

Vaidyanatha Dikshita's
JATAKA PARIJATA
(जातक पारिजात)

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

BY

V. Subramanya Sastri, B.A.

Asstt. Secretary to the Govt. of Mysore (Retd.)
and Translator of Sripati Paddhti, Brihat Jataka,
Horasara, Uttarkalamrita etc.

Vol. I



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PREFACE

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

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

त्रिस्कन्धं ज्योतिषं होरा गणितं संहितेति च ॥

(Parasa a)

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

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

नवा गर्ग पराशरादिरचितं सङ्ग्रह्य होराफलम् ।

सङ्ग्रह्य सारावलिमुख्यतन्त्रं करोम्यहं जातक परिजातम् ॥

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

होरासिन्धुसमुद्धतामृतमयी महावशाध्यायिनीम् ।

चक्रे जातक परिजातसरणिं गीतोत्सुक श्लोकिनीम् ॥

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

The Subject Matter

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

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

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

THE AUTHOR

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

श्री विद्याधिक वेङ्कयव्रित्तनयः श्री वैद्यनाथसुधीः ।

भारद्वाज कुलोद्भवस्य विदुषः श्री वेङ्कयव्रह्मि ।

ज्योतिषशास्त्रविशारदस्य तनयः श्रीवैद्यनाथः सुधीः ॥

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

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

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

Anniah Dikshita

Venkatadri (Venkatesa Dikshita)

Vaidyanatha Dikshita

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

His Time

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

उद्योतिशशास्त्रमहारणवाबुदहरन्मीहर्नतत्त्वं बहु
व्याप्यलयं गुरुवेद्यनाथचरण इन्द्वैरतः केशवः

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

नन्दिग्राम इहापरान्तविषयेशिष्यादिगीतस्तुति
योऽमृतकीशिकवंशजः सकलशास्त्रार्थं वित् केशवः ॥

—ग्रह लाघव

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

The Translation

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

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

THE PUBLISHERS

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

विषयानुक्रमः

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॥ श्रीगणेशाय नमः॥

अथ

जातकपारिजातप्रारंभः

JATAKA PARIJATA

॥ राशिशीलाध्यायः ॥

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

Adhyaya I

THE PROPERTIES OF SIGNS.

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

भारद्वाजकुलोद्भवस्य विदुषः श्रीवैकटार्द्रेरिह

ज्योतिःशास्त्रविशारदस्य तनयः श्रीवैद्यनाथः सुधीः ।

होरासारसुधारसञ्जविबुधश्रेणीमनःप्रीतये

राशिस्थाननिरूपणादिसकलं वक्ष्ये यथानुक्रमात् ॥ २ ॥

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

प्रणम्य वन्दारुजनाभिवन्द्यपदारविन्दं रघुनायकस्य ।

संगृह्य सारावलिमुख्यतंत्रं करोम्यहं जातकपारिजातम् ॥ ३ ॥

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

मेषाजविश्वक्रियंतुंबुराद्या वृषोक्षगोतावुरुगोकुलानि ।

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

कुलीरकर्कटकर्कटाख्याः कण्ठीरवःसिंहमृगेन्द्रलेयाः ।

पाथोनकन्यारमणीतरुण्यस्तौलीवणिक्ज्वकतुलाघटाश्च ॥ ५ ॥

अल्यष्टमं वृश्चिककौर्षिकीटा धन्वी धनुश्चापशरासनानि ।

मृगो मृगास्यो मकरश्च नक्रः कुंभो घटस्तोयधराभिधानः ॥ ६ ॥

मीनान्त्यमत्स्यपृथुरोमक्षपा वदन्ति ॥

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

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

NOTES.

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

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

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

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

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

दक्षादिकर्क्षनवपादयुताः क्रियाद्याः ।

चक्रस्थिता दिविचरा दिननाथसंख्याः

क्षेत्रक्षराशिभवनानि भसञ्ज्ञितानि ॥ ७ ॥

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

NOTES

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

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

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

कालात्मकस्य च शिरोमुखदेशवक्षो-

हृत्कुक्षिभागकटिबस्तिरहस्यदेशः ।

ऊरू च जानुयुगलं परतस्तु जंघे

पादद्वयं क्रियमुखावयवाः क्रमेण ॥ ८ ॥

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

NOTES

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

cf. सारावली

शीर्षास्यबाहुद्वयं जठरं कठिवस्तिमेहनोर्युगम् ।

जानू जेह चरणी कालस्याङ्गानि राशयोऽजायाः ॥

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

कालनरस्यावयवान् पुरुषाणां कल्पयेत्प्रसवकाले ।

सदसद्ग्रहसंयोगात्पुष्टान् सोषद्रवांश्चापि ॥

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

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

व्यत्यस्तोभयपुच्छमस्तकयुतौ मीनौ सङ्गमो नर-

स्तौली चापधरस्तुरंगजघनो नक्रो मृगास्यो भवेत् ।

वीणाढ्यं सगर्दं नृयुग्ममबला नौस्या ससस्यानला

शेषाः स्वस्वगुणाभिधानसदृशाः सर्वे स्वदेशाश्रयाः ॥ ९ ॥

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

NOTES.

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

मेषस्य धातुकररत्नधरातलं स्यात्

उक्ष्णस्तु सानुकृषिगोकुलकाननानि ।

धूतक्रियारतिविहारमही युगस्य

वापीतटाकपुलिनानि कुलीरराशेः ॥ १० ॥

कण्ठीरवस्य घनशैलगुहावनानि

षष्ठस्य शाद्वलवधूरतिशिल्पभूमिः ।

सर्वार्थसारपुरपण्यमही तुलायाः

कीटस्य चाश्मविषकीटबिलप्रदेशाः ॥ ११ ॥

चापस्य वाजिरथवारणवासभूमि-

रेणाननस्य सरिदंबुवनप्रदेशः ।

कुंभस्य तोयघटभाण्डगृहस्थलानि

मीनस्य धाम सरिदंबुधितोयराशि ॥ १२ ॥

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

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

NOTES.

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

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

नदीवनारण्यसरोजनूपश्चभ्रविवासो दशमः प्रविष्टः ॥

स्कन्धे तु रिक्तः पुरुषस्य कुंभो जह्मे तमेकादशमाधुरार्याः ।

सुष्कोदकाधारकुशस्य पक्षी स्त्रीशौण्डिको द्यूतनिवासभूमिः ॥

जले तु मीनद्वयमन्यराशिः कालस्य पादौ विहितौ वरिष्ठौ ।

सपुण्यदेवद्विजतीयं भूमिर्नदीसमुद्राम्बुचयाधिवासः ॥

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

ह्रस्वा गोजघटास्समा मृगनृयुक्चापांत्यकर्काटका

दीर्घा वृश्चिककन्यकाहरितुला मेषादि पुंयोषितौ ।

प्रागादि क्रियगोनृयुक्कटकमान्येतानि कोणान्विता-

न्याहुः क्रूरशुभौ चरस्त्रितरद्वंदानि तानि क्रमात् ॥ १३ ॥

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

NOTES.

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

cf. सत्याचार्यः

ओजाः पुरुषा ज्ञेया मेघात् खीसंशुका युग्माः ।

उद्येषूभाः पुरुषाः सौम्या युग्मेषु भवनेषु ॥

चरसंज्ञाः स्थिरसंज्ञाः द्विप्रकृतिरिति राशयः क्रमशः ।

राशिस्वभावतुल्याजायन्ते प्रकृत्यैः प्रसूतानाम् ॥

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

cf. सारावली.

हस्वास्तिमिगेजघटा मिथुनधनुःकर्मगुगुलाश्च समाः ।

वृश्चिककन्या मृगपतिवणिजो दीर्घाः समाख्याताः ॥

Vidra also notes to that *sloka*.

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

यातव्यदिष्टसङ्गतस्य सुखेन सिद्धिः व्यर्थश्रमो भवति दिकप्रतिलोमलोमे ॥ इति.

वीर्योपिता निशि वृषभयुक्कार्कचापाजनक्रा

हित्वा युग्मं भवनमपरे पृष्ठपूर्वोदयाश्च ।

शेषाः शीर्षोदयदिनबलाः श्रेष्ठताराशयस्ते

मीनाकारद्वयमभयतः काललघं समेति ॥ १४ ॥

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

NOTES

cf. पराशरजातक

दिवा शीर्षोदयाश्चैव सन्ध्यायामुभयोदयाः । नक्तं पृष्ठोदयाश्चैव बलधिक्या उदीरिताः ॥

Also शम्भुहोराप्रकाश

मेघो वृषद्वन्द्वकुलरिचापकुरङ्गवक्त्राश्च निशाबलाः स्युः ।

तुलाधरो वृश्चिककुम्भश्च कन्यालिमीना दिवसात्मिकास्त्युः ॥

१३

अविर्वृषः कर्कधनुर्धराश्च पृष्ठोदयाख्याः समृगाः सदोद्याः ।

कन्यातुलायुग्मघटालिंसिहाः शीर्षोदयाख्या द्युभयोदयोऽन्यः ॥

For the usefulness of this sloka, cf.

शीर्षोदये समाभिवाञ्छितकार्यसिद्धिः पृष्ठोदये विफलता बलविद्रवश्च ॥

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

मीनालिकर्कटमृगाः सलिलाभिधाना-

स्तोयाश्रया घटवधूयुगगोपसंज्ञाः ।

निस्तोयभूतलचराः क्रियचापतौलि-

कण्ठीरवाश्च बहवः प्रवदन्ति सन्तः ॥ १५ ॥

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

NOTES.

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

“वगाहेण होरारत्ने “ग्राम्यारण्यजलोद्भवराशिषु जाता भवन्ति तच्छिलाः” इति.

चापापराद्धहरिगोमकरादिमेषा

मानस्थिता बलयुताश्च चतुष्पदाख्याः ।

कन्यायुग्मघटतौलिशरासनाद्या

लग्नान्विता यदि नरा द्विपदा बलाख्याः ॥ १६ ॥

मृगापराद्धान्त्यकुलीरसंज्ञा जलाभिधाना बलिनश्चतुर्थे ।

जलाश्रयो वृश्चिकनामधेयः ससप्तमस्थानगतो बली स्यात् ॥ १७ ॥

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

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

NOTES.

cf गर्गः. नृयुक् तुला घटः कन्या पूर्वमर्द्धं च धन्विनः ।

लघ्नस्या बलिनो नित्यमेते हि नरराशयः ॥

चतुर्थे कर्कटो मीनो मकरार्द्धं च पश्चिमे ।

विज्ञेया बलिनो नित्यमेते हि जलराशयः ॥

सप्तमे वृश्चिकः कीटो बलवान् परिकीर्तितः ।

धनुषोर्द्धाजगोर्निहा बलिनः स्वे चतुष्पदाः ॥

प्रागर्द्धं मकराशेषश्च कैश्चिद्दिग्बलमेव हि ।

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

Vide श्रीपतिपद्धतिः Ch. III. Sl. 21-23

केन्द्रं गतोहि द्विपदो बलाढ्यः चतुष्पदाः केन्द्रगता रजन्याम् ।

कीटास्तु सर्वे यदि कंटकस्थाः सन्धिद्वये वीर्ययुता भवन्ति ॥ १८ ॥

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

NOTES.

cf. बृहज्जातक

केन्द्रस्था द्विपदादयोऽङ्घ्रि निशि च प्राप्ते च सन्ध्याद्वये (वीर्योत्कटाः)

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

मिथुनतुलकुम्भकन्या दिवाबला धन्विनश्च पूर्वार्द्धम् ।

अजहृषसिंहा रात्रौ मृगहययोः पूर्वपश्चार्द्धम् ।

वृश्चिकमीनकुलीरा मकरान्त्यार्द्धं च सन्ध्यायाम् ।

धातुर्मूलं जीवमित्याहुरार्या मेषादीनामोजयुग्मे तथैव ।

स्वर्णाद्धातुर्मृत्तिकान्तस्तृणान्तं वृक्षान्मूलं जीवकूटः सजीवः ॥ १९ ॥

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

मीनालिवृषभा विप्राश्चापाजहरयो नृपाः ।

कुम्भयुग्मतुला वैश्याः शूद्राः स्त्रीमृगकर्कटाः ॥ २० ॥

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

NOTES.

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

स्युः कर्कटो वृश्चिकमीनराशी विप्रा नृपाः सिंहकधन्वमेषाः ।

तुला सकुम्भा मिथुनं च वैश्याः कन्या वृषोऽथो मकरश्च शूद्राः ॥

महानिशान्धाः क्रियगोमृगेशा मध्यन्दिने कर्कटयुग्मकन्धाः ।

पूर्वाह्निकाले बधिरौ तुलाली धन्वी मृगाख्यश्च तथा पराह्णे ॥ २१ ॥

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

मृगाननश्चापधरश्चपङ्गु सन्धिद्वये नाशकरौ भवेताम् ।

स्वाहश्चसन्धिः कटकालिमीनमान्तं प्रगण्डान्तमिति प्रसिद्धम् ॥ २२ ॥

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

NOTES.

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

जातो न जीवति नरो मातुरपथ्यो भवेत्स्वकुलहन्ता ।

यदि जीवति गण्डान्ते बहुगजतुरगो भवेद्भूषः ॥

रक्तगौरशुककान्तिपाटलाः पाण्डुचित्ररुचिनीलकाञ्चनाः ।

पिङ्गलः शबलबभ्रुपाण्डुरास्तूबुरादि भवनेषु कल्पिताः ॥ २३ ॥

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

NOTES.

cf. वृ. जा. I-20.

cf. लघुजातक

अरुणसितहरितपाटलपाण्डुविचित्राः सितेतरपिशङ्गाः ।

पिङ्गलकर्पूरबभ्रुर्मलिनारुचयो यथासंख्यम् ॥

Also सारावली

लोहितसितशुकहरिताः पाटलपरिध्रुवपाण्डुचित्राश्च ।

कृष्णकनकाभपिङ्गाः कर्पूरबभ्रुत्वजादिवर्णाः स्युः ॥

Also सूर्यजातक

रक्तः सितः शुकनिभः पाटलोध्रुवपाण्डुरः ।

चित्रः कृष्णः स्ववर्णाख्यः पिङ्गलः कर्पूरस्ततः ॥

बभ्रुर्मत्स्यनिभः पूर्वराशेर्वर्णाः क्रमात्स्मृताः ॥

प्रयोजनं तु सूतिकावस्त्रवर्तिकादिवर्णज्ञानम् ॥

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

वस्त्राद्यं शालिमुख्यं वनफलनिचयः कन्दलीमुख्यधान्यं
त्वक्सारं मुद्गपूर्वं तिलवसनमुखं त्विक्षुलोहादिकं च ।

शस्त्राश्वं काञ्चनाद्यं जलजनिकुसुमं तोयजातं समस्तं

द्रव्याण्याहुः क्रियादिष्वबलबलयुतेष्वल्पताधिक्यभांजि ॥ २४ ॥

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

घराजशुक्रज्ञशशिनसौम्यमितारजीवार्कजमंदजीवाः ।

क्रमेण मेषादिषु राशिनाथास्तदंशपाश्चेति वदन्ति सन्तः ॥२५॥

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

NOTES.

cf. वृ. जा. I. 6.

"मेषादिकराशिनाथाः" is another reading.

cf. प्रपञ्चसार - चतुर्थपटल - Sl. 42.

अङ्गारावजवृश्चिकौ बृषतुले शुक्रस्य युक्कन्यके

वैधे कर्कटकाह्वयो हिमरुचः सिंहस्तथा गोपतेः ।

चापावजावपि धैपणौ मकरकुम्भाख्यौ च मान्दौ ग्रहाः

प्रोक्ता राश्याधिपा बलौ च कलशे सोऽयं क्रमो दर्शितः ॥

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

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

cf. सारावली.

उच्चफलं कन्यायां बुधस्य तुङ्गांशकैः सदा चिन्त्यम् ।

परतस्त्रिकोणजातं पञ्चभिर्दशैः स्वराशिजं परतः ॥

उच्चं भागत्रितयं, वृष इन्दोश्च त्रिकोणमपरैःशाः ।

द्वादशभागा मेषे त्रिकोणमपरे स्वम् तु भौमस्य ॥

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

Also शम्भुहोराप्रकाश

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

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

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

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

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

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

Notes.

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

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

स्वोच्चगौ रविशीतांशु जनयेतां महीपतिम् ।

उच्चस्थौ घनिनं ख्यातं स्वत्रिकोणगतावपि ॥

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

अन्धं दिगम्बरं मूकं परपिण्डोपजीवनम् ।

कुर्यातामतिनीचस्थौ पुरुषं क्षशिभास्करौ ॥

लग्नं होरा दृगाणं स्वरनवदशकद्वादशांशाः कलांशा-

स्त्रिंशत्षष्ठ्यंशकालस्या व्ययदुरितवयश्रीकरा मानवानाम् ।

होरा राश्यर्धमोजे दिनकरशशिनेरिदुमार्तदहरे

युग्मे राशौ दृगाणा निजतनयतपः स्थानपानां भवन्ति ॥ ३० ॥

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

NOTES.

दुरितचयश्रीकरा is another reading.

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

cf. the following from गर्ग

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

Also सूर्यजातक for सप्तवर्ग

लभं होरा त्रिभागश्च सप्तांशो नवमांशकः ।
द्वादशांशस्तत्त्रिंशद्वयः सप्तवर्गिका ॥

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

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

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

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

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

आद्या तु होरा भवनस्य पत्युरेकादशक्षेत्रपतेद्वितीया ।

स्वद्वादशैकादशराशिपानां द्वेष्काणसंज्ञाः क्रमशस्त्रयोऽस्त ॥

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

ओजेषु रवेर्होरा प्रथमा युग्मेषु चोत्तरा शेषा ।

इन्द्रोः क्रमशो ज्ञेया जन्मनि चेष्टौ स्वहोरास्थौ ॥

राशिपतेर्द्वेष्काणस्तत्पञ्चमनवमभवनपतयः स्युः ।

तेषामधिपतयः स्वस्वेद्वेष्काणे ग्रहा चलिनः ॥

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

रवीन्द्र विषमे चन्द्रस्य चात्र समो क्रमात् ।

होरा स्याल्लभपस्याद्या द्वितीया लाभपस्य तु ॥

आद्या तु जातके प्रोक्ता द्वितीया प्रश्नकर्मणि ॥

लभपुल्लभपाश्वरे गृहे पुत्रधर्मतनुपा युगे गृहे ।

धर्मलभपुल्लभाः स्थिरे गृहे जातके खलु दगाण उच्यते ॥

सर्वराशिषु दगाण उच्यते लभपस्य पुनपस्य चाप्यथ ।

धर्मपस्य सुविधानकर्मणि प्रश्न एव तनुरिःफललभः ॥

लग्नादिसप्तमांशेशास्त्वोजे राशौ यथाक्रमम् ।

युग्मे लग्ने स्वरांशानामधिपाः सप्तमादयः ॥ ३१ ॥

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

NOTES.

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

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

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

c/. सूर्यजातक

भोजराशौ स्वरांशाद्या बुधमे सप्तभक्तो भक्ताः ।

सप्तभांशाधिपतयः सम्यक् सूत मयोदिताः ॥

Also कल्याणवर्मन् ॥

मेषालिभिद्युनमृगहीरमीनतुलावृषभचापधरकर्की ।

बृधधरकन्यापूर्वाः सप्तभांशानां भवन्तीशाः ॥

सप्तवर्गप्रयोजनं तु

क्रौरेषु जाताश्च शठस्वभावाः सौम्येषु जाताः प्रवदन्ति सौम्याः ।

चापार्जसिहराक्षीनां नवांशास्तुबुरादयः ।

वृषकन्यामृगशर्णां च मृगाद्या नव कीर्तिताः ॥ ३२ ॥

नृकुतुलावटानां च तुलाद्याश्चाशका नव ।

कर्किवृश्चिकमीनानां कर्कटाद्या नवांशकाः ॥ ३३ ॥

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

NOTES.

These give the rules for finding out the Navamsas. Each

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

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

चर चाद्यंशको ज्ञेयः स्थिर मध्यनवांशकः ।

अंत्यांशको द्विस्वभावे वर्गोत्तम इति स्मृतः ॥ ३४ ॥

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

NOTES.

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

स्वे स्वे गृहेषु स्वगृहांशका ये वर्गोत्तमास्ते यवनेर्निरुक्ताः ।

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

वर्गोत्तमाश्चरगृहादिषु पूर्वमध्यपर्यन्ततः शुभफला नवभागसंज्ञाः ॥

Also सत्य

चरभवनेष्वाद्यंशा स्थिरेषु मध्या द्विर्मुर्तिषु तथाऽस्याः ।

वर्गोत्तमाः प्रदिष्टास्तेष्विव जातः कुले मुरुषाः ॥

Also सारावली

वर्गोत्तमा नवांशास्तथादिमध्यान्तगाश्चराद्येषु ।

सूतो कुलमुखकराः ॥

लगादिदशमांशेशास्त्वोजे युग्मे शुभादिकाः ।

द्वादशांशाधिपतयस्तत्तद्वाशिबशानुगाः ॥ ३५ ॥

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

NOTES.

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

cf. पराशर

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

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

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

ओजे कलांशः प्रमुखास्तदीशा विरिचिश्रीशदिवाकराश्च ।

युग्मे विलग्ने सति भास्कराद्या विलोमतः षोडश भागनाथाः ॥३६॥

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

Notes.

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

फलदीपिका—

स्वादीशाञ्च कलांशापा विधिहरीशार्काः समर्द्धेऽन्यथा ॥

सर्वार्थचिन्तामणिः

ओजे कलानामधिपास्तदीशाञ्चतुर्मुखो विष्णुहरौ दिनेशः ।

युग्मे क्रमाच्चत्ययमेव राशौ ॥

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

आजलिहानितो जेवा नृपाज्ञाः कमलः सदा ।

मजविष्णु हरः सूर्यो ह्योजे युग्मे प्रतीपकम् ॥

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

आराकिजीवशशिनन्दनशुक्रभागा-

स्त्वोजे समीरपवनाष्टकशैलवाणाः ।

युग्मे समीरगिरिपद्मगणश्चवाणा-

स्त्रिंशंशकाः सितविदार्यशनिक्षमाजाः ॥ ३७ ॥

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

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

NOTES

cf. भुतकीर्तिः पञ्चाथ पञ्च चाष्टौ सप्त च पञ्चैव चौत्रभवनेषु ।

धरणिमुत्तमन्दसुरगुरुबुधशुक्राणां क्रमेणांशाः ॥

पञ्चैव सप्त चाष्टौ पञ्च च पञ्चाथ युग्मभवनेषु ।

भागा भार्गवशशिसुतसुरेज्यशनिभूमिपुत्राणम् ॥

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

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

षष्ठ्यंशकानामधिपास्त्वयुग्मे घोरांशकाद्यासुरदेवभागाः ।

य इन्दुरेखादिशुभाशुभांशाः क्रमेण युग्मे तु यथाविलोमात् ॥३८॥

घोरांशको राक्षसदेवभागौ कुबेरयक्षावलिकिन्नरांशाः ।

अष्टः कुलघ्नो गरलाग्रिसंज्ञौ मायांशकः प्रेतपुरीशभागः ॥ ६९ ॥

अपांपतिर्देवगणेशभागः कालाहिभागावमृतांशचन्द्रौ ।

मृद्वंशकः कोमलपद्मभानुर्लक्ष्मीशवागीशदिगंबरंशाः ॥ ४० ॥

देवार्द्रभागः कलिनाशसंज्ञः क्षितीश्वराख्यः कमलाकरंशः ।

मन्दात्मजो मृत्युकरस्तु कालो दावाग्निघोरामयकंटकांशः ॥ ४१ ॥

सुधामृतांशौ परिपूर्णचन्द्रो विषप्रादिग्धः कुलनाशभागः ।

सुख्यास्तु वंशक्षयपातकांशौ कालस्तु सौम्यो मृदुशीतलांशौ ॥४२॥

दंष्ट्राकरालेदुमुखाप्रवीणाः कालाग्निदण्डायुधनिर्मलाख्याः ।

शुभाकरोऽशोभनशीतलांशौ सुधापयोधिभ्रमणेन्दुरेखाः ॥ ४३ ॥

Slokas 38—43. Demoniactal and divine portions (enumerated in these slokas) whereof the first is Ghoramsa rule the Shashtyamsas or $\frac{1}{80}$ th parts in an odd (sign. Propitious and unpropitious portions reckoned from Indurekha in the inverse order govern the $\frac{1}{80}$ th parts in an even sign. The following are the designations of the several Shashtyamsas:—

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

मूलत्रिकोणस्थमुहोच्चभागवर्गोत्तमानां दशवर्गजानाम् ।

संयोगजातोत्तमनामपूर्वा वैशेषिकांशा इति ते वदन्ति ॥ ४४ ॥

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

NOTES

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

उत्तमं तु त्रिवर्गैक्यं चातुर्वर्गन्तु गोपुरम् ।

वर्गपञ्चकसंयोगे सिंहासनमिहोच्यते ॥ ४५ ॥

वर्गद्वयं पारिजातं षण्णां पारावतांशकः ।

सप्तमं देवलोकं स्यादष्टमं च तथा भवेत् ॥ ४६ ॥

ऐरावतं तु नवकं फलं तेषां पृथक् पृथक् ।

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

NOTES.

cf. परांशर

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

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

cf. Also फलदीपिका

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

विलम्बहोराद्रेष्काणनवांशद्वादशांशकाः ॥ ४७ ॥

त्रिंशांशकश्च षड्वर्गः शुभकर्मसु शस्यते ।

सप्तांशयोगः षड्वर्गः सप्तवर्गोऽभिधीयते ॥ ४८ ॥

जातकेषु च सर्वेषु ग्रहाणां बलकारणम् ।

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

NOTES.

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

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

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

अथ स्थाननामानि-

कल्पोदयाद्यतनुजन्मविलग्नहोरा वागर्थभुक्तिनयनस्वकुटुम्बमानि ।

दुश्चक्रविक्रमसहोदरवीर्यधैर्यकर्णास्तृतीयभवनस्य भवन्ति संज्ञाः ॥

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

पातालवृद्धिबुक्क्षितिमातृविद्या यानांभुगेहसुखबन्धुचतुष्टयानि ।

धीदेवराजपितृनन्दनपञ्चकानि रोगांशशस्त्रभयपट्टरिपुक्षतानि ॥५०॥

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

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

जामित्रकामगमनानि कलत्रसंपत्

यूनास्तसप्तमगृहाणि वदन्ति चार्याः।

रघ्रायुरघुरणमृत्युविनाशनानि

धर्मो गुरुः शुभतपोनवभाग्यभानि ॥ ५१ ॥

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

व्यापारमेषुरणमध्यमानं ज्ञानं च राजास्पदकर्मसंज्ञाः।

एकादशोर्षात्यभवायलाभाः रिःफव्यवद्वादशकांत्यभानि ॥ ५२ ॥

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

NOTES

मेषुरणकोटिमान् is another reading.

मेषुरणोदयकलत्ररसातलानि स्युः केन्द्रकंटकचतुष्टयसंज्ञितानि ।

रुप्रतित्रिकोणभवनं नवपंचमं च स्यन्त्रिकोणमुदयास्तवमं वदन्ति॥

तनुसुखमदनाज्ञाराशयः केन्द्रसंज्ञाः

फणपरभवनानि स्वायपुत्राष्टमानि ।

व्ययरिपुंगुरुदुश्चिक्क्यानि चापोक्लिमानि

प्रभवति चतुरस्रं मृत्युबन्धुद्वयं च ॥ ५४ ॥

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

NOTES.

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

केन्द्रस्थातिबलाः स्वमिध्यबलाः पणफराभिता श्रेयाः ।

आपोक्लिमगाः सर्वे हीनबला राशयः कथिताः ॥

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

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

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

Of the former class may be mentioned the following:—

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

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

दुश्चिक्यायारिमानान्युपचयभवनान्याहुराचार्यमुखाः

शेषाः पीडर्क्षसंज्ञा नवधनजलधीकर्मरंध्रान्त्यहोराः ।

एते भावास्तदीशेन्दुजसितगुरुभिः संयुता वीक्षिता वा

नान्यैर्युक्ता न दृष्टा यदि शुभफलदा जन्मतः पृच्छतो वा ॥ ५५ ॥

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

NOTES.

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

अथोपचयसङ्गा स्वात् शिलाभरियुक्रमणाम् ।

न चेन्नवन्ति दृष्टो पापस्वस्वामिशतुभिः ॥

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

cf. सत्य

दशमैकादशचतुर्तीयसंज्ञानि जन्मलग्नाभ्याम् ।

उपचयमवधानि स्युः शेषाण्युक्षाण्यपचयात्मकानि ॥

Also यवनेश्वर

षष्ठं तृतीयं दशमं च राशिमैकादशं चोपचयर्क्षमाहुः ।

होरागृहस्थानदशान्कृमेभ्यः शेषाणि चैभ्योऽपचयात्मकानि ॥

Latter half of the Sloka. cf. बराहः

अधिपयुतो दृष्टो वा बुधजीवनिरीक्षितश्च यो राशिः ।

स भवति बलवान्न यदा युक्तो दृष्टोऽपि वा शेषैः ॥

Also बादरायण

जीवस्वनाथशशिजैर्युतदृष्टा बलवती भवति होरा ।

शेषैर्बलहीना स्यादेवं मिश्रस्तु मध्यबला ॥

बलहीना यदि सर्वैर्न वीक्षिता नैव युक्ता वा ।

नखा जिना विंशतिरष्टयुक्ता रदांगलोका वियदर्णवाख्याः ।

मेषादि मानं क्रमशो वदन्ति तुलादिषट्कस्य विलोमतस्ते ॥ ५६ ॥

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

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

Also सत्य—चतुरुत्तरोत्तराः स्युर्विंशतिभागा भवन्ति मेषाद्ये ।

मानमिहार्द्धे पूर्वे मीनाद्ये चोत्क्रमार्द्धे ॥

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

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

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

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

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

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

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

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

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

cf. सारावली—ह्रस्वस्तिमिगोजघटाभिधुनधनुःकर्किसृगमुखाश्च समाः ।

वृश्चिककन्यामृगपतिवणिजो दीर्घाः समारूपाः ॥

एभिर्लगाधिगतैः शीर्षप्रभृतीनि सर्वजन्तूनाम् ।

सदृशानि च जायन्ते गगनचरैश्चैव तुल्यानि ॥

Also सत्य—दीर्घाधिपतिदीर्घे गृहे स्थितोऽवयवदीर्घकृद्भवति ॥

तनुः शरीरारिखराः किरीटिनो घना गुरुर्हयनस्वानरानुकाः ।

शशांकभागा यदि तुंबुरादिके मुहूर्तजन्मादिषु मृत्युसूचकाः ॥ ५७ ॥

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

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

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

(1) सर्वार्थचिन्तामणी

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

(2) सारावल्यां

कुम्भे विंशति शशाङ्गो भागो मृत्युं तथैकविंशत्ये ।
 सिंहे च पञ्चमैशे द्वये च नवमे तथैकोकः ॥
 म्रिणिनि त्रिविंशत्युक्ते मेषे च तथाष्टमे विंशति मृत्युम् ।
 कर्कटके द्वाविंशे तुलिनि चतुर्थे मृगे विंशे ।
 कन्यायां प्रथमैशे धनुर्धरेऽष्टादशे क्षये दशमे ।
 मिथुने च द्वाविंशे शशिप्रसूतस्य मरणकरः ॥
 ये मुक्ताः शशिनोशाः जन्मनि वैर्षगैतिस्तु तावन्निः ।
 मरणं हि जन्मभाजामप्यन्तकवद्धरक्षणाम् ॥

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

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

26 12 13 25 24 11 26 14

गोप माता मनो रम्य मृत्युभागा विधोरजात् ॥

13 125 5 12

Also फल्दीपिका

चान्द्रं रूपं लोक शूरो वरुणः कुम्भे चित्रं भाग्यं लोके सुखानाम् ।

26 12 13 25 24 11 26 14 13 25

मेने राज्यं मृत्युभागाः प्रविष्टाः मेघादीनां वर्णसंख्येहिमांशोः ॥

5 12

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

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

पुत्रो वदुर्दिव्यजनाधिको घनी विराटयोगोत्रवयोधिको घुना ।

मेषादिके पुष्करभागसंज्ञिका मुहूर्तजन्मादिषु शोभनप्रदाः ॥ ५८ ॥

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

NOTES

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

क्रमात्पाटलकर्णाटचेरचोलवसुन्धराः ।

पाण्ड्यकेरलकोल्लासमलयावनिसेन्धवाः ॥ ५९ ॥

उदरपाञ्चालयवनकोशलक्षितिसंज्ञकाः ।

मेषादिसर्वराशीनां वासदेशाः प्रकीर्तिताः ॥ ६० ॥

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

स्वाम्याशाख्यं यत्तदाहुः प्लवत्वं भानुकान्तादंशुसंज्ञाभिजित्स्यात् ।

होरातन्त्रे पारिजाताभिधाने संज्ञाध्यायः कीर्तितो राक्षिशीलः ॥ ६१ ॥

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

NOTES.

61. यत्तदेवप्लवत्वं is another reading.

cf. सारावली

भवनधिपदिङ्नामं प्लव इति यवनैः प्रयत्नतः कथितः ।

तत्प्लवगो विनिहन्त्यादधिरेण महीपतिः ज्ञानून् ॥

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

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

इति श्रीनवग्रहकुपया वैद्यनाथविरचितजातकपारिजाते

राशिशीलाध्यायः प्रथमः ॥

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

जातकपारिजाते द्वितीयोऽध्यायः.

ग्रहस्वरूपगुणाध्यायः.

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

Adhyaya II.

NATURE OF THE PLANETS AND THEIR PROPERTIES.

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

NOTES.

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

cf. बृहज्जातक

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

Also सारावली

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

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

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

आत्मादयो गगनगैर्बलिभिर्बलवत्तराः ।

दुर्बलैर्दुर्बलास्तो नु विपरीतं ज्ञानेः फलम् ॥

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

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

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

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

cf. यवनः

गुरुणा वेदपुष्टिः स्वादुर्दिपुत्रार्थसम्पदः ।

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

सम्पदो गुरुसंयोगे क्षमियोगे विपत्तयः ।

विम्बितसर्वं सदा पुंसां सर्वभावानुसारतः ॥

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

चन्द्रादौ बलवत्तौ कुजादयः प्रोक्तकालबलदीप्ताः ।

भूमफलदास्तो सर्वे दक्षास्तु योगेषु संविख्याः ॥

Also

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

दिनेशचन्द्रौ राजानौ सचिवौ जीवमार्गवौ ।

कुमारो वित्कुजो नेता प्रेष्यस्तपननन्दनः ॥ २ ॥

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

NOTES.

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

अहं राजा शशी राज्ञी नेता भूमिसुतः स्वगः ।

सौम्यः कुमारो मन्त्री च गुरुस्तद्वल्लभा मृगुः ॥

प्रेष्यस्तथैव संप्रोक्तः सर्वदा तनुजो मम ।

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

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

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

हेलिः सूर्यस्तपनदिनकुब्भानुपूर्वार्णवार्काः

सोमः शीतद्युतिरुदुपातिग्लौमृगाकेन्दुचन्द्राः ।

आरोवक्रक्षितिजरुधिरांगारकक्रूरनेत्राः

सौम्यस्तारातनयबुधविद्रोधनाश्वेन्दुपुत्रः ॥ ३ ॥

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

NOTES.

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

सूर्यो भानुस्तथादित्यो रविः प्रभाकरस्तथा ।

दिनेशश्च तमोहन्ता दिनकर्ता दिवामणिः ।

शीतगुञ्जन्द्रमाः सोमो रजनीपतिरेव च ।

शीतरश्मिर्निशानाथः शशी कुमुदिनीपतिः ॥

आरो वक्रो महीसूनुः रुधिरो रक्त एव च ।

अङ्गारक इति ख्यातः क्रूरकः क्रूरकृत्या ॥

सौम्यो ज्योऽत्र बुधश्चेति सोमजो बोधनस्तथा ।

एते सौम्यस्य पर्यायः कुमारश्च प्रभासुतः ॥

मन्त्री वाचस्पतिगुरुसुराचार्यदेवेज्यजीवाः

शुक्रः काव्यः सितभृगुसुताच्छास्फुजिहानवेज्याः ।

छायाधनुस्तरणितनयः कोणशून्यार्किमन्दा

राहुः सर्पाक्षुरफणितमः सैहिकेयागवश्च ॥ ४ ॥

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

Cf.—शुकजातक

गुरुर्जीवो देवमन्त्री देवतानां पुरोहितः ।

देवेज्य अक्षिरासूनुर्वृहस्पतिरिति स्मृतः ॥

शुक्रो भृगुर्भृगुसुत आस्पुजिच्च सितस्तथा ।

उशना दैत्यपूज्यश्च कामः कविरिति स्मृतः ॥

कोणो मन्दः शनिः कृष्णः सूर्यपुत्रो यमस्तथा ।

पङ्कः शनैश्चरः शौरिः कालछायासुतोऽसितः ॥

राहुस्तमोऽसुरोऽगुश्च स्वभानुश्च विधुन्नुदः ।

ध्वजःशिखी केतुरिति प्रसिद्धा वदन्ति तज्ज्ञा गुलिकश्च मान्दिः ।

उपग्रहा भानुमुखग्रहांशा कालादयः कष्टफलप्रदाः स्युः ॥ ५ ॥

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

Cf.—शुकजातक

धाता च सैहिकेयश्च भुजङ्गो भुजगस्तथा ॥

शिखी केतुध्वजो धूम्रो मृत्युपुत्रोऽनिलस्तथा ।

क्रमशः कालपरिधिधूमार्द्धप्रहराह्वयाः ।

यमकंटककोदण्डमान्दिपातोपकेतवः ॥ ६ ॥

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

NOTES.

There are nine Upagrahas for the nine planets.

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

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

(१) फलदीपिका.

चरं रुद्रदास्यं घटं नित्यतानं खनिर्मान्दिनाख्यः क्रमोणार्कवारात् ।

अहर्मानवृद्धिक्षयौ तत्र कार्यौ निशायां तु वरेश्वरात्पञ्चमायाः ॥

दिश्याघटीनित्यतनुः खनीनां चन्द्रे हरस्याद्यमकण्टकस्य ।

अर्धप्रहारस्य भटानटेन स्तनौखनीचन्द्रखरौजयशः ॥

कालस्य फेनं तरुद्रादिष्वं वन्धो नटस्तेरनुसूचवारात् ।

एषां समं मान्दिद्वदेव तत्तन्नाख्याः स्फुटं लग्नवदत्र साध्यम् ॥

धूमो वेदगृहैस्त्रयोदशभिरप्यशैः समेते रवौ

स्यात्तस्मिन् व्यतीपातको विगलिते चक्रादथास्मिन् व्युते ।

चक्षुर्मैः परिवेष इन्द्रधनुरित्यास्मिन् व्युते मण्डलात्

अथष्टयंशयुते ऽत्र केतुरथ तत्रैकैर्युक्तो रविः ॥

(२) पराशर

नखलिसाधिके धूमे कृतिलिसाविहीनकाः

केतौ कार्या गुरोर्वाक्यादक्षपादावसानकाः ॥

धत्वारो राशयो भानौ युक्तभागास्त्रयोदश ।

धूमो नाम महादोषः सर्वकर्मविनाशकः ॥

धूमो मण्डलतः शुद्धो व्यतीपातोऽत्र दोषदः ।

सयद्भेन व्यतीपाते परिवेषस्तु दोषकृत् ॥

परिवेशश्च्युतचक्रादिभ्यः पापप्रदोषदः ।
 अत्यष्टयंशयुते चापे केतुखेटः परो विषम् ॥
 एकराशिपुते केतौ सूर्यः स्यात्पूर्ववत्समः ।
 अन्नकाशप्रहास्रैते दोषाः पापप्रहाः स्मृताः ॥

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

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

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

Dhanus, Karmuka and Chapa are all synonyms.

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

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

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

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

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

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

शीर्णेन्दुमन्दरविराडुशिखिश्चमाजाः

पापास्तु पापयुतचन्द्रसुतश्च पापः ।

तेषामतीव शुभदौ गुरुदानवेज्यौ

कूरो दिवाकरसुतश्चित्तिजौ भवेताम् ॥ ९ ॥

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

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

इन्द्रुः कृष्णचतुर्विंश्यां क्षीणो भवति नान्यदा ।

अथ यावत्कुहूस्तावत्समे क्षीणतरो मतः ॥

Also

अमावास्यां चतुर्विंश्यां क्षीणचन्द्रो न सर्वदा

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

cf. यवनेश्वर

क्रूरग्रहोऽर्कः कुजसूर्यजौ च पापौ शुभाः शुक्रशुक्राङ्गीवाः ।

But cf. स्कंदहोरा

क्षये सोमस्य सर्वे स्युर्बलिनोऽपि बलव्युताः ।

तस्य क्षीणत्वमेतावत्पापत्वे पर्यवस्यति ॥

अतः क्षीणः सपापः स्वात्कूर इत्यर्थमा पुनः ।

तस्मात्पापतरो ज्ञेयस्तान्धां भीमस्तथाविधः ॥

तस्यः शनिश्च तारश्च इत्येते पापसंज्ञिताः ।

Also गुणाकर

क्रूरग्रहाः कुजविवाकरसूर्यसूनुक्षीणेन्द्रवः शशिसुतः सहितस्तु तैः स्यात् ।

पूर्णचतुर्विंश्यां शुभः शुभसंज्ञिताः स्युस्तैः संयुतस्तु हि नरक्षिप्तसुतोऽपि सौम्यः ॥

Also सारावली

गुरुशुभशुक्राः सौम्याः सौरिकुजार्कास्तु निसर्गतः पापाः ।

शशिशोऽशुभसंयुक्तः क्षीणश्च निशाकरः पापः ॥

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

cf. स्कंदहोरा

सौम्यो जहाति तद्योगे शुभतामियतैव सः ।

उच्यते पाप इत्येष द्वैविध्ये पर्यवस्यया ॥

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

cf. यवनेश्वर

सौम्यस्तु सौम्यो ग्यसिमिश्रितोन्यैर्वर्णैः स्वतुल्यप्रतिमत्वमेति ॥
(वर्णस्तु तुल्यप्रकृतित्वमेति is another reading).

Also वसिष्ठ

सूर्यभौमशनिराहुकेतवः क्रूरसंज्ञस्वचराः अयचन्द्रः ।
पूर्णचन्द्रगुरुशुक्रचन्द्रजाः सर्वकर्मसु हि सौम्यस्वचराः ॥

शुक्रादिकस्य दशके प्रथमे तु मध्य-
वीर्यो द्वितीयदशकेऽतिशुभप्रदोऽसौ ।

चन्द्रस्तृतीयदशके बलवर्जितस्तु

सौम्येक्षणादिसहितो यदि शोभनः स्यात् ॥ १० ॥

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

cf. यवनेश्वर

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

रव्यारराहुमन्दाश्च पृष्ठे नोद्यन्ति सर्वदा ।

शिरसा शुक्रचन्द्रज्ञा जीवस्तुभयतो व्रजेत् ॥ ११ ॥

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

दिवाकरज्ञौ विहगस्वरूपौ सरीसृपाकारयुतः शशाङ्कः ।

पुरन्दराचार्यसितौ द्विपादौ चतुष्पदौ भानुसुतक्षमाजौ ॥ १२ ॥

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

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

जलाशयौ चन्द्रसुरारिवन्धौ बुधालयग्रामचरौ गुरुद्वौ ।

कुजाहिमन्दध्वजवासरेशा भवन्ति शैलारविमंचरन्तः ॥१३॥

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

बालो धराजः शशिजः कुमारकक्षिशुद्रुः षोडशवत्सरः सितः ।

पञ्चाशदका विधुरब्दसप्ततिः शताब्दसंख्याः शनिराहुकेतवः ॥१४॥

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

cf. शुक्रजातक

बालवयस्को भौमः कुमारवेषो बुधो गुरुस्तिशत् ।

शुकः षोडशवर्षो रविश्च पञ्चाशदब्दश्च ॥

चन्द्रः सप्ततिवर्षः शतवर्षं शनिराहुकेतोः स्यात् ।

येषां प्रसृतिसमये सदसत्फलदायकः खेटः ॥

बलसहितः स्वावस्थाकालस्वरूपं विशेषतः कुर्यात् ।

शाखाधिपा जीवसितारबोधना धातुस्वरूपद्युचरौ कुजारुणौ ।

मूलप्रधानौ तुहिनाकरार्कजौ जीवौ सितायौ तु विमिश्रमिन्दुजः ॥

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

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

First half. प्रयोजनम्- शाखेशबले उपनयनादि प्राशास्त्यम्

Latter half. But according to पराशर

राक्षारपङ्कचन्द्राश्च विज्ञेया धातुखेचराः ॥

मूलग्रहौ सूर्यशुक्रावपरा जीवसंज्ञकाः ॥

दीप्तः स्वस्थः प्रमुदितः शान्तः शक्तः प्रपीडितः ।

दीनः खलस्तु विकलो भीतोऽवस्था दश क्रमात् ॥१६॥

बोधत्रिकोणोपगतः प्रदीप्तः स्वस्थः स्वगेहे मुदितः सुहृद्भे ।

शान्तस्तु सौम्यग्रहवर्गयातः शक्तोतिशुद्धः स्फुटरश्मिजालैः ॥१७॥

हाभिभूतस्त्वतिपीडितः स्यादरातिराश्यंशगतोतिदीनः ।

खलस्तु पापग्रहवर्गयोगाग्नीचेतिभीतो विकलोऽस्तयातः ॥१८॥

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

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

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

cf. गुणाकर

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

Also सारावली

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

स्त्रीवस्त्रमावयगन्धैर्विलसति पुरुषः सदा विततकीर्तिः ।

द्वेषितः सर्वजनस्य च शक्ताख्ये भवति विख्यातः ॥

दुःखैर्गर्वाधिमिररिभिः प्रपीड्यते पीडिताख्ये तु ।

देशादेशं विचरति बन्धुवियोगाभिसन्तप्तः ।

बहुसाधनोऽपि राजा प्रध्वस्तबलः प्रपीडितो रिपुणा ॥

नाशमुपयाति विजितो भीते दैन्यं परं प्राप्तः ।

स्वस्थानपरिभ्रष्टः क्लिष्टो मलिनः प्रयाति परदेशम् ॥

विध्वस्तबलो विकले रिपुबलसंचकितचित्तश्च ।

स्त्रीभरणदुःखतप्तः समस्तधननाशकलुषितमनस्कः ।

न जहाति शोकभारं कथमपि खलसंश्लिप्ते पुरुषः ॥

वर्णास्ताम्रसितारक्तहरितापीतकर्बुराः ।

कृष्णकान्तिरिनादीनां नष्टादौ च प्रकीर्तिताः ॥ १९ ॥

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

cf. गुणाकर

ताम्रः श्वेत शोणनीलातिपीतः श्वित्रः कृष्णश्चेति सूर्यादिवर्णोः ।

Also सूर्यजातक

ताम्रः शुभ्राणि रक्तानां तथा हरितपीतयोः ।

विचित्रासितयोः सूत मन्मुखाः स्वामिनः स्मृताः ॥

प्रयोजनं तु जन्मयात्राप्रभादौ बलिष्ठग्रहवर्णवृक्षलाभः । अन्यथा हासिकराः

ग्रहदीप्ये तत्तद्गर्णपुष्पैर्दिक्स्वामिपूजा कार्येति

द्रव्याणि ताम्रमणिकांचनमुक्तिरौप्य-

मुक्तान्ययश्च दिननाथमुखग्रहाणां ।

वन्धुबुध्णमुखहरीन्द्रशचीविरिच-

मुख्या दिवाकरमुखादधिदेवाताः स्युः । २० ॥

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

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

cf जातकरबमाला

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

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

देवा गृहाणां जलवीह्विविष्णुप्रजापतिस्कन्दमहेन्द्रदेव्यः ।

चन्द्रार्कचान्द्रार्कजभौमजीवशुक्रांश्च यज्ञेषु यजेत शक्यत् ॥

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

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

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

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

स्थूलाम्बरं नूतनचारुचेलं कृशानुतोयाहतमध्यमानि ।

दृढांशुकं जीर्णमिनादिकानां वस्त्राणि सर्वे मृनयो वदन्ति ॥२२॥

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

Cf.— बृहज्जातक

वस्त्रं स्थूलमभुक्तमग्निकहतं मध्यं दृढं स्फाटितम् (अर्कात्)

Also जातकरलमाला

स्थूलं नूतनमेव वह्निकहतं वस्त्रं जलैराहतं

मध्यस्थं दृढमेव जीर्णमिदं रग्यादितन्निवृत्तयेत् ॥

Also. सारावली

वस्त्राणां स्थूलाहतशिखिजलहतमध्यदृढसुजीर्णानाम् ॥

प्रागादिका भानुसितारराहुमन्देन्दुविदेवपुरोहिताः स्युः ।

शुक्रारचन्द्रज्ञसुरेज्यमन्दा वसन्तमुख्यत्वधिपा दगाणैः ॥ २३ ॥

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

NOTES.

c/. सारावली

भानुः शुक्रः शमपुलः सैहिकेयः शनिः शशी ।

सौम्यस्त्रिदशमन्त्री च प्राच्यादि दिग्धीश्वराः ॥

दिक् स्वामिप्रयोजनं तु केन्द्रस्थो गृहे सूतिकागृहद्वारज्ञानम् । इतनष्टादिषु चोरादीर्गमनीयदिकज्ञानम् प्रयोजनं सारावल्यां

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

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

व्याधैर्लभोपेतैर्यो बलवान् तद्ग्रहस्तु निर्देशः ॥ इति

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

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

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

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

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

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

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

	P. Moon		
			Mars
		Saturn	

देवतोयतटवह्निविहाराः कोशगेहशयनोत्करदेशाः ।

मानुपूर्वनिलयाः परिकल्प्या वैष्मकोणनिलयावहिकेत् ॥ २४ ॥

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

NOTES.

१/ वृहज्जातक

“देवाग्निविहारकोशशयनशित्युत्करेशाः क्रमात्” (भर्कात्) । प्रयोजनं यक्यति ग्रहो ग्रहाकेस्थाने प्रसवज्ञान-इतनहादेक्षीरादेः तदेवस्थानं ब्रूयत्यथ ॥

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

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

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

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

लंकादिक्कणासरिदंतमारः सितस्ततो गौतमिकान्तभूयः ।

विन्ध्यान्तमार्यः सुरनिम्नगान्तं बुधः शनिः स्वातु हिमाचलान्तम् ॥

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

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

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

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

(1st half) cf. गुणाकर

वागीशशुक्रवय भानुभौमौ शीतद्युतिः शीतकागमजश्च ।

द्विजातिकानामधिपा भवन्ति शनैश्चरः सङ्करसम्भवानाम् ॥

Also बृहज्जातक

विप्रप्रितः शुक्रगुरु कुजाकौ शशी बुधश्चेत्यसितोऽन्त्यजानाम् ॥

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

गुरुशुक्रौ विप्रवर्णौ कुजाकौ क्षत्रियौ द्विज ।

शशिसौम्यौ वैश्यवर्णौ शनिः शूद्रो द्विजोत्तम ॥

प्रयोजनं ह्यनन्यदिषु ग्रहबलान् चौरादीनां जातिज्ञानं तदुक्तं च यथो
जातिश्च लग्नपादिति-एवामपघातेन वर्णोपघातो वाक्यः

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

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

cf. संग्रामविजय

साक्षोभृग्वज्जिरसौ दण्डाधीशौ दिवाकरोर्वजौ ।

दानविधयः सशस्त्रौ भेदस्य बुधार्कपुत्रौ च ॥

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

सूर्यात्मजेन्दुपुत्रौ पक्षिसमानौ सरीसृपश्चन्द्रः ।

द्विपदौ भृगुदेवगुरु चतुष्पदौ भूमिपुत्रार्कौ ॥

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

सत्त्वं शशीज्योष्णकराः सितज्ञौ रजस्तमः इमातनयार्कपुत्रौ ।

यस्याध्वन्वांशगतो दिनेशस्तत्तुल्यसत्त्वादिगुणो नरः स्यात् ॥

वराहोऽपि । स्वल्पजातके

“सत्त्वं रजस्तमो वा त्रिंशांशे यस्य भास्करस्तादृक् ” ॥

अधगुणस्वरूपं

यः सार्विकस्तस्य दयास्थिरत्वं सत्यार्जवं ब्राह्मणदेवभक्तिः ।

रजोधिकः काव्यकलाशतस्त्रीसंस्कृतिः पुरुषोऽतिशूरः ॥

मिश्रैर्गुणैर्मिश्रगुणस्वभावा भवन्ति सर्वेऽपि शरीरभाजाः ॥ इति

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

नराकारा भानुक्षितिजगुरवः शुक्रशशिर्नौ

वधूरूपौ पण्डप्रकृतिपुरुषौ मन्दशशिशौ ।

वियत्क्षोणीतेजःपवनपथमामेव पतयः

सुराचार्यज्ञारद्युमणिसुतदेवारिसचिवाः ॥ २७ ॥

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

(*Latter half*) cf. बृहज्जातक

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

कक्षायां क्रमशो दिनेशतनयाज्ज्योतिर्मचक्राश्रिताः

छायासूनुगुरुश्चमाजदिनकृत्शुकेन्दुपुत्रेन्दवः ।

मज्जास्त्रायुवसास्थिशुक्ररुधिरत्वग्धातुनाथाः क्रमा-

दाराकीज्यादिनेशशुक्रशशभृतासुताः कीर्तिताः ॥ २८ ॥

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

NOTES.

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

(*Latter half*) cf. बृहज्जातक

स्त्रायवस्थसूक्ष्मवगय शुक्रवसे च मज्जा

मन्दार्कचन्द्रबुधशुक्रसुरेयभौमाः ॥

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

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

लवणकटुकषायस्वादुतिक्ताम्लमिश्राः

शशिरविशनिजीवारासुरेज्यङ्गनाथाः ।

अयनदिवसपक्षर्वन्दमासध्वनेषा

रविकुजसितसौम्या मन्दजीवेन्दवश्च ॥ २९ ॥

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

NOTES.

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

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

Cf.— बृहज्जातक

अयनक्षणत्रासरर्तवो मासार्द्धं च समाश्च भास्वरात् ।

कटुबलघणतिक्रमिश्रिता मधुराग्लौ च कषाय इत्यपि

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

Also. मारावर्त्तः

मासि तृतीये स्त्रीणां दोहदो जायतेऽवश्यम् ।

मासाधिपस्वभावैर्विलग्नयोगादिभिश्चान्यत् ॥

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

(Latter half) अयनादिस्वमिप्रयोजनमाह मणित्थः (कल्याणवर्मा च)

लग्नांशकपतितुल्यः कालो लग्नोदितांशसमतुल्यः ।

वक्तव्यो रिपुविजये गर्भाधानेऽथकार्यसंयोगे ॥

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

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

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

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

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

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

NOTES.

c/. सारबली

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

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

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

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

अथोर्ध्वदृष्टी दिननाथमौमौ दृष्टिः कटाक्षेण कवीन्दुसन्वोः ।

शशांकगुर्वोः समभागदृष्टिरधोक्षिपातस्त्वहिनाथशन्वोः ॥ ३२ ॥

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

स्वोच्चतिकोणस्वसुहृद्गणराश्यंशवैशेषिकवर्गवन्तः ।

आरोहवीर्याधिकर्बिदुकास्ते स्वेचारिणः स्थानबलाधिकाः स्युः ॥ ३३ ॥

नीचारिपापस्वगयोगनिरीक्ष्यमाणा-

स्तद्वर्गसन्धिलघुर्बिदुदुरंशकाश्च ।

आदित्यरश्मिपरिभूतपराजितास्ते

दृष्ट्यादिशस्यसंहिताश्च न शोभनाः स्युः ॥ ३४ ॥

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

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

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

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

NOTES.

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

विलम्बपातालवधूनभोगा बुधमरेज्यौ भृगुसुनुचन्द्रौ ।

मन्दो घरासुनुदिवाकरौ चेत् क्रमेण ते दिग्बलशालिनः स्युः ॥३५॥

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

cf. वचनेभ्यः

गुर्विन्दुजौ पूर्वविलग्नसंख्यौ नमःस्वल्पस्यौ च दिवाकरौ ।

सौरौऽस्तगः शुक्रनिशाकरौ तु जले स्थितावग्न्यबलौ भवेताम् ॥

Also सारावली

लग्ने जीवशुधौ दिवाकरकुजौ व्योम्नि अरे भास्करि-
बन्धाविन्दुसितौ दिशाकृतामिदं

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

निशीन्दुमन्दावनिजाः परेहनि स्वकीयहोरादिनमासवत्सराः ।

सितादिषष्ठद्वयगाः शुभाऽशुभा बुधः सदा कालजरीर्यशालिनः ३६

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

cf. इष्टजातक

निशि शशिकुजसौराः सर्वदा शोऽहि चान्ये

बहुलसितगताः स्युः क्रूरसौम्याः क्रमेण ।

अयनदिवसहोरामासपैः कालवीर्यम्

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

Also cf. सारावली

जीवार्कास्फुजितोऽहि विच सततं मन्देन्दुमौमा निशि

होरामासदिनाब्दपाश्च बलिनः सौम्याः सितेऽभ्येऽसिते ।

जैत्रा वक्रममागमोपगसितज्ञारामरेज्यासिता

दिव्याशायनगेन्दुतिग्मकिरणौ चेष्टाबलांशधिकाः ।

सौम्याक्षेपयुता महीसुतमुखाश्चेष्टाबलाढ्याः क्रमाद्

नैसर्गस्य बलाधिकाः शनिकुजज्ञाचार्यशुकेन्दिनाः ॥३७॥

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

cf. सारावली

रुद्रामे जयिनो विलोमगतयः संपूर्णगात्रो ग्रहाः

सूर्येन्दू पुनरुत्तरेण बलिनौ सत्योक्तचेष्टाबले ॥

उत्तरमयनं प्राप्ताः शुक्रकुजार्केन्द्रसंघ्रिणो बलिनः ।

ग्राम्य शशिरविपुत्रौ द्वयेऽपि शशिजः स्ववर्गस्थः ॥

Also इहञ्जातक

उदगग्रमे रविशीतमयूखौ वक्रसमागमगाः परिशेषाः ।

विपुलकरा युधि चोत्तरसंस्थाश्चेष्टितवीर्ययुताः परिकल्प्याः ॥

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

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

Also शम्भुहोराप्रकाश

वक्रो रणे चोत्तरगो विधत्ते चेष्टाबलं चन्द्रसमागमेऽपि ॥

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

क्रमेण दृक्स्थाननिसर्गचेष्टादिककालवीर्याणि च षड्वलानि ।

सुधाकरेष्विन्दुशरेन्दुशैलभेदानि तानि प्रवदन्ति सन्तः ॥ ३८ ॥

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

NOTES.

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

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

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

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

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

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

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

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

सरूपषष्ठ्यंशविषष्टिकांशा मृगादिरीयोपगद्बलाख्याः ।

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

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

अर्धाधिकं षट्कमिनस्य सूरः शुक्रस्य पञ्चाधिकमर्धरूपम् ।

सोमेन्दुपुत्रस्य बलं षडिन्दोः सौरारयोः सायकरूपमंख्या ॥ ४० ॥

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

cf. फलदीपका

सार्धानि षट् तीक्ष्णकरो बलीयान् चन्द्रस्तु षट् पञ्च वसुध्वराजः ।

ससेन्दुसूक्तो रविवद्वरोस्तु सार्धानि पञ्चाथ सितो बली स्यात् ॥

मंदस्तु पञ्चैव हि षड्बलानां संयोग एवापरथाऽन्यथा स्युः ।

पूर्वं गहाणां स्वबलो बलानि विचिन्त्य सम्यक् कथयेत्फलानि ॥

अन्योन्यतः सोदरलाभमानपातालवित्तव्ययराशिसंस्थाः ।

तत्कालमित्राणि स्वगा भवन्ति तदन्ययाता यदि शत्रवस्ते ॥ ४१ ॥

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

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

cf. शम्भुहोराप्रकाश

10 3 11 4 2 12

तात्कालिकाः स्युः सुहृदो नभोगाः क विक्रमायाम्बुधनम्बय. स्थाः ।

1 7 8 9 5 6

एकैकससाष्टम धर्म पुत्रोपगारिगालो रिपवो निरुक्ताः ॥

मैत्राधिकं भावतः कैश्चिदुक्तं नैतच्छ्रीपत्यादिकानां मतं हि ।

लभे नैसर्गाद्यथा स्थानसंस्थैः सैतैर्मैत्रीयोगपूर्वं विचिन्त्यम् ॥

मित्राणि भानोः कुजचन्द्रजीवाः शत्रुः सितार्कौ शशिजः समानः

चन्द्रस्य मित्रे दिननायकज्ञौ समा गुरुक्षमाजसितासिताः स्युः ॥४२॥

आरस्य मित्राणि रवीन्दुजीवाश्चान्द्री रिपुः शुक्रशनी समानौ ।

सूर्यासुरेज्यौ सुहृदौ बुधस्य समाः शनीज्यावनिजास्त्वरीन्दुः ॥४३॥

सूर्यारचन्द्राः सुहृदस्तु सूरः शत्रू सितज्ञौ रविजः समानः ।

मित्रे शनिज्ञौ भृगुनन्दनस्येन्द्रिनावरी जीवकुजौ समानौ ॥ ४४ ॥

मन्दस्य सूर्येन्दुकुजाश्च शत्रवः समः सुरेज्यः सुहृदौ सितेन्दुजौ ।

तत्कालनैसर्गिकतश्च पंचधा पुनः प्रकल्प्यास्त्वतिमित्रशत्रवः ॥४५॥

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

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

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

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

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

NOTES.

