

Acharya Varahamihira's

BRIHAT JATAK

(बृहज्जातक)

Prof. P.S. Sastri



AN IMMORTAL SOURCE BOOK OF
HINDU PREDICTIVE ASTROLOGY

About the Book

A Unique text by India's greatest astronomer and astrologer *Varaha Mihira* known in India, Egypt, Greece and elsewhere. This work laid the solid foundations of Indian astrology. Special combinations, indications for asceticism, rectification of Birth time, female horoscopy, Ashtaka varga and unknown birth horoscopes are explained in detail.

The chapter on the decanates is unique. It is a source-book for all vedic astrology principles. The commentrator has discussed the text on the basis of his own vast experience.

This is essential for beginners as well as for practitioners.

BRIHAT JATAKA

BY

VARAHAMIHIRA

(बृहज्जातकम्)

Text with Translation and Notes

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RANJAN PUBLICATIONS

16, Ansari Road, Daryaganj
New Delhi-110002 (INDIA)

Published by :

Ranjan Publications

16, Ansari Road, Darya Ganj

New Delhi - 110002 (INDIA)

Ph. : 2327 88 35, 2328 29 98.

email : ranjanpublications@rediffmail.com

website: www.ranjanbooks.co.in

© With the Publishers

ISBN : 81-88230-81-2

Edition : 2013

Price : Rs 200/-

Printed at Rashtriya printers Delhi -95

Introduction

Varahamihira was born in Kapittha in the region of modern Ujjain. The town Ujjain was made famous by Vikramaditya and by Kalidasa's reference to Mahakalanatha. According to some scholars Varahamihira belonged to the first century before Christ, while others place his time in fifth century A.D.

Grantha Samuchchaya, Yatra Patala, and Vivaha Patala were his last works. Pancha Siddhantika, *Laghu Jataka*, *Brihat Jataka* and *Brihat Samhita* are his most famous works. Written in a highly cryptic style, *Brihat Jataka* is a difficult text, although commentary by Bhatta Utpala has made these works distinct to us.

Varahamihira refers to Maya, Yavana, Manittha, Parasara, Satyakirti, Saktipurva, Jivantha, Vishnugupta, Devaswamai and others referred to their texts.

Satyakirti is referred to many times. He is called Bhadanta in 7.12. This is a word applied to a Buddhist monk. Manittha is an Egyptian astrologer. The Yavanas are the natives of and settlers in the Greek island of Ion. The Ionians were taught Astronomy and Astrology by Indian Scholars. The famous ones were Sphujidhvaja and Mina Raja whose works are *Vridhayavana Jataka*, and *Yavana Jataka*. They were Saura Brahamanas.

In *Brihat Samhita* he calls the Yavanas (natives of Ion) Mlechchhas and states that this science of Astrology was well preserved by them. Here they are being worshipped as our Rishis. The Greek words appearing in the text and the references to the Egyptian Manatha (Manittha) show that

Varahamihira travelled widely and collected his material from various sources. He was truly eclectic.

Parasara's text refers to various dasa systems of which Vimshottari and Ashtottari have become popular. There is no mention of these dasas in Varahamihira's text. His emphasis on the dasa obtained through the calculation of Amsa and Paida Ayurdayas. This is a departure from Parasara. In many ways Varahamihira has given a new direction to Predictive Astrology. He has set aside Yavana Jataka a crucial problems. Indirectly he has at some places set aside even Parasara. Rahu and Ketu do not figure here.

Brihat Jataka has over 407 Shlokas. The text, as per the author, is in twenty five chapters. Bhattotpala split the sixteenth chapter into three. We have followed this division since it is more convenient.

The first chapter explains the technical terms and concepts. The second explains the characteristics, positions, relations, metals, qualities, places and natures of the planets.

The third chapter deals with the births of birds, animals, insects and trees. This deserves an elaborate treatment and long research.

The fourth chapter dealing with Nisheka refers to women's conception, and other factors. Peculiarities of birth and Balarishta are taken up in the next two chapters.

The seventh and eighth chapters explain Amsa and Pinda Ayurdayas. These have greater validity than the popularly used dasa systems in determining longevity.

The ninth gives a brief account of Ashtakavarga. The tenth is about Profession. This has to be amended to suit modern conditions. This is followed by Rajayogas, Nabhasa yogas, and Bhandra yogas. The results of the conjunctions of planets are explained in chapter 14th.

The next one is about Renunciation. Influences of the constellations, lunar effects in the different signs, results of

the planets in various signs, effects of the planetary aspects, and effects of the planets in various Bhavas (houses) are dealt with in the next five chapters.

Some special combinations are given in the twenty first chapter. Miscellaneous items are taken up in the next chapter. The 23rd chapter deals with misfortune.

24th chapter is about Female Horoscopy which finds elaborate treatment in *Saravali*. The 25th chapter is about death. How to erect lost or unknown horoscopes is given a fairly good treatment in chapter 26. The 27th is about Decanates. The last one numerates the contents of the text.

The text is of great value to the scholars and students of Astrology. Many rare insights are offered. Parasara's work moves in one valuable direction, and Varahamihira's in another important direction.

Brihat Jataka is a classic and one who does not master this text can never grasp the fundamentals of the science of Astrology. There are many translations of this text, and we have tried to offer a useful and valuable commentary.

P.S. SASTRI

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I राशिप्रभेदाध्यायः On Signs

Benedictory Verse - 1

मूर्तित्वे परिकल्पितः शशभृतो वर्त्माऽपुनर्जन्मना-
मात्मेत्यात्मविदां क्रतुश्च यजतां भर्ताऽमरज्योतिषाम्।
लोकानां प्रलयोद्भवस्थितिबुभुक्षानेकधा यः श्रुतौ
वाचं नः स ददात्वनेककिरणस्त्रैलोक्यदीपो रविः ॥ 1 ॥

May the effulgent sun lightener of all the three worlds, who is one of the forms of *Lord Shiva*, and the means to emancipation, the Atman to the self realised, the Yagnya personified to people engaged in the worship through sacrifice, the sustainer of the planetary bodies, the cause of the birth, sustenance and destruction of the solar system, having an all pervasive existence and one who is variously called in the *Vedas*, be pleased to bestow on us the astrological ability to speak the truth.

The Purpose of the Book

भूयोधिः पटुबुद्धिभिः पटुधिषां होराफलज्ञप्तये
शब्द न्याय समन्वितेषु बहुशः शास्त्रेषु दृष्टेष्वपि
होरातन्त्र महार्णवप्रतरणे भग्नोद्यमानामहं
स्वल्पं वृत्तविचित्रमर्थबहुलं शास्त्रप्लवं प्रारभे ॥ 2 ॥

After having come across many astrological works by Authors of keen intellect, known for their grammatical and poeti-

cal excellence—works written for the purpose of knowing the Astrological results and having found them frustrated in their attempts to cross the great ocean of natal astrology; I (Varaha Mihira Acharya) am writing this treatise composed of many poetical constructions, concise but full of meaning.

Hora in astrology explained:

होरेत्यहोरात्रविकल्पमेके वाञ्छन्ति पूर्वापरवर्णलोपात्।
कर्माजितं पूर्वभवे सदादि यत्तस्य पक्तिं समभिव्यनक्ति ॥ 3 ॥

Some people are of the opinion that the term "Hora" (होरा) is derived from the term "Ahoratra" (अहोरात्र) by the elimination of the first (अ-A) and the last (त्र Tra) words. This science of Hora or astrology denotes, in a very clear manner, the fructification in this life of the good or a bad merits earned by man through his actions in his previous birth.

Commentary: From the above statement of Varah Mihir Acharya it is clear that the fate, good or bad that we meet in our present life, is not the arbitrary decree of God or the planets, but is the exact result of what we ourselves have earned through our deliberate deed in the past life. Thus the stress is obviously on the necessity or desirability of resorting to good Karma, of course to the best of our ability, within the limitations created by ourselves.

Signs—Symbolic of Human Limbs

कालाङ्गानि वराङ्गमाननमुरो हत्क्रोडवासोभृतो
बस्तिर्व्यञ्जनमूरुजानुयुगले जङ्घे ततोऽङ्घ्रिद्वयम्।
मेषाशिवप्रथमानवर्क्षचरणार्चक्रस्थिता राशयो
राशिक्षेत्रगृहर्क्षभानि भवनं चैकार्थसम्प्रत्यये ॥ 4 ॥

The time personified is represented by the Zodiac. The circle of the signs in the zodiac has arisen as the starting sign and "Ashvini" as the starting constellation. Dividing each constellation (Nakshatra) into four quarters, we have 9 such quarters in each of the 12 signs. The words "Rashi", "Kshetra",

"Griha", "Riksh", "Bha" and "Bhavan" are all synonyms. The twelve signs ie Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Acquarius and Pisces represent respectively one's head, face, upper portion of the chest, heart, belly, intestines, the navel, private parts, hips, upper part of the legs, legs below knees and feet.

Commentary: This sloka is of much practical use in the medical line when applied along with the knowledge that the houses of the birth chart too represent head, face etc. Thus if in a nativity for example, the sign No. four ie Cancer and its lord Moon are weak and afflicted along with the house No. four and its lord, the organ number four in the body ie lungs are bound to suffer. The trouble in the appropriate organ of the body has thus to be located if a house representing that organ, its lord, the sign of the same number as the house and the lord of that sign, all the four suffer.

Pictorial Representation of Signs

मत्स्यौ घटी नृमिथुनं सगदं सवीणं
चापी नरोऽश्वजघनो मकरो मृगास्यः।
तौलीससस्यदहना प्लवगा च कन्या
शेषाः स्वनामसदृशाः खचराश्च सर्वे ॥ 5 ॥

The sign Pisces is represented by two fishes (with tail of one in the mouth of the other). Acquarius is represented by a man carrying an empty earthen pot. Gemini is represented by a male and female joined together with mace a weapon and veena musical instrument.

Sagittarius has the upper portion from waist as that of man and the lower of a horse. Capricorn is a crocodile having the face of a deer.

Libra is represented by a man with scales in his hand.

Virgo is represented by a girl in a boat with corn and fire in hands.

The remaining signs are fully denoted by their names ie

Aries by ram, Taurus by an ox, Cancer by the crab, Leo by lion and Scorpio by a scorpion.

Commentary: The shapes of the 12 signs as given above give a fairly good idea about the general traits of these signs and thereby help us in the art of prediction. The ram is known for its agility and fighting ability. Hence the sign Aries is a mobile sign whose lord Mars is very well known for his martial qualities. The bull is famous for its toil and sustained effort. People having Taurus as their ascendant are thus capable of putting in hard sustained work. Gemini gives the idea of a girl and boy. Twins (plurality) hence this sign and its lord Mercury have great say in multiple births. Crab is a beautiful symbol of its love for water, its quick movement and its sea side (water) abode. This would be clear to any one who watches the movements of a crab on a sea shore. Lion is of course an appropriate symbol of prowess strength and superiority. Virgo is denoted by a girl and hence the lord of this sign ie Mercury should normally be taken as a female. Libra ie the balance stands for justice and truth which Venus lord of this sign of course stands for. Scorpio—the poisonous insect bent upon harming others by its stings does fully represent people with this sign as their ascendant, unless of course, Mars the lord of this sign receives benefic influence. The horse part of the figure of Sagittarius suggests easily to us that this sign and its lord Jupiter can in certain circumstances represent horses. This fact is utilized in determining link of "Racing" in man's carrier. Capricorn suggests its link with water. Aquarius with empty pot denotes the trait of emptiness, dearth, want, scarcity etc. Pisces of course hint at their watery abode, their silence and their feeble nature. Pisces represent feet also.

Lords of Signs and their Parts

क्षितिजसितज्ञचन्द्ररविसौम्यसितावनिजाः

सुरगुरुमन्दसौरिगुरवश्च गृहांशकपाः।

अजमृगतौलिचन्द्रभवनादिनवांशविधि-

र्भवनसमांशकाधिपतयः स्वगृहात्क्रमशः॥ 6 ॥

Mars is lord of Aries, Venus that of Taurus, Mercury of Gemini, Moon of Cancer, Sun of Leo, Mercury of Virgo, Venus of Libra, Mars of Scorpio, Jupiter of Sagittarius, Saturn of Capricorn, Saturn again of Aquarius and Jupiter of Pisces. The Navamsa (1/9th part of sign) lords in the signs follow the order of the signs ie the lord of the first navamsa in the sign Aries belongs to the sign Aries itself, the second belongs to Taurus, the 3rd to Gemini (Mercury), the 4th to Cancer, the 5th to Leo, the 6th to Virgo, the 7th to Libra, the 8th to Scorpio, the 9th to Sagittarius, the 1st Navamsa of Taurus will then belong to Capricorn, the 2nd in the sign Taurus will belong to Aquarius, the 3rd to Pisces, the fourth again to Aries and so on. Thus the first Navamsas in the signs Aries, Cancer, Libra and Capricorn will belong to Aries Cancer, Libra and Capricorn themselves. The lord of the Dwadashamshas ie 1/12th parts of signs also follow the order of signs. Thus the first Dwadashamsha consisting of 2 degrees and 30 minutes in Aries will belong to Aries. The next one ie from 2-30' and 5-0' will belong to Taurus and so on.

Note: The signs Aries to Pisces are represented by digits 1 to 12 respectively as shown below alongwith their lords:

Signs	Lord of Signs & Dwadashamshas
1	Mars
2	Venus
3	Mercury
4	Moon
5	Sun
6	Mercury
7	Venus
8	Mars
9	Jupiter
10	Saturn
11	Saturn
12	Jupiter

(ii) An easy method to find out the Navamsa sign of any

particular Navamsa in any sign is to multiply the sign in the longitude by 9, add the requisite number for the Navamsa and divide the result by 12. If it is more than 12, the remainder will be the sign belonging to Navamsa involved and the lord of the Navamsa will be the lord of that sign.

Example: Find out the Navamsa lord of the Longitude $5^{\circ}-14^{\circ}-0'$. Multiply 5 by 9 = 45 + digits representing the 5th Navamsa comprises of 14 degrees = 5. $45 + 5 = 50 \div 12$ leave 2. Hence the Navamsa is Taurus and its lord Venus.

Example: Find out the Navamsa Lagna when the Longitude of Lagna is $10^{\circ}-17^{\circ}-20'$. Here $10 \times 9 = 90 + 6$ (for $17^{\circ}-20'$) = $96 \div 12$ leaves 0 ie Pisces. Hence the Navamsa Lagna would be Pisces (12).

Lords of Trimshamshas (1/30th of a sign)

कुजरविजगुरुशुक्रभागाः पवनसमीरणकौर्पिजूकलेयाः।

अयुजि युजि तु भे विपर्ययस्थाः शशिभवनालिङ्गपान्तमृक्षसन्धिः॥ 7 ॥

In odd signs (1, 3, 5, 7, 9 and 11), the lord of the first five degrees will be Mars, the next 5 degrees ie from 6 to 10 the lord will be Saturn. The next 8 degrees ie from 11 to 18 the lord will be Jupiter, of the next 7 ie 19 to 25 degrees the lord will be Mercury and the last 5 degrees ie from 26 to 30 the lordship will go to Venus. In the case of the even signs (2, 4, 6, 8, 10 and 12) the order is reversed ie the lord of the first five degrees will be Venus, of next 7 Mercury, of next 8 Jupiter, of next 5 Saturn and of the last 5 Mars. This is reflected in the table below:

Odd Sign Lords

Mars	Saturn	Jupiter	Mercury	Venus
5°	5°	8°	7°	5°
1 to 5	6 to 10	11 to 18	19 to 25	26 to 30

Even Sign Lords

Venus	Mercury	Jupiter	Saturn	Mars
5°	7°	8°	5°	5°
1 to 5	6 to 12	13 to 20	21 to 25	26 to 30

The ends of Cancer, Scorpio and Pisces are called "Sandhies" or junction points. These are points where a sign and a constellation end simultaneously. The end of Cancer is also the end of the constellation Ashlesha. The end of the sign Scorpio is also the end of the constellation Jyeshtha. The end of Pisces is also the end of the constellation Revati.

Commentary: Birth when the longitudes of the Ascendant and the Moon fall in these sandhies (or gandantas as they are called) is considered to be dangerous to life, as in that event the Ascendant and Moon each standing for the longevity of man gets weakened resulting in death, unless of course, the lagna and the Moon are strongly aspected by benefics.

More than one Name for Signs

क्रियतावुरिजितुमकुलीरलेयपाथोनजूककौर्प्याख्याः।

तौक्षिक आकोकेरो हद्रोगश्चान्त्यभञ्चेत्थम्॥ 8 ॥

Aries is called Kriya, Taurus is called Tavuri, Gemini is called Jitum, Cancer is called Kuleer, Leo is called Leya, Virgo is called Pathone, Libra is called Jook, Scorpio is called Kaurpya, Sagittarius is called Taukshik, Capricorn is called Aako keru, Acquaricus is called Hridroga and Pisces is called Antyabham.

"Vargottam Defined"

देष्काणहोरानवभागसंज्ञास्त्रिंशकद्वादशसंज्ञिताश्च

क्षेत्रं च यद्यस्य स तस्य वर्गो ह्येति लानं भवनस्य चार्द्धम्॥ 9 ॥

Vargas ie the divisions of signs are (9) Dreshkan (Decante ie 1/3rd part of a sign), Hora (Half of a sign), Navamsha (1/9th part of a sign) Trimshamsha (1/30th part of a sign), Dwadashamsha (1/12th part of a sign). A planet located in a particular sign and having the varga also of the same sign is called "Vargottam". The term "Hora" means Ascendant as well as the half of any sign (half of 30 degrees).

Day and Night sign etc

गोजाश्विकर्कमिथुनास्समृगा निशाख्याः

पृष्ठोदया विमिथुनाः कथितास्त एव।

शीर्षोदया दिनबलाश्च भवन्ति शेषा

लग्नं समेत्युभयतः पृथुरोमयुग्मम्॥ 10 ॥

Aries, Taurus, Gemini, Cancer, Sagittarius and Capricorn are strong when the birth takes place in the night time. These six signs with the exception of Gemini are called "Prishtodaya" signs ie rising with their hind part. Leo, Virgo, Libra and Aquarius are considered as strong for people born during the day time. These signs together with Gemini are called "Sheershodaya" ie signs which rise with their head forward. The sign Pisces is both a sheershodaya and a prishhtodaya.

Benefic and Malefic Nature etc of Signs

क्रूरस्सौम्यः पुरुषवन्ति ते चरागद्विदेहाः

प्रागादीशाः कियवृषनृयुक्कर्कटास्सत्रिकोणाः।

मार्तण्डेन्द्रोरयुजि समभे चन्द्रभान्वोश्च होरे

द्रेष्काणाः स्युः स्वभवनसुतत्रिकोणाधिपानाम्॥ 11 ॥

The odd signs (1, 3, 5, 7, 9 and 11) are considered male and aggressive while the even signs (2, 4, 6, 8, 10 and 12) are considered as "Female Gentle" signs. The signs are movables, fixed and mutables in order ie signs 1, 4, 7 and 10 are movable. Signs 2, 5, 8 and 11 are fixed. Signs 3, 6, 9 and 12 are mutable. Signs 1, 5, 9 represent the East; 2, 6 and 10 represent the South; signs 3, 7 and 11 represent the West and the signs 4, 8 and 12 represent the North. In odd signs the Hora of the first ie 15 degrees (ie when a planet is so situated) belongs to Sun and the remaining to Moon. In even signs the lordship of the first 15 degrees goes to Moon while that of the next 15 degrees goes to Sun. The lord of the first decanate in any sign is the lord of that sign. The lord of the 2nd decanate will be the lord of the 5th from that sign and the lord of the 3rd decanate will be the lord of the 9th from the sign (in which the planet may be located).

Different definition of Hora etc

केचित्तु होरां प्रथमां भपस्य वाञ्छन्ति लाभाधिपतेर्द्वितीयाम्।

द्रेष्काणसंज्ञामपि वर्णयन्ति स्वद्वादशैकादशराशिपानाम्॥ 12 ॥

Some Acharyas define Hora as the Lord of the same sign for the first half and the lord of the 11th from that sign as that of the 2nd half. Similarly some take the decante lords as the lord of the sign, the lord of the 12th from the sign and the lord of the 11th from the sign respectively. (But such a definition is not generally accepted).

Exaltation and Debilitation of Planets

अजवृषभमृगाङ्गनाकुलीरा झषवणिजौ च दिवाकरादितुङ्गाः।

दशशिखिमनुयुक्तीन्दिवाशैस्त्रिनवकविंशतिभिश्च तेऽस्तनीचाः॥ 13 ॥

Sun is most exalted in the 10th degree of Aries. Moon is exalted in the 3rd degree of Taurus. Mars in the 28th degree of Capricorn, Mercury in 15th degree of Virgo, Jupiter in the 5th degree of Cancer, Venus in the 27th degree of Pisces and Saturn in the 20th degree of Libra. These planets are considered as the most debilitated 180 degrees away from the degree of exaltation.

Commentary: For facility of reference, the meaning of the shloka is shown below in a tabular form:

Planets	Sun	Moon	Mars	Mer.	Jupiter	Venus	Saturn
Exalta- tion sign	1	2	10	6	4	12	7
Exalta- tion degree	10	3	28	15	5	27	20
Debilita- tion sign	7	8	4	12	10	6	1
Debilita- tion degree	10	3	28	15	5	27	20

Mars: According to the table given above, Mars is exalted in the sign Capricorn and in a constellation whose lord is Mars himself. This is a statement that shows the conditions of

excellence of the martial planet Mars. What are the conditions that should denote the highest attainments of a soldier that Mars undoubtedly is? These conditions require that the soldier even when surrounded entirely by enemies should be able to retain to the fullest measure, his qualities of courage and bravery as a soldier. This is exactly what exaltations of Mars in astrology signifies. Capricorn the sign in which Mars is exalted is the sign of his worse enemy "Saturn". Hence to be in the enemy's camp entirely, as it were and yet to be fully in his elements (by being in his own constellation) is truly a test and a criterion for the highest excellence of a soldier.

Mercury: From the table above, it would be seen that the planet Mercury is exalted in the sign Virgo in a degree whose constellational lord is Moon. Mercury we know is a planet of intellect par excellence. Intellect is the highest possession of man—one that distinguishes man from animals. It is a most prized possession and yet it is lacking in certain respect. What it lacks is most evident in the present day conditions of the human society where man has achieved marvels — space travel, television, radio etc. but has, at the same time invented atom bombs that can efface humanity from earth. More than intellect the present day civilization therefore needs the capacity for human sympathy and compassion signified by the planet Moon. Thus Mercury while retaining its qualities of brain signified by its own sign Virgo, has to imbibe the spirit of compassion and regard signified by the Moon's constellation of "Hasta" in order to be in its best.

Jupiter: This planet, as would be seen from the table, is exalted in the sign Cancer and in a constellation belonging to the planet Saturn. Jupiter is the planet of plenty. It is significator of wealth of which he has more than plenty. He does not need wealth for his excellence. Too much of wealth may corrupt him rather. He is a moral and spiritual planet. He rather desires to rise above wealth and attain to "Samadhi".

The constellations falling in the degrees of exaltation and the lords (planets) are also shown in the table below for refer-

ence in the comments that follow:

Planets	Constellation falling	Degree of Exaltation	Lord of the Constellation
Sun	Ashvini	Aries 10th	Ketu
Moon	Krittika	Taurus 3rd	Sun
Mars	Dhanishtha	Capricorn 28th	Mars
Mercury	Hasta	Virgo 15th	Moon
Jupiter	Pushya	Cancer 5th	Saturn
Venus	Revati	Pisces 27th	Mercury
Saturn	Swati	Libra 20th	Rahu

In the tables above, no degrees of exaltation or debilitation have been given for Rahu and ketu. Obviously for the reason that Rahu and Ketu are not material bodies and they generally act under the influence of the planets by whom they may be aspected or with whom they may be associated. So far as we are aware it is the great Varahmihir who has for the first time given to the world the respective degrees of the signs of their exaltation. The allotment of these degrees as exaltation degrees is not arbitrary but is based on sound spiritual philosophy and common sense. No author to our knowledge has dealt with the philosophical aspect of the exaltation of planets. We will attempt to do so in the following lines:

Sun: From the table given above, it is seen that Sun is exalted in Aries in a degree whose lord is Ketu. Sun is to the universe as the human soul is to the body. It is the sustainer--The Atman--The Self, the highest state for the soul ie the state of liberation or salvation and as we know from astrology it is signified by Ketu who is the maraka or significator of *moksha* or liberation.

Recording of Gita

The attainment of higher states of existence signified by heavenly abode such as the "Brahma loka" involves the return of the human soul of its earthly abode, but having attained to self realisation, the human soul attains the highest

and no longer returns to its miserable earthly existence. Self realisation or moksha then is the highest goal of human soul. The same idea is expressed by the Holy Bible when it says:

"Him that overcometh will I make a pillar in the temple of my God, and we shall go no more out (Rev 3/12)." "No more out" obviously means will no longer take up birth. When therefore, astrology says that Sun is exalted in the sign Aries ie of the materialistic planet, Mars in the constellation belonging to Ketu, it states a profound spiritual truth to the effect that the human soul even when placed in the tempting conditions signified by Mars (Lord of sign Aries), if it is in the spiritual condition of self realisation (Ketu) it has attained its highest possible excellence. This is clearly a spiritual criterion for the fixation of the sign and degree of the exaltation of Sun.

Moon: Moon is exalted in the 3rd degree of the sign Taurus, whose constellational lord is Sun. This clearly means that Moon has to be in the closest contact with the soul signified by the constellation "Krittika". Moon is an emotional planet denoting human desires and emotions. Its highest evolution naturally consists in the condition when it is devoid of hankerings after material possessions but is in rapport with the atman—the self, the soul or the Sun. It will then be able to overcome the surrounding temptations of a luxurious atmosphere denoted by the sign Taurus whose lord we know is Venus—the most luxurious and sensuous of planets. Thus the spiritual test of an exalted mind would be that when it is in most tempting and alluring sign of the planet Venus it should be able to remain established in the atman (Krittika). This is surely again a most reasonable spiritual basis for the exaltation of the planet Moon.

Now Samadhi, on all accounts is a condition or state in which the function of the limbs, emotions and intellect is stopped and the man gets into a void. The state of "void" is signified by the planet Saturn who is "empty". Astrological students are aware of the fact that the lunar date (Tithi)

belonging to Saturn is always called "Rikta" - empty, void, wanting etc. Hence for a spiritual planet like Jupiter to be in the tempting conditions of desires and emotions signified by the sign of Moon (Cancer) and yet to be able to be in Samadhi signified by Saturn's constellation would be a triumph for spirituality—an excellence or exaltation indeed for Jupiter.

Venus: Venus gets exalted in the sign--Pisces belonging to Jupiter and in the constellation owned by Mercury. As already observed Venus is a planet of enjoyment of worldly luxuries and pleasures. It is an every day experience of all of us that people given to wordly enjoyments and a luxurious life are the least interested in question of ethics and morality. Such people would detest an invitation to attend a discourse on morality and spirituality. They would rather spend that time in a cinema or a concert. The sign of Jupiter ie Pisces is thus one that creates trying conditions for such people, yet if in such trying conditions of morality: If such people can be amenable to reason, they can be considered to have had a revolutionary change towards their excellence. This is what the location of the sensual planet Venus in the moral conditions of the sign Pisces but in the intellectually sound condition of the constellation belonging to Mercury signifies in astrology. Here astrology follows sound common sense in its fundamental formulations.

Saturn: This planet is exalted in the sign Libra in the fag end of the constellation belonging to Rahu. Saturn is a planet of poverty and want. Libra the sign of Venus--the luxurious would be a sign in which Saturn is likely to lose balance, for it is seen in actual life that poor people suddenly getting rich often turn mad. For Saturn to be in the most trying conditions for him in Libra and yet to be able to retain his moorings by being in the constellation of Rahu--the shadowy planet who again stands for want and poverty, would really constitute an excellence or exaltation for Saturn.

We have thus seen that underlying the astrological factors for the exaltation of various planets there is sound philosophy

and a true practical human experience. Since the nature of this philosophy is Indian in conception, it follows that the basic or fundamental idea of the manner of exaltation of the planets had its origin in India.

Vargottam and Mool Trikon Signs

वर्गोत्तमाक्षरगृहादिषु पूर्वमध्य

पर्यन्ततः शुभफला नवभागसंज्ञाः।

सिंहो वृषः प्रथमषष्ठहयाङ्गतौलि-

कुम्भस्त्रिकोणभवानि भवन्ति सूर्यात्॥ 14 ॥

If say the planet in a sign occupies the Navamsha of that very sign the planet is said to be "Vargottam", (for example if a planet has the longitude 4-16-0 this would mean that he is occupying the Navamsha of Leo in the sign Leo). The planet would be considered as "Vargottam". In the movable, fixed and mutable signs the 1st, 5th and the last Navamsa is respectively the "Vargottam" Navamsa. The signs Leo, Taurus, Aries, Virgo, Sagittarius, Libra and Acquarius are respectively the Mool Trikona signs of Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn.

Commentary: For a planet to be "Vargottam" is a source of strength to that planet and often results in the good of the person having it.

शुभं वर्गोत्तमे जन्म वेशिस्थाने च सद्ग्रहे

अशून्येषु च केन्द्रेषु कारकाख्य ग्रहेषु च (SC-9/6)

A birth with a Vargottam planet in the birth chart is conducive to good. It is also so when the house next to the Sun is occupied by a natural benefic. So also is the case when the kendras (Angular houses) in the horoscope are not vacant. Lastly the birth chart signifies good luck if there is *karaka* yoga ie if there are in the kendras planets in exaltation or in their own signs located also in kendras mutually. The importance of the Mool Trikona sign cannot also be overrated. One of the uses to which these signs are put is to determine the

mutual friendship etc. of the planets (See shloka 15 of chapter II). Another point of great importance and practical uses is that the planets give chiefly the results of the house in which their Mool Trikon sign falls. For example, take the ascendant "Taurus" where the planet Venus owns two houses viz the first and the 6th since Libra--The Mool Trikona sign of Venus falls in the 6th house--a bad house in the Horoscope, Venus will give bad results of the 6th house and not the good results of the first house. That is why Venus has been declared a "Malefic" planet for people with Taurus ascendant by Parashar by saying "जीवशुक्रेन्दवा पापा" (Parasara Hora Sastra 34/23).

Synonyms for Houses

होरादयस्तनुकुटुम्बसहोत्थबन्धुपुत्रारिपत्निमरणानि शुभास्पदायाः।

रिष्फाख्यमित्युपचयान्यरिकर्मलाभदुश्चिक्वसञ्ज्ञितगृहाणि न नित्यमेके॥ 15 ॥

The first house is termed "Hora", "Udaya" and "Tanu". The second is called "Kutumba" (Family). The third is called "Sahotha" (Brothers), the 4th is "Bandhu" (Relatives), the 5th is termed "Putra" (Son), the 6th is "Ari" (Enemy), the 7th is "Patni" (Wife), the 8th is "Marana" (Death), the 9th is called "Shubha" (Good or Religious), the 10th is "Aaspad" (Position) the 11th is "Aaya" (Gains) and the 12th is called "Rishpha" (Loss). The "Upachaya" (Gainful or accumulative) houses are the 3rd, 6th, 10th and 11th. Some authors are of the opinion that these four houses cannot be termed "Upachaya" or accumulative, since they do not always give good results.

Other names for Houses

कल्पस्वविक्रमगृहप्रतिभाक्षतानि चित्तोत्थरन्ध्रगुरुमानभवव्ययानि।

लग्नाच्चतुर्थनिधने चतुरस्रसज्ञे द्यूनं च सप्तमगृहं दशमर्क्षमाज्ञा॥ 16 ॥

The first house is also named as "Kalpa" (Body), the second is called "Sewa" (Wealth), the 3rd is "Vikram" (Bravery), the 4th is "Griha" (House or residence), the 5th is "Pratibha" (Prowess or intellectual acumen), the 6th is "Kshat" (Injury), the 7th is "Chittotha" (Cupid--sex), the 8th is "Randhra" (Sin),

the 9th is "Guru" (Preceptor), the 10th is "Maan" (Honour), the 11th "Bhav" (Wealth), the 12th is "Vyaya" (Expenses). The common name for the 4th and the 8th house is "Chaturasra", the 7th is also called "Dyoon" (Gambling). The 10th house is named "Kha" (Sky) and "Aagya" (governmental orders).

Kendras and their Importance

कण्टककेन्द्रचतुष्टयसंज्ञाः सप्तमलग्नचतुर्थखभानाम् ।
तेषु यथाभिहितेषु बलाढ्याः कीटनराम्बुचराः पशवश्च ॥ 17 ॥

The Kendras (Angular Houses) are also termed "Kantak" and "Chatushtaya". These are the 1st, 4th, 7th and 10th houses of the Horoscope. The signs signifying "Humans", "Water", "Insects" and "Animals" are considered as in strength when located respectively in these houses.

Commentary: Gemini, Virgo, Libra, the first half of Sagittarius and Acquarius are "Human" signs strong in lagna ie the first house. The signs Cancer, the second half of Capricorn and Pisces are "Watery" signs and are strong when located in the 4th house. The insect sign "Scorpio" is strong if located in the 7th house and the signs Aries, Taurus, Leo, the second half of Sagittarius and the first half of Capricorn are "Animal" signs, strong when located in the 10th house.

Some of the Synonyms

केन्द्रात्परं पणफरं परतस्तु सर्व-
मापोक्लिमं हिबुकमम्बु सुखं च वेश्म
जामित्रमस्त भवनं सुतभं त्रिकोणं
मेपूरणं दशमत्र च कर्म विद्यात् ॥ 18 ॥

The 1st, 4th, 7th and 10th houses are the "Kendra" houses. The next adjoining these ie 2nd, 5th, 8th and 11th are termed "Panaphar" (Cadent Houses). The next adjoining houses ie 3rd, 6th, 9th and 12th are called "Aapoklim" (Succeedant houses). The 4th house is also called "Hibuk", Ambu (Water), "Sukha" (Comforts), "Vaishma" (Residence). The 7th house is termed "Jamitra" and "Asta" (Descending), the 5th is called

"Sut" (Son) and "Trikona" (Trine), the 10th is also called "Meshooran", "Dashama" and "Karma".

Sources of Strength vis-a-vis Signs

होरास्वामिगुरुज्ञवीक्षितयुता नान्यैश्च वीर्योत्कटा
केन्द्रस्था द्विपदादयोर्हि निशि च प्राप्ते च सन्ध्याद्वये ।
पूर्वाद्धै विषयादयः कृतगुणा मानं प्रतीपं च तद्-
दुश्चिक्वं सहजं तपश्च नवमं त्र्याद्य त्रिकोणं च तत् ॥ 19 ॥

If the ascendant is associated with or is aspected by its lord (ie by the lord of the sign contained in it) and is also associated with or aspected by Jupiter and Mercury, but not influenced (by association or aspect) by any malefic planet, the ascendant is considered as very strong (and therefore highly conducive to the traits denoted by the ascendant such as longevity, wealth and honour). "Human" signs, if in Kendras, are strong. These are also strong if the birth takes place during the day time. In the case of births during the night the "Animal" signs are considered as strong. Similarly in the case of births in twilight, signs 4, 8, 11, 12 and the second half of Capricorn are considered as in strength. The measure of the first six signs of the Zodiac may be had by multiplying with, the figures 5, 6, 7, 8, 9 and 10 ie by 20, 24, 28, 32, 36 and 40 respectively. (This measure is intended to give an idea as to the relative duration in time of the signs Aries to Virgo as also of their relative length in order to determine the length of the various parts of the body and do not, of course, stand for the duration of signs at any latitude on earth). The duration of signs Libra to Pisces will be in the reverse order ie 40, 36, 32, 28, 24 and 20 respectively. The 3rd house is also called "Sahaj" (Brothers), the 9th has the additional name of "Tapas". The 9th house is also called "Tri Trikona".

The Colour of the Signs

रक्तः श्वेतःशुकतनुनिभः पाटलो धूम्रपाण्डु-
श्वित्रः कृष्णः कनकसदृशः पिङ्गलः कर्बुरश्च ।

बभ्रुः स्वच्छः प्रथमभवनाद्येषु वर्णाः प्लवत्वं
स्वाम्याशाख्यं दिनकरयुताद्वाद्वितीयं च वेशिः ॥ 20 ॥

Aries is red, Taurus is white, Gemini is green like a parrot's body, Cancer is rosy, Leo is darkish white, Virgo is variegated, Libra is dark, Scorpio is of golden colour, Sagittarius of yellow colour, Capricorn is brownish, Acquarius is darkish brown like that of mangoose, Pisces has the colour of a normal fish. The signs stand for the direction represented by their lords.

Commentary: Southern direction being represented by Mars, the two signs of Mars viz 1 and 8 also represent the south. Similar is the case with other signs (see table below):

Signs	1, 8	2, 7	3, 6	4	9, 12	10, 11	5
Lord of signs	Mars	Venus	Mercury	Moon	Jupiter	Saturn	Sun
Direction	South	South	North	North	North	West	East
	East	West	East				

इति श्रीवराहमिहिरकृते बृहज्जातके राशिप्रभेदाध्यायः प्रथमः ॥ १ ॥

Thus ends the first chapter on Signs in Brihat Jatak composed by Varahamihira.

2

ग्रहयोनिप्रभेदाध्यायः Planets

Traits of Planets

कालात्मा दिनकृन्मनश्च हिमगुः सत्त्वं कुजो ज्ञ वचो
जीवो ज्ञानसुखे सितश्च मदनो दुःखं दिनेशात्मजः।
राजानौ रविशीतगू क्षितिसुतो नेता कुमारो बुधः
सूरिर्दानवपूजितश्च सचिवः प्रेष्यः सहस्रांशुजः ॥ 1 ॥

In the field of time personified ie in Astrology the Sun is the soul, the Moon is mind, Mars is power, Mercury is speech, Jupiter is wisdom and comforts, Venus is cupid ie sex, and Saturn represents sorrow. In the field of politics the Sun and Moon are of Royal nature (people in power). Mars is the head of the armed forces, Mercury is the heir apparent. Jupiter and Venus are advisors to the state and Saturn is the servant (ie of the lowest class).

Commentary: The term "Atma" representing the traits of the Sun is very significant and has many cunnotations. In the first instance it means "self" ie the person to whom the birth chart belongs. If, for example, Sun is lord of the 1st, 3rd, 10th or 11th house in a horoscope and affects by its presence the 5th house and its lord, the affliction would mean the loss of pregnancy denoted by the 5th house, by the deliberate action of the native such as happens in family planning. The second meaning of the term "Atma" is "soul", essence, innermost vitality. This trait of the Sun is utilised in the matter of allotment of

vowels to the Sun as distinct from the consonants for according to vowels to the Sun as distinct from the consonants for according to grammar vowels are the soul of the consonants. In the human system the most vital part is the "heart" which therefore, gets represented in astrology by the planet Sun. It is the atma or soul that keeps the whole human system going, hence any person who acts as a pivot in any system would be represented by the Sun. In the circle of the family the father is the pivot of the whole family. Father therefore, gets represented by the Sun in the divine science of astrology.

Moon is mind and very appropriately so, for like mind it has the greatest velocity in the solar system. Quick movement like that of the Moon is also a trait of mind. The veda declares "Chandrama manso jatah" ie Moon was born of the emotional content of the cosmos. Moon has a borrowed light. Our emotions are also impressions that do not properly or permanently belong to us. We store them by association like the Moon. Hence the Moon represents the astral or emotional side of man's nature. In the case of a lunatic there is a shock to emotions as one of the causes of lunacy, hence in the matter of causing a yoga for madness, Moon has to play a very important role in company, of course, with other relevant factors such as those representing the brain.

Mars is red in colour. The red colour stands for "Ambition" and "Activity" "अजामेका लोहितशुक्लकृष्णाम्".

In this vedic mantra the quality "Rajas" is represented by the colour "Red"--a symbol of power of muscles and of blood for which the planet Mars stands. Executive power, push, initiative, courage, etc--the qualities of an ambitious life are all represented by Mars.

Mercury is an intellectual planet, very learned and enlightened. It is therefore, natural that he would have speech as one of the main instruments of expression. Mercury when lord of the house of speech ie the second occupies the house of scantiness ie 6th and is associated with "Scanty" planets like Saturn and Rahu denotes defect in or even loss of speech.

Jupiter, the preceptor of the Devas--the planet of morality and spirituality owning the ninth house in the natural birth chart and very appropriately represents wisdom as distinct from learning. Being a planet of plenty it also represents the comforts of life. In birth charts where a strong Jupiter is either lord of the 4th house or aspects the 4th house and its lord, the native possesses all means of comfort, such as a good house, conveyance etc.

Venus: This planet owns sign No. 7 which represents the organ No. 7 in the body ie the sex organ. It is therefore intimately associated with sex and its associations such as marriage, wife, enjoyment, luxuries etc.

Saturn is farthest away from the 11th of the Sun and is perhaps for that reason devoid of the light of education and has to engage himself in service of others for its very existence.

Names of Planets

हेलिस्सूर्यश्चन्द्रमाशीतरश्मिर्हेम्ना विज्ज्ञो बोधनश्चेन्द्रपुत्रः।
आरो वक्रः क्रूरदृक् चावनेयः कोणो मन्दः सूर्यपुत्रोऽसितश्च॥ 2 ॥

Sun is called "Heli" Moon is termed as "Sheet Rashmi" (Cool rayed), Budha is known as "Heman" "Vid" "Gya", "Bodhana" and "Chandraputra" (Son of Moon). Mars is called by the names of "Aar," "Vakra" (crooked), "Krudrik" (with fierce eyes) "Aavaneya" (son of earth). Saturn's names are "Manda" (inferior) "Kona", "Suryaputra" (Son of the Sun) and "Asit" (Black).

जीवोद्भिरासुरगुरुर्वचसाम्पतीज्यः शुक्रो भृगुर्भुगुसुतःसित आस्फुजिच्च।
राहुस्तमोगुरसुरश्च शिखी च केतुः पर्यायमन्यदुपलभ्य वदेच्च लोकात्॥ 3 ॥

Jupiter is called "Brihaspati" (The great lord), "Jeeva" (Living soul) "Angira", "Surguru", "Vachaspati", and "Ijya". Shukra's names are "Bhrigu", "Sit" and "Aasphujit". Rahu is called "Tam", "Agu" and "Asur": (demon). Ketu is called "Shikhi".

Colours of Planets

रक्तश्यामो भास्करो गौर इन्दुर्नात्युच्चाङ्गो रक्तगौरश्च वक्रः।
दूर्वाश्यामो ज्ञो गुरुर्गौरगात्रश्यामश्शुक्रो भास्करिः कृष्णदेहः॥ 4 ॥

Sun is darkish red, Moon is highly fair in colour, Mars is not of much size and is reddish white, Mercury is green like grass, Jupiter is very fair, Venus is brown, Saturn is dark.

The lord of the copper coloured things is Sun, of white things the lord is Moon, of highly red is Mars. Green things are represented by Mercury, yellow by Jupiter, variegated by Venus, dark things by Saturn. The devata of Sun is "Agni" (fire), that of Moon is Ambu or water, that of Mars is Kumar (the commander-in-chief of the celestial armies), that of Mercury is Vishnu, that of Jupiter is Indra, that of Venus is "Shachi" (consort of Indra) that of Saturn is Brahma. The lord of east is Sun, of south east is Venus, of the south is Mars, of the south west is Rahu, of the west is Saturn, of north west is Moon, of the north is Mercury and of the north east is Jupiter. Sun, Mars, Saturn and the Moon (within less than 72 degrees distance from Sun) are treated as natural malefics. Moon other than of the nature referred to above, Mercury, Jupiter and Venus are natural benefics. In the case of Mercury however, if it is in association with malefics it is treated as a malefic, if with benefics a benefic.

Commentary: It would be observed that the "Devatas" of the various planets closely correspond in traits to those of the planets. For example the devata of Mercury is stated to be "Vishnu". Now we know from mythology, Gita etc that unselfish service of humanity particularly of people with divine qualities, is the special role of Vishnu in his various incarnations. Thus Mercury like Vishnu represents unselfish service without regard for personal benefit. If therefore when Mercury becomes the lord of the house of spirituality (9th house) and is in association etc with the ascendant or its lord, the native imbibes thoroughly the spirit of unselfish service in his deeds. The horoscope of Mahatma Gandhi (given here) affords a typical example of such service. Mark the association of Mer-

cury lord of the 9th with the lagna and the lord thereof ie Venus.

		Jupiter	
			Rahu
Ketu			Moon
	Saturn	Mars Mercury Venus Lagna	Sun

Mercury is also fully aspecting Jupiter, lord of the 9th house from the chandra lagna also representing religion and higher living.

The Mahatma—true to his title did nothing to accumulate any thing for himself or for his family thus establishing the fact that his life long service to the country was thoroughly unselfish in nature.

Sexual and other Features of Planets

वर्णास्ताम्रसितातिरक्तहरितव्यापीतचित्रासिता
वह्मचम्ब्वग्निजकेशवेन्द्रशचिकाः सूर्यादिनाथाः क्रमात्।
प्रागाद्या रविशुक्रलोहिततमः सौरैन्दुवित्सूरयः
क्षीणेन्द्रकर्महीसुतार्कतनयाः पापा बुधस्तैर्युतः॥ 5 ॥

Mercury and Saturn are termed as "Eunuchs" ie impotent planets. Moon and Venus are female planets. The remaining planets ie Sun, Mars, Jupiter are male planets. Fire is represented by Mars, Earth by Mercury, ether by Jupiter, water by Venus and air by Saturn.

