्यन्तदुर्बलशरीरः ।

भीरुः सर्वत्र भवेदकेन्दुसितासितैः सहितैः ॥

शुरोऽथ सूत्रकारश्चक्रधरो वा विपन्नदारधनः ।

दुःखार्णवोऽनपरः सुसङ्गतैर्कजीवबुधभौमैः ॥

रविकुजबुधशुक्रैरन्यदारानुरक्तो

विषमनयनवेषश्चोरधीर्वीतसत्त्वः ।

दिनकरकुजतारासूनुमन्दैश्चमूपो

नरपतिसचिवो वा नीचकृद्भोगशीलः ॥ २० ॥

Sloka 20. If the Sun, Mars, Mercury and Venus combine in one bhava, the person that has his birth in the चतुर्ग्रहयोग (Chaturgraha yoga) will be addicted to other men's wives, of odd looks and dress, thievishly inclined and devoid of all goodness. If the Sun, Mars, Mercury and Saturn be in conjunction, the person born will be a commander of an army or a king's minister, stooping to base acts and inclined to pleasure.

cf. सारावली

परदाररतश्चोरो विषमाङ्गो दुर्जनो विगतसत्त्वः ।

भवति प्रसवे पुरुषो रविसितभौमेन्दुजैः सहितैः ॥

योद्धा प्राज्ञस्तीक्ष्णो नीचाचारः कविप्रधानश्च ।

मन्त्री चमूपतिर्वा बुधार्ककुजधौरिसंयोगे ॥

सूर्यारार्यसितैर्महीपतिसमः ख्यातोऽतिपूज्यो धनी

जीवारार्किदिवाकरैर्गतधनो भ्रान्तः सुहृद्बन्धुमान् ।

भूपुत्रार्कसितासितैः परिभवप्राप्तो विकर्माग्रणीः

शुक्रैर्केन्दुजसूरिभिर्धनयशोमुख्यप्रधानो भवेत् ॥ २१ ॥

Sloka 21. If the Sun, Mars, Jupiter and Venus be together in a bhava, the person born will have a status equal to that of a sovereign, be renowned, highly esteemed and wealthy. If the Sun, Mars, Jupiter and Saturn combine to produce a चतुर्ग्रहयोग (Chaturgraha

yoga), the person whose birth is affected by it will be poor, wandering, with good friends and relatives. If the Sun, Mars, Venus and Saturn be associated in a bhava, the effect of the yoga on the person born will be that he will be in disgrace and become the foremost of misdemeanants. If the Sun, Mercury, Jupiter and Venus be in one bhava, the person born under their influence will care chiefly for wealth and fame, and will become an important personage in the community to which he may belong.

cf. सारावली

सुभगः पूज्यो लोके धनवान् नृपसंमतो मुवि ख्यातः ।

रविभौमजीवशुकैरेकस्थैर्नीतिमान् पुरुषः ॥

सोन्मादो गणमान्यः सिद्धार्थो बन्धुमित्रसंपृक्तः ।

भानुकुजजीवसौरैः संयुक्तैर्वा नृपामितः ॥

विकलो नीचाचारो विषमाक्षो बन्धुविद्विष्टः ।

सूर्यकुजशुकसौरैः परामवं सर्वतो याति ॥

धनवान्सुखप्रधानः सिद्धार्थो बन्धुमान् प्रकृष्टश्च ।

भानुबुधजीवशुकैर्भवति पुमानेकराशितैः ॥

जीवार्किञ्जदिवाकरैः कलहकृन्मानी दुराचारवान्

मन्दज्ञारुणभार्गवैः सुवदनः सत्यव्रताचारवान् ।

अर्कार्यार्किसितैः कलासु निपुणो नीचप्रभुः साहसी

जीवेन्दुज्ञकुजैर्नृपप्रियकरो मन्त्री कविः क्षमापतिः ॥ २२ ॥

Sloka 22. If the Sun, Mercury, Jupiter and Saturn form the yoga, the person born in it will be quarrelsome, self-conceited and ill-mannered. If the Sun, Mercury, Venus and Saturn be together in a bhava, the person affected by the yoga will be beautiful, wedded to truth, and virtuous. If the four planets combining to form a

Chaturgraha yoga be the Sun, Jupiter, Venus and Saturn, the person born in it will be proficient in the arts, in command of the vulgar people and daring. If the Moon, Mars, Mercury and Jupiter be in conjunction, the person who has his birth in the yoga will be devoted to the good of his sovereign, become a wise minister and finally a ruler of the earth.

cf. सारावली

क्रीडाचारो मानी कलहरुचिः सहजवान् निरुत्साहः ।

अर्काकिबुधसुरेज्यरेकस्यैर्जायते पुरुषः ॥

मुखरः सुभगः प्राज्ञो मृदुसौख्यः सत्वशौचसंपन्नः ।

धीरो मित्रसहायो रविबुधसितसौरिसंयोगे ॥

लुब्धः कविः प्रधानः कारुकनायोऽधिपश्च नीचानाम् ।

आदित्यार्किसितार्यै राज्ञां जातो भवेदिष्टः ॥

शास्त्रकुशलो नरेन्द्रः सुमहामन्त्रोऽथवा महाबुद्धिः ।

शशिकुजसोमजजीवैरेकस्यैर्यः पुमाञ्जातः ॥

चन्द्रारक्षसितैः सुदारतनयः प्राज्ञो विरूपः सुखी

मन्दारेन्दुबुधैर्द्विमातृपितृकः शूरो बहुस्त्रीसुतः ।

चन्द्रारार्यसितैरधर्मकुशलो निद्रालुरर्थतुरो

जीवारार्किनिशाकरैः स्थिरमतिः शूरः सुखी पण्डितः ॥२३॥

Sloka 23. If the Moon, Mars, Mercury and Venus be together, the person born in the yoga will have good wives and sons, will be wise, deformed and happy. If the Moon, Mars, Mercury and Saturn be the four planets forming the चतुर्ग्रहयोग (Chaturgraha yoga) the person affected by it will have two mothers and fathers, will be brave, with many wives and sons. If the Moon, Mars, Jupiter and Venus combine to produce the yoga, the person whose birth is influenced by it

will be clever in iniquity, sleepy and itching for wealth. The person who has his birth in the yoga formed by the combination of the Moon, Mars, Jupiter and Saturn will be firm-minded, brave, comfortable and learned.

NOTES.

cf. सारावली

कलहरुचिर्निद्रालुर्नीचः स्याद्वर्धकीपतिः सुभगः ।
 बन्धुद्वेष्टा न सुखी शशिकुजबुधभार्गवैः सहितैः ॥
 शूरो द्विमातृपितृको दुष्कुलजो बहुकलत्रमित्तसुतः ।
 भवति सुकर्माभिरतः शशिकुजबुधसौरिसंयोगे ॥
 विकलाङ्गः सुकलत्रः सकलमहोऽतीव मानसंयुक्तः ।
 प्राज्ञो बहुमित्रसुखः शशिकुजगुरुभार्गवैः सहितैः ॥
 बधिरो धनवान्शूरः सोन्मादो वाक्पटुः स्थिरप्रकृतिः ।
 मतिमानुदारचित्तो भौमेन्दुशनैश्चरसुरेज्यैः ॥

The combination of the Moon, Mars, Venus and Saturn has been left out in the text. Its effect is thus described in सारावली (Saravali).

कुलटापतिः प्रगल्भः सर्पाक्षो नित्यमेव सोद्वेगः ।
 जातःपुरुषोऽवश्यं कुजेन्दुयमभार्गवैर्भवति ॥

Also मानसागरीपतिः

चन्द्रारशुकमन्दानां मलिनः कुलकीपतिः ।
 सोद्वेगः सर्पतुल्याक्षः प्रगल्भो जातको भवेत् ॥

शुकजेन्दुसुरार्चितैः सबधिरो विद्वान् यशस्वी धनी
 चन्द्रार्किञ्जसुरार्चितैरतिधनी बन्धुप्रियो धार्मिकः ।
 शीतांशुज्ञसितासितैर्बहुजनद्वेषी परस्त्रीपति-
 र्जीवेन्द्वर्कजभार्गवैर्गतसुखः श्रद्धादयावर्जितः ॥ २४ ॥

Sloka 24. The person born in a yoga formed by the combination in one bhava, of the Moon, Mercury, Jupiter and Venus will be deaf, but learned, famous and

wealthy. If the Moon, Mercury, Jupiter and Saturn be together and produce a चतुर्ग्रहयोग (Chaturgraha yoga), the person influenced by it will be exceedingly wealthy, kind to his relatives and charitable. The person whose birth is in the yoga formed by the conjunction of the Moon, Mercury, Venus and Saturn, will become hostile to a large number of persons and have intrigues with the wives of other people. If the Moon, Jupiter, Venus and Saturn combine in a bhava, the person who has his nativity in the yoga will be devoid of ease, sceptical and unfeeling.

cf. सारावली

विद्वान्विमातृपितृकः सद्रूपो धनयुतोऽतिसुभगश्च ।
 भवति नरो विगतारिर्बुधगुरुशशिभार्गवैः सहितैः ॥
 कृतधर्मकीर्तिरग्न्यस्तेजस्वी बन्धुबलभो मतिमान् ।
 नृपसचिवः प्रवरकविः शशिवुधजीवार्किभिः सहितैः ॥
 परदारगमनशीलो विशीलभार्यो विपन्नबन्धुश्च ।
 प्राज्ञो लोकद्विष्टः स्यादिन्दुबुधार्किभृगुपुत्रैः ॥
 मात्रारहितः सुभगस्त्वग्दोषी दुःखितो भ्रमणशीलः ।
 बहुभाषी सत्यरतः शशिगुरुभृगुसौरिभिः सहितैः ॥

कुजबुधगुरुशुकैरर्थवाग्निन्दितः स्यात्
 बुधगुरुशनिभौमैः सामयो वित्तहीनः ।
 गुरुसितशनिसौम्यैरेकमेहोपयातै-

रतिशयधनविद्याशीलमेति प्रजातः ॥ २५ ॥

Sloka 25. The person born when Mars, Mercury, Jupiter and Venus are in conjunction will be rich and reviled. If Mars, Mercury, Jupiter and Saturn be the planets forming the yoga, the person whose birth is in it will be sickly and destitute of wealth. If Mercury,

Jupiter, Venus and Saturn be together in one bhava, the person born in the yoga will have exceeding wealth, learning and amiability.

NOTES.

cf. सारावली

स्त्रीकलहरुचिर्धनभाक्पूज्यो लोके च शीलसंपन्नः ।
भवति पुमानिरुजतनुर्बुधवारगुरुभार्गवैः सहितैः ॥
शूरो विद्वान्वाग्मी धनरहितः सत्यशौचसंपन्नः ।
वादी द्वन्द्वसहिष्णुर्मतिमान् सहितैर्बुधवारगुरुसौरैः ॥
मेधावी शास्त्ररतो रामासक्तो विधेयभृत्यश्च ।
बुधजीवशुकसौरैरेकस्थैस्तीव्रसंयोगे ॥

The following two combinations do not find a place in the Text: *Viz.* (1) Mars, Mercury, Venus and Saturn and (2) Mars, Jupiter, Venus and Saturn. For their effects, *vide* the following slokas from सारावली.

स्यान्मलः परपुष्टः कठिनाङ्गो युद्धदुर्मदः ख्यातः ।
रमते च सारमेयैर्बुधवारयमभार्गवैः सहितैः ॥
तेजस्वी वित्तयुतः स्त्रीलोलः साहसप्रियश्चपलः ।
भौमगुरुशुकसौरैरेकस्थैर्जायते कितवः ॥

Also मानसागरीपद्धतिः

मौल्येन पुष्टिर्योद्धा च बुधवारयमभार्गवैः ।
ख्यातो लोके दृढाङ्गश्च सारमेये रुचिर्भवेत् ॥
भौमेज्यशनिशुक्राणां योगे स्याद्वासनातुरः ।
परदाररतो मानी कितवो जायते नरः ॥

For the effects of the above combinations in each of the 12 bhavas, *vide* Horaratna.

॥ पञ्चग्रहयोगः ॥

Combinations of 5 planets in one bhava ; there are 21 such combinations.

एकैर्धैरिनशिक्षितिजज्ञजीवै-

जातस्तु युद्धकुशलः पिशुनः समर्थः ।

शुक्रारभानुबुधशीतकरैर्विधर्म-

श्रद्धालुरन्यजनकार्यपरो विबन्धुः ॥ २६ ॥

Sloka 26. If the Sun, the Moon, Mars, Mercury and Jupiter be in one bhava, the person born in the yoga will be a good combatant and a clever informer. If the Sun, the Moon, Mars, Mercury and Venus combine and produce a पंचग्रहयोग (Panchagraha yoga), the person whose birth is affected by it may be faithful to his various functions, attentive to other people's concerns and friendless.

cf. सारावली

दुःखी बहुप्रपञ्चो जायाविरहेण तापितशरीरः ।

भवति पुमानेकस्थै रवीन्दुकुजजीवचन्द्रसुतैः ॥

परकर्मरतो नित्यं बन्धुसुहृद्भिः कृतो विगतसत्त्वः ।

ह्रीर्बैर्याति च सख्यं रवीन्दुकुजशुक्रसौम्यैश्च ॥

भूनन्दनेन्दुरविमन्दपुरन्दरेज्यै-

राशालुरिष्टरमणीविरहाभिभूतः ।

चन्द्रारभानुशशिसूनुदिनेशपुत्रै-

रल्पायुर्जनपरो विकलत्रपुत्रः ॥ २७ ॥

Sloka 27. If the Sun, the Moon, Mars, Jupiter and Saturn form the पंचग्रहयोग (Panchagraha yoga), the person born will be hopeful and have to suffer separation from the woman he loves. If the Sun, the Moon, Mars, Mercury and Saturn be the five planets in conjunction, the person whose birth is affected by their influence will be short-lived, bent on earning money, but without wife and sons.

cf. सारावली

अल्पायुर्वन्धनभाग्दीनो भवतीह सर्वसुखहीनः ।
 अकलत्रोऽसुतवित्तः सौरदिवाकरबुधेन्दुकुजैः ॥
 युद्धकुशलः समर्थः परवित्तहरः परोपतापी च ।
 पिशुनश्चलश्च पुरुषः शनिशशिकुजजीवदिवसेशैः ॥
 जीवेन्दुभौमसितभानुभिराततायी
 त्यक्तः स्वमातृपितृबन्धुजनैरनेत्रः ।
 मन्देन्दुशुक्ररविभूमिसुतैर्विनाम-
 वित्तप्रभावकुशलो मलिनोऽन्यदारः ॥ २८ ॥

Sloka 28. If the Sun, the Moon, Mars, Jupiter and Venus be together in one bhava, the effect of the yoga on the person born is that he will be an assassin, cast out by his father, mother and other relations and will become sightless. If the Sun, the Moon, Mars, Venus and Saturn form a पंचग्रहयोग (Panchagraha yoga), the person, who has his birth therein will cleverly turn to account the humility, the wealth and power at his command and will be depraved and have intrigues with other people's wives.

cf. सारावली

जात्यन्धो बहुदुःखी मातृपितृभ्यां सदैव सन्त्यक्तः ।
 भवति नरो गेयरुचिः कुजेन्दुगुरुभार्गवाकैश्च ॥
 मानार्थविभवहीनो मलिनाचारः पराङ्गनानिरतः ।
 पञ्चभिरेकस्थैः स्याद्दिनेशशिशुक्रशनिभौमैः ॥
 तारेशभानुगुरुबोधनदानवेज्यै-
 र्मन्त्री धनी निजयशोबलदण्डनाथः ।
 भास्वद्वुधेन्दुगुरुभानुसुतैः पराङ्ग-
 भोजी सुभीरुरतिपापरतोऽग्रवृत्तिः ॥ २९ ॥

Sloka 29. If the Sun, the Moon, Mercury, Jupiter and Venus combine and produce a पंचग्रहयोग (Panchagraha yoga), the person whose birth is influenced thereby will be a wealthy minister, with a fame, power and authority to punish offenders, quite his own. If the five planets jointly forming the yoga be the Sun, the Moon, Mercury, Jupiter and Saturn, the person born in the yoga will be indebted to another for his food, very cowardly, very wickedly inclined and practising cruelty.

cf. सारावली

यन्त्रज्ञो बहुविभवो नृपसचिवो दण्डनायको वा स्यात् ।

ख्यातः शुभकीर्तियुतो बुधेन्दुरविजीवशुकैश्च ॥

भीरुः प्रियसन्त्यक्तः सोन्मादो वञ्चनासु निपुणश्च ।

उग्रः परान्नभोजी बुधेन्दुगुरुसूर्यरविपुत्रैः ॥

सौम्यासितेन्दुसितमानुभिरर्थहीनो

दीर्घाकृतिर्गतसुतो बहुरोगगात्रः ।

जीवेन्दुशुक्ररविमानुसुतैः सदारो

वाग्मीन्द्रजालचतुरो विभयः सशत्रुः ॥ ३० ॥

Sloka 30. If the Sun, the Moon, Mercury, Venus and Saturn be together in a bhava, the person born will be without wealth, tall in stature, bereft of children and his body will be afflicted with many diseases. If the Sun, the Moon, Jupiter, Venus and Saturn be the 5 planets jointly producing a पंचग्रहयोग (Panchagraha yoga), the person who has his birth therein will have a wedded wife, be eloquent, clever in juggling, fearless, but have enemies to contend with.

cf. सारावली

दीर्घो रोमशगात्रो मरणोत्साही सुखार्थसुतहीनः ।

स्थात्पञ्चभिरेकस्यै रविचन्द्रबुधार्किभृगुपुत्रैः ॥

वाग्मीन्द्रजालनिरतश्चलचित्तः स्त्रीषु बह्वमो मतिमान् ।

बहुशत्रुर्विगतभयो रवीन्दुगुरुशुक्रभानुसुतैः ॥

शुक्रारभानुगुरुचन्द्रसुतैर्विशोकः

सेनातुरङ्गपतिरन्यवधूविलोलः ।

भूस्वनुजीवरविबोधनभानुपुत्रै

मिक्षाशनो मलिनजीर्णतराम्बरः स्यात् ॥ ३१ ॥

Sloka 31. If the Sun, Mars, Mercury, Jupiter and Venus be in conjunction, the person who has his birth in the yoga will be free from every care or sorrow, will command an army and horses, and be restlessly moving about after women not his own. If the planets associated in the पंचग्रहयोग (Panchagraha yoga) be the Sun, Mars, Mercury, Jupiter and Saturn, the effect of the yoga on the person born is that he will have to eat begged food and wear dirty and tattered clothes.

cf. सारावली

कामी बहुतुरगनरः स्वीकृतसेनापतिर्विगतशोकः ।

राजप्रियोतिसुभगो बुधाररविजीवशुक्रैः स्यात् ॥

नित्योद्विग्नो रोगी मिक्षां भुङ्क्ते गृहाद्गृहं गत्वा ।

जीर्णमलीमसवासा रविकुजबुधजीवरविपुत्रैः ॥

पूज्यः कलासु निपुणो वधवन्धनाढ्यो

रोगी सितासितगुरुज्ञधराकुमारैः ।

श्रेष्ठोऽतिदुःखभयरोगयुतः क्षुधार्तः

अन्यारबोधनविकर्तनदानवेज्यैः ॥ ३२ ॥

Sloka 32. The person whose birth is in the yoga formed by Mars, Mercury, Jupiter, Venus and Saturn being in one bhava will be honorable, proficient in the arts, have to do greatly with the infliction or punish-

ment in the form of death and captivity and will be sickly. If the Sun, Mars, Mercury, Venus and Saturn be associated in a पंचग्रहयोग (Panchagraha yoga), the effect upon the person born is that he will be of the highest rank, but have much misery, danger and disease to endure and be famished.

cf. सारावली

वधबन्धनरोगार्तो विद्वाल्लोके सुपूजितो भवति ।
 निःस्वो विकलशरीरः कुजबुधगुरुशुक्रमन्दैः स्यात् ॥
 व्याधिभिररिभिर्ग्रस्तः स्थानभ्रष्टोऽतिदुःखसन्तप्तः ।
 भ्रमति क्षुभितः पुरुषः कुजार्किरविशुक्रशशिननयैः ॥
 प्रेक्ष्योऽधमो मलिनवेषयुतोऽतिमूर्ख-
 श्वोरः कुजेन्दुगुरुशुक्रदिनेशपुत्रैः ।
 यन्त्रक्रियासुरतधातुबलप्रसिद्ध-
 कर्मा गुरुजशनिभानुवसुन्धराजैः ॥ ३३ ॥

Sloka 33. If the five planets, the Moon, Mars, Jupiter, Venus and Saturn combine and produce a yoga, the person born in it will be a menial servant, without wealth, shabbily dressed, very ignorant and thievish. The person at whose birth, the Sun, Mars, Mercury, Jupiter and Saturn are in conjunction, will be famed for his feats of physical energy in the enjoyment of pleasure in toyings in the form of a lock यन्त्र (Yanthra).

cf. सारावली

प्रेक्ष्यो मूर्खः क्लीबो मलिनाचारोऽतिदुर्भगो विकलः ।
 भवति नरो धनरहितः शशिकुजगुरुशुक्ररवितनयैः ॥
 जलयन्त्रधातुपारदरसायनेष्वतिपटुः पुमान् भवति ।
 एभिः प्रसिद्धकर्मा क्षितिसुतरविजीवसितसौरैः ॥

In the latter half of this sloka, the planets forming the combination should be the Sun, Mars, Jupiter, Venus and Saturn instead of the Sun, Mars, Mercury, Jupiter and Saturn which has already been dealt with in sloka 31 *supra*. Further, the effect given for this combination more or less tallies with that given in the 2nd of the two slokas from सारावली (Saravali) quoted above.

ज्ञानी सदेवगुरुसम्मतधर्मशीलः

शास्त्री दिनेशगुरुशुक्रशनीन्दुपुत्रैः ।

साधुः सुखी बहुधनः प्रबलश्च विद्वान्

इन्दुज्ज्ञदेवगुरुदानवपूजितारैः ॥ ३४ ॥

Sloka 34. The person who has his birth in the yoga formed by the five planets the Sun, Mercury, Jupiter, Venus and Saturn, will be wise, versed in sacred books and of a virtuous character and conduct such as gods and reverend seniors always approve of. If the Moon, Mars, Mercury, Jupiter and Venus be together in a bhava, the person born under such influence will be virtuous, happy, very wealthy, powerful and learned.

cf. सारावली

बहुशास्त्रज्ञानपदमिद्वहितः संमतो गुरुणां च ।

धर्मपरः कारुणिकः मूर्ध्नासितशुक्रबुधजीर्वैः ॥

साधुः कल्याणरीरो विद्याधनमत्यसौख्यसंपन्नः ।

बन्धुहितो बहुमियो बुधेन्दु कुचजीवमृगपुत्रैः ॥

पञ्चग्रहैरेकगृहोपयातैश्चन्द्रज्जीवासुरवन्द्यमन्दैः ।

सर्वत्र पूज्यो विकलेक्षणश्च महीपतुल्यः सचिवोऽथवा स्यात् ॥ ३५ ॥

Sloka 35. If the five planets, the Moon, Mercury, Jupiter, Venus and Saturn be together in one bhava, the person born under their influence will be honoured every where. He will have defective vision and have

a status equal to that of a sovereign or he may be a king's minister.

cf. सारवल्ली

भृषमन्त्री नृपतिसमो गणनाथः सर्वलोकपूज्यश्च ।

एकक्षे भवति नरश्चन्द्रेन्दुजजीवशनिशुकैः ॥

The undermentioned two combinations appear to have been left out, viz., (1) The Moon, Mars, Mercury, Venus and Saturn and (2) the Moon, Mars, Mercury, Jupiter and Saturn. Their effects are thus described in सारवल्ली.

तिमिरामयी दरिद्रः परान्नमभियाचते सदा हीनः ।

मलिनयति बन्धुवर्गं कुजार्किबुधजीवहिमकिरणैः ॥

बहुशत्रुमित्रपक्षः परार्थहितकृद्विषमशीलः ।

एकस्थैरतिमानी बुधेन्दुकुजशुक्ररविपुत्रैः ॥

॥ अथ षडग्रहयोगः ॥

Combinations of 6 planets in one bhava; there are 7 such combinations.

सूर्येन्दारबुधामरेज्यभृगुजैरेकर्षगैस्तीर्थकृत्

जातोऽरण्यगिरिप्रदेशनिलयः स्त्रीपुत्रवित्तान्वितः ।

शुक्रेन्द्रर्कबुधामरेज्यदिनकृत्पुत्रैः शिरोरोगवान्

उन्मादप्रकृतिश्च निर्जनधरावासो विदेशं गतः ॥ ३६ ॥

Sloka 36. If the Sun, the Moon, Mars, Mercury, Jupiter and Venus be all in one bhava, the person born under the yoga will be a holy man called तीर्थङ्कर (Tirthankara) dwelling in forests and hills and having wife, children and wealth. If the Sun, the Moon, Mercury, Jupiter, Venus and Saturn combine and produce a षडग्रहयोग (Shadgraha yoga) the effect thereof upon the person born is that he will suffer from headache, have a

constitutional disposition to madness, dwell in solitudes and that in a foreign country.

cf. मानसागरीपद्धति

विद्याधर्मधनैर्युक्तो बहुभोगी च भाग्यवान् ।

सूर्याद्यैः शुक्रपर्यन्तैः ख्यातो भवति षड्ग्रही ॥

जीवज्ञारुणभूमिजासितसितैः सञ्चारशीलः सुधीः

इन्दुज्ञारसिताकिंदेवगुरुभिस्तीर्थाटनः स्याद्भ्रती ।

जीवारेन्दुरवीन्दुजारुणसुतैश्चोरः परस्त्रीरतः

कुप्टी बान्धवदूषितो गतसुतो मूर्खो विदेशं गतः ॥ ३७ ॥

Sloka 37. If the Sun, Mars, Mercury, Jupiter, Venus and Saturn be in conjunction, the person born in the yoga will be of wandering habits and very wise. If the Moon, Mars, Mercury, Jupiter, Venus and Saturn be together in a bhava, the person whose birth is influenced by the conjunction of these planets will be a pilgrim to holy shrines and an ascetic. If the six planets combining and producing the yoga be the Sun, the Moon, Mars, Mercury, Jupiter and Saturn, the effect on the person born is that he will be a robber, addicted to women not his own, leprous, reviled by relatives, bereft of children, ignorant and in exile.

NOTES.

If "स्याद्भ्रती" be the reading, the translation is "shall own great wealth."

नीचोऽन्यकर्मनिरतः क्षयपीनसार्तो

निन्द्यो महीसुतरवीन्दुसितासितज्ञः ।

मन्त्रीकलत्रधननन्दनमोदहीनः

शान्तः सितासितकुजारुणजीवचन्द्रैः ॥ ३८ ॥

Sloka 38. The person born in a षड्ग्रहयोग (Shad-graha yoga) formed of the Sun, the Moon, Mars,

Mercury, Venus and Saturn will be insignificant, engaged in works not his own, afflicted with consumption and dryness of the nose and despicable. If the Sun, the Moon, Mars, Jupiter, Venus and Saturn be the six planets jointly producing the yoga, the person whose birth is influenced by it will be a king's councillor, bereft of the joys which wife, children and wealth give, but calm and contented.

॥ मेषादिराशिस्थितग्रहफलम् ॥

जातः स्वल्पधनस्तु गानरसिको विद्याधनक्लेशधी-

रज्ञः सर्वकलारसज्ञचतुरो ह्येरण्यकः साहसी ।

सम्पूज्यः कुवणिक्रु क्रियासु कुशलः पुत्रादिभान्यच्युतः

श्रीमान् तोयकृषिक्रियादिभिरिने मेषादिराशिस्थिते ॥ ३९ ॥

Sloka 39. When the Sun is in the several signs beginning with Mesha, the effect on the person born is in order (1) that he will have small wealth; (2) he will delight in music; (3) his mind will be full of care regarding the acquisition of learning and wealth; (4) he will be ignorant; (5) he will be versed in the several arts and be clever; (6) he will be devoted to the acquisition of money; (7) he will be daring; (8) he will be esteemed; (9) he will be a petty trader; (10) he will be clever in every kind of exercise; (11) he will be lacking in such joys as children and children's children give; and (12) he will prosper by such industries as agricultural operations carried on by irrigation.

NOTES.

cf. बृहज्जातक XVIII—slokas 1—4.

स्वर्ध्वं भूपकृषिक्रियाटनधनः शुक्रर्ध्वं कामधीः

सौम्यर्ध्वं परिदीनवाक् कटकमे राजप्रियो वित्तवान् ।

सिंहे भूमिसुते तु निर्भयधनो जैवे जिनारिः सुखी

कुम्भे दुर्जनसेवितो मृगगते भूपोऽथवा तत्समः ॥ ४० ॥

Sloka 40. If Mars occupy his own sign at a person's birth, the latter will get wealth from a king, from agriculture and from his wandering about in pursuit of other such occupation. If Mars be in a Rasi owned by Venus, the person born will set his mind on sensual enjoyment; the effect of Mars' presence in a sign belonging to Mercury is that the person under such influence will speak in a dejected tone; if the planet be in Kataka, the person born will become a king's favourite and have much wealth. If Mars' position be in Simha, at a person's birth, the latter will be in possession of secure wealth. In a Rasi belonging to Jupiter, Mars makes the person born triumphant over his foes and possessed of comfort and happiness. In Kumbha, the presence of Mars has the effect of making the person concerned served by bad people. And lastly when Mars is in Makara, the person born is either a king or his equal.

NOTES.

cf. बृहज्जातकं XVIII—slokas 5—7.

कौजे चन्द्रसुतेऽधनः सितगृहे विद्वान्मृगमे सुखी

कर्किस्थे निजवित्तहा हरिगते जाते वधूनिर्जितः ।

कन्यास्थे सगुणाकरो गतभयश्चापे नृपालप्रियो

मीनस्थे जितसेवकः शनिगृहे शिल्पी परप्रेष्यकः ॥ ४१ ॥

Sloka 41. A person will be poor if at his birth Mercury be in a house of Mars; learned if in a house of Venus; happy if Mercury be in Mithuna; will dissipate w his ealth if the planet be in Kataka; will be

henpecked if Mercury be in Simha; will have virtues in abundance and be exempt from dangers if Mercury occupy Kanya; a king's favourite if in Dhanus; a subdued servant if in Meena; an artisan and a menial servant of another if in a house of Saturn.

NOTES.

If दुःखहा be the reading instead of वित्ताहा, the translation will be "will get rid of all his troubles."

cf. बृहज्जातक XVIII—slokas 8—11.

सेनावित्तसुताधिकः सुगुणवान् दाता कुजर्क्षे गुरौ

तेजस्वी सितभे परिच्छदसुहृत्तारासुतर्क्षं गते ।

प्राज्ञः पुत्रधनश्च कर्किणि घटे भोगी यशस्वी हरो

राजा राजसमोऽथवा निजगृहे नीचेऽटनः क्लेशघीः ॥ ४२ ॥

Sloka 42. If Jupiter be in a sign of Mars at the birth of a person, the latter will be superior to others in his army, wealth and sons, highly virtuous and bountiful; if in a sign of Venus, the person concerned will be energetic; if in a sign of Mercury, he will have a large following of friends; if Jupiter be in Kataka, the person born will be wise and rich in sons; if in Kumbha, the person concerned will enjoy pleasures; if the planet be in Simha, the person affected will become famous; if Jupiter occupy a स्वक्षेत्र (Swakshetra), the person born will be a king or on a par with a king. If in the depression sign Makara the person concerned will be a wanderer and have a careworn mind.

NOTES.

cf. बृहज्जातक XVIII—slokas 12—13.

जारः श्रीमतिमित्रबन्धुविभवो विद्याधनज्ञानवान्

भीरुर्मन्दसुतोऽतिनीचविहिताचारो नृपालप्रियः ।

दुष्टस्त्रीगणसेवितो जनपतिर्भोगी कुमारीरतः

श्रीविद्यागुणशीलवान् भृगुसुते मेषादिराशिस्थिते ॥ ४३ ॥

Sloka 43. According to the position of Venus in the several signs from Mesha onwards, the person born will be respectively (1) a gallant; (2) wielding large influence due to the possession of fortune, genius, friends and kindred; (3) learned, wealthy and wise; (4) cowardly; (5) will have dull sons; (6) will follow courses of conduct prescribed for people lowest in the social scale; (7) will be a king's favourite; (8) will be served by a set of bad women; (9) will become a lord of men; (10) will have enjoyments; (11) will become addicted to unmarried girls; (12) will be possessed of fortune, learning, worth and amiable manners.

NOTES.

cf. बृहज्जातक XVIII—slokas 14—16.

मूर्खो नातिधनो गतस्वसुतधीरम्बासुखप्रच्युतो

नार्यः स्वल्पधनात्मजो गणपुरग्रामाग्रणीरुग्रधीः ।

जातः पुत्रकलत्रवित्तविभवो राजप्रियो वित्तवान्

तेजोराजगुणाधिको रविमुते मेषादिराशिस्थिते ॥ ४४ ॥

Sloka 44. If Saturn occupy Mesha or any of the other signs taken in order, the person born will respectively be (1) stupid (2) will not have much wealth (3) will be bereft of money, sons and intelligence (4) will be banished from the joys derivable from the kind care of a mother (5) will be disreputable (6) will have very little wealth and very few children (7) will be the leader of a community, town or village (8) will have a cruel heart (9) will enjoy the dignity attaching to the possession of children, wife and riches (10) will

be liked by his sovereign (¹¹) will have wealth (¹²) will surpass in energy and other kingly virtues.

NOTES.

cf. बृहज्जातक XVIII—slokas 17—19.

यदुक्तमुडुनाथस्य फलं मेषादिराशिषु ।

तदंशकफलञ्चात्र परिचिन्त्य वदेद्बुधः ॥ ४५ ॥

Sloka 45. An intelligent astrologer should weigh well in his mind the effect of the Moon's presence in the several zodiacal signs beginning with Meshā as well as in the Amsas (अंश) belonging thereto and then declare the result of his deliberations.

पापेक्षिते गगनगामिनि दुष्टरोगी

जातः स्वधर्मगुणवित्तयशोविहीनः ।

पापान्विते तु परवित्तवधूविलोलः

पारुष्यवाक् कपटबुद्धियुतोऽलसः स्यात् ॥ ४६ ॥

Sloka 46. When a planet is aspected by a malign one, the person born under its influence suffers from bad ailments and is without the virtues, worth, wealth and fame which a person of his birth and social status ought to have. If a planet be associated with a malign one, the effect is that the person born under such influence has a hankering after other people's wealth and women, is harsh of speech, fraudulently minded and slothful.

यदि शुभकरदृष्टे स्वेचरे जातमर्च्यः

सुतधनयुतभोगी सुन्दरो राजपूज्यः ।

परिभवरहितः स्यात् सौम्यखेटोपयाते

जितरिप्पुरिह धर्माचारवानिङ्गितज्ञः ॥ ४७ ॥

Sloka 47. A person born under the influence of a planet aspected by a propitious one will have children, riches and enjoyments, will be handsome, honored by his sovereign and exempt from humiliation or disgrace. If the planet influencing a birth be associated with a benignant one, the person born will be triumphant over his foes in this world, conform to the duties and practices appertaining to his birth and social position, and be shrewd enough to understand (ascertain) the unexpressed wishes of others by their outward indications.

चन्द्रे मेषगते कुजादिखचरैरालोकिते भूषतिः

विद्वान् राजसमः समस्तगुणवान् चोरो दरिद्रो (१) भवेत् ।

निस्वस्थेयनृमान्यभूषधनिकप्रेष्यो वृषस्ये तथा

युग्मस्ये विकलो नृपः सुमतिमान् धीरः खलो निर्धनः ४८

Sloka 48. When the Moon occupying Mesha is aspected by the several planets beginning with Mars and ending with the Sun, the person born under such influence will respectively be a king, a man of learning, a person equal in status to a king, one endowed with every amiable quality, a thief, and a beggar. If the Moon be in Vrishabha, and Mars aspect it, the person born will be one bereft of property ; if Mercury be the aspecting planet, the person born will be a judge ; if Jupiter, an honorable person ; if Venus, a king ; if Saturn, a monied person ; if the Sun, one of a servant-class. If the Moon be in Mithuna and the several aspecting planets be taken in the same order as before, the person born in the several cases will respectively be, one defective in some limb, a king an intelligent and sagacious person, a brave person, a villainous wretch, and a poor man.

NOTES.

निःस्वः स्तेननृमान्य seems to be the correct reading in the 3rd pada of the sloka. *cf.* Brihatjataka XIX—1. The translation will then be "If the Moon be in Vrishabha, and Mercury be the aspecting planet, the person born will be a thief &c."

cf. सारावली

अत्युग्रकरो नृपतिः प्रणतानां मार्दवं भजति जातः ।

धीरः सङ्ग्रामरुची रविणा दृष्टे शशिनि मेषे ॥

From this, it would seem that "नरेन्द्र" in place of "दरिद्र" was the original reading.

दन्ताक्षिरोगतप्तः शिखिवातादिक्षतशरीरः ।

माण्डलिकः स्यान्मेषे कुजदृष्टे शशिनि भूतार्तः ॥

नानाविद्याचार्यः सद्वाक्यः स्यान्मनोभीष्टः ।

बुधदृष्टे मेषस्थे निशाकरे सत्कविर्विपुलकीर्तिः ॥

बहुभृत्यधनसमृद्धो नृपतेः सचिवश्चमूपतिर्वापि ।

मेषगृहे हिमरश्मौ दृष्टे गुरुणा पुमाञ्जातः ॥

क्रयविक्रयवित्प्राज्ञो गुणवान् नृपसत्कृतो महाविभवः ।

रजनीकरेऽजसंस्थे शुकेण निरीक्षिते भवति ॥

तस्करमुख्यो मूर्खः परान्नभोगी विशालवित्तश्च ।

मेषस्थे हिमरश्मौ शनिना दृष्टे भवेज्जातः ॥

॥ १ ॥

कर्षकमतिकर्मकरं द्विपदचतुष्पदैः समृद्धं च ।

प्रायोगिकं प्रकुरुते वृषभे रविवीक्षितश्चन्द्रः ॥

अतिक्रामं कुजदृष्टो युवतिकृते नष्टसारमित्रजनम् ।

हृदयहरं नारीणां मातुर्न शुभं शशी वृषे कुरुते ॥

प्राज्ञं वाक्यविविज्ञं प्रमुदितमिष्टं समस्तभूतानाम् ।

जनयति बुधेन दृष्टः शशी वृषेऽनुपमगुणैर्युक्तम् ।

स्थिरपुत्रदारसुहृदं मातापितृभक्तिमन्तमतिनिपुणम् ।

धार्मिकमतिक्रियातं गवि गुरुदृष्टः शशी कुरुते ॥

भूषणयानगृहाणां शयनासनगन्धवस्त्रमाल्यानाम् ।
 भागिनमुपभोक्तारं सितेशितो यदि शशी कुरुते ॥
 धनहीनमनिष्टकरं वृषभे द्वेष्यं सदा च युवतीनाम् ।
 सुतमित्रबन्धुरहितं रविसुतदृष्टः शशी कुरुते ॥ २ ॥
 प्रज्ञाधनं प्रकाशं मिथुने रूपान्वितं सुधर्मिष्ठम् ।
 अतिदुःस्वितमल्पार्थं करोति सूर्येक्षितश्चन्द्रः ॥
 अतिशूरमतिप्राज्ञं सुखवाहनविभवरूपसम्पन्नम् ।
 कुरुते मिथुने चन्द्रो वक्रेण निरीक्षितोऽवश्यम् ॥
 अर्यासादनकुशलं कुरुते ह्यपराजितं च वीरं च ।
 पार्थिवमखण्डवाहं मिथुने बुधवीक्षितश्चन्द्रः ॥
 विद्याशास्त्राचार्यं विख्यातं सत्यवाचमतिरूपम् ।
 मान्यं वाग्मिनमिन्दुः करोति गुरुवीक्षितो मिथुने ॥
 वरयुवतिमाल्यवस्त्रैर्वरवाहनयानभूषणैर्मणिभिः ।
 क्रीडां कुरुते पुरुषो भृगुदृष्टे शशिनि मिथुनस्थे ॥
 कुरुते बान्धवरहितं युवतिसुखविभूतिवर्जितं चापि ।
 अधनं लोकद्वेष्यं जितुमे शनिनेक्षितश्चन्द्रः ॥ ३ ॥

कर्किस्ये शशिनि क्षमासुतमुखैरालोकिते शौर्यवान्

आर्यश्रेष्ठकविर्महीपतिरयोजीवी सनेत्रामयः ।

भूपः पण्डितवाक् धनी नरपतिः पापी विभुः सिंहगे

कन्यायां धनिको विभुः प्रभुसमो विद्वान्विशीलः सुखी ४९

Sloka 49. If the Moon in Kataka be aspected severally by the six planets from Mars taken in order, the persons born in the six cases will respectively be valiant, honorable, endowed with the highest poetical talent, of royal rank, working in iron, and suffering from ophthalmia. If the Moon be in Simha under the same aspects, the person born will respectively be a

king, one speaking learnedly, a wealthy man, a king, a wicked person and one that is mighty. If the Moon be in Kanya and be aspected by the several planets taken in the same order, the person born in the several cases will be respectively wealthy, mighty, lordly, learned, badly behaved and in easy comfortable circumstances.

cf. सारावली

नरपतिपुरुषं धन्यं धनरहितं लेखहारकं वापि ।
 कुरुते स्वगृहे चन्द्रो रविदृष्टो दुर्गपालं वा ॥
 शूरं विकलशरीरं मातुरनर्थावहं प्रियं दक्षम् ।
 क्षितितनयवीक्षिततनुर्जनयति चन्द्रो नरं स्वगृहे ॥
 अविकलमतिं नयज्ञं जनयति बुधवीक्षितः शशी स्वगृहे ।
 धनदारपुत्रदन्तं नृपसचिवं सौख्यवन्तं च ॥
 नृपतिं नृपगुणयुक्तं जनयति चन्द्रः सुरेज्यसन्दृष्टः ।
 स्वगृहे सुखितसुमार्यं नयविन्यपराक्रमाक्रान्तम् ॥
 धनकनकवस्त्रयोषिद्रत्नानां भाजनं शशी कुरुते ।
 कर्कटके सन्दृष्टो वेश्याजननायकं क्रान्तम् ॥
 अटनमसुखं दरिद्रं मातुरनिष्ठं प्रियान्वितं पापम् ।
 शनिना दृष्टः स्वगृहे करोति चन्द्रो नरं नीचम् ॥ ४ ॥
 नृपतिमपुत्रं कुरुते प्रोत्कृष्टगुणं महास्पदं वीरम् ।
 रविणा दृष्टः सिंहे पापरतं विश्रुतं चन्द्रः ॥
 सेनापतिं प्रचण्डं परयुवतिसुतार्यवाहनोपेतम् ।
 जनयेत्पुरुषमपुत्रं कुजेक्षितश्चन्द्रमाः सिंहे ॥
 शास्त्रासक्तं लिप्तं स्त्रीवश्यं युवतिसेवकं सिंहे ।
 कुरुते बुधेन दृष्टो धनसुखभोगान्वितं चन्द्रः ॥
 अभिजातं कुलपुत्रं बहुश्रुतं गुणसमृद्धं च ।
 कुरुते नरेन्द्रतुल्यं गुरुदृष्टश्चन्द्रमाः सिंहे ॥

प्रमदाविभवैर्युक्तं रोगिणमपि युवतिसेवकं कुरुते ।
 सुरतविधिज्ञं प्राज्ञं शशी हरौ शुक्रसदृष्टः ॥
 कर्षकमधनं कुरुतेऽनृतवाचं दुर्गपालकं सिंहे ।
 रविजेन तथा दृष्टो युवतिसुखैर्हीनमल्पकं च शशी ॥ १ ॥
 नृपकोशकरं ख्यातं गृहीतवाक्यं विशिष्टकर्माणम् ।
 कन्यायां रविदृष्टो भार्याहीनं शशी कुरुते ॥
 शिल्पाचार्यं ख्यातं धनवन्तं शिक्षितं सुधीरं च ।
 कन्यायां कुजदृष्टो मातुरनिष्टं शशी कुरुते ॥
 ज्योतिषकाव्यविधिज्ञं विवादकलहेषु विजयिनं सुतराम् ।
 सातिशयं कन्यायां जनयति निपुणं बुधेक्षितश्चन्द्रः ॥
 बन्धुजनाढ्यं सुखिनं नृपकृत्यकरं गृहीतवाक्यं च ।
 कन्यायां गुरुदृष्टो जनयति विभवान्वितं चन्द्रः ॥
 कन्यायां बहुदारं विविधालंकारभोगिनमथाढ्यम् ।
 सततमिहोर्जितमुदितं कुरुते भृगुणा निरीक्षितश्चन्द्रः ॥
 नष्टस्मृतिं दरिद्रं सुखरहितममातृकं युवतिवश्यम् ।
 कन्यायां यमदृष्टः स्त्रीभोग्यधनं शशी कुरुते ॥ ६ ॥

तौलिस्थे हिमगौ बुधादिशुभदैरालोकितैस्तत्क्रमात्
 भूपः स्वर्णकरो वणिक्कुजरविच्छायासुतैः पण्डकः ।
 कीटस्थे शशिनि द्विमातृपितृको राजप्रियो नीचकृत्
 रोगी निर्धनिको नृपालसचिवो दृष्टे बुधादिग्रहैः ॥ ५० ॥

Sloka 50. When the Moon in Thula is aspected severally by the benefic planets, Mercury, Jupiter and Venus, the persons born in the several cases will be respectively a king, a mint-master and a merchant. If the Moon in Thula be aspected severally by Mars, the Sun and Saturn, the person born in each case will be impotent. If the Moon occupy the sign Scorpio and be

severally aspected by the planets taken in order from Mercury, the person born in the several cases will be (¹) a man with two fathers and two mothers (²) a favorite of the king, (³) a mean-wretch, (⁴) a sickly person, (⁵) a poor man, (⁶) and a minister of a king.