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

सुहृदस्त्रिकोणभवनाद्ग्रहस्य सुतमे व्यथेऽथ धनभवने ।

स्वजने निधने धर्मे खोद्ये च भवन्ति नो शेषाः ॥

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

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

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

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

सत्यापके सुहृदस्त्रिकोणभवनात् स्वात् स्वाभ्यधीधर्मपाः

स्वोच्चायुःसुखपाः स्वलक्षणाविधेर्नान्यैर्विरोधादिति ॥

But Yavaneswara holds the following view:

रवेर्गुरुमित्रमतोऽन्यथान्ये गुरोस्तु भौमं परिहृत्य सर्वे ।

चान्द्रेरनर्का भृगुनन्दनस्य स्वर्केदुवर्जं सुहृदः प्रदिष्टाः ॥

भौमस्य शुक्रः शशिशच मित्रे इन्दोर्बुधं देवगुरुं च विधात् ।

सौरस्य मित्राण्यकुजेन्दुसूर्याः शेषान् रिपून्विद्वि नृणां च तद्वत् ॥

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

cf. बृहज्जातक

जीवा जीवबुधौ सितेन्दुतनयौ व्यर्का विभौमाः क्रमा-

द्वीन्द्वर्का विकुक्केन्द्रिन्द्रनाश्च सुहृदः केषांचिदेवं मतम् ॥

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

राहोस्तु मित्राणि कवीज्यमन्त्राः केतोस्तथैवात्र वदन्ति तज्ज्ञाः ॥

द्वयोः सुहृत्वं त्वतिमित्रता भवेद्द्विधारयस्ते तु सदातिशत्रवः ।

सुहृत्समत्वं सुहृदेव केवलं रिपुः समारिस्त्वरिमित्रतासमः ॥ ४६ ॥

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

रविः स्थिरः शीतकरधरः स्यादुग्रः कुजश्चन्द्रसुतस्तु मित्रः ।

शुक्रः सुरेज्यो भृगुजो लघुश्च शनिः सुतीक्ष्णः कथितो मृगीन्द्रैः ॥४७॥

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

क्रमाच्चरागद्विशरीरभानामुपान्त्यधर्मस्वरगास्तदीशाः ।

खरेशमान्दिस्थितराशिनाथा ह्यतीव बाधाकरस्वेचराः स्युः ॥ ४८ ॥

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

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

सूर्यादात्मपितृप्रभावनिरुजाशक्तिश्रियश्चिन्तयेत्

चेतोबुद्धिनुपप्रसादजननीसंपत्करश्चन्द्रमाः ।

सत्त्वं रोगगुणानुजावनिरिपुञ्जातीन्धरासूनुना

विद्याबन्धुविवेकमातुलसुहृदाकर्मकृद्बोधनः ॥ ४९ ॥

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

प्रज्ञावित्तशरीरपुष्टितनयज्ञानानि वागीश्वरात्

पत्नीवाहनभूषणानि मदनव्यापारसौख्यं मृगोः ।

आयुर्जीवनमृत्युकारणविपत्संपत्प्रदाता शनिः

सर्वेणैव पितामहं तु शिखिना मातामहं चिन्तयेत् ॥५०॥

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

धूमणिरमरमन्त्री भूसुतः सोमसौम्यौ

गुरुरिनतनयारौ भार्गवो भानुपुत्रः ।

दिनकरदिविजेज्यौ जीवमानुजमदाः

सुरगुरुरिनयनुः कारकाः स्युर्विलग्नात् ॥ ५१ ॥

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

cf. पराशर

सूर्यो गुरुः कुजः सोमो गुरुभौमः सितः शनिः ।

गुरुश्चन्द्रसुतो जीवो मन्दश्च भावकारकाः ॥

कामावनीनिन्दनराशियाताः सितेन्दुपुत्रामरवन्धमानाः ।

अरिष्टदास्तेऽखिलजातकेषु सदाष्टमस्थः शनिरिष्टिदः स्यात् ॥५२॥

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

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

NOTES.

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

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

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

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

cf. सारावली

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

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

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

cf. सारावली

सौम्यः कान्तविलोचनो मधुरवाग्मोरः कृशाङ्गो बुधा
प्राष्ठुः सूक्ष्मनिकुम्भितासितकचः प्राज्ञो मृदुः सात्विकः ।
चारुवातकफात्मकः म्रियसखो रक्तैकसारो घृणी
दृढवीरु रतल्लोऽतिसुभगः शुभ्राम्बरश्चन्द्रमाः ॥

कूरेक्षणस्तरुणमूर्तिरुदारशीलः

पित्तात्मकः सुचपलः कृशमध्यदेशः ।

संरक्तगौररुचिरावयवः प्रतापी

कामी तमोगुणरतस्तु धराकुमारः ॥ ५५ ॥

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

cf. सारावली

इत्थः पिङ्गललोचनो दृढवपुर्दीप्ताग्निक्रान्तिश्चलो

मज्जावानरुणाम्बरः पटुतरः दूरश्च निष्पन्नवाक् ।

इत्थाकुट्टितदीप्तकेशतरुणः पित्तरामकन्तामस-

श्रण्डः साहसिको पिघातकुशलः संरक्तगौरः कुजः ॥

दूर्वादिलघुतितनुः स्फुटवाक् कृशाङ्गः

स्वामी रजोगुणवतामतिहासलोलः ।

हानिप्रियो विपुलपित्तकफानिलात्मा

सद्यःप्रतापविभवः शशिजश्च विद्वान् ॥ ५६ ॥

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

cf. सारावली

रक्तान्तायतलोचनो मधुरवाग्दूर्वादलव्यामल-

स्ववसरोऽतिरजोधिकः स्फुटवचाः स्त्रीतस्त्रिदोषाज्जः ।

इहो मध्यमरूपवान् सुनिपुणो वृत्तः शिराभिस्ततः
सर्वस्यानुकरोति वेषवचनैः पालाशवासा बुधः ॥

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

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

cf. सरावली

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

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

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

cf. सारावली

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

काठिन्यरोमावयवः कृशात्मा दूर्वासिताङ्गः कफमारुतात्मा ।
पीनद्विजश्चारुपिशङ्गदृष्टिः सौरिस्तमोबुद्धिरतोलसः स्यात् ॥ ५९ ॥

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

cf. सारावली

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

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

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

स्वोच्चस्वकीयभवनस्वदगाणहोरा
वारांशकोदगयनेषु दिनस्य मध्ये ।
राशिप्रवेशसमये सुहृदंशकादौ
मेषुरणे दिनमणिर्बलवानजस्रम् ॥ ६१ ॥

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

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

चन्द्रः कर्किणि गोपतौ निजदिनद्रेक्काणहोरांशके

राश्यन्ते शुभवीक्षणे निशि सुखे याम्यायने वीर्यवान् ।

इन्दुः सर्वकलाधरो यदि बली सर्वत्र सन्धि विना

सर्वव्योमचरोक्षितस्तु कुस्ते भूपालयोगं नृणाम् ॥ ६२ ॥

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

आरः स्ववारनवभागद्विगणवर्गे

मृनालिकुम्भमृगतुम्बरयामिनीषु ।

वक्त्रे च याम्यदिशि राशिमुखे बलाढ्यो

माने कुलीरभवने च सुखं ददाति ॥ ६३ ॥

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

कन्यानुद्युग्मभवने निजवारवर्गे

चापे विना रविमहर्निशमिन्दुद्युः ।

सौम्यायने च बलवानपि राशिमध्ये

लभे सदा यदि यशोबलवृद्धिदः स्यात् ॥ ६४ ॥

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

मीनालिचापक्रटके निजवर्गवारे

मध्यंदिनोदगयने यदि राशिमध्ये ।

कुंभे च नीचभवनेपि बली सुरेज्यो

लभे सुखे च दशमे बहुवित्तदः स्यात् ॥ ६५ ॥

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

स्वोच्चस्ववर्गदिवसे यदि राशिमध्ये

शत्रुध्ययानुजगृहे हिबुके पराद्धे ।

शुद्धे च शीतकरसंगमवक्रचारे

शुक्रोरुणस्य पुरतो यदि शोभनः स्यात् ॥ ६६ ॥

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

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

मन्दस्तुलामकरकुंभगृहे कलत्रे

याम्यायने निजदृगाणदिने दशायाम् ।

अन्ते गृहस्य समरे यदि कृष्णपक्षे

वक्रे समस्तभवनेषु बलाधिकः स्यात् ॥ ६७ ॥

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

NOTES.

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

तुलाकोदण्डमीनानां लग्नसंस्थः शनैश्चरः ।

करोति भूपतिं जातमन्यराक्षौ गतायुषम् ॥

मेवालिकुंभतरुणीवृषकर्कटेषु

मेषूरणे च बलवानुरगाधिपः स्यात् ।

कन्यावसानवृषचापधरे निशाया-

मुत्पातकेतुजनने च शिखी बली स्यात् ॥ ६८ ॥

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

प्रोक्तप्रकारप्रबलान्विता ये मूलगतस्ते विबला भवन्ति ।

भावेषु योगेषु दशाकलेषु न सम्प्रगुक्तानि फलानि सन्ति ॥६९॥

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

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

अधोमुखा दिनेशस्य पूर्वपट्टस्थिता ग्रहाः ।

अपरार्द्धस्थिता भानोरूर्ध्वास्यः सुखविदाः ॥ ७० ॥

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

भानामवस्थानगताः क्रमेण मन्दार्यभौमार्कसितश्चन्द्राः ।

तेषामवस्थानगतो बलीयान् राहुर्महीमण्डलपूर्वर्धे संस्थ ॥ ७१ ॥

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

(This meaning is only tentative.)

सभानुरिदुः शशिजश्चतुर्थे गुरुः सुते भूमिसुतः कुटुम्बे ।

शुभुः सपत्ने रविजः कलत्रे विदग्धतस्ते विबला भवन्ति ॥७२॥

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

NOTES.

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

राहुदोषं बुधो हन्यादुमयोस्तु शनैश्चरः ।

त्रयाणां भूमिजो हन्ति चतुर्णां दानवार्चितः ॥ ७३ ॥

पंचानां देवमन्त्री च षण्णां दोषं तु चन्द्रमाः ।

सप्तदोषं रविर्हन्याद्विशेषादुत्तरायणे ॥ ७४ ॥

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

सदा शिरोरुक्ज्वरवृद्धिदीपनक्षयातिसारादिकरोगसंकुलैः ।

नृपालदेवादिदेवकिंकरैः करोति चित्तव्यसनं दिवाकरः ॥ ७५ ॥

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

पाण्डुदोषजलदोषकामिला पीनसादिरमणकृतामयैः ।

कालिकासुरसुवासिनीगणैराकुलं च कुरुते तु चन्द्रमाः ॥ ७६ ॥

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

पीनबीजकफशूलपावकग्रंथिरुव्रणदारिद्र्यामयैः ।

वीरशैवगणभैरवादिभिर्भीतिमाशु कुरुते वरासुतः ॥ ७७ ॥

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

गुणोदराद्वयसमीरकुष्ठमंदाभिः शूलग्रहणीरुगाद्यैः ।

बुधादित्रिणुप्रियदासभूतैरतीव दुःखं शशिशः करोति ॥ ७८ ॥

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

आचार्यदेवगुरुभूसुरशापदोषैः शोकं च गुल्मरुजमिन्द्रगुरुः करोति ।

कान्ताविकारजनिमेहरुजासुराद्यैः स्वेष्टांगनाजनकृतैर्भयमासुरेज्यः ॥

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

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

दारिद्र्यदोषजनिकर्मपिशाचचौरैः

क्लेशं करोति रविजः सह संधिरोगैः ।

कंडूमक्षरिपुक्कृत्रिमकर्मरोगैः

स्वाचारहीनलघुजातिगणैश्च केतुः ॥ ८० ॥

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

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

करोत्यप्यस्त्रमक्षरिउज्जुक्षुदाकुमिप्रेतपिशाचभूतैः ।

उग्रधनाचारुचिह्नरोगैः विधुनुदश्चातिमयं नराणाम् ॥ ८१ ॥

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

आधतमव्यभवनोपगता नमोगा-

धादित्वभूमितनयौ शनिशीतरश्मी ।

जीवासुरेद्रसचिवौ फलदाः क्रमेण

तारासुतः सकलकालफलप्रदः स्यात् ॥ ८२ ॥

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

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

cf. इन्द्रजातक

विमकररुधिरौ प्रवेशकाले गुरुशुक्रौ भवन्त्यभ्यधातौ ।

रविशुक्राक्षिणौ विनिर्गम्यौ क्षितिजन्यः फलवस्तु सर्वकालम् ॥

Also पराशर

आर्यौ फलप्रदौ भौमरवी मध्ये सितायकौ ।

सर्वदा ज्ञः शशीमन्दस्त्ववसाने फलप्रदौ ॥

यद्वातुकोपजनिताखिलरोगशान्त्यै

तन्नाथमाशु जपतर्पणहोमदानैः ।

संपूज्य रोगभयशोकविमुक्तचित्ताः

सर्वे नराः सुखयशोबलशालिनः स्युः ॥ ८३ ॥

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

बालः कुमारोऽथ युवा च वृद्धो मृतश्च राशावशुचि क्रमेण ।

त्रिंशच्छतैर्वर्षस्ययतः समे स्युः एकैकशोशाः पुनरेव कार्याः ॥ ८४ ॥

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

NOTES.

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

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

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

Also सारावली

॥ १ ॥

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

उच्चोर्ध्वं स्वर्गवांशं च जागरूकं वदन्ति हि ।

मुहूर्तवांशकं स्वप्नं सुप्तं नीचारिभांशकम् ॥ ८५ ॥

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

cf. पराशर—अवस्थादशं त्रिभागं च कल्पयित्वा पृथक् पृथक् ।

विषमादि क्रमेणैव समे वै विपरीतकम् ॥

विज्ञाय प्रथमं पुंसां जाग्रत्स्वप्नसुषुप्तिकाः ।

विशेषतः परीक्षा स्याज्जागरः कार्यसाधकः ॥

स्वप्नावस्था मध्यफला उपदेष्टा गुरुर्धृदि ।

निष्फला चरमावस्था ज्ञातव्या मुनिसत्तम ॥

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

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

भद्रभुतसागरे

गूहाणां पञ्चविधा भावाः शम्भुना गदितः पुरा ।
 पुत्रसर्वं प्रयत्नेन लिख्यते च मयाऽधुना ॥
 लज्जितां गर्वितश्चैव क्षुधितस्तृषितस्तथा ।
 मुदितः क्षोभितश्चैव गूहभावाः प्रकीर्तिताः ॥
 पुत्रगेहगतः खेटो राहुकेतुयुतो भवेत् ।
 रविमन्दकुजैर्युक्तो लज्जितो गूह एव च ॥
 पुङ्गवस्थानगतो वाऽपि त्रिकोणेऽपि भवेत्पुनः ।
 गर्वितः सोऽपि गदितो मुनिभिः कृतनिश्चयैः ॥
 शत्रुगेही शत्रुयुक्तो रिपुदृष्टो भवेद्यदि ।
 क्षुधितः स च विज्ञेयः शनियुक्तो यथा तथा ॥
 जलराशौ स्थितः खेटः शत्रुणा चावलोकितः ।
 क्षुभगूहा न पश्यन्ति तृषितः स उदाहृतः ॥
 मित्रगेही मित्रयुक्तो मित्रेण चावलोकितः ।
 गुरुणा सहितो यश्च मुदितः स प्रकीर्तितः ॥
 रविणा सहितो यश्च पापाः पश्यन्ति सर्वथा ।
 क्षोभितं ते विजानीयाच्छत्रुणा यदि वीक्षितः ॥

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

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

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

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

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

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

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

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

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

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

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

Find the product of the following three numbers:—

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

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

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

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

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

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

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

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

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

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

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

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

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

For further details see Hora Ratna.

शीर्षोदयगतः खेटः पाकादौ फलदो भवेत् ।

पृष्ठोदयस्थः पाकांते सदा चोभयराशिगः ॥ ८६ ॥

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

cf. ग्रहजातक

पृष्ठोभयकोट रक्षणास्त्वन्तेस्तः प्रथमेषु पाकदाः ॥

Also गार्गः

आद्यन्तमध्यफलदः शिरःपृष्ठोभयोदये ।

दशाग्रवेशे समये तिष्ठन्वाच्यो दशापतिः ॥

Also. सारावली

आदौ दशासु फलदः शीर्षोदयराशिसंस्थितो विहगः ।

उभयोदये च मध्ये स्वान्त्ये पृष्ठोदये च नीचक्षेत्रे ॥

समस्तहोराफलसारसान्द्रविराजिते जातकपारिजाते ।

ग्रहक्रियारूपगुणप्रभेदः संकीर्तितः खेटकृपाकटाक्षात् ॥ ८७ ॥

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

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते

जातकपारिजाते ग्रहस्वरूपगुणाध्यायो द्वितीयः ॥

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

जातकपारिजाते तृतीयोऽध्यायः.

॥ वियोन्यादिजन्माध्यायः ॥

Adhyaya III.

MANIFOLD BIRTHS, etc.

Out of the 80 slokas in this Adhyaya, 46 have been taken from Brihat Jataka, viz., Slokas 1-4, 7-15, 21-25, 38-40, 43-44, 46-47, 58, 60-79.

The first 10 slokas of this chapter deal with Viyonijanma (वियोनिजन्म). The words Amsa (अंश) and Bhag (भाग) have been used to imply Dwadasamsas (द्वादशांश) and not Navamsas (नवांश) as will be seen by the word Dwirasa bhaga (द्विरसभाग) in the opening sloka. The information contained in these ten slokas can be used with advantage for horary purposes, when a thing is lost or an animal is lost, or to enable the agriculturist and breeders of animals to find out the best season for cultivation or for breeding purposes. It can also be applied to an ordinary horoscope to see how much of animal nature the Jataka (जातकी) has or to see if the horoscope indicates human activity or becomes useless like inanimate beings. Further, it can be utilised for ascertaining if the native is fortunate or not with respect to animals or cultivation and if so to what extent.

कूरग्रहैः सुबलिभिर्विचलैश्च सौम्यैः

हृत्वि चतुष्टयगते तदवेक्षणाद्वा ।

बन्धोपगद्विरसभागसमानरूपं

सत्त्वं वदेद्यदि भवेत्स वियोनिसंज्ञः ॥ १ ॥

Sloka 1. If, at the time of the birth of any living creature or of a query regarding it, the malefic planets are found to be strong and the benefic ones weak, and

if a neutral planet (Saturn or Mercury) be in a kendra position or aspect the rising sign, the astrologer may declare the birth of a living being similar in form to that indicated by the Moon's Dwadasamsa provided this Dwadasamsa belongs to what is called a वियोनि (Viyoni) sign (Mesha, Vrishaba, Kataka, Simha, Vrischika, first half of Dhanus, Makara, or Meena).

NOTES.

Viyonijanma (वियोनिजन्म) means a living being inferior in status to man, whether of the animal or vegetable kingdom.

For an animal to be born, determine whether the Dwadasamsa occupied by the Moon belongs to a Viyoni Rasi (वियोनिराशि). These are the Rasas where an animal is likely to be born. Along with the above, the benefics should be weak, and the malefics should be strong. One of the neutral planets like Mercury or Saturn should be in an angular house with respect to the Lagna or aspect the Lagna. Then only we must predict that an animal indicated by the house owning the Dwadasamsa occupied by the Moon will be born.

Mer.	Lagna Sun Venus Moon 2°		Mer.	Lagna Sun Venus Moon 2°	
	Moon 2° Mesha Dwadasamsa		Saturn		
Mars Jupiter Saturn	Example I		Mars Jupiter	Example II	

Suppose a person comes and puts a question (Horary) and such positions of the planets in the zodiac as above are shown at the time. Then we have to judge that the person has lost an animal and of the kind indicated by the 4th house from the Moon.

Suppose we come across such a position in the nativity of any person. We have to judge that the man is fortunate in animals.

Another interpretation for (चन्द्रोपगदिरसभागसमानरूपे) (Chandro-pyadvirasabhagasamanarupam). A form typified by the Drekkana samsa (दिरसभाग) = $2 \times \frac{1}{6}$ or $\frac{1}{3}$ rd) occupied by the Moon. In queries of theft, etc., these are useful to predict the form of the thieves, etc.

cf. सारावली—करैः सुबलसमेतैः सौम्यैर्विषयलैर्विशेनिलमे वा ।

सौम्याकिभ्यां केन्द्रे तदीक्षिते वा वियोनिः स्यात् ॥

पापा बलिनः स्वभागगाः पारक्ये विबलाश्च शोभनाः ।

लग्नं च वियोनिसंभवं दृष्ट्वापि वियोनिमादिशेत् ॥ २ ॥

Sloka. 2. Finding that the malefic planets are strong and in their own Dwadasamsas while the benefic planets are strengthless and in Dwadasamsas not their own; and finding also that the rising sign is a वियोनि (Viyoni), the astrologer may announce the birth of a वियोनिजन्म (Viyonijanma) as before (*i. e.* corresponding in form to that indicated by the 12th portion of the sign occupied by the Moon, provided the Rasi owning the 12th portion in question is a वियोनि (Viyoni) one.

NOTES.

In the undermentioned example, Moon 4° indicates Vrishabha Dwadasamsa. The man, we judge, will be prosperous in cows. In horary figure as above, breeding of cows, etc., indicated by

Mercury 28°	Moon 4° Sun 12° Venus 2°		
	An Example		
Mars 9° Jupiter 2°			
		Saturn 9°	

Yrishabha will be prosperous or we may judge according to the question, that a cow has been lost. In the above figure, suppose the Moon was in 29th of Mesha. He will then be in Meena Dwa-dasamsa. This will be very good for fishing.

Bhattotpala interprets स्वभगग (Swabhagaga) to mean 'in his Navamsa'.

क्रियः शिरोवक्त्रगले द्वितीयः पादांसके पृष्ठगुरोऽथ पार्श्वे ।

कुक्षिस्त्वपानोऽन्यथ मेढमुष्कौ स्फिकपुच्छमित्याह चतुष्पदान्ते ॥३॥

Sloka. 3. In the body of a quadruped, Aries signifies the head; Taurus, the mouth and the dewlap; Gemini, the forelegs and the shoulders; Cancer, the back; Leo, the breast; Virgo, the sides; Libra, the belly; Scorpio, the anus; Sagittarius, the hind legs; Capricornus, *Membrum virile* and the Scrotum; Aquarius, the buttocks; and Pisces, the tail.

cf. सारावली

मेघवृषौ मुखगलयोरंसकपादेपु मिथुनमानी सः ।

पृष्ठोदयपार्श्वेषु च निवेशितौ कर्किकुम्भधरी ॥

सिंहसृगौ जघनस्थौ पश्चिमचरणे स्थितौ युवसिन्धवौ ।

गुह्यवृषणप्रदेशस्फिकपुच्छौ जूककीटक्षौ ।

मिथुनादयस्तुलान्ता सव्ये भागे चतुष्पदानां च ।

वामे शशघटधरसृगकामुंकभृद्वृश्चिकाश्विन्त्वाः ॥

लग्नांशकावृहयोगेक्षणाद्वा वर्णान्वदेद्भलयुक्तादियोनौ ।

दृष्ट्या समानं प्रवदेत्स्वसंख्यया रेखां वदेत्स्मरसंख्यैश्च पृष्ठे ॥ ४ ॥

Sloka. 4. By putting together all the strong points whether derived from the rising sign or the rising Dwa-dasamsa, the presence therein or the aspect thereon of certain planets, the astrologer should be able to give out the colours that may be found in the creature born (विचोनि); the number of the prevailing hues, he should declare suitably to the planets on the Lagna; and as to

the streaks on the animal's back, if any, he may guess them in accordance with the planet in the 7th bhava.

NOTES.

बलधुक्त्वावियोनी is another reading. प्रवेदचम्प्या is another reading
२७१ प्रवेदस्वसंख्यया.

Find out how many planets are posited in the Lagna or aspect the Lagna. If these planets are strong, then only they must be taken into consideration. If not, find out the rising Dwadasamsa and predict the colour of the animal as described in I, 23 (and, II 19). The greater the number of planets in the Lagna or aspecting the Lagna, the greater will be the varieties of colours in the animal. The colour on the back of the animal (natural stripes of the animal at its back) should be predicted through the planets placed in the 7th bhava from the Lagna.

११. मारावली

मेवादिमिरुदयस्थैरक्षैर्वा ग्रहयुतैश्च दृष्टैर्वा ।

स्व स्व वर्णं व्याहृतात्रे चिह्नं वर्णं वाऽपि ॥

स्वगृहांशकसंयोगाद्विद्याहृणान् परांशके ऋक्षांश्च ।

सप्तमसंस्थाः कुर्युः पृष्ठे रेखां स्ववर्णसमाम् ॥

वीक्षन्ते यावन्तो वियोनिवर्णाश्च तावन्तः ।

बलदीप्तो गगनचरः करोति वर्णं वियोनीनाम् ॥

पीतं करोति जीवः शशी सितं भार्गवो विचित्रं च ।

रक्तो दिनकररुधिरौ रविजः कृष्णं बुधः शबलम् ॥

स्व राशौ परभागे परराशौ स्वांशके तिष्ठन् ।

पश्यन् ग्रहोऽपि लग्नं सुवर्णवर्णं तदा कुरुते ॥

परिघपरिवेषजलदैः शङ्ककवेधैर्ध्वजैश्च वृक्षैश्च ।

वृषभृगदण्डैः सर्पैः शक्रधनुः पांसुभिर्वाऽपि ॥

यद्गर्भेन वृतः स्याद्ब्रह्ममिह वर्णमादिशेन्मतिमान् ।

स्वाभाविकैर्ग्रहाणां वर्णैर्वर्णा भवन्ति जातानाम् ॥

Gunakara (गुणाकर) and Bhattotpala (भट्टोत्पल) interpret the word Amsa (अंश) in the sloka as Navamsa-

देहांवुगौ सुस्नाङ्गौ चतुष्पाजननं भवेत् ।

देहेशे सुस्वपे वाहिकेतुयुक्ते पशोर्जनिः ॥ ५ ॥

Sloka. 5. Grant that the lords of the 4th and the 1st bhavas occupy respectively the 1st and the 4th Bhavas; the birth of a quadruped may be possible; the birth of a brute may likewise happen when the lord of the Lagna and the ruler of the 4th (मात्र) bhava, are in conjunction with Rahu and Ketu.

शुक्रक्षिते गोजननं महिष्यार्कियुतेक्षिते ।

राहुकेतुयुते मेषः पापाद्वेऽन्यपशोर्जनिः ॥ ६ ॥

Sloka. 6. If (in a विद्योनिजन्मयोग-Viyonijauma Yoga) the rising sign be aspected by Venus, the birth will be of an animal of the cow kind; when the Lagna is in conjunction with or aspected by Saturn, the animal born is of the buffalo kind; it is of the sheep or goat kind when there is Rahu or Ketu in the Lagna. An animal unlike all these takes birth when the rising sign abounds with malefic planets.

cf. सर्वार्थचिन्तामणि

शुक्रक्षिते गोजननं महिष्याः सूर्यात्मजेनापि युतः सदृष्टः ।

राहुध्वजाभ्यां सहितोऽथ दृष्टो मेषस्तु जातोऽन्यपशुस्तथान्यैः ॥

खगे दृगाणे बलसंयुतेन वा ग्रहेण युक्ते चरमांशकोदये ।

बुधांशके वा विहगाः स्थलांबुजाः शनैश्चरेन्द्रीक्षणयोगसंभवाः ॥७॥

Sloka. 7. When the rising decanate is a पक्षिद्रेकान (Pakshi Drekkana) or when the rising Dwadasamsa is that of a moveable sign or of Mercury and has a strong planet in it, land or water birds may, come into existence according as the rising decanate and the Dwadasamsa in the three cases are occupied, if not aspected, by Saturn or the Moon.

NOTES.

For Pakshi drekkanas vide Adhyaya 5, Sloka 55 *infra*. But

according to Varahamihira, the Pakshi Drekkanas are the 2nd in Mithuna, 2nd in Thula, 1st in Simha and 1st in Kumbha.

If a Pakshi Drekkana as above is rising on the Lagna and be aspected or occupied by Saturn or the Moon, then birds are born or indicated as the case may be.

If Makara, Mesha, Kataka and Tula (moveable signs) Dwadasamsas are rising on the Lagna aspected or occupied by Saturn or the Moon, then birds are born or indicated as the case may be.

If the Dwadasamsas of Mercury (Mithuna or Kanya) are rising on the Lagna occupied or aspected by Saturn or the Moon, then birds are born or indicated as the case may be.

In the above, Saturn indicates birds who live on earth as opposed to birds living in water. The Moon indicates birds on water.

The previous sloka holds good for predicting the colour of the bird. Bhattotpala and Gunakara interpret अंश Amsa in the sloka as Navamsa.

cf. भारवली

विहगोदितदृक्काणे ग्रहेण बलिना युते च चरभावे ।

वीर्षे वा विहगाः स्थलान्मुखाः शशिनिरिक्षिताः क्लमशः ॥

होरेन्दुसुरिविमिर्विलैस्तरुणां

तोयस्थले तरुभुवोश्चकृतप्रमेदाः ।

लग्नाद्गृहस्थलजलक्षपतिस्तु यावां-

स्तावन्त एव तरवः स्थलतोयजाताः ॥ ८ ॥

Sloka. 8. With the Lagna, the Moon, Jupiter and the Sun, all devoid of strength, the astrologer may announce the springing of trees. Whether they spring on land or water is to be decided from the character of the rising Dwadasamsa ; i. e. from the fact of its belonging to a land or watery sign. The trees growing in land or water will be as many as there are Rasis from the Lagna up to the next land or water-sign

NOTES.

The Lagna, the Moon, Jupiter and the Sun must be powerless. Find the Dwadasamsa of the Lagna. If it be a Viyoni (वियोनि) sign and at the same time be a land or watery Rasi, then we may say that the trees are either in land or watery places. Suppose it is Makara Dwadasamsa (first half) that is rising. This will indicate a tree in a garden or park. Suppose the Lagna to be 17° in Kanya. Then the rising Dwadasamsa is that of Meena. This will indicate a tree near the river.

If the तरुपति (Tarupati)—the ruler of the Lagna Dwadasamsa is away from the Lagna, predict the number of the trees by the signs intervening the Lagna and the तरुपति (Tarupati). According to दशाध्यायी (Dasadhyayee), the following is the rule. Find out the Ayurdaya of the कुण्डली (Kundali). Convert the years, months and days into days. The number arrived at will indicate the number of trees or plants.

Suppose the 14th degree of Mithuna to be rising. Then the rising Dwadasamsa is the 6th in Mithuna Rasi, i. e., Vrischika which is only a watery sign. If at the time the position of Mars (the lord of Vrischika) be Kumbha, the number of trees will be the number of Rasas separating Mars from the Lagna i. e., from Mithuna to Kumbha i. e., 9. Again, from the slokas of Saravali quoted below, the following has also to be noted: If the lord of the rising Dwadasamsa either occupy his exaltation sign or be retrograde in his motion, the number already obtained should be trebled. If he be in his Vargottamamsa, or his own Dwadasamsa, Navamsa or Drekkana, such number should be doubled. For example, if Mars in the instance cited be retrograde in his motion, or instead of occupying Kumbha be in Makara, his exaltation sign, the number (Makara) being the 8th from Mithuna) should be trebled. We shall thus have 24. But if Mars should occupy Mesha Navamsa or Mesha Dwadasamsa of Kumbha, i. e., his own sign, the number of trees will be only 9×2 or 18 and so on

cf. सारावली

लघार्कजीवसंज्ञैरवलेः सेषेभ्य मूलयोनिः स्यात् ।

स्वरजलभवनविभागा वृक्षादीनां प्रमेयकाराः ॥

स्थलजलयोगो लप्ताद्यावति राक्षौ तु तेऽपि सावन्तः ।

द्वित्रिगुणत्वं देषामायुर्दायप्रकारोक्तम् ॥

It should thus be understood that in order that a human being should be strong and powerful, the Lagna, the Moon, Jupiter and the Sun should possess strength. Else, the native becomes powerless like a tree and becomes a dependant on others.

अन्तःसारान् जनयति रविर्दुर्भगान् सूर्यस्तुः

क्षीरोपेतास्तुहिनकिरणः कण्टकाढ्यांश्च मौमः ।

वार्गीशज्ञौ सफलविफलौ पुष्पवृक्षांश्च शुक्रः

स्निग्धानिन्दुः कटुकविटपान् भूमिपुत्रस्तु भूयः ॥९॥

Sloka. 9. The Sun generates trees that are inwardly strong (massive); Saturn produces such as are unsightly. The Moon gives birth to those that are sappy; Mars brings forth thorny ones. Jupiter and Mercury produce respectively fruit-bearing and fruitless trees. Venus ushers into the world those that merely blossom but bear no fruit. We have to say again that the Moon makes his trees oily and those produced by Mars have strong-scented boughs.

NOTES.

This must be applied to the horoscope of every landlord. The Sun governs timber and other trees which are inwardly strong. Saturn indicates useless trees; Moon, sappy trees; and Mars, thorny trees or plants. Jupiter governs trees bearing fruits. Mercury governs good trees but not bearing fruit. Venus will produce flowery trees or plants, Moon represents oily trees while Mars denotes ugly ones.

The land investments are indicated by the 4th bhava and its lord. Some people are unfortunate in land investment, because the 4th bhava and its lord are weak. Coming to progression (by any system), progressed Moon in any aspect to planets in radix good or bad, will indicate good or bad fortune in the trees or plants indicated as above.

cf. सारावली

अमृतःसारान् वृक्षान् भानुर्दुर्गान् करोति तद्रूपान् ।
क्षीरज्ज्वलसमेतान् शशी गुरुः फलसमेतांश्च ॥
कटुकण्टकिनो रुचिरः सुदुर्भगांस्तरणिजस्तथा शुक्रः ।
कुसुमफलज्वल्युतान् बुधश्च बलवर्जितं जनयेत् ॥

Also पराशर

स्थूलान् जनयति सूर्यो दुर्भगान् सूर्यपुत्रकः ।
क्षीरेपेतांस्तथा चन्द्रः कटुकाद्यान् धरासुतः ॥
गुरुश्च सफलान्विप्र पुष्पवृक्षान् शृङ्गोः सुतः ।
नरिसान् सूर्यपुत्रश्च एवं ज्ञेयाः स्वगा द्विज ॥

शुभोऽशुभर्थे रुचिरं कुभूतले
करोति वृक्षं विपरीतमन्यथा ।
परांशके यावति विच्युतः स्वभाद्
भवन्ति तुल्यास्तरवस्तथाविधाः ॥ १० ॥
॥ इति वियोनिजन्माध्यायः ॥

Stoka. 10. When the planet presiding over the birth of a tree, being benefic, is in the house of a malefic one, it generates a good tree in a bad place. The result is reversed when the condition is reversed. That is, if the tree-producing planet, being malefic, occupy the house of a benefic one, a bad tree will spring up in a good soil. The number of trees of the kind spoken of before will be the number of Dwadasamsas reckoned from the planet's own Dwadasamsa last occupied by it up to the alien one which it now occupies.

NOTES

cf. सारावली

करः सौम्यगृहस्थो वृक्षमनिष्टं करोति शुभदेशे ।
सौम्यश्च पापभवने कुत्सितदेशे शुभं चापि ॥
व्यामिश्रैः शुभभूमौ भवन्ति मिथ्याः सदा वृक्षाः ।

स्थलजलपतयसेषां स्थलजलजानां तु संभवे दशाः ॥
 स्वांशात्परांशगामिषु यावत्संख्या भवन्ति तावन्तः ।
 स्थलजा वा जलजा वा तरयः प्राक् संख्यया प्रथमेन ॥

N.B.—The reader will do well to go through Chapter 53 of सागरवली (Saravali) for detailed information on वियोजिजन्म (Viyonijjanma)

॥ अथ निषेकविधिः ॥

कुजेन्दुहेतुप्रतिमासमार्तवं गते तु पीडक्षमनुष्णदीधितौ ।
 अतोऽन्यथास्य शुभपुंग्रहोक्षिते नरेण संयोगमुपैति कामिनी ॥ ११ ॥

Sloka. 11. The menses of a woman which are due to the interaction of Mars and the Moon, *i. e.*, of bile and blood, set in every month when the Moon is in an अपचयस्थान (Apachayasthana, *i. e.*, 1st, 2nd, 4th, 5th, 7th, 8th, 9th or 12th) from the Lagna. But if the Moon occupies a different position, *i. e.*, is in an उपचयस्थान (Upachayasthana, 3rd, 6th, 10th or 11th) and is aspected by a benefic male planet, the woman lovingly unites with a man

•NOTES

The Moon governs fluid matter of a woman. Mars signifies the blood of a woman. A combination of the two causes menstruation

नरेण (Narena) The word means a man in the true sense, that is one capable of procreating कामिनी-Kāmini means a female who can menstruate. पीडक्ष (Peedarksha) Rasis are अनुपचय (Anupachaya) places *i. e.* 1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th houses, उपचय (Upachaya) places are 3rd, 6th, 10th and 11th houses.

By the word शुभपुंग्रह (Subhapumgraha), Jupiter is here meant as he is the only benefic male planet. If the Moon in his transit occupies an उपचय (Upachaya) place and be aspected by Jupiter on the 5th day after menstruation, the woman joins her husband and conceives.

The उपचय (Upachaya) and अनुपचय (Anupachaya) places are to be counted from the Lagna and not from the जन्मराशि (Janma Rasi-Moon's place). It is necessary that Jupiter must throw his aspect on the Moon on the 5th day after menstruation for conception to be possible. Along with this, should any hermaphrodite planet strong in position aspect the Moon in transit, the conception cannot take place. The position of all planets except the Moon should be with reference to the radix, (nativity at birth).¹

If we take a woman's horoscope, it will be seen that there will only be 3 houses where Mars afflicts the Moon. But 2 of them are likely to be पीढक्ष (Peedarksha) houses.

In the following horoscope Mars aspects Kumbha, Vrishabha and Mithuna which happen to be the 7th, 10th and 11th houses respectively. Leaving off the 10th and 11th which are उपचय (Upachaya) places, Kumbha is the only Rasi where when the Moon comes in his transit that menstruation is capable of effect in giving or causing conception.

	Radix of a woman		Moon
Saturn			Sun Lagna
Jupiter	Mars	Venus	Mercury

For conception to take place on the 5th or the following nights, the Moon by transit on the 5th day after menstruation must receive the aspect of Jupiter without their being any other aspect from a hermaphrodite planet. From the above principle it is possible to deduce whether a woman will have issues or not.

The following additional information is found in other works :—

If, in the case of a woman as soon as she bathes after the stoppage of the menses, the Moon in her orbit should occupy an

Upachaya Rasi and be at the same time aspected by powerful Jupiter, she will have sexual intercourse with her husband. If the Moon in the above said Upachaya position be aspected by the Sun, she will have sexual union with an officer of the King. If the aspecting planet be Mars, the union will be with a voluptuary. If it be Mercury, the intercourse will be with a fickle-minded person. If Venus be the aspecting planet, it will be with a beautiful lover. If it be Saturn, she will have criminal intimacy with an ordinary servant. If the Moon be aspected by several malefic planets, the woman will leave her own house and become a prostitute.

गुणाकरः

साक्षिक्षितिजहेतुकं जगुरिद्वार्तव्यं योषितः
 साक्षिन्यपचयक्षणे धरणिस्तनुना वीक्षिते ।
 अपत्यजननक्षमं क्षापचयाश्रिते प्रेयसो
 बृहस्पतिविलोकिते स्वपतिसङ्गमाप्नोति सा ॥
 भौमेन युक्ते विटसङ्गिनी स्यात् तिग्मांशुना राजजनानुरक्ता ।
 मन्त्रेण भृत्याहितचित्तवृत्तिः सर्वैश्च दृष्टे हिमभासि वेद्या ॥

Also सारावली

अनुपचयराशिसंस्थे कुमुदाकरवान्ववे रुचिरदृष्टे ।
 प्रतिमासं युवतीनां भवतीह रजो भुवन्त्येके ॥
 इन्दुर्जलं कुजोऽग्निर्जलमसृगयवाग्निरेव पित्तं स्यात् ।
 एवं रक्ते हीने पित्तेन रजः प्रवर्तते स्त्रीषु ॥
 एवं धनवति रजो गर्भस्य निमित्तमेव कथितं तत् ।
 उपचयसंस्थे विपुलं प्रतिमासं दर्शनं तत्स्यं ॥
 उपचयभवने दाशभृद्दृष्टे गुरुणा सुहृद्गिरिवासी ।
 पुंसां करोति योगं विशेषतः शुक्रसंदष्टः ॥
 चन्द्रे कुजेन दृष्टे पुष्पवती सह विटेन संयोगम् ।
 राजपुरुषेण रविणा रविजेनाप्नोति भृत्येन ॥
 पक्षकेन फलं स्याद् दृष्टेनान्यैः कुजादिभिः पापैः ।
 सर्वैः स्वगृहं त्यक्त्वा गच्छति वेद्यापदं युवतिः ॥

यथास्तराशिर्मिथुनं समेति तथैव वाच्यो मिथुनप्रयोगः ।
 असद्वग्रहालोकितमंयुतेऽस्ते सरोषइष्टैः सविलामहामः ॥ १२ ॥

Sloka 12. The kind of copulation that the native can have is such as it is with the creature typified by the 7th Rasi. If the अस्तलग्न (Asta Rasi) or the 7th house from the अधान (Adhana) Lagna be aspected or occupied by a malefic planet, the union will be in wrath; but if the अस्तलग्न (Asta Lagna) be aspected or occupied by benefic planets, the union will abound in amorous play and laughter.

NOTES

It should be noted that the twelve Rasas are Night and Day Signs. Night signs represent enjoyment in darkness and Day signs enjoyment in the presence of light either of a lamp or of the Moon.

Further, Mesha and Vrishabha represent the enjoyment of a quadruped of the ram and buffalo kind. Mithuna, Kanya, Tula, Dhanus' first half and Kumbha represent the enjoyment of a human being. Vrishika and Makara (latter half), Kataka and Meena—कीट (Keeta)—represent copulation among centipeds, which is bad. Simha (Lion) represents an enjoyment by force. Why? Because, the lion is a forcible animal. Makara (1st half) is very good for enjoyment; and so on. A combination of the above two ideas will come to this: consider that Mesha represents the 7th house at the time of enjoyment. A man and woman under such circumstances enjoy each other like a quadruped in darkness. Similarly for the rest.

If malefics aspect or occupy the 7th house from the अधानलग्न (Adhana Lagna), then the enjoyment takes place much against the wish of one of the two.

Another interpretation—If malefics aspect or occupy the 7th, the woman concerned gets into anger *after satisfaction* if Mars should be the planet concerned: *without satisfaction or enjoyment* if Saturn be the occupying or aspecting planet. If the Sun be the malefic concerned, there is a *repulsion at the outset itself*. If benefics aspect or occupy the 7th, then the union will be followed by विलास (Vilasa) and हस (Hasa), i. e. real conjugal bliss.

cf. सारावली

द्विपदाद्यो विलगनास्सुरतं कुर्वन्ति सप्तमे यद्वत् ।

तद्वत्स्त्रीपुरुषाणां गर्भाधाने समादेशम् ॥

अस्तेऽशुभयुतदृष्टे सरीषकलहं भवेद्भ्राम्यम् ।

सौम्यं सौम्यैः सुरतं वात्स्यायनसंप्रयोगोकाख्यातम् ॥

रवन्दुशुक्रावनर्जैः स्वभागैर्गुरौ त्रिकोणोदयसंस्थितेऽपि वा ।

भवत्यपत्यं हि विबीजिनामिमे करा हिमांशोर्विदशमिवाफलाः ॥१३॥

Sloka. 13. When the Moon and Mars (in the case of a woman) or the Sun and Venus (in the case of a man) occupy their own house or their Navamsas, there will be a conception of an offspring. Conception will equally take place when Jupiter occupies the Lagna or one of the Thrikona houses. These planetary conjunctions fail of effect with regard to people void of virility, just as the Moon-beams in the case of the blind.

NOTES.

The commentator Bhattotpala explains that it is not necessary that all the four foregoing planets should be simultaneously in their Navamsas ; for conception to take place, it is enough that the Sun and Venus are in their Navamsas in the उपचय (Upachaya) houses of the male, or the Moon and Mars occupy their own Navamsas in the उपचय (Upachaya) places of the female.

If Jupiter is trine to the अधान (Adhana) Lagna, the union is likely to bear fruit. विबीजिनां (Vibeejinam) here means of those who have lost their seed or potentiality on account of old age, accident or operation.

cf. गुणाकर

स्वर्क्षाशगौ रविकवी सबली नराणां

चन्द्रास्त्रावुपचये यदि चाङ्गनानाम् ।

चाचस्पतावुपचयात्मजधर्मगे वा

गर्भाय संभवति तत्र रतिप्रयोगः ॥

य एते कथिता योगा गर्भसंभवहेतवे ।

निष्फलास्ते विबीजानामुद्वेपो विदशमिव ॥

Also सारावली

उपचयगौ रविशुक्रौ बलिनौ पुंसः समांशसंप्राप्ते ।
बुधतेर्जा कुजचन्द्रौ यद्वा तदा गर्भसंभवो भवति ॥

Also लघुजातक

बलशुक्रौ स्वगृहांशेष्वर्कसिताबुपचयभ्रंशौ पुंसाम् ।
स्त्रीणां वा कुजचन्द्रौ यद्वा तदा गर्भसंभवो भवति ॥

The above combinations need not necessarily be with respect to the male or female. They may also be with respect to the time of conception or Adhana Lagna (आधानलग्न).

cf. सारावली

शुक्रार्कभौमशशिभिः स्वांशोपचयस्थितैः सुरेभ्ये वा ।
धर्मोदयात्मजस्ये बलवति गर्भस्य संभवो भवति ॥

Also शौनक

आधानलग्नावर्केन्दुसितमौमा निजांशकाः ।
कुर्वन्त्युपचयं प्राप्ता निवेकं सफलं मुने ॥

Another meaning can also be attributed to the sloka as follows:—

इडायां चन्द्रमाः प्रोक्ताः पिङ्गलायां च भास्करः ।

So रवि-Ravi in the sloka means (पिङ्गल) Pingala and इन्दु-Indu means इडा (Ida) These are the winds passing through the right and left nadis नाडि -arteries and veins—). शुक्रावनिज-Sukravanija will mean semen and blood or the male and female energy. The sloka will then mean

(i) If the author of conception has, at the time of connection, strong wind passing through the right नाडि, then the female will conceive a male child and if in the left a female child.

(ii) If semen be greater, the female will conceive a male child and if blood, a female child.

In the case of equality of wind in the right and left nadis or of the semen and blood, the female will conceive a cunuch.

cf. सन्देशोरा

वामया संचरन्वायुनाढ्या जनयेति स्त्रियम् ।
पुमांसमन्यया वायुराधान इति केचन ॥

Also संहित

रक्तोऽधिके स्त्रीपुरुषश्च शुक्ले नपुंसकं क्षीणितशुक्लसाम्य ।

यस्मादतः शुक्लविषुद्धिदानि निषेचितव्यानि रसायनानि ॥

2nd quarter, of, शीतक

तत्रस्वांशगते जीवे तन्निष्क्रान्तेऽपि वा ।

सकलं तद्विजानीहि सुतमस्ये विशेषतः ॥

दिवाकरेन्द्रोः सरगौ कुजार्कजौ गदप्रदौ पुंगलयोषितोस्तदा ।

व्ययस्वगौ मृत्युकरो युतौ तथा तदेकदृष्ट्या मरणाय कल्पितौ ॥१४॥

Sloka. 14 Mars and Saturn in the 7th place from the Sun bring illness upon the husband. The two planets in the 7th place from the Moon afflict the wife with disease. They bring on death if they be in the 12th and the 2nd place of the Sun in the one case and of the Moon in the other. If one of them be in conjunction with the Sun or the Moon and the other aspect the Sun or the Moon, they likewise cause death.

NOTES.

(1) If Mars and Saturn occupy the 7th place from the Sun at the time of copulation, the man is likely to suffer very much from venereal complaints.

	Saturn		
			Mars
Sun			
		Moon	

(2) If Mars and Saturn occupy the 7th place from the Moon at the time of copulation, it is the woman that would suffer.

Another meaning—(3) If Mars occupy the 7th from the Sun, and Saturn, the 7th from the Moon, the man and woman will respectively fall ill. [See chart in the previous page]

In other words the above cases can be briefly put thus :

(a) Sun opposition Mars and Saturn ;

(b) Moon opposition Mars and Saturn :

(c) Sun opposition Mars : and Moon opposition Saturn.

If any such yoga as mentioned above happens to be in the radix of a native, we may safely say that the native is bound to suffer from venereal diseases. This is exactly the western principle also

If Mars and Saturn at conception be on both sides of the Sun, i.e., 12th and 2nd from the Sun or 12th and 2nd from the Moon the death of the man or the woman should be predicted. In the above principle, Mars should be in the 12th and Saturn in the 2nd ; it is an important principle that Saturn in the visible half of the zodiac will increase the life. Hence, in the present instance if the life is to be cut short, Saturn should be in the 2nd alone. कुजार्कजो युतौ तथा तदेकदृष्ट्या (Kujarkajau yutau tatha tadeka drishtya) means Mars must be in conjunction with the Sun and Saturn in opposition or in the 4th from the Lagna. Then it will cause death. This amounts to

(1) Sun conjunction Mars square Saturn or (2) Sun conjunction Mars opposition Saturn causes death of male.

Saturn							Saturn
	(1)				(2)		
Mars Sun				Mars Sun			

(3) Moon conjunction Mars square Saturn or

(4) Moon conjunction Mars opposition Saturn causes death of female.

(5) Sun conjunction Saturn square Mars or

(6) Sun conjunction Saturn opposition Mars causes death of male.

							Mars
	(5)				(6)		
Saturn Sun			Mars	Saturn Sun			

(7) Moon conjunction Saturn square Mars or

(8) Moon conjunction Saturn opposition Mars causes death of female.

cf. गुणाकर

भीमशनी स्मरगौ शशिमान्वोः स्त्रीमरयोगद्वौ क्रमतः स्तः ।

मध्यगतौ मृतिदौ कुजशान्वोस्तौ च तथैकतरे क्षितिपुक्तौ ॥

For some more similar yogas, cf. also मीनराजजातक

मन्दारयोः सप्तमराशिसंस्पर्शयोर्यदा निषेको मरणं तदा पितुः ।

रवेः शशाङ्कात्स्वथ तज्जनम्या एकेन रोगाः पुरुषप्रवादाः ॥

यदा द्विमांशुर्भयगो दिवाकरम्भिद्वं गतो भूतनयस्तुर्यः ।

मृत्युस्तदा संभवते क्षुभाम्यां शस्त्रेण सौरेण तु बन्धनेन ॥

मृत्युंकरः सीतकरः स्मरिः के सुखस्थितः सूर्यसुतः सनीमः ।

नगर्भसंभूतिरिह प्रविष्टा योगैः ससौम्यैः प्रवदन्ति कृच्छ्रात् ॥

मूर्तिस्थितस्त्रीक्षणकरः कुजो वा सक्षीणमूर्क्तिविधुरिः फगो वा ।

वृथा फलं स्वात्सुरतोषचारे नीचाश्रितैस्त्वादिभिरत्र पुंसाम् ॥

दिवार्कशुक्रौ पितृमातृसंज्ञितौ शनैश्चरेन्दु निशि ताद्विपर्ययात् ।

पितृभ्यमातृभ्यमसंज्ञितौ तु तावथौजशुग्मर्षगतौ तयोः शुभौ ॥१५॥

Sloka. 15. The Sun and Venus are termed father and mother respectively of the seed sown during the day; Saturn and the Moon during the night. Failing to play the role of parents each of these pairs of planets get the designation of paternal uncle and maternal aunt. They become propitious to the pair they represent when they occupy the odd and even signs (the male among them being in the odd, the female in the even).

NOTES

The Sun represents the father at *day* time, and Venus, the mother; Saturn, the paternal uncle; and the Moon, the mother's sister. At *night* time, Saturn represents the father, Moon, the mother; the Sun, the paternal uncle; and Venus, the mother's sister. If the Sun is in an odd sign, and Venus in an even one, it is good for both the man and the woman. Similarly, Saturn in an odd sign and the Moon in an even one is good for paternal uncle and maternal aunt.

The Sun and Saturn are planets that stay tolerably for a long period in a sign, *Viz.*, 30 days and 30 months respectively. If the above principle is applied, it becomes fallacious as there cannot be so many deaths among those born during the periods when the planets in their transits complete their passage in that sign. It should therefore be taken as ओजभाव (Ojabhava) and not ओजराशि (Ojarasi). Then it will prove correct.

Cf. सारावली

दिवसे मातापितरौ शुक्रस्त्री शशिशनी निशायां च ।

मातृभगिनीपितृभ्यो विपर्ययात्कीर्तितौ यवनैः ॥

दिवसे निष्कृत्य जातस्य चेति शेषः । एवं निशायामित्यत्रापि ।

लघ्नाद्विषमर्क्षगतः पितुः पितृभ्यस्य सेचरः सक्तः ।

मातृभगिनीजनन्योः समगृहगोऽन्ये तथा भेषु ॥

अश्वमेधैपरीत्येषु मातृपित्रादिषु अन्यः विपरीतककः । अशस्त इत्यर्थः ।

श्रीतज्योतिषि योषितोनुपचयस्थाने कुजेनेक्षिते

जातं गर्भफलप्रदं स्वर्ग रजः स्यादन्यथा निष्फलम् ।

**दृष्टेऽसिन् गुरुणा निजोपचयगे कुर्यान्निषेकं पुमान्
अत्याज्ये च समूलमे शुभगुणे पर्वादिकालोज्झिते ॥१६॥**

Sloka. 16. If a woman's menses set in when the Moon is in an अनुपचय place and aspected by Mars, they become favourable to conception and not otherwise. The husband should sow the seed when the Moon occupies an उपचय house and is aspected by Jupiter. This is to be done at an unexceptionable Lagna with many good points in its favor and unconnected with पर्व and other objectionable periods of time.

NOTES.

The last quarter of this sloka reads thus in फलदीपिका

अत्याज्ये समये शुभाधिक्युते पर्वादिकालोज्झिते.

But the reading in the text is the more generally accepted one.

A few of the objectionable periods are

(a) Nakshatras मरणी, कृत्तिका, आर्द्रा, भास्वरा, पूर्वाषाढा and पूर्वाभाद्रपदा.

(b) अष्टमी and other Vishtiriktas, and

(c) Sankrama and such other sacred days, fasting days, birth days, anniversary days and their previous ones. For detailed information, see Muhurtha Sastras.

विभावरौषोदशमामिनीनां ऋतूद्गमाद्या ऋतुकालमाहुः ।

नाद्याश्चतस्रोत्र निषेकयोग्याः पराश्र युग्माः सुतदाः प्रशस्ताः ॥१७॥

Sloka. 17. The first 16 nights from the menstruation of a woman are termed the season. The first 4 are not fit for impregnation. The other nights—those that are even—are recommended as conducing to the conception of a male offspring

NOTES.

There is a difference of opinion for discarding the first four-days as unfit for impregnation. Some hold 'ऋतुस्तु षोडशनिशाः' while others hold 'ऋतुस्तु द्वादशनिशाः'. For impregnation, purity of the womb is desired.

असूक्ष्मेषु विमुक्तं तत्स्वनिष्ठां तत्स्वधारिणीम् ।

यत्सेवकमतो योनिर्विबुता योषिता भवेत् ॥

At this time the female is supposed to attain the following qualifications:

cf. Vahata:

श्रामप्रसन्नवदना स्फुरःश्रोणिपयोधराम् ।

अस्ताधिकुक्षी पुंस्त्वामां त्रिद्यादतुमती क्षियम् ॥

For this and the following sloka, see अष्टाङ्गसङ्ग्रह for more information.

पुत्रोल्पायुर्दारिका वंशकर्ता वन्ध्या पुत्रः सुन्दरीशो विरूपा ।

श्रीमान् पापा धर्मशीलस्तथा स्त्री सर्वज्ञः स्यात् तुर्यरात्रेः क्रमेण ॥१८॥

Sloka. 18. The offspring conceived during the 13 nights commencing with the 4th after menstruation, will be of the following description: If conceived on the 4th night, it will be a short-lived son; if on the 5th, a girl; if on the 6th, a founder of a family; if on the 7th, a barren female; if on the 8th, a son; if on the 9th, a beautiful female; if on the 10th, a lord; if on the 11th, a deformed female; if on the 12th, a fortunate son, if on the 13th, a sinful female wretch; if on the 14th, a virtuous son; if on the 15th, the very goddess of fortune; and if on the 16th, an all-wise son.

अष्टमाष्टमगे सूर्ये निषेकक्षर्त्तु सुतोद्भवः ।

अथवाऽऽधानलग्नात् त्रिकोणस्थे दिनेश्वरे ॥ १९ ॥

Sloka. 19 When the Sun is in the 3rd place from the Nisheka Lagna निषेकलग्न, there will be the birth of an issue. The same result may be expected when the Sun occupies a Trikona Rasi त्रिकोणराशि from the Adhana आधान or Nisheka Lagna निषेकलग्न.

असिआधानलग्ने तु शुभदृष्टयुतेऽथवा ।

दीर्घायुर्भाग्यवान् जातः सर्वविद्यान्तमेष्यति ॥ २० ॥

Sloka. 20. When this **आधानलग्न** Adhana Lagna is aspected or occupied by a benefic planet, the son born will be long-lived and prosperous and will attain proficiency in all branches of knowledge.

आजये पुरुषांशकेषु बलिमिल्लगार्कगुर्विन्दुभिः

पुंजन्म प्रवदेत् समांशकगतैर्युग्मेषु तैर्येषितः ।

गुर्वर्कौ विषमे नरं शशिसितौ वक्रश्च युग्मे स्त्रियं

अंशस्था बुधवीक्षणश्च यमलौ कुर्वन्ति पक्षे स्वके ॥२१॥

Sloka. 21. With the Lagna, the Sun, Jupiter and the Moon strong in an odd sign and in a Navamsa owned by an odd sign, the astrologer should declare the birth of a male child. If the Lagna and the planets above-named be in an even sign and in a Navamsa owned by an even sign, the birth of a female child is announced. Jupiter and the Sun in an odd sign (irrespective of the Navamsas occupied) produce a male child. The Moon, Venus and Mars in an even sign (irrespective of the Navamsas they may be in) make for a female child. These five planets occupying a Navamsa owned by a dual Rasi, and at the same time aspected by Mercury, produce twins corresponding to the character of the dual Rasi to which the Navamsa may happen to belong; that is to say, both males if the Navamsa belongs to a male dual Rasi, Mithuna or Dhanus; both females if the Navamsa be owned by a female dual Rasi, Kanya or Meena; male and female when the Navamsas are of both kinds.

NOTES

If male as well as female planets occupy Navamsas of dual signs, one being an odd dual sign and one even, for instance,

Mithuna and Meena, or Dhanus and Kanya, a twin is likely to be born, one being a male and the other a female.

cf. सारावली

विषमे विषमांशगता होराशशिजीवभास्करा बलिनः ।

कुर्वन्ति जन्म पुंसो समे समांशे युवतिनरजन्म ॥

भोजर्धे गुरुसूर्यौ बलिनौ पुंसः समे सितेन्दुकुजाः ।

कन्यानां जन्मकरा गर्भाधाने स्थिता बलिनः ॥

मिथुने चापेऽर्कगुरु बुधदृष्टौ दारकद्वयं कुतः ।

स्त्रीयुग्मं कन्यायां सितशशिभौमा द्वये च बुधदृष्टाः ॥

Also लघुजातक

॥ ११ ॥ विषमर्धे विषमांशे संस्थिताश्च गुरुशशाङ्कलघाकाः ।

पुंजन्मकरा समभेषु योयितां समनवांशगताः ॥

बलिनौ विषमेऽर्कगुरु नरं स्त्रियं समगृहे कुजेन्दुसिताः ।

धमलं द्विशरीरांशेष्विन्दुजदृष्ट्या स्वपक्षसमी ॥

विहाय लग्नं विषमर्धसंस्थः सौरोपि पुंजन्मकरो विलघात् ।

प्रोक्तग्रहाणामवलोक्य वीर्यं वाच्यं प्रसूतौ पुरुषोज्जना वा ॥ २२ ॥

Sloka 22. Saturn not being in the rising sign but occupying an odd house therefrom, also brings about the birth of a male child. Thus the issue should be declared to be male or female upon ascertaining the preponderance in strength of the several planets above mentioned influencing birth.

NOTES

The latter half of the sloka is applicable not only to the first half but also to the previous sloka.

cf. सारावली

लग्नं मुक्त्वा विषमे शनैश्चरः पुरुषजन्मदो भवति ।

॥ ११ ॥ योगे विहगस्य बलं संवीक्ष्य वदेच्चरं स्त्रियं वाऽपि ॥

It may here be observed that these slokas viz. 21 & 22 propound fourteen male and fourteen female yogas, viz:

8 of each in the first half of sloka 21

3 of each in the 3rd quarter thereof

2.....Do 4th quarter thereof, and

1.....Do in sloka, 22

Before making any prediction in this connection both the yogas should be carefully weighed and that which has a preponderating influence predicted.

अन्योन्यं यदि पश्यतः शशिरवी यद्यार्किसौम्यावपि

वक्रौ वा समगं दिनेशमसमे चन्द्रोदयौ चेत् सितौ ।

युग्मौजर्क्षगतावपीन्दुशशिजौ भूम्यात्मजेनोक्षितौ

पुंभागे सितलग्नीतकिरणाः षट् क्लीबयोगास्त्वमे ॥२३॥

Sloka. 23. The following are the six planetary positions tending severally to the production of a eunuch:—

(1) The Sun and the Moon in opposition and therefore mutually aspecting.

(2) Mercury and Saturn in opposition and so mutually aspecting.