Commentary: Mercury and Saturn have been classified as "Impotent" planets. Through their combined and exclusive influence on the sex factors they make a man impotent of

course after their own nature. Here is the horoscope of an actually impotent man.

	Jupiter	Lagna Moon Rahu	Mars
	Ketu Venus Saturn	Sun	Mercury

First of all mark a most important fact that the lagna contains Moon, with the result that the yogas good or bad would be formed with respect to both the lagna and the chandra lagna, thereby giving certainty to the yoga formed and the results indicated. Now Venus the karaka or signifier of "Veerya" or semen is occupying the house of semen itself which is 7th

from both lagna and chandra lagna. In that position it is influenced by Saturn and Rahu (who always acts as Saturn)--the important planets leading to impotency. It would be seen that Mars the lord of the house of sex is occupying the impotent sign of Mercury. Thus the 7th house, the lord of the 7th house and the signifier of the 7th house (Venus) have on them no other influence except of impotent planets, making the yoga a certainty.

Caste etc of Planets

बुधसूर्यसुतौ नपुंसकाख्यौ शशिशुक्रौ युवती नराश्च शेवाः।
शिखिभूखपयोमरुद्रगानां वशिने भूमिसुतादयः क्रमेण॥ 6 ॥

Venus and Jupiter both stand for the Brahmins, Sun and Mars represent the Kshatriyas ie the soldierly class, Moon represents the trading class. Mercury represents the Shudras and Saturn stands for the people outside the community. Moon, Sun and Jupiter have satvic nature (virtue), Mercury and Venus have rajasic nature (ambition) while Mars and Saturn represent tamas (inertia).

Commentary: Maharshi Parashar states:

"शशिसौम्यौ वैश्यवर्णौ शनि शुक्रो द्विजोत्तम"

ie Moon and Mercury are from the trader class while Saturn is shudra. The qualities of Mercury do not go well with those of a shudra. We are therefore, inclined to accept Parashar as against Varah Mihir.

Traits of Mars and Mercury

विप्रादितः शुक्रगुरु कुजाकौ शशी बुधश्चेत्यसितोऽन्त्यजानाम्।
चन्द्रार्कजीवा जसितौ कुजाकौ यथाक्रमं सत्त्वरजस्तमासि॥ 7 ॥

Mars has a fierce glance, is young, is liberal, full of heat, very naughty, narrow at the region of the waist. Mercury is clever in speech, jocular in spirit, contains all the three humours ie wind, bile and phlegm.

Traits of Sun and Moon

मधुपिङ्गलदृक्चतुरस्रतनुः पित्तप्रकृतिस्सविताल्पकचः।
तनुवृत्ततनुर्बहुवातकफः प्राज्ञश्च शशी मृदुवाक्शुभदृक्॥ 8 ॥

Sun has eyes of the colour of honey, a broad--square body, dominant in bile and with scanty hair. The Moon has a weak body, round in figure, with plenty of phlegm and wind, learned, gentle in speech and with attractive eyes.

Traits of Jupiter and Venus

क्रूरदृक्तरुणमूर्तिरुदारः पैतिकस्सुचपलः कृशमध्यः॥
श्लिष्टवाक् सततहास्यरुचिर्जः पित्तमारुतकफप्रकृतिश्च॥ 9 ॥

Jupiter has a long body, with brown hair and eyes, highly learned and with a humour of phlegm. Venus is happy and pleasure loving, handsome, charming in appearance, beautiful eyes and prone to phlegm and with curly black hair.

Traits of Saturn and others

वृहत्तनुः पिङ्गलमूर्द्धजेषणो वृहस्पतिः श्रेष्ठमतिः कफात्मकः।
भृगुस्सुखी कान्तवपुस्सुलोचनः कफानिलात्मासितवक्रमूर्द्धजः॥ 10 ॥
मन्दोऽलसः कपिलदृक् कृशदीर्घगात्रः स्थूलद्विजः परुषरोमकचोऽनिलात्मा।
स्नायवस्थसृक्त्वगथ शुक्लवसे च मज्जा मन्दार्कचंद्रबुधशुक्रसुरेडयभौमाः ॥11॥

Saturn is lazy with honey coloured eyes, thin and tall. He is a nervous planet ie governs the nerves. His teeth are big and hair are hard and dry. His nature is windy. The tissues represented by the planets are bones by Sun, blood by Moon, marrow of the bones by Mars, skin by Mercury, fat by Jupiter and semen by Venus.

Abode and Clothes of Planets

देवाम्ब्रविहारकोशशयनक्षित्युत्करेशाः क्रमा-
द्वस्त्रं स्थूलमभुक्तामग्निकहतं मध्यं दृढं स्फाटितम्।
ताम्रं स्यान्मणिहेमशुक्तिरजतान्यर्कान्तु मुक्तायसी
त्रेष्काणैः शिशिरादयः शशुरुचज्ञवादिषूद्यत्सु च॥ 12 ॥

The places most frequented by the planets are places of worship by Sun, watery resorts by Moon, Firey places by Mars Pleasure and playing grounds by Mercury, treasuries, banks and other houses of finance by Jupiter, Pleasures of the bed and sleeping rooms by Venus, Waste land by Saturn. The cloth relating to Sun is coarse, of Moon it is new, of Mars it is a cloth whose corner is burnt, wet of Mercury, one neither old nor new for Jupiter, strong for Venus, very old for Saturn. Sun governs copper, Moon governs gems, Mars governs gold, Mercury governs alloys, Jupiter rules silver, Venus rules pearls and Saturn rules iron. Saturn is related to the season shishir (Mid January to Mid March), Venus to vasant (spring), Mars to summer, Moon to the rainy season, Mercury to sharad (mid September to mid November), Jupiter to hemant ie mid November to mid January and Sun also summer.

Aspects of Planets

त्रिदशत्रिकोणचतुरस्रसप्तमानवलोकयन्ति चरणाभिवृद्धितः।
रविजामरेज्यरुधिराः परे च ये क्रमशो भवन्ति किल वीक्षणोऽधिकाः॥ 13 ॥

A planet aspects ie throws its influence on the 3rd and 10th place with 1/4th of its total aspect. It aspects the place 5th and 9th from it with half of its aspect, it influences the place 4th and 8th from it with 3/4th of its power of aspect. All planets

fully aspect the place 7th from where they are located. In addition Saturn fully aspects the 3rd and 10th from it, Jupiter fully aspects the place 5th and 9th from it and Mars fully aspects the places 4th and 8th from it.

Commentary: In determining aspect at a glance the house in which a planet is located and the one aspected by it should both be taken into account. For example, Mars in the 2nd house fully aspects the 4th from 2nd ie the 5th house, similarly in other cases of aspects.

Time of Planets

अयनक्षणवासरर्तवो मासोऽर्द्धञ्च समा च भास्करात्।
कटुकलवणतिक्तमिश्रिता मधुराम्लौ च कषाय इत्यपि॥ 14 ॥

Sun governs a period of six months. Moon governs a very small period of some moments, Mars covers a day, Mercury governs one season of two months duration. Jupiter covers a period of one month, Venus covers a fortnight, Saturn covers a period of one year. The taste governed by Sun is bitter, that by Moon is saltish, that by Mars bitter, that by Mercury is mixed, that of Jupiter is sweet, that of Venus is sour and that of Saturn is astringent.

Friendship etc as between Planets

जीवो जीवबुधौ सितेन्दुतनयौ व्यर्का विभौमाः क्रमा-
द्वीन्द्रर्का विकुजेन्द्रिनाश्च सुहृदः केपाञ्चिदेवं मतम्।
सत्योक्ते सुहृदस्त्रिकोणभवनात्स्वात्स्वान्त्यधीर्धर्मपाः
स्वोच्चायुः सुखपाः स्वलक्षणविधेर्नान्यैर्विरोधादिति॥ 15 ॥

Friend of Sun is Jupiter, of Moon is Jupiter and Mercury, of Mars the friends are Venus and Mercury, of Mercury all planets except Sun are friends, of Jupiter all except Mars are friends. Of Saturn all except Moon and Mars are friends. This is the opinion held by some authors (not generally accepted). According to Satyacharya all planets treat other planets as friends if from their mool trikona sign the treated planets,

signs fall in the 2nd, 12th, 5th, 9th, 4th or 8th or it happens to be the exaltation sign of the treating planets.

Commentary: Example 1: Suppose we want to ascertain as to how Saturn treats Venus. The mool trikon sign of Saturn ie acquarius should be taken as the reference point. Now Venus owns sign Nos. 2 and 7. Sign No. 2 is 4th from 11 while sign No. 7 is 9th from it. Since the 4th and 9th positions have both been declared as friendly in the above sloka Saturn would treat Venus as its friend.

Example 2: How does Jupiter treat Saturn?

The mool trikon sign of Jupiter is Sagittarius (9), Saturn owns signs 10 and 11. Sign No. 10 is second from 9, hence friendly but sign No 11 is 3rd from it. The third position is not friendly, hence Jupiter will treat Saturn as a neutral. For facility of reference the table showing friendship etc between planets is given on the next page.

Planetary Friendship etc According to Satyacharya

शत्रु मन्दसितौ समश्च शशिजो मित्राणि शेषा रवे-
स्तीक्ष्णांशुर्हिमरश्मिजश्च सुहृदौ शेषाः समाः शीतगोः।
जीवेन्दूष्णकराः कुजस्य सुहृदौ ज्ञोऽरिः सितार्कौ समौ
मित्रे सूर्यसितौ बुधस्य हिमगुः शत्रुः समाक्षापरे ॥ 16 ॥

Sun treats Saturn and Venus as enemies, Mercury as a neutral, Moon, Jupiter and Mars as its friends. Moon treats Sun and Mercury as friends; Mars, Jupiter and Saturn as neutrals and none as enemy. Mars treats Jupiter, Moon and Sun as friends; Mercury as enemy; Venus and Saturn as neutrals. Mercury treats Sun and Venus as friends; Moon as its enemy; Mars, Jupiter and Saturn as neutral.

सूरेः सौम्यसितावरी रविसुतो मध्योऽपरे त्वन्यथा
सौम्यार्कौ सुहृदौ समौ कुजगुरु शुक्रस्य शेषावरी।
शुक्रज्ञौ सुहृदौ समः सुरगुरुः सौरस्य चान्येऽरयः
ये प्रोक्ताः सुहृदस्त्रिकोणभवनात् तेऽमी मया कीर्तिताः ॥ 17 ॥

Jupiter treats Mercury and Venus as enemy; Saturn as neutral; Sun, Moon and Mars as friends. Venus treats Mercury as friend; Mars and Jupiter as neutral; Sun, Mars and Moon as enemies. Saturn treats Venus and Mercury as friends; Jupiter as neutral and Sun, Moon and Mars as enemies. The relationship inter se of planets stated by Satyacharya (see sloka 15 ante) as a principle has been elaborated by me.

Temporal Friendship etc

अन्योऽन्यस्य धनव्ययायसहजव्यापारबन्धुस्थिता-
स्तत्काले सुहृदस्स्वतुङ्गभवनेऽप्येकेऽरयस्त्वन्यथा।
द्वचकानुक्तभपान्सुहृत्समरिपून्संचित्यनैसर्गिकां-
स्तत्काले च पुनस्तु तानधिसुहृन्मित्रादिभिः कल्पयेत् ॥ 18 ॥

Planets that happen to be located in the 2nd, 3rd, 4th, 12th, 11th and 10th from one another become temporary friends. "A planet located in the exaltation sign of another becomes a temporary friend of the latter" is the opinion of some others. Situated otherwise than above they become mutually temporary enemies. A planet which is friend of another one in natural relationship when becoming a temporary friend also becomes an adhi friend ie great friend. Similarly a neutral planet in temporary friendly relation becomes a friend, while a neutral becoming enemy in temporary relationship becomes an enemy.

Planetary Strength

स्वोच्चसुहृत्स्वत्रिकोणनवांशैः स्थानबलं स्वगृहोपगतैश्च।
दिक्षु बुधाङ्गिरसौ रविभौमौ सूर्यसुतः सितशीतकरौ च ॥ 19 ॥

A planet located in its sign of exaltation, in a friendly sign, in its own mool trikon sign or in its own sign is considered as endowed with positional strength. Mercury and Jupiter if located in the ascendant get directional strength. This type of strength is got by Sun and Mars when they happen to be located in the 10th house. Saturn is endowed with directional

Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu	
Whom it considers as friend	Jupiter Mars Moon	Sun Mercury	Moon Jupiter Sun	Rahu Venus Sun	Sun Mars Moon	Mercury Saturn Rahu	Mercury Saturn Rahu	Sun Mars Moon	Sun Mars Moon	Venus Mercury Saturn
Whom it considers as enemy	Saturn Rahu Venus	Rahu Ketu	Mercury Rahu	Moon	Mercury Venus	Sun Moon	Sun Mars Moon	Sun Mars Moon	Sun Mars Moon	Sun Mars Moon
Whom it considers as neutral	Mercury	Saturn Venus Jupiter Mars	Saturn Venus	Jupiter Mars Saturn	Rahu Saturn	Jupiter Mars	Jupiter Jupiter	Jupiter Jupiter	Jupiter	Jupiter

Table showing Mutual Friendship etc of Planets

Planets

strength if it occupies the 7th house. Similarly Venus and Moon when situated in the 4th house of any birth chart get directional strength.

Commentary: The directional strength of planets becomes zero in the 7th house from that specified. In the intermediary positions it is of course proportional in value.

Cheshta Strength

उद्गयने रविशीतमयूखो वक्रसमागमगाः परिशेषाः।

विपुलकरायुधि चोत्तरसंस्थाक्षेष्टितवीर्ययुताः परिकल्प्याः॥ 20 ॥

When the Sun is in uttarayan ie in signs 10, 11, 12, 1, 2 or 3 both Moon and Sun are endowed with the cheshta strength. Mars etc when located with Moon are said to be in *samagam*. In that condition they get this cheshta strength. Mars etc when in retrogression are also endowed with cheshta strength. The victor in the planetary war also gets cheshta strength. Planets with Mars are considered in war. Of them the planet that has more northern declination and is also endowed with many rays due to his being away from the Sun becomes the victor.

Time Strength

निशिशशिकुजसौराः, सर्वदा ज्ञोऽहि चान्ये

बहुलसितगताः स्युः क्रूरसौम्याः क्रमेण।

द्वयनदिवसहोरामासपैः कालवीर्यं

शरुबुगुशुचराद्या वृद्धितो वीर्यवन्तः॥ 21 ॥

For people born during the night Moon, Mars and Saturn get *kala bala*. Mercury is strong always irrespective of the time of birth. The remaining planets ie Sun, Venus and Jupiter are strong in day births. The malefic planets Sun, Mars, Saturn get strength in cases of birth in the dark fortnight of Moon, whereas benefics ie Moon, Mercury, Jupiter and Venus get strengthened in the bright fortnight. Planets having their year ayan a half year (uttarayan or dakshinayan) day, time hora, month at the time of birth get strengthened by *kala bala*.

If the planets happen to be of equal strength in mathematical calculation their relative strength is decided on the basis of their natural strength. In this scheme Saturn is the weakest of all planets. Mars is stronger than Saturn, Mercury is stronger than Mars, Jupiter is stronger than Mercury, Venus is stronger than Jupiter, Moon is stronger than Venus and Sun is stronger than Moon.

इति श्रीवराहमिहिरकृते बृहज्जातके ग्रहयोनिप्रभेदाध्यायः द्वितीयः ॥२॥

Thus ends the second chapter on Planets in Brihat Jatak composed by Varahamihira.

3

वियोनिजन्माध्यायः Non-Human Births

क्रूरग्रहैस्तु बलिभिर्विबलैश्च सौम्यैः क्लीबे चतुष्टयगतेतदवेक्षणाद्वा ।
चन्द्रोपगद्विरसभागसमानरूपं सत्त्वं वदेद्यदि भवेत्सवियोनिसंज्ञः ॥ १ ॥

If in the birth chart, the malefic planets are very strong and the benefics are very weak and the impotent planets ie Saturn and Mercury occupy the kendra position or these impotent planets aspect Moon or the lagna, it should be declared as a non-human birth provided in addition the Moon occupies a dwadashamsha denoting a non-human being, the species of the non-human being should be determined from the form of the dwadashamsha sign involved (Aries for ram, Taurus for ox, Leo for lion etc).

पापाबलिनः स्वभागगाः पारक्ये विबलाश्च शोभनाः ।
लग्नं च वियोनिसंज्ञकं दृष्ट्वाऽत्रापि वियोनिमादिशेत् ॥ २ ॥

If in the birth chart the malefic planets are strong and occupy their own navamshas and the benefic are on the contrary, weak and occupying navamshas other than their own, and the ascendant sign is non human, even then the birth should be declared as non-human.

Commentary: From a reading of the two shlokas it seems there are two main conditions that denote non-human births. The first condition is that the natural benefic planets should be extremely weak by as many ways as possible including their adverse position in the navamsha chart, and the natural

malefics should be as strong as possible including their strong position in the navamsha chart. The second condition is that the impotent planets should be in kendras or otherwise influence the lagna or the chandra lagna. If these two conditions are satisfied, the birth can be a non-human one, provided of course, the lagna or chandra lagna (denoting birth) is associated with a dwadashamsha denoting non-human birth.

Limbs of Animals

क्रियः शिरो वक्रगले द्वितीयः
पादासकं पृष्ठमुरोऽथ पार्श्वे।
कुक्षिस्त्वपानात्रचंथ मेढ्रमुष्कौ
स्फिक्पुच्छमित्याह चतुष्पदाङ्गे ॥ 3 ॥

In the case of the animal bodies the sign Aries represents the head, Taurus mouth and neck, Gemini legs and shoulders, Cancer the back, chest extending to back, Virgo is hind most part of the belly concerned with birth of young ones, Libra the base of the tail, Scorpio is rectum, Sagittarius the hind feet, Capricorn the generative organ and testicles, Acquarius sides of belly and Pisces the tail proper.

Colour of Animal born

लग्नांशकाद्ग्रहयोगेक्षणान्ना वर्णान्वदेद्बलयुक्ताद्वियोनौ।
दृष्ट्या समानान् प्रवदेच्च संख्यया रेखां वदेत्स्मरसंस्थैश्च पृष्ठे ॥ 4 ॥

The colour of the body of the animal should be ascertained from the colour of the navamsha sign in the lagna or from the colour of the planet associated with or aspecting the lagna, whichever is stronger. The number of planets located in the 7th house and aspecting the ascendant determine the number of lines (such as on dogs) on the back of the animal.

Birth of Birds

खगे दूकाणे बलसंयुतेन वा ग्रहेण युक्ते चरभांशकोदये।
बुधांशके वा विहगाः स्थलाम्बुजाः शनैश्चरेन्द्रीक्षणयोगसम्भवाः ॥ 5 ॥

If in the birth chart there is in the ascendant the navamsha of a movable sign and a strong planet in lagna occupies a "bird decante" the birth of a bird takes place. Similarly if the navamsha in the lagna belongs to Mercury and the lagna is associated with or aspected by Saturn or Moon, then also the birth of a bird takes place. In case of the influence on the lagna or Saturn the bird will be living on earth. If it is of Moon it would be a watery bird (the whole thing is of course subject to the basic conditions specified in the first two shlokas of this chapter regarding the strength of malefics and the debility of benefics etc.).

Births of Trees

होरेन्दुसूरिरविभिर्विबलैस्तरूपां
तोयस्थले तरुभवोऽंशकृतः प्रभेदः।
लग्नाद् ग्रहः स्थलजलक्षपतिस्तु यावां-
स्तावन्त एव तरवः स्थलतोयजाताः ॥ 6 ॥

If the conditions for non-human birth are fulfilled (see first two shlokas) and if in the birth chart the ascendant, Moon, Jupiter and Sun are all weak, the birth of trees is indicated. The trees will belong to the land or to the watery region depending on whether in the ascendant the navamsha rising belongs to a rashi denoting land or to one denoting water. The number of trees will be determined by the number of the houses the lord of the navamsha in the lagna is away from the lagna.

Types of Trees

अन्तःसाराङ्गनयति रविर्दुर्भगान् सूर्यसूनुः,
क्षीरोपेतास्तुहिनकिरणः कण्टकाद्यांश्च भौमः।
वागीशज्ञौ सफलविफलौ पुष्पवृक्षांश्च शुक्रः,
स्निग्धानिन्दुः कटुकविटपान्भूमिपुत्रश्च भूयः ॥ 7 ॥

If the lord of the navamsha in lagna is Sun, the tree is of a type that is strong in its core such as teak. If it is Saturn it is of a most inferior type. If it is Moon the tree is full of sweet

juice such as sugar cane. If it is Mars it is a tree full of thorns. If it is Jupiter the tree is one that gives sweet fruits such as the mango tree. If it is Mercury it would represent trees that bear no fruit. If it is Venus it would be a flower giving tree. If it be Moon it would denote trees that ooze out liquid. If it is Mars the tree will be bitter in taste such as nim etc.

Trees and their Soil

शुभोऽशुभर्क्षे रुचिरं कुभूमिजं करोति वृक्षं विपरीतमन्यथा।
परांशके यावति विच्युतः स्वकाद्भवन्ति तुल्यास्तरवस्तथाभिधाः॥ 8 ॥

If the lord of the navamsha in the lagna is a benefic but placed in a malefic sign it denotes the growth of beautiful trees in bad soil. If on the other hand, the said lord is a malefic and occupies a good sign it denotes the growth of a bad tree in a good soil. The number of navamshas intervening between the said lord's own navamsha and that occupied by him determine the type that the tree has.

इति श्रीवराहमिहिरकृते बृहज्जातके वियोनिजन्माध्यायस्तृतीयः ॥३॥

Thus ends the third chapter on Non-human Birth in Brihat Jatak composed by Varahamihira.

निषेकाध्यायः

On Conception Etc.

Monthly Course and Cohabitation

कुजेन्दुहेतु प्रतिमासमार्तवं गते तु पीडर्क्षमनुष्णदीधितौ।
अतोन्वथास्थे शुभपुंग्रहेक्षिते नरेण संयोगमुपैति कामिनी॥ 1॥

Mars and Moon are the cause for the bringing about monthly course in women. When in the case of a woman her Moon occupies a house that is other than the 3rd, 6th, 10th or 11th from her natal Moon and is aspected by Mars in transit at the menses time she is capable of conceiving. In such a case if the man has his Moon in his upachaya houses ie 3rd, 6th, 10th or 11th from his natal Moon and is aspected by Jupiter their union brings about pregnancy. This of course does not apply to a sterile, impotent, aged or too young a person.

Manner of Cohabitation

यथास्तराशिर्मिथुनं समैति तथैव वाच्यो मिथुनप्रयोगः।
असद्ग्रहालोकितसंयुतेऽस्ते सरोप इष्टैस्सविलासहासः॥ 2॥

The manner of the cohabitation between persons of the type referred to in the previous sholka is determined from the sign in the 7th house at the time of cohabitation in the manner in which the animal appropriate to the said sign cohabitates. The cohabitation is in anger, if the 7th house is associated with or aspected by a malefic planet. It is on the other hand accompanied with pleasure jokes etc if the 7th house is associated with or aspected by a benefic planet.

Possibility of Pregnancy

रवीन्दुशुक्रावनिजैः स्वभागगैर्गुरौ त्रिकोणोदयसंस्थिऽपि वा।
भवत्यपत्यं हि विबीजनामिमे करा हिमांशोर्विदूशामिवाफलाः॥ 3॥

If Sun, Moon, Venus and Mars are located in their own navamsha or if Jupiter is located in the 1st, 5th or the 9th house, pregnancy takes place. These yogas are of course of no avail to impotent people like the rays of Moon, to the blind.

Note: Varaha Mihira has stated in Swalp Jatak in this connection as under:

बलयुतौ स्वगृहांशेष्वर्कसितावुपचयजाक्षगौ पुंसाम्।
स्त्रीणां वा कुजचन्द्रौ यदा तदा गर्भसम्भवो भवति॥

ie if in the case of males Sun and Venus are strong in their own navamshas ie 3rd, 6th, 10th or 11th house from their natal Sun and in the case of females when Mars and Moon are so located from their natal Moon the pregnancy does take place.

Women Delivering Child

दिवाकरेन्द्रोः स्मरगौ कुजार्कजौ गदप्रदौ पुंगलयोपितोस्तदा।
व्ययस्वगौ मृत्युकरौ युतौ तथा तदेकदृष्ट्या मरणाय कल्पितौ॥ 4॥

If Mars and Saturn are located in the 7th from the Sun, they denote disease to the man, while if they occupy the 7th from Moon they indicate disease to the woman. In case Mars and Saturn are located in the 2nd and 12th house from the Sun they denote death of man. Similarly when in 2nd and 12th from Moon they denote death of woman. When one of these malefic planets (Mars and Saturn) is located with the Sun and the other aspects it, they cause death of man. Similarly death of the woman is caused if one of them is with Moon and the other aspects her.

Father etc how Affected

दिवाकशुक्रौ पितृमातृसंज्ञकौ शनैश्चरेन्दू निशि तद्विपर्यात्।
पितृव्यमातृष्वसंज्ञितौ तु तावथौजयुग्मक्षगतौ तयोः शुभौ॥ 5॥

In the case of conception in day time Sun should be treated as father, Venus as mother, Saturn as paternal uncle, Moon as aunt (Mother's sister). If the conception is during night Saturn should be taken as father, Moon mother, Sun as paternal uncle and Venus as the said aunt. In day conception Sun in odd sign signifies good to father. In night conception the same ie odd sign is good to the paternal uncle. In the case of day time conception, if Venus occupies an even sign, it is conducive to mother. The night time conception if in that sign it is conducive to the said aunt. Saturn is conducive to father, if the conception is in night. If he occupies an odd sign, he is conducive to paternal uncle, in case conception is in day time. Moon is conducive to mother if in the case of night conception it occupies an even sign. Similarly it is conducive to the said aunt if it is in even sign in the case of day conception.

Yogas for Woman's Death

अभिलपद्धिरुदयर्कमसद्धिर्मरणमेति शुभदृष्टिमयाते।
उदयराशिसहिते च यमे स्त्री विगलितोडुपतिभूसुतदृष्टे॥ 6॥

If at the conception time, malefic planets are about to enter the ascendant without any benefic aspect or if Saturn occupies the ascendant and is aspected by Mars and a weak Moon the woman dies.

Another Yoga for her Death

पापद्वयमध्यसंस्थितौ लगनेन्दू न च सौम्यवीक्षितौ।
युगपत्पृथगेव वा वदेन्नारी गर्भयुता विपद्यते॥ 7॥

If at the time of conception, Moon and the ascendant are both hemmed in between malefics and the Moon and the ascendant are not aspected by any benefic planet, death takes place of the woman conceiving alone or simultaneously with whom she has conceived.

क्रूरैः शशिनश्चतुर्थगैर्लग्नाद्वा निधनाश्रिते कुजे।
वन्ध्वन्तगयोः कुजार्कयोः क्षीणेन्दौ निधनाय पूर्ववत्॥ 8॥

If malefic planets occupy the 4th house either from Moon

or from the ascendant and the Mars in each case is located in the 8th house or if Mars and the Sun occupy the 4th and the 12th houses respectively and the Moon is weak, the woman loses her life and the pregnancy.

उदयास्तगयोः कुजाकयोर्निधनं शस्त्रकृतं वदेत्तथा।

मासाधिपतौ निपीडिते तत्कालं स्रवणं समादिशेत्॥ 9॥

If the ascendant and the 7th house are occupied by Mars and Sun respectively the death of the woman takes place as a result of injury from some instrument and if the lord of a particular month during conception is heavily afflicted, loss of pregnancy during that month should be declared (for monthly state during pregnancy see sholka No 16).

Maturing Delivery

शशाङ्कलग्नोपगतैः शुभग्रहैर्त्रिकोणजायार्थसुखास्पदस्थितैः।

तृतीयलाभर्क्षगतैश्च पापकैः सुखी तु गर्भो रविणा निरीक्षितः॥ 10॥

If the Moon and the ascendant is in association with benefic planets, benefics occupy the 5th, 9th, 7th, 2nd, 4th or 10th from the Moon or the ascendant and there are malefics in the 3rd and 11th houses from the Moon and the ascendant, the pregnancy matures without troubles, with Sun aspecting lagna or Moon.

Sex of Child

ओजर्क्षे पुरुषांशकेषु बलिभिलाग्नार्कगुर्विन्दुभिः

पुंजन्म प्रवदेत्समांशकगतैर्युग्मेषु तैर्योषितः।

गुर्वर्कौ विषमे नरं शशिसितौ वक्रश्च युग्मे स्त्रियं

द्व्यङ्गस्था बुधवीक्षणाच्च यमलौ कुर्वन्ति पक्षे स्वके॥ 11॥

If at the time of conception the ascendant, Moon and Jupiter are strong and occupy odd navamsha in odd signs, the birth will be of a male. Similarly if the same three are located in even signs and even navamshas the birth will be of a female, or if Jupiter and Sun are strong in odd sign the birth would be of a male. If Moon, Venus and Mars occupy even signs the birth will be of a female. In case Jupiter, Sun, Venus and Mars

On Conception etc.

occupy mutable sign as well as mutable navamsha and are aspected by Mercury twins will be born. Here also if all the planets occupy male sign in navamsha the twins will be males, if they all occupy female navamsha the twins will be females. If they occupy both female and male navamshas the twins will be one male and one female.

Role of Saturn in Formation of Sex

विहाय लग्नं विषमर्क्षसंस्थः सौरोऽपि पुंजन्मकरो विलग्नात्।

प्रोक्तग्रहाणामवलोक्य वीर्यं वाच्यः प्रसूतौ पुरुषोऽङ्गना वा॥ 12॥

Even Saturn located in odd houses of the horoscope for conception, except the first, leads to a male birth. In previous sholkas, the sex should be determined with due regards to the strength of the male or female planets involved.

Eunuchs

अन्योऽन्यं यदि पश्यतश्शशिरवी यद्दार्किंसौम्यावपि

वक्रो वा समगं दिनेशमसमे चन्द्रोदयौ चेत्स्थितौ।

युग्मौर्क्षगतावपीन्दुशशिशौ भूम्यात्मजेनेक्षितौ

पुम्भागे सितलग्नशीतकिरणाः षट्क्लीबयोगाः स्मृताः॥ 13॥

The following are the six yogas for the birth of eunuchs;

- (1) If the Moon and Sun aspect each other.
- (2) If Saturn and Mercury aspect each other.
- (3) If Mars aspects the Sun and the later occupies an even sign.
- (4) If the Moon and the ascendant are in odd signs.
- (5) If Moon and Mercury are occupying even and odd signs respectively and are aspected by Mars.
- (6) If Venus, lagna and Moon occupy male navamshas.

Commentary: The rationale behind these "Eunuch" yogas is not clear. If however we keep in view the Ayurvedic theory that the equal quantities of *raj* and *veerya* of females and

males respectively lead to eunuch birth we may be able to follow some of the above yogas. For example in yogas serial No. 6 the female factors Venus and Moon by occupying male navamshas balance as it were the two powers of procreations. Yoga at serial No. 1 may also be explained on the principle in as much as female procreative powers represented by Moon will be balanced by an exact and equal male influence of the Sun. In the yoga at serial No. 3, the Sun a male factor by its occupation of an even sign reduces considerably the male element which, though it may seem strange is further reduced by the aspect of Mars. Attention of readers is invited to shloka 11 *an te* where the occupation of an even sign by Mars is stated to lead to a female birth. The grouping in that shloka of Mars with two female planets, Moon and Venus would easily suggest, at least so far as the text is concerned that Mars in this context acts on the side of female factors and by its aspect on the Sun equalises *veerya* of male with the female *rajas*. Saturn and Mercury seem to be a class by themselves as both of them are impotent planets and as such by their mutual aspect create intensity of impotency effecting both the male and the female powers. In regard to yoga at serial No. 4 it may be observed that the ascendant is intended to be treated as a female factor. This is clear from the fact that the lagna has been bracketed with female factors Venus and Moon. Thus in the yoga at No. 4 the occupation of an odd ie male sign by each of the two female factors, equalises the sex creating elements.

Multiple Births (Three)

युग्मे चन्द्रसितौ तथौजभवने स्युर्ज्ञारजीवोदया-
लग्नेन्दू नृनिरीक्षितौ च समगौ युग्मेषु वा प्राणिनः।
कुर्युस्ते मिथुनं ग्रहोदयगतान् द्वचङ्गांशकान् पश्यति
स्वांशे ज्ञे त्रितयं जगांशकवशाद्युग्मं त्वमिश्रैः समम्॥ 14॥

Yoga for twins (one male, one female) is that the Moon and Venus (female planets) should occupy even sign (and thus denote female birth) and at the same time Mercury, Mars, Jupiter and the ascendant (male factors) should occupy odd (male) signs (and thereby denote male birth too). Another yoga

for twins (on the same basis of parity) is that the ascendant and Moon should be in even signs (to give a female) but be aspected by males (to give male birth too). There will be three births in case the lagna and the planets occupy mutable signs and are also aspected by Mercury who should be in his own navamsha (Gemini and Virgo). The sex composition of the triple births would be as under:

- If the planets occupy the navamsha of Gemini or Sagittarius (mutable but male) and the aspecting Mercury occupies the navamsha of Gemini (male), all the three would be males.
- If the planets occupy the navamsha of Virgo or Pisces (mutable but females) and the aspecting Mercury occupies the navamsha of Virgo (female), all the three would be females.
- If the planets occupy the navamsha of Gemini or Sagittarius and the aspecting Mercury occupies the navamsha of Virgo, there will be two girls and one boy.
- If the planets occupy the navamsha of Virgo or Pisces and the aspecting Mercury occupies the navamsha of Gemini, there will be two boys and one girl.

2. It would be relevant to make mention of another principle applicable to the multiple births. Multiple births are obviously not only in number more than the usual one, they also denote the simultaneous birth of co-sisters or brothers. Mercury being a planet of multiplicity has to be a constituent factor in any yoga for multiple births. The part of co-born would be played by the 3rd house, its lord and the significator for co-borns ie Mars. Thus we have to ensure the association of co-borns with the self of the native by seeing that there is a link between the lagna and or its lord with the 3rd house, its lord and Mars not excluding of course Mercury. This is a reasonable view and one supported by shloka No. 2210 at page 218 of "Deva Keralam" which says:

मंगलांशे परे भागे बुध संयुत वीक्षिते
यमलद्वययोगः स्यादुत्तरांशे न संशयः

This shloka relates to Aries ascendant and means that in case a person is born in Aries ascendant with the amsha of Mars (latter part) and aspected by Mercury or associated with it, he will be one of the twins. The principle of the association with lagna of Mercury and the 3 usual factors denoting co-borns leading to twin birth is thus borne out by Deva Keralam.

An example of a twin born on 11.9.1946 at 5.50 p.m. is given below:

		Rahu	
Moon			Saturn
			Sun Mercury
	Ketu	Jupiter Venus	Mars

The lagna is influenced by the 7th aspect of Mercury. Since it is lord of the sign occupied by Mars, it is also acting as Mars and linking Mars also to the lagna. We thus see that the condition of the lagna being linked to Mercury, to lord of the 3rd house and to Mars is fully satisfied.

धनुर्धरस्यान्तगते विलग्ने ग्रहैस्तदशोपगतैर्बलिष्ठैः।

जेनाकिणा वीर्ययुतेन दृष्टे सन्ति प्रभूता अपि कोशसंस्थाः॥ 15॥

If the lagna is the fag end of Sagittarius (ie there is in the Sagittarius lagna the navamsha also of Sagittarius--a mutable sign) and the planets are strong and occupy the navamshas of mutable signs ie Sagittarius and Pisces and the lagna is also aspected by strong Mercury and Saturn, there are more than even 3 children in the womb.

Commentary: It is interesting to consider the role of Saturn in this yoga. The only reasonable way in which Saturn is relevant is its lordship of the 3rd house where its mool trikon sign would fall. As lord of the 3rd house aspecting the lagna it would indicate co-birth of co-borns.

Months of Pregnancy

कललघनाङ्कुरास्थिचर्माङ्गजचेतनताः

सितकुजजीवसूर्यचन्द्रार्किबुधाः परतः।

उदयपचन्द्रसूर्यनाथाः क्रमशो गदिता

भवति शुभाशुभं च मासाधिपतेः सदृशम्॥ 16॥

The pregnancy in its first month is in the form of matter which is a combination of semen, rajas etc. It is more liquid than solid. Its lord is Venus. In the second month the matter solidifies and is then governed by Mars. In the 3rd month it sprouts out into arms and feet. The lord of this month is Jupiter (expansion). In the 4th month there is the development of bones. This month is governed by Sun. In the 5th month skin of the body is formed. The lord of this month is Moon. In the 6th month hair of the body comes out. This month is governed by Saturn. In the 7th month there is much of awareness. This month is governed by Mercury. The lords of the 8th, 9th and 10th months are the ascendant, Moon and the Sun respectively. The heavy affliction of any planet denotes the trouble to pregnancy in the month indicated for that planet.

Abnormal Development

त्रिकोणगे ज्ञे विबलैस्ततोऽपरैर्मुखाङ्घ्रिहस्तैर्द्विगुणस्तदा भवेत्।

अवाग्गवीन्दावशुभैर्भसन्धिगैः शुभेक्षितेचेत्कुरुते गिरञ्चिरात्॥ 17॥

If Mercury is strong in the 5th or 9th house and the remaining planets are weak, the child born will have 2 heads, four arms and 4 feet. If Moon is weak in Taurus and malefic planets occupy the sandhies (the last navasha of Cancer, Scorpio or Pisces) the native loses speech. If there is good aspect also on Moon, he picks up speech after much time.

Yoga for Hunch Backed etc

सौम्यक्षांशे रविजरुधिरौ चेत्सदन्तोऽत्र जातः

कुब्जः स्वर्क्षे शशिनि तनुगे मन्दमाहेयदृष्टे।

पङ्गुमीने यमशशिकुजैर्वीक्षिते लग्नसंस्थे

सन्धौ पापे शशिनि च जडः स्यान्न चेत्सौम्यदृष्टिः॥ 18॥

When in the conception chart Mars and Saturn occupy the sign of Mercury and also occupy the navamsha of Mercury, the person born will have teeth from very birth.

(ii) If Moon occupies Cancer in the ascendant and is aspected by both Mars and Saturn one becomes hunch backed (Moon, in lagna sign of chest heavily afflicted turns the chest and back out of shape).

(iii) If the sign Pisces is in lagna aspected by Saturn, Moon and Mars, the man becomes lame. Pisces in lagna stresses feet. The heavy malefic influence of Mars and Saturn on the 12th part of the body and on Saturn would cause trouble in legs and feet.

(iv) If malefics occupy sandhies (see shloka No. 17) as also Moon, the native is dull headed (Moon as lagna ie as brain will be powerless).

If there is Capricorn as the ascendant with its last navamsha rising and if this lagna is aspected by Saturn, Moon and Sun the man is dwarf sized. If the decantes in the 5th, 9th and the 1st houses are associated with malefic planets then the person born will be devoid of arms, feet or head according as the trine afflicted is 5th, 9th or the 1st respectively.

Blindness

सौरशशाङ्कदिवाकरदृष्टे वामनको मकरान्त्यविलग्ने।

धीनवमोदयगैश्च दृकाणैः पापयुतैरभुजाङ्घ्रिशिराः स्यात्॥ 19॥

If in the Leo ascendant there are Sun and Moon aspected by Saturn and Mars, the person born is blind (due to the affliction of 3 factors standing for eyes ie lagna Sun and Moon). If in such a case there is influence on the lagna of both benefic and malefic planets the eyes are small somewhat and closed. Moon in the 12th house, heavily afflicted causes loss of the left eye (as the factors afflicted viz the 12th house and Moon both represent the left eye). If Sun is in the 12th house heavily afflicted, it causes loss of the right eye (Sun is right eye). If in

such cases of bad yogas there is plenty of benefic influence too on the factors afflicted the bad yoga becomes defunct.

Likely Time of Birth

रविशशियुते सिंहे लग्ने कुजाकिनिरीक्षते
नयनरहितः सौम्यासौम्यैः सबुद्बुदलोचनः।
व्ययगृहगतश्चन्द्रो वामं हिनस्त्यपरं रविर्न
शुभगदिता योगा याप्या भवन्ति शुभेक्षिताः॥ 20॥

The number of dwadashamsha present in the longitude of Moon at the time of conception (or prashna) added to the said longitude of Moon will give the sign in which Moon will be at the time of birth in the 9th or 10th month from the month of conception. In order to find out the ishta at the time of birth, find out the navamsha sign present in the longitude of the lagna at conception (or prashna). This sign will be sheershoday or prishtoday. For former the ishta should be considered from sunrise as it will lie in day time. If the latter, the ishta will lie in the night and should be considered from Sun set. The elapsed portion of the navamsha in lagna will indicate the elapsed portion of the day or night as the case may be. After ascertaining the duration of the day or night at the day of birth, the rule of 3 should be applied ie if the total degree of a navamsha ($03^{\circ} 20' = 200$ minutes) equal the whole of the duration of night or day. How much of night or day will be elapsed portion of navamsha in lagna represent. The answer will be so much time past of night or day as the case may be on the day of birth, from which ascendant etc can be calculated.

Note: Pt. Maheedhar Sharma is of the view that the rule of 3 applied to the portion of the dwadashamsha elapsed in the longitude of Moon at conception gives the total of nakshatras elapsed. The rule of 3 would be—If the whole duration of a dwadashamsha consisting of 150 kalas (minutes) is equal to 360 degree (27 nakshatras), how much will the elapsed portion of the dwadashamsha in the longitude of Moon represent.

Abnormally Delayed Births

तत्कालमिन्दुसहितो द्विरसांशको य-
स्तत्तुल्यराशिसहिते पुरतः शशांके।
यावानुदेति दिनरात्रिसमानभाग-
स्तावद्गते दिननिशोः प्रवदन्ति जन्म ॥ 21 ॥

If Cancer is the ascendant and Saturn occupies the 7th house of conception chart, the birth takes place after 3 years of conception. In case in addition, Moon is also in the 7th house the birth will take place in the 12th year after conception. The rules enunciated in this chapter as relating to the conception chart can be applied intelligently to the birth chart as well.

Commentary: Saturn is a planet of delay. His location in the 7th house in Capricorn will not only give him directional strength, but also the strength due to his location in his own sign. Such a strong Saturn aspecting the birth house will naturally delay birth. It would be delayed all the more if Moon too is with Saturn in the 7th house for the reason that in the latter case the impact of delay will be felt by lagna, lord of lagna and Moon all as against only by lagna in the former case.

उदयति मृदुभांशे सप्तमस्थे च मन्दे
यदि भवति निषेकः सूतिरब्दत्रयेण।
शशानि तु विधिरेप द्वादशाब्दे प्रकुर्या-
न्निगदितमिह चिन्त्यं सूतिकालेऽपि युक्त्या ॥ 22 ॥

इति श्रीवराहमिहिरकृते बृहज्जातके निषेकाध्यायश्चतुर्थः ॥ 4 ॥

Thus ends the fourth chapter on conception in Brihat Jatak composed by Varahamihira.

5

जन्म-काल-लक्षणाध्यायः Birth Conditions

If in the birth chart, the ascendant is not under the aspect of Moon and the Sun occupies a movable sign in the 8th, 9th, 11th or 12th house, the father of the native will be in some other country or province and will not be present at house at the time of the child's birth.

पितुर्जातः परोक्षस्य लग्नमिन्दावपश्यति।
विदेशस्थस्य चरभे मध्याद्भ्रष्टे दिवाकरे ॥ 1 ॥

Father is not present in the house at delivery time also when the ascendant is occupied by Saturn and the 7th by Mars or when the Moon is located in between Mercury and Venus.

उदयस्थेऽपि वा मन्दे कुजे वास्तमुपागते।
स्थिते चान्तःक्षपानाथे शशाङ्कसुतशुक्रयोः ॥ 2 ॥

Serpentine Influence

शशाङ्के पापलग्ने वा वृश्चिकेशत्रिभागगे।
शुभैः स्वायस्थितैर्जातः सर्पस्तद्वेष्टितोऽपि वा ॥ 3 ॥

If the Moon or an ascendant belonging to a malefic planet is located in Scorpio decante of Mars and the benefic planets are located in the 2nd and 11th houses of the horoscope, the person born is a serpent or one enveloped by a serpent.

Bastard Birth

चतुष्पदगते भानौ शेषैर्वीर्यसमन्वितैः।
द्वितनुस्थैश्च यमलौ भवतः कोशवेष्टितौ ॥ 4 ॥

If Jupiter aspects neither the lagna nor the Moon, or if there is no aspect of Jupiter on Sun and Moon located in one sign, the birth should be declared without doubt as bastard. It is also a bastard birth if Sun and Moon are in the company of malefics.