NOTES.

वञ्चकः (Vauchakaha) is another reading for पण्डकः (Pandakaha) in the 2nd pada of the sloka.

cf. सारावली

अधनं व्याधितमटनं परिभूतं भोगविप्रयुक्तं च ।
 असुतमदारं तुलके जनयति रविवीक्षितश्चन्द्रः ॥
 तीक्ष्णं चोरं क्षुद्रं परयोषिद्धन्धमालयसंयुक्तम् ।
 मतिमन्त्रयनातुरगं जनयति वक्रेक्षितश्चन्द्रः ॥
 दृष्टो बुधेन चन्द्रः कलाविदग्धं प्रभूतधनधान्यम् ।
 शुभवाक्यं विद्वांसं देशख्यातं तुलाधरे कुरुते ॥
 जीवेक्षितस्तुलायां जनयति सवत्र पूजितं हिमगुः ।
 क्रयविक्रयेषु कुशलं रत्नादिषु भाजनं कुरुते ॥
 ललितमरोगं सुभगं सुखवनितासाधनान्वितं प्राज्ञम् ।
 विविधोपायविधिज्ञं कुरुते भृगुवीक्षितः शशी तुलके ॥
 कुरुते शशी धनाढ्यं प्रियवाक्यं वाहनैश्वर्यं जूके ।
 विषयरतिं सुखरहितं भास्करिदृष्टो हितं मातुः ॥ ७ ॥
 कुरुते लोकद्वेष्यं बुधमटनं चैव वित्तवन्तं च ।
 दिनकरदृष्टोऽस्त्रिगतश्चन्द्रः सुखवर्जितं पुरुषम् ॥
 अनुपमधैर्यं कुरुते नृपतिसमं वृश्चिके विभूतियुतम् ।
 शूरमजेयं समरे प्रभक्षणं भूमिजेन संहृष्टः ॥
 अचतुरममृष्टवाक्यं यमलापत्यं च युक्तिमन्तं च ।
 जनयति बुधेन दृष्टः कूटकरं वृश्चिके च गीतज्ञम् ॥

कर्मासक्तं कुरुते लोकद्वेष्यं च वित्तवन्तं च ।
 गुह्या दृष्टोऽलिगतो निशाकरो रूपवन्तं च ॥
 अतिमदमतीवसुभगं धनवाहनम्भोगललितमिह कीटे ।
 युवतिविनाशितसारं जनयति मृगुवीक्षितचन्द्रः ॥
 नीचापत्यं कृपणं व्याधितमटनं च सत्यहीनं च ।
 जनयत्यन्तकदृष्टो नरमधनं चन्द्रमाः कीटे ॥ ॥ < ॥

चन्द्रे धनुस्ये शुभदृष्टियुक्ते विद्याधनज्ञानयशोबलाढ्यः ।
 दृष्टे कुजादित्यदिनेशपुत्रैः सभाशठः पण्यवधूरतः स्वात् ॥५१॥

Sloka 51. When the Moon occupies Dhanus and has the aspect of benefic planets upon it, the person born will have plenty of learning, wealth, wisdom, fame and strength. When the Moon in Dhanus is aspected by Mars, the Sun or Saturn, the person born under such influence will be an arbitrator in a court and addicted to courtezans.

cf. सारावली

नृपतिमथाढ्यं कुरुते शूरं विख्यातपौरुषं चापे ।
 भास्करदृष्टश्चन्द्रस्त्वनुपमसुखवाहनोपेतम् ॥
 सेनापतिं समृद्धं सुभगं प्रख्यातपौरुषं पुरुषम् ।
 जनयत्यनुपममृत्यं क्षितिसुतदृष्टः शशी धनुषि ॥
 बहुमृत्यं वाक्सारं ज्योतिषशिल्पक्रियादिनिपुणं च ।
 बुधदृष्टो हिमरश्मिर्नग्नाचार्यं हये कुरुते ॥
 अनुपमदेहं कुरुते पृथ्वीपालस्य मन्त्रिणं चापे ।
 त्रिदशगुरुदृष्टमूर्तिर्धनधर्मसुखान्वितं चन्द्रः ॥
 सुखिनमतीव हि ललितं सुभगं पुत्रार्थकामवन्तं च ।
 चापे सुमित्रभार्यं भार्गवदृष्टः करोतीन्दुः ॥

प्रियवादिनं सुवाक्यं बहुश्रुतं सत्यवादिनं सौम्यम् ।
 अभिजातं नृपपुरुषं जनयति सौरेक्षितः शशी धनुषि ॥ १९ ॥
 राजा महीपतिर्विद्वान् धनी निर्धनिको विभुः ।
 बुधादिग्रहसन्दष्टे मकरस्थे निशाकरे ॥ ५२ ॥

Sloka 52. When the Moon in Makara is severally aspected by the planets taken in order from Mercury, the persons born in the several cases will be respectively (¹) a king (²) a ruler of the earth (³) a learned man (⁴) a rich person (⁵) a beggar and (⁶) a lord.

cf. सारावली

अधनं दुःखितमटनं परकर्मरतं मलीमसं कुरुते ।
 मकरे कुवलयनाथः शिल्पमर्ति वीक्षितो रविणा ॥
 अतिविभवमर्ति मुखरं सुभगं धनसंयुतं मृगे पुरुषम् ।
 वाहनयुतं प्रचण्डं करोति वक्रेक्षितश्चन्द्रः ॥
 मूर्खं प्रवासशीलं मृगे शशी तीक्ष्णमलिनं च ।
 जनयति बृधेन दृष्टः सुखरहितं निर्द्धनं पुरुषम् ॥
 भूपतिमनुमवीर्यं नृपतिगुणैः संयुतं मृगे जातम् ।
 बहुदारपुत्रमित्रं जनयति गुरुवीक्षितश्चन्द्रः ॥
 परयुवतिधनविभूषणवाहनमालान्वितं नरं मकरे ।
 सोपक्रोशमपुत्रं जनयति भृगुवीक्षितश्चन्द्रः ॥
 अलसं मलिनं दान्तं विसुखधनं पारदारिकमसम्भ्यम् ।
 दिवसकरपुत्रदृष्टः करोति चन्द्रो नरं मकरे ॥ १० ॥
 कुम्भस्थिते निशानाथे शुभदृष्टे यशोधनः ।
 जातः परवधूलोलः पापखेटनिरीक्षितः ॥ ५३ ॥

Sloka 53. The effect on the person born of the Moon in Kumbha being aspected by benefic planets is that he will be rich in fame. The Moon in Kumbha,

aspected by malefic planets makes the person that has his birth under the influence a libertine.

cf. सारावली

अतिमलिनमति च शूरं नृपरूपं धार्मिकं कृषिकरं च ।

कुरुते दिनकरदृष्टो घटधरसंस्थः क्षपानाथः ॥

कुंभेऽतिसत्यवाक्यं मातृगुरुधनैर्वियुतमलसम् ।

विषमं परकार्यकरं करोति भौमेक्षितश्चन्द्रः ॥

अशनोपचारकुशलं गीतविधिज्ञं प्रियं च युवतीनाम् ।

तनुविभवसुखं पुरुषं करोति बुधवीक्षितः शशी कुंभे ॥

ग्रामक्षेत्रतरुणां भवनं प्रवरांगनानां च ।

कुरुते भोगिनमाढ्यं साधुं गुल्मीक्षितः शशी कुंभे ॥

नीचमपुत्रमभिन्नं कातरमाचार्यनिन्दितं पापम् ।

कुरुते शशी कुयुवर्ति सितेक्षितो घटधरेऽल्पसुखम् ॥

नखरोमधरं मलिनं परदाररतं शठं विधर्माणम् ।

स्यावरभागिनमाढ्यं शशी घटे सौरसंदृष्टः ॥

॥ ११ ॥

मीनस्थे शुभवीक्षिते हिमकरे हास्यप्रियो भूपतिः

विद्वान् पापनिरीक्षिते परुषवाक् पापात्मको जायते ।

पापांशे खलवीक्षिते शठमतिर्जातोऽन्यजायारतः

सौम्यांशे शुभवीक्षिते हिमकरे जातो यशस्वी भवेत् ॥ ५४ ॥

Sloka 54. When the Moon in Meena is aspected by benefic planets, the person born will be a learned king, fond of mirth. If the Moon in the same Rasi be aspected by malefic planets, the effect of this on the person born is that he will be foul-mouthed and evil-minded. When the Moon occupying a malefic Amsa is aspected by malefic planets, the person born will be wicked and licentious. If the Amsa occupied by the

Moon be benefic and the aspecting planets be also benefic, the person born becomes famous.

NOTES.

cf. सारावली

तीव्रं मदनसकाशं सुखिनं सेनापतिं धनसमृद्धम् ।
 जनयति दिनकरदृष्टः समुचितभाग्यं शशी मीने ॥
 परिभूतं सुखरहितं कुलटापुत्रं च पापनिरतं च ।
 जनयति नक्षत्रपतिः क्षितिमुतदृष्टो शेषे शरम् ॥
 जनयति बुधेन दृष्टो मीनस्थश्चन्द्रमाः पुरुषम् ।
 भूपतिमतीव सुखिनं वरयुवतिसमावृतं वश्यम् ॥
 गुल्हदृष्टो मीनस्थो ललितं चन्द्रोऽग्रमाण्डलिकम् ।
 अल्पार्थं सुकुमारं बहुभिः स्त्रीभिर्वृतं जनयेत् ॥
 क्रुते शशी सुशीलं रतिमन्तं नृत्यवाद्यगेयरतम् ।
 शुकेक्षितो शपस्थो हृदयहरं कामिनीनां च ॥
 विकल्महितं जनन्याः कामार्तिं पुत्रदाररतिहीनम् ।
 क्रुते रक्सुतदृष्टो नीचविरूपाङ्गनासक्तम् ॥ १२ ॥

What has been said in slokas 48-54 above may be rearranged and summarised thus :

(1) Mars aspecting the Moon in

Aries	will make the person born	a King
Taurus	...	one bereft of property
Gemini	...	defective in some limb
Cancer	...	valiant
Leo	...	a king
Virgo	...	wealthy
Libra	...	impotent
Scorpio	...	minister of a king
Sagittarius	...	arbitrator in a court and one addicted to courtezans
Capricorn	...	a lord
Aquarius	...	a libertine
Pisces	...	foul-mouthed and evil-minded

Thus, Moon square or opposition Mars is bad except when the Moon is in Aries, Leo, Scorpio and Capricorn. Three of these happen to be the स्वक्षेत्र (Swakshetra) and उच्चक्षेत्र (Uchchakshetra) of Mars, and for the Moon in Leo, Mars happens to be the ruler of the 9th from it. That is why Mars is good in these four signs.

(2) Mercury aspecting the Moon in

Aries will make the person born a man of learning

Taurus	...	a thief
Gemini	...	a king
Cancer	...	honorable
Leo	...	one speaking learnedly
Virgo	...	mighty
Libra	...	a king
Scorpio	...	father of twins
Sagittarius	...	learned, wealthy and wise
Capricorn	...	a king
Aquarius	...	rich and famous
Pisces	...	a learned king, fond of mirth

The Moon in opposition to Mercury in any place is good except Vrishabha. It is however not so good as the Moon in opposition to Jupiter for finance. The intellectual side is good.

(3) Jupiter aspecting the Moon in

Aries will make the person born	equal in status to a king
Taurus	... honorable person
Gemini	... intelligent and sagacious
Cancer	... endowed with the highest poetical talent
Leo	... wealthy
Virgo	... lordly
Libra	... a mint master
Scorpio	... favourite of a king
Sagittarius	... wealthy, famous and learned
Capricorn	... a king
Aquarius	... rich and famous
Pisces	... a king

The Moon can be aspected by Jupiter only when she is in

trine or in opposition to Jupiter and not when in conjunction with Jupiter.

Politicians or statesmen are born if the Moon trine Jupiter or Moon opposition Jupiter takes place when the Moon is in Taurus, Virgo or Capricorn.

It therefore follows that all leaders in any walk of life must have Moon-trine Jupiter or Moon-opposition-Jupiter.

(4) Venus aspecting the Moon in

Aries	will make one	endowed with every amiable quality
Taurus	...	a King
Gemini	...	a fearless person
Cancer	...	a person of royal rank
Leo	...	a King
Virgo	...	learned
Libra	...	a merchant
Scorpio	...	one engaged in a base occupation
Sagittarius	...	wealthy and famous
Capricorn	...	a learned man
Aquarius	...	famous
Pisces	...	a learned man

Venus opposition Moon is thus not generally bad.

(5) Saturn aspecting the Moon in

Aries	will make the person born	a thief
Taurus	...	wealthy
Gemini	...	a villain
Cancer	...	a person working in iron
Leo	...	a wicked person
Virgo	...	badly behaved
Libra	...	impotent
Scorpio	...	a sickly person
Sagittarius	...	addicted to courtezans
Capricorn	...	a rich person
Aquarius	...	a libertine
Pisces	...	foul-mouthed and evil-minded

All aspects (whether 3rd, 10th or 7th) of Saturn to the Moon are bad except when the Moon is in Taurus and Capricorn. We

have already stated in sloka 3 *supra* that Moon-conjunction-Saturn is bad.

(6) The Sun aspecting the Moon in		
Aries will make the person born	a beggar	
Taurus	...	one of a servant class
Gemini	...	a poor man
Cancer	...	suffering from ophthalmia
Leo	...	mighty
Virgo	...	one in comfortable circumstances
Libra	...	impotent
Scorpio	...	a poor man
Sagittarius	...	an arbitrator in court and addicted to courtezans
Capricorn	...	a beggar
Aquarius	...	a libertine
Pisces	...	foul-mouthed and evil-minded.

All opposition of the Sun to the Moon is bad except when the Moon is in Leo. The Sun will then be in Aquarius and aspecting his own house.

What is true of the Moon is also true of the Lagna. So says Varahamihira in his Brihatjataka (XVIII—20).

All squares or oppositions between the Moon and any malefic is bad. Similarly, all squares and oppositions between the Lagna and any malefic is bad. So also conjunctions of malefics with the Moon or the Lagna is bad except Sun-conjunction-Moon.

All conjunctions between malefics are bad (*cf.* slokas 1, 2, 4, 8 *supra* as also Western astrologers).

राशिदृष्टिफलं यत्तदंशकेषु च योजयेत् ।

भवन्ति शुभदाः सर्वे शुभद्व्योगसंयुताः ॥ ५५ ॥

Sloka 55 The effect of an aspect upon a Rasi must be held to apply likewise to its Amsa. The Rasas as well as their Amsas when aspected by or associated with benefic planets become benefic or auspicious.

cf. सारावली

राशिपतौ बलयुक्ते राशौ च बलान्विते तथा चन्द्रे ।
राशिफलं स्यात्सकलं नीचोच्चविधिना च संचिन्त्यम् ॥

॥ लग्नादिभावगतग्रहफलम् ॥

मार्तण्डो यदि लग्नगोऽल्पतनयो जातः मुखी निर्घृणः
खल्पाशी विकलेक्षणो रणतलश्लाघी सुशीलो नटः ।
ज्ञानाचाररतः सुलोचनयशःस्वातन्त्र्यकस्तृचगे

मीने स्त्रीजनसेवितो हरिगते राज्यन्धको वीर्यवान् ॥ ५६ ॥

Sloka 56. If the Sun be in the Lagnabhava, the person born will have few sons, lead a life of ease, be cruel, eat sparingly, with defective vision, be given to boasting in the battle-field, well-bred and acquainted with the histrionic art. But if the Sun be in the exaltation sign also, the effect of it on the person born is that he will delight in the acquisition of knowledge and virtue, be possessed of good vision, fame and independence. If the Sun occupying the Lagna be in Meena the person born will be waited upon and served by females; but if the Lagna in which the Sun is be identical with Simha, the effect of it on the person born is that he will be night-blind but possessing good strength.

NOTES

cf. बृहज्जानक

शूरःस्तब्धो विकलनयनो निर्घृणोऽर्के तनुस्थे
मेघे सख्यस्तिमिरनयनः सिंहसंस्थे निशान्वः ।
नीचेऽन्धोऽस्यः शशिगृहगते बुद्धुदाक्षः पतङ्गः ॥

Also फलदीपिका

लग्नेऽर्केऽल्पकचः क्रियालसतमः क्रोधो प्रचण्डोन्नतो
मानी लोचनरूक्षकः कृशतनुः शूरोऽसौ निर्घृणः ।

स्फोटाक्षः शशिभे क्रिये सतिमिरः सिंहे निशान्वः पुमान्
दारिद्र्योपहतो विनष्टतनयो जातस्तुलायां भवेत् ॥

The Sun in Leo causes blindness at night. In Cancer, the Sun causes cataract in the eyes. The Sun in Libra causes blindness. The Sun in the Lagna causes some defect in eyes.

क्षीणे शशिन्युदयगे बधिरोऽङ्गहीनः
प्रेष्यश्च पापसहिते तु गतायुरेव ।
स्वोच्चस्वके धनयशोबहुरूपशाली
पूर्णे तनौ यदि चिरायुरपैति विद्वान् ॥ ५७ ॥

Sloka 57. When the waning Moon occupies the Lagna the person born will be deaf, defective in some limb and a menial servant. If the Moon in the above position be also in conjunction with a malefic planet, there will be no vitality in the person born and he will soon be dead. If the Moon in the Lagna be in its exaltation or own house, the effect of it is that the person born will have abundance of wealth, fame and much beauty. If the Moon in the Lagna be full, the person born will attain long life and become learned.

cf. बृहज्जातक

मूकोन्मत्तनडान्वहीनबधिरः प्रेष्यः शशाङ्कोदये
स्वर्तजोच्चगते धनी ॥

Also फलदीपिका

सिते चन्द्रे लग्ने दृढतुरदभ्रायुरभयो
बलिष्ठे लक्ष्मीवान् भवति विपरीतं क्षयगते ॥

ऋरः साहसिकोऽनोऽतिचपलो रोगी कुजे लग्नगे
विद्यावित्ततपः स्वधर्मनिरतो लग्नस्थिते बोधने ।
जीवे लग्नगते चिरायुरमलज्ञानी धनी रूपवान्
कामी कान्तवपुः सदारतनयो विद्वान्विलग्न भृगौ ॥ ५८ ॥

Sloka 58. The person born with Mars in the first bhava will be cruel, daring, given to wandering, very fickle and sickly ; if the planet in the first bhava be Mercury, the effect on the person born will be that he will be devoted to the acquisition of learning, wealth, virtue and religion ; if Jupiter occupy the Lagna the person born will be long-lived, and have knowledge untainted, wealth and beauty ; if Venus should be in the first bhava, the influence on the person born will be that he will be libidinous, lovely in mien, blessed with a wife and children, and learned.

cf. बृहज्जातक

लग्ने कुजे क्षततनुः ॥ बुधे विद्वान् ॥ जीवे विद्वान् ॥

स्मरनिपुणः सुखितश्च विलम्बे मृगपुत्रे ॥

Also. फलदीपिका

क्षततनुरतिक्रूरोऽल्पायुस्तनौ घनसाहसी कुजे ॥

दीर्घायुर्जन्मनि ज्ञे मधुरचतुरवाक् सर्वशास्त्रार्थबोधः ॥

शोभावान् सुकृती चिरायुरभयो लग्ने गुरौ सात्मनः ॥

तनौ सुतनुद्वक्प्रियं सुखिनमेव दीर्घायुषं करोति कविः ॥

दुर्नासिको बृद्धकलत्ररोगी मन्दे विलम्बोपगतेऽङ्गहीनः ।

महीपतुल्यः सुगुणाभिरामो जातः स्वतुङ्गोपगते चिरायुः ॥ ५९ ॥

Sloka 59. The effect of Saturn occupying the first bhava at a person's birth is that he will have stinking nostrils, suffer from fistula of an advanced type and have a defective limb ; but if the first bhava occupied by Saturn be the planet's exaltation sign, the person born will be a king's peer, amiable for his special virtues, and endowed with long life.

cf. बृहज्जातक

अदृष्टार्थो रोगी मदनवशगोऽत्यन्तमलिनः

शिशुत्वे पीडार्तः सवितृसुतलग्नेऽत्यलसवाक् ।
गुरुस्वर्क्षोच्चस्थे नृपतिसदृशो ग्रामपुरपः सुविद्वांश्चार्वङ्गः ॥

Also फलदीपिका

स्वोच्चे स्वकीयभवने क्षितिपालबुल्यो
लग्नेऽर्कजे भवति देशपुराधिनाथः ।
शेषेषु दुःखपरिपीडित एव बाल्ये
दारिद्र्यदुःखवशागो मलिनोऽलसश्च ॥

क्रुरो दयाधर्मविहीनशीलो राहौ विलग्नोपगते तु रोगी ।
केतौ विलग्नो सरुजोऽतिलुब्धः सौम्येक्षिते राजसमानभोगी ॥ ६० ॥

Sloka 60. When Rahu occupies the Lagna, the person born will be cruel, without compassion or moral virtue in his nature and suffering from ailments; when Ketu occupies the Lagna, the person born will be sickly and very avaricious, but if the Rahu or Ketu in the Lagna be aspected by a benefic planet, the person concerned will have princely enjoyments.

cf. फलदीपिका

लग्नेऽहोवचिरायुरर्थबलवान्नुर्ध्वार्ङ्गरोगान्वितः ॥
लग्ने कृतघ्नमसुखं पिशुनं विवर्णं
स्थानच्युतं विकलदेहमसत्समाजम् । पातः कुरुते ॥

रविक्षेत्रोदये राहू राजभोगाय सम्पदि ।
स्थिरार्थपुत्रान् कुरुते मन्दक्षेत्रोदये शिखी ॥ ६१ ॥

Sloka 61. Rahu occupying the Lagna in the sign owned by the Sun, promotes princely enjoyment in the midst of affluence; Ketu produces longstanding wealth and offspring when occupying the Lagna in a house belonging to Saturn.

॥ द्वितीयम् ॥

त्यागी धातुद्रव्यवानिष्टशत्रुवर्गमी वित्तस्थानगे चित्रभानौ ।

कामी कान्तश्चारुवागिङ्गितज्ञो विद्याशीलो वित्तवान् वित्तगेन्दौ ६२

Sloka 62. When the Sun is in the 2nd bhava, the person born will be liberal, possessed of property in minerals, cherish even ill-wishers and will be eloquent. If the Moon be in the 2nd bhava, the effect is that the person born will be fond of women, beloved, of agreeable speech, shrewd at guessing the covert purposes of others, fond of study and possessed of riches.

धातोर्वादकृषिक्रियाटनपरः कोपी कुजे वित्तगे

बुद्धयोपार्जितवित्तशीलगुणवान् साधुः कुटुम्बे बुधे ।

वाग्मी भोजनसौख्यवित्तविपुलस्त्यागी धनस्थे गुरौ

विद्याकामकलाविलासधनवान्वित्तस्थिते भार्गवे ॥ ६३ ॥

Sloka 63. If Mars be in the 2nd bhava, the person born will engage in much wandering in the pursuit of metallurgy and agriculture, and will be hot-tempered; if Mercury be in that bhava, the person born will be virtuous and have much wealth and moral worth discerningly acquired; if the planet in the 2nd bhava be Jupiter, the person born under such influence will be eloquent, command comfortable meals, have vast wealth and bestow liberal gifts. If Venus occupy the same bhava, the person born will have learning, gallantry, personal graces and much wealth.

असत्यवादी चपलोऽटनोऽधनः शनौ कुटुम्बोपगते तु वञ्चकः ।

विरोधवान्वित्तगते विधुन्तुदे जनापराधी शिखिनि द्वितीयगे ॥ ६४ ॥

Sloka 64. But if Saturn be in the 2nd bhava, the

person born will be untruthful, thoughtless, vagrant, indigent and deceitful ; if Rahu be in that bhava, the person born will be quarrelsome ; if the occupant of the 2nd bhava be Ketu, the person born will be a public enemy.

NOTES

According to Varahamihira, the Sun or Saturn in the 2nd house will make the person immensely rich, but will cause some defect or other in the face or teeth, while the Moon in the same position will give him a large family. Mars in that bhava will make him eat bad food, Mercury in the 2nd bhava will make the native rich while Venus or Jupiter will make him eloquent or sweet-tongued.

फलदर्शिका

विगतविद्याविनयवित्तं स्वलिङ्गवाचं धनगतः (सूर्यः) ॥

धनाढ्योऽन्तर्वाणिर्विषयसुखवान्वाचि (चन्द्रे) विकलः ॥

वचसि विमुखो निर्विद्यार्थः कुजे कुजनान्श्रितः ॥

कविरमलवचा वाचि (ज्ञे) मिष्टान्नभोक्ता ॥

वाग्मी भोजनसारवांश्च सुमुखो वित्ते (गुरौ) धनी कोविदः ॥

करोति कविरर्थगः कविमनेकवित्तान्वितम् ॥

विमुखमधनमर्थे (शनौ) ऽन्यायवन्तं च पश्चा-

दितरजनपदस्यं यानभोगार्थयुक्तम् ॥

छन्नोक्तिर्मुखरूपृगी नृपधनी वित्ते (अहौ) सरोषः सुखी ॥

विद्यार्थहीनमधमोक्तियुतं कुहर्षिं पातः परान्ननिरतं कुरुते धनस्यः ॥

॥ तृतीयम् ॥

शूरो दुर्जनसेवितोऽतिधनवांस्त्यागी तृतीये रवौ

चन्द्रे सोदरराशिगेऽल्पधनिको बन्धुप्रियः सात्विकः ।

ख्यातोऽपारपराक्रमोऽशठमतिर्दुश्चिक्कयाते कुजे

मायाकर्मपरोऽष्टनोऽतिचपलो दीनोऽनुजस्ये बुधे ॥ ६५ ॥

Sloka 65. When the Sun is in the 3rd bhava, the person born will be brave, served by bad men, very wealthy and liberal; when the Moon occupies the bhava representing younger brothers, the person born will have insignificant wealth, be kind to relatives and virtuous. With Mars in the 3rd bhava, the person born becomes famous, of immense prowess, and of upright (uncrooked) views; but when Mercury occupies the 3rd bhava, the person born is bent on the practice of deception, of vagrant habits, excessively vacillating and miserable.

भ्रातृस्थानगते गुरौ गतधनः स्त्रीनिर्जितः पापकृत्

शुके सोदरगे सरोषवचनः पापो बधूनिर्जितः ।

अल्पाशी धनशीलवंशगुणवान् भ्रातृस्थिते भानुजे

राहौ विक्रमगेऽतिवीर्यधानिकः केतौ गुणी वित्तवान् ॥ ६६ ॥

Sloka 66. The person born with Jupiter in the 3rd bhava becomes indigent, henpecked and addicted to evil; if Venus be in the 3rd bhava the person born speaks fretfully, is vicious and controlled by his wife. The person taking birth when Saturn occupies the मातृभाव (Bhratrubhava) eats sparingly and possesses wealth, moral worth and excellent family traits; when Rahu is in the place of valour (3rd bhava), the person born becomes very valiant and rich; and if Ketu be in that position, the person concerned becomes virtuous and wealthy.

सोदरारातिगः शुक्रः शोकरोगभयप्रदः ।

तत्रैव शुभकारी स्यात् पुरतो यदि भास्करात् ॥ ६७ ॥

Sloka 67. Venus in the 3rd and the 5th bhavas causes sorrow, diseases and danger. The same planet

in the same position may become benefic when in advance of the Sun (when appearing as an Evening Star).

NOTES.

The effects stated in Brihat Jataka for the Sun, Mars and Saturn in the 3rd bhava are good as they make the native intelligent and strong. The Moon in the 3rd house will make one cruel, while Mercury in that position will turn him a consummate rogue. Jupiter and Venus when in that bhava make him stingy.

फलदीपिका

सत्त्वशौर्यश्रियमुदारं स्वजनशत्रुं सहजगः (सूर्यः) ॥

सहोत्थे सभ्रातृप्रमदत्त्वलशौर्योऽतिकृपणः (चन्द्रे) ॥

सुगुणधनवाञ्छूरोऽवृण्यः सुखी व्यनुजोऽनुजे (कुजे) ॥

शौर्ये शूरः समायुः सुमहनसहितः सश्रमोऽदैन्ययुक्तः (बुधे) ॥

सारज्ञः कृपणः प्रतीतसहजः शौर्येऽवकुदृष्टवीः (गुरौ) ।

विदारसुखसंपदं कृपणमप्रियं विक्रमे (शुके) ॥

विपुलमतिमुदारं दारसौख्यं च शौर्यं जनयति रविपुत्रश्चात्सवं विकृतं च ॥

मानी भ्रातृविरोधको दृढमतिः शौर्ये चिरायुर्धनी (अहौ) ॥

आयुर्वलं धनयशः प्रमदान्नसौख्यं केतौ तृतीयभवने सहजप्रणाशम् ॥

॥ चतुर्थम् ॥

हृद्रोगी धनधान्यबुद्धिरहितः क्रूरः सुखस्थे रवौ

विद्याशीलसुखान्वितः परवधूलोलश्वतुर्थे विधौ ।

भौमे बन्धुगते तु बन्धुरहितः स्त्रीनिर्जितः शौर्यवान्

बन्धुस्थे शशिजे विबन्धुरमलज्ञानी धनी पण्डितः ॥ ६८ ॥

Sloka 68. When the Sun is in the सुख (Sukha 4th) bhava, the person born will suffer from heart disease, will lack money, corn and common sense and will be hard-hearted. If the Moon be in that bhava, the effect thereof is that the person born will possess learning,

good nature and prosperity, but will hanker after other people's wives. The person born with Mars in the बन्धु (Bandhu 4th) bhava will be bereft of relations, and hen-pecked, though valiant. If Mercury be in that bhava, the person born will be a forlorn creature without friends or relatives, while growing up to be a pandit distinguished for sterling knowledge and affluence.

वाग्मी धनी सुखयशोबलरूपशाली

जातः शठप्रकृतिरिन्द्रगुरौ सुखस्ये ।

स्त्रीनिर्जितः सुखयशोधनबुद्धिविद्या

वाचालको भृगुसुते यदि बन्धुयाते ॥ ६९ ॥

Sloka 69. When Jupiter occupies the 4th bhava, the person born will be eloquent, wealthy and possessed of comfort, fame, strength and personal beauty, but of a crafty disposition. When Venus is in that bhava the person born will be over-ruled by his wife though making much (boasting) of his comforts, fame, wealth, intelligence and learning.

आचारहीनः कपटी च मातृक्केशान्वितो भानुसुते सुखस्ये ।

राहौ कलत्रादिजनावरोधी केतौ सुखस्ये च परापवादी ॥ ७० ॥

Sloka 70. When Saturn is in the 4th bhava, the person born will be lacking in the observances prescribed for his caste, will be crafty and causing trouble to his mother. When Rahu is in that position the person born will keep in the seclusion of a seraglio his wives and such others as stand in a similar relation to him; and when Ketu is in the सुख (Sukha 4th) bhava, the person born will be a reviler of other people (scandal-monger).

NOTES.

Brihat Jataka.

If the Sun, Mars or Saturn occupy the 4th house, the person born will have no happiness and will be troubled in mind. If the Moon, Jupiter or Venus should be posited in that house, the person will be happy. Mercury in that position will make the native learned.

फलदीपिका

जनयतीमं सुहृदि सूर्यो विसुखबन्धुक्षितिः सुहृद्

भवनमुक्तं नृपतिसेवा जनकसंपद्वचयकरम् ॥

सुखी भोगी त्यागी सुहृदि (चन्द्रे) ससुहृद्वाहनयशाः ॥

सुहृदि (कुजे) विसुहृन्मातृक्षोणीसुखालयवाहनः ॥

संख्यावान् चाटुवाक्यः सुहृदि (बुधे) सुखसुहृदक्षेत्रधान्यार्थभोगी ॥

बन्धौ (गुरौ) मातृगृहत्परिच्छिन्नसुतस्त्रीसौख्यधान्यान्वितः ॥

सुवाहनसुमन्दिराभरणवस्त्रगन्धं सुखे (कौ) ॥

दुःखीत्याद्गृहयात्रमातृवियुतो बाल्ये ससम्बन्धुभे (शनौ) ॥

मूर्खो वेश्मनि (अहौ) दुःखकृत्ससुहृदल्पायुः कदाचित्सुखी ॥

गोक्षेत्रयानजननीसुखजनमभूमिनाशं सुखे (केतौ) परगृहस्थितिमेवदत्ते ॥

॥ पञ्चमम् ॥

राजप्रियश्चञ्चलबुद्धियुक्तः प्रवासशीलः सुतगे दिनेशे ।

मन्त्रक्रियासक्तमना दयालुर्द्वनी मनस्वी तनये सतीन्दौ ॥ ७१ ॥

Sloka 71. A person born with the Sun in the 5th bhava will be a courtier with an unsteady mind and will sojourn abroad. When the Moon occupies the पुत्रभाव (Puthra bhava, 5th), the person born will be high-minded, rich, compassionate and diligently bent on doing what has been determined upon after deep deliberation.

क्रोऽटनश्चपलसाहसिको विधर्मा

भोगी धनी च यदि पञ्चमगे धराजे ।

मन्त्राभिचारकुशलः सुतदारवित्त-

विद्यायशोबलयुतः सुतगे सति ज्ञे ॥ ७२ ॥

Sloka 72. If at a person's birth, Mars occupy the 5th bhava, the person born will be cruel, of wandering habits, restless, daring unrighteous, voluptuous and wealthy; if Mercury be in the पुत्र (Putra, 5th) bhava, the person born will be proficient in sacred texts and in the art of overcoming foes by magic spells and will be blessed with a family of wife and children, wealth, learning, fame and strength.

मन्त्री गुणी विभवसारसमन्वितः स्यात्

अल्पात्मजः सुरगुरौ सुतराशियाते ।

सत्पुत्रमित्रधनवानतिरूपशाली

सेनातुरङ्गपतिरात्मजगे च शुके ॥ ७३ ॥

Sloka 73. Clever in counsel, virtuous, possessed of choice riches but with a paucity of sons, will the person be at whose birth Jupiter occupies the 5th house; if Venus be in that bhava, the person born will have good sons, friends, wealth, much beauty and (be the master of) command an army and horses.

मत्तश्चिरायुरसुखी चपलश्च धर्मी

जातो जितारिनिचयः सुतगेऽर्कपुत्रे ।

भीरुर्दयालुरधनः सुतगे फणीशे

केतौ शठः सलिलभीरुस्तीव्र रोगी ॥ ७४ ॥

Sloka 74. The person born with Saturn in the 5th bhava will be insane, long-lived, unhappy and fickle,

but virtuous and victorious over his enemies ; when Rahu is in the 5th house, the person born will be cowardly, compassionate and poor ; when Ketu is in that bhava, the effect on the person born is that he will be crafty, dreading water and ailing very much .

NOTES-

Brihat Jataka.

If any one of the malefics, (*viz.*, the Sun, Mars or Saturn) should occupy the 5th house, the person concerned will be childless and without wealth. If the Moon be in the 5th house, he will have children. Mercury in that position will make him a minister. Jupiter and Venus in the 5th house will make the native intelligent and happy respectively.

फलदीपिका

सुखधनायुस्तनयहीनं सुमतिमात्मन्यटलिगम् (रवौ) ॥

सुपुत्रो मेधावी मृदुगतिरमात्य सुतमते (चन्द्रे) ॥

विसुखतनयोऽनर्थप्रायः सुतं (कुजे) पिशुनोऽलक्ष्मीः ॥

विद्यासौख्यप्रतापः प्रचुरसुतयुतो मान्त्रिकः पञ्चमस्थे (जे) ॥

पुत्रैः क्लेशयुतो महीशमन्त्रिषो श्रीनात् सुतस्थे गुरौ ॥

अखण्डितवनं नृपं सुमतिमात्मजे मात्मजे (शुके) ॥

भ्रान्तो ज्ञानसुवार्थहर्षाहितो श्रीस्थे (वनौ) शठो दुर्मतिः ॥

नासोद्यद्वचनोऽयुतः कठिनहृद्वाहो सुतं कुक्षिरू ॥

पुत्रक्षयं जठररोगपिशाचपीडां दुर्जिह्वाहर्षान् (केवौ) खलप्रकृतिं च पापः ॥

॥ पष्ठम ॥

कामो शूरो राजपूज्योऽभिमानो ह्यातः श्रीमान् शत्रयाते दिनेशे ।

अल्पायुः स्यात् क्षीणचन्द्रेऽरिस्थे पूर्णे जप्नोऽस्तीव भौमी चिरायुः ॥

Stoka 75. If at the birth of a person the Sun occupy the 6th bhava, the person born will be lustful, brave, honored by kings, full of self-esteem, renowned

and opulent; if the waning Moon be in the 6th bhava, the person born will be short lived; if it be full Moon, the person born will be very voluptuous and long-lived.

स्वामी रिपुक्षयकरः प्रबलोदरामिः

श्रीमान्यशोबलयुतोऽवनिजे रिपुस्थे ।

विद्याविनोदकलहप्रियकृद्विशीलो

बन्धूपकाररहितः शशिजेऽरियाते ॥ ७६ ॥

Sloka 76. When Mars is in the 6th bhava, the person born will own property, exterminate foes, have a powerful appetite, be opulent and enjoy fame and strength; when Mercury occupies that bhava, the person born will be instructive, amusing, quarrelsome, but friendly, void of morality and abstaining from all beneficence to his relatives.

कामी जितारिबलोऽरिगतेऽमरेज्ये

शोकापवादसहितो भृगुजे रिपुस्थे ।

बह्वाशनी विषमशीलसपत्नभीतः

कामी धनी रविसुते सति शत्रुयते ॥ ७७ ॥

Sloka 77. The person born with Jupiter in the 6th bhava will be lustful, victorious over foes but weak; when Venus is in that bhava, the person born will suffer from sorrow and calumny; when Saturn occupies the 6th bhava, the person born will be gluttonous, afraid of troublesome opponents, lecherous and wealthy.

राहौ रिपुस्थानगते जितारिश्चिरायुरत्यन्तसुखी कुलीनः ।

बन्धुप्रियोदारगुणप्रसिद्धविधायशस्वी रिपुगे च केतौ ॥ ७८ ॥

Sloka 78. If Rahu be in the 6th bhava, the person born will be of good birth, subdue his foes, enjoy long

life, and be very happy ; If Ketu occupy that bhava, the person born will be kind to his relatives and renowned for his generous virtues and illustrious erudition.

NOTES.

Brihat Jataka.

If the Sun, Mars or Saturn occupy the 6th bhava, the person concerned will be powerful, but will be overpowered by his enemies. If the Moon be in that house, he will have many enemies, will be of a delicate constitution and will have a dyspeptic appetite. His sexual passion will be weak ; and he will be harsh in temperament and indolent in his work. If Mercury, Jupiter or Venus be in the 6th bhava the native will be without enemies.

कलदीपिका

प्रथितमुर्वीपतिमरिस्थः (सूर्यः) सुगुणसंपद्विजयगम् ॥

क्षतेऽल्पायुश्चन्द्रेऽमतिरुदरोगीपरिभवी ॥

प्रबलमदनः श्रीमान् ख्यातो रिपौ (कुजे) विजयी नृपः ॥

जातक्रोधो विवादैर्द्विषि (बुधे) रिपुबलहन्तालसोनिष्ठुरोक्तिः ॥

(गुरौ) षष्ठेऽदलक्षोऽरिहा परिभवी मन्त्राभिचारे पटुः ॥

विशत्रुमघनं क्षते (शुके) युवतिदूषितं विकृवम् ॥

बह्वाशी द्रविणान्वितो रिपुहतो धृश्च मानी रिपौ (गविजे) ॥

द्विट्कूरग्रहपीडितः सगुदक्षस्त्रीमांिरायुः क्षते (गहौ) ॥

औदार्यमुत्तमगुणं दृढतां प्रसिद्धिं (केतौ) षष्ठे प्रभुत्वमरिवर्द्धनमिष्टसिद्धिम् ॥

॥ सप्तमभावम् ॥

स्त्रीद्वेषी मदनस्थिते दिनकरेऽतीव प्रकोपी खलः

चन्द्रे कामगते दयालुरदनः स्त्रीविश्वको भोगवान् ।

स्त्रीमूलप्रविलापको रणरुचिः कामस्थिते भूमिजे

व्यङ्गः शिल्पकलाविनोदचतुरस्तारासुतेऽस्तंगते ॥ ७९ ॥

Sloka 79. When the Sun occupies the 7th bhava

at a person's birth, he will hate womankind and be exceedingly wrathful and wicked; when the Moon is in that bhava, the effect on the person born is that he will be compassionate, of wandering habits, yielding to women and voluptuous; the person at whose birth Mars occupies the 7th bhava will be querulous about women and fond of war; if the planet occupying this bhava be Mercury, the person born will be maimed but capable of amusing with his skill in the arts.

धीरश्वारुकलत्रवान् पितृगुरुद्वेषी मदस्थे गुरौ

वेश्यास्त्रीजनवल्लभश्च सुभगो व्यङ्गः सिते कामगे ।

भाराध्वश्रमतप्तधीरधनिको मन्दे मदस्थानगे

गर्वी जारशिखामणिः फणितौ कामस्थिते रोगवान् ॥८०॥

Sloka 80. If Jupiter occupy the 7th bhava, the person born will be resolute and have a lovely wife but will view with antipathy his parents and spiritual preceptors; if Venus be in that bhava, the effect on the person born is that he will be a favourite with the courtesan class, charmingly lovely but lame; if Saturn occupy the 7th bhava at a person's birth, he will be indigent and distressed in mind from the toil he has to undergo bearing a heavy burden over a long distance; the person born with Rahu in the 7th bhava will be proud, foremost among gallants and suffering from disease.

अनङ्गभावोपगते तु केतौ कुदारको वा विकलत्रभोगः ।

निद्रा विशीलः परिदीनवाक्यः सदाटनो मूर्खजनाग्रगण्यः ८१

Sloka 81. When Ketu is in the 7th bhava, the person born will either have a bad wife or derive no pleasure from a wife, will be sleepy, indecorous, dejected in speech, constantly roving and a veritable blockhead.

NOTES.

Brihat Jataka.

The Sun, Mars or Saturn occupying the 7th house, will make the person suffer humiliation at the hands of women. The Moon in that position will make him envious and exceedingly over head and ears in love. If Mercury be in the 7th house, the person concerned will possess a knowledge of the laws and rules of the country. Jupiter in the 7th bhava will make the native excel his father in his qualities. If Venus be posited in the 7th house, the person born will promote quarrels and will be fond of sexual union.

फलदीपिका

नृपविरुद्धं कुतश्मस्ते (रवौ) ऽध्वगमदारं ह्यवमतम् ॥

सरे (चन्द्रे) दृष्टेः सौम्यो वरयुवतिकान्तोऽतिभुगः ॥

अनुचितकरो रोगार्तोऽस्ते (कुजे) ऽध्वगो मृतदारवान् ॥

प्राज्ञोऽस्ते (ज्ञे) चारुवेषः समकलमहिमायाति भार्या सवित्तम् ॥

सत्पत्नी सुतवान्मदे (गुरौ) ऽतिभुगस्तातादुदारोऽधिकः ॥

सुभार्यमसतीरतं मृतकलत्रमाढ्यं मदे (शुके) ॥

कामस्थे रविजे कुदारनिरतो निःस्योऽध्वगो विह्वलः ॥

स्त्रीसङ्गादधनो मदे (राहौ) ऽयविधुरोऽवीर्यः स्वतन्त्रोऽल्पधीः ॥

द्युने (केतौ) ऽवमानमसतीरतिमान्त्ररोगं पापः स्वदारवियुतिं मदधातुहानिम् ॥

॥ अष्टमम् ॥

मनोभिरामः कलहप्रवीणः पराभवस्थे च रवौ न तप्तः ।

रणोत्सुकस्त्यागविनोदविद्याशीलः शशाङ्के सति रन्ध्रयाते ॥८२॥

Sloka 82. The person born with the Sun in the 8th bhava will be heart-winning, skilled in disputes and discontented ; if the Moon be in the अष्टमभाव (Ashtama bhava), the influence on the person born is that he will be eager for war, liberal, fond of amusement and learning.

विनीतवेषो धनवान् गणेशो महीसुते रन्ध्रगते तु जातः ।

विनीतिबाहुल्यगुणप्रसिद्धो धनी सुधारश्मिसुतेऽष्टमस्थे ॥ ८३ ॥

Sloka 83. The person at whose birth Mars occupies the 8th bhava will be plain in attire, rich and possessed of authority over a multitude ; if the planet in the अष्टमभाव (Ashtama bhava) at a person's birth be Mercury, the person born will be renowned for his many good qualities, the most notable of them being good breeding and will have much wealth.