(3) Mars in opposition to the Sun, the Sun being in an even sign; or the Sun in an even sign, being aspected by Mars (Mars being in any sign); or, in other words, the Sun in an even sign in opposition or square to Mars or in quincunx aspect.

(4) The Moon and the Lagna being in odd signs and aspected by Mars (which means affliction by Mars being in square to one and in quincunx to another).

(5) The Moon in an even sign and Mercury in an odd sign both being aspected by Mars; and

(6) Venus, the Moon and the Lagna occupying Navamsas belonging to odd signs.

NOTES.

		Sun				Sun	
		3(1)			Mars	3(2)	
		Mars					

	Lagna				Lagna		
		4(1)				4(2)	
	Mars			Moon			
					Moon		Mars

Moon					Mer- cury		
Mer- cury		5 (1)				5(2)	
				Mars	Mars		Moon

The above six yogas at the time of copulation will result in nothing. In other words, the coition will be fruitless and if any of the above yogas are found in the horoscope of a male or female the native will not be capable of producing or bringing forth issues. (This is the real meaning of *शून्य-क्लेबा*).

A closer examination of this sloka will lead us to the following conclusions:—

- (1) The Sun and the Moon in opposition (or पूर्णिमा-Poornima),
 - (2) Saturn in opposition to Mercury (Two hermaphrodite planets in opposition),
 - (3) Mars afflicting the Sun in an even sign,
 - (4) The Moon and the Lagna both in odd signs in affliction with Mars,
 - (5) Mars afflicting the Moon in an even sign and also Mercury in an odd sign, and
 - (6) Venus, the Moon and the Lagna occupying Navamsas belonging to odd signs or male Rasis
- are most unfavorable and detrimental to conception.

Also सारावली

अन्योन्यं रविचन्द्रौ विषमक्षंगतौ निरीक्षेते ।
 इन्दुजरविपुत्री वा दृष्टौ बलिबौ नपुंसकं कुरुतः ॥
 पश्यति वक्रः समभे सूर्यं चन्द्रोदयौ च विषमक्षे ।
 यथेवं गर्भस्थः क्लीबौ मुनिभिः समादिष्टः ॥
 भोजसमराशिसंस्थौ जेन्नु पण्डं कुजेक्षितौ कुरुतः ।
 नरमे विषमनवारेते होरेन्दुबुधाः सिताकिट्टा वा ॥

These eunuch yogas take effect only in the absence of male and female yogas. They are to be predicted from the अधान (Adhana) Lagna or प्रसन्न (Prasna Lagna) and not from horoscopes. And if they be predicted from horoscopes of the last child and if these yogas should exist therein, then the mother will bear no more. The author of the दशाध्यायी (another commentary for Brihat Jataka) after commenting on the sloka says: एवं षट्क्षीययोगा उक्ताः न केवलमाधानप्रसन्नान्धां नपुंसकजन्मसूचकाः जातस्य जन्मकाले सन्ति चेत् सन्ततिहानिकराः शक्तिकेचित् ।

The commentator of Brihatjataka twists this sloka so as to bring it in line with the slokas he quotes from Badarayana which are given below:—

अन्योन्यं रविशशिनैर्विषमं विषमक्षंगौ निरीक्षेते ।
 इन्दुजरविपुत्री वा तथैव नपुंसकं कुरुतः ॥

बक्रो विषमे सूर्यः समगन्धे परस्परालोकात् ।

विषमक्षे लग्नेन्दु समराशिगः कुजेवलोकयति ॥

बुधचन्द्रो कुजदृष्टौ विषमर्क्षसमर्क्षौ तथैवोक्तौ ।

भोजनवीशकसंस्था लग्नेन्दुसितास्तथैवोक्तः ॥

The English rendering in accordance with the commentator would then be as follows:

The following are the six planetary positions tending severally to the production of a eunuch :—

(1) The Moon and the Sun respectively in an even and an odd sign mutually aspecting;

(2) Saturn in an even sign and Mercury in an odd one aspecting each other;

(3) Mars in an odd sign aspecting and being aspected by the Sun in an even sign;

(4) Mars in an even sign aspecting the Moon and the Lagna in an odd sign;

(5) The Moon in an even sign and Mercury in an odd sign being aspected by Mars; and

(6) Venus, Lagna and the Moon occupying male Navamsas.

युग्मे चन्द्रसितावथौजभवने स्युर्भारजीवोदया

लग्नेन्दु नृनिरीक्षितौ च समर्गौ युग्मेषु वा प्राणिनः ।

कुर्युस्त मिथुनं ग्रहोदयगतान्ध्रगांशकान्यश्यति

स्वांशे ज्ञे त्रितयं ज्ञगांशकवशाद्युग्मन्त्वमिधैः समम् ॥२४॥

Sloka 24. The Moon and Venus in even signs with Mars, Mercury, Jupiter and the Lagna in odd signs cause the formation of a twin embryo. The rising sign and the Moon being in even signs and aspected by any male planet cause also twins. Mercury, Mars, Jupiter and the Lagna being in even signs and possessed of strength likewise lead to a twin fetus being conceived in the womb. There will be a trio of embryos con-

ceived when Mercury in his own Navamsa aspects all planets and the Lagna, or if the Lagna and all the planets occupy Navamsas belonging to dual signs. Two out of these triplets will have their sexes determined by the character of the Navamsa occupied by Mercury—being males if the Navamsa is that of Mithuna, and females if the Navamsa is owned by Kanya. The triplets will be of one and the same sex if all the Navamsas concerned are owned by dual signs of the same sex ; *i.e.*, the trio will be all males when the Navamsas are those of Mithuna and Dhanus ; females, when the Navamsas are those of Kanya and Meena.

NOTES.

There are three yogas mentioned in this sloka for the birth of twins. In the first yoga two female planets are in even signs, while Lagna, Mercury, Mars and Jupiter are in odd signs. In the second yoga, a male planet (the Sun, Mars or Jupiter) must aspect the Lagna and the Moon, both these being in even signs. In the third yoga, Mercury, Mars, Jupiter and the Lagna must be powerful in even signs.

१८. सारावली.

लग्ने समराशिगते चन्द्रे च निरीक्षिते बलयुतेन ।

गगनसदा वक्तव्यं मिथुनं गर्भस्थितं नित्यम् ॥

समराशौ शशिसितयोर्विपमे गुरुवक्रसौम्यलग्नेषु ।

द्विशरीरे वा बलिषु प्रवदेत् स्त्रीपुरुषमत्रैव ॥

द्विशरीरांशकयुक्तान् ग्रहान्विलग्नं च पश्यतीन्दुसुते ।

मिथुनांशे कन्यका द्वौ पुरुषौ सितयमेवं स्यान् ॥

द्विशरीरांशकयुक्तान् ग्रहान्विलग्नं च पश्यतीन्दुसुते ।

कन्यांशे द्वे कन्ये पुरुषश्च निषिध्यते गर्भे ॥

मिथुने धनुरांशगतान् ग्रहान्विलग्नं च पश्यतीन्दुसुतः ।

मिथुनांशस्थश्च यदा पुरुषत्रितयं तदा गर्भे ॥

कन्यामीनांशस्थान् विहगानुदयं च युवतिभागततः ।

पश्यति शिशिरगुतनयः कन्यात्रितयं तदा गर्भः ॥

In the first line of the sloka in the text, some books read 'युग्मे चन्द्रसितौ तथैवभवने' for 'युग्मे चन्द्रसितावथैवभवने.'

धनुर्धरस्यान्त्यगते विलम्बे ग्रहैस्तदंशोपगतैर्बलिष्ठैः ।

त्रेनाकिंणा वीर्ययुतेन दृष्टे सन्ति प्रभूता अपि कोशसंस्थाः ॥२५॥

Sloka. 25. Many are the embryos encased in the embryonic bag when the rising sign is the last Navamsa of Dhanus and the planets are strong in the Navamsa owned by Dhanus and when the Lagna is aspected by Mercury and Saturn in their strength.

NOTES.

(बुधाकिंणा is another reading for त्रेनाकिंणा.

If the last Navamsa of Dhanus is rising, then more than three children are possible in the case of dogs, etc. The commentator, Bhattotpala is of opinion that the word प्रभूतः (Prabhutah) may mean 5, 7 or 10 "पञ्च सप्त दश वा गर्भ संभवन्ति."

द्विशरीरांशसंयुक्तान् ग्रहान् लग्नं च पश्यति ।

कन्याशकगतश्चान्द्रिर्गर्भस्थं त्रितयं वदेत् ॥ २६ ॥

युग्मांशकस्तु कन्यैका द्वौ पुमांसौ च गर्भजाः ।

युग्मांशगान्विलग्नं च गर्भस्थाः पुरुषास्त्रयः ॥२७॥

कन्यायुग्मांशकोपेतांस्तथा युग्मांशगो बुधः ।

कन्यानवांशकः सौम्यस्तिस्त्रौ गर्भगताङ्गनाः ॥ २८ ॥

Sloka. 26. When Mercury in a नवांश-Navamsa owned by कन्याKa-nya aspects the other planets and the rising sign, each of which is in a नवांश-Navamsa owned by a dual Rasi, the astrologer should declare a trio to be in the womb.

Sloka. 27. If Mercury occupying a Navamsa belonging to Mithuna aspects the other planets and the rising sign, in the position described in the previous Sloka, a female and two males are in the womb ॥

Mercury in a Mithuna Navamsa should aspect the planets and the rising sign every one of which also occupies Mithuna Navamsa. there will be three males in the embryo.

Sloka. 28. Mercury in a Mithuna Navamsa aspecting the other planets, and the rising sign occupying the Navamsas owned by any of the two signs Kanya and Mithuna will tend to produce the same result. But if Mercury be in a Navamsa owned by Kanya and aspect the other planets and the rising sign in the positions described in the foregoing sloka, there will be three females in the womb.

NOTES.

These are mere repetitions of what has already been stated in sloka 24 *supra*.

द्विस्वभावगतावर्कगुरु बुधनिरीक्षितौ ।

पुंयुग्मं कुरुतस्तद्वत् शशिशुकमहीसुताः ॥ २९ ॥

कुर्वन्ति स्त्रीयुगं तत्र बलावलविशेषतः ।

स्त्रीनपुंसकरश्चान्द्रिः पुनपुंसकरोर्कजः ॥ ३० ॥

Slokas. 29 and 30. The Sun and Jupiter in a dual sign aspected by Mercury generate male twins. The Moon, Venus and Mars in a similar position produce twin females. In such cases, according to his peculiar strength or weakness, Mercury tends to produce a female hermaphrodite while Saturn produces a male one.

(f. शुकजातक

रात्रिजीवौ युग्मधनुर्नवांशस्थौ बुधेक्षितौ ।

पुंयुग्मं मीनकन्यांशस्थितौ पुंस्त्रीयुगं वदेत् ॥

भीमेन्दुशुक्रा मीनस्त्रीनवांशस्था बुधेक्षिताः ।

स्त्रीयुगं चापयुग्मांशे गर्भे पुंस्त्रीयुगं भवेत् ॥

निषेककाले चन्द्रार्कावन्योन्यं यदि पश्यतः ।

तथैव चन्द्रमन्दौ वा क्लीबजन्मप्रदौ तथा ॥ ३१ ॥

Sloka 31. If at the time of impregnation the Moon and the Sun aspect each other, they tend to produce a eunuch. The Moon and Saturn aspecting mutually at such a time, do likewise.

निषेके भ्रातृलघेशयोमे यमलसंभवः ।

लघेशे भ्रातृपक्षस्थे स्त्रोषे वा यमलोद्भवः ॥ ३२ ॥

Sloka 32. When the lords of the 3rd and the 1st bhavas are in conjunction, twins will become possible. When the lord of the rising sign is in a Varga-^{वर्ग} owned by the 3rd bhava or in his own exaltation, twin issues become equally possible.

षष्ठेशो देहसंबन्धी बुधः पष्ठगतो यदि ।

बुधक्षेत्रे च जननं यस्य स स्त्रीनपुंसकः ॥ ३३ ॥

बुधस्थानेन शनिना पुंनपुंसकता भवेत् ।

Sloka 33. If a house owned by Mercury be the Lagna at a birth and if the lord of the 6th bhava be in the Lagna and Mercury be in the 6th bhava, the person born will be a female hermaphrodite. If Saturn be in the place occupied by Mercury (*i. e.* be in the 6th bhava) in the previous case, the person born will be a male hermaphrodite.

निषेकलग्नेशतृतीयनाथौ लग्नस्थितौ चेद्यमलोद्भवः स्यात् ।

तृतीयनाथेन युते निषेके भोगीशयुक्ते यदि पादजातः ॥ ३४ ॥

Sloka 34. There will be twin issues if in the rising sign there be its own lord as well as the lord of the 3rd bhava at the time of निषेक Nisheka. If the Lagna

be occupied by the lord of the 3rd bhava in conjunction with Rahu, the child will be born with the legs foremost.

NOTES.

The reading of the second half of this sloka is different in सर्वार्थचिन्तामणि viz.,

वृत्तीयनाथेन युतो निपन्नलेश्वरस्तत्सहजे तथैव and appears to be the correct one.

राहूदये लग्ननाथे कर्मस्थे पादपूर्वजः ।

सराहौ रन्ध्रे लगे जातः स्यात् सर्पवेष्टितः ॥ ३५ ॥

Sloka. 35. When Rahu is in the Lagna and its lord is in the 10th bhava, the child will be born with the legs foremost. When the lord of the 8th house is in the Lagna in conjunction with Rahu, the person born will have a cord coiled round his body.

NOTES.

cf. सर्वार्थचिन्तामणि

लग्नेश्वरे कर्मगते विलग्ने भोगीन्द्रयुक्ते सति पादजातः ।

As a matter of fact, this ought to be the first half of the next sloka. It is difficult to account for the omission.

रन्ध्रेश्वरे पापयुते विलग्ने जातो रगैर्वेष्टितदेहवान् स्यात् ।

केन्द्रे सराहौ गुलिकेन युक्ते लग्नेश्वरे वा निधनेन युक्ते ॥ ३६ ॥

क्रूरग्रहाणां च दृगाणलगे जातो रगैर्वेष्टितदेहवान् स्यात् ।

Sloka. 36 When the lord of the 8th bhava occupy the Lagna in conjunction with a malefic planet, the person born will have a caul wound about his body. When a Kendra is occupied by Rahu in conjunction with (गुलिक) Gulika, or the lord of the rising sign is in conjunction with the lord of the 8th bhava and when the rising sign happens to be a Drekkana of a malefic planet, the person born will have a cord coiled round his body.

लग्नत्रिभागे बुधसर्पकोलास्तत्राययुक्तस्तु तथा त्रिभागः ।
 शुभग्रहाणां च दृष्टा विहीने जातोरगैर्वेष्टितदेहवान् स्यात् ॥३७॥

Sloka. 37 When Mercury, Rahu and Saturn are in the rising (त्रेकण) Drekkana and when this last is occupied by its lord, having no aspect of benefic planets upon it, the person born has a cord wound about his body.

NOTES.

This also appears in सर्वार्थचिन्तामणि. The reading of the first half there is slightly different : viz.,

लग्नत्रिभागेऽण्डजसर्पकाले तत्राययुक्ते तु तथा त्रिभागे ।

शुभाङ्गे पापलभे वा बुधिकेशत्रिभागगे ।

शुभैः स्थायस्थितैर्जातः सर्पस्तद्वेष्टितोऽपि वा ॥३८॥

Sloka. 38. When the Moon occupies a decanate owned by Mars and benefic planets are in the 2nd and the 11th houses from the Lagna, the issue will be a (serpent) reptile; or a child will be born with a navel cord round its body. Again, when the rising sign is that of a malefic planet and is in the decanate of Mars and benefic planets are in the 2nd and 11th bhavas, the person born will have a cord coiled round his body.

cf. गुणाकर

पापोदये पापयुते विधी वा त्रिभागगे बुधिकराशिभर्तुः ।

शुभैर्धनोपायगतैः प्रसूतः कृणी भवेत्तत्परिवेष्टितो वा ॥

Also सारावली

सौम्यनित्रेकणगे पापे कसे स्थिते शशियुते वा ।

शेकादशगैः सौम्यैरभिषेष्टको शुज्जेन ॥

Also गर्ग

सौम्यत्रेकणगे चन्द्रे सौम्यैरायुधभक्तितैः ।

सर्पस्तद्वेष्टितकङ्कालपापको विनिर्दिशेत् ॥

Neither in the text, nor in the slokas above quoted, the position of the malefics is specified. But they are to be either with the Moon or the Lagna and for this purpose सपपे (Sapapé) has to be added on by the grammatical process of (अध्याहरण) Adhyaharana.

Cf. स्कन्दहोरा

समसौम्यैर्गतः सेन्दौ दृगाणेऽङ्गारकेऽधरे ।
तादृशस्य च लग्नस्य स्वायस्थैरखिलैः शुभैः ॥
उरगोवेष्टितस्तेन शिशुर्वेति विभावयेत् ।
चन्द्रेणोरग आख्यातो लग्नेनोरगवेष्टितः ॥

Also बृहत्प्राज्ञापत्य

शशिनः सकलैः पापैः सङ्गतस्य महीसुते ।
दृगाणाधिपतावायधनस्थैरखिलैः शुभैः ॥
जातं सर्पं विजानीहि लग्नं चेच्छशिनः पदे ।
योगेऽत्र तेन जानीहि जातं सर्पेण वेष्टितम् ॥

And जौनक

सर्वैः पापैः समेतस्य लग्नस्य शशिनोऽथवा ।
स्वस्थैरायस्थितैर्यद्वा सौम्यैः पञ्चगवेष्टितः ॥

चतुष्पदगते भानौ शेषैर्वीर्यसमन्वितैः ।
द्वितनुस्थैश्च यमलौ भवतः कोशवेष्टितौ ॥ ३९ ॥

Sloka. 39. When the Sun is in a quadruped sign and the other planets are possessed of strength and in dual or mutable signs (or Navamsas), there will be twins born wrapped in one sheath (secundines).

NOTES.

Cf. सारावली

सूर्यश्चतुष्पदस्थः शेषा द्विशरीरसंस्थिता बलिनः ।
कोशैर्वेष्टितदेहौ यमलौ खलु संप्रजायेते ॥

Also गुणाकर

चतुष्पदे स्थिते रवौ परैर्द्विभूतिर्विभूतिभिः ।
बलेन संयुतैर्यमौ स एककोशवेष्टितौ ॥

Also गर्ग

चतुष्पदक्षगे सूर्ये द्विस्वभावक्षगैः परैः ।
सबलैर्यमलौ स्वातमेककोशाभिवेष्टितौ ॥

Here is an illustration for the birth of twins (both males):—
1932 January 19, Tuesday, one at 11-19 P. M. and the other at
11-50 P. M. Madras Time. Place of birth—Madras.

The Moon is in the 3rd Pada (पद) of the star Rohini (रोहिणी).

Rahu		Moon		Mars Jupiter Ketu			Moon
Venus	Rasi Chakra		Jupiter	Sun	Navamsa Chakra		
Saturn Mars Sun				Saturn			Merc
Merc			Ketu	Venus			Rahu

Lagna or Ascendant for the First child—5—24°—36'—30"

„ „ Second child—6—2°—19'—30"

From the above chart it will be observed that almost all the planets occupy either a dual Rasi or a dual Navamsa.

The Sun is in the first half of Makara and therefore in a quadruped sign.

The Moon is in his exaltation sign, in the bright half of the month and is therefore strong.

Mars is in his exaltation and in a dual Navamsa.

Mercury is in Dhanus, a dual sign.

Jupiter is in exaltation and in Meena Navamsa, a Rasi of dual nature. Further, he is retrograde.

Venus is in a Navamsa owned by Dhanus, a dual sign.

Saturn is strong being in his Vargottamamsa. Rahu and Ketu are in dual Rasas.

छागे सिंहे वृषे लग्ने तत्स्थे सौरेस्थवा कुजे ।

राश्यंशसदृशे गात्रे जायते नालवेष्टितः ॥ ४० ॥

Sloka. 40. When the rising sign is Mesha मेष, Simha सिंह or Vrishabha वृषभ, and when Saturn or Mars occupies it, the person born will have a cord coiled

round that part of the body signified by the rising sign or by the sign owning the Lagna Navamsa.

cf. सरावली

सिंहाजगोमिरुदये जातो नालेन वेष्टितो जन्तुः ।

लग्ने कुजेऽथ सौरे राक्षसशसमानगात्रम् ॥

'छागसिंहे वृषे लग्ने' is another reading. It will then mean "If Mesha or Simha be the Lagna and be at the same time occupied by Saturn, or if Mars occupy Vrishabha identical with the Lagna, and no other planet occupies the Lagna in either case, then the effect said in the text will happen."

cf. स्कन्धोरा

उदये मेषतां प्राप्ते सिंहत्वमथवा गते ।

तत्र चेत्सौर एकाकी वृषे तत्र कुजस्थया ॥

Also बृहत्प्राजापत्य

अजे लग्ने मृगेश्वरे वा मन्दुस्तत्र स्थितो यदि ।

अङ्गे लग्नाशकाल्ये ये नालेनोद्धेष्टं वदेत् ॥

वृषे स्यान्नमिपुल्लेखत् स्थितो लग्नत्वमीयुषि ।

तदा च द्वाविमौ तत्र स्थितावेकाकिनौ यदि ॥

लग्ने सपापे बहुपापदृष्टे राहुध्वजाभ्यां सहितेऽथवात्र ।

पापग्रहाणां तु विलम्बमे वा जातो नरो नालविवेष्टिताङ्गः ॥४१॥

Sloka. 41. When the rising sign has a malefic planet in it and is either aspected by many malefic planets or occupied by Rahu or Kethu in addition, the person born has a cord coiled round his body. Again, when the Lagna belongs to a malefic planet and the other conditions mentioned previously obtain, the same result follows.

करान्तरे लग्नगते सराहौ लग्ने कुजे वाऽसुरनाथदृष्टे ।

लग्ने क्षनौ भूमिसुतेन दृष्टे जातो नरो नालविवेष्टिताङ्गः ॥ ४२ ॥

Sloka. 42. When a malefic planet other than Mars is in the Lagna in conjunction with Rahu, or when

Mars occupies the Lagna being aspected by Rahu, or when Saturn is in the Lagna and is aspected by Mars, the person born will have a cord coiled round his body.

NOTES.

Venkatesadaivagna reads 'वासुरनाथ' Vasaranatha instead of 'वासुरनाथ' Vasuranatha in his सर्वार्थचिन्तामणि Sarwarthachintamani.

तत्कालमिन्दुसहितो द्विरसांशकोय-

स्तत्तुल्यराशिसहिते पुरतः शक्ये ।

यावानुदेति दिनरात्रिसमानभाग-

स्तावद्वेते दिननिशोः प्रवदन्ति जन्म ॥ ४३ ॥

Sloka. 43. Find the particular Dwadasamsa (द्वादशांश) of a sign which the Moon occupies. Find the Rasi to which this Dwadasamsa belongs. Count from this sign as many Rasas as the number represented by the Dwadasamsa in question. When the Moon is in the Rasi thus found in the month of delivery, the birth of the child in the womb may be expected. *Secondly*, find what fraction of the Dwadasamsa has been passed by the Moon at the time of the query or आधान-Adhana (impregnation). When this much of the Rasi is passed by the Moon in the month of delivery, the birth may be predicted. This gives the (नक्षत्र) Nakshatra of birth. *Thirdly*, find whether the rising sign at the time of the query or आधान-Adhana, is a day or night sign (*vide* जतकपारिजात. Jathakaparijatha Adhyaya. I. Sl. 14) and also what fraction of the Lagna is passed. When so much of the day or the night is passed, the birth in question should be declared to happen.

६० शीघ्रकहोरा

आधाने प्रसक्तकाले वा यत्तिमेऽर्काशके क्षणी ।

मेघतक्कदिमं राक्षि प्राप्तेऽस्मिन् प्रसक्तो भवेत् ॥

तस्मादकांशतस्तस्मिन्नादिमं वा गते गृहम् ।
 दिनराशिगतचन्द्रो यत्सौ लेयतोऽपि वा ॥
 रात्रिराशिगते तत्र विपरीतेन वर्त्मना ।
 तदिमं राशिमापन्ने प्रसवं कर्कितो वदेत् ॥
 तन्नागभं गते वेन्दौ सूतिं केचन मन्वते ।
 इन्दुनाम नवांशं वा गृहाण बलयोगतः ॥
 स्वनवांशकमं प्राप्ते तस्मिन्वा प्रसवो भवेत् ।
 स्वनवांशं नवांशक्षमथवाऽस्मिन्नपेयुषि ॥
 अथ साधारणं वक्ष्ये सर्वत्रात्र महामते ।
 दिनरात्रिविभागार्थं तन्मे निगदतः शृणु ॥
 अथ नैषेकलग्नस्य त्रिंशदंशे यावती स्थितिः ।
 तावत्त्रय गते रात्रौ दिवा वा प्रसवो भवेत् ॥
 तत्कालचन्द्रत्रिंशदंशे यावतीस्याद्यवस्थितिः ।
 तावत्त्रय गते रात्रौ दिवा वा प्रसवो भवेत् ॥
 रात्रिराशिगते लग्ने चन्द्रे वा रात्रिकल्पना ।
 दिनराशिगते लग्ने चन्द्रे वा दिनकल्पना ॥
 अथ नैषेकलग्नस्य षष्ठदंशे यावती स्थितिः ।
 नाब्दां गतायां तावत्यां वदेद्वाऽहनि वा निशि ॥
 सूर्यस्योदयतः पूर्वं पक्षेऽस्तमयतोऽपरं ।
 यस्मिन्नाधानमारभ्य तस्मिन्नाहनि धारया ॥
 व्याख्यात इन्दुनैषेकलग्नेनैव मया मुने ।
 एवं द्विषडुसंवादात् सर्वं विद्धि द्विजोत्तम ॥
 अथ गर्भाधानलग्नात् प्रसवमासज्ञानं हुकंजातके
 गर्भाधानं चरे राशौ नवमे मासि सूयते ।
 स्थिरभे दशमे मासि द्व्यङ्गे चैकादशे च सः ।
 कस्मिन् राशौ चन्द्रे सति प्रसवो भविष्यति इत्येतज्ज्ञानार्थं आह गार्गिः ।
 यावत्संख्ये द्वादशांशे शीतरश्मिर्यदा स्थितः ।
 तत्संख्येयस्ततो राशिर्जन्मेन्द्रो तद्वते भवेत् ॥

अर्थः । मेषादिगणनया यावत्संख्ये द्वादशांशे चन्द्रमा व्यवस्थितस्तदा
 शिखावत्संख्यो यो राशिस्तत्र वर्तमाने जन्म वक्तव्यमिति । अत्र चन्द्रद्वादशां-
 शप्रमाणेन २-३० कलात्मकेन १५० सकलचन्द्रराशिरष्टादशशतकला १८००
 लभ्यते तदा भूतद्वादशकलाप्रमाणे किमित्यनुपातलब्धं चन्द्रराशिभूत कला

लङ्कं ज्ञेयं । ततोऽष्टशतकलाकल्पनया चन्द्रनक्षत्रं ज्ञेयमिति विशेषः । अन्ये तु तत्का-
लेभ्यो नावावत्संख्यो द्वादशभागं अधिष्टितस्तावत्संख्याराशिस्ये चन्द्रे सति प्रसवकाले
प्रसवो वक्तव्यः । तथा च सारावल्याम् ।

यस्मिन्द्वादशभागे गर्भाधाने व्यवस्थितश्चन्द्रः ।

तत्तत्क्षयार्धे प्रसवं गर्भस्य समाप्तिश्चेत्याहुः ॥

समुद्रजातकेऽपि

यत्तमे द्वादशशितः सूतिस्तत्संख्यगे विधीः । इति

अत्र चन्द्रलग्नयोर्मध्ये यो बलवान् तस्य द्वादशांशकवशीन चन्द्रराशिर्ज्ञेयः
शुक्रं शुक्रजातके ।

लग्नेन्द्रोयो बलवान् तस्य द्विसन्वितो राशिः ।

यावत्समात्परतो राशिः स्थिते विधी प्रसवः ॥ इति.

अत्र गरीशुकाचार्ययोरेकवाक्यवात्सारावलीसमुद्रजातकादिमते मूलं सृग्यम्.

Suppose the आधानलग्न (Adhanalagna) or प्रश्नलग्न (Prasnalagna) to be 3 signs $8^{\circ} 12' 20''$ and the position of the Moon at the time 4 signs $10^{\circ} 25' 35''$. As the Moon is in the 5th Dwadasamsa of Simha, the Dwadasamsa is Dhanus. The birth has to be predicted when the Moon passes through the 5th Rasi counted from Dhanus, i.e. Mesha. This is the view of some.

According to others the birth should be predicted thus:—
Find by counting from Mesha the order of the Rasi representing the Dwadasamsa; when the Moon traverses through so many Rasas from the Dwadasamsa Rasi, birth will happen. According to this view, Dhanus happens to be the 9th from Mesha; the birth will happen when the Moon is in the 9th Rasi from Dhanus, i.e. Simha. The former view seems more rational.

Then, to find the exact position of the Moon, we have $\frac{25' 35''}{150'}$ of (मेघ) Mesha as having been traversed by the Moon at birth time, or $5^{\circ} 11' 6''$ or the second quarter of the star Aswini.

To know the time, we proceed thus:

The Lagna is $8^{\circ} 12' 20''$ in कटक (Kataka) which is a night sign. The exact time will therefore be at $\frac{8^{\circ} 12' 20''}{30^{\circ}} \times 30$ ghatikas (the period of night) or at 8 ghatikas, 12½ Vighatikas in the night.

Balabhadra also adds that only in the case of the Moon and the lord of the 5th bhava at the time of query or (आधान) Adhana occupying one and the same Rasi, it has to be predicted that the pregnant woman will be delivered of her child at that very instant, and not otherwise.

The converse process of deducing the time of conception (आधानकाल-Adhanakala) from the data given for any birth has not been definitely stated in any of our astrological works as far as I have seen.

But the following general principles enunciated in Sepharial's "Manual of Astrology," and which have been found to be true after elaborate tests will be found to be very useful :—

(1) When the Moon at birth is waxing and visible, or waning and invisible, the period intervening between आधान (Adhana) and birth will be less than the time taken for 10 lunar revolutions or 9 Solar months.

(2) If the Moon at birth be waxing and invisible (अध्यायार्ध-Adhyayardha), or waning and visible, the interval between conception and actual time of birth will be more than 10 lunar revolutions.

(3) The actual number of days—less or more—is obtained by finding the distance of the Moon from the horizon, the distance being counted from the Lagna when the Moon is invisible, and from the 7th house (अस्तल-Ashta Lagna) when the Moon is visible. Convert this distance to degrees and divide the result by 12. The quotient will represent the number of days required.

(4) If the birth takes place in शुक्लपक्ष (Suklapaksha—bright half of a month), the sign denoting the Lagna will represent the Moon's position at the time of आधान (Adhana).

(5) If the birth be in कृष्णपक्ष (Krishnapaksha—dark half of a month), the sign denoting the 7th bhava will contain the Moon at आधान (Adhana).

(6) The Rasi occupied by the Moon at birth will be rising or setting at the time of आधानकाल (Adhanakala) according as the said Moon is waxing or waning.

Let us take the following example :—

There was a birth at 4 a.m. on 8th January 1900 (अमनोरथ)

Ayanamsa, 22° 26' 4")—Vikari year, Dhanur month—25th, Sunday night and Monday morning, Lat. 13° N.

Moon ... 11 signs 21° 15'

Sun ... 8 signs 24° 22'

Lagna ... 7 signs 21° 51'

The Moon is waxing and below the horizon (invisible). The interval between conception time and birth time is therefore more

Moon		Ketu		Lagna Sun	Merc.		Ketu
				Venus	Chart at conception time 1899 April, 1st		Mars
Venus	Chart at birth, 8th Jan. 1900, 4 a. m.						
Saturn Sun Mars Mercury	Lagna Jupiter Rahu			Saturn Rahu	Moon		

than 10 lunar months (Rule 2 above). The distance of the Moon from the horizon is—

11—21°—15' minus 7—21°—51' (Lagna) or 3—29°—24' which when converted into days at an average rate of 12° per day (Vide Rule 3) is $\frac{119.4}{12}$ or 9.95 days.

The conception should therefore have taken place 10 × 27°32'30.5 (period of one revolution of the Moon is 27°32'30.5 days) + 9.95 or roughly 283°18'0 days prior to birth. The Moon being in the 22nd degree of मीन (Meena) at birth, the आधनलग्न (Adhana Lagna) must have been Meena 22°. Looking at the Panchanga for that time, we deduce that the time of conception should have been at about the early hours of the morning on the 1st April 1899 when Meena had not fully risen

[The child died at 3-30 P. M. on Friday the 22nd March 1901 when the Moon was transiting (Aswini 2nd Pada, शुक्रवारि) the 6th house from the Lagna.]

उदयति मृगशिरसे सप्तमस्थे च मन्दे
 यदि भवति निषेकः सूतिरब्दत्रयेण ।
 शशिनि तु विधिरेवं द्वादशाब्दैः प्रकुर्या-
 भिगदितमिह चिन्त्यं सूतिकालेऽपि युक्त्या ॥ ४४ ॥

Sloka. 44. If, at the time of conception, the rising Navamsa belongs to Saturn and that planet occupies the 7th house (भावं) the child will take 3 years to be born. If the conception takes place when the Moon is under similar circumstances, i. e. when the rising Navamsa belongs to Kataka and the Moon occupies the 7th house (भावं) the birth will happen after 12 years. The effects that have been described in this Chapter as due to planetary conjunctions at the time of the (आधान) Adhana must also be predicted in regard to the time of the birth when the same planetary conjunctions are found to exist.

NOTES.

cf. समुद्रजातक

लग्ने यमांशे मन्देऽस्ते निषेकश्चेत् समाश्रयात् ।

सूतिः कर्काशर्गोऽस्त्ये चन्द्रेऽस्ते द्वादशाब्दकः ॥

Also गुणकरः

मन्दस्य भांशे तनुगेऽर्कजेऽस्ते वर्षत्रयेण प्रसवस्तदानीम् ॥

मन्दभांशगे विधौ धनगेऽर्कजे तथा ।

द्वादशे च हायने सूतिरत्र जायते ॥

Also सारावली

लग्ने शनैश्चारांशे शनैश्चरे धनगे यदि निषेके ।

वर्षत्रयेण सूतिर्द्वादशभिः स्वाच्छशिनि चैवम् ॥

The third quarter of the Sloka is interpreted in दशाध्यायी (Dasa-dhyayi) to mean "If the Navamsa Rasi of the Moon at the time of c onception be one of Saturn's houses and if Saturn be in the 7th Bhava from the Moon, then the birth will happen in the twelfth

year" and in support thereof, the following sloka from बृहत्प्राजापत्य (Brihath-prajapathya) is quoted :

अथ नैषेकचन्द्रस्य सप्तमो गतः ।
सप्तमो वा दिगुक्तं स्यात्प्रसूतिर्द्वादशवत्सरीः ॥

In बृहत्प्राजापत्य (Brihathprajapathya) it is said "सप्तमे दिगुक्तं वा Saphthamam hibukam va and in the text सप्तमस्ये च (Sapthamasthecha) is used. This च (cha) should be taken to mean सप्तमस्ये दिगुक्तस्ये च सति (Sapthamasthe Hibukasthe cha sathi.) The object of Varahamihira in putting Saturn in the 7th house is not only to secure his full aspect on the Lagna or the Moon, but also to give him his full Digbala (directional strength) as Saturn's Digbala in the 7th house is full.

cf. स्कन्दहोरा

नैषेकलग्नस्येन्दोर्वा नैषेकस्यांशकः शनैः ।
केन्द्रस्थितिश्च दृष्टिश्च त्रयं प्रसूतिर्विलम्बकृत् ॥

It is also opined that if these yogas exist, the female will bear no more.

cf. शौनकहोरा

आवानलग्ने शन्यंशे तत्सप्तमगतः क्षमिः ।
वेभ्रमस्थो वा ततः कुर्यात् प्रसूतिं कत्सरैस्त्रिमिः ॥
इन्दुरेवं विधः कुर्याद्द्वादशाब्दे द्विजोत्तम ।
एवं प्रसूतिकालेन तत्कालशशिना तथा ॥
भूशानपि च भूयिष्ठो विलम्बः प्रसवे पुनः ।
प्रसूतिकालं ते विदि यदा गमोदकः क्षतिः ॥

पितृकर्मेश्वरौ कुःस्थौ देहेशे बलसंयुते ।
विना सीमन्तकर्मादिजातः पुत्रो न संशयः ॥४५॥
लाभे पापे पापगृहे न सीमन्तसुतो भवेत् ।

Sloka. 45. When the lords of the 9th and 10th bhavas are in bad positions, and the lord of the rising sign is strong, the issue has undoubtedly been born without सीमन्त (Seemantha) and other purificatory cere-

monies. When there is a malefic planet in the 11th bhava and that is owned by a malefic planet also, there will be no issue with the purificatory सीमन्त (Seemantha) ceremony performed upon it.

cf. सर्वार्थचिन्ताणि

दुःस्थानगौ कर्मशुभाधिनायौ बली विक्रमाधिपतिस्तदानीम् ।
सीमन्तकर्मादि विनैव जातो भवेच्चरः प्रायमिकोऽपि तत्र ॥
कामे सपापे त्वथ तद्गृहे वा जातो नरः प्रायमिकोऽपि तत्र ।

पितुर्जातः परोक्षस्य लग्नामिन्दावपश्यति ।

विदेशस्यस्य चरमे मध्याह्ने दिवाकरे ॥ ४६ ॥

Sloka. 46. When the Moon does not aspect the Lagna, the birth of a child is out of the father's sight. And he is at the time absent in a foreign country, if the Sun be in a moveable sign and has fallen out of the मध्य (Madhya) or the 10th bhava i. e. is in the 8th or 9th bhava.

NOTES

cf. सारावली

होराममीक्षमाणे ससिनि परोक्षस्थिते पितरि जातः ।

मेघूरणाच्छ्रुते वा चरमे भानौ विदेशगते ॥

चरराशिगते सूर्ये दिनजन्मनि बांक्षिते कुपुत्रेण ।

कथयति विदेशयातं जातस्य शरीरकर्तारम् ॥

Also. बृहदवन

वाच्यं शिशोर्जन्म पितुः परोक्षे क्षपाकरः पश्यति चेच्च लग्नम् ।

चरस्थितेऽर्केऽहमधर्मगे वा विदेशसंस्थे पितरिह वाच्यम् ॥

If the rising sign is unaspected by the Moon and the Sun is either in the 8th or 9th bhava, then the father is not present at the place of birth of the child. If the above Sun be in a moveable sign, the father will be in a foreign country. If he be in an immoveable sign, the father will be in the same town but away from

where birth took place. If the Sun be in a dual sign, then the father will be on his way home. The Yoga depicted is a day scenery.

For the second yoga given in the latter half of the sloka (in the text), the condition that the Lagna is not aspected by the Moon is necessary; cf. (शुक्रजातक) Sukajathaka:

चरराशिगते भानौ नवमाहमसंस्थिते ।

शिखोः पिता विदेशस्थे छग्नं चन्द्रेण नेक्षितम् ॥

उदयस्थेऽपि वा मन्दे कुजे वाऽस्तं समागते ।

स्थिते वान्तः क्षपानाथे शशाङ्कसुतशुक्रयोः ॥ ४७ ॥

Sloka. 47. When Saturn is to rise on the Lagna or Mars is setting (occupies the 7th भाव bhava) or if the Moon be between Mercury and Venus, then also the father will be away at the time of the birth of the child.

Balabhadra slightly differs—He says

छग्नस्थिते वासरनाथपुत्रे यामित्रसंस्थेऽप्यथवा महीधरे ।

चन्द्रेयवा सूर्यमहीजमध्ये विदेशसंस्थे जनके बभूव ॥

where the Moon is between Mars and the Sun is said to cause the same effect.

In the previous sloka, the day scenery was depicted. In the present sloka the night scenery (birth at night time) is described, since Saturn (the Karaka of the father at a night birth) is taken into consideration instead of the Sun as in the previous sloka.

cf. सारावली

धनिशोरकांसितयोः कुजेन संरक्षयोः पितुरभावः ।

चरराशौ परदेशे युक्तेक्षितयोस्तु तत्र मृतः ॥

The Sun at a day birth and Saturn at a night birth, if aspected by Mars, indicate the absence of the father. And if the sign that is occupied and aspected respectively by the above-mentioned two planets be a moveable one, the yoga indicates demise of the father in a foreign place at the time. The author of Saravali further says;

चरराशिगतं सौरं यद्यर्को रात्रिजन्मनीक्षित ।

अत्रापि विदेशस्थं कथयति पितरं प्रसूतस्य ॥

स्थिते वा यदि शीतांशो शुभखेचरराशिगे ।
औरस्योयं भवेज्जातो गुरुवर्गसमन्विते ॥ ४८ ॥

Sloka. 48. If the Moon be in a sign owned by a benefic planet or in a वर्ग (Varga) of Jupiter, the child born is legitimate.

cf. शुक्रजातक

सौम्यराश्यंशगे चन्द्रे गुरुराश्यंशगेऽपि वा ।

जातजातस्य योगेऽपि न परैर्जाति इष्यते ॥

Vide also sloka 59 infra

जीवो न भौमसंदष्टः स्ववर्गे चार्कशीतगू ।
क्षेत्रजोयं भवेज्जातः ससौम्यो वा बलान्वितः ॥ ४९ ॥

Sloka. 49. When Jupiter is not aspected by Mars, and the Sun and the Moon are in their वर्ग (Varga), the child born is a क्षेत्रज (Kshethraja). The same is the case also when Jupiter is strong and in conjunction with Mercury.

मन्दवर्गगते चन्द्रे मन्दयुक्ते तु पंचमे ।
भानुभार्गवसंदष्टे पुत्रः पौनर्भवो भवेत् ॥ ५० ॥

Sloka. 50. When the Moon is in the वर्ग (Varga) of Saturn and the 5th भाव (bhava) is occupied by Saturn and also aspected by the Sun and Venus, the son born is a पौनर्भव (Pounarbhava), i. e. the son of a remarried woman.

व्यये भास्करसंदष्टे वर्गे भास्करचन्द्रयोः ।
चन्द्रसूर्ययुते वापि कानीनोयं भवेन्नरः ॥ ५१ ॥

Sloka. 51. When the 12th भाव-bhava is aspected by the Sun, or the Sun and the Moon are in the वर्ग Varga of the Moon and the Sun, the person born is a bastard.

चन्द्रदृष्टियुतो मान्दिर्मानुपुत्रसमन्वितः ।

तद्वीक्षणयुतो वापि दत्तपुत्रो भवेन्नरः ॥ ५२ ॥

Sloka. 52. When मान्दि (Mandi) is aspected by the Moon and is in conjunction with Saturn or aspected by him, the child born will be given away by the parents to another to adopt.

अन्यङ्गारकसंयुक्ते सप्तमे वाऽथ पंचमे ।

अन्यैरवीक्षिते स्वैतैः कृत्रिमं तु विनिर्दिशेत् ॥ ५३ ॥

Sloka. 53. When the 7th or the 5th माव-bhava is occupied by Saturn and Mars and is unaspected by other planets, the son born should be marked out as कृत्रिम Krithrima (i. e. to be adopted by others)

परस्परक्षेत्रगतौ तु होरारसातलेशौ यदि जन्मलग्नात् ।

लग्नेश्वरो वा हिबुक्नेश्वरो वा ध्वजाहियुक्तो जननं परेण ॥ ५४ ॥

Sloka. 54. If the lords of the होरा (Hora) and the 4th माव-bhava counted from जन्मलग्न (Janmalagna) occupy each other's houses or if either of them be in conjunction with Rahu or Ketu, the child born was begotten by another.

लग्नं अक्षाङ्कं सुरराजमन्त्री न वीक्षते नैकगृहस्थितो वा ।

व जीववर्गेण युतं तदानीं जातं वदेदन्यसमागमेन ॥ ५५ ॥

Sloka. 55. If Jupiter does not aspect the Lagna or the Moon, or be not in one and the same house with either, and if the Lagna or the Moon be not in a वर्ग-Varga of Jupiter, then the astrologer should declare the child to be born in consequence of the mother's congress with another.

स्वाती द्वितीया रविवारयुक्ता सप्तमी सोमजरेवती च ।

सद्वादशी भाज्युतश्रविष्ठा चैतेषु जातः परतो वदन्ति ॥ ५६ ॥

Sloka. 56. A child born in any of the three following combinations of तिथि-Thithhi, वार-Vara and नक्षत्र-Nakshatra is declared to be the result of the mother's congress with another: (1) द्वितीया-Dwitheeya, रविवार-Sunday and स्वाती-Swathee, (2) सप्तमी-Sapthami, बुधवार-Wednesday and रेवती-Revathee, (3) द्वादशी-Dwadasee, भाज्युत-Sunday and श्रविष्ठा-Sravishttha.

NOTES.

Balabhadra in his होरात्रय (Horarathna) states that this sloka is from तातमित्र (Thathamisra.) The reading given is as follows:—

स्वातीद्वितीयारविवारयोगे सोमात्मजे सप्तमिरेवतीषु ।

स्याद् द्वादशीवासवमन्वजारे जारेण जातं प्रवदन्ति बालम् ॥

मद्राख्यतिथियुक्तेषु त्रिपादक्षान्वितेषु च ।

मन्दार्कभौमवारेषु जातमन्योद्भवं विदुः ॥ ५७ ॥

Sloka. 57. When any one of the 3 week-days, viz Saturday, Sunday and Tuesday, is associated with a भद्रतिथि-Bhadra thithhi, (i. e. द्वितीया-Dwitheeya, सप्तमी-Sapthami, or द्वादशी-Dwadasi) and a त्रिपादनक्षत्र-thripada nakshatra, (i. e. पुनर्वसु-Punarvasu, विशाखा-Visakha or पूर्वाभाद्रपदा), the child born is declared to be begotten by another.

NOTES.

The following are some more yogas for illegitimate offsprings:

नीचास्थिताश्चन्द्रविवाकरेण्यः कुर्वन्त्यमी जन्मनि जारजातम् ।

लग्नेऽथवा सूर्यसुतेन रक्षाः सौम्यैश्च शुक्रोदयशीतभासः ॥ गुणाकरः ॥

नवमस्यो गुरुयश्च घने चन्द्रोऽर्कमण्डले ।

अन्यजातः स विज्ञेयो योगेऽसिम्ब्यसते भवम् ॥

चन्द्रारभानवः चण्डे गुरुः पञ्चमगो यदि ।

योगेऽसिम्ब्य सन्देहोऽन्यजातः स उच्यते ॥ तातमित्रः ॥

Also जज्ञकोत्तमे

अर्धमन्त्रे स्याद्विवासेऽहनीविश्वे चतुर्विंशुक्वाकरं च ।

विर्बुधने मौमदिने चतुर्विंशी स्याज्जातजारस्य च जन्मकाले ॥

द्विगन्त्रे च तिथिग्रन्थे कृष्णग्रन्थे प्रसूतिषु ।

वारस्यान्ते च वो जातः सौऽम्बजातः प्रकीर्तितः ॥

भग्नपावर्कसंयोगाद्द्वितीया द्वादशी यदि ।

सप्तमी चार्कमन्दारे जारजो जायते भ्रवम् ॥

न लग्नमिन्दुं च गुरुर्निरीक्षते न वा शशाङ्कं रविणा समागतम् ।

सपापकोऽर्केण युतोऽथवा शशी परेण जातं प्रवदन्ति निश्चयात् ॥५८॥

Sloka 58. When Jupiter does not aspect the rising sign and the Moon, or the Moon in conjunction with the Sun; or when the Moon is in conjunction with the Sun and a malefic planet; the offspring is positively declared to have been begotten by another.

NOTES.

For a child to be declared as legitimate (1) Lagna or the Moon must receive an aspect of Jupiter; (2) the Sun in conjunction with the Moon should be aspected by Jupiter; or (3) there should not be any malefic along with the Moon in conjunction with the Sun.

cf. सारावली

पश्यति न गुरुः प्रपिबं लग्नं च दिवाकरं सेन्दुम् ।

पापयुतं वा सार्कमन्त्रं यदि जारजातः स्यात् ॥

But it has to be stated here that if the Lagna and the Moon be in a Navamsa belonging to Jupiter, then the child should not be declared as illegitimate.

cf. यवनेश्वर

अश्विभानोऽभ्यस्तवांक्षिते वा जीनेन कर्त्रेऽथ विलङ्घ्ये वा ।

जातं परोक्षतमिति भ्रवन्ति वाच्ये जनेनाथ बलावलोकात् ॥

न वा शशाङ्को रविणः समागतः Nava Sasanko Ravina Samagathaba is another reading. The whole sloka is capable of being interpreted thus:

यदा गुरुः कर्म इन्दुं च न निरीक्षते तदा साक्षाद् रविणा समागतः
न यदि अर्केन युतः शशी सपापकः यदि वा मुनयः प्रसूतं परेण जातं निश्चयात्प्र
चक्षन्ति ॥

That is, if Jupiter does not aspect the Lagna and the Moon, and at the same time the Moon be not in conjunction with the Sun, and secondly, the Lagna and the Moon being unaspected by Jupiter, if the Moon in conjunction with the Sun be also associated with a malefic planet, then the child should—in the absence of any restricting (अपवाद-Apavada) yogas—be declared illegitimate.

Cf. स्कन्दहोरा

न यदा कर्मिन्दुं च चक्षे वाचस्पतिस्तदा ।

इन्दुसूर्येण संबन्धो यस्यसावथ तद्यतः ॥

सपापको वा मुनयः प्रवक्ष्युस्तमन्यजम् ।

गुरोः क्षेत्रस्थितिर्योगस्तद्द्रेक्षणे तदंशके ॥

स्थितिश्चेत्पवादान्मै चतुरोऽस्य वदान्यहम् ।

तपसैव विजानन्तु माण्येव मुनयो परान् ॥

It would appear that 44 अपवाद (Apavada) yogas were after great penance observed one after another by Sages as stated below :

Brahma, Subrahmanya } and Surya	4	Garga	1
Vyasa	3	Marichi	12
Vasishta	1	Manu	1
Attri	2	Angiras	5
Parasara	2	Lomasa	1
Kasyapa	3	Paulasa	3
Narada	2	Chyavana	1
		Saunaka	3

Vide Sritis.

गुरुक्षेत्रगते चन्द्रे तद्युक्ते चान्यराशिगे ।

तद्द्रेक्षणे तदंशे वा न परैर्जाति इष्यते ॥ ५९ ॥

Sloka 59. When the Moon is in a राशि (Rasi) owned by Jupiter or is in another राशि (Rasi) in conjunction with Jupiter or is in Jupiter's द्रेष्कण (Dreshkana)

or नवमंश (Navamsa), the child born has not been begotten by a paramour.

NOTES.

This sloka is from Garga. Please see *sloka* 48 and the note thereto. वान्यराशिगे (Vanyarasige) is another reading and seems to be the correct one.

क्रूरर्क्षगतावृश्चोभनौ सूर्यावृश्चननवात्मजस्थितौ ।

बद्धस्तु पिताविदेशगः स्वे वा राशिवशादथो पोथ्य ॥६०॥

Sloka 60. If the two malefic planets Saturn and Mars be in malefic signs Mesha, Simha and Kumbha and occupy the 7th, the 9th or the 5th place from the Sun, the father of the child born is in a state of forced seclusion confined in a foreign place, in his own or on his way to his own country, according as the sign occupied by the Sun is moveable, immoveable or a dual one.

NOTES.

	Saturn		
Mars			
		Sun	

cf. सारावली.

पञ्चमनवमघने पापैरकांक्षु पापसंज्ञकैः ।

बद्धः पितान्यदेशे राशिवशात् स्वस्थता मार्गे ॥

From the plural numbers used in the above quotation, it would appear that the term "malefics" need not necessarily be confined to Saturn and Mars, but may be extended to weak Moon, Rahu and Ketu. But it is not so. And by "क्रूरर्क्ष" Krurarksha

11 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 Paparksha (पापार्ध) and Krurarksha क्रूरार्ध may be noted.

The one means "all the houses owned by malefics" while the other confines them to "their odd signs." cf. इहत्याजापत्य

सिंहाजघटगौ (कुजमन्दौ) सूर्याद् दत्तभाग्यसुतसिन्धौ ।

स्वातां यदि तदा बन्धे जातस्य पितुरादिशिव ॥

विवरण adds "If the Sun in the above case be in भुजग or गलद्रेकाण (Nigala drekkana), the father is forcibly (illegally) confined; and if any other Drekkana, on account of business or Agally."

पूर्णे शशिनि स्वराशिगे सौम्ये लग्नगते शुभे सुखे ।

लग्ने जलजेऽस्तगेऽपि वा चन्द्रे पोतगता प्रसूयते ॥६१॥

Sloka 61. When the Moon is full and in his own sign i.e. Kataka, and when Mercury is in the rising sign and Jupiter occupies the 4th house, the pregnant woman is delivered of her burden in a boat. This may happen also when the rising sign is a watery one and the Moon (whether full or not) is in the 7th bhava.

NOTES.

The word सौम्ये (Saumye), may also be interpreted as benefic. The meaning will then be "If the Moon be full and in Kataka and if benefic planets be in the lagna and the 4th house, then the birth takes place in a boat. If the Lagna be a watery sign and the Moon be in the 7th being also full, then also the birth takes place in a boat."

cf. सारावली

सौम्ये लग्ने पूर्णे स्वगृहगते शशिनि सखिहसपाते ।

पातालस्थः शुभैर्जलजे लग्नेऽस्तगे शशिनि ॥

The word शुभ (Subha) in (Subhē Sukhē) 'शुभे सुखे' in the text has been understood to mean only Jupiter by the commentator as there is not always a possibility of Venus occupying the 4th place

from Mercury in the Lagna. "अथ बुधात् शुक्रस्य चतुर्थगतत्वात्संभवत् चतुर्थेन गुरुर्भयः" (बलभद्रः) cf. समुद्रजातक

पूर्णेन्दोः स्वर्गद्वारे शे जीवे नुर्येतरागत इति.

cf. Also गुणाकर

विलम्बने शे सुखगे शुभाख्ये स्वर्के हिमांशौ परिपूर्णगेहे ।

लग्ने अलेऽस्ते हिमरौधितौ वा प्रसूयते नावि तदाऽत्र गर्भः ॥

But the word Swarasigé स्वराशिगे may apply to (Sasini) शशिनि or (Saumye) सौम्ये in the text. For the latter view, cf. हस्तप्राज्ञपत्र

लग्ने नृशुभे कन्यायामयवा तद्गते बुधे ।

पूर्णेः शशी धनस्थेऽज्जननं नौगतौ वदेत् ॥

Also स्कन्दहोरा

पूर्णेन्दौ स्वराशित्वे तथा सौम्ये च लग्नगे ।

बलवत्प्रसवः पृष्ठे नौकायां प्रसवं वदेत् ॥

According to the above, the word शुभे (Subhè) may also include Venus and (Porne Sasini) पूर्णे शशिनि will mean the Moor during the ten days from शुक्लादशी to कृष्णपक्षपञ्चमी.

आप्योदयमाप्यगः शशी संपूर्णः समवेक्षतेऽथवा ।

मेधुरणबन्धुलग्नः स्वात् क्षतिः सलिले न संशयः ॥६२॥

Sloka 62. If the Lagna be a watery sign with the full Moon in it, or if such Moon be in opposition to the Lagna, or in the 10th or in the 4th bhava from the Lagna, then the child will be born near water.

NOTES.

Another interpretation. When the rising sign is a watery one and the Moon occupies a watery sign, the delivery takes place in the vicinity of water. The same happens when the full Moon aspects a watery sign; or the Lagna being a (Jalarasi) जलराशि, the Moon occupies the 10th, the 4th or the 1st bhava.

आप्योदय आप्यगः is another reading.

cf. सारावली

सलिलभलग्ने चन्द्रो जलराशी वीक्षते तथा पूर्णः ।

प्रसवं सलिले विन्ध्याद्वन्धुदयदशमगश्च यदा ॥

उदयोद्वययोर्न्ययस्थिते गुप्त्यां पापनिरीक्षिते यमे ।

अलिकर्कियुते विलग्नगे सौरे शीतकरेक्षितेऽवटे ॥६३॥

Sloka 63. When the rising sign and the Moon happen to be in one and the same राशि (Rasi) and when Saturn is in the 12th भाव (Bhava) and aspected by a malefic planet, the delivery will take place in a secret spot. (Probably widows delivering children secretly is hinted here).

Again, when the Lagna is वृश्चिक (Vrischika) or कटक (Kataka) and Saturn occupies it and is aspected by the Moon, the delivery will take place in a pit.

cf. बृहत्प्राजापत्य

लग्नस्थेन्द्रोर्न्ययस्थाने मन्दः सूर्यारवाक्षितः ।

गुप्तौ प्रसूतिमाचष्टे तत्कालेनोपपादितम् ॥

लग्ने कर्कटके यद्वा द्रोणे तत्र स्थिते शनौ ।

तत्सप्तमस्थः शीतांशुरवटे प्रसवं वदेत् ॥

Also स्कन्दहोरा

उदयेन्द्रोर्न्ययस्थाने मन्दः पापनिरीक्षितः ।

प्रसवं बन्धनागारे स्पष्टं वदति योषितः ॥

Also शीतकहोरा

लग्नस्थेन्द्रोर्न्ययस्थाने सौरः सूर्येण वीक्षितः ।

मैमिन वा वदेध्यायाः प्रसवं बन्धनाख्ये ॥

Also सारावली

वृश्चिककुलीरलग्ने सौरे चन्द्रेक्षिते त्वचटे ।

भवति प्रसवः स्त्रीणां वदन्ति यवनाः सह मणिरथः ॥

मन्देऽञ्जगते विलग्नगे बुधसूर्येन्दुनिरीक्षिते क्रमात् ।

क्रीडामवने सुरालये प्रसवं सोषरभूमिषुदिशेत् ॥ ६४ ॥

Sloka 64. According as Saturn, occupying a watery rising sign, is aspected by Mercury, the Sun or the Moon, the delivery will take place in a pleasure house, a temple, on a saltish ground or on a sandy place.

cf. सारावली

रविजे जलजविलग्ने क्रीडोद्याने बुधेक्षिते प्रसवः ।

रविणा देवागारे तथोचरे वैव चन्द्रेण ॥

In the yoga described in the sloka in the text, the aspecting as well as the aspected planets must be strong.

cf. स्कन्दहोम

शनिर्जलभलग्नस्थो बुधेन यदि वीक्षितः ।

क्रीडानिलय आचष्टे देवागारे विवस्वता ॥

ऊचरे शशिना दृष्टो बलिना बलवानपि ।

नृलभगं प्रेक्ष्य कुजः श्मशाने रम्ये सितेन्दु गुरुरभिहोत्रे ।

रविर्नरेन्द्रामरगोकुलेषु शिल्पालये ह्यः प्रसवं करोति ॥६५॥

Sloka 65. If the rising sign be a human Rasi, and Saturn occupying it be aspected by Mars, the delivery will be in a cemetery, cremation ground or kitchen. If Venus and the Moon aspect Saturn in the position described, the place of delivery will be a lovely one. If Jupiter be the aspecting planet, the delivery will take place in the house dedicated to the sacred fires. If the Sun should aspect, the place of delivery will be a palace, a temple or a cow house. And lastly an art-gallery will be the place of delivery when Mercury is the aspecting planet.

NOTES

cf. सारावली

आरण्यभवनलग्ने गिरिवनकुर्गे तथा रवौ लग्ने ।

रुधिरक्षिते श्मशाने शिल्पकनिलयेषु सौम्येन ॥

सूर्येक्षिते गोनृपद्ववासे शुक्रेन्दुजाभ्यां रमणीयदेशे ।

शक्रेक्ष्यदृष्टे द्विजवह्निहोत्रे नरोदये सम्प्रवदन्ति सूतिम् ॥

Also समुद्रनामक

पुलग्नगं यमं पश्येदकांदिशैत्यगोकुले ।

चरे श्मशाने शिल्पीयगृहे वह्निगृहे चरे ॥

राश्यंशसमानगोचरे मार्गे जन्मचरे स्थिरे गृहे ।

स्वर्क्षांशगते स्वमन्दिरे बलयोगात्फलमंशफलयोः ॥ ६६ ॥

Sloka 66. The place of birth of a child is usually that corresponding to the rising sign or its Navamsa whichever of them is stronger. If the stronger of the two be moveable, the birth will be in a building far away from the native place of the father. If immovable, the birth will be in father's own house; if in a dual sign, it will be in an out-house. If the rising Navamsa be a Vargottama one, then the birth will be in the child's maternal grand-father's house.

NOTES

cf. स्कन्दहोरा

अथवा लग्नतोंशाद्वा समाने सूतिराश्रये ।
चरस्थिराभ्यां तत्रापि वर्त्मावसथनिर्णयः ॥
असंवेधोभयाकारमिहर्क्षमवधारय ।
यथार्हमभितो योगादभ्यन्त्रोभयभागयोः ॥
तत्स्वामिना वा भेनोक्तं तद्गतेन ग्रहेण वा ।
भांशाधिपेन वा ब्रूयाज्जस्य ब्रह्मा ग्रहेण वा ॥
एवामभावे केन्द्रस्थसचरेण वदेत्फलम् ।

Also बृहत्प्राजापत्य

चरे स्थिरे वा ग्रहे वा लग्ने स्वर्क्षांशस्थिते ॥
तत्स्वामिन्ग्रहवा तत्स्थे स्वर्क्षगे स्वर्क्षगोऽपि वा ।
जननं स्वगृहे वाच्यमुपेक्षे राजमन्दिरे ।
बन्धुकोग्रगृहे बन्धोरुत्थमन्यद्विषाऽनया ॥
पूर्वोऽत्र सर्वथा प्राज्ञाः सोपादेस्थिरक्षेत्रतः ।
इमं विभागमस्मृत्वा प्रबुद्धानोऽपराध्यन्ति ॥

For the last quarter of the sloka cf. स्कन्दहोरा

राश्यंशबलयोर्भेदे ग्रहांशफलयोस्तथा ।
बलयोगात्संलोक्यान् वाचकत्वं वदेऽधिके ।

Also इहत्याजापत्य

बलमुक्त्यैव बलम् बहुधा फलसंभवे ।

बलाधिक्याद्वाधन्ते बलहीनानियं हि सा ॥

The consideration of the stronger of the two, viz., Rasi and Navamsa is important and should always be borne in mind. Suppose the effect of the Rasi taken is directly contrary to the one given for the Amsa occupied by the Lagna or the Moon. We must first decide which of the two is stronger and then only proceed. Varahamihira urges this principle throughout his work Brihat Jataka. Mere consideration of the Rasi alone will not therefore suffice.