Commentary: From a perusal of the above shloka it would be observed that the influence of Jupiter is highly validating in character. If a strong Jupiter influences by association or aspect the factor trying to create a bastard birth, it validates the birth as from one's own father. It may, however, be added from our experience that a Jupiter who is under heavy affliction (say in 4 or more ways) ceases to be a validating factor and on the contrary acts as a malefic to enhance the undesirable effects of the other planets bringing about a bastard birth. The following is the birth chart of a boy born from a man other than the legitimate husband of his mother.

	Mars	Saturn	Ketu
Sun Jupiter Mercury			
Moon Venus			
Rahu			

In spite of the fact that Jupiter is located with Sun, the significator of father and is fully aspecting Saturn lord of the sign occupied by Sun as also, the lord of the sign occupied by Moon, the birth is bastard. The Phenomenon, as we have said, is due to the heavy affliction of Jupiter. Firstly Jupiter owns the sign occupied by Rahu, secondly it is with Mercury lord of the sign occupied by two malefics viz Saturn and Ketu. Thirdly it is aspected by the 9th aspect of Ketu who is throwing its own influence on Jupiter also conveys that of Saturn with which it is associated. Thus Jupiter is here under as many as four malefic influences, apart from occupying a malefic sign of Saturn. Such a Jupiter has not only ceased to be a good and validating factor but is, on the contrary, turned into a malefic and a foreign element acting adversely on the birth factors it aspects.

In spite of the fact that Jupiter is located with Sun, the significator of father and is fully aspecting Saturn lord of the sign occupied by Sun as also, the lord of the sign occupied by Moon, the birth is bastard. The Phenomenon, as we have said, is due to the heavy affliction of Jupiter. Firstly Jupiter owns the sign occupied by Rahu, secondly it is with Mercury lord of the

Birth as Twins

छागे सिंहे वृषे लग्ने तत्स्थे सौरैऽथवा कुजे।
राश्यंशसदृशे गात्रे जायते नालवेष्टितः॥ 5 ॥

If the Sun is located in an animal sign (1, 2, 5, the latter portion of Sagittarius or the 1st half of Capricorn) and the rest of the planets are strong and located in mutable signs, there are twins in the womb.

न लग्नमिन्दुञ्च गुरुर्निरिक्षते न वा शशाङ्कं रविणा समागतम्।
सपापकोऽर्केण युतोऽथवा शशी परेण जातं प्रवदन्ति निश्चयात्॥ 6 ॥

In lagna, Aries, Taurus or Leo if there is either Mars or Saturn, the native will be enveloped by a cord.

The limb represented by the sign of the navamsha in the lagna will be so enveloped.

Arrest or Imprisonment of Father

क्रूरक्षगतावशोभनौ सूर्याद्यूननवात्मजस्थितौ।
बद्धस्तु पिता विदेशागः स्वे वा राशिवशादथो पथि॥ 7 ॥

If the two malefics Mars and Saturn occupy together a malefic sign (1, 5, 8, 10 or 11) and or located in the 5th, 9th or 7th from Sun, the father of the native should be deemed to be in bondage in another country. If the Sun is occupying a movable sign, he is in bondage in the other country, if in a fixed sign he is in bondage in his own country and if in a mutable sign he is in bondage on the way.

Birth Surroundings etc

पूर्णे शशनि स्वराशिगे सौम्ये लग्नगते शुभे सुखे।
लग्ने जलजेऽस्तगेऽपि वा चन्द्रे पौतगता प्रसूयते॥ 8 ॥

If full Moon occupies her own sign Cancer, Mercury occupies the lagna and Jupiter 4th house, the birth takes place in a boat (ie above water). Similar birth takes place, if there is a watery sign in the lagna and Moon occupies the 7th house.

Commentary: The principle underlying the birth so near water is that the lagna and the chandra lagna denoting the conditions at birth are in each case, influenced by factors denoting water. See this principle applies in the following shloka also:

आप्योदयमाप्यगः शशी सम्पूर्णः समवेक्षतेऽथवा।

मेपूरणबन्धुलग्नगः स्यात्सूतिः सलिले न संशयः॥ 9 ॥

(ii) If there is a watery sign in the lagna and the Moon too is located in a watery sign or

(ii) if full Moon aspects the lagna or

(iii) if the full Moon occupies 10th, 4th or the 1st house the native will be born over water.

उदयोदुपयोर्व्ययस्थिते गुप्त्यां पापनिरीक्षिते यमे।

अलिकर्कियुते विलग्नगे सौरै शीतकरेक्षितेऽवटे॥ 10 ॥

Saturn occupying the 12th house from the lagna or Moon, if aspected by a malefic planet denotes birth in prison.

(iii) Saturn occupying the sign Cancer or Scorpio in lagna if aspected by Moon, denotes birth in a pit etc (underground).

मन्देऽब्जगते विलग्नगे बुधसूर्येन्दुनिरीक्षिते क्रमात्।

क्रीडाभवने सुरालये सोपरभूमिषु च प्रसूयते॥ 11 ॥

Saturn occupying a watery sign in lagna:

(i) If aspected by Mercury denotes birth in a dancing hall.

(ii) If aspected by Sun, denotes birth in a place of worship.

(iii) If aspected by Moon denotes birth on earth.

नृलग्नगं प्रेक्ष्य कुजः श्मशाने रम्ये सितेन्दू गुरुरग्निहोत्रे।

रविनीन्द्रामरगोकुलेषु शिल्पालये ज्ञः प्रसवं करोति॥ 12 ॥

If Saturn occupies a human sign in lagna and

(i) if it is aspected by Mars, the birth takes place in or near a burning ghat.

Birth Conditions

(ii) If it is aspected by Moon and Venus the birth takes place in a beautiful and charming place.

(iii) If it is aspected by Jupiter, birth takes place near a sacrificial altar (or other place related to religious rituals).

(iv) If it is aspected by Sun, the birth takes place in a palace, (govt. house etc) a temple or a cowshed.

(v) If it is aspected by Mercury the birth takes place in a place connected with trade.

राशयंशसमानगोचरे मार्गे जन्म चरे स्थिरे गृहे।

स्वर्क्षाशागते स्वमन्दिरे बलयोगात्फलमंशकर्क्षयोः॥ 13 ॥

The place of birth is determined from the navamsha obtaining in the lagna. If the sign of the navamsha is movable, the birth is in the way, if it is fixed one birth is in the house itself. If the lagna is vargottam ie when the navamsha is of the same sign as the lagna then also birth is in the house. As between the sign in the lagna and the navamsha in it, the results should be declared on the basis of the stronger of the two.

आरार्कजयोस्त्रिकोणगे चन्द्रेऽस्ते च विसृज्यतेऽम्बया।

दृष्टेऽमरराजमन्त्रिणा दीर्घायस्सुखभाक् च स स्मृतः॥ 14 ॥

If Mars and Saturn are located in the 5th or 9th and Moon is in the 7th house, the child born is separated from its mother. In case the Moon in such a condition is aspected by Jupiter, the child even if forsaken by its mother lives in comfort for long.

In the case of lagna contains Moon aspected by a malefic and with Mars in the 7th house, the child is given up by its mother and dies.

(ii) If the lagna contains Moon, aspected by a benefic planet with Saturn and Mars occupying the 11th house, forsaken child is rescued by the party represented by the benefic planet aspecting. If the yoga at clause (ii) above is formed but there is malefic aspect also on the Moon, the child even when rescued dies.

Delivery House

पापेक्षिते तुहिनगावुदये कुजेऽस्ते
त्यक्तो विनश्यति कुजार्कजयोस्तथाये।
सौम्येऽपि पश्यति तथाविधहस्तमेति
सौम्येतरेषु परहस्तगतोऽप्यनायुः॥ 15 ॥

If the planets representing father as significator ie Sun and Saturn are strong and influence the lagna and the Moon, birth of the native takes place in the house of paternal relations such as of father and the younger and elder brothers of father. Similarly if significator for mother and her side ie Moon and Venus are strong and influence the lagna and the Moon, birth takes place in the mother's house or in the house of her sisters. If benefics are occupying their signs of debilitation, birth takes place underneath the trees. If the benefics are in debilitation and the lagna and Moon are aspected by less than three planets, the birth takes place in a place devoid of human habitation.

पितृमातृगृहेषु तद्वलात्तरुसालादिषु नीचगैः शुभैः।
यदि नैकगतैस्तु विक्षितौ लग्नेन्दू विजने प्रसूयते॥ 16 ॥

If in the chart Moon occupies the sign and navamsha of Saturn or if she is placed in the 4th house in watery sign under aspect of Saturn or in association with it the birth takes place in darkness and if the planets (Moon etc) are in debilitation, birth takes place on the ground (not in bed). The delivery of the child follows the pattern of the manner of the rising of the sign in the ascendant ie if it is a "Sheershodaya" sign, the child is born with his head facing upwards, if it is prishtodaya, it is with face downwards, if in ubhayodaya, in a slanting position. If malefic planets occupy the house 4th and 7th from the Moon the delivery is troublesome for the mother.

मन्दर्क्षांशे शशिनि हिबुके मन्ददृष्टेऽब्जगे वा
तद्युक्ते वा तमसि शयनं नीचसंस्थैश्च भूमौ।
यद्द्राशिर्व्रजति हरिजं गर्भमोक्षस्तु तद्वत्
पापैश्चन्द्रात्स्मरसुखगतैः क्लेशमाहुर्जनन्याः॥ 17 ॥

In case where there is no electricity and an oil lamp is used, the oil of the lamp is denoted by Moon (ie Moon in the beginning of the sign occupied by it denotes that the oil is almost full, if in middle of it, the oil is half consumed and so or the wick is represented by the sign in the ascendant (ie if the longitude of the ascendant is in the beginning very little of it has been consumed, if it is in the middle, half of the wick has been consumed and so on). If the sign occupied by the Sun is movable the lamp was in motion, if in a fixed sign it was stable, if in mutable sign it was somewhat in motion. The house in which the delivery takes place has its gate facing the direction represented by the strongest planet in the kendra, or if there are no planets in kendras the one represented by the strongest planet in the horoscope.

स्नेहः शशाङ्कादुदयाच्च वर्तिर्दीपोऽर्कयुक्तर्क्षवशाच्चराद्यैः।
द्वारञ्च च तद्वास्तुनिकेन्द्रसंस्थैर्ज्ञेयग्रहैर्वीर्यसमन्वितैर्वा॥ 18 ॥

If Saturn is the strongest planet, the house is good but old one, if Mars, it is burnt (in part), if Moon, it is new, if Sun, it is mainly made of timber and is not strong, if Mercury, it is the product of the labours of many artisans, if Venus it is new, charming and beautiful, if Jupiter, it is strong. The strongest etc planet that indicates the house should be examined. The number of planets adjoining it show the number of houses adjoining the house of delivery.

जीर्णं संस्कृतमर्कजे क्षितिसुते दग्धं नवं शीतगौ
काष्ठाढचं न दृढं रवौ शशिसुते तत्रैकशिल्पोद्भवम्।
रम्यं चित्रयुतं नवं च भृगुजे जीवे दृढं मन्दिरं
चक्रस्थैश्च यथोपदेशरचनां सामन्तपूर्वां वदेत्॥ 19 ॥

The signs 1, 4, 7, 8 or 11 in the ascendant (or the navamsha of these signs if in the ascendant) denote birth in the east of the centre of the house, if there are the signs 3, 6, 9 or 12 (or their navamsha) the birth in the northern direction. If sign No. 2 or its navamsha is involved, the birth is in the western direction and if the signs (or their navamsha) in lagna are 5 and 10, the birth takes place in the southern direction.

मेषकुलीरतुलालिघटैः प्रागुत्तरतो गुरुसौम्यगृहेषु।
पश्चिमतश्च वृषेण निवासो दक्षिणभागकरौ मृगसिंहौ ॥ 20 ॥

The sign 1 and 2 represent the east, 3 the south-east, 4 and 5 south, 6 south-west, 7 and 8 west, 9 north-west, 10 and 11 north and 12 north-east. The direction of the delivery room (or place) in the house would be in the direction represented by the sign in the ascendant. The bed occupied by the woman delivering the child should be presumed on the basis of the house of the horoscope as under:

प्राच्यादिगृहे क्रियादयो द्वौ द्वौ कोणगता द्विमूर्त्तयः।
शय्यास्वपि वास्तुवद्वेत्पादैः षट्त्रिनवान्त्यसंस्थितैः ॥ 21 ॥

1st and 2nd houses represent the whole of the bed side under the head, the 3rd stands for the leg of the charpoy on the right side near the head, the 4th and 5th houses represent the whole length of the right side, the 6th house stands for the leg on the right side in the direction of the feet, the 7th and 8th houses represent the whole length of the charpoy on the side of the feet, the 9th house stands for the leg of the charpoy on the left side of the feet. The 10th and 11th houses represent the entire length of the charpoy on the left and the 12th house stands for the 4th leg of the charpoy on the left near the head (The idea is to locate the broken portion of the charpoy by the houses occupied by malefic planet etc).

चन्द्रलग्नान्तर्गतैर्ग्रहैः स्युरुपसूतिकाः।
बहिरन्तश्च चक्रार्थे दृश्यादृश्येऽन्यथापरे ॥ 22 ॥

The number of women attending etc on the mother of the child should be determined from the number of planets located in between the lagna and the Moon. Out of this number, those in the delivery room will be represented by the number of planets in the half of the zodiac from the lagna to the 7th house while those outside would be represented by the planets in the other half. Some teachers are of the contrary opinion that the half of the zodiac comprised of houses seven to the ascendant represents the number of women in the delivery room. (This is of course not the opinion recognised by Varaha Mihira).

Body of the Child

लग्ननवांशपतुल्यतनुः स्याद्वीर्ययुतग्रहतुल्यतनुर्वा।
चन्द्रसमेतनवांशपवर्णः कादिविलग्नविभक्तभगात्रः ॥ 23 ॥

The body of the child born will have the characteristics of the planet who is the lord of the navamsha of the lagna, or it would be like the strongest planet in the horoscope. The colour of the body would be after the colour of the planet that is lord of the navamsha occupied by Moon. The health or disease of the limbs of the body should be determined by study of the various houses of the horoscope representing head, face, shoulders, chest etc (like signs) in order 1st to 12th.

Commentary: In shloka No. 4 of chapter 1, we have already seen that the sign Aries to Pisces represent the 12 portions of the body from head to foot. The same limbs are here said to be represented by the corresponding houses in the horoscope. We have thus four factors which would denote a limb. For example, the chest would be represented (i) by sign No. 4, (ii) by lord of the sign No. 4 ie Moon, (iii) by the house No. 4 and (iv) by the lord of the house number four.

If all these four factors are afflicted by malefic planets say by Saturn and Rahu through their aspect etc, the person will have chronic trouble in his chest in the form of TB etc.

Limbs and Decantes

कं दृक्श्रोत्रनसाकपोलहनवो वक्त्रश्च होरादय-
स्ते कण्ठांसकबाहुपार्श्वहृदयक्रोडानि नाभिस्ततः।
बस्ति शिश्नगुदे ततश्च वृषवाणावूरु ततो जानुनी
जङ्घाङ्घ्रीत्युभयत्र वाममुदितैर्द्रेष्काणभागैस्त्रिधा ॥ 24 ॥

The first, second and the third decante in the ascendant denote respectively the parts of the upper, middle and lower portion of the body as under — If there is the first decante in the lagna, the lagna will be treated as head the 2nd and the 12th houses as eyes, 3rd and 11th as ears, 4th and 10th as

nose, 5th and 9th as cheeks, 6th and 8th as chin and the 7th as face. These organs will always be of the right side and the left side respectively, according as they are in the half from the lagna to 7th or from 7th to the lagna. If there is the 2nd decanate in the lagna, the 1st house will represent the throat, 2nd and 12th house shoulders, 3rd and 11th arms, 4th and 10th as sides, 5th and 9th as heart, 6th and 8th belly and 7th as the navel. If there be 3rd decanate in the lagna, the lagna will be treated as the region below navel, 2nd and 12th as organs of generation and rectum, 3rd and 11th as testicles, 4th and 10th as hips, 5th and 9th as knees, 6th and 8th as the longer leg and 7th as the feet.

तस्मिन्पापयुते व्रणं शुभयुते दृष्टे च लक्ष्मादिशो-
 त्स्वर्शांशो स्थिरसंयुतेषु सहजः स्यादन्वथाऽऽगन्तुकः।
 मन्देऽश्मानिलजोऽग्निशस्त्रविषजो भौमे बुधे भूभवः
 सूर्ये काष्ठचतुष्पदेन हिमगौ शृङ्गचञ्जजोऽन्यैः शुभम्॥ 25 ॥

The sign containing malefic planet denotes wound in the part of the body concerned (see the previous shloka) if it is also influenced by association or aspect by benefics it denotes moles etc. If the planet is in his own sign or navamsha or is in a fixed sign or its navamsha the mole etc is from birth, otherwise it would be a later development. If the planet responsible for the mole or other mark is Saturn it would be caused by stone or wind, if Mars by fire weapons or poison, if Mercury by earth, if Sun by wood, if Moon by a normal animal (through horns) or by watery animals.

Any four planets including Mercury as one of them will bring about (in their dasa) hurt or other mark in the right or left part of the body and in the organ involved. If the planet is malefic and occupies the 6th house it causes injury etc to the organ denoted by the sign in the 6th house. In case the malefic planet responsible for the injury mark etc is located in his own sign or navamsha or is associated with a benefic planet, the mark will be from the very birth. Otherwise it will be got in later life.

समनुपतिता यस्मिन्भागे क्रयः सगुधा ग्रहा-
 भवति नियमात्तस्यावाप्तिः शुभेष्वशुभेषु वा।
 व्रणकृदशुभः पष्टे देहे तनोर्भसमाश्रिते
 तिलकमशकृद्दृष्टः सौम्यैर्युतश्च लक्ष्मवान्॥ 26 ॥

In western astrology, the rule of Hermes is well known as giving correctly the moment of birth. The system is as under:

- The first rule under this system states that the sign in which Moon is located at the time of birth is the ascendant at the time of conception or the 7th sign from that ascendant.
- The second rule is that the sign occupied by Moon at the time of conception becomes the sign in the ascendant or the descendant at the time of birth.
- A man or woman is born after 10 lunar months from conception ie after about 273 days. The period is subject to modification by the position of Moon as explained below.
- When Moon is in the bright fortnight and is located between the first and the 7th house or when Moon is in the dark fortnight and is located between the 7th and the first house.
- Find out its distance in degrees from the ascendant, if Moon is below horizon but above the 7th house, divide these degrees by 12 and add the quotient to 273.
- When Moon is in the dark fortnight and is below horizon or if it is in the bright half but above horizon the quotient should be deducted from 273.
- When Moon is below horizon, its longitude should be counted from the longitude of the lancendant.
- When Moon is above horizon, its distance should be taken from the longitude of descendant.

Ramit Bhasin born 28/29-7-1965 at Delhi at 12-40' in the

night--Lat of Delhi 28.39 (N) Long -77.13 (E)

	s	o	'
Lagna ascendant at birth	1	1	9
Longitude of Sun at birth	3	11	35
Longitude of Moon at birth	3	13	14

Since Moon is below horizon, we will have to take its distance from the ascendant (1-1-9). This distance is $73^{\circ} 5'$, which divided by 12 gives quotient as 6. Since Moon is of the bright half and below horizon, we will have to add 6 days to 273 days. Total ie 279 days is the period before birth when conception took place. This works out to 23rd Oct, 1964. On 23.10.1964 the sidereal time at noon according to Lahiri was 14 h 4 m 52 sec or say 14 hours and 5 minutes. Since conception has to correspond to the Moon at birth, let us see what sidereal time 3 h 13 m 14 sec represents. According to page 48 of the table of ascendants of Lahiri this ascendant is at 1 hour 52 mins of sidereal time. The sidereal time for noon of 23.10.1964 is 14 hours 5 mins. Difference between 14-5' and 1-52' is 12 hours and 13 minutes, thus conception was at 12 = 5 + 7 Lnt which converted to IST comes to 12-40 A.M.

इति श्रीवराहमिहिरकृते बृहज्जातके जन्मकाललक्षणाध्यायः पञ्चमः ॥५॥

Thus ends the fifth chapter on Birth Conditions in Brihat Jatak composed by Varahamihira.

6

बालारिष्टाध्यायः

Factors for Early Death

सन्ध्यायां हिमदीधितिहोरा पापैर्भान्तगतैर्निधनाय।
प्रत्येकं शशिपापसमेतैः केन्द्रैर्वा स विनाशमुपैति ॥ 1 ॥

A child born at the Sandhya (Twi light--ie the duration of 36 minutes following the removal from sight of the middle of the solar disc) time in the hora of Moon (see shloka 11 of chapter 1) and with malefic planets located at the end of signs, does not survive. Similarly with Moon located with a malefic planet and all the kendras from Moon and the lagna occupied by malefic planets the child dies soon after birth.

Commentary: The cause of short life in this case is obviously due to the birth taking place at junction point in time when malefics also occupy those lifeless points.

चक्रस्य पूर्वापरभागेषु क्रूरेषु सौम्येषु च कीटलाने।
क्षिप्रं विनाशं समुपैति जातः पापैर्विलग्नास्तमयाभितैश्च ॥ 2 ॥

If the lagna be Cancer or Scorpio and the first six houses are occupied by malefic planets while the benefics are in the other half. This is a yoga for early death of the native. If the malefic planets occupy the lagna and the 7th house or if they surround these two houses this also constitutes a yoga for short life.

Commentary: In the event of the 1st and 7th house being occupied by malefics or being surrounded by malefics the ascendant will, in each case, be influenced by malefics, lagna being a primary house of longevity as also one denoting infancy its affliction will naturally lead to early death of the child.

पापावुदयास्तगतौ क्रूरेण युतश्च शशी।
दृष्टश्च शुभैर्न यदा मृत्युश्च भवेदचिरात्॥ 3 ॥

If two planets occupy each of the two houses ie the first and seventh and the Moon is also associated with a malefic planet without the aspect of benefics the child dies soon after birth.

Commentary: Lagna and Moon are two factors of longevity. In the conditions stated in the shloka both of these would be highly afflicted resulting in the loss of longevity.

क्षीणे हिमगौ व्ययगे पापैरुदयाष्टमगैः।
केन्द्रेषु शुभाश्च न चेत्क्षिप्रं निधनं प्रवदेत्॥ 4 ॥

If Moon is within 72 degrees of Sun it is "Ksheen". If such a Moon occupies the 12th house and there are malefic planets in the 1st and 8th house and the Kendras, the child dies soon after birth.

Commentary: Moon being in the nature of lagna and therefore a factor for longevity, if weak ie in vicinity of Sun and in the bad house (12th), would affect longevity very adversely. Similarly since the 1st and 8th house, each stands for longevity their affliction by malefics would cause loss of longevity. Planets in kendra always influence 7th lagna, hence when the kendras are devoid of benefics, this would be an additional cause for lessening of longevity, since the lagna would be devoid of benefic influence.

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ity their affliction by malefics would cause loss of longevity. Planets in kendra always influence 7th lagna, hence when the kendras are devoid of benefics, this would be an additional cause for lessening of longevity, since the lagna would be devoid of benefic influence.

क्रूरसंयुतः शशी स्मरान्त्यमृत्युलग्नगः।
कण्टकाद्बहिः शुभैरवीक्षितश्च मृत्युदः॥ 5 ॥

If Moon posited in the 7th, 12th, 8th or the 1st house is with a malefic planet but is not under the aspect of any benefic, who should all be located out of kendras, the child dies soon after birth.

शशिन्यरिविनाशगे निधनमाशुपापेक्षिते
शुभैरथ समाष्टकं दलमतश्च मिश्रैः स्थितिः।
असद्भिरवलोकिते बलिभिरत्र मासं शुभे
कलत्रसहिते च पापविजिते विलग्नाधिपे॥ 6 ॥

If Moon occupies the 6th or 8th house and is also aspected by malefic planets the child dies soon after birth. If the Moon in the position stated above is aspected purely by benefics, he lives only for 8 years. If the aspect is mixed ie of both benefics and malefics he gets half of it ie 4 years life. If natural benefics (Jupiter, Venus and Mercury) occupy the 6th or the 8th house and are aspected by strong malefics the child will live for only one month. If the lord of the lagna occupies the 7th house and is defeated in war, then too the child lives for only a month.

लग्ने क्षीणे शशनि निधनं रन्ध्रकेन्द्रेषु पापैः
पापान्तःस्थे निधनहिबुकद्गूनयुक्ते च चन्द्रे।
एवं लग्ने भवति मदनच्छिद्रसंस्थैश्च पापे
मात्रा साद्रे यदि न च शुभैर्वीक्षितः शक्तिभृद्भिः॥ 7 ॥

The child dies soon after birth if there is ksheen Moon (a Moon within 72 degrees from the Sun) in the lagna and there are malefic planets in the 8th and kendra (1st, 4th, 7th and 10th) houses. Similar is the result if Moon is hemmed in between malefics in the 4th, 7th or 8th house. In

case the lagna is occupied by a ksheen Moon and the 7th and 8th houses are occupied by malefic planets, the child dies soon alongwith his mother, provided Moon is not aspected by strong benefics.

राश्यन्तगे सद्भिरवीक्ष्यमाणे चन्द्रे त्रिकोणोपगतैश्च पापैः।

प्राणैः प्रयात्याशु शिशुर्वियोगमस्ते च पापैस्तुहिनांशुलग्ने॥ 8 ॥

Moon located in the last navamsha of any sign unaspected by any benefic planet and with the kona houses (5th and 9th) occupied by malefics, causes very early death of the child. Similar is the death if Moon in the lagna is aspected by malefic planets.

अशुभसहिते ग्रस्ते चन्द्रे कुजे निधनाश्रिते

जननिसुतयोर्मृत्युर्लग्ने रवौ तु सशस्त्रजः।

उदयति रवौ शीतांशौ वा त्रिकोणविनाशगै-

निधनमशुभैर्वीर्योपेतैः शुभैर्न युतेक्षिते॥ 9 ॥

If Moon and Rahu occupy the lagna with Saturn and Mars occupying the 8th house, the mother and the child die soon. In case the said Moon is with Sun also the death is caused by a weapon. If the lagna is occupied by Sun or Moon and the trinal houses (5th and 9th) and the 8th are occupied by malefics and none of these is aspected by a strong benefic planet the child dies soon after birth.

असितरविशशाङ्कभूमिजैर्व्ययनवमोदयनैधनाश्रितः।

भवति मरणमाशु देहिनां यदि बलिना गुरुणा न वीक्षिताः॥ 10 ॥

If Saturn is in the 12th house, Sun in the 9th, Moon in the lagna and Mars in the 8th and none of them is aspected by a "strong" Jupiter, the person born dies soon after birth. (It is implied that if Jupiter aspecting these is weak, the yoga for early death remains).

सुतमदननवान्त्यलग्नरन्ध्रेष्वशुभयुतो मरणाय शीतरश्मिः।

भृगुसुतशशिपुत्रदेवपूज्यैर्यदि बलिभिर्न युतोऽवलोकितो वा॥ 11 ॥

If (a weak) Moon, conjoined to a malefic planet is located in

the 5th, 7th, 9th, 12th, 1st or the 8th house and is neither aspected by nor associated with any of the benefic planets, Venus, Mercury and Jupiter in strength, leads to death of the child soon after birth.

योगे स्थानङ्गतवति बलिनश्चन्द्रे स्वं वा तनुगृहमथवा।

पापैदृष्टे बलवति मरणं वर्षस्यान्ते किल मुनिगदितम्॥ 12 ॥

In the above shlokas where the death of the child is stated to be soon after birth as a result of the aspect on Moon of malefic planets it takes place within a year of birth in transit after birth, the Moon gets into the influence of the malefics etc causing the said yoga or when it occupies the same place as in the birth chart or is in the lagna again.

इति श्रीवराहमिहिरकृते बृहज्जातके बालाजरिप्ताध्यायःषष्ठः॥ 6 ॥

Thus ends the sixth chapter on Factors for Early Death in Brihat Jatak composed by Varahamihira.

आयुर्दयाध्यायः Span of Life

मययवनमणित्यशक्तिपूर्वैर्दिवसकरादिषु वत्सराः प्रदिष्टाः।
नवतिथिविषयाश्विभूतरुद्रा दशासहिता दशाभिः स्वतुङ्गभेषु ॥ 1 ॥

Ancient masters like Maya, Yavan Acharya, Manithacharya, Shakti, Parashar etc have laid down as under the maximum number of years for the maximum exalted strength of the various planets as the years of longevity contributed by them in the birth chart. Sun 19, Moon 25, Mars 15, Mercury 12, Jupiter 15, Venus 21 and Saturn 20.

नीचेऽतोऽर्द्धं हसति हि ततश्चान्तरस्थेऽनुपालो
होरात्वंशप्रतिममपरे राशितुल्यं वदन्ति ॥
हित्वा वक्रं रिपुगृहगतैर्हीयते स्वत्रिभागः
सूर्योच्छिन्नद्युतिषु च दलं प्रोज्झ्य शुक्रार्कपुत्रौ ॥ 2 ॥

The years stated in the previous shloka are for the planets in their maximum degree of exaltation. If the planet is in its maximum debilitation it contributes to life only half of the specified years. In the intermediate position between debilitation and exaltation a planet contributes its years in proportion. In this scheme of determining span of life the ascendant also contributes life years. A navamsha (3° 20') of ascendant elapsed is equal to one year of life contributed, fraction of a navamsha giving the months etc proportionally. Some Acharyas are of the opinion that the number of signs (counted from Aries)

elapsed in the lagna contributes as many years and the degree of the ascendant contribute a proportion of a year. The following further modifications are also necessary. With the exception of a planet in retrogression all planets occupying an inimical sign lose one third of their maximum value. In case a planet has lost its lustre as a result of being combust (ie conjoined to Sun), it loses half of its stipulated value but as an exception when Venus or Saturn are combust they do not lose anything in consequence.

सर्वार्द्धत्रिचरणपञ्चपष्टभागाः क्षीयन्ते व्ययभवनादसत्सु वामम्।

सत्स्वर्द्धं हसति तथैकराशिगानामेकोऽंशं हरति बली तथाह सत्यः ॥ 3 ॥

A natural malefic planet located in the 12th house loses the whole of its number of years (19, 25, 15 etc) for Sun etc respectively. One in the 11th house loses its half, one in 10th house loses its 1/3rd, one in the 9th house loses its one fourth, one in the 8th loses one fifth, and one located in the 7th house loses one sixth of its value in years. In case the planet located in any of the houses, 12th to 7th is a natural benefic, it loses only half ie 1/2, 1/4, 1/6, 1/8, 1/10, 1/12 of its maximum value respectively in these houses. In case any one of these six houses is occupied by two or more than two planets, whether malefics or benefics or mixed ones, only one of them who is the strongest will lose as a malefic or a benefic. This is the opinion of Satyacharya. (A weak Moon and a Mercury conjoined to a malefic is normally considered as a malefic, but in this context these two planets would be treated as natural benefics and would lose as benefics if placed in the stipulated houses).

Malefic in Lagna

सार्द्धोदितोदितनवांशहतात्समस्ता-

द्भागोष्टयुक्तशतसङ्घचमुपैति नाशम्।

क्रूरे विलग्नसहिते विधिना त्वेनेन

सौम्येक्षिते दलमतः प्रलयं प्रयाति ॥ 4 ॥

Count the complete whole number of navamshas in the lagna. (For example if the longitude of lagna is 8°-6'-50' the

whole number of navamshas in lagna would be two constituted by 6°-40' of the degree portion). Add to this number the fraction of a navamsha denoted by degree etc, left over by the whole number of navamshas (in this case 6-50 minus, 6-40 mins = 10 minutes). Multiply the result by the No. of years contributed by a natural malefic in lagna and divide it by 108 (the total No. of navamshas in the 12 signs). The result would be the number of years lost by the natural malefic located in the lagna. If the natural malefic planet in lagna is aspected by a benefic it will lose only half of the above calculated loss in years.

Note: In case there are two or more than two natural malefic planets in the lagna, the process of calculation of the loss should be undertaken only in respect of a single malefic planet that is nearest to the longitude of the lagna.

Maximum Longevity of Men and Animals

समाः षष्टिर्द्विघ्नी मनुजकरिणां पञ्च च निशा

हयानां द्वात्रिंशत् खरकरभयोः पञ्चककृतिः।

विरूपा साप्यायुर्वृषमहिषयोर्द्वादश शुनां

स्मृतं छागादीनां दशकसहिता षट् च परमम् ॥ 5 ॥

The maximum longevity of man and the elephant is 120 years and 5 days. That for horses is 32 years. For asses and camels it is 25 years, for cows, oxen and buffalows it is 24 years, for dogs it is 12 years, for goats, rams etc it is 16 years. (This extent of longevity is to be used for astrological calculations).

अनिमिषपरमांशके विलग्ने शशितनये गवि पञ्चवर्गलिप्ते।

भवति हि परमायुषः प्रमाणं यदि सहिताः सकलाः स्वतुङ्गभेषु ॥ 6 ॥

If the longitude of lagna contains the 9th navamsha of Pisces, Mercury is in the first navamsha with only 25 minutes and the rest of the planets (Sun, Moon, Mars, Jupiter, Venus and Saturn) are occupying their degree of exaltation in their respective exaltation signs, one gets the maximum longevity.

आयुर्दायं विष्णुगुप्तोऽपि चैवं देवस्वामी सिद्धसेनश्च चक्रे।

दोषश्चैषां जायतेऽष्टावरिष्टं हित्वा नायुर्विशतेः स्यादधस्तात् ॥ 7 ॥

Vishnu Gupta, Devaswami and Siddhasen have followed a system of determining longevity. The fault in the system adopted by them lies in the fact that after leaving 8 years for infantile death they still give more than 20 years.

यस्मिन्योगे पूर्णमायुः प्रदिष्टं तस्मिन्प्रोक्तं चक्रवर्तित्वमन्यैः।

प्रत्यक्षोज्यं तेषु दोषः परोऽपि जीवन्त्यायुःपूर्णमर्थैविनापि ॥ 8 ॥

Another obvious defect in their system is that the yogas that they have declared as conducive to full longevity have been held by others as appropriate for getting rule over the whole earth, for people have been seen living out full span of years without wealth.

According to the method of Jeeva Sharma the entire period of 120 years and 5 days has been divided equally between the seven planets. This measures ie 17 years 1 day 22 gharis 8 palas and 34 vipalas is the one for a planet in his maximum exaltation. Half of it ie 8 years, 6 months, 26 days, 4 gharis and 17 palas will it have when at maximum debilitation in between in proportion. The remaining process of reduction vide shloka 2 remains. But this opinion is exclusive to Jeeva Sharma, not agreed to by other Acharyas.

स्वमतेन किलाह जीवशर्मा ग्रहदायं परमायुषः स्मरांशम्।

ग्रहभुक्तनवांशराशितुल्यं बहुसाम्यं समुपैति सत्यवाक्यम् ॥ 9 ॥

According to the "Anshayu" method, the number of navamshas (counted from Aries) covered by the longitude of a planet would be the whole number of years contributed by it to longevity, the months etc for the fraction of a navamsha of course, being worked out proportionately.

Satyacharya on Longevity

सत्योक्ते ग्रहमिष्टं लिप्तीकृत्वा शतद्वयेनाप्तम्।

मण्डलभागविशुद्धेऽब्दाः स्युः शेषात्तु मासाद्याः ॥ 10 ॥

According to the rule advocated by Satyacharya, the longitude of a planet (signs minutes etc) should be converted into minutes and divided by 200. The quotient if more than 12 should be divided by twelve and the remainder gives the longevity in years months etc for the planet concerned.

स्वतुङ्गवक्रोपगतैस्त्रिसंगुणं द्विरुत्तमस्वांशकभत्रिभागैः।

इयान्विशेषस्तु भदन्तभाषिते समानमन्यत्रथमेऽप्युदीरितम्॥ 11॥

According to the method of Satyacharya the following additional modifications are necessary in the number of years worked out for the various planets. A planet located in its sign of exaltation or in retrogression will have thrice the number of years that it gets under the rules. Similarly a planet in vargottam or in its own navamsha, in his own sign or in his own decanate will have his number of years doubled. The rest of the process (see shlokas 1 and 4), remains the same (see also shloka No 13).

किन्त्वत्र भांशप्रतिमं ददाति वीर्यान्विता राशिसमं च होरा।

क्रूरोदये चापचयः स नात्र कार्यं च नाब्दैः प्रथमोपदिष्टैः॥ 12॥

But here two points have to be borne in mind. Firstly if (as a result of the aspect of the lord of the lagna on the lagna etc) the lagna is stronger than the navamsha in the lagna, the signs already risen as counted from Aries should be taken as the number of years contributed by the lagna and the months etc worked out by the longitude in degrees etc in the lagna. If the navamsha in the lagna is stronger, the number of navamshas elapsed will give the whole number of years and the fraction of it the months etc in proportion. Secondly the rule that malefic planets in the lagna reduce the number of years (see shloka 4) will not apply.

सत्योपदेशो वरमत्र किन्तु कुर्वन्त्ययोग्यं बहुवर्गणाभिः।

आचार्यकत्वं च बहुघ्नतायामेकं तु यद्भूरि तदेव कार्यम्॥ 13॥

The injunction of Satyacharya in the matter of calculation of longevity is very nice, but some people object to it by saying that in cases where one and the same planet is exalted in his

own navamsha and in his own decanate, Satyacharya enjoins doubling and tripling of the dasa years involved which gives manifestly a wrong longevity. But Varahmihir refutes this argument by saying that Satyacharya has laid down that in such cases the doubling or tripling that may be involved has to be carried out only once in respect of one planet. In view of this, the objection is not valid.

गुरुशशिसहिते कुलीरलाने शशितनये भृगुजे च केन्द्रयाते।
भविरिपुसहजोपौश्च शेषैरमितमिहायुरनुक्रमाद्विना स्यात् ॥14॥

If the birth takes place in the Cancer as the ascendant and the ascendant contains both Jupiter and Moon and if Mercury and Venus occupy kendra position from the lagna and the rest of the planets ie Sun, Mars, Saturn, Rahu are located in any of the houses 3rd, 6th or 11th, the yoga thus constituted confers on the native longevity beyond 120 years which is not the subject matter of any calculation.

इति श्रीवराहमिहिरकृते बृहज्जातके आयुर्दायाध्यायस्सप्तमः ॥7॥

Thus ends the seventh chapter on Span of Life in Brihat Jatak composed by Varahamihira.

दशान्तर्दशाध्यायः Ruling and Sub Ruling Periods

उदयरविशाशाङ्कप्राणिकेन्द्रादिसंस्थाः
प्रथमवयसि मध्येऽन्त्ये च दद्युः फलानि।
नहिन फलविपाकः केन्द्रसंस्थाद्यभावे
भवति हि फलपक्तिः पूर्वमापोक्लिमेऽपि॥ 1॥

The first ruling period in this dasa system belongs to lagna, Sun or Moon, whichever of the three is the strongest. Next in order will be the dasa of the planets in Kendra from the dasa lord, then will come the dasa of the planets placed in cadent houses from the dasa lord and last of all the dasa of the planets in the ascendant house from the dasa lord. If there are no planets in kendras from any dasa lords, those in cadent house will have their dasa and in case there are no planets even in cadent houses from a particular dasa lord the planets in succedant house will have their dasa.

आयुः कृतं ये न हि यत्तदेव कल्प्या दशा सा प्रबलस्य पूर्वा।
साम्ये बहूनां बहुवर्षदस्य तेषां च साम्ये प्रथमोदितस्य॥ 2॥

If more than one planet is situated in a sign, the planet who has contributed the greatest number of years to life and is strong will have the dasa first. When planets are of equal merits in regard to both of these criteria the one who comes out of the range of combustion of the Sun earlier will have prece-

dence in the matter.

एकर्क्षगोऽर्द्धमपहत्य ददाति तु स्वं
त्र्यंशं त्रिकोणगृहगः स्मरगः स्वरांशम्।
पादं फलस्य चतुरस्रगतः सहोरा
स्त्वेवं परस्परगताः परिपाचयन्ति॥ 3॥

A planet located with the dasa lord takes half of the period of dasa lord and shows it as its sub-period, a planet in 5th or 9th from the dasa lord has 1/3rd of the period of dasa as its sub period. A planet 7th from the dasa lord has 1/7th of the period of the dasa lord as its sub-period. A planet in 4th or 8th from the dasa lord has 1/4th of the dasa lord's period as its sub-period. Thus planets including the lagna have their sub-periods. In case there are more than one planets in a house, the strongest of them all alone will have its sub-period. The order of the sub-periods will be — first the dasa lord, then the one with it, next 7th one in 5th or 9th from it, then the one in 7th from it and last of all the planet in 4th or 8th from the dasa lord.

स्थानान्यथैतानि सर्वर्णयित्वा सर्वाण्यधश्छेदविवर्जितानि।
दशाब्दपिण्डे गुणका यथांशं छेदस्तदैक्यैर्न दशाप्रभेदः॥ 4॥

Having determined the fractions of the main ruling period for the various planets located in the houses enumerated with reference to the dasa lord, their proportion of the main ruling periods should be worked out. These will be their sub-periods.

Commentary: Suppose a planet has six years as the period of its dasa (main) and there is a planet located with it in the same sign but not in the stipulated houses, their respective portions will be denoted by the fractions 1/1 and 1/2. Each multiplied by 2, the denominator gives 2 and 1. Hence the main dasa lord will have 2/3rd and the sub-period lord 1/3rd of the whole period of the dasa lord.

(ii) If there is a planet in the 5th or 9th from the dasa lord and there are no planets in the other stipulated houses, the

fractions showing the respective shares of dasa lord and the other planet would be 1/1 and 1/3 multiplied by denominator 3, the proportion will be 3 and 1 ie 3/4th and 1/4th of the total period of the main dasa lord.

(iii) If there is planet in the 4th or 8th from the dasa lord and none in the other stipulated houses, the proportion will be indicated by fractions 1/1 and 1/4 which means 4 to 1 ie 4/5th and 1/5th respectively of the total period of the dasa lord.

(iv) If there is a planet located in 7th from the dasa lord and none in the other stipulated houses, the proportion as between main and sub period lord will be 1/1 and 1/7 ie 7 to 1 or 7/8th and 1/8th respectively.

(v) If there is a planet with the dasa lord and also in 5th or 9th from it but none in 4th, 8th or 7th from it, the proportion would be 1/1, 1/2 and 1/3 which gives 6, 3 and 2 out of 11, hence the dasa of the three planets ie the main dasa, lord, one with dasa lord and one in the trine to dasa lord would be 6/11th, 3/11th and 2/11th respectively of the total period of the dasa lord.

(vi) If a planet is with the dasa lord and one in 4th or 8th from it, but none in trine from it then the proportion would be indicated by fractions 1/1, 1/2 and 1/4 ie 4, 2 and 1 or 4/7th, 2/7th and 1/7th respectively of the total period of dasa lord.

(vii) If a planet is with the dasa lord and also one in 7th from it, but none in other stipulated house, the proportion would be denoted by 1/1, 1/2, 1/7 ie 14, 7 and 2 or 14/23rd, 7/23rd and 2/23rd of the total period of the main dasa lord.

(viii) If there are planets in trines from the dasa lord and in none of the other stipulated houses the proportion would be 1/1, 1/3 and 1/3 ie 3, 1, 1 or 3/5th, 1/5th and 1/5th respectively for main dasa lord etc.

(ix) If a planet is in one of the trines from the dasa lord and

also one in 4th or 8th from it, and none in the other stipulated houses, the proportion would be denoted by the fraction 1/1, 1/3, 1/4 or 12, 4 and 3 ie 12/19th, 4/19th and 3/19th of the total period of the main dasa lord.

(x) If a planet is in trine from the dasa lord and also one in 7th from it but none in the other stipulated houses, the proportion would be denoted by the fractions 1/1, 1/3 and 1/7 ie 21, 7 and 3 or 21/31, 7/31 and 3/31 of the whole period of the dasa lord.

(xi) If planets are in 4th and 8th from the dasa lord, but none in other stipulated houses, the proportion would be denoted by the fractions 1/1, 1/4 and 1/4 ie 4, 1 and 1 or 4/6th, 1/6th and 1/6th respectively for the main dasa lord and the other planets.

(xii) If a planet is located in 4th, 8th and 7th from the dasa lord but not in the remaining stipulated houses, the proportion of sub-periods would be indicated by fractions 1/1, 1/4 and 1/7 ie 28, 7 and 4 ie 28/39, 7/39 and 4/39 respectively for the dasa lord and the other planets.

(xiii) If a planet is with the main dasa lord and also one in each of the trines, the proportion of the sub-periods would be denoted by the fractions 1/1, 1/2, 1/3 and 1/3 ie 6, 3, 2 and 2 or 6/13, 3/13, 2/13 and 1/13 respectively for the dasa lord and others. In this manner the sub-periods of the main dasa lord and the sub-periods lord should be worked out for remaining positions of planets in relation to the dasa lord.

सम्यग्बलिनः स्वतुङ्गभागे सम्पूर्णा बलवर्जितस्य रिक्ता।
नीचाशगतस्य शत्रुभागे ज्ञेयाऽनिष्टफला दशा प्रसूतौ॥ 5॥

Planets which are strong (by house and sign position etc) and are located in the navamsha in their exaltation sign give in their dasa good results to the fullest extent. The ruling periods of planets devoid of strength is called "Rikta" ie empty (without good results). Planets occupying inimical sign and inimical or neecha (debilitation) navamsha give adverse results.