मेधावी नीचकर्मा यदि दिविजगुरौ रन्ध्रयाते चिरायुः

दीर्घायुः सर्वसौख्यातुलबलधनिको भार्गवे चाष्टमस्थे ।

शूरो रोष्यग्रगण्यो विगतबलधनो भानुजे रन्ध्रयाते

राहौ क्लेशापवादी परिभवगृहगे दीर्घसूत्रश्च रोगी ॥ ८४ ॥

Sloka 84. If Jupiter occupy the 8th bhava at a person's birth, he will be long-lived and sagacious but of ignoble deeds ; if Venus be in that bhava the person born will be blessed with long life, have every comfort, be endowed with matchless strength and possess great wealth ; if Saturn be in the अष्टमभाव (Ashtama bhava), the person born will be a hero, the foremost of fiery men but will become bereft both of strength and riches ; if Rahu occupy the 8th bhava, the person born will have to endure trouble and public censure, be dilatory in action and will suffer from many ailments.

केतौ यदा रन्ध्रगृहोपयाते जातः परद्रव्यवधूरतेच्छुः ।

रोगी दुराचाररतोऽतिलुब्धः सौम्येक्षितेऽतीव धनी चिरायुः ८५

Sloka 85. When Ketu occupies the 8th bhava, the person born will desire to possess the wealth of others and to enjoy their women ; he will suffer from diseases, being given up to profligacy ; he will be exceedingly avaricious. When Ketu in the 8th bhava is aspected by a benefic planet, the influence of this on the person born is that he will become very wealthy and long-lived.

NOTES.

Brihat Jataka.

If the Sun, Mars or Saturn should occupy the 8th house, the person will have a limited number of issues and will have a defective eyesight. If the Moon be in that position, the native will have a fickle mind and will suffer from diseases. Mercury in the 8th house will cause the native to be widely known for his good qualities. Jupiter or Venus in the 8th bhava will make him base.

फलदीपिका

हतधनायुःसुहृदमर्को विगतदृष्टिं निधनगः ॥

मृतौ (चन्द्रे) रोग्यल्पायुः ॥

कुतनुरधनोऽल्पायुश्छिद्रे कुजे जननिन्दितः ॥

विख्याताख्यश्चिरायुः कुलभृदधिपतिर्ज्ञेष्टमे दण्डनेता ॥

दीनो जीवति सेवया क्लृप्तभागदीर्घायुरिज्येष्टमे ॥

चिरायुषमिलाधिपं धनिमष्टमे संस्थितः (कविः) ॥

शनैश्चरे मृतिस्थिते मलीमसोऽर्शसोऽवसुः करालधीर्बुभुक्षितः सुहृज्जनावमानितः

रन्ध्रेऽल्पायुरशुद्धिकृच्च विकलो वातामयोऽल्पात्मजः (राहौ)

खल्पायुरिष्टविरहं कलहं च रन्ध्रे (केतौ) शस्त्रक्षतं सकलकार्यविरुद्धमेव ॥

॥ नवमफलम् ॥

आदित्ये नवमस्थिते पितृगुरुद्वेषी विधर्माश्रितः

चन्द्रे पैतृकदेवकार्यनिरतस्त्यागी गुरुस्थे तदा ।

भूस्वनौ यदि पित्रनिष्टसहितः ख्यातः शुभस्थानगे

सौम्ये धर्मगते तु धर्मधनिकः शास्त्री शुभाचारवान् ८६

Sloka 86. When the Sun is in the 9th bhava, the person born betrays antipathy to his parents and spiritual preceptors and betakes himself to a religion different from theirs ; when the Moon occupies that bhava, the person born will be devoted to his duties towards the

Manes and the Gods and bestow liberal gifts ; the person at whose birth Mars is in the 9th bhava, will be associated with something wrong and untoward towards his parents while enjoying renown in other respects ; when Mercury occupies the धर्मस्थान (Dharma stthana, the 9th bhava), the person born will be in possession of wealth righteously acquired and will be learned and virtuous.

ज्ञानी धर्मपरो नृपालसचिवो जीवे तपःस्थानगे
 विद्यावित्तकलत्रपुत्रविभवः शुक्रे शुभस्थे सति ।
 मन्दे भाग्यगृहस्थिते रणतलख्यातो विदारो धनी
 भाग्यस्थे भुजगे तु धर्मजनकद्वेषी यशोवित्तवान् ॥८७॥

Sloka 87. If Jupiter be in the 9th bhava, the person born will be wise, devoted to his duties and will serve as a king's minister ; if Venus be in that bhava, the person born will be conspicuous as a possessor of learning, wealth and a family of wife and children ; if Saturn be in the Bhagya (9th), the person born will become celebrated in the battle-field and will be rich but without a helpmate in life ; if Rahu occupy the 9th bhava, the person born will hate his lawful father while possessing fame and wealth.

केतौ गुरुस्थानगते तु कोपी वाग्मी विधर्मा परनिन्दकः स्यात् ।
 शूरः पितृद्वेषकरोऽतिडम्भाचारो निरुत्साहस्तोऽभिमानि ॥ ८८ ॥

Sloka 88. When Ketu occupies the Guru (9th) bhava, the person born will be short tempered, eloquent, void of virtue and reviling others ; he will be brave, hostile to his parents, ostentatious in his behaviour, delighting in the society of the indolent and full of arrogance.

NOTES

Brihat Jataka.

Varahamihira unlike some Astrologers gives good effects for the Sun being posited in the 9th house. The person will be endowed with children, wealth and happiness. The effect of Mercury in that bhava is similar to that of the Sun. The Moon is very good in the 9th as the native will possess sons, friends, relations and wealth. Mars in the 9th house will cause the person to commit sinful actions. Jupiter or Venus in that position will make him devout and philosophical.

फलदीपिका

विजनकोऽर्के समुत्पन्नधुस्तपसि देवद्विजमनाः ॥

तपसि (शशिनि) शुभधर्मात्मसुतवान् जयी सिद्धारंभः ॥

नृपसुहृदभिद्वेष्योऽनातः शुभे जनघातकः (कुजे) ॥

विद्यार्थाचारधर्मेः सह तपसि बुधे स्यात्प्रवीणोऽतिवाग्मी ॥

ख्यातः सत्सचिवः शुभे (गुरौ) ऽर्यसुतवान् स्याद्धर्मकार्योत्सुकः ॥

सदारसुहृदात्मजं क्षितिपलब्धभाग्यं शुभे (शुके) ॥

भाग्यार्थात्मजतातधर्मरहितो मन्दे शुभे दुर्जनः ।

धर्मस्थे (राहौ) प्रतिकूलवाग्गणपुरग्रामाधिपोऽपुण्यवान् ॥

पापवृत्तिमशुभं पितृभाग्यहीनं दारिद्र्यमार्यजनदूषणमाह धर्मे (केतौ) ॥

॥ दशमम् ॥

मानस्थिते दिनकरे पितृवित्तशील-

विधायशोबलयुतोऽवनिपालतुल्यः ।

चन्द्रे यदा दशमगे धनधान्यवस्त्र-

भूषावधूजनविलासकलाविलोलः ॥ ८९ ॥

Sloka 89. When the Sun is in the 10th bhava, the person born will have hereditary wealth, virtue, learning, fame and strength and will be a king's peer ; when the Moon is in that bhava, the person born will

eagerly seek and obtain wealth, corn, apparel, ornaments, dalliance with women and skill in the arts.

मेघूरणस्थेऽवनिजे तु जाताः प्रतापवित्तप्रबलप्रसिद्धाः ।

व्यापारगे चन्द्रसुते समस्तविद्यायशोवित्तविनोदशीलः ॥ ९० ॥

Sloka 90. Those at whose birth Mars occupies the 10th bhava, will be predominant in valour and wealth and will become famous ; when Mercury is in that bhava, the person born will engage in pursuits promoting the advancement of all kinds of knowledge, fame and wealth.

सिद्धारम्भः साधुवृत्तः स्वधर्मी विद्वानाढ्यो मानगे चामरेज्ये ।

शुके कर्मस्थानगे कर्षकाच्च स्त्रीमूलाद्रा लब्धवित्तो विशुः स्यात् ९१

Sloka 91. When Jupiter occupies the 10th bhava at a person's birth, he will succeed in his undertakings, be of virtuous conduct and steadfastly adhering to his own religion and also possessed of wisdom and wealth ; when Venus is in that bhava, he will get wealth through a tenant of his land, or through some women and will be powerful.

मन्दे यदा दशमगे यदि दण्डकर्ता

मानी धनी निजकुलप्रभवश्च शूरः ।

चोरक्रियानिपुणबुद्धिरतो विशीलो

मानं गते फणितौ तु रणोत्सुकः स्यात् ॥ ९२ ॥

Sloka 92. The person at whose birth Saturn occupies the 10th bhava will chastise offenders in the capacity of a magistrate, will be proud, wealthy, prominent in his own family and of a heroic temperament. When Rahu is in the Dasama (10th) bhava, the person born will have a genius for theft and will accordingly be void of virtue and eager for combat.

सुधीर्वली शिल्पविदात्मबोधी जनानुरागी च विरोधवृत्तिः ।

कफात्मकः शूरजनाग्रगण्यः सदाटनः कर्मगते च केतौ ॥ ९३ ॥

Sloka 93. When Ketu is in the 10th bhava, the person born will be wise, strong, skilled in the arts, self-knowing, loving the people but acting in a contrary wise, phlegmatic, foremost among brave men and continually wandering.

NOTES.

Brihat Jataka.

If the Sun occupies the 10th house, the person born will be happy and powerful. If Mars, Mercury or Saturn be in the same position, the effect is similar. The Sun in the 10th house gives maximum labor and minimum income. It is bad for finance, because the Sun there is square to the Lagna. If the Moon should occupy the 10th house, the person concerned will complete to perfection anything he undertakes and will be endowed with virtue, wealth, intellect and valour. Jupiter or Venus in the 10th house makes the man wealthy.

फलदीपिका ससुनयानस्तुतिमतिश्रीबलशः खे (रवौ) क्षितिपतिः ॥

नभसि (चन्द्रे) शुभकृत् सत्प्रियकरः ॥

नभसि (कुजे) नृपतिः क्रूरो दाता प्रधानजनस्तुतः ॥

सिद्धारम्भः सुविद्याबलमतिमुखसत्कर्मसत्यान्वितः खे (ज्ञे) ॥

स्वाचारः सुयशः नभस्यतिथनी जीवे महीशप्रियः ॥

नभस्यतिथशः सुहृत्सुखितवृत्तिशुक्तं प्रभुम् ॥

मन्त्री वा नृपतिर्धनी कृपिपरः शूरः प्रसिद्धोऽम्बरे (शनौ) ॥

ख्यातः खे (राहौ) उत्पसुतोऽन्यकार्यनिरतः सत्कर्महीनोऽभयः ॥

सत्कर्मविघ्नमशुचित्वमवद्यकृत्य तेजस्विनं नभसि (केतौ) शौर्यमतिप्रसिद्धम् ॥

॥ लाभभावम् ॥

भानौ लाभगते तु वित्तपिलस्त्रीपुत्रदासान्वितः

सन्तुष्टश्च विषादशीलधनिको लाभस्थिते शीतगौ ।

आयस्थे धरणीसुते चतुरवाकामी धनी शौर्यवान्

सौम्ये लामगृहं गते निपुणधीर्विद्यायशस्वी धनी ॥ ९४ ॥

Sloka 94. The person at whose birth the Sun is in the 11th bhava, will have extensive wealth, wife, children and slaves and will be happy ; when the Moon is in that bhava, the person born will be of a pensive disposition and wealthy ; when Mars occupies the आय (Aya, 11th) bhava at a person's birth, he will be clever in speech, lustful, wealthy and valiant; when the occupant of the 11th bhava is Mercury, the person born will possess an acute intellect, be famed for his learning and in possession of wealth.

आयस्थेऽमरमन्त्रिणि प्रबलधीर्विख्यातनामा धनी

लामस्थे भृगुजे सुखी परवधूलोलोऽटनो वित्तवान् ।

भोगी भूपतिलब्धवित्तविपुलः प्राप्तिं गते भानुजे

राहौ श्रोत्रविनाशको रणतलश्लाघी धनी पण्डितः ॥ ९५ ॥

Sloka 95. The person at whose birth Jupiter occupies the 11th bhava will have a strong intellect ; his name will be celebrated and he will be wealthy When Venus is in the labha (11th) bhava, the person born will live in comfort, longing for women other than his own, with wandering propensities and possessed of wealth. When Saturn occupies that bhava, the person born will be voluptuous with large wealth got in a king's service. With Rahu in the 11th bhava, the person born will lose his sense of hearing, win fame in the battle-field and become wealthy and distinguished for learning.

उपान्त्ययाते शिखिनि प्रतापी परप्रियश्चान्यजनाभिवन्द्यः ।

सन्तुष्टचित्तः प्रभुरल्पभोगी शुभक्रियाचाररतः प्रजातः ॥ ९६ ॥

Sloka 96. When Ketu is in the penultimate bhava the person born will be valiant, kind to other people and honored by them, he will be of a contented frame of mind, possessed of power, with limited enjoyments, delighting in works of beneficence and the practice of virtue.

NOTES.

Brihat Jataka.

The Sun, Mars, Mercury or Saturn in the 11th house will make the person born wealthy. If the Moon be in the 11th, the person will become famous and will acquire wealth and the like. Jupiter or Venus in the 11th will make him prosperous.

फलदीपिका

भवगतेऽर्के बहुधनयुर्विगतशोको जनपतिः ॥

मनस्वी बह्वायुर्धनतनयभृत्यैः सह भवे (शशिनि) ॥

धनसुखयुतोऽशोकः शूरो भवे सुकलः कुजे ॥

बह्वायुः सत्यसन्धो विपुलधनसुखी लाभगे (ज्ञे) भृत्ययुक्तः ॥

आयस्थे (जीवे) धनिकोऽभयोऽल्पतनयो जैवातृको यानगः ॥

धनाढ्यमितराङ्गनारतमनेकसौख्यं भवे भृगुर्जनयति ॥

बह्वायुः स्थिरसंपदायमहितः (शनिः) शूरो विरोगो धनी ॥

श्रीमान्नातिसुतश्चिरायुरसुरे लामे सङ्गर्णमयः ॥

लाभे (केतौ) ऽर्घ्यसंचयमनेकगुणं सुभोगं सद्व्यसोपकरणं सकलार्थसिद्धिम् ॥

॥ अथव्ययम् ॥

व्ययस्थिते पूषणि पुत्रशाली व्यङ्गः सुधीरः पतितोऽनः स्यात् ।

चन्द्रेऽन्त्ययाते तु विदेशवासी भौमे विरोधी धनदारहीनः ॥ ९७ ॥

Sloka 97. When the Sun is in the 12th bhava, the person born will possess sons, will be maimed, but very energetic, and will become an apostate and a vagrant. When the Moon occupies the last bhava, the

person born will live in a foreign country. When Mars is in that bhava, the effect on the person born is that he will become odious and be without wealth and without a wife

बन्धुद्वेषकरोऽधनी विगतधीस्तारासुते रिःफगे

चार्वाकी चपलोऽटनः खलमतिर्जीवि यदान्त्यं गते ।

शुके बन्धुविनाशकोऽन्त्यगृहगे जारोपचारोऽधनी

मन्दे रिःफगृहं गते विकलधीर्मूर्खोऽधनी वञ्चकः ॥ ९८ ॥

Sloka 98. The person at whose birth Mercury occupies the 12th bhava will be odious to relatives, poor and senseless ; if Jupiter be in the last bhava, the person born will be sceptical in regard to religion, irresolute, of wandering habits and evil-minded. When Venus occupies the last bhava, the effect on the person born is that he will lose his relations, become a professed rake and grow penurious ; if the planet occupying the व्यय (Vyaya, 12th) bhava be Saturn, the person born will be deficient in intellect and turn out a dolt, a pauper and a cheat.

विधुन्तुदे रिःफगते विशीलः सम्पत्तिशाली विकलश्च साधुः ।

पुराणवित्तस्थितिनाशकः स्यात् चलो विशीलः शिखिनि व्ययस्थे ॥

Sloka 99. When Rahu is in the 12th bhava, the person born will be immoral, but prosperous, defective in limb and disposed to help others. The person at whose birth Ketu is in the व्यय (Vyaya, 12th) bhava will be fickle and immoral and will lose what ancient wealth and status he may be possessed of.

NOTES.

Brihat Jataka.

The effect of any one of the planets, the Sun, Mars, Mercury or Saturn, being posited in the 12th house is that the person born

will suffer degradation. The Moon in the 12th is also bad. The native will be wickedly disposed and defective in some limb. Jupiter in the 12th makes the person a villain while Venus in that position makes him rich.

फलदीपिका

पितुरमित्रं विकलनेत्रो विधनपुत्रो व्ययगते (ऽर्के) ॥

व्यये द्वेष्ट्यो दुःखी शशिनि परिभूतोऽलसतमः ॥

कुजे नयनविकृतः क्रूरोऽदारो व्यये पिशुनोऽधमः ॥

दीनो विद्याविहीनः परिभवसहितोऽन्त्ये (बुधे) नृशंसोऽलसश्च ॥

द्वेष्ट्यो धिक्कृतवाग्व्यये वितनयः साधोऽलसः सेवकः ॥

भृगुर्जनयति व्यये सरतिसौख्यवित्तद्युतिम् ॥

निर्लज्जार्यसुतो व्यये (शनौ) ऽङ्गविकलो मूर्खो रिपूत्सारितः ॥

प्रच्छन्नाघरतो बहुव्ययकरो रिःफेऽम्बुस्कपीडितः ॥ (राहौ)

प्रच्छन्नपापमन्त्रमव्ययमर्थनाशं रिःफे विरुद्धगतिमक्षिरुजं च पातः ॥

स्वोच्चफलम्

उच्चस्थे दिननायके यदि धनी सेनापतिः शीतगौ

मिष्टान्नाम्बरभूषणः कुतनयो भूनन्दने शौर्यवान् ।

सौम्ये वंशविवर्धनो जनपतिर्धीमाञ्जितारिः सुखी

जीवे वंशकरः सुशीलचतुरो विद्वान् नृपालप्रियः ॥ १०० ॥

Sloka 100 When the Sun is in exaltation, the person born will possess wealth and command an army; if the Moon be in the position of exaltation, the person born will have rich food, clothing and ornaments in abundance but will be cursed with bad sons. When Mars occupies the exaltation sign at the birth of a person, the latter will be valiant. If Mercury occupy the position of exaltation, the person born will raise the status of (advance) his family, will rule over men, will be talented, victorious over his foes and live in happiness.

If the planet in exaltation be Jupiter, the person born will be the founder of a long enduring family, will possess moral worth, will be clever, learned and in royal favor.

शुके स्वोच्चगते विलासवनितासङ्गीतनृत्यप्रियो

मन्दे ग्रामपुराटवीक्षितिपतिर्जातः ।

राहौ चोरजनाधिपः कुलवरः शूरः कुकर्मी धनी

केतौ चोररतस्तु हीनधरणीपालप्रियो जायते ॥ १०१ ॥

Sloka 101. If the planet in exaltation be Venus, the person born will be fond of the company of gay women, music and dancing ; if Saturn, the person born will have jurisdiction over a village, town or some forest region and will be addicted to unmarried girls ; if Rahu, the person born will be a robber chief, the chosen man of his tribe, heroic, addicted to evil deeds and possessed of wealth ; if Ketu, the person born will associate with thieves and enjoy the favor of some petty king.

cf. कालप्रकाशिका

सूर्ये स्वोच्चगते जातः सेनापत्यमवाप्नुयात् ।

मरेमे स्वोच्चगते जातो धनधन्याधिपो भवेत् ॥

भौमे स्वोच्चगते जातो वने राजा भविष्यति ।

सौम्ये स्वोच्चगते जातो राज्यश्रियमवाप्नुयात् ॥

गुरौ स्वोच्चगते जातो धनी राज्याधिपो भवेत् ।

शुके स्वोच्चगते जातो राजश्रियमवाप्नुयात् ॥

शनौ स्वोच्चगते जातो राज्याधिपसमो भवेत् ॥

फलदायिका

ग्रहे सति निजोच्चगे भवति रत्नगर्भाधिपो

महीपतिकृतस्फुर्ति महिनसंपदामालयः ।

उदारगुणसंयुतो जयति विक्रमार्को यथा
नये यशसि विक्रमे वितरणे धृतौ कौशले ॥

Also मानसागरीभङ्गतिः

धीरः प्रचण्डकुशलो गौरः शूरः कलानिधिश्चतुरः ।
दण्डपतिर्धनयुक्त उच्चस्थो भास्करः कुरुते ॥
विज्ञानधनसमेतो पात्रपवित्रं च कामिनीविरही ।
बहुजनता जनवल्लभ उच्चस्थो हिमकरः कुरुते ॥
उग्रदहप्रहारं कूरं शस्त्रं वचनबहुविदितम् ।
नृपकुलवल्लभशूरो उच्चस्थो भूसुतः कुरुते ॥
वित्तो बुद्धिबलिष्ठो मंत्रारक्षः क्रियालसो सौरः ।
अतिमतिविभवो बालो पापविमुक्तश्च उच्चगः शशिजः ॥
स्वाचारः शुभयुक्तः सुन्दरवदनश्च मण्डलो मुदितः ।
बहुभृत्यो भूमुजानां च सुरमंत्री उच्चगो यस्व ॥
देवज्ञाने कुशलो यंत्री तंत्री च गायकः कवीशः ।
कमलाविलामलापी दैत्यगुरुच्चगः कुरुते ॥
सुखकार्मुकवृत्तिर्विख्यातसकलव्राह्मे शूरः ।
मैत्री साहसधैर्यो मायावी उच्चगः सौरी ॥
क्रूरो दृष्टबलिष्ठः साहसनिरतस्थमन्त्रिणां सुसुरः ।
राज्यकलामणिमण्डितस्वर्भानुरुच्चगः कुरुते ॥
स्थविरः स्थविलो नीचाचारो मिथ्या भवेद्भ्रमणशीलः ।
परकर्मलिप्तकमलो व्यासानुमत्तमः शिखिनः ॥

एकः स्वतुङ्गगः खेटो मित्रग्रहनिरीक्षितः ।

जनयत्यवनीशं तं पूज्यं शस्यं सुहृद्युतम् ॥ १०२ ॥

Sloka 102. Even one planet occupying its exaltation and aspected by friendly planets can make the person born under its influence a lord of the earth, eminent and honorable, and secure to him allies.

NOTES.

cf. VII—56 *supra*.

तुङ्गस्थैकवियचरे बलयुते जातः सधान्यो धनी
सामन्तः स्वचरद्वये त्रिषु यदा जातोऽवनीशो भवेत् ।
उच्चस्थेषु चतुर्ग्रहेषु बलवान् केन्द्रेषु भूपालराट्
पञ्चव्योमचरेषु तुङ्गभवनप्राप्तेषु लोकेश्वरः ॥ १०३ ॥

Sloka 103. When a single planet occupies its exaltation in strength, the person born will possess plenty of corn and wealth. When two planets are in their exaltation and possess strength, the person born will be a feudatory or tributary prince. When there are three such planets, the person born will be a king; when four such planets occupy Kendra positions, the person born will become a powerful king of kings. When five planets occupy their exaltation signs in power, the person born will become the lord of the whole world.

cf. कालप्रकाशिका

एकग्रहोच्चे जातस्य सर्वारिष्टं विनश्यति ।
द्विग्रहोच्चे तु सामन्तस्त्रिग्रहोच्चे महीपतिः ॥
चतुर्ग्रहोच्चे सम्राट् स्यात् पञ्चोच्चे लोकनायकः ॥

॥ मूलत्रिकोणगतफलम् ॥

मार्तण्डे यदि मूलकोणगृहगे जातो धनी वन्दितः
चन्द्रे वित्तसुखान्वितश्च रुधिरं कोपी दयावर्जितः ।
ताराजे धनिको जयी सुरगुरौ भोगी नृपालप्रियः
शुके ग्रामपुराधिपस्तरणिजे शूरस्तु राहौ धनी ॥ १०४ ॥

Sloka 104. If the planet in the मूलत्रिकोण (Moola Trikona) be the Sun, the person born will be wealthy and revered by the people; if it be the Moon, the person

born will be rich and happy; if Mars, wrathful and ruthless; if Mercury, rich and devoted to religious prayers; if Jupiter, voluptuous and liked by kings; if Venus, ruling villages and towns; if Saturn, brave; if Rahu, the person born will be possessed of wealth.

cf. सारावली

मानुस्त्रिकोणसंस्थो जनयेद्धनवन्तमतिनिपुणम् ।
भोक्तारं धनवन्तं विदधाति शशी त्रिकोणगः पुरुषम् ॥
वक्रोऽपि तस्करपतिं शूरं खलु निर्दयं वापि ।
सौम्यो विनोदशीलं जयिनं मूलत्रिकोणगः कुरुते ॥
जीवः पुनर्हितकरं महत्तरं नयविदं सुखोपेतम् ।
दानवगुरुरपि जनयेत् ग्रामपुरश्रेष्ठराजमतिसुभगम् ॥
आत्मत्रिकोण आर्किः धनवन्तं कुलयुतं शूरम् ॥

Also मानसागरीपद्धतिः

धनी सुखी कार्यविज्ञस्त्रिकोणस्थे दिवाकरे ।
चन्द्रे धनी च भोक्ता च भौमे शूरोदयः खलः ॥
बुधे त्रिकोणगे विज्ञो विनोदी विजयी नरः ।
गुरौ ग्रामपुरादीनां मठस्याधिपतिः सुधीः ॥
शुके त्रिकोणगे सुज्ञः सुखयुक्तो महीपतिः ।
मन्दे नरो धनैः पूर्णो महाशूरः कुलंवरः ॥

॥ स्वक्षेत्रफलम् ॥

स्वर्क्षे भास्वति चारुमन्दिरदुराचारोग्रकामी विधौ
तेजोरूपधनी कुजे कृषिबलख्यातो बुधे पण्डितः ।
जीवे काव्यकलागमश्रुतिपरः शुके मनस्वी धनी

मन्दे चण्डपराक्रमौ गतसुखो राहौ यशोवित्तवान् ॥ १०५ ॥

Sloka 105. If the Sun be in स्वक्षेत्र (Swakshetra), the person born will own a fine mansion, lead a de-

praved life and will suffer from fierce lust; if it be the Moon that is in स्वक्षेत्र (Swakshetra), the person born will have power, beauty and wealth; if Mars, he will be famed for his agricultural strength; if Mercury, he will be learned; if Jupiter be the planet occupying स्वक्षेत्र (Swakshetra), the person born will be devoted to poetry, the arts, traditional doctrines and the sacred scriptures; if Venus, he will be intellectual and wealthy; if Saturn, the person born will be distinguished by fierce prowess but bereft of happiness; if Rahu be the planet in स्वक्षेत्र (Swakshetra), the person born will possess fame and wealth.

cf. मानसागरीपद्धतिः

स्वगृहस्थे रवौ लोके महोग्रश्च सदोद्यमी ।

चन्द्रे कर्मरतः साधुर्मनस्वी रूपवानपि ॥

स्वगृहस्थे कुजे.....चपलो धनवानपि ।

बुधे नाथकथाभिज्ञः पीडितो धनवानपि ॥

धनी कान्तः श्रुतज्ञश्च सदेष्टः स्वगृहे गुरौ ।

स्फीतः कृषीवलः शुके शनौ मान्यः सुलोचनः ॥

खजातिकल्पाधिकपूज्यवित्तो धनाधिकः क्षमापतितुल्यभूषः ।

एकादिभिः खर्क्षगतैर्ग्रेहेन्द्रैर्जालक्रमेणैव भवेन्मनुष्यः ॥ १०६ ॥

Sloka 106. It is exactly as a net grows with the growth of its meshes that a man attains a position of equality with his tribesmen, a position of superiority, an honored place on account of comparatively higher wealth, pre-eminence for vast riches, a status equal to a king's or a kingship itself according as the number of planets occupying स्वक्षेत्र (Swakshetra), at his birth happens to be one, two, three, four, five or six respectively.

NOTES.

cf. बृहज्जातक

कुलसमकुलमुख्यबन्धुपूज्या धनिसुखिमोगिनृपः स्वभैकवृद्धया ॥

	Seven planets occupying their own houses		Moon
Sat.			Sun
Jupiter	Mars	Venus	Merc.

॥ मित्रक्षेत्रफलम् ॥

मित्रक्षेत्रगते रवौ दृढसुहृदाता यशस्वी भवेत्

तारेशे बहुमानसौख्यधनिको जातो धरानन्दने ।

वित्तागारसुहृत्प्रियः शशिसुते चातुर्यहास्याग्रणी-

र्जीवि शिष्टरतः सिते सुतसुखी मन्दे परान्नोऽधनी ॥ १०७ ॥

Sloka 107. When the Sun is in the house of a friendly planet, the person born will have firm friends and will be liberal and famous; when the Moon is in such a position, the person born will be esteemed, live in comfort and have wealth; when Mars is in a friendly house the person born will enjoy the favor of rich friends; when Mercury is in that position, the person born will be most witty and jovial; when Jupiter occupies the house of a friendly planet, the person born will delight in the society of the learned and the virtuous; when Venus occupies such a position the effect is that the person will be happy in the society of his

children. If Saturn be in a friendly house at a person's birth, the latter will be fed by another as he will have no wealth.

४१. मानसागरीपद्धति

सूर्ये मित्रगृहे ख्यातः शास्त्रज्ञः स्वस्थसौहृदः ।

चन्द्रे नरो भाग्ययुक्तश्चतुरो धनवानपि ॥

भौमे शास्त्रोपजीवी च बुधे रूपधनान्वितः ।

गुरुर्मित्रगृहे पूज्यः सतां सत्कर्मसंयुतः ॥

शुके मित्रगृहे लोके धनी बन्धुजनप्रियः ।

शनौ रुजाकुलो देहे कुकर्मनिरतो भवेत् ॥

Also सारावली

मित्रगृहेऽर्कः ख्यातं स्थिरसौहृदमर्थदातारम् ।

मित्रक्षगः शशाङ्को यतस्ततो लब्धसौख्यबहुमानम् ॥

अङ्गारकोऽपि कुरुते सुहृद्भनारक्षणासक्तम् ।

शशिजः सुहृद्भगवतः करोति चातुर्यहास्य धनवन्तम् ॥

वचसामधिपः पूज्यं सतां च सुविशिष्टकर्माणम् ।

मित्रगृहे भृगुतनयः सुहृत्प्रियं दयितावेत्तमतिशूरम् ॥

भास्करसूनुः कुरुते परान्नभोजिनमधर्मकर्मरतम् ॥

ख्यातः सुखी सुहृत्प्रीतः चातुर्यगुणवान् सुधीः ।

भोगी परान्नभोक्ता च मित्रराशिफलं क्रमात् ॥ १०८ ॥

Sloka 108. A person is famous, happy, pleased with his friend, witty and jovial, wise, voluptuous or fed by the bounty of another according as the planet in a friendly house at his birth is the Sun, the Moon, Mars, Mercury, Jupiter, Venus or Saturn respectively.

परद्रव्योपभोक्ता स्यादेको मित्रर्क्षगो ग्रहः ।

द्वौ सुहृद्विभोगी स्यात् त्रयः स्वार्जितवित्तशुक् ॥ १०९ ॥

सुहृच्चतुष्टये दाता गणपः पञ्च स्वेचराः ।

चमूपः षड् ग्रहाः सप्त ग्रहाः स्याद्वरणीयतिः ॥ ११० ॥

Slokas 109 and 110. If at a person's birth, the number of planets occupying मित्रक्षेत्र (Mitrakshetra) be one, the person born will live on another's substance; if two, he will be enjoying the wealth of friends; if three, he will live upon self-acquired property; if four, he will bestow liberal gifts; if five, he will rule over a community or tribe; if the number of planets occupying friendly houses be six, the person born will be in command of an army; when such planets number seven, the person born is a king.

NOTES.

cf. बृहज्जातक

परविभवसुहृत्स्वबन्धुपौष्या गणपबलेशनृपाश्च मित्रभेषु ॥

If seven planets are in friendly houses [तत्कालिक (Tatkalika) and निसर्ग (Nisarga) combined], the native will become a King.

The following chart seems to be the only possibility.

Saturn	Seven planets posited in their friendly houses		Moon
Jupiter			
Mars	Venus	Merc.	Sun

cf. सारावली

मित्राश्रयं सुवृत्तं द्वौ मित्रगृहसमाश्रितौ कुरुतः ॥

बान्धवसुहृदुपकर्ता त्रिभिर्विशिष्टो भवेद्गणैः ख्यातः ।

ब्राह्मणदेवाराधनपरश्चतुर्भिर्धुन्धरः ख्यातः ॥

राजोपसेवकः स्यात्पञ्चभिराढ्यो नरेश्वरः कर्ता ।

विस्तीर्णभोगवाहनवसुमान् षड्भिर्नरेन्द्रतुल्यः स्यात् ॥

सर्वैर्मित्रर्क्षगतैर्बहुवाहनभृत्य साधनो राजा ।

त्रिभिरुच्चङ्गतैर्भूपस्त्रिभिर्मन्त्री स्वराशिगैः ।

त्रिभिरस्तङ्गतैर्दासस्त्रिभिर्नीचं गतैर्जडः ॥ १११ ॥

Sloka 111. If there be three planets in their exaltation signs at a birth, the person born will be a king. If three planets occupy स्वक्षेत्र (Swakshetra), it is a minister that is born then. If three be eclipsed at a person's birth, he will be a slave. If three be in depression signs, the person born is an idiot.

cf. सारावली

द्वावुच्चगौ जनयतो धनिनं कीर्त्यान्वितं सदा पुरुषम् ।

नगरारक्षकमाढ्यं चमूपतिं च त्रयः प्रथितम् ॥

द्वौ स्वगृहस्थौ कुरुतः कुलाधिकं बन्धुपूजितं धन्यम् ।

वंशकरमर्थसहितं स्थानयशोभिस्त्रयो विहगाः ॥

॥ शत्रुक्षेत्रगतफलम् ॥

शत्रुक्षेत्रगते रवौ पितृसुखत्यागी च सेवापरः

शीर्तांशौ यदि मातृदुःखनिरतो हृद्रोगशाली भवेत् ।

भूधनौ विकलोऽकृतज्ञमलिनः सौम्ये सुखी पापधीः

जीवे भाव्यरतः सिते तु भृतको मन्देऽध्वशोकाकुलः ११२

Sloka 112. When the Sun is in an inimical house, the person born will sacrifice the convenience of his father and engage in the service of others ; when the Moon is in such a position, the person born will studiously cause affliction to his mother and will suffer from heart disease ; if Mars be in a house owned by an enemy,

the person born will be defective in some limb, ungrateful and unclean ; if it be Mercury that occupies a hostile house, the person born will be miserable and inclined to evil ; if it be Jupiter, the person born will be speculating about the future ; if Venus, he will be a hired laborer ; if Saturn be in a house owned by an enemy at a person's birth, the latter will have to be way-faring and suffer sorrows therein.

cf. मानसागरीपद्धति

सूर्ये रिपुगृहे नीचो विषयैः पीडितो नरः ।
चन्द्रे हृदयरोगी च भौमे तेजा जडो धनः ॥
बुधे रिपुगृहे मूर्खो वाङ्मनोदुःखपीडितः ।
जीवे च जायते क्लीबो नाशवृत्तिर्बुभुक्षितः ॥
शुके शत्रुगृहे भृत्यः कुबुद्धिर्दुःखितो नरः ।
शनी व्याध्यर्थशोकेन संतप्तो मलिनो भवेत् ॥

Also सारावली

कुरुते शत्रुगृहेऽर्को निःस्वं विषयप्रपीडितं चापि ।
तुहिनमयूखः कुरुते हृद्रोगिणमरिगृहे नरं सततम् ॥
बन्धारिभङ्गभाजं दीनं विकलं च दुर्भगं भौमः ।
अज्ञानमतिविहीनं बुधोऽरिभे नैरुदुःखमतिदीनम् ॥
क्लीबं गुरुर्विधत्ते नयहीनं धनविहीनं च ।
शुक्रोऽरिगृहे भृत्यं कुतन्त्रमतिदुःखितं जनयेत् ॥
भास्करसुतोऽपि कुरुते मलिनं व्याध्यादिशोकसन्तप्तम् ।

मिश्रदा रिपुगाः पञ्च षड्ग्रहा हीनसौख्यदाः ।

सर्वदुःखकराः सप्त मूढा कुर्वन्त्यशोभनम् ॥ ११३ ॥

Sloka 113 If there be five planets occupying hostile houses, they will be productive of mixed effects (good and evil). If there be six such, comfort will diminish and misery will preponderate. If there be seven of

them in inimical houses their effect will be misery and that wholly. If the planets in these positions be eclipsed also, they work evil.

NOTES.

cf. VII—56 (latter half) *supra*.

Also सारावली

द्वावरिभवनसमेतौ क्लेशवतां नित्यविग्रहरुचीनाम् ।

अतिपरिभूतानामपि नृणां जन्मप्रदौ कथितौ ॥

विविधव्ययदुःखभुजां त्रयः श्रमोत्पन्ननष्टवित्तानाम् ।

चत्वार इष्टयोषित्पुत्रार्थविनाशजाधितप्तानाम् ॥

पञ्चारिगृहे विहगा इष्टव्यसनाभिनाततप्तानाम् ।

षड्रोगाङ्कितवपुषां दुःखवतां चैव जन्मकराः ॥

सप्तारिभे ग्रहेन्द्रा बीभत्सकुले प्रसूतानाम् ।

शय्याच्छादनभोजनवञ्चितकानां भवन्ति सदा ॥

॥ नीचराशिफलम् ॥

नीचस्थे दिननायके तु पतितोऽबन्धुः प्रवासे रतः

शीतांशौ सरुजोऽल्पपुण्यधनवान् भौमे कृतघ्नो धनी ।

क्षुद्रो बन्धुविरोधकृच्छशिसुते जीवेऽपवादी खलः

शुके दुःखरतः शनौ गतधनस्त्रीको विपन्नः खलः ॥११४॥

Sloka 114. If the depressed planet be the Sun at a person's birth, the latter will be an abandoned person without friends or relations and bent on going into exile; if it be the Moon, the person born will be ailing, with little religious merit or wealth to help him; if Mars, the person born will be ungrateful and indigent; if Mercury be the depressed planet, the person born will be base and hostile to his relatives; if Jupiter, he will be under censure and disgrace and turn out to be wicked; if Venus, the person born will be intent on

what leads him to sorrow; if Saturn be the depressed planet, the person born under its influence will be without wealth, without wife, unfortunate and mischievous.

cf. सारावली

नीचे सविता कुरुते प्रेष्यं बान्धवजनावधूतं च ॥

हिमरश्मिरल्पपुण्यं रोगिणमपि दुर्भगं लोके ।

नीचस्थः क्षितितनोऽनर्थव्यसनोपतप्तमतिनीचम् ॥

कुरुते हिमकरपुत्रः क्षुद्रं स्वज्ञातिचन्धुवैरं च ।

नीचे गुरुः प्रकुरुते मलिनं प्राप्तावमानमतिदीनम् ॥

असुरदयितोऽस्वतन्त्रं प्रणष्टदारं विषमशीलम् ।

कोणो विपन्नशीलं विगर्हिताचारमर्थरहितं च ॥

स्वेषूच्चभावेषु फलं समग्रं त्रिकोणवत्स्यात्फलमंशकेषु ।

स्वराशितुल्यं सुहृदंशकेषु नीचे त्रिमूढेष्वरिराशितुल्यम् ॥ ११५ ॥

Sloka 115. Full effect is produced by planets when in their exaltation states; their effect in their own Navamsas (नवांश) is the same as when they are in their Moolatrikonas (मूलत्रिकोण). Their effects in friendly Navamsas (सुहृदंश-Suhridamsa) is the same as when they are in स्वक्षेत्र (Swakshetra), their effects in depressed or eclipsed states is the same as when they are in inimical houses.

NOTES.

This sloka appears in सारावली with a slightly different reading, viz.,

स्वेषूच्चभागेषु फलं समग्रं स्वक्षेत्रतुल्यं भवनांशकेषु ।

नीचारिभागेषु जघन्यमेव मध्यं फलं मित्रगृहांशकेषु ॥

स्वोच्चत्रिकोणस्वसुहृच्छत्रनीचगृहार्कगैः ।

शुभं सम्पूर्णपादोनदलपादाल्पनिष्फलम् ॥ ११६ ॥

S'oka 116. The good influence of planets is at its maximum, three quarters, half, a quarter, at its minimum

or nil according as the planets are in the exaltation sign, Moolatrikona (मूलत्रिकोण), Swakshetra (स्वक्षेत्र), Mitrakshetra (मित्रक्षेत्र = friendly sign), Satrukshetra (शत्रुक्षेत्र = inimical sign), depression sign, or (combustion) conjunction with the Sun.

NOTES.

This sloka is the same as VII—58 *supra*.

केन्द्रत्रिकोणगाः सर्वे शुभदा बलिनः शुभाः ।

त्रिषडायगताः पापा बलिनो यदि शोभनाः ॥ ११७ ॥

Sloka 117. Benefic planets yield good results when they occupy in strength the Kendra or Trikona bhavas. Malefic planets produce good results when they are in strength in the 3rd, the 6th, or in the 11th bhava.

षट्षच्चक्रत्रिचतुरक्षिवियच्चरेन्द्रसम्पर्कजद्युचरभावभवानि यानि ।

तुङ्गादिग्रहफलानि च कीर्तितानि प्रद्योतनप्रमुखलब्धवरप्रसादात् ॥

Sloka 118. The several effects due to the coming together of six, five, four, three or two planets and to their being in their exaltation, मूलत्रिकोण (Moolatrikona), स्वक्षेत्र (Swakshetra), मित्रक्षेत्र (Mithrakshetra), शत्रुक्षेत्र (Satrukshetra) or नीच (Neecha) have been treated of in this chapter, under the benign influence of the blessings obtained from the Sun and other deities presiding over the nine planets.

इति श्रीनवग्रहकृपया वैद्यानाथविरचिते जातक-

पारिजाते ग्रहाश्रयफलाध्यायोऽष्टमः ॥

Thus ends the eighth chapter bearing on the effects due to planets occupying various positions under various formations in the work Jataka Parijata compiled by Vaidyanatha Dikshita under the auspices of the nine planets.

जातकपारिजाते नवमोऽध्यायः

॥ मान्द्यब्दादिफलानि ॥

Adhyaya IX.

THE EFFECT OF GULIKA, YEAR, ETC.

मान्द्यब्दादिफलानि वच्मि गुलिके लग्नस्थिते मन्दधीः
रोगी पापयुते तु वञ्चनपरः क्रोधी दुराचारवान् ।
वित्तस्थे विषयातुरोऽटनपरः क्रोधी दुरालापवान्
पापव्योमचरान्विते गतधनो विद्याविहीनोऽथवा ॥ १ ॥

Sloka 1. I am to describe the influences of the time of गुलिक (Gulika), of the year, the month, the day, the hour of birth, upon the person born. If गुलिक (Gulika), be in the 1st bhava, the person born will be dull and sickly ; if गुलिक (Gulika) in the Lagna be associated with malefic planets, the person born will be deceitful, lustful and depraved ; if गुलिक (Gulika) be in the 2nd bhava, the person born will have a craving for sensual enjoyment, be of wandering habits and indulge in scurrilous language ; if गुलिक (Gulika) be associated with malefic planets in the 2nd bhava, the effect on the person born is that he will have no wealth and at all events will be destitute of knowledge.

NOTES.

The method for finding the position of गुलिक (Gulika) and other Upagrahas has already been described in detail (*vide* notes to II-6 and V-57 *supra*).

In this and in the next five slokas, the author gives briefly the effects of Gulika occupying any one of the 12 houses in a nativity. As these are given in greater detail in फलदीपिका (Phaladeepika), relevant passages from that work have been extracted in their appropriate places for the information of the reader. Besides a full aspect cast on the seventh house like other ordinary planets, Gulika has a full glance over the 2nd and the 12th houses reckoned from it.

चोरः क्रूरो विनयरहितो वेदशास्त्रार्थहीनो
 नातिस्थूलो नयनविकृतो नातिधीर्नातिपुत्रः ।
 नाल्पाहारो सुखविरहितो लम्पटो नातिजीवी
 शूरो नस्यादपि जडमतिः कोपनो मान्दिलग्रे ॥
 न चाटुवाक्यं कलहायमानो न वित्तधान्यं परदेशवासी ।
 न वाङ्मनसूक्ष्मार्थविवादवाक्यो दिनेशपौत्रे धनराशिसंस्थे ॥

विरहगर्वमदादिगुणैर्युतः प्रचुरकोपधनार्जनसम्भ्रमः ।
 विगतशोकमयश्च विसोदरः सहजधामानि मन्दसुते यदा ॥ २ ॥

Sloka 2. When गुलिक (Gulika) is in the 3rd bhava, the person born will be distinguished by aloofness, pride, drunkenness and such qualities, will display an abundance of ill temper and bustling activity in regard to the acquisition of wealth, will be exempt from distress and danger and will be without brothers or sisters.

NOTES.

This sloka appears in फलदीपिका.

हिबुकभवनसंस्थे मन्दजे वीतविद्या
 धनग्रहसुखबन्धुक्षेत्रयानोऽनः स्यात् ।
 तनयभवनयाते मन्दस्वनौ विशीलः
 चलमतिरघुबुद्धिः स्वल्पपुत्रोऽल्पजीवी ॥ ३ ॥

Sloka 3. When Gulika is in the 4th bhava, the person born will be devoid of learning, wealth, houses, happiness, lands and vehicles and will become a wanderer. When Gulika is in the 5th bhava, the person born will be immoral, irresolute, evil-minded, have few sons and will be short-lived.