आरार्कजयोस्त्रिकोणगे चन्द्रेऽस्ते च विसृज्यतेऽम्बया ।

इहेऽमरराजमन्त्रिणा दीर्घायुः सुखभाक् च सत्कृतः ॥६७॥

Sloka 67. If the Moon be in trine to Mars and Saturn and occupies at the same time the 7th house, the child born is abandoned by its mother. But if the Moon be aspected by Jupiter, the child becomes long-lived, happy and well-cared for.

NOTES.

Another interpretation. "When the Moon occupies the 5th, the 9th or the 7th house in respect to Mars and Saturn occupying one and the same house, etc." cf. सारावली

कुजसौरयोस्त्रिकोणे चन्द्रेऽस्मिन्ने विसृज्यते माता ।

इहे सुरेन्द्रगुरुणा सुखान्वितो दीर्घजीवी च ॥

Also समुद्रजातक

एकस्थान्यारयोः कोणेऽस्ते चन्द्रे विसृज्यतेऽम्बया ॥

Chandre Arké चन्द्रेऽर्के is another reading for (Chandre Asthé) चन्द्रेऽस्ते and the meaning will then be "If the Moon or the Sun be trine to Mars and Saturn etc."

अस्ते (Asthé) may also be interpreted as 'eclipsed,' i.e., in conjunction with the Sun. cf. स्कन्दशेरा

भारसूर्यजयोर्मूढे जातचन्द्रे त्रिकोणगे ।

सूर्ये वा विसृज्यते माता सप्त एव विधेर्विज्ञात ॥

The sloka quoted above distinctly says that the Moon should be मूढ (Moodha) i.e., eclipsed by the rays of the Sun and so the words (Asthagathé) अस्तगते and अस्ते Asthè in the quotations from Saravali and Samudrajataka do not mean "the 7th house" but mean eclipsed."

For alleviating the effects of the yoga described in the text, Jupiter must be strong.

cf. स्कन्दहोरा

कालिना मुख्या इहे शशमहे तस्य कर्तारि ।

सूर्ये वा सोऽपि दीर्घायुः स्यात्सुखेन च संयुतः ॥

पापेक्षिते तुहिनगावुदये कुजेऽस्ते

त्यक्तो विनश्यति कुजार्कजयोस्तथाऽऽप्ये ।

सौम्येऽपि पश्यति तथाविधहस्तमेति

सौम्येतरेषु परहस्तगतोऽप्यनायुः ॥ ६८ ॥

Sloka 68. When the Moon is in the Lagna and aspected by a malefic planet and Mars occupies the 7th place, the child perishes being abandoned by its mother. The same happens when Mars and Saturn are in the 11th ~~काव~~. When a benefic planet aspects the Moon, the child passes into the hands of a person of a class corresponding to the aspecting benefic planet. If another malefic under the above yoga aspects the Lagna, then the child bereft of the mother will fall into the hands of bad people and will die. Even if cared for by others, the child lives not.

NOTES

cf. सारावली

क्रियते पापैर्दृष्टे शशिनि विलग्ने कुजेऽस्तने त्यक्तः ।

लग्नात्स्वलाभगतयोर्बुधसुखासुतमन्दयोरेवम् ॥

पश्यति सौम्यो बलवान्याहगृह्णाति सारथो जातः ।

शुभपापग्रहदृष्टे परैर्गृहीतोऽपि स क्रियते ॥

सर्वेष्वेतेषु यदा योगेषु शशी सुरेभ्यः सहः ।

भवति सदा दीर्घायुर्हस्तगतसर्ववर्णेषु ॥

Balabhadra adds पूर्वोक्तयोगद्वये चन्द्रे सबले शुभग्रहद्वये तादृश

शुभादिवर्णं माम्ना त्यक्तं बालं गृह्णाति । उक्तं च भौमजातके

मातृसंत्यक्तयोगेषु चन्द्रं पश्यति ये शुभाः ।

ग्रहवर्णसमो बालं गृह्णाति नियतं नरः ॥

शुभपापद्वये चन्द्रे परहस्तगोऽपि बालो त्रियते इति ॥

Also बृहत्सामाज्याय

शुभद्वये निशानाये लग्नस्येऽस्तगते कुजे ।

तस्माच्च गतयोरायं यद्वा मन्दारिणीर्द्वयीः ॥

तथा स्थिते निशानाये जातो माम्ना विसृज्यते ।

यादृशोऽस्य शुभोवृष्टस्तादृशस्य करं गतः ॥

स्याज्जीवेऽथ पापेन वीक्षितेऽत्र तथा स्थिते ।

आरस्यार्कसुतयोरपि वा तादृशस्थितौ ॥

Lagna Moon			Saturn	Lagna Moon			
	I (1)				I (2)		
				Saturn			
			Mars				Mars

Lagna Moon			
	5(3)		
			Mars Saturn

पितृमातृगृहेषु तद्वलात् तरुणालादिषु नीचगैः शुभैः ।

यदि नैकगतैस्तु वीक्षितौ लग्नेन्दु विजने प्रसूयते ॥ ६९ ॥

Sloka 69. The delivery will take place in the house of the father, mother, paternal uncle or maternal aunt according to the strength of the planet representing these relatives (vide *Sloka 15 Supra*). It will happen in an exposed place such as a grave, a rampart or a river bank, if the benefic planets be in their depression houses. If the Moon occupying the Lagna be not aspected by the benefic planets occupying one and the same sign, the child will be born in a lonely place.

NOTES.

cf. सारावली

भवनां सप्तदशदेशे प्रसवो ज्ञेयः सदाऽत्र युवतीनाम् ।

मिश्रगृहांशे वर्त्मनि चरराश्रयेण तथाऽन्यगृहे ॥

स्वगृहनाशे लग्ने स्वगृहेऽन्यस्मिन्प्रतिद्वन्द्वे ।

पितृमातृग्रहबलतस्तत्स्वजनगृहेषु बलयोगात् ॥

प्राकारतटनदीषु च सूतिर्नाचाश्रितैः सौम्यैः ।

नेक्ष्यन्ते लग्नेन्दु पक्षेकस्था ग्रहा महादम्भ्याम् ॥

Also शैलकहोरा

पित्रादिषु बलिष्ठेषु सूतिः पितृगृहादिषु ।

तरुमूलादिषु ज्ञेया भीषस्थैश्च शुभैस्त्रिभिः ॥

cf. स्कन्दहोरा

सर्वथा लग्नमिष्टं च न कश्चिदपि पश्यति ।

तदा वै प्रसवं जातं विजने निर्दिशेत्पदे ॥

And इहत्याजापत्य

न कश्चिदपि यं पदे प्रकारेणापि केनचित् ।

शुभोऽशुभो वा पूर्णं वा विकलं वोदयं च तम् ॥

चन्द्रं च यदि जानीयाज्जन्मलक्षणचिन्तने ।

आचक्ष्व विजने सूतिं तदा नारद निश्चयात् ॥

मन्दक्षींश शशिनि दिवुके मन्ददृष्टे रुजगे वा
 तदुके वा तमसि शयनं नीचसंस्थैश्च भूमौ ।
 यद्वद्राशिर्जति हरिजं गर्भमोक्षस्तु तद्वत्
 पापैश्चन्द्रात् सारसुखगतैः क्लेशमाहुर्जनन्याः ॥ ७० ॥

Sloka 70. When the Moon is in a Navamsa owned by Saturn or in the 4th (भाव) Bhava from the Lagna or is aspected by Saturn, or occupies a watery sign, or is in conjunction with Saturn, the accouchement is in darkness. The same takes place on the ground when 3 or more planets are in their depression signs. The coming out of the child from the womb is exactly like the emergence of the rising sign from the horizon; *i. e.* if it is a क्षीणोदय (Seershodaya) sign, the child appears with the head foremost; and if a प्रसूतोदय (Prushtodaya) sign, with the legs foremost; and if an उभयोदय (Ubhayodaya) sign, with the hands foremost. If malefic planets be in conjunction with the Moon or occupy the 7th or the 4th भाव (Bhava) therefrom, much distress, it is said has to be endured by the mother.

NOTES.

Another interpretation. "When the Moon in the 4th bhava is in a Navamsa owned by Saturn or is aspected by Saturn, etc."

In this sloka अञ्जगे (Abjagē) should be taken to mean (Abjamsagē) अञ्जोशगे; for Varahamihira says: (balayogathphalamamsa-karkshayoh: बलयोगात्फलमंशकक्षयोः *Vide* sloka 66 *supra*. Also

cf. स्कन्दपुरा

सौरांशकिनि सौरेण दृष्टे सौरेण वा युते ।
 अक्षांशकिनि वा चन्द्रे वेष्मस्थे प्रसवा यदि ॥
 तदा शयनमारुधेयमन्धकारे न संशयः ।
 इन्दुः सूर्येण दृष्टक्षेत्रेजस्येव तदपिशेद ॥

चन्द्रास्तरगतैः पापैर्मातुः क्लेशान्मुनेरुत ।
अथेमं केचिदिच्छन्ति पापैश्चन्द्रमसा युतैः ॥

And इहत्याजपत्य

सौरांशकस्थः सौरेण वृष्टः सौरयुतोऽपि वा ।
जलराशौ जलांशे वा यदीन्दुर्वैश्वानि स्थितः ॥
तदा शयनमाचक्ष्व तस्यास्तमसि नारद ।
स इन्दुः सूर्यवृष्टश्चेतजस्येव तदादिश ।
चन्द्रास्तरगतैः पापैर्मातुः क्लेशमुदीरय ॥
एतौ द्वौ बलिनौ योगौ चन्द्रयुक्तस्तु दुर्बलः ।
त्रिभिर्वरण्यां नीचस्थैः स्वेष्टैर्लग्नस्थितेन वा ॥
नीचेन शशिना भूमौ यदा हिबुकमीयुषा ॥

Also सारावली

सौरांशेऽथजलांशे चन्द्रेऽर्कजसंयुतेऽथवा हिबुके ।
तद्वृष्टे वा कुर्यात्तमसि प्रसवं न सन्वेहः ॥
क्लेशो मातुः क्रौर्वन्धवस्तगतैः शशाङ्कयुक्तैर्वा ।
चन्द्रास्तरगतैः पापा मरणाय वक्रसंवृष्टाः ॥

स्वेहः शशाङ्कादुदयाच्च वर्तिर्दीपोऽर्कयुक्तश्च शशाचराद्यः ।

द्वारं च तद्वास्तुनि केन्द्रसंस्थैर्ज्ञेयं ग्रहैर्वीर्यसमन्वितैर्वा ॥ ७१ ॥

Shloka 71. The quantity of oil in the lamp will vary with the portion to be traversed by the Moon in the sign entered upon. The wick is to be guessed from the Lagna, i.e. will vary with the portion of the rising sign still below the horizon. The character of the lamp is to be guessed from the character of the sign occupied by the Sun, i.e. whether the light is moveable, fixed, or both, is to be declared from the nature of the Rasi in which the Sun is. The door of the lying-in-chamber is to be guessed by means of the planets occupying the Kendra positions; or rather by means of those that are possessed of strength; i.e. when more than one planet occupy the Kendra positions, the door must be guessed

by the strongest of them ; when there are no planets in the Kendras, find which of the Kendras is strongest, and the direction faced by the door is guessed accordingly.

NOTES.

The Moon determines the oil in the lamp; the wick in the lamp is determined by the Lagna and the Sun determines the character of the lamp.

If the Moon is waning, there will be little oil in the lamp. If the Moon is at the beginning of a sign, the lamp will be full of oil. If she be in the middle of a sign, the oil in the lamp will be moderately full; if in the end of a sign, little oil. The same holds good in the case of a wick.

If the Sun be in a moveable sign, the lamp is not a fixture but can be moved about. If in an immoveable sign, the lamp is a fixture and not capable of being moved about. If in a dual sign, the lamp can be separated from its place (removeable).

If the Sun be in a fiery sign, we may say that the light is lit by electric power; if fiery and also moveable (sign), the electric lamp is moveable, and so on.

cf. सामावली

द्वादशभागच्छब्दे वासगृहेऽवस्थिते सहस्रांशौ ।

दीपश्चरस्थिरादिषु तथैव धातयः प्रसवकाले ॥

याचल्लगनादुदितं घर्तिदंघ्रा तु तावती भवती ।

दीपः पूर्णे पूर्णः शशिनि क्षीणे क्षयस्तु तैलस्य ॥

बलवति सूर्ये दृष्टे बहुप्रदीपाम्बदेत्कुपुत्रेण ।

अन्यैरपि गतवीर्यैः सूती ज्योतिस्तृणैर्भवति ॥

जर्णिं संस्कृतमर्कजे क्षितिसुते दग्धं नवं शीतगौ

काष्ठाढ्यं न दृढं रवौ शशिसुते चानेकशिल्प्युद्भवम् ।

रम्यं चित्रयुतं नवं च भृगुजे जीवे दृढं मन्दिरं

चक्रस्यैस्तु यथोपदेशरचनां सामन्तपूर्वां वदेत् ॥ ७२ ॥

Sloka 72. The lying-in chamber will happen to be old but repaired when Saturn is strong. It will be

a building spoiled by fire when Mars is powerful; a new building when the Moon is in strength; a structure abounding in timber, but flimsy, when the Sun is powerful; an edifice built by the combination of several artisans when Mercury is strong. When Venus is predominant, the chamber will be lovely, possessing works of art and quite new. It will be strong and durable when Jupiter is powerful. The astrologer may guess the structure, in the manner indicated, of other houses beginning with those which are immediately around the lying-in-chamber by means of the planets in the Zodiacal circle.

NOTES.

With this Compare II—24, & II—22 regarding the places and cloths indicated by the several planets.

cf. सारावली.

चित्रं नवं भृगुसुते च वृं गुरो च दग्धं कुजे दिनकरे पारिपूर्णकाष्ठम् ।
चन्द्रे नवं च बभ्रुशीर्षिकृतं कुजे च जीर्णं भवेद्गृहमिहोष्णकरात्मजे च ॥

मेषकुलीरतुल्यलिखटैः प्रागुत्तरतो गुरुसौम्यगृहेषु ।

पश्चिमतश्च वृषेण निवासो दक्षिणभागकरौ मृगसिंहौ ॥७३॥

Sloka 73. The direction of the lying-in chamber is determined by the sign owning the planet that is strongest in the Kendras. If the sign in question be Mesha, Kataka, Tula, Vrischika or Kumbha, the lying-in-chamber will be in the eastern portion of the house. If it be owned by Jupiter or Mercury, the lying-in-chamber is in the north of the house. If it be Vrishabha, the lying-in-chamber is in the western portion of the house. If it be Makara or Simha, the chamber will be located in the southern quarter of the house.

NOTES.

Suppose Jupiter is the strongest; then the lying-in-chamber will be in the northern portion of the house.

N	E	S	W	N	E	W	N
W	Directions of Rasis according to 1—13		N	E	Directions of Rasis as per this Sloka		E
S			E	S			S
E	N	W	S	N	E	E	N

गुणाकरः— क्रियकुलीरतुलालिखटैर्भवेन्मृगमृगेश्वरयोर्वृषभेण वा ।

अथभनुप्रसदामिथुनाभिघैरमरनाथककुप्कमतः स्थितिः ॥

The commentator Bhattotpala is of opinion that the direction of the lying-in-chamber is determined by the rising sign at birth (and not by the sign owned by the strongest of the planets in Kendras; *vide* sloka 18 *supra* where it is stated that powerful planets in Kendras will indicate the doors of the lying-in-chamber and the character of the building where birth has taken place). His view is not acceptable.

ग्राच्यादिगृहे क्रियादयो द्वौ द्वौ कोणगतादिमूर्तयः ।

अय्यास्वपि वास्तुवद्वदेत् पादैः षट्त्रिनवान्त्यसंस्थितैः ॥७४॥

Sloka 74. The four pairs of moveable and immovable signs beginning with Mesha represent the East and other principal points of the compass in order in the lying-in-chamber. The four dual signs, *viz.*, Mithuna, Kanya, Dhanus and Meena, signify the four intermediate points, *viz.*, S. E., S. W., N. W., and N. E. The astrologer should make, in regard to the bed of the confined woman, statements of facts such as have been made in respect to the lying-in-chamber, the legs of the couch

being represented by the 6th, the 3rd, the 9th and the 12th bhavas from the Lagna. The head and face of the lying-in-woman are in the direction indicated by the Lagna and the 2nd bhava. And the 3rd and the 12th bhavas represent the fore-legs of the couch (the 3rd being the right leg); the 4th and the 5th bhavas, the right side; the 6th and the 9th, the hind legs (the 6th being the right leg) of the couch. The 7th and the 8th bhavas from the Lagna represent the legs of the lying-in-woman. The 10th and the 11th represent the left side

NOTES.

This is the principle of Directions as per केरलचार्य (Kerala-charya) also.

N.E.	E	E	S.E.
N	Directions of the Rasis as per this Sloka		S
N			S
N.W.	W	W	S.W.

The four corners of the couch are indicated by the 3rd, the 6th, the 9th and the 12th houses from the Lagna. The 1st and 2nd houses from the Lagna indicate the head and face of the mother and consequently the direction in which she is lying. The left part of the body of the mother is indicated by the visible half of the zodiac at birth and the invisible half indicates the right part of the body.

f. सारावली-ग्राह्यादिगृहद्वितयं भद्रितयं राक्षयश्च गाम्नाणि ।

आजानुक्षिपः शयनं ग्रहसुखं लक्षणं तत्र ॥

ग्रहसुखं वा नियतं विनतत्वं च द्विर्गिरिराशिषु च ।

चट्त्रिनवान्त्याः पादाः पर्यङ्केऽङ्गानि राक्षयः शेषाः ॥

चन्द्रलघान्तरगतैर्ग्रहैः स्युरुपसृतिकाः ।

बहिरन्तश्च चक्रार्द्धे दृश्यादृश्येऽन्यथापरे ॥७५॥

Sloka 75. The females attending on the woman in childbed are as many as there are planets between the rising sign and the Moon. Such of these as are in the visible hemisphere are without the lying-in-chamber. Those that are in the invisible portion represent the attendants in the interior of the lying-in-chamber. Others assert the contrary.

NOTES.

In the following example, there are 5 planets between the Lagna and the Moon. We have therefore to predict that five were in attendance upon the woman. Of these 5, 4 are in the visible half of the zodiac. Therefore we have to say that they were *outside the room* where the actual delivery took place and could be seen. This is applicable only to females and not males.

			Merc. Venus Sun
Jupiter			Mars
			Moon Saturn
	Lagna		

Note.—The earlier slokas will indicate the presence of a male attendant on the woman provided the following conditions are fulfilled:—

- (1) Lagna with Saturn in it should be in opposition to the Sun.
- (2) The Sun in the Lagna should be in opposition to Saturn.
- (3) Mars in the Lagna should be in opposition to Saturn.
- (4) Mars in the Lagna should be in opposition to the Sun.
- (5) The Sun in the Lagna should be in opposition to Mars.

(6) Saturn in the Lagna should be in opposition to Mars.

That is two of the three malefics should be in opposition, one in the Lagna and the other in the 7th.

cf. सारावली

शशिलप्रविवरयुक्तग्रहतुल्याः सूतिका ज्ञेयाः ।

अनुदितचक्रार्द्धयुतैरन्तर्बहिरन्यथा वदन्त्येके ॥

Also लघुजातक

शशिलग्रान्तरसंस्था ग्रहतुल्याः सूतिकाश्च वक्तव्याः ।

उदगर्द्धेऽभ्यन्तरगा बाह्याश्चक्रस्य दृश्येऽर्द्धे ॥

For visible and invisible portions of the Zodiac at any time
श्रीमक (Saunaka) says—

भागो लग्नोदितो रिःफे आयः कर्म तपो सृतिः ।

द्यने लग्नैत्यनुदयोऽंश इति दृश्यार्द्धमुच्यते ॥

The text gives the generally accepted rule for ascertaining the actual number of persons present at the time of confinement. Some authorities view it otherwise, *viz.*, that the number of persons within the lying-in-chamber should be guessed by the number of planets in the visible hemisphere, while the number without should be reckoned by the number of planets in the invisible portion of the zodiac.

cf. गीतिहोरा

उदयेभ्युमध्यवर्तिग्रहतुल्याश्चोपसूतिका वाच्याः ।

दृश्येर्द्धेऽभ्यन्तरगा बाह्यास्ताश्च ग्रहैरुदयेऽर्द्धे ॥

Also जीवशर्मा

उदयशशिमध्यसंस्थैर्ग्रहैः स्वरूपसूतिकास्तत्र ।

उदगर्द्धेऽस्यैर्बाह्ये दक्षिणैरन्तरे ज्ञेयाः ॥

This view is not accepted by Varahamihira and that is why he said परेऽन्यथा (Parenyatha) in the sloka in the text.

But when the Lagna and the Moon are in one and the same house, the number will be as stated in चन्द्रिका (Chandrika)

Viz. योषितो लग्ने चन्द्रे तिलः स्युः सूतिकोद्भवाः ।

Balabhadra adds in his होरारत्न (Horaratna)

लग्ने तदीशपार्श्वे वा यावन्तः स्युः स्यामिनः ।

अनस्याऽन्यथा ये च क्षावन्तीः सूतिका वदेत् ॥

लग्नवांशपतुल्यतनुः स्याद्दीर्ययुतग्रहतुल्यतनुर्वा ।

चन्द्रसमेतनवांशपवर्णः कादिविलग्नविभक्तभगात्रः ॥ ७६ ॥

Sloka 76. The native will correspond in mien to the lord of the rising Navamsa, or his appearance will be like that of the planet that has the greatest strength. His hue will be that of the lord of the Navamsa occupied by the Moon. His body and limbs will be commensurate in their proportions with the rising sign and other Rasis which are described as forming the head and other portions of कालपुरुष (Kalapurusha). [*Vide Adhyaya I, slokas 8, 13 and 56, Supra.*]

Short and long signs are thus described in Jatakaparijata 1—13.

NOTES.

Even	Short	Short	Even
Short			Even
Even			Long
Even	Long	Long	Long

Remembering that the Lagna represents the head; the 2nd house, the face; the 3rd, the neck; and so on, one can predict whether the several parts of the body are long or short, or disproportional, by the length, shortness or otherwise of the signs typifying the particular part of the body as well as by the planets occupying the particular Rasi.

In the following example, Lagna being Mesha, a short sign, the native has a small head. The 3rd house is governed by Mithuna and must indicate a fairly long neck controlled by planets therein, *viz.,*

Sun indicating medium

Mercury „ „

Venus „ „

Moon and Saturn indicate long form or stature and Mars short stature.

	Lagna		Sun Merc Venus
Jupiter			Mars
			Moon Saturn

cf. साराकली

लग्ननवभागातुल्या मूर्तिर्बलसंयुताद्गृहाद्वार्षि ।

नवभागाद्वर्णोक्तः शशियोगात्तत्र सूतस्य ॥

Also आतकतिलक

लग्नायनवमांशेऽशो यादृग्वा सबलो ग्रहः ।

तद्वन्मूर्तिर्भवेद्वर्णश्चन्द्रयुक्तांशनाथवत् ॥

कन्दकश्रोत्रनसाकपालहनवो वक्त्रं च होरादय-

स्ते कण्ठांसकबाहुपार्श्वहृदयक्रोडानि नाभिस्तथा ।

वस्तिः शिश्रुगुदे ततश्च वृषणायूरु ततो जानुनी

जङ्घाङ्गीत्युभयत्र वाममुदितैर्द्रेकाणभागैस्त्रिधा ॥ ७७ ॥

Sloka 77. The Lagna and other bhavas every one of which is divided into three parts (Drekkanas) represent the three divisions of the body as detailed below: The first decanates of the Lagna and other houses indicate the head, the eyes, the ears, the nostrils, the cheeks, the jaws and the mouth. The second drekkanas of the same twelve bhavas correspond to the neck

shoulders, the arms, the sides, the heart, the chest and the navel. The third drekkanas specify the pelvis, the organs of generation and the anus, the testicles, the thighs, the knees, the calves and the legs. Of the two sides of the body, the left is signified by the drekkanas risen already, *i. e.*, drekkanas of the signs in the visible hemisphere. Thus, the first drekkana of the rising sign is the head. The first drekkana of the 12th, the 11th, the 10th, the 9th and the 8th houses from the Lagna represent the eye, the ear, the nostril, the cheek and the jaw on the left side. The first drekkanas of the 2nd, the 3rd, the 4th, the 5th and the 6th houses correspond to the eye, the ear, etc., on the right side. And the first drekkana of the 7th is the mouth.

The 2nd drekkana of the Lagna indicates the neck. The left shoulder, left arms, left ribs, left side of the heart and the left side of the chest correspond to the 2nd drekkanas of the 12th, the 11th, the 10th, the 9th and the 8th signs, respectively, from the Lagna. The 2nd decanate of the 7th sign is the navel; and so on.

NOTES

Left <			
Cheek	Nos- tril	Ear	Eye
Jaw	I Kataka Lagna 1st Decanate		Head Lagna
Mouth			Eye
Jaw	Cheek	Nos- tril	Ear
Right >			

Left >			
Heart	Side	Arm	Shou- lder
Chest	II Kataka Lagn 2nd Drekkan		Lagna Neck
Navel			Shou- lder
Chest	Heart	Side	Arm
Right <			

Note.—If the first decanate of the Lagna happens to be the first decanate of the Rasi, then the usual order I, II and III is to be followed. If the first decanate of the Lagna happens to be

Left <

Knee	Thigh	Testi- cle	Anus
Calf	III Rataka Lagna 3rd Drekkana		Lagna Pelvis
Legs			Gener- ating organ
Calf	Knee	Thigh	Testi- cle

Right <

the 2nd decanate of the Rasi, the order is II, III and I. If the first decanate of the Lagna is the last decanate of the Rasi, the order is III, I and II. This is the meaning of उदितैर्द्रेक्काभगैः (Uditair drekkana bhagaihi).

गुणाकरः—

शिरो दशौ कर्पणसावपोलौ हन् तथालं प्रथमे पुगाणे ।
कण्ठांसकौ बाहुयुगं च पार्श्वे हस्तोदनाभ्यः कथिता द्वितीये ॥
बस्तिस्तथा शिखगुदे ध मुष्कापूरुखं जानुयुगं च जघे ।
पादौ तृतीयेभ्युदितं हि धामं विलसतो दक्षिणमन्यतर्द्धम् ॥

तस्मिन् पापयुते व्रणं शुभयुते दृष्टे च लक्ष्मादिशेत्
स्वर्क्षांशे स्थिरसंयुते च सहजः स्यादन्यथागन्तुकः ।
मन्देश्मानिलजोऽग्निशस्त्रविषजो भौमे बुधे भूभवः
सूर्ये काष्ठचतुष्पदेन हिमगौ शृंग्यब्जजन्यैः शुभम् ॥७८॥

Sloka. 78.—When a drekkana is occupied by a malefic planet, there will be an ulcer or wound in the part of the body indicated by the drekkana. But when it is also occupied or aspected by a benefic planet, the astrologer should declare the existence of a spot

there. When the planet happens to be in its own Rasi or in conjunction with Saturn, the ulcer, wound or mark should have been in the portion of the body indicated from the very birth. If the planet be in positions other than those described above, the ulcer, etc., will crop up later on. If Saturn be the planet to cause such ulcer, etc., it will be due to a hurt caused by a stone or some wind disease. If Mars be the planet destined to inflict an injury, it will arise from fire, a missile, poison or serpent bites. If Mercury be the malefic planet, the injury will arise by a fall on the ground from a height or by a blow received from a clod or some such earthy substance. If the Sun be the malefic planet, the injury will be inflicted by some piece of timber or a quadruped. Lastly, if the Moon be the malign planet, the hurt will come from a horned creature or by liquids, such as acids. If other planets than these, *viz.*, Jupiter, Venus, the waxing Moon and Mercury not in conjunction with malefic planets occupy a drekkana, there will be no mark or moles and the result would be all favourable.

NOTES.

स्थिरसंयुतेषु (Stthira samyuteshu) has been interpreted as "in conjunction with Saturn." In the following nativity, all the

	Lagna 25°		Ven 7° Sun 25° Mer. 29°
Jupiter 25°			Mars 2°
			Moon 19° Sat. 21°

malefics are in the invisible portion of the Zodiac. Therefore, if at all there should be marks or moles, they must be on the right side of the body. In the above figure, to determine the decanates of the various bhavas according to the principles laid down in Sloka 77, we proceed as follows:—

Now Lagna is Mesha 25°. It is the 3rd decanate of Mesha. The first decanate of the Lagna rules from 25° of Mesha to 5° of Vrishabha. The 2nd decanate of the Lagna begins from 6° of Vrishabha. The 3rd begins from 16° of Vrishabha and extends to 25° of Vrishabha.

As the 1st decanate of the Lagna happens to be the 3rd decanate of Mesha, Table III applies. Therefore the 1st decanate of the Lagna symbolises the pelvis. The 2nd decanate of the Lagna happens to be the 1st decanate of Vrishabha, order being III, I and II throughout; the first figure (I) applies. Therefore the 2nd decanate of the Lagna symbolises the head. Similarly, the 3rd decanate of the Lagna (2nd decanate of Vrishabha) symbolises the neck (Fig. II); and so on with respect to the other bhavas. In the same horoscope, the order with respect to every bhava being III, I and II, the Sun's position represents the right shoulder; Saturn, the right side; Mars, the right testicle; Moon, the right side; Mercury, the right testicle; Venus, the right eye.

Bhattotpala interprets. बरसंयुते (Stthira samyute) in the text as "in an immoveable sign or Navamsa."

समनुपतिता यस्मिन् भागे त्रयः सप्तधा ग्रहाः

भवति नियमाचस्यावाप्तिः शुभेष्वशुभेषु वा ।

अणकुदशुभः षष्ठो देहे तनोर्मसमाश्रिते

तिलकमसकुदृष्टः सौम्यैर्युतश्च सलक्ष्मवान् ॥ ७९ ॥

Sloka 79. When four planets whereof Mercury should be one, come together in a decanate of a sign, that part of the body indicated by the drekkana will invariably get an ulcer or wound or some mark according as the planets coming together are benefic or malefic. The part of the body indicated by the decanate occupied

by Venus (in case Venus becomes an अशुभ Asubha) will have an ulcer, wound or mark. [This applies if Venus is alone.] If Venus be aspected by benefics, a mole or mark will be caused. If he be in conjunction with benefics, the person will possess an auspicious mark in the portion of the body indicated.

NOTES.

Venus becomes an अशुभ (Asubha) if he be in combustion (that is within 5° from the Sun) or if he be weak in Navamsa or be in inimical house, etc. Some books read the 3rd quarter of the sloka thus: वृगकृदशुभः षष्ठे लग्नात्तनौ भस्माश्रिते. The translation will then be "A malefic planet in the 6th bhava from the Lagna brings on the ulcer or wound in that part of the body which the Rasi indicates." The reading षष्ठो देहे is better. षष्ठ here means the 6th planet or Venus.

In the example given in the previous sloka, Venus is in a neutral house (सम) less powerful than स्वगृह (Swagriha) or उच्च (Uchcha). He is going to the operative conjunction—hence weak. He is in शत्रुनवांश (Satru navamsa). Hence he is an अशुभ (Asubha). He will therefore cause a mark on the right eye.

This sloka indicates permanent marks caused from birth. The time when the ulcers, etc., indicated as above occur will be during the Dasas and Antardasas as mentioned in Ch. VIII—sl. 21 of Brihat gataka.

cf. जातक तिलक.

यदा शाखाद्यः खेटोः शुभाः कुर्यात् तेष्वपि ।

यो वज्रो स्वदशायां स तिष्ठेत्पापो वृणात्कुरु ॥

लग्ना १ षष्ठो वृगस्तत्र वृगकृत्वाय षष्ठ इम् ।

कालाङ्गोत्था यत्राङ्गे तत्र वा तद्विधो वृणः ॥

शुभदृष्टस्तु षष्ठोऽसौ कुर्यादा तिलकं मशम् ।

लक्ष्मकृत्तुमयुक्तं वृणुमाश्वायत्र दुष्कलाः ॥

कालपूरुषतुल्येऽङ्गे यत्र स्यातां च संगता ।

चन्द्राकौ तत्र लक्ष्मापि मशकाद्यमिहादिशेत् ॥

वियोनिजन्मविज्ञानं निषेकोदयजं फलम् ।

जन्मकालपरिज्ञानं यत्तदाचार्यभाषितम् ॥ ८० ॥

इति नवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते

आधानजन्माध्यायस्वृतीयः ॥

Stoka. 80. A knowledge of miscellaneous births, the effect due to conception under various lagna and planetary positions, the ascertainment of the time of birth of a child, all this has been treated of in this Chapter as declared by the आचार्य वराहमिहिर (Acharya Varahamihira).

Thus ends the 3rd Adhyaya, on Conception and Birth in the work जातकपारिजात (Jatakaparijata) compiled by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते चतुर्थोऽध्यायः

॥ बालारिष्टाध्यायः ॥

Adhyaya IV.

DEATH INCIDENTAL TO CHILDHOOD.

In this Adhyaya, Slokas 17-18, 32 to 39 and 99 have been taken from Brihat Jataka.

आद्वादशाब्दान्तरयोनिजन्मनामायुःकलानिश्चयितुं न शक्यते ।

मात्रा च पित्रा कृतपापकर्मणा बालग्रहैर्नाशमुपैति बालकः ॥ १ ॥

आद्ये चतुष्के जननीकृताघैर्मध्ये तु पित्रार्जितपापसङ्घैः ।

बालस्तदन्त्यासु चतुःशरत्सु स्वकीयदोषैः समुपैति नाशम् ॥ २ ॥

अष्टौ बालारिष्टमादौ नराणां योगारिष्टं प्राहुराविंशति स्यात् ।

अल्पं चाद्वात्रिंशतो मध्यमायुरासप्तत्याः पूर्णमायुः शतान्तम् ॥ ३ ॥

Sloka 1. In the case of viviparous creatures, it is not possible to determine the period of life within the first twelve years. In consequence of the sinful acts of the parents (whether in this or in a previous birth), the child meets with destruction being seized by demons called बालग्रह (Balagrahas).

Sloka 2. If the child dies in the first 4 years, it is because of the mother's sins. If in the middle 4 years, it is owing to the accumulated sins of the father. If it comes by its death in the last 4 years, it must be due to its own sins (in a previous birth).

Sloka 3. The first 8 years in men's lives is the period of बालारिष्ट (Balarishta—ills that afflict children). Till the 20th year, they say, it is the योगरीष्ट (Yogari-shta) period (evil brought on by planetary conjunctions). It is called अल्पायुस (Alpayus) or short life when the period extends up to 32. It is called मध्यायुस (Madhya-mayus) or middle age when the period of life extends to 70 years. It is पूर्णायुस (Purnayus) when the period of life extends to 100 years.

NOTES

Mantreswara in whose work Phaladeepika also (फलदीपिका) these three slokas appear *verbatim* suggests in the following sloka the methods to be adopted for palliating the evil effects described.

सहोषशास्त्यै प्रतिजन्मतारमाद्वादशाब्दं जपहोमपूर्वम् ।
आयुष्करं कर्म विधाय तातो बालं विक्रिसादिभेरेष रक्षेत् ॥

Regarding the three divisions of Ayus mentioned in Sloka 3 he adds

नरोऽप्यायुर्योने प्रथमभगणे नश्यति शने-
र्द्वितीये मध्यायुर्यदि भवति दीर्घायुषि सति ।
तृतीये नियानं स्फुटजप्तानेगुर्वर्कहिमगूढ-
दशां भुक्तिं कष्टमपि वदति निश्चित्य शुभातिः ॥

Vide also the following from प्रश्नमार्ग

परागपर्ययेष्वाकर्ष्यमध्यधिरायुषाम् ।
मरणं निर्दिशेज्जणां चतुर्थेऽप्यमितायुषाम् ॥

Also सर्वार्थचिन्तामणि

आद्वादशाब्दजन्तुनामायुर्ज्ञातुं न शक्यते ।
जपहोमशिकस्तार्क्ष्यबालरक्षां तु कारयेत् ॥
पित्रोर्दोषैर्मृताः केचित्केचिद्बालग्रहैरपि ।
अपरे रिष्टयागाश्च त्रिविधा बालमृत्यवः ॥

विलग्नयातस्त्वपि देवमन्त्री विनाशरिः फारिगते शशाङ्के ।
विलोकिते पापवियच्चरेण विमानुना मृत्युमुपैति बालः ॥ ४ ॥

Sloka 4. Even Jupiter may occupy the Lagna; but if the Moon be in the 8th, the 12th or the 6th bhava and be aspected by the malefic planet Rahu, the child meets with death.

cf. कश्यपः

गण्डादरिःकगन्धर्वः क्रूरश्च सह वीक्षितः ।

जातस्य मृत्युदः सद्यस्त्वष्टवर्षैः शुभेक्षितः ॥

गण्डान्ततारासहिते मृगाङ्गे पापेक्षिते पापसमन्विते वा ।

बालो लयं याति समृत्युभागे चन्द्रे तथा पापनिरीक्षिते वा ॥ ५ ॥

Sloka 5. When the Moon is in the (Gandantha) गण्डान्त portion of a Nakshatra नक्षत्र and is aspected by, or in conjunction with, a malefic planet the child meets with early death. The same thing happens when the Moon happens to be in the (Mrityu) मृत्यु or fateful portions of the several Rasis (Vide Adhyaya I. Sloka 57, *supra*). or is aspected by a malefic planet.

NOTES

cf. फलदीपिका

पापासेक्षितराशिसम्बिज्जने सद्यो विनाशं भवं

गण्डान्ते पितृमातृहा शिशुमृतिर्जविद्यादि क्षमापतिः ।

जातः सन्निवचतुष्टयेऽप्यशुभसंयुक्तेक्षिते स्यान्मृतिः

मृत्योर्भागागते च सा सति विधौ चन्द्रेऽहमे वा मृतिः ॥

For Gandantha (गण्डान्त), vide Adhyaya I-22 *supra*.

ताताविकासोदरमातुलाश्च मातामही मातृपिता च बालः ।

सूर्यादिकैः पञ्चमधर्मयातैः क्रूरर्क्षगैराशु हताः क्रमेण ॥ ६ ॥

Sloka 6. The father, the mother, the brother, the maternal uncle, the mother's mother, the mother's father or the child itself will die soon when the 5th or the 9th (भावा) Bhava from the Lagna be a (Kruarasasi) क्रूरराशि (malefic sign) and occupied respectively by the Sun, the Moon,

Mars, Mercury, Jupiter, Venus or Saturn.

NOTES.

This is evidently taken from बृहस्पतिजातक. The reading in that work is slightly different, viz.,

ताताम्बिकामातुलसोदराश्च मातामहीमातृपितृश्च सूनव ।

सूर्यादिखेटाः खलु पञ्चमस्याः निग्नन्ति सर्वे क्रमशः प्रसूता ॥

रसातलस्थौ यदि मानुचन्द्रौ शनिः सरस्थो मरणाय मातुः ।

यदा यदा क्ररखगो विलभात् अरातिगः सोदरनाशहेतुः ॥ ७ ॥

Sloka 7. When the Sun and the Moon are together in the 4th भाव (Bhava) from the Lagna and Saturn is in the 7th, they all conspire to bring about the mother's death. Whenever a malignant planet is in the 6th भाव (Bhava), it may occasion a brother's death.

NOTES:

(First half) cf. बृहस्पतिजातक

लग्नाच्चतुर्थगः पापो यदि स्याद्भूलवन्तरः ।

तदा मातृबन्धं कुर्यात्तत्केन्द्रे क्षपरो यदि ॥

(Latter half.)

For the same effect, i. e., सादरनाश, the following sloka from भावकुतूहल will be found useful.

यदा पापस्त्रेचारीणो जन्मकाले धरानन्दनाक्रान्तभावात्सहोत्थे ।

तदैवाशु नाशं सहोत्थस्य धीरा मणिस्थादयः प्राहुराचार्यमुख्याः ॥

क्रोक्षितौ चन्द्रविलग्नराशी सौम्यग्रहैर्वीक्षणयोगहीनौ ।

केन्द्रच्युतो यद्यमरेशमन्त्री जातस्य माता समुपैति नाशम् ॥ ८ ॥

Sloka 8. If the rising sign and the Moon be aspected by malefic planets and at the same time be not aspected by or connected with benefic ones, and if Jupiter be not in the Kendra, the mother of the new-born infant will die.

cf. बृहगर्जातक

चन्द्रमा यदि पापानां त्रितयेन प्रदृश्यते ।

मातृनाशो भवेत्तस्य शुभदृष्टे शुभं वदेत् ॥

समानुजे शीतकरे विलग्नात् दिवाकरे रिःफगृहोपयाते ।

धरासुते बन्धुगते तदानीं विपद्यतेऽसौ जननी सगर्भा ॥ ९ ॥

Sloka 9. When the Moon is in conjunction with Saturn and the Sun is in the 12th house from the Lagna and Mars in the 4th, the mother perishes with the child.

विलग्नचन्द्रौ शुभदृष्टिहीनावशोभनव्योमचरान्तरस्यौ ।

विनाशमेति प्रमदा सगर्भा वदन्ति सर्वे युगपत् पृथग्वा ॥ १० ॥

Sloka 10. If the rising sign and the Moon be devoid of benefic aspects and be betwixt two malefic planets, the young woman and her child die together or separately, say all the astrologers.

NOTES

Lagna or the Moon to be in the midst of two malefics should be within a distance of 5° on either side.

Sat. 13° Lagna 9° Mars 5° Moon 2°			
Sun 29° Merc. 20° Venus 16°	An example.		Jupiter 6°

cf. सारावली

करान्तस्यः सूर्यश्चन्द्रौ वा युगपदेव मरणाय ।

सौम्यैरष्टमूर्तिर्बुधतीनां गर्भसंहितानाम् ॥

अत्र लग्नेन्दू पापान्तःस्थौ श्रेयौ इति वराहः । तद्यथा
पापद्वयमध्यसंस्थितौ लग्नेन्दू न च सौम्यर्षाक्षितौ ।
युगपत्पृथगेव वा वदेन्नारी गर्भयुता विपद्यते ॥

Also गुणाकर

क्रूरान्तस्थौ युगपत्पृथग्वा विलग्नचन्द्रौ भवतो निषेके ।
शुभग्रहालोकनवर्जितौ चेत् तदा सगर्भेव विपद्यते स्त्री ॥

षष्ठावसानाष्टमभावगणेषु क्रूरेषु सौम्यग्रहवर्जितेषु ।

पापान्तरस्थे भृगुजे गुरौ वा नारी सपुत्रा म्रियते तु सद्यः ॥ ११ ॥

Sloka 11. When malefic planets occupy the 6th, the 8th and the 12th भाव (Bhava) from the Lagna and are not in conjunction with benefic planets, and when Venus or Jupiter is between two malefic planets, the lying-in woman and her child die forthwith.

लग्नास्तयातौ यदि पापखेचरौ

शुभैरयुक्तौ शुभदृष्टिवर्जितौ ।

शस्त्रेण मृत्युं समुपैति गर्भिणी

मासाधिपो निष्करो यदा भवेत् ॥ १२ ॥

Sloka 12. When the lord of a month of advanced pregnancy is malefic and evil planets occupy the Lagna and the 7th भाव (Bhava) being neither in conjunction with benefic planets, nor aspected by them, the pregnant woman meets with death in consequence of an operation.

NOTES.

cf. बुधजातम्—

उदयास्तगयोः कुजार्कयोर्निधनं शस्त्रकृतं वदेत्तथा ।

मासाधिपतौ निषिद्धिते तत्कालं स्रवणं समादिशेत् ॥

If it be before 7 months, the death is by an abortion and the after effects of abortion. The month of death of a pregnant woman can be easily determined in the following manner: The several

planets ruling over the ten months (in embryo) are given in the 17th sloka *inf* 1. Whichever planet is weakest will cause the death of the woman in his month. The day also may be similarly determined as per sloka 39 *inf* 1.

चन्द्राच्चतुर्थोपगतैरसद्भिर्वा नस्थितैः शोभनदृष्टयुक्तैः ।

व्यापारगैर्वा यदि वासरेशो जातस्य माता निधनं प्रयाति ॥ १३ ॥

Sloka 13. When evil planets occupy the 4th place from the Moon and are not aspected by or in conjunction with benefic planets, the mother of the new born child will die. The same event happens when evil planets occupy the 10th place from the Moon and the Sun is among them

NOTES.

मास्थितैः शोभनदृष्टयुक्तैः is another reading in the 2nd quarter of the sloka

शुक्राद्रवौ विक्रमगे बलाढ्ये मन्देक्षिते मन्दममन्विते वा ।

क्षीणे शशङ्के यदि वा सपापे माता सपुत्रा भ्रियेतञ्चरेण ॥ १४ ॥

Sloka 14. When the Sun possessing abundant strength, occupies the 3rd place from Venus and is aspected by or is in conjunction with Saturn, and the Moon is either on the wane or in conjunction with a malefic planet, the mother and her child die quickly.

लग्नादिने बाह्यमगे धराजे पापेक्षिते सौम्यदृशा विहीने ।

ताराधिपे वृद्धिकलाविहीने माता कृतान्तस्य पदं समेति ॥ १५ ॥

Sloka 15. When the Sun or Mars occupies the 8th place from the Lagna, and the Moon is on the wane and is aspected by malefic planets, and is void of benefic aspects, the mother will die.

शुक्रात्कुजेऽहनि तपःसुतराश्रियाते

चन्द्रात् त्रिकोणगृहगे रविजे रजन्याम् ।

पापेक्षिते च शुभयोगदृशा विहीने

नाशं समेति जननीं विबले शशाङ्के ॥ १६ ॥

Sloka 16. If Mars occupy the 9th or the 5th place from Venus during the day, if Saturn occupy the same position with respect to the Moon during the night and the Moon be weak and aspected by malefic planets and devoid of all benefic aspects, the mother meets with death.

NOTES.

I cf. गुणाकर

मातुर्मृतिं दिनकरः सखलं विधोः के
शुक्रात्करोति तनये शनिदृष्टयुक्तः ।
राशौ त्रिकोणगृहगो रविजः शशाङ्कात्
कुर्याद्भृगोस्तु कुसुतोऽहि खलेक्षितं भवत् ॥

Also सारावली

चन्द्रात् त्रिकोणराशौ रविजो मातुर्वधं दिशति राशौ ।
शुक्रात्तथैव दिवसे भौमः पापेन संरहः ॥

ग्रन्थान्तरे

निशि चन्द्रात् त्रिकोणस्थे मन्दे पापनिरीक्षिते ।
दिवा शुक्रात्तथा भौमे जननीं त्रियते भ्रुवम् ॥

But according to Garga, if Mars and Saturn be in the 5th or the 9th house from Venus and unaspected by Jupiter and Venus, the child does not promote the well-being of the father.

भौमसूर्यात्मजौ शुक्रात्सुतये धर्मभेदपि वा ।
नेक्षितौ गुरुशुक्राभ्यां नेक्षते पितरं शिशुः ॥

कललधनाङ्कुरास्थिचर्माङ्गजचेतनताः

सितकुजजीवसूर्यचन्द्रार्किबुधाः परतः ।

उदयपचन्द्रसूर्यनाथाः क्रमशो गदिताः

भवति शुभाशुभं च मासाधिपतेः सदृशम् ॥ १७ ॥

Sloka 17. From the time of conception of the

embryo to the time of delivery of the child from the womb in the 10th month, there are several stages of development. In the 1st month, the semen will be in a liquid state still and the lord of the month is Venus. During the 2nd month, the embryo hardens and becomes more solid, and the lord of the month is Mars. The lord of the 3rd month during which the limbs sprout up is Jupiter. In the 4th month, the bone is formed and the Sun is the lord. In the 5th, the skin appears and the lord of the month is the Moon. In the 6th month the hair begins to grow. The lord of the month is Saturn. In the 7th month whereof the lord is Mercury, consciousness appears. The lords of the remaining three months, viz., the 8th, the 9th, and the 10th, during which the fetus becomes palpable, feels thirst and hunger, draws sustenance from the mother through the umbilical cord, moves about (shakes) and becomes fit for delivery—the lords during these months are respectively the lord of the (Adhana Lagna) अधानलग्न, the Moon and the Sun. The good or evil happening to the child during each month is dependent on the condition of its lord; *i. e.* if the lord of the month is strong and occupies benefic positions, the child is happy; if the lord of the month is weak, in its depression sign, conquered in planetary fights and troubled, the child suffers and there will be miscarriage, etc

NOTES.

Jupiter is the planet that gives brain and head in the 3rd month. The Sun rules the 4th month as he governs the bones. That is why after three months miscarriage is not possible. If, at the time of conception, the Sun is strong, the issue will resemble the father. If the Moon is strong, the issue will resemble the

mother. If any planet at the time of conception be weak, then the fetus will suffer in health in the month governed by that planet.

गुणाकरः

कललघनताशाखास्थित्वक्तनूहसंभव-
स्मरणमसतोद्वेगो मृत्तिक्रेण निषेकतः ।
सितकुजगुरुग्रहेन्द्रार्किश्चलमपतीन्द्रवो
रविरिति पृथङ्नासाधोशाः स्मृता यवनादिभिः ॥

Also सारावली

मासेष्वाधानादिषु गर्भस्य यथाक्रमेण जायन्ते ।
सप्तसु कलिलाण्डमशाखास्थित्वग्रोमचेतनताः ॥
मासेऽष्टमे च तृष्णा क्षुधा च नवमे तथोद्वेगः ।
दशमे त्वथ संपूर्णः पक्वमेव फलं पतति गर्भः ॥
शुक्रारजीवराधेशशिसंनिबुधविलम्बोदुःसादित्याः ।
मासपतयः स्युरेतैर्गर्भस्य शुभाशुभं चिन्त्यम् ॥

According to Yavanacharya, the lords of the first and second months are Mars and Venus respectively ; for he says

कुजास्फुजिजीवराधेन्दुसारशशाङ्कग्रेन्दुदिवाकराणाम् ।
मासाधिपत्यप्रभवो न चैषां जयो यथा तैर्ग्रहदुःशान्ते ॥

Vasishta holds the former view. cf

सितावनेषामरपूत्रसूचिन्द्रार्किशोऽग्रोदयेन्दुसूरीः ।
मासाधिपाः स्युः क्रमशो दशैते निर्णयितो नाशयति स्वमासि ॥

Balabhadra says with regard to the above two contradictory views

“ अत्रान्योन्यविरुद्धोर्द्वयवतयसिद्धयोरिकेवाक्यता कथमर्हति । परं तु
बहुसंमतत्वात् वसिष्ठोक्तश्च एव प्रमाणम् । तथा च गरीः

कललं प्रथमे मासि तस्य मासाधिपो भृगुः ।
द्वितीये मासि भूसूनुर्गर्भापिगाक्षबीजवत् ॥
गर्भाङ्कुरस्तृतीये स्यात्तस्य मासाधिपोऽङ्किराः ।
मज्जास्थिसंभवो मासि चतुर्थे भास्कोरोऽधिपः ॥
पञ्चमे मासि सोमेशस्त्वचस्तत्रापि संभवः ।
सर्वाङ्गसंभवः षष्ठे तस्य मासाधिपः शनिः ॥

भानेन्द्रिययुतः पञ्चाससमे स्त्रीधरो बुधः ।

आधनेशोऽष्टमे मासि क्षुत्तृष्णासंभवो भवेत् ॥

ऊर्ध्वगो गर्भसंस्थश्च मासेशो नवमे शशी ।

प्रसूतिर्दशमे मासि मासेशो भास्करो मतः ॥

यस्य मासाधिपो रिक्तो नीचो वाऽस्तगतोऽपि वा ।

तस्मिन्वार्भक्षयं याति प्रसवोऽथ भविष्यति ॥

शशाङ्कलोपगतैः शुभग्रहैस्त्रिकोणजायार्थसुखास्पदस्थितैः ।

दृतीयलाभर्क्षगतैरशोभनैः सुखी च गर्भो गुरुणा निरीक्षितः ॥१८॥

Sloka 18. If benefics occupy the Lagna or be in conjunction with the Moon and be aspected by Jupiter and the malefics occupy the 3rd and the 11th, safe delivery is assured. If benefics occupy any of the following houses, viz., the 5th, the 9th, the 7th, the 2nd, the 4th and the 10th, reckoned from either the Moon or the Lagna and be at the same time aspected by Jupiter, then also safe delivery may be predicted

NOTES.

Some books read रविणः निरीक्षितः (Ravina Nireekshitaha).

There are two distinct yogas in this sloka as stated above. The commentator Bhattotpala does not however accept the reading given in the text but would have the other reading and would interpret it thus: "When benefic planets are in the rising sign, or in conjunction with the Moon, or occupy one or more of the following places, viz., the 5th, the 9th, the 7th, the 2nd, the 4th and the 10th; and when the malefic planets are in the 3rd or the 11th or in both, the fetus is happy if the Moon or the rising sign in the positions described be aspected by the Sun." He quotes in support the following from सारावली

होरेन्दुयुतैः सौम्यैस्त्रिकोणजायासुखारम्भारथैः ।

पार्ष्णित्रलाभयातैः सुखी च गर्भो निरीक्षितो रविणा ॥

॥ This is further supported by the following sloka from गुणाकर

लग्नेन्दुभ्यां वित्तकेन्द्रत्रिकोणः प्राप्तैः सौम्यैस्त्रयायुधैश्च पार्ष्णिः ।

गर्भः सौम्येनान्वितः स्यात्तदानीं दीर्घोपेतस्योष्णरम्भे च हृष्टा ॥

But the other reading is supported by the following works.

स्कन्दहोरा

समीयिवज्जिरेणाङ्गं लग्नं वा विहरौः शुभैः ।
पापैरायनृतीयस्थैस्तत्सप्तमगते गुरौ ॥
अथवा सुतभाग्यर्क्षकर्मार्यमदनस्थितैः ।
सौम्यैः प्राग्वत् स्थितैः पुष्टिं तथा गर्भस्य निर्दिशेत् ॥

Also बृहत्प्राजापत्य

अक्षीण इन्दौ तेनैव युतयोर्बुधशुक्रयोः ।
लग्नेऽथ येन्दुनातेन ताम्ब्यासपि समन्विते ॥
पापाधिष्ठितगोभ्रातृलाभयोश्च तयोर्मदे ।
तस्थितानथवा सौम्यैस्तत्त्रिकोणार्थबन्धुषु ॥
अधिष्ठितेष्वथवाज्ञायां तयोर्वा सप्तमे गृहे ।
पापेष्वायनृतीयस्थेष्वाम्यां मदमधीयित्वान् ॥
जीवस्तत्राहितं गर्भं संपुष्णीयादनुक्रमात् ॥

In the light of the above quotations, गुरुणा निरीक्षितः (Guruna Nireekishithaha) would appear to be the original and correct reading; and रविणानिरीक्षितः (Ravina Nireekshithaha) must be an interpolation in Varahamihira's work and must have been followed by later authors like कल्याणवर्मन् (Kalyanavarman) and गुणकर. (Gunakara). Varahamihira has used अशोभनैः (asobhanaihi)—पापकैः (Papakaihi) is another reading—which means more than two malefics, i. e., three or more. Rahu and Ketu are not reckoned as forming part of the malefics in this yoga, for, at the end of the निषेकाध्याय (Nishekadhyaya) Skanda has said—

एते सप्तसुविश्रान्ता योगाः सर्वे मयोदिताः ।
तेनात्र नेतरापेक्षा कचिदस्यवधारय ॥

The three malefics can therefore be none other than the Sun, Mars and Saturn.

व्ययस्थितेर्जे सप्तुते विलग्नादपि क्षयेन्दौ मदनोपयाते ।
पितुर्वियोगं प्रवदन्ति सद्यः शुभेक्षिते तु त्रिभिरब्दमानैः ॥ १९ ॥

Sloka 19. When the Sun and Saturn occupy the 12th place from the Lagna, and the waning Moon, the

7th place, they predict the loss of the father quickly. In case the Moon is aspected by benefic planets, this event takes place in 3 years.

चरोपगो चन्द्रमसि क्षपायां बुधेक्षिते दूरदिशं प्रयाता ।

चरे घनौ भानुयुते निशायां विदेशगो याति पिता विनाशम् ॥२०॥

Sloka 20. If the birth takes place at night when the Moon occupies a moveable sign, being aspected by Mercury, the father of the new-born child has to go on a journey to a far region. If Saturn and the Sun occupy a moveable sign at the time of birth in question, the father goes to a foreign country and there meets with death.

NOTES.

For the latter half, cf. शुक्रजातक

सूर्यमन्दौ चरक्षस्थौ भौमेन युतवीक्षितौ ।

परदेशोऽपि वा तस्य मृतो वाच्यो विनिश्चयात् ॥

Also सारावली

चरराक्षिगतं सौरं यद्यर्को रात्रिजन्मनीक्षेत ।

अत्रापि विदेशस्थं कथयति पितरं प्रसूतस्य ॥

रक्षिरसहितस्तु सौरश्चरमवने रात्रिजन्मनिरतस्य ।

कथयति पितरमतीतं परदेशे नात्र संदेहः ॥

Vide also III—47 Supra.

क्षीणे शुशिन्युदयगे यदि कण्टकस्थः

पापोऽथ वा निधनगो म्रियते तु बालः ।

रन्ध्रारिगैरशुभस्वेटदृशा समेतैः

सौम्यैः कृतान्तनगरं समुपैति मासात् ॥ २१ ॥

Sloka 21. When the waning Moon occupies the rising sign and a malefic planet is in the केन्द्र (Kendra) or in the 8th place from the Lagna, the child dies. If benefic planets occupy the 8th or the 6th from the Lagna

and be aspected by malefic ones, the child goes to Yama's city in a month.

cf. सारावली.

क्षीणे शशिनि विलम्बे पापैः केन्द्रेषु मृत्युसंस्पृहैर्वा ।

भवति विपत्तिरवश्यं यवनाधिपतेर्मते चैतत् ॥

क्षीणे शशिनि विलम्बे कष्टकनिधनाश्रितैस्तथा पापैः ।

सौम्यादृष्टे मृत्युः सद्यः सत्यस्य निर्देशः ॥

सौम्याः षष्ठाष्टमगाः पापैर्वक्रोपसङ्गतैर्दृष्टाः ।

मासेन मृत्युदास्ते यदि न शुभैस्तत्र संदृष्टाः ॥

Also यवनजातक

सप्तमस्थो भूमिपुत्रो लम्बे भवति चन्द्रमाः ।

आत्मानं पितरं हन्ति मातरं च न संशयः ॥

सप्तमे च यदा राहुर्मूर्त्तौ भवति चन्द्रमाः ।

वर्षे चतुर्थे मरणं जातस्य च न संशयः ॥

अष्टमे द्वादशे जीवः लम्बे भवति चन्द्रमाः ।

अष्टमे मङ्गलश्चैव स याति यममन्दिरम् ॥

एकत्र मन्दावनिनन्दनार्का रन्ध्रस्थिता वा रिपुराशियाताः ।

सौम्यैरयुक्ता न विलोकितास्ते जातस्य सद्यो मरणप्रदाः स्युः ॥२२॥

Sloka 22. Saturn, Mars and the Sun being together in the 8th or the 6th house from the Lagna and being neither in conjunction with benefic planets, nor aspected by them, bring about the death of the new-born child at once.

चन्द्रांशे सप्तमे भौमे सौम्यदृष्टिविवर्जिते ।

सप्तसप्ततिर्तारायाश्रुपैति मरणं शिशुः ॥ २३ ॥

Sloka 23. When Mars occupies a Navamsa owned by the Moon in the 7th place from the Lagna, and is

not aspected by benefic planets, the death of the new-born child happens on the coming of the 77th Nakshatra (from the star of the nativity).

मन्दावनिजमार्तण्डैः पुत्रस्थानसमन्वितैः ।

सप्तसप्ततिनक्षत्रे जातस्य मरणं वदेत् ॥ २४ ॥

Sloka 24. When Saturn, Mars and the Sun occupy the 5th place from the Lagna, the astrologer may predict the death of the new-born infant upon the coming of the 77th star reckoned from that of the nativity.

धरासुते चन्द्रनवांशकस्थे लग्नांशके वा न च जीवदृष्टे ।

सुधाकरे नन्दनराशियाते समेति याम्यं पदमाशु बालः ॥ २५ ॥

Sloka 25. When Mars is in a Navamsa owned by the Moon or the rising sign, and is not aspected by Jupiter and when the Moon is in the 5th place from the Lagna, the child dies quickly.