भ्रष्टस्य तुङ्गादवरोहिसञ्ज्ञा मध्या भवेत्सा सुहृदुच्चभांशे।
आरोहिणी निम्नपरिच्युतस्य नीचारिभांशेष्वधमा भवेत्सा॥ 6॥

A planet located in a position in between his point of highest exhaltation (see shloka 13 of chapter 1) and that of highest debilitation is termed "Avrohi" (getting down), while one located in between his highest debilitation point and highest exaltation points is called "Aarohi" (mounting up). If an "Avrohi" planet is occupying the navamsha sign of his friend or his own exaltation sign in navamsha he gives medium results while a planet that is "Aarohi" and located in the debilitation or inimical sign in navamsha gives worst results in dasa. Thus an "Aarohi" planet gives good results and an "Avrohi" bad results so far as this facet alone is concerned.

नीचारिभांशे समवस्थितस्य शस्ते गृहे मिश्रफला प्रदिष्टा।
सञ्ज्ञानुरूपानि फलान्यथैषां दशासु वक्ष्यामि यथोपयोगम्॥ 7॥

The dasa results of a planet that is strong by exaltation or by occupation of mool trikon sign, own sign or a friendly sign but who occupies a navamsha that is its debilitation navamsha or one belonging to its enemy, gives mixed results ie both good and bad. The planets give their results according as they are full, medium, mixed or worst. These details I will narrative when dealing subsequently with the appropriate dasas of planets.

उभयेऽधममध्यपूजिता द्रेष्काणैश्चरभेषु चोत्क्रमात्।
अशुभेष्टसमाः स्थिरक्रमाद्भोरायाः परिकल्पिता दशा॥ 8॥

If the lagna is mutable, the lords of the first, second and third decanates will give worst, medium and best results respectively. If the sign in lagna is movable, the result will be reversed ie lord of 1st to 3rd decanates will give best, medium and worst results. If the lagna is a fixed sign the results for the three decanates would be worst, best and medium respectively.

Natural Dasa

एकं द्वे नव विंशतिर्धृतिकृती पञ्चाशदेषां क्रमा-
च्चन्द्रारेन्दुजशुक्रजीवदिनकृद्दैवाकरीणां समाः।
स्वे स्वे पुष्टफला निसर्गजनिता पक्तिर्दशायाः क्रमा-
दन्त्ये लग्नदशा शुभेति यवनानेच्छन्ति केचित्तथा॥ 9॥

The first year of life is governed by the influence of Moon under the natural dasa system (ie a system which has no reference to the position of Moon at birth and the fixed periods of life are governed by fixed planets), the next two years ie from 2nd to 3rd are governed by Mars. The next 9 ie from 4th to 12th by Mercury. The next 20 years ie from 13th to 32nd by Venus, the next 18 ie 33rd to 50th by Jupiter, the next 20 years ie from 51st to 70 by Sun. Thereafter 50 years ie 71st to 120 are governed by Saturn. If the dasa of a planet is running in the system previously explained at a particular age and that age happens to belong under this natural dasa system also to the same planet, then the results of the dasa get firm and enhanced.

(ii) After the lapse of 120 years (the total number under this system) the dasa of lagna prevails. This is the opinion of Yavanacharya which is not subscribed to by many.

पाकस्वामिनि लग्नो सुहृदि वा वर्गेऽस्य सौम्येऽपि वा
प्रारब्धा शुभदा दशा त्रिदशपट्टलाभेषु वा पाकपे॥
मित्रोच्चोपचयत्रिकोणमदगः पाकेश्वरस्य स्थित-
श्चन्द्रः सत्फलबोधनानि कुरुते पापानि चातोऽन्यथा॥ 10॥

If a planet having its sub-period is located in the lagna, in a friendly sign, or in a benefic varga (decanate, navamsha etc) it gives nice results in that sub-period. The results will also be nice if the sub-period lord is located in 3rd, 6th, 10th or 11th from the planet having its main dasa. Moon gives results if she is located in a sign that is 3, 5, 6, 7, 9, 10 or 11th from the main dasa lord or is located in a sign that is friendly or exhaltation sign for the main dasa lord.

In other places (1, 2, 4 and 8) from the main dasa lord Moon in its sub-period gives bad results.

प्रारब्धा हिमगौ दशास्वगृहगे मानार्थसौख्यावहा
कौजे दूपयति स्त्रियं बुधगृहे विद्यासुहृद्वित्तदाः।
दुर्गारण्यपथालये कृषिकरी सिंहे सितक्षेत्रदा
कुस्त्रीदा मृगकुम्भयोगुरुगृहे मानार्थसौख्यावहा॥ 11॥

If at the time of start of any sub-period Moon occupies its own sign, the sub period will be conducive to honour, wealth and comforts. If it occupies a sign of Mars, it indicates some flaw in wife's character. If in any sign of Mercury it indicates the acquisition of education, friends and wealth. If she is in Leo, it brings about agricultural operation in forests jungles or on the way side. If she is in the sign of Venus it indicates gain of grain etc. If she is in Capricorn or Aquarius it gives a bad wife and if she is in Sagittarius or Pisces she indicates the acquisition of honour, wealth and comforts.

Dasa of Sun

सौर्या स्वनखदन्तचर्मकनकक्रौर्याध्वभूपाहवै-
स्तैक्ष्यं धैर्यमजस्रमुपमरतिः ख्यातिः प्रतापोन्नतिः।
भार्यापुत्रधनारिशस्त्रहतभुग्भूपोद्भवा व्यापद-
स्त्यागः पापरतिः स्वभृत्यकलहो हत्क्रोडपीडामया॥ 12॥

In the main or sub-ruling period of Sun one acquires wealth nail of some animal, ivory, tiger skin, gold. He becomes fierce, has to travel a lot, comes in contact with kings or high officials, engages in war, he also engages himself in aggression, patience, frequent ambitious undertakings, becomes famous, acquires influence, gets promotion and control over enemies. If the dasa of Sun is adverse, one gets into trouble because of wife, son, wealth, enemies, fire or king. He has to leave position of advantage, involves himself in sin, quarrel with servants and gets disease in heart and belly.

Dasa of Moon

इन्दोः प्राप्य दशां फलानि लभते मन्त्रद्विजात्युद्भवा-
नीक्षुक्षीरविकारवस्त्रकुसुमक्रीडातिलात्रश्रमैः
निद्रालस्यमृदुद्विजामररतिः स्त्रीजन्म मेधाविता
कीर्त्यर्थोपचयक्षयौ च बलिभिर्वैरं स्वपक्षेण च॥ 13॥

During the beneficial dasa of Moon, a person gets mantra and good advice from Brahmins, gets sugarcane juice and its products, milk and its products, clothes, flowers, til, food, occasions for play and useful exertions. If the dasa is adverse one feels sleepy and lazy. In good dasa he is gentle compassionate and serves Brahmins and devatas. He gets female progeny, retentive memory. He may get gain or loss of wealth and honour.

The results depend on the strength of Moon due to her distance from the Sun as also on the fact as to what type of influence it is receiving through association or aspect.

Dasa of Mars

भौमस्यारिविमर्हभूपसहजक्षित्याविकाजैर्धनं
प्रद्वेषः सुतदारमित्रसहजैर्विद्वद्गुरुद्वेषिता।
तृष्णासृग्ज्वरपित्तभङ्गजनिता रोगाः परस्त्रीष्टताः
प्रीतिः पापरतैर्धर्मनिरतिः पारुष्यतैक्ष्ण्यादि च॥ 14॥

A favourable dasa of Mars brings in wealth by the crushing away of enemies, from king (or Govt), brothers, land (or houses), ram, goat and animals giving wool. In the adverse dasa of Mars one is afflicted with thirst and hunger, gets into trouble through diseases of the blood, fever, bile, boils and injury and through contact with other women, gets into the company of sinful people, gets interested in acts of immorality, uses cruel words and an aggressive temperament.

Dasa of Mercury

बौध्यां दौत्यसुहृद्गुरुद्विजधनं विद्वत्प्रशंसा यशो।
युक्तिद्रव्यसुवर्णविसरमहीसौभाग्यसौख्याप्तयः।
हास्योपासनकौशलं मतिचयो धर्मक्रियासिद्धयः
पारुष्यं श्रमबन्धमानसरुजा पीडा च धातुत्रयात्॥ 15॥

In the favourable dasa of Mercury one gets wealth through duties of a messenger and also through relatives and friends, elders and Brahmins. One gets praise and honour from the learned (for one's acts of learning), one uses good arguments, gets articles of gold, mules, land, good luck and comforts. One develops a jocular spirit, efficiency in action, enhancement of thinking capacity and success in moral undertakings. If the dasa is adverse, one uses curt language, has to put in much labour, gets into captivity, is worried mentally and suffers from all the three humours viz wind, bile and phlegm.

Dasa of Jupiter

जैव्यां मानगुणोदयो मतिचयः कान्तिः प्रतापोन्नति-
र्माहात्म्योद्यममन्त्रनीतिनृपतिस्वाध्यायमन्त्रैर्धनम्।
हेमाश्वात्मजकुञ्जराम्बरचयः प्रीतिश्च सद्भूमिपैः
सूक्ष्मोहाद्गहनश्रमः श्रवणरुग्वैरं विधर्माश्रितैः॥ 16॥

The favourable dasa of Jupiter gives honour and good moral qualities, wisdom, resplendent appearance, added influence, perseverance, advisory capacity, legal acumen, favour from king or government, study of spiritual literature and acquisition of wealth through these. It also brings about the acquisition of gold, horses, sons, elephants and clothes and friendship with high and good kings and officials. If the dasa is adverse there is great labour for small results, diseases of ears, and enmity with people of other religions.

Dasa of Venus

शौक्र्यां गीतरतिप्रमोदसुरभिर्द्रव्यान्नपानाम्बर-
स्त्रीरत्नद्युतिमन्मथोपकरणज्ञानेष्टमित्रागमाः।
कौशल्यं क्रयविक्रये कृषिनिधिप्राप्तिर्धनस्यागमो
बृन्दोर्वोशनिपादधर्मरहितैर्वैरं शुचः स्नेहतः॥ 17॥

During the favourable dasa of Venus, one is absorbed in music, great enjoyments and pleasures and gets various articles including the food and drinks and wearing of good clothes. One gets a wife and a jewel, one shines in this period and acquires accessories to sexual enjoyment such as an artistic bed, scents, flowers etc, one has contacts with friends, efficiency in the sale and purchase of commodities, acquisition of underground wealth. If the dasa is adverse, one engages himself in the enmity of group of people, the Govt and its officials with low type of people and with people having no faith in religion. He also suffers through his love.

Dasa of Saturn

सौरौ प्राप्य खरोष्ट्रपक्षिमहिषीवृद्धाङ्गनावाप्तयः
श्रेणीग्रामपुराधिकारजनिता पूजा कुधान्यागमः।
श्लेष्मेर्व्यानिलकोपमोहमलिनव्यापत्तितन्द्राश्रमान्
भृत्यापत्यकलत्रभर्त्सनमपि प्राप्नोति च व्यङ्गताम्॥ 18॥

During the favourable dasa of Saturn the native acquires asses, camels, birds, buffalos and old women. One also gets power over and wins the respect of people of his own class and wields power over a village or a city. He gets lower types of grains. If the dasa is adverse, he gets into trouble as a result of phlegm, arthritis or the like, is jealous of others. He experiences laziness and undergoes hard labour. He is chastised by servants, wife, progeny and has pain etc in the limbs.

दशासु शस्तसु शुभानि कुर्वन्त्यनिष्टसञ्ज्ञास्वशुभानि चैवम्।
मिश्रासु मिश्राणि दशाफलानि होराफलं लग्नपतेः समानम्॥ 19॥

During the course of favourable dasas (ie of planets strong in upchaya houses, exalted, in their own signs, in friendly

signs, in beneficial vargas, when not eclipsed etc) one gets pleasing and favourable results. Contrary is the case in adverse dasas and mixed one in mixed dasas. The results of lagna are given by its lord.

सञ्ज्ञाध्याये यस्य यद्द्रव्यमुक्तं कर्माजीवे यश्च यस्योपदिष्टम्।
भावस्थानालोकयोगोद्भवं च तत्तत्सर्वं तस्य योज्यं दशायाम्॥ 20॥

During the dasa of a planet events relate to things copper etc mentioned in chapter for names (see chapter 2/12) to professions mentioned in the chapter on profession (see chapter 10) as also to the house or the sign in which a planet is located and also to the results of the yoga it may be constituting. All these factors have to be taken in describing the results of dasas.

छायां महाभूकृतां च सर्वेऽभिव्यञ्जयन्ति स्वदशामवाप्य।
क्वम्ब्वग्निवाय्वम्बरजानुणाञ्च नासास्यदृक्त्वक्छ्वणानुमेयान्॥ 21॥

Planets having their dasas bring about conditions in life in consonance with their qualities as five great elements (earth, water, fire, air and ether). By an examination and close scrutiny of these conditions we can have an idea as to a particular planet having his dasa. The element Earth is related to smell and its condition is experienced through the nose, the planet involved is Mercury. Hence when there is unusual contacts with good or bad smells it should be understood that the dasa or sub-period of Mercury is running. The element Water is related to taste which has relevance to tongue. During the time of enjoyment of unusually good or bad food, the dasa of Moon or Venus (watery planets) should be considered as in operation. The element Fire is related to appearance and concerns eyes. When therefore, events relate in great frequency to sight seeing etc, the dasa is of Sun or Mars. The element Air is related to the sense of touch concerned with our skin. When events concerning disease of the skin or concerning soft touch are in evidence, it should be understood that the dasa or sub-period of Saturn is in operation. Similarly the element Ether (sky) is related to sky and to the faculty of the hearing when therefore, there are unusual conditions for the use of ears or when diseases relating to the ears are experi-

enced, the dasa or sub-period of Jupiter should be deemed to be in operation.

Commentary: Since Jupiter is concerned with ears, it has been considered as significator for ears (see shloka 16).

शुभफलददशायां तादृगेवान्तरात्मा
बहु जनयति पुंसां सौख्यमर्थागमं च।
कथितफलविपाकैस्तर्कयेद्वर्तमानां
परिणमति फलाप्तिः स्वप्नचिन्तास्ववीर्यैः॥ 22॥

During the dasa and sub periods of favourable planets there is an inward pleasure in the self and it brings about much income and felicity. Hence from the said practical conditions obtaining in life the corresponding periods of the planets should be deduced. In case the planets are weak in their good effects the good results are experienced only in dreams and not in actual life.

एकग्रहस्य सदृशे फलयोर्विरोधे
नाशं वदेद्यदधिकं परिपच्यते तत्।
नान्यो ग्रहः सदृशमन्यफलं हिनस्ति
स्वां स्वां दशामुपगताः सुफलप्रदाः स्युः॥ 23॥

If a planet in its dasa or sub-period indicates good results in a particular matter in one way and bad results in the same matter in another way eg in one way it indicates acquisition of property and in another way the destruction of property, none of the good or bad results will be befelt. If however, it indicates some thing "additional" (ie other than the common point) the additional result will accrue. If the dasa lord and the sub-period lords indicate opposite results these results would be experienced during the respective dasas (when the sub-period lord will also toe the same line).

इति श्रीवराहमिहिरकृते बृहज्जातके दशान्तर्दशाध्यायोऽष्टमः॥ 8॥

Thus ends the eighth chapter on Ruling and Sub Ruling Periods in Brihat Jatak composed by Varahamihira.

अष्टकवर्गाध्यायः Ashtak Varga

स्वादर्कः प्रथमायबन्धुनिधनद्वयाज्ञातपो द्यूनगो
वक्रात्स्वादिव तद्वदेव रविजाच्छुक्रात्स्मरान्त्यारिषु।
जीवाद्धर्मसुतायशत्रुषु दशत्रयायारिगः शीतगो-
स्तेष्वेवान्त्यतपः सुतेषु च बुधाल्लगनात्सबन्ध्वन्त्यगः॥ 1 ॥

Ashtak varga is a system of assessing the strength and results of planets mainly in transit. As its name suggests it is comprised of 8 factors i.e. the 7 planets from Sun to Saturn and the lagna. In this system planets give good results when located in certain specified houses counted from their own natal position and from other planets and the lagna. The author, therefore proceeds to specify these good houses for the assessment purposes.

Sun

When in transit is located in the following number of houses counted from its position in the natal chart gives good results:

From Natal Moon: if it is situated in 10, 3, 11 and 6.

From Natal Mars: 1, 11, 4, 8, 2, 10, 9 and 7.

From Natal Mercury: 10, 3, 11, 6, 12, 9 and 5.

From Natal Jupiter: 9, 5, 11 and 6.

Ashtak Varga

From Natal Venus: 7, 12 and 6.

From Natal Saturn: 1, 11, 4, 8, 2, 10, 9 and 7.

From Lagna: 10, 3, 11, 6, 4 and 12

Total 48.

Moon

लगनात्पट्टत्रिदशायागः सधनधीधर्मेषु चाराच्छशी
स्वात्सास्तादिषु साष्टसप्तसु रवेः षट्त्रयायधीस्थो यमात्।
धीत्रयायाष्टमकण्टकेषु शशिजाज्जीवाद् व्ययायाष्टगः
केन्द्रस्थश्च सितान्तु धर्मसुखधीत्रयायास्पदानङ्गः॥ 2 ॥

From Sun: 6, 3, 10, 11, 8 and 7.

From itself: 6, 3, 10, 11, 7 and 1.

From Mars: 6, 3, 10, 11, 2, 5 and 9.

From Mercury: 5, 3, 11, 8, 1, 4, 7 and 10.

From Jupiter: 12, 11, 8, 1, 4, 7 and 10.

From Venus: 9, 4, 5, 3, 11, 10 and 7.

From Saturn: 6, 3, 11 and 5.

From Lagna: 6, 3, 10 and 11

Total 49.

Mars

वक्रस्तूपचयेष्विनात्सतनयेष्वाद्याधिकेषूदया-
च्चान्द्रादिविफलेषु केन्द्रनिधनप्राप्त्यर्थगः स्वाच्छुभः।
धर्मायाष्टमकेन्द्रगोऽर्कतनयाज्ञात्पट्टत्रिधीलाभगः
शुक्रात्पट्टव्ययलाभमृत्युषु गुरोः कर्मान्त्यलाभारिषु॥ 3 ॥

From itself: 1, 4, 7, 10, 8, 11 and 2.

From Sun: 3, 6, 10, 11 and 5.

From Moon: 3, 6 and 11.

- From Mercury: 6, 3, 5 and 11.
 From Jupiter: 10, 12, 11 and 6.
 From Venus: 6, 12, 11 and 8.
 From Saturn: 9, 11, 8, 1, 4, 7 and 10.
 From Lagna: 3, 6, 10, 11 and 1

Total 39.

Mercury

द्व्याद्यायाष्टतपः सुखेषु भगुजात्सत्र्यात्मजेष्विन्दुजः
 साज्ञास्तेषु यमारयोर्व्यरिपुप्राप्त्याष्टगो वाक्पतेः।
 धर्मायारिसुतव्ययेषु सवितुः स्वात्साद्यकर्मत्रिगः
 षट्स्वायाष्टसुखास्पदेषु हिमगोः साद्येषु लग्नाच्छुभः॥ 4 ॥

- From itself: 9, 11, 6, 5, 12, 1, 10 and 3.
 From Sun: 9, 11, 6, 5 and 12.
 From Moon: 6, 2, 11, 8, 4 and 10.
 From Mars: 2, 1, 11, 8, 9, 4, 10 and 7.
 From Jupiter: 12, 6, 11 and 8.
 From Venus: 2, 1, 11, 8, 9, 4, 3 and 5.
 From Saturn: 2, 1, 11, 8, 9, 4, 10 and 7.
 From Lagna: 6, 2, 11, 8, 4, 10 and 1

Total 54.

Jupiter

दिवस्वाद्याष्टमदायबन्धुषु कुजात् स्वात्सत्रिगोष्वङ्गिराः
 सूर्यात्सत्रिनवेषु धीस्वनवदिग्लाभारिगो भार्गवात्।
 जायायार्थनवात्मजेषु हिमगोर्मन्दात्रिपट्टधीव्यये।
 दिग्धीषट्स्वसुखायपूर्वनवगो ज्ञात्सस्मरक्षोदयात्॥ 5 ॥

- From itself: 10, 2, 1, 8, 7, 11, 4 and 3.

- From Sun: 10, 2, 1, 8, 7, 11, 4, 3 and 9.
 From Moon: 7, 11, 2, 9 and 5.
 From Mars: 10, 2, 1, 8, 7, 11 and 4.
 From Mercury: 10, 5, 6, 2, 4, 11, 1 and 9.
 From Venus: 5, 2, 9, 10, 11 and 6.
 From Saturn: 3, 6, 5 and 12.
 From Lagna: 10, 5, 3, 2, 4, 11, 1, 9 and 7

Total 56.

Venus

लग्नादासुतलाभरन्ध्रनवगः सान्त्यः शशाङ्कात्सितः
 स्वात्साज्ञेषु सुखत्रिधीनवदशच्छिद्राप्तिगः सूर्यजात्।
 रन्ध्रायव्ययगो रवेर्नवदशप्राप्त्याष्टधीस्थो गुरो-
 र्ज्ञादीत्र्यायनवारिगस्त्रिनवषट्पुत्राय सान्त्यः कुजात्॥ 6 ॥

- From itself: 1, 2, 3, 4, 5, 11, 8, 9 and 10.
 From Sun: 8, 11 and 12.
 From Moon: 1, 2, 3, 4, 5, 11, 8, 9 and 12.
 From Mars: 3, 9, 6, 5, 11 and 12.
 From Mercury: 5, 3, 11, 9 and 6.
 From Jupiter: 9, 10, 11, 8 and 5.
 From Saturn: 4, 3, 5, 9, 10, 8 and 11.
 From Lagna: 1, 2, 3, 4, 5, 11, 8 and 9

Total 52

Saturn

मन्दः स्वात्त्रिसुतायशत्रुषु शुभः साज्ञान्त्यगो भूमिजा-
 त्केन्द्रायाष्टध्नेष्विनादुपचयेष्व्याद्ये सुखे चोदयात्।
 धर्मायारिदशान्त्यमृत्युषु बुधाच्चन्द्रात्त्रिपट्टलाभगः
 शाष्टायान्त्यगतः सितात्सुगुरोः प्राप्त्यन्त्यधीशत्रुगः॥ 7 ॥

From itself: 3, 5, 11 and 6.

From Sun: 1, 4, 7, 10, 11, 8 and 2.

From Moon: 3, 6 and 11.

From Mars: 3, 5, 11, 6, 10 and 12.

From Jupiter: 9, 11, 6, 10, 12 and 8.

From Venus: 11, 12, 5 and 6.

From Saturn: 6, 11 and 12.

From Lagna: 3, 6, 10, 11, 1 and 4

Total 39.

इति निगदितमिष्टं नेष्टमन्यद्विशेषादधिकफलविपाकं जन्मभात्तत्र दद्युः।
उपचयगृहमित्रस्वोच्चगैः पुष्टमिष्टं त्वपचयगृहनीचारातिगैर्नेष्टसम्पत् ॥ 8 ॥

Thus we have specified good places for planets in transit. The places not mentioned are bad for the planets concerned. Transit results should be considered from the sign occupied by Moon at birth. Planets in upachaya houses (3, 6, 10 and 11), in friendly houses, in their own houses or in their sign of exaltation give still better results and those in other than upachaya houses, in their debilitation signs in inimical signs give worse results.

Note: A symbol may be fixed for good results and another for bad results. Supposing we fix "Dot" as a symbol of good results, then in each sign we will have dots contributed by planets. The maximum of these dots possible in a sign is 8, ie one for the position from lagna and seven from the each of the planets. In case there are 8 dots in a house that house will give good results in full, if these are 6 in number the result will be 3/4th, if four the result will be half, if two only 1/4th of good results.

इति श्रीवराहमिहिरकृते बृहज्जातकेऽष्टकवर्गाध्यायो नवमः ॥ 9 ॥

Thus ends the ninth chapter on Ashtak Varga in Brihat Jatak composed by Varahamihira.

कर्मजीवाध्यायः

Nature of Profession

अर्थापि: पितृमातृसपत्नशत्रुमित्रभ्रातृस्त्रीभृतकजनादिवाकराद्यैः।
होरेन्द्रोर्दशमगतैर्विकल्पनीया भेन्द्रकर्मास्पदपतिगाशनाथवृत्त्या ॥ 1 ॥

The planets located in the 10th house from the Lagna or the Moon denote by their nature the profession a man follows. If the planet in the 10th house is Sun income comes from the father, if it is Moon from mother, if Mars from enemies, if Mercury from friends, if Jupiter from the brother (elder), if Venus from the wife, if Saturn from servants. If planets are located in the 10th house from both the lagna and the Moon, both will constitute source of income in their respective dasas. If there are many planets in the 10th house all will give their result in their respective dasas. If no planet occupies the 10th house, then the lord of the Navamsha sign of the lords of the 10th house from the lagna, Moon and Sun will determine the nature of profession.

अर्कांशे तृणकनकोर्णभेषजाद्यैश्चन्द्रांशे कृपिजलजाङ्गनाश्रयाच्च।
धात्वग्निप्रहरणसाहसैः कुजांशे लिपिगणितादिकाव्यशिल्पैः ॥ 2 ॥

If the aforesaid Navamsha (of the lord of the 10th house from Lagna, Sun or Moon) lord is Sun the living will be by dealing in straws, gold, wool and medicines etc. If the said lord is Moon the living is from agriculture, conch, pearls and the like, through the help of the women folk. If it is Mars, income will be from metals, profes-

sion connected with fire, weapons and courage. If the said lord is Mercury the profession is related to writing (clerical), mathematics, literature and painting etc.

जीवांशे द्विजविबुधाकरादिधर्मैः काव्यांशे मणिरजतादिगोमहिष्यैः।
सौरांशे श्रमवधभारनीचशिल्पैः कर्मेशाध्युषितनवांशकर्मसिद्धिः ॥ 3 ॥

If the aforesaid lord is Jupiter, the profession is connected with Brahmins, deities, dealing with horses etc, and from religion (as priest etc). If the said planet is Venus, he earns from diamond etc, silver, coins, buffalos and highly placed ladies. If it is Saturn, one earns from hardworks, killing of animals etc, carrying burden, low class handi work etc.

मित्रारिस्वगृहगतैर्ग्रहैस्ततोर्थास्तुङ्गस्थे बलनि च भास्करे स्ववीर्यात्।
आयस्यैरुदयधनाश्रितैश्च सौम्यैः संचिन्त्यं बलसहितैरेनकथा स्वम् ॥ 4 ॥

If the said lords of the 10th house occupy a friendly sign, the income accrues from friends, if placed in inimical sign it accrues from enemies, if placed in their own sign from their own effort, if Sun is strong in his exaltation one earns through one's own effort. If the benefic planets are strong and occupy the lagna, the 2nd and 11th house, they are instrumental in giving income from different sources.

इति श्रीवराहमिहिरकृते बृहज्जातके कर्माजीवा नाम दशमोऽध्यायः ॥ 10 ॥

Thus ends the tenth chapter on Nature of Profession in Brihat Jatak composed by Varahamihira.

II

राजयोगाध्यायः Rajayogas

प्राहुर्यवनाः स्वतुङ्गैः क्रूरैः क्रूरमतिर्महीपतिः।
क्रूरैस्तु न जीवशर्मणः पक्षे क्षित्यधिपः प्रजायते ॥ 1 ॥

Yavan Acharya and his followers consider that in case there are in the birth chart 3 natural malefic planets in exaltation the native becomes a ruler. But he is oppressive in nature. Jeeva Sharma is on the other hand, of the opinion that in such a case one does not become a king (but only an affluent man).

वक्रार्कजार्कगुरुभिः सकलैस्त्रिभिश्च
स्वोच्चेषु षोडश नृपाः कथितैक लग्ने।
द्व्येकाश्रितेषु च तथैकतमे विलग्ने
स्वक्षेत्रो शशानि षोडश भूमिपाः स्युः ॥ 2 ॥

If the four planets, Mars, Saturn, Sun and Jupiter are all in their sign of exaltation and one out of them occupies the ascendant, four Rajayogas will thus be constituted. If out of these four planets only three are exalted and one of those three occupies the Lagna these four planets will constitute another 12 Rajayogas, making the total sixteen. In case Moon occupies its own sign ie Cancer in Lagna and if any two of these four planets are exalted, the number of Rajayogas created will be another 12. If one out of the same four planets (Mars, Saturn, Sun and Jupiter) is exalted in Lagna they will

give 4 cases of Rajayoga.

Commentary: It would have been seen that in each case where exaltation of planet is a condition, the other invariable condition is the exaltation of a planet in Lagna. Lagna is thus a great factor for status in life.

वर्गोत्तमगते लग्ने चन्द्रे वा चन्द्रवर्जितैः।
चतुराद्यैर्ग्रहेर्दृष्टे नृपा द्वाविंशतिः स्मृताः॥ 3 ॥

In case the lagna is "Vargottam" ie the sign in the Navamsha of the longitude of the lagna is the same as the lagna or if the Moon in lagna is in Vargottam, then if 4, 5 or 6 planets aspect the Vargottam lagna or the Vargottam Moon. 22 yogas in each case would arise.

यमे कुम्भेऽर्केऽजे शशिनि गवि तैरेव तनुगै-
नृयुक्सिंहालिस्थैः शशिजगुरुवक्रैर्नृपतयः।
यामेन्दू तुङ्गेऽङ्गे सवितृशशिजौ षष्ठभवने
तुलाजेन्दुक्षेत्रैः ससितकुजजीवैश्च नरपौ॥ 4 ॥

If Saturn is in Aquarius, Sun in Aries, Moon in Taurus and any one of these occupies the ascendant and Mercury occupies Gemini, Jupiter Leo, and Mars is in Scorpio, then the person born in the Yoga is a king. In case Saturn or Moon occupies its sign of exaltation in the lagna, the Sun and Mercury occupy Virgo and Libra. Aries and Cancer are occupied respectively by Venus, Mars and Jupiter then also Rajayoga for the birth of a king is constituted.

कुजे तुङ्गेऽर्केन्द्रोर्धनुषि यमलग्ने च कुपतिः
पतिर्भूमेश्चान्यः क्षितिसुतविलग्ने सशशिनि।
सचन्द्रे सौरैऽस्ते सुरपतिगुरौ चापधरगे
स्वतुङ्गस्थे भानावुदयमुपयाते क्षितिपतिः॥ 5 ॥

With Mars in his sign of exaltation (Capricorn) in the ascendant and with Sun and Moon occupying Sagittarius, Yoga for the birth of a king arises. Another Yoga for kingship would arise if Mars and Moon are together in Capricorn in the

ascendant and Sun occupies Sagittarius. A third yoga for kingship would arise if Sun occupies its sign of exaltation (Aries) in the Lagna, Moon is located with Saturn in the 7th house and Jupiter occupies Sagittarius.

Commentary: From a perusal of the Rajayogas hitherto mentioned it is clear that one of the most essential condition for the acquisition of kingly powers is the high strength of the Lagna whether it arises as a result of the occupation of Lagna by an exalted planet or by Moon being located in her own sign in the Lagna. The latter is of course better as it gives strength to both Lagna and the Chandra Lagna.

वृषे सेन्दौ लग्ने सवितृगुरुतीक्ष्णांशुतनयैः
सुहृज्जायाखस्थैर्भवति नियमान्मानवपतिः।
मृगे मन्दे लग्ने सहजरिपुधर्मव्ययगतैः
शशाङ्काद्यैः ख्यातः पृथुगुणयशाः पुङ्गवपतिः॥ 6 ॥

When Moon occupies her exaltation sign Taurus in the lagna and the Sun, Jupiter, Saturn occupy respectively the 4th house (Leo), 7th house (Scorpio) and the 10th house (Aquarius), the person born is surely a king. In case Saturn is located in Capricorn in the Lagna and the Moon is in the 3rd house, Mars in the 6th house, Mercury in the 9th and Jupiter in the 12th house, the person born becomes a king famous and with renowned good qualities.

हये सेन्दौ जीवे मृगमुखगते भूमितनये
स्वतुङ्गस्थौ लग्ने भृगुजशशिजावत्र नृपती।
सुतस्थौ वक्रार्का गुरुशशिसिताश्रापि हिबुके
बुधे कन्यालग्ने भवति हि नृपोऽन्योपि गुणवान्॥ 7 ॥

If Venus and Mercury are exalted in Lagna and Moon and Jupiter are together in Sagittarius and Mars is in Capricorn the person born is a king. Another Yoga for kingship would be, if Mercury occupies Virgo in the ascendant and Mars and Saturn occupy the 5th house (Capricorn) and Jupiter, Moon and Venus are located in the 4th (Sagittarius).

झपे सेन्दौ लगने घटमृगमृगेन्द्रेषु सहितै-
 र्यमारार्केर्योऽभूत्स खलु मनुजःशास्ति वसुधाम्।
 अजे भूजे मूर्तौ शशिगृहगते चामरगुरौ
 सुरेज्ये वा लगने धरणिपतिरन्योपि गुणवान्॥ 8 ॥

In case Moon is in Pisces in Lagna with Sun occupying Leo and Saturn in Aquarius and Mars in Capricorn, the person born will rule the earth. Another Yoga for kingship is for Mars to occupy Aries in the ascendant and Jupiter to be in Cancer. Yet another yoga for kingship would be when Jupiter is in Cancer in Lagna and Mars occupies Aries in the 10th house.

Commentary: In the first yoga mentioned in this shloka Moon, though not in his own sign or in exaltation would be occupying a friend's sign and what is more it would be far away from the Sun, thus becoming very strong in "Paksha Bala" and thereby boosting Lagna and thus leading to acquisition of powers.

कर्किणि लगने तत्स्थे जीवे चन्द्रसितज्ञैरायप्राप्तैः।
 मेषगतेऽर्के जातं विद्याद्विक्रमयुक्तं पृथ्वीनाथम्॥ 9 ॥

In the case of an exalted Jupiter in lagna with the 11th house of the birth chart occupied by Moon, Venus and Mercury and the 10th house (Aries) by the Sun, the person born is a brave and powerful king.

मृगमुखेऽर्कतनयस्तनुसंस्थः क्रियकुलीरहरयोऽधिपयुक्ताः।
 मिथुनतौलिसहितौ बुधशुक्रौ यदि ततः पुथुयशाः पृथिवीशः॥ 10 ॥

If Saturn is in Capricorn in lagna, Mars is in Aries, Moon in Cancer, Sun in Leo, Mercury in Gemini and Venus in Libra, the person born in this yoga becomes greatly renowned king.

स्वोच्चसंस्थे बुधे लगने भृगौ मेपूरणाश्रिते।
 सजीवेऽस्ते निशानाथे राजा मन्दारयोः सुते॥ 11 ॥

If Mercury occupies its exaltation sign in the lagna, Venus

is in the 10th (Gemini), Moon and Jupiter occupy the 7th house, Saturn and Mars are located in the 5th house, the person born will be a king.

अपि खलकुलजाता मानवा राज्यभाजः
 किमुत नृपकुलोत्थाः प्रोक्तभूपालयोगैः।
 नृपतिकुलसमुत्थाः पार्थिवा वक्ष्यमाणै-
 भवति नृपपतितुल्यस्तेषु भूपालपुत्रः॥ 12 ॥

Even persons born in families of low status become kings as a result of the Rajayogas already mentioned. In case the person concerned is born in a kingly family there is no question of his not becoming a king, under one of these yogas. In the Rajayoga being mentioned henceforth, the kingship is attained only by those born in royal family. In the case of the other persons the yogas going to be mentioned would raise their status almost to that of a king (ie they will become very affluent and powerful without actually exercising ruling powers).

उच्चस्वत्रिकोणगैर्बलिष्ठैस्त्र्याद्यैर्भूपतिवंशजा नरेन्द्राः।
 पञ्चादिभिरन्यवंशजाता हीनवित्तयुता न भूमिपालाः॥ 13 ॥

लेखास्थेऽर्केऽजेन्दौ लगने भौमे स्वोच्चे कुम्भे मन्दे।
 चापप्राप्ते जीवे राज्ञः पुत्रं विद्यात्पृथ्वीनाथम्॥ 14 ॥

स्वर्क्षे शुक्रे पातालस्थे धर्मस्थानं प्राप्ते चन्द्रे।
 दुश्चक्र्याङ्गप्राप्तिप्राप्तैः शेषैर्जातः स्वामी भूमेः॥ 15 ॥

सौम्ये वीर्ययुते तनुयुक्ते वीर्याद्ध्ये च शुभयाते।
 धर्मार्थोपचयेष्वथ शेषैर्धर्मात्मा नृपजः पृथिवीशः॥ 16 ॥

When 3 or 4 planets are in their exaltation or mool trikona sign (5, 2, 1, 6, 9, 7, 11 are mool trikona signs for Sun to Saturn respectively) and are also otherwise strong the people with such planets if born in a royal family become kings. If 5 or more planets are exalted and are strong otherwise a person other than that belonging to the royal

family becomes a king. If there are weak and afflicted planets in the 2nd house none of those can become a king. The word "Trikon" means Mool Trikona because of the qualifying word swa and not the trines. As stated by some benefic planet occupies the 9th house and the rest of the planets occupy, as possible, any of the houses 9th, 2nd, 3rd, 6th, 10th and 11th, one born in a royal family becomes a righteous king. One born in other family become rich and honourable.

When the lagna is in Taurus occupied by Moon, Jupiter is in the second house (Gemini), Saturn in 6th (Libra) and the rest of the planets are in the 11th house in the Pisces, one born in royal family becomes king, others born rich. Same result accrue, if Jupiter occupies the 4th house. Saturn is in the first and the Sun and Moon are in the 10th house.

If Moon, Saturn and Jupiter located in 10th, 11th and 1st house respectively and Mercury and Mars are in the 2nd house and the Sun and Venus are in the 4th house, the person, if born in a royal house, becomes a king, otherwise a richman. The same result follows if Mars and Saturn are both located in Lagna, Moon in 4th, Jupiter in 7th, Venus in 9th, Sun in 10th and Mercury is in the 11th house.

Time of Fructification

वृषोदये मूर्तिधनारिलाभगैः शशाङ्कजीवार्कसुतापरैर्नृपः।
सुखे गुरौ खे शशितिक्ष्णदीध्रिती यमोदये लाभगतैर्नृपोऽपरः॥ 17 ॥

The ruling powers are acquired in the ruling periods of the planets occupying the ascendant or the 10th house, the strongest of the planets occupying these houses, gives ruling powers (in case no planet occupies the lagna or the 10th house, the powers are attained in the dasa of the stronger of the lords of these two houses). The sub-period in dasa of the planet located in inimical sign or in its sign of debilitation, is called "Chhidra Dasa." This chhidra dasa will bring about the destruction of ruling powers in case the planets in debilitation or inimical

signs are responsible for the acquisition also of the ruling powers.

Commentary: Since it is stated that the ruling powers are acquired interalia, during the dasa of the lord of the 10th house, it is obvious that the 10th house is as important as the 1st in the matter of gaining ruling powers. We can legitimately, therefore, draw the conclusion that in all Rajayogas mentioned in this chapter, the ruling powers will accrue when both the 10th house and lagna are strong apart from the other nice location of planets. Lagna alone, if strong, would give riches and high status, but not ruling powers.

मेघूरणायतनुगाः शशिमन्दजीवाः
ज्जारौ धने सितरवी हिवुके नरेन्द्रः।
वक्रासितौ शशिसुरेज्यसितार्कसौम्याः
होरासुखास्तशुभखाप्तिगताः प्रजेशः॥ 18 ॥

If the sign in lagna belongs to Jupiter, Venus or Mercury (ie 9, 12, 2, 7, 3 or 6), Saturn is in the 7th house, Sun is in the 10th, the person born in such a yoga will have enjoyments in life even when he is not rich. If the kendras are very strong (by the aspect on the signs there of their lords) but malefic planets occupy kendras and are located in the signs of natural malefics, the native becomes rich and the leader of low class people such as the fishermen and thieves.

Commentary: The lordship of the lagna by a benefic planet as stipulated in the shloka would ease life to some extent. The location of Saturn in the 7th house, where it would be in kendra as well as strong in directional strength would make Saturn strong. A strong Saturn gives no dukha vide Swalpa Jatak.

कर्मलग्नयुतपाकदशायां राज्यलब्धिर्था प्रबलस्य।
शत्रुनीचगृहजातदशायां छिद्रसंश्रयदशा परिकल्प्या॥ 19 ॥

Similarly the location of Sun, the planet of power and health and to some extent a significator of lagna in zenith would give good health etc for enjoyment of life.

गुरुसितबुधलगने सप्तमस्थेऽर्कपुत्रे
वियति दिवसनाथे भोगिनां जन्म विद्यात्।
शुभबलयुतकेन्द्रैः क्रूरभस्थैश्च पापै-
र्ब्रजति शबरदस्युस्वामितामर्थभाक् च॥ 20 ॥

इति श्रीवराहमिहिरकृते बृहज्जातके राजयोगाध्यायः एकादशः ॥११॥

Thus ends the eleventh chapter on Rajayogas in Brihat Jatak composed by Varahamihira.

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12

नाभस् योगाध्यायः

Nabhas (Heavenly) Yogas

नवदिग्बसवस्त्रिकग्निवेदैर्गुणिता द्वित्रिचतुर्विकल्पजाः स्युः।
यवनैस्त्रिगुणाहिषट्शती सा कथिता विस्तरतोऽत्र तत्समासतः॥ 1 ॥

The common heading "Nabhas" includes three main types of yogas:

(a) Aakriti (आकृति) Yogas—dealing with the position of planets in different houses.

(b) Aashraya (आश्रय) Yogas—dealing with the position of planet in different signs.

(c) Sankhya (संख्या) Yogas—dealing with the question of the number of houses occupied by all the planets.

रज्जुर्मुशलं नलश्चराद्यैः सत्यश्चाश्रयजाङ्गगाद योगान्।
केन्द्रैः सदसद्युतैर्दलाख्यौ स्रक्सर्पो कथितौ पराशरेण॥ 2 ॥

The number of Aakriti Yogas is 20, that of Ashraya Yogas is 5 and that of Sankhya Yogas is 7. Thus there are in all 32 Nabhas Yogas.

For a better understanding the names of these Yogas are given below:

Names of "Aakriti" Yogas:

1. Yupa (यूप), 2. Ishu (इषु), 3. Shakti (शक्ति) 4. Yavah (यव),
5. Dandam (दण्ड), 6. Gada (गदा), 7. Samudra (समुद्र), 8. Chhatram

(छत्र), 9. Ardha Chandram (अर्द्ध चन्द्र), 10. Shakatam (शकट), 11. Ambujam (अंबुज), 12. Pakshi (पक्षी), 13. Nau (नौ), 14. Chakram (चक्र), 15. Vajram (वज्र), 16. Halam (हल), 17. Karmukam (कर्मुकम्), 18. Kutam (कूट), 19. Vapi (वापी), 20. Shringashtak (शृंगाष्टक).

The names of Sankhya Yogas are:

1. Veena, (वीना) 2. Vardamah (वरदाम), 3. Pashah (पाश), 4. Kedar (केदार), 5. Shool (शूल), 6. Yugam (युग), 7. Gol (गोल).

The names of Ashraya Yogas are:

1. Rajju (रज्जु), 2. Nala (नल), 3. Moosal (मुसल), 4. Srak (स्रक), 5. Sarpa (सर्प).

9, 10 and 8 multiplied respectively by 3, 3 and 4 give 27, 30 and 32 as the number of Nabhas Yogas in different combinations of 2, 3 or 4 of the Aakriti; Ashraya etc. The Yavanacharya has held them to be of 1800 types, but in this book these have been dealt with in 32 essential numbers.

Ashraya and Dala Yogas

योगा व्रजन्त्याश्रयजाः समत्वं यवाब्जवज्राण्डजगोलकाद्यैः।
केन्द्रोपगैः प्रोक्तफलौ दलाख्यावित्याहुरन्ये न पृथक्फलौ तौ ॥ 3 ॥

If all the planets occupy movable signs it constitutes "Rajju" (रज्जु) Yoga. If all of them occupy fixed signs it is called Musal (मुसल) and if all the planets occupy dual signs they constitute "Nala" (नल) Yoga. Amongst the two "dala" Yogas, one called Srak or Mala is constituted when all the benefic planets occupy the kendras and there is no malefic in any kendra. These three yogas were treated by Satyacharya as Aashraya Yogas. The two yogas Srak & Sarpa have been mentioned by Parashara.

5. Aakriti Yogas

आसन्नकेन्द्रभवनद्वयगैर्गदाख्यस्तन्वस्तगोपुशकटं विहगः खबन्धोः।

शृङ्गाष्टकं नवमपञ्चमलग्नसंस्थैर्लग्नान्यगैर्हलमिति प्रवदन्ति तज्जाः ॥ 4 ॥

If all the planets occupy only two adjoining kendras "Gada" Yoga is formed (It would be of four types ie as between lagna and 4th, 4th and 7th, 7th and 10th, and 10th and 1st). If all the planets are in the 1st and 7th houses, the yoga goes by the name of "Sakat". If all the planets are in 4th and 10th houses it is called "Vihag". If all the planets occupy the three trines starting with lagna ie 1st, 5th, 9th houses, it constitutes yoga called "Shringashtak". If all the Planets are in mutual trines but involving other than the lagna, the yoga constituted goes by the name of "Hala". (These would be constituted by (i) 2nd, 6th and 10th houses, (ii) by 3rd, 7th and 11th houses, (iii) by 4th, 8th and 12th houses.)