फलदीपिका

सुहृदि शनिमुते स्याद्वन्धुयानार्यहीनश्चलमतिस्वबुद्धिर्नाल्पजीवी च पुत्रे ॥

बहुगणरिपुहन्ता भूतविद्याविनोदी

यदि रिपुगृहयाते मन्दपुत्रे तु शूरः ।

कलहकृदिनपौत्रे कामयाते कुदारः

सकलजनविरोधी मन्दबुद्धिः कृतघ्नः ॥ ४ ॥

Sloka 4. When Gulika is in the 6th bhava, the person born will destroy hosts of foes, will dabble in demonology and will be brave; when Gulika occupies the 7th bhava, the person born will be quarrelsome, be cursed with a bad wife, will prove a public enemy, and will be stupid and ungrateful.

फलदीपिका

बहुरिपुगणहन्ता भूतविद्याविनोदी रिपुगतगुलिके सञ्छेष्टपुत्रः सशूरः ॥

कलत्रसंस्थे गुलिके कलही बहुभार्यकः ।

लोकद्वेषी कृतघ्नश्च स्वल्पज्ञः स्वल्पकोपनः ॥

विकलनयनवक्त्रः स्वल्पदेहोऽष्टमस्थे

गुरुजनपितृहन्ता नीचकृत्यो गुरुस्थे ।

अशुभशतसमेतः कर्मगे मन्दसूनौ

निजकुलहितकर्माचारहीनो विमानः ॥ ५ ॥

Sloka 5. When Gulika is in the 8th bhava, the person born will be deformed in his face with weak

impaired eyes and will have a slight body. When Gulika is in the 9th bhava, the person born will engage in vile deeds to such an extent as ultimately to become the murderer of his parents and preceptors. When Gulika is in the 10th bhava, the person born will abandon all religious duties and observances prescribed for his caste and being associated with hundreds of shameful deeds, will become dead to all sense of honor or self-respect.

फलदीपिका

विकलनयनवक्त्रो ह्रस्वदेहोऽष्टमस्थे गुरुसुतवियुतोऽभूद्रमसंस्थेऽर्कपुत्रे।
नशुभफलदकर्मा कर्मसंस्थे विदानः ॥

अतिसुखधनतेजोरूपवान् लाभयाते

दिनकरसुतपुत्रे चाग्रजं हन्ति जातः ।

विषयरहितवेषो दीनवाक्यप्रवीणो

निखिलधनहरः स्यान्मन्दजे रिःफयाते ॥ ६ ॥

Sloka 6. When Gulika is in the 11th bhava, the person born will have much happiness, wealth, power and beauty, but will occasion the demise of an elder born person. When Gulika is in the 12th bhava, the person will have the appearance of an ascetic and by cleverly employing the language of the distressed will get money from every quarter.

फलदीपिका

सुखसुतमतितेजः कान्तिमाँ ह्याभसंस्थे ॥

विषयविरहितो दीनो बहुव्ययः स्वाद्वचये गुलिकसंस्थे ॥

मान्दित्रिकोणोपगतं विलग्नं तद्द्वादशांशे यदि वा नवांशे ।

मान्द्यन्वितो मान्दियुतर्क्षनाथः सर्वे सदाऽनिष्टकरा भवन्ति ॥७॥

Sloka 7. The Lagna occupying a Trikona posi-

tion in respect to Gulika, and also in the same Navamsa or Dwadasamsa as that occupied by Mandi, and the planet associated with Gulika and the lord of the sign occupied by Gulika, all tend to become always malefic.

फलदीपिका

गुलिकत्रिकोणमे वा जन्मब्रूयान्नवांशे वा ॥

संयुक्ते यदि भास्करेण गुलिके जातः पितृद्वेषको

मातृक्लेशकरस्तु शीतरुचिना भौमेन वीतानुजः ।

सोन्मादः शशिजेन देवगुरुणा पाषण्डको दूषकः

शुक्रेण प्रमदाकृतामयहतो नीचाङ्गनावल्लभः ॥ ८ ॥

Sloka 8. If Gulika be associated with the Sun, the person born will hate his father ; if with the Moon, the person born will cause distress to his mother ; if with Mars, he will have no younger brother ; if with Mercury, he will be insane ; if with Jupiter, he will be a blasphemous heretic ; if with Venus, the person born will be afflicted with venereal diseases and will be the favourite of base women.

फलदीपिका

रवियुक्तो पितृहन्ता मातृक्लेशी निशापमेयुक्ते ।

भ्रातृवियोगः सकृजे ब्रुवयुक्ते मन्दजे च सोन्मादी ॥

गुरुयुक्ते पाषण्डी शुक्युक्ते नीचकामिनीमङ्गः ॥

जातः सौख्यरतस्तु मन्दतनये मन्देन युक्ते यदा

सर्पेणैव विषप्रदस्तु शिखिना बन्धिप्रदो जायते ।

भिक्षुः स्याद्विषनाडियुक्तगृहगे भूपालकोऽपि ध्रुवं

जातस्योपस्वगान्विता गगनगाः कुर्वन्त्यनिष्टं फलम् ॥ ९ ॥

Sloka 9. When Gulika is associated with Saturn, the person born will be devoted to pleasure and enjoy-

ment ; when Gulika is associated with Rahu, the person born will become a poisoner ; when Gulika is associated with Ketu, the person born will become an incendiary. When Gulika is in a house affected by Vishanadi, the person born, even if he be a ruler of the earth will undoubtedly become a beggar. In fact, the major planets united with minor ones (Upagrahas) produce a malefic effect.

NOTES.

फलदीपिका

शानियुक्ते शनिपुत्रे कुष्ठव्याध्यर्दितश्च सोल्पायुः ॥

विषरोगी राहुयुते शिखियुक्ते बन्धिपीडितो मान्दौ ।

गुलिकस्त्याज्ययुतश्चेत्तस्मिन्नातो नृपोऽपि भिक्षाशी ॥

गुलिकस्य तु संयोगे दोषान् सर्वत्र निर्दिशेत् ।

यमकण्टकसंयोगे सर्वत्र कथयेच्छुभम् ॥

दोषप्रदाने गुलिको बलीयान् शुभप्रदाने यमकण्टकः स्यात् ।

अन्ये च सर्वे व्यसनप्रदाने मान्द्युक्तवीर्यार्द्धबलान्विताः स्युः ॥

For विषनाडि (Vishanadi) see Adhyaya 5, Sloka 112 *supra*.

॥ अब्दफलम् ॥

The names of the 60 years can easily be remembered by committing to memory the following slokas.

प्रभवो विभवः शुक्लः प्रमोदोऽथ प्रजापतिः ।

अंगिराः श्रीमुखो भावो युवा धाता तथैव च ॥

ईश्वरो बहुधान्यश्च प्रमायी विक्रमो वृषः ।

चित्रमानुः सुभानुश्च तारणः पार्थिवो व्ययः ॥

सर्वजित् सर्वधारी च विरोधी विकृतिः खरः ।

नन्दनो विजयश्चैव जयो मन्मथदुर्मुखौ ॥

हेमलंबी विलंबो च विकारी शार्वरी प्लवः ।

शुभकृत् शोभकृत् क्रोधी विश्वावसुपरामवौ ॥
 पुत्रङ्गः क्रीलकः सौम्यः साधारणविरोधकृत् ।
 परिधावी प्रमादीच आनन्दो राक्षसोऽनलः ॥
 पिङ्गलः कालयुक्तश्च सिद्धार्थी रौद्रदुर्मती ।
 दुन्दुभी रुधिरद्वारी रक्ताक्षी क्रोवनः क्षयः ॥
 प्रभवशरदि जातः साहसी सत्यवादी
 सकलगुणसमेतः कालविद्धर्मशाली ।
 विभवशरदि कामी निर्मलो नित्यतुष्टः
 प्रबलधनसमेतो बन्धुविधायशस्त्री ॥ १० ॥

Sloka 10. The person born in the year Prabhava will be daring, truthful, possessed of every virtue, proficient in astrology and pious. The person born in the year Vibhava will be lustful, pure, constantly cheerful and will have prodigious wealth, relatives, learning and fame.

cf. यवनजातक

प्रसूतिः सर्ववस्तूनां पुत्रसंपत्तिरेव च ।
 दीर्घायुर्भोगसंपन्नः प्रभवे जायते नरः ॥
 उत्पन्नभुक्तभोगी स्यात् कृष्णश्चारुगलोचनः ।
 पण्डितो राज्यपूज्यश्च विभवाब्दे नरो भवेत् ॥

शुक्लाब्दे परदारगो गतबलस्त्यागी मनस्वी भवेत्
 मन्त्री कार्यपरोऽतिभाषणपटुर्जातः प्रमोदूत्के ।
 धर्मी दानपरायणः सुतधनः शान्तः प्रजोत्पत्तिजो
 नीतिज्ञो निपुणः कृपालुरनिशं चाङ्गीरसाब्दे धनी ॥ ११ ॥

Sloka 11. The person born in the year Sukla will be an adulterer, effete, but liberal and intelligent; the person born in the year Pramoduta will be clever in

counsel, business like, and voluble in speech ; the person whose birth is in the year Prajottpatti will be virtuous, bounteous, rich in sons and of a tranquil disposition ; the person whose year of birth is Angirasa will be rich, sagacious, experienced and ever compassionate.

cf. यवन्तजातक

सुभगः शान्तिमान भोगी पुत्रदारसमन्वितः ।
 विद्वान् सर्वगुणोपेतः शुक्लसंवत्सरे भवेत् ॥
 सदानन्दयिता सत्यवादी वै पश्चिमो नरः ।
 स्वर्णकान्तिः सुखी मानी प्रमोदे जायते शिशुः ॥
 प्रजानां पालको धर्मा कृपामत्यसमन्वितः ।
 देवब्राह्मणभक्तश्च प्रजापतिममुद्भवः ॥
 कामी सुखी च मानी च भोगवान् प्रियवल्लभः ।
 दीर्घायुर्वहुपुत्रश्च त्वङ्गिरोवत्सरे भवेत् ॥

जातः श्रीमुखवत्सरे परवधूलोलः शुचिर्वित्तवान्
 योगी राजकरो महाधनबलख्यातो भवाब्दे भवः ।
 लुब्धश्चञ्चलधीः क्रशामयतनुः क्रौधी युवाब्दे भिषक्
 जातो धातुभवोऽन्यदारनिस्तः कार्यार्थवादी शठः ॥ १२ ॥

Sloka 12. The person born in the year Sreemukha longs for women not his own, is honest and wealthy ; the person whose birth is in the year Bhava will be an ascetic, a king-maker, and renowned for his vast wealth and strength ; the person born in the year Yuva will be covetous, fickle-minded, ill-tempered, possessing a constitution, little liable to illness and acquainted with the healing art ; the person whose year of birth is Dhatru will be addicted to other people's wives and a crafty lawyer.

cf. यवनजातक

श्रीमान् सुष्ठुमतिः शान्तः सोपरागः शुभप्रियः ।

दीर्घायुर्बहुपुत्रश्च श्रीमुखेऽब्दे भवेन्नरः ॥

भावसंवर्त्तसरे जातो नरो भवति सौख्यभाक् ।

यशस्वी दाननिरतः सर्वलक्षणसंयुतः ॥

कीर्तिसर्वगुणोपेतो दीर्घायुर्दानतत्परः ।

शान्तः शुभमतिः शौचो युवाब्दे पुरुषो भवेत् ॥

दीर्घायुः सुभगो दक्षो वेदाध्ययनतत्परः ।

सरूपो जायते मर्त्यो धातृसंवत्सरे यदि ॥

श्रीमानीश्वरवत्सरेऽचलमतिर्जातो गुणग्राहकः

सत्कर्मा बहुधान्यवत्सरभवो भोगी वणिक् विज्ञान् ।

क्रूरः पापरातः प्रमादिशरदि क्रोधो विबन्धुः सुखी

जातो विक्रमवत्सरे यदि धनी सेनापतिः शौर्यवान् ॥ १३ ॥

Sloka 13. The person born in the year Easwara will be prosperous, steady-minded and a good judge of merit; the person whose year of birth is Bahudhanya will be a rich merchant, beneficent and voluptuous; the person born in the year Pramadhi will be cruel, addicted to evil, hot tempered, friendless but living in comfort; the person whose birth is in the year Vikrama will be wealthy and valiant and command an army.

cf. यवनजातक

सर्वज्ञः सर्वकार्येषु गुरुमक्तोऽतिसुन्दरः ।

ईश्वरे जायते मर्त्यः सदा क्रोधपरो भवेत् ॥

वापीकूपतडागादि क्रतुधर्मसमन्वितः ।

दाता धनसमृद्धश्च बहुधान्ये प्रजायते ॥

सेनानीनृपमन्त्री च वरलब्धपिनाकधृक् ।

शास्त्रज्ञः संग्रही चैव प्रमाथीवत्सरे भवेत् ॥

उग्रप्रतापशीलश्च परराज्यविमर्दकः ।

पापकर्मरतः शूरो विक्रमाब्दे भवेन्नरः ॥

विषुशरदि दरिद्रो वीतलज्जो विकर्मा

दिनकरसमतेजोरूपवान् चित्रभानौ ।

यदि निजकुलविद्याचारधर्मः सुभानौ

बहुधनबलशाली तारुणाब्दे विवेकी ॥ १४ ॥

Sloka 14. The person born in the year Vishu will be a pauper, lost to all sense of shame and engaged in doing what is wrong. The person whose birth is in the year Chittrabhānu will have the energy and the beauty of the lord of day. The person whose year of birth is Subhānu will have the learning, conduct, and virtue characteristic of his tribe or race. The person born in the year Tharāna will possess exceeding wealth and strength and will be a philosopher.

cf. यवनजातक

मन्दोऽलसो महामूर्खो भारवाही च केवलम् ।

परकार्यरतो जातो वृषाब्दे बालको भवेत् ॥

चित्रभानुसमुद्भूतो नरो विद्यानिधिर्भवेत् ।

नीतिमान् धृतिमान् श्रोमान् स्वामिभक्तः प्रियंवदः ॥

पिंगदृक्पिंगकेशश्च गौरः श्वेतो विमुर्नृपः ।

सुभानुवत्सरे जातो कान्तिमानतिदुर्जनः ॥

धूर्तो पापरतः शूरो दरिद्रो निष्ठुरः खलः ।

चञ्चलश्चपलो धृष्टस्तारणाब्दे नरो भवेत् ॥

जातः पार्थिववत्सरे नरपतिः श्रीमानतुल्यः सुखी

कामी भीरुरशीलवित्तपणवान् पापी व्ययाब्दे यदि ।

वाग्मी सर्वजिदब्दकेऽतिबलवान् शास्त्री गुणी तत्त्ववित्

सम्पन्नो यदि सर्वधारिजनितः शिल्पी नृपालप्रियः ॥ १५ ॥

Sloka 15. The person born in the year Parthiva will be a king unequalled for his prosperity and happiness; the person whose birth is in the year Vyaya will be lustful, cowardly, immoral, staking his property in gambling, and addicted to wickedness; the person whose year of birth is Sarvajit will be eloquent, possessed of great physical strength, versed in sacred scriptures, virtuous, and conversant with the real nature of all things. The person born in the year Sarvadhari will be well-to-do, versed in the arts and liked by kings.

cf. यवनजातक

मृदुभाषी राजमान्यो राजसः शुभलक्षणः ।

प्रांशुर्धनसमृद्धश्च पार्थिवे वत्सरे नरः ॥

द्युतमद्यरतः स्त्रीणां व्यसने धनवर्जितः ।

व्ययसंवत्सरे जातश्चौरपापमतिर्भवेत् ॥

स्वकर्मनिरतः शास्त्रपापरोगविचक्षणः ।

ह्रस्वः स्थूलतनुः श्यामः सर्वजिन्युद्धवो नरः ॥

बहुभृत्यो धनी कामी भोगी मिष्टान्नमुक् प्रभुः ।

सर्वधारिणि ना जातः सर्वाधरपरो भवेत् ॥

शोकी दुष्टरतोऽतिपापनिरतः क्ररो विरोध्यब्दके

मायावी मदनातुरो विकृतिजो मन्त्रक्रियातन्त्रधीः ।

निर्मोही विगुणोऽतिदीनवचनः पापी स्वराब्दे खलः

सर्वानन्दकरो नृपप्रियकरो मन्त्रार्थविब्रन्दने ॥ १६ ॥

Sloka 16. The person born in the year Virodhi will be afflicted, delighting in the company of the wicked and addicted to sinful deeds and cruel. The

person whose year of birth is Vikriti will be full of guile, love-sick, and devoting his mind to magic formularies and their practical application in ceremonies. The person born in the year Khara will be unattractive, worthless, depressed in speech, sinful and mischievous. The person whose year of birth is Nandana will delight every body, enjoy the favor of kings and will be conversant with the meaning of the sacred hymns in scripture.

८१. यवनजातक

कुटुम्बकलहं कर्ता परदाररतः सदा ।
 सर्वलोकविरोधी च विरोधीवर्षसंभवः ॥
 कृष्णवर्णतनुः श्यामः कलालोलस्तु निर्गुणः ।
 विकृष्टपर्वारुक्षश्च नरो विकृतिवर्षजः ॥
 धूलिधूमरसवींगो दीर्घायुः परसत्यकृत् ।
 कामेश्वरश्च निर्लज्जः खरसंवत्सरे नरः ॥
 सदानन्देन संतुष्टः प्रपाकूपतडागकृत् ।
 अन्नदानी सुशीलश्च नरो नन्दनवर्षजः ।

विजयशरदि धर्मी सत्यसंपत्तिशाली
 यदि जयशरदि स्याद्राजतुल्यो नृपो वा ।
 मदनरतिविलोलो मन्मथाब्दे जितारि-
 गुणधनरहितः स्याद्दुर्मुखाब्दे विशीलः ॥ १७ ॥

Sloka 17. If a person have his birth in the year Vijaya, he will be virtuous, and will abound in real excellences. If the year of birth of a person be Jaya, he will be either a king or like a king. When a person has his birth in the year Manmatha, he will have a craving for sensual enjoyment and will be victorious over his foes. The person who is born in the year

Durmukhi will be void of virtue and wealth and will be immoral.

cf. यवनजातक

शूरः समरदुर्ध्वः ख्यातकीर्तिर्यशोन्वितः ।
 पृथ्वीपतिर्जयी भोगी विजयाब्दे नरो भवेत् ॥
 विद्वान्मानी लोकमानी सर्वशास्त्रविशारदः ।
 पूजां प्राप्नोति सर्वत्र जयवर्षे प्रजायते ॥
 उत्पन्नभोगभोक्ता च कामी च प्रियवादिनः ।
 सुखाभरणशोभाढ्यः मन्मथे वत्सरे भवेत् ॥
 शठः क्रूरमतिर्दुष्टो निर्लज्जो वृषलीपतिः ।
 वक्त्रास्यबाहुचरणो दुर्मुखाब्दे भवेन्नरः ॥

दुष्टात्मा यदि हेमलम्बिजनितः कृष्यादिकर्मोत्सुकः

श्रीमान्विप्रजनाश्रितः फलपरित्यागी विलम्ब्यब्दके ।

रोगी भीरुरवित्तवान् चलमतिर्नीचो विकार्यब्दके

शार्वर्यामतिवित्तभोगसुमनाः सत्यव्रताचारवान् ॥ १८ ॥

Sloka 18. If a person have his birth in the year Hemalambi, he will be ill-natured and will ardently pursue agricultural and other operations. The person born in the year Vilambi will be prosperous, resorted to by the Brahmana community and disinterestedly benevolent. The person who has his birth in the year Vikari will be sickly, cowardly, indigent, irresolute and of an ignoble nature ; if a person have his birth in the year Sarvari, he will have exceeding wealth and enjoyment and will be cheerful, honest and well-behaved.

cf. यवनजातक

सुवर्णधनधान्यादिपशुवस्त्रसमृद्धिमान् ।

कान्त्यापत्यसुखाढ्यश्च हेमलम्बसमुद्भवः ॥

मन्दो कुण्डोऽहमो दुःखी श्लेष्मलश्चापि वञ्चकः ।
 स्वकार्याभिरतः पापी विलम्बे वत्सरे शिशुः ॥
 अविषेकी महागर्वी विशीलः कुशलः खलः ।
 विकारिवत्सरे जातः प्राणी भवति वञ्चकः ॥
 वणिक् शूरः सुहृद्द्वेषी दीर्घः कृशतनुस्तथा ।
 निद्राघूर्णितनेत्रश्च शार्वर्यन्दसमुद्भवः ॥

शान्तोदारकृपाकरः पुवभवः शूरः स्वधर्माश्रितो
 जातः स्त्रीजनवाञ्छितः शुभकृति प्राज्ञः शुभाङ्गः सुधीः ।
 ज्ञानी शोभकृति क्षितीशगुणवान् विद्याविनोदप्रियो
 दुर्मोगी परदारगः शठमतिः क्रोध्यब्दजः क्रोधयुक् ॥ १९ ॥

Sloka 19. The person who is born in the year Plava will be tranquil, generous, compassionate, brave and devoted to his own duties. The person who has his birth in the year Subhakrit will be the dupe of women, but learned, handsome and intelligent; the person whose birth is in the year Sobhakrit will be wise, possessed of royal virtues and fond of learned pursuits. The person born in the year Krodhi will be an adulterer, addicted to evil ways, crafty and of an angry temperament.

cf. यवनजातक

चञ्चलश्चपलः कामी परसेवारतः सदा ।
 हलत्राता ह्रस्वतनुर्जातो वषे प्लवाख्यके ॥
 सुभगः शुभकामी च विद्याधर्मपरायणः ।
 दीर्घायुर्धनपुत्रार्थी शुभकृद्द्वर्षसंभवः ॥
 मर्त्र विजयी कामी चारुरूपो गुणान्वितः ।
 कृपालुः शोभकृद्द्वेषे जातो भवति मानवः ॥

पिङ्गाक्षो राजकोशश्च मन्दगामी स्त्रीलोलुपः ।

परक्रय्यविहन्ता च क्रोधीसंक्रतरे नरः ॥

मानी हास्वरसप्रियो गुणधनश्लाघी च विश्वावसौ

दुष्टाचारपरः पराभवशरज्जातः कुलध्वंसकः ।

कामी बन्धुरतः पुत्रज्जनिता बालप्रियो मन्दधीः

देवाराधनतत्परोऽतिसुभगः शौर्यान्वितः कीलके ॥ २० ॥

Sloka 20. The person who is born in the year Viswavasau will have a high sense of honor, will be fond of the comic and will evince admiration for those who are rich in moral worth. The person whose birth is in the year Parabhava, will be engaged in wickedness and will prove the ruiner of his family. The person who has his birth in the year Plavanga will be lustful, fond of relatives, evincing a partiality for children and slow witted. The person whose year of birth is Keelaka, will devote himself to divine worship and will be exceedingly fortunate and valiant.

cf. यवनजातक

विश्वावसुसमुद्भूतः प्रज्ञावांश्च सुखी भवेत् ।

शान्तः सर्वगुणोपेतो दाता मिष्टान्नभुक् शुचिः ॥

परदाररतश्चैव शठः स्वपरबान्धवः ।

पराभवसमुद्भूतः धनधान्यविवर्जितः ॥

पुत्रज्जन्तरे जातो नरो भवति किल्बिषी ।

खलः पापरतो दुष्टः स्वाचारहतकोऽशुचिः ॥

मध्यरूपधरः कामी क्षुत्पिपासादितो नरः ।

कीलके जनितो वर्षे स्थूलहृत्कूटमन्मथः ॥

शान्तः सर्वजनप्रियोऽतिधनिकः सौम्याब्दजो धैर्यवान्

नानाशास्त्रविशारदोऽविकलधीः साधारणाब्दे नरः ।

आशालुश्च विरोधकृद्भवनरः क्रोधी दरिद्रोऽटनो

दुःशीलः परिधाविवत्सरमवः पारुष्यवाग्वित्तवान् ॥ २१ ॥

Sloka 21. The person whose year of birth is Soumya will be tranquil, universally popular, exceedingly wealthy and firm-minded. The person born in the year Sadharana will be versed in the various branches of learning and will possess a sound understanding. The person whose birth is in the year Virodhikrit will be credulous, ill-tempered, indigent and given to wandering. The man whose birth is in the year Paridhavi will be ill-behaved, harsh in speech, and possessed of wealth.

८१. यवनजातक

पण्डितो धनभोगी च भूदेवातिपिपूजकः ।

तापसः कृशकृद्देहो नरः सौम्ये प्रजायते ॥

नीचवृत्तिः शुचिः कामरहितः परदेशगः ।

देवावलोककः क्रोधी साधारणसमुद्भवः ॥

विरोधी सर्वलोकानां पितृभक्तिविवर्जितः ।

विरोधिकृज्जात नरो जातिसेवाकरो भवेत् ॥

विद्वान् सर्वकलाभिज्ञो व्यापारकुशलः सुधीः ।

राजमानी दानशीलः परिधावीसमुद्भवः ॥

जातो बन्धुविरागकृत् परवधूलोलः प्रमातीचजो

मोदात्मा निष्पिलागमश्रुतिपरश्चानन्दजस्तत्त्ववित् ।

पापी राक्षसवत्सरे पादे दृथालापोऽपकारी सतां

दाता दानगुणान्वितो नलमवः शान्तः सदाचारवान् ॥२२॥

Sloka 22. The person born in the year Pramadeecha will estrange his relatives, and will long for women not his own. The person whose year of birth is Ananda will be of a joyous temperament, will be devo-

ted to the study of traditional doctrines and sacred scriptures and will be acquainted with the real nature of all things. The man whose birth is in the year Rakshasa will be sinful, indulge in vain talk, and will injure the virtuous. The person born in the year Nala will be a donor endowed with many liberal virtues, tranquil and well-behaved.

cf. यवनजातक

प्रमादिवत्सरे जातो नरो बन्धुविरोधकृत् ।
 कुटुम्बघाती लुब्धश्च पापकर्मरतः सुधीः ॥
 बहुभार्योऽतिचतुरः सर्वानन्दकरः क्षमी ।
 आनन्दवत्सरे जातः पुत्रमित्रसमन्वितः ॥
 सर्वभक्षी कृतघ्नश्च धर्माधर्मविवर्जितः ।
 हिंसको बहुसंतापी राक्षसोऽब्दे भवेन्नरः ॥
 वैश्यवृत्तिर्धनी चैव कुटुम्बबहुलः शुचिः ।
 जलसत्प (१) करो जातो नलसंवत्सरे नरः ॥

योगी पिङ्गलवत्सरे जितमना जातस्तपस्वी भवेत्
 कालज्ञो यदि कालयुक्तिशरदि श्रीभोगसत्कर्मवान् ।
 सिद्धार्थो गुरुदेवभक्तिनिरतः सिद्धार्थिजातः सुधीः
 जारो रौद्रिसमुद्भवः कुटिलधीर्मानो दुराचारवान् ॥ २३ ॥

Sloka 23. The person born in the year Pingala will be a saint with his mind under control and will engage in the practice of penances. The man whose year of birth is Kalayukti will become an astrologer and will have fortune, enjoyment and works of beneficence. The person whose birth is in the year Siddharti will be successful in his undertakings, will be reverent towards spiritual preceptors and Gods and will be intel-

ligent. The person who has his birth in the year Roudri will be a rake, perverse, proud and wicked.

cf. यवनजातक

कृष्टः कर्कशरोमांचो महोद्यमकरो भवेत् ।
 फलकालपरित्यागी पिङ्गलाब्दे भवेन्नरः ॥
 लोकोपकारकः काले भक्ष्याभक्ष्यं न संत्यजेत् ।
 कालयुक्तसमुद्भूतो नरो भवति रोगकृत् ॥
 ऋद्धिसिद्धियुतो नित्यं भोगी गीतविशारदः ।
 मन्त्री कीर्तिपरो दाता सिद्धार्थीवर्षसंभवः ॥
 भयंकरवधूः पापी पिशुनः पापकृद्भवेत् ।
 रौद्रसंवत्सरे जातो नरः स्वल्पायुषौ भवेत् ॥

कामी दुर्मतिवत्सरे जडमतिः शोकाभितप्तः खलः

स्थूलोरुदरबाहुमस्तकतनुः स्यादुन्दुमौ भोगवान् ।

प्राज्ञः सत्यरतः सुखी च रुधिरोद्गार्यब्दजो वित्तवान्

शान्तो बन्धुजनप्रियोतिसुभगो रक्ताक्षिजः शीलवान् ॥२४॥

Sloka 24. The person born in the year Durmati will be lustful, dull-witted, distressed by afflictions and base-minded. The person whose birth is in the year Dundubhi will have a bodily frame distinguished by big thighs, belly, arms, and head, and will be happy. The person whose year of birth is Rudhirodgari will be wise, truthful, happy and rich; the person who is born in Raktakshi will be of a tranquil mind, fond of relatives, exceedingly fortunate and amiable.

cf. यवनजातक

मूर्खः क्रूरयुतः कापी स्वकीयवचनप्रियः ।
 अदाता धनवांश्चैव दुर्मतौ वत्सरे नरः ॥
 नित्योत्साही क्षितिपतिर्गजाश्वहसैनिकः ।

वादित्रवनसौख्याढ्यो दुंदुभित्रिषसमुद्भवः ॥
 कामलोभी महादोषः शस्त्रपीडातिपीडितः ।
 दुष्कर्मा कुनखी जातो रुषिरोद्धारिवत्सरे ॥
 नेत्ररोगी सदा मन्ददृष्टिर्दम्भकरः सदा ।
 दुर्जनः कामबहुलो रक्ताक्षीवर्षजो नरः ॥

जातो जारः क्रोधनान्दे कुमार्गी बन्धुद्वेषी चोरनिष्ठारतः स्यात् ।
 शिष्टाचारः सुप्रसन्नः सुरूपी मानी वीतारातिरोगोऽश्वयाब्दे ॥ २५ ॥

Sloka 25. The person whose birth is in the year Krodhana will be a rake addicted to evil ways, a hater of his relatives and devoted to brigandage. The person born in the year Akshaya will be virtuous, cheerful, handsome, endowed with a high sense of honor and exempt from foes and ailments.

cf. यवनजातक

तापसो निर्गुणः क्रूरो धातुवादो भयंकरः ।
 क्रोधनाब्दे नरो जातो वञ्चकः पापबुद्धिमान् ॥
 उत्पन्नरोगरूपश्च परसेवारतः सदा ।
 क्षयसंवत्सरे जातो नरो धर्मविवर्जितः ॥

॥ अयनफलम् ॥

उत्तरायणसमुद्भवः पुमान् ज्ञानयोगनिरतश्च नैष्ठिकः ।
 दक्षिणायनभवः प्रगल्भवाग्भेदबुद्धिरभिमानतत्परः ॥ २६ ॥

Sloka 26. The person born in the Uttarayana will be devoted to knowledge and contemplation and will lead a chaste life. The person born in the Dakshinayana will be confident in his speech maintaining a distinction between spirit and matter and will be full of self-conceit.

cf. यवनजातक

प्रियायुतः सौख्यगुणान्वितश्च दीर्घायुराचारमतिः प्रवीणः ।
 देवद्विजाचार्यपदानुरक्तः सौम्यायने जातनरो यशस्वी ॥
 क्रूरः शठो रोगसुतसदेहः पापात्मकश्चौर्यरतः कृशश्च ।
 पौंश्चल्यकृत्क्रूरमतिः शिशुश्च स्याद्दक्षिणाख्यायनजातनिन्द्यः ॥

॥ ऋतुफलम् ॥

दीर्घायुर्धनिको वसन्तसमये जातः सुगन्धप्रियो
 ग्रीष्मर्तौ धनतोयसेव्यचतुरो भोगी कृशाङ्गः सुधीः ।
 क्षारक्षीरकटुप्रियः सुवचनो वर्षर्तुजः स्वच्छधीः
 पुण्यात्मा सुमुखः सुखी यदि शरत्कालोद्भवः कामुकः २७

Sloka 27. If a person be born in spring, he will be long-lived, wealthy and fond of fine scents; if in summer, he will seek relief in the use of ice, will be clever, voluptuous, lean-bodied and intelligent; if in the rainy season, he will be fond of milk, salt and pungent flavours, eloquent in speech and possessed of a clear intellect; if in autumn, he will be pure-minded, handsome-faced, happy and lustful.

योगी कृशाङ्गः कृषिकश्च भोगी हेमन्तकालप्रभवः समर्थः ।
 स्नानक्रियादानरतः स्वधर्मो मानी यशस्वी शिशिरर्तुजः स्यात्

Sloka 28. The person born in the winter season, will be a contemplative saint, of a spare form, following the business of agriculture, possessing the means of enjoyment and capable. The person whose birth is in the cool dewy season, will be devoted to ablutions and gifts, of great capability, with a high sense of honor and of great fame.

॥ मासफलम् ॥

चैत्रे सर्वकलागमश्रुतिपरो नित्योत्सवः स्त्रीरतो

वैशाखे यदि सर्वशास्त्रकुशलः स्वातन्त्रिको भूपतिः ।

ज्येष्ठे मासि चिरायुरर्थतनयो मन्त्रक्रियाकोविदः

चाषाढेऽतिधनी कृपालुरनिशं भोगी परद्वेषकः ॥ २९ ॥

Sloka 29. The person born in the month of Chaitra will devote himself to the study of every art, science and the scriptures and will be perpetually engaged in merry-making and delighting in the company of women ; if in the month of Vaisaka, he will be conversant with every science, independent and hold sway over some region ; if in Jyeshtha, he will be blessed with long enduring wealth and sons and versed in magic formularies and their practical application to ceremonies ; if in Ashada, he will be very wealthy, compassionate, perpetually happy but betraying an aversion to other people.

NOTES.

चैत्र (Chaitra), वैशाख (Vaisakha), etc., are the names of lunar months (चान्द्रमास—Chaandra masa), and are so named after the star occupied by the Moon at Full Moon (पौर्णमी—Pournami), i.e., the end of the bright half. Each lunar month consists of thirty tithis (तिथि) commencing from शुक्लपक्षप्रथमा (Suklapaksha prathama the first day after the New Moon) and ending with the following अमावास्या (Amavasya—New Moon).

जातः श्रावणमासि देवधरणीदेवार्चने तत्परो

नानादेशरतश्च भाद्रपदजस्तन्त्री मनोराज्यवान् ।

मासे चाश्वयुजि स्वकीयजनविद्वेषी दरिद्रः खलः

पुष्टाङ्गः कृषिको विशालनयनो वित्ताधिकः कार्तिके ॥ ३० ॥

Sloka 30. If a person be born in the month of

Śravaṇa he will devote himself to the worship of Gods and Brahmins; if in Bhādrapada, he will take delight in visiting several countries, be full of theories and imaginative; if in Āśvīja, he will be hostile to his own people, indigent and base-minded; if in Kārttika, he will be fit-limbed, broad-eyed, devoted to agriculture and surpassing in wealth.

सुरगुरुपितृभक्तो मार्गशीर्षे च धर्मी

घनगुणबलशाली तुङ्गनासस्तु पुष्ये ।

स्वल्मतिरतिधर्माचारवान् माघमासि

प्रतिदिनमुपकर्ता फाल्गुने गानलोलः ॥ ३१ ॥

Sloka 31. If a person be born in the month of Mārgaśeersha he will show reverence to Gods, his elders and his parents and will be virtuous; if in Pūshya, he will be possessed of wealth, virtue and strength and will have a prominent nose; if in the month of Māgha, he will be mischievously inclined, though very attentive to his duties and well-behaved; if in Phalguṇa, he will practise daily beneficence and be fond of music.

॥ पक्षफलम् ॥

बलक्षपक्षे यदि पुत्रपौत्रधनाधिको धर्मरतः कृपालुः ।

स्वकार्यवादी निजमातृभक्तः स्वबन्धुवैरी यदि कृष्णपक्षे ॥ ३२ ॥

Sloka 32. If a person be born in the bright half of a month, he will be distinguished above others by the fact of his being blessed with sons, grandsons and riches and will be virtuous and compassionate; if a person be born in the dark half of a month, he will be urging his own interests, reverent towards his mother but inimical to his relatives.

॥ कालफलम् ॥

जातः प्रत्युषसि स्वधर्मनिरतः सत्कर्मजीवी सुखी

मध्यान्हे यदि राजतुल्यगुणवान् जातो पराङ्गे धनी ।

सायंकालभवः सुगन्धवनितालोलः खलात्माऽनो

रात्रौ तत्फलमेव सौख्यबहुलः सूर्योदये जायते ॥ ३३ ॥

Sloka 33. The person born in the early morning is attentive to his duties, leads a life of beneficence and is happy; the person born at mid day will have princely virtues; the person born in the after-noon will be wealthy; the person born in the evening will be fond of fine scents and lovely women, base-minded and of wandering habits; the person born at night will have the same characteristic as the one born in the evening. The person born at sunrise will enjoy abundant comforts.

॥ तिथिफलम् ॥

महोद्योगी जातः प्रतिपदि तिथौ पुण्यचरितः

द्वितीयायां तेजःपशुबलशोविच्चबहुलः ।

तृतीयायां पुण्यप्रबलभयशीलश्च पटुवाक्

चतुर्थ्यामाशालुस्त्वटनचतुरो मन्त्रानिपुणः ॥ ३४ ॥

Sloka 34. If a person be born in प्रतिपद (Pratipada) or the first day of the Moon, he will be very industrious and lead a virtuous life; if in द्वितीया (Dwitiya) or in the 2nd day of the Moon, he will have abundance of splendour, cattle, strength, fame and wealth; if in तृतीया (Triteeya), he will be virtuous and very timid and will have a sharp clear voice; if in चतुर्थी (Chaturthi), he will be credulous, accustomed to wandering and conversant with sacred texts.

पञ्चम्यामखिलागमश्रुतिरतः कामी कुशाङ्गश्चलः

षष्ठ्यामल्पबली महीपतिसमः प्राज्ञोऽतिकोपान्वितः ।

सप्तम्यां कठिनोरुवाक् जनपतिः श्लेष्मप्रधानो बली

चाष्टम्यामतिकामुकः सुतवधूलोलः कफात्मा भवेत् ३५

Sloka 35. If a person be born in पञ्चमी (Panchami) or the 5th day of the Moon, he will devote himself to the study of all sciences and the sacred scriptures, will be lustful, lean and restless; if in षष्ठी (Shashti) or the 6th day of the Moon, he will have small strength, will be equal in status to a sovereign, wise and of a very angry temperament; if in सप्तमी (Saptami), he will have a stiff extended voice, lording over people, phlegmatic and powerful; if in अष्टमी (Ashtami), he will be exceedingly lecherous, fond of his wife and children, and phlegmatic in temperament.

ख्यातो दिव्यतनुः कुदारतनयः कामी नवम्यां तिथौ

वर्मात्मा पटुवाक्कलत्रतनयः श्रीमान् दशम्यां धनी ।

देवब्राह्मणपूज्यको हरितिथौ दासान्वितो वित्तवान्

द्वादश्यामतिपुण्यकर्मनिरतस्त्यागी धनी पण्डितः ॥ ३६ ॥

Sloka 36 If a person be born in नवमी (Navami) or the 9th day of the Moon, he will be known to fame, have a charming person, but a bad wife and bad sons and will be lustful; if born in दशमी (Dasami), he will be virtuous, with a clear-voiced wife and sons, prosperous and wealthy; if born in एकादशी (Ekadasi), he will revere Gods and Brahmins and will have many servitors and wealth; if born in द्वादशी (Dwadasi), he will be engaged in very beneficent works, will be liberal, wealthy and learned.

त्रयोदश्यां लुब्धप्रकृतिरतिकामी च धनवान्

चतुर्दश्यां कोपी परधनवधूलोलुपमनाः ।

अमायामाशालुः पितृसुरसमाराधनपरो

धनी राकाचन्द्रे यदि कुलयशस्वी च सुमनाः ॥ ३७ ॥

Sloka 37. If a person be born in त्रयोदशी (Trayodasi) he will be covetous, very libidinous and possessed of much wealth ; if in चतुर्दशी (Chaturdasi), he will be of a fiery temper and he will be ever wishing in his heart to become possessed of other people's wealth and women; if born in अमावास्या (Amavasya), he will be credulous and devoted to the worship of the Manes and the Gods ; if in पूर्णिमा (Poornima), he will sustain the reputation of his family and will be wealthy and cheerful.

॥ वारफलम् ॥

मानी पिङ्गलकेशलोचनतनुश्चादित्यवारे विभुः

कामी कान्तवपुर्दयालुरनिशं शीतांशुवारोद्भवः ।

क्रूरः साहसवादकार्यनिरतो भूस्त्रुवारो सदा

देवब्राह्मणपूजकः सुवचनः सौम्यस्य वारोदये ॥ ३८ ॥

Sloka 38. If a person be born on the day of the week sacred to the Sun, he will have a lofty sense of honor, with brown hair, eyes and figure and will be lordly ; if on the day of the Moon, he will be a gallant, with a lovely form and will ever be tender-hearted ; if on the day of Mars, he will be cruel and concerned with daring words and deeds ; if on the day of Mercury, he will honor Gods and Brahmins and will speak politely.

यज्वा भूपतिवल्लभश्च गुणवान् ख्यातो गुरोर्वासरे

धान्यक्षेत्रधनाश्रितः सितदिने सर्वप्रियः कामधीः ।

मन्दप्रायमतिः परान्नधनभुक् वादप्रमादान्वितो

द्वेषी बन्धुजनावरोधकुशलो मन्दस्व वारोद्धवः ॥ ३९ ॥

Sloka 39. If a person be born on the week day dedicated to Jupiter, he will perform sacrifices, be popular with kings, have noble qualities and become celebrated; if on the day sacred to Venus, he will have corn, lands and wealth and be universally popular and devoted to gallantry; if on the day of Saturn, he will be for the most part dull-witted, living on food and money supplied by others, indulging in inconsiderate utterances, assuming an attitude of hostility and cleverly boycotting the whole body of his relatives.