नीचं गते लग्नपतौ विलग्नात् नाशं गते वा रात्रिजे तथाऽस्ते ।

जातो मृतप्रायकलेबरः सन् कृच्छ्रेण वैवस्वतलोकमेति ॥ २६ ॥

Sloka 26. When the lord of the rising sign is in his depression, and when Saturn is in the 8th or 7th house from the Lagna, the child almost still-born dies after much suffering.

cf. शुक्रजातक

विलग्नाधिपतौ नीचे निघने चार्कजो भवेत् ।

कृच्छ्रेण जीवितं विद्यादणपायो विनश्यति ॥

आपोऽहिमस्थानगता नभोगा विधूतवीर्या यदि मानुषरूपाः ।

मासद्वयं तस्य ऋतुत्रयं वा जातस्य चायुः कथयन्ति तज्ज्ञाः ॥ २७ ॥

Sloka 27. When the Sun and other planets occupy the आपोऽहिम (Apoklima) places (3rd, 6th, 9th, 12th) and

are strength-less, the life of the child, say those that know the science of astrology, is either a couple of months or six months.

Cf. शुक्रजातक

आपोक्लिमे स्थिताः सर्वे ग्रहा बलविवर्जिताः ।

षण्मासं वा द्विमासं वा तस्यायुः समुदाहृतम् ॥

लग्नारिन्ब्रव्ययगे शशाङ्के पापेन दृष्टे शुभदृष्टिहीने ।

केन्द्रेषु सौम्यग्र हवर्जितेषु प्राणैर्वियोगं व्रजति प्रजातः ॥ २८ ॥

Sloka 28. When the Moon occupies the rising sign, the 6th, the 8th or the 12th place from it, and is aspected by a malefic planet, but has no benefic aspect and when the Kendra places are unoccupied by benefic planets, the new-born infant will die.

NOTES

This sloka appears to have been taken from सारवल्ली (Saravali). In that work the first half reads thus :

व्ययाष्टषोदयगे शशाङ्के पापेन युक्ते शुभदृष्टिहीने ।

व्ययाष्टसोदयगे is another reading. *Vide* also sloka 34 *infra*.

सौरे मदस्ये यदि वा विलग्रे जलोदयेऽङ्गे यदि कीटगे वा ।

सौम्येषु केन्द्रोपगतेषु सद्यो जातस्य नाशो यवनोपदिष्टः ॥ २९ ॥

Sloka 29. When Saturn occupies the 7th place from the Lagna, or is in the Lagna itself, and when the rising sign is a watery one and the Moon occupies the Lagna or वृश्चिक (Vrischika) and when benefic planets are in the Kendras, the Yavanas say that the new-born child will die quickly.

भौमक्षेत्रगते जीवे नीचराशिगतेऽथवा ।

सन्ध्यात्रये च संजातो मासान्मृत्युमुपैति सः ॥ ३० ॥

Sloka 30. When Jupiter occupies a राशि (Rasi) owned by Mars or is in his depression and when the

birth takes place precisely in any one of the 3 Sandhyas, i. e., the point of junction between night and day, day and night or mid-day, the child will die in a month.

cf. सर्वार्थचिन्तामणि

नीचस्थे देवपूज्ये तु भौमक्षेत्रगतेऽथवा ।

सन्धिप्रयेऽपि जातस्तु मासान्मृत्युं प्रयच्छति ॥

रन्ध्रे घरास्तु नुदिनेशसौरा जातस्तु मृत्युं समुपैति मासात् ।

केतुस्तु यस्मिन्नुदितेऽत्र जातो मासद्वयेनैव यमं प्रयाति ॥ ३१ ॥

Sloka 31 If Mars, the Sun and Saturn occupy the 8th house from the Lagna, the new-born child will die in a month. If Ketu occupies the Lagna, the child will pass off in 2 months.

cf. सारावली

भौमदिवाकरसौराश्लिष्टे जातस्य भौमगृहे ।

स्त्रियतेऽवश्यं स नरो यमकृतरक्षोऽपि मासेन ॥

केतुयस्मिन्नुदितेऽभ्युदितस्तस्मिन् प्रसूयते यो हि ।

मासद्वयेन मरणं विनिर्दिशेत्तस्य जातस्य ॥

पापाबुदयास्तगतौ क्रूरेण युतश्च शशी ।

दृष्टश्च शुभेन यदा मृत्युश्च भवेदचिरात् ॥ ३२ ॥

Sloka 32. If two malefic planets occupy one the Lagna and the other the 7th place from it, and if the Moon be in conjunction with a malignant planet and be not aspected by benefic ones, the death of the new-born child will soon happen.

NOTES.

If one malefic in the Lagna be in opposition with another malefic in the 7th bhava and the Moon is in conjunction with a malefic unaspected by benefics, it will lead to death.

The word क्रू (Krura) may mean Mars only. If the Moon be with Mars while the Sun and Saturn are in opposition in the 1st and the 7th houses, then it will be twilight.

		Moon Mars			Moon Saturn		
Sun						Lagna Mars	
Venus Merc.			Lagna Saturn	Sun Venus Merc.			
		Jupiter					Jupiter

८/ सारावली

यनगतेऽर्के लग्ने यमे कुजे वा विपर्यये वापि ।

अन्यतरयुते वेन्दावशुमैरिष्टेऽचिरान्मृत्युः ॥

Also स्कन्दहोरा

यदा लग्नगतः पापस्तथैवास्तगतोऽपि ।

करयुक्तं चन्द्रश्रेष्ठमुभदृष्ट्या च वर्जितः ॥

तदा जातस्य सद्यः स्यान्मरणं नान्यथा भवेत् ।

क्षीणे हिमगौ व्ययगे पापैरुदयाष्टमगैः ।

केन्द्रेषु शुभाथ न चेत् क्षिप्रं निधनं प्रवदेत् ॥ ३३ ॥

Sloka 33. If the waning Moon occupy the 12th place from the Lagna and all the malefic planets be in the Lagna and the 8th place from it, and the benefic ones be not in the Kendras, the astrologer may predict the death of the new-born child at once.

NOTES

When the waning Moon is talked of as being in the 12th house, then the Sun must be in the Lagna. Therefore two malefics in the first and one in the 8th, or all the three malefics in the Lagna are possible. Three malefics rising in the Lagna at twilight time is bad for life. Two malefics in the Lagna in quincunx aspect with a malefic in the 8th house or the Sun rising in the Lagna in

quincunx aspect to two malefics in the 8th house in conjunction is also bad.

Moon	Lagna Sun	Mercury Venus	Jupiter
	Mars Saturn		

cf. सारावली

होराविधनास्तर्गतं पापैः क्षीणे व्ययस्थिते चन्द्रे ।

आतस्य भवेन्मरणं सद्यः केन्द्रेषु चेदक्षुभाः ॥

Also गार्ग्यः

क्षीणे चन्द्रे व्ययगतेः पापैरष्टमलग्नगैः ।

केन्द्रबाह्यगतैः सौम्यैर्जोतैस्तस्य निधनं भवेत् ॥

क्रूरेण संयुतः शशी सरान्त्यमृत्युलग्नगः ।

कण्टकाद्वहिः शुभैरनीक्षितश्च मृत्युदः ॥ ३४ ॥

Sloka 34. When the Moon in conjunction with a malefic planet occupies the rising sign, the 8th, the 7th or the 12th place from it, and be not aspected by benefic planets, these latter being in positions other than the Kendras, the death of the new-born infant will happen quickly.

NOTES

क्रूरसंयुतः शशी is another reading. *Cf.* the sloka quoted from सारावली (Saravali) in the notes to sloka 28, *supra*.

Also स्कन्द होरा

इन्द्रः पापेन संयुक्तो मदरन्ध्राभ्यलङ्घनः ।

अकेन्द्रस्थेषु सौम्येषु तैरदृष्टश्च मृत्युदः ॥

The word क्रूर (Krura) may mean Mars who unfailingly causes death, and as he is one of the planets governing childhood in the नसौर्गिकदशा (Naisargika dasa). Then the Moon in conjunction with Mars in the 12th or the Lagna will mean that the Moon is just risen or rising. Note that the Moon in the 12th, 1st, 7th and 8th houses is bad (*Vide* Brihat Jataka XX—4 & 5). The Moon in the 1st, 7th, 8th or 12th, that is, the rising or setting position for Moon in conjunction with Mars is bad when benefics are not in angular positions. This is also the western principle.

अश्विन्यरिविनाशगे निधनमाशु पापेक्षिते

शुभैरथ समाष्टकं दलमतश्च मिश्रेक्षिते ।

असङ्गिरवलोकिते बलिभिरत्र मासं शुभे

कलत्रसहिते च पापविजिते विलम्बाधिपे ॥ ३५ ॥

Sloka 35. When the Moon occupies the 6th or the 8th place from the Lagna and is aspected by malignant planets, the death of the new-born infant follows quickly. If the Moon in the position described be aspected by benefic planets, the child will live 8 years. If aspected by benefic and malefic planets mixed together, it will live only 4 years. If the lord of the lagna be benefic and in the 7th in operating conjunction with a malefic and in affliction with three malefics, then the child dies in a month.

NOTES.

The Moon in the 6th or 8th is generally bad (*Vide* Brihat-jataka Chapter XX). If she is also afflicted in opposition by the Sun, Mars and Saturn (malefics becoming oriental), it is bad for life.

When such Moon is in opposition with benefics (all the three),

it is bad for life before 8th year. According to the Naisargika Dasa, it is Mercury that governs the period from the 4th to the 12th year of a child.

When the Moon is in opposition with malefics and benefics it will shorten the life by 4 years.

In the above, if the combination be of—

- (1) three benefics and 1 malefic, the child will live 7 years ;
- (2) three benefics and 2 malefics, the child will live 5 years ;
- (3) one benefic and 3 malefics, the child will live 1 year ;
- (4) two benefics and 3 malefics, the child will live 2 years.

सारावली—

वर्षान्मारयति सप्तौ ब्रह्माष्टमराशिसंस्थितो लग्नाव ।

सप्तः करैरष्टः सौम्यैरष्टादकाच्चैव ॥

अशुभशुभैः संश्लेषे वर्षचतुष्टये निर्दिशेद्वन्तम् ।

अनुपातः कर्तव्यः प्रोक्ताद्वैरैरष्टैः ॥

Latter half.

As interpreted by me *i. e.*, कलत्रसहिते विलम्बादिपे शुभे पापविजिते सति (Kalathrasahithé Vilagnadhipé Subhé papavijithé sathi), the following is an example:—

Lagna Sun Mercury	Venus		
Mars	Mars may be in Kumbha, Meena or Mithuna. Jupiter and Saturn are in the same degree		
			Jupiter Saturn

The lord of the Lagna, *i. e.*, Jupiter is in the 7th in operating conjunction with Saturn, a malefic. He is further afflicted by 3 malefics, *viz.*, Mars, Sun, and Mercury (who should be considered as a malefic when in conjunction with a malefic planet). The ruler of the Lagna, (the benefic Jupiter in this case) is setting in the 7th house in operating conjunction with a malefic while it is in

affliction with three other malefics, which are rising. This will lead to death within a month.

			Jupiter
	Another example		Lagna Sun Merc.
Moon Sat.			Venus
		Mars	

N. B.—In these two cases, Mercury should be taken as a malefic as otherwise the yoga will not be complete.

The commentator Bhattotpala says in connection with this sloka :

“अर्थादेव षष्ठाष्टमस्थे चन्द्रमसि न केनचिद्दृश्यमाने रिहयोगाभावः ।

चन्द्रमा यदि षष्ठाष्टमस्थः सौम्यक्षेत्रगतो भवत्यथवा पापक्षेत्रगतः सौम्ययुक्तो भवति तदा न मरणप्रदः ॥

That is, if the Moon in the 6th or the 8th place be not aspected by any planet, the child will not die. Again, when the Moon in the 6th or the 8th bhava happens to be in a house owned by a benefic planet, or, being in a Rasi of a malefic planet, be at the same time in conjunction with benefic ones, then too, the child will not die. In support of the above he quotes from Yavaneswara the following sloka :—

उग्राच्छरी नैधनगोऽशुभर्क्षे षष्ठेऽथवा पापविरक्षितम् ।

सर्वायुराहमि शुभैर्विमिश्रस्तदीक्षितोऽन्दाष्टकमर्द्धकं वा ॥

He also adds that the Moon in the 6th or the 8th house from the Lagna and aspected by planets whether benefic or malefic does not cause death to the native when the birth happens to be in the day time during the dark half of a month, or in the night time during the bright half of a month (अशुभकृदुपोऽह्निहर्तः, etc. Brihat Jataka, Chapter XIII. Sloka 8) and quotes in support of this the following sloka (IV-75.) from Mandavya's (मण्डव्य) work.

पक्षे स्थिते भवति जन्म यदि क्षपायां कृष्णेऽथवाहनि शुभाशुभद्वयैः ।
तं चन्द्रमा रिपुविनाशगतोऽपि गूणमापन्तु रक्षते स्थिते व क्षितिः ॥

The commentator adds—“अत्रास्मिन्नेव पक्षेऽपि वा स्थाने शुभे

सौम्यग्रहे स्थिते तस्मिन् चरियुक्तैः पापैर्दृष्टे जातस्य मासं स्थितिर्जीवितं वक्तव्यम् ।
ततो मरणमिति अत्र निर्दिष्टयोगस्थे चन्द्रमसि शुभदृष्टे रिपुयोगाभावः । सम्पादने-
नैव स्वल्पजातके उक्तम् ।

शशिवत्सौम्याः पापैर्दृष्टिभिरवलीकृता व शुभदृष्टाः ।

मासेन मरणदाः स्युः पापजितो लग्नपक्षास्ते ॥

Also शौनकाद्वारा

क्षीणेन्दौ रिपुसंस्थे सद्यः पापेक्षिते मृतिः ।

स्यात्प्रजातस्य बालस्य शुभदृष्टे समाष्टकम् ॥

जीवेत्सन्निभदृष्टेऽस्मिन् जातो वर्षचतुष्टयम् ।

अक्षीणेऽप्यरिपुसंस्थे इन्दौ बलिमिरीक्षिते ।

पापजातस्य बालस्य मासमायुः परं मुने ॥

तस्मिन्नेव विदग्धनेने पापेन विजिते युधि ।

सप्तमस्थे च जातस्य मासमायुस्त्वितिम् ॥

Note.—The 6th and the 8th bhavas are considered bad, because, one is setting and the other has already set. (Bad planets in those bhavas are better there than good ones. cf. विपरीत रिपुपक्षदृष्टेऽपि Vipareetham rihppha Shashtashtameshu. (Brihat Jataka XX—10). Opposition of benefics to the Moon in these two places only hastens death.

Again, some take the words अरिविनाश (Arivinaash) to mean the 8th from the 6th house, i. e., the Lagna, and आशुपापेक्षिते (Asupapekshite) when aspected by the Sun (also called आशुगामी (Asugamee) or शीघ्रगामी (Seeghragamee) and in support of the above quote the following from शौनक (Sauhaka).

क्षीणेन्दौ जन्मसंस्थे वा दृष्टे सूरगभक्षिना ।

सद्य एव प्रजातस्य मरणं नात्र संशयः ॥

The word अथ (Atha) in the 2nd पद (Pada) of the text has been understood to mean “with the condition above given (in the first quarter of the sloka)” —i. e., when the weak Moon in the Lagna is

aspected by the Sun and further by शुभैः (Subhaihi) i.e., Mercury, Jupiter and Venus, then the child will live for 8 years.

cf. शौनक,

तस्मिन् बुधादिभिः सौम्यैरखिलैरवलोकिते ।

आयुरष्टाष्टकं विद्धि जातस्य परमं मुने ॥

By दलमतश्च मिश्रेक्षिते (dalamathascha misrekshite) is meant "when the weak Moon in the Lagna is aspected by the 3 benefics and also by the 3 malefics, the child will in this case live only for 4 years."

cf. शौनक

तस्मिन् सर्वैः शुभैः सर्वैः पापैरप्यवलोकिते ।

लग्नाश्रिते प्रजातस्य प्रायुर्वर्षचतुष्टयम् ॥

In the 3rd पाद (pada) of the sloka in the text, if the पदच्छेद (padachcheda) be made as अवलिभिः (Abalibhihi), the meaning will be "when the full Moon in the Lagna (being benefic) is aspected by 3 weak malefics, the child will live only for one month.

cf. शौनक.

अक्षीणोऽपि विलग्नस्य हृन्दौ बलविचर्जितैः ।

अशुभैरीक्षितेऽर्काद्यैस्त्रिभिर्मासमुदीरयेत् ॥

The 4th quarter may also be interpreted thus: "When the lord of the Lagna is defeated by a malefic planet in planetary war, and the benefic Moon occupies the 7th house being aspected by the 3 weak malefics, the maximum life of the child will be one month. cf. शौनक.

अक्षीणोऽस्तस्य चन्द्रे बलहीनैस्त्रिभिः खरैः ।

वृष्टे विलग्नः क्षेपतौ पापेन विजितेऽपि च ॥

अशुभसहिते ग्रस्ते चन्द्रे कुजे निधनाश्रिते

जननिसुतयोर्मृत्युर्लभे खौ तु स शस्त्रजः ।

उदयति खौ शीतांशौ वा त्रिकोणविनाशगैः

निधनमशुभैर्वीर्योपैतैः शुभैर्युतेक्षिते ॥ ३६ ॥

Sloka 36. When the Moon with Rahu is in conjunction with another malefic (irrespective of its

position) and Mars occupies the 8th, both the mother and the child will die; and the death will ensue from the effect of an operation if the Sun be in the Lagna.

(The force of तु (Thu) can only be brought about as above.)

Again, when the Sun or the Moon occupies the Lagna and malefics be in the 5th, 9th and 8th and benefics in their strength do not aspect or be not in conjunction with the Sun or the Moon in the Lagna, the new-born child (and the mother) will die.

NOTES.

The words ग्रहेत चन्द्रे (Grashtë Chandré) have been interpreted as 'Moon in association with Rahu' and not necessarily 'eclipsed as understood by some.

Mars			Ketu	Mars			Ketu
	जननिमुत्तयो- मृत्युः I				जनीनमुत्तयो मृ- त्युः रुग्नेरसौ तु सशस्त्रजः II		Merc.
Sun Merc. Venus Rahu Moon Saturn			Lagna				Lagna Sun
		Jupiter		Rahu Moon Saturn		Jupiter	Venus

Saturn	Jupiter	Ketu	Mars
	जननिमुत्तयोमृत्युलंघने रसौ तु सशस्त्रजः III		
Venus	Lagna Sun Moon Rahu	Mercury	

The अशुभ (Asubha) in conjunction with this 'ग्रस्त चन्द्रे' (Grasthè Chandré) may be either Saturn or the Sun, as shown in the preceding examples :—

Lagna			
Moon			
Rahu			
	Latter half of the Sloka Example		Sun Saturn
			Merc. 8°
Jupiter		Mars	Ketu

Moon		Mars	
Rahu		Saturn	
	Latter half of the Sloka Example		
			Merc. 19°
Jupiter		Venus	Lagna Sun Ketu

The interpretation given above appears more rational and many instances (of the simultaneous demise of mother and child) that are of common occurrence may be brought under the yogas cited in the first half of the Sloka. In the first yoga, the Moon, whatever may be her position, is very much afflicted, being in conjunction not only with Rahu but also with another malefic, and the 8th house is occupied by Mars as well. With the above, the Sun's position in the Lagna is further necessary to cause the demise as a result of operation. Moreover, there was no necessity for Varahamihira to use the word अशुभ (Asubha) if he did not intend any one of the planets, viz., Saturn or the Sun. The word लघ्ने (Lagnè) should be taken only with रवौ (Ravow) that is next to it and need not apply to चन्द्रे (Chandrè) in the first line which is far removed, inasmuch as so many words कुजे निधनाश्रिते जननिसुतयो मृत्युः (Kujè Nidhanasrithè Jananisuthayormrithyu) intervene.

The commentator Bhattotpala takes the word ग्रस्त (Grastha) as referring to eclipse (lunar or solar). According to his view, the translation of the first half of the sloka will be "when the Moon in conjunction with Saturn is eclipsed in the Lagna and Mars occupies the 8th place from it, both the mother and the child will die, and the death will ensue from the effect of an operation if the Sun be in the above position, (i. e., if the Sun in conjunction with Mercury and Saturn be eclipsed in the Lagna and Mars be in

the 8th place from it.)" So that such deaths should be expected only in times of eclipses, and those by operation especially in the Solar ones. According to this interpretation the word अशुभ (Asubha) in अशुभसहिते ग्रस्ते चन्द्रे (Asubhasahithè Grasthè Chandré) can mean only Saturn and no other malefic planet. For, an eclipse of the Moon can occur only on a full-moon day and the Sun will then be in the 7th place or in direct opposition. Consequently Mercury will not be near the Moon.

सारावली

ग्रहणोपगते चन्द्रे सङ्गरे लग्नगे कुजेऽष्टमे ।

मात्रा सार्धं म्रियते चन्द्रवदके च शस्त्रेण ॥

लग्ने चन्द्रेऽर्के वा पापा बलिनस्त्रिकोणनिधनेषु ।

सौम्यैरदृष्टयुक्ताः सद्यो मरणाय कीर्तिता यवनैः ॥

असितरविशशाङ्कभूमिजैर्व्ययनवमोदयनैर्धनाश्रितैः ।

अवति मरणमाशु देहिनां यदि बलिना गुरुणा न वीक्षिताः ॥ ३७ ॥

Sloka 37. If Saturn, the Sun, the Moon and Mars occupy respectively the 12th, the 9th, the 1st and the 8th places, they will conspire to bring about the death of creatures born under this combination, unless they be aspected by Jupiter possessed of strength.

NOTES.

In the example given below the Sun is square to Saturn. The Moon is quincunx to Mars.

	An example		
Lagna Moon			Mars
Saturn			Sun

The Sun has gone down the midheaven while Saturn ascends it. The Moon is rising. बलिना गुरुणा वीक्षिताः—(Balina Guruna Veekshitaha) may mean only trine aspect (त्रिकोण दृष्टिः) (Trikona drishtihi).

cf. गुणाकर

. सत्युः ।

व्ययशुभनिधनाङ्गस्थाविभिः शौरिमास्वत्

कुजशाशिभिरदृष्टैरिन्द्रबन्धेन सप्तः ॥

From the quotation given below from सारावली (Saravali), it will be seen that the same effect is produced if Saturn and the Sun interchange places in the yoga described in the text.

लग्नान्त्यनवमनैधनसंयुक्ताश्चन्द्रसूर्यसौराराः ।

जातस्य वधकृतः स्युः सद्यो गुरुणा न चेद्दृष्टाः ॥

In order that the four planets may be aspected by Jupiter, the latter must occupy the 5th house from the Lagna. If he should aspect only some of them, or be weak though he might aspect all the four planets, the child will die. It will escape death only in case Jupiter in full strength aspects all the four planets.

Also इहत्याजापत्य

लग्नाष्टमतपोरिःकाण्यासवन्निर्यथाक्रमम् ।

शाशिभौमाकर्मन्दैस्ते बलिना यदि नेक्षिताः ॥

गुरुणा मरणं त्रयाद्देहिनामाशु नारद ।

व्यामोहो मास्तु तान् सर्वान् पश्येत्पञ्चमगे गुरुः ॥

The planets mentioned in the sloka in the text as respectively occupying the 12th, the 9th, the 1st and the 8th houses may also be taken in the following order, viz., Saturn in the 8th, the Sun in the 1st, the Moon in the 9th and Mars in the 12th.

cf. इहत्याजापत्य

अथवा लग्नरश्मिर्त्रिकोणव्ययसंस्थितैः ।

अर्काकिंशाशिभूपुत्रैस्तादृशैस्तथा बवेद् ॥

The sloka is also capable of the following interpretation:—split up व्ययनवमोदयनैधन into two, thus: व्ययनवम and उदयनैधन; also अक्षितरविशशाङ्गभूमिज into two, thus: अक्षितरवि and शशाङ्गभूमिज. When

Saturn and the Sun are in the 12th and the Moon and Mars are in the 9th, or when Saturn and the Sun are in the Lagna and the Moon and Mars are in the 8th, unaspected by powerful Jupiter in either case, the result will be the same.

बृहत्प्राजापत्य

यदा व्ययगतौ सूर्यमन्दौ चेन्नवमं गतौ ।
तदा चन्द्रश्च भौमश्च तथा मरणमादिशेत् ॥
यदा लग्नगतौ सूर्यमन्दौ चेन्निधनं गतौ ।
तदा चन्द्रश्च भौमश्च तथा मरणमादिशेत् ॥

The inverse order may also be applied in the above view.

Cf. शौनक

अथवा व्ययगौ यावच्चन्द्रभौमौ तदा तपः ।
संप्राप्तौ सूर्यमन्दौ चेत् तथा मरणमादिशेत् ॥
तथा लग्नगतौ यावच्चन्द्रभौमौ तदाष्टमम् ।
संप्राप्तौ सूर्यमन्दौ चेत्तथा मरणमादिशेत् ॥

The words व्ययनवमोदयनैषण may also mean the 8th house counted from the 12th, the 9th and the 1st: i.e., the 7th, 4th and the 8th from the Lagna. Cf. बृहच्छौनक—

चतुर्थमदरन्ध्रेषु कुत्रचिद्बलशालिना ।
अदृश्यमाना जीवेन वर्तन्ते चेत्तथा मृतिः ॥
बोद्धव्या मन्दसूर्येन्दुभूपुत्राः सहिता मिथः ।
वात्स्यायनान्यथाचेत्ता जानीहि त्वमतोऽन्यथा ॥

Again, the words असितरविशशाङ्कभूमिजाः are capable of being interpreted as असितसहितरविशशाङ्कभूमिजाः, that is Saturn and the Sun, Saturn and the Moon, and Saturn and Mars placed in the 7th, the 4th and the 8th houses from the Lagna. Cf.

चतुर्थे मन्दसंयुक्तश्चन्द्रनाः सप्तमे तथा ।
सूर्येऽष्टमे स्थितस्तद्वत् भौमश्चाशु मृतिप्रदः ॥
अत्रापि बलयुक्तस्य दृष्टिरेका बृहस्पतेः ।
योगेषूक्तेष्विवेतः प्रागपवादाय कल्पते ॥

सुतमदननवान्त्यलमरन्ध्रेष्वशुभयुतो मरणाय शीतरश्मिः ।
भृगुसुतशशिपुत्रदेवपूज्यैर्यदि बलिभिर्न युतोऽवलोकितो वा ॥३८॥

Sloka 38. The Moon in conjunction with a malefic planet in the Lagna, in the 5th, the 7th, the 9th, the 8th or the 12th place from it will bring on the death of the new-born infant unless aspected by or in conjunction with, Venus, Mercury and Jupiter in their strength.

NOTES

जातकादेश

होराचार्यव्ययमृतिगताः सूर्यचन्द्रार्कजाराः

मृत्युं दद्युर्यदि बलवता नैव जीवेन दृष्टाः ।

सोमश्चन्द्रस्तनुसुतनवद्यूनरन्ध्रान्त्यसंस्थो

नाराय स्वाह्वलयुतशुभैर्नेक्षितः संयुतो वा ॥

The Moon here need not necessarily be waning as opined by Bhattotpala. If she be in conjunction with malefics (not one—अशुभयुतो may be interpreted as अशुभैर्युतो—in setting or culminating horizon, it is enough. Bhattotpala bases his opinion on the following quotation from सारावली—

निघनास्तव्ययलमत्रिकोणगाः क्षीणचन्द्रसंयुक्ताः ।

पापा बलिभिः शुभदैरदृश्यमाना गतायुषं कुर्युः ॥

योगे स्थानं गतवति बलिनमन्ध्रे खं वा तनुगृहमथवा ।

पापैर्यदि बलवति मरणं वर्षस्थान्ते किल मुनिगादितम् ॥ ३९ ॥

Sloka 39. If a child is born under a fateful combination (अरिष्टयोग-Arishta yoga) whereof the period has not been specified, the death of the child will take place when the Moon in its periodical courses goes to the house occupied at the time of birth by the strongest of the planets producing the Arishta yoga (अरिष्टयोग). The same event may also happen when the Moon goes to her

place (occupied at the time of birth), or the Lagna (at the time of birth) and is aspected in strength by malefic planets. The sages say this death may be expected to happen within a year.

NOTES.

In the previous yogas find out who the worst malefic planet is that causes early death and the place occupied by it. Find out the Rasi of the Moon and the Lagna.

Now, we know that the time taken by the Moon for making one revolution is 27'32305 days approximately. The Moon therefore makes about 13 revolutions in the course of a year. Whenever the Moon in the course of her orbit comes to any of the three places mentioned above, *viz.*, (1) the Rasi occupied by the Moon, (2) the Rasi signifying the Lagna and (3) the Rasi occupied by the strongest malefic planet causing the Arishta yoga (आरिष्टयोग), death will happen.

We thus get 39 probabilities. The Moon must be powerful (बलवति-Balavati) to cause death. That is, she must be weak Moon or be the ruler of the 6th or the 8th house. Thus the number of probabilities is limited to 13. There is another condition, *viz.*, that the Moon should receive strong aspect of all the malefics, the Sun, Mars and Saturn. Then only, death will take place. This reduces to one certainty.

It may be noted here that the general trend of Varahamihira in treating of early deaths refers chiefly to the position, good or otherwise, of the Moon, thus indicating demise within one year, which is the Naisargika (नैसर्गिक) period accorded to the Moon in any one's nativity (*Vide Adhyaya V. Sloka 2. infra*); other later periods of demise being alluded to as stray cases.

cf. सारावली

योगे बलिनः स्थानं स्वं वा लग्नं गतेऽपि वा चन्द्रे ।

बलवति पापैर्दृष्टेवर्षान्ते मृत्युकालः स्यात् ॥

Also शौनक

योगकारकस्तेषु बलिनाऽपि स्थितं गृहम् ।

स्वैनैव वाऽथवा लग्नं चन्द्रमाः संश्रयेद्यदा ॥

पापैर्निरीक्ष्यमाणश्च बलवांश्च भवेत्तदा ।

प्राक्तनैर्मुनिभिः प्रोक्तमरिष्टे मरणं भवेत् ॥

सर्वथा तदनिर्दिष्टकालं नात्येति वत्सरम् ।

बलवद्भिर्विनायुष्यैः कर्मभिर्विधिवत्कृतैः ॥

वक्राशनिभौमगृहोपयातः केन्द्रेऽथवा शत्रुगृहे विनाशे ।

कुजेन संप्राप्तबलेन दृष्टो वर्षद्वयं जीवयति प्रजातम् ॥ ४० ॥

बृहस्पतिभौमगृहेऽष्टमस्थः सूर्येन्दुभौमार्कजदृष्टमूर्तिः ।

अब्दैस्त्रिभिर्भार्गवदृष्टिहीनो लोकान्तरं प्रापयति प्रजातम् ॥ ४२ ॥

Sloka 40. Saturn in his retrograde motion, when occupying a house of Mars, a Kendra position, an inimical house or the 8th house from the Lagna and aspected by Mars in strength, gives a 2 years' lease of life to the new-born child.

Sloka 41. Jupiter in a house of Mars and in the 8th house from the Lagna and aspected by the Sun, the Moon, Mars and Saturn, sends the new-born child to the other world in 3 years, if devoid of Venus' aspect.

मेषालिगः सुरगुरुनिधने विशुकैरालोकितो गगनगैर्मृत्तिकृत् त्रिवर्षात् ।

वर्षद्वयेन रिपुनाशगतस्तथैव वक्राशनिर्बलवता कुसुतेन दृष्टः ॥

NOTES.

These two slokas as well as slokas 43, 45, 46 and 50 are from सारावली.

षष्ठाष्टमे कर्किणि जन्मलग्नात् सौम्ये सुधारश्मिनिरीक्ष्यमाणे ।

अब्दैश्चतुर्भिः समुपैति नाशं जातो नरः सर्वबलान्वितोऽपि ॥ ४२ ॥

Sloka 42. When Cancer happens to be the 6th or the 8th place from the Lagna and Mercury occupies it and is aspected by the Moon, the person born will in 4

years pay the debt of nature although possessed of every kind of strength.

cf. सारावली

कर्कटधामनि सौम्यः षष्ठाष्टमसंस्थितो विलम्बहात ।

चन्द्रेण दृष्टमूर्तिर्वर्षचतुष्केण मारयति ॥

रविचन्द्रभौमगुरुभिः कुजगुरुसौरेन्दुभिः सहैकस्थैः ।

रविशनिभौमशुक्रैर्मरणं खलु पञ्चभिर्वर्षैः ॥ ४३ ॥

Sloka 43. If the Sun, the Moon, Mars and Jupiter be together in one sign at the time of birth, the death of the new-born child comes to pass in 5 years. The same happens when the group of planets in one place consists of Mars, Jupiter, Saturn and the Moon ; or the Sun, Saturn, Mars and the Moon.

cf. गुणाकर

तिग्मांशुनीहारकरावनीजयुक्तैः क्रमादेकगृहाश्रितैस्तैः ।

सूर्यात्मजेनाङ्गिरसा सितेन स्यात्पञ्चता पञ्चभिरेव वर्षैः ॥

यदा सुधारश्मिनवांशकस्थो निरीक्षितः शीतकरेण मन्दः ।

लभाधिपश्चन्द्रदृशा समेतो जातस्य षड्वर्षमितं तदाऽऽयुः ॥ ४४ ॥

Sloka 44. When Saturn occupies a Navamsa owned by the Moon and is aspected by that planet, and the lord of the rising sign has also the Moon's aspect on it, the child's life will last for 6 years.

लग्ने यो द्रेक्काणो निगलाहिविहङ्गपाशधरसंज्ञः ।

मरणाय सप्तवर्षैः क्रूरयुतो न स्वपतिसन्दृष्टः ॥ ४५ ॥

Sloka 45. If the rising द्रेक्काण (Drekkana) be one of those styled निगल (Nigala-fetters), अहि-Ahi-snake), विहङ्ग (Vihanga-bird), पाशधर (Pasadhara-carrying a noose), and be occupied by a malefic planet and unaspected by

its own lord, it would lead to the child's death in 7 years. [For the names of the Drekkanas in this sloka, refer to बृहज्जातक-(Brihat Jataka) ch. 27, also जातकपारिजात- (Jataka Parijata) Adhyaya 5, Sloka 55 *infra*].

cf. गुणाकर

द्रेष्काणा लग्नाः सर्पशृगालपाशपक्षिणाम् ।

सपापा मृत्युदा वर्षैः सप्तभिर्नेशवीक्षिताः ॥

लग्ने रविशनिमौमाः शुक्रगुहे सप्तमे शशी क्षीणः ।

दृष्टो न देवगुरुणा सप्तमिरष्टमिरन्दकैर्वा स्यात् ॥ ४६ ॥

Sloka 46. If the Sun, Saturn and Mars be in the Lagna and the 7th house from it be a sign owned by Venus and occupied by the waning Moon, and if Jupiter aspect not that Moon, the death of the child may happen in 7 or 8 years.

NOTES.

The last quarter of this sloka reads as सप्तमिरष्टमिरन्दकैर्वा in सारावली.

दिवाकरेन्दुभूपुत्राः पुत्रस्थानसमान्विताः ।

॥ जातो यमपुरं याति नवमान्दे न संशयः ॥ ४७ ॥

Sloka 47. If the Sun, the Moon and Mars occupy the 5th place from the Lagna, the new-born child goes to death's habitation in the 9th year.

cf. सर्वार्थचिन्तामणि

तरणीन्दुकुजाः पुत्रस्थाने युक्ता न सौम्यगाः ।

जातो यमपुरं याति नवमेऽब्दे न संशयः ॥

पापो विलग्नाधिपतिः शशाङ्कादन्त्यस्थितः क्रूरनिरीक्षितश्चेत् ।

चन्द्रांशकस्थो यदि वा तदीशो जातः शिशुर्याति लपं नवान्दैः ॥ ४८ ॥

Sloka 48. If the lord of the rising sign be a malefic planet and occupy the 12th place from the Moon and be

aspected by malign planets, the child will die in 9 years. The same event will happen if the lord of the rising sign be in a Navamsa occupied by the Moon or happen to be the lord of that Navamsa itself.

८१. सारावली

लग्नाधिपतिः पापः शशिनोऽंशे रिःफगो यदि च चन्द्रात् ।

क्रूरैर्विलोक्यमानो मारयति शिशुं नवमिरन्दैः ॥

Also गुणाकर

पापो लग्नपतिर्गतः शशधरः स्वांशे विधोरन्त्यगः

क्रूरैर्दृश्यतनुः करोति नवमिर्वधैः शिशोः पञ्चताम् ॥

मृगांशकस्थिते मन्दे सौम्यदृष्टिसमन्विते ।

जन्मप्रभृति शत्रुत्वं तस्यायुर्दशवत्सरम् ॥ ४९ ॥

Sloka 49. When Saturn occupies a Navamsa owned by Makara and is aspected by Mercury, the child will live 10 years and will have to experience hatred since its birth.

रविणा युक्तः शशिजः सौम्यैर्दृष्टो विनाशयति नूनम् ।

एकादशमिर्वधैर्जतिं नृपतुल्यभोगसंपन्नम् ॥ ५० ॥

Sloka 50. Mercury in conjunction with the Sun and aspected by benefic planets, destroys the child in 11 years though brought up in the interim in regal comforts.

NOTES.

{This perhaps has reference to an अरिष्टयोग (Arishta yoga)
The latter half of this sloka reads thus in सारावली.

एकादशमिर्वधैर्देवाङ्केऽपि स्थितं जातम् ॥

चन्द्रलग्नाधिपः सूर्यः स्वपुत्रेण समन्वितः ।

लग्नादष्टमराशिस्थो द्वादशाब्दे सितोक्षितः ॥ ५१ ॥

Sloka 51. If the Sun be the lord of the sign occu-

pied by the Moon and be in the 8th house from the rising sign* in conjunction with Saturn and if Venus aspects them, the child will pass away in the 12th year.

c/. गुणाकर

होरेश्वरो निवनगे बलिमिश्र पापैर्दृष्टः करोति खलु मासि मृतिं चतुर्थे ।

जन्मेश्वरो दिनकरः ससुतस्तथैव दृष्टः सितेन नवमप्रमितैश्च वर्षैः ॥

अल्यशकस्थिते मन्दे सूर्येणैव निरीक्षिते ।

पितृद्वेषसमायुक्तो द्वादशाब्दं च जीवति ॥ ५२ ॥

Sloka 52. When Saturn occupies a Navamsa owned by Vrischika and is aspected only by the Sun, the child will live 12 years hated by the father.

तुलांशकस्थिते मन्दे जीवदृष्टिसमन्विते ।

त्रयोदशाब्दे मरणं जातस्य पितृवैरिणः ॥ ५३ ॥

Sloka 53. When Saturn occupies a Navamsa owned by Libra, and is aspected by Jupiter alone, the child will be disliked by the father and die in the 13th year.

कन्यांशकस्थिते मन्दे सौम्यदृष्टिसमन्विते ।

चतुर्दशाब्दे मरणं जातः कोपी समेति च ॥ ५४ ॥

Sloka 54. When Saturn occupies a Navamsa owned by Virgo and is aspected by Mercury, the boy will be ill-tempered and pass away in the 14th year.

सिंहांशकस्थिते मन्दे राहुणा च निरीक्षिते ।

शस्त्रपांडा भवेत्तस्य चायुः पञ्चदशाब्दकम् ॥ ५५ ॥

Sloka 55. When Saturn occupies a Navamsa owned by Leo and is aspected by Rahu, the child will suffer hurt inflicted by a sharp weapon and his life will consist of 15 years.

कर्कांशकस्थिते मन्दे केतुदृष्टिस्तन्विते ।

सर्पपीडा मवेक्षस्य षोडशाब्दान्मृतिर्भवेत् ॥ ५६ ॥

Sloka 56. When Saturn occupies a Navamsa owned by Cancer and is aspected by Ketu, the person will be hurt by a snake and die in his 16th year.

यमांशकस्थिते मन्दे लग्नाथेन वीक्षिते ।

रणशूरो महाभोगी मृतः सप्तदशाब्दके ॥ ५७ ॥

Sloka 57. When Saturn occupies a Navamsa owned by Gemini and is aspected by the lord of the rising sign, the person will be a hero in war, lead a life of great luxury and his death will take place in his 17th year.

परस्परद्वेषसमन्वितौ वा रन्ध्रेशलभाधिपती न सौम्यौ ।

रिःकारिभे वा गुरुणा वियुक्ते त्वष्टादशान्दे निधनं प्रयाति ॥ ५८ ॥

Sloka 58. If the lords of the rising sign and of the 8th place from it be in each other's places and if they be not benefic, the native dies in his 18th year. The same thing will happen when the lords of the Lagna and the 8th house are not benign and the 12th or the 6th place is unoccupied by Jupiter.

NOTES

The 3rd पद (Pada) of this sloka reads 'as रिःकारिभे वागधिपेन युक्ते in सर्वार्थचिन्तामणि.

जीवांशकस्थिते मन्दे राहुणा च निरीक्षिते ।

देहाधिपे शुभादृष्टे जातः सद्यो विनश्यति ॥ ५९ ॥

तदीशस्तुक्कभागश्चेदायुरेकोनविंशतिः ।

केन्द्रेषु पापेषु निशाकरेण सौम्यग्रहैरीक्षणवर्जितेषु ।

षष्ठाष्टमे वा यदि शीतरश्मौ जातः सुखी विंशतिवत्सरान्तम् ॥ ६० ॥

Sloka 59. When Saturn occupies a Navamsa owned by Jupiter and is aspected by Rahu, and the lord of the Lagna is not aspected by benefic planets, the newborn child dies at once. But if the lord of the rising sign is in his exaltation, the life of the child is 19 years.

Sloka 60. When malefic planets occupy the Kendras and are not aspected by the Moon and other benefic planets and when the Moon is in the 6th or the 8th place from the Lagna, the child born lives happily up to the end of the 20th year.

NOTES

Some more yogas restricting the period of life to within 20 years are extracted below from यवनजातक

होरेश्वरेऽर्कयुक्ते जन्मेशे चापि सौम्यदृग्भीने ।

केन्द्रगतेः पापैः स्याज्जातस्याविंशतेर्मृतिर्भवति ॥

कुजरविशुक्ते लग्ने चरराशौ मध्यसंस्थिते जीवे ।

सुतधर्मगते चन्द्रे जातस्याविंशतेर्मृतिर्भवति ॥

चन्द्राष्टमगैः पापैः सौम्यैरापोक्त्रिलमस्त्यैर्तैर्जन्म ।

निधनारिगते चन्द्रे तस्यायुर्विंशतिः परमम् ॥

भौमे लग्ने याते रविमन्दौ केन्द्रगौ बलाद्विक्तौ ।

आविंशतेर्मृतिः स्याद्भङ्गो वा रोगयुक्तो वा ॥

जीवेन सहितः सूर्यो लग्नस्थः कीटराशिगः ।

अष्टमाधिपतौ केन्द्रे द्वाविंशत्यब्दके मृतिः ॥ ६१ ॥

Sloka 61. When the Sun in conjunction with Jupiter occupies the Lagna and that happens to be Scorpio, and when the lord of the 8th house from the Lagna occupies a (केन्द्र) Kendra, the person will die in his 22nd year.

NOTES.

The following yogas from यवनजातक (Yavanajathaka) fixing the length of life to a period ranging from 22 to 26 years will be found to be useful :

पापोदये सुरगुरौ शनिदृष्टे राहुणा समेते वा ।
यः कश्चिन्निघनगतो मरणं जनयेद्द्विरुद्रसंख्याब्दे ॥
रन्ध्रेश्वरो भाग्यलगात्मजस्यो लग्नाधिपे क्रूरदृष्टेऽष्टमस्थे ।
ज्ञातश्चतुर्विंशतिवर्षमायुः शुभेक्षितैस्तैरपमृत्युरेषः ॥
नीचांशगतश्चन्द्रोऽप्यष्टमसंस्वः क्षयी च मरणकरः ।
मन्दकुजाभ्यां दृष्टस्तस्यायुः पञ्चविंशतिः परमम् ॥
मन्दोदये शुक्रराशौ सौम्यैरापोक्लिमोपागैः ।
षड्विंशत्यब्दके वा स्यात् सप्तविंशतिवत्सरे ॥ ६२ ॥
रन्ध्रेशे जीवसंदृष्टे पापे पापनिरीक्षिते ।
रन्ध्रस्थे जन्मपे मृत्युरष्टाविंशतिवत्सरे ॥ ६३ ॥
चन्द्रमन्दसहायस्तु सूर्यश्चाष्टमसंस्थितः ।
एकोनत्रिंशके वर्षे जातो यमपुरं व्रजेत् ॥ ६४ ॥
जन्मरन्ध्रपयोर्मध्ये निशानाथे व्यये गुरौ ।
सप्तविंशतिवर्षे वा त्रिंशद्वयसि वा मृतिः ॥ ६५ ॥

Sloka 62. When Saturn is in the rising sign and that happens to be an inimical sign and the benefic planets are in अपोक्लिम (Apoklima) places, the end of the person born will come either in the 26th or in the 27th year.

Sloka 63. When the lord of the 8th house is a malefic planet and is aspected by Jupiter and a malefic planet, and the lord of the house occupied by the Moon is in the 8th house from the Lagna, the death of the native will occur in the 28th year.

Sloka 64. When the Sun occupies the 8th house from the Lagna in conjunction with the Moon and Saturn, the person born will go to Yama's abode in the 29th year.

Sloka 65. When the Moon is between the lords of the 8th house from the Lagna and of the जन्मराशि (Janma Rasi), i.e. the sign occupied by the Moon, and Jupiter is in the 12th house, the death of the native will happen either in his 27th or 30th year.

NOTES.

For additional information see the following slokas from

यवनजातक

होराजन्माधिपगोः स्फुटयोगः केन्द्रमृत्युराशिस्थः ।

तत्र समेतः पापो निधनं स्यात्सप्तविंशवर्षेषु ॥

अष्टाविंशतिवर्षैर्मरणं चन्द्रार्कराहवो युक्ताः ।

कुर्वन्ति लग्नसंस्था जीवे व्ययमे तदा नियतम् ॥

अर्थव्ययसंस्थौ क्रूरौ जीवोऽहिना च संयुक्तः ।

सप्ताष्टमकश्च तदा जातस्यायुः परं त्रिंशत् ॥

चन्द्रे क्षीणे स्वर्क्षे निधनेशे केन्द्रगोऽष्टमे पापे ।

लग्नेशे बलहीने जातस्यायुः परं त्रिंशत् ॥

होरेशे षष्ठगते सक्रूरौ चन्द्रमार्गवौ सुतगौ ।

निधनेशे केन्द्रगते जातस्यायुः परं त्रिंशत् ॥

अष्टमाधिपतौ केन्द्रे लग्नेशे बलवर्जिते ।

त्रिंशद्वर्षमितायुष्मान् द्वात्रिंशद्वत्सरे मृतिः ॥ ६६ ॥

क्षीणे शशाङ्के यदि पापयुक्ते रन्ध्राधिपे केन्द्रगतेऽष्टमे वा ।

पापान्विते हीनबले विलग्नौ द्वात्रिंशदब्दे निधनं प्रयाति ॥ ६७ ॥

Sloka 66. When the lord of the 8th house occupies a Kendra, and the lord of the rising sign is without

strength, the person born will live no fewer than 30 years; perhaps his death may happen in the 32nd year.

Sloka 67. When the Moon is on the wane and the lord of the 8th house from the Lagna occupies a Kendra or the 8th house itself in conjunction with a malefic planet, and the Lagna is without strength and occupied also by a malefic planet, the person born will die in his 32nd year.

NOTES.

Vide also the following from यवनजातक (Yavanajathaka)

भाषोक्तिमस्थिते चन्द्रे लग्नेशे च तथैव हि ।
पापेक्षिते बह्वर्हनि जीवत्यष्टचतुर्गुणम् ॥
चन्द्रकलाहमपती केन्द्रगतावष्टमे महः कश्चित् ।
आद्वात्रिंशान्मरणं मान्यच्छुभसंयुते केन्द्रे ॥

Also जातकोदेश

चन्द्रः क्षीयः स्वर्गे निधनेसे केन्द्रगोऽष्टमे पापे ।
लग्नेशे बह्वर्हनि जातस्यायुः परं त्रिंशत् ॥
पष्ठाष्टमव्यये पापे लग्नेशे दुर्बल सति ।
अल्पायुरनपत्यो वा शुभदृष्टयोगवर्जिते ॥ ६८ ॥

Sloka 68. When a malefic planet occupies the 6th, the 8th or the 12th from the Lagna and when the lord of the rising sign is weak and is not in conjunction with or aspected by benefic planets, the person born is either short-lived or childless.

क्रूरपशुयंशके वाऽपि रन्ध्रेशे मानुजेऽपि वा ।
पापान्विते पापस्वटे चाल्पमायुर्विनिर्दिशेत् ॥ ३९ ॥
व्ययार्थो पापसंयुक्तौ शुभदृष्टिविवर्जितौ ।
क्रूरपशुयंशसंयुक्तौ चाल्पमायुर्विनिर्दिशेत् ॥ ७० ॥

द्वात्रिंशदत्सरान्तर्भूतबालारष्ट्रयोगारिष्टस्वल्पायुर्मेदः समाप्तः ॥

Sloka 69. When the lord of the 8th house from the Lagna is either Saturn or a malefic planet in conjunction with another malefic planet, and this lord of the 8th house occupies an unpropitious षष्ठ्यंश (Shashtyamsa) of a sign, the person born should be pronounced to be short-lived.

Sloka 70. When the 12th and the 2nd places from the Lagna are occupied by malefic planets in unpropitious Shashtyamsas, and are void of benefic aspects, the person born must be declared short-lived.

Now ends the treatment of the different kinds of short-life due to बालारिष्ट (Balarishta) and योगारिष्ट (Yogarishta) comprised within the maximum age-limit of 32 years.

NOTES.

The following is another अल्पायुयोग (Alpayur yoga) mentioned in यवनजातक (Yavanajathaka)

गुरुणा युक्तः शुक्रो लग्नगतः पञ्चमे कुजार्कसुतौ ।

बलरहितश्चन्द्रो जातोऽल्पजीवितो नियतम् ॥

॥ अथारिष्टभङ्गः ॥

NULLIFICATION OF EVIL OR COUNTERACTION OF MISFORTUNE

अत्यन्तसत्त्वे यदि लग्ननाथे सौम्यान्विते तादृशदृष्टियोगे ।
केन्द्रस्थिते पापदशा विहीने सद्भाग्यवृत्तं जीवति दीर्घमायुः ॥७१॥

Sloka 71. If the lord of the rising sign possess exceeding strength and be in conjunction with a benefic planet or aspected thereby, and occupy a Kendra position and be free from any malefic aspect, the person born will be very fortunate and be blessed with long life.

cf. दक्ष

बलपुष्टिर्बिलग्नस्य पश्युः पापैरदर्शनम् ।
 शुभकेन्द्रस्थितिस्तेषां दृष्टिश्चेति चतुष्टयम् ॥
 प्रोक्तानेतानतोऽभ्यांश्च सकलानपि नारद ।
 बाधते सम्प्रगातोऽयं तस्मान्मरणमादिश ॥

चन्द्रः संपूर्णमात्रस्तु सौम्यक्षेत्रांशगोऽपि वा ।
 सर्वारिष्टनिहन्ता स्यात् विशेषाच्छुभवीक्षितः ॥ ७२ ॥

Sloka 72. The Moon with his digits full or in the house or the Navamsa of a benefic planet becomes a destroyer of all evil; and this all the more when aspected by a benefic planet.

NOTES.

The last 'पाद' (Pāda) of this sloka should read as विशेषाच्छुक्रवीक्षितः (Viseshatchchukra Veeekhithaha). In support of this, we have the following from बृहत्प्राजापत्य (Brihatprajapathya)

परिपूर्णतनुश्चन्द्रः शुभर्क्षे शुभमध्यगः ।
 अरिष्टं बाधते सर्वं शुक्रदष्टो विशेषतः ॥

cf. माण्डव्यजातक

चन्द्रः संपूर्णतनुः सौम्यर्क्षगतः स्थितः शुभस्थांशे ।
 प्रकरोति रिष्टमङ्गं विशेषतः शुक्रसंरुद्धः ॥

Also सारावली

चन्द्रः संपूर्णतनुः शुकेण निरीक्षितः शुद्धजातो ।
 रिष्टहराणां श्रेष्ठो बाधहराणां यथा वसतिः ॥

जीवमार्गवसौम्यानामेकः केन्द्रगतो बली ।
 पापयुग्मादृष्टिहीनश्चेद् सद्यो रिष्टस्य भङ्गकृत् ॥ ७३ ॥

Sloka 73. If Jupiter, Venus or Mercury occupy a (केन्द्र) Kendra in strength and be free from the aspect of, or conjunction with a malefic planet, the अरिष्ट Arishta is nullified then and there.

cf. माण्डव्यजातक

बुधभार्गवजीवानामेकतमः केन्द्रमागतो बलवान् ।

यद्यपि क्रूरसहायः सद्यो रिष्टस्य भङ्गाय ॥

Also कश्यप

एकोऽपि ज्ञार्यशुक्राणां लग्नात्केन्द्रगतो यदि ।

भारेष्ट निखिलं हन्ति तिरिं भास्करो यथा ॥

Also यवन

एकोऽपि यदि केन्द्रस्थः शुक्रो ज्ञो वाऽङ्गिरापतिः ।

नवमे वा सुतस्थाने सर्वादि निवारयेत् ॥

स्वोच्चस्थः स्वगृहेऽथवापि सुहृदां वर्गे च सौम्यस्य वा

संपूर्णः शुभवीक्षितः शशधरो वर्गे स्वकीयेऽपि वा ।

शत्रूणामवलोकनादिरहितः पापैर्युक्तेभितः

रिष्टं हन्ति सुदूस्तरं दिनमणिः प्रालेयराशिं यथा ॥ ७४

Sloka. 74. The full Moon in its own exaltation, in its own house, in a varga of friendly planets or of an auspicious one, or in its own varga, if aspected by a benefic planet but free from the aspect of inimical ones and free from all malefic aspects and conjunctions—the Moon in such a position destroys distress, however difficult it may be to tide over, just as the Sun destroys hoar-frost.

NOTES.

This sloka is taken from सारावली (Saravali)

Also cf. जातकदेश

चन्द्रः पूर्णतनुः शुभेष्टगणगः शोच्ये स्वमे वा स्थिते

मित्रैः स्वाश्रितवर्गपैर्बल्युतैः सौम्यैश्च वा वीक्षितः ।

सौम्यैः स्वान्धगतैः स्मरारिमृतिगैः केन्द्रत्रिणेऽथवा

सम्प्राप्तैर्विनिहन्त्यरिष्टमखिलं ध्वान्तं यथा भास्करः ॥

पक्षे सिते भवति जन्म यदि क्षपायां

कुण्डोऽथवाहनि शुभाशुभदृष्टमूर्तिः ।

त चन्द्रमा रिपुविनाशगतोपि नून-

मापत्सु रक्षति पितेव शिशुं प्रजातम् ॥ ७५ ॥

Sloka 75. If a birth takes place during the night in the light half of the month (शुक्लपक्ष-Suklapaksha) or during the day in the dark half of the month (कृष्णपक्ष-Krishnapaksha), the Moon at the time though occupying the 6th or the 8th place from the Lagna, if aspected by benefic as well as malefic planets protects, the new-born infant very like a father under all afflictions.

NOTES.

This is from माण्डव्यजातक (Mandavyajathaka). The reading there is as follows :

पक्षे सिते भवति जन्म यदि क्षपायां कृष्णेऽथवाऽह्नि शुभाशुभदृश्यमानः ।

त चन्द्रमा रिपुविनाशगतोपि यक्षावापत्सु रक्षति पितेव शिशुं न हन्ति ॥

Vide also notes to sloka 35, Supra.

cf. सर्वार्थचिन्तामणि

शुक्ले च पक्षे यदि रात्रिजन्म चन्द्रोपि यक्षादृमराशियुक्तः ।

शुभेक्षिते सन्निह कृष्णपक्षे दृश्यः सपापैरवति प्रसूतम् ॥

Also जातकामराग

शुक्लपक्षे यदि जन्म रात्रौ कृष्णे दिवाष्टारिगतोपि चन्द्रः ।

क्रमेण दृष्टः शुभपापक्षेपैः पितेव बालं परिपालयेत्सः ॥

Also कश्यपः

शुक्लपक्षे क्षपां जन्म कृष्णे सौम्यमिरीक्षिते ।

विपरोते कृष्णपक्षे तथा रिपुविनाशन. ॥

केन्द्रोपगोऽतिबलवान् स्फुरदंशुमाली

खलोकराजिसचिवः शमयेदवश्यम् ।

एको बहूनि दुरितानि सुदुस्तराणि

भक्त्या प्रयुक्त इव शूलधरे प्रणामः ॥ ७६ ॥

Sloka 76. Jupiter in a Kendra position and possessed of exceeding strength, with clear bright rays, can

singly and to a certainty destroy a multitude of evils however difficult they may be to tide over like a salutation humbly and devoutly offered to the trident-bearing Siva.

NOTES.

This is from सारावली (Saravali). The reading of the first half there is different, viz.,

सर्वातिशायतिबलः स्फुरदंशुमाली लग्ने स्थितः प्रसमयेत् सुरराजमन्त्री ॥

Jupiter is considered to be the strongest among the benefics in the matter of warding off all evils and increasing the happiness of the native. cf. यवन (Yavana)

मिशेषदोषहरणे शुभवर्धने च वीर्यं गुरेरधिकमस्यखिलग्रहेभ्यः ।

तद्वीर्यपावदलकाभिभूतौ शशुक्रौ चान्द्रं बलं तु निखिलग्रहवीर्यबीजम् ॥

Also जातकादेश

लक्ष्मां दोषां हन्ति वेवेन्द्रपूज्यः केन्द्रं प्राप्तो वैद्यमन्त्री तदर्थम् ।

द्योयैतः सोमपुत्रस्तदर्थं चान्द्रं वीर्यं वीर्यबीजं ग्रहाणाम् ॥

लग्नेशो बलयुक्तश्चेत् त्रिकोणे वा चतुष्टये ।

अरिष्टयोगजातोऽपि बालो जिविति निश्चयः ॥ ७७ ॥

Sloka 77. If the lord of the rising sign be strong in a Kendra or Trikona position, the child though born under an evil producing planetary conjunction survives it of course.

cf. कदम्प

एक एव हि लग्नेशः केन्द्रसंस्थो बलाम्बितः ।

अरिष्टं निखिलं हन्ति पिनाकी त्रिपुरं यथा ॥

यस्य जन्मनि तुङ्गस्थाः स्वक्षेत्रस्थानमाभिताः ।

चिरायुषं शिशुं जातं कुर्वन्त्यत्र न संशयः ॥ ७८ ॥

Sloka 78. If, at the time of the birth of a child, there are planets occupying some of their exaltation signs, others their own Rasis, they will undoubtedly contribute to the long life of the new-born child.

NOTES.

This sloka is taken from कश्यप (Kasyapa)

राहुस्त्रिषष्ठलाभे लग्नात्सौम्यैर्निरीक्षितः सद्यः ।

नाशयति सर्वदुरितं मारुत इव तूलसङ्घातम् ॥ ७९ ॥

अजवृषकर्किविलम्बे रक्षति राहुर्निरन्तरं बालम् ।

पृथिवीपतिः प्रसन्नः कृतापराधं यथा पुरुषम् ॥ ८० ॥

Sloka 79. Rahu occupying the 3rd, the 6th or the 11th place from the rising sign and aspected by benefic planets dispels all evil then and there as the wind sweeps away cotton.

Sloka 80 Rahu, if occupying the Lagna in मेष (Mesha), वृषभ (Vrishabha) or कटक (Kataka) protects the child always as a clement sovereign saves an offender from (the) death (he may have merited).

NOTES.

These are from सरावली (Saravali).

cf. सर्वार्थचिन्तामणि

लग्नात् तृतीयारिभवे सराहो पापैर्विमुक्तः शुभदृश्यमानः ।

विनाशयत्याहु समस्तरिष्टं तूले यथा वायुबलस्य वेगात् ॥

Also जातकाभरण

मूर्तेस्तु राहुस्त्रिषष्टायवर्त्ती रिष्टं हरत्येव शुभैः प्रदृष्टः ॥

वृषाजककर्कावधिलग्नसंस्थो राहुर्मवेद्रिष्टविनाशकर्त्ता ॥

Also जातकादेश

सस्थानगाः सर्वेनभश्चेन्द्रा निभन्त्यरिष्टं स्वकृतं क्षणेन ।

सौम्येक्षितः षट्त्रिभवेषु राहुः कुक्षिरमेधोक्षविलग्नगो वा ॥

Also क्षानक.

राहुस्तृतीयपदे वा लाभे वा शुभसंयुतः ।

तद्दृष्टो वा तथा रिष्टं सर्वं क्षमयति भ्रुवम् ॥

Also गुणाकर

राहुर्विलग्नत् त्रिषष्टायवर्त्ती दृष्टः शुभै रिष्टहरः प्रविष्टः ॥

Also कालप्रकाशिका

सुतजम्भोजवान्दोषान्दग्धिः ध्वान्तं यथा रविः ।

राहुश्चिषहलामस्यः शुभप्रह्निरीक्षितः ॥

शुभकर्कादिगो वापि सर्वारिष्टविनाशकुर ॥

निष्ठाकरः शोभनवर्गयुक्तः शुभेक्षितः पूरितदीप्तिजालः ।

जातस्य निःशेषमरिष्टमाशु निहन्ति यद्रव् गरलं गरुत्मान् ॥ ८१ ॥

Sloka 81. The Moon occupying the varga of a benefic planet and aspected by benefic planets and shining with full radiance, averts completely all ills that threaten the new-born child as the Garuda removes poison (threatening to cause death).

The reading of this sloka is slightly different in सर्वाधिचिन्तामणि (Sarwartha Chintamani) viz.,

निष्ठाकरे शोभनवर्गचरांशे शुभेक्षिते पूरितदीप्तिजालः ।

जातस्य निःशेषमरिष्टमाशु यथा विषं निहति वैजतेयः ॥

चन्द्राधिष्ठितराशीं लभस्ये शुभवीक्षिते ।

मृगुणा धीक्षितश्चन्द्रे स्तोषे रिष्टं हरेत्तदा ॥ ८२ ॥

Sloka 82. When the lord of the sign in which the Moon is, occupies the Lagna and is aspected by benefic planets, the evil threatening the child is averted. This is the case also when the Moon is in its exaltation and aspected by Venus.