Vajra etc (4 Yogas)

शकटाण्डजवच्छुभाशुभैर्वज्रं तद्विपरीतगैर्यवः।

कमलं तु मिश्रसंस्थितैर्वापी तद्यदि केन्द्रबाह्यतः ॥ 5 ॥

If the benefics occupy 1st and 7th houses and the malefics 4th and 10th, with all other houses vacant the yogas formed are called "Vajra". If there are malefics in 1st and 7th and benefics in 4th and 10th, with other houses and malefics occupy the kendras and there are no planets in other houses, the yoga formed is called "Kamal". The kendras are all vacant, the yoga goes by the name of "Vapi."

Author's Opinion on "Vajra" etc

पूर्वशास्त्रानुसारेण मया वज्रादयः कृताः।

चतुर्थभवने सूर्याग्जसितौ भवतः कथम् ॥ 6 ॥

The Vajra and Yava Yogas have been mentioned here merely following the old tradition, otherwise these Yogas lose their meaning for it is not possible for Mercury and Venus to be in the 4th place from the Sun.

Yupa etc 4 Yogas

कण्टकादिप्रवृत्तैस्तु चतुर्गृहगतैर्ग्रहैः।

यूपेपुशक्तिदण्डाख्या होराद्यैः कण्टकैः क्रमात् ॥ 7 ॥

If all the planets occupy the four houses beginning from each kendra, the four Yogas constituted will be:

- Planets in 1st, 2nd, 3rd and 4th houses—"Yupa".
- All planets in 4th, 5th, 6th and 7th—"Ishu".
- All planets in 7th, 8th, 9th and 10th—"Shakti".
- All planets in 10th, 11th, 12th and 1st—"Danda".

Nau Kut etc

नौकूटच्छत्रचापानि तद्वत्सप्तर्क्षसंस्थितैः।

अर्द्धचन्द्रस्तु नावाद्यैः प्रोक्तस्त्वन्यर्क्षसंस्थितैः॥ 8 ॥

If in all the seven houses counted from the lagna, there is one planet each, the Yoga called "Nau" is constituted, similarly if all the seven houses counted from the 4th house have one planet each, the Yoga goes under the name of "Kut". When 7th to 1st are similarly occupied it is called "Chhatra" and one constituted by one planet occupying each of the 7 houses counted from 10th is called "Chaap" Yoga. Similar Yoga made by the seven planets occupying each of the seven houses from other than Kendras is called "Ardha Chandra" (which will naturally be of 8 kinds—the starting houses being 8 in number).

Samudra and Chakra Yoga

एकान्तरगतैरर्थात्समुद्रः षड्यहाश्रितैः।

विलगनादिस्थितैश्चक्रमित्याकृतिजसंग्रहः॥ 9 ॥

If all the planets occupy the six houses counted from the 2nd to 12th with interval of one house (2, 4, 6 etc), the yoga constituted is called "Samudra", while the one constituted by the location of all the planets in the alternate house counted from the 1st (1, 3, 5 etc) is called "Chakra".

Sankhya Yogas

संख्यायोगाः स्युः सप्तसप्तर्क्षसंस्थैरेकापायाद्वल्लकी दामिनी च।

पाशाः केदारः शूल योगो युगं च गोलक्षान्यान्पूर्वमुक्तान्विहाय॥ 10 ॥

When the seven planets (Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn) occupy any seven places in the horoscope, they create one of the sankhya yogas called "Vallaki". If the seven planets occupy any six places of the horoscope they create "Daamini Yoga". If all the seven planets occupy any five of the houses in the horoscope, they constitute the yoga called "Paasha". If they occupy any four it goes under the name of "Kedar". If they occupy only three houses they constitute "Shool" yoga. If they occupy only two houses they constitute the yoga called "Yupa". If all the seven planets occupy only one house of the horoscope the yoga created is called "Gol". In case any "Aashraya" yoga is identical with a "Sankhya" yoga, the results stated for the latter will prevail.

Results of Nabhas Yogas

ईर्ष्यविदेशनिरतोऽध्वरुचिश्च रज्ज्वां

मानी धनी च मुशले बहुकृत्यशक्तः।

व्यङ्ग स्थिराढचनिपुणो नलाजः सगुत्थो

भोगान्वितो भुजगजो बहुदुःखभाक्स्यात्॥ 11 ॥

One having "Rajju" yoga is jealous of others, usually living in country or province other than that of his birth and is fond of travels, one having "Musal" is honoured, wealthy and capable of multifarious activities. One born in "Nala" yoga loses an organ of his body, is of resolute mind, rich and efficient in his undertakings. Srak—a dala yoga, makes the person enjoy many comforts in life. One born in "Sarpa" yoga suffers much in life.

आश्रययोगास्तु विफला भवन्त्यन्यैर्विमिश्रिताः।

मिश्रा यैस्ते फलं द्युरमिश्राः स्वफलप्रदाः॥ 12 ॥

If the "Aashrya" yogas are identical with any other type, that type prevails and the results stated for the other type accrue.

Gadaa etc

यज्वार्थभाक्सततमर्थरचिर्गदायां तद्वृत्तिभुक्कटकजः सरुजः कुदारः।

दूतोऽटनः कलहकृद्दिहगे प्रदिष्टः शृङ्गाटके चिरसुखी कृपिकृद्दलाख्ये॥ 13 ॥

One with "Gadaa" yoga is engaged in performing religious sacrificial rituals in earning and in enjoying wealth, one with "shakat" yoga earns from shakat ie by driving cart etc, is diseased and his wife is a bad woman. One with "Vihag" yoga, acts as a messenger, is a wanderer and easily engaged in quarrel. One with Shringashtak yoga has long lasting comforts, one born in "Hal" yoga is engaged in agricultural pursuits.

Vajra etc

वज्रेऽन्त्यपूर्वसुखिनः सुभगोऽतिशूरो
वीर्यान्वितोऽप्यथ यवे सुखितो वयोऽन्तः।
विख्यातकीर्त्यमितसौख्यगुणश्च पद्मे
वाप्यां तनुस्थिरसुखो निधिकृन्न दाता ॥ 14 ॥

One born in "Vajra" yoga is happy and comfortable in old and early age, beloved of all the highly valiant. One born in "Yava" yoga is powerful but unhappy in early and middle age and happy in old age, one born in "Padma" yoga is highly famous, highly happy and comfortable and possesses many qualities. One born in "Vapi" yoga is happy for any considerable period at a time, accumulates wealth but is not charitable in disposition.

Yupa etc

त्यागात्मवान् क्रतुवरैर्यजते च यूपे
हिंस्रोऽथ गुप्त्यधिकृतः शरकृच्छराख्ये।
नीचोऽलसः सुखधनैर्वियुतश्च शक्तौ
दण्डे प्रियैर्विरहितः पुरुषोऽन्त्यवृत्तिः ॥ 15 ॥

A person born in "Yupa" yoga is magnificent, active, and engaged in many good works. One born in "Shar" yoga is inclined to kill, has control over a jail and is a manufacturer of weapons. One born in "Shakti" yoga is engaged in mean acts, lazy, bereft of comforts and wealth. One born in "Danda" yoga is devoid of dear relatives and earns by low work.

Nau etc

कीर्त्या युतश्चलसुखः कृपणश्च नौजः
कूटेऽनृतप्लवनबन्धनपश्च जातः।
छत्रोद्भवः स्वजनसौख्यकरोऽन्त्यसौख्यः
शूरश्च कार्मुकभवः प्रथमाऽन्त्यसौख्यः ॥ 16 ॥

One born in "Nau" yoga is famous, with ups and downs in life and is miser. One born in "Kut" yoga tells lies and is in charge of a jail or other places of captivity. One born in "Chhatra" yoga brings comforts to his people and is happy in old age. One born in "Chhap" yoga is valiant in battle and leads happy life in early and old age.

Ardha Chandra etc

अर्द्धेन्दुजः सुभग-कान्तवपुः प्रधान-
स्तोयालये नरपतिप्रतिमस्तु भोगी।
चक्रे नरेन्द्रमुकुटद्युतिरञ्जिताङ्घ्रि-
वीणोद्भवश्च निपुणः प्रियगीतनृत्यः ॥ 17 ॥

One born in "Ardha Chandra" yoga is wealthy and popular, with attractive features and prominent amongst men. One born in "Samudra" yoga is affluent and powerful like a king, has many enjoyments in life. One born in "Chakra" yoga is highly respected even by kings. One born with "Veena" yoga is efficient in actions and fond of music and dance.

Daamini etc

दाताऽन्यकार्यनिरतः पशुपश्च दाम्नि
पाशे धनार्जनविशीलसुभृत्यबन्धुः।
केदारजः कृषिकरः सुबहुपभोज्यः
शूरः क्षती धनरुचिर्विधनश्च शूले ॥ 18 ॥

One born in "Daamini" yoga is engaged in doing good to others, liberal, and rearer of animals. One born in "Paash" yoga earns by unfair means alongwith his servants and relatives. One born in "Kedar" yoga engages in agriculture and is

of use to many. One born in "Shool" yoga is valiant and suffers from injury, given to persuit of wealth but is not rich.

Yuga, Gol etc

धनविरहितः पाखण्डी वा युगे त्वथ गोलके
विधनमालिनो ज्ञानोपेतः कुशिल्प्यलसोऽटनः।
इति निगदिता योगाः सार्द्धं फलैरिह नाभसा।
नियतफलदाश्चिन्त्या ह्येते समस्तदशास्वपि॥ 19 ॥

One born in "Yuga" yoga is devoid of health and a deceiver, one born in "Gol" yoga is poor, unclean, without knowledge, engaged in petty artisan work and lazy. Thus I have explained Nabhas yogas with their results. These results are experienced as stated in the dasas of planets.

इति श्रीवराहमिहिरकृते बृहज्जातके नाभस् योगाध्यायः द्वादशः ॥12॥

Thus ends the twelfth chapter on Nabhas yogas in Brihat Jatak composed by Varahamihira.

13

चन्द्रयोगाध्यायः

Yogas for Moon

अधमसमवरिष्ठान्यर्ककेन्द्रादिसंस्थे
शशिनि विनयवित्तज्ञानधीनैपुणानि।
अहनि निशि च चन्द्रे स्वेऽधिमित्रांशके वा
सुरगुरुसितदृष्टे वित्तवान् स्यात्सुखी च॥ 1 ॥

When Moon is located in Kendra (1st, 4th, 7th and 10th) from the Sun, the person has the least of good manners, wealth knowledge, efficiency in action (due to influence of Sun on her). When she is in houses (2nd, 5th, 8th and 11th) from the Sun these qualities etc are possessed by the native in small measure. In case she occupies 3rd, 6th, 9th and 12th from the Sun, these are acquired in good measure. In the case of a day birth, when Moon is located in her own or a friendly navamsha and is aspected by Jupiter or when it is a night birth, and she is similarly situated in navamsha and aspected by Venus, the native becomes wealthy and leads a comfortable life.

Commentary: Moon is one of the greatest, if not the greatest, factors of wealth. Its strength is conducive to wealth as would be borne out also by the following shlokas.

Adhiyoga of Moon

सौम्यैः स्मरारिनिधनेष्वधियोग इन्दो-
स्तस्मिंश्चमूपसचिवक्षितिपालजन्म।

सम्पन्नसौख्यविभवा हतशत्रवश्च

दीर्घायुषो विगतरोगभयाश्च जाताः॥ 2 ॥

If the 6th, 7th and 8th houses from Moon are occupied by natural benefic planets, they cause the yoga going under the name of "Chandradhiyoga". Persons born in this yoga are of high status in life such as the Commander in chief of the Army, the minister of a country's cabinet or even the head of the state. Such people are very rich, lead a comfortable life and wield power, they overcome their enemies, devoid of disease and fear. They live a long life.

Commentary: This is one of the best yogas for wealth, proved so by experience. The central point of attention in this remarkable yoga is the Moon whose strong position is being sought after in the shloka. The benefic planets in the 6th, 7th and 8th from Moon have no other purpose but to boost the strength of Moon. The excellence of the results of the yoga depends on two factors. In the first instance Moon herself should be farthest away from the Sun, which she is sure to be, for a benefic like Mercury or Venus which are never more than 48 degrees away from the Sun will be opposite Moon under the conditions stipulated in the shloka and Moon will thus be fairly away from the Sun. Being thus away from the Sun, Moon will be strong in "Paksha Bala". Secondly planets in 6th, 7th and 8th from her should in their turn be also strong by house position etc and by being as far away from Sun as is possible for them to be. Strong benefic planet in 7th from the Moon will add to her strength by direct aspect, while the other two (one in 6th and the other in 8th) will aspect and boost the houses 12th and 2nd from the Moon with the result that Moon by receiving good aspects on its two sides will get still further strengthened. Such being the rationale behind the good effects of "Chandradhiyoga", it is essential that to have maximum good results the natural benefic planets should be positioned in all the three houses (6th, 7th and 8th from Moon) and not in one or two. In case for example if Jupiter alone is in 6th or 8th from Moon, it will not give any appreciable help to Moon. It would on the other hand, constitute "Shakat yoga"—a yoga for

poverty. Hence it is essential that the houses 6th, 7th and 8th from Moon should all be occupied by benefics.

हित्वाकं सुनफानफादुरुधुराः स्वान्त्योभयस्थैर्ग्रहैः

शीतांशोः कथितोऽन्यथा तु बहुभिः केमद्रुमोन्वैस्त्वसौ।

केन्द्रे शीतकरेऽथवा ग्रहयुते केमद्रुमो नेष्यते

केचित्केन्द्रनवांशकेष्वपि वदन्त्युक्तिः प्रसिद्धा न ते॥ 3 ॥

If the 2nd house from Moon is occupied by any planet, except Sun the Yoga called "Sunfa" is created. If the 12th house from her is occupied by planets other than the Sun, it is called "Anfa". If both the 2nd and 12th houses from Moon are occupied by planets, other than Sun the yoga constituted is called "Durudhara". In case none of these two houses is occupied by any planet, there arises the yoga called "Kemdrum" (which is a bad yoga causing poverty). If, however, there is any planet, other than the Sun or Moon, in the kendra from the lagna, the kemdrum yoga is not caused. Kendrum is also absent if either the Moon or the lagna is with any planet (other than the Sun). There are some who consider that Kemdrum is caused if there are no planets located in the kendras from Moon. Similarly they are of the opinion that if there are no planets in the 2nd and 12th of the sign in navamsha occupied by Moon, kemdrum is caused, but this opinion is not widely recognised.

Commentary: Although the location of planets in the 12th house is also stated to be of some good, it appears that really good results particularly in the financial sphere flow only from the location of benefics in the 2nd house from Moon, the reason being that Moon acts as lagna and hence any benefic planet in the second from it would naturally be conducive to wealth.

त्रिंशत्संख्या सुनफानफाख्याः पष्टित्रये दौरुधुराः प्रभेदाः।

इच्छाविकल्पैः क्रमशोऽभिनीय नीते निवृत्तिः पुनरन्यनीतिः॥ 4 ॥

There are 31 varieties of each of Sunfa and Anfa yogas. Similarly there are 180 varieties of Durudhara. These variet-

ies are obtained by permutation of the planets in the various positions in the said houses (2nd and 12th from Moon).

स्वयमधिगतवित्तः पार्थिवस्तत्समो वा
भवति हि सुनफायां धीधनख्यातिमांश्च।
प्रभुरगदशरीरः शीलवान् ख्यातकीर्ति-
विषयसुखसुवेपो निर्वृतश्चानफायाम्॥ 5 ॥

A person born in "Sunfa" acquires wealth through his own efforts. He is a king or equal to a king in status endowed with intelligence, wealth and fame. One born in "Anfa" rules over others, is devoid of disease, is of good character, with good name around, enjoys comforts of life, dresses well and is free from worries.

उत्पन्नभोगसुखभुग्धनवाहनाढ्य-
स्त्यागान्वितो दुरुधुराप्रभवः सुभृत्यः।
केमद्रुमे मलिनदुःखितनीचनिस्वाः
प्रेष्याः खलाश्च नृपतेरपि वंशजाताः॥ 6 ॥

A person born with "Durudhara" yoga is born with a silver spoon in his mouth, is very rich and possesses conveyances, is liberal and has many servants. A man born with "Kemdrum" on the other hand, is dirty, miserable, mean, poor, servile and wicked even if he is born in a royal family.

प्रोत्साहशौर्यधनसाहसवान् महीजः
सौम्यः पटुः सुवचनो निपुणः कलासु।
जीवोर्धिधर्मसुखभुङ् नृपपूजितश्च
कामी भृगुर्बहुधनो विषयोपभोक्ता॥ 7 ॥

In the yogas if the yoga is brought about by Mars, the person is full of ambition, bravery and wealth. If by Mercury, he is clever, with good power of speech and an expert in the arts. If by Jupiter he enjoys wealth and comforts, is religious and in the good books of the king (or the Govt of the day). If by Venus he is given to sex, is very rich, and lives in luxury.

परविभवपरिच्छदोपभोक्ता रवितनयो बहुकार्यकृद् गणेशः।
अशुभकृदुडुपोऽहि दृश्यमूर्तिर्गलिततनुश्च शुभोन्यथान्यदूहाम्॥ 8 ॥

If the yoga is created by Saturn, he enjoys other's wealth, house, clothes, conveyance, engages himself in many activities and is the leader of a group of people. If the birth is during day time and the Moon is in the visible half of the horoscope (descendant to ascendent 7th to 1st) she gives bad results ie the person is miserable and poor. If in the invisible half it gives good results ie comforts and riches.

लगनादतीव वसुमान् वसुमाञ्छशाङ्का-
त्सौम्यग्रहैरुपचयोपगतैः समस्तैः।
द्वाभ्यां सामोऽल्पवसुमांश्च तदूनताया-
मन्येष्वसत्स्वपि फलेष्विदमुत्कटेन॥ 9 ॥

In case the entire lot of the natural benefic planets is located in the upchaya houses (3rd, 6th, 10th and 11th) from both the ascendant and the Moon the man is extremely rich. If two of the benefics are so located he is highly rich. If only one is in these houses he is only moderately rich. This yoga has over-riding powers in as much as it makes a man rich even if he is born in Kemdrum yoga etc.

इति श्रीवराहमिहिरकृते बृहज्जातके चन्द्राधियोगाध्यायस्त्रयोदशः ॥13॥

Thus ends the thirteenth chapter on Yogas for Moon in Brihat Jatak composed by Varahamihira.

Combination of Planets

Sun with other Planets

तिग्मांशुर्जनयत्यथेन्दुसहितो यन्त्राश्मकारं नरं
भौमेनाघरतं बुधेन निपुणं धीकीर्तिसौख्यान्वितम्।
क्रूरं वाक्पतिनान्यकार्यनिरतं शुक्रेण रङ्गायुधै-
लब्धस्वं रविजेन धातुकुशलं भाण्डप्रकारेषु वा॥ 1 ॥

Sun with Moon makes a person employ himself in machine work or in the sale etc of utensils. If it is with Mars the man engages in crime. If with Mercury he is efficient in every way and also intelligent, famous and happy. If it is with Jupiter he is of a fierce temperament and always engaged in the service of others. If it is with Venus the man is engaged in wrestling or as a dealer in weapons. If it is with Saturn the man deals in metals and utensils etc.

Moon with other Planets

कूटस्त्र्यासवकुम्भपण्यमशिवं मातुः सवक्रः शशी
सज्ञः प्रश्रितवाक्यमर्थनिपुणं सौभाग्यकीर्त्यान्वितम्।
विक्रान्तं कुलमुख्यमस्थिरमतिं वितेश्वरं साङ्गिरा
वस्त्राणां ससितः क्रियादिकुशलं सार्किः पुनर्भूसुतम्॥ 2 ॥

If Moon is with Mars, the native engages in highly diplomatic actions and in selling wine. This combination is not conducive to the long life of his mother. If it is with Mercury

the native speaks clearly with full explanation, is wealthy, famous and beloved of all. If it is with Jupiter, he is prominent in his family, victorious over enemies, with wavering mind and wealthy. If it is with Venus, he is efficient in jobs relating clothes, (ie their sale, repair, manufacture, dyeing etc). If it is with Saturn, his mother is *punarbhū* ie she marries, loses her husband and marries again.

Mars with other Planets

मूलादिस्नेहकूटैर्व्यवहरति वणिग्बाहुयोद्धा ससौम्ये
पुर्व्यध्यक्षः सजीवे भवति नरपतिः प्राप्तवित्तो द्विजो वा।
गोपो मल्लोऽथ दक्षः परयुवतिरतो द्यूतकृत्सासुरेज्ये
दुःखार्तोऽसत्यसन्धः ससवितृतनये भूमिजे निन्दितश्च॥ 3 ॥

If Mars is with Mercury the native deals in pickles, herbs, skin of trees, flowers, leaves rosin, oils and artificial articles and wrestling, if it is with Jupiter one becomes prominent, even a king, a Brahmin or a rich person, if it is with Venus, one is a wrestler, a rearer of cows, indulging in other women, a gambler or a thug. If it is with Saturn one is miserable, liar and engaged in unbecoming deeds.

Mercury with other Planets

सौम्ये रङ्गचरो बृहस्पतियुते गीतप्रियो नृत्यवान्
वाग्मी भूगणपोसितेन मृदुना मायापटुर्लङ्घकः।
सद्विद्यो धनदारवान् बहुगुणः शुक्रेण युक्ते गुरौ
ज्ञेयः श्मश्रुकरोऽसितेन घटकृज्जातोन्नकारोऽपि वा॥ 4 ॥

If Mercury is with Jupiter, one is a wrestler, lover of music and dance, if it is with Venus one is clever in speech and leader of men. If it is with Saturn one is clever in deceiving others and a transgressor of good laws.

(ii) If Jupiter is with Venus one is highly educated, rich with many qualities and has a good wife. If it is with Saturn one is a barber, a potter or a cook.

Venus with other Planets

असितसितसमागमेऽल्पचक्षुर्युवतिसमाश्रयसम्प्रवृद्धवित्तः।

भवति च लिपिपुस्तचित्रवेत्ता कथितफलैः परतो विकल्पनीयाः॥ 5 ॥

If Venus is with Saturn the man has short sight and his wealth increases as a result of contract or service with women. He is clever in writing books or in painting etc. If two planets are located in different houses even then the said results hold good.

इति श्रीवराहमिहिरकृते बृहज्जातके द्विग्रहयोगाध्यायश्चतुर्दशः ॥ 14 ॥

Thus ends the fourteenth chapter on Combination of Planets in Brihat Jatak composed by Varahamihira.

15

प्रब्रज्यायोगाध्यायः Renunciation

एकस्थैश्चतुरादिभिर्बलयुतैर्जाताः पृथग्वीर्यगैः

शाक्याजीविकभिक्षुवृद्धचरका निर्ग्रन्थवन्याशानाः।

माहेयज्ञगुरुक्षपाकरसितप्राभाकरीनैः क्रमा-

त्प्रब्रज्या बलिभिः समाः परिजितैस्तत्स्वामिभिः प्रच्युतिः॥ 1 ॥

If four or more planets are situated in any one sign and a planet or more are strong "Sanyas" yoga is constituted. As many as strong will all give Sanyas of the variety indicated by them. If Mars strong is the cause of Sanyas, the man will become a red clothed sanyasin. If Mercury causes it, he will be a "Dandi" (with staff) and Bhikshu. If Jupiter causes it he will be an "Aajeevak" of the Vaishnavite cult. If Moon causes it, he will be "Kapalik" (one who takes food in a skull) and a "Shaiva" with pierced ears. If Venus is the cause, he will be a "Chakrankit" (mark of a chakra on to body). It is caused by Saturn, he will be one without clothes. If it is Sun he will be a man doing Tapas (Austerities) eating fruits and roots. The sanyas yoga is cancelled if the planet is vanquished in the planetary war (see shloka 20 of Chapter 2), then the man leaves the life of a sanyasin. If more than one planet is strong, the man adopts the school of sanyas relevant to them one after the other.

रविलुप्तकरैरदीक्षिताः बलिभिस्तद्रतभक्तयो नराः।

अभियाचितमात्रदीक्षिता निहतैरन्यनिरीक्षितैरपि॥ 2 ॥

If the otherwise strong planet is combust the man will be a sanyasin without being properly initiated into it by a Guru. He will, of course, be attached to the school of thought concerned. The planet causing sanyas is defeated in war or in badly aspected, he is desirous of getting initiation but does not actually get it. Initiation is acquired in the dasa, bhukti of the strongest planet.

जन्मेशोऽन्यैर्यद्दृष्टोऽर्कपुत्रं पश्यत्याकिर्जन्मपं वा बलोनम् ॥
दीक्षां प्राप्नोत्याकिर्द्रेष्काणसंस्थे भौमाकर्षणे सौरदृष्टे च चन्द्रे ॥ 3 ॥

If the Lord of the sign occupied by Moon (Also Moon herself by implication) is not aspected by any planet, is near and is aspected by Saturn alone then also sanyas yoga will be considered to have been constituted. If Moon is located in the decante of Saturn and in the navamsa of Saturn or Mars and is aspected (or influenced) by Saturn alone, then also the yoga for Sanyas is caused.

सुरगुरुशशिहोरास्वाकिदृष्टासु धर्मे
गुरुथ नृपतीनां योगजस्तीर्थकृत्स्यात्।
नवमभवनसंस्थे मन्दगेऽन्यैरदृष्टे
भवति नरपयोगे दीक्षितः पार्थिवेन्द्रः ॥ 4 ॥

If Jupiter, Moon and the ascendant are aspected by Saturn, Jupiter occupies the 9th house, the man will take to sanyas even when there is rajayoga in horoscope making him a king. He will visit holy places instead. If Saturn occupies the 9th house unaspectd by any planet, a king will get into sanyas, retaining his kingly things (such as in the case of a mahant or a mahamandaleswar). In the absence of a rajayoga the sanyas yoga will, of course, be fully effective.

Commentary: Considering the problem of sanyas from a common sense point of view it is essential that a man must leave his home and hearth for a sanyasin's life. Yet another essential requirement and one that makes a real sanyasin is that he should have vairagya ie dispassion. The question of dispassion has been elaborately dealt with in the above shlokas. The most essential feature necessary in this regard

being the dominant influence of Saturn on factors denoting mind. Although in the Shlokas under consideration only Moon has been mentioned. It is implied that for dispassion to be complete, the 4th house and its lord (mind) should also be under the dominant influence of Saturn, whether by association or aspect. As regards the question of leaving the home and hearth, it is essential that there should be "separative" influence on the houses denoting residence (4th house), family (2nd) and bhoga (12th house). The separative influence would be caused by the aspect etc of Sun, Saturn, Rahu and the Lords of the signs occupied by these planets. In actual experience we have found that sanyas is caused by the fulfilment of the two essential conditions rather than by the configuration of four or more planets.

For example in the case of Adi Shankaracharya we do not find the configuration of four or more planets but the dominant influence of Saturn—the planet for renunciation—is present on Moon and the 4th house from Moon. There is also the separative influence of Sun on Mercury Lord of the 12th house and on Venus Lord of the 4th house. Sun himself as Lord of the

Mars	Sun Mercury Venus	Rahu	Moon
Jupiter			L
Saturn	Ketu		

2nd house being hemmed in between Rahu and Mars. Let us take the case of another great sanyasin—Swami Shivanand. Here also there is no configuration of 4 or more planets in one sign, but the conditions of Vairagya and renunciation are fulfilled.

Mark the influence of Saturn, not only on Moon, but also on Mars, the lord of the sign occupied by Moon. Again mark the full aspect of Saturn on Venus lord of the 4th house (Mind) and his square on the same house. Again from the Chandra Lagna Saturn also influences the 4th house, its lord and Moon.

	Moon		
			Sat Mars L Rahu
Ketu			Sun Mercury
		Jupiter	Venus

This makes a strong yoga for vairagya (Dispassion). As regards the yoga for renunciation it is constituted by the square of Saturn on the 4th house, the aspect of Saturn on Venus, lord of the 4th house and the influence of Saturn, Mars and Rahu on Sun and Mercury—lords of the 2nd and 12th houses respectively.

इति श्रीवराहमिहिरकृते बृहज्जातके प्रब्रज्यायोगाध्यायः पञ्चदशः ॥१५॥

Thus ends the fifteenth chapter on Renunciation in Brihat Jatak composed by Varahamihira.

16

नक्षत्राध्यायः

Traits of Asterisms

प्रियभूषणः सुरूपः सुभगो दक्षोऽश्विनीषु मतिमांश्च ।

कृतनिश्चयः सत्यपरो दक्षः सुखितश्च भरणीषु ॥ 1 ॥

A person born with his Moon occupying the Nakshatra (Asterism) "Ashvini", takes interest in embellishing his body, is handsome, beloved of all, clever in all actions and intelligent. One born in "Bharani" nakshatra (ie when Moon occupies this nakshatra), firm of decision, truthful, free from disease, efficient and leads a happy life.

बहुभुक्परदाररतस्तेजस्वी कृत्तिकासु विख्यातः ।

रोहिण्यां सत्यशुचिः प्रियंवदः स्थिरमतिः सुरूपः ॥ 2 ॥

One born with Moon in "Krittika" is a glutton, in love with other women, with a dominating personality and is famous. If born in "Rohini", he is truthful, clean, sweet tongued, of fixed mind, and handsome.

चपलश्चतुरो भीरुः पटुर्त्साही धनी मृगे भोगी ।

शठगवितः कृतघ्नो हिंस्रः पापश्च रौद्रक्षे ॥ 3 ॥

One born with Moon in "Mrigshir" is naughty, clever, timid, ambitious, wealthy and with enjoyments. One born in "Ardra" nakshatra is deceitful, proud, ungrateful, cruel and sinful.

दान्तः सुखी सुशीलो दुर्मेधा रोगभाक् पिपासुश्च ।

अल्पेन च सन्तुष्टः पुनर्वसौ जायते मनुजः ॥ 4 ॥

One born with Moon in "Punarvasu" nakshatra controls his sense organs, is happy, of good character, with no good memory, diseased, feeling thirsty too often, but satisfied with even little (success or money).

शान्तात्मा सुभगः पण्डितो धनी धर्मसंयुतः पुष्ये।
शठः सर्वभक्षः पापः कृतघ्नधूर्त्तश्च भौजङ्गे ॥ 5 ॥

One born with Moon in "Pushya" Nakshatra, possesses a composed personality, is good looking, learned and wealthy. He takes good interest in religion. One born in "Ashlesha" is self centred, has no campuncions in eating anything and everything, is sinful, ungrateful and deceitful.

बहुभृत्यधनो भोगी सुरपतिभक्तो महोद्यमः पित्र्ये।
प्रियवाग्दाता द्युतिमानटनो नृपसेवको भाग्ये ॥ 6 ॥

One born with Moon in "Magha" nakshatra, has many servants, much wealth and wide family. He enjoys life and is devoted to the devas and the father and is highly active. One born in "Poorva Phalguni" talks sweetly, is generous, possesses a shining personality, always on the move, and a servant of the Raja (Government).

सुभगोविद्याप्तधनो भोगी सुखाभाग्द्वितीयफाल्गुन्याम्।
उत्साही धृष्टः पानपोऽघृणी तस्करो हस्ते ॥ 7 ॥

One born with the Moon in "Uttara Phalguni" is favourite of all, earns through the use of education (by teaching etc), given to enjoyments and leads a comfortable life. One born in "Hasta" Nakshatra, is full of fervour, shameless, takes drinks, is hated and is a thief.

चित्राम्बरमाल्यधरः सुलोचनाङ्गश्च भवति चित्रायाम्।
दान्तो वणिक्कृपालुः प्रियवाग्धर्माश्रितः स्वातौ ॥ 8 ॥

One born with the Moon in "Chitra" nakshatra wears variety of clothes and garlands, he has good looking eyes and body. On born in "Swati" has control over his limbs, is engaged in trade, is compassionate, sweet tongued and lives a religious life.

ईरूप्युर्लुब्धो द्युतिमान्वचनपटुः कलहकृद्विशाखासु।
आढ्यौ विदेशवासी क्षुधालुरटनोऽनुराधासु ॥ 9 ॥

One born with Moon in "Vishakha" nakshatra is jealous, greedy, active, clever at speech, engaged in querrels. One born in "Anuradha" nakshatra is wealthy, lives in another country, feels hungry too often and is roaming always.

ज्येष्ठासु न बहुमित्रः सन्तुष्टो धर्मकृत्प्रचुरकोपः।
मूले मानी धनवान्सुखी न हिंस्रः स्थिरो भोगी ॥ 10 ॥

One born with Moon in "Jyeshtha" nakshatra has not many friends, is contented, has religious knowledge and has much anger. One born in 'Moola' is respected, wealthy, happy, is not cruel, is steadfast and enjoys life.

इष्टानन्दकलत्रो मानी दृढसौहृदश्च जलदैवे।
वैश्वे विनीतधार्मिकबहुमित्रकृतज्ञसुभगश्च ॥ 11 ॥

One born with Moon in "Poorvashadha" nakshatra is pleased with his wife in every way. He is respected and has steadfast friends. One born in "Uttarashadha" is full of humility, highly religious, has many friends, is grateful and has pleasing qualities.

श्रीमाञ्छवणे श्रुतवानुदारदारो धनान्वितः ख्यातः।
दाताढ्यशूरगीतप्रियो धनिष्ठासु धनलुब्धः ॥ 12 ॥

One born with Moon in "Shravana" asterism is of shining qualities and body, is liberal, wealthy and famous. One born in "Dhanishta" is charitable, wealthy, full of valour, lover of music and greedy.

स्फुटवाग्व्यसनी रिपुहा साहसिकः शतभिषजि दुर्गहः।
भाद्रपदासूद्विग्नः स्त्रीजितधनी पटुरदाता च ॥ 13 ॥

One born with Moon in "Shatbhisha" asterism talks in clear tones, addicted to vice, destroyer of enemies, courageous and not amenable to control. One born in "Poorvabhadrapada" nakshatra has always a parturbed mind, is won over by his wife, clever in financial matters but non charitable.

वक्ता सुखी प्रजावाञ्छितशत्रुधार्मिको द्वितीयासु।
सम्पूर्णाङ्ग सुभगः शूरः शुचिर्धवान् पौष्णे ॥ 14 ॥

One born with Moon in "Uttarabhadrapada" is eloquent in speech, happy. He has issues and overcomes his enemies. He is also religious. One born in "Revati" nakshatra has all organs in healthy condition, has attractive qualities and his personality is full of valour and is clean and wealthy.

इति श्रीवराहमिहिरकृते बृहज्जातके नक्षत्राध्यायः षोडशः ॥ 16 ॥

Thus ends the sixteenth chapter on Traits of Asterisms in Brihat Jatak composed by Varahamihira.

17

चन्द्राशिशीलाध्यायः

Moon in Different Signs

Moon in Aries

वृत्ताताप्रदृग्गुणशाकलघुभुक् क्षिप्रप्रसादोऽटनः
कामी दुर्बलजानुरस्थिरधनः शूरोऽङ्गनावल्लभः।
सेवाज्ञः कुनखी व्रणाङ्कितशिरा मानी सहोत्थाग्रजः
शक्त्या पाणितलेऽङ्कितोऽतिचपलस्तोये च भीरुः क्रिये ॥ 1 ॥

One having Moon in Aries has round eyes like the colour of copper. He likes to eat things less but in hot condition, is easily pleased, has many travels, is given to sex. The lower portion of his legs is weak. He has vicissitudes in matters of wealth, is full of valour, favourite of women, appreciates service of others, has bad nails of the body, has mark of injury on the head, is respected, is eldest among his brothers. He has the mark of shakti (a weapon) on his palm, is very changeful and is very much afraid of water.

Moon in Taurus

कान्तः खेलगतिः पृथूरुवदनः पृष्ठास्यपार्श्वोऽङ्कित-
स्त्यागी क्लेशसहः प्रभुः कुकुदवान्कन्याप्रजः श्लेष्मलः।
पूर्वैर्बन्धुधनात्मजैर्विरहितः सौभाग्ययुक्तः क्षमी
दीप्ताग्निः प्रमदाप्रियः स्थिरसुहृन्मध्यान्त्यसौख्यो गवि ॥ 2 ॥

One having Moon in Taurus is very good looking, walks

playfully, has big hips and face. He has mark on his back, face or sides. He is capable of renunciation and of bearing troubles, has power over others with long neck, has mostly female issues, is prone to troubles from phlegm, liable to lose his original relatives and sons, is lucky, is of a forgiving nature, has good digestive power, is favourite of women, has steadfast friends and is happy in youth and old age.

Moon in Gemini

स्त्रीलोलः सुरतोपचारकुशलस्ताप्रेक्षणः शास्त्रविद्-
दूतः कुञ्चितमूर्द्धजः पटुमतिर्हास्येङ्गितद्यूतवित्।
चार्वङ्गः प्रियवाक् प्रभक्षणरुचिर्गीतप्रियो नृत्यवित्
क्लीबैर्याति रतिं समुन्नतनसश्चन्द्रे तृतीयक्षणे ॥ 3 ॥

One born with Moon in Gemini is fond of women, is efficient in the exercise of the science of sex, has eyes of the colour of copper, knows the Shastras (Religious literature), is a messenger or an ambassador, has curly hair, has keen intellect, is jocular in spirit, familiar with gambling, has the capacity to know other's mind merely from their movements, has beautiful body, talks sweetly, interested in eating much, is lover of music and knows dancing, likes the company of eunuchs and has raised nostrils.

Moon in Cancer

आवक्रद्रुतगः समुन्नतकटिः स्त्रीनिर्जितः सत्सुहृद्
दैवज्ञः प्रचुरालयः क्षयधनैः संयुज्यते चन्द्रवत्।
ह्रस्वः पीनगलः समेति च वशं साम्ना सुहृद्वत्सल-
स्तोयोद्यानरतः स्ववेश्मसहिते जातः शशाङ्के नरः ॥ 4 ॥

One born with Moon in Cancer walks very quickly and in a zigzag way, has a raised waist, is influenced by women, has true friends, has knowledge of fate (is an Astrologer). Has many houses (Residences). Sees financial ups and downs like the Moon. Possesses a small body with thick neck. Can be won over by persuasion. Is beloved of friends and frequently visits watery places and orchards.

Moon in Leo

तीक्ष्णः स्थूलहनुर्विशालवदनः पिङ्गेषणोऽल्पात्मजः
स्त्रीद्वेषी प्रियमांसकानननगः कुप्यत्यकार्ये चिरम्।
शुतृष्णोदरदन्तमानसरुजा संपीडितस्त्यागवान्
विक्रान्तः स्थिरधीः सुगर्वितमना मातुर्विधेयोऽर्कभे ॥ 5 ॥

One born with Moon in Leo is full of anger with a thick chin, broad face, yellow eyes. He has very few issues (children). Is opposed to women in general. Likes to eat meat and visit jungles and mountains. Is angry for lapses by others. Is much troubled by diseases of the hunger, thirst, belly, teeth and those relating to mind. He is giver of alms, full of valour, of steadfast mind and proud disposition and is devoted to his mother.

Moon in Virgo

ब्रीडामन्थरचारुवीक्षणगतिः स्रस्तांसबाहुः सुखी
श्लक्ष्णः सत्यरतः कलासु निपुणः शास्त्रार्थविद्दार्मिकः।
मेधावी सुरतप्रियः परगृहैर्वितैश्च संयुज्यते
कन्यायां परदेशगः प्रियवचाः कन्याप्रजोऽल्पात्मजः ॥ 6 ॥

One born with Moon in Virgo has a gait marked by bashfulness, slow motion and pleasing glances. He is somewhat weak in the region of arms and shoulders. Happy with a clear and truthful speech. He is adept in arts (Handicrafts etc), informed in the matter of religions and is religious in actions, has a very keen intellect, loves sex, has occasion to get house and wealth belonging to others, lives in another country or province, is sweet in speech and has many daughters and very few sons.

Moon in Libra

देवब्राह्मणसाधुपूजनरतः प्राज्ञः शुचिः स्त्रीर्जितः
प्रांशुश्चोन्नतनासिकः कृशचलद्रात्रोऽटनोऽर्थान्वितः।
हीनाङ्गः क्रयविक्रयेषु कुशलो देवद्विनामा सरुग्
बन्धूनामुपकारकृद्दिरुपितस्त्यक्तस्तु तैः सप्तमे ॥ 7 ॥

One born with Moon in Libra is devoted to the service of deity, Brahmins and sadhus, is intelligent, clean in dealings and under the influence of his wife. He has a tall and thin body with thin nose, prone to disease, fond of travelling, and wealthy, liable, to loss of some limb, efficient in the sale and purchase of commodities. Apart from his birth name he is later known by the name of some deity. He does good to his family and relatives but is forsaken by them.

Moon in Scorpio

पृथुलनयनवक्षा वृत्तजङ्घोरुजानु-
 र्जनकगुरुवियुक्तः शैशवे व्याधितश्च।
 नरपतिकुलपूज्यः पिङ्गलः क्रूरचेष्टो
 झपकुलिशखगाङ्कश्छत्रपापोऽलजातः॥ 8 ॥

One born with Moon in Scorpio, has big eyes and chest with round legs, devoid of father and preceptors, subject to disease in infancy, favoured by the government. He has a yellow body and is engaged in cruel deeds. He has marks of fish, thunderbolt, bird in hands and feet and is sinful in private (not openly).

Moon in Sagittarius

व्यादीर्घास्यशिरोधरः पितृधनस्त्यागी कविर्वीर्यवान्
 वक्त्रा स्थूलरदश्रवो धरनसः कर्मोद्यतः शिल्पवित्।
 कुब्जांसःकुनखी समांसलभुजः प्रागल्भ्यवान् धर्मविद्
 बन्धुद्विट् न बलात्समेति च वशं साम्नेकसाध्योऽश्वजः॥ 9 ॥

One born with Moon in Sagittarius has a thick face and neck. He has paternal wealth and is generous in charity. He is wise, powerful and a good speaker. His lips, teeth, ears and nose are thick. He is industrious and knows some art (handicraft, painting etc), has hunch in the region of shoulders and bad nails. His arms are full of flesh. He is wise and religious but opposed to his relatives. He is invulnerable through force and can be tackled through love and reconciliation.

Moon in Capricorn

नित्यं लालयति स्वदारतनयान्धर्मध्वजोऽधः कृशः
 स्वक्षः क्षामकटिर्गृहीतवचनः सौभाग्ययुक्तोऽलसः।
 शीतालुर्मनुजोऽटनश्च मकरे सत्त्वाधिकः काव्यकृ-
 ल्लुब्धोऽगम्यजराङ्गनासु निरतः सन्त्यकलज्जोऽवृणः॥ 10 ॥

One born with Moon in Capricorn is ever loving his wife and sons, shows himself outwardly as religious, is thin below the waist, has good looking eyes, possesses a thin waist and acts favourably to requests. He is fortunate and lazy, subject to suffering from cold, much travelled, powerful and taking interest in literature, greedy, sexually attached to old women, shameless and pitiless.

करभगलः शिरालुः खरलोमशदीर्घतनुः
 पृथुचरणोरुपृष्ठजघनास्यकटिर्जरठः।
 परवनितार्थपापनिरतः क्षयवृद्धियुतः
 प्रियकुसुमानुलेपनसुहृद्वटजोध्वसहः॥ 11 ॥

If Moon is in Aquarius at the time of a person's birth, he/she will have long neck like that of a camel, strong nerves all over the body, tall and rough form covered with hair, broad feet thighs, legs, face and belly. He will be hard-hearted and desire other's wives, commit sinful deeds. He will be fond of flowers and perfumes. He will be able to endure the stress of walking long distances on the roads.

जलपरधनभोक्ता दारवासोऽनुरक्तः
 समरुचिरशरीरस्तुङ्गनासो बृहत्कः।
 अभिभवति सपत्नान्स्त्रीजितश्चारुदृष्टि-
 द्युतिनिधिधनभोगीपण्डितश्चान्त्यराशौ॥ 12 ॥

The person born with Moon in Meena will get money by dealing with things grown in water — such that pearls, fish, coral etc. He will usurp other's wealth, will be fond of his wife and children. He will have proportionate body and limbs, projected nose and big head. He will defeat his enemies, but

yield to women. He will have beautiful eyes and fair appearance. He will be learned and enjoy hidden treasures.

बलवति राशौ तदधिपतौ च

स्वबलयुतः स्याद्यदि तुहिनांशुः।

कथितफलानामविकलदाता

शशिवदतोऽन्येऽप्यनुपरिचिन्त्याः ॥ 13 ॥

The effects mentioned above will fully come to pass only if the rasi occupied by the Moon, the planet owning that rasi and the Moon herself are all strong. The effects of other planets also should be decided in the same way.

इति श्रीवराहमिहिरकृते बृहज्जातके चन्द्रराशिशीलाध्यायः सप्तदशः ॥17॥

Thus ends the seventeenth chapter on Moon in Different Signs in Brihat Jatak composed by Varahamihira.