नक्षत्रनामानि

तुरङ्गदस्त्राश्वयुगश्चिनीहया यमः कृतान्तो भरणी च याम्यभम् ।
 हुताशनोऽग्निर्बहुला च कृत्तिका विधिविरिश्चः शकटं च रोहिणी ॥
 सौम्यश्चान्द्राग्रहायण्युडुपमृगशिरास्तारका रौद्रमाद्रा
 चादित्यं तत्पुनर्वसिति सुरजननी तिष्यपुष्यामरेड्याः ।
 आश्लेषाहिर्बुजङ्गः पितृजनकमघाः फल्गुनी भाग्यभं स्वा-
 दर्यम्णश्चोत्तराख्यं भगमिति कथितं भानुहस्तारुणार्काः ॥
 त्वष्टा च चित्रासुरवार्धकी तु स्वातीमरुद्वातसमीरणारुयाः ।
 वायुः समीरः परतो विशाखाद्विदैवतैन्द्राग्निकशूर्पभानि ॥ ४२ ॥
 अनूराधा मैत्रं त्वथ कुलिशताराशतमस्वः
 सुरस्वामिज्येष्ठापरमसुरमूलाक्रतुभुजः ।
 पयः पूर्वाषाढासलिलजलतोयानि परमुत्-
 तराषाढा विश्वं परमभिजिदाहुर्मुनिगणाः ॥ ४३ ॥
 श्रोणाविष्णुहरिश्रुतिश्रवणभान्याहुः श्रविष्ठावसु-
 प्राचेताः शततारका वरुणभं चाजैकपादोऽजपात् ।
 पूर्वश्रोष्ठपदक्षकं परमहिर्बुध्न्योत्तराप्रोष्ठपात्
 पूषा रेवतिपौष्णभानि मुनिभिः संकीर्तितानि क्रमात् ४४

77 No.	नक्षत्रम् Nakshatra	देवता Presiding Deity	पर्यायशब्दाः Synonyms	जाति Caste	Special marks of identification	The name in English Astronomy
1	अश्विनी Aswini	अश्विनौ The 2 Aswins	तुरङ्गः Turanga, दत्तः Dasra, अश्वयुक् Aswayuk, हयः Haya	Vaisya	3 Spots in Horse's face	β Arietis
2	भरणी Bharani	यमः Yama (God of death)	यमः Yama, कृतान्तः Kritanta, याम्यभम् Yamyabham	Lowest caste	3 Stars in a triangle east of अश्विनी (Aswini)	35 Arietis & Musca
3	कृत्तिका Krittika	अग्निः Agni (God of fire)	हुताशन Hutasana, अग्निः Agni, बहुला Bahula	Brahmin	6 Spots Kshura- like. General of the celestial armies	" Tauri Pleiades
4	रोहिणी Rohini	प्रजापतिः Prajapati (The creator)	विधिः Vidhi, विरिञ्च Virincha, शकट Sakata	Sudra	Five stars like a car	α Tauri, Aldebaran

० N	नक्षत्रम् Nakshatra	देवता Presiding Deity	पर्यायशब्दाः Synonyms	जाति Caste	Special marks of identifi- cation	The name in English Astronomy
5	मृगशीर्ष Mriga- sirsha	सोमः (The Moon)	सौम्य Soumya, चान्द्र Chandra आग्रहायणी Agrahayani उदुप Udupa, मृगशिरस Mrigasiras	Serving caste		λ Orionis
6	आर्द्रा Ardra	रुद्रः (Rudra)	तारका Taraka, रौद्रम् Roudram	Butcher caste	Coral-like red	α Orionis
7	पुनर्वसु Punarvasu	अदितिः (The mother of the Adityas)	आदित्य Aditya, सुरजननी Surajananees	Vaisya	Five stars like a house	β Gemi- norum
8	पुष्य Pushya	बृहस्पतिः (The tutor of the Devas)	तिष्य Tishya, अमरेद्य Amaredya	Kshatriya	Three Stars like an arrow	δ Cancr
9	आश्लेष Aslesha	सर्पः (Serpents)	अहिः Ahi, भुजङ्गः Bhujanga	Lowest caste	Six Stars like a serpent	ϵ Hydrae

10	मघ Magha	पितरः (The Pitris)	पितृ Pitru, जनक Janaka	Sudra	Five Stars. Rod of the Palki	α Leonis, Regulus
11	पूर्वफल्गुनी Purva phalguni	अर्यमा (Aryaman)	अर्यमणः Aryamna, भाग्यभम् Bhagyabham	Brahmin	Two in each joined form a square	δ Leonis
12	उत्तरफल्गुनी Uttara phalguni	भग (Bhaga)	उत्तरं Uttaram, भगम् Bhagam	Kshatriya		β Leonis
13	हस्त Hasta	सविता The Sun	भानु Bhanu, अरुण Aruna, अर्क Arka	Vaisya		δ Corvi
14	चित्रा Chitra	त्वष्टृ Tvashta, (the architect)	त्वष्टा Thwashta, सुरवर्धकिः Suravardhaki	Serving caste	A pearl-like Star	α Virginis, Spica
15	स्वाती Swati	वायु Vayu, the wind	मरुत् Marut, वातः Vata, समीरणः Sameerana, वायुः Vayu, समीरः Sameera	Butcher caste	Red like a coral	α Bootis ; Arcturus
16	विशाखा Visakha	इन्द्र & अग्नि Indra and Agni	द्विदैवत Dwidaivata ऐन्द्राग्निक Aindragnika, शूर्पभ Surpabha	Lowest caste	Five Stars like a potter's wheel	α Librae

ॐ N	नक्षत्रम् Nakshatra	देवता Presiding Deity	पर्यायशब्दाः Synonyms	जाति Caste	Special marks of identifi- cation	The name in English Astronomy
17	अनूराधा Anuradha	मित्र (One of the Adityas)	मैत्रम् Maitram	Sudra	Three Stars re- sembling a lotus	♏ Scorpio- nis
18	ज्येष्ठा Jyeshta	इन्द्र Indra	कुलिशतारा Kulisatara, शतमखः Satamakha, सुरस्वामी Suraswa- mee	Serving caste	Three red Stars resembling an umbrella	♏ Scorpionis Antares.
19	मूला Mula	निर्ऋति Nirrity	असुर Asura, अक्रतुभुज् Akratu- bhuj	Butcher caste	Six Stars like an elephant's goad	♏ Scorpio- nis
20	पूर्वाषाढा Purvasha- dha	जल Water	पयः Payas, सलिलम् Salilam, जलम् Jalam, तोयम् Thoyam	Brahmin	Two Stars like a danda	♐ Sagittari
21	उत्तराषाढा Uttara- shadha	विश्वेदेवाः Visvedevas	विश्वम् Viswam	Kshatriya	Bed red	♐ Sagittari

22	अभिजित् Abhijit	ब्रह्मा Brahma		Vaisya		α Lyrae
23	श्रवण Sravana	विष्णु Vishnu	श्रोणा Srona, विष्णुः Vishnu हरिः Hari, श्रुति Sruti श्रवणभम् Sravanabham	Lowest caste	33 Stars like an ear	α Aquilae
24	श्रविष्ठा Sravishta	अष्टौ वसवः The 8 Vasus	धनिष्ठा Dhanishta, वसु Vasu	Serving caste	White drum-like	β Delphini
25	शतभिषक् Sata- bhishak	वरुण Varuna	प्राचेताः Prachetas, शततारकम् Satatarakam, वरुणभम् Varu- nabham	Butcher caste	Red. A hundred Stars	λ Aquarii
26	पूर्वाभाद्रपदा Purvabha- drapada	अजैकपात् Aja-Eka-pat	अजैकपादः Ajaikapada, अजपात् Ajapat, पूर्वप्रोष्ठपदा Purva- proshtapada	Brahmin	Two Stars like a sword	α Pegasi
27	उत्तराभाद्रपदा Uttarabha- drapada	अहिर्बुध्न्यः Ahirbudhnya	उत्तरप्रोष्ठपदा Uttaraproshta- pada, अहिर्बुध्न्यः Ahirbudhnya	Kshatriya	Of the 4 Stars in a square two in the east	γ Pegasi
28	रेवती Revati	पूषा Pushan	पूषा Pushan, पौष्णभम् Paushna- bham	Sudra	Like a fish	ζ Piscium

गण्डान्तताराः

मूलावासवयोर्मघाभुजगयोः पौष्णाश्वयोः सन्धिगं
गण्डान्तं प्रहरप्रमाणमधिकानिष्टप्रदं प्राणिनाम् ।

ज्येष्ठादानवतारसन्धिघटिका चाभुक्तसंज्ञा भवेत्

तन्नाडीप्रभवाङ्गनासुतपशुप्रेष्याः कुलध्वंसकाः ॥ ४५ ॥

Sloka 45. गण्डान्त (Gandanta), which consists of a period of $7\frac{1}{2}$ ghatis at the junction of each of the three pairs of stars मूला (Moola) and ज्येष्ठा (Jyeshta), मघा (Magha) and आश्लेषा (Ashlesha), and रेवती (Revati) and अश्विनी (Aswini), is productive of much evil to living beings. The घटिका (Ghatika) at the junction of ज्येष्ठा (Jyeshta) and मूला (Moola) is termed अभुक्त (Abhukta). Any girl, boy, beast or slave born in the ghatika in question cause the ruin of the family owning them.

NOTES.

cf. श्रापतिः

पौष्णाश्विन्योः सारपित्रर्क्षयोश्च यत्र ज्येष्ठामूलयोरन्तरालम् ।

तद्वं गण्डं स्याच्चतुर्नाडिकं हि यात्राजन्मोद्वाहकालेष्वनिष्टम् ॥

The term अभुक्तमूल (Abhuktamoola) is thus defined :

ज्येष्ठान्ते घटिका चैका मूलादौ घटिकाद्वयम् ।

अभुक्तमूलमित्याहुस्तत्र जातं त्यजेच्छिशुम् ॥

A child born in अभुक्तमूल (Abhuktamoola) should be abandoned. If this be not possible, the father should not see the child for 8 years ; after performing some religious Japas and Shantis, he may see the child in the 9th year. *cf.* शौनक

अभुक्तमूलजातानां परित्यागो विधीयते ।

अदर्शने वापि पितुः स तु तिष्ठेत्तमाष्टकम् ॥

नवमे वत्सरे शान्तिं जन्मर्क्षे तस्य कारयेत् ।

शान्तिं कृत्वा मुखं पश्येत्पिता पुत्रस्य निश्चयात् ॥ नारदोऽपि
अमुक्तमूलजं पुत्रं पुत्रीमपि परित्यजेत् ।
अथवाब्दाष्टकं तातस्तन्मुखं न विलोकयेत् ॥

विभक्ता दशभिर्ज्येष्ठा नक्षत्राखिलनाडिकाः ।
आद्यंशे जननीमाता द्वितीये जननीपिता ॥ ४६ ॥
तृतीये जननीभ्राता यदि माता चतुर्थके ।
पञ्चमे जाततनयः षष्ठे गोवित्तनाशकः ॥ ४७ ॥
सप्तमे चोभयकुलन्त्वष्टमे वंशनाशनम् ।
नवमे श्वशुरं हन्ति सर्वं हन्ति दशांशके ॥ ४८ ॥

The verses are elliptical; we have to piece together the various portions as we best can to get at the sense they are intended to convey.

Slokas 46-48. Make ten equal divisions of the ghatikas which the Moon takes to pass through the asterism ज्येष्ठा (Jyeshtha). If there be a child-birth in the 1st tenth of the star, it will cause the death of the mother's mother; if in the 2nd tenth, of the mother's father; if in the 3rd tenth, of the mother's brother; if in the 4th tenth, of the mother herself; if in the 5th tenth, of the child born; if in the 6th tenth, of cattle and wealth; if in the 7th tenth, of both the families; if in the 8th tenth, of the whole race; if in the 9th tenth, of the father-in-law (in prospect); if in the 10th tenth, of every thing.

cf. भरद्वाज

ज्येष्ठादौ मातृजननीं मातामहं द्वितीयके ।
तृतीये मातुलं हन्ति चतुर्थे जननीं तथा ॥
आत्मानं पञ्चमे हन्ति षष्ठे गोत्रक्षयो भवेत् ।

सप्तमे कुलनाशः स्यादष्टमे ज्येष्ठसोदरम् ॥

नवमे श्वशुरं हन्ति सर्वस्वं दशमे तथा ।

ज्येष्ठां विभज्य दशधा फलमेवं विचिन्तयेत् ॥

भौमवासरयोगेन ज्येष्ठजा ज्येष्ठसोदरम् ।

मानुवासरयोगेन मूलजा श्वशुरं हरेत् ॥ ४९ ॥

Sloka 49. A girl born in ज्येष्ठा (Jyeshta) coupled with a Tuesday will cause the removal of her eldest brother from the world, while the girl born in मूल (Moola) happening on a Sunday will cause her father-in-law to depart.

ज्येष्ठाद्यपादेऽग्रजमाशु इत्यात् द्वितीयपादे यदि तत्कनिष्ठम् ।

तृतीयपादे पितरं निहन्ति स्वयं चतुर्थे मृतिमेति जातः ॥ ५० ॥

Sloka 50. The person born in the first quarter of the star Jyeshta will soon cause the death of his eldest brother ; if a person be born in the 2nd quarter of the star, he will occasion the death of the youngest among his elder brothers ; if in the 3rd quarter, he will cause the death of his father ; if in the 4th quarter, the person born may himself die.

NOTES.

The following verses contain similar and some more details about the bad effects of being born with the Moon in Aslesha, Visakha, Jyeshta and Moola.

कालामृते

मूलाहिप्रभवा वधूः श्वशुरतत्पत्न्यौ निहन्ति क्रमा-

दन्त्याद्यग्निमुद्भवा त्वय भवेज्ज्येष्ठर्क्षजा श्रेष्ठजम् ।

इन्द्राग्निप्रभवा विवाहसमये हन्त्येव सा देवरं

त्रिष्वेतेष्वृषभेषु जातपुरुषो हन्तीति केचिज्जगुः ॥

मूलजा श्वशुरं हन्ति व्यालजा च तदङ्गनाम् ।

ज्येष्ठजा भावुकं } हन्ति देवरं तु द्विदैवजा ॥
ऐन्द्री तदग्रजं }

दर्पणे

मूलाश्लेषाविशाखासु माहेन्द्रे चोद्भवः पुमान् ।
न दोषकृद्विवाहे च स्त्रियश्चेत्तेषु वर्जिता ॥
तुलायुक्ते द्विदैवर्क्षे जाता नारी न दोषभाक् ।
कौर्पियुक्ते द्विदैवर्क्षे जाता हन्ति तथैव च ॥

वसिष्ठजातके

सुरेशताराजननी धवाग्रजं द्विदैवताराजननी तु देवरम् ।
नैर्ऋत्यभोद्भूतसुतः सुता वा तदाद्यपादे श्वशुरं निहन्ति ॥
तदन्यपादे जनिता न हन्ति तस्योत्क्रमेणाहिभवा कलत्रम् ॥

मूलाद्यपादे पितरं निहन्याद् द्वितीयके मातरमाशु हन्ति ।
तृतीयजो वित्तविनाशकः स्यात् चतुर्थपादे समुपैति सौख्यम् ॥५१॥

Sloka 51. If a person be born in the 1st quarter of the star Moola, he will occasion the death of the father ; if in the 2nd quarter, the death of the mother very soon ; if in the 3rd quarter, he will occasion the loss of wealth ; if in the 4th quarter, he will be happy.

मूलर्क्षनिखिला नाह्यः तिथिसङ्ख्याविभाजिताः ।
आद्ये पिता पितृभ्राता तृतीये भगिनीपतिः ॥ ५२ ॥
पितामहश्चतुर्थे तु माता नश्यति पञ्चमे ।
षष्ठे तु मातृभगिनी सप्तमे मातुलस्तथा ॥ ५३ ॥
अष्टमांशे पितृव्यस्त्री निखिलं तु नवांशके ।
दशमे पशुसंघातो भृत्यस्त्वेकादशांशके ॥ ५४ ॥
द्वादशे तु स्वयं जातः तज्ज्येष्ठस्तु त्रयोदशे ।
चतुर्दशे तद्भगिनी त्वन्त्ये मातामहस्तथा ॥ ५५ ॥

Slokas 52-55. Make 15 equal divisions of the

ghatikas which the Moon takes to pass through the asterism Moola. If a person be born in the 1st 15th portion of the star, he will cause the death of his father; if in the 2nd 15th, of the father's brother; if in the 3rd 15th, of the sister's husband; if in the 4th 15th, of the paternal grand-father; if in the 5th 15th, of the mother; if in the 6th 15th, of the mother's sister; if in the 7th 15th, of the mother's brother; if in the 8th 15th, of a paternal uncle's wife; if in the 9th 15th, of everything; if in the 10th 15th, of all the cattle in the house; if in the 11th 15th, of the servants; if in the 12th 15th, the person born will die; if in the 13th 15th, his eldest brother will die; if in the 14th 15th, his sister will die; if in the last 15th, his mother's father will die.

आश्लेषाद्ये न गण्डं स्यात् धनगण्डं द्वितीयके ।

तृतीये मातृगण्डं तु पितृगण्डं चतुर्थके ॥ ५६ ॥

Sloka 56. If a person be born in the first quarter of the star Aslesha, there is no danger to any person; if in the 2nd quarter, there is the risk of losing money; if in the 3rd quarter, his mother runs the risk of losing her life; if in the 4th quarter the father runs a similar risk.

मूलामघाश्विचरणे प्रथमे पितुश्च

पौष्णेन्द्रयोश्च फणिनस्तु चतुर्थपादे ।

मातुः पितुः स्वपुत्रोऽपि करोति नाशं

जातो यथा निशि दिनेऽप्यथ सन्ध्ययोश्च ॥ ५७ ॥

Sloka 57. The person born in the first quarter of Moola, Magha or Aswini will lose his father, but if the birth be in the last quarter of Revati, Jyeshtha or Aslesha, there will be loss of the mother, the father and

the child, it being immaterial when the birth happens, whether during the day, in the night or at the two junctions of day and night.

NOTES.

This sloka is also quoted in ज्योतिर्निबन्ध.

दिवा जातस्तु पितरं रात्रिजो जननीं तथा ।

आत्मानं सन्ध्ययोर्हन्ति नास्ति गण्डविपर्ययः ॥ ५८ ॥

Sloka 58. The person born in a Ganda loses the father if the time be day, and the mother if the time of birth be night; and if the time of birth be in the junctions between day and night, the person born will himself die, so that Ganda fails not of effect.

ऋक्षस्यान्ते भवेद्रात्रावादौ यदि दिने तथा ।

सन्ध्यासु ऋक्षसन्धौ तु तदेतद्गण्डलक्षणम् ॥ ५९ ॥

Sloka 59. There is Ganda at the conclusion of a Gandatara such as Revati, Aslesha or Jyeshtha at night and at the commencement of a Gandatara such as Aswini, Magha or Moola during the day and at the junction of a pair of Gandataras in the junctions between day and night. This is the distinguishing mark of a Ganda period.

पूर्वाषाढे धनुर्लग्ने जातः पितृविनाशकः ।

पुष्ये कर्कटके लग्ने पितृमृत्युकरो भवेत् ॥ ६० ॥

Sloka 60 The person born in the Dhanur Lagna when the Moon is in the asterism Poorvashada will lose his father; again the person born in the Karkata Lagna and when the Moon is in the star Pushya will likewise occasion his father's demise.

पूर्वाषाढे तु पुष्ये च पितरं मातरं सुतम् ।

मातुलञ्च शिशुर्हन्यात् प्रथमांशकतः क्रमात् ॥ ३१ ॥

Sloka 61. The child born when the Moon is in the star Poorvashada or Pushya as described in the preceding sloka will cause the loss of the father, the mother, the offspring generated till then or the mother's brother, according as the Moon at the birth in question, occupies the first, second, third or fourth quarter of the fateful star referred to.

उत्तराफाल्गुनी तारा प्रथमे चरणे यदि ।

तिष्यनक्षत्रमध्यस्थपादयोरुभयोर्यदि ॥ ६२ ॥

पादे तृतीये चित्रायाः पूर्वाद्धे यमभस्य च ।

तृतीयांशेऽर्कतारायाश्चतुर्थांशेऽन्त्यभस्य च ॥ ६३ ॥

जातस्तु पितरं हन्ति जाता चेन्मातरं तथा ।

Slokas 62-63½. If when the Moon passes through the 1st quarter of the star Uttaraphalguni or the two middle quarters of the star Pushya, or through the 3rd quarter of the star Chitra or through the first half of Bharani or through the 3rd quarter of Hasta or through the fourth quarter of Revati, there is a birth, the father or the mother of the child born will die according as it is or the male or female sex.

॥ गण्डकालः ॥

षोडशाब्दास्तुरङ्गाद्ये मधाद्ये चाष्टवत्सराः ।

एकाब्दः शक्रतारायां चत्वारस्त्वाष्ट्रमूलयोः ॥ ६४ ॥

सार्धे वर्षद्वयं चैव रेवत्यामेकवत्सरः ।

द्वौ मासौ चोत्तरादोषः पुष्यर्क्षे तु त्रिमासकम् ॥ ६५ ॥

नवमे मासि पितरं पूर्वाषाढोद्भवो हरेत् ।

हस्तर्क्षे यदि जातस्तु पितरं द्वादशाब्दके ॥ ६६ ॥

अभुक्तमूलजः पुत्रः पितरं हन्ति तत्क्षणात् ।

अभुक्तमूलजनितो यदि जीवति मानवः ।

निजवंशकरः श्रीमान् बहुसेनाधिपोऽथवा ॥ ६७ ॥

Slokas 64—67. The Ganda period (*i.e.* period of risk) is 16 years when the birth is in the 1st quarter of Aswini; it is 8 years in regard to the 1st quarter of Magha; one year with reference to Jyeshtha; 4 years in the case of Chitra and Moola; 2 years in the case of Aslesha; one year in regard to Revati; 2 months is the limit of the risky period in connection with Uttara-phalguni; 3 months with respect to the star Pushya; the child born in Poorvashada will bring about the removal of the father from this world in the 9th month. If a person be born in Hasta he will cause his father's death within 12 years. The person born in Abhukta-moola (see sloka 45, latter half) will cause the death of the father at the very moment of his birth. If the person born in Abhuktamoola should live, he will be the cause of his family's pre-eminence, raise its status and will be prosperous; he may perhaps command an army.

॥ तिथिदोषः ॥

कृष्णपक्षे चतुर्दश्यां षडंशे प्रथमे शुभम् ।

द्वितीये पितरं हन्ति तृतीये मातरं तथा ॥ ६८ ॥

चतुर्थे मातुलं हन्ति पञ्चमे भ्रातृनाशनम् ।

षष्ठे यदि शिशुं हन्ति गण्डदोष इतीरितः ॥ ६९ ॥

Slokas 68—69. If there be a birth on the 14th day of the Moon in the dark half of a lunar month and that in the first sixth portion thereof, it will prove aus

picious ; if it be in the 2nd 6th, there will be loss of the father ; if in the 3rd 6th, there will be loss of the mother ; if in the 4th 6th, it will cause the death of the mother's brother ; if in the 5th 6th, it will remove the brothers from the world ; if in the last sixth, it will cause the death of the child born. Thus the evil of Ganda has been mentioned

cf. कालप्रकाशिका

कृष्णपक्षे चतुर्दश्यां प्रसूतौ फलमुच्यते ।

चतुर्दश्यां तु षड्भागे प्रथमे न तु दोषभाक् ॥

द्वितीये पितरं हन्ति तृतीये मातृनाशनम् ।

चतुर्थे मातुलं हन्ति पञ्चमे वसुनाशनम् ॥

षष्ठे तु तनयं हन्ति चतुर्दश्यां फलं विदुः ।

अमायान्तु प्रजातानां गजानां वाजिनां तथा ।

गवां च महिषादीनां मनुष्याणां विशेषतः ॥ ७० ॥

सिनीवालीप्रजातानां त्याग एव हि सर्वदा ।

विशेषाच्च कुहूस्थानां शान्तिं कुर्याद्विधानतः ।

नारीं विनावशेषाणां परित्यागो विधीयते ॥ ७१ ॥

Slokas 70—71. The abandonment of the young of elephants, horses, cows, buffaloes and more especially of the human kind, if brought forth on the day of the new-moon when a digit thereof is faintly visible in the morning—the abandonment of the young of these animals is laid down as a rule. If they be brought forth on the new moon day when no vestige of the Moon becomes visible, expiatory rites should be gone through in accordance with the prescribed rules to avert the evil of such births ; the rule of abandonment is absolute except when the creature born is a specimen of womankind.

NOTES.

सिनीवाली "The real meaning may be, the day on which the Moon rises with a thin crescent of light scarcely visible." Monier Williams. The term appears to apply to the first ¼th portion of the New Moon, while the period covered between the second ¼th to the sixth ¼th is designated दशं (Darsa). The seventh and eighth ¼th portions are termed कुहू (Kuhu). According to कालप्रकाशिका (Kalaprakasika), कुहू (Kuhu) occurs when the Janmanakshatra or either of its Trikona ones synchronises with the New Moon, the ending moments of which coincide with Thyajyam. Kuhu signifies an evil yoga. Various expiatory rites are ordained to ward off the evil arising from births during these periods.

॥ योगदोषः ॥

पितृजन्मर्क्षकर्मर्क्षजातः पितृविनाशकः ।

जन्मर्क्षोशकतल्लग्नजातः सद्यो मृतिप्रदः ॥ ७२ ॥

Sloka 72. The child born under the same star as the father or under the 10th star from the father's (see sloka 78 for the meaning of Janmarksha and Karmarksha) will occasion the loss of the father; the child born in the same Janmalagna and the same Nakshatra Navamsa as the father will cause the father's death on the very day of its birth.

cf. वसिष्ठ

पित्रोश्च जन्मनक्षत्रे जातस्तु पितृमातृहा ।

जन्मर्क्षोशे च तल्लग्न जातः सद्यो मृतिप्रदः ॥

मुसले मुद्रे योगे जातः शोभननाशकृत् ।

विष्ट्यां दरिद्रमाचष्टे गुलिकेऽङ्गविहीनवान् ॥ ७३ ॥

Sloka 73. The child born under the Musala or Mudgarayoga will bring about the loss of what is good or auspicious. Birth under the Vishtikarana betokens

a pauper and by his birth in the Gulika period of the day, the person born will have a defective limb.

रिक्तायां षण्डतां याति पङ्गुः स्याद्यमकण्टके ।

ग्रहपीडितनक्षत्रे जातो रोगनिपीडितः ॥ ७४ ॥

Sloka 74. The person born in a Riktha thithi becomes barren; he who is born in the Yamakantaka period of the day will be a cripple; he who is born under a star assailed by a bad planet will be afflicted with ailments.

NOTES.

रिक्ता तिथि (Riktha thithi) = चतुर्थी (Chaturthi), नवमी (Navami) or चतुर्दशी (Chaturdasi).

ग्रहमुक्ते काक्षितर्क्षे दत्तपुत्रो भवेत् सुतः ।

व्यतीपातेऽङ्गहीनः स्यात् परिधे मृत्युमाप्नुयात् ॥ ७५ ॥

Sloka 75. When the Lagna is free from any planet but about to be occupied by one, the son born will be given for adoption to another person. When a birth takes place in a Vyatipatayoga, the person born will have a defective limb. The child born in a Parighayoga will die.

वैधृतौ पितरं हन्ति विष्कम्भे चार्थहानिकृत् ।

शूले च शूलरोगी स्यात् गण्डे गण्डमवाप्नुयात् ॥ ७६ ॥

Sloka 76. If a person be born in a Vaidhruti yoga, he will cause the loss of the father; if in Vishkambha, he will cause the loss of wealth; if in the Sulayoga, he will suffer from colic; if in Ganda he will get a goitre.

सदन्तजातः कुलनाशकारी द्वितीयमासादि चतुष्टयान्ते ।

दन्तोद्भवो मृत युवरः पितुः स्यात् षष्ठे शिशोरुत्पन्नः शुभं स्यात् ॥

Sloka 77. The child born with teeth will cause damage to the family from the commencement of the second to the conclusion of its fourth month; the rising of teeth at the time of birth may cause the death of the father in the 6th month of the child. When this critical period is over, all may go well.

॥ जन्मतारादयः ॥

जन्मर्क्षमाद्यं दशमं तु कर्म संघातिकं षोडशमं वदन्ति ।

अष्टादशं स्यात्समुदायसंज्ञं आधानमेकोनितविंशतिः स्यात् ॥

त्रयोविंशतिनभत्रं वैनाशिकमिति स्मृतम् ।

जातिदेशाभिषेकारूपाः पञ्चविंशादि तारकाः ॥ ७९ ॥

जन्मतारादयो यस्य विद्धाः पापवियच्चरैः ।

सद्यो मृत्युकरास्तस्य शुभैः शुभफलप्रदाः ॥ ८० ॥

Slokas 78—80. The star in which the Moon is at the time of birth of a person is to be reckoned as the first and is called जन्मर्क्ष (Janmarksha); the tenth therefrom is called कर्मर्क्ष (Karmarksha); the 16th, they say, is styled संघातिक (Sanghathika); the 18th is named समुदाय (Samudaya); the 19th is called आधान (Adhana); the 23rd is known as वैनाशिक (Vainasika); the 25th, the 26th and the 27th stars are called respectively जाति (Jati), देश (Desa) and अभिषेक (Abhisheka). If the जन्मर्क्ष (Janmarksha) and other stars above enumerated be occulted by malefic planets at the birth of any person, they will cause death on the very day of birth; if occulted by benefic planets, they will produce benefic effects.

॥ गण्डदोषापवादः ॥

वैशाखे श्रावणे मासे फाल्गुन्यां व्योमसंभवम् ।

आषाढपुण्यसौम्येषु ज्येष्ठे मासि च मानुषम् ॥ ८१ ॥

अश्वयुक् चैत्रकार्तिक्यभाद्रेषु बिलसंभवम् ।

मर्त्ये मृत्युर्गण्डदोषः पाताले नास्ति पुष्करे ॥ ८२ ॥

Sloka 81—82. The Ganda in the months of Vaisakha, Sravana and Phalguna is such as relates to the sky; in the months of Ashadha, Pushya, Margasirsha and Jyeshtha, the Ganda is such as affects men; in Aswija, Kartika, Chaitra and Bhadrapada, the Ganda is such as relates to the Pathala or the nether world; in the month of Magha, the Ganda or risk to be run is death. The evil of Ganda which relates to Pathala and the sky Pushkara does not concern this world and so does not really exist for us.

जातमात्रे कुमारस्य मुखमालोकयेत् पिता ।

पितृणात् स विमुच्येत पुत्रस्य मुखदर्शनात् ॥ ८३ ॥

Sloka 83. The father should behold the face of a son as soon as born; by seeing the son's face, the father is released from his debt to the Manes.

॥ अथ नक्षत्रफलम् ॥

अश्विन्यामतिबुद्धिवित्तविनयप्रज्ञायशस्वी सुखी

याम्यर्क्षे विकलोऽन्यदारनिरतः क्रूरः कृतघ्नो घनी ।

तेजस्वी बहुलोद्भवः प्रभुसमोऽमूर्खश्च विद्याधनी

रोहिण्यां पररन्ध्रवित् कृशतनुर्बोधी परस्त्रीरतः ॥ ८४ ॥

Sloka 84. The person born under the star अश्विनी (Ashwini) will have a great deal of intelligence, wealth, modesty, sagacity and fame and will be happy; if at a person's birth, the Moon be in the star भरणी (Bharani), he will have a defective limb, be addicted to another's wife, cruel, ungrateful and will possess wealth; if in the

star कृत्तिका (Krittika), he will be energetic, lord-like in status, not dull but with some valuable learning; if in रोहिणी (Rohini), he will know the weak points of others, be lean, enlightened but addicted to women not his own.

NOTES.

Compare the effects given here in slokas 84—90 with those given in Brihatjataka ch. XVI.

चान्द्रे सौम्यमनोदनः कुटिलदृक् कामातुरो रोगवान्

आर्द्रायामघनश्चलोऽधिकबलः क्षुद्रक्रियाशीलवान् ।

मूढात्मा च पुनर्वसौ धनबलः ख्यातः कविः कामुकः

तिष्ये विप्रसुरप्रियः सधनधी राजप्रियो बन्धुमान् ॥ ८५ ॥

Sloka 85. If a person be born in मृगशीर्ष (Mriga-sirsha), he will be soft-hearted, wandering, squint-eyed, love-sick and ailing; if in आर्द्रा (Ardra), he will be destitute of wealth, fickle, with much physical strength and addicted to base actions; if in पुनर्वसु (Punarvasu) he will be dull-witted, strong in wealth, famed, learned, and lusting for women; if in (पुष्य) Pushya he will love Gods and Brahmins, possess wealth and intelligence, enjoy royal favor, and have a large circle of relations.

सार्पे मूढमतिः कृतम्रवचनः कोपी दुराचारवान्

कामी पुण्यरतः कलत्रवशगो मानी मघायां धनी ।

फल्गुन्यां चपलः कुकर्मचरितस्त्यागी दृढः कामुको

भोगी चोत्तरफल्गुनीभजनितो मानी कृतज्ञः सुधीः ॥ ८६ ॥

Sloka 86. If a person be born under the star आश्लेषा (Ashlesha—i.e. when the Moon is in that asterism), he will be silly; betraying ingratitude by his speech, of hasty temper and depraved; if in the star मघा (Magha), he will be lustful but devoted to virtue, indulgent to

his wife, proud and wealthy; if in पूर्वफल्गुनी (Poorva-phalguni), he will be restless, practising evil, liberal strong and longing for women; if in उत्तरफल्गुनी (Uttara-phalguni) he will be voluptuous, with a lofty sense of honor, grateful and intelligent.

इत्कर्षे यदि कामधर्मनिरतः ग्राज्ञोपकर्ता धनी

चित्रायामतिगुप्तशीलनिरतो मानी परस्त्रीरतः ।

स्वात्यां देवमहीसुरप्रियकरो भोगी धनी मन्दधीः

गर्वा दारवशो जितारिरधिकक्रोधी विशाखोद्भवः ॥ ८७ ॥

Sloka 87. If a person be born under the star हस्त (Hasta), he will be devoted to love and to virtue, befriend the learned and live in opulence; if in चित्रा (Chittra), he will be very wary, good natured, and endowed with a high sense of honor, though longing for other men's wives; if in स्वाती (Swati), he will try to please Gods and Brahmins, devote himself to enjoyments and will have much wealth but little intelligence; if in विशाखा (Visakha), he will be proud, but uxorious, overcome his enemies and betray much irritability.

मैत्रे सुप्रियवाक् धनी सुस्वरतः पूज्यो यशस्वी विभुः

ज्येष्ठायामतिकोपवान् परवधूसक्तो विभुधार्मिकः

मूलर्क्षे पटुवाग्विधूतकुशलो धूर्तः कृतमो धनी

पूर्वाषाढभवोऽविकारचरितो मानी सुखी शान्तधीः ॥ ८८ ॥

Sloka 88. If a person be born in the star अनुराधा (Anuradha), he will be very affable in speech, opulent, ease-loving, honorable, famous, and powerful; if in ज्येष्ठा (Jyeshtha), he will be very ill-tempered, addicted to women not his own, lordly and just; if in मूला (Moola), he will be eloquent, but dishonest, with his happiness

marred, ungrateful and indigent; if in पूर्वाषाढा (Poorva-shadha) he will be uniformly well-behaved, endowed with a high sense of honor, well off and calm minded.

मान्यः शान्तगुणः सुखी च धनवान् विश्वर्क्षजः पण्डितः

श्रोणायां द्विजदेवभक्तिनिरतो राजा धनी धर्मवान् ।

आशालुर्वसुमान् वसूद्वजनिः पीनोरुकण्ठः सुखी

कालज्ञः शततारकोद्भवनरः शान्तोऽल्पभुक् साहसी ॥ ८९ ॥

Sloka 89. If a person be born in the star उत्तराषाढा (Uttarashadha), he will be honorable, of a tranquil nature, happy, possessed of wealth, and learned; if in the star श्रवण (Sravana), he will have reverence for Brahmanas and the Gods, be of the governing class, opulent and pious; if under श्रविष्ठा (Sravishta), he will be credulous, wealthy, plump in the thighs and the neck and joyful; if in the star शतभिषक् (Satabhishak), he will be an astrologer, tranquil, sparing in diet and daring

पूर्वप्रोष्ठपदि प्रगल्भवचनो धूर्तो भयात्तो मृदुः

चाहिर्बुधयजमानवो मृदुगुणस्त्यागी धनी पण्डितः ।

रेवत्यामुरुलाञ्छनोपगतनुः कामातुरः सुन्दरो

मन्त्री पुत्रकलत्रमित्रसहितो जातः स्थिरश्रीरतः ॥ ९० ॥

Sloka 90. If a person be born in पूर्वप्रोष्ठपदा (Purva-proshthapada), he will be bold in his speech, mischievous, cowardly and weak; if in the star उत्तरप्रोष्ठपदा (Uttara-proshthapada), he will be gentle in his nature, liberal, opulent and learned; if in रेवती (Revati), he will have a broad mark in his person, will be love-sick, lovely, clever in counsel, will have sons, family and friends and will enjoy steady continuous prosperity.

॥ राशिफलम् ॥

मेषस्थे यदि शीतगौ च लघुभृक् कामी (सः) महोत्थाग्रजो
 दाता कान्तयशोधनोरुचरणः कन्याप्रजो गोगते ।
 दीर्घायुः सुरतोपचारकुशलो हास्यप्रियो युग्मके
 कामासक्तमनोटनः सुवचनश्चन्द्रे कुलीरस्थिते ॥ ९१ ॥

Sloka 91. If at the birth of a person, the Moon be in Mesha, he will eat sparingly, long for women and have enterprising elder brothers; if in Vrishabha, the person born will be liberal, lovely, rich in fame, of excellent behaviour, and have his children all daughters; if in Mithuna, he will be blessed with long life and skilful in ministering to love during amorous pleasures and evincing a fondness for jest and merriment; if the Moon be in Kataka at a person's birth, the latter's heart will be impassioned with love; he will lead a wandering life and will speak eloquently.

NOTES.

cf. बृहज्जातक XVII—1 to 4.

सिंहस्थे पृथुलोचनः सुवचनो गम्भीरदृष्टिः सुखी
 कन्यास्थे विषयातुरो ललितवाग्विद्याधिको भोगवान् ।
 तौलिस्थेऽमरविप्रभक्तिनिरतो बन्धुप्रियो वित्तवान्
 कीटस्थे शशिनि प्रमत्तहृदयो रोगी च लुब्धोऽटनः ॥ ९२ ॥

Sloka 92. If a person be born when the Moon is in Simha, he will have broad eyes, a beautiful face, grave looks and will be happy; if the Moon be in Kanya at a person's birth, the latter will be afflicted with a craving for sensual enjoyment, of graceful address, eminent in learning and prosperous; if in Tula, the person will view with reverence Gods and Brahmanas, show affection

towards his relatives and will be opulent: the person born when the Moon is in Vrischika will be heedless, ailing, avaricious and given to wandering.

NOTES.

cf. बृहज्जातक XVII—5 to 8.

सौम्याङ्गो रुचिरेक्षणः कुलवरः शिल्पी धनुःस्थे विधौ

गीतज्ञः पृथुमस्तको मृगगते शास्त्री परस्त्रीरतः ।

कुम्भस्थे गतशीलवान् बुधजनद्वेषी च विद्याधिको

मीनस्थे मृगलाञ्छने वरतनुर्विद्वान् बहुस्त्रीपतिः ॥ ९३ ॥

Sloka 93. When the Moon occupies Dhanus, the person born will have handsome limbs and bright eyes; he will be the choicest specimen of his family and conversant with the arts; if the Moon be in Makara at a person's birth, the latter will be acquainted with music, broad-headed and addicted to women not his own; the person born when the Moon is in Kumbha will be without virtue or morality and inimical to learned men while surpassing in knowledge; if the Moon be in Meena at a person's birth, he will have a handsome person, be learned and become the lord of many wives.

NOTES.

cf. बृहज्जातक XVII—9 to 12.

॥ राश्यंशकफलम् ॥

सेनानीर्धनवान् पिशङ्गनयनश्चोरश्च मेषांशके

पीनस्कन्धमुखोऽसितवपुर्जातो वृषांशे विधौ ।

चार्वङ्गः प्रभुसेवको लिपिकरो युग्मांशके पण्डितः

श्यामाङ्गः पितृपुत्रसौख्यरहितश्चन्द्रे कुलीरांशके ॥ ९४ ॥

Sloka 94. The person born when the Moon is in a Navamsa owned by Mesha will be a commander of an

army, opulent and distinguished by reddish eyes and destined to become a freebooter; if the Moon be in a Navamsa owned by Vrishabha, the person born will have his body, the face and the shoulders fat, but his frame will not be compact or well knit; when the Moon occupies a Navamsa of Mithuna, the person born will have a lovely form, will serve under a master as a scribe and will be learned; if the Navamsa occupied by the Moon belong to Kataka at the birth of any person, he will be black and will be without the joys of having a father or a son.

पीनाङ्गोभतनासिको धनबलख्यातश्च सिंहांशके

कन्यांशे मृदुभाषणः कृशतनुर्धूतक्रियाकोविदः ।

कामी भूपतिसेवकः सुनयनश्चन्द्रे तुलांशे स्थिते

कीटांशे विकलोऽधनः कृशतनुः सेवाऽटनो रोगवान् ॥९५॥

Sloka 95. When the Moon is in a Simha Navamsa, the person born will have a fat body and a lofty nose, and will be famed for his wealth and strength; if the नवांश (Navamsa occupied by the Moon belong) to कन्या (Kanya), the person born will be distinguished for his sweet words, lean in person and clever at dice; when the Moon is in a नवांश (Navamsa) of तुला (Tula), the person born will be a gallant, in the service of a king and with lovely eyes; the person born when the Moon is in a वृश्चिक नवांश (Vrischika navamsa), will have a defective limb, will be poor, lean, wandering in quest of service and diseased.

चापांशे कृशदीर्घबाहुतनुकस्त्यागी तपस्वी धनी

लुब्धः कृष्णतनुः सदारतनयश्चन्द्रे मृगांशे यदि ।

मिथ्याचाररतः स्वदारवशगः कुम्भांशगे शीतगौ

मीनांशे मृदुवागदीनवचनस्तीर्थाटनः पुत्रवान् ॥ ९६ ॥

Sloka 96. If the Moon be in a नवांश (Navamsa) owned by धनुस (Dhanus), the person born will be lean and long-armed, liberal, devout and wealthy; if in a नवांश (Navamsa) of मकर (Makara), the person born will be covetous, black in personal appearance and will have a wife and sons; if in a कुम्भनवांश (Kumbha navamsa), the person born will be hypocritical and henpecked; and if the Moon be in a मीननवांश (Meena navamsa), the person born will have a soft voice, but speak spiritedly, will visit holy places and be blessed with sons.

॥ योगफलम् ॥

विष्कम्भे जितशत्रुरर्थपशुमान् प्रीतौ परस्त्रीवशः

चायुष्मान्प्रभवश्चिरायुरगदः सौभाग्यजातः सुखी ।

भोगी शोभनयोगजो वधरुचिर्जातोऽतिमण्डे धनी

धर्माचाररतः सुकर्मजनितो धृत्वां परस्त्रीधनः ॥ ९७ ॥

Sloka 97. A person will be victorious over his enemies and possessed of wealth and cattle if born in the विष्कम्भयोग (Vishkambha yoga); subject to the will of other people's wives if born in प्रीति (Preeti); long-lived and healthy, if born in आयुष्मान् (Ayushman); happy, if born in the सौभाग्य (Sowbhagya) yoga; voluptuous if born in शोभन (Sobhana); murderously inclined if born in आतिमण्ड (Atiganda); wealthy and devoted to the practice of virtue if born in सुकर्म (Sukarma); and taking away other people's wife and money if born in धृति (Dhriti).

शूले कोपवशानुगः कलहकृद्मण्डे दुराचारवान्

वृद्धौ ण्डितवाक् ध्रुवेऽतिधनवान् व्याघातजो घातुकः ।

ज्ञानी हर्षणयोगजः पृथुयशो वज्रे धनी कामुकः

सिद्धौ सर्वजनशक्तिः प्रभुसमो मयि व्यतीपातजः ॥ ९८ ॥

Sloka 98. If a person be born in the **शूलयोग** (Sula yoga), he is wrathful and quarrelsome; if in **गण्ड** (Ganda), he is addicted to evil practices; if in **वृद्धि** (Vridhhi), he is able to discourse wisely; if in **ध्रुव** (Dhruva), he will be exceedingly wealthy; if in **व्याघात** (Vyaghatha), he will be ferocious; if in **हर्षण** (Harshana), he will be wise and far-famed; if in **वज्र** (Vajra), he will be wealthy and lustful; if in **सिद्धि** (Siddhi), he will be the refuge of all and lord like; if in **व्यतीपात** (Vyathipatha), he will be deceitful.

दुष्कामी च वरीयजस्तु परिषे विद्वेषको विचवान्

शास्त्रज्ञः शिवयोगजश्च धनवान् शान्तोऽवनीश्वरिणः ।

सिद्धे धर्मपरायणः क्रतुपरः साध्ये शुभाचारवान्

चार्वङ्गः शुभयोगजश्च धनवान् कामातुरः श्लेष्मलः ॥ ९९ ॥

Sloka 99 If a person be born in the **वरीययोग** (Variyayoga), he will be lustful to a culpable extent: if in **परिघ** (Parigha), he will be inimical but wealthy; if in **शिव** (Siva), he will be well-versed in sciences and scriptures, wealthy, quiet and liked by kings; if in **सिद्ध** (Siddha), he will be devoted to virtue and engage in the performance of sacrifices; if in **साध्य** (Sadhya) he will be virtuous: if in **शुभ** (Subha) he will be beautifully formed, wealthy, love-sick and affected with phlegm.

शुक्ले धर्मरतः पदुत्वचनः कोपी चलः पण्डितो

मानी ब्रह्मभवोऽतिगुप्तधनिकस्त्यागी विवेकप्रभुः ।

ऐन्द्रे सर्वजनोपकारचरितः सर्वज्ञधीर्विचवान्

मायावी परदूषकश्च बलवांस्त्यागी धनी वैभूतौ ॥ १०० ॥

Sloka 100. If a person be born in the **शुक्ल** (Sukla yoga), he will be virtuous, eloquent in speech, wrathful, fickle-minded and learned; if in **ब्रह्म** (Brahma), he will

have a lofty sense of honor, with secretly kept wealth, be liberal, and capable of forming sound judgments ; if in ऐन्द्र (Aindra), his life will be universally beneficent ; his intellect will be all comprehensive ; and he will possess much wealth ; if in वैद्युति (Vaidhruti), he will be cunning, calumniating others, powerful, liberal and opulent.

॥ करणफलम् ॥

बवकरणभवः स्याद्बालकृत्यः प्रतापी

विनयचरित्वेषो बालवे राजपूज्यः ।

गजतुरगसमेतः कौलवे चारुकर्मा

मृदुपदुवचनः स्यात् तैतिले पुण्यशीलः ॥ १०१ ॥

Sloka 101. If a person be born in बवकरण (Bavakara-na), he will engage in juvenile works and will be valiant ; in बालव (Balava) he will be modest in his dress and deportment and will be honored by kings ; if in कौलव (Kaulava), he will have elephants and horses with him and will do all that he does in a handsome way ; if in तैतिल (Thaitila), he will speak softly and impressively and will be virtuous.

गरजकरणजातो वीतशत्रुः प्रतापी

वणिजि निपुणवक्ता जारकान्ताविलोलः ।

निखिलजनविरोधी पापकर्मापवादी

परिजनपरिपूज्यो विष्टिजातः स्वतन्त्रः ॥ १०२ ॥

Sloka 102. If a person be born in गरजकरण (Garaja-karana), he will be without foes and powerful ; if in वणिज् (Vanij) or वणिजकरण (Vanijakarana), he will be a clever speaker and intrigue with mistresses indulging a guilty passion for him ; if in विष्टिकरण (Vishtikarana),

he will be hostile to every body, addicted to sinful deeds, under public censure, but honored by his attendants and self-reliant.

कालज्ञः शकुनोद्भवः स्थिरसुखी जातस्त्वनिष्टाकरः

सर्वज्ञश्च चतुष्पदेऽतिललितप्रज्ञायशोवित्तवान् ।

तेजस्वी वसुमानतीव बलवान् वाचालको नागवे

किंस्तुमे परकार्यकृच्चपलधीर्ह्यस्थप्रियो जायते ॥ १०३ ॥

Sloka 103. The person born in शकुनकरण (Sakuna karana) will be an astrologer and enjoy steady prosperity ; the person who has his birth in the करण (Karana) called चतुष्पद (Chatushpada), will have a multitude of misfortunes, will be acquainted with every business, very gentle, intelligent, famous and wealthy ; if a person be born in नागवकरण (Nagavakarana), he will be dignified, rich, exceedingly strong and boastful ; in किंस्तुभकरण (Kimstughna karana) is born a person who works for others and is fickle-minded and fond of mirth.