लगाधिपोऽतिबलवानशुभैरदृष्टः

केन्द्रस्थितः शुभस्वैरवलोक्यमानः ।

मृत्युं विहाय विदधाति स दीर्घमायुः

सार्धं गुणैर्बहुभिस्सार्जितराजलक्ष्म्या ॥ ८३ ॥

॥ इत्यरिष्टभङ्गः ॥

Sloka 83. The lord of the rising sign when possessed of great strength and unaspected by malefic

planets but aspected by benefic ones and occupying a Kendra position wards off death and secures to the child long life graced with the strong virtues of a vigorous sovereignty.

NOTES

This sloka is from माण्डव्यजातक (Mandavyajathaka)

बलहीने विलम्बेश जीवे केन्द्रत्रिकोणगे ।

षष्ठाष्टमव्यये पापे मध्यमायुरुदाहृतम् ॥ ८४ ॥

द्वात्रिंशद्वत्सरादुपरि सप्ततिपर्यन्तं मध्यमायुर्योगः ॥

Sloka 84. When the lord of the rising sign is without strength and Jupiter occupies a Kendra or Tri-kona position, and the 6th, the 8th or the 12th place from the Lagna is occupied by a malefic planet, the person born is declared to possess the mean period of life.

Mean period of life ranges from the 33rd year upto the 70th year (both inclusive).

NOTES.

A few of the Madhyamayur (मध्यमायुस्) yogas culled from other works are given below for the reader's information as the same appears to have been either lost or omitted from this work.

सौम्यैः पापांशकर्कस्थैः पापैः केन्द्रगतैस्तथा ।

मध्यमायुरयं योगः सौम्यैः केन्द्रविवर्जितैः ॥

चतुरस्त्रगताः पापा लग्नात्कुर्वन्ति मध्यमायुष्यम् ।

चन्द्रात्तथैव दिवसैः सौम्यैरनवीक्षिता न शुभयुक्ताः ॥

सुतदशमे सौम्यैः स्यान्निधने रव्यन्विते व्यये चन्द्रे ।

गुरुशुक्रावेकगतौ जातस्तत्रैव मध्यायुः ॥

चन्द्रे कुजक्षे तनुगे प्रदष्टे क्रूरग्रहैः शोभनखेचरेन्द्रे ।

केन्द्राद्वाह्निर्यत्र निधनं प्रयाति वर्षैस्तयस्त्रिंशत्समानकैस्तु ॥

पापग्रहे रन्ध्रपतौ सचन्द्रे केन्द्रस्थिते वा यदि वा त्रिकोणे ।
 निरीक्षिते पापस्वर्गैर्मस्यैर्जातस्त्रयस्त्रिंशदुपैति वर्षम् ॥
 लग्ने शनौ रात्रिकरेण युक्ते भौमे घटस्ये मुरसंख्यवर्षैः ॥
 गुरुशुक्रौ च केन्द्रस्थौ लग्नेशे पापसंयुते ।
 आपोह्निमस्ये सन्ध्यायां जातस्यायू रवित्रयम् ॥
 पापमध्यगते सूर्ये लग्नस्ये शत्रुवेश्मनि ।
 जातश्च रोगपीडार्तः परमायू रवित्रयम् ॥
 भौमेन्दु लग्नगौ यस्य केन्द्राष्टमविनिर्जितैः ।
 सौम्यैर्गुलिकवेलायां जातस्यायू रवित्रयम् ॥
 क्रूरान्तरे लग्नगते तदीशे युग्मस्थिते देवगुरौ रिपुस्ये ॥
 जातस्तु मृत्युं मुनिवन्धिवर्षैः प्रयाति शास्त्रज्ञपरैः पदिष्टम् ।
 अष्टमपतौ विलग्ने स्थिरराशौ जायते नरो यस्तु ।
 चत्वारिंशद्वर्षैर्मरणं रन्ध्रे न शुभयुक्ते ॥
 लग्नेश्वरे रन्ध्रगते सपापे केन्द्राद्बहिष्ठे यदि सौम्यखेटे ।
 चत्वारिंशद्वत्सरे मृत्युमेति जातः पुत्रो नान्यथा शास्त्रमेतत् ॥
 सभूमिजे रन्ध्रपतौ विलग्ने राशौ स्थिरे वा यदि वा चराजे ।
 रिःकेऽष्टमे मृत्युमुपैति जातस्त्वन्दैर्द्विचत्वारिसमानैर्वा ॥
 केन्द्रे गुरौ कर्मणि सूर्यपुत्रे लग्ने चरे वेदयुगैः समानैः ॥
 अष्टमाधिपतौ केन्द्रे भौमे लग्नं समाश्रिते ।
 अर्काकिंजौ त्रिषष्ठस्थौ जीवेद्बुधचतुष्टयम् ॥
 खोषे विलग्ने क्षितिनन्दने च जीवेऽस्तगे कर्मणि सूर्यपुत्रे ।
 जातो धनाढ्यो बहुशास्त्रवेत्ता वेदान्धिवर्षैर्निघनं प्रयाति ॥
 जन्माधिपे रन्ध्रगते सपापे पापान्विते लग्नपतौ रिपुस्ये ।
 बलान्विते वा शुभदृष्टिमुक्ते पञ्चाब्धिवर्षैर्निघनं प्रयाति ॥
 मेषे शशाङ्के तनुगे सुपूर्णे सौम्येक्षिते भूपतिरत्र जातः ।
 पापग्रहाणां च दशा विहीने नागान्धिवर्षैर्निघनं प्रयाति ॥

वर्गोत्तमांशगे चन्द्रे लग्नस्ये पापवीक्षिते ।

सौम्यैर्बलविहीनैश्च द्वादशान्दचतुष्टयम् ॥

लग्नेशे निधनांशस्ये लग्नांशे निधनेश्वरे ।

पापयुक्तौ तदा जातः पञ्चाशद्वर्षजीवितः ॥

द्विशरीरोदययाते मन्दे चन्द्रे व्ययेष्टमे वाऽपि ।

जातस्तत्र मनुष्यो जीवेद्वर्षाणि द्विपञ्चाशत् ॥

शनैश्चरो लग्नगतः सहायस्त्वन्येन चन्द्रो व्ययमेऽष्टमाः स्युः ।

वेदान्तविज्ञानसुशीलवृत्तो जातस्तु मृत्युं नयनेषु वर्षे ॥

त्रापे गुरौ लग्नगतेऽष्टमस्ये भौमे सराहौ मुनिबाणवर्षे ।

रन् प्रेरे कामगते शशाङ्के पापान्विते षण्मृतिगेऽष्टबाणे ॥

शान्धेशे लग्नेशे निधनेशसमन्विते निशानाथे ।

षष्ठेऽष्टमे व्यये वा जातस्तस्याष्टपञ्चाशत् ॥

षष्ठाष्टमव्ययगतैर्ग्रहैः समस्तैर्नृपालयोगे च ।

अस्मिन्योगे जातः परमायुश्चाष्टपञ्चाशत् ॥

यस्य केन्द्रे पापयुक्ते लग्ने क्रूरविवर्जिते ।

षष्ठिवर्षात् परं नास्ति पापैः पञ्चमसंस्थितैः ॥

लग्नेशे व्ययसंस्थिते क्षीणे पापयुक्तेऽपि वा ।

षष्ठिवर्षात्परं नास्ति न लग्ने च बृहस्पतिः ॥

लग्नाधीशान्मृत्युषष्ठ्ययस्याः पापाः सन्तो नैधनं वर्ज्यसंस्थाः ।

अस्मिन्योगे जायते यो मनुष्यस्तस्यायुः स्यात् षष्ठिवर्षं प्रदिष्टम् ॥

सौरौ विलम्बे हिवुके शशाङ्के कुजे कलत्रे गगने दिनेशे ।

कवीज्यसौम्येऽपि ह तैर्युतेषु नरेश्वरो जीवति वर्षषष्ठ्या ॥

लग्नाधिमानं विबुधारिपूज्ये बुधेज्यचन्द्रैः परिपश्यमानं ।

जातं नरं भूमिपतिं धनाढ्यं करोति षष्ठ्या सुतेभेन्द्रपूज्ये ॥

सिते विलम्बे बुधभास्करात्मजौ चतुष्टयस्थाः परमोच्चखेचराः ।

तृतीयलाभक्षगतास्तु योगे महीपतिः स्यान्निधनं च षष्ठ्या ।

सरन्ध्रगे देवगुरौ विलम्बे कुम्भे सपापे यदि केन्द्रराशौ ।
 सर्वज्ञानां पुण्यवान् शास्त्रवेत्ता जातस्तु षष्ठ्या निधनं प्रयाति ॥
 केन्द्रे सपापे तनुपे व्ययस्थे लग्नेश्वरे रन्ध्रगते हि बन्धौ ॥
 लोकान्तरं प्रापयति स्म जातं कुशीलवृत्तं कुलपासनं तम् ॥
 होराजन्माधिपती केन्द्रगतौ मृत्युनाथसंयुक्तौ ।
 लग्नचतुष्टयहीने देवगुरौ पञ्चषष्ठिवर्षान्तम् ॥

चन्द्रे विलम्बे स्वगृहं प्रयाते नीचे शनौ भास्करे सप्तमे च ।
 अस्मिन् जातो मानुषो ज्ञानिमुख्यो जीवेत् षष्ठिः पञ्चभिः संप्रयुक्तः ॥
 होराजन्माधिपतौ निधनमुपगतौ मृत्युनाथे च केन्द्रे
 योगे जातो नरोऽस्मिन् जनयति न परं कीर्तिवित्तान्वितं च ।
 षष्ठ्यां षड्भिर्युगायां निधनमभिहितं नन्दकोक्ते तद्विधं
 क्वं त्रिशोऽथवा स्यात्स्वखिलमिति स्वर्गैर्जायते पार्थिवेन्द्रः ॥

मीने विलम्बे बुधसूर्ययुक्ते मीने शनौ द्वादशे शीतरश्मौ ।
 जातो योगे चार्थवान् मृत्युभाक् च जीवेत् षष्ठ्या षट्सहायो मनुष्यः ॥
 नक्षत्रनाथसहितः सविता नभस्थः सौरिर्विलम्बमहितो हिवुके सुरेज्यः ।
 अस्मिन्योगे जायमानो मनुष्यः क्षोणीपतिर्नैधनमष्टषष्ठ्या ॥

अर्ककुजमन्दयुक्ते बलवर्जिते देवराट्पूज्ये ।

चन्द्रो व्यये सुते वा सप्ततिवर्षाणि जीवति प्रायः ॥

नीचे मन्दे केन्द्रगे वा त्रिकोणे सौम्ये केन्द्रे भास्करे वा सप्तसौम्ये ।

योगे जातः पण्डितो धर्मशीलो ज्ञानी प्राज्ञः सप्ततेर्यत्सराणाम् ॥

प्रबले केन्द्रगे सौम्ये निधने सौम्यवर्जिते ।

लग्नाधिपेन दृष्टश्चेत्पापैर्जीवति सप्ततिम् ॥

पञ्चमस्थे धरासनौ नीचे मन्देऽस्तगे रवौ ।

अस्मिन् जातो मनुष्यस्तु सप्तत्यां निधनं व्रजेत् ॥

चतुष्टये शुभैर्युक्ते लग्नेशे शुभसंयुते ।

गुरुणा दृष्टिसंयोगे पूर्णमायुर्विनिर्दिशेत् ॥ ८५ ॥

Sloka 85. When the Kendra is occupied by benefic planets and the lord of the Lagna is in conjunction with them or is aspected by Jupiter, the astrologer must pronounce the period of life of the native to be full.

केन्द्रान्विते विलग्नशे गुरुशुक्रसमन्विते ।

ताभ्यां निरीक्षिते वाऽपि पूर्णमायुर्विनिर्दिशेत् ॥ ८६ ॥

Sloka 86. When the lord of the rising sign occupies a Kendra being in conjunction with or aspected by Jupiter and Venus, the person born must be declared to possess long life.

उच्चान्वितैस्त्रिभिः खेटैर्लग्ने रन्ध्रेशसंयुते ।

रन्ध्रे पापविहीने च दीर्घमायुर्विनिर्दिशेत् ॥ ८७ ॥

Sloka 87. When 3 planets are in their exaltation signs and the rising sign is occupied by the lord of the 8th house, and that again is without a malefic planet, the person born will have long life.

रन्ध्रस्थितैस्त्रिभिः खेटैः स्वोच्चमित्रस्ववर्गगैः ।

लग्नेशे बलसंयुक्ते दीर्घमायुर्विनिर्दिशेत् ॥ ८८ ॥

Sloka 88. When 3 planets are in the 8th house from the Lagna, occupying respectively an exaltation sign, a friend's house and one's own Varga and when the Lagna is possessed of strength, the astrologer is to declare the person born to be long-lived.

स्वोच्चस्थितेन केनापि स्वचरेण समन्वितः ।

अनिर्वा रन्ध्रनाथो वा दीर्घमायुर्विनिर्दिशेत् ॥ ८९ ॥

Sloka 89. If Saturn or the lord of the 8th house from the Lagna be in conjunction with any planet in his exaltation sign, the life of the person born must be declared to be long.

त्रिषडायगताः पापाः शुभाः केन्द्रत्रिकोणगाः ।

लग्नेशो बलसंयुक्तः पूर्णमायुर्विनिर्दिशेत् ॥ ९० ॥

Sloka 90. If malefic planets occupy the 3rd, the 6th, and the 11th places from the Lagna and the benefic planets be in Kendra or Trikona positions and if the lord of the Lagna possesses strength, the person born will have long life.

षट्सप्तरन्ध्रभावेषु शुभेषु सहितेषु च ।

त्रिषडायेषु पापेषु दीर्घमायुर्विनिर्दिशेत् ॥ ९१ ॥

Sloka 91. When benefic planets are together in the 6th, the 7th or the 8th Bhava from the Lagna and when the malefic ones are in the 3rd, the 6th and the 11th places, the person born will live long.

रिःफशत्रुगताः पापा लग्नेशो यदि केन्द्रगः ।

रन्ध्रस्थानगताः पापाः कर्मेशः स्वोच्चराशिगः ।

योगद्वयेऽपि दीर्घायुरूपेति बहुसंमतम् ॥ ९२ ॥

Sloka 92. Malefic planets are in the 12th and the 6th houses from the Lagna, and the lord of the rising sign occupies a Kendra: this is yōga (1). Malefic planets are in the 8th house from the Lagna; the lord of the 10th house is in his exaltation sign: this is yoga (2). The majority of astrologers agree that in both these yogas, the person born attains long life.

रन्ध्रेशस्यगृहाधीशो यस्मिन् राशौ व्यवस्थितः ।

तदीशो लग्नायश्च केन्द्रगो यदि तादृशम् ॥ ९३ ॥

Sloka 93. Find the Rasi in which is the lord of the sign occupied by the lord of the 8th house from the Lagna. If the lord of the Rasi so found and the lord of the Lagna occupy a Kendra, the life of the person born will be such as has been described.

द्विस्वभावं गते लग्ने तदीशे केन्द्रगोऽपि वा ।

स्वोच्चमूलत्रिकोणे वा चिरं जीवति भाग्यवान् ॥ ९४ ॥

Sloka 94. When the Lagna is a dual sign and when its lord occupies a Kendra, its own, its exaltation or Moola-trikona sign, the person born will live long and be fortunate.

द्विस्वभावं गते लग्ने लग्नेशात् केन्द्रगौ यदि ।

द्वौ पापौ यस्य जनने तस्यायुर्द्विर्धमादिशेत् ॥ ९५ ॥

Sloka 95. When the Lagna is a dual sign, and two malefic planets occupy Kendra positions in respect to the lord of the Lagna, the person born may be pronounced to have long life.

चरांशकस्या रविमन्दभौमाः स्थिरांशकस्थौ गुरुदानवेज्यौ ।

शेषाश्च युग्मांशगता यदि स्यात् तदा समुद्भूतनरः शतायुः ॥ ९६ ॥

Sloka 96. If the Sun, Saturn and Mars be in Navamsas owned by moveable signs, Jupiter and Venus be in those owned by immoveable signs, and the remaining planets in Navamsas owned by dual signs, the person born will live 100 years.

॥ सप्तत्युपरिशतान्तं पूर्णमायुर्योगः ॥

From the 71st year to the 100th year (both inclusive) is called पूर्णयुग Poornayus.

NOTES.

This appears to be from शुक्रजातक (Sukajathaka). The yoga noted there is slightly different, viz.,

चरांशकस्थाः कविमन्दभौमाः स्थिरांशकस्थौ रविदेवपूज्यौ ।

शेषौ तु युग्मांशकसंप्रयुक्तौ दीर्घायुरस्मिन् जनने नृपालः ॥

One of the means of finding out the अल्प, मध्य (Alpa, Madyha) and दीर्घायुस् (Deerghayus) in horoscopes has been taken from Parasara and given below in a tabular form for easy reference.

	दीर्घायुः	मध्यायुः	अल्पायुः
I	चरगृहे लग्नेशः चरगृहे अष्टमेशः	चरगृहे लग्नेशः स्थिरगृहे अष्टमेशः	चरगृहे लग्नेशः उभयराशौ अष्टमेशः
II	स्थिरगृहे लग्नेशः उभयराशौ अष्टमेशः	स्थिरगृहे लग्नेशः चरराशौ अष्टमेशः	स्थिरगृहे लग्नेशः स्थिरगृहे अष्टमेशः
	उभयराशौ लग्नेशः	उभयराशौ लग्नेशः	उभयराशौ लग्नेशः
III	स्थिरगृहे अष्टमेशः	उभयराशौ अष्टमेशः	चरराशौ अष्टमेशः

Explanation:—There are three sets of yogas under each of दीर्घ Deergha, मध्य Madhya and अल्पायुस् Alpayus. That particular kind of Ayus will have to be predicted under which both the conditions which constitute each set are satisfied. Thus, taking the first set under each of the heads of Ayus, (i) if the lords of the Lagna and the 8th house are both in moveable Rasis, दीर्घायुस् (Deerghayus) will have to be predicted; (ii) if they occupy moveable and fixed signs respectively, मध्यमायुस् (Madhyamayus) will have to be stated; (iii) if they are in चर (Chara) and उभय (Ubhaya) Rasis, then the native will be अल्पायुस् (Alpayus). Similarly with reference to the remaining two sets.

मन्दांशकस्था रविजीवभौमा धर्मस्थितास्तत्रवभागसंस्थाः ।

बलान्वितो लग्नगतो हिमांशुर्युगान्तमायुः श्रियमादधाति ॥ ९७ ॥

Sloka 97. If the Sun, Jupiter and Mars be in the 9th house from the Lagna, and if the Navamsa they occupy be owned by the 9th house from the Lagna and also by Saturn (*i.e.*, if Makara or Kumbha be the 9th place and the Navamsa occupied by the 3 planets be the वरगोत्तमोक्ष (Vargoththamamsa) and if the Moon occupy the Lagna in strength, the person born will be blessed with a happy life ending with the end of the world.

The reading of this sloka is slightly different in होराप्रकाश (Horaprakasa) *vis.*,

मन्दांशकस्था रविभौमजीवा धर्मोन्मिताः कर्मयुता बलाभ्याः ।
राश्यावसाने हिमगौ विलम्बे युगास्तमायुः भ्रियमादधाति ॥

एकांशभागी गुरुद्वयपुत्रौ धर्मस्थितौ वा यदि कर्मसंस्थौ ।
अर्कोदये सौम्यनिरीक्ष्यमाणौ मुनिर्मवेदत्रभवश्चिरायुः ॥ ९८ ॥

Sloka 98. If Saturn and Jupiter being in the 9th or the 10th house from the Lagna occupy one and the same Navamsa and be aspected by benefic planets, and if the Sun be in the Lagna, the person born in this Yoga will be an inspired saint endowed with long life.

गुरुशशिसहिते कुलीरलम्बे शशितनये भृगुजे च केन्द्रयाते ।

मवरिपुसहजोपगैश्च शेषैरमितमिहायुरनुक्रमादिना स्यात् ॥ ९९ ॥

Sloka 99. When Cancer is the rising sign and Jupiter and the Moon occupy it, and Venus and Mercury are in Kendra positions and the remaining planets happen to be in the 11th, the 6th and the 3rd bhavas from the Lagna, the person born will have an immensely long life without reference to the order of reckoning treated of in the आयुर्धाय (Ayurdhaya) chapters.

This sloka gives an exception where the ordinary rules of Ayurdaya are not to be applied at all. cf. सारावली.

	Venus Mercury	Sun	
			Lagna Jupiter Moon
Mars			Saturn

बन्ध्वास्पदोदयविलम्बगतौ कुलीरे गीर्वाणनाथसचिवः सकलञ्च चन्द्रः ।

जूके रवीन्दुतनयावपरे च लाभे दुश्चक्रयशत्रुभवेनध्वमितं तदायुः ॥

Also कर्किलग्ने गुरुः सेन्दुः केन्द्रगो बुधभार्गवौ ।

शेषैस्त्रिलाभषष्ठ्यैरभितायुर्भवेन्नरः ॥

Also गुणाकर शीतकराङ्गिरसावलिरङ्गे केन्द्रगतायुशनःशशिसूनु ।

लाभरिपुत्रिगताः परिशेषाः प्रोक्तमिहामितमायुरितीदम् ॥

त्रिकोणे पापनिर्मुक्ते केन्द्रे सौम्यविवर्जिते ।

रन्ध्रे पापविहीने च जातस्त्वमरसंनिभः ॥ १०० ॥

Sloka 100. When there are no malefic planets in the Trikona places from the Lagna and when the Kendra places are void of benefic ones, and when the 8th is unoccupied by a malefic planet, the person born will be like a celestial being.

This sloka leads to the inference that malefics are worse in Konas than in Kendras—cf.

त्रिकोणस्थेषु पापेषु कुष्ठं शूलं मातृभ्रमः ।

स्थानघ्नशः कुलघ्नशो वेशच्छेदोऽथवा भवेत् ॥

The sloka in the text is also capable of being interpreted thus: "When Aries or Pisces happens to be the Lagna with Jupiter or Venus occupying it, and the Moon in the middlemost Navamsa of Taurus, or Mars has gained a सिंहासनांश, (Simhāsana-*namśa*), the person &c.,"

शन्यादिभौमपर्यन्तं लग्नादेः खेचराः स्थिताः ।

वैशेषिकांशसंयुक्ता जातस्त्वमरसन्निभः ॥ १०१ ॥

Sloka 101. If the planets reckoned from the Lagna are placed in such a way that Saturn is the first and Mars the last of them and they occupy the (वैशेषिकांश) Vaiseshikamsas (*vide. Adhyaya, 1. Sl. 44-47 Supra.*), the person born will resemble an immortal.

मेवान्त्यलग्ने सगुरौ भृगौ वा निशाकरे गोगृहमध्यमांशे ।

सिंहासनांशे यदि वा धराजे जातस्त्वसंख्यातमुपैति मन्त्रैः ॥ १०२ ॥

Sloka 102. When Pisces is occupied by Jupiter and Venus, or the Moon is in the middlemost Navamsa of Taurus *i.e.*, वृषभनवांश (Vrishabhanavamsa) or Mars has gained a सिंहासनांश (Simhasanamamsa) the person born will attain to years untold by the recitation of sacred hymns.

देवलोकांशके मन्दे भौमे पारावतांशके ।

सिंहासने गुरौ लग्ने जातो मुनिसमो भवेत् ॥ १०३ ॥

Sloka 103. When Saturn is in Devalokamsa, Mars in Paravathamamsa and Jupiter occupies the Lagna and is in Simhasanamamsa, the person born will be a saintly personage.

गोपुरांशे गुरौ केन्द्रे शुके पारावतांशके ।

त्रिकोणे कर्कटे लग्ने युगान्तं स तु जीवति ॥ १०४ ॥

Sloka 104. When Jupiter has attained a Gopuramsa in a Kendra position and Venus a Paravathamamsa in a triangular place and Cancer is the rising sign, the person born will live to the end of the world.

चापांशे कर्कटे लग्ने तस्मिन्देवेन्द्रपूजिते ।

त्रिचतुर्भिर्ग्रहैः केन्द्रे जातो ब्रह्मपदं व्रजेत् ॥ १०५ ॥

Sloka 105. When the rising Navamsa in Kataka is owned by Dhanus and Jupiter occupies it and when 3 or 4 planets are in Kendra positions, the person born attains to Brahma's seat:

The same yoga is again referred to in Adhyaya. V-122 *infra*.

लग्ने सेज्ये भृगौ कामे कन्यायामुडुनायके ।

चापे मेषांशके लग्ने जातो याति परं पदम् ॥१०६॥

Sloka 106. When the rising sign is Dhanus and is occupied by Jupiter and when the rising Navamsa is owned by Mesha, when Venus is in the 7th house and the Moon is in Kanya, the person born will attain final beatitude.

For the same yoga, see Adhyaya V sloka-123 *infra*.

बालारिष्टं योगसंजातमल्पं तेषां भङ्गा मध्यमं दीर्घमायुः ।

दिव्यं योगाभ्यासमन्त्रक्रियाद्यैरायुः समैतानि संकीर्तितानि ॥१०७॥

इति श्रीनवग्रहकृपया वैद्यनाथविराचिते जातकपारिजाते

बालारिष्टाद्यध्यायश्चतुर्थः ॥

Sloka 107. बालारिष्ट (Balarishta—afflictions in childhood), early death due to planetary combinations, their nullification, mean age, long life, divine life due to (1) abstract meditation (2) recitation of sacred hymns, etc., these seven have been treated of in this Adhyaya.

Thus ends the Fourth Adhyaya styled Balarishta बालारिष्ट and other yogas in the work जातकपारिजात (Jathakaa parijatha) composed by Vaidyanatha under the auspices of the nine planets.

जातकपारिजाते पञ्चमोऽध्यायः

॥ आयुर्दायाध्यायः ॥

Adhyaya V.

LENGTH OF LIFE.

In this chapter, slokas 7, 9, 11, 17, 18, 19, 20, 21, have been taken from Brihat Jataka.

निसर्गपैण्ड्यांश्चकरश्मिचक्रनक्षत्रदायाष्टकवर्गजानि ।

पराशराद्यैः कथितानि यानि संगृह्य तानि क्रमशः प्रवक्ष्मि ॥ १ ॥

Sloka. 1. I abridge and give in their order the several methods for finding the lengths of human life under various planetary positions as treated of by पराशर Parasara and other eminent authorities on Astrology under the heads of (1) निसर्गज-Nisargaja (2) पिण्डज-Pindaja, (3) अंशज-Amsaja, (4) रश्मिज-Rasmija, (5) चक्रज-Chakraja, (6) नक्षत्रज-Nakshatraja, (7) दायज-Dayaja and (8) अष्टकवर्गज-Ashataka Vargaja (आयुस) Ayus.

नत्वाः क्षणी द्वौ नवकं वृत्तिषु कृतिः स्वभाषा रविपूर्वकाणाम् ।

इमा निरुक्ताः क्रमशो ग्रहाणां नैसर्गिके दायुषि वर्षसंख्याः ॥ २ ॥

Sloka 2. 20, 1, 2, 9, 18, 20 and 50 are the figures indicating the number of years prescribed respectively for the Sun and other planets in the Naisargikayurdaya (नैसर्गिकायुर्दाय).

NOTES

Vide श्रीपतिपद्धति V.—28.

Also cf. सारावली

विंशतिरेकं द्वितयं नव द्वाविंशतिश्च पञ्चाशत् ।

वर्षाणामपि संख्याः सूर्यादीनां निसर्गभवाः ॥

नवेन्दवो षण्णयमाः शरक्षमा दिवाकराः पञ्चभुवः कुपक्षाः ।

नखाश्च भास्वत्प्रभुस्वग्रहाणां पिण्डायुषोऽदा निजतुंगगानाम् ॥ ३ ॥

Sloka 3. The aggregate number of पिण्डायुर्द्वय-Pin-dayurdaya years assigned to the Sun and other planets in their highest exaltation point are respectively 19, 25 15, 12, 15, 21 and 20.

NOTES.

Vide श्रीपतिपद्धति V—19.

Also cf. इन्द्रज्यातक

मययवनमणित्यशक्तिपूर्वेर्दिवसकरादिषु वत्सराः प्रदिष्टाः ।

द्विषतिथिविषयाश्चिन्मृतकृद्दशसहिता वशाभिः स्वतुङ्गभेदु ॥

Also सारावली

एकोनविंशतिर्मानोः शशिनः पञ्चविंशतिः ।

तितयः क्षितिपुत्रस्य द्वादशैव कुपक्ष्य तु ॥

गुरोः पञ्चदशाब्दानि शुक्रस्याप्येकविंशतिः ।

विंशती रविपुत्रस्य पिण्डायुः स्वोत्तमस्थितेः ॥

The figures given for the several planets in this sloka are also helpful to find out the approximate income or salary of a person.

निजोच्चशुद्धः स्वचरो विज्ञोऽप्यो ममण्डलात् षड्भवनोनकश्चेत् ।

यथास्थितः षड्भवनाधिकश्चेत् लिप्ताकृतः सङ्गुणितो निजाम्बैः ॥ ४ ॥

तत्र स्वाध्वरसचन्द्रलोचनैरुद्धते सति यदाप्यते फलम् ।

वर्षमासदिननादिकादिकं तादृि पिण्डभवमायुरुच्यते ॥ ५ ॥

Slokas 4 and 5. Subtract the figures of a planet from those denoting its highest exaltation point. If the result is less than 6 signs, subtract it from 12 signs.

But if the exaltation point *minus* the planet should exceed 6 signs, keep it as it is ; reducing the same to minutes, multiply this by the planet's years. Divide the product by 21,600. The quotient represented by years, months, days etc., is called the विण्मायुष Pindayus of the planet.

Vide श्रीपतिपद्धति V.—20, 21.

सोऽथोनस्फुटस्वेचरं यदि रसादल्पं मचक्रोद्धतं

क्षिप्तीकृत्य निजायुरब्दगुणितं तच्चकलिप्ताहृतम् ।

सुखं वासरनायकादिस्वचरं र्दत्तायुरब्दादिकं

नीचार्द्धक्रमशो वदन्ति मुनयः पेण्ड्ये च नैसर्गिके ॥ ६ ॥

Sloka 6. Sages say that in the विण्मायुर्दय-Pindayurdaya as well as in the नैसर्गिकयुर्दय-Naisargikayurdaya the working process is as follows: The interval between a planet's actual position and its highest exaltation point, if less than 6 signs, should be subtracted from 12 signs. The result reduced to minutes must be multiplied by the number of years assigned to the planet and divided by 21,600, i.e. the number of minutes in the 12 signs of the zodiac. The years and months thus arrived at correspond to the आयुर्दय-Ayurdaya of the Sun and other planets obtained upon the application of नीचार्द्ध Neecha-ardha and similar proportionate reduction.

NOTES.

This is simply a paraphrase of the 2 foregoing slokas.

नीचेष्टोऽर्द्ध इति हि ततश्चान्तरस्थेऽनुपातो

होरा त्वंशप्रतिममपरे राशितुल्यं वदन्ति ।

हित्वा वक्रं रिपुगृहगतैर्हीयते स्वत्रिभागः

सूर्योच्छिन्नद्युतिषु च दलं प्राज्यं शुक्रार्कपुत्रौ ॥ ७ ॥

Sloka 7. When a planet is in its depression point, the period assigned to it is reduced by half; but when it occupies an intermediate position, the reduction is to be proportionate. The number of years given by the Lagna correspond to the number of its Navamsas that have risen above the horizon. According to some, the लग्नायुस (Lagnayus) is as many years as there are Rasis reckoned from Mesha up to Lagna. The planets except when their motion is retrograde lose a third of their Ayurdayas when in inimical houses. When they are eclipsed, their आयुर्दय (Ayurdaya) is to be diminished by half. This last reduction does not apply to Venus and Saturn.

NOTES

First quarter. तत्त्वान्तरस्थे is the reading adopted in the commentaries of मट्टोत्पल and विकरण but in मित्ताक्षरी it is तयोरन्तरस्थे which clearly means नीचोच्चयोरन्तरस्थे.

Second quarter. By the word अपरे (Apare) in this sloka is meant (मणित्थ) Manittha (some call him Manintha) and men of his school. For, according to them, the number of years contributed by the Lagna is thus found:

लग्नराशिसमाञ्चान्दा मासाद्याननुपाततः ।

कृत्वा यत्तद्वेत्कालं वर्षादिलङ्गनजीवितम् ॥

Also *vide* slokas 14 and 15 *infra*.

Thus if $15^{\circ} 47' 24''$ of Vrischika have risen at the birth time of a person, the number of years given by the Lagna according to Varahamihira's view will be $947\frac{4}{200}$ or 4737 years.

But if Manittha's view be adopted, the Lagnayus will be 7 years (number of rasis that have elapsed counted from मेष) plus $15^{\circ} 79/30^{\circ}$ years or 75263 years.

Both the methods of calculating लग्नायुस (Lagnayus) existed from the very beginning. राश्यायुस (Rasyayus) was not a new method found by मणित्थ or men of his school. For, we see in स्कन्दहोरा

अथैवे लग्नमांशेव राशिबेत्सपरे विदुः ॥

But गणित्य and men of his school followed the latter while others preferred the former. Under the two methods, the past Navamśas and Rasis and their fractions represent the years months, &c. Battotpala adds that Maniththa's method should be followed if the lord of the rising sign be powerful, and the first method should be adopted if the lord of the rising Navamśa be strong, and quotes in support thereof the following sloka from सारावली

लग्नदायौशतुह्यः स्वादन्तरे चानुपाततः ।

तत्पक्षी बलसंपन्ने राशितुह्यं स्वमाधिपे ॥

This view is not however accepted by Varahamihira.

For the latter half of the sloka in the text, cf. अपलिपयति V-22.

A planet is said to be eclipsed when he disappears within a particular limit from the Sun, his light being then overpowered by that of the Sun. This limit in the case of the several planets is as follows:

The Moon when within 12° from the Sun.

Mars when within 17° ...

Mercury when within 14° ...

but when retrograde 12° ...

Jupiter when within 11° ...

Venus 10° ...

but when retrograde 8° ...

Saturn when within 15° ...

Let us consider the following example:—

Mars	Lagna Sun		
Mercury	Venus		
	Saturn		
	Birth at half a ghatika before Sun-rise on 30th April 1853 A.D.		
Moon			
Jupiter			

Lagna ...	0—14°—32'	Mercury ...	11—24°—14'
Sun ...	0—17°—43'	Jupiter ...	8—1°—25'
Moon ...	9—14°—30'	Venus ...	0—14°—3'
Mars ...	11—27°—53'	Saturn ...	0—27°—56'

1. To find the income or salary.—Find the lord of the 10th house or planet in the 10th house (or that planet which is near the meridian). The figure indicated by the said planet gives the approximate income.

In the example given above, the Moon is in the 10th house and is stronger than the lord of that house. His figures are thus obtained: The Moon's years in depression are $12\frac{1}{2}$ years. He is $71\frac{1}{2}^\circ$ removed from his depression point and therefore gets $12\frac{1}{2} + \frac{71\frac{1}{2}}{180} \times 12\frac{1}{2}$ or about $17\frac{1}{2}$ approximately.

The native's income must therefore be 175 approximately.

2. To find the Ayurdaya.—

The Sun's exaltation is ... 0—10°

His present position is ... 0—17°—43'—30"

The Sun therefore contributes $\frac{19}{2} + \frac{57425}{6} \times \frac{19}{2} = 18.5923$

years.

The Moon's position is ... 9—14°—30'

His depression is ... 7—3°

His years therefore are $\frac{25}{2} + \frac{25}{2} \times \frac{143}{2 \times 180}$ or 17.465 years

Mars' depression is ... 3—28°

His position is ... 11—27°—53'

His years therefore are $\frac{15}{2} + \frac{15}{2} \times \frac{1}{2}$ or 12.5 years.

Mercury's position is ... 11—24°—14'

His depression is ... 11—15°

He therefore contributes $\frac{12}{2} + \frac{6 \times 9.25}{180} = 6.31$ years.

Jupiter similarly gets $\frac{15}{2} + \frac{15}{2} \times \frac{33}{180} = 8.875$ years

Venus contributes $10\frac{1}{2} + \frac{16243}{180} \times \frac{21}{2}$ or 19'97 years

Saturn gives $10 + \frac{10 \times 7'93}{180} = 10'44$ years

In the example, there is no planet that is quartered in the house of its enemy. So there is no reduction on that count.

As regards the rule about combustion, Venus and Saturn are eclipsed. Their years should be reduced by half. But they come under the exception and their years are therefore not reducible.

The years for the lagna = $4\frac{72}{200}$ or 4'36 years

भूम्याः पुत्रं वर्जयित्वाऽरिभस्या हन्युः स्वखादायुवस्ते त्रिभागम् ।

अस्तं वाताः सर्व एवादहानिं कुर्युर्हित्वा दैत्यपूज्यार्कपुत्रौ ॥ ८ ॥

Sloka 8. All planets except Mars when in inimical houses destroy a third of their Ayurdayas. When eclipsed by the Sun they lose half their Ayurdaya; the exceptions in this latter case being Venus and Saturn.

NOTES.

The word वक्र (Vakra) in the preceding sloka may be understood in two senses. The first meaning acceptable to the majority is given in the translation. The second has the support of so illustrious an authority as बादरायण (Badarayana) from whose work this sloka has been taken by the compiler Vaidyanatha Dikshita.

व्ययादिहरणम्

सर्वादित्रिचरणपञ्चषष्ठभागाः क्षीयन्ते व्ययभवनादसत्सु वामम् ।

सत्सु द्वे हसति तथैकराशिगानामेकौऽंशं हरति वली तथाह सत्यः ९

Sloka 9. When malefic planets occupy the 6 bhavas counted backward from the 12th, the whole, a half, a third, a fourth, a fifth, or a sixth, respectively of their

Ayurdaya is lost. When benefic planets occupy such positions, the loss is half of that incurred in the case of malefic ones. When several planets are in a bhava, only the strongest of them causes a reduction in the आयुर्दय (Ayurdaya). Satyacharya says so.

NOTES.

The commentator adds that Varahamihira concurs with Satyacharya in this view *viz.* that when several planets occupy a single sign, the reduction shall be made for the most powerful one.

१/ सारावली

सर्वमर्दं तृतीयांशश्चतुर्थः पञ्चमस्तथा ।
 षष्ठ्यांशक्षयं याति व्ययाद्द्वयं ग्रहे स्थिते ॥
 सौम्ये चार्द्धमितो याति नाशं बहुभिरेकगैः ।
 एक एव बली हान्ति स्वायुषः सर्वदा ग्रहः ॥

Also सत्य.

एकादशोऽष्टमात्सप्तमादिति ग्राह हरणकर्माणि ।
 एकर्क्षेणोऽध्याधिकः स्वभागं हरेदेकः ॥
 अर्धं तृतीयभागं चतुर्थकं पञ्चमं च षष्ठं च ।
 आयुः पिण्डात्पापा हरन्ति सौम्यास्तथाशानि ॥
 द्वादशसंख्यः पापः स्वादायं शोभनस्ततोऽर्द्धं तु ।
 अपहरति सर्वमायुर्वथा च योगक्षमपि वक्ष्ये ॥

१	१	१	Lagna
१	For malefics		
१			
१			

१	१	१	Lagna
१	For benefics		
१ १/४			
१ १/४			

The principle to be noted here is that the deduction is enjoined for planets—whether benefic or malefic—if they are in the visible half.

In the present horoscope, according to the above rule, there are two planets in the 12th, *viz.*, Mars and Mercury, of whom Mars is stronger; Mars therefore loses all his years. This reduction is enough and reduction in the case of Mercury is not necessary.

The Moon is in the 10th house. He is benefic and therefore loses $\frac{1}{2}$ th. His years when reduced will be 14'554.

Jupiter is in the 9th. He loses $\frac{1}{2}$ th and his reduced period is 7'766 years.

It should however be clearly understood that the above computations are only rough and not quite accurate inasmuch as no distinction is made between a planet occupying the beginning of a bhava and another occupying the end of it. Both are made to suffer the same amount of reduction which is not correct. Again, suppose there is a planet occupying the beginning of the 12th house and another the end of the 11th, the relative distance between them being say only 2 or 3 degrees. If the rules enunciated above are to be strictly applied, one planet (that is in the 12th house) loses his whole period while that in the 11th loses only one half which is mathematically not correct. To calculate the Ayurdaya periods of the several planets correctly and accurately, readers are requested to refer to the 5th Adhyaya of श्रीर्षनिपद्धतिः (Sripati-paddhati) and the sample horoscope worked out by me therein.

एकक्षोपगतानां यो भवति बलाधिको विशेषेण ।

क्षपयति तथोक्तमंशं स एव नान्योऽपि तत्रस्थः ॥ १० ॥

Sloka 10. When several planets are in one house, only one planet that is pre-eminently strong and no other causes the loss of आयुर्दिव्य (Ayurdaya) portion in the way described.

क्रोदयहरणम्.

साद्धोदितोदितनवांशहतात्समस्ता-

द्भागोऽष्टयुक्तशतसंख्यमुपैति नाशम् ।

करे विलमसहिते विधिना त्वनेन

सौम्येक्षिते दलमतः प्रलयं प्रयाति ॥ ११ ॥

Sloka 11. Multiply the Ayurdaya found by the number representing the Navamsa portions, whole and fractional, of the Lagna that have emerged from the horizon. Divide the product by 108. The quotient in years, months, etc., is the period to be diminished from the Ayurdaya found in consequence of a malefic planet occupying the Lagna. If the malefic planet in the Lagna be aspected by a benefic planet, the reduction will be only by half of the period above found.

NOTES.

The greatest amount of reduction under this count will be 1/12th of the whole Ayus when the Lagna happens to be the very end of a sign. According to some, the number of years of reduction is obtained by multiplying the total number of years already obtained by the number of Navamsas between the first point of Mesha and the Lagna—whole and fractional—and dividing the product by 108. Thus, should the Lagna be at the very end of Meena, and if a malefic should occupy the same, the whole Ayus is lost. The former view appears more rational. The latter view is not favoured either by Bhattotpala or by Kalyanavarmān.

cf. सारावली

लग्नांशलिप्तिका इत्या प्रत्येकं विहगायुषा ।

भक्त्वा मण्डललिप्तामिहं बंधं वर्षाद्विशोधयेत् ॥

स्वायुषो लग्नगे करे लब्धस्याहं शुभेक्षिते ।

एवमेव प्रकर्तव्यं जीवशर्मोक्तचन्द्रजे ॥

The Commentator also adds “अस्मिन् सार्द्धोदितेति कर्मणि लभे यदा पाप. सौम्यो भवतस्तदा यो लभोदितशकसमीपवर्ती स एव ग्राह्यो नेतर इति

When there are two planets one malefic and the other benefic occupying the Lagna, the planet that is nearer to the rising Navamsa is alone to be considered and not the others. If the malefic planet be nearer, then the reduction enjoined has to be

made; but if the benefic be nearer, then no reduction need be made.

The word क्रू Krura in the sloka does not include the waning Moon, for, says the commentator

सूर्याङ्कारकमन्देष्वेकस्मिन् लग्नगे भवति हानिः ।

विधिना त्वनेन सौम्येक्षिते दलं पातयेत्तद्वधम् ॥ इति

In the example, the Lagna is 0—14°—32' or 4.46 Navamsas. This is to be divided by 108 and multiplied by the Ayurdayas already found. As there are two malefic planets, viz., Saturn and the Sun in the Lagna and aspected by Jupiter, a benefic, the reduction to be made in the Ayus will be $\frac{4.46}{108} \times \frac{1}{2}$

लिप्तीभूतैर्लग्नभागैर्विहन्त्यादायुर्दायं खेचराणां पृथक्स्थम् ।

व्योमाकाशत्विन्दुपक्षैर्भजेत्तत् स्वायुर्दायाच्छोध्यमब्दादिलब्धम् ॥ १२

एतत् क्रूरे लग्नगे सौम्यदृष्टे तस्मिन् पाये तत्फलाद्धं विशोध्यम् ।

एतद्वाये नांशसंज्ञे विधेयं पिण्डायुर्वत् कर्म नैसर्गिके च ॥ १३ ॥

Sloka: 12 & 13. Convert the degrees and portions thereof in the Lagna to minutes (the number representing integral signs being left out); and multiply here-with the आयुर्दाय (Ayurdaya) of the planets separately. Divide the product by 21,600. The quotient representing years, etc. found for each planet must be subtracted from its आयुर्दाय (Ayurdaya). This reduction is enjoined when a malefic planet occupies the Lagna. But if the malefic planet be aspected by a benefic one, only half the result obtained by the above process for each planet is to be subtracted from its आयुर्दाय (Ayurdaya). This reduction does not apply to the अंशायुर्दाय (Amsayurdaya). The process in the नैसर्गिकायुर्दाय (Naisargikayurdaya) is also the same as in the पिण्डायुर्दाय (Pindayurdaya).

Same as श्रीपतिपद्धति (Sripathipaddhati)— V-26, 27.

लग्नायुःसाधनम्.

आयुस्तथैतेषु बलाढ्यलभे विहाय राशीन् कृतलिप्तिकेऽत्र ।

भक्ते दिशत्या फलमब्दपूर्वं यत्स्याद्विलग्नयुषि तच्च योज्यम् ॥१४॥

Sloka 14. When the Lagna is strong (*i. e.*, when the strength exceeds 6 Rupas), convert only the degrees, *etc.*, contained therein into minutes, the integral signs being left out. Divide this by 200; the quotient in the form of years, *etc.*, should be added to the लग्नायुः (Lagnayus).

NOTES.

This sloka is taken from श्रीपतिपद्धतिः (Sripatipaddhati) ch. V.

(a) The Ayus for the Lagna in the अंशायुर्दय (Amsayurdaya) system is found in the following manner: Reduce the signs, degrees, *etc.*, into minutes and divide it by 2400. The remainder is the आयुष्कलाः (Ayushkalaha) of the Lagna. Divide the आयुष्कलाः (Ayushkalaha) by 200. The result will be the number of years given by the Lagna.

Thus, if in a nativity the position of the Lagna be 0—14°—31'—46", the आयुष्कलाः (Ayushkalaha) = 871'76. The number of years given by the Lagna = 4'3588. This is the view of Varahamihira. (*Vide sloka 7 supra*).

(b) But according to some, since the Lagna in the above instance is ascertained to be strong (its strength being 9'137 Rupas), the Ayus has to be increased by $\frac{14^{\circ} 31' 46''}{30^{\circ}}$ of a year = 4843 of a year.

Thus, the aggregate number of years derived from the Lagna is 4'3588 plus 4843 or 4'843.

(c) In the 3 Ayurdayas, *viz.*, पिण्डायुर्दय (Pindayurdaya), निमगायुर्दय (Nisargayurdaya) and जीवशर्मायुर्दय (Jeevasarmayurdaya) the Ayus for the Lagna has to be worked out just as in the अंशायुर्दय (Amsayurdaya) [*Vide (a) above*].

Since the Lagna is strong (in the present example), we have to add to 4'3588 years (already obtained), 4'3588 years more. The total number of years derived from the Lagna will therefore be 8'7175. But दिवाकरदैवज्ञ (Diwakara Daivagna) in his commentary on the 24th sloka of the केशवपद्धति (Kesavapaddhati) quotes approvingly the following reading of the sloka in the text:—

आयुष्वयैतेष्वबलालग्ने विहाय राशीन् कृतकिसिकेऽत्र ।

नके द्विधात्या फलमब्दपूर्वं यत्स्याद्विलग्नायुषि तच्च योजयन् ॥

and explains अबलालग्ने (Abaladhya lagne) अबले बलाद्धे वा लग्ने (Abale baladhya va Lagne), i.e., in a Lagna whether weak or strong. And लग्नायुषि (Lagnayushi) he explains as importing लग्नायुर्निमित्तम् (Lagnayurnimittam), i.e., for the Ayus of the Lagna. The sloka with the above reading as interpreted by दिवाकरदैवज्ञ (Diwakaradaivagna) would therefore mean

"In these three Ayurdayas, viz., Pindayurdaya, Nisargayurdaya and Jeevasarma-yurdaya, omit the signs and take only the degrees, etc., in the Lagna; then reduce these to minutes and divide the same by 200. The resulting quotient will represent the number of years due to the Lagnayus."

According to this interpretation, Lagnayus works out only to 4'3588 years. And दिवाकरदैवज्ञ (Diwakaradaivagna) adds that the interpretation is largely accepted.

लग्नाशिसमाश्वाब्दास्तन्मासाद्यनुपाततः ।

लग्नायुर्दायमिच्छन्ति होराशास्त्रविशारदाः ॥ १५ ॥

Sloka 15. People versed in Astrological Science would have the लग्नायुस (Lagnayus) consist of as many whole years as there are whole Rasis indicated by the figures denoting the Lagna and some months, etc. obtained by proportion (i.e. some months which form the same fraction of a year as the risen portion of the Lagna is of a whole Rasi). vide औपतिपद्धति V. 18.

NOTES

See notes to 2nd quarter of sloka 7.

षड्विधहरणं.

कूरोदयास्तरिपुनीचखगोपगानां

रिःफायमाननवरन्ध्रकलग्नगानाम् ।

कृत्वाऽऽस्थया हरणषटकमिनादिकानां

लग्नायुषा सह युते यदि तुल्यमायुः ॥ १६ ॥

Slaka 16. Effect with care which ever may become necessary of the six reductions in the Ayurdayas of the Sun and other planets in respect to their being affected by (1) the presence of a malefic planet in the Lagna (2) the loss of lustre owing to too great a proximity to the Sun (3) occupation of an inimical sign (4) arrival at the depression point (5) conjunction with other planets and (6) position in the 12th, 11th, 10th, 9th, 8th or 7th house from the Lagna. The reduced Ayurdayas of the planets if joined to the लग्नायुष (Lagnayus) will give the proper आयुष-Ayus (in the aggregate).

NOTES

The author here talks of the 6 kinds of reductions alluded to already, *viz.*, (1) कूरोदयहरण (Kuroodaya harana) [Sloka 11], (2) अस्तंगतहरण (Asthangata harana)—[Sloka 8], (3) शत्रुक्षेत्रहरण (Sathru kshetra/harana) [Sloka 8], (4) नीचादहरण (Neechardha harana)—[Sloka 7], (5) ग्रहयोगतोहरण (Grahayogato harana)—[Sloka 10], and (6) व्याधिहरण (Vyayadi harana)—[Sloka 9].

अंशकायुः.

स्वमतेन किलाह जीवश्चर्मा ग्रहदायं परमायुषं स्वरांशम् ।

ग्रहशुक्तनवांशराशितुल्यं बहुसाम्यं समुपैति सत्यवाक्यम् ॥ १७ ॥

Sloka 17. Jeevasarman lays down in accordance with his own doctrine that the (maximum) period of

life given by each planet is $\frac{1}{7}$ th of the maximum aggregate period (*i. e.* 120 years and 5 days). The declaration of Satya (सत्य) that the आयुर्दय (Ayurdaya) of a planet corresponds in years to the number of the Rasi whose Navamsa is occupied by the planet, is in agreement with the views of the majority of astrological authorities (*vide* the next sloka).

NOTES.

First half. According to जिवशर्मन् (Jeevasarman) each planet when in exaltation gives $\frac{1}{7}$ th of 120 years, 5 days or 17 years, 1 month, 22 days, 8 ghatikas and $34\frac{1}{3}$ Vighatikas. Cf. जिवशर्मन्

सप्तदशैकोद्वियसौ वसवो वेदानयो ग्रहेन्द्राणाम् ।

वर्षाण्युच्चस्थाना नीचस्थानामतीर्द्धं यात् ॥

मध्येऽनुपाततः स्वादानयनं शेषमत्र यत्किञ्चित् ।

पिण्डायुष इव कार्यं तत्सर्वं गणिततत्त्वज्ञैः ॥

Jeevasarman's Ayurdaya is to be resorted to when the Lagna, the Sun and the Moon are all weak. Cf. श्रामपति

लग्नसूर्यशशिनो बलशून्याः स्युर्वेदाऽत्र परमायुरगांशम् ।

सर्वं एवै स्वमरा ददतीदं जीवशर्मगदितं हि तदायुः ॥

It has also to be noted that just as in the पिण्डायुर्दय (Pindayurdaya), the several reductions, viz., चक्रपातहरण (Chakrapata harana), नीचाहण (Neechaardharana), शत्रुशत्रुहानि (Sathrukshetra hani), अस्तगतहानि (Asthagatahani), क्रूरुदयहरण (Kruodayaharana) will have to be made and then the resulting length of life ascertained.

By the words स्वमतेन (Swamathena), Varahamihira means that Jeevasarman (of the Bengal School) stands alone unsupported so far as his method of Ayurdaya is concerned.

The Amsayurdaya method has been accurately treated in ripathipaddhathi, 5th Adhyaya and the reader will do well to refer to the example worked out by me in the notes to that work. It has to be remembered that there are no years fixed for each planet as in the Pinda, Nisarga and Jeevasarman Ayurdayas. There is also no Kruodayaharana in this system.

सत्योक्ते ग्रहामिष्टं लिप्तीकृत्वा शतद्वयेनाप्तम् ।

मण्डलभागविशुद्धेऽन्दाः स्युः शेषात् मासाद्याः ॥ १८ ॥

Slokas 18. According to Satya's rule the signs, degrees, minutes, etc. traversed by a given planet ought to be converted into minutes and divided by 200. If the quotient be a number exceeding 12 subtract from it as many multiples of 12 as you can; the remainder gives the number of years, months, etc.

स्वतुल्यक्रोपगतैस्त्रिसङ्गुणं द्विरुत्तमस्त्रांशकमत्रिभागैः ।

इयान्विशेषस्तु भदन्तमाषितः समानमन्यत्रथमेप्युदीरितम् ॥ १९ ॥

Slokas 19. The आयुर्दय (Ayurdaya) of a planet is to be trebled when it is in its exaltation or in its retrograde motion. The same is to be doubled when the planet is in a Vargottamamsa, in its own Navamsa or in its own house or in its own Drekkana. This is the peculiarity in the method of working out the आयुर्दय (Ayurdaya) according to सत्याचार्य (Satyacharya). All else is similar to what has been already stated.

किंत्वत्र भांशप्रतिमं ददाति वीर्यान्विता राशिसमं च होरा ।

क्रोदये योऽपचयः स नात्र कार्यं च नाब्दैः प्रथमोपदिष्टैः ॥ २० ॥

Slokas 20. But the Lagna gives its आयुर्दय (Ayurdaya) corresponding to the character of its rising Navamsa, i. e., as many years, months, etc., as the number of the Rasi owning the rising Navamsa indicates. If the Lagna be strong, it gives in addition as many years as there are Rasas in the figure denoting the Lagna. In this सत्यायुर्दय (Satyayurdaya) the reduction due to the presence of a malefic planet in the Lagna does not find place. The years assigned to the planets in the previous Ayurdayas are not to be used for calculation.

सत्योपदेशो वरसत्र किन्तु कुर्वन्त्ययोग्यं बहुवर्गणामिः ।

आचार्यकन्त्वत्र बहुघ्नतायामेकं तु यद्भूरि तदेव कार्यम् ॥ २१ ॥

Sloka 21. The rule of सत्याचार्य (Satyacharya) is preferable (to that laid down by मय-Maya or जीवशर्मा) (Jeevasarmma). But some make the process inconsistent and unwarrantable by a series of multiplications. The dictum of the Acharyas (सत्य-Satya and others) is the following:

(1). where several multiplications crop up, only one and that the highest is to be gone through. (For instance, when a planet is in its own house, and in its exaltation, and in retrograde motion, the Ayurdaya is not to be doubled first and then the result trebled, and the second result further trebled. According to the rule, the आयुर्दय (Ayurdaya), should be trebled once for all).

(2). Again, when there are several reductions applicable, only one and that the greatest should be made. (For instance, a planet may be in an inimical sign and may be eclipsed by the Sun. It is enough if the reduction by half i. e. the अस्तङ्ग (Asthanga) reduction is made).

रश्मिजायुसः

दशगोश्रवाणाद्रिवसुसायकरश्मयः ।

दिननायकमुख्येषु निजतुङ्गगतेषु च ॥ २२ ॥

Sloka 22. When the Sun and other planets are in their exaltation, they have respectively 10, 9, 5, 5, 7, 8 and 5 rays .

NOTES.

C F. बलमद—होरारत्न.

स्वोच्चस्थे दश सूर्ये नव चन्द्रे पंच भूपुत्रे ।

पंचेन्दुजे तथेभ्ये सप्ताष्टौ भार्गवे शमी पंच ॥

Also

दिशा खराशोर्हिमदीधितेगो बाणास्तथा सौम्यकुजार्कजानाम् ।

नगासुरेभ्यश्च सितस्व नागाः प्रमाणतो दीधितयः स्वतुङ्गे ॥

The रश्मिजायुर्दाय (Rasmijayurdaya) system founded by Mahendra has been in vogue from a very long time and has been recognised by eminent astrologers such as Maniththa, Maya, Yavana and Badarayana. A brief description of the method of obtaining the correct number of रश्मि (Rasmi) or rays of planets is given below :

The seven planets from the Sun onwards have respectively 10, 9, 5, 5, 7, 8 and 5 rays when they are in their full exaltation position, the corresponding number of rays when in their depression being zero in each case. The number of rays which a planet in any intermediate position is entitled to has therefore to be determined by mere rule-of-three.

When a planet has emerged from its नीच (Neecha) or depression and is on its way towards its exaltation, its rays are said to be अभिमुख (Abhimukha) or facing towards the front. These rays are declared to be capable of producing benefic results to the native in a very short time. The reverse is the case with the पराङ्मुख (Parangmukha) or down-looking rays of planets which have fallen from their उच्च (Uchcha) or exaltation and are going towards their depression.

The rays have to undergo some multiplications and reductions, before their utilisation for purposes of prediction.

When a planet occupies a Dwadasamsa which is his own, his exaltation, or that of a friendly planet, his rays are to be doubled. The same remark applies when the planet is retrograde in his motion or is in his स्वक्षेत्र (Swakshetra) Rasi. But if the Dwadasamsa be that of an enemy or the planet's नीचराशि (Neecha Rasi), the rays suffer a reduction by 1/16th portion. All planets—Venus and Saturn excepted—lose their rays when they become अस्तङ्गत (Asthangatha) or eclipsed. When the retrograde motion of a planet is about to cease, the rays suffer a reduction by 1/8th.

The quality of a horoscope varies directly with the total number of rays given by the planets at the time of birth. Persons

with 1 to 5 rays will be very insignificant, miserable, low-minded unlucky, etc.; those born with 6 to 10 rays will be dependants with no permanent home and poor; those with 10 to 15 rays will be somewhat better, being virtuous, of good temper, good specimens of their family &c; those with 15 to 20 rays will in addition be rich, famous and respected by their relations, and so on.

It is also stated that the native should be declared long-lived when the number of rays exceed 25, as one of medium life when it is between 15 and 25, and short-lived when the number falls short of 15.

cf. जातकादेश

सर्वेषां रश्मिभागस्य साराधिक्ये विरायुषः ।

स्वस्यायुषो मवाप्त्यस्य मध्यस्य मध्यमायुषः ॥

For detailed information the reader is referred to the several chapters on the subject in Brihat Parasarahora, Saravali, &c.

The following horoscope of a distinguished personage, is given as an example :

Planets	Signs	Degrees	Minutes	Seconds	Total Shad-bala	Remarks
Sun	1	2	55	30	8'154	Jupiter is retrograde.
Moon	11	23	35	24	7'289	
Mars	3	24	1	26	7'354	
Mercury	0	13	10	48	7'550	
Jupiter	6	25	43	23	5'678	
Venus	2	18	15	50	7'719	
Saturn	0	17	59	38	5'053	
Lagna	7	15	47	24	7'345	

The position of the Sun is

1- 2-55-30.

His नीच (Neecha) position is

6-10-0- 0.

The distance of the Sun from his नीच (Neecha) is 5-7-4-30.

His पराङ्मुख (Parangmukha) rays are therefore $\frac{5'2358}{6} \times 10$ or

8'7264.

Moon	Saturn Mercury	Sun	Venus Rahu
	Rasi Chakra		Mars
Ketu	Lagna	Jupiter	

As he is occupying a Dwadasamsa Rasi of a neutral planet, there is no reduction or multiplication of any kind.

The Moon's position is 11-23-35-24.

His नीच (Neecha) is 7- 3- 0- 0.

His अभिमुख (Abhimukha) rays are $\frac{4'6863}{6} \times 9 = 7'0295$.

The Moon is in the Dwadasamsa Rasi of his enemy. He therefore loses $\frac{1}{16}$ th of 7'0295 or '4393.

The Moon's net rays are therefore 6'5902.

The position of Mars is 3-24- 1-26

His नीच (Neecha) is 3-28- 0- 0

His distance from नीच (Neecha) is 0- 3-58-34

His पराङ्मुख (Parangmukha) rays are $\frac{1'32537}{6} \times 5$ or 1'103475.

He is occupying his own Dwadasamsa. His rays will therefore have to be doubled.

His rays are thus '220695.

Mercury's position is 0-13-10-49

His depression 11-15- 0- 0

Subtracting, we get C-28-10-48

His अभिमुख (Abhimukha) rays are $\frac{0'9393}{6} \times 5 = 7827$.

But as he occupies his own Dwadasamsa, his rays will be doubled.

He will thus have 1'5655 rays.

Jupiter's position is 6-25-43-23

His नीच (Neecha) is 9- 5- 0- 0

His distance from नीच (Neecha) is 2- 9-16-37

His पराङ्मुख (Parangmukha) rays are $\frac{2'30923}{6} \times 7 = 2'6941$

He occupies the Dwadasamsa of a neutral planet, hence there is no reduction on that account. His motion is retrograde. His rays will therefore have to be doubled.