18

ग्रहराशिशीलाध्यायः Planets in Signs

प्रथिश्चतुरोऽटनोऽल्पवित्तः

क्रियगे त्वायुधभृद्वितुङ्गभागे।

गवि वस्त्रसुगन्धपण्यजीवी

वनिताद्विट् कुशलरच गेयवाद्ये ॥ 1 ॥

One having Sun in Aries: Is famous, clever, widely travelled with loss of wealth, earns through weapons. This is so when the Sun occupies a point other than its exaltation degree (10th) in Aries (in case it occupies the exaltation degree the trait of lesser value such as "loss of wealth" etc will not be there).

One having Sun in Taurus: Earns his living through cloth scented goods, general merchandise. He is opposed to women, is efficient in singing and in instrumental music.

One having Sun in Gemini: Is learned, knows astrology and is wealthy.

विद्याज्यौतिपवित्तवान्मिथुनगे भानौ कुलीरे स्थिते

तीक्ष्णोऽस्वः परकार्यकृच्छ्रमपथक्लेशैश्च संयुज्यते।

सिंहस्थे वनशैलगोकुलरतिर्वीर्यान्वितो ज्ञः पुमान्

कन्यास्थे लिपिलेख्यकाव्यगणितज्ञानान्वितः स्त्रीवपुः ॥ 2 ॥

One having Sun in Cancer: Is fierce in temper, without wealth, engaged in doing jobs for others and spends his time in

troublesome travels and labour.

One having Sun in Leo: Is fond of jungles, mountains, cowsheds, is powerful but foolish.

One having Sun in Virgo: Is engaged in writing work, literature, mathematics. He is womenish in appearance.

जातस्तौलिनि शौण्डिकोऽध्वनिरतो हैरण्यको नीचकृ-
त्क्रूरः साहसिको विपाजितधनः शास्त्रान्तगोऽलिस्थिते।
सत्पूज्यो धनवान् धनुर्द्धरगते तीक्ष्णो भिषक्कारुको
नीचोऽज्ञः कुवणिङ् मृगेऽल्पधनवाँल्लुब्धोऽन्यभागे रतः॥ 3॥

One having Sun in Libra: Is engaged in preparing liquor, constant travelling, is a goldsmith, involved in unbecoming deeds.

One having Sun in Scorpio: Is cruel, courageous and earns through the sale of poisonous articles.

One having Sun in Sagittarius: Is honoured by good people, is wealthy, fierce, a doctor.

नीचो घटे तनयभाग्यपरिच्युतोऽस्व-
स्तोयोत्थपण्यविभवो वनिताऽऽदृतोऽन्त्ये।
नक्षत्रमानवतनुप्रतिमे विभागे
लक्ष्मादिशेतुहिनरश्मिदिनेशयुक्ते ॥ 4॥

One having Sun in Capricorn: Acts in a manner unbecoming of his position, is foolish. Engaged in unbecoming trade, has loss of wealth and is greedy.

One having Sun in Aquarius: Is engaged in unbecoming actions. He becomes bereft of sons and good luck.

One having Sun in Pisces: Earns through articles connected with water such as pearls. He gets respect from women. In case the Sun and Moon are located in the same sign, marks like moles etc appear in the organ of the body represented by the sign in which they are together.

Mars

नरपतिसत्कृताऽटनक्षमूपवणिक्सधनान्
क्षततनुश्चौरभूरिविषयाश्च कुजः स्वगृहे।
युवतिजितान्सुहृत्सु विषमान्तरदाररतान्
कुहकसुवेषभौरुपरुषान् सितभे जनयेत्॥ 5॥

If Mars occupies any of its own signs Aries or Scorpio, the man gets honour from the Government of the day. He is much travelled, an official of the Army trader and a wealthy person. He has injury on his body, is a thief. He is over sexed. In case Mars occupies signs of Venus in Taurus or Libra he is under the influence of his wife, is opposed to friends and is adulterous. He knows magic tricks, is well dressed, timid and meets cold treatment to others.

बौधेऽसहस्तनयवान् विसुहृत्कृतज्ञो
गान्धर्वयुद्धकुशलः कृपणोऽभयोऽर्थी।
चान्द्रेऽर्थवान् सलिलयानसमर्जितस्वः
प्राज्ञश्च भूमितनये विकलः खलश्च॥ 6॥

If Mars occupies any of the signs of Mercury ie 3 or 6 he has an influential personality, gets sons but is bereft of friends and is grateful, knows the art of music and war, is miser, fearless and wealthy. If Mars occupies Cancer he gets wealth through vocations like Navy, Merchantships etc. He is intelligent, may lose a limb and is a bad person.

निःस्वः क्लेशसहो वनान्तरचरः सिंहोऽल्पदारात्मजो
जैत्रे नैकरिपुनरेन्द्रसचिवः ख्यातोऽभयोऽल्पात्मजः।
दुःखार्तो विधनोऽटनोऽनृतरतस्तीक्ष्णश्च कुम्भस्थिते
भौमे भूरिधनात्मजो मृगगते भूपोऽथवा तत्समः॥ 7॥

If Mars occupies Leo the native is without wealth, is capable of bearing much trouble, moves in jungles and has very few wives and sons. If Mars occupies Sagittarius or Pisces, the native has many enemies. Is a minister to the king (Government). Is famous, fearless and with very few sons. If Mars

occupies Aquarius the native is afflicted with troubles. Is poor, wanders, engages in lies and is fierce. If Mars is located in Capricorn, the native has much wealth and many sons. He is either a king or one equal to a king in status.

Mercury

द्यूतर्णपानरतनास्तिकचौरनिःस्वाः

कुस्त्रीककूटकृदसत्यरताः कुजर्क्षे।

आचार्यभूरिसुतदारधनाजनेष्टाः

शौक्रे वदान्यगुरुभक्तिरताश्च सौम्ये ॥ 8 ॥

If Mercury occupies Aries or Scorpio, the native engages himself in gambling. Takes on debts, is drunkard, an athiest, thief and devoid of wealth. He has a bad wife. He tells lies and is engaged in subtle and cunning actions. If Mercury occupies Taurus or Libra, the native becomes a teacher. He has many wives and sons, is engaged in earning wealth, is liberal and is devoted to the Guru.

विकत्थनः शास्त्रकलाविदग्धः प्रियंवदः सौख्यरतस्तृतीये।

जलार्जितस्वः स्वजनस्य शत्रुः शशाङ्कजे शीतकरक्षयुक्ते ॥ 9 ॥

If Mercury occupies Gemini, the native is very well in speech, efficient in religious and other literature as well as in arts. He speaks sweetly and is happy. If Mercury occupies Cancer the native derives income through watery occupations. He is enemy to his own people.

स्त्रीद्वेष्यो विधनसुखात्मजोऽटनोऽः

स्त्रीलोलः स्वपरिभवोऽर्कराशिगे ज्ञे।

त्यागी ज्ञः प्रचुरगुणः सुखी क्षमावान्

युक्तिज्ञो विगतभयश्च षष्ठराशौ ॥ 10 ॥

If Mercury occupies Leo, the native is opposed to women. Is devoid of wealth, happiness and song, wanders much, is foolish, is given to sex and meets a defeat at the hands of his own people. If Mercury occupies Virgo, he is munificent, has many qualities, is happy and forgiving, clever in argument and

Planets in Signs

fearless.

परकर्मकृदस्वशिल्पबुद्धि-

ऋणवान्विष्टिकरो बुधेऽर्कजर्क्षे।

नृपसत्कृतपण्डिताप्तवाक्यो

नवमेऽन्त्ये जितसेवकोऽन्त्यशिल्पः ॥ 11 ॥

If Mercury occupies Capricorn or Aquarius the native works for others (ie employed under others), is poor, an artisan, in debt, acting under orders of others. If Mercury occupies Sagittarius or Pisces, the native is favoured by the Government, is learned, speaks very aptly, favourite of the servant class and is an efficient artisan.

Jupiter

सेनानीर्बहुवित्तदारतनयो दाता सुभृत्यः क्षमी

तेजोदारगुणान्वितः सुरगुरौ ख्यातः पुमान् कौजभे।

कन्याङ्ग ससुखार्थमित्रतनयस्त्यागी प्रियः शौकभे

बौधे भूरिपरिच्छदात्मजसुहृत्साचिव्ययुक्तः सुखी ॥ 12 ॥

If Jupiter occupies Aries or Scorpio, the native becomes a high officer in the Army, is wealthy, having many wives and sons. He is munificent, has good servants, is forgiving. He has an influential personality, has wife and many good qualities and is famous. If Jupiter occupies Taurus or Libra, he is wealthy, leads a happy life with much wealth and many friends and sons. He is munificent and favourite of all. If Jupiter is in Gemini or Virgo he has plenty number of family members, sons and relatives. He gets ministership and is happy.

चान्द्रे रत्नसुतस्वदारविभवप्रज्ञासुखैरन्वितः

सिंहे स्याद्वलनायकः सुरगुरौ प्रोक्तं च यच्चन्द्रभे।

स्वर्क्षे माण्डलिको नरेन्द्रसचिवः सेनापतिर्वा धनी

कुम्भे कर्कटवत्फलानि मकरे नीचोऽल्पवित्तोऽसुखी ॥ 13 ॥

If Jupiter occupies Cancer the native is blessed with jew-

els, sons, wealth, wife, power, intelligence and comforts. If Jupiter is in Leo he is a commander in the Army and has all what has been stated as for Jupiter occupying Cancer. If Jupiter is in his own sign 9 or 12 the native is the head of a district etc or a minister of the government or commander of the army and wealthy. If Jupiter is in Acquarius, the results are as stated for Jupiter in Cancer. If Jupiter is in Capricorn, (Neecha), the native performs unbecoming actions. He has very little wealth and leads a miserable life.

Venus

परयुवतिरतस्तदर्थवादैर्हृतविभवः कुलपांसनः कुजर्क्षे।
स्वबलमतिधनो नरेन्द्रपूज्यः स्वजनविभुः प्रथितोऽभयः सिते स्वे॥ 14॥

If Venus occupies Aries or Scorpio-signs of Mars- the native becomes adulterous and loses his wealth as a result of cases arising out of that adultery. He brings bad name to his family. If it is in Taurus or Libra the native earns by dint of his own efforts and intelligence. He is in the good books of the government. He is chief among his kinsmen, is famous and fearless.

नृपकृत्यकरोऽर्थवान् कलाविन्मिथुनं पष्टगते च नीचकर्मा।
रविक्षगतेऽमरारिपूज्ये सुभगः स्त्रीविजितो रतः कुनार्याम्॥ 15॥

If Venus occupies Gemini, the native is engaged in the service of the king (Government), is wealthy, is fond of fine arts and musical instruments. If it is in Virgo, he engages himself in unbecoming deeds. If Venus occupies Capricorn or Acquarius, the native is favourite of the general public, is under the influence of his wife and runs after women of ill repute.

द्विभार्योऽर्थो भीरुः प्रबलमदशोकश्च शशिभे
हरौ योषाप्तार्थः प्रवरयुवतिर्मन्दतनयः।
गणैः पूज्यः सस्वस्तुरगसहिते दानवगुरौ
झपे विद्वानाढ्यो नृपजनितपूजोऽतिसुभगः ॥ 16॥

If Venus occupies Cancer the native has two wives, is

wealth minded, timid, is highly infatuated with sex and suffers in consequence. If Venus occupies Leo, he gets wealth earned by wife, his wife has an upper hand on him. Has very little number of sons. If Venus is in "Sagittarius, he is honoured for his high qualities and is wealthy. If Venus is in Pisces, the man becomes learned, wealthy, favoured by government and liked by all.

Saturn

मूर्खोऽतनः कपटवान्विसुहृद्यमेऽजे
कीटे तु बन्धवधभाक् चपलोऽवृणश्च।
निर्हीसुखार्थतनयः स्वलितश्च लेख्ये
रक्षापतिर्भवति मुख्यभृतश्च बौधे॥ 17॥

If Saturn occupies Aries, the native is foolish and a wanderer. He is deceitful devoid of friends. If Saturn is in Scorpio, the native is likely to be imprisoned or killed. He is unsteady and without mercy. If Saturn occupies Gemini or Virgo, the native is shameless, miserable, devoid of sons, weak in arithmetic and writing. He becomes chief security officer.

वर्ज्यस्त्रीप्यो न बहुविभवो भूरिभार्यो वृषस्थे
ख्यातः स्वोच्चे गणपुरबलग्रामपूज्योऽर्थवाञ्छ।
ककिण्यस्वो विकलदशनो मातृहीनोऽसुतोऽजः
सिहेऽनार्यो विसुखतनयो विष्टिकृतसूर्यपुत्रे॥ 18॥

If Saturn occupies Taurus one is adulterous, he has not much wealth, but many wives. If it occupies Libra he is the head of a clan, city or a fighting unit and is wealthy. If Saturn occupies Cancer the native is poor, suffers from trouble in teeth, loses mother early, is without son and is illiterate. If Saturn occupies Leo he is not of good character, is devoid of happiness and sons and is a bearer of burden.

स्वन्तः प्रत्ययितो नरेन्द्रभवने सत्पुत्रजायाधनी
जीवक्षेत्रगतेऽर्कजे पुरबलग्रामाग्रनेताऽथवा।
अन्यस्त्रीधनसंवृतः पुरबलग्रामाग्रणीर्मन्ददृक्
स्वक्षेत्रे मलिनः स्थिरार्थविभवो भोक्ता च जातः पुमान्॥ 19॥

If Saturn occupies Sagittarius or Pisces, the native meets his end in a good manner (peacefully etc). He is a trusted servant of the government, and is blessed with a good wife and son and is wealthy. He is head of a village or a unit of army. In case Saturn occupies Capricorn or Acquarius, the native runs after wealth and women belonging to others. He is chief of a village or the unit of Army. He has unattractive eyes, is always dirty, gets wealth and power constantly and enjoys life.

शिशिरकरसमागमेक्षणानां सदृशफलं प्रवदन्ति लग्नजातम्।

फलमधिकमिदं यदत्र भावाद्भवनभनाथगुणैर्विचिन्तनीयाः॥ 20॥

The good and bad results of any lagna (Ascendant) are like those given by Moon in association with or under the aspect of other planets. Over and above the results of the lagna and the Chandra lagna, those given by other houses and their lords should also be taken into consideration in interpreting a birth chart.

इति श्रीवराहमिहिरकृते बृहज्जातके ग्रहराशिशीलाध्यायोऽष्टदशः॥ 18॥

Thus ends the eighteenth chapter on Planets in Signs in Brihat Jatak composed by Varahamihira.

दृष्टिफलाध्यायः Aspects on Moon

Moon in Aries

चन्द्रे भूपबुधौ नृपोपमगुणी स्तेनोऽधनश्चाजगे
निस्वः स्तेननृमान्यभूपधनिनः प्रेष्यः कुजाद्यैर्गवि।
नृस्थेऽयोव्यवहारिपार्थिवबुधाभीस्तनुवायोऽधनः
स्वर्क्षे यौघ कविज्ञभूमिपतयोऽयोजीवि दृग्रीगिगौ॥ 1 ॥

(i) **Aspected by Mars:** Makes one a king (holding high status in life).

(ii) **Aspected by Mercury:** A learned man.

(iii) **Aspected by Jupiter:** Of high status. Almost equal to a king.

(iv) **Aspected by Venus:** Of good qualities.

(v) **Aspected by Saturn:** Thief.

(vi) **Aspected by Sun:** Poor.

Moon in Taurus

ज्योतिर्जाड्यनरेन्द्रनापितनृपक्षमेशा बुधाद्यैर्हरौ
तद्वद्भूपचमूपनैपुणयुताः षष्ठेऽशुभे स्व्याश्रयः।
जूके भूपसुवर्णकारवणिजः शोषेक्षिते नैकृती
कीटे युग्मपिता नतश्च रजको व्यङ्गोऽधनो भूपतिः॥ 2 ॥

- (i) **Aspected by Mars:** Poor.
- (ii) **Aspected by Mercury:** Thief.
- (iii) **Aspected by Jupiter:** Honoured by men (also by Govt).
- (iv) **Aspected by Venus:** A king (of high status).
- (v) **Aspected by Saturn:** Wealthy.
- (vi) **Aspected by Sun:** A servant.

Moon in Gemini

ज्ञात्युर्वीशजनाश्रयश्च तुरगे पापैः सदम्भः शठ-
श्चात्युर्वीशानरेन्द्रपण्डितधनी द्रव्योनभूपो मृगे।
भूपो भूपसमोऽन्यदारनिरतः शेषैश्च कुम्भस्थिते
हास्यज्ञो नृपतिर्बुधश्च झपगे पापाश्च पापेक्षिते ॥ 3 ॥

- (i) **Aspected by Mars:** A dealer in iron (and its products).
- (ii) **Aspected by Mercury:** A king.
- (iii) **Aspected by Jupiter:** A learned man.
- (iv) **Aspected by Venus:** Fearless.
- (v) **Aspected by Saturn:** A weaver.
- (vi) **Aspected by Sun:** Poor.

Moon in Cancer

होरेशार्क्षदलाश्रितैः शुभकरो दृष्टः शशी तद्रत-
स्त्र्यंशे तत्पतिभिः सुहृद्भवनगैर्वा वीक्षितः शस्यते।
यत्प्रोक्तं प्रतिराशिबीक्षणफलं तद्द्वादशांशे स्मृतं
सूर्याद्यैरवलोकितेऽपि शशिनि ज्ञेयं नवांशेष्वतः ॥ 4 ॥

- (i) **Aspected by Mars:** A soldier.
- (ii) **Aspected by Mercury:** A poet.
- (iii) **Aspected by Jupiter:** A learned wiseman.

- (iv) **Aspected by Venus:** A king.
- (v) **Aspected by Saturn:** Dealer in weapons.
- (vi) **Aspected by Sun:** Diseased in the eyes.

Commentary: It would have been observed from above that the results of planets aspecting their own signs in the Chandra lagna (and lagna) are of the best quality. Moon in Aries aspected by Mars lord of Aries or in Taurus aspected by Venus lord of Taurus or in Gemini aspected by Mercury lord or Gemini has given the highest status viz of a king. As stated in the last shloka of the preceding chapter the interpretation of a chart has always to be carried out with reference both to the lagna and the Chandra lagna—both being treated as ascendants.

Moon in Leo

आरक्षिको वधरुचिः कुशलो नियुद्धे
भूपोऽर्थवान् कलहकृत् क्षितिजांशसंस्थे।
मूर्खोऽन्यदारनिरतः सुकविः सितांशे
सत्काव्यकृतसुखपरोऽन्यकलत्रगश्च ॥ 5 ॥

- (i) **Aspected by Mercury:** Astrologer.
- (ii) **Aspected by Jupiter:** Wealthy.
- (iii) **Aspected by Venus:** A king.
- (iv) **Aspected by Saturn:** A barber.
- (v) **Aspected by Sun:** A king.
- (vi) **Aspected by Mars:** A king.

Moon in Virgo:

बोधे हि रङ्गचरचौरकवीन्द्रमन्त्री-
गेयज्ञशिल्पनिपुणः शशनिस्थितेऽंशे।
स्वांशेऽल्पगात्रधनलुब्धतपस्विमुख्यः
स्त्रीपोष्यकृत्यनिरतश्च निरीक्ष्यमाणे ॥ 6 ॥

- (i) **Aspected by Mercury:** A king.
- (ii) **Aspected by Jupiter:** Commander-in-chief of Army.
- (iii) **Aspected by Venus:** Efficient alround.
- (iv) **Aspected by Saturn, Mars or Sun:** Lives on wife's earning.

Moon in Libra

सक्रोधोनरपतिसम्मतो निधीशः सिंहांशे प्रभुरसुतोऽतिहिंसककर्मा।
जीवांशे प्रथितबलो रणोपदेष्टा हास्यज्ञः सचिवविकामवृद्धशीलः॥ 7 ॥

- (i) **Aspected by Mercury:** A king.
- (ii) **Aspected by Jupiter:** Goldsmith.
- (iii) **Aspected by Venus:** A trader.
- (iv) **Aspected by Saturn, Sun or Mars:** Killer of animals.

Moon in Scorpio

अल्पापत्यो दुःखितः सत्यपि स्वे मानासक्तः कर्मणि स्वेऽनुरक्तः।
दुष्टस्त्रीकः कृपणश्चाकिंभागे चन्द्रे भानौ तद्वदिन्द्रादिदृष्टे॥ 8 ॥

- (i) **Aspected by Mercury:** Son of two fathers (probably one has adopted him).
- (ii) **Aspected by Jupiter:** With humility.
- (iii) **Aspected by Venus:** Dhobi.
- (iv) **Aspected by Saturn:** Loses some limb.
- (v) **Aspected by Sun:** Poor.
- (vi) **Aspected by Mars:** A king.

Moon in Sagittarius

वर्गोत्तमस्वपरगेषु शुभं यदुक्तं तत्पुष्टमध्यलघुताऽशुभमुत्क्रमेण।
वीर्यान्वितोशकपतिनिरुणद्धि पूर्वं राशीक्षणस्य फलमंशफलं ददाति॥ 9 ॥

- (i) **Aspected by Mercury:** Chief in his own people.
- (ii) **Aspected by Jupiter:** A king.
- (iii) **Aspected by Venus:** Supports many.
- (iv) **Aspected by Saturn, Sun or Mars:** Deceitful and liar, selfish.

Moon in Capricorn

- (i) **Aspected by Mercury:** A great king.
- (ii) **Aspected by Jupiter:** A king.
- (iii) **Aspected by Venus:** A learned man.
- (iv) **Aspected by Saturn:** Rich.
- (v) **Aspected by Sun:** Poor.
- (vi) **Aspected by Mars:** A king.

Moon in Aquarius

- (i) **Aspected by Mercury:** A king.
- (ii) **Aspected by Jupiter:** Equal to a king.
- (iii) **Aspected by Venus:** Goes after others' women.
- (iv) **Aspected by Saturn, Sun or Mars:** Adulterous.

Moon in Pisces

- (i) **Aspected by Mercury:** Joker.
- (ii) **Aspected by Jupiter:** A king.
- (iii) **Aspected by Venus:** Learned.
- (iv) **Aspected by Saturn, Sun or Mars:** Sinful.

If Moon is located in the "Hora" (See shloka 11 of chapter 1) of Sun and the planet in the Hora of Sun aspects her or if she is located in her own Hora and planets in Moon's Hora aspect her the results are good. Similarly if the lord of the Dreshkan (Decante) occupied by Moon aspects the Moon, the results

given will be nice. The principle should be extended to Navamsha and Ashtamsha and Trimshamsha. These planets if in the friendly sign of Moon give still better results by their aspect on Moon. In the case of Dwadashamsha the results should be declared as for Moon in the 12 signs, thus the result of the aspect of Sun etc on Moon in Navamsha should also be taken into account.

Navamsha Results

If Moon occupies the Navamsha of Mars ie sign Aries or Scorpio and is aspected by Sun, the native becomes the protector of the city ie is high police officer. If aspected by Mars one becomes prone to taking life of others, if aspected by Mercury an expert in wrestling. If by Jupiter, a king. If by Venus, wealthy. If by Saturn quarrelsome. If Moon is in the navamsha signs of Venus ie Taurus or Libra and is aspected by Sun, the native is a fool. If by Mars adulterous, if by Mercury one familiar with literature, if by Jupiter a creator himself of good literature, if by Venus indulging in luxuries and if by Saturn adulterous.

If Moon occupies the Navamsha sign of Mercury ie Gemini or Virgo and is aspected by Sun, he is a wrestler. If aspected by Mars, a thief, if by Mercury a good poet, if by Jupiter a minister, if by Venus, one familiar with music (vocal), if aspected by Saturn, one is engaged in handicraft etc. If Moon occupies her own Navamsha ie Cancer and is aspected by Sun the native has a weak constitution. If by Mars he is much greedy, if by Mercury a person that practises austerities, if by Jupiter a prominent person, if by Venus one brought up or nourished by women and if by Saturn he is involved in much labour.

If Moon located in Leo Navamsha is aspected by Sun the native becomes full of anger. If aspected by Mars—a favourite of the government. If by Mercury—an owner of treasures. If by Jupiter—a man in authority, if by Venus he is without a son, if by Saturn he is one engaged in highly cruel acts. In case Moon is located in the navamsha sign of Sagittarius or Pisces and is

aspected by Sun the native is known for his power, if aspected by Mars a lecturer on military strategy, by Mercury well up in jokes, if by Jupiter a minister, if by Venus a eunuch and if by Saturn religious.

If Moon occupies the navamsha sign of Capricorn or Acquarius and is aspected by Sun, the native has very little progeny. If aspected by Mars meets with much trouble in acquiring wealth, if by Mercury he is proud, if by Jupiter one living in conformity with his station in life, if by Venus he is the beloved of bad women and if by Saturn he is a miser. She in various navamshas and aspected by various planets will give results like the Moon in various navamshas and aspected by various planets as already stated.

The good results stated for the occupation by Moon of the various navamshas is the best when Moon is in Vargottam (ie when she is in Cancer and also occupies the navamsha of Cancer), is of middling effect if she is in any sign other than Cancer but in her own navamsha.

It is still less when she occupies a sign and a navamsha other than her own. The bad results stated for the occupation by Moon of the navamshas would be opposite in extent ie when Sun occupies a sign and navamsha other than of her own it gives the worst results, if she occupies her own navamsha in a sign other than Cancer it will be less. It would be least bad if Moon occupies her own navamsha in Cancer. In case the lord of the navamsha sign in which Moon is placed is strongest, it would give its own results in preference to the results stated for lords of the lagna or Moon signs.

इति श्रीवराहमिहिरकृते बृहज्जातके दृष्टिफलाध्यायोऽङ्कोनविंशः ॥११॥

Thus ends the nineteenth chapter on Aspects on Moon in Brihat Jatak composed by Varahamihira.

भावाध्यायः
Planets in Houses

Sun

शूरः स्तब्धो विकलनयनो निर्वृणोऽर्कं तनुस्थे
मेघे सस्वस्तिमिरनयनः सिंहसंस्थे निशान्धः।
नीचेऽन्धोऽस्वः शशिशृङ्गगते बुद्बुदाक्षः पतङ्गे
भूरिद्रव्यो नृपहतधनो वक्ररोगी द्वितीये ॥ 1 ॥

If Sun is in lagna one is valiant, given to procrastination with trouble in eyes and pitiless. This is a general result for the Sun in lagna. If Sun is in Aries in lagna one is wealthy but with eye trouble. If Sun occupies Leo in lagna one is night blind, if it occupies Libra there one is blind as well as poor. If it occupies Cancer in lagna one has defect in eyes. If Sun occupies the 2nd house, one is rich, but loses wealth as a result of some action against him by govt. and has disease in the face.

मतिविक्रमवांस्तृतीयगेऽर्के विसुखः पीडितमानसश्चतुर्थे।
असुतो धनवर्जितस्त्रिकोणे बलवाञ्छत्रुजितश्च शत्रुयाते ॥ 2 ॥

Sun in the 3rd house makes one valiant, in 4th comfortless and mentally worried, in 5th poor and without a son, in 6th one is powerful but defeated by enemies.

स्त्रीभिर्गतः परिभवं मदगे पतङ्गे
स्वल्पात्मजो निधनगे विकलेक्षणश्च।

धर्मे सुतार्थसुखभाक् सुखशौर्यभाक् खे
लाभे प्रभूतधनवान् पतितश्च रिप्फे ॥ 3 ॥

Sun in the 7th house makes one defeated at the hands of women. In the 8th it makes one have very little number of sons and is diseased in the eyes. If in the 9th he has wealth and son. If in the 10th he is happy and valiant. If in the 11th he gets very rich and if in the 12th he falls from power.

Moon

मूकोन्मत्तजडान्धहीनबधिरप्रेष्याः शशाङ्कोदये
स्वर्क्षाऽजोच्चगते धनी बहुसुतः सस्वः कुटुम्बी धने।
हिंस्रो भ्रातृगते सुखे सतनये तत्प्रोक्तभावान्वितो
नैकारिर्मृदुकायवह्निमदनस्तीक्ष्णोऽलसश्चारिणे ॥ 4 ॥

If Moon occupies any sign other than Aries, Taurus and Cancer in the lagna the native becomes dumb, mentally deranged, dull, blind, of low status or deaf. If however, she is placed in Aries, Cancer or Taurus, he becomes rich with many sons. If Moon is in the 2nd house, one has a large family. If in the 3rd one is prone to kill others. In the 4th house it makes one happy. In 5th it is conducive for getting one son only. If in sixth one gets many enemies and is of delicate health, with less of appetite and sexual power, fierce and lazy.

ईर्ष्युस्तीव्रमदो मदे बहुमतिर्व्याध्यर्दितश्चाष्टमे
सौभाग्यात्मजमित्रबन्धुधनभागधर्मस्थिते शीतगौ।
निष्पत्तिं समुपैति धर्मधनधौशौर्यैर्युतः कर्मगे
ख्यातो भावगुणान्वितो भगवते क्षुद्रोऽङ्गहीनो व्यये ॥ 5 ॥

If Moon is in the 7th house one is jealous, over sexed, and highly intelligent. If in the 8th one is afflicted with disease. If she is in the 9th one is favourite of all, rich and blessed with a son, friends and relatives. If Moon is in the 10th house, one is successful in one's undertakings and is religious, wealthy, intelligent and valiant. If she is in the 11th one is famous and with good income. In the 12th Moon makes one low in status and liable to lose a limb.

Mars and Mercury

लग्ने कुजे क्षततनुर्धनगे कदन्नो
धर्मेऽघवान् दिनकरप्रतिमोऽन्यसंस्थः।
विद्वान् धनी प्रबलपण्डितमन्त्रशत्रु-
धर्मज्ञविश्रुतगुणः परतोऽर्कवज्ज्ञे ॥ 6 ॥

If Mars occupies the lagna one receives injury in the body. If it is in the 2nd one eats coarse grains. If it is in the 9th one is sinful. In the rest of the houses Mars gives results like the Sun. Mercury in the lagna makes one learned, in the 2nd rich, in the 3rd highly wicked, in the 4th learned, in the 5th a minister, in the 6th makes one without enemies, in the 7th religious, in the 8th house it makes one as given against Sun in these houses.

Jupiter

विद्वान् सुवाक्यः कृपणः सुखी च धीमानशत्रुः पितृतोऽधिकश्च।
नीचस्तपस्वी सधनः सलाभः खलश्च जीवे क्रमशो विलग्नात् ॥ 7 ॥

Jupiter located in lagna makes one learned, in the 2nd house, a good speaker, in the 3rd miser, in the 4th happy, in the 5th intelligent, in the 6th one without enemies. If in the 7th the native exceeds his father. If in the 8th engaged in unbecoming deeds. In the 9th one practices austerities. In the 10th rich. In the 11th one with good income and in the 12th makes one wicked.

Venus

स्मरनिपुणः सुखवांश्च विलग्ने प्रियकलहोऽस्तगते सुरतेऽप्युः।
तनयगते सुखितो भृगुपुत्रे गुरुवदतोऽन्यगृहे सधनोऽन्ये ॥ 8 ॥

If Venus occupies the lagna one is adept in sexual matters and is happy. If in the 7th fond of quarrels and sex. If it is in the 5th one is happy in life. In case of its location in the rest of the houses the results are as for Jupiter in those houses, except that Venus in the 12th house makes one rich.

Commentary: All standard authors agree that Venus in the 12th house (which is normally a bad house for any planet to be located in) is conducive to wealth.

Saturn

अदृष्टार्थो रोगी मदनवशगोऽत्यन्तमलिनः
शिशुत्वे पीडार्तः सवितृमुतलग्नेऽत्यलसवाक्।
गुरुस्वर्क्षोच्चस्थे नृपतिसदृशो ग्रामपुरपः
सुविद्वांश्चार्कवज्ज्ञो दिनकरसमोऽन्यत्र कथितः ॥ 9 ॥

If Saturn occupies in lagna signs other than Libra, Sagittarius, Capricorn, or Acquarius the native is poor, diseased, one over powered by sex, unclean, suffers in infancy and sparing in speech. If the above signs are in lagna he is like a king in status and the ruler of many villages. In the signs other than 7, 9, 11 and 12 Saturn's results are in addition the same as stated for the Sun.

सुहृदरिपरकीयस्वर्क्षतुङ्गस्थितानां
फलमनुपरिचित्वं लग्नेदेहादिभावैः।
समुपचयविपत्ती सौम्यपापेषु सत्यः
कथयति विपरीतं रिष्कपष्टाष्टमेषु ॥ 10 ॥

Planets occupying friendly, inimical, neutral, their own or their exaltation signs in lagna if a benefic occupies the 8th house, it would benefit longevity, according to Varahmihir, while according to Satyacharya it would bring harm, death, which again amounts to the same thing. In case the 6th, 8th and 12th houses of the horoscope are termed as disease, death and expenses and the planets there give opposite results, the statement of Satyacharya seems to be more true to experience except a little in regard to the 12th house in whose case planets Saturn and Rahu by their influence on that house tend to reduce expenses. With regard to the 6th house, the attention of readers is invited to the following shloka No. 13 of Chapter 17 of BPHS.

उच्चत्रिकोणस्वसुहृच्छत्रुनीचगृहाकर्कशैः।
शुभं सम्पूर्णपादोदलपादादल्पनिष्फलम् ॥

ie if a malefic planet occupies the 6th house, the Lord of the 6th is with a malefic planet and Saturn is conjoined to Rahu the native is always sick. This Shloka shows that the 6th house, if afflicted is health. Afflicted, hence so far the afflicted of his house is concerned, it should be treated as a house of health and not disease, even though its name is "Disease House". One may also add that Saturn and Rahu are planets of scantiness and dearth. These planets would bring about conditions of scantiness in the sphere influenced by them. Even though then, these two planets are natural malefics, their influence, we think, on the 12th house the house of expenses would make expenses scanty and would therefore, be conducive to saving. This is of course our personal view. So far as the texts go they do not make any exception in the case of Saturn whose influence on the 12th house is also taken as causing expenses. If benefic planets and influencing the 12th house be taken as causing saving it would be difficult to accept the statement as it is also stated in texts that benefics influencing the 12th house cause expenses on good causes vide shloka No. 3 of chapter 8 (on the 12th house) as under.

A planet in exaltation gives full results, one in its mool trikon sign gives three fourth, that in its own sign half, one in friendly sign gives one fourth, one in inimical sign gives even less than one fourth and one located in its sign of debilitation or when combust by being with the Sun is useless altogether.

इति श्रीवराहमिहिरकृते बृहज्जातके भावाध्यायो विंशः ॥ 20 ॥

Thus ends the twentieth chapter on Planets in Houses in Brihat Jatak composed by Varahamihira.

21

आश्रययोगाध्यायः

Planets in Vargas

कुलसमकुलमुख्यबन्धुपूज्याधनिसुखिभोगिनृपाः स्वभैकवृद्ध्या।
परविभवसुहृत्स्वबन्धुपौष्या गणपबलेशनृपाश्च मित्रभेषु॥ 1 ॥

If only one of the planets is located in its own sign the native has the status only of the family in which he is born. If two planets are so located (in dignity), one is prominent amongst his own relatives. If three planets are in dignity one is respected by his relatives. If four planets are in dignity one is rich. If five are in dignity one leads a happy life. If six planets are in dignity one is almost like a king and if seven are in dignity he is actually a king (and wields ruling powers).

(ii) If there is only one planet in a friendly sign one lives on the wealth of others. If two, he is helped by friends, if three gets help from his relatives, if four he is helped by his brothers, if five he has sway over a group of people, if six planets occupy their friendly signs he is a commander of the armies and if there are seven such planets the native becomes a king (ie has highest status).

जनयति नृपमेकोऽप्युच्चगो मित्रदृष्टः
प्रचुरधनसमेतं मित्रयोगाश्च सिद्धम्।
विधनविसुखमूढव्याधितो बन्धतप्तो
वधदुरितसमेतः शत्रुनीचक्षणेपु॥ 2 ॥

Even if there be in the birth chart a single exalted planet aspected by its friend the native gets much wealth in life and is a successful man. If one planet occupies an inimical or debilitation sign the native is poor. If one has two such planets (in debilitation or inimical sign) the native is poor and also devoid of all comforts. If there are three such planets the man becomes poor, unhappy and foolish. He is also diseased. If there are five such planets he leads a painful life in imprisonment. If there are six such planets he is always in pain and trouble. If there are seven such planets the native lives as if in death.

Acquarius as Ascendant

न कुम्भलग्नं शुभमाह सत्यो न भागभेदाद्यवना वदन्ति
कस्यांशभेदो न तथाऽस्ति राशेरतिप्रसङ्गस्वितिविष्णुगुप्तः ॥ 3 ॥

Satyacharya holds that the Acquarius ascendant is not auspicious. The Yavanacharya holds that only the acquarius varga in this ascendant is inauspicious. Vishnu Gupta is however, of opinion that since every lagna will have the navamsha etc of Saturn the view of Yavanacharya is not sound and is too sweeping in character.

Commentary: Why the sign Acquarius should be held as inauspicious by Satyacharya? According to the principles of Parashar, the lord of the 12th house has always to give the results of the house in which its other sign falls. According to this principle Saturn as lord of the 12 and 1st houses would give the results of the first house, which being both a kona and a kendra house is bound to give nice results through its lord. Hence Saturn as lord of lagna must give good results. There is however, difference between two good results. The results of Sun as lord of lagna would be much more beneficial in quantity and quality than those of Saturn as lord of lagna. It is perhaps with this relatively low status of Saturn in mind that Satyacharya seems to have made the statement attributed to him. Undoubtedly as Saturn is, he has in the case of Acquarius

ascendant, a very good point in his favour—a point possessed by none of the other 11 ascendants. The point is that for Acquarius people, the lordship of the two financial houses 2nd and 11th goes to a planet (Jupiter) that is himself the significator of finance. Jupiter's strength and its aspect in the case of Acquarius lagna is a unique feature of the Acquarius ascendant that can raise the status of the party that Jupiter aspects to a level much higher than could possibly be the case in any lagna other than Acquarius.

Hora Effects

यातेष्वसत्स्वसमभेपुदिनेशहोरां
ख्यातो महोद्यमवलार्थयुतोऽतितेजाः।
चान्द्रीं शुभेषु युजि मार्दवकान्तिसौख्य-
सौभाग्यध्रीमधुरवाक्ययुतः प्रजातः ॥ 4 ॥

If the natural malefic planets in a horoscope occupy the "Hora" of Sun ie if they are located in the first half of odd signs, the native becomes famous persevering, powerful, healthy and with prowess. Similarly if natural benefic occupying the first half of even signs, the native will have such qualities as gentleness, handsomeness, comforts, good luck, intelligence and a sweet speech.

तास्वेव होरास्वपरर्क्षगासु ज्ञेया नराः पूर्वगुणेषु मध्याः।
व्यत्यस्तहोराभवनस्थितेषु मर्त्या भवन्त्युक्तगुणैर्विहीनाः ॥ 5 ॥

If the sign is odd, the Hora is of Moon and the planet is a malefic, the results are of medium effect. Similar is the case when the sign occupied by a planet is even, the Hora therein is of Sun and the planet is a benefic. The results are medium, when the sign is odd having Sun's Hora and the planet is a benefic the results are adverse. When the sign is even, the Hora is of Moon but the planet is a malefic the results are again adverse in regard to matters stated.

Decanates of Moon

कल्याणरूपगुणमात्मसुहृद्काणे चन्द्रोऽन्यगस्तदधिनाथगुणं करोति।
व्यालोद्यतायुधचतुश्रणाण्डजेपु तीक्ष्णोऽतिहिंस्रगुरुतल्परतोऽटनश्च ॥ 6 ॥

If Moon is located in a decanate belonging to herself or to her friend, the person born will have nice qualities and very good appearance. Moon located in other signs and decanates would give medium results if she occupies the decante of a temporal friend. If it occupies the decanate of a planet that is her temporal enemy, the results regarding qualities and appearance would be of the lowest order. If the decanate occupied by her is "Sarpa" the native will have aggressive temperament. If the decante occupied is "Udyat Ayudha", he is ever ready to attack others by weapons. If she is in the animal decanate, he may have sex relations with the wife of his Guru. If it is a "Bird" decanate he wanders much in life.

Navamsha

स्तेनो भोक्ता पण्डिताढ्यो नरेन्द्रः क्लीबःशूरो विष्टिकृद्वासवृत्तिः।
पापो हिंस्रोऽभीश्च वर्गोत्तमांशेष्वेपामीशा राशिवद् द्वादशांशैः ॥ 7 ॥

One having Aries navamsha in lagna has stealing habits. If there is the navamsha of Taurus, he enjoys a happy life. If it is of Gemini, one is learned. If there is the navamsha of Cancer he is rich, if it is of Leo, one is a king. If it is of Virgo, one is a eunuch. If it is of Libra one is valiant. If it is Scorpio one is a poor burden bearer. If it is in Sagittarius one is servile. If it is Capricorn one is sinful. If it is in Acquarius one is cruel and if in Pisces one is fearless. These results are for ascendants other than "Vargottam". In the case of Vargottam Navamshas being present in the lagnas, the persons would be leaders in their respective fields. For example if the Aries lagna is Vargottam (having Aries Navamsha), the person born would be leader of thieves. If the birth is in Vargottam Taurus lagna he will excel others in matters of enjoyments and so on.

TRIMSHAMSHA RESULTS

Mars and Saturn

जायान्वितो बलविभूषणसत्त्वयुक्तस्तेजोऽतिसाहसयुतश्च कुजे स्वभागे।
रोगी मृतस्वयुवतिविषमयोऽन्यदारो दुःखीपरिच्छद्युतोमलिनोऽर्कपुत्रे ॥ 8 ॥

Mars in his own trimshamsha gives wife, power, ornaments, prowess influence and courage. Saturn in his trimshamsha gives disease, death of wife, anger, adultery, sorrow, family and uncleanness.

Jupiter and Mercury

स्वांशे गुरौ धनयशःसुखबुद्धियुक्ता-
स्तेजस्विपूज्यनिरुद्यमभोगवन्तः।
मेधाकलाकपटकाव्यविवादशिल्प-
शास्त्रार्थसाहसयुताः शशिजेऽतिमान्याः ॥ 9 ॥

If Guru ie Jupiter is in its own trimshamsha the native will have wealth, fame, happiness, intelligence. He will be liked by the public and will be free of disease and persevering. If Mercury is in its own trimshamsha, the native will be intelligent and endowed with artistic ability, interest in literature, power of argument, knowledge of the shastras, courage, and will be cunning and honoured.

Venus

स्वे त्रिंशांशे बहुसुतसुखारोग्यभार्यार्यरूपः
शुक्रे तीक्ष्णः सुललिततनुः सुप्रकीर्णेंद्रियश्च।
शूरस्तब्धौ विषमवधकौ सद्गुणाढ्यौ सुखिज्ञौ
चार्वङ्गैष्टौ रविशशियुतेज्वारपूर्वांशकेपु ॥ 10 ॥

If Venus occupies its own Trimshamsha, the native has many sons, much comforts, good health, much wealth and power. He will have a most charming personality, and be indulgent in sex. If Sun occupies the trimshamsha of Mars one is valiant, if Moon occupies it one is of failing health. If Sun is

in the trimshamsha of Saturn one is of unpleasant temperament, if Moon occupies it one has killing instincts. If Sun is in the trimshamsha of Jupiter, one has many good qualities and if Moon be there one is rich. If Sun is in the Trimshamsha of Mercury one leads a happy life. If Moon is there one is learned. If Sun is in the trimshamsha of Venus one possesses a handsome body and if Moon is there one is beloved of all.

इति श्रीवराहमिहिरकृते बृहज्जातके आश्रययोगाध्यायः एकविंश ॥२१॥

Thus ends the twenty-first chapter on Planets in Vargas in Brihat Jatak composed by Varahamihira.

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प्रकीर्णाध्यायः Miscellaneous

Definition of "Karakas"

स्वर्क्षतुङ्गमूलत्रिकोणगाः कण्टकेषु यावन्त आश्रिताः।
सर्व एव तेऽन्योन्यकारकाः कर्मगस्तु तेषां विशेषतः॥ ११॥

If planets are exalted, are in Mool Trikon sign or in their own signs and are at the same time mutually in kendras, they are said to be mutual "Karakas", of these. The planet in the 10th kendra from the other is particularly so.

Example of Karaka

कर्कटोदयगते यथोदुपे स्वोच्चगाः कुजयमार्कसूरयः।
कारका निगदिताः परस्परं लग्नगस्य सकलोऽम्बराम्बुगः॥ २१॥

If Moon is in lagna in Cancer and Mars, Saturn, Sun and Jupiter occupy their respective exaltation signs in kendras these planets would be considered mutually in kendras (so also will be the case if the planets in kendras are in their Mool Trikon signs or in their own signs). For the planet in lagna those in the 4th and 10th house will be specially karakas.

Another type of Karaka

स्वत्रिकोणोच्चगो हेतुरन्योन्यं यदि कर्मगः।
सुहृत्सद्गुणसम्पन्नः कारकश्चापि स स्मृतः॥ ३१॥

The principle underlying the yoga is two fold: namely, the exaltation etc of the planets involved and the fact of their being in kendras from one another. It is not necessary that such planets in exaltation etc should be in kendra from the lagna as well (although if they are so, they would constitute a still better karaka yoga) to constitute the yoga. Such planets should, however, be mutual friends having common traits to create the yoga.