॥ लग्नफलम् ॥

बन्धुद्वेषकरोऽनः कुशतनुः क्रोधी विवादप्रियो

मानी दुर्बलजानुरस्थिरधनः शूरश्च मेषोदये ।

गोमान् देवगुरुद्विजार्चनरतः स्वल्पात्मजः शान्तधीः

विद्यावादरतोऽनश्च सुभगो गोलग्नजः कामुकः ॥ १०४ ॥

Sloka 104. The person born in the मेषलग्न (Mesa lagna) will be hostile to his relatives, of wandering habits, lean in person, hot-tempered, quarrelsome, proud, weak-kneed, possessed of uncertain wealth and heroic. The person at whose birth the rising sign is वृषभ (Vrishabha) will own many cows, pay diligent

homage to elders and to the Brahmanas, will be fond of learned disputations, inclined to wandering, fortunate, lustful, calm-minded and with but few sons.

भोगी बन्धुरतो दयालुरधिकश्रीमान् गुणी तत्त्ववित्
योगात्मा सुजनप्रियोऽतिसुभगो रोगी च युग्मोदये ।

मिष्टान्नाम्बरभूषणो ललितवाक् कापट्यधीर्धर्मवान्

जातस्थूलकलेवरोऽन्यभवनप्रीतः कुलीरोदये ॥ १०५ ॥

Sloka 105. If मिथुन (Mithuna) be the rising sign at the birth of any person, he will be voluptuous, fond of relatives, compassionate, exceedingly prosperous, worthy, acquainted with the real nature of the world and the spirit, contemplative, liked by the virtuous, very beautiful, but ailing. The person born in the कटकलग्न (Kataka lagna) will have sumptuous meals, clothing and jewels, a soft voice, and a mind inclined to fraud, but will be virtuous, bulky and taking delight in dwelling in the mansions of other people.

जातः सिंहविलग्नकेऽल्पतनयः सन्तुष्टधीर्हिसकः

शूरो राजवशीकरो जितरिपुः कामी विदेशं गतः ।

कन्यालग्नभवः क्रियासु निपुणः श्रीमान् सुधीः पण्डितो

मेघावी वनिताविलासरसिको बन्धुप्रियः सात्विकः ॥ १०६ ॥

Sloka 106. The person born in the सिंहलग्न (Simha lagna) has but few sons, is hostile to people contented with what they have (but would not better themselves), brave, will charm kings, overcome foes, long for women and repair to a foreign place ; the person at whose birth the rising sign is कन्या (Kanya) will be skilled in various works, prosperous, talented, of sound judgment, taking pleasure in the blandishments of lovely women, fond of relations and sincere.

ललितवदननेत्रो राजपूज्यश्च विद्वान्
 मदनरतिविलोलः स्त्रीधनक्षेत्रशाली ।
 विरलदशनमुख्यः शान्तबुद्धिर्विषादी
 चलमतिरतिभीरुर्जायते तौलिलम् ॥ १०७ ॥

Sloka 107. The person born in the तुलालग्न (Tula lagna) will have a lovely face and charming eyes; he will be honored by kings, learned, fond of the pleasures of love, possessing women, wealth and lands; his principal teeth will not be close but apart; he will be calm, pensive, but irresolute and exceedingly timid.

मूर्खः क्रूरविलोचनोऽतिचपलो मानी चिरायुर्धनी
 विद्वान् वृश्चिकलग्नजश्च सुजनद्वेषी विषादप्रियः ।
 प्राज्ञश्चापविलग्नजः कुलवरः श्रीमान् यशोवित्तवान्
 आकौकैरसमुद्भवश्च रमणीलोलः शठो दीनवाक् ॥ १०८ ॥

Sloka 108. The person born in the वृश्चिकलग्न (Vrischika lagna) will be silly with cruel looks, exceedingly fickle-minded, proud, long-lived, wealthy, learned, hostile to good men and nursing sorrow (pensive). The person whose Lagna at the time of birth is धनुस (Dhanus) will be wise, the best of his family, prosperous and possessing fame and wealth; the man born in the मकरलग्न (Makara lagna) will be fond of lovely women, perfidious and will speak dejectedly.

NOTES.

Being silly is not inconsistent with being learned; James I of England was declared by some historian to have been the most learned fool in Christendom.

अन्तःशठः परवधूरतिकेलिलोलः
 कार्पण्यशीलधनवान् घटलग्नजातः ।

मीनोदयेऽल्परतिरिष्टजनानुकूल-

स्तेजोबलप्रचुरधान्यधनश्च विद्वान् ॥ १०९ ॥

Sloka 109. The person born in the कुम्भलग्न (Kumbha lagna) will be crafty-minded, fond of dalliance with women not his own, of miserly habits and master of much wealth. When मीन (Meena) is the rising sign at a person's birth, he will be learned, sparing in his enjoyments, kind to his friends and endowed with spirit and strength, while possessing much corn and wealth.

॥ होराफलम् ॥

ओजे राशौ मानुहोराप्रजातः क्रूरः कामी वित्तवान् राजपूज्यः ।

वाग्मी दाता चारुदेहो दयालुर्जार्स्त्रीकश्चन्द्रहोरा यदि स्यात् ११०

Sloka 110. If the Lagna be an odd sign, and the होरा (Hora) be owned by the Sun, the person born will be of a cruel disposition, lustful, rich and honored by kings. But if, the Lagna being an odd sign, the होरा (Hora) be that of the Moon, the person born will be eloquent, liberal, handsome, compassionate, but will have an intriguing wife.

मार्ताण्डहोराजनितः समर्थे मन्त्री कृतज्ञश्चपलोऽतिभीरुः ।

चन्द्रस्य होराप्रभवः प्रगल्भवाक्योऽलसः पुण्यवधूरतः स्यात् १११

Sloka 111. If a person be born in the Sun's होरा (Hora) in an even rising sign, he will be clever in counsel, sensible of favors received, but irresolute and exceedingly timid. If a person be born in the होरा (Hora) belonging to the Moon in an even Rasi, he will be fearless in speech, lazy and fond of a virtuous wife.

॥ द्रेक्काणफलम् ॥

कण्ठीरवाजघटकीटमृगाननाद्या

मीनालिसिंहवणिगन्त्यगता दृगाणाः ।

क्रूरा भवन्ति कटकस्य सरीसृपस्य

मध्यस्थितश्च बहुशः प्रवदन्ति सन्तः ॥ ११२ ॥

Sloka 112. The first Drekkana of सिंह (Simha), मेष (Mesha), कुंभ (Kumbha), वृश्चिक (Vrischika) and मकर (Makara); the last Drekkana of मीन (Meena), वृश्चिक (Vrischika), सिंह (Simha), तुला (Tula) and the middle Drekkana of कटक (Kataka) and वृश्चिक (Vrischika) are, for the most part declared by the sages to be malefic.

कुलीरमीनादिगतौ दृगाणौ मीनाङ्गनाभन्दिरमध्यगौ च ।

गोयुग्मयोरन्त्यगतत्रिभागौ भवन्ति षट्तीयधरा दृगाणाः ११३

Sloka 113. The first Drekkanas of कटक (Kataka) and मीन (Meena), the middlemost of मीन (Meena) and कन्या (Kanya) and the last of वृषभ (Vrishabha) and मिथुन (Mithuna) are the six water-bearing Drekkanas.

मेषाश्विगोकुंभमृगद्वितीया तुलाधरस्त्रीयुगपूर्वभागाः ।

चापाङ्गनातोयधरान्त्ययाना दृगाणसंज्ञाः प्रभवन्ति सौम्याः ॥ ११४ ॥

Sloka 114. The second of मेष (Mesha), धनुस् (Dhanus), वृषभ (Vrishabha), कुंभ (Kumbha) and मकर (Makara) and the first of तुला (Thula), कन्या (Kanya) and मिथुन (Mithuna) and the last of धनुस् (Dhanus), कन्या (Kanya) and कुंभ (Kumbha) are termed benefic Drekkanas.

मृगाजकर्क्यन्त्यगता दृगाणा वृषस्य चापस्य च पूर्वयातौ ।

नृधुम्मतौलीहरिमध्यगास्ते विमिश्रसंज्ञा इति संवदन्ति ॥ ११५ ॥

Sloka 115. The last of मकर (Makara) मेष (Mesha),

and कटक (Kataka), the first of वृषभ (Vrishabha) and धनुस (Dhanus) and the middlemost of मिथुन (Mithuna), तुला (Thula) and सिंह (Simha) are termed mixed Drekkana-s, say the astrologers with one accord.

क्रूरद्रेक्काणजातः खलमतिरटनः पापकर्मास्पवादी

दाता भोगी दयालुः कृषिसलिलमनास्तोयभागे विशीलः ।

सौम्यद्रेक्काणजो यः सुखधनतनयश्चारुरूपो दयालुः

जातो मिश्रे कुशीलः परयुवतिरतः क्रूरदृष्टिश्चलात्मा ॥११६॥

S'oka 116. The person born in a malefic Drekkana will be evil-minded, of wandering habits, addicted to evil deeds and in bad repute; the person born in a तोयधरद्रेक्काण (Thoyadhara drekkana) will be liberal, voluptuous, compassionate, bent on agriculture and irrigation, and void of morality; the person born in an auspicious Drekkana will have rich and happy sons, a lovely form, will be tender-hearted; the person born in a mixed Drekkana will be ill-behaved, addicted to young women not his own, of cruel aspect and fickle-minded.

॥ नवांशफलम् ॥

मार्ताण्डांशे स्वलात्मा बलसुतधनवान् पिङ्गलाक्षश्च कामी

चन्द्रांशे भोगशाली परयुवतिरतः पण्डितो गोधनाढ्यः ।

मौमांशे क्रूरकर्मा चलमतिरटनः पित्तरोगी च लुब्धः

स्यागी रागी बुधांशे ललिततनुरथख्यातविद्यो यशस्वी ॥ ११७ ॥

Sloka 117. If a person be born in a सूर्यनवांश (Surya-navamsa), he will be evil-minded, strong, prolific, rich, tawny-eyed and lustful; if in a Navamsa owned by the Moon, he will be voluptuous, addicted to young women not his own, learned and rich in cows; if in a Navamsa of Mars, he will be addicted to cruel deeds, fickle-

minded, of wandering habits, afflicted with bilious complaints and avaricious; if in a Navamsa belonging to Mercury, he will be liberal, impassioned, handsome and well-known for his learning and good name.

होरास्त

दीर्घाकुञ्चितमूर्धजो समतनुगौरो गभीराशयः

तेजस्वी सुरतोपचारकुशलः पापानुरक्तः सदा ।

सन्धः साहसिकोतिचञ्चलधनो रक्तोत्पधर्मः सुखी

क्रूरः स्यादरिमर्दनोऽल्पतनयो भानोर्नवांशे नरः ॥

भवति कनककान्तिर्नातिदीर्घो नखर्वः प्रविरलतनुरो मावासवेषः सुदृष्टिः ।

बहुधनपरिपूर्णो धर्मशीलो गुणज्ञः विषयसुखसुवेषः शतितरश्मेर्नवांशे ॥

केशाग्रे कपिलः सुवृत्तनयनः पृष्ठेन किञ्चित्ततो

गौराङ्गः कुनस्त्री व्रणाङ्किताशिरा कामी खलो मत्सरी ।

भूर्तः स्त्रीधनसंग्रहेऽतिकुशलः प्रायोऽल्पधर्मः सुखी

क्रूरः शत्रुविमर्दनोऽतिकृपणः स्याद्भूमिजांशे नरः ॥

इयामश्चञ्चललोचनः समतनुर्विस्तीर्णवक्षस्वलो

दीर्घाकुञ्चितमूर्धजोऽपि दशनश्रोणीभिराशोभितः ।

शीर्णायुः क्रयविक्रयेषु कुशलो धीरो धनाढ्यः सुखी

दिग्बन्धनवरमाल्यभूषणरतः स्याच्चन्द्रजांशे नरः ॥

जीवांशे यदि हेमकेशतनुगः श्रेष्ठः सुधी रूपवान्

मन्त्री पण्डितवाक् प्रसन्नवदनो राजाधिराजप्रियः ।

शुक्रांशे परकामिनीजनरतस्त्यागी सुखी पण्डितो

मन्दांशे यदि पापबुद्धिरधनः स्थूलद्विजो रोगवान् ॥ ११८ ॥

Sloka 118. If a person be born in a Navamsa of Jupiter, he will have golden hair in his person, and will be eminent, talented, beautiful, clever in counsel, speaking learnedly, of a cheerful mien, and liked by emperors; if in a Navamsa owned by Venus, he will delight in the society of women not his own, be liberal, comfortably placed and learned; if in a Navamsa belonging to Saturn,

he will be evil-minded, indigent, with large teeth, and afflicted with ailments.

हो (ारत्न

इषामाङ्गः वमलोदरः सुबदनो नीलोत्पलाभेक्षणः

प्रांशुः शोभनमूर्धजोऽतिविमलः पाणौ सुरेखाङ्कितः ।

बुद्धीक्षो ह्यतिथिप्रियो बहुगणः शूरोऽङ्गनाबलभो

वित्ताढ्यो मधुरस्वरः सुरगुरोरंशे भवेन्मानवः ॥

रक्तोपान्तो नमितनयनो मञ्जुकेशः सुमूर्तः

कम्बुग्रीवो भवति विकलः इयामवर्णः सुनाभिः ।

शूरः श्रीमान् कविरतिधनो दामशीलो गुणशो

वस्त्रालङ्कारकुसुमनिरतो मानवो भार्गवांशे ॥

प्रविरलतनुशोभा बभ्रुकेशः कृशाङ्गः भवति ललितनेत्रः इयामवर्णः स्वतन्त्रः ।

बहुगुणपरिपूर्णः पापशीलो विधर्मा परिमितधनभागी मानवो भानुजांशे ॥

नवांशलप्राप्त सुतपश्च सौम्यः शुभाशुभैर्युक्तविलोकितो वा ।

शुभैः सुताः स्युः प्रचुरानरस्य क्रमैः पुत्रसुखं च न स्यात् ॥

॥ द्वादशांशफलम् ॥

जातो मेषद्वादशांशे स्वलात्मा चोरः पापाचारधर्मानुरक्तः ।

स्त्रीवित्ताढ्यो रोमवानुधर्मांशे युग्मांशे तु घृतकृत्यः सुशीलः ११९

Sloka 119. If a person be born in a द्वादशांश (Dwadasamsa) owned by मेष (Mesha), he will be a mischievous robber and take to the evil ways and practices of such a vicious class of people; if in a twelfth portion of a sign owned by वृषभ (Vrishabha), he will have plenty of women and wealth and will suffer from diseases; if in a द्वादशांश (Dwadasamsa) belonging to मिथुन (Mithuna), he will be a gambler but well-conducted.

दुष्टाचारः कर्कटांशे तपस्वी सिंहे भागे राजकृत्यः सशूरः ।

घृताचारः स्त्रीरतः कन्यकांशे व्यापारी स्यात्तौलिभांशे घनाढ्यः ॥

Sloka 120. If a person be born in a द्वादशांश (Dwadasamsa) of कर्कट (Karkata), he will be addicted to bad practices; if in a द्वादशांश (Dwadasamsa) owned by सिंह (Simha), he will be virtuous, engaged in the business of a king and will be attended by brave men; if in a कन्या द्वादशांश (Kanyadwadasamsa), he will be a gambler and addicted to women; if in a Thula dwadasamsa, he will be engaged in trade and have abundance of money.

कीटांशके वधरुचिर्विटचोरनाथ-

आपांशके पितृमहीसुरदेवभक्तः ।

मस्याधिपो मृगमुखांशभवः सभृत्यः

कुम्भे खलस्त्वनिमिषे धनिकश्च विद्वान् ॥ १२१ ॥

Sloka 121. If a person be born in a द्वादशांश (Dwadasamsa) owned by वृश्चिक (Vrischika), he will be a murder-loving master of rogues and robbers; if in a द्वादशांश (Dwadasamsa) belonging to धनुस् (Dhanus), he will diligently pay homage to the Manes, Brahmins and the Gods; if in the द्वादशांश (Dwadasamsa) of मकर (Makara), he will be the lord of growing corn and will have servants; if in a कुम्भ द्वादशांश (Kumbha dwadasamsa), he will be a mischief maker; if in a मीनद्वादशांश (Meena dwadasamsa), he will be rich and learned.

॥ त्रिंशांशफलम् ॥

त्रिंशांशे धरणीसुतस्य चपलः काठिन्यवाक् क्रूरधीः

मन्दस्थाटनतत्परो मलिनधीर्जीवांशके विचरान् ।

सौम्यांशे गुरुदेवभक्तिनिरतः साधुप्रियो बन्धुमान्

कामी कान्तवपुः सुखी च भृगुजत्रिंशांशके जायते ॥१२२॥

Sloka 122. If a person be born in a thirtieth

portion owned by Mars in any sign, he will be fickle, stiff-voiced and cruel-minded ; if in one belonging to Saturn in any sign, he will be addicted to wandering and of a depraved mind ; if in a त्रिंशत् (Trimsamsa) of Jupiter in any sign, he will be wealthy ; if in a thirtieth portion owned by Mercury in any sign, he will have great respect for his preceptors and the Gods, delight in the society of virtuous men and be attended by relatives ; if in a त्रिंशत् (Trimsamsa) of Venus in any sign, he will be loving, lovely and happy.

॥ वेलाफलम् ॥

वाग्मी शिष्टाचारधर्मस्तपस्वी नित्योत्साही निर्मलो दानशीलः ।
तेजोविद्यारूपवान् सत्यवादी वीतारातिः सत्ववेलाप्रजातः ॥१२३॥

Sloka 123. The person who is born in the सत्ववेला (Satvavela) is eloquent, conforming to the duties and practices of the wise, devout, constantly persevering, pure, bountiful, possessed of lustre, learning and beauty, truthful and without enemies.

रजोवेलाजातः सुखधनयशोरूपबलवान्
जितारातिः कामातुरमतिरबन्धुप्रियमनाः ।
तमोवेलाजातः परधनवधूको गतसुखः

शठस्वामीबन्धुद्विजगुरुविरोधी चपलधीः ॥ १२४ ॥

Sloka 124. The person born in the रजोवेला (Rajovela) will have happiness, wealth, fame, beauty and strength ; he will overcome his foes and will be love-sick at heart ; his mind will not be kindly disposed towards his relations. The person born in the तमोवेला (Tamovela) will try to secure the wealth and women belonging to others and will lose his happiness thereby.

He will be a master rogue, at variance with his relations and venerable superiors and fickle-minded.

तमःसत्त्वरजोवेलास्तमः सत्त्वं रजस्तमः ।

भवन्त्यर्कदिनादीनामर्धयानैरनुक्रमात् ॥ १२५ ॥

Sloka 125. The times pervaded by the qualities of तमस (Thamas - darkness), सत्त्व (Satva - purity) and रजस (Rajas-passion) are to be reckoned by semi-yamas (half-yama=an hour and a half or $3\frac{3}{4}$ Ghatikas) regularly in the order तमस (Thamas), सत्त्व (Satva), रजस (Rajas), तमस (Thamas), सत्त्व (Satva), रजस (Rajas), &c. from Sunday forward through the other days of the week.

NOTES.

According to this sloka, each day is divided into 16 half-yamas; the first अर्धयाम (Ardhayama) as well as the last of a Sunday is a तमोवेला (Thamovela); the first and the last of a Monday are Satvika; of a Tuesday, Rajasa; of a Wednesday, Thamasa; of a Thursday, Satvika; of a Friday, Rajasa; of a Saturday, Thamasa.

॥ कालहोराफलम् ॥

मन्त्रिमङ्गलमार्ताण्डशुकज्ञेन्दुशनैश्चराः ।

आरभ्य वारतो होरा रात्रौ पञ्चमवारतः ॥ १२६ ॥

Sloka 126. Jupiter, Mars, the Sun, Venus, Mercury, the Moon, Saturn—this is the order in which the lords of the Horas follow in succession. The Hora in any day of the week is reckoned beginning with that day *i.e.* its lord. The Hora on the night of the week-day chosen is reckoned from the 5th week-day therefrom.

NOTES.

For example, the first Hora of Monday is the Moon's; the next, Saturn's; the one after that, Jupiter's; and so on till the be-

ginning of the night. The first Hora on Monday night is to be reckoned from the 5th day from Monday i.e. Friday. The lord of the 1st Hora on Monday night is Venus; the 2nd belongs to Mercury, the third to the Moon, the 4th to Saturn, the 5th to Jupiter, the 6th to Mars, the 7th to the Sun, and so on.

क्लेशायासः सम्पदः शोकरोगं विद्यावित्तं सर्वसम्पत्प्रभुत्वम् ।

जायासौर्यं वित्तनाशो दिनेशात् जातस्यैतत् कालहोराफलं स्यात् ॥

Sloka 127. The effect of a person's birth in the Sun's कालहोरा (Kalahora) is pain and fatigue; in the Moon's, prosperity; in that of Mars, sorrow and sickness; in Mercury's, learning and wealth; in Jupiter's, possession of every kind of blessing, in that of Venus, conjugal bliss; in Saturn's, the loss of property.

मार्तण्डसूनुतनयाश्रयभावजानि संवत्सरायनमुखप्रभवाखिलानि ।

होरादिवर्गजनितानिफलानियानि सङ्कीर्तितानिरविमुख्यवरप्रसादात्॥

इति श्रीनवग्रहकुपया वैद्यनाथविरचिते जातकपारिजाते नवमोऽध्यायः

Sloka 128. The various effects upon a person's life due to his birth being connected (1) with the presence of Gulika in a certain bhava, (2) with a particular cyclic year, (3) with the former or latter half of the same; (4) with a particular season of the year; (5) with a particular month thereof; (6) with a particular half-month; (7) with a particular day of the Moon in the half-month; (8) with a particular star in conjunction with the Moon on that day; (9) with the particular sign occupied by the Moon then; (10) with the particular yoga prevalling at the time; (11) with the Karana special for the day in question; (12) with the half (Hora), 3rd (Drekkana), 9th (Navamsa), 12th (Dwadasamsa), or 30th (Trimsamsa) portion of a particular sign; (13) with a Thamasa, Satva or Rajovela, and (14) with a certain Kalahora—the seven-

ral effects due to the birth being viewed from various stand-points have been treated of effectively by the blessing and grace of the Sun and other planets.

Thus ends the 9th Adhyaya in the work जातकपारिजात (Jatakaparijata) compiled by Vaidyanatha under the auspices of the nine planets.

NOTES.

It is worth while to know when and how the various effects treated of in this Chapter will come to pass in the life of any person. In this connection, the following slokas of जातकभरण (Jataka-bharana) will be found interesting:—

उक्तानि संवत्सरपूर्वकाणां फलानि तस्याप्तिरिति प्रकल्प्या ।

सांवत्सरं सावनवर्षस्य पाकेऽयनर्तुप्रभवं स्वरांशोः ॥ १ ॥

मासोद्भवं मासपतेस्तथेन्द्रोः गणोलुपक्षप्रभवं च यत् स्यात् ।

तिथिप्रसूतं करणोद्भवं च चन्द्रान्तरेऽर्कस्य दशाविभागे ॥ २ ॥

वारोद्भवं वारविभोर्विचिन्त्यं योगोत्थमिन्द्रकंबलान्वितस्य ।

लघोद्भवं लग्नपतेर्दशायां दृग्भावयुग्माशिजमेवमूह्यम् ॥ ३ ॥

The effects of the year and other divisions of time wherein a birth takes place have been described. The occurrence of those effects should be settled as follows: what has been stated for the *year*, will take place during the opening of the *dasa* of the lord of the *savna* (Savana) year (*i. e.* a year of 360 days); the effect for the *half-year* and the *Season* during the *dasa* of the Sun; that for the *month*, during the *dasa* of the lord of the month; that for the *half-month* पक्ष (Paksha) as well as for the *asterism*, during the *dasa* of the Moon; that for the *तिथि* (Thithi) and the *करण* (Karana), in the sub-period of the Moon in the Sun's *dasa*; that for the *week day* वार (Vara), during the *dasa* of the lord of the *week-day*; that for the *योग* (Yoga), should be considered with reference to a horoscope wherein the Sun and the Moon are strong; that for the *Lagna*, during the *dasa* period of the lord of the Lagna; that for the *Rasi* which has a planetary aspect on it or is the seat of a *bhava* should be deduced in this way—*i. e.* as likely to occur during the *dasa* of the lord of that Rasi.

जातकपारिजाते दशमोऽध्यायः

॥ अष्टकवर्गाध्यायः ॥

Adhyaya X.

ASHTAKAVARGA.

The following eleven slokas from होरामकरन्द (Horamakaraṇḍa) are inserted here, because they form an appropriate introduction to this Chapter.

बहोचरे जन्मगृहाद् ग्रहाणां वृथक् फलं द्वादशराशिभूतम् ।

नृणां तदेकैर्भुवां फलस्य भेदादैनैकान्तिकमुक्तमाद्यैः ॥ १ ॥

Each planet moving from the place it occupied at the birth of a person admittedly produces its own peculiar effect varying with its progress through the 12 Rasis. Owing to the admitted variation in this effect, the ancients say that it cannot be laid down as absolutely identical (even) in the case of persons born under the same star.

यत्र स्थितः क्षीतकरो नराणां स्याज्जन्मराशिं तमुदाहरन्ति ।

यथा तथा येन सखाः सलक्ष्णाः स्थिता न ते सप्ततो भवन्ति ॥ २ ॥

Astrologers declare that to be the जन्मराशि (Janmarasi) of a person wherein the Moon was at the time of his birth. The several places in which the planets and the Lagna may be in all possible ways cannot consist of seven.

अतोऽष्टराशिर्मेनुजोऽत्र सर्वः प्रोक्तोऽत्र तेभ्यश्च शुभाशुभानि ।

फलानि तेषां च वियोगयोगा यदाऽष्टवर्गोत्थफलं स्फुटं स्यात् ॥ ३ ॥

Hence every person is declared to have eight signs as the seats of the seven planets and the Lagna and it is with reference to these eight places that all the good and evil effects of a person's life due to the disjoined or conjoined states of the planets and the Lagna are calculated—a process which when completed, the अष्टकवर्ग (Ashtakavarga) result as it is called will become revealed.

स्वाराक्षिभ्यो दिनेशः स्वसुखमृतिपः स्वास्तलाभाययातः

शुक्रादस्तारि रिः केचरितनयतपोलाभवती सुरेडयात् ।

चन्द्राद्याभारिकर्मत्रिषु नाशितनयात्सान्यधर्मात्मजेषु

प्रोक्तो लग्नात् व्ययाम्बूपचयगृहगतः सुप्रशस्तोऽष्टवर्गात् ॥ ४ ॥

With reference to its अष्टावर्ग (Ashtakavarga) the Sun is declared exceedingly auspicious in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from itself, Mars and Saturn; in the 6th 7th and 12th places from Venus; in the 5th, 6th, 9th and 11th places from Jupiter; in the 3rd, 6th, 10th and 11th places from the Moon; in the 3rd, 5th, 6th, 9th, 10th, 11th and 12th from Mercury; and lastly in the 3rd, 4th, 6th, 10th, 11th and 12th places from the Lagna.

इन्द्रुर्गन्तात् पडावन्निदशसु कुसुतात् सस्वधर्मात्मजेषु

ज्ञात् साक्षाद्येषु सूर्यात् समदनमृतिषु त्रयावधीषदसु मन्दात् ।

ज्ञात् केन्द्रायात्मजाहत्रिषु विषुधगुरोः केन्द्ररन्ध्रान्यलाभे

शुक्लादीधर्मवन्धुस्सरसहजनभोलाभगञ्ज प्रशस्तः ॥ ५ ॥

The Moon is auspicious in the 3rd, 6th, 10th and 11th places from the Lagna; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th places from Mars; in the 1st, 3rd, 6th, 7th, 10th and 11th places from itself; in the 3rd, 6th, 7th, 8th, 10th and 11th places from the Sun; in the 3rd, 5th, 6th and 11th places from Saturn; in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th places from Mercury; in the 1st, 4th, 7th, 8th, 10th, 11th and 12th places from Jupiter*; and lastly, in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th places from Venus.

केन्द्रारस्त्राहगः स्वादुपचयतनयेष्वर्कतः षट्त्रिंशालाभे

प्राक्तेवाशीः प्रशस्तः प्रथमसहजषड्लाभमध्येषु लग्नात् ।

ज्ञात् षट्पदायात्मजेषु व्ययरिपुदशमायेषु जीवाच्च शुक्रात्

बहुलाभाभ्याहमेषु क्षितिज इनसुतात् केन्द्ररन्ध्रायधर्म्ये ॥ ६ ॥

Mars is auspicious in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from itself; in the 3rd, 5th, 6th, 10th and 11th places from

*In the 1st, 2nd, 4th, 7th, 8th 10th and 11th places from Jupiter, according to some.

the Sun ; in the 3rd, 6th and 11th places from the Moon ; in the 1st, 3rd, 6th, 10th and 11th places from the Lagna ; in the 3rd, 5th, 6th and 11th places from Mercury ; in the 6th, 10th, 11th and 12th places from Jupiter ; in the 6th, 8th, 11th and 12th places from Venus ; and lastly, in the 1st, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn.

शुक्रात् स्वाद्यलाभाष्टमनवमसुखे सत्रिपुत्रे कुजादर्थोः

साक्षादरेऽथ जीवाद् व्ययिपुनिधनायेषु शस्तो दिनेशान् ।

धीधर्मान्धारिरुभे त्रितनुदशयुते स्वात् स्वष्टप्राप्तिरस्थ-

शोमाश्चुषिष्युतोऽरिस्वसुखमृत्तितनुःशोमलाभेषु लग्नात् ॥ ७ ॥

Mercury is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from Venus ; in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from Mars and Saturn ; in the 6th, 8th, 11th and 12th places from Jupiter ; in the 5th, 6th, 9th, 11th and 12th places from the Sun ; in the 1st, 3rd, 5th, 6th, 9th, 10th 11th, and 12th places from itself ; in the 2nd, 4th, 6th, 8th, 10th and 11th places from the Moon ; in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th places from the Lagna.

जीवो मौमत् स्वकेन्द्रागममृत्तिषु रवेः सत्रिधर्मैव्वथ स्वात्

सभातृष्विष्युजान् षट् स्वसुतसुखतनुःशोमधर्मागमेषु ।

लग्नात् साक्षेपु चन्द्रान् सरगुरुधनधीप्राप्तिभेदेष्वपुलाव

धीषट्कन्येषु शुक्रात् स्वसुतशुभनभोलाभविद्वेषिभेषु ॥ ८ ॥

Jupiter is benefic in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Mars ; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th places from the Sun ; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th places from itself ; in the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th places from Mercury ; in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th places from the Lagna ; in the 2nd, 5th, 7th, 9th and 11th places from the Moon ; in the 3rd, 5th, 6th, and 12th, places from Saturn ; and lastly, in the 2nd, 5th, 6th, 9th, 10th and 11th places from Venus.

इन्दोर्धस्तारिखेषु व्यरिमदननभोन्त्येषु लग्नात् प्रशस्तो

शुक्रान्धस्तारिखेषु स्वाद् व्ययनिधनभवेष्वाकृतो दैत्यमन्त्री ।

धीर्भर्मायाष्टबन्धुनिदशसु रविजात् धीतपःखादुल्लभे

जीवात् शात् धीत्रिलाभक्षतनवसु कुजाद्भीमभापीक्षिमेसु ॥ ९ ॥

Venus is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th places from the Moon; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from the Lagna; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from itself; in the 8th, 11th and 12th places from the Sun; in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from Saturn; in the 5th, 8th, 9th, 10th and 11th places from Jupiter; in the 3rd, 5th, 6th, 9th and 11th places from Mercury; and lastly in the 3rd, 5th, 6th, 9th, 11th and 12th places from Mars.*

स्वात् सौरिस्त्रयाशपुत्रारिषु धरणिसुतात् सव्ययाज्ञेषु सूर्यात्

केन्द्रस्वायाष्टसु जाद् व्ययमृतिस्त्रिभवारातिधर्मेषु चन्द्रात् ।

पदत्रयायस्थो विलगनादुपचयहिबुकाद्येषु पृष्टारिः के

शुक्राद्वाचस्पतेश्च व्ययतनयभवारातिषु स्यात्प्रशस्तः ॥ १० ॥

Saturn is benefic in the 3rd, 5th, 6th and 11th places from itself; in the 3rd, 5th, 6th, 10th and 11th and 12th places from Mars; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Sun; in the 6th, 8th, 9th, 10th, 11th and 12th places from Mercury; in the 3rd, 6th and 11th places from the Moon; in the 1st, 3rd, 4th, 6th, 10th and 11th places from the Lagna; in the 6th, 11th and 12th places from Venus; and lastly in the 5th, 6th, 11th and 12th places from Jupiter.

स्थानानीष्टफलप्रदानि कथितान्यन्यानि दुष्टान्यतः

कार्थं तद्विचरं ततोऽधिकफलं दद्युः स्वराशेर्ग्रहाः ।

मित्रस्त्रोपचयस्थिता शुभममी पुण्यन्ति शश्वत्फलं

निम्नर्क्षापचयद्विपदगृहगताः प्रायः फलं नो शुभम् ॥ ११ ॥ (गुणाकरः)

The benefic positions have been enumerated; the rest are to be understood as malefic. The two-fold distinctions viz. of benefic and malefic should be clearly set forth. The planets produce the effect of whichever of these two preponderate in the

*But according to Parasara, the 3rd, 4th, 6th, 9th, 11th and 12th places from Mars.

Ashtakavarga calculations made from the Rasi they occupy at the time of birth (*vide* previous Slokas). In their own, friendly or उपचय (Upachaya) places, the planets invariably advance the benefic effect revealed by Ashtakavarga. In their depression, inimical or अपचय (Apachaya) places, they generally fail to sustain whatever good effect may appear from the Ashtakavarga process.

जन्मकाले ग्रहा यत्र स्थितास्तस्यानतोऽङ्कयेत् ।

* रेखाबिन्दूश्च तत्रर्क्षे चाराचच्छेत्फलं ग्रहः ॥ (सत्याचार्यः)

From where the planets are at the time of birth, the benefic and malefic dots should be marked. A planet in its progress through a Rasi produces the effect of the malefic or benefic dots appearing therein (as ascertained from its Ashtakavarga).

* In other books रेखा (Rakha) is used to denote what बिन्दु (Bindu) signifies here viz. a benefic dot ; the term बिन्दु (Bindu) in other books is employed in the sense of a malefic dot. This has to be kept in mind in making out quotations from other authors.

कष्टश्रेष्ठफले ज्ञात्वा तदन्तरवशात्फलम् ।

चारक्रमेण खचरा यच्छन्तीति जगुर्बुधाः ॥ (देवकीर्तिः)

The several places detailed above are to be reckoned with respect to the Rasi (and not the Bhava) occupied by each of the 7 planets and the Lagna at the time of birth. These places should be understood as benefic and the rest malefic. As each Rasi happens to be counted 8 times (once for each of the 7 planets and the Lagna) for ascertaining the benefic as well as the malefic places, the maximum number of countings cannot in any case exceed 8. If after computation of a planet's अष्टकवर्ग (Ashtakavarga) it is found that a particular Rasi has more countings on the benefic side than on the malefic, it means that the net result is beneficial to the native.

If we should denote a benefic place by a dot (•) and a malefic one by a vertical stroke (|), we can at a glance understand the difference between these two kinds of countings in any अष्टकवर्ग

(Ashtakavarga). The effect of a planet's arrival in any bhava (भाव) in its progress through the orbit गौचर (Gochara), is benefic, mixed or malefic according as the number of benefic dots in the Rasi representing the bhava in the भिन्नाष्टकवर्ग (Bhinnashtakavarga) of the planet is greater than, equal to or less than 4. Dots short of the prescribed minimum indicate untoward effect produced by a planet belying any favourable position it may occupy; while dots in excess of the prescribed minimum betoken good, notwithstanding the unfavourable position of the planet concerned. For example, if all the 8 happen to be benefic it means that the result is fully beneficial. If only 7 of them are benefic and 1 malfic, the result is $\frac{7-1}{8}$ or $\frac{3}{4}$ ths beneficial. If in any Rasi the number of benefic dots be 6 and that of malefic strokes be 2, the result is $\frac{6-2}{8}$ or $\frac{1}{2}$ beneficial. If the number of benefic dots be 5, we should say that the effect will be $\frac{5-3}{8}$ or $\frac{1}{4}$ th beneficial. If it should be 4, the result is $\frac{4-4}{8}$ or 0; that is neither good nor evil, but neutral and so on.

एकेन यः शुभः स्यात्पञ्चिः स्थानैः न पापदो भवति ।

यस्तु चतुर्भिरेष्टः सर्वकाले कल्पनाप्येवम् ॥

(बादरायणः)

Take for example the horoscope mentioned in Brihat Jataka, Chapter VII, Sloka 6, and reproduced below :

Lagna 30° Venus 27°	Sun 10°	Mer. 1° Moon 3°	
			Jupiter 5°
Mars 28°	Rasi Kundali		
		Saturn 20°	

.... 	 	 	
.... 	Ashtakavarg: of Mars		
.... 	Benefic dots—39		
.... 	Malefic Strokes—53		
.... 	 	 	

In the sign Mesha, there are 3 benefic dots and 5 malefic strokes. The 3 benefic dots neutralise with 3 of the malefic strokes. The net result is 2 malefic strokes which means that Mars when passing through this sign will be productive of $\frac{2}{8}$ or $\frac{1}{4}$ th evil. Similarly for the other signs. There is one peculiarity to be noticed in the अष्टकवर्ग (Ashtakavarga) of Mars. In sign Kumbha in the example there are 3 dots and only 4 strokes instead of 5. This is because the 10th place from the Moon has been declared to be ineffective, that is, neither benefic nor malefic—चन्द्राद्विषफलेषु Chandraddigviphaleshu—for the अष्टकवर्ग (Ashtakavarga) of Mars. That place has therefore not been taken for the calculation. The net evil arising there is thus only $\frac{4-3}{8}$ or $\frac{1}{8}$ th.

In the case of a planet with more benefic dots, the benefic influence will be all the greater and more marked if the planet concerned should also be posited in an उपचय (Upachaya) house (with respect to the Lagna or the Moon), or occupy a friend's house, or his own sign or his exaltation Rasi.

लघादुपचयसंस्थश्चंद्राद्वा स्वगृहमूलतुङ्गस्थः ।

मित्रक्षेत्रगतो वा फलमतिशयितः शुभं दद्यात् ॥ (देवभीतिः)

If on the other hand the planet though getting more benefic dots should happen to be in an अपचय (Apachaya) house (reckoned either from the Lagna or the Moon), or in his depression sign or inimical sign, the good effect will be considerably reduced. If in the above case there be more malefic strokes instead of benefic dots, it will worsen the bad effect.

अपचयराशौ नीचे शत्रुक्षेत्रे च जन्मकाले स्यात् ।

यस्तु स दद्यात्पापं फलमतिशयितो यथाकालम् ॥

N. B.—The उपचय (Upachaya) or अपचय (Apachaya) places have to be reckoned with respect to the Lagna or the Moon at the time of birth and not by the position of the planets at the time of गोचर (Gochara).

cf. यवनेश्वर

यस्तु स्वमीचारिगृहोपगोन्यैर्जितारिदृष्टोऽल्पतनुर्विवर्णः ।

सूतावभूजन्मपतौ वलस्ये स जन्मगो बन्धकलो निरुक्तः ॥

ईषत्सुहृत्स्वोच्चमृदिष्टष्टो मित्रर्क्षजन्मोपचये बलीयान् ।

यो जातकेऽभूत्स तु जन्मसंस्यो दद्यात्तुभं न त्वशुभोऽप्यनिष्टम् ॥

Also सत्य

जन्मन्युपचयभवने होको ग्रहो ऋपचयेषु पुष्टफलः ।

उपचयभवनोपेताः पीडास्थाने ऋपचयाय ॥

These authors have in their turn specifically stated, by the words जन्मकाले (Janmakale), सतौ (Sutau), जन्मनि (Janmani), that good and bad places have to be determined with respect to the positions of planets at birth-time only. But at the time of producing the effects, all planets excepting the Moon will cause their full good or bad effect to come to pass provided they are strong and not otherwise. In the case of the Moon, even if she is benefic (*i.e.*, placed in places such as उपचय (Upachaya), etc., and the Rasi containing the Moon happening to be associated with benefic dots) if she does not possess strength, she produces only evil effects; for देवकीर्ति (Devakirti) says —

पुष्टमपुष्टं स्वफलं दद्यात्सबलो बलेन हीनस्तु ।

ग्रह इव सर्वश्रद्धः कष्टफलो बलविहीनश्च ॥

Varahamihira too has said in his work यात्रा (Yatra) about the inability (to produce effects) on the part of planets devoid of strength owing to their being in depression, defeat in planetary war, or combustion, etc.

नीचस्था ग्रहविजिता रव्यभिभूता विरश्मयो हस्ताः ।

भुजगा इव मलहता भवन्ति कार्याक्षमा लभे ॥

Thus it will be seen that whatever effects—good or bad—have been ascribed owing to the planet being placed in a sign of exaltation, Swakshetra, Upachaya, etc., it always refers to the position of the planet *at the time of birth*; and whatever effects, good or bad, that have been ascribed to the planet itself generally without reference in any way to the particular place of occupation should be construed as indicating the result of the planet's transit to the concerned place.

It may be mentioned here that in several Panchangams the benefic गोचर (Gochara) phalas of planets are mentioned; *i.e.*, if

particular planets in their orbit in the zodiac pass through particular places from the Moon, they become auspicious and so on. It will be seen that these are simply the benefic positions of that particular planet with respect to the Moon in that planet's Ashtakavarga and do not completely represent the entire benefic results of that planet

The Ashtakavargas are used in connection with transits. For example Saturn transitting the 3rd 6th and 11th places from the Moon is good provided the benefic dots in those places are above 4. Suppose he is transitting the 3rd house from the Moon in a nativity where the benefic dots are below 4. He will not be very good. His coming in the 3rd house is no doubt good; but much cannot be expected of him because of the small number of benefic dots. The position in the 3rd house though good, the small number of benefic dots therein disqualifies him to do good.

It is a fact indisputable that planets wield a certain amount of influence, whether for good or evil, during their transits at the time of consideration in accordance with the number of benefic dots which the planets gain to their credit in their respective Ashtakavargas based on the position each of the planets occupy at the time of birth.

For example, let us consider the influence which the planets may produce on the sample horoscope given under, say, about the first week of December 1932.

Rahu Moon			Lagna Merc. Venus
Sat.	Radix Horoscope		Sun
	Mars	Jupiter	Ketu

Rahu	Planetary positions about the first week of Dec. 1932		Mars Jupiter Ketu
Saturn	Sun Merc.	Venus	

It will be seen in the above that the Sun is occupying Vrischika and the Sun's Ashtakavarga figure in Vrischika is 5. Mars is in Simha and the number of benefic dots in Kujas takavarga is 6. Mercury is posited in Vrischika and the number of benefic dots under Budha's Ashtakavarga is 5. Jupiter is in Simha and the number of benefic points in Jupiter's Ashtakavarga is 3. The planet Venus occupies Tula and the number of benefic dots there in the Ashtakavarga of Venus is 6. Saturn is in Makara; and in Sani's Ashtakavarga, the number of benefic dots in Makara is 4. Thus, the sum total of benefic dots for the said week for all the six planets taken together comes to 29.

Now 48 benefic dots are the maximum fixed to pass a nativity for good in all respects. It may however be safely predicted that the native will be free from worry loss, etc., and his situation will only be of a normal nature if the sum total of the benefic dots of all the six planets taken together comes to 24. In this specimen horoscope, as the number of benefic dots comes to 29, it can safely be said that the native will be free from anxiety and worry in the said period. The less the number of benefic dots, the worse will be the effects to be experienced by the native.

Bhattotpala adds :

Varahamihira has stated (Brihat Jataka, Chapter VIII, Sloka 23) that when two similar effects but contrary in nature are produced by one and the same planet (owing to its ownership of two houses, or ownership of one house and occupation of another house), the result will be *nil* when the two effects referred to are equal in degree and that it will partake of the nature of the preponderating effect in case they are not of equal degree.

एकग्रहस्य सदशे कलबोर्विशेषे नशं वदेद्यधिकं परिपश्यते तत् ॥

A question may now be asked what the author's object was by making a similar declaration again through the words "इति निगदितमिदं नेष्टमन्यद्विशेषादधिककलविपाकं जन्मभास्तत्र द्रष्टुः." The answer is— "No, it is no repetition at all. What was stated before without the aid of Ashtakavarga Table relates to the cancellation of two *similar* effects but of a contrary character. For example, a planet in one capacity may be a giver of wealth; the same planet

in another capacity may cause loss of wealth. In such a case, both the effects are similar in character and become neutralised with the consequence that the native neither acquires wealth nor incurs any losses. But if the planet's capacity to give wealth be in any way stronger for more reasons than one, the same will of course predominate over the opposite current (of the other effect) and the result will be an influx of some money. In the present verse it has been stated that there is cancellation in the case of good and bad effects even if they are not similar in nature. This view is further supported by बादरायण (Badarayana) and यवन (Yavana) as they have admitted this principle while speaking about Ashtakavargas and their several effects. Thus, for example, a certain planet may be the giver of gold on account of a certain reason. The same planet may on account of some other reason cause loss in silver. Though the effects in these two cases are not similar (because both are not in respect to gold, nor to silver), merely on account of the effects being opposite in nature (one giving and the other taking away), the result is neither benefic, nor malefic. After such considerations of each Rasi on account of its 8 countings, if it is found that benefic points outnumber the malefic, the effect of the planet on that Rasi should be declared as benefic to the extent of the excess benefic dots as already stated.