He thus gets 5'3882 rays.

Venus is in 2-18-15-50

His depression is 5-27- 0- 0

His distance from depression is 3- 8-44-10

His पराङ्मुख (Parangmukha) rays are $\frac{3'2912}{6} \times 8$ or 4'38824

As he is occupying the Dwadasamsa of a very friendly planet, his rays will be doubled.

He will thus get 8'7765 rays.

The position of Saturn is 0-17-59-38

His depression is 0-20- 0-0

His distance from depression is 0-2- 0-22

His पराङ्मुख (Parangmukha) rays are $\frac{0'669}{6} \times 5 = 0'5575$.

Though he is an astangata planet, as he comes under the exception, he suffers no reduction.

Thus the sphuta rays of the several planets are

Sun	8'7264	Parangmukha
Moon	6'5902	Abhimukha
Mars	0'2207	Parangmukha

Mercury	1°56'55	Abhimukha
Jupiter	5°38'82	Parangmukha
Venus	8°77'65	Parangmukha
Saturn	0°05'57	Parangmukha

Total 31°32'32 (of which only about 8 are
Abhimukha rays).

For persons possessing 31 rays, the following फल (Phala) is
stated in जातकाभरण (Jatakabharana,) viz.

येषां नूनं मानवानां प्रसूतावेकत्रिंशत् संवत्सरास्तेनमयुः ।

विख्यातास्ते राजतुल्याः प्रजानां नाना सेनास्त्रामिनः संभवन्ति ॥

cf. Also सारावली Saravali

एकत्रिंशन्निस्तु प्रवराः ख्याता महीभुजामिष्टाः ॥

This has been verified and found to be true.

Next we come to the रश्मिज (Rasmijia) Ayurdaya. It has to
be observed here that this system of ayurdaya has to be adopted
only when Mercury possesses the greatest षड्बल (Shadbala)
vide (sloka 33 *infra*).

The Sun's position is 1- 2°55'-30' and the Sun's exaltation
is 0-10 - 0 - 0

Subtracting, we get 0-22°-55'-30'

As this is less than 6 signs, we have to subtract this from
12 signs. The result is 11 signs 7° 4' 30". The number of years
given by the Sun is $\frac{11-7^{\circ}-4'-30''}{12} \times 10$ or $\frac{11-2358}{12} \times 10 = 9^{\circ}363$
years. Similarly for the other planets.

Wherever the (हरण) Harana mentioned in slokas 24 and 25
have to be applied, the same should be made and then only the
aggregate Ayus should be determined.

स्वोद्योगमिष्टम् ॥ यदि षड्गृहोऽनं

चक्राद्विशोध्य कुतलिप्तकमंशुमानैः ।

हत्वा भचक्रकलिकाहृतमन्दपूर्वं

रश्म्यादिरश्मिजनितायुरिति ब्रुवन्ति ॥ २३ ॥

Sloka 23. A planet diminished by its exaltation, if less than 6 signs, is to be subtracted from 12 signs, and the result reduced to minutes should be multiplied by its rays (mentioned in the preceding sloka) and divided by the minutes contained in the 12 signs. The quotient in years, etc., thus found for the Sun and other planets, represents, they say, the रश्मिजाल (Rasmijalas) due to the rays.

हरणम्.

स्वराशितुङ्गातिसुहृद्ग्रहस्ये वक्रोपगो तु द्विगुणीकृतांशुः ।

वक्रावसानेऽष्टमभागवर्ज्या सपक्षगे द्वादशभागहानिः ॥ २४ ॥

Sloka 24. When the planet is in its own Rasi, in its own exaltation, in the house of a very friendly planet, or in its retrograde motion, it has its rays doubled for आयुर्दाय (Ayurdaya) purposes. When the retrograde motion comes to an end, the rays are diminished by an eighth portion. When the planet is in the house of an enemy, the rays become reduced by a twelfth.

अस्तं गतेषु घुचरेषु चार्द्धं हित्वा शनिं दानवपूजितं च ।

तद्रश्मियोगग्रहदत्तमायुर्महेन्द्रशास्त्रोदितमाहुरार्याः ॥ २५ ॥

Sloka 25. The आयुर्दाय (Ayurdaya) is to be halved in the case of all the असंगत (Astangata) planets except Venus and Saturn. Sages say that the आयुर्दाय (Ayurdaya) yielded by planets according to their rays is treated of in the Astrological Science founded by Mahendra.

चक्रायुस.

रव्यादिसप्तग्रहतारकांशभुक्तावशेषाब्दसमूहमायुः ।

सव्यापसव्योपगवाक्यजं वा वदन्ति चक्रायुरिनादिकानाम् ॥

Sloka 26. The आयुस (Ayus) consisting of the aggregate of the several periods belonging to the untraversed portions of the नक्षत्रपाद (Nakshatrapada) or Navamsas occupied by the Sun and other planets is said to be the चक्रायुस (Chakrayus) of the seven planets reckoned from the Sun (*vide*. Adhyaya XVII sloka 6, *infra*). The name चक्रायुस (Chakrayus) applies also to what is got by means of the formulas relating to the सव्य (Savya) and अपसव्य (Apasavya) chakras. (*vide*. Adhyaya XVII, *infra*).

NOTES.

The चक्रायुदीय (Chakrayurdaya) is to be calculated in the case of a horoscope in which Venus has the greatest (पड्बल) Shadbala. The years assigned to the several planets are those mentioned in Adhyaya XVII, sloka 6.

Assuming the Sun's position in any nativity to be 1 sign 2° 55' 30", he is 1975'5 removed from the First Point of Mesha.

As each star covers 13° 20' or 800 minutes, the Sun is in the second quarter of the Star (कृत्तिका) Krittika having already traversed there 375'5 minutes. The number of years of

Ayurdaya given by the Sun is therefore $\frac{424'5 \times 5}{800} = \frac{84'9}{32} = 2'653$

years. Similarly in the case of the other planets. There is no हरण (Harana) in this Ayurdaya.

दशायुः.

आदित्यमुख्यनवखेचरयोगतारा

भुक्तावशिष्टघटिकाजनि वत्सराद्यम् ।

आयुर्दशाजनितमष्टकवर्गजातं

यत्प्रोक्तमेव सकलं प्रवदन्ति तज्ज्ञाः ॥ २७ ॥

Sloka 27. The आयुदीय (Ayurdaya) whose initial portion consists of the years due to the unexpired ghāṭikas of a योगतारा (yogatara) at a birth, whereof the lord

is one of the nine planets from the Sun onwards—this आयुर्दाय (Ayurdaya) is called दशायुस (Dasayus) or more commonly नक्षत्रदशायुस (Nakshatradasayus). The last is the आयुस (Ayus) derived from अष्टकवर्ग (Ashtakavarga) wherein, say those conversant with it, is treated everything (to be known).

NOTES.

The nine planets referred to in this Sloka are the seven planets from the Sun onwards and the two nodes Rahu and Ketu. The years assigned to them are those mentioned in Adhyaya XVIII, Sloka 3. *infra*.

विलम्बे बलोपेते शुभदृष्टेऽश्वसंभवम् ।

रवौ पिण्डोद्भवं कुर्याच्चन्द्रे नैसर्गिकं क्रमात् ॥ २८ ॥

Sloka 28. When the lord of the Lagna is strong and aspected by a benefic planet, the अंशायुस (Amsayus) is to be calculated. If the Sun or the Moon be strong and have benefic aspect, the पिण्ड (Pinda) or the निसर्गायुस (Nisargayus) respectively should be reckoned.

NOTES.

This Sloka is from (मणित्त्य) Manittha's work.

cf. पराशर

रवीन्द्रादिजीवार्किबुधकेतुसिताः क्रमात् ।

आग्नेयाङ्गणेशाः स्युः स्वामिनो वत्सराः क्रमात् ॥

षडाशाः सप्तद्वयो नृपा एकोनविंशतिः ।

अस्यष्टिः सप्त च दक्षा उच्ये नीचेऽर्द्धमुच्यते ॥

अस्मिन् हरणं तस्मात्पूर्वस्मिन् द्वयं दितम् ।

जनयोः पापदायादावन्ते स्युरपमृत्यवः ॥

उच्यं गते रवौ चान्ये बलिष्ठाः केन्द्रकोणगाः ।

सर्वेषु स्वोच्चमावेषु बलिष्ठे अशुभसके ॥ २९ ॥

एवं विरायुषां योगेष्वन्येषु गणितेषु च ।

चान्द्रयोगेषु तुर्ये तु चन्द्रे च बलसंयुते ॥ ३० ॥

महापुरुषयोगेषु वीर्योत्कटयुतेषु च ।

राजयोगेषु सर्वेषु पैण्ड्यमाह पराशरः ॥ ३१ ॥

Slokas 29-31. When the Sun is in his exaltation and the other planets are strong occupying Kendra and, Trikona places, when all the planets are in their exaltation, in the strongest शश (Sasa), or हंसयोग (Hamsayoga), in all other yogas reckoned as those of long-lived people, in the Chandra yogas generally (*vide infra* Adhyaya VII Slokas 71-73), in the 4th चान्द्रयोग Chandra yoga i.e. Kema-druma yoga (केन्द्रमयोग) when the Moon is strongest, in the Mahapurusha yogas महापुरुषयोगाः—*vide infra*, Adhyaya VII, 59), and in all Rajayogas where the planets are strongest, Parasara says पिण्डायुस (Pindayus) is to be calculated.

NOTES

The latter half of Sloka 30 reads thus in पराशरहोरा (Parasara-hora.)

चान्द्रयोगेषु त्रिषु च चन्द्रे तु बलवन्तरे ॥

and seems to be the correct one.

The translation ought to be: "When the Sun has reached his exaltation and the other planets have attained their maximum strength and occupy Kendra and Trikona positions, when all planets are in their exaltation, in the strongest शश (Sasa) or हंसयोग (Hamsa yoga) (*Adhyaya VII, Sloka 59*), in all other yogas reckoned as those of long-lived people, in the three चान्द्र (Chandra) yogas सुनफा अनफा दुरुधरा^१ Sunapha, Anapha, Durudhara, *vide Adhyaya VII Sloka 85*) when the Moon is very strong, in the महापुरुष (Mahapurusha) yogas, *Adhyaya VII Sloka 59*) when the yoga-producing planets are possessed of exceeding strength, and in all Rajayogas *Adhyaya VII, Slokas 1-58*, Parasara says पिण्डायुस (Pindayus) is to be calculated."

लमे गुरौ कर्मगते च भानौ चन्द्रे सुखे वास्तगत्ये बलाढ्ये ।
केन्द्रत्रिकोणोपचये च सौम्ये पापेष्वथायोक्लिमणेषु पैण्ड्यम् ॥३२॥

Sloka 32. When Jupiter is in the Lagna, the Sun in the 10th, and the Moon full of strength is in the 4th or in the 7th and other benefic planets occupy a Kendra, Trikona or an उपचय (Upachaya) place and when the malefic ones occupy the आयोक्लिम (Ayoklima) houses, the पिण्डायुस (Pindayus) is to be reckoned.

NOTES.

This Sloka appears in पराशरहोरा (Parasarahora.) But the latter half there reads as follows:

पूर्णे त्रिकोणोपचये शुभेषु पापेष्वथायोक्लिमसंस्थितेषु ॥

पैण्ड्यं भानौ निसर्गप्रभवमुद्धृतौ रश्मिजं सौमपुत्रे

भौमे भिन्नाष्टवर्गोदितमसुरगुरौ कालचक्रोद्भवायुः ।

देवाचार्ये दशायुर्दिनकरतनये सामुदायं बलिष्ठे

लमे यद्यंशकायुर्भवति बलघुते चादुराचार्यमुख्याः ॥ ३३ ॥

Sloka 33. The leaders among astrological professors say that the पिण्डज (Pindaja), निसर्गज (Nisargaja), रश्मिज (Rasmija), भिन्नाष्टवर्गज (Bhinnashtakavargaja), कालचक्रज (Kalachakraja), नक्षत्रज (Nakshatraja), सामुदायज (Samudayaja), or अंशज (Amsaja) Ayus is to be reckoned according as the Sun, the Moon, Mercury, Mars, Venus, Jupiter, Saturn or the Lagna possesses the greatest strength.

NOTES.

The following slokas from पराशरहोरा (Parasarahora) giving some more detailed information as to the several cases where पिण्डायुर्दय (Pindayurdaya) &c. have to be reckoned will be found to be useful :

शुभाश्च केन्द्रे त्रिषडायमेऽन्ये विपर्यये पैण्ड्यमतः प्रदिष्टम् ।

रिःकाष्टषष्ठेषु सहस्ररदमौ भौमे क्रमाच्छीतकरो तु पैण्ड्यः ॥

पापाहमे चाष्टमे सप्तमे वा सौम्याः षष्ठे कर्मभे रिःफमे वा ।
 नीचाभावे पैण्ड्यदायः प्रदिष्टो मन्दे लग्ने खोच्चगे च ध्रुवाख्यः ॥
 वीणायां कार्मुके चक्रे गदायामर्द्धचन्द्रके ।
 स्वो पैण्ड्योशको लग्ने ध्रुवश्चन्द्रे च भूमिजे ॥
 भिन्नाष्टवर्गः सौम्ये तु नक्षत्रांशसमुद्भवः ।
 गुरो नक्षत्रदायः स्यात्प्रक्रमानुगतः सिते ॥
 समुदायाष्टवर्गस्तु मन्वे तु बलवत्तरे ।
 वाप्यां पाशे शरे पद्मे समुद्रार्कादिषु क्रमात् ॥
 बलिष्ठेषु नवांशोत्थो ध्रुवः पैण्ड्यः स्वरांशकः ।
 भिन्नाष्टवर्ग अंशोत्थो नक्षत्रांशक ईरितः ॥
 रज्जौ विहङ्गे मालायां नले च मुसले क्रमात् ।
 पैण्ड्यो ध्रुवः क्रमात्प्रोक्तो ख्यादौ तु बलोत्तरे ॥
 गण्डे शक्तौ च शकटे यूप्ते केदारशूलयोः ।
 प्रक्रमानुगतश्चाथ रश्मिजौ ध्रुवसंज्ञितौ ॥
 अष्टवर्गसमुद्भूतौ क्रमादेवं बलोत्तरे ।
 नौचत्रवज्रदामाख्ये स्वरदायोऽतिनीचगे ॥
 कूटे गण्डे शरे नागे गोले शृङ्गाटके पुनः ।
 कालकूटे क्रमात्प्रोक्ताः पैण्ड्याद्याः सप्त वै द्विज ॥
 पैण्ड्याख्यो ध्रुवाश्चांशदायाश्चाष्टवर्गकौ ।
 द्रेष्काणेषु नवांशेषु द्वादशांशेषु च क्रमात् ॥
 कलांशेषु नव प्रोक्ता दायार्थैव पुनः पुनः ।
 त्रिशत्सवेदाः स्वरपात्रकाश्च सुराश्च दन्ताः सिंतिपावकाश्च ।
 षट्त्रिंशदिष्वग्नय एव भानि छन्दासिमूर्च्छाश्च जिनाः कराश्चेत् ॥
 पैण्ड्यस्तथा द्वादशधा प्रभिन्नः क्रमेण दायो नियतः प्रदिष्टः ।
 तत्वाग्निनन्दाग्नय एव रत्नदस्ताविदस्ता ध्रुवदायभेदाः ॥

एकाग्रयश्चेत्समुदायसंज्ञतस्तत्तत्सु वेदा इतरोऽष्टवर्गः ।
 पञ्चादिकेऽश्वशकदाय उक्तो रुद्राश्च सूर्या यदि पैण्ड्य आयः ॥
 विश्वे मनुश्चेत्स्वरभागदायो नक्षत्रदायस्तिथिसंज्ञकश्चेत् ॥
 नृपेत्यष्टित्रये प्रोक्ता आद्यपैण्ड्यभिदास्तथा ।
 प्रक्रमानुगतो विंशत्यष्टत्रिंशेऽष्टवर्गजः ॥
 चत्वारिंशत्त्रये पेड्यो नक्षत्रांशस्त्रये ततः ।
 शेषेषु षट्सु पैण्ड्यः स्यादाद्यो गर्गोऽयमाह च ॥
 इष्टरश्म्यधिकप्रोक्तक्रम एव कराधिके ।
 केन्द्रादिषु ग्रहाणां च बलोत्तरवशात् क्रमः ॥
 बलोत्तरवशादेव स्थानेतरवशात्तथा ।
 इष्टात्फलक्रमादेव रश्म्युक्तविधिना क्रमात् ॥
 आयुरब्दादिकं सर्वं निश्चलेन गुणीकृतम् ।
 मातंगेन हृतं लब्धं सौरमानायुरुच्यते ॥ ३४ ॥

Sloka 34. The आयुस (Ayus) in years, months, etc., multiplied by 360 and divided by 365 is termed सौरायुस (Sourayus) : i. e., the period of life in solar years.

ये धर्मकर्मनिरता द्विजदेवभक्ता
 ये पथ्यभोजनरता विजितेन्द्रियाश्च ।
 ये मानवा दधति सत्कुलशीलसीमा-
 स्तेषामिदं कथितमायुरुदारधीभिः ॥ ३५ ॥

ये पापलुब्धाश्चौरा ये देवब्राह्मणनिन्दकाः ।
 बह्वाशिनश्च ये तेषामकालमरणं नृणाम् ॥ ३६ ॥

Sloka 35. This आयुस (Ayus) has been declared by wise men in respect to those who are engaged in the practice of virtuous actions, who are devoted to the Brahmins and the Gods, who eat wholesome diet, who

keep their senses under control and who preserve the land-marks of character and conduct peculiar to their high families.

Sloka 36. Premature death overtakes those who are sinful, covetous and thievish, who revile Gods and Brahmins, and who are addicted to gluttony.

Vide श्रीपतिपद्धति V-37-38.

धर्मे विकल्पबुद्धीनां दुःशीलानां च विद्विषाम् ।

ब्राह्मणानां च देवानां परद्रव्यापहारिणाम् ॥ ३७ ॥

भयंकराणां सर्वेषां मूर्खाणां पिशुनस्य च ।

स्वधर्माचारहीनानां पापकर्म्मोपजीविनां ॥ ३८ ॥

शास्त्रेष्वनियतानां च मूढानामपमृत्यवः ।

अन्येषामुत्तमायुः स्यादिति शास्त्रविदो विदुः ॥ ३९ ॥

Slokas 37-39. Sudden death seizes those that are sceptical of the force of moral law, that are vicious and are the enemies of Gods and Brahmins, that filch other people's goods, that are a source of dread to all, that are fools and turn informers, that have abandoned their duties and traditional observances, that live by sinful courses, and those that would not out of folly abide by the ordinances of the sacred scriptures. Those that know the sacred sciences regard the आयुस् (Ayus) prescribed as applicable to people other than those that have been declared liable to untimely death.

नानाजातीनामायुः

गृध्रोत्कवक (१) ध्वांक्षसर्पाणां च सहस्रकम् ।

श्येनवानरभलुकमण्डूकानां शतत्रयम् ॥ ४० ॥

पञ्चाशादुत्तरशतं राक्षसानां प्रकीर्तितम् ।

नराणां कुञ्जराणां च विशोत्तरशतं विदुः ॥ ४१ ॥

द्वात्रिंशदायुरश्वानां पंचविंशत् खरोष्ट्रयोः ।

वृषमाहिषयोश्चैव चतुर्विंशति वत्सराः ॥ ४२ ॥

विंशत्यायुर्मयूराणां छागादीनां च षोडश ।

हंसस्य पञ्चनवकं द्वादशाब्दाः पिकाः शुकाः ॥ ४३ ॥

तद्वत्पारावतानां च कुकटस्याष्ट वत्सराः ।

बुल्बुलानामण्डजानां सप्तसंख्याः समाः स्मृताः ॥ ४४ ॥

Slokas 40-41. A thousand years is recognised as the maximum length of life of vultures, owls, cranes, crows and serpents. Hawks, monkeys, bears and frogs live for 300 years. Rakshasas have length of life lasting 150 years. 120 years is known as the maximum life of men and elephants.

Slokas 42-44. The maximum age of a horse is 32 years; of an ass or a camel, 25; of a bull or buffalo, 24; of peacocks, 20; of a goat or sheep, 16; of a goose, 14; of a cuckoo or parrot, 12; of doves, 12 likewise; of a fowl 8; and of the bulbul or eastern nightingale, the maximum age is 7 years.

cf. सारावली

द्विधाः षष्टिर्निशाः पञ्च परमं नरदन्तिनाम् ।

द्वात्रिंशद्वाजिनामायुः छागादीनां तु षोडश ॥

खरोष्ट्रयोः पञ्चवर्ग एकपोषं वृषादियु ।

शूनां तु द्वादश प्रोक्तं गणितं परमायुषम् ॥

तत्तत्परं प्रमाणेन हत्वैषामायुरादिशेत् ।

अरिष्टदशा ॥

In the following ten slokas (i.e. slokas 45-54) the author has explained the various clues to find out the अरिष्ट (Arishta) period of the native:

त्रिमण्डलेष्वथैकासिन् पापस्तिष्ठति दुर्बलः ।

न सौम्यग्रहसंयुक्तस्तद्वशान्ते मृतिं वदेत् ॥ ४५ ॥

Sloka 45. When, in one of the three cyclic divisions (into which the 12 houses may be arranged under certain conditions for आयुर्दाय-Ayurdaya purposes), there is a malefic planet devoid of strength and unassociated with a benefic planet, the astrologer can announce the death of the person affected by this yoga at the conclusion of the दशा (Dasa-Ayurdaya period) of the weak malefic planet in question.

NOTES

The following sloka from जातकोदश will explain the cyclic divisions referred to :—

लग्नपञ्चमभागादिभावेष्वेकत्र संस्थितैः ।

चतुराद्यैर्ग्रहेर्जाता दीर्घमध्याल्पजीविनः ॥

People have long, medium or short lives according as at the time of their birth four or more planets are grouped together in the 1st, the 2nd or the 3rd of the three groups of 4 consecutive bhavas beginning respectively with the Lagna, the 5th and the 9th.

राशिसन्धिस्थखेटानां दशा रोगप्रदा भवेत् ।

त्रिशङ्कागमनुक्रान्तदशार्या मरणं नृणाम् ॥ ४६ ॥

Sloka 46. The dasa period of a planet occupying the end of a sign brings on disease. Death may happen in the dasa of the planet in question when the planet has progressed no further than the thirtieth degree of the राशि (Rasi).

cf. फलदीपिका

(दशा) कष्टा भवेद्वाह्यवसानभागास्थितस्य दुःस्थानपतेस्तथैव ॥

षष्ठाष्टमस्यो रिपुदृष्टमूर्तिः पापग्रहः पापगृहोपगश्चेत् ।

स्वान्तर्दशार्या मरणं नराणां वदन्ति युद्धे विजितस्य दाये ॥ ४७ ॥

Sloka 47. If a malefic planet occupying the 6th or the 8th house from the Lagna be aspected by its enemy and if that 6th or the 8th house be itself owned by a malefic planet, the death of the person concerned will take place in the subsidiary dasa period of the planet occupying the 6th or the 8th house when the main dasa belongs to a planet conquered in planetary war.

Cf. गुणाकर

दशायां यदि भूसूनोर्विशेदन्तर्दशा शनेः ।
 भवेत्प्राणभृतां मृत्युस्तदा दीर्घायुषामपि ॥
 पष्ठाष्टमगतः क्रूरः क्रूरसंस्थो विलोकितः ।
 द्विषता क्रूरमस्थेन स्वदशायां मृतिप्रदः ॥
 दशारिष्टं जयी युद्धे प्रस्फुरत्किरणोत्करः ।
 निजोष्ठादिस्थितो वाऽपि हीनस्त्वन्तर्दशाधिपः ॥

पञ्चम्यारदशा मृत्युं दद्यात् षष्ठी गुरोर्दशा ।

शनेऽथतुर्थी मृत्यै स्याद्दशा राहोश्च सप्तमी ॥ ४८ ॥

Sloka 48. If in the order of main dasas the 5th happens to belong to Mars, the 6th to Jupiter, the 4th to Saturn or the 7th to Rahu, every one of these will prove fatal.

Cf. फलदीपिक ।

शनेऽथतुर्थी च गुरोस्तु षष्ठी दशा कुजाद्वोर्यदि पञ्चमी सा ।

कष्टाभवेत्

नीचारातिविमूढस्य विपत्प्रत्यरिनेधनाः ।

दशा दद्युर्मृतिं तस्य पापयुक्ता विशेषतः ॥ ४९ ॥

Sloka 49. If the 3rd, the 5th or the 7th main dasa happens to be that of a planet in depression, in an inimical house or eclipsed by the Sun, it will prove fatal ; and this will be the case all the more when the fatal dasas are associated with malefic planets also.

तत्तद्भावार्थकामेशदशास्त्रन्तर्दशासु च ।

तत्तद्भावविनाशः स्यात् तद्युक्तेक्षितकारकैः ॥ ५० ॥

Sloka 50. In the main dasa as well as in the subsidiary dasa of the lord of the 2nd or the 7th place from any bhava there will happen the destruction thereof by (1) the planet occupying the bhava; (2) the one aspecting it; or (3) the (bhava Karaka) भावकारक representing it.

NOTES.

cf. फलदीपिका

द्वावर्थकामाधिह मारकाख्यौ तदीश्वरस्तत्र गतो बलाढ्यः ।

इमि स्वपाके निधनेश्वरो वा बलेश्वरो वाप्यतिदुर्बलश्चेत् ॥

Also पराशर

जायाकुटुम्बकाधीशौ मारकौ परिकीर्तितौ ।

अष्टमस्थत्रिभागांशपतिस्थितगृहं शनौ ।

तदीशनवभागर्धं गते वा मरणं भवेत् ॥ ५१ ॥

Sloka 51. When Saturn goes to a house occupied by the lord of a द्रेष्काण (Drekkana) of the 8th house from the Lagna, death may happen. The same event may be expected when Saturn passes through the राशि (Rasi) owning the Navamsa occupied by the lord of the house in which is the owner of the द्रेष्काण (Drekkana) referred to above.

NOTES.

This sloka also appears in फलदीपिका (Phaladeepika), but the reading there is अष्टमस्य (Ashtamasya) for अष्टमस्य (Ashtamastha.)

छिद्रग्रहाः

रन्ध्रेश्वरो रन्ध्रयुक्तो रन्ध्रद्रष्टा स्ववेश्वरः ।

रन्ध्राधिपयुतश्चैव चतुःषष्ठ्यंशनायकः ॥ ५२ ॥

रन्ध्रेश्वरातिशत्रुश्च सप्त छिद्रग्रहाः स्मृताः ।

तेषां मध्ये बली यस्तु तस्य दाये मृतिं वदेत् ॥ ५३ ॥

Slokas 52-53. The following seven are termed छिद्र (Chhidra) Grahas or planets of vulnerability : (1) the lord of the 8th bhava ; (2) the planet occupying the same ; (3) the planet aspecting the 8th ; (4) the lord of खर (Khara) i.e., 22nd Drekkana from that of the Lagna, (*vide* sloka 56, *infra*) ; (5) the planet in conjunction with the lord of the 8th ; (6) the lord of the 64th Navamsa from that occupied by the Moon ; and (7) the अतिशत्रु (Athisathru) of the lord of the 8th house. Whichever of them is strongest, in the dasa of that planet should an astrologer predict death

NOTES.

cf. मन्त्रेश्वर

मन्दमान्द्यगुखरेश्वरान्ध्रपास्तृषांशपतयोऽपि ये ग्रहाः ।

तेषु दुर्बलदशामृतिग्रहाः कष्टमे चरति सूर्यनन्दने ॥

मृतीशानाथस्थितभांशकेशयोः खरत्रिभागेश्वरयोर्बलीयसोः ।

दशागमे मृत्युपयुक्तभांशकत्रिकोणगे देवगुरौ तनुक्षयः ॥

Also प्रश्नमार्ग

छद्माद्वा यदि जन्मतो मृतिपतिर्मृत्युस्थतद्वीक्षकौ

मन्दः करदगाणपो गुलिकपल्लैर्युक्तराश्यंशपाः ।

राहुष्येषु सुदुर्बलो जनुषि यो भावेनभीष्टे स्थितः

पापालोकितसंयुतोऽस्य हि दशा वाऽन्तर्दशा मृत्युवा ॥

पापानां वेदशायामपहृतिरसतां चिन्तनीयोऽन्नमृत्यु-

गांमासर्क्षेश्वराणामपि निजजनिभाहोषदः पाककालः ।

द्विभ्यादीनां दशानां युगपदवसतिर्यत्र कालः स कष्टः

सर्षासां वा दशानामवसतिरशुभा दोषदानां विशेषाद् ॥

Also फलदीपिका

रन्ध्रस्थरन्ध्रक्षकरन्ध्रनाथरन्ध्रदगाणाधिपमान्दिभेशाः ।

दुःखप्रदास्तेष्वपि दुर्बलो यः स नाशकारी स्वदशापहारे ॥

तत्तद्भावाद्ययस्यस्य तद्भावाधीश्वरस्य वा ।

वीर्योपेतस्य खेटस्य पाके मृत्युर्न संशयः ॥ ५४ ॥

Sloka 54. The death of the relative signified by any particular bhava will without doubt take place in the main dasa (1) of the planet occupying the 12th place from that bhava or (2) of the planet owning it whichever is stronger.

NOTES.

The reading of this Sloka in फलदीपिका (Phaladipika) is as follows :

तत्तद्भावाद्ययस्यस्य तद्भावाद्ययस्यस्य च ।

वीर्यहीनस्य खेटस्य पाके मृत्युमवाप्नुयात् ॥

द्रेक्काणस्वरूपम् ॥

कुलीरमीनालिगता दगाणा मध्यावसानप्रथमा भुजङ्गाः ।

अलिद्वितीयो मृगलेयपूर्वः क्रमेण पाशो निगलो विहङ्गः ॥ ५५ ॥

Sloka 55. The middlemost, the last and the first Drekkanas respectively of Kataka, Meena and Vrischika are termed सर्प (Sarpa) Drekkanas. These are also called पाश-Pasa (noose) Drekkanas. The 2nd Drekkana of Vrischika is styled निगड (Nigada-fetters) Drekkana. The first Drekkana of Makara as well as of Simha is termed पक्षि (Pakshi-bird) Drekkana.

NOTES.

According to बलभद्र (Balabhadra) the first and second Drekkanas of कटक (Kataka), the first and second of वृश्चिक (Vrischika) and the last of मीन (Meena) are सर्प (Sarpa) Drekkanas. For, he says:

“कर्मस्य प्रथमद्वितीयौ वृद्धिः प्रथमद्वितीयौ मीनस्यान्त्यमैते पञ्च सर्वद्रेकाणाः”

विलग्नजन्मद्रेकाणाद्यस्तु द्वाविंशतिः (कः?) स्वरः ।

सुधाकरोपगांशर्क्षत् चतुःषष्ट्यंशको भवेत् ॥ ५६ ॥

Sloka 56. खर (Khara) is the 22nd Drekkana from that of the Lagna. The 64th Navamsa is reckoned from that occupied by the Moon.

NOTES

It is evident that the 22nd द्रेकाण (Drekkana) reckoned from the लग्नद्रेकाण (Lagnadrekkanā) is the first द्रेकाण (Drekkana) in the 8th house from the Lagna. The 64th नवांश (Navamsa) from that occupied by the Moon means the first नवांश (Navamsa) in the 8th house from the Moon.

लग्नं पञ्चहतं च मान्दिसहितं प्राणस्फुटं प्राणिनां

चन्द्रस्य स्फुटमष्टकेन गुणितं देहं समान्दिस्फुटम् ।

सप्तमं गुलिकस्फुटं सह दिवानाथेन मृत्युर्भवेत्

तसाञ्जिविकलेवरैक्यविपुले जातश्चिरं जीवति ॥ ५७ ॥

Sloka 57. The figures for the rising sign multiplied by 5 and superadded to those for मान्दि (Mandi) will give the exact figures of what is called प्राण (Prana) i. e. life of living beings. The figures for the Moon multiplied by 8 and added to the figures for मान्दि (Mandi) get the designation देह (Deha) or Body. Seven times the figures for मान्दि (Mandi) joined to those of the Sun go by the name of मृत्यु (Mrityu) or Death. Long lives the person born at a time when the sum total of जीव (Jeeva) and देह (Deha) i. e., life and body is in excess of मृत्यु (Mrityu) or Death.

Notes.

In finding the position of मान्दि (Mandi) the following from Parasara पराशर will be helpful.

रविवारादिशन्यन्तं गुलिकादि निरूप्यते ।
 दिवसानष्टधा कृत्वा वारेशात्पण्येत् क्रमात् ॥
 अष्टमांशो निरीशः स्यात् शन्यंशो गुलिकः स्मृतः ।
 रात्रिरप्यष्टधा भक्ता वारेशात्पञ्चमादितः ॥
 गणयेदष्टमः खण्डो निष्पतिः परिकीर्तितः ।
 शन्यंशे गुलिकः प्रोक्तः गुर्वंशे यमकण्टकः ॥
 भौमांशे मृत्युरादिष्टः रव्यंशे कालसंशकः ।
 सौम्यांशेऽर्द्धप्रहरकः ॥

The following is the rule for finding the times of (Gulika) गुलिक and others on the several week-days: Divide the day into 8 parts. The lords of the first 7 parts are the 7 planets counted in order from the lord of the day; the 8th portion is lordless. Saturn's portion in each day is called गुलिक (Gulika).

Nights are similarly divided into 8 portions or muhurtas. The lords of the first 7 muhurtas are the 7 planets counted from the lord of the fifth week-day from the day chosen; the 8th portion is without a lord. Here again Saturn's muhurta is गुलिक (Gulika). Jupiter's muhurta is styled यमकण्टक (Yamakantaka); that of Mars is termed मृत्यु (Mrityu). The Sun's muhurta is called काल (Kala); Mercury's, अर्द्धप्रहर (Ardhaprahara). The position of गुलिक (Gulika) and others is assigned at the end of their respective muhurtas.

For the horoscope taken for illustration in page 238, the position of मन्दि (Mandi) is thus found out:

The time of birth was Friday night. The first Muhurta on Friday night belongs to Mars, the lord of the 5th weekday from Friday. Therefore गुलिक (Gulika) i. e. Saturn's muhurta is the 5th. The length of Friday night in question is given to be 129 घ. 5 वि. Therefore each muhurta is 3 घ. 38' 125 वि. The 5th muhurta ends at 18 घ. 16' 625 वि. Gulika's position is 10 signs, 2° 47' 54 corresponding to this time. Similarly the positions of अर्द्धप्रहर (Ardha prahara) etc. may be found. [Vide also notes on II—6 *supra*.]

In the same example, the Lagna is 0—14°—31'—46." Multiplying by 5, we get 2—12°—38'—50." Adding मन्दि (Mandi) 10—2°—47'—54," we get for प्राण (Prana) 12—15°—26'—44." (A)

The Moon is $9-14^{\circ}-29'-39''$. Multiplying by 8, we get $75-25^{\circ}-57'-12''$. Adding मान्दि (Mandi) $10-2^{\circ}-47'-54''$, we get for देह (Deha) $85-28^{\circ}-45'-6''$. (B).

Again multiply (मान्दि) Mandi's position by 7 we get $70-19^{\circ}-45'-18''$. Adding the Sun $0-17^{\circ}-43'-30''$ we get for मृत्यु (Mrityu) $71-7^{\circ}-28'-48''$. (C)

प्राण (Prana) or जीव (Jeeva) plus देह (Deha) = $98-14^{\circ}-11'-50''$. = (D) This is greater than मृत्यु (Mrityu) (C),

Adding प्राण (Prana), देह (Deha) and मृत्यु (Mrityu). i. e. A+B+C we have $169-21^{\circ}-40'-38''$. So that when Saturn is in $1-21^{\circ}-40'-38''$ or transits Vrishabha there is Death. This is found to be correct as Saturn was then retrograde in Rohini.

cf. प्रश्नमार्ग

लघेन्मू मासदानाम्यां हत्वा मान्दि क्षिपेद्ब्रह्मोः ।

प्राणदेहौ क्रमात् स्यातां पुनर्मोन्दिः सुताहितः ।

मानुयुक्तो भवेन्मृत्युर्विलिखेत् प्रीतिमानपि ॥

जीवमृत्युतनुयोगराशिगे गोचरेण रविजे धनक्षयः ।

तत्रिकोणगृहगेऽथवा नृणां तन्मवांशकयुते मृतिं वदेत् ॥ ५८ ॥

Sloka 58. When Saturn in his progress through his orbit arrives at the sign indicated by the total of देह (Deha), जीव (Jeeva) and मृत्यु (Mrityu), there is waste of money. When Saturn is in a triangular sign from the Rasi referred to above or in a Navamsa owned by the same, the astrologer must predict death.

भावत्रिकोणगे मन्दे भावनाशं वदेद्ब्रह्मः ।

भावाधिपतिकोणे वा गुरौ प्राप्ते मृतिं भवेत् ॥ ५९ ॥

Sloka 59. When Saturn arrives at a triangular sign from the आयुर्भाव (Ayurbhava), the astrologer should predict the loss thereof. The same event, i. e., death will take place when Jupiter arrives at a triangular sign from where the lord of the आयुर्भाव (Ayurbhava) is.

लग्नार्कमान्दिस्फुटयोगराशिरधीश्वरे यद्भवनोपगस्तु ।

तद्राशिसंस्थे पुरुहूतवन्द्ये तत्कोणगे वा मृतिमेति जातः ॥ ६० ॥

Sloka 60. Find the house occupied by the lord of the sign indicated by the aggregate of the figures for the Lagna, the Sun and Mandi. When Jupiter arrives in his progress through the orbit at the Rasi found as above or in a triangular sign thereof, the native meets with death.

NOTES.

This as well as the next six slokas are also quoted in फलदीपिका (Phaladeepika).

स्फुटे विलग्ननाथस्य विशोध्य यमकण्टकम् ।

तद्राशिनवभागस्थे जीवे मृत्युर्न संशयः ॥ ६१ ॥

Sloka 61. Subtract the figures of the Yamakantaka (यमकण्टक) from those of the rising sign and find out the Rasi and its Navamsa indicated by the difference. When Jupiter comes to occupy this Navamsa in the Rasi thus found, death will take place without doubt.

मान्दिस्फुटे मानुसुतं विशोध्य राश्यंशकोणे रविजे मृतिः स्यात् ।

धूमादिपंचग्रहयोगराशिद्वेकाणयातेऽर्कसुते च मृत्युः ॥ ६२ ॥

Sloka 62. Subtract the figures for Saturn from those of मान्दि (Mandi) and find out the Rasi and its Navamsa indicated by the difference. When Saturn arrives at a triangular position from this Navamsa of the Rasi thus found, death will take place. The same event will also happen when Saturn arrives at the particular द्वेकाण (Drekana) of the particular Rasi indicated by the aggregate of the figures of the five (उपग्रह) Upagrahas reckoned from धूम (Dhuma), (vide Adhyaya II-S:6).

NOTES.

(The five Upagrabas reckoned from धूम (Dhuma) are (1) धूम (Dhuma), (2) अर्धप्रहर (Ardhaprahara), (3) यमकण्टक (Yamakantaka), (4) कोदण्ड (Kodanda) and (5) मन्दि (Mandi). For finding their positions, see notes on sloka 57 above and II—6 *supra* (page 47).

The figure for मन्दि (Mandi) is $10-2^{\circ}-47'-54''$.

Subtracting Saturn $0-27^{\circ}-55'-41''$

we get $9-4^{\circ}-52'-13''$ which means

Makara) Rasi and (Kumbha) Navamsa. When Saturn passes through a Rasi trine to Makara and a Navamsa trine to Kumbha, death may be predicted.

मन्दिस्फुटोदितनवांशगतेऽमरेज्ये

तद्द्वादशांशसहिते दिननाथमनौ ।

द्रेक्काणकोणभवने दिनपे च मृत्यु-

लेभन्दुमान्दियुतभांशगतोदये स्यात् ॥ ६३ ॥

Sloka 63. Ascertain the Navamsa, the Dwadasamsa and the Drekkana indicated by the figures for Mandi. When Jupiter arrives at the Navamsa, Saturn at the Dwadasamsa and the Sun at a triangular sign from the Drekkana in question, and the rising Navamsa is that denoted by the aggregate of the figures for the Lagna, the Moon and Mandi, death will take place.

NOTES.

Mandi is in $10-2-47-54$; that is, he is in Tula Navamsa Kumbha Dwadasamsa and Kumbha Drekkana. According to this sloka, death may be expected when Jupiter arrives in a Navamsa trine to Tula; when Saturn arrives in a Dwadasamsa trine to Kumbha and the Sun in a Drekkana trine to Kumbha.

But cf. प्रश्नमार्ग

जातस्याङ्गि सप्तमहो गतनिशा मन्दिप्रमाणाङ्कये

राशौ प्राग्दिनमान्दिरेव न परं तद्वाशिनायाङ्कये ।

मन्दोमुच्य नवांशपाश्रितगृहे मृत्युप्रदायी गुरुः

भानुद्वादशाभागपाश्रितगृहे त्रिंशत्तांशपूर्णे राशौ ॥

विलगमान्दिस्फुटयोगभांशं निर्याणमासं प्रवदन्ति तज्ज्ञाः ।

निर्याणचन्द्रो गुलिकेन्दुयोगो रुग्रं विलगार्किसुतेन्दुयोगम् ॥ ६४ ॥

Sloka 64. Find out the Rasi and its Navamsa indicated by the sum total of the figures for the Lagna and मान्दि (Mandi). This Rasi and its Navamsa, say the Astrologers, will give the clue to the particular month and the portion thereof in a year in which a person's death may be expected to happen; (*i.e.*, when the Sun arrives at this particular Rasi and the particular Navamsa thereof the person will die). The Moon at the time of the decease will occupy the Rasi indicated by the total of the figures for Mandi and the Moon; and the rising sign will be that denoted by the total of the figures for the Lagna, Mandi and the Moon.

Notes.

First half. But see also the following quotations;

(1) प्रश्नमार्गं

अष्टमेशाश्रितं राशिमावसत्यहिमतिविधि ।

अन्मतारा विलग्नस्थ तारकी वा मृतिर्भवेत् ॥

(2) अनुष्ठानपद्धतिः

आत्माकार्कशकभात्रिकोणभगते सूर्ये चरस्थः स चेद्

यद्यर्कस्थिरभेऽष्टमेशनवभागेशर्क (नवभागर्क्षात्रि) कोणस्थिते ।

लग्नेशस्थनवांशराशिसहिते तस्य त्रिकोणेऽ (१५) यथा

सूर्ये मृत्युमुशन्ति यद्यभयगः सोऽयं भवेज्जन्मनि ॥

Later half. cf. प्रश्नमार्गं

सूर्याश्रितर्क्षगे चन्द्रे रन्ध्रेशाश्रितवेदेभनः ।

त्रिकोणोपगते चेन्दौ राक्षारूढोऽनुनस्तथा ॥

रन्ध्रेशाधिष्ठतोऽथ वा निर्दिष्टं मरणं नृणाम् ।

धनेशाश्रितराशेर्वा तस्य सप्तमभस्य वा ॥

त्रिकोणस्थे धनेशांशराशिगे वा विधौ मृतिः ।

निजजन्मनि यस्मिन् भे गुलिकस्तत्रगे विधौ ॥

गुलिकं रविस्तुं च गुणित्वा नवसंख्यया ।

उभयोरैक्यराश्यंशगृहगे रविजे मृतिः ॥ ६५ ॥

Sloka 65. Multiply by 9 the figures for मन्दि (Mandi) and Saturn. Add the two products and find out the particular Rasi and its Navamsa which the total indicates. When Saturn passes through this, death will happen.

षष्ठावसानरन्ध्रेशस्फुटैक्यभवनं गते ।

तत्त्रिकोणोपगे वाऽपि मन्दे मृत्युभयं नृणाम् ॥ ६६ ॥

Sloka 66. Find out the sign of the zodiac indicated by the sum total of the figures for the lords of the 6th, the 12th and the 3th bhavas. When Saturn is in this house or in a triangular sign from it, death has to be apprehended.

८/ जातकादेश

रिपुनिधनान्यपत्नीनां लग्नाधिपगुलिकभानुजानां वा ।

स्फुटयोगजातराशित्रिकोणगे भानुजे भवेन्मरणम् ॥

जीवे नन्दहते विरिञ्चिगुणितं मन्दं च मान्दिस्फुटं

संयोज्यं पुनरङ्गवृद्धिमिनजं मन्दात्मजं योजयेत् ।

तद्देशपुरोहितस्फुटचयप्राप्तं नवांशं गते

जीवे गोचरगे यदा यदि नृणां निर्याणकालो भवेत् ॥ ६७ ॥

Sloka 67. Add nine times the figures for Saturn and मन्दि (Mandi) to nine times the figures for Jupiter; repeat this process again. Adding the two sets of figures relating to Saturn, Mandi and Jupiter, find out the Rasi and its Navamsa indicated by the total obtained. When Jupiter progressing through its orbit arrives at the particular Rasi and its Navamsa above found, the person concerned will have his exit from the world.

मानुस्फुटे नवहते रविजं च मान्दि
 हत्वा ग्रहैस्तदिनराशिगणेषु योज्यम् ।
 मान्दि पुनश्च नवकेन हतं च युञ्ज्यात्
 तद्राशिकांशगतपूषणि मृत्युकालः ॥ ६८ ॥

Sloka 68. Add nine times the figures for Saturn and मान्दि (Mandi) to nine times the figures for the Sun. To this sum add again nine times the figures for मान्दि (Mandi) joined to nine times the figures for the Sun. When the Sun passes through the particular Rasi and the particular Navamsa indicated by the grand total, the demise of the person concerned will take place.

सुतेशसंयुक्तनभश्चराणां दशब्दसंख्या दिननायकात्माः ।
 तच्छेषिते मासि मृतिं नराणां वदन्ति लग्नेशमुत्तग्रहैर्वा ॥ ६९ ॥

Sloka 69. Add together the number of years, months, etc. constituting the Dasa period of the planets in conjunction with the lord of the 5th or the 1st bhava and divide the sum total by 12. The remainder will indicate the month in which, astrologers say, the death of the person concerned will take place,

चन्द्रस्फुटे नृषकसंगुणिते तु मान्दि
 मन्दं च नन्दहतमिन्दुनियोजनीयम् ।
 कृत्वा पुनर्नवहताकिंसुतं समेतं
 यच्चमर्वांशकशशिर्मरणप्रदः स्यात् ॥ ७० ॥

Sloka 70. Add nine times the figures for Saturn and मान्दि (Mandi) to nine times the figures for the Moon. To this total add again nine times the figures for मान्दि (Mandi) joined to nine times the figures for the Moon. Find the particular राशि (Rasi) and नवांश (Na-

vamsa) indicated by the grand total. When the Moon passes through the राशि (Rasi) and नवम (Navamsa) thus found, the death of the person concerned will take place.

जातोऽह्नि चेदर्कशनिस्फुटवय-

तारादिनिर्याणदशा प्रकल्प्या ।

तारेशराहुस्फुटयोगतारा

पूर्वा दशाऽनिष्टकरा रजन्याम् ॥ ७१ ॥

Sloka 71. If the birth of a person be during day-time, his exit from the world is to be thus determined : Add the figures for the Sun and Saturn ; and find out the asterism नक्षत्र (Nakshatra) and the portion thereof indicated by this total. In the महादशा (Mahadasa) of this asterism (*vide* Adhyaya 18, sloka 3, *infra*), find out which period corresponds to the particular portion of the star already found. The death of the person concerned will occur at this point of time.

If the birth be during night, add the figures for the Moon and Rahu ; ascertain as before the particular period of the Mahadasa corresponding to the portion of the asterism indicated by the total. This will give the time of निर्याण (Niryana).

NOTES.

The following sloka from गर्ग (Garga) gives another clue for ascertaining the निर्याण (Niryane) of any person.

यो राशिर्गुलिकोपेतस्तत्रिकोणं गते शनौ ।

मरणं निशि जातानां दिन (त्रि) जानां तद्वत्के ।

निर्याणहेतुः ॥

उदयाद्द्वविंशतितमं द्रेकाणं कारणं मृत्योः ।

तस्माधिपस्य निर्याणं सूचयेद्विधिवित्तमः ॥ ७२ ॥

CAUSE OF A PERSON'S EXIT FROM THE WORLD.

Sloka 72. The 22nd Drekkana from the लमद्रेक्काण (Lagna drekkana) is the cause of death. An astrologer thoroughly acquainted with the application of the principles of his science should indicate the exit from the world (निर्याण-Niryaṇa) of the person concerned in reference to the lord of the 22nd Drekkana aforesaid. (*vide* Adhyaya 5-A Sl. 11).

NOTES.

cf. Also सारावली

उदयाद्द्वविंशतितमद्रेक्काणो भवति कारणं मृत्योः ।
तस्याधिपतिभवो वा निर्याणं सूचयेत् स्वगुणैः ॥

Also फलदीपिका

लमादष्टमराशेः स्वभावदोषोद्भवं वदेन्मृत्युम् ।
निधनेशस्य नवांशस्थितराशिनिमित्तदोषजनितं वा ॥

Vide also Adhyaya V. A. Sloka 11 infra. For the condition as to when this sloka has to be applied, see latter half of sloka 75 *infra*.

ज्ञेया जन्मनि यन्नवांशकगतो मान्दिस्तदीयास्तके
राशौ तिष्ठति चेत् शुभस्तु बलवान् सौख्येन नूनं मृतिः ।
भूपुत्रे समरेण सूर्यतनये चोरादिभिर्दानवैः
सर्पाद्यैश्च तथा रवौ नृपभयात्क्षीणोद्भवे तोयजात् ॥ ७३ ॥

Sloka 73. If a strong benefic planet occupies the 7th house from the Navamsa where मान्दि (Mandi) is at a person's birth, that person's death is sure to come about happily. But if M rs be in such a position, the death will be in battle. If Saturn should occupy the same position the death would be inflicted by thieves, demons, snakes and other reptiles. If the Sun or the waning Moon hold the above position, the death would

proceed from the dreadful doom of a sovereign or from an aquatic being.

cf प्रश्नमार्ग

मान्द्यारूढनवांशकामगृहगाः सौम्याः सुमृद्युप्रदाः

पापास्तत्र गतास्तु दुर्मृतिकरास्तेष्वर्क उर्वीपतेः ।

क्षीणन्दुः सलिले युधि क्षितिसुतः सूर्यात्मजो वञ्चना

द्राहुः पञ्चगदंशमान्मरणदो यद्वः विषस्पर्शनात् ॥

रन्ध्रं येन निरीक्षितं बलवता तद्भातुकोपान्मृतिः

सूर्यादिभिजलायुधज्वरकफक्षुत्तद्रुतैश्चामयैः ।

लग्नादष्टमधामपे तनुगते कालस्य यदेहजैः

छिद्रांश्च च चरस्थिरोभयगते देशान्तरे स्वे पथि ॥ ७४ ॥

Sloka 74. When a strong planet aspects the 8th bhava death results as the effect of the inflammation of the humour belonging to that planet. If the aspecting planet be the Sun, it will be due to an ailment caused by a burn; if the Moon, from a disease caused by water; if Mars, from a disorder arising from a hurt inflicted by a weapon; if Mercury, from fever; if Jupiter, from phlegmatic affection; if Venus, from famine; lastly if Saturn be the aspecting planet, the death will arise from thirst. If the lord of the 8th bhava occupy the Lagna, the disease leading to death will be located in that part of the body of the कालपुरुष Kalapurusha which the sign constituting the 8th bhava represents. If the 8th bhava be a moveable sign, death will happen in a foreign country; if a fixed sign, it will take place in the person's native place; if a dual sign, it will occur on a road.

NOTES

First quarter. cf. सारावली

यो बलयुक्तो निधनं पश्यति तद्भातुकोपजो मृत्युः ।

तत्संयुक्तजुजो बहुभिर्बलिभिर्बहुप्रकारः स्यात् ॥

For the humours of the several planets, see slokas 53-59 of Adhyaya, II. *cf. Supra.*

Second quarter. cf. यवन

दिनकरप्रमुखैर्निधनाभितैर्भवति मृत्युरिति प्रवदेत् क्रमात् ।

जनकतो जलतः करवाकतो ज्वरबलेन रुजा क्षुधया तृषा ॥

For the whole sloka, cf. गुणाकर

दीर्घान्वितः पश्यति मृत्युमं यस्तदातुकोपात्म्युत्तिमामनन्ति ।

तद्यत्कालाख्यनरस्य गात्रे तस्मिन् प्रदेशे बहुभिर्बहुनाम् ॥

सूर्यादिभिर्निधनगैर्निधनं हुताशतोयायुधश्चरजमाग्नयजं क्रमेण ।

क्षुत्तृष्णं च चरमे परदेशगस्य तस्यस्थिरे स्वविशये पथि च द्विमूर्त्तौ ॥

शून्यागारे रन्ध्रराशौ बलिष्ठैरादित्याद्यैर्वीक्षिते सेचरेन्द्रैः ।

नो चेच्छिद्रस्थानयातैश्च नो चेत् तद्देकाणस्वामिना मृत्युमेति ॥ ७५

Sloka 75. If the sign representing the 8th bhava be an unoccupied house but aspected by the Sun and other planets, death will be brought about by the influence of the strongest of the aspecting planets. If planets do not aspect but occupy it, they will be the authors of death. If neither of these conditions exist, the person will come by his death through the lord of the Drekkana representing the 8th bhava (*i.e.* the 22nd Drekkana).

रक्त्यादिस्त्रैठनिजघातुभवामयेन जातस्तदीयखलकिकरपीडया वा ।

रन्ध्रेऽशुभग्रहयुतेऽतिविलापहेतुं सौख्येन मृत्युमुपयाति शुभोपयाते ॥

Sloka 76. If the house representing the 8th bhava be occupied by a malefic planet, the person born meets with very lamentable death either by a disease due to the inflammation of the humours of the planets or by the hurt inflicted by cruel persons who are the vile instruments and agents of the malign planets. But if the 8th bhava be occupied by a benefic planet, the person will die happily. *Cf. Slokas 73 and 74 supra.*

तुलायां रुधिरं याते वृषभस्थे दिवाकरे ।

चन्द्रे मन्दगृहं प्राप्ते विष्मध्वे मरणं भवेत् ॥ ७७ ॥

Sloka 77. If at a person's birth Mars occupy Libra and the Sun Taurus and the Moon a sign owned by Saturn, the astrologer may predict such a person's death in the midst of faeces and filth. (cf. Adhyaya 5 A.-Sl. 8).

NOTES

This sloka appears in सारावली (Saravali). But the reading of the second quarter is different, viz. कुजक्षे भास्करे स्थिते.

बलिना शनिना दृष्टे क्षीणेन्दौ निधनाश्रिते ।

गुदाक्षिरूपडिया वा मृत्युः शस्त्रकृतो भवेत् ॥ ७८ ॥

Sloka 78. If the waning Moon occupying the 8th bhava be aspected by Saturn in strength, death will take place through the agony caused by a disease of the anus or the eye, or through an operation by means of an instrument.

लग्नाच्छिद्रत्रिकोणस्थैरकारार्किनिशाकरैः ।

मृत्युः स्याच्छैलवोतेन वज्रकुड्यादिभिश्च वा ॥ ७९ ॥

Sloka 79. If the Sun, Mars, Saturn and the Moon occupy the 8th bhava or a triangular position from the Lagna, the death of the person will take place from the effects of a strong mountain storm, the fall of a thunder-bolt, a wall and the like.

NOTES.

A slightly different reading is given in सारावली viz.

बलिना कुजेन दृष्टे क्षीणेन्दौ रन्ध्रगेऽर्कजे मृत्युः ।

गुल्ममहावेदनया किमिदाहायुधकृतो भवति ॥

लग्नाच्छिद्रत्रिकोणेण रक्षारार्किनिशाकरैः ।

मृत्युः स्याच्छैलपातेन शस्त्रकुड्यादिपाशजः ॥

* See also Adhyaya V-A. sloka 10, *infra*.

भौमारुणौ यदि परस्परराशियुक्तौ

॥ केन्द्रस्थितौ निधननायकखचरेन्द्रात् ।

जातोऽवसानसमये क्षितिपालकोपात्

शूलादिकायुधवरैर्निधनं समेति ॥ ८० ॥

Sloka 80. If, at a person's birth, Mars and the Sun occupy houses owned by each other and are in Kendra positions with respect to the planet that is the lord of the 8th bhava, the person will at his latter end incur the displeasure of the sovereign and suffer death by being impaled at the stake or by some other instrument of execution.

NOTES.

The following is the reading of the sloka as given in होरासार
भौमार्कजौ यदिपरस्परभागसंस्थौ क्षेत्रधवा निधनभंशयुते च केन्द्रे ।
तस्यावसानसमये क्षितिपालकोपात् शूलादिनायुधशतैर्निधनं समेति ॥

चन्द्रे तनौ दिनकरे विबलेऽष्टमस्थे

॥ लग्नाद्यये सुरगुरौ सुखगे च पापे ।

जातस्य तस्य शयनाच्च्युतहेतुमृत्युः

शस्त्रेण वा निशि निषादकृतेन वा स्यात् ॥ ८१ ॥

Sloka 81. When the Moon is in the Lagna and the Sun is without strength in the 8th bhava and Jupiter occupies the 12th bhava, and a malefic planet is in the 4th bhava, the person born will die by falling from his couch, or being assassinated at night by a low out-cast.

NOTES

The following is the reading adopted in होरासार.

लग्ने शशी दिनकरे विबलेऽष्टमस्थे लग्नाद्यये सुखगतेऽपि च पापसेटे ।

जातस्य हस्तनयनच्युतदेशमृत्युः शस्त्रेण वा निशि निषादकृतेन वा स्यात् ॥

लग्नेशे निधनांशस्य मूढे पट्टगतेऽथवा ।

क्षुद्राघया च मरणं बन्धुहीने महीतले ॥ ८२ ॥

Sloka 82. When the lord of the Lagna occupies the 64th Navamsa from the Lagna or is eclipsed by the Sun or is in the 6th bhava, the death of the person concerned will be by famine on the bare ground with no relation by his side.

आयुर्विलयाधिपती बलेन हीनौ धरास्तुरङ्गणेशयुक्तः ।

युद्धे मृतिं तस्य वदन्ति तज्ज्ञाः शस्त्रेण जातस्य मृतिं विशेषात् ॥

Sloka 83. If, at a person's birth, the lords of the 8th and the 1st bhava be both weak and Mars be in conjunction with the lord of the 6th bhava, he will die, say the astrologers, in battle, and that too by a blow inflicted by a weapon.

NOTES

The second पाद (Pada) reads as हीनौ धरास्तुरङ्गणेशयुक्तौ in सर्वाधिकारिन्तामणि.

लग्नेश्वरे वाहननाथयुक्ते वागीश्वरेणापि युते त्वजीर्णात्

दारेश्वरे वाहनवित्तराशिनाथान्विते वा मरणं त्वजीर्णात् ॥ ८४ ॥

Sloka 84. When the lord of the Lagna is in conjunction with that of the 4th bhava as well as of the 2nd bhava, death will result from indigestion. When the lord of the 7th bhava is in conjunction with the lords of the 2nd and the 4th, death will result from the same cause.

NOTES.

देहेश्वरे is the reading adopted in सर्वाधिकारिन्तामणि for दारेश्वरे in सर्वाधिकारिन्तामणि in the latter half of this sloka.

शुक्त्यंशपो भानुसुतेन युक्तो दुःस्थानगो वा विषमक्षणेन ।

सहाहिना वा शिखिना च तस्य मृत्युर्भवेद्रज्जुनिबन्धनेन ॥ ८५ ॥

Sloka 85. When the lord of the 10th Navamsa from the Lagna is in conjunction with Saturn or occupies a दुःस्थान Dusthana (*i.e.* the 6th, the 8th or the 12th bhava), the person concerned will die by swallowing poison. When the lord of the 10th Navamsa from the Lagna is in conjunction with Rahu or Ketu, death will be by hanging.

NOTES

This sloka reads thus in सर्वार्थचिन्तामणि

भुक्ष्यङ्गपौ भानुसुतेन युक्तौ दुःस्थानगौ वा विषभक्षणेन ।

राहुध्वजाभ्यां सहितौ च दुःस्थानुद्वन्धनात्तस्य मृतिं वदन्ति ॥

पिशाचपीडाग्निजले विपत्स्याद् भौमाहिमन्दान्यतमेन युक्ते ।

क्षीणे शशाङ्के निधनस्थिते च दुःस्थे त्वपसारभयान्मृतिः स्यात् ॥

Sloka 86. There will be a trouble due to demoniacal possession or danger from fire or water when the waning Moon in conjunction with Mars, Rahu or Saturn occupies the 8th bhava. If the Moon under the conditions stated above occupies any other bad position, death will follow from a fearful epileptic fit.

NOTES

Vide also Adhyaya XIV, sloka 62 (latter half) infra.

रन्ध्रस्थानगते सूर्ये भौमे वा बलवर्जिते ।

वित्ते पापग्रहैर्युक्ते पित्तरोगान्मृतिं वदेत् ॥ ८७ ॥

Sloka 87. When the Sun or Mars without strength occupies the 8th bhava, and malefic planets are in the 2nd, the astrologer should predict death from a bilious complaint.

जलराशिगते चन्द्रे चाष्टमस्थेऽथवा गुरौ ।

पापग्रहेण संदृष्टे क्षयरोगान्मृतिं वदेत् ॥ ८८ ॥

Sloka 88. If the Moon or Jupiter occupying a watery sign be also in the 8th bhava and aspected by a malefic planet, the astrologer may predict death from consumption.