Commentary: A planet located in the 10th house from another throw under the ordinary rules its 3/4th influence on the planet from which it is in 10th. It is therefore, clear that when the planet in the 10th is not only exalted etc (and therefore strong), but is a friend possessing common traits with the other, its influence would be strong and complementary.

Benefits of Karaka Planets

शुभं वर्गोत्तमे जन्म वेशिस्थाने च सद्ग्रहे।
अशून्येषु च केन्द्रेषु कारकाख्यग्रहेषु च ॥ 4 ॥

A birth should be considered to be lucky and auspicious if the lagna (or the Moon) is in vargottam (ie the sign in navamsha is the same as in the lagna or chandra lagna). It is also auspicious if the veshi (2nd from Sun) is occupied by a benefic planet. It is also auspicious if none of the kendras is without a planet (preferably each kendra should have a benefic). So also is the birth lucky when the karaka yoga (exalted etc planets in mutual kendras) is present in the birth chart.

मध्ये वयसः सुखप्रदाः केन्द्रस्था गुरुजन्मलग्नपाः।
पृष्ठोभयकोदयर्क्षगास्त्वन्तेऽन्तः प्रथमेषु पाकदाः ॥ 5 ॥

If the planet Jupiter, the lord of the lagna and the lord of the sign occupied by Moon are located in kendras they bestow felicity during the middle portion of life. The planets located in "Prishtodaya" ie Bhagyodaya and sheershodaya signs give their dasa results in the last middle and first portion of their dasas respectively.

Time for Transit Effects

दिनकररुधिरौ प्रवेशकाले गुरुभृगुजौ भवनस्य मध्ययातौ।
रविसुतशशिनौ विनिर्गमस्थौ शशितनयः फलदस्तु सर्वकालम् ॥ 6 ॥

Mars and Sun give their transit results at the time of their entry into a sign. Jupiter, Venus when they have reached the middle of the sign concerned. Saturn and Moon when they leave the transited sign, while Mercury gives its results throughout its stay in a sign.

इति श्रीवराहमिहिरकृते बृहज्जातके प्रकीर्णाध्यायो द्वाविंशः ॥ 22 ॥

Thus ends the twenty second chapter on Miscellaneous in Brihat Jatak composed by Varahamihira.

अनिष्टाध्यायः Anishta or Misfortune

लग्नात्पुत्रकलत्रभे शुभपतिप्राप्तेऽथवाऽऽलोकिते
चन्द्राद्वा यदि संपदस्ति हि तयोर्ज्ञेयोऽन्यथा सम्भवः।
पाथोनोदयगे रवौ रविसुतो मीनस्थितो दारहा
पुत्रस्थानगतश्च पुत्रमरणं पुत्रोऽवनेर्यच्छति॥ 1॥

When the fifth and seventh houses from Chandra lagna are occupied or aspected by benefics or by their owners, these houses will prosper; otherwise they will suffer.

If Kanya rises with the Sun while Shani is in Mina, the wife will be lost. If in this combination Kuja is in fifth there will be loss of children.

Notes: The fifth house refers to children and the seventh to the partner. When these houses are associated with malefics there will be no children (fifth house) or no partner (seventh house). This view is applicable to all houses. In the fourth chapter Varahamihira discussed the legitimacy or otherwise of the child. Combinations for various kinds of children are given in the *Saravali*.

उग्रग्रहैः सितचतुरस्रसंस्थितमध्यस्थिते भृगुतनयेऽथवोग्रयोः।
सौम्यग्रहैरसहितसनिरीक्षिते जायावधोदहननिपातपाशजः॥ 2॥

If cruel (ugra) planets are in the fourth and eighth from Venus, or if Venus has malefics on both sides, or if Venus is neither with nor aspected by benefics—the wife dies by fire,

fall or ropers.

Notes: Cruel planets are Kuja, Shani and Rahu. Sun is a mere malefic (papa) one. The death of the wife referred to is that which takes place when the husband is alive.

लग्नाद्द्वयारिगतयोः शशितिग्मरश्म्योः
पत्न्या सहैकनयनस्य वदन्ति जन्म।
द्यूनस्थयोर्नवमपञ्चमसंस्थयोर्वा
शुक्रार्कयोर्विकलदारमुशन्ति जातम्॥ 3॥

The husband and the wife will have one eye each when the Sun and the Moon are in the sixth and twelfth houses from the lagna. When the Sun and Venus occupy the fifth or seventh or the ninth, the wife has a defective limb or limbs.

कोणोदये भृगुतनयेऽस्तचक्रसन्धौ
बन्ध्यापतिर्यदि न सुतर्क्षमिष्टयुक्तम्।
पापग्रहैर्व्यवमदलग्नराशिसंस्थैः
क्षीणे शशिन्यसुतकलत्रजन्मधीस्थे॥ 4॥

Shani in lagna, Shukra in the seventh when it is gandanta, and the fifth has no benefics — this combination makes the person's wife barren. If malefics are in 7 and 12, and a weak Moon is in the fifth, the person has neither wife nor son.

Notes: Chakra Sandhi or Gandanta signifies the last navamshas of Karka, Vrishchika and Mina. Shukra has to occupy one of these navamshas and the sign must be the seventh from Lagna. Shani must be in lagna. There should be no benefics in the fifth.

The second combination denying wife and children wants all the benefics in the seventh and the weak Moon must be in the fifth. The Moon is weak from the eighth day (tithi) of the dark fortnight (Krishna Paksha) to the eighth lunar day of the bright fortnight (Shukla Paksha).

For the first combination the native is said to be the husband of a barren. But he may have children by another woman who is not legally wedded to him.

असितकुजयोर्वर्गेऽस्तस्थे सिते तदवेक्षिते

परयुवतिगस्तौ चेत्सेन्दू स्त्रिया सह पुंश्चलः।

भृगुजशिनोरस्तेऽभार्यो नरो विसुतोऽपि वा

परिणततनू नृस्त्र्योर्दृष्टौ शुभैः प्रमदापती॥ 5॥

Shukra should be in the seventh in the Vargas of Shani or Kuja and aspected by them. Then the native is fond of other woman.

Shani and Kuja with the Moon in the seventh must have the aspect of Shukra. Then the native and his wife will be adulterous.

When Shukra and Chandra have Shani and Kuja in the seventh, the native is without wife and children.

When a female and a male planets are together and have Shani and Kuja in the seventh and if these are aspected by benefics, the native gets married late in life.

Notes: Some authorities observe that when Shukra and Moon are together and have in the seventh from them Shani and Kuja who is aspected only by malefics, the native has a

Shukra	Moon	Ketu Kuja	
Ravi			
Budha			
	Rahu	Guru	Shani L

wife in his old age. The first chart has Shani in lagna opposed to Shukra. The fourth house is aspected by Kuja. His seventh lord and his seventh house are hammed in between malefics. He had a loose sexlife. The second chart is that of a notorious woman. The seventh has Kuja and Chandra aspected by Shani. Kuja also aspects lagna and its lord. The sev-

enth lord is with Shukra in the fourth aspected by Shani. These factors indicate her loose moral life.

	Guru	Ravi Budha Shukra	
Lagna			Rahu
Ketu			Moon Kuja
	Shani		

Chandra, Kuja and Shani must be conjunct aspected by Shukra. This Shukra must be in any of the Vargas of Shani or Kuja. Then the husband and the wife become the adulterous.

In the third chart male and non-male planets Ravi and Buddh have Shani in the seventh from them. Guru as-

pects Shani. Kuja aspects the seventh. She lost her husband and after a few years she married another.

6. When Chandra, Shukra and malefics are in the tenth, seventh and fourth respectively, there is the extinction of the family.

When Shani in a Kendra aspects the house shown by the drekkana of the house occupied by Budha, the native becomes a sculptor (Silpi).

वंशच्छेत्ता खमदसुखगैश्चन्द्रदैत्येज्यपापैः

शिल्पी त्र्यंशे शशिसुतयुते केन्द्रसंस्थार्किदृष्टे।

दास्यां जातो दितिसुतगुरौ रिष्फगे सौरभागे

नीचेऽर्केन्द्रोर्मदनगतयोर्दृष्टयोः सूर्यजेन॥ 6॥

When Shukra in the twelfth is in the navamsha of Shani, the native is the son of a servant maid.

	Sun Budha	Shukra	Kuja Guru
Rahu			Chandra Lagna
			Ketu
		Shani	

When the Sun and the Moon are in the seventh aspected by Shani, the native performs degrading acts.

Notes: Bhattotpala gives the example of Duryodhana for the extinction of the family.

When Budha is in the third drekkana of Mesha, the sign is Dhanush. If Shani is in a Kendra from lagna and aspects Dhanush, the native becomes Shilpi. Shilpi refers to sculpture and architecture only.

पापालोकितयोः सितावनिजयोरस्तस्थयोर्वातरुक्
चन्द्रेकर्कटवृश्चिकांशकगते पापैर्युते गुह्यरुक्।
शिवत्री रिष्फधनस्थयोरशुभयोश्चन्द्रोदयेऽस्ते रवौ
चन्द्रे खेऽवनिजेऽस्तगे च विकलो यद्गर्कजो वेशिगः ॥ 7॥

Venus and Mars in the seventh aspected by malefics indicate a serious form of dysentery.

When Moon is in the navamsha of Cancer or Scorpio is with malefics, the native has diseases related to the genitals.

Moon in lagna, Sun in the seventh, and two malefics in the second and the twelfth indicate leprosy of a serious kind.

Moon in the tenth, Mars in the seventh, and Saturn in the second from the Sun indicate defective limbs.

Notes: The next has two readings—*Vridhdhiruk* and *Ardha drik*. The first means dysentery, and the second half-right. The commentator accepted the first reading only.

The second combination can refer to the position in Rasi also. The malefic may be in Rasi.

In the third combination the malefics are taken to be only Kuja and Shani.

अन्तः शशिन्यशुभयोर्मृगगे पतङ्गे श्वासक्षयप्लिहकविद्रधिगुल्मभाजः।
शोषी परस्परगृहंशगयो रवीन्द्रोः क्षेत्रेऽथवा युगपदेकगयोः कृशो वा ॥ 8॥

Sun in Makara and Moon between two malefics give rise to

asthma, consumption, enlargement of spleen, or tumours in the abdomen.

When Sun and Moon exchange their signs in Rasi or Amsha, the native has Consumption.

When the Sun and the Moon join in Karka or Sinha he becomes emaciated.

Notes: The second combination violates the statement of Gargi. That is, the Sun and Moon must exchange houses in Rasi or in Navamsha to give rise to consumption. That the exchange must be both in Rasi and Amsha is rejected by Bhattotpala, who followed Gargi.

चन्द्रेऽश्विमध्यज्ञपकर्किमृगाजभागे
कुप्ती समन्द्ररुधरे तदवेक्षिते वा।
यातैस्त्रिकोगमलिकर्किवृषैर्मृगे च
कुप्ती च पापसहितैरवलोकितैर्वा ॥ 9॥

When the Moon is in the fifth amsha of Dhanush or in the amshas of Mesha, Karka, Makara or Mina, and is with or aspected by Shani or Kuja, the native suffers from leprosy.

When Vrishabha, Karka, Vrishchika or Makara is one of the trikonas aspected or with malefics, the native suffers from leprosy.

Notes: In the first combination if there is the aspect of a benefic the native suffers only eruptions or irritation.

When Dhanush, Cancer, Scorpio or Capricorn is the fifth or ninth from any lagna having aspect of conjunction with a malefic, the native suffers from leprosy.

निधनारिधनव्ययस्थिता रविचन्द्रारयमा यथा तथा।
बलवद्ग्रहदोषकारणैर्मुजानां जनयन्त्यनेत्रताम् ॥ 10॥

Sun, Moon, Kuja and Shani in houses 2, 6, 8 and 12 in anyway make the native lose his sight by the aggravation of the dhatu indicated by the most powerful one of

these planets.

Notes: The dhatus are vata (wind), pitta (bile) and kapha (phlegm). The dhatus ruled by the planets are - Sun-bile; Moon-phlegm and wind; Kuja-bile; Budha-bile, wind and phlegm; Guru-phlegm; Shukra-wind and phlegm; Shani-wind. (See Chapter 2.8 to 11).

नवमायतृतीन्वधीयुता न च सौम्यैरशुभा निरीक्षिताः।
नियमाच्छ्रवणोपघातदा रदवैकृत्यकराश्च सप्तमे॥ 11॥

Malefics in 3, 5, 9 and 11 unaspectd by benefics give rise to deafness.

If these malefics are in the seventh, one has decomposed teeth.

Notes: Malefics are the Sun, weak Moon, Kuja, Shani, Rahu and Budha associated with malefics. They may be in all the houses 3, 5, 9, 11 or in any one or two or three. Deafness comes from that dhatu indicated by the strongest of these malefics.

उदयत्युदुपेसुरास्यगे सपिशाचोऽशुभयोस्त्रिकोणयोः।
सोपप्लवमण्डले रवावुदयस्थे नयनापवर्जितः॥ 12॥

When the Moon is with Rahu in lagna and malefics are in trines, the native suffers from possession by evil spirits.

When the eclipsed Sun is in lagna, the native becomes blind.

Notes: In the second combination Shani or Kuja or both must be in the fifth and ninth houses.

संसृष्टः पवनेन मन्दगयुते द्यूने विलग्ने गुरौ
सोन्मादोऽवनिजे स्थितेऽस्तभवने जीवे विलगनाश्रिते।
तद्वत्सूर्यसुतोदयेऽवनिसुते धर्मात्मजद्यूनगे
जातो वा ससहस्ररश्मितनये क्षीणे व्यये शीतगौ॥ 13॥

Jupiter in lagna and Shani in the seventh make one suffer from the complaints of wind.

Jupiter in lagna and Mars in the seventh give rise to insanity.

Shani in lagna and Mars in 5, 7, or 9 cause insanity.

Weak Moon with Shani in the twelfth causes madness.

Notes: The yogas for insanity cannot be valid. Sri Rama had Guru in lagna and Kuja in the seventh. He was the sanest, possibly because of the Moon in lagna. Bhattotpala seems to agree that Shani must be in lagna, while Kuja should be in 5, 7 or 9.

राश्यंशपोष्णकरशीतकरामरेज्यैर्नीचाधिपांशकगतैरिभागैर्वा।
एभ्योऽल्पमध्यबहुभिः क्रमशः प्रसूता ज्ञेयाः स्युरभ्युपगमक्रयगर्भदासाः। 14॥

The lord of the navamsha occupied by the Moon, the Sun, the Moon and Guru joining in a debilitated or unfriendly amsa - give rise to self-slavery, hereditary slavery or slavery by purchase. This arises when one or two or more of the planets refer to occupy such places.

Notes: If one planet is involved, he becomes a slave by his own accord; if two, he will be sold as a slave; and if three or more, he is from a family of hereditary slaves.

विकृतदशनः पापैर्दृष्टे वृषाजहयोदये
खलतिरशुभक्षेत्रे लग्ने हये वृषभेऽपि वा।
नवमसुतगे पापैर्दृष्टे रवावदृढेक्षणो
दिनकरसुते नैकव्याधिः कुजे विकलः पुमान्॥ 15॥

The lagna being Mesha, Vrishabha or Dhanush aspected by malefics, gives ugly or repulsive teeth.

The lagna being a malefic sign, Vrishabha or Dhanush aspected by malefics makes one the bald-headed.

The Sun in the fifth or the ninth aspected by the malefics gives weak eye sight.

Shani in 5 or 9 aspected by malefics, gives many complaints.

Mars in 5 or 9 aspected by malefics gives defective organs.

Notes: Malefic signs are Mesha, Simha, Vrishabha, Makara and Kumbha.

व्ययसुतधनधर्मगैरसौम्यैर्भवनसमाननिबन्धनं विकल्प्यम्।
भुजगनिगडपाशभृद्दुकाणैर्बलवदसौम्यनिरीक्षितैश्च तद्वत्॥ 16॥

When malefics are in 2, 5, 9 or 12, the native gets imprisonment as per the nature of that house.

If lagna is in bhujaga or nigada drekkana and is aspected by strong malefics he gets imprisonment.

Notes: If the planets are in Aries, Taurus and Sagittarius the native is bound by ropes, chains and the like. If the evil planets are in Gemini, Virgo, Libra and Kumbha, he will be in Shackles or fetters. If these are in Cancer, Capricorn and Pisces, he will be confined in forts. If these are in Scorpio, the confinement is in an underground cell.

If the birth is in bhujaga or nigada drekkana and if the rasi represented by these drekkanas is aspected by strong malefics, the confinement is of the nature of the sign.

Bhujaga drekkanas are the second and third of Cancer, the first and second of Scorpio and the last of Pisces. Nigada drekkana is the first of Makara.

परुषवचनोऽपस्मारार्तः क्षयी च निशापतौ
सरवितनये वक्रालोकं गते परिवेषणे।
रवियमकुजैः सौम्यादृष्टैर्नभस्थलमाश्रितै-
र्भूतकमनुजः पूर्वोद्दिष्टैर्वराधममध्यमाः॥ 17॥

When the Moon with a halso around him is with Shani and aspected by Mars, the native will be harsh. He will suffer from hysteria and consumption.

When the Sun, Saturn and Mars are in the tenth and are not aspected by the benefics, the native becomes a servant.

When one, two or three of these are in the tenth the native

is an inferior, ordinary or superior servant respectively.

Notes: The halso is called parivesha. It is a round white circle round the Moon. It denotes rainy weather.

When there is only one planet in the tenth the native becomes servant. If there are two, he becomes a higher servant. If there are three he is an ordinary servant.

इति श्रीवराहमिहिरकृते बृहज्जातकेऽनिष्टाध्यायस्त्रयोविंशः॥ 23॥

Thus ends the twenty-third chapter on Anishta or Misfortune in Brihat Jatak composed by Varahamihira.

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Female Horoscopy

यद्यत्फलं नरभवेऽक्षममङ्गनानां तत्तद्वदेत्पतिषु वा सकलं विधेयम्
तासां तु भर्तृमरणं निधने वपुस्तु लग्नेन्दुगं सुभगतास्तमये पतिश्च ॥ 1 ॥

Some of the results which a woman cannot enjoy by or for herself, those must be attributed to her husband.

From the eighth house from her lagna, we know about the death of her husband.

Her beauty or appearance is determined by her lagna and by the sign occupied by her Moon.

Anything about her husband is to be derived from her seventh house.

Notes: Everything said in the earlier chapters is applicable to both men and women. But there are certain problems which concern only women. These are now being detailed. These include menstrual periods, puberty, conception and delivery.

There are also certain results which a woman shares with her husband. Chapter 13.1 has given results which apply to women. Rajayogas and the like are applicable to both husband and wife.

युग्मेषु लग्नशशिनोः प्रकृतिस्थिता स्त्री
सच्छीलभूषणयुता शुभदृष्टयोश्च।
ओजस्थयोश्च मनुजाकृतिशीलयुक्ता
पापा च पापयुतवीक्षितयोर्गुणोना ॥ 2 ॥

When the lagna and the sign occupied by the Moon are even signs, the woman will be modest; if these are aspected by benefics, she is virtuous.

If the lagna and the Moon-sign are odd signs she has a masculine form and nature. If these are with or aspected by malefics, she will be sinful.

Notes: The even signs are Vrishabha, Karka, Kanya, Vrishchika, Makara and Mina. The others are odd signs.

If one is an even sign and the other an odd sign, she has the mixed characteristics. Similar results follow when there are aspects or conjunctions with benefics or malefics, or both.

Varahamihira was writing near the time when the nirayana and Sayana Zodiacs coincide. It is not possible to apply the rule given in this verse to modern nirayana charts. There are many women whose Moon and lagna are in odd signs and yet they are highly virtuous.

कन्यैव दुष्टा व्रजतीह दास्यं साध्वी समाया कुचरित्रयुक्ता।
भूम्यात्मजर्क्षे क्रमशोऽङ्केषु वक्रार्किजीवेन्दुजभार्गावाणाम् ॥ 3 ॥

Take the lagna or moon-sign. If either falls in a house owned by Kuja (Mesha and Vrishchika), note the trim-samsha covering the degree of the lagna or of the Moon. If it is that of Kuja she is immoral even as a virgin, if it is that of Shani she has the nature of a servant, if that of Guru she is virtuous, if that of Budha double hearted, if that of Shukra, sinful.

Notes: In odd signs the trimsamshas are governed in the sequences of Kuja (5°), Shani (5°), Guru (8°), Budha (7°) and Shukra (5°). In even signs these are in the sequence of Shukra (5°), Budha (7°), Guru (8°) and Kuja (5°).

The word *Kanya* means an unmarried girl. It does not mean one who had no first menses, though this meaning is also

possible. We do not accept this second meaning. The word *Kanya* means 'even when not married.'

The trimsamshas are to be carefully examined. In odd signs the trimsamshas fall in the signs Mesha (Kuja), Makar (Shani), Dhanush (Guru), Mithuna (Budha) and Vrishabha (Shukra). In even signs they fall in Tula (Shukra), Kanya (Budha), Mina (Guru), Kumbha (Shani) and Vrishchika (Kuja).

It is not merely the lord of the trimsamsha that has to be considered. We have also to examine the sign owned by that lord.

Still we confess that an examination of a woman's chart on the basis of the trimsamsha of her lagna and Moon, leaves no woman safe, if we apply blindly the rules stated. Greatest caution is necessary, as Bhattotpala himself observed.

दुष्टा पुनर्भूः सगुणा कलाज्ञा ख्याता गुणैश्चासुरपूजितर्क्षे।
स्यात् कापटी क्लीबसमा सती च बौधे गुणाढ्या प्रविकीर्णकामा ॥ 4 ॥

If lagna or the Moon are in the signs owned by Shukra and are in the trimsamsha of the planets mentioned earlier, she is sinful, married a second time, virtuous, skilful in fine arts and famous respectively.

If the lagna or the Moon is in Mithuna or Kanya, the trimsamsha of the five respectively indicate she is deceitful, impotent, virtuous, good and adulterous.

Notes: Both even and odd signs are taken into consideration. Shukra and Kuja, are given identical results, and so the results of Budha and Shani. This approach is followed later. This is highly questionable. Shukra trimsamsha in Vrishabha and Kuja's in Tula cannot give the same results. It is for this reason that we have questioned the very validity of the predictions based on the trimsamshas.

In the text the results of the trimsamshas are given in the

sequence of Kuja, Shani, Guru, Budha and Shukra.

स्वच्छन्दा पतिघातिनी बहुगुणा शिल्पिन्यसाध्वीन्दुभे
त्राचारा कुलटार्कभे नृपवधूः पुंश्लेषिताऽगम्यगा।
जैवे नैकगुणाल्परत्यतिगुणा विज्ञानयुक्ताऽसती।
दासी नीचरताऽऽर्कभे पतिरता दुष्टाऽप्रजाह स्वांशकैः ॥ 5 ॥

If the lagna or the Moon is in Karka, the trimsamsha results are respectively — she does what she likes; she brings about the death of her husband; she has virtuous qualities, she is skilled in arts, she is immoral.

If the Moon or lagna is in Simha, the results are respectively — she becomes masculine; she is adulterous; she is queenly; she is manly; she commits incest.

If the lagna or Moon falls in the signs owned by Guru, the results are respectively — she is good; she has little desire for sex; she is virtuous; she is skilled in arts; she is adulterous.

If the lagna or the Moon falls in the signs owned by Shani, the results of the trimsamshas are respectively — she becomes a servant; she is fond of a low man; she is virtuous; she is sinful; she is childless.

Notes: In the case of the Karkataka the sequence of the trimsamshas must be Shukra, Budha, Guru, Shani and Kuja. In the case of Simha it must be Kuja, Shani, Guru, Budha and Shukra. But the interpreters appear to give the results in the sequence of Kuja, Shani, Guru, Budha and Shukra. This is questionable as far as Karkataka is concerned.

शशिलग्नसमायुक्तैः फलं त्रिंशांशकैरिदम्।
बलाबलविकल्पेन तयोर्दुक्तं विचिन्तयेत् ॥ 6 ॥

The results of the various trimsamshas for the lagna and the Moon-sign have been detailed. Before predicting the results one must take into consideration the strength of the lagna and the Moon.

Notes: If the lagna is in one trimsamsha and the Moon in another, the results have to be modified. Of the lagna and the Moon, if one is weak and the other stronger, the results get modified. Then again there are other factors to be considered. These include lagna, fifth and seventh houses, their lords, their placements and their mutual relationships.

दृक्संस्थावसितसितौ परस्परंशो शैक्रे वा यदि घटराशिसम्भवोऽंशः।
स्त्रीभिः स्त्री मदनविषानलं प्रदीप्तं संशान्ति नयति नराकृतिस्थिताभिः॥ 7 ॥

(a) Shani and Shukra must exchange their navamshas and have mutual aspects; (b) Lagna must be in Tula or Vrishabha with Kumbha navamsha rising — then the woman gets satisfaction of sex from females behaving like men.

Notes: Here are yogas for lesbians. Mutual aspects between the navamshas owned by Shani and Shukra are possible only if we take into consideration the aspects involving 3 and 11, 4 and 10, 5 and 9 and such houses.

There is a variant reading मद विषयानल.

शून्ये कापुरुषोऽबलेऽस्तभवने सौम्यग्रहावीक्षिते
क्लीबोऽस्ते बुधमन्दयोश्चरगृहे नित्यं प्रवासान्वितः।
उत्सृष्टा तरणौ कुजे तु विधवा बाल्येऽस्तराशिस्थिते
कन्यैवाशुभवीक्षितेऽर्कतनये द्यूने जराङ्गच्छति॥ 8 ॥

When the seventh house is without strength, has no planet, and is not aspected by any benefic, the husband will be mean.

If Budha and Shani are in the seventh, the husband will be impotent.

If the seventh is a movable sign, the husband will always be travelling.

When the Sun is in the seventh aspected by malefics, she will be rejected by her husband.

Mars in the seventh aspected by malefics makes her a widow early in life.

Shani in the seventh aspected by malefics makes her old without marriage.

Notes: These combinations have to be considered from lagna and from the Moon as well. Evaluate the results from the stronger of the two. The results are given for the planets, except for the Moon, in the seventh. Hence, says Bhattotpala, the Moon sign also must be considered.

आनेयैर्विधवास्तराशिसहितैर्मिश्रैः पुनर्भूभवेत्
क्रूरे हीनबलेऽस्तगे स्वपतिना सौम्येक्षिते प्रोज्झिता।
अन्योन्यांशगयोः सितावनजयोरन्यप्रसक्ताङ्गना
द्यूने तौ यदि शीतरश्मिसहितौ भर्तुस्तदानुज्ञया॥ 9 ॥

Many malefics in the seventh make her a widow.

Malefic and benefic planets in the seventh give her a second marriage within the same community.

When there is a weak malefic in the seventh aspected by a benefic, she will be rejected by her husband.

When Venus and Mars exchange their navamshas, she becomes adulterous.

When Moon, Venus and Kuja are in the seventh, she becomes adulterous with the permission of her husband.

Shani Kuja Lagna		Rahu	
Moon	1		
Shukra	Ravi Ketu	Budha	Guru

Notes: In chart 1 lagna has Kuja and Shani aspecting the seventh which has the benefic lord of lagna, Guru. Yet she became a widow early in her life. From the Moon again Kuja and Shani are in the second.

In the second chart the seventh is aspected by Shani. Shukra also is aspected by Shani. Kuja and Shani are

Rahu		Guru	
	2		
Lagna	Shukra	Budha	Ravi Chandra Kuja Shani Ketu

together. She was rejected by her husband. Lagna is afflicted by Kuja. Guru's aspect on the tenth was of no avail.

15. The lagna has to be a sign owned by Mars or Saturn. Moon and Venus should be in lagna and aspected by malefics. Then the girl alongwith her mother will commit adultery.

सौरार्क्षे लगने सेन्दुशुके मात्रा सार्द्धं बन्धकी पापदृष्टे।

कौजेऽस्तांशे सौरिणा व्याधियोनिश्चरुश्रोणी बल्लभा सद्ग्रहांशे ॥ 10 ॥

When the seventh navamsha from Navamsha lagna is owned by Mars and is aspected by Shani, her sexual organ will be diseased.

If this seventh navamsha falls in a beneficial house, the woman will be beautiful and she will be loved by her husband.

वृद्धो मूर्खः सूर्यजर्क्षांशके वा स्त्रीलोलः स्यात् क्रोधनश्चावनेये।

शौक्रे कान्तोऽतीवसौभाग्ययुक्तो विद्वान् भर्ता नैपुणश्चैव बौधे ॥ 11 ॥

When the seventh from lagna or from navamsha lagna is owned by Shani, the husband will be stubborn and old.

When the seventh from lagna or from navamsa, is owned by Mars the husband will be after other woman, and he will be cruel.

When it falls in a sign of Venus, the husband will be beautiful and loving.

When it falls in a sign of Mercury, the husband will be intelligent and lerned.

Notes: In all these cases the seventh house must have no planet.

मदनवशगतो मृदुश्च चान्द्रे त्रिदशगुरौ गुणवाञ्छितेन्द्रियश्च।
अतिमृदुरतिकर्मकृच्च सिंहे भवति गृहेऽस्तमयस्थितेऽंशके वा ॥ 12 ॥

When the seventh house is Cancer, the husband will be passionate, but mild.

When the seventh is owned by Guru, the husband will be good and controls his passions.

If the seventh is Simha, the husband will be mild and hardworking.

Notes: The seventh house may be from lagna or from navamsha lagna. The more powerful sign indicates the results.

ईर्ष्यान्विता सुखपरा शशिशुक्रलग्ने
जेन्द्रोः कलासु निपुण सुखिता गुणाढ्या।
शुक्रजयोस्तु सुभगा रुचिरा कलाज्ञा
त्रिष्वप्यनेकवसुसौख्यगुणा शुभेषु ॥ 13 ॥

When Moon and Venus are in lagna, the woman is after happiness, though she is jealous.

When Moon and Mercury are in lagna, she is skilled in fine arts, happy and has a good character.

When Venus and Mercury are in lagna, she is beautiful, beloved and versed in fine arts.

When three benefics are in lagna, she has much wealth, great happiness and good character.

Notes: Jupiter is also a benefic. Thus (i) Moon, Venus and Mercury; (ii) Jupiter, Mercury and Venus; (iii) Jupiter, full Moon, Mercury; (iv) Jupiter, full Moon, Venus – and other combinations also are to be considered.

क्रूरेऽष्टमे विधवता निधनेश्वरांशे यस्य स्थितो वयसि तस्य समे प्रदिष्टा।
सत्स्वर्क्षगेषु मरणं स्वयमेव तस्याः कन्याऽलिगोहरिषु चाल्पसुतत्वमिन्दौ ॥ 14 ॥

The woman becomes a widow at the age indicated by the lord of the amsha occupied by the lord of the eighth house,

when there is malefic in the eighth.

When benefics occupy the second, she dies before her husband.

When the Moon is in Taurus, Leo, Virgo or Scorpio, she has a few children.

Notes: Some argued that the ages of the planets must be those given in 8.9. The ages given are-

Moon-1 year; Kuja-2 years; Budha-9 years; Shukra-20 years; Guru-18 years; Ravi-20 years and Shani-50 years.

The text has *Vayasi*. This refers to the period and sub-periods, and not to the ages of the planets. Find the period or the sub-period of the lord of the Navamsha occupied by the lord of the eighth. Then determine the widowhood during that period after her marriage. The text clearly states वयसि तस्य समे। The age is equal to that of the planet owning the lord of the navamsha occupied by the lord of the eighth house. Bhattotpala introduced the expression 'after marriage', this is correct. But possibly his interpretation refers to the dasas as per amsha or Pinda ayurdayas. Varahamihir now here refers to the Vimshottari dasa system. The word *same* means years.

सौरै मध्यबले बलेन रहितैः शीतांशुशुक्रेन्दुजैः
शेषैर्वीर्यसमन्वितैः पुरुषिणी यद्योजराशुदगमः।
जीवारास्फुजिदैन्दवेपु बलिपु प्राग्लग्नराशौ समे
विख्याता भुवि नैकशास्त्रकुशला स्त्री ब्रह्मवादिन्यपि॥ 15 ॥

When Shani has moderate strength, and when Shukra, Budha and Chandra are powerless and others are powerful, and when the lagna is an odd sign, the woman will be adulterous.

If the lagna is an even sign, and if Guru, Kuja, Shukra and Budha are powerful, she becomes famous, learned in many Shastras and a Brahmavadini (Philosopher).

	Moon Kuja	Ketu	
	1		
Shukra Budha Ravi	Rahu	Guru Lagna	Shani

Notes: In this chart lagna is an odd sign. Budha and Shukra is an enemy's house are powerless. Ravi, Guru and Kuja are strong. This woman had a loose character.

A malefic in the seventh makes the woman renounce the world (Sanyasa); and this is indicated by the planet in the ninth.

पापेऽस्ते नवमगतग्रहस्य तुल्यां प्रव्रज्यां युवतिरुपैत्यसंशयेन।
उद्गाहे वरणविधौ प्रदानकाले पृच्छायामपि सकलं विधेयमेतत्॥ 16 ॥

These results are to be given during the wedding, during the search for a bride, or when a query is made.

Notes: The results given earlier hold good when there are malefics in the seventh and when there are no planets in the ninth. The results given earlier cannot be predicted when the ninth has planets. The kind of Sanyasa is determined by the planet in the eighth, as per chapter 15.1

Powerful Kuja: Buddhist, Sakya
Powerful Budha: Ajivika-Yama or Ekodanda
Guru: Sanyasa with yellowish rose coloured dress
Moon: Viddha or Kapalika
Shukra: Chakra
Shani: Nirgrantha, Digambara
Ravi: Vanyana, lives on fruits and bulbs.

इति श्रीवराहमिहिरकृते बृहज्जातके स्त्रीजातकाध्यायः चतुर्विंशः ॥24॥

Thus ends the twenty-fourth chapter on Female Horoscopy in Brihat Jatak composed by Varahamihira.

निर्याणाध्यायः Death

मृत्युर्मृत्युगृहेक्षणेन बलिभिस्तद्गतुकोपोद्भव-
स्तत्संयुक्तभगात्रजो बहुभवो वीर्यान्वितोभूरिभिः।
अग्न्यम्बवायुधजो ज्वरामयकृतस्तृक्षुत्कृतश्चाष्टमे
सूर्याद्यैर्निधने चरादिषु परस्वाध्वप्रदेशेष्वपि॥ 1 ॥

The disease which brings about the death of a native is indicated by the nature of the planet aspecting the eighth house. The organ or part of the body is shown by the eighth house in the diagram of the Kalapurusha.

When many planets aspect the eighth house, there will be so many diseases before death.

When the Sun and others occupy the eighth house, then death is respectively due to fire, water, weapon, fever, disease, thirst and hunger.

When the eighth house is a movable sign, death is outside his place; when it is fixed, it is at home, and when it is a dwisvabhava sign, it is during travelling.

Notes: If the Sun aspects the eighth house, the disease will refer to bile or heat; if Moon, it refers to wind and phlegm; if Mars, it is bile or heat; if Mercury, it is a mixture of wind, bile and phlegm; if Guru, it is phlegm; if Shukra, it is wind and phlegm; if Shani, it is wind (See chapter 2.8 to 11)

The part of the body is that suggested by Kalapurusha. Starting from Mesha these are the head, face, chest, heart, belly, waist, lower abdomen, genitals, thighs, knees, buttocks and feet. Only when there are no planets in the eighth, we have to consider the aspects on the eighth.

Sun in 8th from lagna—fire, Moon—water, Mars—weapons, Mercury—fever, Guru—Complicated disease, Shukra—thirst, Shani—hunger.

शैलाग्राभिहतस्य सूर्यकुजयोर्मृत्युः खबन्धुस्थोः
कूपे मन्दशशाङ्कभूमितनयैर्बन्ध्वस्त कर्मस्थितैः।
कन्यायां स्वजनाद्धिमोष्णकरयोः पापग्रहैर्दृष्टयोः
स्यातां यद्युभयोदयेऽर्कशशिनौ तोये तदा मज्जितः॥ 2 ॥

When the Sun and Mars are in 4 or 10, death is by stones.

If Shani, Moon and Mars are in 4, 7 and 10 respectively death is by falling into a well.

If the Sun and Moon are in Kanya aspected by malefics he is killed by his own people.

If the lagna is a common sign with the Sun and the Moon in it, the native dies by drowning.

मन्दे कर्कटगे जलोदरकृतो मृत्युर्मृगाङ्के मृगे
शस्त्राग्निप्रभवः शशिन्यशुभयोर्मध्ये कुजर्क्षे स्थिते।
कन्यायां रुधिरौत्थशोषजनितस्तद्वत्स्थिते शीतगौ
सौरर्क्षे यदि तद्वदेव हिमगौ रज्ज्वग्निपातैःकृतः॥ 3 ॥

Shani in Cancer and Moon in Makara brings death by jalodara.

When the Moon is in a sign owned by Kuja and between malefics, death is from weapons or fire.

When the Moon is in Kanya and between malefics, death is by complications in blood or by consumption.

When the Moon is in a sign owned by Shani and is between malefics, death is by ropes, fire or fall.

Notes: Jalodara is a form of dropsy or ascites.

When it is said that the Moon should be between malefics, it can refer also to the malefics in the same sign.

लग्नाद्धीनवमस्थयोरशुभयोः सौम्यग्रहादृष्टयो-
द्रेष्काणैश्च ससर्पपाशानिगडैश्छिद्रस्थितैर्बन्धनात्।
कन्यायामशुभान्वितेऽस्तमयगे चन्द्रे सिते मेघगे
सूर्ये लग्नगते च विद्धि मरणं स्त्रीहेतुकं मन्दिरे ॥ 4 ॥

When the fifth and the ninth houses have malefics who are not aspected by benefics, death is from bondage.

When the drekkana rising in the eighth is Sarpa or Nigada, similar death takes place.

When the Sun is in lagna and the seventh is Virgo having the Moon with a Malefic, while Venus is in Aries, death is due to female agency in his house.

Notes: The second and third drekkanas in Karkataka, the first two in Vrishchika, the third in Mina are Sarpa Drekkanas. The first drekkana of Makara is Nigada Drekkana.

शूलोद्धिन्नतनुः सुखेऽवनिसुते सूर्येऽपि वा खे यमे
सप्रक्षीणहिमांशुभिश्च युगपत्पापैस्त्रिकोणाद्यगैः।
बन्धुस्थे च रवौ वियत्यवनिजे क्षीणेन्दुसंवीक्षिते
काष्ठेनाभिहतः प्रयाति मरणं सूर्यात्मजेनेक्षिते ॥ 5 ॥

When the Sun and Mars are in the fourth and Shani is in the tenth, the native gets crucified.

When malefics and weak Moon are in lagna, the fifth, or the ninth, the same result follows.

When the Sun is in the fourth and Mars is in the tenth aspected by the weak Moon, the native is crucified.

If the above combination has the aspect of Shani, death comes after a heavy beating.

Notes: Varahamihira has given the aspects in 2.13. Planets

aspect 1/4, 1/2, 3/4 and full houses 3 and 10, 5 and 9, 4 and 8, and 7 respectively. The first three are also the special aspects respectively of Shani, Guru and Kuja. All planets aspect houses 3, 4, 5, 7, 8, 9 and 10.

रन्ध्रास्पदाङ्गहिबुकैर्लग्नाहताङ्गः प्रक्षीणचन्द्ररुधिराकिंदिनेशयुक्तैः।
तैरेव कर्मनवमोदयपुत्रसंस्थैर्धूमग्निबन्धनशरीरनिकुट्टनान्तः ॥ 6 ॥

When a weak Moon, Kuja, Shani and the Sun occupy respectively houses 8, 10, lagna and the fourth, death results from blows from rods.

If the planets occupy houses 10, 9, 1 and 5 respectively the death is from smoke, fire, bondage or blows on the body.

बन्ध्वस्तकर्मसहितैः कुजसूर्यमन्दैर्निर्याणमायुधशिखितिपालकोपैः।
सौरैन्दुभूमितनयैश्च सुखास्पदस्थैर्ज्ञेयः कृमिक्षतकृतश्च शरीरपातः ॥ 7 ॥

When Kuja, Sun and Shani are respectively in houses 4, 7, and 10, death is from weapons, fire or anger of the rulers.

When Shani, Chandra and Kuja are respectively in houses 2, 4 and 10, death is from worms arising from sores or wounds.

खस्थेऽर्केऽवनिजेरसातलगते यानप्रपाताद्बधो
यन्त्रोत्पीडनजः कुजेऽस्तमयगे सौरैन्द्वेनेपूद्गमे।
विष्णमध्ये रुधिराकिंशीतकिरणैर्जुकाजसौरक्षगै-
यातैर्वा गलितेन्दुसूर्यरुधिरैर्व्योमास्तबन्ध्वाह्वयान् ॥ 8 ॥

If the Sun is in the tenth and the Kuja in the fourth, death is from a fall from a conveyance.

If Shani, Chandra and Ravi are in lagna while Kuja is in the seventh, death is from the machinery or rocks.

If Kuja, Shani and the Moon are respectively in Tula, Mesha and sign owned by Shani; or if a weak Moon, Sun and Kuja are respectively into houses 10, 7 and 4, the native falls in night soil and dies.

Notes: The conveyance can refer to an animal like a horse. If the Moon is in the tenth and the Sun is in the seventh, the Moon is not weak. He will be weak in the first three degrees of Scorpio.

वीर्यान्वितक्रवीक्षिते क्षीणेन्दौ निधनस्थितेऽर्कजे ।
गुह्योद्भववरोगपीडया मृत्युः स्यात्कृमिशस्त्रदाहजः ॥ 9 ॥

When a powerful Mars aspects a weak Moon who is with Shani in the eighth, the person dies from worms, fire or instruments involved in a surgical treatment of the private parts.

अस्ते रवौ सरुधिरे निधनेऽर्कपुत्रे
क्षीणे रसातलगते हिमगौ खगान्तः ।
लग्नात्मजाष्टमतपःस्विनभौममन्द
चन्द्रैस्तु शैलशिखराशानिकुडचपातैः ॥ 10 ॥

The Sun must be with Kuja in the seventh, Shani is to be in the eighth and weak Moon is to be in the fourth. Then the death is from birds.

If the Sun, Kuja, Shani and Moon are respectively in houses 1, 5, 8 and 9, the native dies by falling from the top of a mountain, or from a wall, or by lightning.

द्वाविंशः कथितस्तु कारणं द्रेष्काणो निधनस्य सूरिभिः ।
तस्याधिपतिर्भवोऽपि वा निर्याणं स्वगुणैः प्रयच्छति ॥ 11 ॥

The scholars in astrology argue that the twenty second drekkana indicates the nature of death. Death is caused by the nature of the lord of drekkana or by the nature of the owner of the sign having that drekkana.

Notes: This refers to cases where there is no planet in the eighth, where the eighth is not aspected by any planet, and where the previously mentioned combinations do not apply.

The eighth house begins with the twenty second drekkana from the lagna drekkana. We have to determine the stronger

of the two—lord of the 22nd drekkana and the lord of the eighth house.

होरानवांशकपयुक्तसमानभूमौ
योगेक्षणादिभिरतः परिकल्प्यमेतत् ।
मोहस्तु मृत्युसमयेऽनुदितांशतुल्यः
स्वेशेक्षिते द्विगुणितस्त्रिगुणः शुभैश्च ॥ 12 ॥

Death takes place in areas similar to the sign occupied by the navamsha lord at birth.

Other details must be known from the conjunctions and planetary aspects.

The time of death is to be known from the number of navamshas yet to rise after birth. If the lord of lagna aspects it, the time must be doubled. If it is aspected by benefics, the time must be trepled.

Notes: The navamsha lagna has an owner. Find the place occupied by him. This sign gets modified by the aspects on it, association of planets with it and Moon. The places indicated by the signs are:

Mesha—frequented by goats, Vrishabha—grazing lawn, Mithuna—house, Karkataka—well or watery place, Simha—wilderness, Kanya—well, Tula—places of merchandise, Vrishchika—low places, Dhanush—frequented by horses, Makara—marshy places, Kumbha—house, Mina—swamps.

When there is a conflict between the yogas given in chapter 23 and here, we have to follow chapter 23. Otherwise we have to go by this chapter.

We have to consider the following factors:

- The nature of the sign occupied by the lord of the navamsha rising.
- The nature of the navamsha sign occupied by the lord of the navamsha.
- Planets in the sign occupied by the lord of the

navamsha lagna.

(d) Planets aspecting the sign occupied by the lord of the navamsha lagna.

We have to take into consideration all these or a majority of these to determine the locality of death. The places are not those governed by the planets as given in chapter 2.12.

Take the total time of the navamshas yet to rise. The time of death is equal to their total. If the lagna is aspected by its owner, this time must be doubled. If a benefic is in lagna, the time must be trebled. If lagna is aspected by its lord and if it also has a benefic, the time must be multiplied by six.

When the lagna falls in a day sign, the time refers to the day time. The signs strong in day are Simha, Kanya, Tula, Vrishchika and Kumbha. Mesha, Vrishchika, Mithuna, Karka, Dhanush and Makara are strong by night (1.10)

The lagna referred to may be the navamsha lagna. The time given is the time when the native will be unconscious before death.