Now the following question may be asked: Well, if Ashtakavarga then is so important for ascertaining the nature of the effects, what was the necessity for Varahamihira treating separately in his Brihat Samhita the गोचारफल (Gocharaphala) of planets with respect to the Moon's place at birth? The answer is, the intention of Varahamihira is that such of the effects which have not been stated in connection with the Ashtakavarga should be stated in the गोचार (Gochara). Further, as गोचार (Gochara) is wide-known to all, and as it has been treated of by many authors in their works, it has to be inferred that Varahamihira too has adopted the same course followed by his predecessors. For he has said in his work यात्रा (Yatra).

यस्य गोचारफलप्रमाणता तस्य वेधफलमिष्यते न वा ।

प्राप्तशो न बहुसंमतं खिद्यं स्थूलमार्गफलदो हि गोचारः ॥

Yavaneswara too, after describing the effects separately, has accepted this Ashtakavarga system alone as of primary importance; for he has said

फलाष्टवर्गे शुभपापलक्ष्ये समानकल्पावफलौ प्रविष्टौ ।
ज्जायांस्तु यस्तस्य फलं विधायं यात्राविधाने च समुद्भवे च ॥

Badarayana also has said

कष्टश्रेष्ठे तुल्यसंख्ये फले चेत् स्यातां नाशः फलयोस्तत्र वाच्यः ।
वाच्या पक्विर्योऽतिरिक्तयोः स्यात् स्थाने स्थाने कहानेयं प्रविष्टा ॥

and has thus accepted only the Ashtakavarga method.

THE ASHTAKAVARGA PLATE.

The process of finding the benefic dots in the Ashtakavargas of the several planets in accordance with the method given in pages 650-652 *supra* involves heavy labour and considerable time especially when it has to be done for several horoscopes. Some methods of simplifying this work have been suggested in the past, but a new contrivance has now been devised which has several merits. It not only does away with the patient labor involved in the dull and routine process, but also shows the results in such a way that one can see at a glance how the benefic dots in any particular house have been contributed. The सर्वाष्टकवर्ग (Sarvashtaka varga) figures can also be very easily read from the plates at a glance. The practical uses to which the results can be put are, as is known to astrologers, several. The more important of these uses have been explained in this Adhyaya in their appropriate places.

The construction of the Ashtakavarga plate and the method of reading the results from the same will now be explained.

The contrivance consists of nine circular plates (discs of zinc, copper or brass), of successively larger radii placed one over the other in the order of their size, the largest being placed at the bottom and the smallest at the top. A radius of one inch

for the smallest and three inches for the largest, the difference between the radii of successive plates being $\frac{1}{4}$ th of an inch will be found suitable. The bottom-most plate has an axle with screw arrangement fixed to its centre about which the other plates revolve. By tightening the screw at the top, the plates can be fixed up in any desired position. Each plate covers the central portion of the next bigger plate, exposing to view only a circular strip or rim. The top plate is of course fully exposed.

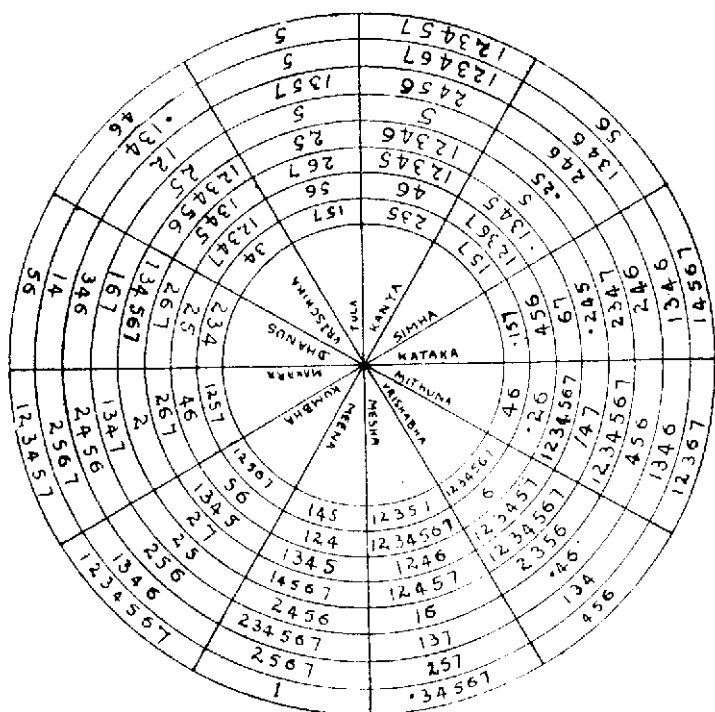
The top plate and the narrow strips of other plates are each divided into 12 equal parts. The dividing lines are so drawn that they form a straight line when the plates are adjusted for any horoscope. The twelve divisions of the top plate are assigned to the twelve signs of the zodiac. In the visible rim of the next bigger plate are arranged the figures indicating the benefic dots counted from the Sun in the several Ashtakavargas. The next plate contains figures of benefic dots counted from the Moon; and the next one, from Mars; and so on in the order of the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and the Lagna. One of the divisions of each of these plates contains a dot denoting the position of the planet to which the plate relates. Thus the dot in the largest plate indicates the position of the Lagna.

To adjust the plates for any horoscope, keep the bottom-most plate in position and rotate the next plate (relating to Saturn) until the division containing the dot is as many divisions removed from the dot in the Lagna plate as Saturn is removed from the Lagna in the horoscope under consideration. For example, if Saturn occupies the 8th house from the Lagna, move the plate relating to Saturn till its dot comes to the 8th division from the dot in the Lagna plate. Then hold the two plates in position firmly and proceed similarly with the third plate. Then hold the three plates in position and proceed with the fourth and so on. When the Sun's plate also has been thus fixed, rotate the topmost plate until the name of the particular Rasi representing the Lagna in the horoscope under consideration is brought directly above the division containing the dot in the Lagna plate. It will now be found that the divisions containing the dots in the several plates are

directly below the signs of the zodiac respectively occupied by the planets at birth, so that the positions of the planets in the radix of the native can now be read out from the plate itself. Fix up the plates by tightening the screw at the top. They are now ready for reading the results. The '1's indicate benefic dots relating to the Sun's Ashtakavarga; the '2's indicate those relating to the Moon's, and so on. The number of '1's in the several plates in the 'Mesha' division represents the benefic dots in the Ashtakavarga of the Sun in that division; the number of '1's in the several plates opposite to 'Vrishabha' representing the benefic dots in the Sun's Ashtakavarga in Vrishabha and so on. Similarly, the number of '2's in the divisions of the plates opposite to 'Mesha' represents the benefic dots in the Ashtakavarga of the Moon in 'Mesha;' the number of '2's in the parts of the plates opposite to 'Vrishabha,' the benefic dots in the Ashtakavarga of the Moon in 'Vrishabha;' and so on. The number of '3's will similarly yield the results for Mars, '4's for Mercury, '5's for Jupiter, '6's for Venus and '7's for Saturn. The figure in the next page shows the plate properly arranged for the positions of the planets in the sample horoscope given below:—

	Lagna	Venus	Moon
			Sun Mercury
			Jupiter Mars
	Saturn		

It will be seen that the dotted division of the plate relating to the Sun has been brought against Kataka as the Sun occupies Kataka in the Kundali (कुण्डली); the dotted part of the plate



relating to the Moon has been arranged against Mithuna as the Moon occupies Mithuna; the dotted part of the plate relating to Mars has been brought against Simha as he occupies Simha; and so on. It will further be observed that there are six '1's in the divisions against Mesha, four in the divisions against Vrishabha, and so on. Similarly, there are five '2's against Mesha, four '2's against Vrishabha, and so on. These represent benefic dots in the Ashtakavargas of the Sun, the Moon, etc., in the several houses. The number of figures (irrespective of what planet they relate to) in the several divisions against a particular house indicates the Samudaya Ashtakavarga (समुदायाष्टकवर्ग) in that house. For example, it will be found that there are 34 figures in the divisions against Mesha. 34 is therefore the number of benefic dots in Mesha in the Samudaya Ashtakavarga. Similarly for other houses.

चक्रं विलिख्य सह लग्नदिवाकराद्यैः

सूर्यादिलग्नभवनान्तवियचराणाम् ।

वाक्याष्टकोपगतवर्णनियोजिताश्चे-

द्भिन्नाष्टवर्गजनिताखिलबिन्दवः स्युः ॥ १ ॥

देवो धवो धीगवशस्तमोरमा धूलिः क्रमादुष्णकरादिबिन्दवः ।

सालोलसंख्या समुदायबिन्दवः सर्वाष्टवर्गः समुदायसंज्ञकः ॥ २ ॥

Slokas 1 and 2. If a diagram of the zodiac with the rising sign and the positions of the Sun and other planets (at the time of any person's birth) &c. be drawn, and if all the benefic dots produced by the separate Ashtakavargas (8 fold groups of figures) be set down according to the directions contained in the Ashtakavarga formulas each containing eight divisions in respect of the eight sky-rangers beginning with the Sun and ending with the Lagna or the rising sign we should then obtain the figures 48, 49, 39, 54, 56, 51 and 39 to represent the benefic dots of the Sun and other planets. The figure 337 will represent the aggregate benefic dots of the planets. सर्वाष्टवर्ग (Sarvashtakavarga) or the sum of all the Ashtakavargas is called समुदाय (Samudaya) i.e. aggregate.

मेघादियद्गृहगता वसुसंख्यदाया-

स्तद्भावापुष्टिबलवृद्धिकरा भवन्ति ।

षट्पञ्चसप्तसहितानि शुभप्रदानि

त्रिग्नैकबिन्दुयुतभानि न शोभनानि ॥ ३ ॥

Sloka 3. In whatever bhava represented by Mesha and other signs occur eight benefic dots given by planets, that bhava, they serve to support, strengthen and

prosper. Houses containing 5, 6 and 7 dots become beneficent. Those that have 3, 2 or 1 dot are not auspicious.

मिश्रं फलं भवति सागरबिन्दुयोगे

रोगापवादभयदा यदि शून्यभावाः ।

एकादिबिन्दुयुतभानुमुखग्रहाणां

भिन्नाष्टवर्गजनि सर्वफलं प्रवच्मि ॥ ४ ॥

Sloka 4. When a house has 4 dots, it produces mixed effects. Those houses that have no figure in them are productive of disease, infamy and danger. I now proceed to explain the full effects of the Sun and other planets being associated with dots 1, 2, etc., as a result of the separate Ashtakavargas.

करोति नानाविधरोगदुःखभयाटनादीनि च सैकबिन्दुः ।

द्विको मनस्तापनृपालचोरकृतापवादाशननाशनानि ॥ ५ ॥

Sloka 5. A planet associated with one dot produces various kinds of diseases, miseries, dangers, wanderings and similar hardships, while with two, it leads to mental anguish, condemnation by one's king (censure by the sovereign) and deprivation of food by robbers.

NOTES.

The excess of benefic over malefic dots may be 2, 4, 6 or 8 which when put in ordinary language mean $\frac{2}{8}$ or $\frac{1}{4}$, $\frac{4}{8}$ or $\frac{1}{2}$, $\frac{6}{8}$ or $\frac{3}{4}$, $\frac{8}{8}$ or full. Hence the following slokas :—

रेखाबिन्दुकयोस्तु शोधितपदे यत्रास्ति रेखाधिका

द्वे रेखे धनदे चतस्र उदयप्रागल्भ्यबन्धुप्रदाः ।

षड्रेखाविपुलप्रतापसुयशोविस्तारकीर्तिप्रदाः

रेखा अष्टमहीपतित्वमतुलं कुर्वन्ति नानागुणैः ॥

कष्टं स्यादेकरेखायां द्वाभ्यामर्थक्षयो भवेत् ।
 त्रिभिः क्लेशं विजानीयात् चतुर्भिः समता मता ॥
 पञ्चभिः परमानन्दः षड्विधार्थगमो भवेत् ।
 सप्तभिः परमानन्दस्त्वष्टभिः सर्वसम्पदः ॥
 एकेन यः शुभः स्यात् षड्विधः स्थानैः स पापदो भवात् ।
 यस्य चतुर्भिः स समः सर्वफले कल्पनैवं स्यात् ॥

त्रिकस्तु संचारकुशावलंबकलेवरव्याकुलमानसानि ।

सुखासुखार्थव्ययवित्तलाभफलप्रदः सागरबिन्दुकः स्यात् ॥

Sloka 6. When the number of dots are three, it causes many bodily privations and discomforts due to a wandering life as well as much mental uneasiness. The planet with four dots yields a mixed kind of fruit consisting of pleasure and pain, expenditure of money and accession of wealth.

सद्वस्त्रलाभसुतलालनसाधुसंग-

विद्याधनानि कुरुते शरसंख्यबिन्दुः ।

षट्बिन्दुकस्तु नवमोहनरूपशील-

संग्रामजिद्धनयशोचलवाहनानि ॥ ७ ॥

Sloka 7. Where the dots happen to be five, it leads to the attainment of good apparel, fondling of children, association with the good, acquisition of learning and wealth. A planet that has 6 dots secures a form fresh and fascinating, excellence of character, victory in war, wealth, fame strength and fine vehicles.

सप्तबिन्दुस्तुरगादियानसेनाधनप्राभवशोभनानि ।

बिन्द्वष्टकः सप्तगुणाभिरामराजप्रतापं प्रकटीकरोति ॥ ८ ॥

Sloka 8. When the number of dots go up to 7,

the planet brings honors such as accrue from the possession of horses and other means of transport, an army and superior riches. When the maximum of eight dots is reached, it opens out a prospect of kingly glory graced with its seven-fold adjuncts (स्वाम्यमाल्यमुद्दः कोशसद्गुर्ग-बलानि).

NOTES.

Some hooks read सर्वगुणविभूतिम् which would mean kingly glory graced with every one of its adjuncts.

शरादिबिन्दुस्थितराशियातः स्वकीयवर्गे शुभदस्तु नित्यम् ।
अतोऽन्यथा चेदफलप्रदाता गोचारतः शून्यफले प्रमाथी ॥ ९ ॥

Sloka 9. A planet is invariably benefic in his own varga in any sign which has five or more dots. If otherwise, it yields no good effect. In its range in a sign which is without dots, it becomes positively hurtful.

स्वोच्चमित्रादिवर्गस्थाः केन्द्रादिबलसंयुताः ।
अनिष्टफलदाः सर्वे स्वल्पबिन्दुयुता यदि ॥ १० ॥

Sloka 10. All planets without exception, standing, it may be, in their exaltation signs, in a friendly sign or other benefic places and possessed also of the strength which a Kendra or similar position gives, produce untoward effects if they happen to be associated with dots short of the required minimum.

दुष्टस्थानस्थिता ये च ये च नीचारिभांशगाः ।
ते सर्वे शुभदा नित्यमधिबिन्दुयुता यदि ॥ ११ ॥

Sloka 11. But planets on the other hand which may be in bad positions and have even reached their depression point, or an inimical sign or portions of the

same will invariably yield good if associated with dots which are in excess of the prescribed minimum.

दिनेशमुख्यग्रहवर्गकेषु यदा शनिः शून्यगृहं प्रयातः ।

करोति पित्रादिकभावजानामतीव रोगारिभयाकुलानि ॥ १२ ॥

Sloka 12. When Saturn passes through an empty (void of figures) house in the Ashtakavargas of the Sun and other planets, he occasions on a large scale diseases, dangers from enemies and other troubles to father and other relations whom the several planets represent.

॥ सूर्यफलम् ॥

लग्नं गते दिनकरे रिपुनीचभागे

जातः कृशानुयुगबिन्दुयुते च रोगी ।

बाणादिबिन्दुसहितोदयगे दिनेशे

स्वोच्चेऽथवा निजगृहे नृपतिभिरायुः ॥ १३ ॥

Sloka 13. When the Sun is in the rising sign and in that part of it which either belongs to an enemy or forms his depression point and when he happens to be associated with 3 or 2 dots, the person born is sickly. But if the same Sun should be in the rising sign in which 5 or more dots appear and which happens to be his exaltation sign or his own house, the person born becomes a king and is endowed with long life.

NOTES.

Parasara adds

आदित्याष्टकवर्गं च निक्षिप्याकाशचारिषु ।

अर्कस्थितस्य नवमो राशिः पितृगृहं स्मृतम् ॥

तद्वाशिफलसंख्याभिर्वर्द्धयेच्छोध्यपिण्डकम् ।

सप्तविंशोद्धृतं शेषं नक्षत्रं याति भानुजः ॥

तस्मिन् काले तस्य तस्य भावस्थार्तिं विनिर्दिशेत् ।

तस्मिन् काले पितृक्लेशो भवतीति न संशयः ॥
 तत्त्रिकोणगते वापि पिता पितृमोऽपि वा ।
 मरणं तस्य जानीयाद्दशा छिद्रेषु कल्पयेत् ॥
 अर्कात्तु तुर्यगे राहौ मन्दे वा भूमिनन्दने ।
 गुरुशुक्लक्षणमृते पितृहा जायते नरः ॥
 लग्नाच्चन्द्राद्गुरुस्थाने याते सूर्यसुते यदि ।
 पित्रोर्नाशं तदा काले वीक्षिते पापसंयुते ॥
 दशानुकूलकालेन योजयेत्कालवित्तमः ।
 लग्नान्सुखेशराशीशदशायां च पितृक्षयः ॥
 सुखनाथदशायां तु बहुप्राप्तेश्च संशयः ।
 पितृजन्माष्टमे जातस्तदीशे लग्नगेऽपि वा ॥
 तेनैव पितृकार्याणि कारयेन्नात्र संशयः ।
 सुखेशे लाभलग्नस्थे चन्द्रलग्नाद्विशेषतः ॥
 पितृगृहं समायुक्ते जातः पितृवशानुगः ।
 तेनैव पितृकार्याणां कर्मशेषं समापयेत् ॥
 पितृजन्मतृतीयर्क्षे जातः पितृवनाश्रितः ।
 पितृकर्मगृहे जातः पितृतुल्यगुणान्वितः ॥
 तदीशे लग्नसंस्थेऽपि पितृश्रेष्ठो भवेत्सुतः ।
 सूर्याष्टवर्गे यच्छून्यं मासं संवत्सरं प्रति ॥
 विवाहव्यवहारादि मासेऽस्मिन् वर्जयेत्सदा ।
 कलहो मासदुःखानि शून्यमासे भवन्ति च ॥
 एवमादि फलं ज्ञात्वा मासं प्रति समाचरेत् ।
 संशोध्य पिण्डं सूर्यस्य रन्ध्रमानेन वर्धयेत् ॥
 द्वादशादिहृताच्छेषं मेषादिगणयेत्पुनः ।
 तस्मिन्मासे मृतिं विन्द्यात्तत्त्रिकोणगतेऽपि वा ॥
 सूर्यादि कल्पयेत्त्वन्ये परतो भास्करे मृतिः ।

केन्द्रत्रिकोणोपगते दिनेशे षट्पञ्चसप्ताष्टकविन्दुवर्गे ।

रुद्रामलानीलचलाब्दकेषु जातस्य वा तज्जनकस्य मृत्युः ॥१४॥

Sloka. 14. When the Sun occupying a Kendra or Trikona position is associated there with 6, 5, 7 or 8 benefic dots, the person born or his father will have his death in his 22nd, 35th, 30th or 36th year respectively.

शोध्यावशिष्टद्वयविन्दुयाते केन्द्रस्थिते सेन्दुशनीन्दुसूतौ ।

भानौ दशाब्दात्परतः समृद्धां तातस्य राज्यश्रियमाहुरार्याः ॥

Sloka 15. If, at a person's birth, the Sun occupying a Kendra position in conjunction with the Moon, Saturn and Mercury should have in that position 2 net benefic dots after the necessary reductions are made, (त्रिकोणशोधना & एकाधिपत्यशोधना Trikonasodhana & Eakadhipatyasodhana), the father of the person, say the wise astrologers, will have a lease of abundant administrative power setting in after the completion of the first ten years (of the person born).

॥चन्द्रफलम् ॥

शून्यागारं तरणिशशिनोरष्टवर्गे तदीयं

मानं राशिं सकलशुभदे कर्मणि त्याज्यमाहुः ।

यक्षमालस्यं शशिनि तनुगे सैकलोकाक्षिविन्दौ

सप्तत्रिंशच्छरदि मरणं द्वित्रिखेटान्विते च ॥ १६ ॥

Sloka 16. If, in the Ashtakavarga—whether of the Sun or of the Moon—there be a house void of benefic dots, the (solar) month corresponding thereto and the sign itself are to be avoided for the purpose of every auspicious undertaking in the person's life. If the Moon occupying the Lagna be associated with 1, 2 or 3

benefic dots, the person born will suffer from disease and debility. If the Moon in the above position be also in conjunction with 2 or 3 planets, the person will meet with his death in his 37th year.

NOTES

Parasara adds

चन्द्राच्चतुर्थगे मातुः प्रासादग्रामचिन्तनम् ।
 चन्द्राष्टवर्गं शून्यं च शून्यराशिगते विधौ ॥
 तत्रक्षत्रं परित्यज्य शुभकर्माणि कारयेत् ।
 चन्द्राष्टमेशनक्षत्रत्रितयेषु विशेषतः ॥
 आयासख्याभिदुःखानि लभते नात्र संशयः ।
 चन्द्रात्सुखफलात्पिण्डं वर्षयेच्छोध्य पूर्ववत् ॥
 शेषक्षेत्रे च शनौ याते मातृहानि विनिर्दिशेत् ।
 तत्रिकोणेषु वा केचिद्दशछिद्रेषु कल्पयेत् ॥
 चन्द्राल्लग्नमात्सुनस्थाने भौमे वा भास्करात्मजे ।
 दृश्यते वा तयोः स्थानं पूर्वोक्ते कालसंगते ॥
 तदभावे स्वयं मृत्युर्देशान्तरगतिश्च वा ।
 चन्द्रात्सुखेष्टं राशेस्त्रिकोणे दिवसाधिपे ॥
 मात्रा वियोगमस्तीति निर्दिशेल्लग्नतः पितुः ।
 पितुर्वा मातृचिन्तायां भास्करादीन् प्रकल्पयेत् ॥

केन्द्रत्रिकोणायगते शशाङ्के नीचारिगे वृद्धिकलाविहीने ।

बिन्दुद्विके वा यदि स त्रिबिन्दौ तद्भावनाशं कथयन्ति तज्ज्ञाः १७

Sloka 17. When the Moon occupying a Kendra, Trikona or the 11th bhava is also in its depression or inimical sign and is not waxing and when the benefic dots associated with the bhava occupied by the Moon happen to be 2 or 3, the bhava in question, say the astrologers acquainted with the subject, is extinct.

वेदादिबिन्दुयुतकोणचतुष्टये वा

लाभे विधौ बलयुते यदि भाववृद्धिः ।

बिन्द्वष्टके शशिनि केन्द्रगते तु जाता

विद्यायशोधनबलप्रबला नरेन्द्राः ॥ १८ ॥

Sloka 18. If the Moon possessed of strength be in a Trikona, Kendra, or the 11th bhava and if the number of benefic dots in the bhava in question be 4 or more than 4, the bhava becomes advanced. If the Moon in a Kendra position becomes associated with 8 benefic dots, the persons born under this yoga will be eminent for their learning, fame, wealth and strength and will become masters of men.

॥ कुजफलम् ॥

स्वोच्चस्वके गुरुसुखोदयमानयाते

बिन्द्वष्टके च यदि कोटिघनप्रभुः स्यात् ।

चापाजसिंहमृगकीटविलग्नसंस्थे

भौमे चतुष्टयफलोपगते च राजा ॥ १९ ॥

Sloka 19. When Mars in exaltation or in स्वक्षेत्र (Swakshetra) occupies the 9th, the 4th, the 1st or the 10th bhava, and is associated with 8 benefic dots, the person born will be lord of wealth to be counted by the million. If Dhanuṣ, Mesha, Simha, Makara or Vrischika be the rising sign, and Mars occupy it and be associated with 4 benefic dots, the person born will be a king.

NOTES.

Parasara adds

भौमाष्टवर्गे संचिन्त्यं भ्रातृविक्रमधैर्यकम् ।

भौमस्थितस्य सहजो राशिभ्रातृगृहं स्मृतम् ॥

त्रिकोणशोधनं कृत्वा भूयस्यो यत्र रेखिकाः ।
 तत्र भूमिं च भार्यो च धनं गेहं विचिन्तयेत् ॥
 वैपरीत्ये तु तत्रैव वस्त्रहानिं विनिर्दिशेत् ।
 एकाधिपत्यं संशोध्य फलं यत्र न लभ्यते ॥
 तत्र भूम्यादिनाशः स्याद्देवशालः प्रभाषते ।
 फलानि यत्र भूयांसि सर्वेभ्यस्तत्र तत्र च ॥
 भौमो बलविहीनश्चेद्दीर्घायुर्भ्रातृको भवेत् ।
 फलानि यत्र क्षीयन्ते तत्र भूमीतराः स्मृताः ॥
 तद्वाशिफलसंख्यैश्च वर्धयेच्छोध्य पूर्ववत् ।
 शेषमृक्षं शनौ याते भ्रातृहानिं विनिर्दिशेत् ॥

Also

भौमान्तं तनुपः कुजात्तनुल्यं योगे फलानां तथा
 तत्तुल्यं शरदीह कष्टमनिशं शस्त्रानलान्तं भयम् ।
 मन्दाङ्गारभयोः फलैक्यकमिते सौम्योज्झिते शस्त्रभी-
 र्मन्दारैक्यमिते फलक्षतिभयं राहोः सुखानां क्षतिः ॥

बिन्द्वष्टके धरणिजेऽतिलघुक्षितीशो
 मानेऽथवा तनुगते च महीपतिः स्यात् ।
 जातोऽवनीशकुलजो यदि देशनाथः
 खोच्चस्वराशिसहिते नृपचक्रवर्ती ॥ २० ॥

Sloka 20. If Mars be associated with 8 benefic dots the person born will become a petty prince; if the above be in the 10th or in the 1st bhava, the person born will be a king. If he be already a scion of a royal family, he will become lord of the whole country. If Mars be in exaltation or in स्वक्षेत्र (Swakshetra) in addition to the above, the person born will be an emperor.

॥ बुधफलम् ॥

केन्द्रत्रिकोणे वसुबिन्दुके द्वे जातीयविद्याधिकभोगशाली ।

स्वोच्चादिकैकद्वितयत्रिबिन्दौ तद्भाववृद्धिर्न च भावहानिः ॥२१॥

Sloka 21. When Mercury in a Kendra or Trikona becomes associated with 8 benefic dots, the person born will be pre-eminent in the learning peculiar to his caste and will have great enjoyment. If Mercury in exaltation be associated with but one, two or three benefic dots, the bhava occupied by the planet is advanced and not impaired.

NOTES.

cf. Parasara.

बुधात्तर्यं कुटुम्बं च धनपुत्रादिमातुलाः ।

तत्पञ्चमे मन्त्रविद्यालिपिबुद्ध्यादि चिन्तयेत् ॥

बुधाष्टवर्गं संशोध्य शेषराशिगते शनौ ।

बन्धुमित्रविनाशादील्लभते नात्र संशयः ॥

बिन्द्वाधिक्यं यत्तदागारमासे विद्यारम्भः सर्वविद्याकरः स्यात् ।

गोचारेण ब्रह्म शून्यालयस्थे मन्दे बन्धुज्ञातिसंपद्भिर्नाशः ॥ २२ ॥

Sloka 22. Find in which house there is the greatest number of benefic dots in the Ashtakavarga of Mercury. In the month corresponding to that house the commencement of any serious study will culminate in the acquisition of every branch of learning. Mark the house which is void of benefic dots in the Ashtaka varga of Mercury; when Saturn passes through that house in the course of its progress through its orbit, some बन्धु (Bandhu) or ज्ञाति (Jnati, a near paternal relation) will die; some benefit or advantage enjoyed till then will be lost.

॥ गुरुफलम् ॥

जीवाष्टवर्गाधिकविन्दुराशौ लग्ने निषेकः कुरुते सुतार्थम् ।

तद्वाशिदिग्भागगृहस्थितानि गोवित्तयानानि बहूनि च स्युः ॥ २३ ॥

Sloka 23. Note the house that has the greatest number of benefic dots, in the Ashtakavarga of Jupiter. In the lagna corresponding to the house found, impregnation will answer its purpose resulting in an offspring. Cattle, wealth and vehicles located in the direction indicated by the sign in question will begin to multiply.

NOTES.

Parasara adds

जीवात्पञ्चमतो ज्ञानं पुत्रधर्मधनादिकम् ।

गुरोरष्टकवर्गेषु संतानामपि कल्पयेत् ॥

गुरुस्थितसुतस्थाने यावच्च विद्यते फलम् ।

Balabhadra reads शुभस्थाने instead of सुतस्थाने.

शत्रुनीचग्रहं त्यक्त्वा तावन्तश्च सुताः स्मृताः ॥

also बलभद्र

गुरुस्तुंगसुतस्थाने यदि स्यात्त्रिगुणं तदा ।

स्वर्क्षमूलत्रिकोणे वा यदि स्याद्द्विगुणं तदा ॥

शुभदृष्टे च तत्रैव वृद्धिः स्यात्कथितादपि ।

यावदोजर्क्षमागाश्च तावन्तः पुरुषा मताः ॥

यावन्तो युग्मभागाश्च तावन्त्यस्तत्र कन्यकाः ।

गुरोरष्टकवर्गेषु सुतराशौ त्रिकं फलम् ॥

यस्याल्पतनयः स स्याद्देवशालः प्रमाषते ।

संख्यानवांशतुल्या वा तदीशस्थायवा पुनः ।

सुतमेशनवांशैश्च समानावाधि कल्पयेत् ॥

गुरोरष्टकवर्गेषु शोध्य शेषफलानि च ।

कूराश्रितफलं त्यक्त्वा शेषास्तस्यात्मजाः स्मृताः ॥

व्ययार्थसुतसंस्त्यैश्च पापैः स्वात् क्षीणमंततिः ।

गुरोरष्टकवर्गेषु सुतराशिस्थितं समम् ॥

अल्पात्मजः स विज्ञेयो गुरौ पञ्चमगेऽपि वा ।

तदीशयोगदृष्टे वा तदा पुत्रान् समादिशेत् ॥

एतैर्बहुप्रकारैश्च कल्पयेत्कालवित्तमः ।

बहुलक्षणसंयोगे तदा तस्मिन् समादिशेत् ॥

जीवाष्टवर्गलघुबिन्दुगृहोपयाते

भानौ कृताखिलशुभानि विनाशितानि ।

पञ्चादिबिन्दुकरिपुव्ययरन्ध्रगेज्ये

जातश्चिरायुरतिवित्तजितारिकः स्यात् ॥ २४ ॥

Sloka 24. If, at a person's birth, the Sun occupies a house which in the *Ashtakavarga* of Jupiter gets the least number of benefic dots, the person born will be luckless in that every undertaking for his benefit will fail. If Jupiter occupying the 6th, the 12th or the 8th bhava be associated with 5 or more benefic dots, the person born will be long-lived, very opulent and victorious over his enemies.

खोच्चेऽथवा निजगृहे वसुबिन्दुयुक्ते

केन्द्रस्थिते सुरगुरौ गुरुभावगे वा ।

नीचारिभागमपहाय विमूढराशौ

जातः स्वकीययशसा पृथिवीपतिः स्यात् ॥ २५ ॥

Sloka 25. If Jupiter, whether in exaltation, in *स्वक्षेत्र* (*Swakshetra*), in a *Kendra*, in the 9th bhava or in a portion of some राशि (*Rasi*) unconnected with the planet's depression or inimical house and not in eclipsing proximity to the Sun—if Jupiter in any one of the

positions above named be associated with 8 benefic dots, the person born will become a king by virtue of his own fame and glory.

यदा महीदेवकुलप्रजातास्तदीययोगे नरपालतुल्याः ।

कृतातिपुण्यप्रभवप्रसिद्धबुद्धिप्रतापादिगुणाभिरामाः ॥ २६ ॥

Sloka 26. When persons of Brahmanical extraction come under such a yoga of Jupiter as has been described in the preceding sloka, they become lords of great beneficence equal in status to kings and admired for their conspicuous intelligence, energy and other great qualities.

सप्तसविन्दौ सह (शशः) लक्ष्मणेन जीवे बहुस्त्रीधनपुत्रवन्तः ।

षट्सविन्दुके वाहनवित्तवन्तः सप्तसविन्दौ जयशीलवन्तः ॥ २७ ॥

Sloka 27. If Jupiter in conjunction with the Moon becomes associated with 7 benefic dots in the positions referred to in sloka 25, the persons born under the yoga will have women, wealth and sons in abundance; if with 6 benefic dots, the persons concerned will have much wealth and many vehicles; if with 5 benefic dots, they will have victory and virtue.

॥ शुक्रफलम् ॥

साष्टविन्दुफलकोणकेन्द्रगे भार्गवे तु बलवाहनाधिपः ।

आयुरन्तमविनाशभोगवान् वित्तरत्नविभूराद्रिविन्दुके ॥ २८ ॥

Sloka 28. When Venus occupying a Trikona or Kendra position is associated with 8 benefic dots, the person born will be at the head of an army and transport animals; if Venus in the above position be associated with 7 benefic dots, the person born will be lord of

wealth and precious stones and have unfailing enjoyment up to the end of his life.

NOTES.

Parasara adds

भृगुरष्टकृत्तर्गं च निक्षिप्याकाशचारिषु ।
 त्रिकोणशोधनं कृत्वा पश्चादेकाधिपत्यताम् ॥
 येषु येषु फलानि स्युर्मृयांसि किल तत्र तु ।
 भूमिं कलत्रं वित्तं च तद्देशे निर्दिशेन्नृणाम् ॥
 शुक्राज्जामित्रतो लब्धिर्दारेशान्वितदिग्भवा ।
 दाराधिपस्थितं क्षेत्रं दाराजन्मर्क्षकं विदुः ॥
 तस्योच्चनीचराशौ वा केचिदिच्छन्ति तद्विदः ।
 तस्यांशकत्रिकोणे वा भार्याया जन्म संभवेत् ॥
 लग्नेन्द्रोर्भाग्यभं जन्म वदन्ति मुनिसत्तमाः ।
 उक्तप्रकारमार्गेण भार्याया जन्मलग्नभम् ॥
 तयोः समागमर्क्षे च कल्पयेत्तत्र बुद्धिमान् ।
 स्वक्षेत्रस्वोच्चगे वापि स्वमित्रर्क्षगतोऽपि वा ॥
 स्वमित्रांशगतो वापि वक्तव्यं दारलक्षणम् ।
 शुक्रजामित्रतो लब्धिस्त्रिकोणाद्देशदिक् स्त्रियः ॥
 प्रोक्तराशिर्यदा दारा जन्मर्क्षं संततिस्तदा ।
 अनुक्तराशिर्जन्मर्क्षमस्ति चेन्नास्ति संततिः ॥
 भृगुर्दारेशयुक्तर्क्षे फलसंख्यास्त्रियो विदुः ।
 क्षेत्रस्त्रीग्रहणे साम्यं नृपस्य द्विगुणं तथा ॥
 मन्दांशे मन्दसंयुक्ते मन्दक्षेत्रेऽथवा भृगौ ।
 नीचांशे पापसंयुक्ते नीचस्त्रीभोगमिच्छति ॥
 मेदिनीतनयभोगनिवासी मेदिनीभवसदालययुक्तः ।
 मङ्गलेक्षणयुतः सितस्तदाऽप्यंतमुन्दरपराङ्गनारतः ॥
 सौमांशकगते शुके सौमक्षेत्रगतेऽपि वा ।

भौमेन युतदृष्टेश्च परस्त्रीभोगमिच्छति ॥
 दारागारे मन्दभांशे कुजांशे मन्दाराभ्यां वीक्षिते यस्य पुंसः ।
 स्यात्तद्वारा जारिणी चंचला वा वेश्या दासी स्वामिसंतोषनिघ्नी ॥
 जामित्रे मन्दभौमांशे तदीशे मन्दभौमगे ।
 वेश्या वा जारिणी वापि तस्य भार्या न संशयः ॥
 पापारूढांशगे चन्द्रे जामित्रे व्ययगेऽपि वा ।
 पापग्रहान्विते शुके स्त्रीहेतोः शुचमावहेत् ॥
 शुक्रांशकसमाना स्त्री वर्णरूपगुणान्विता ।
 भवेच्छशाङ्कतुल्या वा दारेशस्य गुणान्विता ॥
 सपापभागगे विधौ व्ययेङ्गनालयेऽपि चेत्
 सपापभार्गवेऽङ्गनानिमित्ततः शुचां पदम् ।
 सितांशकप्रमाणिकाः स्त्रियो भवन्ति सद्गुणाः
 भवेच्चरांशसंमिताः स्वनाथतुल्यसद्गुणाः ॥
 शुक्रान्मन्दे त्रिकोणस्थे नेष्टं जीवे सुखप्रदम् ।
 तेषां बलाबलत्वेन भार्याया लक्षणं वदेत् ।
 एवमादिफलं ज्ञात्वा निर्दिशेच्छुक्रवर्गतः ॥
 नीचास्तरिःफनिधनोपगते तु काव्ये
 पूर्वोदितक्षितिपयोगविनाशनं स्यात् ।
 शुक्राल्पबिन्दुशुतमन्दिरदिग्विभागे
 स्त्रीवश्यहेतुशयनीयगृहं प्रशस्तम् ॥ २९ ॥

Sloka 29. But if Venus be in depression or occupy the 7th, the 12th or the 8th bhava, the aforesaid राजयोग (Rajayoga) will be destroyed ; in the direction indicated by the house with the least number of benefic dots in the शुक्राष्टकवर्ग (Sukrashtakavarga), it is best to have the chamber which is to contain the bed by means whereof women are to be won and kept in willing bondage.

शनिफलम्

कोणस्य शून्यतरराशिगते तु मन्दे

जातस्य मृत्युफलमाशु धनक्षयो वा ।

एकद्विलोकयुगाबिन्दुयुते च केन्द्रे

मुक्तः स्वतुङ्गभवने रविजेऽल्पमायुः ॥ ३० ॥

Sloka 30. If in the अष्टकवर्ग (Ashtakavarga) of Saturn, there be a sign thoroughly void of benefic dots, the person born will meet with death or sustain loss of wealth when the planet passes through the sign in question; if the planet occupying a Kendra be associated with one, two, three or four benefic dots and if the Kendra be the planet's exaltation sign, any child delivered from the womb at such a time will be short-lived.

NOTES.

Parasara adds

शनैश्चरस्थितस्थानादष्टमं मृतिरुच्यते ।

शनैरष्टकवर्गे च स्वस्यायुष्यं विनिर्दिशेत् ॥

लग्नात्प्रभृतिमन्दान्तं फलान्येकत्र कारयेत् ।

लग्नादिफलत्रुल्याब्दे व्याधिवैरं समादिशेत् ॥

मन्दादित्रुल्यन्तं फलान्येकत्र संयुतम् ।

मन्दादिफलत्रुल्याब्दे व्याधिं तस्य समादिशेत् ॥

तयोर्योगसमाब्दे तु मृत्युयोगः प्रचक्षते ।

शोभ्यादिगुणनं कृत्वा पिण्डं संस्थाप्य यत्नतः ॥

अष्टमस्थफलैहत्वा सप्तविंशतिमाजितम् ।

शतादूर्ध्वं तु तत्पिण्डं शतमेव त्यजेदतः ॥

आयुःपिण्डं तु जानीयात् प्राग्बद्धेलां तु कल्पयेत् ।

त्रिकोणैकाधिपत्यर्क्षशोधनं विरचय च ॥

पिण्डं संस्थाप्य गुणयेलग्रादष्टमगैः फलैः ।
 सप्तविंशतिहृच्छेषं मृत्युकालं वदेद्बुधः ॥
 समूलाष्टकवर्गे च यत्र नास्ति फलं गृहे ।
 तत्र नास्ति फलं तस्य यदा याति शनैश्चरः ॥
 तद्गृहे रविचन्द्रौ चेत् दशाब्धिरे मृतिं वदेत् ।
 दशाब्धिद्रसमायोगे मृत्युरेव न संशयः ॥
 मन्दाष्टवर्गराशीनां हीनराशौ क्षयो भवेत् ।
 तद्गृहे भास्करे मन्दे तस्मिन् काले मृतिं वदेत् ॥
 मन्दाष्टवर्गादथ रिष्टयोगे दुष्टानि वर्षाणि विचारयन्ति ।
 पूर्वोक्तसंशोधनतो हि शुद्धं पिण्डं सुधीमान्विलिखेत्पृथक्स्वम् ॥
 लग्नात्त मन्दान्तमथोफलानामैक्यं शनेर्लग्नमुपान्त्यमेव ।
 तद्योगबुल्ये शरदीह काले व्याधिं मृतिं वा परदेशयानम् ॥
 धनक्षयं तत्प्रतितुल्यवर्षे तद्योगयोगान्दसमे तु कष्टम् ।
 सामर्थ्यहीनग्रहपाककाले प्राप्ते तदा निश्चयतो मृतिः स्यात् ॥

षट्पञ्चविन्दुसहिते तनुगे बलाढ्ये

जन्मादिदुःखविपुलं धननाशमेति ।

मन्दे शरादिफलनीचसपत्नभावे

जातश्चिरायुरतिशोभनवर्गकेन्दौ ॥ ३१ ॥

Sloka 31. When Saturn with abundant strength occupies the 1st, bhava and is associated with 6 or 5 benefic dots, the person born will sustain loss of wealth accompanied by much suffering from his very birth. If the planet in depression or in an inimical house be associated with 5 or more benefic dots and if the Moon occupies an auspicious Varga, the person will have long life.

मूढारिनीचगृहगे शरवेदविन्दौ
 दास्युष्ट्रवित्तसहितास्तनये तनुस्थे ।
 सौरेऽष्टविन्दुगणिते पुरमन्त्रतन्त्र-

ग्रामाधिपास्तु गिरिबिन्दुगृहे धनाढ्यः ॥ ३२ ॥

Sloka 32. When Saturn occupying the 5th or the 1st bhava is in an eclipsed state or in the house of an enemy or in depression and is associated with 5 or 4 benefic dots, the persons born under the above yoga will be possessed of female slaves, camels and property. If Saturn in the same position be associated with 8 benefic dots, the persons born will be lords of townships, possessed of administrative machinery characteristic of cities ; if the number of benefic dots be 7, the persons affected by the yoga will possess abundant wealth.

॥ प्रस्ताराष्टकवर्गः ॥

आलिख्य चक्रं नवपूर्वरेखा याम्योत्तरस्था दश च त्रिरेखाः ।

प्रस्तारकं षण्णवतिप्रकोष्ठं पङ्क्त्यष्टकश्चाष्टकवर्गजं स्यात् ॥ ३३ ॥

Sloka 33. If you draw up a diagram consisting of 9 parallel lines at equal intervals from East to West crossed by 13 parallel lines from North to South with the same intermediate space as before, there will arise a table containing 96 squares in 8 rows comprising the results of each of the several Ashtakavargas.

होराशशीबोधनशुक्रसूर्यभौमामरेन्द्रार्चितभानुपुत्राः ।

याम्यादिपङ्क्त्यष्टकराशिनाथाः क्रमेण तद्विन्दुफलप्रदाः स्युः ॥

Sloka 34. The Lagna, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn are the lords of the divisions indicated in the 8 rows extending from South

to North of each sign and yield, every one of them, the benefic dots appearing in the 12 houses of its row.

NOTES.

Note that the planets here have been mentioned in the order of their orbits round the Zodiac.

Let us now draw the प्रस्ताराष्टकवर्ग (Prastharashtaka Varga) Table and set therein the benefic dots for the Sun's Ashtakavarga in the sample horoscope referred to in page 657 *supra*.

The 48 benefic dots will be distributed as shown below :

There are three benefic dots in Mesha, and it will be seen that these have been contributed by the Sun, Mercury and the Lagna. While the other five planets have each contributed a malefic one.

When the Sun transits through the sign Mesha, he will give benefic results only during three periods *viz.*, the 4th, the 6th and the 8th portions, that is when he is passing from (1) $11\frac{1}{4}^{\circ}$ to 15° (2) $18\frac{1}{4}^{\circ}$ to $22\frac{1}{2}^{\circ}$ and (3) $26\frac{1}{4}^{\circ}$ to 30° of that sign ; the remaining five periods will prove malefic. Similarly in the case of the rest.