अष्टमस्थानगे शुक्रे पापग्रहनिरीक्षिते ।

वातरोगात् क्षयाद्वाऽपि प्रमेहाद्वा मृतिं वदेत् ॥ ८९ ॥

Sloka 89. When Venus occupies the 8th bhava and is aspected by a malefic planet, the astrologer can predict death from rheumatism, consumption, or diabetes.

सूर्यस्थानगते सौम्ये पापग्रहनिरीक्षिते ।

त्रिदोषान्मरणं विद्यात् ज्वररोगेण वा वदेत् ॥ ९० ॥

Sloka 90. When Mercury occupies Leo and is aspected by a malefic planet, the astrologer should ascertain that death is to result from a disorder of the three humours ; or he may declare that it will be brought on by fever.

मृत्युस्थानगते राहौ पापग्रहनिरीक्षिते ।

पिटकाद्युष्णरोगाद्वा सर्पदोषान्मृतिर्भवेत् ॥ ९१ ॥

Sloka 91. When Rahu is in the 8th bhava and aspected by a malefic planet, death will occur from a heat-generated disease such as a boil, or from an injury inflicted by a snake.

परामवगते राहौ पापग्रहनिरीक्षिते ।

मस्त्रिकादिरोगाद्वा पित्तभ्रंशान्मृतिं वदेत् ॥ ९२ ॥

Sloka 92. When Rahu is in the 8th bhava and aspected by a malefic planet, death will happen from an attack of smallpox and such other affliction or from a fall brought on by biliousness.

“माङ्गल्यरन्ध्रमलिनाधिपराभवायुः” इति मन्त्रेश्वरः फलदांपिकायाम्.

धर्मे शनौ चास्थ गुरौ तृतीये करच्छिदा स्यान्निधने व्यये वा ।

कर्मस्थिताश्चेद्यदि राहुमन्दसौम्याः करच्छेदयुतोऽत्र जातः ॥ ९३ ॥

Sloka 93. When Saturn is in the 9th bhava and Jupiter in the 3rd, or when the two planets occupy the 8th and the 12th bhavas, there will be an amputation of the hand. If Rahu, Saturn and Mercury occupy the 10th bhava, the person born will have a slit in the hand.

NOTES.

The verse reads thus in सर्वार्थचिन्तामणि

धर्मे शनौ वा सगुरौ तृतीये करच्छिदोर्के निधने व्यये वा ।

विधौ कलत्रे निधनान्विते वा कुंजेन युक्ते यदि वा सजीवे ॥

कर्मस्थिताश्चेद्यदि राहुमन्दसौम्याः एदच्छेदयुतोऽत्र जातः ॥

शुक्रेण दृष्टे यदि रन्ध्रनाथे सूर्ये शनौ वा फणिनाथयुक्ते ।

क्रूरादिषष्ठ्यंशसमन्विते वा विच्छेदनं तच्छिरसो वदन्ति ॥ ९४ ॥

Sloka 94. If the Sun being the lord of the 8th bhava is aspected by Venus, or Saturn in conjunction with Rahu occupies a malefic 60th portion of a sign such as क्रू (Krura), the astrologers predict decapitation of the person concerned.

NOTES

This sloka is also in सर्वार्थचिन्तामणि. The reading of the first half is slightly different, viz.

शुक्रेण दृष्टे दिवसाधिनाथे सूर्ये शनौ वा फणिनाथयुक्ते ।

मन्दे विलम्बे मदने सराहौ कन्यान्विते भार्गवनन्दने च ।

क्षणि शशाङ्के मदराशियुक्ते विच्छिन्नहस्तश्च पदेन सार्द्धम् ॥ ९५ ॥

Sloka 95. When Saturn is in the rising sign and Rahu in the 7th bhava, Venus occupies Virgo and the waning Moon is in the 7th bhava, the person will suffer the amputation of hand and foot.

NOTES

सर्वार्थचिन्तामणि reads कर्मान्विते for कन्यान्विते.

भूखनुलमे यदि वा तदंशे सूर्यान्विते कृष्णनिशाकरे तु ।
फणीशचन्द्रात्मजसंयुतेऽर्कराशौ यदा तर्ह्युदरप्रभेदम् ॥ ९६ ॥

Sloka 96. When the rising sign or its Navamsa is owned by Mars and occupied by the Sun, and the waning Moon in conjunction with Rahu and Mercury occupies Leo, the person concerned will have his belly ripped.

NOTES

The latter half of the Sloka reads thus in सर्वार्थचिन्तामणि

फणीन्द्रचन्द्रात्मजसंयुतेऽर्कराश्याभिभूते ह्युदरस्य भेदः ।

मन्दोदये सौम्यदृशा विहीने सर्पाकियुक्ते यदि कृष्णचन्द्रे ।
नाभिप्रदेशोत्तरभेदमाहुः शस्त्रेण जातस्य पराशराद्याः ॥ ९७ ॥

Sloka 97. When Saturn in the rising sign is without benefic aspect and the waning Moon is in conjunction with Rahu and the Sun, the person born, say Parasara and other authorities, will suffer a wound by a weapon in the upper region from the navel.

षष्ठाष्टमव्यये चन्द्रे लग्ननाथेन वीक्षिते ।

मन्दमान्द्यगुसंयुक्ते तस्य दुर्मरणं वदेत् ॥ ९८ ॥

Sloka 98. When the Moon in the 6th, the 8th or the 12th bhava is aspected by the lord of the rising sign and is in conjunction with Saturn, Mandi and Rahu, the person born will die an unnatural death.

मेघुरणस्थे यदि चित्रमानौ भौमे चतुर्थे न च सौम्ययुक्ते ।
सौम्ये विलग्नोपगते तु मृत्युं गोशृङ्गतः शूलनिपाततो वा ॥ ९९ ॥

Sloka 99. When the Sun is in the 10th bhava, Mars in the 4th not in conjunction with a benefic planet and when Mercury is in the rising sign, death will be inflicted by the horns of an ox or cow or by the fall of a dart or spear.

दशमसुखसमेतैः पापदृष्टैश्च सौम्यै-

रुदयनिधनयातैः शूलपातान्मृतिः स्यात् ।

शशिनि तनुगृहस्थे बन्धुगे भानुपुत्रे

कलहजनितदोषैरंबरस्थे च भौमे ॥ १०० ॥

Sloka 100. When benefic planets aspected by malefic ones occupy the 10th, the 4th, the 1st or the 8th bhava, the death of the person concerned will be due to the fall of a spear. When the Moon is in the rising sign, Saturn in the 4th bhava and Mars in the 10th, death will result from the bad effects of a fracas.

लग्नं गते दिनकरे तरुणीगतेन्दौ

पापेक्षिते कलहतोयभयान्मृतिः स्यात् ।

लग्ने दिनेशशशिनौ द्विशरीरकेऽन्ये

पापेक्षिता यदि बहूदकशृङ्गिदंष्ट्रात् ॥ १०१ ॥

Sloka 101. When the Sun is in the rising sign and the Moon in Virgo aspected by a malefic planet, the death of the person concerned will result from risk in a quarrel or from water. If the Sun and the Moon be in the Lagna and other planets occupy a dual sign being aspected by malefic planets, death will be caused from the fang of a horned aquatic animal found in large masses of water such as lakes and rivers.

NOTES

c/. होरासार

अर्केन्तू लग्नगती द्विदेहलग्नेषु पापयुग्मद्वौ ।

कुरुतः प्राणवियोगं जलमध्ये निश्चये व्रथात् ॥

Vide also V. A-4 *infra*.

तुहिनकिरणलग्नात् पापखेटोपयाते

नवमतनयराशौ पापखेटोक्षिते वा ।

ध्रुजगनिगदपाशे रन्ध्रजन्मत्रिभागे

जननसमयलग्नान्मृत्युमुद्धन्धनेन ॥ १०२ ॥

Sloka 102. When the 9th or the 5th Rasi from that in which the Moon is, is either occupied or aspected by a malefic planet and when the Drekkana of the 8th bhava (*i.e.* the 22nd from the rising Drekkana happens to be what is termed सर्प (Sarpa), निगड (Nigada) or पाश (pasa), (*vide* sloka 55, *supra*), the astrologer may predict suicide by hanging.

मीनोदये शशिरवी यदि पापयुक्तौ

पापेऽष्टमे च मरणं रमणीकृतं स्यात् ।

भौमे सुखे दिनकरे यदि वा मदस्ये

मन्देऽष्टमे शशिनि चान्नविशेषजन्यम् ॥ १०३ ॥

Sloka 103. When Pisces is the rising sign, when the Sun and the Moon occupy it in conjunction with a malefic planet and when the 8th bhava is also occupied by a malefic planet, death will be brought on by a mistress. When Mars is in the 4th bhava or the Sun in the 7th and when Saturn and the Moon occupy the 8th bhava, death will be caused by food of a special kind.

मन्दे घने सुखगते शशिनि क्षमाजे

मानस्यिते व्रणकृतेन मृत्तिं समेति ।

बन्धुस्थितेऽवनिमुते धनगे शशाङ्के

भानौ नभस्यलगते तु गजाश्वयानात् ॥ १०४ ॥

Sloka 104. When Saturn is in the 2nd bhava, the Moon in the 4th and Mars in the 10th, the person concerned dies from the effects of a wound. When Mars is in the 4th bhava, the Moon in the 2nd and the Sun in the 10th, death will be caused from the effects of riding on an elephant or a horse.

रन्ध्रे शनौ वियति हीनबले शशाङ्के

भानौ सुखे निभृतकाष्ठहतेन मृत्युः ।

पापान्तरे जननलग्नपतौ सकेतौ

लग्नाष्टमे खलयुते सति मातृकोपात् ॥ १०५ ॥

Sloka 105. When Saturn is in the 8th bhava and the Moon in the 10th without strength and the Sun in the 4th, death will happen from the effects of a blow by a piece of timber falling unobserved. When the lord of the rising sign associated with Ketu is in the midst of two malefic planets, and the 8th bhava is occupied by an unpropitious planet, death will be caused by a mother's wrath.

सुखास्पदस्यैरशुभैर्ग्रहेन्द्रैस्त्रिकोणगैर्वाऽथ विलग्रराशौ ।

रन्ध्रेऽथरे भूतनयेन सार्द्धमुद्धन्धनात्तस्य मृतिं वदन्ति ॥ १०६ ॥

Sloka 106. When inauspicious planets occupy the 4th and the 10th bhavas or Trikona positions, and when the lord of the 8th bhava being in conjunction with Mars occupies the rising sign, astrologers say that the person concerned will commit suicide by hanging.

NOTES

cf. होरासार

चन्द्रावसिकोणसंस्थैः पापैर्लगनावसिकोणसंस्थैर्वा ।

उद्धन्धबन्धनाद्यैर्निधने भौमेन संयुक्ते ॥

लग्ने रवौ सुते मन्दे रन्ध्रस्थे तुहिनांशुके ।

धर्मं गते धराधूनौ वृक्षाशनिभयान्मृतिः ॥ १०७ ॥

Sloka 107. When the Sun is in the Lagna, Saturn in the 5th bhava, the Moon in the 8th and Mars in the 9th, death has to be apprehended from the fall of a tree or thunderbolt.

NOTES

cf. होरासार

अर्कौदयेऽर्कपुत्रे सुतगे रन्ध्रे विधौ कुत्रे भाग्ये ।

वृक्षाशनिकुड्यगतियोगैर्जनितस्य निर्दिशेन्मरणम् ॥

पापेष्वाल्मबन्धुराशिसिथितेषु क्षीणे तारानायके शत्रुराशौ ।

लग्नाच्छिद्रस्थानराशिं गते वा यात्राकाले शत्रुदोषान्मृतिः स्यात् ॥

Sloka 108. When the 10th and the 4th bhavas are occupied by malefic planets and the waning Moon is in the 6th or the 8th bhava from the Lagna, death will happen at the time of pilgrimage to a shrine by the machination of an enemy.

लग्नान्त्यगौ भानुधराकुमारौ दिनेशचन्द्रेन्दुसुता मदस्थाः ।

सुरालयोद्यानवनप्रदेशे प्रवासभूमौ म्रियते तु जातः ॥ १०९ ॥

Sloka 109. When Saturn and Mars occupy respectively the 1st and the 12th bhavas, the Sun, the Moon and Mercury are in the 7th, the person born will meet his end in a temple garden in a foreign land.

NOTES

For the same effect the following yoga is quoted in होरासार

भर्ककुजौ व्ययसंख्यौ राहुः शशी सप्तमे गुरुः केन्द्रे ।

जानस्व मृतिं विन्वात्प्रवासमूमौ सुरालयोद्याने ॥

लग्नाष्टमे पापयुतेऽष्टमेशे रिःकोपयाते यदि केन्द्रगे वा ।

लग्नेश्वरे हीनबलेन युक्ते दुर्भागदोषात्प्रवदन्ति मृत्युः ॥ ११० ॥

Sloka 110. When a malefic planet occupies the 8th bhava and the lord thereof occupies the 12th or a Kendra and the lord of the rising sign is deficient in strength, death is said to result from the evil effects of pursuing a wicked course of life.

भौमार्कजक्षेत्रगते शशाङ्के पापेक्षिते पापखगान्तरस्थे ।

कन्यागृहे वा हिबुकोपयाते मृतिं वदेदग्निजशस्त्रपातैः ॥ १११ ॥

Sloka 111 When the Moon occupying a sign belonging to Mars or Saturn is aspected by a malefic planet and is between two malefic planets, death will arise from exposure to fire arms. The same event may happen also when the Moon occupies the 4th bhava in the sign Virgo and the other conditions hold good as in the previous case.

NOTES

Vide Also Adhyaya V. A. Sloka 3, infra.

cf. होरासार

भौमार्कजक्षेत्रगतेऽष्टमे पापद्वयमप्यग्रे न सौम्ययुते ।

कन्यायां हिमगौ वा ज्वरग्निसंघातशस्त्रादौषैर्वा ॥

यदि विषघटिकायामष्टमे पापयुक्ते

विषशिखिभवशस्त्रैर्जायते तस्य मृत्युः ।

बहुदिविचरयुक्ते लग्ने साष्टमेशे

बहुजनमृतिकाले मृत्युमेति प्रजातः ॥ ११२ ॥

Sloka. 112. If a person be born in विषघटिका (Visha-

ghatika) when the 8th भाव (bhava), is occupied by malefic planets, his death will be caused by poison or fire-arms. When the lord of the rising sign is in conjunction with several planets whereof one is the lord of the 8th भाव, (bhava) the death of the person concerned will be simultaneous with the death of a large number.

NOTES

For विषघटिका c. f. मुहूर्तमातण्ड

पञ्चाश ५० जिन २४ खामय ३० श्र खकृता ४० आखण्डला १४

मूर्च्छना २१

त्रिंश ३० द्विंश २० रदाः ३२ खराम ३० नख २० धृत्ये १८ काश्चिनौ

२१ विंशतिः २० ।

शक्रे १४ द्रौ १४ दश १० वासवा १४ रसशराः ५६ सिद्धा २४ नखा

२० शा १० दिशो १०

धृत्य १८ छी १६ जिन २४ खामयो ३० श्विनइमाभ्योऽप्येऽन्विनाब्धो

विषम् ॥

नक्षत्रस्य गतैष्ययोगगुणितः स्वस्वध्रुवः पश्चिहृत

स्पष्टः स्यादत ऊर्ध्वमन्विघटिकाः स्पष्टाः स्फुरेवंकृताः ।

Also काल्यकाशिका ch. 30

चापाजवृषकन्यासु हरिबुक्कटतौलिषु ।

मीनकवर्षलिनकेषु आदौ मध्येऽन्तिमे विषम् ॥

आद्यं विषं भुजङ्गखं मध्यमे गृध्रसंशितम् ।

अन्तिमे तु वराहाखं राशिष्वेषु नवांशकम् ॥

c. f. होरासार

विषघटिकायां जातो निधनं क्रूरैर्विषाग्निशखैर्वा ।

निधनेश्वरे विषांशे क्रूरयुते तन्निमित्तदोषेण ॥

यदि च बहुग्रहयुक्ते रन्ध्रेशे रन्ध्रमेऽत्र संयुक्ते ।

बहुजनमरणे काले निधनं जातस्य निश्चयं ब्रूयात् ॥

लग्नेशस्थनवांशस्थराशिकोपेद्भवामयैः ।

मृत्युं तस्य वदन्त्येके हौरिका मुनिपुङ्गवाः ॥ ११३ ॥

Sloka. 113. Some eminent sages versed in astrology say that a person's death will be caused by disease arising from the inflammation of the humours of the sign to which the Navamsa occupied by the lord of the rising sign belongs.

होरेशेशगते तु तुम्बुरगृहे तापज्वराद्यद्भवै-

रुक्षिणश्वासविकारशूलजनितैर्धुग्मे शिरःशूलजैः ।

वातोन्मादभवैः कुलीरभवने सिंहो विषस्फोटकैः

कन्यायां जठराग्निगुह्यजनितैर्जातस्य मृत्युं वदेत् ॥११४॥

Sloka. 114. When the Navamsa occupied by the lord of the Lagna belongs to मेष (Mesha), death is said to be brought on by a burning fever or other such ailments. If the Navamsa in question be owned by वृषभ (Vrishabha), death is produced by an aggravation of asthma and colic. If मिथुन (Mithuna) be the owner of the Navamsa, death will be due to headache. If the Navamsa belongs to कटक (Kataka), rheumatism and insanity will lead to death ; if to सिंह (Simha), virulent tumors will break out ending in death. If the Navamsa is owned by Kanya (कन्या), death will be due to diseases arising from a morbid condition of the gastric juice and the privities.

जूके शोकचतुष्पदज्वरभवैः कीटेश्मशस्त्रादिभि-

श्रापे तीव्रमरुद्भवैर्मृगमुखे व्याघ्रादिशूलाभयैः ।

कुंभे व्याघ्रवधूकृतैरनिमिषे तोयातिसारैर्मृतिं

रन्त्रस्यांशगता प्रचारधरणी जातस्य मृत्युप्रदा ॥११५॥

Sloka. 115. If the owner of the Navamsa be Tula (तुला), the cause of death will be grief, a quadruped or fever. If वृश्चिक (Vrischika) be the owner of the Navamsa, death will be occasioned by a stone or a weapon or other such missile. If the Navamsa belongs to धनुस (Dhanus), gout of a virulent kind will produce death. If it be मकर (Makara) that owns the Navamsa, the end will come from a beast of prey such as a tiger or from a disease such as colic. When such Navamsa belongs to कुम्भ (Kumbha), death will be inflicted by a tiger or a woman. And lastly if the Navamsa in question be a मीननवांश (Meenanavamsa) water or dysentery will be the cause of death. The place of death will be the haunt of the sign (*vide* Adhyaya 1. Sl. 10-12) to which the रन्ध्रनवांश (Randhranavamsa) (= 64th Navamsa from the लग्ननवांश (Lagnanavamsa) belongs. (See Adhyaya 5. A. *Sloka. 12*).

NOTES

2

For this and the previous two slokas, cf. होरासार.

लग्नादष्टमराशेः स्वभावदोषोद्भवं विजानीयात् ।

निधनेशस्य नवांशस्थितराशिनिमित्तदोषजनितं वा ॥

मेषांशे मेषे वा ज्वरविषजठराग्निपित्तसंभूतः ।

येन ग्रहेण युक्ते दृष्टे वा तत्समानदोषेण ॥

वृषभे वृषभांशे वा त्रिदोषसाङ्कर्यशस्त्रदाहाद्यैः ।

ग्रहरहिते प्राप्तफले ग्रहयुक्ते तत्समानदोषेण ॥

मिथुने मिथुनांशे वा कासश्वासोद्भवश्च शूलाद्वा ।

चन्द्रगृहे चन्द्रांशे वातान्मान्द्यादरोचकाद्वाऽपि ॥

स्फोटकशस्त्रविषाद्यैर्ज्वरैश्च सिंहे तदंशे वा ।

जठराग्निगुह्यकलहप्रपातनाद्यैश्च कन्यायाम् ॥

जूके तदंशके वा स्वबुद्धिदोषेण हन्यते पुरुषः ।

ज्वरसन्निपातदोषैर्मरणं ब्रूयादृशफलयुतैर्वा ॥
 वृश्चिकराशौ चांशे पाण्डुग्रहणीग्रहादिरोगहतः ।
 विशाखजलकाष्ठैश्चापांशे चापसंयुते मर्त्यः ॥
 मकरे मकरांशे वा स्थूयानारुचिबुद्धिसंभवान्मृत्युः ।
 पापयुते व्याघ्राद्यैः सर्पाद्यैर्वा न सन्देहः ॥
 कुंभे कुंभांशे वा पापव्याघ्रशस्त्रभुजगारौः ।
 श्वासज्वरपक्षिकृतैर्ब्रूयान्मरणं समादिष्टम् ॥
 मीने मीनांशे वा सर्पेण हतो ध्वान्तस्तत्रैव ।
 नाब्जैर्वा जलमध्ये जलधरशब्देन पीडितो मृत्युः ॥

निशिवलयुतराशौ लग्नयातेऽहि काले

यदि दिनबलयुक्ते जन्मलग्ने रजन्याम् ।

उदयगनवभागस्वामियोगेक्षितानां

दिशि मृतिमुपयाति स्थानवीर्याधिकस्य ॥ ११६ ॥

Sloka. 116. When the time of birth is during the day and the rising sign is a Rasi strong at night or when the time of birth is during night and the rising sign is a Rasi strong during the day, the person concerned will meet his death in that direction which belongs to the planet predominant in positional strength स्थानबल (Stthanabala) among those that are in conjunction with or aspected by the lord of the rising Navamsa.

होराशेषनवांशमानघटिका मोहः स्वभांशेक्षिते

पापैस्तद्विगुणीकृतस्त्रिगुणितः सौम्यैरवस्थात्मकः ।

क्रूरापश्चरसौम्यमिश्रतनुगैर्द्वाविंशतित्र्यंशकै-

र्नाशं याति शरीरमग्निजलसंमिश्रश्चमुख्यैः क्रमात् ॥ ११७ ॥

117. Sloka. Find out the rising period of the portion of the Lagna below the horizon at the time of

birth. The duration of unconsciousness prior to death will be measured by this period. If the rising Navamsa be aspected by its lord, and that a malefic planet, the period of unconsciousness will be twice that given above. If that lord be a benefic one, the duration of unconsciousness will be three times the original period. According as the principal Drekkana concerned, viz. the 22nd from the लग्नद्रेक्काण (Lagna Drekkana) is a ऋ, (Krura.) watery, benefic, or mixed, (*vide* Adhyaya 9, *Slokas* 112—115) the body suffers extinction by fire, by water, by absorption with the elements, or by being eaten up by beasts and birds of prey. (See Adhyaya 5 A. Sl. 12-13).

NOTES

C/. होरासार अनुदितनवांशकाले मोहो द्विगुणः शुभग्रहो लग्ने ।

क्षेत्रोच्चांशकयुक्ते त्रिगुणं निधने न पापसंयुक्ते ॥

देवमर्त्यपितृनारकालयप्राणिनो गुरुरिनक्षमासुतौ ।

कुर्युर्निन्दुभृगुजौ बुधार्कजौ मृत्युकालमवलग्नगा यदि ॥११८॥

Sloka 118. Jupiter occupying the rising sign at the time of death makes the dying person a denizen of the abode of the Gods. If the Sun or Mars occupy the मरणलग्न (Maranalagna) they procure to the dying the world of mortals. The Moon and Venus in the above-mentioned position send the deceased to the world of the Manes. Lastly, Mercury and Saturn occupying the rising sign at death cast the departed into the infernal regions.

NOTES

C/ होरासार जीवक्षेत्रोदये लग्ने सुरलोकं गमिष्यति ।

सूर्यभौमोदये क्षेत्रे मर्त्यलोकं गमिष्यति ॥

सौम्यपापयुते लग्ने मर्त्यलोकेषु जायते ।

बुधोदये तथा क्षेत्रे तिर्यग्जातिषु संविशेत् ॥

मन्दरात्रयुद्धे क्षेत्रे जविलोकं गमिष्यति ।

Also *Vide* Adhyaya V. A-sloka 14, *infra*.

भूचक्रं स्यात् तुम्बुराद्यं चतुष्कं सिंहागाराद्यं भुवश्चक्रमाहुः ।

चापादित्यं तत्सुवश्चक्रजन्यं जीवो मृत्युक्षेत्रलोकं समेति ॥ ११९ ॥

Sloka 119. The four Rasis beginning with (मेघ) (Mesha) form the region of भूलोक (Bhuloka). Those beginning with सिंह (Simha) are termed भुवलोक (Bhuvar-loka). The four commencing with धनुस् (Dhanus) constitute the सुवलोक (Suvarloka). The soul goes to the लोक (Loka) to which the मरणलग्न (Maranalagna) belongs.

रिःकाशीं पापघृष्टं शयाते पापैर्दृष्टे नारकं लोकमेति ।

राहौ रिःके मान्दिरन्ध्रेशयुक्ते शत्रुस्थानस्वामिदृष्टे तथा स्यात् ॥ १२० ॥

Sloka 120. When the lord of the 12th bhava occupies a malefic पञ्चश (Shashtyamsa) and is aspected by malefic planets, the dying person goes to the region of hell. The same will be the case when Rahu is in the 12th bhava in conjunction with मान्दि (Mandi) and the lord of the 8th bhava, and is also aspected by the lord of the 6th bhava.

उच्चस्थे शुभस्वेचरे व्ययर्गते पापग्रहैः शोभनैः

सन्दृष्टे शुभवर्गके च विपुलं स्वर्गादि भोगं वदेत् ।

कर्मस्थानपतौ पुरन्दरगुरौ रिःकोपयातेऽथवा

सौम्यव्योमनिवासदृष्टिसहिते तस्यामरत्वं भवेत् ॥ १२१ ॥

Sloka 121. When a benefic planet in its exaltation occupies a benefic वर्ग (Varga) in the 12th bhava and is aspected by planets both benefic and malefic, the astrologer can predict great celestial happiness. When Jupiter being the lord of the 10th bhava occupies the 12th or is aspected by benefic planets, the dying person will attain to the position of an immortal.

बृहस्पतौ चापनवांशकस्थे बलान्विते कर्कटलग्नयाते ।

त्रिमिश्रतुर्भिः सह कण्टकेषु नमश्चरैर्ब्रह्मपदं प्रयाति ॥ १२२ ॥

Sloka 122. When Jupiter in great strength occupies a Navamsa owned by धनुस् (Dhanus) in sign Cancer, and there are three or four planets in the Kendras, the dying person will go to Brahma's region.

cf. IV-105 supra.

धनुर्विलग्रे यदि तुंबरांशके लग्ने गुरौ दानवपूजितेऽस्ते ।

कन्यागते शीतकरे बलान्विते परं पदं लोकमुपैति शाश्वतम् ॥ १२३ ॥

Sloka 123. When the rising sign is Dhanus and Jupiter occupies a Navamsa thereof belonging to Meshā, when Venus is in the 7th bhava and when the Moon in strength occupies कन्या (Kanya), the dying person goes to the region of eternal bliss.

cf. IV-106. supra

निसर्गदायप्रमुखायुरब्दस्फुटक्रियामृत्युदशाप्रभेदाः ।

निर्याणकालप्रभवाश्च सर्वे सङ्कीर्तिता भानुमुखप्रसादात् ॥ १२४ ॥

इति श्रीनिवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते

आयुर्दोषाध्यायः पञ्चमः ॥

Sloka 124. The accurate process of calculating the years of निसर्ग (Nisarga) and other Ayurdayas and all the different circumstances attending the last portion of one's life and the precise moments of time when the exit from the world may be looked for, have all been fully treated of by the favor of the Sun and other planets.

Thus ends the 5th Adhyaya on the "Length of Life" in the work Jataka Parijata composed by Vaidyanatha under the auspices of the nine planets.

॥ अथनैर्याणिकाध्यायप्रारंभः ॥

Adhyaya V. A.

EXIT FROM THE WORLD.

This Chapter is no other than the नैर्याणिकाध्याय (Chapter XXV of Brihat Jataka.

The Adhyaya deals with the native's exit from the world. It enables the reader to correctly guess the time when, the place where, and the manner how, death happens. From the first eleven slokas one is also able to fairly divine the particular disease which the native suffers from and which culminates in death. Unnatural deaths—by drowning, by being a prey to wild beasts, by fire, torture, suicide by hanging or falling, decapitation owing to royal displeasure—can also be ascertained. The 12th sloka gives a clue to determine the period of unconsciousness one may have before death.

The next sloka deals with the kind of transformation the body undergoes after death—whether it is burnt or buried or exposed to the Sun and wind to be eaten by beasts and vultures, etc.

The last two slokas enable one to find out what his past birth was and what his future birth will be, whether he will attain final emancipation, etc.

मृत्युर्मृत्युगृहेक्षणेन बलिभिस्तद्वातुकोपोद्भव-

स्तत्संयुक्तमगात्रजो बहुभवो वीर्यान्वितैर्भूरिभिः ।

अग्न्यम्बायुधजोज्वरामयकृतस्तृदक्षुत्कृतश्चाष्टमे

व्याधौर्निघने चरादिषु परस्माच्चप्रदेशेऽप्येति ॥ १ ॥

Sloka 1. When the 8th house being unoccupied is aspected by a strong planet, the humour belonging

thereto becomes inflamed in that part of the body which the Rasi of the 8th house represents, and death is thereby produced. When there are several strong planets aspecting the 8th house, the humours peculiar to them become morbid and produce death. But if that house be occupied, and the occupying planet be the Sun, death will be due to fire; if the Moon, it will be by water; if Mars, by a weapon; if Mercury, by fever; if Jupiter, by an ailment not accurately ascertained; if Venus, by thirst; and if Saturn, by hunger. And according as the 8th house is a moveable, fixed or a mutable sign, death will be in a foreign place, in one's own house, or on the road.

NOTES

The Sun==bile

The Moon==wind and phlegm

Mars==bile

Mercury==bile, wind and phlegm

Jupiter==phlegm

Venus==wind and phlegm

Saturn==wind

If planets are not posited in the 8th house or are not aspecting it, the 8th house causes diseases as above according to the nature of the ruler of that house. If planets aspect the 8th house or if planets occupy the 8th house, they cause the diseases (the strongest of the planets acting best) in those parts of the body typified by the sign representing the 8th house. The Sun represents fire; therefore it will be by fever, etc. The Moon represents watery diseases such as loose motions, diarrhoea, dysentery, blood impurities, etc. Mars will cause accidental deaths, epidemics as cholera, plague, etc. Mercury will produce fever of brain or smallpox. Jupiter will cause mental worry, or some unknown diseases. Venus will cause thirst by excessive drinks, and Saturn, by starvation or excessive eating. If two or more powerful planets aspect or occupy the 8th house, then two or more diseases

afflict the man. If the 8th house happens to be a moveable sign, the native will die in a foreign place. If it be an immoveable one, he will die in his own place; and if common, very near his birth place. If the planet be powerful, there will be death when he is engaged in good work; if it be weak, then when he is engaged in bad or indifferent work.

cf. सारावली

शिखिजलशस्त्रज्वरजस्वामयतृक्षुक्कृतो भवेन्मृत्युः ।

सूर्यादिभिर्निधनैः परदेशे पथि स्वके चराद्यैश्च ॥

यो बल्युक्तो निधनं पश्यति तद्वातुकोपजो मृत्युः ।

तस्मिन् युक्तस्तुजो बहुभिर्बलिभिर्बहुप्रकारः स्यात् ॥

Also V-74 *Supra*.

शैलाग्राभिहतस्य सूर्यकुजयोर्मृत्युः स्वबन्धुस्थयोः

कूपे मन्दशशाङ्कभूमितनयैर्बन्ध्वस्तकर्मस्थितैः ।

कन्यायां स्वजनाद्विमोष्णकरयोः पापग्रहैर्दृष्टयोः

स्यातां यद्युभयोदयेऽर्कशशिनौ तोये तदा मज्जितः ॥२॥

Sloka 2. When the Sun and Mars occupy respectively the 10th and the 4th house at a person's birth, his death will be caused by the fall of a stone from the top of a mountain. When Saturn, the Moon and Mars are in the 4th, the 7th and the 10th houses respectively, he will die by falling into a well. When the Sun and the Moon are in Virgo and are aspected by malefic planets, death should be traced to the evil deeds of his own relations; (or he may commit suicide owing to differences with them). If the rising sign be a dual Rasi, and the Sun and the Moon occupy it, he will perish by being drowned in water.

NOTES.

Varahamihira here talks of accidental deaths. If the *yogas* mentioned in this, and the succeeding slokas are found to be

applicable in any horoscope, the effects mentioned in the first sloka need not then be applied.

In the first yoga, it is not necessary that Mars and the Sun should respectively occupy the 4th and the 10th houses; they may occupy any of the houses either singly or together.

cf. सारावली

सूर्याङ्गारकयोः स्वबन्धुगतयोः शैलाप्रपातोन्नयो
मृत्युर्भूतनयेन्दुभानुतनयैः कूपे स्वसप्तभुगैः ।
पापालोकितबोर्हिमोष्णकरयोः कन्यास्थयोर्वन्धतो
लग्ने सूर्यशशाङ्गयोस्तिभियुगे तोये सदा मज्जतः ॥

मन्दे कर्कटगे जलोदरकृतो मृत्युर्मृगाङ्के मृगे
शस्त्राग्निप्रभवः शशिन्यशुभयोर्मध्ये कुजर्क्षे स्थिते ।
कन्यायां रुधिरौत्थशोषजनितस्तद्वात्स्थिते शीतगौ
सौरर्क्षे यदि तद्देव हिमगौ रज्ज्वग्निपातैः कृतः ॥ ३ ॥

Sloka 3. When Saturn occupies Cancer and the Moon Capricorn at the birth of a person, his death will be caused by dropsy. If the Moon be in a sign of Mars between two malefic planets, he will die by a weapon or by fire (or he will die of tetanus or by shortage of blood). When the Moon occupies the same position in Virgo, death will be due to vitiated blood or emaciation. If the Moon be in a sign owned by Saturn in the same position, his death will be by a cord (by hanging), by an accident near fire or by a fall (from a high place).

cf. सारावली

कर्किणि मन्दे मकरे चन्द्रे मृत्युर्दोदरकृतः स्यात् ।
पापान्तःस्थे चन्द्रे कुजभवने शस्त्रवाह्निप्रभवः ॥
कन्यायां पश्चिमीशत्रुः पापमध्यगतः सदा ।
रुक्तेष्वशोषजं मृत्युं करोति भवमेव हि ॥

सौरक्षे शुभयोर्मध्ये शशी रज्ज्वानिपातजम् ।

कुयान्मृत्युं न सन्देहश्चाणक्यवचनं तथा ॥

बन्धाद्धीनवमस्थयोरशुभयोः सौम्यग्रहादृष्टयोः

द्रेकाणैश्च सपाशसर्पनिगडैश्छिद्रस्थितैर्बन्धतः ।

कन्यायामशुभान्वितेऽस्तमयगे चन्द्रे सिते मेषगे

सूर्ये लग्नगते च विद्धि मरणं स्त्रीहेतुकं मन्दिरे ॥ ४ ॥

Sloka 4. When two malefic planets occupy the 5th and 9th houses and are not aspected by benefic planets at a person's birth, his death will be in captivity. When the decanate of the 8th house is what is termed सर्प (Sarpa), पाश (Pasa) or निगड (Nigada), the death will be the same as before. When the Moon is in Virgo occupying the 7th house in conjunction with a malefic planet, Venus in Aries and the Sun in the rising sign, the person, concerned will come by his death in his own house through a woman.

NOTES

Slokas 16 of Chapter XXIII and 6 of Chapter XXI of Brihat Jataka deal with the yogas of imprisonment. If in the above yogas, there be a strong malefic in the 5th or 9th, such planet causes death to the person while so imprisoned, provided the malefic planet is not aspected by benefics. If the 22nd decanate (the first decanate of the 8th house) be सर्प (Sarpa), पाश (Pasa) or निगड (Nigada), death will be painful. This refers to the above yoga. If the Moon be in Virgo and in the 7th house in conjunction with a malefic and if the Sun be in the Lagna and Venus in Aries, death is due or can be traced to his wife or woman or lady-love either by being poisoned by her or himself committing suicide on account of her bad conduct, etc.

It may be interesting to note here that of all the zodiacal signs, Virgo (कन्या-Kanya) alone has been prominently mentioned in Slokas 2, 3 and 4 in the 3rd पद (Pada) of each sloka in connec-

tion with accidental deaths. Western authors also say that Virgo causes accidents when afflicted by malefic planets in squares. (Cf. Arcana.)

cf. सारावली

नवमसुतयोरशुभयोः पापग्रहदृष्टयोर्भवेन्मृत्युः ।

प्रेक्षाणैः पापभुजगनिगलैश्छिद्रेऽथवा गुप्त्याम् ॥

मीनोदये दिनकरे चन्द्रे पापान्वितेऽस्तगे मेघे ।

स्त्रीहेतुकं हि मरणं स्वमन्दिरे स्याद्दन्त्येके ॥

शूलेन्द्रिभतनुः सुखेऽवनिमुते सूर्येऽपि वा खे यमे

सप्रक्षीणाहिमांशुभिश्च युगपत्पापैस्त्रिकोणाद्यगैः ।

बन्धुस्थे च रवौ विषत्यवनिजे क्षीणेन्दुसंवीक्षिते

काप्रेनाभिहतः प्रयाति मरणं सूर्यात्मजेनेक्षिते ॥ ५ ॥

Sloka 5. If at a person's birth the Sun or Mars be in the 4th house and Saturn in the 10th, he will be impaled. If the three malefic planets named above simultaneously occupy the first, the 5th and the 9th houses in conjunction with the Moon, death will be by impalement. If the Sun be in the 4th house, and Mars be in the 10th and aspected by the waning Moon, the same death will befall the person. If in the yoga last mentioned, Mars be aspected by Saturn* instead of by the waning Moon, the person will die from the effects of a collision with a piece of timber, or death may be caused by his being beaten by wood.;

NOTES.

*Saturn will have to occupy the Lagna, the 4th or the 8th house. In the first two yogas, the death need not necessarily be by impalement. The person may die by accident.

cf. सारावली

रुधिरं सुखेऽथवाकं विषति यमे क्षीणचन्द्रसंयुक्तैः ।

पापैस्त्रिकोणलभे शूलप्रातस्य निर्विघ्नेमरणम् ॥

हिबुकेऽर्के वियति कुजे क्षीणेन्दुयुतेऽर्केजम संदहे ।

फाष्टेनाभिहतः सम्प्रियते जातो न सन्देहः ॥

रन्ध्रास्पदाङ्गहिबुकैर्लगुडाहताङ्गः

प्रक्षीणचन्द्ररुधिरार्किदिनेशयुक्तैः ।

तैरेव कर्मनवमोदयपुत्रसंस्थै-

धूमाग्निबन्धनशरीरनिकुट्टनान्तः ॥ ६ ॥

Sloka 6. When the waning Moon, Mars, Saturn and the Sun occupy the 8th, the 10th, the 1st and the 4th houses at a person's birth, he will die being beaten to death by a club. If the same planets occupy the 10th, the 9th, the 1st and the 5th houses, his death will be due to suffocation by smoke, to fire, to imprisonment or to thrashing.

NOTES

Lagna Mars			Saturn
	Case I		
Sun		Moon	

Lagna Mars			
	Case II		Saturn
Sun	Moon		

The commentator Bhattotpala would place the planets, *vis.*, Moon, Mars, Saturn and the Sun *respectively* in the 8th, the 10th, the 1st and the 4th houses in the first yoga and in the 10th, the 9th, the 1st and the 5th houses in the second yoga; in that case the Moon cannot be waning as he will be in the 5th house from the Sun in the first case and in the 6th house in the second case-

Cf. सारावली

क्षीणेन्दुमौमरविचन्द्रजसूर्यपुत्रैः

छिद्रास्पदोदयसुखलङ्गुडाहतस्य ।

मृत्युर्विषयवमलग्नसुतस्थितैस्तै-

र्ध्माग्निबन्धनशरीरनिकुट्टनैः स्यात् ॥

बन्ध्वस्तकर्मसहितैः कुजसूर्यमन्दै-

निर्याणमायुधशिखिक्षितिपालकोपात् ।

सौरेन्दुभूमितनयैः स्वसुखास्पदस्थै-

र्ज्यैः क्षतक्रिमिकृतश्च शरीरघातः ॥ ७ ॥

Sloka 7. If at a person's birth Mars, the Sun and Saturn respectively occupy the 4th, the 7th and the 10th houses, his death would be brought about by a weapon, fire or the displeasure of a king. If Saturn, the Moon and Mars be in the 2nd, the 4th and the 10th bhavas respectively at a person's birth, he will perish in consequence of worms in a wound (i.e. by an operation or by insect bites).

cf. सारावली

हिङ्गुकास्तकर्मसहितैः कुजभानुशनैश्चरैर्भवति मृत्युः ।

आयुधदुतभुग्भूपतिकोपप्रभवः सदा पुंसाम् ॥

कर्मान्धुवित्तसंस्थैः कुजेन्दुमन्दैः क्षतः क्रिमिकृतोऽन्तः ॥

स्वस्थैर्ज्ज्वनिजे रसातलगतं यानप्रपाताद्वधो

यन्त्रोत्पादनजः कुजेऽस्तमयगे सौरेन्द्विनाभ्युद्गमे ।

विष्मध्ये रुधिरार्किशीताकिरणैर्जूकाजसौरर्क्षगै

र्यातैर्वा भालितेन्दुधूर्यरुधिरैर्व्याघ्रैर्मास्तबन्ध्वाह्वयान् ॥८॥

Sloka 8. When the Sun is in the 10th house and Mars in the 4th at a person's birth, his death will be by a fall from a vehicle. When Mars is in the 7th house, the Sun, the Moon and Saturn are in the Lagna

the person concerned will be put to death by an instrument of torture. When Mars, Saturn and the Moon respectively occupy Libra, Aries and a sign belonging to Saturn, or when the waning Moon, the Sun and Mars are in the 10th, the 7th and the 4th houses respectively, the person concerned will die in the midst of filth and faeces.

NOTES.

If the Sun be in the 10th, Mars in the 4th, the man will have a fall from a vehicle and die. If the sign on the 4th is a quadruped, death will be caused from a four-footed animal, and so on according to the nature of the Rasi. If Mars be in the 7th and Saturn, the Moon and the Sun are in the Ascendant, the man will have an accident near a machinery and die, or he may undergo an operation and die.

If Mars be in Tula, Saturn in Mesha and the Moon in Makara or Kumbha, the man will die uncared for after badly purging. This yoga arises by the planets being in the Rasis. If weak Moon, the Sun and Mars are placed in the 10th, the 7th and the 4th respectively, the man will die under similar conditions.

cf. सारावली

खस्येऽकैन्दुकुजे वा सुरापानप्रतापकृतः ।

सप्तमभवने भौमे क्षीणेन्दुदिवाकारकिंभिलग्ने ॥

मरणं जातस्य वदेद्यन्त्रोत्पीडनभवमवश्यम् ।

तुलायां रुधिरं याते कुजक्षे भ्रातृकरे स्थिते ॥

चन्द्रे मन्दगृहं प्राप्ते विषमध्ये मरणं भवेत् ।

गलितेन्दुर्कभूपुत्रैर्गतेभ्योमाष्टबन्धुं ।

विषमध्ये तु भवेन्मृत्युः सिद्धसेनः प्रभाषते ॥

वीर्यान्वितवक्रवीक्षिते क्षीणेन्दौ निधनस्थितेऽर्कजे ।

गुह्योद्भवरोगपीडया मृत्युः स्यात् क्रमिशस्त्रदाहजः ॥ ९ ॥

Sloka 9. When the waning Moon is aspected by Mars in strength and Saturn occupies the 8th house the person concerned will suffer from piles or fistula

and die of worms or an operation or of an application of a caustic substance.

NOTES

The man will die from hernia, piles, kidney diseases after an operation.

cf. सारावली

बलिना कुजेन दृष्टे क्षीणेन्दौ रन्ध्रगेऽर्कजे मृत्युः ।

गुल्ममहावेदनवा किमिदाहायुधकृतो भवति ॥

There is a slight difference in the yoga given in V.—78 *supra*.

अस्ते रवौ सरुधिरे निधनेऽर्कपुत्रे

क्षीणे रसातलगते हिमगौ स्वगान्तः ।

लग्नात्मजाष्टमतपःस्विनभौममन्द-

चन्द्रैस्तु शैलशिखराशनिकुञ्जपातैः ॥ १० ॥

Sloka 10. When the Sun and Mars are in the 7th bhava, Saturn in the 8th and the waning Moon in the 4th at a person's birth, his death will be caused by birds. If the Sun, Mars, Saturn and the Moon occupy respectively the 1st, the 5th, the 8th and the 9th houses, the person concerned will die by falling from a precipice, by the fall of a thunderbolt, or of a wall.

cf. सारावली

रवौ सरुधिरे चने निधने रविसंभवे ।

रसातलस्ये हिमगौ मृत्युः पक्षिकृतो भवेत् ॥

लग्नछिद्रत्रिकोणेपु रव्याराकिनिशाकरैः ।

मृत्युः स्याच्छैलपातेन शस्त्रकुञ्जादिपाशजः ॥

द्वाविंशः कथितस्तु कारणं द्रेष्काणो निधनस्य सूरिभिः ।

तस्याधिपतिर्भवोऽपि वा निर्याणं स्वगुणैः प्रयच्छति ॥ ११ ॥

Sloka 11. (Where the foregoing tests do not apply), the cause of death is declared to be the 22nd decanate from that of the Lagna. The lord of this 22nd

decanate or of the sign containing it produces death according to its characteristics.

NOTES.

In the absence of the yogas mentioned in Slokas 2 to 10, we have to apply this principle and not otherwise. The 22nd decanate from the Lagna drekkana causes the disease according to the nature of the ruler of that decanate with certainty. If the ruler of the 22nd decanate be the Sun, he causes fever as stated in Sloka 1. Similarly in the case of the other planets mentioned therein. The ruler of the 8th house modifies the influence of the 22nd decanate. This is implied in भवोऽपि वा (Bhavopiva).

Take for example—Lagna Aries-25°. The 22nd decanate is the 3rd decanate of Scorpio which is ruled by the Moon. The ruler of the 8th house is Mars. Therefore death is accidental, unexpected or short because it is Mars. The Moon gives water diseases and as Mars modifies the Moon to a certain degree, we may say death will be due to loose bowels, urinal complaints (sudden stoppage of urine, etc.).

गुणाकरः—

मृतेर्निमित्तं मुनिभिर्दगाणः शरीरिणामाकृतिसंज्ञ उक्तः ।
तदीश्वरो वा मृतिभेद्वरो वा निर्याणमास्मीयगुणैर्ददाति ॥

Also सारावली

उदयाद्द्वाविंशतिमद्रेक्काणो भवति कारणं मृत्योः ।
तस्याधिपतिमद्वो वा निर्याणं सूचयेत् ऋगुणैः ॥

For the cause of death due to each of the 36 Drekkanas happening to be the 22nd Decanate, the following slokas from the same work will be found to be useful:—

मेषाद्ये द्रेक्काणे क्रूरग्रहवीक्षिते च संयुक्ते ।
अम्बुहिविषपित्तकृत् मरणं नृणां समादेश्यम् ॥
विद्याद्वितीयभागे मरणं जलकृमिहिमारण्यैः ।
एवं तृतीयभागे तटाक्कूपप्रपाताद्वा ॥
करभाश्वत्थरोष्ट्रेभ्यो मृत्युर्ज्ञेयावृषस्याद्ये ।
पित्ताग्निवातचोराद्वितीयभागे वृषस्यैव ॥

विद्यात् तृतीयभागे यानासनवाजिपातकृतम् ।
 पुंसां भवति हि मरणं रणशिरसि महास्त्रकृतमेव ॥
 आद्ये मिथुनत्र्यंशे कासश्वासोद्भवो भवति ।
 मृत्युर्महिषविषाद्याद्द्वितीयभागे च संनिपाताद्वा ॥
 वनवासिचतुश्चरणात्पर्वतनागाद्गणात्तथारण्यात् ।
 भवति हि मृत्युः पुंसामन्ते भागे तु जुतुमस्य ॥
 ग्राहेण मद्यपानात् कण्टकदोषेण वा तथा स्वप्नात् ।
 भवति हि कर्कटकाद्ये मृत्युर्नृणां तृतीयभागे तु ॥
 अमिषाताद्विषपानान्मध्ये त्र्यंशे भयं समादिष्टम् ।
 विहगप्रमेहगुल्मासृक्तन्द्रीदोषेण च तथान्त्ये ॥
 सलिलविषपादरोगार्तिसहाद्ये त्र्यंशके भवेत्पुंसाम् ।
 मध्ये तृतीयभागे जलामयकृतो वनोद्देशे ॥
 विषशस्त्रयोगदोषैरमिषापाद्वा तथा च पाताद्वा ।
 अन्त्ये सिंहत्र्यंशे भवति हि मृत्युर्न सन्देहः ॥
 आद्ये कन्यात्र्यंशे मस्तकरोगात्तथाऽनिलान्मृत्युः ।
 व्यालगिरिदुर्गवनजो मध्ये भूपात्मजादथवा ॥
 क्रमस्तरशस्त्रतोयादतिस्वातात् स्त्रीकृतान्नपानाद्वा ।
 अन्त्ये कन्यात्र्यंशे नृणां मृत्युः सदा दृष्टः ॥
 आद्ये वणिकृत्रिभागे युवतिचतुष्पालिपातदोषेण ।
 मध्ये तु जठररोगैरन्त्ये व्यालाम्बुजातेभ्यः ॥
 आद्येऽलिनस्त्रिभागे विषशस्त्रस्त्रीकृतान्नपानभवः ।
 मध्ये तु वस्त्रभारसंजनरोगैर्भवति मृत्युः ॥
 अन्त्ये तृतीयभागे लोष्टकपाषाणजनितवेदनया ।
 भवति हि मरणं ह्यथवा नृणां जङ्घास्थिभङ्गकृतम् ॥
 चापस्थाद्ये त्र्यंशे गुदानिलसमुद्भवैर्वैविषरोगैः ।

मध्ये विषगुल्मोपैरनिलकृतैर्वा भवेन्मृत्युः ॥
 अन्त्ये तृतीयभागे जलमध्ये तत्समुत्थितैर्वाऽपि ।
 मृत्युर्नृणां दृष्टो जठरामयदोषसंभूतः ॥
 मकराद्ये द्रेकाणे नृपहिंसान्वाघकारणान्मृत्युः ।
 ऊरुविनाशादथवा जलचरसत्त्वाद्विषैकशफसर्पात् ॥
 दहनांश्रुतस्करेभ्यो ज्वरादमानुषविभेदनान्मध्ये ।
 अन्त्ये मकरत्रयंशे स्त्रीणां मृत्युः सदा दृष्टः ॥
 कुम्भे प्रथमत्रयंशे स्त्रीभ्यस्तोयैस्तथा जठररोगैः ।
 ज्ञेयो मृत्युर्नृणां पर्वतगहनद्विपादैर्वा ॥
 मध्ये स्त्रीकृतदुःखैर्गुह्यजरोर्गैर्भवति मृत्युः ।
 अन्त्ये मिथुनचतुष्पदमुखरोगकृतैर्भवेत्पुंसां ॥
 अंशे मीनयुगाद्ये गुल्मग्रहणीप्रमेहयुवतीभ्यः ।
 जङ्घाजलजै रोगैर्गजग्रहकृतैः समादिशेन्मृत्युम् ॥
 नौभेदाज्जलमध्ये श्वे दृगाणाद्वितीयजातानाम् ।
 अन्त्ये भवति हि मरणं कुत्सितरोगैर्न सन्देहः ॥

होरानवांशकपयुक्तसमानभूमौ

योगेक्षणादीभिरतः परिकल्प्यमेतत् ।

आहेस्तु मृत्युसमयेऽनुदितांशतुल्यः

स्वेषेक्षिते द्विगुणितस्त्रिगुणः शुभैश्च ॥ १२ ॥

Sloka 12. From all this we have to determine generally this *निर्याण* (Niryana) or exit from the world as occurring at a place whose surroundings will be indicated by the planet occupying the Lagna or by the planet ruling the rising Navamsa as also by those that are in conjunction with or aspecting these. The unconscious state at the time of death lasts for such time as is

measured by the rising period of the portion of the Lagna below the horizon. This period becomes doubled when the rising sign is aspected by its lord and trebled when aspected by benefic planets generally.

NOTES.

Bhattotpala interprets the first half of the sloka thus: The exit from the world will occur at a place appropriate to the Rasi occupied by the lord of the rising Navamsa, with such circumstances as are the result of occupation or aspecting by planets of the 8th house or the absence of both (*Vide* Slokas 1 and 11) and states that the following are the places appropriate to the several signs: Aries, Place frequented by sheep. Taurus, Place frequented by oxen; Gemini, a house; Cancer, a well. Leo—a forest: Virgo—a water-bank; Libra—a bazaar; Scorpio—a hole; Sagittarius—a place frequented by horses; Capricorn—watery tracts; Aquarius—a house; and Pisces—watery places.

But the above does not seem to be the correct view. The following view which is advocated by Varahamihira in Chapter II, sloka 12 seems to be the correct one: The Sun—temples; the Moon—a fertile place (green all round); Mars—operation theatres, kitchens, store houses, factory, etc.; Mercury—play grounds; Jupiter—treasury rooms; Venus—well-furnished rooms; Saturn—dirty places.

The place of death and surroundings will be indicated by the planet in the Lagna or the one ruling its rising Navamsa. If there be no planet in the Lagna, the ruler of the sign occupied by the planet owning the Lagna or the rising Navamsa will depict the surroundings of the place of death. If any planets aspect or occupy the house where the ruler of the Lagna or its Navamsa is situated, they also indicate the place of death *in addition* to what has been stated above. Suppose for example, the Moon indicates the place of death according to the above principles and together with it Saturn as per last principle. We have then to say that death takes place at a spot where it is green (Moon) but dirty (Saturn).

The period of unconsciousness will be the time taken for the portion of the rising sign below the horizon to rise. If the rising sign be aspected by its lord, the period is doubled. If aspected by a benefic, it is trebled. If by two benefics, 6 times and so on. Malefics aspecting the rising sign will not deprive consciousness.

The oblique ascension of the remaining portion of the sign rising on the Lagna corresponds to the time taken by it to rise in the East. Take an example, Aries 25° is rising. The remaining portion is 5°. The time taken for 5° of Aries to rise in the East will be 20 minutes generally (calculating at 2 hours for the whole sign of Aries to rise). The period of unconsciousness undergoes multiplication twice or thrice, etc., because of the ruler and a benefic throwing their aspect on the Lagna. The multiplication should be done once only. Suppose the Lagna is being aspected by its lord. You have to multiply the period by 2. At the same time, say, a benefic is also aspecting the Lagna. By the rule above, the period is to be multiplied by 3. By natural process, the period will thus have to be multiplied by 2X3. This is not so. It will be enough if it is multiplied once by 5 i. e. (3+2).

Vide also V—117 *supra*.

cf. सारवली

उदयनवांशशिष्यतेः समानभूमौ वदन्ति यवनेन्द्राः ।

ग्रहयोगेक्षणकाद्यैः परिकल्प्यं चाप्यन्यदपि तज्ज्ञैः ॥

उदितंशसमो मोहः शेषेण निरीक्षिते द्विगुणितः स्यात् ।

त्रिगुणः शुभैश्च दृष्टे समस्तमुनयो व्यवस्थान्ति ॥

दहनजलविमिश्रैर्मससंस्कृद्दशै-

निधनभवनसंस्थैर्व्यालवर्गैर्विदम्बः ।

इति शवपरिणामश्चिन्तनीयो यथोक्तः

वृधुविरचितशास्त्रादित्यनूकादि चिन्त्यम् ॥ १३ ॥

Sloka 13. According as the decanate of the 8th bhava (i.e., the 22nd from the Lagna) turns out to be a fiery, a watery or a mixed one, there is a transformation

of the dead body by its being turned into ashes, or being thoroughly wetted and softened in water, or being dried up by exposure to the Sun and wind. If the decanate of the 8th house happens to be a व्यलद्रेकान (Vyaladrekkan), the body is eaten by beasts and birds of prey, is assimilated into their bodies and thrown out as excrement. Thus, the final stage of the dead body has to be thought out in the manner stated above. The following is the essence of what has been culled from higher works (such as ज्योतिषकर्मविपाक—Jyotisha Karma Vipaka) regarding past and future life.

NOTES.

For fiery (क्र - Krura or दहन-Dahana), watery जल(Jala) and mixed (मिश्र-misra) decanates, *Vide* IX-slokas 112—115 *Infra*.

For convenience, they are shown in the following statement.

Drekkanas.

Krura or Malefic	Jala or water-bearing	Saumya or Benefic	Vimisra or mixed
Leo (1) Aries (1) Aquarius (1) Scorpio (1) Capricorn (1) Pisces (3) Scorpio (3) Leo (3) Libra (3) Cancer (2) Scorpio (2)	Cancer (1) Pisces (1) Pisces (2) Virgo (2) Taurus (3) Gemini (3)	Aries (2) Sagittarius (2) Taurus (2) Aquarius (2) Capricorn (2) Libra (1) Virgo (1) Gemini (1) Sagittarius (3) Virgo (3) Aquarius (3)	Capricorn (3) Aries (3) Cancer (3) Taurus (1) Sagittarius (1) Gemini (2) Libra (2) Leo (2)
=11	=6	=11	=8

Total=36

For व्याल (Vyala) or serpent decanates, see notes to Ch. XXIII
--16 of Brihat Jataka.

The 22nd decanate is the cause of cremation, burial or otherwise according to the nature of its ruler or according to planets posited therein. A malefic planet causes cremation. A benefic causes burial. If a mixed planet (like Mercury), then the body will be exposed to dry away. Lagna Aries 25°. The 22nd decanate is owned by the Moon. Therefore as per above rule, the native should be buried.

The following are the exceptions to the above rule:

- (1) If the 22nd decanate be a सर्प (Sarpa) one, the body is eaten by vultures, dogs, etc.
- (2) If there are malefics in the 8th house, cremation must be predicted.

Vide also V—117 *supra*.

गुरुद्वयतिशुकौ सूर्यभौमौ यमज्ञौ
विबुधपितृतिरश्चो नारकीयांश्च कुर्यः ।
दिनकरशशिवर्याधिष्ठितत्र्यंशनाथाः
प्रवरसमनिकृष्टास्तुङ्गहासादनूके ॥ १४ ॥

Sloka 14. Of the Sun and the Moon, find out which is stronger. If the lord of the decanate occupied by the stronger of these two planets be Jupiter, the deceased should be made out as a person come from the world of immortals. If the Moon or Venus be the lord of the decanate in question, the deceased came from the world of Manes. If the Sun or Mars be the lord of the particular decanate, the deceased in the previous birth belonged to the world of mortals. If Saturn or Mercury be the owner of the decanate in question, the departed person came from the infernal regions. In the previous birth, the rank of the departed was high, mediocre or low according as the owner of the drekkana under con-

consideration was in his exaltation point, had fallen off therefrom or in the depression point.

NOTES.

Determine the past birth from the ruler of the decanate occupied by the Sun or the Moon (whichever is powerful) and predict accordingly the particular लोक (Loka) from where the soul is come.

The last quarter. Another interpretation. If that planet is in mid heaven, he should have held a good position; if culminating, a bad position, and so on.

गुणाकरः—

सुरगुरुरमराणां चन्द्रशुक्रौ पितृणां
दिवसकरमहाजौ स्वामिनौ स्तस्त्रिभुवः ।
शक्तिसुतरविपुत्रौ नारकीपापनाथा-
विह खलु परिचित्यो गत्यनूकावबोधे ॥

गतिरपि रिपुरन्ध्रन्यशपोऽस्तस्थितो वा
गुरुरथ रिपुकेन्द्रच्छिद्रगः खोच्चसंस्थः ।
उदयति भवनेऽन्त्ये सौम्यभागे च मोक्षो
भवति यदि बलेन प्रोज्झितास्तत्र शेषाः ॥ १५ ॥

Sloka 15. The refuge of the departed is the lord of the Drekkana of the 6th house (i.e., the 16th decanate from the rising decanate) or of the 8th house (i.e., the 22nd decanate from the rising decanate) or the planet occupying the 7th bhava (Bhattotpala adds the 6th and the 8th bhavas also). Whichever of these planets is found to be strongest, to the world thereof does the departed person go. If Jupiter is in his exaltation and occupies the 6th bhava, a Kendra position or the 8th bhava, the departed person will attain final emancipation. The same happens also if the rising sign is Pisces and the rising Navamsa is that of a benefic planet and

Jupiter occupies it, while planets other than Jupiter are without strength.

NOTES.

रिपुरन्ध्रयंशप (Ripurandhratryamsapa) may also be interpreted as the ruler of the decanate of the 6th or the 8th bhava counted from the 7th, i.e., of the 12th or of the 2nd bhava. (This agrees with the western view that the 12th and 2nd houses indicate future births and the 6th and the 8th indicate past birth). Planets placed in the 7th will indicate also future birth.

Exceptions. Exalted Jupiter in the 6th, the 8th or in a Kendra position will make the native attain bliss. If Pisces be rising in a Navamsa of a benefic, it leads to bliss. In the above two exceptions, the other planets must not be powerful as Jupiter.

N.B.—Bliss मोक्ष (Moksha) is higher than देवलोक (Devaloka). This is clearly hinted by Varahamihira talking of Moksha (मोक्ष) as distinct and quite apart from the slokas containing देवलोक (Devaloka), पितृलोक (Pitruloka), etc.

गुणाकरः—

रवीन्दुवीर्योक्तदक्षनाथवशादनुक्तं परिकल्पनीयम् ।

उत्कृष्टमध्याधमता च तेषामुच्च्युते नीचसमाश्रिते च ॥