दहनजलविमिश्रैर्भस्मसंक्लेदशोषैः

निधनभवनसंस्थैर्व्यालवर्गैर्विडन्तः।

इति शवपरिणामश्चिन्तनीयो यथोक्तः

पृथुविरचितशास्त्राद्गत्यनूकादि चिन्त्यम्॥ 13 ॥

Note the Drekkana rising in the eighth house. If it is dahana, jala, or misra, the dead body will be reduced to ashes by fire or atoms by water, or putrefaction respectively.

If the drekkana of the eighth is Vyala, the dead body will be disgraced.

The disposal of the dead body should be explained in this way.

As for the past and future births one must consult greater works on the matter.

Notes: Vyala or Serpent drekkanas are the first two of Cancer and Scorpio and third of Pisces.

गुरुदुपतिशुक्रौ सूर्यभौमौ यमज्ञौ विबुधपितृतिरश्चो नारकीयांश्च कुर्युः।

दिनकरशशिबीर्याधिष्ठितास्त्र्यंशनाथाः प्रवरसमनिकृष्टास्तुङ्गभागादनूके॥ 14 ॥

Guru, Chandra and Shukra, Ravi and Kuja, and Shani and Budha bring persons respectively from Devaloka, Pitriloka, Tiryogloka and Naraka. As per the drekkana occupied by the most powerful between the Sun and the Moon, we have to find the high, middle or low status of the native in his previous birth.

Notes: Find the stronger between the Sun and the Moon. Note the drekkana. The owner of that drekkana reveals the worlds from which the native has come.

Tiryogloka belongs to the world of animals, Pitru to the manes or the dead ancestors, and naraka to hell.

गतिरपि रिपुरन्ध्रत्र्यंशपोऽस्तस्थितो वा

गुरुथरिपुकेन्द्रच्छिद्रगः स्वोच्चसंस्थः।

उदयति भवनेऽन्त्ये सौम्यभागे च मोक्षो

भवति यदि बलेन प्रोज्झितास्तत्र शेषाः॥ 15 ॥

The lord of the drekkana of the sixth or the eighth house, or the planet in the seventh house indicates the nature of the native's existence after death.

When exalted Guru is in 6 or 8, or in any Kendra of Mina in lagna having benefic navamsha, and if planets other than Guru are weak, the native attains Moksha.

Notes: If there are the planets in 6, 7 or 8, find the lords of the rising drekkanas in 6 and 8. Find the stronger and note the world referred to the lord.

If the sixth has Shani, we refer to Hell. If the eighth has Kuja, we refer to the world of animals. If the drekkana of the sixth is Mesha, we get the world of animals. If the drekkana of

the eighth is Mithuna, we have Hell.

All this is conjectural. How can a benefic like Budha refer to Hell? How can the seer refer to the world of animals? It is better to reject the views given in this concluding verse.

इति श्रीवराहमिहिरकृते बृहज्जातके निर्याणाध्यायः पञ्चविंशः ॥२५॥

Thus ends the twenty-fifth chapter on Death in Brihat Jatak composed by Varahamihira.

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नष्टजातकाध्यायः

Unknown Horoscopes

आधानजन्मापरिबोधकाले सम्पृच्छतो जन्म वदेद्विलग्नात्।
पूर्वापरार्धे भवनस्य विद्याद्धानावुदग्दक्षिणगे प्रसूतिम् ॥ 1 ॥

If a person does not know his time of birth or the time of conception, the lagna has to be determined as per the lagna rising at the time of query. The birth will be in Uttarayana if the first hora rises, and the Dakshinayana if the second hora rises.

Notes: Uttarayana is from the entry of Sun into Makara to his departure from Mithuna. The rest is Dakshinayana.

लग्नत्रिकोणेषु गुरुस्त्रिभगैर्विकल्प्य वर्षाणि वयोऽनुमानात्।
ग्रीष्मोऽर्कलग्ने कथितास्तु शैषैरन्यायनर्तवृत्तुरर्कचारात् ॥ 2 ॥

Note the rising drekkana in the lagna at the time of the question. Guru's position in 1, 5 or 9 is determined by the appearance of the questioner.

If the Sun is in lagna, the birth is in the season of *Grishma*. For other planets in lagna determine the season. If the season (Ritu) falls in a wrong ayana, it must be rectified according to the position of the Sun.

Note: If at the time the query is made, the first drekkana rises, Guru would be in lagna, if it is the second drekkana, Guru is in the fifth, and if it is the third, Guru is in the ninth.

Take the rising dwadasamas at the time of the query. If it is the first, Guru will be in lagna, if it is the second, he will be in the second and so on. If it is the tenth, Guru will be in the tenth from lagna.

Other authorities have different views. If the first drekkana rises at the time of query, note the number of houses Guru has travelled up to the time of the query. Then predict the number of years elapsed after birth. If it is the second drekkana, count from the fifth house of the lagna at the time of query to the position of Guru. This gives the number of years passed after birth. If it is the third drekkana, the count is from the ninth house.

The age of the querist must be guessed from his appearance. If a doubt arises follow the rules given in *Brihat Samhita* (70.24 to 26). All these rules are of doubtful validity.

The seasons follow the lunar months. Chaitra and Vaisaksha are Vasanta ritu, Jyeshtha and Ashadha, Grishma. In this way two lunar months give the seasons Varshaa, Sard, Hemant and Sisir ritus.

If the lagna at the time of question has the Sun or if his drekkana rises, the birth is in Girshma. If it is Shani, it is Sisira. If it is Venus, it is Vasanta; if Mars, Grishma; if Moon, it is Varsha; if Mercury, it is Sarat; if Jupiter, Hemanta. If there are many planets, determine the season as per the strongest. If there is no planet in lagna, we have to depend on the rising drekkana.

If a Ritu (season) does not come in the ayana, give the ritu with reference to the Sun. Here we have to go by the solar movements only, not by the lunar reckonings.

The astrologer should ask the querist to touch any part of his body or of the Kalapurusha. The picture of the Kalapurusha is to be supplied. If he touches the feet or ankles, Guru is in the second; thighs or genitals, he is in the third; navel or loins, fourth; stomach, fifth; chest, sixth; shoulder,

seventh; neck or lips, eighth; eyes or brows, ninth; head or forehead, tenth.

These are the ten parts of the body. Guru takes roughly twelve years to cover the signs of the zodiac. Hence twelve is to be divided by ten. For each part of the body we get one year, two months and twelve days. If he touches the sixth part, Guru will be in the eighth house.

चन्द्रज्जीवाः परिवर्तनीयाः शुक्रारमन्दैरयने विलोमे।
द्रेष्काणभागे प्रथमे तु पूर्वो मासोऽनुपाताच्च तिथिर्विकल्प्या ॥ 3 ॥

When a *Ritu* (season) falls in an incorrect *ayana*, replace the Moon, Budha and Guru by Shukra, Kuja and Shani respectively.

When the first half of a drekkana rises, fix the first month of the season and the day is to be found out proportionately.

Notes: The Ritus (seasons) are six. Each is made up of two months thus:

Vasanta	-	Chaitra, Vaisakha	(Spring)
Grishma	-	Jyeshtha, Ashadha	(Summer)
Varsha	-	Sravana, Bhadrapada	(Rains)
Sarat	-	Asvina, Kartika	(Autumn)
Hemanta	-	Margasira, Pushya	(Autumn)
Sishira	-	Magha, Phalguna	(Winter)

Ayanas are two: Uttara and Dakshina. These have been explained earlier. Sishira, Vasanta and Grishma Ritus come in uttarayana. This is roughly from January 14 to July 16 of every year. That is, the solar months of Makara and Kumbha, Mina and Mesha, and Vrishabha and Mithuna form the three seasons.

Earlier it was stated that Vasanta covers Mesha and Vrishabha. Here it is given as Mina and Mesha. This is when a season (*Ritu*) falls in an incorrect *ayana*. The seasons are

always based on the lunar year which is made equal to the solar year in about five year twice.

Dakshina Ayana (Southern Movement of the Sun) has the seasons Varsha, Sarat and Hemanta.

If we get here Varsha Ritu in uttarayana (nothern course of the Sun), take it to be Vasanta.

The Moon is given Varsha Ritu and Shukra has Vasanta. Hence Shukra replaces the Moon. When Sarat rises in Uttarayana, take it to be Grishma.

Budha rules Sarat. The Sun and Kuja govern Grishma. They have to be replaced.

Divide the rising Drekkana (ten degrees) into two equal parts. The first five degrees refer to the first month of the Ritu. Here the reference is to the solar movement only. Each month has five degrees or three minutes (liptas). As a month has thirty days, each day has ten liptas. The particular day is to be found by dividing the elapsed liptas by ten.

Suppose the question is put when the tenth degree of Mesha is rising. The Sun will be there. The season will be Grishma as the second drekkana is rising. Since the last half of the drekkana is rising, the month will be the second of Grishma and it is the solar Mithuna month. The lagna rises in the first hora (first 15 degrees), it is uttarayana. Then the person is born in the month of Mithuna, in the season of Grishma, and in uttarayana.

The question was put as the tenth degree was rising. The first five degrees were over and in the second we find that four degrees were covered. Each degree has sixty liptas (minutes). The four degrees have 240 minutes. Each day has ten liptas. After 240 liptas, we get the twenty fifth day in the second month of Grishma.

अत्रापि होरापटवो द्विजेन्द्राः सूर्याशतुल्यां तिथिमुद्दिशन्ति।

रात्रिद्युसंज्ञेषु विलोमजन्म भागैश्च वेलाः क्रमशो विकल्प्याः ॥ 4 ॥

Taking the degree of the Sun the wise Brahmana astrologer arrives at the tithi (lunar day). The birth is to be predicted reversely in the nocturnal and diurnal signs. The degree of the lagna gives the time of birth.

Notes: Note the degrees traversed by the Sun in the sign when the question was put. These are the elapsed lunar tithis at birth. If the Sun at that time was in the twelfth degree, it is the twelfth (dwadasi) tithi in the bright half (Shukla Paksha) of the month. If the Sun is on the 25th degree it is the tenth tithi (dashami) in the dark half (Krishna or Bahula Paksha) of the month.

According to Bhattotpala, if the solar month is Makara, it is the lunar Magha. In this way convert the solar month into the lunar month. This is only an approximation.

Nocturnal signs are Mesha, Vrishabha, Mithuna, Karka, Dhanush and Makara. The rest are diurnal signs (1.10). If the query is put when a nocturnal sign is rising, the birth was in the day time. If it is a diurnal sign, the birth was in the night. Then determine the correct lagna.

Take the vighatis elapsed in the lagna when the query was put. Multiply these by the duration of the day or night of the day of birth. Divide the product by the duration of the sign at the latitude of birth. The quotient is the time of birth in the day or night.

Bhattotpala gives a list of the cheshakas or vighatis of the various signs thus:

- Mina and Mesha - 200 each
- Vrishabha and Kumbha - 240 each
- Mithuna and Makara - 280 each
- Karka and Dhanush - 320 each
- Simha and Vrishchika - 360 each
- Kanya and Tula - 400 each

These are probably applicable to his place of birth. These

durations apply to a place near Ujjain. He completed his commentary on this text in Saka 888 which is 966 A.D.

केचिच्छशांकाध्युषितान्वांशाच्छुक्लान्त्यसंज्ञं कथयन्ति मासम्।
लग्नत्रिकोणोत्तमवीर्ययुक्तं भं प्रोच्यतेऽङ्गालभनादिभिर्वा ॥ 5 ॥

According to some, the lunar month is determined by the sign occupied by the Moon in Navamsha. The position of the Moon must be determined as per the most powerful one among lagna, trikona and the touching of the part of the body by the questioner.

Notes: Note the position of the Moon in the navamsha at the time of the query. The lunar month is that in which this nakshatra appears at the full Moon day. The month must be determined according to the movements of Guru given in *Brihat Samhita*, 8.1-2.

If the Moon is in the last navamsha of Mesha, it is Kritika, and on the full Moon day of Kartika, the Moon will be in that constellation.

The second line of this verse clearly states that the lunar month begins after amavasya (the dark Moon night).

Find the strongest among lagna and its trines. Place the Moon there.

यावान् गतः शीतकरो विलग्नचन्द्राद्देत्तावति जन्मराशिम।
मीनोदये मीनयुगं प्रदिष्टं भक्ष्याहताकाररुतैश्च चिन्त्यम् ॥ 6 ॥

Note the number of signs from the lagna at the time of question to the sign occupied by the Moon then. The position of the Moon will be in that sign which is equal to this number. If the Moon is in Mina, that will be the sign of the Moon at the time of birth. On the basis of the articles of food, animals and sounds at the time of the query also we can determine the position of the Moon at birth.

Notes: Determine the lagna at the time of question and note the position of the Moon at that time. Note how many signs are from lagna to the Moon. Count the same from the

Moon and place the Moon there. This does not apply if the Moon at the time of query is in Mina. In such a case the Moon at birth was in Mina.

If there is a doubt about the position of the Moon, what are we to do?

At the time of query, note if any animal or food is seen, or is brought. Note whether the appearance of the questioner suggests the nature of the animals. The sign resembling any of these will be one occupied by the Moon at birth. Cattle will refer to Vrishabha. Cats and dogs suggest Simha.

होरानवांशप्रतिमं विलग्नं लग्नाद्रिवर्यावति वा दृकाणे।
तस्माद्देत्तावति वा विलग्नं प्रष्टुः प्रसूताविति शास्त्रमाह ॥ 7 ॥

The rising navamsha at the time of the question will be the lagna at birth.

Count from the lagna drekkana at the query time to the drekkana occupied by the Sun. Count this from the lagna at query time and we get the lagna of the querist at his birth. This is a second method.

Notes: If the drekkana number exceeds twelve, deduct multiples of twelve.

जन्मादिशेल्लग्नवीर्यगे वा छायाङ्गुलघ्नेऽर्कहतेऽवशिष्टम्।
आसीनसुप्तोत्थिततिष्ठताभं जायासुखाज्ञोदयगं प्रदिष्टम् ॥ 8 ॥

Take the longitude of the planet in the lagna, or that of the most powerful one in the chart. Multiply it by *Chhay-angula* and divide it by twelve. The remainder counted from Mesha gives the lagna at birth or the lagna will be the seventh, fourth, tenth or lagna depending on whether the questioner is sitting, lying down, rising or standing respectively.

Notes: Convert the longitude into minutes. Level the place by water and fix a stick which must be twelve *angulas*.

Yava is a barley grain. Eight yavas make one *angula*. Four *angulas* form a fist, and six *mushtis* (fists) make a *hasta*

(hand). A hand is about eighteen inches. One *angula* corresponds to three-fourth of an inch. Twelve *angulas* are about nine inches.

Note the shadow cast by the stick. Multiply the minutes of the planet by the length of the shadow, and divide the product by twelve.

गोसिंहौ जितुमाष्टमौ क्रियतुले कन्यामृगौ च क्रमा-
त्संवर्ग्या दशकाष्टसप्तविपयैः शेषाः स्वसंख्यागुणाः।
जीवारास्फुजिदैन्द्रवाः प्रथमवच्छेपा ग्रहाः सौम्यव-
द्राशीनां नियतो विधिर्ग्रहयुतैः कार्याश्च तद्वर्गणा॥ 9 ॥

The signs (a) Taurus and Leo, (b) Gemini and Scorpio, (c) Aries and Libra and (d) Virgo and Capricorn must be multiplied by 10, 8, 7 and 5 respectively. The remaining signs are to be multiplied by their own number which is counted from Mesha.

The multiplying factors are — for Guru ten, for Mars eight, for Venus seven and for Budha five. The multiplier for the Sun, Moon and Shani is five.

This must be done with signs. If a planet is in lagna, it must also undergo this procedure.

Note: Reduce the degrees of the rising sign at query with minutes. Then multiply it by the factors given.

If a planet like Guru occupies the lagna, first multiply the lagna by its number and then multiply the product by the number given to Guru. Keep the result at one place.

सप्ताहतं त्रिचनभाजितशेषमृक्षं दत्त्वाऽथवा नवविशोध्य नवाऽथवास्मात्।
एवं कलत्रसहजात्मजशत्रुभेभ्यः प्रष्टुवदेदुदयराशिवशेन तेषाम्॥ 10 ॥

The product thus obtained must be multiplied by seven. After adding to or subtracting nine from this total, divide it by 27. The remainder shows the star at the time of birth. It is counted from Ashvini.

From the lagna at query, the seventh, third, fifth and sixth

bhavas can also be indicated alongwith the stars falling in them.

Notes: The other houses mentioned are significant. We are enable to know the constellations of the person's relations likewise, children, brothers and foes.

The product obtained in the previous verses is to be multiplied by seven. To this we add nine when the rising lagna is a movable sign. If it is a common sign, nine has to be subtracted. If it is a fixed sign there is no addition or subtraction.

Bhattotpala offers a different view. If the lagna at query is the first drekkana, nine must be added. If it is the third drekkana nine must be subtracted. If it is the second drekkana, there is no addition or subtraction. Then divide the total by 27. The remainder gives the star when counted from Asvini.

Others argue that the grand total before adding or subtracting must be divided by 27. To this remainder we are to add or subtract nine or do nothing and count from Asvini.

In the case of the relations we have to consult likewise. The house or houses concerned.

वर्षर्तुमासतिथयो ह्युनिशं ह्युडूनि
वेलोदयर्क्षनवभागविकल्पनाः स्युः।
भूयो दशादिगुणिताः स्वविकल्पभक्ता
वर्षादयो नवकदानविशोधनाभ्याम्॥ 11 ॥

Multiply the total arrived at in verse 9 and 10. Add or subtract from it. Divide it by the figures given. We can then arrive the year, season, months, lunar months, night or day, constellation, time, lagna, navamsha and the like.

Notes: Convert the degrees of the rising sign into minutes. Multiply it by the figures of that lagna and any planet which may be there. Place this total at four different places. Multiply

these four separately by 10, 8, 7 and 5. Then add or subtract nine as required. The total is to be divided by 120. The result gives the years. Divide it by six and get the Ritu. Divide it by two we get the month. Divide it by 27 to get the constellation. Divide it by 15 to have the lunar day.

विज्ञेया दशकेष्वब्दा ऋतुमासास्तथैव च।

अष्टकेष्वपि मासाद्धौ तिथयश्च तथा स्मृताः॥ 12 ॥

The total multiplied by ten gives the years, season and months. Multiplied by eight, we get the fortnight and the lunar day.

Notes: The total multiplied by ten and divided by 120 gives the total length of life. The remainder is the age in the years of the querist. Divide the total by six to get the season, by two to have the month.

Multiply the total by eight. Divide it by two. If the remainder is one, the birth is in the first half of the lunar month. If there is no remainder, the birth is in the dark fortnight. Divide it by 15 and the remainder gives the lunar day.

दिवारात्रिप्रसूतिं च नक्षत्रानयनं तथा।

सप्तकेष्वपि वर्गेषु नित्यमेवोपलक्षयेत्॥ 13 ॥

From the total multiplied by seven get constellation and the time of the birth in the day or night.

Notes: Multiply the total by seven. Divide it by two. If the remainder is one, birth is in the day time. If there is no remainder, it is in the night. The total divided by 27 gives a remainder which has to be counted from Asvini. This gives the nakshatra at birth.

वेलामथ विलग्नं च होरामंशकमेव च।

पञ्चकेषु विजानीयान्पञ्चातकसिद्धये॥ 14 ॥

Multiply the total by five. We get the time of birth, lagna, amsha, hora and the like.

Notes: If the person was born in the day time, divide the

total by the duration of the day. If it is in the night, the total is to be divided by the duration of the night. The remainder gives the number of ghatikas from sunrise or sunset as the case may be. These are the Janma Ghatikas. From these ghatikas we can find the lagna, amsa lagna and the six or seven vargas.

संस्कारनाममात्रा द्विगुणाश्छायाङ्गुलैः समायुक्ताः।

शेषं त्रिनवकभक्ता नक्षत्रं धनिष्ठादि॥ 15 ॥

Note the *matras* (syllables) of the real name. Multiply this by two, and add it to the *chayangulas* we get the time. Divide the total by 27. Count the remainder from Dhanishtha. The result is the birth constellation.

Notes: The real name is the full name given at the time of *nama-karana*, not any pet or nickname. A vowel sound is one full *matra*. Thus Rama has two *matras*. Take the number of *matras* in this name. Multiply this by two. Add this to the number of *Chayangulas* as mentioned in the previous verse. Divide this by 27 and the remainder gives the nakshatra counted from Dhanishtha. The consonant has, say some, half a *matra*. Then Rama gives three *matras*. This view is untenable as per the view of the grammarians.

Rama has two *matras*. Multiplied by two, we get four. If the *chayangulas* are five, the total is seven. The remainder is seven which from Dhanishtha is Bharani.

द्वित्रिचतुर्दशदशतिथिसप्तत्रिगुणा नवाष्टचैन्द्राद्याः।

पञ्चदशाघ्नास्तत्तद्दिङ्मुखान्विता भं धनिष्ठादि॥ 16 ॥

The figures from east, south east, south and so on to north east are 2, 3, 14, 10, 15, 21, 9 and 8. These are to be multiplied by 15. Add the number of person, looking at the same direction as the questioner. Divide this by 27 and count the remainder from Dhanishtha.

Notes: If the questioner faces south the number is 14. Multiplying it by 15, we get 210. If two persons are looking at

the same direction as the questioner, add two. We get 212. Divided by 27, we get 23 as the remainder. Counting from Dhanishtha we get Jyeshtha.

इति नष्टजातकमिदं बहुप्रकारं मया विनिर्दिष्टम्।
ग्राह्यमदः सच्छिष्यैः परीक्ष्य यत्नाद्यथा भवति॥ 17 ॥

We have given different methods regarding lost horoscopes. A good student should accept that method which he finds to be correct after painful calculations, hard work and experience.

इति श्रीवराहमिहिरकृते बृहज्जातके नष्टजातकाध्यायः षड्विंशः ॥२६॥

Thus ends the twenty-sixth chapter on Unknown Horoscopes in Brihat Jatak composed by Varahamihira.

द्रेष्काणाध्यायः Drekkana

कट्यां सितवस्त्रवेष्टितः कृष्णः शक्त इवाभिरक्षितुम्।
रौद्रः समुद्यतं धत्ते रक्तविलोचनः पुमान्॥ 1 ॥

The first drekkana of Mesha is a man with a white cloth round his waist. He has dark complexion. He pretends to protect. He has red eyes and an uplifted axe.

Notes: Each sign in the Zodiac is divided into three equal parts of ten degrees each. Each part is called a drekkana. The lords of the drekkanas are the signs 1, 5 and 9 from the concerned sign. Each Drekkana of a sign is different from its other two Drekkanas.

रक्ताम्बरा भूपणभक्ष्यचित्ता कुम्भाकृतिर्वाजिमुखी तृषार्ता।
एकेन पादेन च मेपमध्ये द्रेष्काणरूपं यवनोपदिष्टम्॥ 2 ॥

The Yavanas describe the second drekkana of Mesha as a woman with red clothes, fond of food and ornaments. She has a pot-belly, has a horse-face and is thirsty and single-footed.

Notes: The Yavanas are not foreigners. They were Indian scholars who taught in the Greek island of Ion. The most famous of these were Sphhujidhwaja and Meenaraja. The *Yavana Jataka* was authored by them. The natives and settlers of Ion were called Ionians. They became Yavana. All the Greeks are called Yavanas, because the island Ion was an

important cultural and maritime centre.

The second drekkana of Mesha is quadruped and feminine and it is governed by Simha. Since it has the face of a horse it is called quadruped. Others call it Khaga (bird) drekkana.

क्रूरः कलाज्ञः कपिलः क्रियार्थी भग्नव्रतोऽभ्युद्यतदण्डहस्तः।

रक्तानि वस्त्राणि विभर्ति चण्डो मेघे तृतीयः कथितस्त्रिभागः॥ 3 ॥

The third drekkana of Mesha is a cruel man, skilled in fine arts, yellowish, fond of work and unprincipled. He has a stick lifted up and has purple clothes.

कुञ्चितलूनकचा घटदेहा दग्धपटा तृषिताशनचित्ता।

आभरणान्यभिवाञ्छति नारी रूपमिदं वृषभे प्रथमस्य॥ 4 ॥

The first drekkana of Vrishabha is a woman with torn ringlets. She has a pot-belly, burnt cloth, fond of food and ornaments. She is thirsty.

क्षेत्रधान्यगृहधेनुकलाज्ञो लाङ्गले सशकटे कुशलश्च।

स्कन्धमुद्रहति गोपातितुल्यं क्षुत्परोऽज्वदनो मलवासाः॥ 5 ॥

The second drekkana of Vrishabha (governed by Kanya) represents a man having a knowledge of the land, grains, houses, cows, ploughing, carts and arts. He is hungry, sheep-faced, wears dirty clothes, and his shoulders are like the hump of an ox.

द्विपसमकायः पाण्डुरदंष्ट्रः शरभसमाङ्घ्रिः पिङ्गलमूर्तिः।

अविमृगलोमाव्याकुलचित्तो वृषभवनस्य प्रान्तगतोऽयम्॥ 6 ॥

The third drekkana of Vrishabha is a man with an elephant like body. He has white teeth, and his legs are like that of Sharabha. He has yellowish colour and is clever in capturing goats and deer.

Notes: Sarabha is an animal. The lion is said to be afraid of it. It has eight legs of huge size and strength. Deer is a mild animal. This is a masculine, quadruped drekkana.

सूच्याश्रयं समभिवाञ्छति कर्म नारी रूपान्विताभरणकार्यकृतादरा च।

हीनप्रजोच्छित्तभुजर्तुमती त्रिभाग माद्यं तृतीयभवनस्य वदन्ति तज्ज्ञाः॥ 7 ॥

The first drekkana of Mithuna is a woman fond of needle work and ornaments. She is beautiful and without children. Her hands are lifted up and has attained puberty.

उद्यानसंस्थः कवची धनुष्माञ्छूरोऽस्त्रधारी गरुडाननश्च।

क्रीडात्मजाऽलङ्कारार्थचिन्तां करोति मध्ये मिथुनस्य राशेः॥ 8 ॥

The second drekkana of Mithuna (ruled by Tula) is a man in an armour with a bow. He lives in a garden and is armed with weapons. He has a face like that of Garuda. He is fond of play, children, ornaments and wealth.

Notes: This is a masculine, bird drekkana.

भूषितो वरुणवद्बहुरत्नो बद्धतूणकवचः सधनुष्कः।

नृत्यवादितकलासु च विद्वान् काव्यकृन्मिथुनराश्यवसाने॥ 9 ॥

The third drekkana of Mithuna is a man ornamented, having gems and is armoured with bow and arrows. He is skilled in dancing, drumming and arts. He is a poet.

पत्रमूलफलभृद्द्विपकायः कानने मलयगः शरभाङ्घ्रिः।

क्रोडतुल्यवदनो हयकण्ठः ककटे प्रथमरूपमुशन्ति॥ 10 ॥

The first drekkana of Karka is a man having fruits, roots and leaves. He has the body of an elephant. He resides in sandal trees in the forest. His legs are like those of Sarabha and neck like that of a horse.

पद्मार्चिता मूर्द्धनि भोगियुक्ता स्त्रीकर्कशाऽरण्यगता विरौति।

शाखां पलाशस्य समाश्रिता च मध्ये स्थिता कर्कटकस्य राशेः॥ 11 ॥

The second drekkana of Karka is a woman whose head is worshipped by lotus flowers. She has serpents. She has full-blown youthfulness, lives in the forest on the branches of palasa trees. She is crying.

भार्याभरणार्थमर्णवं नौस्थो गच्छति सर्पवेष्टितः।

हेमैश्च युतो विभूषणैश्चिपितास्योऽन्त्यगतश्च ककटे॥ 12 ॥

The third drekkana of Karka is a man covered with serpents. He has a flat face. He crosses the ocean in a boat in search of the jewels of his wife.

शल्मलेरुपरि गृध्रजम्बुकौ श्वा नरश्च मलिनाम्बरान्वितः।
रौति मातृपितृविप्रयोजितः सिंहरूपमदिमाद्यमुच्यते ॥ 13 ॥

The first drekkana of Simha is a vulture and a jackal on the tree called Salwali (something like a tree giving Egyptian cotton or the modern u-foam). It is a dog and a man having dirty clothes. It leaves its parents and is always crying.

हयाकृतिः पाण्डरमाल्यशेखरो विभर्ति कृष्णाजिनकम्बलं नरः।
दुरासदः सिंह इवात्तकार्मुको नताग्रनासो मृगराजमध्यमः ॥ 14 ॥

The second drekkana of Simha is a man whose body is like that of a horse. His head is covered with white garlands. He wears the skin of a deer, and covers himself with Kambal. He is fierce like a lion. He has a bent nose. He has a bow.

Notes: Kambal is a woolen blanket.

ऋक्षाननो वानरतुल्यचेष्टो विभर्ति दण्डं फलाममिषं च।
कूर्चं मनुष्यः कुटिलैश्च केशैर्मृगेश्वरस्यान्तर्गतस्त्रिभागः ॥ 15 ॥

The third drekkana of Simha is a man with the face of a bear. He behaves like a monkey. He has a long beard, and curled ringlets. He holds a stick, fruit and flesh.

पुष्पप्रपूर्णेन घटेन कन्या मलप्रदिग्धाम्बरसंवृताङ्गी।
वस्त्रार्थसंयोगमभीप्समाना गुरोः कुलं वाञ्छति कन्यकाद्यः ॥ 16 ॥

The first drekkana of Kanya is a woman with a pot full of flowers. She covers her body with dirty clothes. She is fond of money and clothes. She is going to the home of her teacher.

पुरुषः प्रगृहीतलेखनिः श्यामो वस्त्रशिरा व्ययायकृत्।
विपुलं च विभर्ति कार्मुकं रोमव्याप्ततनुश्च मध्यमः ॥ 17 ॥

The second drekkana of Kanya is a man with a pen. He has a dark complexion. The head is tied by a cloth. He counts profits and loss. His body is full of thick hair. He has a big bow.

गौरी सुधौताद्रदुकूलगुप्ता समुच्छ्रिता कुम्भकटच्छुहस्ता।
देवालयं स्त्री प्रयाता प्रवृत्ता वदन्ति कन्यान्त्यगतं त्रिभागम् ॥ 18 ॥

The third drekkana of Kanya is a woman in yellow colour. She is covered by a white silk cloth. She is tall. She has a pot and a spoon. She goes to a temple with great religious piety.

वीथ्यान्तरापणगतः पुरुषस्तुलावा-
नुन्मानमानकुशलः प्रतिमानहस्तः।
भाण्डं विचिन्तयति तस्य च मूल्यमेत-
द्रूपं वदन्ति यवनाः प्रथमं तुलायाः ॥ 19 ॥

The first drekkana of Tula, say the Yavanas, is a man seated in a shop in the middle of the road. He holds the scales, is clever in weighing and measuring with small scales (balances). He weighs gold, diamonds. He thinks of his capital and the prices of his articles.

कलशं परिगृह्य विनिष्पतितुं समभीप्सति गृध्रमुखः पुरुषः।
क्षुधितस्तृपितश्च कलत्रसुतान् मनसैति तुलाधरमध्यगतः ॥ 20 ॥

The second drekkana of Tula is a man with the face of a vulture. He is hungry and thirsty. He holds a pot which is about to fall. He thinks of his wife and children.

विभीषयतिष्ठति रत्नचित्रितो वने मृगान् काञ्चनतूर्णं वर्मभृत्।
फलामिषं वानररूपभृन्नरस्तुलावसाने यवनैरुदाहृतः ॥ 21 ॥

The third drekkana of Tula, say the Yavanas, is a man decorated with gems. He has a golden guitar and armour. He frightens the animals in the forest. He is like a monkey. He holds fruits and flesh in his hands.

वस्त्रैर्विहीनाभरणैश्च नारी महासमुद्रात्समुपैति कूलम्।
स्थानच्युता सर्पनिबद्धपादा मनोरमा वृश्चिकराशिपूर्वः ॥ 22 ॥

The first drekkana of Vrischika is a woman who is naked and has no ornaments. She comes to the shore from a great ocean. She has lost her original place. Her feet are bound by serpents. She is beautiful.

स्थानसुखान्यभिवान्छति नारी भर्तृकृते भुजगावृतदेहा।
कच्छपकुम्भसमानशरीरा वृश्चिकमध्यमरूपमुशन्ति॥ 23 ॥

The second drekkana of Vrischika is a woman. She is fond of home and happiness for the sake of her husband. She is covered by serpents. Her body looks like a tortoise and a pot.

पृथुलाचिपिटकूर्मतुल्यवक्त्रः श्वमृगवराहशृगालभीतिकारी।
अवति च मलयाकरप्रदेशं मृगपतिरन्त्यगतस्य वृश्चिकस्य॥ 24 ॥

The third drekkana of Vrischika is a lion with a flat, broad face. It looks like a tortoise. It frightens dogs, deer, boars and jackals. It protects localities having sandal-wood trees.

मनुष्यवक्त्रोऽश्वसमानकायो धनुर्विगृह्यायतमाश्रमस्थः।
क्रतूपयोऽयानि तपस्विनश्च रक्षत्यथाद्यो धनुषस्त्रिभागः॥ 25 ॥

The first drekkana of Dhanush is a man with a human face and the body of a horse. He has a bow in hand, resides in a hermitage, and protects sacrificial items and sages.

मनोरमा चम्पकहेमवर्णा भद्रासने तिष्ठति मध्यरूपा।
समुद्ररत्नानि विघट्टयन्ती मध्यत्रिभागो धनुषःप्रदिष्टः॥ 26 ॥

The second drekkana of Dhanush is a beautiful woman. She has the colour of the Champaka flower and gold. She picks up gems from the ocean. She is always in a Bhadrasana.

कूर्ची नरो हाटकचम्पकाभो वरासने दण्डधरो निषण्णः।
कौशेयकान्युद्धहतेऽजिनं च तृतीयरूपं नवमस्य राशेः॥ 27 ॥

The third drekkana of Dhanush is a man with a long beard. His complexion is like that of the Champaka flower and

gold. He holds a stick and sits in a majestic posture. He keeps silks and deer skins.

रोमचितो मकरो यमदंष्ट्रः सूकरकायसमानशरीरः।
योक्त्रकजालकबन्धधारी रौद्रमुखो मकरप्रथमस्तु॥ 28

The first drekkana of Makara is a man covered with hair. His teeth looks like those of a crocodile. His body is like that of apes. He keeps yokes, nets and chains or bondages. He has a cruel face.

कलास्वभिज्ञाब्जलायताक्षी श्यामा विचित्राणि च मार्गमाणा।
विभूषणालङ्कृतलोहकर्णा योषा प्रदिष्टा मकरस्य मध्ये॥ 29 ॥

The second drekkana of Makara is a woman skilled in arts. She has broad eyes like the petals of a lotus. She is greenish dark. She searches all things. She wears iron earrings.

किन्नरोपमतनुः सकम्बलस्तूणचापकवचैः समन्वितः।
कुम्भमुद्धहति रत्नचित्रितं स्कन्धगं मकरराशिपश्चिमः॥ 30 ॥

The third drekkana of Makara is a man with a body like that of the Kinnaras. He has a woollen blanket. He has a quiver, bow and arrows. He carries a pot decked with precious stones on the shoulder.

स्नेहमद्यजलभोजनागमव्याकुलीकृतमनाः सकम्बलः।
कोशकारवसनोऽजिनान्वितो गृध्रतुल्यवदनो घटादिगः॥ 31 ॥

The first drekkana of Kumbha is a man disturbed by oils, wines, water and food which are brought to him. He has a woollen blanket, silk cloth and deer skin. His face is like that of a vulture.

दग्धे शकटे सशालमले लोहान्याहरतेऽङ्गना वने।
मलिनेन पटेन संवृता भाण्डैर्मूर्ध्नि गतैश्च मध्यमः॥ 32 ॥

The second drekkana of Kumbha is a woman covered with a dirty cloth in a forest. She carries pots on her head. She drags metals in a burnt cart which has cotton trees.

श्यामः सरोमश्रवणः किरिटी त्वक्पत्रनिर्यासफलैर्बिभर्त्ति।
भाण्डानि लोहव्यत्तिमिश्रितानि सञ्चारयन्त्यन्तगतो घटस्य॥ 33 ॥

The third drekkana of Kumbha is a dark man. His ears are covered with long hair. He wears a crown and wanders with pots filled with iron, skin, leaves, gum and fruits.

सुभाण्डमुक्तामणिशंखमिश्रैर्व्याक्षिप्तहस्तः सविभूषणश्च।
भार्याविभूषार्थमपां निधानं नावा प्लवत्यादिगतो झषस्य॥ 34 ॥

The first drekkana of Mina is a man wearing ornaments. He has in his hand sacrificial vessels, pearls, gems and conch. He crosses the ocean in a boat in search of jewels for his wife.

अत्युच्छ्रितध्वजपताकमुपैतिपोतं कूलं प्रयाति जलधेः परिवारयुक्ता।
वर्णेन चम्पकमुखी प्रमदा त्रिभागो मीनस्य चैष कथितोमुनिभिर्द्वितीयः॥ 35 ॥

The second drekkana of Mina is a woman. Her complexion is more beautiful than that of the champaka flower. She is surrounded by her attendants. She sails in a boat decorated with long flags. She is in search of the coast of the ocean.

श्वभ्रान्तिके सर्पनिवेष्टिताङ्गो वस्त्रैर्विहीनः पुरुषस्त्वटव्याम्।
चौरानलव्याकुलितान्तरात्मां विक्रोशतेऽन्त्योपगतो झषस्य॥ 36 ॥

The last drekkana of Mina is a man. He is crying in a pit in a forest. He is naked. His body is covered by serpents. His mind is distracted by thieves and fire.

Notes: These descriptions have given rise to various symbolic descriptions of the degrees of the Zodiac by Chauribel, Sepharial and others in the west.

The drekkanas refer to travels, brothers and sisters. They enable one to know about the nature and intentions of robbers. These are very helpful in horary astrology. The rising drekkana offers an insight into the nature of the individual.

The male drekkanas are Mesha 1 and 3, Vrishabha 2 and

3, Mithuna 2 and 3, Karka 1 and 3, all the three of Simha, second of Kanya, all the three of Tula, the third of Vrishchika, first and third of Dhanush, first and third of Makara and Kumbha and Mina. The rest are female Drekkanas.

Quadruped drekkanas are: Mesha 2, Vrishabha 2 and 3, Karka 1, Simha 1 and 3, Tula 3, Vrishchika 3, Dhanush 1. Serpent Drekkanas are Karka 3, Vrishchika 1 and 2, and Mina 3. Armed drekkana is Mithuna 3.

Bird drekkanas are Mithuna 2, Simha 1, Tula 2.

इति श्रीवराहमिहिरकृते बृहज्जातके द्रेष्कानाध्यायः सप्तविंशः ॥27॥

Thus ends the twenty-seventh chapter on Drekkana in Brihat Jatak composed by Varahamihira.

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Concluding Chapter

राशिप्रभेदो ग्रहयोनिभेदो वियोनिजन्माऽथ निषेककालः।
जन्माऽथ सद्यो मरणं अथाऽऽयुर्दशाविपाकोऽष्टकवर्गसंज्ञः॥ 1॥

The first chapter is Rasi Prabheda,
the second Graha yoni Bheda,
the third Viyoni Janma,
the fourth Niheka kala,
the fifth Janma,
the sixth Balarishta,
the seventh Ayuradaya,
the eighth Dasa Vikara, and
the ninth Ashtaka Varga

कर्माजीवो राजयोगाः खयोगाश्चान्द्रा योगा द्विग्रहाद्याश्च योगाः।
प्रब्रज्याऽथो राशिशीलानि दृष्टिर्भावस्तस्मादाश्रयोऽथ प्रकीर्णः॥ 2॥

The tenth chapter is Karmajiva,
the eleventh Raja Yoga,
the twelfth Nabhasa Yoga,
the thirteenth Chandra Yogas,
the fourteenth Dwigraha Yogas,

the fifteenth Pravrajya Yoga,
the sixteenth Rasi Shila,
the seventeenth Drishti Phala,
the eighteenth Bhavadhvaya,
the nineteenth Asraya, and
the twentieth Prakirna.

नेष्टा योगा जातकं भामिनीनां निर्याणं स्यान्नष्टजन्मा दूकाणः।
अध्यायानां विंशतिः पञ्चयुक्ता जन्मन्येतद्यात्रिकं चाभिधास्ये॥ 3॥

The twenty first is Anishtayoga,
the twenty second Stri Jataka,
the twenty third Nirvana,
the twenty fourth Nashtajataka, and
the twenty fifth Drekkana.

This is Hora Sastra. I have composed 25 chapters. I will name the other chapters relating to travelling.

Notes: We have 28 chapters. The Rasi Shila (16th) is divided into three. We have followed Bhattotpala.

प्रश्नास्तिथिर्भू दिवसः क्षणश्च चन्द्रो विलग्नं त्वथ लग्नभेदः।
शुद्धिर्ग्रहाणामथचापवादो विमिश्रकाख्यं तनुवेपनं च॥ 4॥
अतः परं गुह्यकपूजनं स्यात् स्वप्नं ततः स्नानविधिः प्रदिष्टः।
यज्ञो ग्रहाणामथ निर्गमश्च क्रमाच्च दिष्टः शकुनोपदेशः॥ 5॥
विवाहकालः करणं ग्रहाणां प्रोक्तं पृथक् तद्विपुला च शाखा।
स्कन्धैस्त्रिभिर्ज्योतिषसंग्रहोऽयं मया कृतो दैवविदां हिताय॥ 6॥

(1) Prasna Prabheda, (2) Tithi Bala, (3), Nakshatra Bhedana, (4) Diwasa Bala, (5) Varabala, (6) Muhurta, (7) Chandra bala, (8) Lagna Nischaya, (9) lagna Bheda, (10) Graha Siddhi, (11) Apavada, (12) Vimisra, (13) Tahu Vepana, (14) Worship of Guhyaka, (15) Svapna, (16) Snana Vidhi, (17) Graha Yojna, (18) Nirgama, (19) Shakuna,

(20), Vivaha Kala, (21) Graha karma.

In this manner work in the three important branches of astrology we have composed works for the benefit of astrologers.

Notes: Varahamihira gives the names of the chapters in his work on yatra. It is called *Yatra Patala*. He also refers to *Vivaha Patala* which he composed.

पृथुविरचितमन्यैः शास्त्रमेतत्समस्तं
तदनु लघु मयेदं तत्प्रदेशार्थमेव।
कृतमिह हि समर्थे धीविषाणामलत्वे
मम यदसदुक्तं सज्जनैः क्षम्यतां तत् ॥ 7 ॥

Other great Rishis have written extensively on these subjects. I have given only a summary of their works. May the wise excuse my faults, if any, in my works. My purpose is only to sharpen and stimulate their intellect.

ग्रन्थस्य यत्प्रचरतोऽस्य विनाशमेति
लेख्याद् बहुश्रुतमुखाधिगमक्रमेण।
यद्वा मया कुकृतमल्पमिहाकृतं वा
कार्यं तदत्र विदुषा परिहृत्य रागम् ॥ 8 ॥

If the work suffers in any way, the reader must correct the errors after consulting the learned. I may have committed errors by negligence or misunderstanding the originals. The reader must correct them. I have no envy or mean jealousy.

आदित्यदासतनयस्तदवाप्तबोधः
कापित्यके सवित्तुलब्धवरप्रसादः।
आवन्तिको मुनिमतान्यवलोक्य सम्य-
ग्घोरां वराहमिहिरो रुचिराञ्चकार ॥ 9 ॥

Varahamihira, the son of Adityadasa, was instructed by his father, The grace of the Sun gifted him wisdom. Born in Kapitha in the region of Avanti, he carefully went through all the works of the earlier sages on this subject, and he composed this debatable work.

Notes: Avanti is modern Ujjain. Varahamihira worshipped Savita, a form of the Sun involved in the Gayatri Mantra. Savita is the Awakener, the Illuminator.

दिनकरमुनिगुरुचरणप्रणिपातकृतप्रसादमति नेदम्।
शास्त्रमुपसंगृहीत नमोऽस्तु पूर्वप्रणेतृभ्यः ॥ 10 ॥

After my intellect or mind was elevated by my prostrations (obeisance) at the feet of the Sun-God, the maharshis and my teacher, I composed this work I bow to the ancient teachers of this science.

इति श्रीवराहमिहिरकृते बृहज्जातके उपसंहाराध्यायोऽष्टविंशः ॥ 28 ॥

Thus ends the twenty-eighth chapter - Concluding Chapter - in Brihat Jatak composed by Varahamihira.

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Prof P.S. Sastri M.A. Ph.D. D.Litt born on 22nd January 1920 is an M.A. in English, Sanskrit, Telugu and Philosophy, has Ph.D degrees in Rigveda, aesthetics and coleridge and D.Litt in Indian Philosophy.

Formerly a Professor and Head of the Department of English, University of Nagpur (Retired 1980) and was president All India Teachers Conference Varanasi (1950). He authored nearly Sixty Books on literature and Philosophy, English and Telugu. He translated Astrological classics and authored works like:-

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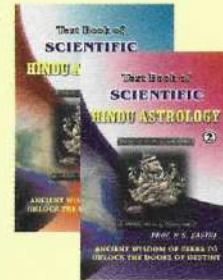
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