	Mesha	Visshabha	Mithuna	Kataka	Simha	Kanya	Tula	Vischinika	Dhanus	Makara	Kumbha	Meena
Sat-urn												
Jupi-ter												
Mars												
Sun												
Venus												
Mer-cury												
Moon												
Lagna												
	= 3	= 7	= 2	= 2	= 7	= 3	= 3	= 5	= 4	= 2	= 5	= 5

८१. फलदीपिका

बिन्दौ स्थिते तत्फलसिद्धिकालविनिर्णयाय प्रहितेऽष्टवर्गे ।

भान्यष्टधा तत्र विभज्य कक्षाक्रमेण तेषां फलमाद्गुरन्ये ॥

राश्यष्टभागप्रथमांशकाले शनिर्द्वितीये तु गुरुः फलाय ।

कक्षाक्रमेणैवमिहान्त्यभागकाले विलग्नं फलदं प्रदिष्टम् ॥

सर्वग्रहाणां प्रहितेऽष्टवर्गे तत्कालराशिस्थितबिन्दुयोगे ।

अष्टाक्षिसंख्याधिकबिन्दवश्चेच्छुभं तद्गुणे व्यसनं क्रमेण ॥

सबिन्दुगः सर्वफलप्रदः स्वादबिन्दुको यद्यफलप्रदाता ।

अरातिनीचास्तगतो नभोगः सबिन्दुकोऽपि प्रविलापकर्ता ॥ ३५ ॥

Sloka 35. If a planet be associated with benefic dots, it produces its full beneficial effect ; if it be not connected with benefic spots, there is no beneficial effect produced ; a planet in its depression or inimical sign or in an eclipsed state causes sorrow even if it be associated with benefic dots.

॥ त्रिकोणशोधना ॥

पञ्चप्राचीरालिखेद्भागसंख्यास्तिर्यग्रेखा वर्जितान्तश्चतुष्काः ।

प्रागादीशद्वादशव्योमवासा ज्योतिश्चक्रस्वामिनस्तूबराद्याः ॥ ३६ ॥

Sloka 36. Draw five parallel straight lines at equal intervals from East to West ; and across these lines draw five others with the same intermediate space, in such a manner that the four inner squares (out of the 16 resulting ones) should appear omitted. You have in the diagram the 12 celestial signs that rule over the East and other quarters and are the owners (jointly) of the starry zodiac.

अजहरितुरगाङ्गैरुक्षकन्यामृगास्यै-

र्युगधटघटरूपैः कर्किकीटावसानैः ।

दिनकरमुखवर्गे तत्त्रिकोणोपयाता

लघुतरसमशून्या बिन्दवः शोधिताः स्युः ॥ ३७ ॥

Sloka 37. In the Ashtakavarga of any one of the Sun and other planets, take the signs by the triangular groups (1) Mesha, Simha, Dhanus (2) Vrishabha, Kanya, Makara (3) Mithuna, Tula, Kumbha (4) Kataka, Vrischika, Meena; and examine the benefic dots in the 3 signs composing any group. If in any one sign of a group, the number of benefic dots be less than that in each of the remaining two, or equal to that in each of the other two, or be zero, the same will have to be subtracted from the number of benefic dots in each of the three signs of the group chosen.

त्रिकोणमावेषु यदल्पबिन्दुकस्तदीयबिन्दु भवतस्तु तावुभौ ।
न बिन्दुको यस्तु न शोधितेतरी समानसंख्या यदि सर्वमुत्सृजेत् ॥

Sloka 38. If a sign in a triangular group has the least number of benefic dots, the other two signs must have their benefic dots altered into this least number. If a sign have no benefic dots, the remaining signs of the same group will keep their figures unaltered. If all the signs of a triangular group have the same number of benefic dots, they must all be removed (*i.e.* replaced by zeros).

NOTES.

cf. पराशर

त्रिकोणेषु च यन्न्यूनं तत्तुल्यं त्रिषु शोधयेत् ।

एकस्मिन् भवने शून्ये तत्त्रिकोणं न शोधयेत् ॥

समत्वे सर्वग्रेहेषु सर्वं संशोधयेत्तदा ।

To this मन्त्रेश्वर adds in his फलदीपिका

भवनद्वयशून्ये तु शोधयेदन्यमन्दिमम् ॥

The two slokas represent the opposite views of two distinct schools. The conflicting views rest on two distinct interpretations put upon the sloka enunciating the rule for त्रिकोणशोधना (Trikona-sodhana). “त्रिकोणेषु च यच्चयूनं तत्तुल्यं त्रिषु शोधयेत्” which when translated will stand thus:—When one of three triangular houses contains the least number of benefic dots the same is to be subtracted from the figure in each of the triangular group. This rendering is not accepted by some who maintain that “तत्तुल्यं त्रिषु शोधयेत्” means that the figures in the three signs of a triangular group are to be altered so as to equal the least number. The latter view is advanced by बलभद्र (Balabhadra) and appears to be current in Southern India.

For the example referred to in sloka 34 above, the subjoined charts show the Suryashtakavarga figures before and after Trikona reduction :

5	3	7	2
5	Ashtakavarga of the Sun. 48.		2
2			7
4	5	3	3

2	3	2	2
2	After Trikona Sodhana		2
2			3
3	2	2	2

॥ एकाधिपत्यशोधना ॥

कण्ठीरवं कठकभं च विना कुजादि-

कावासराशियुगलोपगबिन्दुसंख्याः ।

तत्तुल्यशून्यविषमाग्रहसग्रहाद्या-

स्त्वेकाधिपत्यपरिशोधितशेषिताः स्युः ॥ ३९ ॥

Sloka 39. Leave out the signs Simha and Kataka. The figures in the five pairs of the remaining signs belonging to the five planets reckoned from Mars,

whether alike or unlike, represented by zero, associated with planets or not associated with them, have to be subjected to the process of the reduction styled एकाधिपत्यशोधना (Ekadhipatyasodhana), and their net value obtained.

cf. पराशर

एवं त्रिकोणं संशोध्य पश्चादेकाधिपत्यता ।
 क्षेत्रद्वयं फलानि स्युस्तदा संशोधयेद्बुधः ॥
 क्षीणेन सह चान्यस्मिन् शोधयेद्ब्रह्मवर्जिते ।
 ग्रहयुक्ते फले हीने ग्रहामावे फलाधिके ॥
 अनेन सह चान्यस्मिन् शोधयेद्ब्रह्मवर्जिते ।
 फलाधिके ग्रहैर्युक्ते चान्यस्मिन् सर्वमुत्सृजेत् ॥
 उभयोर्ग्रहसंयुक्ते न संशोध्यः कदाचन ।
 उभयोर्ग्रहहीनाभ्यां समत्वे सकलं त्यजेत् ॥
 सग्रहाग्रहतुल्यत्वात् सर्वं संशोध्यमग्रहात् ।
 कुलीरसिंहयो राश्योः पृथक् क्षेत्रं पृथक् फलम् ॥

राशिद्वयं सद्यचरं न शोधयेदेकं द्वयोः शून्यमप्यशोधयेत् ।
 फलाधिके खेटयुते परं त्यजेत् तुल्या नभोगदितयं परित्यजेत् ४०

Sloka 40. If the two Rasis having a common lord be both occupied by planets, no reduction need be made. If one of the two Rasis (whether occupied or unoccupied) have no benefic dots, then also there is no reduction. If one of the two Rasis be occupied and contain more benefic dots than the other, remove the figure in the latter. If both the Rasis be unoccupied and have the same number of benefic dots, remove both.

सखेचराखेचरबिन्दुसाम्ये विशोधयेदग्रहबिन्दुसंख्याम् ।
 निखेटराशिद्वयबिन्दवो ये न्यूनाधिका न्यूनसमा विधेयाः ४१

Sloka 41. When one of the two Rasis is occupied

by a planet and the other not, and both have the same number of benefic dots, remove the figure in the unoccupied Rasi. If both the Rasas be unoccupied and have an unequal number of benefic dots, the greater figure is to be replaced by the less.

खेटोपयाते लघुबिन्दुराशौ तत्तल्यमायान्ति तदन्यसंख्याः ।

पूर्व त्रिकोणं परिशोध्य पञ्चादेकाधिपत्यस्य ततः प्रकल्प्याः ४२

Sloka 42. When only one of the two Rasas with a common lord is occupied by a planet and has a smaller number of benefic dots than the unoccupied Rasi, the figure in the latter is to be made equal to the former. The Trikona reduction is to be made first of all; the net figures are then to be subjected to the एकाधिपत्य (Ekadhipatya) reduction.

शोष्यावशिष्टानि गुणीकृतानि मेषादिमानैर्गुणकं हि भानाम् ।

सूर्यादिकास्ते गुणिताः स्वमानैरेषां ग्रहाणां गुणकं वदन्ति ॥ ४३ ॥

Sloka 43. The net figures after the two reductions in the several signs are to be multiplied each into its राशिमान (Rasimana), i.e. Rasi factor; and the products made into a total is called राशिगुणक (Rasigunaka) i.e. the sum of the Rasi-products. The net figures associated with the Sun and other planets in the several signs are to be multiplied each into its appropriate planetary factor or ग्रहमान (Grahamana). The total of these products is called ग्रहगुणक (Grahagunaka), i.e. total of Graha products.

शैलाशवसुसागराम्बरशरैः शैलादिगोसायकै-

रीशद्वादशभिश्च राशिगुणकैर्मेषादिभानां क्रमात् ।

बाणैः पञ्चभिरष्टकैः शरभःशैलेषुभिर्भास्करा-

देवं व्योमतलाभिवासगुणकैरायुर्विधानोदितैः ॥ ४४ ॥

तद्राशिखेटगुणकैक्यफलानि हत्वा

त्रिंशद्विरब्दचयमासदिनादिकाः स्युः ।

तद्द्वादशाधिकसमा यदि राशिमानै-

राहत्य तत्समतयाऽनुहरेत्तदायुः ॥ ४५ ॥

Slokas 44 & 45. Ascertain the sum-total of the Rasi products obtained by multiplying the figures in the several signs from Mesha onwards by their appropriate Rasi-multipliers. These for the 12 signs from Mesha onwards are 7, 10, 8, 4, 10, 5, 7, 8, 9, 5, 11 and 12. Ascertain also the sum-total of the Graha products obtained by multiplying the figures in the signs occupied by the several planets into their appropriate Graha multipliers. These for the 7 Grahas from the Sun onwards are 5, 5, 8, 5, 10, 7 and 5. Add the aggregate of Rasi products to the aggregate of Graha products. Divide the grand total by 30. If the quotient should exceed 12 years, divide it by 12 and what is left exhibits the Ayus or period of life given by the planet.

NOTES.

cf. पराशर

शोभ्यावशेषं संस्थाप्य राशिमानेन वर्धयेत् ।

ग्रहयुक्तेऽपि तद्राशौ ग्रहमानेन वर्द्धयेत् ॥

गोसिंहौ दशगुणितौ वसुभिर्मिथुनालिमौ ।

वणिग्मेघौ तु मुनिभिः कन्यकामकरौ शरैः ॥

शेषाः स्वमानगुणिता राशिमाना इमे क्रमात् ॥

जीवारशुक्रमौम्यानां दशवसुमुनीन्द्रियैः क्रमाद्गुणकाः ।

बुधस्य संख्या शेषाणां ग्रहगुणैर्गुणयेत् पृथक् पृथक् कार्याः ॥

निक्षिप्याष्टकवर्गं तु राशिचक्रे तु पूर्ववत् ।

त्रिकोणैकपशुद्धिं च कृत्वा तु गुणयेदुणैः ॥

खवन्निभक्तमब्दाद्याः क्रमाद्विनाष्टवर्गजाः ।

2	2	0	2	24	14	0	16
2	Sun's A. V. After Ekadhipatya reduction Slokas 39-42			22	Sun's A. V. After Rasi- Gunakara (Sl. 44-45.) Rasi Gunaka =162.		8
0				0			30
2	2	2	0	18	16	14	0

Similarly the Graha Gunaka will be 90, [composed of 10+14 for Mercury and Venus in Mithuna, 10 for the Sun in Kataka, 20 for Jupiter in Tula, 16 for Mars in Vrischika, 10 for Saturn in Kumbha and 10 for the Moon in Meena.]

The sum of Rasi Gunaka and Graha Gunaka is 162+90 or 252.

The Ayus contributed by the Sun is $\frac{252}{30^2}$ or $8\frac{1}{2}$ years. Similarly for the other planets.

But both बलभद्र (Balabhadra) and मन्त्रेश्वर (Manthreswara) prescribe a method different from this for calculating the भिन्नाष्टकवर्गायुर्दय (Bhinnashtakavargayurdaya).

एवं गुणित्वा संयोज्य सप्तभिर्गुणयेत् पुनः ।

सप्तविंशतिहृताल्लब्धवर्षाण्यत्र भवन्ति च ॥

द्वादशादुणयेल्लब्धमासाहवटिकाः क्रमात् ।

सप्तविंशतिवर्षाणि मण्डलं शोधयेत्पुनः ॥

Multiply the sum total of the two products (*viz.*, those for Rasi and Graha) by 7 and divide the product by 27. The quotient will be in years, months, etc. When the number of years thus obtained exceeds 27, subtract from it 27 or multiples of 27. The result will be the Ayus given by the planet when not liable to the reductions to be mentioned at the foot-note to the next sloka.

उच्चं गतस्य द्विगुणं तदीयं नीचं गतस्यास्तगतस्य चार्द्धम् ।

अतोऽन्तराले त्वनुपातमायुरारस्य वक्रे द्विगुणीकृतं स्यात् ॥ ४६ ॥

Sloka 46. If a planet be in its exaltation, double the number of years obtained for it by the Ashtakavarga process. If it be depressed or eclipsed, the number of years in its case is to be halved. Obtain by proportion the Ayus when the planet occupies an intermediate position. In the case of Mars when retrograde, the Ayus obtained is to be doubled.

NOTES.

Compare what मन्त्रेश्वर & बलमद्र say on the subject :

अन्योन्यमर्द्धहरणं ग्रहयुक्ते तु कारयेत् ।

नीचेऽर्द्धमस्तगेऽप्यर्द्धहरणं तेषु कारयेत् ॥

शत्रुक्षेत्रत्रिभागोने दृश्यार्द्धहरणं तथा ।

हरणं त्र्यंशोनमर्केन्द्रोः पातसंश्रयणादपि ॥

बहुत्वे हरणे प्राप्ते कारयेद्बलवत्तरम् ।

पश्चात्तान् सकलान् कृत्वा वराङ्गेन विवर्द्धितम् ॥

मातङ्गलब्धं शुद्धायुर्भवतीति न संशयः ।

पूर्ववदिनमासाब्दं कृत्वा तस्य दशा भवेत् ॥

एवं ग्रहाणां सर्वेषां दशां कुर्यात् पृथक् पृथक् ।

अष्टवर्गदशार्गाः सर्वेषामुत्तमोत्तमः ॥

The Ayus obtained is to be halved when the planet yielding the Ayurdaya has another planet associated with it in the same bhava. The same reduction is to be made when a planet is depressed or obscured by the Sun's rays. If the planet occupy an inimical house or be in the visible hemisphere, the reduction is by $\frac{1}{2}$. When the Sun and the Moon being in the nodes suffer eclipse, the reduction is also by $\frac{1}{2}$. Where several reductions crop up, it will be enough if the greatest of them be made. The net years, months, &c. thus obtained is to be multiplied by $3\frac{1}{4}$ and divided

by 365. The life-period will be obtained in years (of 365 days) months, etc. In this way, ascertain severally the Dasa periods of all the planets. The Ashtakavarga process is the best of all.

मूलत्रिकोणनिजमित्रगृहीपगानां

तुङ्गादिवर्गशुभयोगानिरीक्षितानाम् ।

उक्तप्रकारगणितागममायुरेव

पापारिवर्गसहितस्य विपातमायुः ॥ ४७ ॥

Sloka 47. In the case of planets that have attained their मूलत्रिकोण, स्वक्षेत्र (Moolatrikona, Swakshetra) or a friendly house or occupy such benefic vargas as their exaltation, and are in conjunction with benefic planets or are aspected by them, the Ayus is to be calculated in the manner prescribed above. When a planet is in the varga of a malefic or inimical planet the Ayus arrived at must undergo reduction.

रविमुख्यनभोगदत्तसंख्याः परमायुः शरदस्तु मानवानाम् ।

सविलसमाश्च केचिदाहुर्गुरुमूलात् समुपैति तुल्यमायुः ॥ ४८ ॥

Sloka 48. The number of years representing the maximum period of life in the case of men is obtained by putting together the figures denoting the years given by the Sun and other planets. These latter, some say upon the authority of great teachers (like पराशर-Parasara) should be supplemented by the number of years for the Lagna (deduced from the Lagna ashtakavarga) in order to get the Ayus conformably with the conditions of any horoscope that may be under examination.

NOTES.

The following slokas from पराशर (Parasara) give the details of the लग्नाष्टकवर्ग (Lagnashtakavarga).

अथ स्यान् प्रक्ष्यामि लग्नस्य दिनपुङ्गव ।

आर्क्क्षिशुक्रगुर्वाराः सौम्यदेवेज्यभार्गवाः ॥
 हित्वा सौम्यगुरु शेषाः सुजेन्यभृगुसूर्यजाः ।
 तथा जीवभृगू बुद्धौ सर्वे शुक्रं विना क्षते ॥
 जीव एकस्तथा द्यूने मृतौ सौम्यभृगू तथा ।
 धर्मे गुरुसितौ सर्वे स्वे चाये शुक्रमन्तरा ॥
 सूर्यचन्द्रौ तथा रिःफे स्वानं लग्नस्य कीर्तितम् ।

॥ लग्नरेखाचक्रम् ॥

LAGNAREKHA CHAKRAM.

भाव	र	च	कु	बु	गु	शु	श	लग्न	योगः
1									5
2									3
3									6
4									5
5									2
6									7
7									1
8									2
9									2
10									7
11									7
12									2

In the Lagna Ashtakavarga, the benefic places of the Lagna are the 3rd, 4th, 6th, 10th, 11th and 12th houses from the Sun the 3rd, 6th, 10th, 11th and 12th houses from the Moon; the 1st, 3rd, 6th, 10th and 11th houses from Mars; the 1st, 2nd, 4th, 6th,

8th, 10th and 11th houses from Mercury; the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th houses from Jupiter; the 1st, 2nd, 3rd, 4th, 5th, 8th and 9th places from Venus; the 1st, 3rd, 4th, 6th, 10th and 11th places from Saturn: and lastly, the 3rd, 6th, 10th and 11th places from itself.

केन्द्रादन्यगते चन्द्रे सखेटे चाष्टवर्गजम् ।

आयुरेव नभःस्थाने शुभपापयुतेऽथवा ॥ ४९ ॥

Sloka 49. When the Moon occupies any bhava other than a Kendra and is in conjunction with another planet, it is the Ashtakavargayurdaya that should be calculated. The same Ayurdaya is appropriate when the 10th bhava is occupied by benefic and malefic planets.

ख्यादिखेटस्थितराशियाताः स्वकीयवर्गोपगबिन्दुसंख्याः ।

वेधाष्टवर्गप्रभवायुरब्दा भवन्ति सर्वे हरणक्रियाश्च ॥ ५० ॥

Sloka 50. The figures indicating benefic dots that appear in the signs occupied by the Sun and other planets in any भिन्नाष्टकवर्ग (Bhinnashtakavarga) when put together represent the number of years of Ayurdaya arising from that Bhinnashtakavarga subject to the reductions mentioned already.

NOTES.

The total of the net Ayurdayas in the 7 Bhinnashtakavargas is the length of life, according to the view expounded in this sloka.

॥ मन्दवैनाशिकनक्षत्राणि ॥

तत्तत्कारकभावबिन्दुगुणितं शोध्यावशिष्टं फलं

विशत्यासहस्रभिश्च विद्वतं तच्छेषताराशनौ ।

तातस्तज्जननी सहोदरजनो बन्धुः सुतः स्त्री स्वयं

तत्तल्या विलयं प्रयान्ति विपुलश्रीनाशहेतुश्च वा ॥ ५१ ॥

Sloka 51. In the Ashtakavarga of any planet, make the two reductions and multiply the total of the remaining benefic dots into the number of benefic dots (before reduction) in the particular bhāva whereof the planet is कारक (Karaka,) reckoned from the place occupied by the planet. Divide the product by 27 and ascertain the asterism corresponding to the remainder. When Saturn passes through this asterism, death will take place of the person indicated by the bhava and its कारक (Karaka). If the Sun be the भावकारक (bhavakaraka), it is the father that will die; if the Moon, the mother; if Mars, a brother; if Mercury, a relation; if Jupiter, a son; if Venus, a wife; if Saturn, it is the owner of the horoscope that will die; if at the time mentioned, the persons named do not die, some others on a par with them will die or much wealth and prosperity will be lost.

NOTES.

Thus, in the example in p. 657, the 9th house counted from the Sun is Meena. The figure there in the Sun's Ashtakavarga is 5 (*vide* chart in p. 686). The sum total of the benefic dots remaining after the two reductions is 19 (see p. 690). Multiplying 5 by 19 and dividing by 27 we get 14. The 14th star counted from Aswini is चित्रा (Chithra). When Saturn passes through this asterism, we have to say that the father of the native or some others on a par with him may die or much wealth and prosperity may be lost.

॥ अथ समुदायाष्टवर्गः ॥

ततः समालिख्य भगोलचक्रं समस्तविन्दुस्थितिराशिकोष्ठम् ।
रव्यादिकानामजपूर्वकाणां विन्दूपगस्थानफलं वदामि ॥ ५२ ॥

Sloka 52. Draw up a diagram of the zodiac exhibiting in its several houses the aggregate benefic dots

given by the Sun and other planets and arranged appropriately in Mesha and the other Rasis. I shall now proceed to treat of the effect upon each bhava of the benefic dots grouped in it.

NOTES.

The following 2 mnemonic slokas from (मन्त्रेश्वर) Manthreswara's फलदीपिका (Phaladeepika) give the aggregate of the benefic dots appearing in the 12 places with reference to the seven planets and the lagna in the several Ashtakavargas. The order of the planets is from the Sun onwards, and Lagna appears as the 8th.

The figures are indicated by the convention commonly called कटपयादिसंख्या (Katapayadhisankhya) given below: (1) कादिनव (Kadinava), (2) तदिनव (Tadinava), (3) पादिपञ्च (Padipancha), (4) याद्यष्टौ (Yadyashtow)

3 3 3 3 3 3 4 5 3 5 7 2 2 3 5 2 3 5 2 2 2 3 7 1
 बाळो बालुळो लवणागामोसुरो रागी मुरारी शिखरीन्द्रगायया ।
 4 5 3 5 2 3 4 4 4 6 7 2 3 1 5 2 6 6 1 2 5 5 7 3
 भौमी गणेशो लघुभावतासुरो गोकर्णरक्षा तु पुराणमैथिली ॥
 2 2 1 2 3 4 2 4 2 4 7 3 2 3 3 3 4 4 2 3 4 3 6 3
 रुद्रः परं गङ्गारभैरवस्थळो रागी बली भास्वरगीर्भगाचलाः ।
 8 8 4 4 4 3 3 4 4 4 6 1 5 3 5 5 2 6 1 2 2 6 7 1
 गिरी विवस्वान्बलवद्विवक्षया श्रुती मम प्रीतिकरोत्र तीर्थकृत् ॥

The figures in the 12 places from the Sun are respectively 3, 3, 3, 3, 2, 3, 4, 5, 3, 5, 7, 2; from the Moon, 2, 3, 5, 2, 2, 5, 2, 2, 2, 3, 7, 1; from Mars,* 4, 5, 3, 5, 2, 3, 4, 4, 4, 6, 7, 2; from Mercury 3, 1, 5, 2, 6, 6, 1, 2, 5, 5, 7, 3; from Jupiter§ 2, 2, 1, 2, 3, 4, 2, 4, 2, 4, 7, 3; from Venus, 2, 3, 3, 3, 4, 4, 2, 3, 4, 3, 6, 3; from Saturn 3, 2, 4, 4, 4, 3, 3, 4, 4, 4, 6, 1; from Lagna, 5, 3, 5, 5, 2, 6, 1, 2, 2, 6, 7, 1.

The statement in the next page shows in a tabular form the figures of benefic dots for the सर्वाष्टकवर्ग (Sarvashtaka Narga) accord-

* The figures from Mars ought to be 4, 5, 3, 4, 3, 3, 4, 4, 4, 6, 7, 2. But see foot-note to शुक्राष्टकवर्ग (Sukrashtakavarga) p. 652.

§ The figures from Jupiter ought to be 2, 1, 1, 2, 3, 4, 2, 4, 2, 4, 7, 4. But see foot-note to चन्द्राष्टकवर्ग (Chandrashtakavarga) p. 650.

ing to the above slokas for the sample horoscope referred to in page 657. It enables one to find out from a glance how many benefic dots have been contributed by the several planets in each of the 12 Rasis.

	Sun	Moon	Mars	Mer- cury	Jup- ter	Venus	Sat- urn	Logna	Total
Mesha	5	3	3	7	2	6	4	7	37
Vrishabha	7	5	4	3	4	3	4	1	31
Mithuna	2	2	4	3	2	2	4	5	24
Kataka	3	2	1	1	4	3	3	3	23
Simha	3	5	6	5	7	3	3	5	37
Kauja	3	2	4	2	4	3	4	5	30
Tula	3	2	2	6	2	4	4	2	25
Vrischika	2	2	4	6	1	4	4	6	29
Dhanus	3	3	5	1	1	2	6	1	22
Makara	4	7	3	2	2	3	1	2	24
Kumbha	5	1	4	5	3	4	3	2	27
Meena	3	2	3	5	4	3	2	6	28
Total	43	26	49	46	31	40	42	45	337

आपञ्चविंशतिफलान्यफलानि सत्य-

मात्रिशदक्षसहितानि च मध्यमानि ।

त्रिंशत्पराणि सुखवित्तयशस्कराणि

तद्भाववृद्धिफलदानि च सामुदाये ॥ ५३ ॥

Sloka 53. In the सर्वाष्टकवर्ग (Sarvashtakavarga), the

number of benefic dots up to 25 appearing in any bhava are void of effect. From 25 to 30 benefic dots in a bhava produce medium effect. More than 30 benefic dots in any bhava produce happiness, wealth and fame while serving to advance the bhava wherein they appear.

NOTES.

Statement showing the several भिन्नष्टकवर्ग (Bhinnashtaka Varga) figures for the same horoscope.

	Sun	Moon	Mars	Mer- cury	Jupiter	Venus	Saturn	Sarvashta- ka Varga	Lagna
Mesha	3	7	4	4	7	6	6	37	6
Vrishabha	7	3	5	5	3	4	4	31	3
Mithuna	2	2	2	6	4	6	2	24	4
Kataka	2	3	1	3	7	5	2	23	4
Simha	7	6	6	6	3	4	5	37	5
Kanya	3	6	4	5	5	4	3	30	4
Tula	3	3	2	4	5	6	2	25	3
Vrischika	5	1	6	5	6	3	3	29	5
Dhanus	4	6	3	4	3	1	1	22	3
Makara	2	5	2	3	4	4	4	24	5
Kumbha	5	2	2	4	5	6	3	27	4
Meena	5	5	2	5	4	3	4	28	3
Total	48	49	39	54	56	52	39	337	49

cf. फलदीपिका

त्रिंशदधिकफलं ये स्यू राशयस्ते शुभप्रदाः ।

पञ्चविंशत्परं मध्यं कष्टं तस्मादधः फलम् ॥

Also जातकादेश

त्रिंशद्भ्यो येऽधिकाक्षा अपि शरकृतितो राशयो ये तदूनाः

श्रेष्ठा मध्याश्च कष्टाः कमश इति मता गृह्यतां श्रेष्ठराशिः ।

सर्वास्त्रिक्रियासु त्यजतु च गमनाद्येषु कार्येषु कष्टान्

संबन्धे संपदापत्सति युवतिनृणां श्रेष्ठकृष्णकाणां ॥

ये तुङ्गराशिस्त्रिसुहृद्ग्रहस्था ये कोणकेन्द्रोपचयस्थिताश्च ।

ये सौम्यवर्गादिबलौपयातास्ते नाशदा लाघवविन्दुकाश्चेत् ॥५४॥

Sloka 54. Planets occupying, it may be, their exaltation, their own, a friend's house, a Trikona, a Kendra, or an उपचय (Upachaya) place or possessed of such strength as is derived from being in benefic vargas, may do evil if associated with insufficient benefic dots (in the सर्वाष्टकवर्ग-Sarvashtakavarga).

ये चावसानरिपुरन्ध्रतुरङ्गभागाः

ये नीचपापरिपुखेचरवर्गयुक्ताः ।

ये मान्दिराशिपतिना सह बाधकाश्च

ते सर्वमुख्यफलदास्त्वधिविन्दुकाश्चेत् ॥ ५५ ॥

Sloka 55. Planets which as occupying portions of the 12th, the 6th, the 8th or the 7th bhavas are considered malefic ; secondly, those that are in the vargas of their depression signs or of malefic or inimical planets ; 3rdly and lastly, those that conspire in conjunction with the lord of the sign occupied by मान्दि (Mandhi) to work evil—these three classes of planets, if only associated with a higher number of benefic dots, produce all important beneficial results to the person concerned.

मानस्थिताल्लाभगृहे बहुत्वे लाभाल्लघुत्वे यदि रिःफराशौ ।

रिःफोपयातादधिके विलम्बे जातः सुखी वित्तयशोबलाढ्यः ॥ ५६ ॥

Sloka 56. If in the सर्वाष्टकवर्गं (Sarvashtaka:Varga) the number of benefic dots in the 11th bhava be greater than that in the 10th, but the figure in the 12th lower than that in the 11th and if the figure in the Lagna exceed the figure in the 12th bhava, the person born will be happy with abundance of wealth, fame and strength.

cf. फलदीपिका

मध्यात्फलाधिकं लाभे लाभात्क्षीणतरे व्यये ।

यस्य व्ययाधिके लभे भोगवानर्थवान् भवेत् ॥

खण्डत्रयं शफरकर्कटकीटकाद्यं

तत्तच्चतुष्टयगृहोपगबिन्दुयुक्तम् ।

आद्यञ्च मध्यमवसानमिति प्रयुक्तं

केचिद्व्यादिकमिह प्रवदन्ति लोके ॥ ५७ ॥

Sloka 57. Three divisions made of the 12 signs, the first commencing with Meena, the second with Karkataka and the third with Vrischika and exhibiting each its own benefic dots in its respective 4 houses are made to indicate the first, the middle and the concluding portion of the life under examination. Some opine that the three grand divisions are made from the व्ययभाव (Vyayabhava) to begin with.

cf. जातकदेश

मीनेन्द्रालयवृत्तिकप्रभृतिकं खण्डत्रयं कल्पये-

दाद्येऽक्षाधिकादिमे तु वयसस्त्र्यंशे विदद्ध्यत्सुखम् ।

मध्ये मध्यवयस्ययान्तिमवयस्त्र्यंशेऽन्त्यखण्डे हि सा

हीनास्तु वयस्त्रिभाग इह योत्र व्याधिदुःखोद्भवः ॥

बिन्दुं त्यक्त्वा रिःफरन्ध्रोपयातं शिष्टं खण्डं केचिदिच्छन्ति सन्तः ।

तुल्यखल्पाधिक्यबिन्दुक्रमेण मिश्रं दुःखं सम्पदः स्युर्नराणाम् ५८

Sloka 58. Some recommend the omission of the benefic dots in the 12th as well as in the 8th bhava from their several divisions ; the aggregate benefic dots in any one division shou'd be compared with the same in the other two. If the figures in the three divisions be equal, the life of the person concerned would be a mixed one with its joys and sorrows evenly distributed; if unequal, the lower figure implies diminution of comfort, *i.e.* misery; the higher one betokens increased comforts, *i.e.* prosperity.

सौम्याक्रान्तं यदि सुखकरं मिश्रदं मिश्रयोगे

खण्डं पापद्युचरसहितं क्लेशयोगाकरं स्यात् ।

बिन्दुखलपो यदि गदमनस्तापवान् पापवादी

बिन्द्वाधिक्ये वयसि विपुलश्रीसमेतः प्रजातः ॥ ५९ ॥

Sloka 59. If benefic planets occupy the signs of any division, the portion of life corresponding to this खण्ड (khanda) will be happy. If the signs of a खण्ड (khanda) have both malefic and benefic planets in them, the effect on the portion of the life typified by the खण्ड (khanda) will be mixed; if any division contains malefic planets exclusively, the period of life represented will abound in accessions of affliction. If the number of benefic dots in any division be small, the person born will suffer from disease and mental pain and will be speaking evil things. If there be a preponderance of benefic dots in a खण्ड (Khanda), the person concerned will enjoy extensive prosperity in the period of life thus distinguished.

यावद्भिन्दुर्लघुगस्तावदीयसंख्यातीति वत्सरे राजयानम् ।

वित्तं पुत्रं चातिविद्यामुपैति जातः सम्पद्योगशाली नरश्चेत् ॥ ६० ॥

Sloka 60. If a person have his birth under a yoga betokening great prosperity, he will, upon the expiry of a number of years indicated by the सर्वाष्टकवर्ग (Sarvashtaka Varga) figures in the Lagna, be in a fair way to get a royal vehicle (such as a palanquin), riches, sons and knowledge surpassingly great.

रिःफाधीशे मन्दगेहोदयस्थे होरारन्ध्रस्वामिनौ दुर्बलौ च ।

लग्ने यावद्भिन्दुसंख्यास्तदीया जातस्यायुर्वत्सराः सम्भवन्ति ॥ ६१ ॥

Sloka 61. When the lord of the 12th bhava occupies the 1st represented by a Rasi belonging to Saturn, and when the lords of the Lagna and the 8th bhava are weak, the person born will live as many years as there are benefic dots in the Lagna in the सर्वाष्टकवर्ग (Sarvashtaka Varga).

यानाधीशे लग्ने वाहनस्थे लग्नाधीशे तद्गोपेतराज्योः ।

त्रिंशत्संख्याविन्दवः सत्रयश्चेत् जाता राजश्रीनिदाना नरेशाः ६२

Sloka 62. When the lord of the 4th bhava is in the Lagna and the lord thereof is in the 4th, and when the number of benefic dots in each of the Rasas occupied by these planets is 3, the persons born will become lords of men and centres of kingly glory.

होराबन्धुग्राप्तिभावत्रयेषु त्रिंशन्मानाधिक्यविदूषणेषु ।

जातस्तेजःश्रीवहुत्वं च राज्यं चत्वारिंशद्वत्सरादूर्ध्वमेति ॥ ६३ ॥

Sloka 63. When the 1st, 4th and the 11th bhavas are each associated with benefic dots exceeding 30, the person born will, after his 40th year, attain to power and prosperity in abundance culminating in kingship.

यत्पञ्चविंशतिमुखान्निदशान्तसंख्या

बन्धुस्त्रिता नवमराशिकविन्दवश्च ।

यद्यष्टकेन सह विंशतिवत्सराणा-

मन्ते परे शरदि वा नरवाहनाढ्यः ॥ ६४ ॥

Sloka 64. If the number of benefic dots in the 4th and in the 9th Rasi from the Lagna lie between 25 and 30, the person born will be rich as Kubera at the end of 28 years or in some year subsequent thereto.

देवाचार्ये वाहनस्थे स्वतुङ्गे चत्वारिंशद्विन्दुसंख्यासमेते ।

मेषागारे लगने वासरेषे जातो राजा लक्षसंख्याश्वनाथः ॥६५॥

Sloka 65. When Jupiter occupying the 4th bhava in exaltation is associated with 40 benefic dots and the Sun is in Mesha identical with the Lagna, the person born will become a king and be in command of a 100,000 horse.

चत्वारिंशद्विन्दुयुक्ते विलम्बे चापे जीवे भार्गवे मीनराशौ ।

खोचे भौमे कुम्भगे भानुपुत्रे जातः सर्वश्रीधरः सार्वभौमः ॥ ६६ ॥

Sloka 66. With 40 benefic dots in the Lagna, with Jupiter in Dhanus, with Venus in Meena, with Mars in exaltation and with Saturn in Kumbha, the person born should become an emperor blessed with every kind of good fortune.

क्रियादिराशित्रितयोपयाता भवन्ति पूर्वादचतुर्दिशश्च ।

फलाधिकं यद्विशि तत्प्रदेशे घनादिबुद्धिं समुपैति जातः ॥६७॥

Sloka 67. The four quarters beginning with the East have been assigned to the four triads of Rasis whereof the first are Mesha, Vrishabha, Mithuna and Kataka (*Vide Adhyaya I sl. 13*). With reference to a horoscope that may be under examination, ascertain the quarter in which there is an abundance of benefic dots ;

it is there that the owner of the horoscope will get an accession to his wealth, etc.

लग्नादिशून्यन्तगतं तुरङ्गैः संगुण्यतारादृतलब्धयाते ।

रव्यादि पापे यदि कोणगे वा रोगादिपीडा विपुला नराणाम् ॥

Sloka 68. Find the aggregate of benefic dots from the Lagna to Saturn (both inclusive) Multiply it by 7 and divide the product by 27. When, in the asterism indicated by the remainder (reckoned from Aswini) or its Trikona, the Sun and other malignant planets pass, the person concerned will suffer from diseases and other ills on a large scale.

मन्दादिलग्रान्तफलं च तद्वल्लग्रान्तमारादुदयात् कुजान्तम् ।

शुभैक्यसंख्यागततारकायां शुभग्रहे सौख्यफलं वदन्ति ॥ ६९ ॥

Sloka 69. Deal in the above way with the aggregate of benefic dots counted from Saturn to Lagna, and with those from Mars to Lagna, as well as from Lagna to Mars, severally. Find the aggregate of benefic dots in the Rasis occupied by benefic planets and the star indicated thereby. When a benefic planet passes through this asterism, good things, they say, may be expected.

NOTES-

cf. फलदीपिका

लग्नात्प्रमृति मन्दान्तमेकीकृत्य फलानि वै ।

सप्तभिर्गुणयेत्पश्चात्सप्तविंशहतात्फलम् ॥

तत्समानगते वर्षे दुःखं वा रोगमाप्नुयात् ।

एवं मन्दादिलग्रान्तं भौमराहोस्तथा फलम् ॥

Also जातकादेश

लग्नादारभ्य सूर्यात्मजगतभवनाक्षान्तमेकत्र युक्त्वा

सुघ्ने तस्मिन् सुखाप्ते गतवति फलतुल्याब्दके रोगशोकाः ।

मन्दादालग्रमेवं शितिसुत्तगतभाच्चाल्लिप्तं क्लिप्ता-

दाभौमंत्वेतिकृत्वा विविमशुभमतिर्वादिशेच्चोदिताभ्ये ॥

The following additional information based on the सर्वाष्टकवर्ग (Sarvashtakavarga) figures are extracted from जातकादेशः.

लग्नाम्बात्मजकामधर्मगगनस्याक्षाणि संयोजये-

दन्तर्भाग इहायमत्र फलबाहुल्ये मनस्तुष्टता ।

विद्याज्ञानसुकर्मदाननिरतिश्चान्यस्थिताक्षान्वयो

भागोन्यत्र फलाधिके सति मनःपीडा च डंभादिकम् ॥

लग्नाद्यसचतुस्त्रिकोणभवनं बन्धवाह्यं सेवकं

तद्वत्पोषव घातकाह्वयममीप्त्रक्षाणि संयोजयेत् ।

आधिक्यं खलु पोषकस्य यदि चेद्वन्तुर्धनी स्यादधः

दारिद्र्यं यदि पोषकादधिकता स्याद्घातकस्य धनम् ॥

केन्द्रस्याक्षं पणपरगतमापोह्निमगतं च युक्त्वापि ।

तेषामधिकाल्पस्वात्प्रथमादि वयःशुभाशुभं ज्ञेयम् ॥

यो राशिः फग्निनाश्रितोऽग्नफलैः संख्यासमे कत्सरे

नृणां पक्षगदंशनं गरलमुक्तिर्वाहिपेऽन्निष्टमे ।

क्वे भौमगतालयस्थितफलैस्तुल्ये तु शस्त्रक्षति-

र्मन्दाकासिफलैः समानवयसि स्यू रोगशोकादयः ॥

एकाधिपत्यं सहकोणभावैः संशोध्य सन्त्यज्य दिनेशमानैः ।

यद्यर्कसंख्या न हरेदशेषं मेषादि सर्वाष्टकशोधितं स्यात् ॥ ७० ॥

Sl ka 70. Make the Trikona and Ekadhipatya reductions in regard to the सर्वाष्टकवर्ग (Sarvashtakavarga) figures. Out of the figures left after the two reductions in the several Rasis, go on subtracting 12 as often as possible. If the reduced figure happens to be 12 itself, it is not to be taken away. The figures contained in Mesha and other Rasis are to be thus treated.

अष्टवर्गं समुद्धृत्य ग्रहाणां राशिमण्डले ।
 प्राग्वत्त्रिकोणं संशोध्य पश्चादेकाधिपत्यताम् ॥
 एकस्मिन् मण्डलाधिक्यं शोधयेच्चक्रमण्डलम् ।
 द्वादशैव तु गृह्णीयादेवं सर्वेषु राशिषु ॥
 पूर्वोक्तगुणकारैस्तु वर्धयेच्च पृथक् पृथक् ।
 एकीकृत्य ततः सर्वं सप्तभिर्गुणयेत्पुनः ॥
 सप्तविंशतिहताल्लब्धं आयुःपिण्डः प्रदृश्यते ।
 द्वादशादिगुणाल्लब्धं मासादिघटिकास्ततः ॥
 शतादूर्ध्वं तु तत्पिण्डं मण्डलं शोधयेच्च तम् ।
 शतमेव तु गृह्णीयादीर्घायुर्योगसंभवी ॥
 तद्विधं सकलं कृत्वा वराङ्गेन विवर्धितम् ।
 मातङ्गहृतलब्धायुर्मातङ्गाब्दं प्रदृश्यते ॥

शोध्यं राशिद्युचरगुणकैः सङ्गुणय्यैतदैक्यं
 हत्वा शैलैरुद्गुणहतं लब्धमब्दादिकं स्यात् ।
 मानाधिक्ये विंशतमशते तारकायुर्वराङ्गैः
 हत्वा भक्तं दिवसनिचयैर्मातुलैः शुद्धमायुः ॥ ७१ ॥

Sloka 71. Multiply the net figures in the (सर्वाष्टकवर्गं) Sarvashtakavarga (after the reductions mentioned in the previous sloka have been made) by the zodiacal and planetary factors and make an aggregate of the products. Multiply this by 7 and divide the product by 27. The quotient consisting of years, months, days, etc., if in excess of the standard Ayus, i.e. 100 years, should be diminished by 100 years; if short of 100 is to be kept unaltered. This will represent the नक्षत्रायुस् (Nakshatra Ayus) which when multiplied by 324 and divided by 365 will give the period of life correctly in solar years.

स्वल्पमध्यबहुमानवत्सरा मण्डलोनयुतकर्मकल्पिताः ।

तुल्यकालमुपयान्ति सर्वतः सद्गुणोदयकटाक्षवीक्षणात् ॥ ७२ ॥

Sloka 72. The years making up the life whether short, middle or long of a person (obtained by the process above mentioned) will square with the period otherwise obtained, by the diminution or addition as the case may be of a multiple of 27 ascertained upon an examination of the aspect, if any, upon the Lagna, by benefic planets.

श्रीवैद्यनाथकृतजातकपारिजाते

पाराशरादिफलसाररसोपयाते ।

प्रस्तारभिन्नसमुदायकबिन्दुशीलः

संकीर्तितस्तु सकलघुचरप्रसादात् ॥ ७३ ॥

॥ इति दशमोऽध्यायः ॥

Sloka 73. In the work of Jatakaparijata compiled by Vaidyanatha and containing the essence of treatises on planetary effects such as Parasara's, the chapter on benefic dots, appearing in the Ashtakavargas designated प्रस्तार (Prasthara), भिन्न (Bhinna) and समुदाय (Samudaya) has been treated by the grace of the entire body of planets.

NOTES.

The following from बलभद्र (Balabhadra) for ascertaining the month and the asterism of the death of a person will be found useful :—

॥ अथ मरणे मासज्ञानम् ॥

मन्दान्मन्दाष्टमाधीशपर्यन्तं यः फलोच्चयः ।

तेन संगुणयेद्धीमानष्टमस्यफलानि वै ॥

द्वादशाङ्गुलान्छेषं यत्तद्वाशियते रवौ ।
 मृत्युं तत्र विजानीयात्त्रिकोणमथापि वा ॥
 एवमेव विजानीयात्पितृमातृगृहादिषु ।
 लग्नादष्टमपाद्वापि सर्वमेतद्विचारयेत् ॥
 भर्कस्फुटकलाः स्याप्या राहोः स्फुटकलाहताः ।
 चकलिमाहताल्लब्धं योजयेद्भास्करे स्फुटे ॥
 तादृशे भास्करे यस्मिन् तस्मिन्मासे मृतिं वदेत् ।
 तत्त्रिकोणगते वापि निधनं तत्र निर्दिशेत् ॥
 अष्टमाधिपतिर्नीचे चन्द्रे षष्ठाष्टमेपि वा ।
 लग्नाष्टमेरिसंस्थस्य तन्मासे मरणं वदेत् ॥

अथ निधनचन्द्रज्ञानम् ।

अष्टमेशे त्रिकोणस्थे चन्द्रे च निधनं वदेत् ।
 जन्मलग्नांशकाञ्चन्द्रनवांशादथवापि वा ॥
 राहौ चतुःषष्टिमिते निधनं च विनिर्दिशेत् ।
 जन्मलग्नाष्टमे राशौ जन्मलग्नोदयेपि वा ॥
 लग्नीचोदये वापि तेषां शुद्धोदये मृतिः ॥

End of the 10th Adhyaya.